

Hebrews Chapter 6

Jeffersonville, Indiana
September 15, 1957m

1 Good morning, friends. It's a privilege to be here. And to fulfill this great introduction from our pastor would certainly take a real life, wouldn't it? So we're giving praise to the Lord for all of His great healing powers and His mercies that He has given to us down through the years.

2 Now I have a few announcements to make. One: Brother Wood and Brother Roberson . . . we want to thank you all for praying for us, for a safe trip. Had a wonderful time; just gone four and a half days, I believe, and back again safely. The Lord did bless us.

3 Now, we're announcing that the Brother Graham Snelling, his revival is continuing on, up at the end of Brigham Avenue, in the city here. And this coming Wednesday night. . . . I want to go away tomorrow, after a funeral service for one I will announce in a few moments. We will let you know Wednesday night: we want to go in a delegation all up to visit Brother Graham before he closes his service up there. And we will try to get the entire church together if we can, and go as a delegation to meet . . . to be with Brother Graham in one of his services.

4 And, now, this afternoon at the undertaker's establishment at Charlestown is a Mrs. Colvin, that once come to the church here many years ago, seventy-four years old, left this life yesterday to go to be with the Lord Jesus. And her funeral is to be preached Monday by Rev. Mr. McKinny. He used to . . . formerly the pastor of the Methodist church at Port Fulton for many years, which was a personal friend of theirs. And I'm to assist him Monday at (I believe it's 1:30) at the chapel at Charlestown, Indiana. And all of you friends of the Colvin family would. . . . I know, would appreciate now just a little courage or a little handshake. For we all know what that is, we who've been down through those valleys ourselves, and know what it means to lose a friend. And so we. . . . She's laying in the chapel now, at Charlestown, Indiana. If you go up this afternoon, why, it would be appreciated by the Colvin family, I'm sure. Many of their people

comes here to the Tabernacle yet. I've married, buried, baptized pretty near their family through. And so Mr. Grayson, that used to be our neighbor right here, is the undertaker up there.

5 And then, this tonight. . . . The Lord willing, where we leave off this morning, we will try to pick up tonight, in this great study that we're studying in now. And then I think that was the announcements as far as I know of. And this coming Wednesday night, now, we will announce tonight that we're going up to be with Brother Graham.

6 And we welcome all of the strangers in our gates. And we're happy to have you here this morning, and pray that God will exceedingly, abundantly, bless you today for this gathering.

7 Brother Cox has just told me that the public-addressing outfit wasn't working too well at the time. It's perhaps, maybe according to the weather, a lot of dampness in the speakers there. And they're not too good to begin with, so that may be the cause.

8 As I see a sister sitting here that I know, Sister Arganbright. This is not nice and etiquettes to ask this, but have you heard from Brother Arganbright since he's been over? I am very interested in hearing from him as soon as we can. He's in Switzerland and Germany, in a meeting over there with Brother Tommy Hicks and Paul Cain. If you ever hear, Sister Ruth, you let me know right away, just as quick as you can.

9 Now, the little Tabernacle has no membership, but we have fellowship. We have no creed but Christ, no law but love, no book but the Bible. That's the only book that we know of, and the only thing that we know. As the blood of Jesus Christ cleanses us from all sins, we have fellowship one with the other, everybody.

10 I was noticing, this morning, to some of you people might have heard the brother praying; that was a Catholic, so . . . formerly a Catholic, and we have all different types of people come here. Just had the privilege, a few moments ago, to shake the hand of a Mennonite brother who's sitting in here. And from the Mennonites, from the Methodists, from the Baptists, and the Catholic, or whosoever will, let them come. And we fellowship together around the blessings of God's Word. Sitting present is Jehovah Witness and different types of the people, from different denominations.

11 I used to love (well, I do yet) the West. I love horses and cattle. I was just raised on a farm, and I love it. And we used to have the roundup and I'd go with them, and we had a drift fence. I don't know whether you Eastern people know what a drift fence is or not. It's when you put the cattle into the forest, they have a fence to keep them from drifting (what they call), to come back down to the ranches. They'd eat up the grass, where they're raising the grass for the winter feed. And then, up in the mountain, they also have drift fences where they separate so many females and male and so forth; it's called a "drift fence." But the main drift fence is where the ranger stands when the cattle are going through.

12 And now, I've sat there many a day, in my saddle, and watched them as the cattle would go through. There was all different kinds of brands went in. There was some called the "Diamond," and some of them called "Bar X," and some . . . ours was the "Tripod," something like a boy scout emblem. The next fellow, below it, was a turkey track on the horse. And they had all different kinds of brands, to know their cattle when they drove them out.

13 Now, the ranger wasn't so interested in what brand they had, but here's what . . . the ranger was interested to watch a tag in their ear. Everything that went in there, no matter what brand it was, had to be a thoroughbred Hereford. It cannot go in there unless it was a Hereford; had to be registered stock or it couldn't get through.

14 I think, on that day when the Lord comes, He's not going to pay any attention to what brand we're wearing, but if we're all borned-again Christians. That's right. That's the stock of Christ. The blood test is going to prove us, we're all Christians. And if we're going to be that way there, we might as well be that way here. Don't you think so? That's the way. . . . We appreciate all fellowship from all different churches.

15 Now we're studying in this blessed book of Hebrews. One brother has enjoyed it so much till he's taken the tapes and he's making a book of lectures on this.

16 Now we're going to come, pretty soon, to the 11th chapter. We expect to spend the winter on that, on the 11th chapter. For each one of those characters, we wish to go back through the book and tie the entire Scripture together. I was going to do it. . . . I do in portion, on some of this (of these former chapters), to get the whole book tied together. For, you see, scripture must prove scripture.

17 Therefore if there's any contradiction, that anyone would think that the scriptures contradict each other, that's an error. There's no scripture contradicts a scripture. The contradiction is where that maybe it contradicts our way of looking at it, but it doesn't contradict itself. I've been in the ministry going on twenty-six years now, and I have never one time found one thing in the Bible that contradicts anything else was written in the Bible, and I just know it isn't there.

18 And today we are studying in one of the most blessed chapters of the Hebrews, the 7th chapter. If there's anyone doesn't have a Bible, would like to follow us in the readings, we'd be glad to bring you a Bible if you just raise your hand. I will have some of the elders.... Someone come here and get some.... Some are raising their hands back there. Thank you, brother. And if you want a Bible, just raise your hand and they'll bring it to you.

19 Now, the only way that a church can be built, the only way that a man can have faith, is not by his denomination, not by his affiliation, but his faith rests not upon the theology of some man's ideas (because it's more or less, altogether, man), but the only way faith can find it's solemn resting place, is upon the immovable and unchangeable Word of God. "Faith cometh by hearing, hearing the Word." That's how it takes. And when Faith is heard and accepted, it's forever settled. Nothing no more can ever move it, no matter what comes or goes. Nothing can ever change that faith. Think of that. You're anchored, and you no more change for time and eternity. You're anchored forever, "For God, by one sacrifice, has perfected forever those that are sanctified ... or, called."

20 And faith has such a great place in the Christian, the believer's life, that it can take its stand by the side of a muddy grave or over a casket where a precious baby or a sweetheart has passed from this life to the beyond, and with a stern look of the eagle eye, can look to Him who said, "I am the resurrection and the life." And they forget the things that's in the past they press on to the mark of the high calling.

21 I'm so glad that God has provided such, and has made it a free gift to all. That's what churches are to be. Churches doesn't mean denominations or organizations; it means groups of people (of believers) who's gathered together under the fellowship of the Word.

22 And in this marvelous teaching here of Saint Paul, in the background, in the former chapters, he has specifically been dealing with the supreme deity of the Lord Jesus and who He was. Christ was God made so that man could feel Him and touch Him and fellowship with Him. Christ, the Lord Jesus, was the body that God dwelt in: “God was made flesh and dwelt among us.” I Timothy 3:16, “Without controversy great is the mystery of godliness, for God was manifested in flesh.”

23 The Great Jehovah came down and was made tangible by living in the body of His Own Son, declaring and reconciling the world to Himself. God was nothing. . . . Christ was nothing short of God, and God was nothing short of Christ. The two together made the Godhead bodily, made a little lower than angels so that He could suffer. Angels cannot suffer. Jesus was the Tabernacle that God dwelt in.

24 The Bible said, in the 7th chapter of the Acts of the Apostles, that “Tabernacles and burnt. . . . Sacrifice and burnt-offerings Thou wouldest not, but a body hast Thou prepared Me. Howbeit the Most High dwelleth not in tabernacles made with hands, but a body has Thou prepared Me.” That in tabernacling or dwelling in a fellowship with men.

25 If God permits, as soon as we’re through with this chapter here, or through with this book, we want to go back and pick up the book of Ruth and show in there that how God became kinfolks to us, to reconcile the lost back to Himself by fellowshipping and becoming one of us. The Redeemer must be kinfolks, and the only way that God could become kinfolks to us, is to become one of us. So, He could not become an angel and be kinfolks to man.

26 Last evening when I was talking to the heart-broken son, my partner, of the mother that’s just passed away, said, “O Brother Bill, I guess she’s an angel tonight.”

27 I said, “No, Earl, she will never be an angel. She’s a woman tonight, just as God made her, and will always be—never an angel.” God made angels. He never made man become angels, He made angels and men. So men will never be angels, and angels will never be men. God made them different.

28 Now, and in Christ becoming flesh to redeem out of that great beyond where man had fell, and that immortality by sin had come down, God came down and taken on the form of a shape of a man, and became kinfolks to us that He might bear our sins and our death.

29 And in one of the illustrations we were giving, in the previous lessons... (Just a little background so the newcomer would understand...) God, on His road up to Calvary, as the sting of death was upon Him and was buzzing around Him, and finally it stung Him till He died. He died till the sun quit shining. He died until the moon and the stars would not give their light.

30 He had to do that to anchor the stinger of death. If He had been an immortal person, if he had been in the theophany, or been in the spirit, death has no control of that. It had to become flesh, that He could take the stinger of death. But when a bee or an insect who stings, once sting deep, he will never sting again. He leaves his stinger in the flesh. That's what Christ be ... or God became, Christ dwelt in flesh that He might anchor in His own flesh the stinger of death. And when death pulled away from Him at the cross, it left its stinger; it could not sting a believer anymore. It can make a humming noise, it can make a buzz and a threat, but it cannot sting. It has no stinger.

31 The great Saint Paul, on his death march, screamed and said, "O death, where is your sting? And grave, where is your victory? But thanks be to God who's done give us the victory through our Lord Jesus Christ, for both death and grave has lost its power."

32 Then, last Sunday we taken, "Leaving the principles of the doctrine of Christ." In the 6th chapter, we read this, "let us go on to perfection." And we found out that the people today in many churches, along with the Branham Tabernacle and different ones, we lay too much on studying about the principles of Christ: He was the Son of Abraham, He was the son of so-and-so, and on back to genealogies. But the Bible said, "Let us lay aside those things, and go on to perfection!"

33 First you must know the doctrine, and then you must know all these things; then let's lay them aside, He said, resurrection of the dead, laying on of hands, baptisms, and all those dead articles of God.

Yet, they have no life in them. But the church today just goes to those things: “Oh, we believe in the Deity of Christ. [Yes, sure] We believe in water baptism, [Yes, sure] laying on of hands.”

34 Paul said, “We will do all this if God permits. But in the face of all of that, let’s lay it aside now, and go on to perfection.”

35 Now, the church cannot be perfected through organizations. It gets further away from God all the time, or farther away from each other. We draw barriers, we separate ourselves, seemingly not having the faith. But then when we leave those principles of doctrine, if we move on to perfection, then those little things become of not much use.

36 We go into a relationship, and we find out that the only way that we can be perfected is to be in Christ. And we find out then, by the teachings of the Bible, how we get into Christ. Not by water baptism, not by laying on of hands, not by teaching, “but by one Spirit we are all baptized into one body and become perfected through His suffering.” Then, we look different, we think different, we act different, we live different. Not because it’s a duty or we belong to church, but because of the love that God has shed abroad in our hearts by the Holy Ghost, that makes us fellow citizens of the kingdom of God, then there is no denomination or barriers in that. We’re all one great body.

37 Now we’re ready to enter in upon the morning lesson, in a few moments. One more thing I’d like to get to here, that is, that Paul speaking in the book, of the 7th . . . or the 6th chapter, we find out here that we’re made perfect in Christ. Then in the 13th verse of the 6th chapter, just a little background:

For when God made promise to Abraham, because he could swear by no greater, he sware by himself, [God swore by Himself, because He could not swear by anyone greater.]

38 Now, we want to go back. . . . Let’s get at Galatians just a few moments. Turn back to the book of Galatians, and get Galatians 3:16. And we will read here, just a moment, of what He swore by.

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, ... to the seed, which is Christ.

39 Now if you'll notice, reading that close, now as you read:

...to Abraham and his seed [singular] were the promises [plural] made. [Abraham and his seed]...

40 Now, the seed of Abraham was one, which was Christ (in prefigure, Isaac). But Abraham had many children. He had one before he had Isaac, which was showing the slipping up of the unbelief of Sarah who wanted Hannah to bring the child, thinking that she was too old, and God to bypass and make some other way from the way that He had promised to do it.

41 But God keeps His promise! No matter how unreasonable it may seem, God's obligated to His promise. And Sarah thought that maybe she could have Hannah ... or Hagar, rather, her maid, to give birth to a baby through Abraham, and she would take it. And that became Ishmael, which was a thorn in the flesh from then until now--still a thorn in the flesh, for out of there come the Arabs and they've always been that way.

42 Now, anytime that you disbelieve the naked Word of God and adopt some other way, it'll be a thorn in your flesh from there on. You take just what God says. If He said it, that's just what He means (O blessed be His name), just take His Word.

43 No matter what tries to bypass, say, "Well, it really doesn't mean that." It means just what it says, when God makes a promise.

44 Now, if we will notice closely:

...Abraham and his seed were the promises...

45 One was the seed (singular) and the other was promises. There's more than one promise and more than one person that's included in the seed of Abraham. See, there's one seed but many people of this seed. See, they were not just Abraham alone, or to Isaac alone, but it was to all the seed of Abraham. The promises was made to each and every individual seed of that seed. You get it?

46 Therefore, we, being dead in Christ, according to the Scriptures, we take on Abraham's seed and are heirs according to the promise, not by joining church or the forming of the dead articles or so forth. But by being borned of the Spirit of Christ, we are Abraham's seed and are joint heirs with Him in the Kingdom.

47 Then, we go on to read then, just a little further now, God making an oath. Now the 17th verse of the 6th chapter:

Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it with an oath:

48 Oh, let's just rest now a few minutes: God more willing--not that He had to, but to make this a sure thing.

49 Now, we've already found that God became flesh, dwelt among us, how that He manifested Himself towards the world. When He found the woman in adultery, He said, "I don't condemn you; go, sin no more." When He found the sick, He acted just the way He would have to act, for He was God, and He healed the sick. He raised the dead. He forgave the sins, no matter how they was and how many, and how backslidden. He forgave them, anyhow, if they were willing to come and ask.

50 Now notice! If God acted any one time on a certain circumstance, and if that same circumstance arise again, He's got to act the second time like He did the first time or He's unjust, see. No matter how bad you are in sin, how stooped you may become, He's got to act to you like He did that fallen woman, or He acted wrong then.

51 God's behavior is His person, and what He is in His behavior declares His person. And that's the way you are, and your behavior of life tells what you are. As we had and went through, a lesson or two ago, the Methodist people wanted to declare, "When you shout, you got it." The Pentecostal says, "When you spoke with tongues, you got it." The Shaker said, "When you shake, you got it"--the Pennsylvania Shakers. And we find out that they're all wrong. Your life declares it. Your person declares what you are; a man is known by his works. And whatever your life is. . . .

52 You've heard the old story, "Your life speaks so loud, I can't hear your words." So whatever you are, you are. The life that you live shows what kind of a spirit is in you.

53 And then you may impersonate the wrong thing ... or, impersonate the right thing, may I say. You may impersonate a Christian, but there will by-and-by come a time when the strain will be put on, then it'll show what you are. A chain is its strongest at its weakest link.

54 When Christ the Son of God was put to the test, it showed what He was. Sure! When you're put to the test, it'll prove what you are. Your life always reflects what's on the inside of you. By-and-by ... be sure your sins don't find you out. And that's what we're trying to say.

55 Jesus said, in St. John 5:24, "He that heareth..." (not he that shaketh, he that speaketh, he that. . .) "He that heareth My Word, and believeth on Him that sent Me, has eternal life, and shall never come to the judgment; but is passed from death unto life."

56 It's your faith. And your faith, confessed by your lips, make manifest to the people that can hear, but your life is open before all. So, no matter how much you try to act this and do this, it'll never work; it's got to be *in* you. That's the real kernel of the whole story. Your personal faith in the resurrected Christ, as your Saviour; that He's at the right hand of God acting in your place this morning, as you're acting in His place down here as a witness. A witness is to act instead of somebody, stand for you as a witness. And as your life reflects here, what your testimony is in Christ, it reflects there and it reflects here. And He is up there, as what He is for you, reflects both there and here. So you are.... By your faith are you saved, and that alone. So, sensations, emotions, feelings, anything, has no place at all in it.

57 Now don't think wrong: that I do not believe in these emotions. Certainly! But what we're on now, trying to drill to this people of this day, is *not* emotions. The devil has took those things and went wild with the people, letting them base their eternal destination upon an emotion: shouting, speaking with tongues, going to church every Sunday, acting like a Christian. That won't have one bearing at that

day. “Except a man is born again.” And your life reflects what you are on the inside, see, not your emotions.

58 You can have blood in your hands, you can speak with tongues, you can heal the sick, you can move mountains with your faith, and you are nothing yet. I Corinthians 13, see. It’s got to be something happened by a birth which comes from God, and God brings a new birth into you, and gives you a part of Himself. Then those things are. You are a new creation. “I give unto them eternal. . . .”

59 We went through the word “eternal.” *Forever* is “a space of time.” Eternity is forever, forever and forever, but there’s only one eternity; and we find out that you receive eternal life, and the word in the Greek is *Zoe* which means “God’s life.” And you receive part of God’s life, which makes you a spiritual son of God, and you’re just as everlasting as God is everlasting. You have no end, no place to stop, because you had no place to begin. Anything has a beginning has an end, and that without a beginning has no end.

60 How we love that precious Word! How the Christian should be established in the faith that was once delivered to the saints and not be tossed about, place to place, and joining different churches. Any church you want to belong to is all right as long as you’re a Christian; but first put the first thing, which is that birth that makes you kinfolks to God as God became kinfolks with you.

61 He become kinfolks that he might raise you up. Before He could raise you up, He has to give you eternal life. Then God had to become kinfolks to take death, to raise you up. Then you have to become kinfolks to Him, in order to go in the resurrection. You see what it is? It’s just a swap. God became you, that you might become God, see. God became a part of you (flesh), that you might, by His grace, become a part of Him (that’s all) to have eternal life. Just a beautiful picture! And, oh, we love it!

62 Now:

. . . *God, willing more abundantly* . . . [didn’t have to, but He was willing to].

63 I'm so glad of that (aren't you?), that our God is willing. Look, what if He wasn't long-suffering? What is the fruit of the Spirit? Love, joy, faith, peace, long-suffering. That's a part of God that's in you. And can forbearance ... forbearing one another's burdens. Forgiving one another, as God for Christ's sake forgive you. The Spirit of God in you makes you that way. And then when God was here on earth and became you, became sin, that Him, taking your sin, bore it for you and paid your penalty for it. God is long-suffering, forbearing our burdens.

64 And then, He's a good God. If you want certain things your way, you know God's good enough to do that. He loves to just make you happy. He wants to... He's Love, and His great love constrains Him to even step down sometimes to let you have the things that you want.

65 Look at Thomas, after the resurrection: Thomas wouldn't believe. Oh, he's got many children today. But Thomas said, "No! No! I will have to have some evidence. I will have to put my hands in His side and my fingers over here in His hands, before I will believe it. I don't care what you say." See, he was all out of the Scripture order, right then. You're supposed to believe it. So he said, "I have to have some sort of an evidence, to prove it."

66 And Jesus appeared; He's good. "Come on, Thomas. If that's what you want, well, here you are. You can have it."

67 That's the way we are. We say, "Lord, I got to speak with tongues. I got to shout. I got..."

"Oh, go ahead, I will let you have it." He's good.

68 So, he stuck his hands in His side, then he said, "Oh, it's my Lord and my God."

69 He said, "Now, Thomas, you believe since you've seen. *but* how much greater is their reward who has no evidence and yet believes it!" There you are. That's where we must get to. "How much greater is their reward who seen nothing but yet believe it!" It's an act of faith, that we accept it.

70 Now, I believe signs following the believers, but let's put first things first. You can have the signs without this. Paul said you could; he said, "I could speak with tongues like both men and angels, I'm nothing. I can move mountains by my faith, I am nothing. I could understand the Bible, in such a way I could know all the mysteries of God, I am nothing." See, that's gifts of the Holy Spirit, without the Holy Spirit.

71 The Holy Spirit is God, and God is love, joy, peace, long-suffering, gentleness, patience. That's the Spirit of God. That's what God raises up in the last days, through that Spirit.

72 Now:

God, more willing abundantly to show unto the heirs of the promise. . . . God, more willing . . . to show . . . the heirs. . . . [Who is the heirs? "We, being dead in Christ, take on Abraham's seed and are heirs." Oh, does that soak in? We are heirs of the kingdom of God through a sworn promise! God didn't have to swear; His Word's perfect. But He swore to . . . by Himself, for there's no one greater.]

73 As we read on, just a moment, listen:

. . . the . . . promise of immutability of his counsel, confirmed it by an oath: . . . [the immutability: the unchangeable].

74 God cannot change; He has to remain the same. And if God healed one sick person, He can never change His attitude. If God forgave one sinner, one prostitute, He can never change His attitude--the immutability, the unchanging of God's Word. If God said in one place, "I'm the Lord who heals all thy diseases," He has to stay with it; for He's infinite. He knowed to the end from the beginning.

75 Now, I can say, "I will do *this*"; and the Bible said, we ought to say "If the Lord is willing" (because I'm a mortal; I don't know). Sometimes I have to take my word back, but God can't take His back. He's God!

76 And He only requested one thing: “If thou canst believe!” Oh, my. “If you can believe, all things are possible! If thou canst believe.” That’s all you. . . . If you can! There’s the question. But not the question is on God’s Word; because His immutability, He cannot change. How wonderful!

77 Now listen, as we read on down:

That by two immutable things, in which it is impossible for God to lie, . . . [impossible: an *impossibility* and *immutability* is practically the same word: can’t change, can’t move, it has to stay the same forever. Can’t be changed: the immutability and the impossibility] . . . *by two immutable things, in which it was impossible for God to lie, . . .* [“We have two things?” Yes! First, His Word said He would do it. The second was His sworn oath on it, He’d do it.]

78 Oh, my! What type of people should we be? Why should we be tossed about and run about, and taking the things of the world and acting like this 1957 streamlined-model Christianity? We want to be the old-fashioned type that takes God at His Word, and calls those things which were not as though they were: “If God said so, that settles it!”

79 Abraham, who the promise was given to him and his seed, he called the things which were not as though they were, for it was God’s promise, knowing that God could not lie. He promised him that, and he believed it. And as the years passed by, and the promise seemed to get further away to the natural eye, it become closer to Abraham.

80 Instead of being weak, and say, “Well, maybe there is no such a thing as Divine healing. Maybe I mistook. Maybe there is no such a thing. Maybe I’ve been wrong in all my conceptions.” Then that shows one thing: that you haven’t been born again.

81 We got through last Sunday, just a little further back in the chapter, “For it is impossible, for a man that’s once tasted the heavenly gifts and things, to fall away again to renew himself to repentance” (absolutely, totally impossible). “For he that is born of God, does not and cannot commit sin. For the seed of God remains in Him and he cannot sin.” The seed of God is the Word of God. “Faith

cometh by hearing, hearing the Word, ‘The sacrifice was made, it’s all over!’”

82 Now, if you do wrong, God will make you pay for it; but if you do, you . . . wrong, you don’t do it willingly, 10th chapter, 47th verse, I believe, “For if we sin willfully, after we received the knowledge of the truth.” But after you’re once born, you have the truth; not the knowledge of it, but you have accepted the truth, and it’s become a reality, and you’re a child of God for time and eternity. God swore that He would do it!

83 Jesus said, “He that heareth My words, and believeth on Him that sent Me, hath everlasting life, and I will raise him up in the last day; he will never come to the judgment, he’s passed from death unto life.” Now with a oath like that, “God willing that we should receive it. . . .”

84 Now watch what he says here, Paul speaking to the church:

. . . it is impossible for God to lie, we ought to have a strong consolation [not “Well, if the Baptists don’t treat me right, I will go to the Methodists,” see.], we should have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

85 Now then, the reading of the last:

Which hope we have as an anchor of the soul, [the hope: the sworn oath of God] we have as a anchor of the soul, both sure and steadfast, and which entereth into that . . . is within the veil;

Let’s speak just a moment on the veil. We didn’t get it too good last Sunday night.

86 “In the veil!” The veil is the flesh. The veil is what keeps us from seeing God, face to face, in this church. The veil is what keeps us from seeing the angels at their positions this morning, standing by the seats. The veil is what keeps us from seeing. We’re hid behind the veil, and that veil is the flesh. We are sons and daughters of God; we’re in the presence of God: “The angels of God are encamped about those who fear Him.” We’re in the presence of God all the

time: “I will never leave thee, neither will I ever forsake thee. I will be with thee always, even unto the end.” But the veil is the flesh; that’s what keeps us out of His presence. But through the soul, the Spirit, by our faith we know that He’s watching us. He’s standing by us. He’s here now.

87 Down at Dothan, one morning, an old prophet was surrounded by an army, and his servant went out and said, “O father, the whole country’s surrounded by the aliens.”

88 And Elijah raised up, and said, “Why, son, there’s more with us than there is with them.”

Well, he batted his eyes and looked around, he could see nothing.

89 He said, “God, I would that You’d open his eyes, take away the veil.” And when the veil dropped from over his eye, around that old prophet was chariots of fire, the mountains was on fire with angels and chariots. There you are.

Ohhh! Then Gehazi could say, “I understand now.” See, the veil dropped. There’s where the hindrance.

90 Here it is, hold it tight: the veil is what keeps us from living the way we should. Veil is what keeps us from doing the things that we really want to do. And God became veiled in flesh, and the veil was tore in two. And God became God again, and He raised up the veil that He hid Himself in; that’s the resurrection of the Lord Jesus, proving to us that in this veil that we’re now hid in. . . . By faith we believe it and accept it. And when this veil is tore in two, I will go in His presence with this assurance, knowing that “I know Him in the power of His resurrection.” At the coming of the Lord Jesus, this veil will be raised up again, in a perfected way, till I will walk and talk with Him as my Saviour and my God, when He takes the throne of David. And we will live forever in this veil after it’s been perfected, but this veil has sin in it. No matter how. . . . Don’t never think of that glorified body in this earth. It’s got to die the same as your soul has to die, to be borned again. In the perfection. . . .

91 Not eating meats, and doing this, and perfecting the body; you'll never have it. And you've got to quit *this*, and do *this*, and do *this*, and do *this*; that's law. That's legalist. We don't believe in the legal forms of salvation. We believe it "by grace are we saved." And it's not you; you have nothing to do with it. It's God's election that does it. "No man can come to Me except My Father draws him." That's right. And all Jesus come to do was to get these that the Father foreknew; and predestinated them before the foundation of the world, to become sons and daughters of God. Amen. "Not him that runneth or him that willet, but God that showeth mercy." It's God that does it! You can't brag at all. There's not a thing that you did; God, by grace, saved you--not you, yourself; if you do, you got something to brag about. But you haven't nothing to brag. All praises goes to Him. It's Him. Then He's give you this sure hope, swore by an oath, the impossibility for His children to ever be lost.

92 Now, they get whippings for doing wrong, you reap what you sow, you get that. Don't think now you can just go on out and sin and get by with it. If you do, and got that attitude, it shows you've never been born again. You get it? If you still got the desire in you to do the wrong, then you're still wrong. See, for He has perfected, forever, those that are.... And those beasts under the Old Testament, under the legal days, offered yearly, continually, could never take away sin. But when we put our hands upon His head and confess our sins and are borned again of the Spirit of God, we have no more desire of sin. Sin has passed from you. That's for time and eternity.

93 You'll make mistakes, you'll fall, you'll willfully do wrong, you'll go out sometime and do things--that don't mean that you're lost--that means that you're going to get correction.

94 My little boy, lots of times.... My children will do things, yours does too, that they know that's against your rules. And they know what to expect when they do it: they're going to get a whipping for it, sometimes a good one. But it's still your child! Certainly!

95 It's impossible for that man to ever be gone again, that's once been born of eternal life. God's not a Indian giver. "He that heareth My words, and believeth on Him that sent Me, has everlasting life and shall never come to the judgment, but is passed from death unto life. And I will raise him up at the last days." That's God's promise.

96 Now if you go on and say, “Oh, well, then I can do just. . . .” I always do what I want to do. But if you’re a Christian, you don’t want to do the thing that’s wrong, because the very life in you, the very foundation. If you want to do wrong, it shows the wrong thing’s in here. How can bitter and sweet water come from the same fountain?

97 So if you’ve been all mixed up on some kind of emotion or fabulous something, another sensation, forget it! Go back to the altar and say, “God, take my old sinful life away, and put me in such a condition till my whole desire. . . .” “He that’s born of God does not commit sin.” That’s right. He has no desire to do so.

98 Certainly the devil will trap him here and there, but not willfully. The Bible said so. The devil will trap him now and then. Sure, he will. He tried to throw a trap to our Lord Jesus. He did to Moses, and caught him. He did to Peter, and caught him. He did to many, but. . . . Peter even denied Him, but then he went and wept bitterly; there was something in him.

99 When the dove was turned out of the ark. . . . The crow went out, he cawed around—he was in the ark all right—but when he went out, his nature was different. He could eat all the old dead carcasses he wanted to, and be satisfied. Why? He was a crow to begin with; he was a scavenger; he was no good. He was a hypocrite and sat on the roost with the dove, just as big as the dove was. He could fly anywhere the dove could fly. But he could eat good food just like the dove eat, and then he could eat rotten food, what the dove couldn’t eat. For the dove is a different mix-up; she’s a different make; she’s a dove. And the dove cannot digest rotten food, because it don’t have any gall.

100 And a man that’s born of the Spirit of God becomes a dove of God, his nature, his change, his make-up. Yes, sir! You put the spirit of the dove in the crow, he’d never sit on a dead carcass. If he lit down by mistake, he’d certainly get away quick; he couldn’t stand it. And a man that’s born of the Spirit of God, don’t tolerate. He might light in a barroom sometime, but he will get out of there quick. A woman might entice him, get him turned around, but he will turn his head again. He will get away from there quick. Why? He’s a dove.

That's right. You ain't going to pull him, because that he knows! "My sheep know my voice, and a stranger they will not follow." He's a dove to begin with. That's what I'm speaking about: the actual something that anchors in there.

101 Watch close now, God swore:

Which hope we have as an anchor of the soul, both ... steadfast, and which entereth into that which is the veil;

102 The veil... God came down veiled in flesh. To do what? To show Himself. He had to hide because we couldn't see Him. And He hid behind the veil. And the veil was who? Jesus, "Not Me that doeth the works, My Father," said Jesus. "My Father dwelleth in Me. I work, and My Father worketh, and I worketh hitherto." Here He is as the veiled One, walking in the flesh, God Emmanuel (God with us). "God was in Christ, reconciling the world to Himself"; here He is walking around.

103 Now, He came down and made a sanctification (or a provision, or propitiation), that through His death offered, paid the price of sin, that He might come back and dwell in us. Then the faith that we have is a veiled faith ... or a veiled person; therefore we don't look at the things that we see in this veil. The veil has education, and it does things and speaks things. It's a scientific thing. But the Spirit of the Living God that dwells in here, calls those things which were not as though they were, if God said so. There's your veiling. We're in the veil.

104 Now, someday He will raise this veil up--not borned of a woman by the sex desire of man and woman, but by the will of God--He will speak and she will come to pass. Then we will have a body like His own glorious body. We will be veiled so we can talk to one another, shake one another's hands.

105 Now, when we go from here, there's a tabernacle, a theophany (just a image of a man) that don't eat, don't drink, don't sleep, awake forever. There's where we go to. But they're waiting under the altar, crying, "Lord, how long? How long?" to come back down because they want to shake hands with one another; they want to sit down and

eat and talk to one another. They're human. Blessed be the name of the Lord.

106 When God made man in His own image at the beginning, He made him thus. He fellowshiped with one another because we know one another. We like the things that God made us, because we were made thus. And in His great coming, those who are ready will be thus forever, immortal; we will stand in His likeness. O blessed be that name of Christ!

107 And now we have the earnest of our salvation, as we accept Him as our personal Saviour, as our healer. All these other remunerations are the dividends that's paid on the insurance policy. Amen. You know what an insurance policy is. You can draw dividends on it till the face value comes. Certainly, you can draw dividends, and we're drawing dividends now. Only, the thing, as soon as we draw dividends, the remuneration's built up again.

108 An insurance agent, one time, said to me, "Billy, I'd like to sell you some insurance." I said, "I have some." My wife looked around at me.

109 Now, nothing against insurance. But some people are insurance poor. So they turned around, and said. . . .

My wife looked at me strange, "You got insurance?"

I said, "Sure." Well, she didn't know nothing about it.

He said, "Well, Billy, what kind of a insurance have you got?"

I said:

Blessed assurance, Jesus is mine!

O what a foretaste of glory divine!

An heir of salvation, purchased of God,

Born of His Spirit, washed in His blood.

110 Said, "That's very good, Billy," he said, "but it won't put you up here in the graveyard."

111 I said, "It'll take me out, that's the main thing." I'm not worried about getting there, I'm worried about getting out.

112 And since I have the assurance, by the sworn God of eternity, that He will raise me up again in the likeness of His Son in the last

day, I will walk boldly and have a consolation and an anchor of the soul, that while I'm in this veil there's some unseen something got me anchored against the Rock of ages yonder. And the waters jump and blast, it doesn't make any difference, if death, perils, or anything separates us, not from the love of God. My anchor holds within the veil! Let the floods rise, let her dash, let infidels come, the born-again believer has an anchor. You can't see through this veil yet. But I know my anchor holds yonder against the Rock of the ages, who is a sworn promise that He will raise me up at the last day.

113 No wonder you can look death in the face and say, "Where is your sting? Grave, where is your victory? But thanks be to God who gives us the victory through our Lord Jesus Christ." Wherein the forerunner.... Oh, my. (We ain't going to get to the lesson.) Whither the forerunner ... for us....

114 A forerunner! Did you ever notice in the old western days, many times, up and across the old trails, a forerunner, scout? When the wagon train was perishing, for water, the scout run ahead (and he seen the tribes of Indians; he bypassed them) and he seen where there was a fountain of water. He rushed back to tell the boss of the wagon train, "Step up the horses, everybody take good courage, for just over the mountain there's a big fountain of water." He's a forerunner.

115 And here, the forerunner. Man was once pinned down by the devil, under rapid fire, but somebody took the machine-gun nest. That was Jesus: the forerunner has gone before us. And Satan standing there with a machine gun, pinning us down (always in bondage and scared of death), he was guarding that fountain; sure, he was, he was given the commission because we had sinned and been drove away from it. But the forerunner, Christ, come in and took the nest.

116 You've heard that old song, "Hold The Fort, For I Am Coming"? Hold the fort nothing; let's take it. We don't want to hold it any longer; Christ took the fort! Hallelujah! The door's opened. There's a fountain opened in the house of God, in the city of David, for cleanliness of the unclean. Our forerunner has done entered in for us.

117 The forerunner, He tells us, "There's a place just beyond, yonder, where you'll never get old." Where there'll be no wrinkles,

where you won't have to use Max Factor to make you look nice to your husband. The forerunner has went on. There's never a place where you get old and weary and shaky. There's a place where you'll never get sick, where the baby will never have a colic, where you'll never shed a false ... or a tooth, to get a false one. Hallelujah! O blessed be His name! He entered in, and immortal we will stand in His likeness, someday yonder, the stars and the sun to outshine. Certainly, the forerunner has gone before us.

...the forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchisedec.

118 This great forerunner has gone before us, making a way. He's become from spirit, the great fountains of the rainbow of God, who had no beginning or no end. He was, forever, God. This ray of light went forth; it was a ray of love; that's the main one, red. The next color follows, which was blue; blue, the trueness. Next, followed after that was other colors to the seven perfect colors, which is the seven spirits of God, that went from that great fountain ... or that great diamond that Jesus spoke of. That great diamond that's chipped to reflect these colors, God was made flesh and dwelt among us, that He might reflect His goodness and mercy among us by gifts and signs and wonders. That whole big rainbow had become in a theophany made in the image like man. Yet He wasn't a man; He didn't have flesh yet; He was a theophany.

119 Moses said, "I'd like to see You." God hid him in the rock.

120 And when He passed by, turned His back; Moses said, "It looked like the back of a man."

121 Then what come to pass? One day, down there when Abraham was sitting in his tent.... We will get to it tonight. When Abraham was sitting in his tent, God came up to him in a body of flesh.

122 "Well," you say, "Brother Branham, he was..." We will find Him out here meeting Abraham before that, in the order of Melchisedec; a body of flesh, which was God. Sure, it was; He was God in flesh.

123 You say, “Then, Brother Branham, why would He have to come back and be born?” He wasn’t born then; He was just created, a body that He dwelt in.

124 Melchisedec was the King of Salem, which is the King of Jerusalem, which is the King of peace; which had neither father nor mother, beginning of days or ending of life. Jesus had both father and mother, and beginning of days and ending of life. But He was made after the order of Melchisedec which had no beginning of days nor ending of life.

125 Melchisedec was God Himself. Melchisedec was Jehovah God, the same One that met Abraham, years later, in front of his tent. Had His back turned to him, He said, “Why did Sarah laugh?” That’s right. He was the One who stood there, looking over towards Sodom. Abraham recognized Him, because inside of his veil was an anchor holding that promise. Not because he had some sensation, but God made him the promise. And when he come into contact with that great magnet, he knew it was in that flesh.

126 He walked out with Abraham, out there a little piece. He told Abraham, said, “Seeing that I will keep these things from Abraham, to see that he’s the heir of the world; I just won’t do it. So, Abraham, I will tell you what I’m on My road to do” (we will pick it up tonight) “down there in Sodom” (and what all He was going to do). And as soon as He had blessed Abraham, He went back into space again. A man that stood there and had dust on His clothes, a man. And not only that, but He eat the flesh of a calf that Abraham killed, and drank of the milk from the cow, and eat some hoecakes (some corn bread), and had butter on it. That’s exactly right. And then turned back to a theophany again.

127 What was it? Why didn’t He take it then? He had never been born like you and I; but He had to be born in the flesh so He could hold that sphere. That was a created body. That was a body that He just pulled the calcium and potash out of the earth and said [Brother Branham blows] and stepped into it. That was the same thing Melchisedec was. He stepped into him, in a body that He could walk out before him under the veil, of a veil of His own creation; not a veil of the creation of a woman, through the womb of a woman, through a

cell, never; but He created this and stepped out into it and talked in the order of Melchisedec.

128 Who is this Melchisedec?

For this Melchisedec, king of Salem [which is Jerusalem], prince of the most high God, [Certainly.] who met Abraham returning from the slaughter of the kings, and blessed him;

To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, [that great love, that great Spirit in the beginning] King of righteousness, ... after that ... King of Salem, which is, the King of peace;

Without father, without mother, without descent, having neither beginning of days, or ending of life;

129 Who was it? He never was born, He never will die. Who is it? It was God--sure it was--in the foreshadow of the Lord Jesus. Certainly, He was. But He had to come through a woman in the order you come through a woman, and He had to come the way you come in order to bring you back to Him. Hallelujah!

Amazing grace! how sweet the sound,
That saved a poor, blind wretch like me!
I once was lost, but now I'm found, (by His grace)
I was blind, but now I see.

130 I understand what He had to do. God became me, that I by grace might become of Him; He taken my sins, that through His righteousness I might have eternal life. I could not choose myself, my nature was a sinner, I had nothing to do with it. I was "born of the world, shaped in iniquity, come to the world speaking lies." Not even a chance at all, nothing, not even a desire.

131 Tell a pig he's wrong eating slop, will you? See how much he will listen to you. Tell a crow he's wrong eating on a dead carcass, and see what he will tell you. If he could talk, "You tend to your own business." Certainly.

132 Oh, but the grace of God that changed this nature, and give me the opportunity to desire and to crave and to thirst: "Thy loving-

kindness, is better to me than life, O God. My heart both longs after Thee.”

133 David said, “As a hart panteth for the water brooks, so my soul thirsts after Thee, O God.”

134 God gave man that thirst to worship Him, to seek after Him. But man perverts it by the call of the devil, and he goes and lusts after women and pleasures and things of the world, trying to satisfy that holy creation that God’s put him to love Him; he places it upon the things of the world. But, brother, when he’s once changed, and that fountain with wiggletails in it (all kinds of disorders of the cistern) has been cleansed out and sterilized, and the pure water of God is put in there, sin can never touch it. Amen!

O how I love Him! How I adore Him!
My life, my sunshine, my all in all!
The great Creator became my Saviour,
And all God’s fullness dwelleth in Him.

Down from His glory, the ever living story,
My God and Saviour came, and Jesus was His name.
Born in a manger, to His own a stranger,
The God of sorrow, tears and agony.

O how I love Him! How I adore Him!
My breath, my sunshine, my all in all! (O God)

135 How could He do it? Man’s tried to write it. One said:

If we with ink the ocean fill,
And every straw on earth a quill;
All the skies of parchment made,
And every man a scribe by trade;

To write the love of God above
(how that great God of Heaven
became flesh and taken my sin)
To write the love of God above,
Would drain the ocean dry;
Or though the scroll contain the whole,
Though stretched from sky to sky.

136 And to make the heirs of this salvation a sure hope: He swore by Himself that He'd raise us up in the last days, give us eternal life, "And no man can pluck them from My hand." Amen!

Let's pray:

137 Are you guilty of spurning His love? Have you shunned His blessed Being (this great One who made you what you are)? And now here you are, this morning, this far in life, and has given you an opportunity. Do you want to continue to live? There's only one way to live: that's believe on the Lord Jesus. If you, from your heart, believe that He's the Son of God and accept Him as your Saviour, and believe that God raised Him up for your justification, if you want to accept it on that basis, it's yours now.

138 Would you raise your hand? Some penitent soul, that would like to repent this morning, say, "Remember me, brother, preacher, as we go to prayer. I, too, have failed. I've joined church, but I know I've never had that what you're talking about. I've never been born of that Spirit, Brother Branham. I just haven't got it, that's all. I want you to pray for me, that God will give it to me this morning." God bless you, sir. Would there be another? Say, "God make me what You want me to be. I want to be ... I want to be as You want me to be. I've spurned Your love." God bless you, son.

139 Just a moment now:

If we with ink the ocean fill,
And were the sky of parchment made;
Were every stalk on earth a quill,
And every man a scribe by trade;

To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky.

Oh, love of God, how rich and pure!
How fathomless and strong!
It shall forevermore endure
The saints and angels song.

140 Dear God, truly the poet that wrote those words was just like many others of Your believers: searching, trying to find words to express it. And it's written in the Bible, "More, because the preacher was wise, he sought out and set in order many words." Oh, how we would love to have the tongue and the vocabulary that we could explain to the people what it really is, but it could not be found on mortal lips. All eternity, doubtless whether it'll ever reveal it, how that the God of Heaven ever come to the earth to save poor, lost, wretched sinners.

141 I pray Thee, Father, that through these few unbroken words . . . or broken words this morning (as I should've said) that someone has found peace and a satisfaction and a strong consolation, who's fled for refuge. And may their soul anchor to that promise which God swore to, that He'd raise them up at the last day. Several hands went up in the building, right here in this Tabernacle. God, give them that steadfast hope, right now. May they anchor against the Rock of ages. No matter how bad the sea may toss and their little barks may jump, they have an anchor: the promise of God. There they stay, "God said it, He can't lie."

142 "He that heareth My Words" (which I've tried to preach this morning), "and believeth on Him that sent Me, Jehovah, hath everlasting life; and shall not come to the judgment, but has passed from death to life."

143 O Eternal One, bless those today, and may every person in here that's not under the blood, their soul never been converted, may it happen just now, Lord. You work the mystery; it's all Yours; it's committed to You. I pray that You'll give it to them, eternal life. May, someday, over on the other shore, as one by one we go down through the valley, may we meet over there where they'll never say "good-bye" no more.

And someday we will come to the river at
the closing of time,
When the last thoughts of sorrow has gone;
There'll be somebody waiting that'll show
us the way,
I won't have to cross Jordan alone.
There'll be One . . . somebody waiting

that'll show me the way,
I won't have to cross Jordan. . . .

144 All that's got that hope, raise your hand up now as you raise your head:

I won't have . . . (Now just worship Him, the message
is over, aren't you happy? God swore He
wouldn't. . . . God swore He'd meet you there.)
Jesus died all my sins to atone;
When the darkness I . . . (Are you saved?
The stinger's gone.) . . .
He will be waiting for me,
I won't have to cross Jordan alone.

. . . times I'm forsaken, and weary
(Just worship Him now.)
Seems that my friends have all gone;
(Did you ever hit that place?)
But there's one thought that cheers me. . . .
(What was the promise?) . . . makes my heart glad,
I won't have to cross Jordan. . . .

145 Now, children of the promise, just worship Him for doing it:

I won't have to cross Jordan alone,
Jesus died all my sins to atone;
(what happens now?)
When the darkness I see,
He will be waiting for me,
I won't have to cross Jordan alone.

When I come to the river. . . .

146 Every one of you's coming. There's a big, dark shadow sitting there before you. It's a big door. You're going in there, one of these days, maybe before the day's over, maybe before church closes this morning. You're going in there. Every time that heart beats, you're one step closer.

But when the darkness I see,
He will be waiting there, (He said
He would! He swore He would!)
I won't have to cross Jordan alone.

O Blessed Lord, our hearts are full, this morning, to the running over.

147 To think of when the pulse is ceasing, and the nurse presses the pillow around your head. And your hands you can't move no more; your hands has turned to ice. Your children, your mother, your loved ones are screaming and crying. That big door swings open, yonder. He will be waiting!

148 David said, "If I make my bed in hell, He will be there." I won't have to cross it alone. When the sprays of the river begin to flash into our face, God will take the lifeboat, guide us right across it. He promised He would. David the prophet said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; Thou art with me, Thy rod and Thy staff they comfort me."

149 Lord, we are so happy today that we was included, the heir of the promise. Today we have within us eternal life, because we love the Lord Jesus and have believed Him, and accepted His Word and His teaching. And He give to us, as a seal of our faith, the Holy Spirit, the seal of the Holy Spirit; our faith within us is anchored. And though many times we're walking through dark shadows, many times we're stumbling along the road, but our anchor still holds. There's something in it, way yonder, that seems to be guiding on, saying, "Move on. We're going on."

150 God, bless us. We need You. Keep us ever faithful and true until the time You come for us, and we will praise Thee through the ceaseless ages. And that day when we stand on the earth... His blessed feet has never touched the earth yet. There He stands there in the air, and the saints and redeemed from all ages through every watch (first, second, third, fourth, fifth, sixth, and seventh) all stand there robed in His righteousness, and we crown Him the King of kings and the Lord of lords, and sing those redemption stories. Our poor hearts will quiver as we look upon Him who loved us and gave Himself for us. While we were unlovable and sinners, Christ died that we might be saved. We thank Thee for it, Father, in Christ's name. Amen.

151 You love Him? Oh, how real He is. Don't you just feel like you'd just like to just somehow put your arms around Him? Wouldn't you just love to crawl up and touch His feet, you know?

152 You know, there used to be some people come to my services at Phoenix, Arizona, say, “I’d like to talk it over with Him. I’d like to say, ‘Lord, You loved me when my path got so dim.’” I’d just love to talk it over with Him before we cross over. I want to see Him. I just want to see Him. To think how I will feel! Why, my poor heart will quiver when I see Him standing there.

153 I’ve often wondered, “I wished I could have heard that Voice say, ‘Come unto Me, all ye that labor and are heavy laden, I will give you rest.’”

154 I will probably never hear that literally like He spoke it then, but I want to hear Him say this at the last day: “It was well done, my good and faithful servant, now enter into the joys of the Lord that’s been prepared for you.” Since how long?

“Since you got saved?”

155 No, brother. “Since the foundation of the world, when I saw you and foreknew you and ordained you to eternal life.” You were blessed then. “All that He hath foreknew, He has called.” Is that right? “All He hath called, He has justified. Those who He has justified, He has already glorified.” There you are. He foreknew us, called us, justified us, and we’re already glorified with Him at the end of the world, going to our reward. Aren’t you happy? Sure, it would make you love Him. When you couldn’t help yourself, and here He come and done that for you.

156 “Blest Be The Tie That Binds” (Sister Gertie), Our hearts in Christian love; while we have this little fellowship of worship here now, then we’re going to pray for the sick. God bless you; you who raised your hands to Christ this morning, find you a place to worship; serve Him.

157 Now, let’s just worship Him now, as a congregation, all you Methodists, Church of God, Assemblies of God, Presbyterians, Lutherans, Catholics. All together now, let’s sing now:

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne,
We pour our ardent prayer;
Our fears, our hope, our aims, are one
Our comfort and our care.

When we asunder part,
It gives us inward pain;
But we shall still be joined in. . . .
(How many Methodists, Baptists, and all?)
And hope to meet again.

158 Don't that do you good? Let's turn around and shake each other's hand now, while we will singing again:

Before . . . (shake hands; somebody
behind you, front of you,
either side) . . . throne,
We pour our ardent prayer;

.....

Our comforts and our care.

Now, when we asunder part,
(Do we love one another?)
It gives (Wish the service could
go on? See, that's how we think.)
. . . inward pain;
But we shall still be joined in heart, (in One)
And hope to meet again. (If no more here,
at that great day we will meet.)

159 Now, Father, receive our worship this morning, take the Word and plant it into the believers' hearts. May they not be just tossed about, and up today and down tomorrow. But may these words find their resting place in every believer's heart, to know this: that "God hath sworn by an oath, and with two immutable things." The immutability of God, that is, that it's impossible for Him to lie. That the heirs of this salvation might have this strong hope, steadfast and sure, an anchor in the soul. To know this, that God has promised us by a sworn oath. One, that He cannot lie; the other, His sworn oath on top of that, that He will raise us up at the last day and give us eternal life. Knowing that after we have been called, that He said that He knew us before the foundation of the world, and predestinated us unto the adoption of children through Jesus Christ. And He foreknew us,

He called us. And when He called us, He justified us. We cannot justify ourselves, so He justified us by the death of His own Son. Those who He has justified, He has already glorified. The Word's already spoke, and we're just on our road, going along, rejoicing on our way to glory.

160 Give people faith, and may the little habits and things that's hanging on to the people, may they shake loose from them, this morning, with this Word of God which is an anchor of the soul, steadfast and sure. May they shake away from their habits, their little tempers, and the things that been... As Paul said, in the further part of the message in a few days, "Let us lay aside every weight, and the sin that does easily beset us; that we might run with patience the race that is set before us, looking to the author and finisher of our faith, Jesus Christ, who was tempted in all manner like we are, yet without sinning." He was permitted to be tempted but He did not heed the temptation. We're tempted to sin, but never to heed, because the life that is within us is the anchor of our eternal destination, and we hold that sacred to our hearts.

161 Now, there's many that's sick and has ... afflicted with afflictions. We're fixing to pray for them, Father. May they, as they pass by under the Word of God today ... that precious Word that's been preached, the Bible giving witness, the angels of God standing near, and the great Holy Spirit (above all) is standing here to give witness to the Word. Now, Father, as they pass under the Word of promise, this morning, may they go from here to be well. To remove their braces, to leave the chairs and the cots that they'd lay on, and to just be made well. Grant it, Lord. May they return at the next service that they are permitted to come, or to their own churches, rejoicing, showing what great things Christ has did. This we minister for your glory, in Jesus' name. Amen.

162 I am ... to apologize for a promise that I made, that this morning we'd have the 7th chapter, but I didn't get to it. And we have to allow a little time here for the prayer line. And now, tonight, the Lord willing, we will take the 7th chapter, and find out who this Melchisedec was. How many would like to know? Oh, we're just going right down to Him, find out just exactly who He is. And the Scripture tells who He is, see.

163 And Scofield said, "It was a priesthood." How could it be a priesthood, without beginning or ending? You see, it wasn't a priesthood. It was a man, Melchisedec (a name), a person.

164 Not disregarding, but Christian Science says the Holy Ghost is a thought. And the Bible said, "He, the Holy Ghost." And *He* is a personal pronoun; it's a person. Not a thought, it's a person. Absolutely!

165 And Melchisedec is a man, a man who had no beginning of days or ending of years. He had neither father or mother, nor descent. And we will find out who He is, the Lord willing, tonight, by the Word. Do you love it? "Oh! Thy Word is a lamp unto my path and to my feet." Oh!

166 Now, you say, "Brother Branham, I don't understand it all." Neither do I.

167 But, one time, I was preaching down in Kentucky. And if there's some of the newcomers, and Catholic and different ones, who may not understand how these deep rich things of the Scripture... I'd been preaching on Divine healing. A little bare-footed girl brought ... she wasn't but fifteen years old, had a little baby and it had the palsy. And I said, "What's the matter, sister, with your baby?"

Said, "It's got the jerks." She didn't know what to say (palsy), she didn't know what to call it.

168 Little thing probably never had a pair of shoes on, in her life. Some man's darling, long hair hanging down. And I said, "Do you believe?"

And those little, steel-gray eyes looked at me, she said, "Yeah, I sho' believe."

I took the little baby. And while I was praying for it, it quit jerking, and it went out.

169 Next day, I was squirrel hunting, over in the side of a mountain. And I heard some men sitting there talking, old saw buzzing. And I slipped down; I'd been squirrel hunting. They was talking about me, had ... sitting there a-chewing tobacco, and spitting, the leaves a-flying like that. And they were talking about, now, about the meeting the night before. And one of them said, "I seen that baby; I went by

there this morning. It isn't jerking, yet this morning," see. Said, "That was real." And he was spitting the...

170 They had rifles leaning against the tree, so I thought I'd better make myself known. You know, they had feuds down there, too. So I walked up, I said, "Good morning, brethren."

171 And that great big fellow, seemed to be speaking, he had a chew of tobacco in his mouth like that, way out on the side like that, and big, long neck. And he had a great big old hat on, pulled down over his face. He looked around and he seen me; he reached up and got that hat, jerked it off, went ... [Brother Branham illustrates.] swallowed that chewing tobacco, said, "Good morning, parson," see. Yes, sir. Respect. That's right. How he ever lived over it, I don't know. But, he did.

172 So, the next night, coming back, there was a man there who wanted to argue with me a little bit. He went to a church that didn't believe in Divine healing. So, this was a Methodist church: White Hill, Kentucky. So he was standing outside; he had a lantern in his hand. And he said, "I want to say something, preacher; I just can't accept that, because I can't see it."

I said, "You can't see it?"

He said, "No!" Said, "I'm a sick man, myself, but" said "I just can't see it."

I said, "Where do you live?"

He said, "Back over on Big Renox."

I said, "Well, now, how you going to get home?"

He said, "Well, I'm going to walk home."

I said, "Can you see your home?"

He said, "No, sir."

I said, "Awful dark tonight; it's cloudy."

He said, "Yes."

I said, "How you going home?"

He said, "By this lantern."

I said, "The lantern doesn't show light all the way to the house."
I said, "How do you go?"

He said, "I will walk by the lantern."

173 I said, "That's it. You've got the light of the lantern now, and every time you step this a-way, the light will keep showing on ahead of you. If you just keep walking, the light will keep going with you."

174 And you do that this morning. You want Christ the great High Priest, the Intercessor for your sickness, or your diseases, or your soul. You might not understand it--we don't--but we're commanded to "walk in the light as He is in the light." You make one step in the light. And when you got the light with you, the light will shine unto the perfect day; it'll keep the path before you:

And we will walk up this grand, old highway,
Telling everywhere I go;
I'd rather be an old-time Christian, Lord,
Than anything I know. (Ever hear that old song?)
There's nothing like an old-time Christian,
Christian love to show;
We're walking in the grand, old highway,
And telling everywhere we go;
I'd rather be an old-time Christian, Lord,
Than anything I know. (I just love it)

175 All right, now we're going to pray for the sick. We don't claim that we can heal the sick. If we did, we'd be telling something wrong. Every sick person in here is already healed. That's what the Scripture says, "By His stripes we were healed." Is that right?

176 Every sinner that's in here, perhaps there'd be one, you've been saved since Jesus died. But don't you never die here where your opportunity was placed before you, to go into His presence then to try to accept it. It's made for now. Right now you must accept it. If you go beyond the blood, then you're nothing but.... You're already judged, because you're judged by the way that you treated the Atonement of the Lord Jesus Christ, see. You judge yourself there.

177 "So He was wounded for our transgressions, and with His stripes we were healed." So, there's nothing I would have, to heal

you. There's nothing the church would have, to heal you. The only thing we can pray for is this: that your faith will not fail, that you'll come to the altar this morning to accept Christ as your Healer as you did for your Saviour. And without any... God works miracles; He shows great signs: blind, deaf, dumb, everything, are healed right here at the Tabernacle. But whether it is or not, we accept it anyhow. Many times those things are by visions.

178 How many was here about three Sundays ago, or four, when the man come in here both blind and paralyzed, was sitting in a chair with unbalanced nerve. And before I left home, I saw him in a vision: "That there'd be a man there, with dark hair, turning gray. His wife is attractive-looking woman, about sixty years old. She will come and be crying, and she will ask" me... "And to come back and pray for her husband." He sat right there.

And I come down, and I said to some of my brethren here, "Watch this."

179 And when we went down to the altar, others had prayed. When I went to pray, I walked right away and come back over here. And his wife rose up and come just exactly the way the Lord had said it would be. People watching, to see if it would happen that way. It never failed. And so when he walked...

180 Come to find out, that a man, Dr. Ackerman, down in Birdseye, Indiana, was the one who sent him up here; who is a Catholic, and his boy is a priest in the monastery there at Saint Meinrad. And Dr. Ackerman is a hunting partner of mine, and he sent the man up here. And the Lord showed me a black-headed man that would send him, but I didn't know who it was.

And I said, "Was that Dr. Ackerman?"

He said, "It was," see. And then the man...

181 I said, "It's 'Thus saith the Lord.'" Walked down, I said, "Sir, stand up." Both blind and couldn't... the balance nerve was gone; he couldn't hold himself up like that, see. Been that way for years, been to Mayo's and all around. Just prayed the prayer for him, and raised him up. There he went, walking down through...

182 First he said, "I can't see you." Then he screamed, "Yes, I can!" His eyes come open there; he had been orthodox, his wife Presbyterian.

183 Some people think that Presbyterian don't shout, and Orthodox. You ought to've heard them. Sure. They were screaming and hugging each other. Come back and got his wheelchair, and walked on out and down the steps just like any other man, could see and speak and so forth.

184 Had a letter from him ... or a call, the other day. I believe Brother Cox went to him, said, "His eyes had a burning sensation." Certainly. It's the nerve, the optical nerves are growing and coming back to life, you know, and taking it's place. The curse was taken off.

185 If you let nature have it's way, if nothing hinders nature, then it'll have full sway. If you got a band around your arm, shutting off circulation, your hand will finally die. Now, because... Naturally, it'll be all right if you just let it alone. But something's interrupted nature. Then, if you can't see it, there's no way for a doctor to catch it. Only two things he can work by: what he can see, what he can feel. That's the only thing he can work by: what he sees and what he feels.

186 If he can't see it, then it has to be spiritual. And there's only one thing can happen; we pray, Christ moves the curse (sends away the devil) and that begins to get normal, well. Gets well, and that's all there is to it. "In my name they shall cast out devils." Is that right? It's a promise to the church. It's a promise of power to what... It's His presence with us. Now, what makes us from being perfect this morning, to do those things just as He did it, is because we're still in the veil, see. But we have some feeling there that tells us, "Oh, yes," see.

187 And when you accept your healing... No matter what the veil says, it's what the Word said. See, that's it. That's it. And the Word always is predominant over anything; God's eternal Word.

188 Look at Sarah, her womb dead, ninety years old, lived with her husband since she was about sixteen or seventeen, no children; Abraham, a hundred; and God turned right around and give them the baby (see) because they believed; they called those things which were not as though they were. Enter that way this morning, friend.

189 And tonight, we expect... If you all are visiting with us, we're happy to have you here this morning. And God be with you. And if

you're in the city for the evening, we'd be happy to have you this evening on the rest of this service, of Melchisedec. And then if you're not, and you have a church of your own, you go to your own church. That's your post of duty. If you belong to a church, you go there. This is just a little tabernacle where we gather in here and have fellowship one with another. Now, the Lord bless you.

190 And Sister Gertie will play for us: "The Great Physician Now Is Near." And is there any here to be prayed for? Raise your hand, those who want to come in the prayer line, to put your faith to Christ. All right, if you'll line up on this side of the church if you will. And if they'll pull the seat down just a little bit, brother, if you will, so that we can get a little room in there and can bring the folks through. Come over on this side.

191 And we're going to pray now, while we sing. And I'm going to ask the elders here (of any denomination or church, regardless of what it is), if you believe in divine healing, would you stand here with me on this platform to pray for the sick? We'd be glad to have you. Any denomination, or no denomination, or whatever you are, we'd be glad to have you. Would you just come now, for prayer, come up and stand with me. Brother Neville, if you'll come with the oil...