
CHRIST

 His songs, they wouldn't buy them, they. . . And one day after being persecuted, fell down in his seat by his desk, and penned the inauguration song of the second coming of the Lord Jesus, when he wrote,

All hail the pow'r of Jesus' Name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

And what a marvelous song. How that these poets and authors being inspired by God wrote this. William Cowper wrote.

There is a fountain filled with Blood,
Drawn from Emmanuel's veins,
When sinners plunge beneath the flood,
Lose all their guilty stain.
The dying thief rejoiced to see
That fountain in his day;
There may I, though vile as he,
Wash all my sins away.

My, won't that be marvelous? I like this part of it.

E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.
Then in a nobler, sweeter song,
I'll sing Thy power to save,
When this poor, lisping, stammering tongue
Lies silent in the grave.

² My. Jesus, when He was here on earth, quoted the songs of David. How David, under the inspiration wrote the songs, which was prophecy.

You know, I've . . . always a sort of a timid sort of a person. This is a little something about myself. Monday night, so we can just let down our collars and talk a moment.

When I first seen the Full Gospel people and heard them clap their hands. And—and I thought, as a Baptist, “Now, they sure have some church members, don't—or, dignities anyhow.” I thought, “My, that's horrible.” And then to beat it all, here got somebody on the

floor and started dancing up and down the floor. Oh, my. I just didn't understand.

³ One night I was having a meeting in my Tabernacle, and they was having a New Year's night watch in the Tabernacle. And I was teaching on the second coming Of Christ. And I had a blackboard up there, and I was drawing it all out the best that I knew how. How He would—would—He would descend that we may ascend into glory. And there was (I give a little intermission), and they was singing some songs while I was resting, for I had had about four and a half hours of teaching, straight. And they were singing a special. And they was some people come from Louisville, which was Full Gospel people. And they said they had a special. Some young ladies wanted to beat some little tin cans and things, and they had a washboard with some thimbles on it, or on their fingers. They was playing on this washboard, I guess you seen the hookup. And one was going to play the piano. And they started playing that song, "There's going to be a meeting in the air, in the sweet, sweet by and by. God's own Son will be the leading One at that meeting in the air." Oh, my.

⁴ That little lady turned real white around the mouth and begin to beat that piano. I believe if they'd have been three decks of keys, she'd played them every one. I never seen such playing in my life, and that lady on that washboard a hitting them thimbles. And a little blond-headed sister about so high, jumped out in the floor, and started dancing.

And I was setting right there in my Tabernacle, Baptist church. And I thought, "Oh, my, here it is." And I thought, "Now, how did . . . Why'd they have to do that?" So I—I waited, looked around at the people, and they looked up at me, and I looked around. I thought, "I'm a fundamentalist, you couldn't show me that in the Bible." And I thought, "My, it's . . ." There's just a whole lot things that a lot of us fundamentalist don't know it's in there; that's all.

⁵ So, I looked around and I thought, "My, where did dancing ever come from?" And I was setting there in the seat of the scornful, of course, you know, so . . . Not saying nothing. I was afraid to say anything, 'cause I was afraid they might be right and me wrong. So I—I just let it go like that. So I thought, "Now, isn't that terrible though, right here in my Tabernacle?" And this little lady out there, just with her eyes closed, just dancing around . . . First thing you know, up got another one and started. And I thought, "Oh, my."

So then I begin to rehearse in my mind, that in the Bible they did dance. And I thought, "When they danced, what was it?" Dancing was spoke of when they'd . . . Pharaoh was pursuing Israel, and all the

enemy was drowned. Miriam picked up a tambourine, begin to beat the tambourine, and begin to dance, and all the daughters of Israel followed her, dancing. I thought, "Well, there they had victory."

6 And I read where David, when the Ark had been away so long, and when he returned back, why, he was so happy he started dancing. He had the victory. His sweetheart made fun of him, kinda laughed at him. He said, "Well, you don't like that, watch this." And down there he went, around and around he went again. And I thought, "Well, she set up there and laughed at him, and God put a curse on her. And said, 'David, thou art a man after My own heart.'"

Well, I thought, "The only thing is the matter with me, I just ain't got enough victory, maybe." In a few minutes something happened. Now, this might shock you. When I come to myself, I was out there with that little girl dancing out on the floor, that's right. Just the thing that I thought I wouldn't do, I did. And when I was . . . I was never on a dance floor in my life, but I guess I did it all right. It wasn't . . . I sure felt awful good. I had a lot of victory after that. So that—that would be all right then, I guess.

7 So God's in music. Don't you believe God's in music? Certainly. God is in music, and He's in art; And—and God is in the—in the universe. He's in His creatures, and He's in the church, and He's in His creation; He's in the universe; God's all around, just everywhere. He's here in the Shriner auditorium right now at this night, right present. God's everywhere. I just wonder sometime if He'd just take the shades off of our eyes, till our sight would be fast enough to catch His Presence in the building.

You know, there's all kinds of things going through this building. You know that? There's radio message going through here. There's television pictures coming right through your body. Is that right? But your eye can't pick it up. See? But it's going through anyhow.

So also if we are a magnetic post of the Holy Spirit, then God sends His message out of glory, we can pick it up (See?), just catch it. And it's—that's wonderful, isn't it? It sure is.

8 Now, we want to talk a little bit tonight on the Scripture over in Numbers the 19th chapter. I wish to read just a little of the Word before we call the prayer line. And each night, this is something different trying to have a little miniature sermon, as it was, or talking, before the service. Usually, the floor man, manager, or some of them, have the services, and I just come in and pray for the sick.

But each night I'm watching and wondering just what the Holy Spirit will lead me to do before I do anything. Just—just come praying,

and just stand up here and read and talk a little while, or whatever He says do.

Numbers 19.

And the LORD spake unto Moses and to Aaron, saying,

This is an ordinance of the law which the Lord has commanded, saying, Speak to the children of Israel, that they bring thee a red heifer with—without a spot, wherein . . . no blemish, and upon which never came a yoke:

And you shall bring her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face:

And Eleazar the priest shall take of her blood with his finger, and shall strike—sprinkle it (rather) . . . the blood directly before the tabernacle of the congregation seven times:

Now, in the 9th verse to save time from reading.

And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification from sin.

May the Lord add His blessings to the Word.

⁹ Now, we're speaking tonight upon Christ. That's all I know. Here some time ago (or all I want to know, rather) . . . I was with my boy, and I—we was at Wood River, Illinois. And I'd just come out of the service, been there a few nights; had a marvelous audience, several thousands of people gathered. And the Lord was working, saving the people. And He was making the sick well, and just how the Lord does in His mercy.

And after service (I hadn't eaten since that morning), so Billy said, "Daddy, let's go get something to eat." Said, "I'm about to starve too." So we went into a little restaurant, and they had a ball game or something going on in the city. We was over in Granite City where we were staying. And so they . . . All the little teen-agers was in there, little bitty snicklefritzes, you know, about so high, dancing around and running around, not dancing. They'd had one of these here squeak boxes over in the corner, you know, with all that there going on.

¹⁰ I just hate to eat in a place where that kind of stuff's going on. I don't . . . My food don't do me any good. So somebody put in some kind of a—a piece on there, and they were playing it, and I was eating away.

'Course Billy, just an adolescent, you know, he said, "Daddy, ain't that a pretty song?"

And I said, "What song?" I—I didn't know. I just—I just isolated myself from it. I didn't want to hear it.

And he said, "You know, daddy," he said, "you just study the Bible so much, and pray so much till the only thing that you can think about is Jesus Christ."

I said, "Thank you, honey, I sure appreciate that."

Said, "That's just all you have on your mind."

I said, "That's all I want on my mind though, the Lord Jesus."

¹¹ Someone said, "You brag too much on Him." No, I can't. No. He's worthy of more bragging and exalting than any human being could ever give Him. Mortal lips could never express Him, of the gratitude or the thankfulness that we have for Him.

¹² All the Old Testament, being—all the ordinances of the Old Testament being a shadow of the New, therefore, not being educated, and I just more as a typologist. . . I—I am not a—a scholar. So I, knowing that I have some way of not knowing how to pronounce the big Greek and Hebrew words like the brothers do that knows these things, I just take all the old things as a type or a shadow. And if I see what a shadow of anything looks like, I have a pretty good idea what the real thing's going to look like when it gets there.

¹³ If the—if I see my shadow on the wall, I can pretty near tell what I'm going to look like when the negative and positive comes together. So all the Old Testament was a shadow of the New.

Now, in this the children of Israel were on their journey, going from the—from Egypt up into the promised land, God promising to provide every thing they had need of in their journey. Which was a type in itself, of the church now, coming up out of Egypt, out of the chaos, journeying to the promised land. Don't you believe we have a promised land? Sure we do. Jesus said, "In My Father's house is many mansions: if it wasn't so, I would have told you. And I go to prepare a place for you, and come again to receive you unto Myself, that where I am, there ye may be also." That settles it with me. There's a house; there's a place, and we're going that way. That's all.

¹⁴ We're in our pilgrimage now, wandering through the wilderness, in our different stations, as the children of Israel journeyed also. Now, and as they went, they was given an Angel to guide them, or to bring them into the place that God had promised. That Angel was seen by their natural eye, which was a Pillar of Fire that led them through the wilderness. God's given us the same Pillar of Fire, which is nothing else in the world, that. . . Who? What was that Pillar of Fire? What was that Angel? Any scholar here, any of these brethren, or you learned

men out there knows that the Angel of the Covenant was Christ Himself. Sure it was.

Moses forsook Egypt, esteeming the riches of Christ greater treasures than the riches of Egypt. So Christ in the wilderness with the children of Israel. . . And it was a Pillar of Fire. And we have the same thing with us today, even scientifically proven, same thing leading the church today.

¹⁵ Now, out here, to make a way of approach to Christ, God was giving to them a water of separation, that a believer on his journey, out of fellowship, might have a way of approach again into fellowship. And this is the type that we read of here in the Scriptures.

Now, notice the first thing that was to be brought was a heifer, which is a beast of burden, or a—or sacrificial animal. And the heifer was a sacrificial animal, young.

When He give Abraham the confirmation of the covenant, He required a heifer of three years old, a sacrifice, speaking of Christ. Now, this heifer was to be a distinguished heifer, or one different. It was to be a heifer that was red in color, without one spot on it. Now, all those things had a significance to them. They had a meaning. Every little detail had a meaning.

¹⁶ Oh, would we just love to get together for a complete winter's vacation sometime, and just take the Old Testament and just teach it, all those little things. I tell you, we would—we'd have a marvelous time. Just stay right with the Word, teaching it, and showing the types and so forth, bringing out those old nuggets and shining them up, just to see how—what they really are. . . .

What they meant to those people in the type, what ought it to mean to us in the antitype. What they done with it there under the law, what could we do under it—with it today, under the baptism of the Holy Spirit? See? If they had the shadow, we got the positive. See? They had the negative; we've got the positive. They had the picture in a negative; we've got it in a positive, after it's been developed at Calvary. Amen. And we went to Calvary with the Lamb.

¹⁷ Did you notice? Abel, when he offered the more excellent sacrifice (in which God testified that he was righteous), Abel slew his lamb on the rock, and Abel died on the same rock with his lamb.

And every believer that comes to Christ must come to the same cross of self-denial, and die there with the Lamb, with his Lamb. Die out to own thoughts; die out to your own mental thinking. Just take what the Holy Spirit says in your heart, then live for Christ.

18 Now, the red—the red to us is a color of danger. But red also is a color of redemption. Redemption comes through Blood. And God’s testified that Blood is, was, and always will be the only resource of redemption. All the way from Eden, all the way through the Scripture, it’s the Blood. Without the shedding of Blood, there’s no remission of sin. How that in the Blood . . .

19 Here no long ago in a famous, great, denominational church, they’d took the hymn books and said, “We’re going to take all the hymns out of it that pertains to the blood. We don’t want a slaughterhouse religion.”

Brother, without the shedding of Blood, there’s no remission of sins. Take the Blood out, and you’ve got nothing else but a cold, formal creed. Life lays in the Blood. That’s right. Life comes from the blood, and the blood comes from the male sex exactly.

20 A hen can lay an egg, but if she hasn’t been with the male bird, it’ll never hatch, because it—it’s not fertile. It has not the blood cell. The hen produces the egg, but it won’t hatch. The old mother bird will produce a nest full of eggs, and she can warm them, and hover them, and stay on the nest till she’s so poor she can’t even fly off the nest. And if she hasn’t been with the male bird, they’ll never hatch. They can’t hatch. They got nothing in them to hatch with.

21 That’s just about like some of our old, cold, formal churches. That’s right. Got a big nest full of eggs, just lay there and rot. That’s all there is to it. Never been with the Male; don’t know what the Holy Ghost is. You’ll never make them believe Divine healing; they can’t. They just lay there and rot. That’s right. What we need today is a nest cleaning, and start over again, I think. Then a revival will mean something. Amen. I don’t say that for a joke, because it’s not a joke. This is no place to joke, up here. What’s the matter with the pulpit today, we got too much Hollywood evangelism, just joking and carrying on which there’s no Gospel to it.

22 Yes. But that, what I was meaning there, that the type of the bird in the nest, no matter . . . You can treat them right; you can visit them every day, and you can make them deacons of the church or anything, if there’s no Life in here, he will still be a sinner. I don’t care if he’s a preacher, he’s still a sinner. That’s right. Well . . . man cannot be, see Christ until he’s borned again. And he’s borned through the water and the Blood.

Just as you see in the natural birth . . . What constitutes the natural birth, in the natural birth of a baby? First, water, then blood, and then life.

And that's the same thing in the spiritual birth. For out of the body of Christ came water, blood, and spirit. See what I mean? We've got to have them elements. And we got to die out to ourself in order to be borned again. So redemption comes through Blood. Now, all the way from Genesis to Revelation is a red streak of redemption, all through the Bible.

²³ That's how harlot Rahab's house stood on the walls of Jericho, when all the rest of it fell, because there was a scarlet thread down the outside. And God honored the scarlet streak.

That's what caused the children of Israel not to be slain in Egypt, the elder son, because there was blood on the door when the death angel passed by.

That's what causes the church today in the last plague, death. . . . The church is the only one that'll live today and not go out into universalism and so forth, and out into this modernistic, social Gospel, is those who's got the Blood on the doorpost out here, of the Blood of the Lord Jesus Christ: borned again. They know where they're standing, if they're really borned again. They'll not be entangled with every yoke, and every doctrine, and tossed about here, and there, and every cult. They know where they're standing: in Christ, through the Blood.

²⁴ Notice. The heifer must be red. And red is a danger sign, yet, red is a redemption sign. And did you ever notice, our sins in the Bible, is represented as scarlet, red. Then why would red. . . Anything. . . As my mother used to say, the old saying, "The hair from the dog's back is good for the bite."

²⁵ When Christ, in the Old Testament was made in a form of a serpent. . . Why would the Lord Jesus Christ represent a serpent? Because it—the serpent represented sin, and Christ was made sin to take away sin. You see it? Made sin to take away sin. The serpent represented sin already judged in the garden of Eden. That's the serpent on the pole.

²⁶ And now, the—the scientific proof shows that if you take a red a piece of goods, or a red glass, and look at a piece of red, it doesn't look red. Red through red looks white. See it? Red through red. . . Then if Christ's red Blood. . . God looks through the Blood of Christ as red Blood, through us, as red sinners, it becomes white. Amen. So our sins are forgiven. When that Blood of Jesus Christ is once applied to the human heart, he's under the Blood and redeemed by the Lamb. "No more condemnation to them that's in Christ Jesus, that walk not after the flesh, but after the Spirit." Romans 8:1.

27 Notice. The heifer must be a red one. And now, she must never have a yoke on her neck. Oh, that has a great meaning too. Wish we had time to go into all this, but we don't. But the yoke meant that Christ was not yoked up with anything on this earth. He was not yoked up with any affiliation or organization. He was free to move where the Lord moved Him.

“Be not entangled in the yoke of bondage. Yoke yourself not amongst unbelievers; be ye separated.” Christ is yoked to one thing, and that's His church, which is not a earthly organization, but a heaven-born group of people, that's regenerated by the Blood of His Own sacrifice. For He had no yoke of this earth, neither has His church: free, not yoked up with nothing. But they're free and yoked with Christ.

Now, the yoke must never be upon the neck, a very beautiful type of Christ. And now, here's something that's very outstanding. She must be killed in the presence of the high priest. Type of Christ again, as Caiaphas had to witness His death. And she must be killed without the camp. See? Take her out of the camp and kill her. And Christ died without the camp, killed in the presence of the high priest, as a witness, as a public testimony.

28 Oh, how wonderful those things are. Let's . . . Just let them soak down deep. And the more you let them come into you, the deeper it'll be, and the more rooted and grounded you'll be in the Lord Jesus. All those shadows and types (See?), that they all compiles together and comes right down to every individual believer in the world today. Just as free as it can be.

29 Now, and she was killed without the camp. And Eleazar had to watch the—her being killed. And then, when she was dead, he had to get the blood, and stripe it upon the door of the tabernacle, seven times, showing that it was a public testimony before the people that a innocent substitute had died for a guilty victim, a public testimony to everyone who passed that way knowed that they were coming under the blood of an innocent substitute of their sins. Then when she was to be burned, and her ashes was to be gathered up and put in a clean place outside (watch.), outside the tabernacle, in a clean place. A clean place, for it was a water of separation or purification from sin.

Now, you can't deal with sin, 'less you deal with sickness. Sickness is the result of sin. Before we had any sickness, we had no sin. But when sin came in, sickness followed it. And how can a person preaching the Gospel ever deal with salvation without thinking. How can he see it in the Scriptures, that it has to deal with sin also, or with sickness also.

30 For instance, a bear was here on the platform, and his head was way back, turned this a way, and his foot had me caught into the ribs here

with his claws. There's no need of cutting the—the foot off, just knock him in the head. That takes care of the whole thing. See?

³¹ And when Christ died for sin, He died for every attribute of sin. "He was wounded for our transgressions, bruised for our iniquities; chastisement of our peace was upon Him; and with His stripes we were healed." Every attribute that He died for is yours.

God gives you a checkbook with Jesus' Name signed at the bottom of it for any Divine attribute that Christ died for. Are you afraid to fill it out? Amen. Don't you think the Bank of Heaven won't honor it? "Whatever you ask the Father in My name, I'll do it." Amen. Just sign My Name to it here and take it on up. That's right. Cash in tonight. Amen. Wonderful insurance policy.

³² I have nothing against insurance. But an agent not long ago, was trying to sell me insurance, and I said, "Aw."

He said, "Look, Billy, you haven't got a bit of insurance." Said, "You—you ought to have it. You're a father; you got these children and so forth." Said, "You ought . . ."

I said, "I got insurance."

He said, "You have?" Said, "I thought your wife said that you didn't have insurance."

I said, "Oh, I got insurance."

And my wife looked around and said, "Billy?"

I said, "Yeah, I have insurance."

Said, "What kind of insurance you got? What company is it with?"

I said, "Blessed assurance, Jesus is mine. Oh, what a foretaste of glory divine. Heir of salvation, purchase of God, Born of His Spirit, washed in His Blood."

That insurance man, a friend of mine, took off his hat and said, "Billy, I respect every bit of that." But said, "Billy, that won't put you in the graveyard up here."

I said, "It'll get me out. I'm not wondering about getting in there. The thing of it is, is getting out."

That's what we need tonight, is not getting in there, it's a way out. That's the only insurance policy that'll take you out, the shedding of the Blood of the Lord Jesus Christ; only insurance policy there is. And it's a perfect policy, written in the Blood of the Emmanuel's veins. When sinners plunge beneath the flood, lose all their guilty stains. Amen.

Notice, the Blood made the difference.

³³ Now, if this ashes of the heifer was to be a water of separation, that was to separate the believer from his sins. Every man in his

pilgrimage . . . And when he had did something wrong, he came to the waters of separation. And then, in this separation he was separated from his sin. There's a whole lot more goes with it, of course, how she was to be burnt with cedar, scarlet, hyssop, and those three elements. And how . . . The same elements used, cedar wood, not a Dogwood bush that represented the cross: cedar, red, speaking of redemption. But the cedar . . . The hyssop . . . The hyssop, like the killing of the two turtledoves under the running water . . . And the cedar and the hyssop all spoke of Christ and the cross, and so forth.

³⁴ Under the Old Testament, when the Blood was put on the lintel of the door, it was put with a hyssop bush. Now, cedar can be hewed out, separated, chips this a way and that way, but hyssop was not separated any time. It was a little bush that grewed, just pull it up. And it was all together. And they took and dipped the blood in it, and sprinkled the—meaning that it was Christ Himself, the cedar and hyssop wood. Christ is inseparable. You can separate the cross and different things, and mean this, that, or the other, but Christ, you cannot separate. That's right. The whole bush has to be there.

It was the same bush that was cut down on the bank of Jordan, till the bitter water made it sweet. If you got a bitter experience, just take the hyssops bush once, take the hyssop route. That's right. It's the way out. It's the way to turn all your bitterness into sweetness and make you fixed up just right as a Christian.

³⁵ Now, then a believer, coming now, that's out of fellowship, away from God, away from the main fellowship. What does he do? He comes to the outer courts first, unto this clean place where the water of separation was waiting for him, a type of the church today. And the waters of separation today is the Word.

Now, Paul in Ephesians 5:26 said, that God had purchased the church by the washing of the water by the Word. And the Word is Christ. In the beginning was the Word, and the Word was with God, and the Word was God, and is God yet. And the waters of separation that separates you from your iniquity, and so forth, is the preaching of the Word in the courts. You see it?

Here's a good thing for the pastors. Now, I'm looking this way, I'd better look this a way. The waters of separation was to be kept in a clean place. The church must be a clean place (Amen.), not the habitation of every foul bird, all kinds of things going on, fussings. That right? A clean place, the waters was to be kept. . . And the Word is to be kept in a clean place, a clean heart, a pure conscience, that's to be given out to the hearer.

³⁶ Now, the people were the place in the courts, was a people like tonight. You come to the courts. We're in our journey. And the preaching of the Word is the water of separation. For God has took His church, and has washed it by the waters of separation to cleanse it for His own glory. And the Word separates.

You know, today the people are wanting mixtures in their church. Some of the people make some of the awfulest choices for their pastors. They'll go out and choose a man, some great, big, six-footer, dressed like a Hollywood movie star, or something, that can stand up in the pulpit, and so forth, say, "A-a-men" real pretty, because you want entertainment. You look on the outside. Maybe some old brother come up with a pair of overalls on, know more about God than the man ever did know. That's right. That's right. See the choice? God looks on the heart.

³⁷ When they were going to choose a man to take Saul's place, God told the prophet, "Take this horn of oil and go up and anoint one of Jesse's boys." So Jesse in the carnal way brought out his oldest son—great, big, wide shoulders, handsome-looking man. Said, "This is him, boy, he will be pretty king. I'll tell you, he will look nice with a crown setting on his head. What a wonderful fellow he will be with all of these scarlet robes. He's so big and handsome. What a nice-looking fellow he will be with the . . . That's the one the Lord's chose." Samuel got his cruse of oil and run forth to anoint what the people thought was right. God said, "I've refused him."

"Well," said, "we got another one just a few inches shorter than he is, we'll try him."

God said, "I've refused him too." So he said . . . went through all the sons till he got to the last one. He said, "Have they got another one?"

Said, "Oh, yes. I got a little old, scrubby-looking fellow out yonder. He's kind of a fellow stays to himself out there on the backside of the desert." Said, "Oh, God wouldn't put a crown on something like that." (That little mission down yonder, you know.) Said, "He wouldn't put a crown on nothing like that."

The prophet said, "Go, get him."

³⁸ So, I imagine they sang some hymns till they went and got little old David and brought him in, a ruddy little fellow, you know, just a little, bitty, old, dried-up looking fellow. They brought him in, and as soon as—as they brought him, I can imagine Jesse saying, "Well, that—that wouldn't work." And all the rest of them saying, "That wouldn't work."

But the Holy Ghost spoke to the prophet, said, "I've chose him. For man looketh on the outward appearance, but God looketh on the heart."

No matter whether you're in a cathedral, that don't have nothing to do with it; if you got a mission or a prayer meeting in your house. God looks to the honest heart. Amen. That may be old fashion sassafras, but it'll sure stick with your ribs. It's good with you, certainly will. Yes, sir. God looketh on the heart, not the outward appearance.

³⁹ So notice. When the man come for justification, he come to the waters of separation. Then, "Faith cometh by hearing, hearing of the Word of God," the waters of separation.

The man living in adultery, the woman that's not living right, the boy and girls that's not living right, they come to the courts, and there through the preaching of the Word, it separates them. The Holy Spirit says, "That's wrong. Don't do that": Separation.

Then, through that they're washed by the waters of the Word. Hearing the Word they receive intellectual faith: intellectual faith. Now, that's just about as far as half the church gets, or more, intellectual faith. Say, "Oh, yeah, I believe that." But wait. There's more to it yet before redemption is completed. Have to go through something else.

⁴⁰ Remember, you're in the courts now. But the next thing is to enter into the fellowship with the believers on the common ground of fellowship. And before they could enter through after the waters of separation had separated them from their sin, then they had to go through the public testimony of seven stripes of blood, showing that death went before them to pay the way.

And, every believer, after hearing the Word, has to come to the recognition of the Lord Jesus Christ, death going before them to bring them into the fellowship. Then inside, coming through the sprinkled blood at the door. Remember, it was seven stripes. The seven stripes spoke of the seven ages, seven church ages, that also. . . . Seven is God's perfect number. No other way of redemption only through the Blood through the seven years, six thousand years even to the Millennium. Nothing but the Blood will be recognized any time. A public testimony to the Blood comes Life. And they had to enter through every age through the Blood. And after entering the Blood, they come into fellowship. What a beautiful thing here.

⁴¹ The only ground. . . Here it is, get it. Oh, I—I feel religious; I really do. Look, the only grounds that any believer can meet God on, is in the Blood: only ground, no other ground, only. . . . In the Old Testament there was not another place anywhere that God would receive. . . . They

had to come to the tabernacle, and the tabernacle represented Christ. For in the temple the lamb was slayed, and the blood was shed. Only on the basis of shed Blood will God meet the believer. Amen. All your dry, cut theology will never please God till you come into the Blood of Jesus Christ. Amen. Pretty strong, but it'll do you good. Only in the Blood is the fellowship.

⁴² Now, in the Blood of the Lord Jesus . . . God came down out of glory, brought Himself into the womb of a woman. And there, God, the Creator, wrapped around Himself and created a Blood cell, the virgin not knowing any man. If you don't believe that, you're still in sin. She had nothing to do with a man. God, Himself . . . Christ was not a Jew. His Blood wasn't a Jew, neither was it a Gentile. It was God's Blood. The Blood cell come from the Male, and the Male was God. The Bible said we're saved through the Blood of God, no sex into it at all. There it is.

⁴³ The Salvation Army used to sing a song: Oh, precious is the flow That makes me white as snow; No other fount I know, Nothing but the blood of Jesus. What can wash away my sins? Nothing but the Blood of Jesus.

You might baptize you face forward, backwards, many times as you want to, you're still a sinner until the Blood of Jesus Christ washes you from all . . . ? . . . They might join every church, put your name of every book, you're still a sinner until you're washed in the Blood of the Lamb.

⁴⁴ God, Emmanuel, creating around Himself a Blood cell that brought forth the Son Jesus Christ. When He was born here on earth, He lived and was made fun of, called Beelzebub, spit upon, a shame, disgrace, went to Calvary. And there in the pocket of the heart, a cruel, Roman spear opened it up, and broke that Blood cell, no more housed up. Then it was brought, not a Blood cell in a house any more, but it was a spray of Blood, sprayed around. The Blood cell's been broken, that through that spray every believer that comes through the waters of the washing of the waters by the Word, it received justification by faith. He takes that same faith that he's got in God, and goes right into the Blood cell, not cased up no more, but pulls through the spray, and losing his sins comes into this fellowship back here the Holy Ghost, Itself, that was wrapped in that Blood cell, he by becomes a part of It. Then he can believe in Divine healing. For the very mind that was in Christ is in the believer. Do you see it? "For by one sacrifice (Hebrews 10), He has perfected forever those that are sanctified." God, bringing the believer by the washing of the water by the Word . . . "Faith cometh by hearing." That don't save you. It's by faith you're saved. Faith is just the purchasing power.

45 If I had a . . . If you wanted to buy a loaf of bread, and it cost a quarter, and I had the quarter, the quarter is not the loaf of bread. The quarter is the purchasing power of the loaf of bread.

You say you have . . . “Oh, I believe the Word.” That’s fine. But it’s through faith that purchases the Holy Spirit. See? Amen. Just intellectual faith won’t work. You’re not in fellowship yet. You have intellectual faith, and you’ll argue every Scripture, do everything you can, backwards, and everything else. You say, “There’s no such a thing as Divine healing; there’s no such a thing as heartfelt religion; no such a thing as the Holy Ghost.” You’ll fuss and stew all the time and know not what you’re talking about.

How can you believe when there’s nothing in there to believe with? Certainly. How can you get blood from a turnip when there’s no blood in the turnip? You’ve got to be borned again of the Spirit of God or you’ll never be able to come on fellowship grounds with the God Almighty, Himself. For it’s only upon the basis of the shed Blood does He receive any believer. How can you believe when there’s nothing there to believe with, just a carnal mind through mental conception. You can’t do it. That’s the reason people don’t believe in Divine healing, because they’ve never walked into that Bloodstream to the fellowship of the Lord Jesus Christ.

46 You got an intellectual faith. Oh, you believe the Word, and you mix it and make it suit your theology. But once you come into the Kingdom of God through the Blood of the Lord Jesus, meeting upon the shed Blood, bought through the testimony, the public testimony of the crimson Blood of the Lord, you are in here in fellowship where God can bless you. And you can shout and praise the Lord, and the powers of God working. Why, it’s God Himself, His own body, the mystical body of the Lord Jesus Christ here on earth operating upon the basis of the shed Blood. See what I mean?

Not upon the basis of the Methodist, Baptist, or Pentecostal church, or any other church; not upon the basis of water baptism, although it’s good; it’s all right, but not upon the basis of water baptism; not upon the basis of joining a church; joining a church is good; but it’s upon the basis of the shed Blood. You might have fellowship with the church, the congregation, but you’ll never have fellowship with God till you come on His basis, His terms. His terms is through the Blood.

47 And through the Blood you become a part of Him, into the same cell that He came out of. And the very Presence and part of God comes into you. By faith you purchase it. And that same Holy Spirit that was in the Lord Jesus Christ comes into you. And then you are sons and

daughters of God, adopted by the Lord Jesus Christ into the Body of Christ. Amen. That'd make the Methodist shout.

Think of it, brother, how that God in His infinite mercy, purchasing us through the Blood of Jesus. And now, setting at the right hand of the Majesty (“right hand” means “in power and authority”) that as a High Priest, to make intercessions upon anything that we confess that He has done. After once coming into the fellowship, sign your name on the check, say, “Here it is.” There you get it? We believe that we get what we ask for, 'cause we've judged God to keep His Word.

⁴⁸ Now, come meet Him upon those basis tonight. Come if you've just been a lukewarm church member. Don't leave your church; go back. Go back to your church and you'll be a better church member. You'll go back then with a knowledge of your heart. You say, “I can't believe Divine healing, I can't believe in the miraculous. Oh, I've seen this. . . .” Oh, we got a lot of mockery, but we got the real Holy Spirit too. That's right. That's right.

Why is there so much mockery on that side? Why is there so much on that side? Where does the clubs lay in a apple orchard? Under the best tree. That's right. Certainly. You've got to have a counterfeit. Then if there is no counterfeit, then the—that what you're looking at is a counterfeit. But if there's a copy, somebody trying to make something like it, that proves that there's a real one. Just open up your mind one time and think a little while for yourself, and don't take so many other peoples word about it. See? Take God's Word about it.

⁴⁹ Is that. . . You're not using your own thoughts; you're using His thoughts. “Let the mind that was in Christ be in you.” See? Think His way of thinking; say what He says. “Confession” means “to say the same thing.” Say. . . Confess is to confess the same thing, say the same thing. Then don't confess your own mental conception. Be borned again and confess His Word, confess what He said. That's confession. Say, “By His stripes, I was healed.” By His stripes, I have a right—by His wounds, right now, I have a right for salvation. I have a right for the Holy Spirit. He promised it to me. Said, ‘It's in you and your children, and them that is far off, and as many as the Lord our God shall call.’”

I believe it. It's for any generation. “Lo, I am with you always, even to the end of the world.” He died that He might raise again and be with His church all the way to the end of the world, to confirm the Word with signs following. How far was that to be? “Go ye. . . .” Did it end it with the apostles? Mark 16 said, “Go ye into all the world, and preach the Gospel to every creature.” It's never met there yet, just about one third of it. God's depending on us.

50 Let's meet Christ now upon the basis, upon the promise of the shed Blood. Come into His Presence tonight through the shed Blood and say, "Lord Jesus, I've come to the waters of separation now. I believe it. I now accept it with all my heart, and I'm coming, Lord. Upon the basis of Thy shed Blood, I'm coming to meet Thee tonight."

51 I know that we're living in a dark, shadowy time, that when children's against parents. Divorce cases are on the move. And how, oh, immorals of the world . . . How the great bombs and things are hanging, ready for judgment. We've rejected mercy, so there's nothing left but Divine judgment. The world has refused the cross, and now they're getting a double-cross through Communism. It's—it's—it's getting late, friends. It's later then you think. The sun's a going down.

Did you notice the prophet in the Old Testament, he said, "There'll be a day, that won't be called day or night. (It'll be just kind of a mystic.) But in the evening, the lights would shine."

52 Watch. If you'll notice the geographic closely now, 'fore we pray. Coming upon the basis, what was the apostles preaching? The Blood. What was the approach the apostles preached? The Blood. What was their slogan, what was the apostles creed? Not what we call. But the apostles went forward, the Lord working with them, confirming the Word with signs following. That was what they went forward with.

Their creed was the what? "Jesus Christ is the same yesterday, today, and forever. Ye men of Israel, Jesus of Nazareth, a man approved of God among you by miracles, and signs, and wonders," Peter said, "you've took, with wicked hands, and have crucified; and God has raised Him up. Wherefore, we are witnesses. And by faith in His Name, this man's made whole."

They said the days of miracles past with Moses, but here Peter said it's the day, because we're coming on the shed Blood of you wicked people, with wicked hands, crucified the Prince of Life, and God raised Him up. There you are.

53 That's the light. Look. Civilization travels with the sun, from the east to the west. Now, this is an oriental Bible; it's an oriental Book. And when the sun shined yonder, just at the break of day, it begin at Pentecost, the great church, inaugurated. Great signs and wonders followed it. Then it's upon the basis of the shed Blood, with the Holy Ghost going forward, with great signs and wonders a following.

Then, first thing you know, the next church age come in, begin to dwindle out. Then it went plumb down, till it went through the fifteen hundred years of dark ages. Then it come through again. What? It's never been light since that Pentecostal day. Certainly not. The sun rose yonder and give it's light. It's been a day (watch), all day long, from

the breaking of the daylight when the sun come up. Then it went dim and dimmed out, and dimmed and dimmed. The prophet said it'll be a day that can't be day or night, kind of a smoky, cloudy like time. There's been enough light on the Gospel till they could believe on the Lord and be saved. They could accept Him in that way, but really the light of the Gospel has never shown until it's evening time.

Then over here, it shown out bright on the eastern world at Pentecost. And as the sun's going down, it's shining out bright on the western people. A day of light again. "It'll be light in the evening time, the path of glory you'll surely find." In this last days where God's pouring out the sunlight upon the people like this; and the same Holy Spirit with the same experience that was back there is here today for the evening light people. Just before dark . . .

⁵⁴ Look. In the Old Testament when an agreement was made, it was under the basis of the shed blood. Quickly now, listen. What did they do? In the oriental type they took an animal, and cut it, and killed it, and cut it in two. And they took it out here, after they'd torn it in two, torn the animal in two, and laid it out here. Each man got in there, and they wrote this agreement with each other. And they cut that, or tore it in two. One man took one piece, and the other piece was taken like this. And they made a vow over the dead body of this animal. If they failed to keep their covenant, may they be as this dead animal that they'd taken the covenant over. See? The promise was made through blood. The covenant was made through blood. See what I mean?

Now, our promise was made through Blood. God Almighty took the body, the Lord Jesus Christ up to Calvary. And there He tore it in two. He took the body up into glory to sit at the right hand of the Majesty, and sent the Holy Ghost back here. And when these believers come together with the covenant, both pieces of paper had to dovetail together, or it was absolutely the wrong piece of paper.

⁵⁵ And the only way that God will ever receive a man is when he comes on the basis of the shed Blood of the Lord Jesus Christ: with the same baptism of the Holy Ghost, with the same power, with the same signs, with the same wonders, with the same glory, with the same miracles, with just exactly like it was back there when He was tore apart . . . The Holy Ghost is here today putting in a church together, make the same kind of a church it was on the day of Pentecost on the basis of the shed Blood; God's covenant.

When Christ was tore apart, His body was received up, and His Spirit come on the earth to look out a church for Him. And here it is, bringing you the same thing, with the same signs, the same wonders. The same things Jesus did, said, "You shall do also, I'll be with you,

even in you, to the end of the world.” And here we are on the basis of the shed Blood. Don’t you want to come to such as that, friend?

56 If today, if somebody could come around here and say, “I’ll give you a little pill, and that’ll absolutely inoculate you from every hydrogen bomb will ever fall. And you’ll live here on earth for a ten thousand years, through the millenniums and every thing else, you’ll live here through that.” Why, you’d rush here (mercy) to get it. And tonight, if there was such a pill in the physical form, material form, it could be given. But I’m telling you tonight, that the Gospel of the Lord Jesus Christ will inoculate you from sin and death, and will preserve you forever in Christ Jesus through the ages to come. If you’ll come upon the basis of the shed Blood. No death can bother you. God’s promised to take care of you. “The footsteps of a righteous man is ordered of the Lord.” It ain’t whether you hang on or not; it’s whether He hung on or not. It isn’t what I do; it’s what He’s done for me.

I come to Him. No matter what you think about me, as long as I’m under the Blood, I’m protected by the Blood. God don’t see my sins. He looks through His—the Blood of Jesus Christ. And though my sins may be like scarlet, they look white to the Almighty God because He’s looking through the shed Blood at Calvary. Don’t you want it tonight? Wouldn’t you love to be in that state?

57 While we pray, bow our heads, if you will. Are you the pianist, lady? Give us just a little chord, if you will. Everyone reverent, if you will, while we pray.

Father, the shed Blood of the Lord Jesus, how we love It. How the red heifer, the all sufficient Sacrifice once for all . . . Christ died for sinners, the message, we come to hearing the Word. “Faith cometh by hearing.” The waters of separation gives us a knowledge of sin, what sin is. Then we find ourselves through the waters of separation, the Word, that we are sinners by nature. We sin because we are natured sinner.

Then there’s a provision, a fountain filled with Blood drawn from Emmanuel’s veins, that sinners plunged beneath the flood. Then through this Blood cell is spray, the Holy Spirit woos us into Himself. Coming to . . . washing away all guilt, all the taskmasters, like the Red Sea. Then we can dance with Miriam. Then we can sing with unknown tongues like Moses, the song of Moses, the victorious song, when we’ve come through the Blood, and the taskmasters are left behind.

We’re over into the promise, the promise that Peter gave at Pentecost, if we would repent and be baptized, every one of us. We thank Thee for this. And we pray, Father, that You’ll bring every person now, that believes the Word into this deep fellowship with Thee, that they might have faith to carry them through, and the love of God

to wrap them up. For by one time, one Sacrifice, He has perfected forever, Not coming year after year, or meeting after meeting, revival after revival, but one time, perfected. The worshipper has no more conscience or desire to sin. He's passed from death to life then into the fellowship with the Lord.

⁵⁸ While we have our heads bowed, every person that knows how to pray, praying. Is there someone here who has just belonged to church, but you're convinced tonight that you really need to come in on the basis of the Blood, tender up that hard heart of yours; that selfish, arguing spirit, fussing, yet calling yourself a Christian. You really never received something that takes that all out of you. You've heard the Word; you've believed it. Now, by that Word purchase by faith the Lord Jesus. May be the last meeting you'll ever attend. May be your last opportunity. I hope not, but I hope you take advantage of this opportunity.

⁵⁹ Someone on the bottom floor, I want you to do this now, not to me, but to God. Raise up your hand, and say (when in doing so), saying, "Lord, I come." Thank you, honey. A little lady setting here raises her hand. "I come, Lord, upon the basis of the shed Blood. I believe now. I have heard the Word, and it separates me." God bless you, sister. I see your hand. Someone else raise your hand? God bless you, brother. God bless you, sister. God bless you, brother. God bless you, brother. And you, brother, the Spanish brother. God bless you. God bless you, brother. That's it. That's it.

On the bottom floor yet, while they're calling, the Holy Spirit moving. God bless you, brother, I see your hand, the big fellow setting there. God be merciful to you. He will. The Holy Spirit there, right now, talking to you. "No man can come to Me, except My Father draws him. And all that comes I'll not cast out. Father has brought them, so I give them Everlasting Life, will raise him up at the last days."

⁶⁰ Coming now, not on emotion, you're coming sanely, upon the basis of the shed Blood after hearing the Word. You've accepted it, believe that's true. "But now, I believe that water of the Word now has washed me to a place that I see that I'm in need of Christ. And now, Lord, I raise up my hands, and ask to come into the fellowship of the Holy Spirit. Upon the basis of this, I raise my hand to You, God."

⁶¹ Been about a dozen raise their hand. Would you raise your hand? God bless you, sir. God bless you, brother. God bless you, brother. That's wonderful. The Holy Spirit here . . . God bless you, brother, I see you there. And God bless you. Someone else? That's good. Someone else on the bottom floor now, that'll just raise your hand. God bless

you way back in the back. The elderly brother, I see you, God bless you. God bless you, over there.

That's—that's fine. Just keep raising your hand as you feel that Christ . . . God bless you, my brother. And God bless you, little girl. That's fine. Someone else? God bless you, little girl, the little, colored girl. I see her with her hand up. God bless you, honey. You may think you were too young, about twelve years old. No, you're not. It's the Holy Spirit speaking to your little tender, heart, honey. Just love Him. Come to Him now just by faith. Come up believing, and saying, "Lord, be merciful to me, a sinner." He will do it.

Someone else while we're waiting just a few moments longer? Oh, many, fifteen or twenty has held up their hand. God bless you, young fellow. That's a wonderful start to make right now in the adolescent age. [Blank spot on tape—Ed.]

⁶² The Word is foolishness unto the world, but a water of separation to them that believe the preaching of the Word. May each one now, that's been separated from their sin, coming by acknowledging the Word, that it's made them—something come to their heart that said, "You're wrong. You're wrong." Raise your hand.

⁶³ Father, I pray that You'll take every one into Your Divine protection and Your love. And I pray, Father, that this very night that their souls may be saved, and their names written on the Lamb's Book of Life in glory, that at that great day, when the roll is called, "Present." Praise God. I'd like to be standing, Father, to think that it was the Phoenix meeting. And that we toiled a little hard and made a few efforts, and oh, it's worth so much then. You said, "He that comes, I'll no wise cast him out."

Take them just now into Thy care. And may You bring them into the Tabernacle now, with these people seeking the Holy Spirit. Through the Blood yonder, Lord, by faith we come to the body of Jesus. Nothing in our arms we bring, just simply through the cross. We come to Christ now to be filled with the Spirit. God, grant that this very night, before leaving this building, that every believer will be filled with the Holy Spirit, as we come through the body of Christ. For we ask it in Jesus' Name. Amen.

[Blank spot on tape—Ed.]

⁶⁴ ". . . preaches different, he don't teach according to our ways of believing. He won't join our circles. For his mind—he's a mind reader; he's a devil; he—it's mental telepathy; it's this."

And the devil said, "We know who you are, the Son of the most high God." There you are.

But the common people heard Him gladly. And as many as came to Him, to them gave He the power to become sons and daughters of God, in glory, tonight, anchored away until the day of redemp—the day of complete redemption, the body being raised again. Oh, I want to see them, don't you? But the most of all, I want to see Jesus. I want to see my dad. I want to see my mother. I want to see my wife, my family, and, oh, I want to see my loved ones. But first I want to see Him.

⁶⁵ Not long ago down in the south, an old colored man that got converted at a little old prayer meeting. He come out the next morning telling the—all of them, “Christ made me free. Christ made me free.” So the master, the boss come by and said, “What's this I hear you say, Sambo? You're free?” Said, “You come over to my office.”

He said, “Yes, sir.” He went over to his office.

And he said, “Sambo, did I hear you say you was free?”

He said, “Yes, master.” Said, “Jesus Christ, last night, made me free from the law of sin and death.” Said, “I'm free today. If I die, I go to heaven.”

He said, “Sambo, if Christ has made you free from the law of sin and death, I'll go down and sign the proclamation this morning. You're free from me to preach the Gospel.”

⁶⁶ Well, the old fellow preached many years. When he come to his deathbed, many of his white brethren come around to watch him in his last hour. He went into a coma, was in there for quite a while. Directly, he woke up, looked around, batted his eyes, and smile on his old, dark face. Some of his white brothers said, “What's the matter, Sambo?”

Said, “I just crossed over.” He said, “I was standing just inside the door.” Said, “Someone came up to me, and said, ‘Sambo, come around now, and get your robe and your crown.’ Said, ‘You worked so hard.’”

He said, “Don't talk to me about robe and crown.”

But said, “What do you want for a reward?”

Said, “Just let me look at Him for a thousand years.”

I think that's about our general feeling. Don't you think so? Just let me look at Him. That's all. Oh, I want to see Him. Just look at Him will be enough.

⁶⁷ Father, grant that each one here tonight will see Thee, with the Blood upon them as a token of their acceptance of Thee. And these sinners tonight, many that raised their hands, apply the Blood that they can stand just inside the door. May I be able to stand with them, Lord, and grasp their hands while we look at Him in Jesus' Name. Amen. [Blank spot on tape—Ed.]

68 I was about ready to leave the building. I said, "All that wants to be healed, raise up your hand." Then when I got outside, the little thing was crying so. I was just coming to myself. I, out and I could hear her crying, her mother trying to quieten her. I said, "What's the matter, honey?" She was crying. I said, "What's the matter, sweetheart?"

She said, "Daddy, tonight," she said, "all that wanted to be healed, raise up their hand." Said, "All them people stood up, and some poor, old woman laying on a stretcher back there, she couldn't raise up; she was paralyzed. She was raising up her hand. And you couldn't see her, daddy." And she was just crying.

I said, "Why, honey, Jesus seen her." I said, "It didn't make any difference whether I saw her or not."

But said, "Daddy, she wanted you to see her, 'cause she was trying to raise up." And poor, little thing cried till about two o'clock in the morning.

And I said, "Well, Jesus saw it, sweetheart."

69 And so the next night I went to the service, and I'd just got started. And I felt something move on me, and I looked around down here, and there laid a cot with an old, gray headed woman. I noticed the vision above her, getting in an airplane and coming. How they'd brought her in there and everything. Then I looked at her, and I seen her going, walking down through the aisle with the people like that, waving her hand.

And I said, "Lady, your faith has saved you, sister. Jesus has healed you. You've been paralyzed for . . . I forget how long." I said, "Raise up." She'd been there several nights, waiting to get in the line. Couldn't even get a prayer card or nothing.

And sure she raised up, and people began screaming as she walked down through the aisles. I happened to look, setting under a seat back behind her, and my little girl had crawled around and had got in this seat, and was praying for her that God would heal her. There it is. She waved her little hand at me, and just laughed like that. She's done that several times.

Pray for one another now. Jesus hears all things. Don't you believe it? He sees the hands, sure. Just be reverent.

70 Now, let's . . . [Blank spot on tape—Ed.] . . . went to Emmaus, rather. And there was a man stepped out, and walked with them all day long, as they journeyed. Begin to teach the Scripture. They thought He taught it a little different from somebody else. But he said, "Did not our hearts burn within us, as He walked with us?" He's just a little . . . They heard it and they thought, "My, He's . . . That Man's a

wonderful Teacher.” He begin with Moses, and the Old Testament, and begin to teach to them how that Christ must die, and shed His Blood, and so forth.

And then He made out, when He got to the hotel, the restaurant like, they would go—He’d go ahead. But they bid Him to come in. Now, notice close. And when once inside with them, and the door was shut, He did something a little different.

⁷¹ Now, if He can only get you inside with Him now and shut off your unbelief on the outside, I trust that He will do something just a little different from what ordinary, that you’ll realize that this One that made—had you to come here tonight, is the Lord Jesus, has walked with you today.

Many Christians walk with Him, talk with Him, and doesn’t realize that He’s right with them all the time. May He do something tonight. In a way He broke the bread, He just did it different from other men. May He do it tonight in such a way, that—that you’ll know it has to be Him. See? And may He grant it.

Now, in the Name of the Lord Jesus, I take every spirit under my control, for the glory of God. Amen.

⁷² Now, looking upon the people, so far as I know, they’re every one perfectly, total strangers to me in the line. These that’s lined up, we’re strangers to one another, are we? We don’t know each other. If that’s right, raise up your hand, down along the line then. All right. Now, there’s no one in the audience that, really I see, that I know except Brother Fuller setting here and some of the ministers, of course. That’s the only persons I know. I see Sister Sharrit and them setting right down here.

⁷³ I wish I could tell you what a feeling that’s moving now. Not by feelings, but it’s something a happening. This woman, standing right here, I’ve never seen her in my life, but she realizes something’s taken place right now. Lady, I’ve never as much as looked at you, as far as I know, ’less I just motioning you over here. You realizing that something is just a little strange right now. Isn’t that right? If it is, raise up your hand. See? What is it?

You all seen that picture, I guess, tonight. The boys (I think), Leo and Gene brought some, the picture of the Pillar of Fire. That’s what’s settling right here, around here, right now. See? That’s right. Moving in, just like someone else walking into you. That’s what she feels. She’s standing close to me.

Now, I want to talk to her. Now, what if would this woman . . . and the Lord Jesus was standing here. I move back out of the way now, and Jesus stepped in. She may be here; maybe she’s got some kind of

financial trouble. Maybe she's got some domestic troubles. Maybe she's got some sin troubles. Maybe she's got some sick trouble. Whatever her trouble was, the Father would show me, and He'd tell her. Is that right?

⁷⁴ Just like He did the woman at the well, what would Jesus do first? He started talking to her. And He begin to talk to her, catching her spirit, then He found out what the Father wanted. And He told her, said, "You got five husbands."

And she told Him she knowed that that would be a sign of the Messiah. Is that right? Fourth chapter of Saint John. That's the sign of the Messiah. If it was the sign of the Messianic sign then, it's the Messianic sign now.

She said, "You must be a prophet. But we know when Messiah cometh, He tell us all things."

He said, "I am He."

So she went, and said, "Come see a Man Who told me . . ."

⁷⁵ He's the same Jesus tonight, raised from the dead. This woman a stranger to me, and I know her not, if the Messiah, the Lord Jesus, will come and do the same thing for this woman . . . Of course, it might not be—that might be her trouble. I don't know. But whatever her trouble is, if the Lord Jesus will reveal it, will you accept Him then as Messiah, and say, "I believe with all my heart"? May He grant it.

⁷⁶ Please keep reverent; keep in your place; don't move around. No matter what takes place, just keep reverent. And I will hope to see you here tomorrow night. If the anointing strikes, of course . . . And listen, when it's calling in the audience, be careful. Watch, every person; be ready. Wherever it is, upstairs, anywhere, be ready. For sometimes you're moving through a lot of spirit to get into it, but I have to follow what He says.

⁷⁷ Now, lady, just a few words with you, sister. And then, may the Lord grant these things that He has promised to us to be so. Now, we are strange to each other, never seen you in my life. Then there'd have to be some Supernatural something, somewhere. If anything that I'd know about you, would have to come from some resource besides a man. Is that right? It would have to come from a Supernatural resource. Well then, if it does happen, then what you think it to be, well, that will determine what you are—what—what will happen. See? It's your approach to it (That's right.), how you approach it.

But now we're standing tonight, just man and woman, like Christ and the woman at the well, just man and woman. I do not know you, but He does. But you're suffering as your . . .? . . . It's between you and I. I see you; you're suffering with some kind of a nervous condition, real

nervous, and you can't hardly rest. You're up and down, and don't sleep well. And—and you're dropping things all the time, dropping dishes, and things like that, I see it as you go. That's—that's the truth.

Now, now, whatever It was that told you, that Voice that was speaking it, was my voice, but I wasn't using it. See? I couldn't tell you now what it was saying. 'Cause just looked like my ears come unstopped and everything. So I just went into another world.

⁷⁸ And now, I want to ask you something. Even the way you feel right now, you realize that there's something has taken place, besides what was when It was doing that there talking. Is that right? Now, do you believe? Now, see, just talking to her, He told what was wrong with her, or whatever it was, and now, she becomes a believer.

Now, more you talk to the people when the Anointing is on, more It will reveal. But look at the prayer line, look at the people out there. See? So just have faith.

Now, while . . . Just a moment. The Holy Spirit's wanting to say something else. You're aware of that, aren't you? There's something else. Oh, I—I—I see. It's a—a nervous condition you're—you're suffering with. Say, you a . . . That was caused . . . You've had a—a—a—an automobile accident is what did that. Say, I see a horse look like running. You was thrown by a horse too, haven't you? I see a horse. Isn't that right? You're healed. Jesus Christ has made you whole.

⁷⁹ Now, have faith; believe. Now, every person in here should believe. Now, if the Holy Spirit would speak to someone out in there (See?), you should believe. Do you believe?

Now, really, according . . . When Moses was given signs to commit before the people, he did it once and all Israel followed him. If you would do just exactly, right now, with real faith, you'd follow just what I said. Now, I'll tell you, right now, that if you could accept it, Jesus Christ will make every one of you . . . You're already made well in His sight. You just have to accept it. That's exactly the truth.

Someone asked me why I kept rubbing my face. Well, I—I can't tell; it's just numbness. You see? So I felt ever who that was that ask me that, or wrote that note that I . . . They're in the building. You see? So . . .

⁸⁰ Now, this man. Come here, sir. We're strangers to each other. I—I do not know you. You are a perfect stranger to me. You're not here for yourself. You're here for somebody else, and that's a younger man than you are. And it's a . . . The person is, is something like a . . . has no control, like a cerebral palsy, or something like that. It's your—it's your—See, it's your son. And he's not here. He's in Nebraska, somewhere up there in that level country. Isn't that right? Come here.

Father, grant to this, our brother, the desire of his heart. As I send him forward in Jesus Christ's Name to receive it. Amen.

⁸¹ I see just upon . . . ? . . . I can't hardly tell where it's at. Just have faith. Are you believing? How many out there is praying right now, that God will heal you? Without your cards . . . Saviour . . .

⁸² The little lady there that's wiping the tears from her eyes, setting right out here with a red coat on, I see a light hanging just above you. I think it's you. You've been praying for me to say something to you. I'm not reading your mind, but that's the truth. You're suffering with a trouble, aren't you, lady? And your trouble lays right in this a way on the right side. It's your liver. That's right. Wave your hand, if that isn't right. Do you accept your healing now from the Lord Jesus? Stand up and receive it.

Father God, in the Name of Thy Son, grant to this woman, her faith has pulled the vision from Thy servant. I pray that You'll make her well through Jesus Christ's Name. Amen.

⁸³ Just keeps moving in the audience. What did you raise your hand for, lady, setting right there, back there behind her praying, saying, "God, have him to call me too." Yes. The little lady with the green looking jacket on, you, with the black hat, with your fingers up like this. You was just praying then, saying, "God, have him call me." That's that, with your hand up. Yes. You believe Him? God can make those gallstones go away from you and just make you perfectly well. The reason it was . . . Do you know what caused you to be that way? This lady here had liver trouble. And yours is gallstones right on the liver. Isn't that right? God bless you.

Little lady, setting there next to you is kind of worried now, wondering if it could be called to her. You believe me to be His servant? Yours is lungs. Isn't that right? If it is, stand up on your feet. Isn't . . . Not am I right; He's right, isn't He? He's always right. You two ladies stand up together. What . . . The lady, setting next to her is praying there too: pink dress on. She wants to get healed of heart trouble. She wants to get over that. Do you believe that God will make you well, lady? You stand up too then. The whole bunch of you could do the same thing . . . ? . . .

Father God, in the Name of Jesus Thy Son, I pray that You'll grant this blessing. The people's faith, Lord, letting You speak, pulling faith. Grant, heavenly Father, that each will be healed, of the whole group.

⁸⁴ You're here. You just . . . You're so pleased with us, 'cause sinners come home. Backsliders renewing themselves through the washing of the water by the Word, they're come upon the basis . . . And the angels of God are standing in the aisles tonight. There they are here, and the

great Holy Spirit moving up and down the aisles. The people are aware that You're here, Father. I pray that You will heal every one through Jesus' Name. Amen.

⁸⁵ Is this the patient? Come here just a minute, lady. Now, I want to talk to you just a moment. Are we strangers to each other? You have seen me before, but I don't know you far as that. And God knows that I don't know what you're here for. But He does know what you're here for, doesn't He? If God will let me know what you're here for, will you believe that when I preached the Gospel tonight, that . . . Any man can say anything He wants to. You have a right to doubt man, but you have no right to doubt God. That would be blasphemy, wouldn't it?

And now, if God, through the resurrection of the Lord Jesus, what He did here on earth, if He's returned, and that was—I preached His message through the Word. And now, He's here confirming that, proving that I've told the truth, that it was Jesus that died for you. Then if He's here, and I claim that His resurrection is here, if we're believers, then God can do the same thing through me as an adopted child, as He did through His own beloved Son, begotten Son. 'Cause Christ promised it, didn't He?

You're suffering with a lump in your breast. And that's in your left breast. How would I know that? I seen you in the room when you was a being examined of it. [Lady speaks to Brother Branham—Ed.] That's correct. Another thing you're suffering with also, is a rare, serious, blood disease. 'Cause you to break out, all over. Those things were the truth? You believe and accept Jesus Christ the Son of God as your Healer now? In obedience to His Word and command, I lay hands upon you as a believer, in Jesus Christ's Name, for your healing. Amen.

⁸⁶ Have faith; don't doubt. May the Lord God bless, and add His blessings is my sincere prayer. Praise be to God.

Raise your hand there, lady, you want to be healed? You're praying, being troubled with that intestinal trouble you want to be rid of it. Isn't that right? That's your husband; he's sick. Do you want him to be prayed for too? All right. Put your hands over on together, you husband and wife. And may the Lord Jesus make you well. O Lord God, Creator of heavens and earth, Author of Everlasting Life, send Thy blessings upon them. May they be healed through Jesus' Name. Amen.

See? Your faith's a doing it, friend. You believe up in the balconies? You believe everywhere? Just have faith now, don't doubt.

⁸⁷ This is the patient. See, the people in the prayer line don't mean that they—it's you out there just as you believe. You're the patient, lady? You believe me to be God's servant? Thank you, sister. God bless you. Then maybe God will let me do something in the way of the Gospel to help

you that you will—will get the desire of your heart. Now, I do not know you, you know that. That you're a stranger to me. I don't know you, but God does. Now, you're conscious that you're anointed also now? 'Cause that's this Pillar of Light between us. I see It moving back. It's your eyes. You're going blind. The hardening of the eyeballs, nerves are dying out. That's exactly what you was told. And the patch on the side of your face was caused by . . . You just fell. You fell off of a step and did that. Yesterday. Those things are true. You believe Him now as your Healer, Saviour . . .? . . . Lord Jesus, I bring her to Thee for her healing, laying my unworthy, human hands upon this, my sister. Ask that the desire of her heart be given through Jesus Christ, the Son of God. Amen. God bless you.

⁸⁸ Have faith; don't doubt. Be real reverent. Do you believe Him? Believe He's going to make you well? Just have just a little more faith.

⁸⁹ Is this the patient here? Would you come here, lady? We're strangers to each other. But God knows both of us, doesn't He? You're—you're—you're conscious that you're standing in the Presence of something besides a man. I'm just your brother. But you're conscious of something. If God will let me know what you're here for, will you accept your healing, or whatever you're here for? You will? It's a growth. You've had it for years. You want to get rid of it, don't you? You've tried to get into the line. You're trying to accept faith now. Isn't that true? You live here. You're—you live at 1119 South 18th Street. Your name is Mrs. Elizabeth Keel, isn't it? Now, go; have faith and be healed in the Name of the Lord Jesus.

⁹⁰ Have faith. Believe with all your heart. You believe? Don't—don't move around, people, please it just—just nearly kills me when you're moving. What do you mean by that? Every spirit's set right to me. See? I can tell where you're at. And I'm trying to help you. See? I can't if you . . . See, it interrupts. I can't explain it; it's you're just set. See? Like breaths . . . Couldn't hide your life if you had to now.

⁹¹ You like to go home and be well and eat, and get rid of your stomach trouble, and be made well? And another thing, take your handkerchief and lay it on your husband when you get there. He will get over that TB . . .? . . . In the Name of the Lord Jesus. Amen.

Have faith. Do you believe? Do you want to get over the asthma? Cry, "I love the Lord Jesus, and accept Him as my Healer." God bless you. Go on your road rejoicing and be happy.

Brother, you want to get over the diabetes and be made well? You believe God will make you well? In the Name of the Lord Jesus may you be healed. Amen. Have faith; don't doubt. Believe with all your heart.

Heart trouble's no more for God than nothing. He could make you well right there. Do you believe it with all your heart? Come here just a minute. Lord Jesus, make our sister whole, I pray, in Jesus Christ's Name. Amen.

⁹² Come. Do you believe Christ will heal you? Kidney trouble's nothing for Him to heal. He can make you well of that. Do you believe it? In the Name of the Lord Jesus may you be made whole. Amen. God bless you. Yes, you'll be all right then. Go believing with all your heart.

You, if I'd tell you you was healed, setting there, before you come, would you believe me as God's servant? Then go on your road and rejoicing.

Oh, my, what could happen right now. I just can't hold it. See?

You're the patient? You believe me as His servant? Can't rest very well. You're nervous. You have a lot of trouble. And then another thing, you got an asthmatic cough. You're coughing all the time. Isn't that right? You want to be healed? You accept Jesus now as your Healer? God bless you. Go and God's peace be upon you and make you well. All right.

⁹³ Do you believe, lady? You got the serious thing there is in the world, kills more people than anything else: heart trouble. For that's the occupation of the soul. You let Jesus in, just now, to heal, will you? Faith drop into your heart. In the Name of the Lord Jesus, may you go and be healed.

Come, lady. You believe with all your heart? If God will let me know what's wrong with you, will you accept your healing? With all your heart, you will? There's so much coming from out there. There's many out there suffering with the same kind of stomach trouble that you have. Can't eat, the acid is caused from overworked nerves. That's right, my dear sister. All you with stomach trouble, stand up on your feet, out there. Is He right? He knows where every one. . . .



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