
PERFECTION



Thank you, Brother Neville. Good morning, friends. Happy to be in this morning, and I can pass the same comment on our brother. I had promised him to be on the broadcast, and I—I missed it one week, and the next week I forgot it. So I thought the third time ought to be a—a real time, I ought to do it.

² So I was just there, in one minute of time, just one minute. And Brother Snyder was outside, so we slipped in real quick, and—and finally got into the broadcast. And I think we upset them, is what we did, when we come in like that, just a little bit. So . . .

³ And here I was, coming down, I thought of a text to preach on, you know. And usually of mine, it takes about an hour and a half. And I got about fifteen, eighteen minutes of it started in, and then I looked up, and the clock said it's time to leave. So we'll continue next Saturday, or sometime. That's right.

⁴ Last Sunday, we was on the 10th chapter of Hebrews, and got started on the 1st verse, and didn't get any farther.

⁵ Don't forget the services in Indianapolis this week. If any of you, or have any friends up that way, why, write and tell them. The services will begin tomorrow night at seven o'clock, at the Cadle Tabernacle in Indianapolis. And there's plenty of seating room, nearly eleven thousand people it'll—it'll seat. And it's a small convention, it's a—a little organization. I really don't even know what the name of the organization is. They're having a—a rally there, or a convention.

⁶ And in this convention they asked me to be the night speaker. So the . . . I think the fellowship itself, the church, the organization, only has just a very, very few members. And so . . . And then, at nighttime, I have the—the speaking service every night, Monday through Friday. Friday night is the end of the convention. So, you got any friends around Indianapolis, why, come right up.

⁷ And on the twenty-third, the morning of the twenty-third, if there happen to be someone traveling through here, just on your vacation; as it is vacation month, usually, June. Minneapolis, the Christian Business Men Internationally is having their convention at Minneapolis. And the open service is the twenty-third, the breakfast. The morning breakfast is the twenty-third of June. I'm to speak at the morning breakfast, opening the service.

⁸ Then, on the twenty-fourth, I'll still be in Minneapolis, and I'll be at the Heart's Harbor Tabernacle, with Reverend Gordon Peterson.

And they have the program telecast there. So if you're—you're around, why, drop in.

⁹ And then on the twenty-fourth, or twenty-fifth, rather, starts the convention, and we'll be there. It's a very unusual program. Mr. Roberts, Mr. Hicks, myself, many more ministers, is to be there. And there's no program lined out. The Christian Business Men, being a Full Gospel Christian Business Men, they wanted to just leave it open, to whatever the Holy Spirit would say do; have us all there. And so they've never had one like that, and they never advertised any speakers. The only speak—speaking is advertised is—is the morning of the twenty-third. I'm supposed to speak at their breakfast, and that's announced. Otherwise, we'll just all be there, waiting on the Holy Spirit. That ought to be pretty good, oughtn't it? If we can just all submit ourselves to the Holy Spirit, that's it, and let Him use us the way He would—He would want to use us. Now . . .

¹⁰ And then the next scheduled service, that I know of, is the old Azusa Street Rally. It's a . . . That comes September the fifteenth. I open the service there for the international rally of Azusa Street; fifty years of pentecost in the United States. They're fifty years old, this coming September, when the Holy Spirit first fell in Azusa Street Mission. The old . . . I believe it was an old Baptist mission, or at Azusa Street in Los Angeles, California, is where the Holy Spirit first fell, fifty years ago, this coming September.

¹¹ And when I was at the Cow Palace, a couple years ago, I said . . . Well, fifty, the word *pentecost* means "fifty," so why not we just have a big rally. And, you know, that caught a fire, and they got an international rally. And it will be held in the Angeles Temple. And five days prior to that, I'm to make a little panoramic around to the different places. Oh, down at East Gate and . . . or I mean the South Gate, and on up into the—the city of . . . Oh, several of those little cities, five different cities, to make a little panoramic, one-night service, then go right in to the—to the big rally.

¹² And if you're around California, or out there, some of you from California, remember that. We're expecting a great time of fellowship with God's people at that time.

Now shall we pray.

¹³ Our Heavenly Father, we thank Thee, this morning, for the grand, glorious privilege that we have of coming into Thy Presence, with joyful hearts and thanksgiving, because that Jesus the Son of God has so permitted us to do this. And His grace has brought us up to this time. And we're glad to be here today.

14 Glad to have this little place to gather. It's an open place, an open Bible, and open hearts to receive God's Word and His Message. And we pray that the Holy Spirit will come and fill every crevice of our heart with His goodness, as we read His Word. For it is written, "Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God." So, O God, open our mouth today, that it would be You speak, and our hearts, that it would be the Holy Spirit to hear. For we ask it in Jesus' Name, Thy Son. Amen.

15 Last Sunday, in the Book of Hebrews, we started with the 10th chapter, and then we got off on another subject, not knowing just where the Holy Spirit will lead us to—to teach from, nothing premeditated, just waiting for His moving. We got back on foreknowledge, from that.

16 Say, by the way, I'm glad to see Sister Hooper setting there, this morning. Sister Flo, sure glad to see you. Many of you may not know her, some of you. And she has been a tuberculosis for years and years, and bedfast, and all over the nation, trying to get deliverance. And, today, we're glad to have her setting in the tabernacle, looking fine, today. Thanks be to God!

17 Now, the writer of the Hebrew Letter is supposingly to been Paul, because it sounds like his writing. And the Hebrew Letter was to the Jews, the Hebrews. And it was Paul trying to separate law from grace, showing the—the difference between what the law was, and what grace is, because the Hebrews was under the law. And then Paul was trying to show them what grace was. And I think, myself, that the 10th chapter here, and the 1st verse, would be a perfect key to the whole thing.

18 Now we have the 1st chapter, starting out. "God, in sundry times, in divers manners spoke to the fathers through the prophets, but in this last day through His Son, Christ Jesus."

19 Come on over to the 7th chapter, the appearing of "Melchisedec."

20 We come on down into the 9th chapter, of the "priesthood," how that Christ becomes our High Priest, to take the place of the old high priest.

21 Then bring it on over to the 10th chapter, we come in, "The law being a shadow of the things to come."

22 We go into the 11th chapter, and it's all about the—the wonderful shadows of the faith, the heroes of faith, how "by faith" they did *such-and-such* a thing. And how, "Without us they could not be made perfect," because they are of the shadow of this to come. And then we go into the 11th chapter, and Paul . . .

23 Or, the 12th chapter, Paul saying, “Seeing that we’re compassed about with such a great cloud of witnesses, let us lay aside every weight, and the sin doth so easily beset us, that we would run with patience the race that’s set before us.”

24 The 13th chapter, the ending chapter, said, ends up at this, towards the end, that Jesus Christ is all-in-all, that, “He’s the same yesterday, today, and forever.” See? Showing that it was Christ back before the law, it was Christ in the law, it was Christ in the days of grace, and it will be Christ forever. “Jesus Christ the same yesterday, today, and forever.” What a beautiful picture the Hebrew Letter paints to us.

25 Now, beginning again now with the 1st verse, let’s go back. Last Sunday, we thought we’d get to the subject of *Perfection*, but then God moved us back and got *foreknowledge*, showing us where that before the world ever was formed . . . How many was here last Sunday? Let’s see your hand. Did you get it? Before the world was ever formed, we were placed in Christ. Think of it.

26 God, being infinite, Who cannot lie, cannot speak anything contrary, knows everything, just as perfect at the beginning as He is at the ending, and just as perfect at the end as He was the beginning. God is endless, like Eternity. You can never find the corner of a perfect circle. You could run and run through ages, and Eternity, and there’d never, never, never be an end to it. And that’s the way God is. And when He be first, was . . . God, which always was, He was infinite, perfect, to begin with, and He’ll always be the same. He never can change. He is perfectly the same.

27 Now this great chain of perfection was broken by time space. Time came, because of sin. Let’s draw a picture of time. Let’s see a perfect circle, forever, forever. And then, all of a once, sin dropped in, and put a—a little . . . As my wife calls it, a little “hickey,” or a little drop in the chain. So, it comes down now. Eternity continues on, but it’s not in its perfect condition. Here’s a little gap comes down, breaks over *this* way, goes out *this* a way. God had to do that because Satan caused it. And it dropped down to a space of time, for the trying, and the perfecting, and for the purging of the lost. That, God by His sovereign grace, might someday lift that little hickey, or gap, back into the perfect circle, then she rolls on just the same. You see it?

28 Time! Now, time is this little loop; it loops down. Jesus was from Eternity to Eternity, but He stepped into the time space and was made flesh, and came through here in order to sanctify, or put a streak of Blood all across this place, to redeem it and connect it back with God again, for all Eternity. You see it? That’s all time is.

29 Then, God, when it started here, at the end of the little kink in the perfect circle, that made it a little kink in it. When God started there, He was perfect. Everything He said was perfect. Everything He did, does, is perfect.

30 So, then, the Bible said, that, “Christ Jesus was the Lamb slain from,” the beginning of the little kink, “the beginning of the world.” Christ was slain at the beginning. Now, He really wasn’t slain until four thousand years later. But, the reason He was slain then, because, “In the beginning was the Word, and the Word was with God, and the Word was God.” You see it, Brother Egan, what I mean? See? He was God, in the beginning. And when . . .

31 Now, Satan could . . . did not—did not create this little loop, this little hickey. He didn’t create that. Satan cannot create. Satan can only pervert what God has created.

32 Look, I say this so that you’ll understand. This is the adult class, and we’re mostly all married people, probably ninety percent. And I hope the young women and men understands their voice, what I . . . You understand me, just to explain something.

33 If a man takes to himself a wife, a woman, and she becomes his wife, and they live together as husband and wife for fifty years; they’re just as clean and pure and unadulterated as if they had never knew one another. That, that’s God’s program. But for that man or woman to go and live with another man or woman, that perverts, makes illegitimate children born. But if they live together in that perfect harmony, that’s God’s way. But Satan comes around and puts lust in the man or the woman, and they live contrary to those marriage vows, and that’s perverting. It’s the very same sexual affair, but it’s perverted.

34 So that’s what Satan does with God’s correct thing, he perverts it. That’s what Satan is doing today with the real, genuine (Listen!), to the real Message of God: he perverts It, makes something else, makes It appear to be something that It’s not.

35 In the world today, we find that there is a people, the Bible predicted it, three classes of people.

36 One of them is a cold, starchy, formal, indifferent, they just go ahead, it’s no more than belonging to a lodge. They go to church, talk a little about *this*, *that*, and the Lord, and so forth, come back, but no actual born-again experience. Oh, some of them claim it, but their life proves that it isn’t. Now, that’s over on one side, way away.

37 And now, down here on the other side, the fanatics, and the real, true church, Jesus said so, “Would be so close together, it would deceive the very elect.”

38 Now, many people, as soon as they see the fanaticism mixed up with the real, “Ah,” they say, “there’s nothing to It,” go on. See, that’s the same thing the Pharisees done. Satan, doesn’t fool with trying to pervert that. He’s trying to pervert this Truth. And this fanatic here is trying to impersonate that Truth. See? There is where your danger line lies, right there.

39 Now, it behooves us to stay spiritual, read the Word. And anything that rises, outside, contrary to the Word, then cast it aside. That’s the reason, many times, that I’m . . .

40 They say I’m too hard on women preachers. The Bible says for them not to speak in the church. The Bible forbids them to speak in tongues, or anything, in the church. I have to stay with the Word, watch where It’s at, look at It.

41 In the world today, where all this ism rises up, watch, on all the cults of non-meat eating. And the legalists, that, “I’ve got to do *so-and-so*. If I don’t speak with tongues, if I don’t do *this*, if I don’t shout, if I don’t dance, there is something wrong with me.” That’s legalism.

42 “We are saved by grace, through faith.” Nothing what you done; it’s what He did. He did what you couldn’t do. If you could have saved yourself, then He wouldn’t have had to die. But He died, in order to save you, where you could not save yourself.

43 That old God-dishonoring proverb, says, “God helps those who can’t help themselves. . . .” Or, “God helps those who help themselves,” they say. That’s just vice versa. If you can help yourself, God expects you to do it. God helps those who cannot help themselves. And you can’t help yourself, to be saved, so God, by His grace, saved you.

44 Now, notice how beautiful. The law, great in the Eternity, how God foresaw this loop. And if He’s infinite, and cannot—cannot be nothing else. Let me just take this, about five minutes, to drive this down, tight, nail it, so it’ll never slip from your minds again. May the Holy Spirit then come and weld it together with love, so that you’ll never leave it.

45 Now look. God, Who cannot lie; God, Who is infinite. And I say this again for people who can’t seem to center themselves on Divine healing. If God promised it, God has got to take care of His promise. Can’t leave it.

46 Now look. Before He ever put the printed Word, and, *This* is the mind of God. Here It is. This is the mind of God, that He thought, before the foundation of the world was ever laid. It is. That’s the reason He could put It on printed Word, and say what would be, because He saw It before the foundation of the world, and knew just what It would be, and spoke It out.

47 And then He handed down His knowledge to the prophets, and they wrote It out. And year by year, and century by century, we see It coming to pass just exactly. God, giving a shadows of the Old, to foreshadow the New. And we see It, Word by Word, being fulfilled. What a faith we ought to have established in God!

48 Now watch Him, “Christ being slain before the foundation of the world.”

49 When God looked down and saw the only thing that would save lost man, He said . . . I don’t know if this is the words, but it had to be something like this. “Man cannot be saved, because he is going to sin. But I look down through there and I see tens of thousands of honest hearts will want to come. I see thousands of people who will want to be saved, and not want to go into this horrible destruction that I’m going to have to make for the devil and his angels, ’cause they’ve got to go into everlasting punishment. And honest-hearted people will see that. And I’ll—I’ll have a man by the name of Esau born; there’ll be one, Jacob. And Jacob will be not so good, to begin with, but in his heart he’ll love the things of God, so I’ll choose Jacob.”

50 He saw you and He knowed that you wanted to be saved. So He said, “The only thing I can do is to go down, Myself, and have a Son born, or a body of flesh, and be made like them.” The antidote is for God Himself to become sin, that He might pay the price. Because, it would take the highest thing there is, to lift man from the lost condition.

51 And, look, He is above every Angel, every Archangel. The highest there was, come down here on earth, and lived among man. And went to the lowest city in the earth, Jericho. And was so low, till the littlest man of the city had to look down upon Him; Zacchaeus. And, then, died for man’s sins. Come in the way of a stable, poor. The richest . . . Oh, I hope you get it. The richest become the poorest.

52 Even on a stormy night, said, “The birds has nests, and the foxes has holes, but I don’t even have a place to lay My head.” The highest of all heavens of Heaven, become the lowest of all lows. Even to the animal life, was privileged, to Him, above Him, as far as comforts of life.

53 Not only that, but, in His death, He suffered a death like no one ever suffered; never, in man, ever suffered with such a broken heart till His Blood and water separated before His death.

54 Poorest; from the richest, to the poorest. From the most blessed, to the most horrible suffering. And then, besides that, went down into the very lowest depths of the lowest hell, bearing our sin. And got the end of the string, or the end of the rope, from the kink. There, lifted it up in the

resurrection, and connected it with the other part of Eternity, and made a Highway of holiness, that the unclean could come on and be cleansed:

Through the Fountain filled with Blood,
Drawn from Emmanuel's vein,
When sinners plunged beneath the flood,
Lose all their guilty stain.

55 Come onto the Highway. And someday, He Who was at the beginning of time, shall stand as the ancient of time, and will pull the great Gospel cord. And all that's on that Highway, from the beginning of time, to the ancient of time, to the end of time, shall be lifted up; as He draws time out of existence, into an Eternity. You see it? There He is, "The only true Potentate; the King of kings, and the Lord of lords."

56 How did He do it? Foreknowledge. He knew. Then He said, that, "He was the Lamb slain." Then, if He was, four thousand years later it just come in, the time run out. He was born, they done to Him what He said they would do, and then He was crucified and slain. But, correctly, "He was slain before the world began," for God foresaw Him and said what would take place. And when God speaks, it has to be. You get it? Oh, my! God foresaw Christ, and it has to be. That's why it was already finished. When God said the Word, that finished it. There is the reason He was actually prefigured, slain, when God spoke the Word before the world.

57 Notice! Not only Christ was slain, to take away sin, but your name was written in the Lamb's Book of Life before the foundation of the world. God wrote your name, associated with His, before the foundation of the world.

58 Now, Satan, make them get scared now, get them to doubt that?

59 "Before the world ever began, God called your name, you Christians, and wrote it in the Lamb's Book of Life before the world ever started," saith the Bible. That's God's Word, He spoke back there, and revealed through His servants, the prophets, and we are enjoying the blessing of resting, and waiting upon the Coming of the Lord. Waiting, patiently. It's all over with. Oh!

60 No wonder, sickness, peril, death, nothing can separate us from the love of God that's in Christ! Because, the foundation of the world . . . He put us on that grand old Highway, climbed up the horizontal rainbow, went to the pinnacle of the beginning of time again, holding the ropes in His hand. And someday, say, "Come on up!" We which are alive and remain till the Coming of the Lord, shall not prevent them which are died in the Highway, 'cause the trump of God shall sound and the dead in Christ shall rise. And we shall be caught up together,

to meet them, as the chain is lifted up back into the cycle of Eternity. And then as the ages roll on, His praises we will sing.

⁶¹ What's He doing? Up there, building us a home. "In My Father's house is many mansions; if it wasn't so, I would have told you. And I've come down here, but I'm going to prepare one, get it all fixed up. And if I go, I'll come again, to receive you unto Myself." Oh, my! And He's preparing a home.

⁶² When this mortal dinge, that's here in the earth, shall be . . . we shall be separated from it, it'll be cast to the outside of the chain of Eternity. It'll be on outside the gulf, which no man can cross, or ever did, or ever will. And when this link down here, has lifted to that part, that's the paved, holy Highway, that God said, in the beginning, "where there was nothing to defile; there's nothing to destroy." And sin caused this loop. Then when this loop is continued, right down through here to bring out the delegates, and when she is pulled up together, to meet each end, Eternity rolls on. They that are redeemed shall walk therein. You get it?

Oh, I wish I could sing. I'd like to sing that old song:

There's a beautiful home far over the sea,
There's mansions of bliss for you and for me,
The glittering towers, the sun will outshine,
That Heavenly mansion someday shall be mine.

So, a tent or a cottage, why should I care?
They're building a palace for me over there!
Of rubies and diamonds, and silver and gold,
His coffers are full, He has riches untold.

Oh, amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now I'm found,
I was blind, but now I see. (Nothing I done.)

It was grace that taught my heart to fear,
It was grace my fears relieved;
How precious did that grace appear
The hour I first believed!

⁶³ To know that it was nothing I could do, or would do, or had an idea, or had a privilege of doing. It's what He did for me. He came down and redeemed me, placed me on the Highway; and stood at the other end, to pull both ends together, to make the chainless Eternity to roll on. I have a right to walk in that Eternity because He died and, in my stead, taken away my sin. Wonderful!

...the law having a shadow—a shadow of good things to come...

64 What is a shadow? A shadow is the forecast of an object. You know, a lot of times people quote 23rd Psalm. “Yea, though I walk through the dark shadows of the valley of death.” That’s wrong. It said they . . . There, “Yea, though I walk through the shadow,” not the dark shadow. If it was dark, it wouldn’t make a shadow. There has to be a certain percent of light, to forecast a shadow.

65 So, the law provided enough light to see the shadow of the real thing to come. Christ was represented in that law, of the shadow.

66 He was represented, foreseen, in Joseph, under the law. Joseph, being a shadow of Christ, loved of his father, because he was a spiritual man. He saw visions, interpret dreams. Very spiritual, and despised of his brethren. Correctly, with Christ. He saw visions of the father, and he was a spiritual man. And his brother hated him, without a cause. And he was supposingly to have been killed, a bloody garment placed back before the father.

67 Oh, how beautiful! Oh, I get started on that, I’ll never get to this lesson. The garment, taken back to the father, bloody, representing his son being dead; Isaac. And today, the garment of the Lord Jesus, His sanctified life and His shedded Blood for sinners, stands before God as a memorial that the price is paid. You see it?

68 And he was sold for almost thirty pieces of silver, like Christ was. He was taken up from the ditch, the pit, where he was throwed. And Christ was, too, taken from the grave. And was set at the right hand of Pharaoh. No man could go to Pharaoh, except by Joseph. A proclamation was made, that, when Joseph come forth, that they went forth, men before him, callers, saying, “Everyone bow the knee! Joseph is coming.”

69 Now, the Bible said, that, “Every knee shall bow, and every tongue confess, to the Name of the Lord Jesus.”

70 He could bind Pharaoh’s servant at his own desire. He had all the power and authority of Egypt given unto his hands. And when the chariot rolled down the street; everyone, when the scream come, every Egyptian, no matter how bad they hated him, they bowed their knee to Joseph.

71 Someday, sinner friend, no matter how much you want to call It “fanaticism,” no matter how much you want to say It’s wrong, how much you want to squirm and live into the world, and despise the Church and the things of God, someday you’ll bow your knee whether you want to or not.

72 But how glorious it might be for those who love Joseph. How they loved him, said, "Oh, here comes the great prince, Joseph." And they bowed their knee, and say, "Oh, Joseph, you saved our lives. We would have starved to death, if it . . ."

73 But, the others, unappreciated: "Ah, nonsense!" Ungrateful. We've got that kind of people in the world today. You don't realize that the bread you eat, and the very air you breathe, comes from God. And they worshipped him.

74 Here some time ago, when Mr. Baxter was my manager. When the King of England . . . when we was there to visit. When the queen come out, lovely lady, her pretty robe on, her graying hair. And the king setting, so sick at that time, he could hardly stand it. He had a stomach trouble and a multiple sclerosis. That was just before he was prayed for. But he could hardly stand up. But, yet, the royal blood of him, he stuck what little chest he had, out, and he rode down the street in the carriage.

75 Mr. Baxter standing there. And when he passed, I looked at him. His lips was quivering, the tears was running down his cheek. He put his big arm around me, said, "Brother Branham!"

I said, "Yes, Brother Baxter?"

He said, "You know, I'm—I'm a Canadian."

"Yes."

76 He said, "The man who is over our land, the king, him and his lovely bride and wife, is passing by. That's where I can't hold my emotions. I have to give vent."

77 I put my arm around him, I said, "Brother Baxter, as a Christian, with you, what will it be some glorious day, when the King comes with His Bride!"

78 If a man could think that when seeing an earthly king, which is mortal like we are, what will it be when we see the King of kings coming in Glory? What a glorious time it'll be!

79 He was foreshadowed in Joseph. He was foreshadowed in David. The law foreshadowed Christ. David . . . Christ being the Son of David. And then when . . . Christ being in David, as a shadow, it made David, when he was dethroned, rejected of his own brethren; not only his own brethren, but his own blood, Absalom, and his own children. Here it is. They despised their own father, and called for his blood, and dethroned him. And he went up the hill, the mount of Olives, looking back, weeping over Jerusalem.

80 How that He, God, foreshadowed Christ in David. For when He was dethroned, turned away, and His own delegates, His own people,

the Jews, cried for His Blood. "Away with such a Person!" He set up on mount Olive and looked over Jerusalem and wept, saying, "Jerusalem, O Jerusalem, how I would have gathered you like a hen does her brood, but you would not."

⁸¹ Christ was foreshadowed also in Melchisedec, in the priesthood, in the 9th chapter . . . in the 7th chapter of Hebrews. How that Melchisedec . . . Abraham also foreshadowed, all back there, all the good thing, just a shadow. And how that Melchisedec, in the 7th chapter, we read of Him here. We'll just read It for a moment.

For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

⁸² Amen! Abraham! Lot, his cousin, had backslid. You see the real, true Spirit of Christ? I hope you get it. No matter how far he had backslid; when he was in trouble, here come Abraham to him, with an army. The aliens around about, through the valleys of Sodom, had come down and had took Sodom and its king. And took, in there, had took Lot with him.

⁸³ And Abraham, his uncle, blood relation, brother's children. And he looked down and saw that the enemy had taken away his blood relation. He formed an army of his own servants, went after him.

⁸⁴ That represented Christ. When He saw the Church of the living God had been called away, in error of the devil, He formed a legion of Angels and come to the earth, to pursue the devil, overtook him. Hallelujah! Scatter the enemy! Oh, how we love Him for that! Overtook the enemy. And He slew the enemy, and robbed him of everything he had; cast him aside.

⁸⁵ And what was the first thing they did, Abraham returning back with Lot, his wife, his children, and all the possession, triumphantly walking back to the old home grounds again? He met Melchisedec.

⁸⁶ Melchisedec was the king of Salem. Salem is Jerusalem. When the Jews went into Jerusalem, they call it "J- . . . -u-salem," Jerusalem. *Salem*, which means, "the city of peace." He was the king of . . . Listen. Let us read it.

To whom . . . Abraham gave a tenth part of all; first being . . . interpreted the King of righteousness, . . .

⁸⁷ Who was this King that met him? Coming back with the triumph, with the victory, as the Church is today, from Calvary.

. . . after that . . . the King of Salem, which is, the King of peace;

Without father, without mother, without descent, having neither beginning of days, nor ending of life; . . .

88 Who was this King of Salem? “The great King of Jerusalem,” not the earthly, the Heavenly. The earthly Jerusalem is a type of the Heavenly. “And here come the King of Salem, which is first the King of righteousness, the King of peace; He didn’t have any father, didn’t have any mother; He didn’t have beginning of life, or ending of days.” Oh, my! “Without a descent.” None other than Christ Himself! That’s Who the Church meets when they go up in the air.

89 And when Abraham met Him, he give Him the tithe of all that he possessed.

90 You know what they did? The first thing they did was set down. I feel really emotional. Set down and broke bread, and drank wine, and taken the communion, after the battle was over.

91 And the Bible tells us, Jesus Christ did, that we’ll . . . “Eat no more of the fruit of the vine, until I eat it anew with you in My Father’s Kingdom.”

92 That, when the last battle is fought, and the victory is won, and the waywards has been brought back to the Kingdom of God, we’ll set down in the Kingdom of God, and with our Melchisedec, Who has no beginning of days, or ending of years. Oh, my! He’s the chainless, Eternal One, eat the communion again with Him.

93 Oh, what a beautiful picture this marvelous Old Testament gives to the New Testament believers. “The law having a shadow of things to come, and not . . .” Listen. “The law having a shadow of good things to come, and not the very image of those things.” It was a shadow of the image.

94 David ruled over the world, in the golden age of Israel. What was he? The shadow. David setting on the throne, all the world at his feet, what was it the shadow of? It was shadowing Something, shrouding the Son of David, Who is the Son of God, Who is Melchisedec, “whose beginning of days and ending of years, He has none.” The shadow of, during the Millennium, He’ll set on the Throne of David and rule all nations.

“The shadow of good things.”

95 What is it today? We look and see the shadow, men and women who profess to be Christians, and live like the world. They say, “Oh, I belong to church. What difference does it make?” It’s a shadow of the deceiver, from the garden of Eden, who pretended to be good, who pretended to have Light, who pretended to have wisdom, but was a deceiver. And that’s the way men and women does today, that calls the

Name of Jesus Christ and doesn't depart from sin, foreshadowing the punishment that they will receive with him who is a deceiver. Jesus said to those religious Pharisees, "You are of your father the devil." I hope you find it. I hope this soaks real deep. A shadow of deceit.

⁹⁶ Then what does that real, royal, one-hundred-percent Christian that's born again of the Spirit of God, whose name was written in the Lamb's Book of Life before the foundation of the world? Who . . . Let come, let go, what may, they hold to God's unchanging hand. What is it in their heart that's a hungering for something yonder? "For those," said the Bible, "that do so, plainly confess by their testimony, and their life, that they seek a City to come, whose Builder and Maker is God."

⁹⁷ What is that hunger in your heart, this morning, to want to stand in His Presence? What is that hunger in your heart, this morning, the reaching out with all that's in you? All your soul and your life is crying for something, till you say, "I don't care what comes or goes."

⁹⁸ O God! Something in you, looking on the world, and the tears runs down in your heart. "Oh, lost brother!" See the women in their degraded, demoralized way. And see men drinking, and smoking, and cursing, and gambling; and going to church. What is it in your heart that cries out, "My lost, wayward brother"?

⁹⁹ You've touched Something up *Here*. You've been connected with the other end of the line. You've touched a—a chain, a Highway, that chained Eternity in the beginning. When your name was put there, and seen by that great attribute, or strain of God's knowledge, looked down and see that you'd come Home. And, yet, blinded by the things of the world down here, you have a conception. When the Holy Ghost runs down this chain of blood, and catches your heart, It speaks of a better Land, and a better Place, and a better City. Therefore, you can say:

This world is not my home, I'm just passing through
My treasure is all laid up away beyond the blue.

¹⁰⁰ God speaking. Let come, go, what may; your heart is still centered. It's a shadow, the shadow is before you. That's what makes the shadow. "The law having a shadow" of the baptism of the Holy Spirit. "The law having a shadow." That's the reason He said, in the Bible, you have to take and compare Scriptures with Scriptures, and make it come through. And if it comes, a nick in it, remember, you're out of line. Stay in that way, that—that line of Scripture.

¹⁰¹ Now, "The law having a shadow, can never make the worshipper perfect, can never make the comer unto perfect. For . . ." Listen, 2nd verse. We'll try it, the next five minutes. Look.

For then would they not have ceased to been offered? . . .

102 If the blood of bulls and goats and sheep and heifers, and if the high priest was a right order, then the world would have continued on. Death would have ceased under that. You get it? Let it soak just a minute. If Caiaphas, the high priest, the offering of animal life, would have perfected the man and give him Eternal Life, then there was no reason for anything else to take place. That would have went right on. Eternal Life would have set in, and grew right on. But there had to be a shadow of the real Lamb of God that was coming to take away the sin of the world, which had been fore-spoke by God.

103 And the men and women today, that was foreknown by God before the foundation of the world, their names were written in the Lamb's Book of Life. If they shout, all right. If they don't, all right. If they do *this*, all right. If they don't, all right. For, God has already said so. It has to come to pass. "It's not him that willeth, or him that runneth, it's God that showeth mercy." God's choice, not ours.

104 Now notice. "Then them offerings would not ceased to have been? For they would not have ceased to be offered? because . . ." Why? Here we're getting to the close now; the school is out. "Because that the worshipper . . ." Why? "Because . . ." Oh, I feel like a little kid with a Christmas toy now. I'm just so happy about This. How I like to give It to the Church, to you believers, to let you see what's Truth! If they would have been all right, it never would have ceased; it would have went on, Eternal Life. "Because the worshipper . . ." Now read It with me, "The worshipper once . . ." Not every revival, till every Sunday morning.

. . . but *the worshipper once purged should have . . . no more conscience of sin.*

105 What? "The worshipper once purged." The purgative of the Blood of the Lamb, once thoroughly sweeps out, cleans out the worshipper, the very conscience of sin is gone. Think of it.

106 The word *conscience*, in the right interpretation that we would use here. This is the King James version. In England, it means a conscience. In here, it would mean "the desire." "The worshipper once purged," by the purgative of Christ at the Calvary, "has no more desire of sin. Old things has passed away; all things have become new."

107 Now, you can sing like a lark, and still have hatred, malice and strife in your body, in your soul. You can shout like I don't know what, you still have it. You can dance in the Spirit, you could speak with tongues, you can prophesy, you can preach, any of those things, and still have malice, envy, strife in your heart.

108 But when the real, true foreordination of God's Eternal Word, when your name was written there, and the Blood ever purges that

person; the very thoughts of it, condemn him on the tracks where he is standing at.

¹⁰⁹ Said, "Don't condemn me. I go these places; I don't condemn me." Why doesn't it? You, as a negative worshipper, has never been purged by the Blood of Jesus Christ.

¹¹⁰ And the legalists got a hold of this idea, "Hallelujah, I'll wear my dresses down *this* way, and my dresses down *this* way. I'll let my hair grow long, and I'll be all right." That's a lie. And they point back to the woman with short hair, and with short dresses, say, "She's going to hell." I can't say that. But I think those things are all right. I'm not condemning them. But when you rest your Eternal hopes and salvation upon that doctrine, you are damned with it.

¹¹¹ The man or a woman, it doesn't matter whether you're *this*, *that*, or the *other*, you come to the fountain filled with Blood drawn from Emmanuel's veins, and let the purgative of the Blood of the Lord Jesus Christ purge your sins.

¹¹² Brother, it won't matter, you can still have dresses so long, you could still not wear a short-sleeve shirt, you men, and those things, or whatever you want to; but if you still got malice, and envy and strife. You might have run, danced, spoke in tongues, shouted, preached the Gospel, or anything, but you're lost until that Blood has cleansed you and set in the Divine love of the Lord Jesus Christ, in your heart, and leaving the Life prints of Christ behind you. Amen.

¹¹³ "Where there is tongues, they shall cease. Where there is prophecy, it shall fail. Where there is knowledge, it shall be vanished. But when that which is perfect is come, that which is in part is done away."

¹¹⁴ And we're resting today, as legalists, upon some legal thing that we done. Why, when I was a sinner, I was a leopard. The more I tried to quit *this* and quit *that*, I only made my spots brighter. I was a hypocrite with it, and so was you. But the day when you come to Calvary, to the purging, where the real Lamb . . .

¹¹⁵ Under the Old Testament, they brought a lamb. They would go out and commit adultery. They would get mad, and fuss, and fight, and cuss. And, when they did, they'd bring a lamb, bring it to the priest, say, "Oh, priest of God!"

"Yes?"

¹¹⁶ "I cursed my neighbor. I—I committed adultery. I told a lie. I stole." Lay his hands upon this dying lamb, without a spot. The priest examined it; had to be kept up, to see if it was right. Laid his hands upon it, and they cut the throat. And the blood went up over his hands, and the little lamb bleating, kicking, and dying.

117 And the worshipper standing there, said, "Yes, that should be me, but the lamb is taking my place." But he went back out with the same desire. He would do it again just as soon as he got a chance.

118 And that's the way people do today. They come in and confess, and say, "I've *this*, *that*, or the *other*," and go back out; and turn around, do the same thing over again. Join one church, another; if this one gets a little something started, well, go to *this* one and *that* one.

119 But what was it the shadow of? It was imperfect. That could never take away sin, but it was a shadow of the real double cure coming.

120 And when Jesus Christ the Son of God came, and died at Calvary, and the worshipper once places his hands upon the head of the Lord Jesus, and knowing that the screaming and crying at the cross, that death, that vicarious suffering, he ought to pay it himself, in that depths of hell where he should have went. He knowed that Christ paid the place of confessing his sin.

121 Then what happened? What made the difference? What went out of the lamb, from the blood? Went the life. And the blood cell was on his hand. The life was a circling the altar, but the life of the lamb could not come back on the worshipper; though he confessed that he was wrong, and the lamb took his place. Because, a worshipper has a soul, and he couldn't live as an animal. Right.

122 But, O God, cock back both hammers on the shotgun, and let both barrels go to this church, is my prayer. But when the worshipper . . .

123 "He that heareth My Words, and believeth on Him that sent Me, hath everlasting Life, the Holy Spirit. Shall not come into condemnation, but has passed from death to Life."

124 When the worshipper puts his hands on the head of the dying Lamb of Calvary, and confesses his sins, and God recognizes that to be truthful from his heart. He confesses his sin. That circling Life, called the Holy Ghost of Jesus Christ, turns back into the worshipper. And he is purged, and has no more desire of sin. For he is led by the Spirit of God, and not his own life, from then on. He'll make mistakes, certainly, but that Life will hold him.

125 Watch. Let's go down to the four- . . . 14th verse. We ain't got time to finish it. Let's take the 12th verse.

But this man, (not the lamb) . . . Christ!

But this man . . .

126 He's talking now of the high priest order. How the priest went into the temple, and so forth; worship. How the worshipper went back out with the same desire. A man come to the altar and say, "Yes, I don't want to go to hell." Preacher preaching on how hot hell is, and the

altar is full of people. "O God, don't want to go to hell." But they're never willing to yield that self, say, "Yes, Lord. Not my will, from this on, but Yours."

¹²⁷ Really realize what you're doing. Say, "God, be merciful to me." The Blood of Jesus is on your hands then. Don't you go out and start living the same life that you did. That Blood will condemn you at the end, in the Judgment. You better have the Life that's in that Blood, to return to your life's blood, return to your heart and make you live a different Chris- . . . a different person. "The worshipper once purged." Watch here.

But this man, after he had offered one sacrifice for sin for (how long?) ever, (that chainless Eternity) . . . for ever, sat down at the right hand of God; (At the end of the road.)

¹²⁸ Where is He at? At the end of the road. You remember, Sunday before last, the Sunday that I preached and illustrated the little ark of Moses, that was going down through the bulrushes and everything? You remember how that you old people got to crying and shouting, when I was preaching to the children? Had all them little black and blue eyes, setting up here on the front row, telling them, "If you lose your life, you'll find it. If you keep your life, you'll lose it." You remember that, church?

¹²⁹ You remember, when I was in illustration, gave the illustration of that morning when Jochebed and when Amram, Aaron and Miriam, all down before daylight, with their hands up in the air, saying, "God, You gave us the baby, now we're giving it back to You. You give it to us. It wasn't ours; it was Yours. You give it to us, and now we give it back to You." [Blank spot on tape—Ed.] "We keep it, the witches of hell will kill it. Them old long hook-nosed women come out there and take its little head and bust it against the wall. We'll lose it if we keep it. But if we give it back to the One who gave it to us, we'll keep it."

¹³⁰ That's the same thing in your little bark, this morning, brother, sister. You've got a cargo in there, the precious cargo ever was. It's called your soul. Go ahead, keep it, live the way you want to, you'll lose it as certain as I'm standing here. And if you give it back to God, and surrender your will, you'll keep it. You'll find it. Jesus said so. Remember.

¹³¹ And when they pushed this, the treasure of their heart, when they pushed it out into the river, old crocodiles coming up. I can see God, as I said, raise from His Throne.

¹³² You know, there's a lot of trials goes on down here. But there is Somebody looking at them, all the time. "They loved not their life unto death."

133 When poor old Amram, with his only, beloved little child. Little Jochebed had just nursed it to her bosom, and then had to put it in the ark and push it out into the bulrushes, where the alligators were fat on little babies. There, when she was standing there, and the tears running down her cheeks, God said, "Come here. Gabriel, come here a minute. I want to show you something. I've got somebody that really believes Me." Amen.

134 God, let me be that type of person, that can say, "God said so. It's right." And be so dead to anything else, till it becomes a sounding brass or a tinkling cymbal.

135 Said, "Come here, Gabriel. All you Angels come out here. I want to show you something. See that man down there with his hands up? He pushed his own baby out. I gave it to him, now he's giving it back. I'll see that he keeps it." Amen. Said, "Gabriel, call ten thousand Angels, on marching orders. I want them out here."

136 Gabriel sounded a little trumpet, and it crossed the corridors of Eternity. Ten thousand armed Angels walked down.

137 Said, "String yourself up-and-down the river. See that no alligator, nothing else, is going to touch one of them. It was give back to Me."

138 Gabriel said, "Lord, Chief Captain, where You going to be?"

139 "I'm going to be at the end of the line. I'm going to receive down there."

140 That's the same thing He does today. When a man puts his trust in the Lord Jesus, confesses his sin, the Holy Ghost takes a hold of that man, and Christ stands at the receiving end. Go through many whirlpools, and alligators, and scary spooks, and everything else we've come through.

Through many dangers, toils, and snares,
I have already come;
It's grace that's brought me safe thus far,
It's grace that'll take me Home.

141 Who is at the receiving end? Listen:

. . . for ever, sat down at the right hand of God;

*From henceforth (up yonder at the end of the road) expecting
till his enemies be made his footstool.*

142 Are you ready? Here it is. Here is the last turn on the bolt. Here is the last spot with the torch. Here is the last drive of the nail. This is the One who clinches Eternity to Eternity. And, in there, the Sword of God's deliverance has went through the heart, in hanging up His delegates, to the Holy Spirit. Here it is, Hebrews 10:14. Listen. Not

my word; but God's Word, Who spoke It before the foundation of the world. It has to be so.

For by one offering he has (p-e-r-f-e-c-t-e-d) perfected for ever them that are sanctified.

143 Perfected how long? Till the next time you get on an outs with your neighbor? Till the next time you see somebody, some man or woman that's lustful? Until the next time you see the chance to tell a big lie? Until the next time you see where you can net someone and hurt them, and drive them away from church, so sometime you can criticize somebody?

144 "He has sanctified forever, perfected forever. Where the Holy Ghost . . ." You might say something, sometime, is wrong. That's right. You might do something, sometime, is wrong. That's right. But as soon as you do it . . . Watch the next verse.

Whereof the Holy Ghost . . .

145 Oh, my, I just can't preach any more. Look.

. . . the Holy Ghost . . . is a witness to us: . . . (My!)

. . . the Holy Ghost . . . is a witness to us: . . . after that he had said before,

This is the covenant that I will make with them in those days, saith the Lord, I'll put my law in their heart, and in their minds will I write them;

And their sins and their iniquity will I remember no more against them.

146 O God! "Every man that has this hope purifies himself even as God is pure."

Let us pray.

147 Heavenly Father, we thank Thee, this morning, for the purging of the Holy Ghost, for the grace of the living God. We were sinners, unrighteous, ungodly, unlovable; without God, without hope, alienated in the world, and Christ come and took our place. By foreknowledge God saw us in this condition, knowing that we were hungering and thirsting. No wonder Jesus said, "They shall be filled." Not "become member." Not "they shall join." But, "They shall be filled; hungering and thirsting for righteousness." In other words, "hungering and thirsting," knowing that we can do nothing in ourselves, no matter what we do.

148 The devil could make us impersonate every gift. Could make us go out and lay hands on the sick, and they would recover. Could make us

Speak with tongues. Could make us interpret tongues. Could make us have wisdom, knowledge. But that doesn't take it, Lord.

149 You said, "Many will come in that day, and say, 'Lord, Lord, have not I done these things in Your Name?'" He said, "Depart from Me, you workers of iniquity. I never even knew you."

150 O God, then let our hopes be built on nothing less than Jesus' Blood with righteousness.

When all around our soul gives way,
Then He is all of our hope and stay.

For on Christ, the solid Rock, I stand;
All other grounds is sinking sand.

151 "To know Him is Life," not to know the orders, "to know Him," the Person.

152 I pray, Father, for every sinner in the building today, that You will save them just now. And may they, without any emotion, without any contradictions from the devil; but may they, with a true, unadulterated faith, believe what they've heard preached, and accept the Holy Spirit Who brought It. Grant it, Lord, for it's in His Name we ask it.

And with our heads bowed.

153 I wonder if there's someone here this morning. . . Now I want your . . . level, honest, truthful; no matter what you've done, no matter how many starts you've made, or how long you've belonged to church. Are you sincere, from the depths of your heart, of this, that knows that the things of the world has passed from you? To know that, day after day, and year after year, it continues on, your anchor holds? There is Somebody, yonder, foreshadowed at the end of the road, where this great kink will be drawn out. There is Somebody there tugging at your heart, knowing that someday you'll be lifted up. If that's not gone from your heart today, friend, fellow citizens, pilgrim. . .

154 Poor, little flock, God bless your heart. See you setting here, gray-haired and stoop-shouldered. See poor, little kids, who maybe had to miss meals. And would I stand here and say anything wrong to you? That, well, God forbid! I'd be a . . . I ought to get down and repent before I'd even preach. I love you. And that's with real Christian love.

155 Be honest now with the Holy Spirit. Has all those things passed from you? Or, has Satan deceived you, and you're just living a half-way life? Sometimes you think, "Well, all right," and next time, why, you, "Well, I don't know"? And things happen, that you know. And if that's your condition, and this morning, you want to surrender it all to Christ.

¹⁵⁶ Remember what He said. "He that heareth My Words, and believeth on Him that sent Me, hath, right now, everlasting Life." Judgment is over. From that time on, the thing will be dead. If you really accept it, it'll prove itself.

¹⁵⁷ Now look. Don't be deceived. You remember here, long years ago when we had the church in order? I'm talking to you, and you're praying; heads bowed. Remember when we had the church in order? When a message was given in prophecy, or in tongues and interpretation, when we wrote it down and laid it up here on the platform, witnessed by three men. I gave the message from the platform. If it didn't come to pass, you had an evil spirit among you. You come up here and made it right.

¹⁵⁸ If a person done what was wrong, a sister or brother seeing them doing wrong, they went to them. When they come in church, got them by the arm, went back here in the little room, said, "Brother, I seen you at the wrong place. I'm not going to say it before the church, 'cause I love you. You were wrong. Let's us pray now." See?

¹⁵⁹ Now you be honest with yourself. If the love of Christ is in your heart, above everything else, God bless you; you're all right. But if it isn't, don't be deceived. Those spirits are deceitful as they can be. They deceive you. That's what the one done to Eve, told her a whole lot of new truth. "Oh, yes, God has said. Uh-huh." But there's a little flaw in it. That's what . . . That's what broke us this morning; we see the little flaw in the chain. That's what does all the trouble.

¹⁶⁰ Brother, if it's not running perfectly with the heart of God, will you raise your hand now to God, and say, "God, by this, I really want to be right"? Nobody look but me. Raise up your hand. God bless you, lady. Someone else? God bless you. God bless you, and you, and you, and you, you. God bless you. Now, He knows you. He knows every one of you. He knows just what your desire.

¹⁶¹ Now, our old-fashion way (while you have your head bowed) is for people to come to the altar. That's fine. I like that. That's not a Bible affair. That's just a church doctrine.

¹⁶² "As many as received Him, to them gave He the power to become sons and daughters of God." Right while you're sitting, and you've raised your hand, a dozen or more of you here, will you now accept, in the depths of your heart, after you say you feel that you should? Will you, same group that raised your hand, would you raise your hand, say, "I will now accept this, Brother Branham. I'll now accept Jesus. No matter what I've done, I now accept Him as my Lover and my Saviour"? God bless you, sir. God bless you, sir. God bless you. God bless you, lady. "I now will accept Him. Something in my heart telling

me that I—I—I want to. There is Something telling me that I must, right now. This is my day. Maybe the next time, I'll be too far away." God bless you, mister. God bless you, brother. God bless you, lady. I see your hand. "Now I feel I must do it."

¹⁶³ Friends, the church is cooling off. America is going to be judged pretty soon. Every nation received it. What are you going to be a hundred years from now? Going to be somewhere. Sometime between this minute and a hundred years from now, you're going out of this world. You had better be sure. Don't trifle with it. The Word is being preached by the Holy Spirit, and It's the Truth coming from God's Word. There is Someone who loves you.

¹⁶⁴ Now, you can't raise your hand, unless Somebody called you to raise your hand. That's the Holy Ghost. "No man can come to Me, except My Father draws him first." And if He loves you well enough to knock at your heart, and say, "Yes, I mean you. This is the time. I want to come in, before I have to take you off this earth prematurely. I will now ask you to raise your hand." Won't you do it then?

¹⁶⁵ One more say, "I now, from the depths of my soul, accept it"? Now I'm going to pray for you. God bless you, lady. I just felt, sister dear, that was you. I looked back there . . . Of course, you all realize I'm just a few days, a few hours, before the meeting yonder. I'm staying in my room a lot now, praying. Healing service; the Angel of the Lord is near. Great things will take place. I looked back and seen Something standing in the room, It was over a young woman. I seen others raise their hand. I felt a witness that that was true. I thought, "If I make one more call, if that woman will just raise her hand." And she did. That was it.

¹⁶⁶ Now, God, the Lover of our soul, who are we, anyhow? Why, before the world was ever formed, You knowed every mosquito would be on earth, every ant, every chigger. You are infinite. And You knew that, this morning, that people would raise their hand. You knew it. Why, You seen them before the world began. You've knowed it, always. And You knew that this thing would take place, that You might express Your love to Your people. You said you raised up Pharaoh and hardened his heart, that You might show Your power, how much more will You express Your love! Satan, that evil one who perverted right to wrong, You let him do it, because You can express Your love then to Your people. And, O God, we love You so much! We appreciate You.

¹⁶⁷ And I pray, God, that these people will live a Christian, humble life, from this day henceforth, as they've accepted You. And if there be others, maybe I never seen them all, maybe You never showed them to me, but You've talked to them. If there's others, bless them also. For we ask it in Jesus Christ's Name. Amen.

There is a Fountain filled with Blood,
Drawn from Emmanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty . . . (Slowly now, sister.)

¹⁶⁸ You know, yesterday, Brother Roberson was up to Brother Wood's. I slipped down. I was waiting for some visiting minister to come. He throwed on a picture, and the picture was . . . A lot of it we was looking at, but, one of it, when the church was walking out the door. And I seen myself coming out there, and I looked, "Oh, my! Boy, how, what a few years has done to you!" And I looked again. That come in my mind, this morning.

¹⁶⁹ Just a few more days we have of these toils and sins. And I think of the times that I heard that song start, see them make their way up here, stand around the altar to take communion. And I've heard the casket wheels squeaking, as she went down the room there, taking them out.

¹⁷⁰ Remember, the preaching of this Word will be a . . . Stand in the Judgment. And I'll have to stand behind It, stand there. I'll have to be a witness of that. I can't take It back. I've done said It. I got to stay with that. It's going to meet me in Judgment, just as God said His Word and can't take It back. See?

¹⁷¹ And I weigh every word, first in my heart, and see if I want to say it, myself. If it seems wrong, I don't say it. I let Him say it. If— if He says something, contrary, though I wouldn't believe it, I'd say it, anyhow, 'cause it's Him. I want to be sure, 'cause I don't want any mistakes that day.

¹⁷² You know, it's going to be awful dark, down at the river, that day. Ain't going to be nobody there to help. You ain't going to take no money down there. Your friends is going to be in the same shape you are; going to be awful dark. You got to cross. I want to be sure my ticket is right. I want to be sure, when I look on it, I see the red Blood of my Master. Then when I hear, after a while, the old Ship blow, going to be all right then. But I don't want no trouble down there then. I want to settle it now. If there's any trouble, I want it settled now. I'm going to need every bit of grace I can get, at that day.

¹⁷³ I'm going to be honest. As a great teacher said, the other day, he didn't want to be popular, he wanted to be honest. I voice mine with him. I want to be honest. I want to tell the Truth, so at that day, when it does come, I hear the screams around the bank, I want to look down and be sure.

¹⁷⁴ Like the Hebrew children, when they seen them black wings coming across, of death, the little boy say to dad, "Are you sure the blood is on the lintel?"

The father look out, “Yeah, son, the blood is there.”

“Well, that’s all right then. We’re safe.”

It’s not there, this morning, friend?

Be sure.

¹⁷⁵ Now, Ora May, I know you come to be prayed for, sis. This poor little girl, how she sit here on the row, as a little bitty thing there. Little Shirley sitting here, weeping, just come in from Arizona. I think of them little kids. All of you remember them, out here in a little—a little old boxed-up house, their poor old dad sit together behind the church here, for them. Remember, those little fellows how I . . . how we all know them. How poor little Ora May . . . It takes two to raise a family. O God, this horrible thing of marriage and divorce. And how Curtis done the best he could, by them. He worked hard. But, a child, no matter who it is, needs a mother’s love. Somebody to love them. It’s nature, to quieten your feeling.

¹⁷⁶ I’m a hunter. I study wild life. That’s just . . . And I get out and just study it. An old mother bear, when she goes in, in the fall of the year, she is bred to be a mother again. She runs all of her cubs away. She has from one to two; she runs them away, make them hibernate themselves, so they be used to it.

¹⁷⁷ The next year, when she comes out, she’s got two more little babies, one or two more. She mothers them through the summer. Then, fall, she scats them away again.

¹⁷⁸ She has two more the next summer. But what if she doesn’t have any babies that year? You know what she does? She goes out, she tries to find those cubs, they’re as big as she is. If she can’t find them, she’ll take a couple of little wolves. She’ll take a couple coyotes. She’d take, actually, a human baby. Sure, it’s been done. She’ll take that little baby, or anything, and she’ll mother it. It’s just nature. She can’t help it.

¹⁷⁹ Look at a little girl with her dolly, why, she ain’t three years old. I seen my little Sarah, the other night. I went in the room. Nervous little thing, and there she was, sleeping with her little doll on her arm. I stood there and looked down. I thought, “Poor little thing! You know, it won’t be long, many years, dad will get old, after a while. I am now; get gray and pass away.” But that’s foreshadowing, someday, a—a real, little baby laying there. It’s just in you. And if you don’t love those little fellows, something else will take its place.

¹⁸⁰ If a man don’t worship God, he’ll worship his car, he’ll go to the barroom, he—he’ll do something else, he’ll run around. Cause, there’s something got to take that place.

¹⁸¹ Now, our sister, I don't mean to be . . . get her into emotion. But, not having a mother's care, correctly, something else took its place. And the poor little thing is suffering, this morning, from a nervous break; two little babies. She has made mistakes; so have I, and who else hasn't? But I'm trying to say, there is Someone who has done forgive it. She raised her hand a while ago; it's all gone. That come from a true heart, which I want to believe it did; just watch what happens. When she's an old gray-headed woman, it'll still stand. That's right. But, she's nervous.

¹⁸² There's not a medicine in the world can help nerves. If you take medicine, to settle your nerves, it'll make you twice as bad when it leaves you.

¹⁸³ There not a remedy for nervousness, but I'm so glad there's a cure. You know, I've suffered that, too. There's a cure, not a remedy; a cure, double cure!

¹⁸⁴ On my sermon yesterday, at the radio: *The Arrow Of Deliverance*. The preachers strike so short of it, as Joash did. He should have struck some more.

But, look, my brother, sister. The remedy is Christ.

¹⁸⁵ Or, may I say this, in the pulpit, behind this little old box built here; but it's just as sacred as any pulpit for the Gospel. It's been dedicated to God. We're a poor people. It might not have a gold layer on the top, but the Holy Ghost has come here and done some great things for us.

¹⁸⁶ My sister, dear, God bless your little heart. As a mother, and as a child, if you'll accept what Brother Bill has said . . . or tell you now, I'll assure you, honey, that you'll go out of here, you'll be well.

¹⁸⁷ Now, when you raised your hand a while ago, that time you accepted Christ. I want you, in a few minutes, I want you come up here. And I can prove to you, by . . . You, you be the judge. By the grace of God, and the Holy Ghost that's now standing here, I can make it leave you. That's right. I never seen it fail. But then it'll come back to you when you get away from here, see, if you'll let it. But if you'll just not receive it anymore, no matter how you feel; you go on saying, "Jesus Christ heals me."

¹⁸⁸ See, you've dropped, Ora May, from up *here*, where you used to be happy and ride that bicycle, and run up-and-down the street here. You was happy then. You didn't have the feelings you have now, did you? See? Now you've dropped down *here*, is because there wasn't nothing there to hold you, honey. You dropped down *here*. But now you've got to believe that you're up *here*, and believe it. "And faith without works is dead." If you believe it, then act like you're up there, and then God will just lift you right up there again.

189 There's your Aunt Meda sitting back there. She had the same thing. I had the same thing. I know what it is, but God is the cure.

Are you going to believe it, this morning, Ora May?

190 I want you come here. Any of the rest of you, sick, to be anointed. All right.

Let's bow our heads just a moment.

191 Church, all of you knows Curtis. You know Ora May. Just to look at Ora May, you can see something taken place. She is weary and upset. Ora May, this is the settling time.

192 I want to ask you something. Many times, Ora May, you've said, "If I could just find some place to start from. If I could just begin at this time to feel better, I believe I could help myself pull out." See, that's right, isn't it? Well, you're at the place now, Ora May. You're at the best place in the world, at the altar, where the only Person in the world can help you, will, that's God.

193 I want you to bow your heads, everybody, join with me in prayer.

194 Dear Heavenly Father, as this poor little girl. . . Life is so short. Now she's a young mother. I know, a while ago, when she raised her hand, every sin was taken away. God, Your Bible is a witness of that. You spoke It from Heaven, that, "He that would believe, would receive."

195 Now, she has got an awful struggle ahead of her, Lord. And Satan would throw her, up yonder, and take them babies away from her, and set her in the insane institution, to butt her head against the wall. But she come to the right place, today, to the altar. She come to the house of the living God. She stands here, as it was, alone, at the altar, but not alone. The Angels of God are encamped about. The Holy Ghost is near, too. And she's a witness of seeing many things happen, and know that You are God. And I pray that, with all my heart, with all my soul, that, this day, that You will help Ora May.

196 Now, Father, I'm taking from this altar, that's set here at this sacred place where the Holy Ghost has overshadowed. . . It's called olive oil, or anointed oil, anointing oil. It's according to Your specification, the oil from the olives of the branch. And now as I go forward to anoint my sister with this oil, You said, "The prayer of faith shall save the sick." After preaching the Gospel. . .

197 Knowing that this great service is coming up, Thy will be done, here at Indianapolis, where many neurotics, deaf, dumb, blind, and everything, will stand there. But we don't fear one bit. You spoke it, before the world begin. We have a touch of Heaven, yonder, that tells us it's the Truth. We go forward then to challenge that devil. Our people

is in trouble, just as Lot was, in the sermon this morning, and Abraham went after him.

¹⁹⁸ Satan, we come after you, this morning. Our poor, little forsaken sister is in trouble, and we come after you. With anointed oil, and with the baptism of the Holy Ghost, with the Divine Word of God, and the Gospel, we go to lay hands on her, in the Name of Jesus Christ. And we cast you away from her. Jesus said, “Go,” and can’t fail; said, “In My Name they shall cast out devils.” And you are a devil. In obedience to His command, we cast you away from this, my little . . . we intercede now, seemingly a forsaken one. Blood of Jesus Christ cleanses her from all sin. Today she become pure and holy in the sight of God, by the confession of her sin, by the purging of the Gospel. We cast it away, this nervousness. Oh, yes, you were calling her, but you can’t touch her. We plead the Blood between her and this one. They stand as a mediator. And now you leave the girl. Let her go free. And from this day on, may she be happy. For those little babies laying there.

¹⁹⁹ For, that husband, may he too come and be a Christian. May all of hers, and someday in Glory, the great family circle be unbroken yonder. Let her mother, her dad, her all, every one, be There. O God, grant this.

²⁰⁰ May she be free from this hour. We set her free, by the perfect love, and command it through the Bible; and the death, burial, and resurrection of Jesus Christ; through His Blood and the Holy Ghost. We bring her to Thee, through Jesus Christ’s Name. Amen.

²⁰¹ All right, go now. Things will go back to normal. You feel all right now? Not hurting you now; feel good now.

²⁰² [Blank spot on tape—Ed.] . . . be like this all the time, it’d be fine. Sure. Amen. Now it’s over, sis. That makes you feel relief? Now you can go out of here, go out, be Ora May again, only, a new Ora May, a happy girl in Christ. May it all be gone. Come back here, about a year from today, God willing; come in, say, “Brother Branham, remember the morning you prayed for me up there at the altar? That settled it.” God bless you. Praise the Lord.

Let us bow our heads now.

²⁰³ Our Heavenly Father, in obedience to the commission of our Lord and Saviour, Jesus Christ, we love You today, with a pure, holy, unadulterated love. And let Thy kindness and mercy rest upon each and every one. We thank You for the strangers in our gate. And we pray that You’ll bless each one.

²⁰⁴ Bless our dear beloved pastor, our Brother Neville, who stands with us in the harness of the Gospel; not yoked up with the world, but harnessed up with Christ; all the harness of God on, pulling the

old Gospel chariot on, along, yoked together as fellow citizens and servants of God.

205 Bless all the deacons, trustee, treasurer, everyone that's concerned, all the members, the laity, the strangers. God, there's coming a meeting yonder at Indianapolis. God, I'm not worthy to be blessed, but will You bless the people, through the preaching of the Word! No doubt but hundreds will stand.

206 We also anoint this lady, in the Name of Jesus Christ, that You will help her and take away her trouble, as we lay hands on her, through Jesus Christ's Name. Now, Heavenly Father, grant that Your mercy be extended for her, in Christ's Name.

207 Now with our heads bowed, I wonder now if there's anyone here that would—would come to the altar, would want to come and kneel for a Word of prayer, that's accepted Christ, or feel like that you'd just like to pray a little bit after the visitation of the Holy Spirit. Don't you feel real good about it? Don't you feel good?

Come here, Brother Neville.

208 How many would just raise your hand, said, "I'd like to come to the altar for just a little prayer." Would you raise your hand, say, "I'd just like to purge myself, a little." Oh, God bless you. All right.

209 Now, see, our Brother Neville, I think, I have noticed him in all of his walks, he's been a real man. I find him the same every day. Whether the battle is a going good or going bad, Brother Neville remains the same. I thank God for it. Brother Neville couldn't do that in himself; takes God to do it. And I'm glad that this bunch of sheep has a shepherd like Brother Neville. I pray the Holy Ghost will help him and bless him. I love him. And I love His people. And all you people we love, and we pray that God will bless you.

210 But now while we bow our heads again, I'm going to ask that those who would want to be prayed for, and want to kneel and purge yourself, would come humbly to the altar.

211 Now, Brother Neville, you offer prayer for them, if you will. I want you to be in on this. Everyone praying.

[Brother Neville prays—Ed.]

If you'll make your way to the al- . . .



PERFECTION

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