

God's Chosen Place Of Worship

Jeffersonville, Indiana
February 20, 1965e

1 Let us remain standing for a moment as we bow our heads for prayer. And now, with our heads bowed (and I trust our hearts are bowed too), I wonder how many in here tonight would like to be remembered in prayer, a something special. Will you just raise your hand, say, "God, give to me tonight that what I'm seeking for." The Lord bless you.

2 Our heavenly Father, as we now humbly approach this great throne of grace, by faith we move into the beyonds where God, and the angels, and the cherubims, and all the heavenly host is assembled together. For He said there cannot be even a sparrow fall to the ground without the heavenly Father knowing it. How much more does He know here when hundreds of people have their heads bowed and calling upon Thee for special requests. Father, look down upon the needy world tonight, for we are a needy people.

3 I pray, God, that because that we have assembled here and expressing to Thee our faith in a living God who does answer prayer... We have come out from among the world of the uncircumcised, the heart and ears, come out to live a separate life and to live ... and confessing our faith in Thee. And tonight we've raised our hands in saying we're needy. Dear God, answer every one of their requests.

4 And then, Father, we pray that You'll visit us tonight in the Word. We come here for correction, for understanding, that we might know just how to live in this present day, what to look forward to, what to do. For we know the coming of the Lord is drawing nigh, according to all the signs that the prophets foretold. We're nearing the time, Lord, when complete deliverance will be given to Your children. God, let us every one be there, Father; may there not be one missing. That's our purpose of being here, Lord. We love You, and we're trying to prepare for that hour.

5 Speak to us, we ask again tonight, and heal the sick. All the sick and the afflicted that's in the building, we pray that You'll heal them, Lord, and especially them with spiritual needs. We pray that You'll save every lost soul, fill every believer with the Holy Spirit, and renew the strength and power in Your believing children. Grant these things, Father. We ask much, because You told us to ask abundance--ask for great things, many of them--that our joys might be made full. And we ask them in Jesus Christ's name. Amen. (May be seated.)

6 I certainly deem this a grand privilege tonight to be back here at the platform again here in this high school, to face these fine people that's gathered out to hear the gospel. I ask God's mercy to help me to tell you the truth as far as I know the truth. He still can close the mouth of a man the same as He could the mouth of a lion. And if I'd ever try to say anything that was wrong and contrary to His will, my sincere prayer is that He close my mouth that I won't say it. For truly, I want to be in heaven myself, and I'd never be there. . . . And besides all that, I'd be false leader, somebody who'd done something falsely. If I do it, it's because I don't know no different. The Lord bless you.

7 Now, tomorrow morning, if it be the will of God, I aim to speak on that subject, "Marriage and Divorce." And we trust that you'll come and bring your pencils and papers. We won't take too long, but I'd just like to. . . . That was my purpose of being back here first, in Indiana, that I promised you that. And I will try tomorrow morning; if I don't get it tomorrow morning, I will tomorrow night. But I'm going to try tomorrow morning, if the Lord willing, to speak on the subject, the two schools of thoughts. And may God help us to know what is truth, just to know what's truth, so we can walk in truth and in light.

8 You know, used to have an old colored friend. He said to me, he said, "Brother Billy," said, "I don't want any trouble at the river." He said, "I want to have my ticket in my hand. And when the whistle blows, I don't want any trouble there. I've asked the Lord a long time ago, if there's anything wrong, let me settle it up right now," said, "because it'll be dark and stormy on that morning when the ship pulls out for the other side." Said, "I don't want any interference; I want to take care of all of it now." That's what we're here for, to try to take care of all the interferences so that we can walk aboard on that hour.

9 Now, I won't speak to you very long tonight, because we got two services tomorrow. And then I take right off somewhere else to another . . . more services.

10 But now, in the book of Deuteronomy I wish to read from the sixteenth chapter, the first three verses of Deuteronomy 16:1-3.

Observe the month of Abib, and keep the passover . . . The LORD thy God: . . . in the fourth month of Abib the LORD thy God brought thee forth out of Egypt by night.

Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flocks and of the herd, in the place which the LORD has chosen to place his name there.

11 Now, my subject tonight is God's Chosen Place of Worship. If you notice, the month A-b-a-b there is . . . means April. The month of April is when they were brought out. And now, the strange thing is that we tonight, as worshippers of God in this day that we live in, and we find so many different ideas of people. And as long as there's different ideas about things, there's got--different questions--there's got to be one true answer to every question that's asked. If I would ask the question, "What is this?"

"Well," they'd say, "a desk."

"What is it for?" See?

12 Now, there. . . . Somebody might say, "It isn't a desk, it's a board." Well, it is a board, but yet it's a desk. You see, there's got to be a true answer to it. And if I'd ask the question about anything, there's got to be a true answer. There can be something close to it, but there's got to be a true, direct answer to every question. So therefore, every question that comes up in our lives, there's got to be a true, correct answer.

13 And now, today we hear it said so many of our people in the world today. . . . As being a missionary, have taken several trips across the sea and around the world, I've been in contact with many different religions such as Buddha, and Mohammed, and Sikhs, and Jains, and whatmore of the religions of the world. And then here in our own United States and other foreign countries, meet with all of our different churches, such as our denominational churches, beginning with the early Roman Catholic, and then to the Greek, and

so forth, and the different rites, and then down into all the denominational ages of nine hundred and something different Protestant denominations. Now, each one of them--course you could see their idea, and I cannot blame them--each one claims that they are the truth, they have the truth. The people that belongs to those churches should believe that, because they have staked their destination, their eternal destination, upon the teaching of that church. And they're so much different, one from the other, till it makes nine hundred and something different questions. Therefore, being nine hundred and something different questions, there's got to be one correct answer. And I would like for us tonight, being that we're trying to go to heaven and to meet our Lord Jesus, who we all love, I would like to search in the Scriptures to find that.

14 Now, if it is a Bible question, then it should have a Bible answer. It should not be able to come from a group of men, from any certain fellowship, or from some educator, or from some denomination; it should come straight from the Scripture where God's meeting place is of worship. And surely, being God, there is a meeting place, somewhere that He meets.

15 Now, we find out here that in Deuteronomy here at the beginning, Moses reciting back the Scripture, the things that he had told them, how He'd brought them out with a great strong arm, out of Egypt, and had first established them. They were called "the people of God" until they come out of Egypt, and then they were called "the church of God," because the church is the congregating or the.... Really the church means "called-out ones," those who've been called out. And they come out of Egypt in order to be the church.

16 Now, God told them when they ... before they established the Temple, and whatever they did, "I will choose the place of My worship, and I'll put My name in it." And that's the only place that God would ever meet anybody, was by His own choosing. He chose His place; and where He chose His place, He put His name. The second verse here tells us that. He would put His name in the place that He had chosen for people to worship Him in. Now, the thing of it is, we want to find where that place is.

17 With nine hundred and something different ideas, being that we're bypassing all heathen religion and just speaking of Christian

religion... Which I have a feeling for the heathens or I certainly wouldn't be going over there talking to them, but they're wrong. Christianity is the only religion that's true, is Christianity. I'm saying that not exactly because I am a Christian, because I believe that to be the truth. It's the only religion that's right.

18 I've been to the grave where the white horse is changed every four hours, where Mohammed (a great priest and leader right after Christ, was supposedly to be a prophet; and I don't doubt but what he was, right after the Maccabee brothers) ... but when he died he claimed that he'd raise again and would conquer the whole world. Now about every four hours they change guards, and they keep a white horse at his grave. They have for two thousand years, expecting him to rise again and conquer the world. But you see...

19 And you go to Buddha. Buddha lived many hundred years ... about 2,300 years ago, the god of Japan. And so he was a philosopher, something like Confucius and so forth. But all these founders and so forth, all of them died with their philosophy, and is buried and in the grave. But Christianity, which is established by Jesus Christ, there is a empty tomb. He was the only man that ever stood on earth and lived and said, "I have power to lay my life down and raise it up again." And He did it, and He lives today. And we know He lives, because He is with us and proves Himself by physical signs and wonders that He promised that He would do to show it--insomuch as a pillar of fire that led the children of Israel through the wilderness, it's with us today. Even having its picture taken, performing the signs and wonders that He promised it would do in this day, seeing all the words that He promised being made manifest this day. Therefore, the rest of heathen world is out; it's Christianity.

20 Now, being that there's nine hundred and something questions about where God meets--"He meets with the Methodists," or, "He meets with the Baptists," and "He meets in this, and that, and the other"--now, there's a question there. So everyone has to seek out his own salvation with fear and trembling. But tonight I want to try to find and prove in the Scripture where the correct place is where God meets and worships with the people. And if that's it, that's the only place He will ever meet.

21 Now, we took this text out of Deuteronomy. It's a Greek word, which has a compound meaning, or it means "two laws." The Greek word *Deuteronomy* means "two different laws." And that's just what God has, two different laws. And one of them is a law of death, and the other one is a law of life. God has two laws. To follow Him, and serve Him, and worship Him is life, to reject it is death. There's two laws in God.

22 Now, one of those laws was made . . . recognized to the world at Mount Sinai. God gave the law to Moses and Israel. Not that the law could help them, but the law only pointed out to them that they were sinners. Until that time they didn't know what sin was, till they had a law. There cannot be a law without a penalty. A law's not a law without penalty. So therefore, the transgression of the law is sin, and the wages of sin is death. So therefore, until God made them a law, there was no transgression reckoned to them. If there's no law here that says you can't run over twenty miles an hour, then you can run over twenty miles an hour. But when there's a law says you can't do it, then there's a law and a penalty behind it.

23 Now, death was . . . the law of death was the commandments given on Mount Sinai which told man that he was a sinner, and to transgress God's law, he died. But there's no salvation in the law. It was only a policeman that could put you in jail; it had nothing to bring you out with. But then He gave another law. That was at Mount Calvary, where sin was reckoned in Jesus Christ. And there the penalty was paid, and not with . . . without law, but by grace you are saved, by the grace of God through predestination of God's foreknowledge of your being.

24 Now, we see these two laws, Deuteronomy, speaking of two laws. There was two laws: one was the law of death and the other one, the law of life.

25 There was also two covenants give to the people. We're going to speak of them in the morning. One of them was given to Adam on condition: "If you do this and don't do that. . . ." But that law was broken. Adam and Eve broke that in the garden of Eden. Then God made the second covenant, and give that to Abraham; and that law was unconditional. "It isn't what you've done or what you will do;"

He said, "I have already done it." That's grace. That's the law of life. God did that for Abraham and his seed after him. That's all of Abraham's seed. As the Bible said, "All Israel will be saved." But that don't mean Jews. As Paul said, "That Israel which is inward, or Israel outward." Outward, as we spoke of the other night, it was Isaac's children, by sex. But the law of God was through Christ, which was Abraham's royal seed, that by grace all Israel is saved. That's all that's in Christ is saved, God's second covenant. But all these things foreshadowed Christ.

26 Now, notice the second verse. The second verse here in Deuteronomy 16: "Worship in the place that I have chosen." "Now, you must worship God," He said, "in the place that I have chosen"--not what someone else chose, "but what I have chosen." Now, if God chose a place, it behooves us then to find out what He said about it, and where is it. I want to find it, because truly I want to worship Him. We all are here tonight to worship Him. We're sitting here tonight as Methodists, Baptists, Catholic, Jehovah Witness, Christian Science, and all, but we're all seeking something. We want to know truth. The Bible said, "You shall know the truth, and the truth shall make you free." Somebody.... You can't know what you're doing, you don't know how to do it, until you know how to do it--you don't know what to do until you know how to do it, rather. You must know what you're doing and how to do it.

27 This shows us that God has a meeting place for His worshippers in one certain place, and that place only God meets His worshippers.

28 Now, also, the place He has chosen for His worshippers, He claimed He would put His name. Now, let's search out and find through the Scripture where this place is. Surely, if God said He'd put His name in this place where He had chosen to meet the people and worship with them, or them worship Him, rather, that it's somewhere in the Bible, for it was for all ages.

29 And the great unchanging God cannot change. Man changes. But you could put your life upon anything that God ever said at any time, because it is truth. It is truth. Because that's the only thing I can have confidence in, is the Bible, because man's word will fail, but God is supreme. This year I should know more than I knowed last year. You should too. Each day.... We're finite, so we gain knowledge. But God is infinite. He's infinite; and being infinite, He

cannot gain knowledge. He is perfect to begin with. Every decision has to be exactly right.

30 And the way God acted one time, He must forever act that way, or He acted wrong when He acted the first time. If a man ever come to God for salvation upon the basis that He accepted him on, it's got to be accepted on that same basis every time. That's right. If a man ever come to God for divine healing, and God accepted him upon a certain basis, the next man comes, He's got to accept him the same way, or He did wrong when He accepted the first man. God made a basis that He would meet a man on. He made a basis what He would do, how He would do it, and that was through the sacrificial blood of a lamb in the garden of Eden. God has never, no time, ever changed it.

31 He decided how He would save man. We've tried today to educate man into it; we've tried to school them, tried to educate them, tried to denominate, tried to do all these other types of things, bring them in, shake them in, baptize them in, every other way there is, bring them in by letters, but still remains the same: God meets a man under the shed blood of the Lamb. Blood was God's way in the beginning, and blood's God's way tonight. It's good to do penance and all these things, but salvation only comes through blood. Blood is the only way that God chose to save man, and He cannot change it.

32 Job had the same thing. He knewed that he was righteous, because he had offered the sacrifice that God had required of him.

33 Now, let us search now to see what this place is, and the place He put His name. We're going to have to find out where He put His name. Then if we find out what God's name is and where He put it, then we've got the place of worship as soon as we find that. All these things, of course, it was shadows of things to come.

34 All the law was foreshadowing of the things to come. Just like the moon is a shadow of the sun. It serves in the absence of the sun, just like the church is to serve in the absence of the S-o-n of God. In the absence of the Son, the lesser light, the church, the believers, serve God and give light, in the absence of the Son. But when the sun rises, you don't see the moon no more, because it's gone down. It doesn't need its light anymore, because it only gets its light secondarily off the sun.

35 Now, like husband and wife, the sun and moon is, church and Christ. Now, we find that these things being a shadow of Christ, every sacrifice, feast, and everything in the Old Testament foreshadowed Christ. Just as the shadow strikes across the floor. Now, here's where we're going to have to find the correct place of worship, is to go back here in the Old Testament where it was given and see what these things were.

36 Now, when a shadow comes across the floor, you can tell whether it's man, woman, or beast, or whatever it might be, because it casts a shadow upon the floor. And as that shadow gets shorter--the shadow being a negative, and there cannot be a negative without a positive--therefore, when the positive becomes closer to the negative, the negative is swallowed up in the positive. The shadow and the positive comes together, and that's what makes it then the positive. And if all the old things the Bible said in the Old Testament was shadows of the things to come, then therefore, Christ was the shadow of things to come.

37 So we can see by the Old Testament types where He chose to put His name and . . . for now. Now, as the shadow crosses the floor, I said, is the negative, being a type, so we, the worshippers, also can see the shadows of the Old Testament fading into the positive of the New.

38 Now, all the feasts, the holidays, all the tabernacle, all the wood, everything in the tabernacle, everything typed Christ. All the offerings, all the laws, everything was in type of Christ. We've been through it time after time here at the Tabernacle. Then we see by these that every creed, church, and denomination is left far behind. It's not even in the race at all. *Every* creed, *every* church, *every* denomination is completely left out! There's no place for them at all.

39 Nothing is typed in the Old Testament or anywhere in the Bible of the church but the forced unity of Babel tower. That's the only thing that types the unity. Because it was by Nimrod, a wicked man who went out and forced all the little countries to come into one place and this great tower. It was religious worship, of course, but not considered in the Word of God. So there is where you see denominational religion typed, the tower of Babel in the Old Testament. Which this religion was certainly a religion, but not the religion of the Word of God.

40 God has not chosen to put His name in any denomination. I want the Scripture for it, if it is. I know they claim He has, but He hasn't. He cannot put His name in many places, because He said He put His name in one place. And that one place, each one of our denominations wants to say they are that place, but it's contrary. But where did He put His name?

41 Now, and... What is His name first? We'll have to name ... find what God's name is before we can find what it is He's putting in the place. Now, we find out that He had many titles. He's called ... He was called "Father," which is a title; and He was called "Son," which is a title; He was called "Holy Ghost," which is a title; He's called "Rose of Sharon," which is a title; "Lily of the Valley," a title; "Morning Star," "Jehovah-jireh," "Jehovah-rapha," seven different compound redemptive names, but all of them were titles! None of them were names. But He has a name.

42 When He met Moses He had not a name yet, and He told Moses, "I AM THAT I AM" And when we see Jesus on earth, speaking in Hebrews the sixth chapter, I beg your pardon, St. John the sixth chapter, He said, I AM THAT I AM" They said, "Why, you're a man not over fifty years old and say that you seen Abraham?"

43 He said, "Before Abraham was, I AM." And I AM was the one ... the burning bush, the pillar of fire that was in the burning bush, back in the days of Moses, the I AM THE I AM.

44 And now we find out that Jesus said also, "I came in my Father's name, and you receive me not." Then the name of the Father must be Jesus. That's right. The name of the Father is Jesus, because Jesus said to them, "I carry my Father's name. I come in my Father's name, and you receive me not." Then His name was Jesus, and Gabriel called Him Jesus, the prophets called Him Jesus, and He was absolutely Jesus. Before His birth even the holy prophet called His name Emmanuel, which is "God with us." Then God was manifested in the flesh in order to take away the sin of the world; and in doing so, He was given the name of Jesus. So Jesus is the name! And the name was placed in a man, not a church, not a denomination, not a creed, but a man. He chose to place His name in Jesus Christ.

45 Now, we find out that then He becomes the place of God's worship, where you worship Him. Ever before He was even born, His name was called Jesus. It was so important, it was give to His mother by the Angel Gabriel, that His name would be called Jesus, Son of God, what He was.

46 There, we have it then. This is it alone. It is for Him alone. God's chosen place of worship. God's place . . . chose . . . God chose to meet man was not in a church, not in a denomination, not in a creed, but in Christ. That's the only place that God will meet a man and he can worship God, is in Christ. That's the only place. No matter if you're Methodist, Baptist, Catholic, Protestant, whatever you might be, there's only one place that you can correctly worship God, that's in Christ. Romans 8:1 said, "There is therefore now no condemnation to them that are *in* Christ Jesus, that walk not after the flesh, but after the Spirit." That's the gospel.

47 We can differ upon creeds; we can differ upon man-made theories. You can go to a Methodist church, you have to be a Methodist; a Baptist, a Baptist; the Catholic, a Catholic; but when once you're baptized into Christ and become a member of His body, there's no differences. The middle walls of partition is tore down and you're free because you're in Christ Jesus; and you worship God in Spirit and in truth when you are in Christ Jesus. It's God's plan for you to worship Him in Christ Jesus.

48 Now, no church denomination can claim this, no one can claim that. How dare you to make such claims? To do such a thing would be an antichrist spirit, be taking away from Christ, to take from Him. You cannot do that. Christ is the only place that God meets the worshippers.

49 They say today, I've have people tell me. . . . A man called me not long ago in Beaumont, Texas; he said, "Mr. Branham, if your name is not on our church book, you cannot go to heaven." Would you ever think of that? Don't you believe such a thing as that! They think you have to belong to that certain church or you cannot go to heaven. That's wrong! To believe that is antichrist. I'll say this: If you believe such a spirit, you're lost. That's a good sign you are lost, because it's taking away from what God did. God never put His name in any church. He put it in His Son, Christ Jesus, when He and His Son became One. That's the genuine place of worship. No other

foundations is laid, no other rock. “On Christ, the solid rock, I stand; all other grounds is sinking sand.” Denominations will crumble and fall, nations will pass away, but He will remain forever. No other place that a man can find to worship God that God will speak back to him, no place but in Christ Jesus. That’s the only place, the only place that God chose to put His name, and the only place that He meets man to worship. You’re lost to believe anything else.

50 Notice, all seven Jewish feasts was kept in the same place. They never kept one feast here for the Methodists, and one over here for the Baptists, one over there for the Presbyterian, one back here for the Catholic, and one for the Protestant. All seven feasts was kept in the same place.

51 It’s a very beautiful type here. We’ve just went through the Seven Church Ages, going to show that God keep all seven church ages in the Word. For each church age produced a part of the Word. And whenever they produced it, and they saw the light. . . . Just like the people who first discovered to baptize in Jesus’ name. What did they do? They made a denomination out of it, and it died right there. Then God moved right out into somebody else. He will not stay in one of those creeds and dogmas. He has nothing to do with it. There’s nothing perverted about God! God’s Word’s holy, unadulterated. Christ is God’s center spot of worship. He is God.

52 All seven feasts must be kept in this one place. You couldn’t keep the feast in any other place but them seven places . . . the seven feasts of the year must be kept in one place. Therefore, the seven church ages had to come from the one single place, that was Christ speaking in all seven church ages. That’s exactly right. Type of the seven church ages. But they made denominations out of it.

53 Now, let’s look at another type while we’re along here; that’s the type of the Passover--foreshadowed Jesus. We notice here the sacrifice of blood by death. The sacrifice of blood was the place that foreshadowed Christ. Can a denomination bleed? Could you think of a church bleeding, a denominational bleeding? Certainly not. It taken blood to bleed from a life. And the life . . . here Jesus comes in view by the lamb. The lamb was a type of Christ and foreshadowed Christ, because He was the Lamb of God that John introduced that takes away the sin of the world.

54 We find Jesus coming into view here in Exodus the twelfth chapter. Notice, it was the only place death could not strike. When death was about to strike the land, there had to be a certain place; all from under this died! Only one place! Now, it didn't mean it was one house, but there was one place, that's where the lamb was killed. Where the lamb's blood was the death angel could not strike, because it was the one place God had put His name. And that lamb was named back there in the beginning, a lamb. Notice, it was the one place he could not strike.

55 And now the same is today. There's only one place that spiritual death cannot strike; that's the Word. Death can't strike the Word because it's the living Word of God. But when you put creeds with it, the Word moves out to itself. It'll separate like water from oil. You cannot mix it together. Therefore you see, when the creed comes into a denomination, they all go after the creed, and the Word dies out and goes on with somebody else. And increases it more. Picks up a momentum as it go from justification, sanctification, baptism of the Holy Ghost, and on out into the grain. Do you see the path God has trod? bringing His name all the time right down the same way, because He is the Word.

56 Notice, it can't die. The Word of life can't die. Notice how perfect now. The death angel was not forbidden to strike Egypt's great, intellectual people; it wasn't forbidden to strike its sacred lands, its great buildings, its pharaohs, or the priests of the land; the angel was not forbidden to strike. It could strike any building, any place, anybody, but it could not strike where the lamb was. Death cannot strike where this provided place of God is, and that is in the Lamb.

57 Notice, not even was he forbidden to strike Israel, or its Hebrew priests, or any of their denominations. All must be in God's chosen, provided place or death struck.

58 Church, wherever you are, what you belong to, makes me no difference. But there's one thing you must know. You've got to be in Christ or you're dead. You can't live outside of Him. Your church might be all right as a building, your fellowship might be all right as men, but when you deny the body, the blood, the Word of Jesus Christ, you're dead the minute you do it. It's God's chosen place of worship. There's where His name is exactly. There's where He chose to put His name, not in the church, but in the Son, Jesus Christ.

59 Notice, safety lies only in the place of His choosing, in His Lamb, and in the name of the Lamb.

60 Notice, it was a male lamb. A he, not a her. Not a church, *she*, but His name, not her name. Where He was going to meet the people was not in her name, but in His name, Him, the Lamb!

61 Now, we say, “The church, the great, mighty church, she did this, and she did that. She’s weighed the storms. We’ve picked up in population; we’re great in numbers; we’re a mighty church; she’s a great thing.” But God never said anything about a “she,” He said, “Him.” “Him” is the meeting place, the Lamb, not the church. Not her name, but His name! He didn’t put her name anywhere, He put His name. In Him! That’s why all we must do or word or in deed, we must do it all in the name of Jesus Christ. If we pray, we got to pray in the name of Jesus. If we ask petition, we’ve got to ask in Jesus’ name. If we walk, we walk in Jesus’ name. If we talk, we talk in Jesus’ name. If we baptize, we’ve got to baptize in the name of Jesus Christ. For all that we do in word or in deed, do it in the name of Jesus Christ.

62 A fellow said to me one time, discussing that, he said, “Brother Branham, my wife. . . . I don’t. . . .” Said, “Her name is Such-and-Such.” (He’s a minister, may be sitting here now.) And he said, “My wife,” said, “she’s got my name.” (I’ll just say Jones, because it wasn’t Jones.) He said, “Now, she don’t have to get up of a morning, get the broom, and say, ‘Now, I sweep the floor in the name of Jones, and I wash the dishes in the name of Jones, and I patch the clothes in the name of Jones.’” He said, “I don’t think you have to call any name at all.”

I said, “I believe you do.” That’s right.

And he said, “Well, why, she don’t have to say . . . everything she does is in the name of Jones to begin with.”

63 I said, “But you never walked down on a street and got her and said, ‘Come on, Jones.’ She had to become first by a ceremony, a marriage ceremony, Jones. If she didn’t, you’re living in adultery!” And if you’re baptized any other way but in the name of Jesus Christ, it’s an adultery baptism, which was not found in the Bible.” Then what you do in word and deed, do it all in the name of Jesus. After that, what you do. . . . But first you have to come in His name.

64 There's many fine women in this building tonight, fine, loyal women, but there's one Mrs. William Branham. She's the one goes home with me. She's the one that's my wife.

65 There's fine people in the world, fine churches, but there's one Mrs. Jesus Christ, and that's who He's coming for. That's where His name lays. There's where His worship is, it's in her and her alone. That is true. Oh, yes, sir. We find that to be true.

66 Now, that's why all we do in word or in deed we do it in the name of Jesus Christ. There is not another name given under heaven for salvation, but the name of Jesus Christ. Acts the second chapter says that: "For be it known unto you, there's not another name given under heaven whereby man must be saved"—only in the name of Jesus Christ. Amen! I hope you get it! The name of Jesus Christ, every highest heaven is named Him. All the family in heaven is named Jesus, the Bible said. And all the family on earth is named Jesus. So that's God's chosen name and where He's put it. That's His place of worship--is in Jesus Christ.

67 Now, we know that to be so. No other place to worship but in Him. There is not another name under heaven given among men whereby they must be saved. His is God's name of redemption. God has a name called Jehovah-jireh, Jehovah-rapha, Jehovah-jireh, "the Lord forgives all thy sins," Jehovah-rapha, "the Lord heals all thy diseases." He had many titles, but He's got one name of redemption that belongs to the human race, and that is the name of Jesus. That's His name He chose to put....

68 Where did He put it? He put it in Christ. All the other church names, creeds, titles, is death to trust them. You're trusting in the Methodist church to take you to heaven, you're lost. If you're trusting in the Pentecostals, the Pentecostal church to take you to heaven, you're lost. In the Baptist, Lutheran, Presbyterian, Catholic, any other church, you're trusting in their name, or their title, or their creed, you are lost, because you can't even worship until first you come into the place of worship. Amen! That's the only place God meets the worshipper is the place He chose to put His name. All others, you trust in them, you'll die.

69 Also, another shadow of Jesus here, I've got marked down, the Scripture. Also He.... Foreshadowed here, He must be without a

blemish. The place He puts His name, this Lamb, must be without a blemish. Now, what denomination or system can you pin this to? What church? Catholic, Protestant, Jewish, whatever it is, what system, denomination, can you pin that to without a blemish on it? It's all rejected and refused. But there is a place, hallelujah! That place is in Jesus Christ. There's not a blemish on Him. There's no fault in Him. You cannot pin this. All these people that try to do so, say their church is without fault and all this, it's filthy Word-breakers, lovers half-dead, Laodicean creed, but it is not the truth. But even Pilate himself, His enemy, said, "I can find no fault in Him." His own enemy testified there was no fault in Him. You can't pin any sin on Him.

70 He said to the priests of His day, "Which one of you can accuse me of sin? Who can show me that I'm a sinner?" Tell me one church that can say they never did do anything wrong. Frankly, there's not a one of them hardly but what's murdered and done everything there is on the calendar to do hardly. Then still call themselves.... No, it's not God's meeting place of worship in any creed or denomination.

71 My friends, I don't want to hurt feelings, but I'm responsible for a message, and that message is, "Come out of this mess!" And if I asked you to come out, where am I going to take you to? Would I take you to the Branham Tabernacle? It's as much fault as any of the rest of them. But there's one place I can take you to, where you're safe and protected from death. That's in Jesus Christ, God's place of worship. That's the place I'm introducing to you tonight, where God put His name, where He promised He'd meet every person that come in there; He'd worship with him and feast with him. That's in Christ. Not in no church, no tabernacle, but in Christ. He is God's tabernacle. He is the place that God came Him into Himself and dwelt in Him: "This is my beloved Son, in whom I am pleased to dwell in." There's where God tabernacled, brought His name and placed it upon Jesus Christ. Therefore, His name was put in a man, His Son, Jesus Christ, in which He tabernacled Himself. And in that tabernacle, where in a type, the old Jerusalem, the old feasts, the old temple was a type. When the smoke come in, the day that the ark went in, of the covenant, and settled down, and the voice of God was heard from it, so did the voice of God be heard coming into the tabernacle Jesus Christ, which the old natural was a type and a

shadow of the new. And when He come into Christ, He said, “This is my beloved Son, in whom I’m pleased to dwell in. And I’ll choose the place where I’ll put my name, and where I will meet man, and where I will worship at.” God chose the place. Not in no church denomination, but in Jesus Christ. Yes, sir!

72 He must also be without a blemish, as I said. No denomination can claim that. If they do, they’re antichrist.

73 Now, we find out here, notice His shadow again. The Lamb is to be kept up (now, this is found in Exodus 12, if you’re marking it down, Exodus 12:3-6), the lamb must be kept up four days to be tried to see if it’s worthy to go to the sacrifice yet. Must be took, examined over and over for four days to see if there’s a blemish on it, see if there’s any sickness in it, see if there’s anything wrong with the lamb. It must be kept up four days.

74 Now, I know, somebody might’ve thought that was a little bit . . . killed on the fourteenth, but you remember, they took the lamb on the tenth day of the month and killed it on the fourteenth day of the month (see?), which was kept up for four days.

75 Now, Jesus, God’s name Lamb, went into Jerusalem and never came out again until after His death, burial, and resurrection. He was kept up under critics for four days and four nights. How perfect that Lamb was typed! Kept up for four days. That’s when Pilate said, “I can find no fault in Him.”

76 Another shadow of Him: no bone could be broken in Him, which was perfectly, when they couldn’t. . . . In killing the sacrifice, they couldn’t break a bone. If it was, it was refused. And they already drew the hammer back to break the bones in the legs of Christ, when they said, “He’s already dead.” They pierced His side and found blood and water.

77 Notice again another great thing here. I won’t skip it by, because He was represented in the offering, the meal offering. I remember one time they had a school in the Bible called the school of

the prophets, and it was quite a school. And we find out that Elijah went up there to that school one day, and they said, “We. . . .” They prayed him to leave, said, “When you’re around here, things are too straight.” So they wanted him to get away. And they went out to get him a dinner, and a bunch of the priests went out, or prophets, to get some peas to make a dinner for him. And when they did, they gathered a great big apron full of them. And when they come back, it was wild gourds, which was poison. And they threwed them into the pot, and the pots begin to boil, and somebody said, “Alas, there’s death in the pot! Now we can’t even eat.”

And Elijah said, “Bring me a handful of meal.” And he took the meal and threw it into the pot and said, “Eat. The pot’s healed.”

78 The meal offering was Christ. Every burr had to be set the same, and every little piece of meal had to be ground the same for the meal offering, showing that He is the Healer, and He substitutes and takes away death and puts life by the two laws. Hallelujah! Where death is one place, when Christ comes in, life comes in. He’s the same yesterday, today, and forever. And where there was death, there became life, because that Christ was brought in, the meal offering.

What a great lessons that these things would be if we’d take time to break them out.

79 Now notice. Not one word of the shadows fail. Not one word ever failed of the shadow. Everything typed perfectly. He’s God’s chosen place of worship, and God’s name is given to Him. He is God’s place of worship, and God’s name’s given to Him. He is the Word of God, and He is the name of God. He’s both the Word of God and the name of God. He was the Word made flesh. He was the Word of God, Lamb of God, name of God, and was God. That’s what He was, the chosen and only place of worship to God.

80 And God refuses any other place besides in Jesus Christ. You cannot worship Him anywhere. He said, “In vain they do worship Me, teaching for doctrine the commandments of men.” Today we have creeds, dogmas, and everything that teaches, “This is the way,” and “That is the way.” And Jesus said, “I am the way, the truth, and the life, and no man can come to God except by me.” In other words, “I am the door to the sheepfold. All without are thieves.” He is the only approach. He’s the door, He’s the way, the truth, the life, all that

there is, the only entrance, the only place, the only worship, the only name. Everything is tied to Jesus Christ. All the Old Testament is tied to Him, the New Testament's tied to Him, and the church today is tied to Him by the Word of His commandment. There's not another place, or another name, or anywhere where God ever promised to meet a man; only in Jesus Christ, His chosen place of worship.

81 Notice, God has promised to meet His worshippers in only this one place, and that is of His own choosing. Not of our choosing, not of our thinking, but of His thinking, His choosing. And it would be the place where He put His name, where He chose. So we find out that we find where His name was, what He chose. By His own choosing.

82 Now that we have found the place He put His name (that is, in Christ Jesus), and there is no other place or no other name. . . . Are you satisfied of that? Say, "Amen." Now, the thing of it is, if we find where the place is. . . . The worship place is nowhere accepted, only in Christ. You can repent, you can do that, but you're not worshipping yet; you're asking for pardon. Peter said. . . . On the day of Pentecost when they seen them all speaking with tongues, and great signs and wonders taking place, they begin to laugh (the church did) and said, "These men are full of new wine. They act like drunk people." Mary the virgin, all of them was together, hundred and twenty of them, and they were staggering like drunk men, and speaking in tongues, and carrying on. They said, "These men are full of new wine."

83 But Peter, standing up, said, "Men and brethren, these men are not full of new wine, for this is just the third hour of the day. But this is that which was spoke of by the prophet Joel: And it shall come to pass in the last days, saith God, I'll pour out my Spirit upon all flesh. Your sons and daughters shall prophesy; upon my handmaids and maidservant will I pour out of my Spirit. I'll show signs in the heavens above, and on earth, fire, pillars of fire, vapors of smoke. It shall come to pass before the great and terrible day of the Lord shall come, that whosoever shall call upon the name of the Lord shall be saved."

84 When they heard this, they were pricked in their heart, and said, “Men and brethren, what can we do?”

85 Peter said, “Repent, every one of you, and be baptized in the name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost, for the promise is to all future generations.”

86 Now, we find that. Now, we want to find how we get into Him. How do we get into this place of worship? I Corinthians 12 settles it. “For by one Spirit. . . .” Not by one church, not by one creed, not by one pastor, not by one bishop, not by one priest, but by one Holy Spirit we are all baptized into one body, which is the body of Jesus Christ, and subject to every gift that lays in that body. Yes, sir! No joining, no reciting of creeds, no pumping up, letting down, handshaking, or nothing else, but by birth we are baptized into the body of Jesus Christ. Amen! By one Holy Spirit we are all baptized into one body. And what is that body?

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

And the Word was made flesh and dwelt among us, . . .

87 How can we be in that body and deny one word of it, or place it off somewhere else, that it’s not even in the body? How can we ever do it?

88 God’s chosen place. Notice! And when you are truly baptized into Him, the true evidence is that you believe Him, the Word. How can you be a part of Him and then deny Him? How can I deny my hand being my hand? If I do, there’s something mentally wrong with me. And how can I. . . . If there’s something mentally wrong with me, deny that’s my hand, deny that’s my foot, there’s something spiritually wrong with the believer that denies any word that God ever said in promise. There’s something spiritually wrong with that so-called believer.

89 You can’t deny one letter of Him, because you have become a part of the same. You are a part of Him, because you’re baptized into Him by the Holy Spirit that’s brought you into the body of Jesus Christ.

90 What a beautiful thing! God had a certain place He met Abraham, and there Abraham worshipped. All down through the Testament. And His promised Word will be interpreted in you by Him. Did you get that? The Word that He promised to fulfill in the day that you're living in, you will be a written epistle of God, read of all men. Not what you claim, but what God does through you will speak out louder than anything you could claim. God said, "These signs shall follow them that believe." That speaks through you.

91 He spoke of this age, what would be now. The believers of this age has to believe this, what He promised today. Just the same as they had to come into the ark to be saved, go out of Egypt to be saved, they have to come into Christ to be saved now, into the Word message that He's the same yesterday, today, and forever.

92 How do you get into it? By baptism. Baptism of what, water? By the Holy Ghost, one Spirit, we're all baptized into this one body.

93 And His promised Word, He will not ... you won't have to interpret it, He will interpret it through you, what you are doing, what He promised to do. The church that follows Him will be so much like Him until the people will know. Look at Peter and John when they was questioned about healing a man at the gate called Beautiful. They said they perceived, those priests did, that they were both ignorant and unlearned men, but they took notice that they had been with Jesus. Because what? They were doing the things that He did.

94 He must be about the Father's business. And today it must be the same.

95 Now, remember, He's the same yesterday, today, and forever. For God meets you in Him, the only place there is, for that is where He has chosen to put His name--in Jesus. Jesus is the name of God. Remember, Father, Son, Holy Ghost is titles to the name Jesus Christ.

96 When Matthew said, "Go ye therefore, teach all nations, baptizing them into the name of the Father, of the Son, and of the

Holy Ghost,” how it’s been misinterpreted today, and say, “In the name of the Father, name of the Son, name of the Holy Ghost.” It’s not even written. It’s in the name (singular) of the Father, Son, Holy Ghost. *Father’s* not a name; *Son’s* not a name; *Holy Ghost* is not a name; it’s a title. Ten days later Peter stood up and said, “Repent, every one of you, and be baptized in the name of Jesus Christ.” Then did he do what He told him not to do? He did what He told him to do. The name of the Father, Son, and Holy Ghost is the Lord Jesus Christ.

97 Every person in the New Testament was baptized in the name of the Lord Jesus Christ. Not one person in the Bible was ever baptized in the titles of Father, Son, Holy Ghost. That never did come into existence until the Nicaea creed was put on at Nicaea, Rome. It was an order of the Catholic church, found vindicated the same thing in the catechism. I’ve got it (that’s right!)—Facts of Our Faith and so forth—that it absolutely is a Roman Catholic creed. They’ll tell you it’s not in the Bible, but they say they have power to change them words if they wish to because of the pope. I differ. Jesus Christ is the same yesterday, today, and forever, and, “Whosoever shall take one word out of this Bible,” said Jesus, “or put one word in it, his part will be taken from the book of life.” One word. Not a sentence or a paragraph, but a word! “Whosoever shall take one word. . . .”

98 In the beginning God fortified His people with His Word. One word misconstrued caused every death, every heartache, every sorrow. Eve--she never broke a sentence, she broke a word. When Jesus come in the middle of the book. . . . That was the first of the book. When Jesus come in the middle of the book, what did He say? “It is written that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” In the last of the book, Revelations the twenty-second chapter, the eighteenth verse, the very last part of the Bible, Jesus speaks Himself, said, “I testify that if any man shall take one word out of this book or add one word to it, his part will be taken out of the book of life, because he’s a false prophet and has misconstrued the people, and their blood will be accounted to his hand, of doing so.”

99 We must keep that one place of worship, that is, Jesus Christ the Word, the same yesterday, today, and forever. Amen! All right.

Remember, there's no other meeting place to worship, not a place. God chose it.

100 John, way back yonder at the tie between the New and Old Testament (listen close now; notice closely), John, that great eagle, come flying from the wilderness one day, his great wings spread. He lit down on the bank of the Jordan--a great eagle prophet that bridged the way between the Old and New Testament--and He called them from right and left. He was calling a day of repentance. There come the Pharisees and Sadducees out, he said, "Don't begin to say within yourself, 'We have Abraham to our father,' because I tell you God's able of these stones to rise children to Abraham." Oh, my! When he begin to throw his gospel out and saying, "There stands one among you who you don't know. I've not yet identified him, but I'll know him when he comes. I'm not worthy to loose his shoe, but he will baptize you with the Holy Ghost and fire. And his fan is in his hand, he will thoroughly purge his floor, and he will burn the chaff with unquenchable fire."

101 That great gospel eagle sitting there, as he crowed out his great threats, and the filth come out . . . or Herod, the emperor at that time, proclamaor, married his brother's wife. And could you imagine that big gospel eagle sitting there and holding his peace at that?

Some of them said, "Don't you preach on marriage and divorce now, John, because there sits Herod."

102 Walked right up in his face and said, "It's not lawful for you to have her!" That's right. What was it? He was that eagle from the wilderness. He wasn't trained under man's scares and threats of some denomination, but he was trained under the power of Almighty God to know what would be right. He knowed the identification of the Messiah. Hallelujah! (The word means "Praise our God!" Don't get scared; I've never hurt nobody yet. I'm not excited; I know right where I am!) Oh, when I think of him, that big eagle flying out there and sitting down. He said, "I'll know Him when He comes."

103 One day he was standing there a-preaching. The priests was across the other side, said, "You mean there'll come a time the daily sacrifice will be taken away, this great temple that we've built, and all the work we put on, us big denominations?"

He said, "There'll come a time when all that'll be done away."

Said, "Can't be. You're a false prophet."

104 And he looked around, he said, "Behold, there He is! There's God's chosen place of worship; there's the Lamb, the real Lamb that takes away the sin of the world." He didn't say: "Here comes the Methodist! Here comes the Baptists! or the Catholic!" He said; "There comes the Lamb of God that takes away the sin of the world!" The only safety zone there is in that Lamb of God. In Him alone is salvation. Not in any church, any creed, any people, any father, any mother, any holy man, or nothing, holy place; it's in the Holy God, the Lord Jesus Christ, where God placed His name on a human being for redemption, who paid the price for us sinners. That's the only place that there is salvation.

105 That's the Rock I stand on. John identified Him. He said, "I didn't know Him when I saw Him come walking up, but out there where I got my schooling. . . ." Not in the seminary like his daddy did, not as a priest, trained, but in the wilderness, where he was in the theological seminary of Almighty God, waiting for God's Word; not what some group of men had hatched up, but what God had said about it. And when John looked up and saw the Spirit coming, he said, "I bear record this is Him!" Oh, my! There's your place of worship. There's your hiding place. There's the Lamb of God that takes away the sin of the world. Not no church, no creed, or nothing else but the Lamb of God that takes away the sin of the world.

106 See how John placed it? He didn't say, "You Pharisees is right, you Sadducees, Herodians. . . ." He said, "There's the Lamb. That's the place. He's got the name. He is the One. Not another name under heaven."

107 Watch what Jesus said about John now. One day John sent to Him to see what He's doing. Jesus said of him, he was that great and shining light to show them the right path that they should follow before His advent, His first advent. Listen close! Don't miss it! Jesus said John was that light, Malachi 3. No mistake. The prophet, with the great shining light, identified Jesus as being the only one, the Lamb. All other lambs them priests was talking about, and all them

other things, was foolish. Here was the Lamb. The man with the great shining light, that Jesus said he was. Malachi 3 said, "I'll send my messenger before my face to prepare the way." And the one that was sent to prepare the way identified Him the place. "That's Him; there's no mistake; that's Him. I see the sign following Him. I know that that's Him, a light coming down from heaven and going upon Him." He was positive that was Him.

108 Then, my brother, I want to ask you something in closing. We might say this: In Malachi 4 aren't we also promised another eagle, a pillar of light to be following to show the erring church this day that He's Hebrews 13:8, the same yesterday, today, and forever? Aren't we promised another one to come flying from the wilderness? Amen! That's exactly the truth! How fitting and matching it is to Luke 17:30 where the Son of man-eagle will be revealing Himself to bring to naught all other worship places such as denominations and so forth.

109 God chose His place. John said, "There it is." And then we're promised the same thing in this day, Malachi 4, to turn the hearts of the children back, to say that He is not dead, these things are not for another age, baptism in Jesus' name was not for back there, but He's now the same! Amen! To bring to naught all other places of worship, that's what the last day eagle is to do, to show that all the rest of it is foolishness--denomination is folly--but to point them again with the same sign that He did, that He's the same yesterday, today, and forever. Hallelujah!

110 Also, in Revelations 4:7 we had four beasts that we've just been through with. The first one was, we find out, was the lion. That was the first beast that went forth to meet the challenge of that day, the lion of the tribe of Judah. After Him come the next beast. And we find out the next beast was an ox, which is a beast of burden, a sacrifice. In the days of the Roman cathedral, the church died out--sacrifice. The next come was a man--was a beast with a face of a man. And that man was the reformers--man's education, theology and so forth. But the last beast that was to fly, the last beast that was to come, the Bible said it was a flying eagle. Hallelujah! And the prophet said in this day it shall be light. Oh, my! "In that day there will be light."

111 There's been a day of reformers; there's been a day that's just a shadow, can't call day or night. But in the evening time, in the eagle time. . . .

It shall be light about eagle time,
The path to Glory you'll surely find;
In the water way, is the light today,
Buried in the precious name of Jesus.

Young and old, repent of all your sins,
The Holy Ghost will surely baptize you in;
For the evening lights have come;
It is a fact that God and Christ are one.

Amen! It shall be light about the evening time. God's only chosen place to worship.

112 Oh, what's this message come to? What's He going to do? "And in His day it shall be light at the evening time." And what? To welcome His children back home to the true promised land by the same sign of the pillar of fire that led the children of Israel through the wilderness. God's chosen place to worship, Jesus Christ. That's the only place there is. That's the only name God has for salvation. That's what He's named the family in heaven while it's on earth, is Jesus Christ.

113 Oh, church, oh, people, sinner friend, don't trust in nothing else but Jesus Christ. Don't trust in any preacher. Don't trust in anybody else to save you. Trust not in any church, any creed, any denomination; trust only in Jesus Christ, for He is the light of the hour. Let us bow our heads.

It shall be light about the evening time,
The path to Glory you will surely find;
In the water way, is the light today,
Buried in the precious name of Jesus.

Young and old repent of all your sins,
The Holy Ghost will surely enter in;
The evening lights have come;
It is a fact that God in Christ are one.

114 Oh, brother, sister, if you haven't repented yet, if you haven't been baptized in the name of Jesus Christ, would you make that start

tonight? would you give God the opportunity to welcome you into the place where you can worship Him? Remember, outside of there, there is no place that God promised to meet you and welcome your worship.

115 You say, “Brother Branham, I worship just as sincere . . .” So did Cain. He made every kind of an offering that Abel did, but it was the wrong offering. You might go to church, and pay your tithes, and do your duty as a Christian ought to, just as sincere as any man or woman. I’ve stood here now for some thirty years around the city here and screamed this same message. I’m getting old. I can’t be with you too much longer. But remember, in the day of Judgment, my voice is recorded, and it’ll speak out against you.

116 There’s only one place that God puts His name, and that’s not in a church, but in Jesus. There’s only one place of worship, only one place that you are received, and that is in the beloved, Jesus Christ. There’s not another name under heaven, given among men, whereby . . . be saved--no church, no creed, no nothing. Jesus Christ. And that’s supposed to be the message of the hour, to restore back the hearts of the children back to the faith that was once delivered to the saints. Won’t you accept it tonight?

117 And while we have our heads bowed and those that’d like to be remembered in prayer, would you just raise your hands. We can’t make an altar call, because it’s just too many.

118 God bless you. My, on my left, I guess there’s three hundred. Now, to my right, would you raise your hands, say, “I want to be remembered.” I guess there’s a hundred and fifty or more on my right. We have a tabernacle down here with a big pool of water. Pastor, a fine pastor, Brother Orman Neville, associates, these men around here that you see and meet. Every day, every night, every hour, people that wants to be baptized that’s repented, it’s always waiting. And if you obey that commandment, you are sure by a promise of God, if you’re sincere in your heart, to receive the baptism of the Holy Ghost.

119 There’s only one place of worship. Now, that isn’t in the tabernacle; that’s in Christ. How do we get into Him? By one Spirit we’re all baptized into this one body. Let us pray.

120 Dear God, as these hands went up, they signified what was beneath that hand in the heart, a conviction that they are sure they need help from You. I pray for each of them, Father. And I'm going to quote Your Word. You said, "He that heareth my word, and believeth on him that sent me, has everlasting life and shall not come to the judgment, but is passed from death unto life."

Father, just being gone from the city a few weeks, come back, asked about this one. "Why, they're gone."

"Well, what about...?"

"They're gone."

121 Dear God, one by one we are called. One by one we have to meet the challenge to walk down through the valley of the shadow of death. And it's due to every one of us as mortals. But tonight You've offered us Your petition, that if we would believe on Him and be baptized in His name, that You would take us in. And in this body, the body of Christ--not in the church, but in the body of Christ, that body has already been judged, it will not have to come to judgment. God poured out His wrath upon that body, and that body is free from sin. And being in Him puts us free from sin by His atonement that died for us. And in there we have fellowship with one another, while the blood of Jesus Christ, God's Son, keeps us clean from all sin and defilement.

122 Father God, I pray that You'll take each of them into Your kingdom. Grant it, God. May there not be a one of them lost; may there not be a boy or girl, man or woman. Lord, some of my own people is sitting here tonight that's out from under that blood. How well I can remember my daddy's words. And I pray, dear God, that none of them will be lost. Grant it, Lord. I'm believing You now with all that I have to believe with.

123 Move upon my brothers, sisters, my friends here in this place tonight and out yonder by the phone, several different states listening in, all the way from the East Coast to the West. I pray, dear God, way down across the deserts there in Tucson, way over in California, up in Nevada and Idaho, way over in the east and around, down in Texas, while this invitation is given, people sitting in little churches, filling stations, homes, listening in, O God, may that lost man or woman, boy or girl, at this hour come to Thee. Grant it just now. We ask it in Jesus' name that they'll find this safety place while it is time. When

we see the handwriting on the wall, the earth getting nervous, the time of deliverance is at hand. Part of our nation's sinking, the other part rolling and bursting with earthquakes, as Jesus promised would be. Let it not be too long for them, Lord. May they accept it now, for we present them to You as trophies of the meeting, of the gospel. In Jesus' name. Amen.

124 Do you believe Him? God bless you. How many believes that's the Truth, to my left, raise your hand. How many to the right, raise your hand. God bless you. As far as I see, everyone. That's truth, friends. God knows that's true.

125 Now, while in Him, your being in Him, you have access to everything He died for. And what did He die for? "He was wounded for our transgressions, bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we were healed." Do you believe that? Do you believe in His atonement for healing now?

126 Is there any sick among us? Let them raise their hands, right or left. Great crowds of sickness. I can't call the line. You see, I haven't . . . can't come up on the platform. There's no way of doing it. They're having prayer meetings out in the other places for the sick, in the churches and things, down in the Tabernacle. I'm going to ask you something. How many believers is there? Raise your hand. All right. I'm going to quote to you the Word, which is Christ. Jesus' last commission to the world--and to the church, rather. He said this, "These signs shall follow them that believe: if they lay their hands on the sick, they shall recover." How many knows that's true, Mark 16, say, "Amen." All right. I'm asking you as a believer to lay hands on somebody in front of you. Just lay your hands over on somebody in front of you, and let's each one pray a prayer for each other now. Put your hands over on somebody around you.

127 Lord, here before me is a box of handkerchiefs, little pieces of goods, some old mother laying somewhere dying, a baby near death, sick people everywhere. We read in the Bible that they took from the body of Paul handkerchiefs and aprons, and they were placed upon the sick, and evil spirits, and unclean spirits, and sicknesses, and diseases departed from the people. Now, Lord, we know we're not St. Paul, but we know that You still remain Jesus, the only God-provided

place of worship. And now today these people has confessed their same faith as believing like those people did. Surely You have made a way for them, and I put my hands upon these handkerchiefs and ask that the diseases and afflictions leave the bodies of the people these will be laid on in the name of Jesus Christ.

128 Now, we are taught that as Israel was coming out of Egypt in the line of duty they were on the road to the promised land, the Red Sea got in their way; and God looked down through the pillar of fire, and the sea got scared, rolled back, and let Israel pass to the promised land. O God, look down through the blood of Jesus tonight, and may the sickness roll back, and Satan be cast out; and may the people pass to that promise of good health and strength that God said, "Above all things I wish you would prosper in health."

129 Now, as You see, Lord Jesus, the hands of these people laying on each other, they're symbolizing their faith that You said, "These signs shall follow them that believe." They're praying in their own way for one another. The next person's praying for them.

130 Now, Lord, this challenge has been met, that Satan, the big bluff, he has no right to hold a child of God. He is a defeated being. Jesus Christ, the only place of worship, the only true name, defeated him at Calvary, and we claim His blood right now that He defeated every sickness, every disease; and I call for Satan to leave this audience. In the name of Jesus Christ, come out of this people and they be made free!

131 Everybody that accepts their healing upon the basis of the written Word, make your testimony by stand to your feet, and say, "I now accept my healing in the name of Jesus Christ." Rise up to your feet. Praise be to God! There you are! Watch over here, cripples and things getting up. Praise be to God! That's it; just believe. He's here. How wonderful!

132 Out in the audience on the outside by the wires, you should see; I think every person in here, as far as I know, or most of them, are standing up at this time. Oh, what a wonderful time! The presence of the Lord! That's what--where the presence of the Lord is, there is liberty, there is freedom. The Spirit of God makes us free.

133 Now that He has healed us, we believe it. He's saved us; we believe it. Those who wants to be baptized, the pool is ready. Any time, any hour that you want to come, there'll be someone there to attend to it. And now I think, before we close, we ought to sing an old hymn of the church. "I love Him, I love Him, Because He first loved me." Raise up our hands to God and sing it with all of our hearts. We want to meet you in the morning at 9:30, this same building, for the subject of "Marriage And Divorce." All right. Let's sing it now together:

I love Him (Let this great audience
sing that now. Way out on the
wires, sing it also.)
Because He first love me
And purchased my salvation
On Calvary's tree.

134 Where was it done? On Calvary's tree. While we sing it again, I want you to shake hands with somebody around you, say, "God bless you, pilgrim."

I love Him, I love Him
Because He first love me
And purchased my salvation
On Calvary's tree.

135 Oh, don't you love Him? Isn't He wonderful? Is He your hiding place? He's a rock in a weary land, a shelter in the time of storm, the only refuge I know. Therefore:

My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine;
Now hear me while I pray,
Take all my guilt away,
Let me from this day
Be wholly Thine!

Let's raise our hands as we sing it.

My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine;
Now hear me while I pray,
Take all my sins away,

O let me from this day
Be wholly Thine!

Let us bow our heads now while we hum it.

While life's dark maze I tread,
And griefs around me spread,
Be Thou my Guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From Thee aside.

While you have your heads bowed, our beloved pastor, Brother Orman Neville will dismiss the audience.