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# *GOD'S PROVIDED WAY*

## *OF APPROACH TO FELLOWSHIP*

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 Our gracious heavenly Father, we are indeed a privileged people tonight, that we can look into Thy face and call Thee our Father. Knowing this, that we have passed from death unto Life, because we have believed on the only begotten Son. And through His suffering and dying, and yes, rising again to live for evermore, we have Eternal life through this faith in Him.

And there is many things in our lives that's not just right. We are a people that walking in darkness in this world, just with what Light we can find from heaven, walking in a dark world, walking in Light as Light flashes on our paths. And we pray, heavenly Father, that the Light of God will so flash on our paths, that we'll be able to be a shining light to others; that they might see the glorious Gospel of the Lord Jesus, and come in to this great fellowship. Grant it, Lord.

<sup>2</sup> Forgive our many sins and trespasses—our sins of transgression and whatever we have did or said that was wrong—we humbly ask Thee, our Father, to forgive us. And we ask that Your Holy Spirit will come tonight in great power, be poured out upon this audience and will meet every condition that we have need of tonight. And may we return to our homes tonight, happy, rejoicing, praising Thee. For we ask it in the Name of the Lord Jesus, our Saviour. Amen. May be seated.

<sup>3</sup> It's a privilege to be back here at the auditorium again tonight. Had such a wonderful time at the ministerial breakfast this morning, a great fellowship the Lord gave us. And we were looking forward to tomorrow's service; I believe it's in the afternoon. Isn't it, brother? Two-thirty tomorrow afternoon.

And tomorrow afternoon, I thought, being Sunday, it would be a good time to pray for the sick again tomorrow afternoon. Maybe there'd be some people that would be off from work and could bring their loved ones in. And maybe the only chance that they'd have of coming would be in the—the afternoon service. So the boys will be giving out the prayer cards about one-thirty then, or a quarter till two. And if you want a prayer card, you come and receive your prayer card at about quarter till two, I suppose. Any . . . Don't make it much later, you that's—wants the prayer card, come. And then that won't interrupt with the rest of the services, and then we can begin exactly at two-thirty.

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4 The reason we do this that we . . . It does not interrupt with any of the meetings, the services anywhere else. There may be that there's some strangers here. I have some friends in the building somewhere that's here; I know they're at the meeting: Brother Fred Sothmann and many of my friends from Canada. And I hear that Brother Norman is here somewhere from down in Phoenix, Arizona, and so—or Tucson, Arizona.

And there's churches, fine churches here, and pick your church of choice; somewhere attend services tomorrow. You'll certainly have a great welcome. And I would recommend these Full Gospel brethren who is sponsoring this meeting. These men believe in this kind of a Gospel, or they wouldn't have me here. And so, we recommend them to you. And go to them; hear them; they'll do you good.

And now, then tomorrow at not later than quarter of two, the boys will be giving out the prayer cards. And then, we'll form the prayer line immediately after the message and pray for the sick again.

5 And how many is enjoying the meeting? Oh, that's just fine. How many was never in one of the meetings before? Let's see your hands. Never in one of the meetings . . . Oh, my, half the audience never in one before. Well, we trust that you'll come back and be with us. We just . . . Talking this morning in one of the most wonderful times of fellowship we had this morning around the breakfast table with these ministers and their wives, and friends from the city and around about—such a glorious time. I just love fellowship, just love that wonderful time.

And now, all next week, every evening at the same time, seven thirty, we're expecting . . . Every one that can, bring your loved ones and come out; I'll try not to be too late. We just won't announce anything, because I believe with all my heart in being led by the Holy Spirit. Whatever He says do, we just do it—not knowing one time from the other what we're going to do.

6 I've went to the platform many time, thinking, "Well, I'll start a text . . ." I get some subject; I'll begin in Revelations and end up in Genesis (or vice versa), just wherever I feel the Spirit leading. I believe that sons and daughters of God are led by the Spirit of God (See?), spiritual led.

And oh, how I would like to see a great revival break out in this little valley here. Oh, my! Just be a glory of God here, that the press, and the television, and what more could not hold their peace. You let God just get moving among His people; let each person that's here tonight just shut themselves in with God; everybody around here will know about it pretty soon. You certainly cannot . . . It's just like trying to put a fire

out of—off of a house in a high wind. It just . . . You can't keep it. When the Spirit of God begins to fan that fire, something takes place.

7 I have traveled the world over, and I have seen all kinds of—of peoples, and some of them not even know which is right or left hand. I've seen people that did not even know which was right and left hand, and yet . . . Never heard the Word of the Lord Jesus in all their lives, and yet when they receive the Holy Ghost, they act just exactly like you do when you get it. Don't even know right and left hand, but when they get the Holy Ghost, they do the same thing you do and act just the same way. So it's a universal blessing for all people, whether they are Jewish, Catholic, or Mohammedan, Buddha, Sikh, Jain, or whatever they might be. They are . . . It's for whosoever will.

I said that kinda close together: "Sikh" and "Jain." That's two different religions of India. The Sikhs are the kind that carries the sacred dagger in their hair, and the Jains are the type that believes in reincarnation. That they mop the street where they go; if they step on a little ant or a bug, it might be some of their relatives that's returned back. And oh . . .

8 I was entertained one afternoon when I went to Bombay, where I believe I . . . By the grace of God, I preached to the largest audience (estimated five hundred thousand people) at one time. And I was entertained that afternoon by seventeen different religions, and every one of them denied Jesus Christ. That's a . . . Seventeen different religions—about eight or ten of them got to speak. But every one was telling how little Christianity was, and how bad it was, and how marked it was, and I just . . . I felt like I'd been a traitor to Christ if I'd held my peace, so I—I didn't hold my peace.

And so, that night . . . When they were talking there, and there stood the rajahs on their pillows, and—and all the sacred men, and the holy men, and the different kinds, then when the Holy Spirit begin to move, I seen a blind man standing there. And never been . . .

9 Told him, said, "You've been blind practically all your life, because you're a worshipper of the sun. You watched the sun and your eyes go out."

They think they'll go to heaven, but that's their penalty they have to pay. (Talk about legalism.) And they have to pay that price of watching the sun until they go blind.

Told him he was a beggar. He had a wife and two children, one boy nine and the other one eleven. That was all true. His name, I couldn't even speak it; I had to spell the words out: just exactly right, the way the Holy Spirit gave it, just like He does here at nights and so forth. He's

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always perfectly right, never wrong. He can't be wrong and be God; it has to be right all the time.

<sup>10</sup> And so, they thought that it was a . . . Perhaps . . . You could catch it coming from the audience, and I do that many times. They think it's telepathy, and yet they'll say, "Praise the Lord!" But yet, they don't . . . They don't really believe that in their hearts. See? Your inner conscience speaks louder than your mouth does. You see? That time . . . It's your subconscious on the inside, what you really think, that's what the Holy Spirit catches and reveals. And then, when . . .

Do you believe that? "Jesus looked upon the audience and perceived their thoughts." That's right. All right.

<sup>11</sup> So then, they . . . This man standing there, blind; his eyes as white as my shirt. And I looked back; I said, "Of course that's all true, as the man witnesses." But I said, "There's nothing I could do to help him, only pray for him." I turned and looked again, and there I seen him standing like a shadow above where he was standing here. In the vision there he was looking around, laughing, with his hands up. Oh, my, nothing going to stop it then. The devil couldn't put enough demons out of hell to stop it. God has already showed it; it's *THUS SAITH THE LORD* then. There's nothing, nothing can stop it.

Then you got the audience in your hands. You see? You know what you're speaking of; I'd be daresn't to say it if I didn't know what I was saying. And I'd seen the vision; I knowed the Lord was going to heal him. Then I . . . The Lord gave me the platform then.

<sup>12</sup> I said, "I was most surely alarmed this afternoon when I was down at the Jains' temple and when seventeen different religions (they told me) had gathered there. And preparing for this coming meeting . . . And they told me how little Christianity was, and how that we had a man worship, and we worshipped a man, and it wasn't so." And I said, "The Mohammedan here said that they had the greatest religion, and there wasn't nothing in the world as great as their religion was. They started before our Genesis or so forth. And—and I said, "All these things . . .?"

And I said, "And don't think that I don't know what you're thinking; you're thinking it's a telepathy." And I said, "Anyone that would really know telepathy knows that's different. A telepathy's something . . . You're saying just what the other fellow's saying." And I said, "Well, that's—that's wrong. How would it would reveal the sins and hidden things of the heart?" See, people just draw a conclusion, and lay it on there, and go on. That's all they know about it.

<sup>13</sup> I said, "But how would it be able to reveal hidden things in their heart that they haven't thought of for years, that's gone on. Anyone would know that wasn't nothing to do with telepathy." But I said,

"Here stands a man, and he is a worshipper of the sun." I said, "What would you do now? If you were standing here, you Mohammedans, you'd tell him that he was wrong. He worshipped the creation instead of the Creator."

The Mohammedans are Ishmael's children. We know that they believe in the same God we do, but they believe that Mohammed was His prophet. We believe there's one true and living God and Jesus is His Son; Jesus Christ is the Son of God. They don't believe. . .

The Mohammedan priest said to me, said, "Far be it from God ever having a son, a spirit having a son." See how dark it gets to them?

<sup>14</sup> So then, I said, "Well, here stands a man now. If this is telepathy, I don't know nothing about it. If this is psychology, I don't have a seventh grade education. So you fellows who has your Ph.D., and you people who understand telepathy, and you men who are holy men, you Mohammedans, and you Sikhs, and Jains, and all of you today that challenged Christianity, I challenge you in the Name of the Lord Jesus Christ to come give the man his sight if your religion's so great." I said, "Surely, if there's. . . Somebody's got to be right, and somebody's got to be wrong."

That's right. Don't never be afraid to put Christianity to a showdown. God's real, or He isn't God. There's only one true religion, and that's Christianity. Now, you can't play it; you've got to know what you're speaking of. And you've got to know that God has told you to do it, or it'll never work. See? And I wouldn't have said that for nothing, if I hadn't have seen the vision that he was going to happen.

<sup>15</sup> Just like I imagine Elijah on Mount Carmel, he would've never laughed at those prophets, and priests, and so forth, unless he'd have. . . He said, "Lord, I did all this at Your command." The Lord had showed him what to do.

Jesus said, "I do nothing till the Father shows Me first."

So I'd seen there that this man was going to receive his sight. I said, "What would you do? What would you do? He said that he will serve the god that gives him back his sight." I said, "Now, you Mohammedans would tell him he was wrong; and you Buddhas would tell the Mohammedans was wrong. What would you do? You'd only change his way of thinking." I said, "Psychology." I said, "We have the same thing in America. All the Baptists wants to make all the Methodists Baptists, and the. . . And the Methodist wants to make all the Pentecostals Methodist; and Pentecostals wants to make them all Pentecostal, and. . . What is it? It's a change a way of thinking: all psychology."

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<sup>16</sup> I said, "But we have one God we worship, just different methods of worshipping." I said, "But truly, the real true Jehovah God, Who made the man . . . And I say he was wrong; he worshipped the creation instead of the Creator. That's true. But now, if he's wrong, and wants to be made right, and come back to the real Creator, let the real Creator give him back his sight so he can be of a benefit to Him." I said, "Now, I challenge you all to come to the platform and give him his sight."

It was quieter then it is in here now, over five hundred thousand people. You never heard . . . They was just piled on each other as far as you could see, one great dark mass of people.

I said, "Why are you so quiet? This afternoon you was telling how little Christianity was, how powerless it was, and how it was all broke up in different organizations." I said, "Now, come let's see what your religion can do for him." And nobody said a word. And I said, "'Course you don't, because you can't." I said, "Now, you Mohammedans see; there's all the Mohammedan priests and all." I said, "Everybody's quiet." And I said, "The—the floor is open. Come right on up and give him his sight. And if you will, I'll believe on the god that you serve."

<sup>17</sup> I said, "Because you can't do it, and neither can I. But the God of heaven, Who raised up His Son, Jesus Christ, has sent His Spirit. And His Spirit's working through His Church to reveal the secrets of the heart and to make a real prophetic claim that His coming is near, when all wrongs would be rectified. He (the Lord Jesus) has showed me a vision that this man will receive his sight. If he does not receive his sight, I'm a false prophet and should be drove out of India. But if he does receive his sight, you owe it to God to surrender your life to Jesus Christ. 'Cause there's your priest; there's all your Buddha priests, and your Mohammedan priests, and all your other priests just setting silent, and they're afraid to tackle it."

I said, "So therefore, I would be the same, but the Lord has showed a vision that he's going to receive his sight. Now, let the God that really is God speak."

They brought the man up close. They don't interpret the prayer. I said, "Lord God, You're just as much God today as You ever was, and You've showed this vision that the man would receive his sight. Now, let the man receive his sight in the Name of the Lord Jesus."

<sup>18</sup> No more than said that, that he let out a scream and grabbed me. Run up . . . The mayor of the city was setting there; he grabbed him; people begin screaming. That was the last meeting I could have in India. They . . . I had to get away. Why, they even pulled the pockets off of my coat. When three or four hundred in the militia trying to hold them back with sticks, they'd run over the top of them soldiers, go beneath

them like that, trying to touch you, pulled my shoes off of my feet. And more than two hours I was getting through the mob on the inside of a car, with soldiers trying to beat them back and things, people hungering and thirsting.

What is it? The same God that always was, always will be. He's the same yesterday, today, and forever. Don't be afraid of Christianity, but be sure you know what you're speaking of. See? Be sure that God sent . . . God has showed you and definitely told you. If He tells you to do a thing, don't you be afraid; you go do it, 'cause God said do it.

<sup>19</sup> How many was at Portland that time when the maniac run out on the platform to kill me? Is any of them still living here? The pastor here was there; he was telling me today. Now, there's a time you better know what you're speaking of. The man, twice—three times my size, insane, out of his mind, he told to me . . . He said he'd break every bone in my body and trying to spit in my face and everything. And I just set . . . Well, nothing I could do—just stand and look at him.

And just then the Spirit of the Lord begin to speak and said, "Because you have defied the—the Spirit of God, you'll fall over my feet tonight."

He said, "I'll show you whose feet I'll fall over." He drew back that great fist like that to strike me.

I never raised my voice. I said, "Satan, come out of him."

Around he went and fell across my feet, just exactly what the Lord said he would do. That was in your own place here. Some critic (not long ago was converted by that) called the police force, and they still had it on record in Portland, Oregon. That's right.

<sup>20</sup> Well, then in Africa, the witch doctors and everything stand and challenged. Germany . . . I had fifteen witch doctors on each side standing, in Germany, saying those high words and cutting feathers and trying to throw a spell, and drawed a—a cloud. Brother, sister, sometimes you don't understand here in America where everything's just pleasant. You don't know what you meet when you get there. And the crowd under such a frantic of thirty or forty thousand people and the tent shaking like that, them setting there turning all these things and going through their enchantments, throwing a spell on me, because that I wouldn't receive them and told them they were of the devil.

And just the time we standing there, fixing to make my altar call, they said they'd call up that storm. And they did. Brother Arganbright (I think, may be here tonight, if he wouldn't, he'd be at the next meeting.) was setting right on the platform.

He said, "What about it?"

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I said, “Just set still and pray. I have to wait to see what He says.”

Just in a few moments, I begin to feel that Holy Spirit begin to move. Oh, my, what a feeling, friend, when you see what God’s going to do.

<sup>21</sup> And I stopped. I said, “Heavenly Father, You was the One Who sent me here; I come in the Name of Your Son. And this demon power has drawn this tent—this cloud here, that’s shaking this tent away.” (It was just made out of two by fours, as just as far as we . . . We put around thirty thousand under it.)

And I said, “Just look what’s happening.” I said, “I rebuke that storm then, according to the vision just now, in the Name of the Lord Jesus.”

And it just parted back like this and the sun shone down real quiet through it. Thousands times thousands of Communists run around the altar, giving their hearts to the Lord Jesus Christ.

A little girl (I’d never seen her in her life.), standing up there, received her sight just in a few minutes. Her mother jumped so hard back there—threw one shoe one way and one the other—and running to the platform to hold her little girl that had been born blind.

And she threw her arms around her ( ‘Course I couldn’t understand it; it was in German.), saying, “Mother, Mother, is that you, Mother? Oh, you’re so beautiful.” First time she’d ever seen her mother. And . . .

<sup>22</sup> Oh, He’s still Jehovah God. Jesus Christ remains just the same yesterday, today, and forever. Don’t be afraid; just set still; trust God; believe with all your heart. Be sure of your step; then move on with God. Pray and love Him. Love is the most powerful force there is in the world. There’s nothing as great as love; power only lays in love. We’ll get into these things later in the week.

Well, I been talking quite a bit. Would it be too much to ask you again just for a few moments . . . If I would ask you to bow your heads while we pray for the Lord to help us now in a oncoming text?

<sup>23</sup> Father God, I get speaking sometime of across the world, how I’ve seen You in great battles, and how You’re a God of battle, as same as You are God of love. You are the great Almighty, all-sufficient, everlasting, eternal Jehovah. Before there was a world, before there was an atom or a molecule, You were God. And when there is no more molecules or atoms, You’ll still be God. You’re from everlasting unto everlasting; Thou art God.

Now tonight, we have . . . Seem like, feeling in my heart, that I would read quite a portion of Your Scriptures. I pray that You’ll help

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me and send the Holy Spirit and interpret the Word, that it might bring a settled basis of the eternal God. And upon the basis of receiving Him, that we might get ourself positionally ready for a great meeting that we're expecting to break here, that it'll not end till Jesus comes.

Bless every organization in the valley, all the blessed people, the ministers and pastors of the different denominations. Maybe we might disagree upon some theological teachings of the Scripture, but Father, in all one principle, we believe in God, the eternal One. So help us, Lord, to have unity of the spirit, until unity of the faith is brought forth. And when we shall see Him face to face, then we'll see eye to eye. Until that time, may the Holy Spirit bless us in our efforts that we put forth. For we ask it in Jesus' Name. Amen.

<sup>24</sup> In the Book of Saint John . . . or First John 1 and 7, we read these words:

*But if we walk in the light, as he is in the light, we have fellowship one with another, and the Blood of Jesus Christ his Son cleanses us from all sin.*

First John 1:7, you that take the Scriptures down. And if you do, I would like for you, when you go home tonight, for the basis . . . to get the base of this, would read the book of Hebrews the 9th chapter completely through, showing the basis of the blood of the bullocks, and so forth, and of the sheep, the basis for my thought. Then also, Numbers the 19th chapter (if you're putting it down) Numbers 19.

Now, I draw from this text, these thoughts: The . . . "God's Provided Way of Approach to Fellowship." God's provided way to approach . . . the approach of fellowship.

<sup>25</sup> I thought of this this morning when we were having the time at the breakfast. We had such a glorious, wonderful time, the meeting the different ministers, their wives, and the friends, shaking hands, I begin to think on this thought of fellowship. What makes people want to fellowship? What does it? What does man love to get together, like here tonight setting in this warm building? A little on the warm side, and yet I've seen them sit on skins of animals in the frozen regions of the north, until I would stand with a big fur mackinaw up around my neck, big cap on, the breath freezing as I would preach, and they would set hour after hour, put their little children (the Indians) up around their bosoms and hold them. I seen them set on the burning sands of the deserts, until look like they would scorch, and still hang on.

Fellowshipping around the Word, there's something great about it. Man loves to fellowship, even to the unconverted man. He will want a business deal; he will go out and talk to his friend, buy a little dinner. And they'll set together and eat, talk over business problems and

fellowship around, one another, because they have things in common. As my old southern mother used to tell me, “Birds of a feather flock together.” And that’s a lot of truth in that.

<sup>26</sup> And I wonder about that then if we’ll go back to the beginning, all things begin in Genesis. And in Genesis, we find out that God created man for His fellowship. God loved to come down and to fellowship with His people. God, in the beginning. . . Genesis 1: “In the beginning, God. . .” That word there in Hebrew is “El—Elah—Elohim, the all-sufficient One; the Self-existing One; the strong One.” And in Him was attributes to be Father; in Him was attribute to be Son; in Him was attributes to be Saviour; in Him was attributes to be Healer; in Him was attributes to be God. There was nothing but God and God alone.

Now, these attributes was in Him, so that made it display something to worship Him. The first thing He made was angelic beings, and they worshipped Him; they could not fall. Then He put man in flesh; he fell by free moral agency, given the right to choose right and wrong.

But God, in the beginning (I guess) it was the most glorious time, when our gracious, precious God came down in the garden of Eden in the cool and would talk to Adam and Eve, and they would fellowship.

<sup>27</sup> Oh, I can just see Adam and Eve going down through the garden and the winds blowing, Eve, the little bride, saying, “Oh, Adam, the—the wind is so strong.”

He’d say, “Peace.” See, man was actually made to be a god. Do you know that? The Bible said. . .

Jesus said, “If they called them who the Word of God came to (which was the prophets), if they were gods, then how can you condemn Me when I say I am the Son of God?”

The prophets were considered gods. Man was give—made a lesser god, and given a domain on the earth. That’s the reason that the world today is groaning, waiting for the full manifestations of the sons of God. Oh, there’s great, deep, and blessed teaching in that, that someday man will still come back into his right place and his domain will be the earth. And he will speak to the tree or to the mountain or to anything, and it’ll just go in place, just like it was intended to be. We are fallen creatures.

<sup>28</sup> And then as soon as this great fellowship that God had with His children in the garden of Eden. . . When an Angel or someone must have brought the message, and said, “Your children have fallen, and they’ve sinned.”

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Then I can see God come to the garden Himself. Did you notice? He never sent an Angel; He never sent some servant. He came Himself. And up-and-down the garden He went, screaming, "Adam, Adam, where art thou?"

Oh, what a type we could give there. In this world today when people with a social gospel is trying to make Jesus Christ just a prophet. He was more than a prophet; He was God manifested in the flesh. God never sent a prophet or an Angel. He created a body in the womb of the virgin Mary, and He was the Son of God. God left His own regions of glory, and He crossed His own cast to come down and become human to dwell among us.

29 I'd like to speak on that some night: "The Super Sign," how that He stretched His tent down here to dwell and be a—a human being, that we might know the nature of God. When we see Jesus, we see God in Him, see what God was and God's nature. He manifested; He displayed what God was, to redeem man back to Himself again.

And how that there in the beginning, when man was lost, God never sent an Angel; He came Himself and He sought. And He sought through the gardens, and under every bush, and behind every tree, until He found His lost children. Then when He found them, His fellowship was broken. They could not worship, come out before Him, because they had made themselves a covering, but it wouldn't work.

30 And did you notice? As soon as man fall—finds that he is fallen, and he is a sinner by nature, he tries to make himself a way to approach God; make himself a religion. "Well, I don't do no man no harm. And I feel I'm just about as good as the other man; I keep the Golden Rule."

That wasn't God's program. In order to restore fellowship again, God made a provision right there in the garden. If there would've been any other provision better, God would've made it. But God made the only provision, and the only basis of restoration to that blessed, eternal fellowship; that was through the blood of an innocent victim. God made a way back to fellowship. That's the only basis that God ever had, or has now, or ever will have, back to a relationship and fellowship with God is through the shed blood of an innocent victim. Amen. Makes me feel religious, knowing that there is a way, that there is a God provided way.

31 And what made God provide this way? Because God is love, and love demands fellowship. Love demands fellowship, like the young boy when he meets the—the young lady. And oh, she's got eyes like diamonds, and she's got teeth like pearls, and a neck like the swan, and oh, she's the prettiest thing in the world.

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Now, you just can't go up and say, "You're mine; here we go." There's got to be some kind of an agreement. Some kind of an agreement has to be reached, before you can enter into fellowship with this young lady. You have to come to an agreement. And that's the way when we see God and know that He is God. We look at His creation and His great Being, what He's done and how great He is. Then there has to . . .

We have to come upon the basis of God's agreement. And that was by the way of the Blood; that's the only way.

<sup>32</sup> We'll never be able to ever educate people to Christ. Societies today (and most what we call societies) has produced more criminals than all the—the scallywags of the earth has done. The most criminal minded people comes out of what is known now as society, according to the FBI records. Now . . . And then educate them? They get so smart till they think they can outsmart the law; they know more than somebody else. Education is wonderful. It's the thing. . .

I'm not trying to support ignorance, but I'm trying to say this: That education has . . . It's been one of the greatest hindrance that religion of Christ has ever had. People are taking and using their schools of theology to try to educate people for well speaking, and how to present themselves, and so forth; and they go plumb away from the Spirit. God is not known by education; God is not known by denomination; God is not known by creed. God is known by faith and that alone! It's by faith are we saved. God is known by faith.

<sup>33</sup> Now, even in our denominations, as good as they are, and as well as we ought to reserve them, and—and respect them, yet no denomination can save a person; no denomination can bring you into fellowship, unless you come by the Blood. You've got to come, not by your creed, but by the Blood! And creeds, and joining churches, and denominations will never satisfy a hungry heart. There's only one thing that can quench the thirst of a thirsting heart; that's when he's cleansed by the Blood of the Lord Jesus Christ, and the Holy Spirit comes into fellowship with him, bring him back into relationship and fellowship.

God's always had the way of the Blood to cleanse His people and to bring them into a place of fellowship with Him again. Now, in the Old Testament in Numbers 19, when they were in their journey, God called Moses and Aaron and said, "Command the children of Israel that you—they bring to you a red heifer, a red heifer without a spot or a blemish."

A beautiful type of Christ again . . . Red being a bad sign, a danger sign, yet it's a sign of redemption. The Blood streak has been all . . . It's a thread all the way through the Bible from Genesis to Revelations.

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<sup>34</sup> “Bring me a red heifer upon which was never a yoke.” (Not yoked up with anything else.) “Bring her, and let her be brought before Eleazar, the High Priest, and the congregation, and let them kill her. And let Eleazar take the blood upon his fingers and sprinkle stripes over the door of the congregation seven times.” Then said, “Let them burn her body with her hoofs, with her horns, and all that she is. And then take scarlet, and hyssop, and cedar wood, and throw it into the sacrifice, and burn this together.”

And then they was to mix it with water, and put it in the—a clean place. And it was to be a waters of separation to separate the sinner (the Christian) from his sins, to bring him into fellowship again. Now, what happened? If a sojourner or a stranger or either a children of Israel had sinned and done wrong, they came to the outer courts first.

<sup>35</sup> And I want you to notice the mixing of the sacrifice, beautifully. Now, the first there was put in cedar, scarlet, and hyssop. Those three elements . . . You notice, they’s used in the Bible, many times it speaks of a covenant. Now, you take a three cornered piece of glass and shine it to a light (a sun) it’ll produce seven different colors, a rainbow color. If you’ll put the three and against the sun, it’ll reflect the rainbow, and a rainbow stands for a covenant.

Now, I studied this some time ago, on what does scarlet mean in the Bible? Scarlet was ram’s wool that had been dyed in blood, knowing that something died to color the animal a different color. The ram was a gray color, grizzle, which is a hypocrite color. But once dyed in the red . . . And anybody here that knows anything about science, knows that you can take anything red and look at red, and red through red looks white.

<sup>36</sup> Therefore, when your sins be as red as crimson, and God looks at them through the Blood of His Son, you become white as snow. Red through red looks white; that’s the approach. Red looking at red turns white. God, looking at the sinner, that’s confessed he is a sinner and has accepted God’s provided way of approach, God sees him white as snow. There you are. Looking red through red . . .

He can’t look through a creed; He cannot look through a denomination; He cannot look through something else. It must be the Blood and the Blood alone. Oh, how I remember the old Salvation Army song:

Oh, precious is that flow  
That makes me white as snow;  
No other fount I know,  
Nothing but the Blood of Jesus.

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<sup>37</sup> Oh, those old songs singing of the Blood; it would bring the Spirit of God among the congregation. I remember down in Kentucky, the old Missionary Baptist church, when we used to sing, "I've passed the riven veil; O glory to His Name. I'm on the other side; Hallelujah to the Lamb." The power of God would fall in that little old congregation upon the mountainside there. They would shout and scream, and walk up-and-down the aisles, slinging their hands.

Oh, they were real Baptists, not like some of the Baptists here—walk up and shake one another's hands and put your name on the paper. We got down and beat one another on the back till we come through; we had something. Them's real Baptists, that really stay there till something happens, singing the old songs of the Blood.

<sup>38</sup> Now, then again, the ram's wool dyed in blood was the scarlet. Hyssop is just a common weed. It's found in Egypt, and it's found in Palestine; usually it grows out of the cracks of the building. It's a little bush of a thing, has a little white flower on it, just common, can be found anything. What did that speak of? Faith, hyssop, faith, just so common. You think you have to have some supernatural faith to get something from God; you do not. Just common faith like you've got; just apply the Blood.

Do you remember? At the night of the Passover, they taken the—the hyssop and sprinkled the door lintels and the post with the blood, sprinkled with the blood by the hyssop: simple, childlike faith.

<sup>39</sup> If you're setting here now and never met Jesus in your life, just apply that simple little faith that brought you to this building tonight. You don't have to go to school and know some great theology, or—or say some great long creeds, and speak names that the one that's giving it to you doesn't know what it means. The only thing you have to know, is know that Jesus died to save sinners, and His Blood washes you white as snow. That's it, simple childlike faith.

If you're sick, you see the working of the Holy Spirit, don't think you have to, "Oh, Brother Jones, pray for me to have more faith." You've got it. Just take the simple hyssop weed, just found anywhere, and apply the Blood. Oh, God, that's it! It's nothing—something superstitious or some fandangos you go through; that isn't it. It's just simple child faith to apply the Blood. Believe it with all your heart; it'll happen.

<sup>40</sup> And then cedar wood . . . Cedar is red or white. We all know that the red through red makes the white. And scarlet, hyssop, cedar wood put in with the red heifer and burnt together, mixed with water; that was water and ashes. Now, water speaks of the Spirit; ashes speaks of the Word. And when the Word and the Spirit get together, something

takes place. When the true Spirit of God can come in on the Word that's being preached, "Faith cometh by hearing, hearing the Word," and the true Spirit of God gets a hold of that Word, it'll manifest every promise that God made; it'll bring it to pass and make it so. The right mental attitude towards any Divine promise of God will bring it to pass, if you could get the Spirit with the Word.

<sup>41</sup> You remember the story last night, the woman at the well? Jesus said to her (If you read it today in Saint John 4.), "The Father is seeking such that will worship Him in Spirit and in Truth." And His Word is the Truth: Spirit and Truth.

Many people have Spirit with no Truth; other's has Truth with no Spirit. It's like a man that's got money in the bank, and don't know how to write a check. The other one knows how to write a check, and got no money in the bank. If you could ever get those two together, Spirit and Truth. . . The Word with the Spirit in it. . .

<sup>42</sup> I've found so much of that in my time. Some people were really spirited, but had not the Truth. To you that was at the breakfast this morning, the subject I spoke on, I'm sure you understand what I mean. All right, got truth, set in order, church with the Word, then let the Spirit come down in with the Word, and then watch what takes place. . . It'll manifest every time.

Now, the unbeliever coming in, first thing he did, he had to do it just like a—a . . . the . . . He come to this waters of separation first, to be separated. Now, what does he come? "Faith cometh by hearing." He was in the outer court. Now, it must be kept in a clean place.

<sup>43</sup> And the Word of God should be kept in a clean place. A dirty heart has no place for the Word of God. It should be kept in a true, unadulterated heart, that's separated from the things of the world. "If you love the world or the things of the world, the love of God isn't in you." The Scripture says so. Then people today. . .

Why our churches doesn't move the way they should, they got too much world in there, trying to mix the waters of separation with it, and it must be kept in a clean place to see manifestations of the Spirit, in a clean heart. Kept in a clean place. . .

<sup>44</sup> Then the sinner come up, and he was—made his confession that he had sinned and done wrong. Then he's sprinkled with the waters of separation.

Now, no disregard to my own Baptist denomination that I was. . . loved so much. But I was told by them that that was what we did: We just believed God, and then we was borned again of the Spirit. But I come to find out that that wasn't just exactly all the truth. See? They always told me that Acts 19 said, "Have you received the Holy

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Ghost? You did receive the Holy Ghost when you believe.” But the Bible says, “Have you received the Holy Ghost since you believed?” Since you believed . . .

Now, that’s what Paul asked. “Have you received the Holy Ghost since you believed?”

Those were Baptists, too. They would be converted under Apollos’ teaching. He was a converted lawyer, who had believed on God through John the Baptist, and were real Baptist people, being baptized, and having great fellowship, and proving by the Word that Jesus was the Christ. But when Paul came along with the Pentecostal blessing, he said, “Have you received the Holy Ghost since you believed?” That was the question.

<sup>45</sup> Now, many people think, kind—when they come and make a confession—confess their sins—that God sprinkles them with the water of separation and that’s all. No, sir. You’re just beginning now; you haven’t come to the fellowship. Please pardon this real strong, rude teaching, but I—I . . . You . . . Before you can make a . . . (This man’s a carpenter, I believe he said.) or . . . Before you can make a board hang on a house right, you’ve got to clinch them nails down. (Is that right?) That’s the way the Gospel . . . You’ve got to drive them in, make them hang there with the Word.

<sup>46</sup> Now notice, when after this believer come and accepted God, and the propitiation for his sins, he was sprinkled with the waters of separation; it was a cleansing. Over in Ephesians 6 and 5, I believe, or 5 and 6, rather, I believe it is, you find that Paul said, “We’re washed by the water of the Word, a water of separation that washes us. Faith cometh by hearing, hearing of the Word.” It only separates us from our sin.

Now, do not remain there, my precious brother or sister. You’ve yet not approached the fellowship.

<sup>47</sup> Notice, the next thing you—take place, after that animal was killed, and the waters of separation was made, which spoke of Christ . . . The waters of separation was provided, then after this unbeliever, being separated from his sins, then he looked towards the congregation, towards the—the building. And as he walked into the holy place or the next court, he had to remember up over that door was seven stripes of blood; that’s something to let him enter into the fellowship died and went before him.

Although the Word has cleansed us by hearing, by faith, yet we have to recognize the Blood, that something died and went before us to cleanse the way. Oh, blessed be the Name of the Lord! Something

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did die for us; the Lord Jesus Christ left of His—His Word, and there's His Blood as a memorial.

<sup>48</sup> Now, then when we walk up to there (after being cleansed by the Word, the water of separation), we walk up towards the door of the tabernacle, and we stop. Oh, if we just had time to linger here at the door a few minutes, what those seven stripes over the door meant: Seven ages, the seven church age dispensation. Every age since Genesis till the end of Revelations, it's been the Blood through every church age. No creeds, no doctrines, no nothing but the Blood of the Lord Jesus.

You're still not entered into the fellowship. You've been separated from your sins, recognizing now through sanctification, the cleansing, that something died and went on before you. But notice, they went from that place into the holiest of holies. Oh, one man went once a year, Aaron, the high priest, going with the blood before him. Notice, he was dressed in such a way; a beautiful type of the church, if you'll receive it.

<sup>49</sup> Now remember, you could fellowship with the congregation as soon as you was sprinkled with the ashes, because you'd be brought in as a believer. When you come into the courts, you could've fellowshiped with them in there. That's true.

And today, like in the Baptist church, no matter what church you been baptized in, when you come to the Baptist church, you got to be baptized over again, because you're baptized into the Baptist fellowship. All you Baptists know that. A Christian man . . . Christian church baptizes by immersing. No matter how much he baptized you, we got to baptize you again, 'cause you're baptized into the fellowship of Baptist belief. What a type; what a show it is here.

<sup>50</sup> Notice, when you come in separation, making confession . . . All right? You can fellowship with them. You come in then under the Blood; you can fellowship with them under the Blood. That's true enough. But to fellowship with God, you have to go into the Presence of God, and that is into the Shekinah Glory. And one man once a year was dressed to go into the Shekinah Glory, where he fellowshiped with God face to face. Why, it was so glorious in there one year, he left his rod, and it bloomed out and blossomed in the Presence of the Shekinah Glory.

Brother, sister, today . . . You say, "But Brother Branham, once a year?" Yes. Watch how he had to be dressed. He had to be dressed in a certain garment made by certain hands, holy hands. He had to walk such a way; on his garment he had a pomegranate and a bell. And every time he moved his leg, moving like that, it played "Holy, holy, holy unto the Lord; holy, holy, holy unto the Lord." What's he

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doing? He's approaching the Shekinah Glory for fellowship with God Himself, carrying before him the blood. Oh, God, I wished I could have the voice of Angel; I could make that sink in.

<sup>51</sup> He didn't go forth saying, "I am Presbyterian." "I am a Methodist." "I am a Pentecostal."

Oh, it was playing, "Holy, holy, holy unto the Lord. Holy, holy, holy . . ." Packing the blood, the blood went before him, realizing an innocent victim died. And remember, he was anointed with precious anointing oil, that the Bible said, "How sweet it is that brethren dwell together in unity. It's like the anointing oil that was on Aaron's head, that run all the way to the hems of his skirts." He was completely covered with the sweet smelling savour of the Lord.

Oh, what a dressing! How God would like to get His church in that condition. Come to the waters of separation; confess your sins. All right; that's good. Next, walk up and be cleansed from all the things of the world, as the Blood sanctifies us.

<sup>52</sup> Hebrews 13:12 and 13 said, "Jesus suffered without the gate that He might sanctify the people with His own Blood." Then still don't stop! You've not come yet. Take that Blood upon your heart, enter in with the anointing of the Spirit upon you: oh, my, packing the Blood, walking, "Holy, holy, holy unto the Lord. Holy, holy, holy unto the Lord."

You know, if he didn't make that noise in behind that curtain, the people didn't know whether he was dead or alive. That's the only way they could tell whether he was still living in that great glory, is because while he was inside, they could hear a noise. I wonder what's happened to the church; something went wrong somewhere. That's the only way they could tell he was alive, because some noise going on; and people's afraid of noise. It's a sign that we're still alive, when men and women can come under the power of the living God. It shows that there's still a living Spirit within us, making a noise, a glorious noise unto the Lord.

<sup>53</sup> On the inside of the holiest of holies . . . Now, one man once a year went in there. But when our real Sacrifice, Jesus Christ, died at Calvary, He rent the veil in two, making a way with His own Blood, that "whosoever will" can come into the Shekinah Glory in the Presence of the Holy Ghost, and be filled with the power of Pentecost, as they did after the veil had been tore down. Yellow, brown, black, white, male, female, Gentile or Jew, "Whosoever will, let him come and drink from the fountain of the Lord." When they come into that Shekinah Glory, anointed with the Holy Spirit, then they got fellowship with God again; then they're sons and daughters of God.

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No wonder we stop at the water of separation and try to fellowship from here down here; you can't do it. You stop by the side of the Blood without entering the holy place; you still are not in fellowship. But when you take all preparations . . .

<sup>54</sup> What come from Jesus' body when He died? What the . . . What does the natural birth consist of? (Excuse me, sisters, and you, young ladies. I beg you'll forgive me, but I want to make a statement.) When a baby is born a natural birth, what's the first thing? Water; second thing, Blood; third thing, spirit. What come out of the body of Jesus? Water, Blood, Spirit! Amen. When a baby's born, and it never cries, it never moves, there's something wrong with it; it's what's called a stillbirth. It's dead when it's born. What happens? The doctor picks him up by the heels and shakes him, and gives him a few little spanks, and a scream comes out, and life comes in.

What's the matter with the Pentecostal church tonight? It needs another Gospel spanking, that the Holy Ghost . . . Shaking by the heels of the Gospel, that Life will enter into it again, and it'll scream out to the praises of God. Oh, He is so wonderful.

<sup>55</sup> Like the young woman I was talking about and the young man when they meet one another; they fall in love. The first thing there has to be is an agreement, whether they'll go together, a wedlock before they can enter into fellowship. And then he takes this little bride of his to a home.

Now, you only can live in a three room house. Did you know that? God lived in a three room house; you live in a three room house. You—you dwell in a three room house. God lived in Christ: soul, body, and spirit. You live soul, body, and spirit; you live in a house of your own here on earth. You may have two bedrooms; you may have three dining rooms; but you're still only living in a three room house: That's the kitchen, the dining room, and the bedroom—a kitchen, a parlor, and bedroom, I mean.

<sup>56</sup> Now watch, what is the first? Like the water of separation, the first is the first course, the kitchen, where you come and eat. You feed in the kitchen; then you come to church, and you feed on the Word. Oh, don't you love the Word? Feeding on the Word, that's the first place.

Then in the next place, you enter into a—a kind of a—a a relationship of this type, that you embrace your wife. You stand there, maybe in the parlor as she's taking off her veil, and you put your arms around her, and you tell her you love her, and that she's going to be the most darling wife in all the world. And how that you love her and how you are going to be loyal to your—your marriage vows and so forth. You've done had your little feast, the wedding feast, and now you've

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entered in to tell her in the parlor. You set her down in the chair, set her on your lap, and tell her you're ready to enter into real fellowship.

<sup>57</sup> (Excuse me for this rude expression.) But that's not complete yet. Fellowship complete can only come through relationship. And the only way you can completely fellowship with this wife as your wife, she's never become a complete fellowship to you until she has abide in relationship; that's the bedroom. There's where new life begins.

And that's the way it is with the church today. We can never take creeds and things, and ever bring back real genuine fellowship, until we become relationship with God, to be borned sons and daughters of God. You say, "That's rude, preacher." It's the truth though; it's the truth.

<sup>58</sup> Notice then, what if the little bride will come in a set on his lap, but she's too bashful. She don't want to go into the room; she don't want to go into the complete fellowship and relationship with her husband. There'll never be any more life.

Now, that's the way it is today. We claim to be the Bride of Christ. We claim we're the Bride. And if we are the Bride, we're to be bringing forth children. We're not ashamed of the Gospel.

When I first walked amongst the Pentecostal people, I heard them. . . . And the bunch that I was with, why, it was a . . . It was quite a bunch; I'll admit that. But there's one thing I noticed: They wasn't ashamed of the thing that they was talking about. They run up-and-down the aisles; they had a power that I never seen work before. Because they had entered into relationship with God, and was borned again, and was sons and daughters of God. They'd stand right on the street and holler, "Hallelujah, praise God!" They'd walk up-and-down the street everywhere, shouting and praising God; they wasn't ashamed.

<sup>59</sup> But today, our men, our women are getting away from that. They're get away from the old fashioned landmarks we used to go by. You ought to get back to that old Pentecostal landmark. What you need here in this valley (as I looked around today) is an old-fashion, God-sent, sky-blue, sin-killing religion, the power of the Gospel back in the churches again; back through the Blood of the Lord Jesus, into the fellowship by relationship, by being borned of the Holy Spirit, entering into the Pentecostal Shekinah. Amen!

I'm not beside myself; I know where I am. Oh, but brother, sister, to get caught away into that Shekinah Glory where just you and God alone are standing, fellowshiping. That's the only approach that I know of.

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<sup>60</sup> [Blank spot on tape—Ed.] . . . of the burnt sacrifice. He maintained that all through life. When he was a young man, he made preparations for it. And then when he got old, and when his trials come and when his . . . Although falsely accused . . .

They said to him, “Job, you’re a secret sinner.” His church members come and claimed that he’d done something evil. Job maintained his fellowship just the same; he knewed he was righteous, because he’d come by the way of the blood. It held so good, till even he said in the hours of his temptation, “Though He slay me, yet I’ll trust Him.” Amen! That’s what the Blood does. That’s what the fellowship through the Blood . . .

<sup>61</sup> Daniel . . . No wonder we fall back so easy. No wonder we can’t hold from one revival to the other one. No wonder the great Billy Graham said in Louisville, Kentucky, that the Bible was a standard. He said, “Paul went into a place and had one convert; went back the next year and that convert . . . He had great-great-great-great-great grandchildren of it. Twenty or thirty had been converted by that same one.” (I was at his breakfast in Louisville.) And he said, “What do I do? I go into a city, and I have—claim thirty thousand converts in six weeks; I go back in a year and can’t find thirty.”

<sup>62</sup> Now, the great evangelist had a good thing, but I think he approached it wrong. He said, “The thing of it is; it’s you lazy preachers set with your feet on the desk and don’t go out and talk to the people. So there’s where it lays.”

I thought, “But Billy, what preacher laid his foot on the desk with that one of Paul’s conversion?” It was because that today, we just stop at the waters of separation and don’t take them into the fellowship with the Holy Ghost and the power of the Shekinah Glory. You get that man in that condition, he will burn a city down with the Gospel; nothing can stop him. He’s got the Spirit of God upon him; he don’t need nobody to coax him. God’s right in him, just burning up the sin as he goes. He can’t stand still. Why? He’s entered into the fellowship by relationship.

Relationship: He’s borned again; he’s a new creature in Christ. He come through the waters of separation; he walked through the Blood of sanctification; he went into the fellowship of the Holy Ghost. Yes, sir, he was born, and he—into the fellowship; God’s only provided approach. There’s no other approach nowhere, no time, or any way, only through that.

As I said: Our denominations, I appreciate them. Our creeds, that’s perfectly all right. They serve their purpose; but brother, they’ll never take the place of the Blood of Jesus Christ. They can’t, because that’s God’s only basis. We should be zealous of our denomination, trying to

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make it grow. That's fine; that's good; I appreciate it. But that'll never take the place of the Blood. No, sir.

<sup>63</sup> Look at Daniel under the blood sacrifice. 'Fore he left Jerusalem, he purposed in his heart that he wouldn't defile himself with the king's meat. And when throwed into the lions' den, condemned by the federal government and throwed into the lions' den, he maintained his fellowship in the lions' den. Hallelujah! You're going to call me a holy-roller anyhow, so you just might as well get started.

Oh, brother, just the Blood is all I know: nothing but the Blood of Jesus.

<sup>64</sup> Daniel in the presence of the lions maintained his fellowship. The Holy Spirit come right and lived down there with him, talked with him all night. The Hebrew children in the fiery furnace, hot fire that even killed the men that throwed them in—in the heat of the furnace, killed the men that throwed them in. But they maintained their fellowship.

The devil cannot put a trial upon you too hard, unless you'll maintain that fellowship if you've come God's provided way of approach. You're a son of God. The world's burnt out of you; you've entered into the Shekinah Glory; the Spirit of God is in your heart.

<sup>65</sup> Like little old Stephen . . . When they throwed him out there in the street, picked up them big rocks . . . And he'd preached to them the power of the Holy Spirit. He said . . . At the end, he said, "You stiff necks, uncircumcised of heart and ears, you always resist the Holy Ghost; as your fathers did, so do you."

Oh, my, Whew! Said his face shined like an Angel. I don't believe it shined like one of those lights. An angel's face wouldn't shine like that; an angel's a messenger. But what made it shine? He knowed what he was talking about. A Angel knows what he's talking about. And a man that's borned of the Spirit of God knows what he's talking about, if he's ever entered into the Shi—Shekinah Glory. Amen.

Don't get scared at that. "Amen" means "So be it." And that—that's just what I believe in. "Hallelujah" means "Praise our God," and He's worthy of all praises. Yes . . . entered into there . . .

<sup>66</sup> And when they took him, drug him off the . . . out of the—the Sanhedrin council, throwed him out into the street—the church people did—throwed him out there in the street, because he had had fellowship through relationship by the Blood of Jesus Christ, God's Son. They picked up stones and begin to smash his head with them. But in the midst of all of it, even the stones beating him from side to side, the meat flying off, his scalp flying, and the blood gushing out, his lips and his teeth falling, that could not separate him. He looked up and said, "I see Jesus."

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Hallelujah! Why? He'd come by the way of the Blood; that's God's only approach. Even death couldn't separate him. The clods of persecution, the spit, the . . . Nothing could separate him from the love of God. He'd come by the right approach; he'd come by the Blood.

<sup>67</sup> Romans 5:1, saying, "Therefore being justified by faith, we have peace with God." What is it? Fellowship restored. Fellowship restored again, peace with God through our Lord Jesus Christ. Sometimes we think that the common people, that they're not worth it; it isn't worth ever . . . It is worth everything.

In a city near by me, a few weeks ago, it happened. There was an old man lived down by the river; they thought he was just a bum. He passed out religious tracts, and he was . . . He'd lost his family, and life seemed to be very cruel to him. And he'd lost his little family years ago, and . . . And one day he was crossing the street, and a teen-ager come by (one of the beatniks) and—and hit the old man, knocked him across the street, broke his bones all up. The ambulance picked him up, and they took him up to the city hospital, and they examined the old fellow. His arms was broke; his ribs was broke; his legs was broke. And he was laying there with his mouth open, seemingly all gone, unconscious. And after the doctors had put him under X-ray and seen him all broke up, they held a little council.

<sup>68</sup> And they said, "Is it worth our time to patch the old fellow up? He's nothing but a bum." Said, "It would take us hours, and it would take all this, and every—when others are waiting. And the old fellow's old and—and he's just a bum, so it—it wouldn't . . . There'd be no money in it for us, and—and it—it's just not worthwhile. He's broke up too much to even take a chance with it." They was holding the council.

The old man happened not to be as dead as they thought he was. When they walked back, and started to put the sheet over him, and take him back again, he said, "Just a minute." He said, "I heard what you said." He said, "I am worth something too." He said, "I'm worth so much that God sent His own Son to die for me." He said, "I was worth so much, that God gave His only begotten Son to die for me. Fifty years or more, I accepted that blessed thing. I entered into a fellowship with Him that's just as sweet now as it could be." He said, "I am worth something; I'm worth enough that God gave His Son for me."

<sup>69</sup> Oh, if people could only realize what human life is worth. Let's look what a cross and what a cost it was. In closing, let me say this, and listen quietly. Let's take ourselves to Jerusalem nineteen hundred years ago, and compare it with the garden of Eden.

I'll say it's along in the morning about seven o'clock; I hear a howling mob. I go to the window with this congregation now by faith. I

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raise up the—the sash and throw the shutters back. What’s the matter? I see a little figure dipped over, like this, and pulling a cross up the street, and—and they’re whipping Him. And the—the mockery spit of the soldiers is hanging in His face from drunk all night long, stinking. I see a crown of thorns pulled down across His brow, and Blood and tears mixed. I see a robe across His body without a seam in it, great big red dots all over His coat, and the Roman soldiers a whipping Him as He goes up the hill. He drags along. Oh, what a sight! That old cross rubbing the hide off His shoulders as He goes up the street. And them making fun of Him, hollering, “Hail, King of the Jews!”

<sup>70</sup> But I notice those little red spots; they all begin to get bigger, bigger, bigger. After while, they run into one great big Bloody garment. And as He goes to beating His legs as He moves up the hill, He’s growing clo—going close now to the top of the hill. I see a bee, a well known bee among the human race that begin stinging at the garden of Eden. It’s called the bee of death. Here he comes; he buzzes around Him three or four times. It’s death with his big stinger out.

He said, “You know what? I thought when I tempted Him up there, He overcome the temptation. He’s nothing but a man; that couldn’t be God. That ain’t the One that come down to the garden of Eden. He’d say something about it, with that spit in His face. How could He ever humble Himself like that? How could He ever stand the persecutions? That’s just a man. He probably was a prophet; He’s got to die like other men. So I’ll sting Him to death.” So he hums around.

<sup>71</sup> You know, the devil never did believe He was Divine; he always thought He was just a man. The religious world thought He was an impostor, a Beelzebub, fortune-teller. They called Him that. But He was God!

Oh, there is a fountain filled with blood,  
Drawn from Emmanuel’s veins,  
Where sinners plunged beneath the flood,  
Lose all their guilty stain.  
That dying thief rejoiced to see  
That fountain in his day,  
There may I, though vile as he,  
Wash all my sins away.  
Ever since by faith I saw that stream  
Thy flowing wounds supplied,  
Redeeming love has been my theme,  
And shall be till I die.  
Then in a nobler, sweeter song,

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I'll sing Thy power to save,  
When this poor lisping, stammering tongue  
Lies silent in the grave.

<sup>72</sup> O Lamb of God! There he goes. The devil sent his stinger out; here he comes around, buzzing around Him. He think, "I'll anchor my stinger in Him, and that'll knock Him away; that'll finish Him." And after a while, he was—decided that He wasn't nothing but a man, because He was made fun of. They put a rag around His face to show His discernment. They put a rag around His face and said . . . hit Him on the head with a stick.

Said, "Tell us now. You're a prophet; tell us who hit You. Tell us who hit You. We'll believe You now; we'll believe You if You'll tell us who hit You." God don't clown for nobody. He was to do the will of the Father.

<sup>73</sup> And when they said, "If Thou be the Son of God, command these stones to be turned to bread."

Watch them—the same devil tonight. "If this is Divine healing, heal this one." See that same devil? "If Thou be the Son of God . . ."

Here come that bee (death) that last great enemy of man, humming around Him. "I'll sock my stinger in Him, and that'll end it."

But brother, when he socked his stinger in that flesh, that was more than a man. If a bee ever socks his stinger . . . Any insect that stings into a—a deep enough, when he pulls away, he hasn't got no more stinger; it takes the stinger out of it. And when that bee of death socked his stinger into the flesh of God there on Calvary, it pulled the stinger out of him! Hallelujah!

<sup>74</sup> No wonder Paul could stand and say, "Oh, death, where is your stinger?" When he was fixing to have his head cut off, he said, "Death, where is your stinger? Grave, where is your victory? But thanks be to God, Who gives us the victory through our Lord Jesus Christ."

He said, "I come to you not with words, enchanting words and wisdom of men that your faith would be built up in wisdom of man, but I come to you in the power and demonstration of the Holy Spirit." That great apostle Paul . . . "Death, where is your stinger?"

He can buzz around a Christian. He can make all kinds of fun, say, "I got you now. You got cancer; you got tumor; you got this, you got that. I got you now."

But let me tell you, brother, he hasn't got no stinger. He's got a buzz, but he hasn't got no stinger. "O death, where is your stinger? Grave, where is your victory?"

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<sup>75</sup> But thanks be to God Who made the sacrifice from the very appropriation for it from the beginning at the garden of Eden, that through the seed of the woman, through the Son of God, He would take the stinger out of death, and give us the victory over the grave. Hallelujah! It's God's Divine approach; it's God's appropriated approach to fellowship with Him.

I say this one thing in closing; There's a great, big, black door set before every one of us. It's called death. And every time our heart beats, we're one beat closer to that door. And I know mine's beating up there too. One day it's going to make its last beat, and I'm going in. But when we go in, I don't want to be like a coward. I want to wrap myself in the robes of His righteousness, knowing this: That I know Him in the power of His resurrection, that when He calls, I'll come out from among the dead on that day, washed in the Blood of the Lamb, standing. . . Nothing in my arms I bring Simply to Thy cross I cling.

<sup>76</sup> I have nothing I could offer God. I'm just asking for Divine mercy and grace. Through the Blood of Jesus Christ, I humbly accept my pardon; that Jesus died in my place, went before me and I recognize the Blood, that He entered into the Presence of the Father yonder to set on His throne, taking His own Blood and making a way for you and I to approach. I'm not ashamed of this Gospel of Jesus Christ. For it's the power of God unto salvation as I walk through the world, spreading the Blood and claiming the power that Jesus Christ, the resurrected, living One, is just the same today as He was yesterday, and will be forever. You believe it? What is God's approach to fellowship? Through the Blood. Let us pray.

With your heads bowed and your eyes closed. . . I don't know how close death is coming to you, but do you know Him? Not know His Word, not know His creed, not know His church, or know His people, but do you know Him? Have you personally met Him, went into the Blood, into Shekinah Glory? If you've never come through the Blood, you don't know the Shekinah Glory, 'cause Life only lays in the Blood.

<sup>77</sup> The female has no life in the pollen of a female; it's an egg, the yolk. But the blood lays from the male, which is the hemoglobin, which is in the male sex. And in this, if you've never entered into the Blood, you don't know what Life is. Have you fellowship? Or have you just come to the waters of separation? Or have you approached the door and realized that He died for you? Or have you entered in?

If you need those things tonight, would you just raise your hands and say, "Brother Branham, pray for me. I now will accept Him in all the fulness of His power; I will believe Him with all that's in me. I now accept this to go in and want to go into the fellowship of the Shekinah

Glory, God's provided way. I'm not ashamed; I'll go right on into the wedding chamber with my Lord."

Will you raise your hand? Say, "Remember me in prayer?" God bless you, lady. Would there be another? God bless you, lady. A . . . God bless you, sir. Would there be some more that would say, "Remember me, Brother Branham." God bless you, sir. God bless you back there, yes, lady.

<sup>78</sup> Everyone with their heads bowed; everyone in prayer that's on praying ground. Now, you may be a loyal member of a church; you may have lived a good life, sister, brother. But a good life won't do it. If it would, you could have lived it by the law. The law saved no one; the Blood of Christ saves. You could've been a good man, good woman, good neighbor, good church member. But yet, if you haven't come by the way of the Blood, you have never approached real fellowship, real kindred fellowship and relationship, until you come by the Blood. If you'd like to be remembered now, I offer you Christ.

Someday . . . I now stand as a brother to you, and would pray for you, or do anything I could. And He stands as your Saviour. Today He's your Saviour; tomorrow He may be your Judge. But He's your Saviour now. Will you accept it by raised hand? Say, "Remember me." God bless you, young lady. God bless you, over here; God bless you, little one. God bless the young girl. God bless the—back there, the—the elderly couple; bless the man over here in the corner. God sees your hands. God bless this little colored boy setting here; God be with you, son.

<sup>79</sup> Going up Calvary . . . You know what happened, son? He fell under the load; He did. His little body was so weak; He couldn't stand no more, and He fell. And Simon of Cyrene (a colored boy) picked up the cross and helped Him take it on up the hill. That was one of your fathers, son. That same Blood that rubbed off the cross on him can come to you tonight; may you help Him bear it, son.

Someone else? Say, "I now accept Him. I want that bee to have no stinger when the doctor walks away from the bed and says there's no more hope. I want no stinger."

Raise your hand. It might seem . . . You say, "What good does it do to raise your hand?" The difference between death and life. Remember, science says that your hand has to hang down—gravitation. God bless you, back there, young fellow. God bless you, young lady. That's good. Would . . .

Your hands hangs down. Why can you raise it up? It's because you got a life in you, and that life in there . . . Something has made a decision; something in your heart's told you there is a God. There is One that loves you. There's a Spirit by you. You defy every law of

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nature when you do that: You raise your hand to your Creator and say, "I believe." If you mean that, you'll pass from death unto Life.

Saint John 5:24 said, "He that heareth My words and believeth (not make believe, but believeth) on Him that sent Me has Eternal Life."

<sup>80</sup> There's only one form of Eternal Life; that's the Holy Spirit. Enter into the fellowship. Would there be another before we pray? God bless you. Yes, that's good, the little lady here. Honey, you might . . . Somebody might say you're young, about twelve years old. God bless you back there too, sonny.

Listen, little children, Jesus said, "Suffer little children to come to Me. Such is the Kingdom of God." Sure, in your little infant days now, your little youth days, when you're . . . a road's . . . You're at the forks of the road there. Choose the right side; go with Christ. That's it.

<sup>81</sup> Someone else before we close now? They want to be remembered in prayer. God bless you back there, young fellow. May God make a preacher out of you. God bless this colored lady setting right here in front of me, this sister. God be with her. God bless you, young fellow, right there. Someone else, balcony or anywhere? Just raise your hand. Say, "Remember me." God bless all these along here. That's good.

I see over here on my left, even some little children. You know, the Scripture speaks of a little child leading them in Isaiah, 10th chapter. Their—their heart's not been pulled through so much of the world, till they're young and tender. They love God, and God loves them, and He—He can talk to them. We've seen so many disappointments and things; it's hard for our hearts. And many time we pulled it through old "True Story" magazines and stuff of the world, that should never have been there. It's calloused it. God will take every callous off you, if you just let Him make you tender, sweet, kind hearted, loving, forgiving one another, if you'll just have faith, just believe. I'm just waiting a moment.

<sup>82</sup> Our heavenly Father, I humbly bring to You of the trophies of this little mixed up message tonight, these precious souls (some twenty or thirty) that raised their hands, saying that they need Thee. O God, they want to enter in to the relationship and—to the real Divine fellowship, into the Shekinah, the Pentecostal Shekinah that fell on the day of Pentecost. That God came down, rent the veil and brought Himself in the Presence of man, because the real Blood had been offered that forgave sins.

The blood of bulls and blood of sheep could not take the place or neither could it perfect the believer that come. Because the life that was in the blood was an animal's life, and a animal life could not coincide with a human life. But when One came Who was more than human . . .

He was God. And then when He died and that Blood cell was broke, then sin was divorced; sin was put away forever. And now, we stand in the Presence of the Shekinah Glory through the offering of His Blood that cleanses us perfectly. And the Spirit of God (as we know), called the Holy Spirit, comes and fellowships with us, as the Blood cleanses us from all sin. "And we have fellowship one with another, while the Blood of Jesus Christ, God's Son, cleanses us from all sin."

<sup>83</sup> May each one that raised their hands tonight have their name on the book. And may they enter into this great Shekinah Glory, and be saved, and be filled with the Spirit, and live with the perfect fellowship unto the coming of the Lord Jesus. Father God, that's as much as I know to do, is to present them to You. And You said, "All the Father has given Me will come to Me. And He that comes to Me, I will in no wise cast out." You said You'd give them Everlasting Life and would raise them up at the last days.

Now, here they are. As the trophies of the message, I give them to You, and You give them to the Son. And now, may they be filled with the Holy Spirit and live a happy, successful life of winning others to You until that day. And may we meet them in glory, redeemed by the precious Blood of the Lamb. We ask in Jesus' Name. Amen.

<sup>84</sup> It was said to me one time by a great theologian; He said, "Brother Branham, Abraham believed God, and it was imputed to him for righteousness." Said, "What more could the man do, but believe?"

I said, "That's right."

He said, "Then how could you say that the Holy Spirit's any more than believing, if a man can do no more than to believe unto Eternal Life? Abraham believed."

I said, "That's true. But God recognized his faith when He gave him the seal of circumcision." I said, "Have you ever been . . . received the Holy Ghost yet since you believed?"

He said, "No, not the way you call it there, like they did in the Bible."

I said, "Then He's never recognized your faith. When He recognizes your faith, He circumcises you by the heart, by entering in by the seal. And you're sealed by the Holy Ghost till the day of your redemption."

<sup>85</sup> Brother, sister, Jesus Christ is here. Jesus Christ, the Son of God, is here. He's the Saviour; He's the Healer; He's—He's all in all. He's just as much Healer as He is Saviour. He's the same yesterday, today, and forever. Do you believe that this is the truth, the Divine approach? Do you believe it? God bless you.

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I'm going to ask for those who raised their hands to come to the altar just a minute. But before we do, how many's sick? Let's see your hands go up, sick and wants God to heal you. Just raise your hands. All right.

We have no prayer cards; they didn't give out any today. There might be some stragglings left along. Some of them. . . We called several from about ten or twelve last night on about twenty something or something. No one come, because (I imagine) they was a little backward. However, we'll give them out again tomorrow. But you don't necessarily have to have a prayer card. How many believes that the Lord Jesus Christ can come down and anoint a person in such a way, that you can touch His garment? How many knows? How many believes with all your heart? How many knows that the Bible says this that "Jesus Christ is a High Priest (right now) that can be touched by the feeling of our infirmities." Right now. And how did He. . .

<sup>86</sup> Now, do you believe He's the same yesterday, today, and forever? Then if He is the same, and you touch Him tonight, He'd act the same. Is that right? Now, He's everything the same, but His corporal body; it's setting at the right hand of God making intercessions on our confession. You believe that? The Blood, His own Blood, He went as the High Priest to set there. He's one that can be touched.

Now, a little woman one time. . . Maybe she didn't have a prayer card. But she—she said, "I believe that Man, and if I can touch His garment, I'll be made well." Now, you know the story? He was on the road to raise up from death Zacchaeus' daughter—or Jairus' daughter. So then notice. . .

Then this little woman pressed through the crowd and she touched His garment. And Jesus turned around and said, "Who touched Me?" (Probably ten times more people then is here tonight.) And said, "Who touched Me?" Nobody said nothing, but Jesus looked around. He said, "I got weak."

Peter said. . . Why, he rebuked Him. Let's see what. . . say what Peter said, "Lord, what's come over You? You say, who touched You? Everybody's saying, 'Oh, hello, Reverend. We're sure glad to meet You; glad You're in our city today; nice meeting You. We hear You've been doing great things, Reverend.'" Said, "Everybody's trying to touch You."

He said, "Yeah, I know that. But I. . . This is a different kind of touch. I got weak; virtue went from Me."

<sup>87</sup> And He looked around over the audience, and He found the little woman. She was scared. Maybe she was setting down; maybe she was standing up. I wasn't there; I don't know. But how ever she was, what

position she was in, Jesus looked at her, the power of God in Him connecting with that real faith. He picked her out, told her of a blood issue, and said, "It's stopped. Thy faith has saved thee."

Now what? He never said, "I saved you. I healed you. Your faith . . ." The Greek word there is "sozo," which means "save" like, "save physically as same as save spiritually." The same word is used every time. Is that right? "Sozo" is the Greek word for both physical or spiritual salvation: "sozo," same word. "Thy faith has saved thee." What was it? The Spirit of God in Him.

<sup>88</sup> Now, in Him dwelt the Fulness of the Godhead bodily. You believe that? Well, in us is just a spoonful of it, like the great ocean out here, just a spoonful out of the ocean. He had it all without measure; we . . . The Bible said, "He had the Spirit without measure; we have it by measure." But if I got a spoonful of water out of the ocean, the same chemicals that's in the entire ocean is in that spoonful.

That's the reason that we are today—as Christians—we're in the fellowship. The fellowship and the same Spirit that was in Christ is in His church. If you are Christian, and will believe with all your heart and with faith reach up and touch the High Priest . . . And to you new converts, that just raised your hands, to show you that you're not deceived, that it's the real Lord Jesus, that He lives today, and just as real as He ever was, you pray.

<sup>89</sup> I don't know a person in here; I don't see one person that I know, to look in the face of. How many is strangers to me? Raise up your hand, that you know that I don't know nothing about you. All right, the congregation . . .

I know I've got some people here somewhere, some friends: Brother Fred Sothmann, and—and some more brethren, Brother Dauch, setting right there, and Sister Dauch. I know them, but I—I guess that's the only ones, that I . . . I don't see even Brother Fred and them; and I know they're here somewhere.

But I don't know you, but God does know you. Now, you repeat your case to Him, and if He's Jesus Christ, the same yesterday, today, and forever, and if I be His prophet—or His servant . . . (Excuse me. That word stumbles people.) But if I be His servant, and I can yield myself to the Holy Spirit, He will act through me the same as He did through the Lord Jesus. He will act through you, if you can have the same faith that the woman had. Do you believe that? If He's the same . . .

<sup>90</sup> How many knows that that would be God? Then raise your hand, and say, "I believe it would be God." Now, you pray; have faith.

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Have you seen the picture of the Angel of the Lord, yet that they've taken? (You have it here, don't you, Gene?) Been taken several times. Now, He's here. I've been preaching on a message of salvation; therefore, just wait a minute—waiting for the anointing to come, wait on the Lord. And you that's sick, just remember and pray. Just have faith.

Say this . . . Say to the Lord Jesus this way. Say, "Lord Jesus, I've heard that man preach that; I've read that in the Bible. I—I know he doesn't know me; he doesn't know nothing about me. He don't know who I am; he don't know nothing about me. But I know that You know me. And he tells me that You're the same yesterday, today, and forever, only that You use our bodies." God uses our bodies as His adopted children, by the grace of God, to work His works, just like He did through His only begotten Son that paid the price. "Now, speak through Brother Branham to me; tell him tell me something. It'll take all fears and troubles away from me."

If you'll just have faith and just believe with all your heart, God will surely do it. Just pray; look to God; have faith. Now, real reverent . . .

<sup>91</sup> A little lady is setting right here, praying. I don't know you; you don't know me. Got heart trouble, haven't you? Have you got a prayer card? You don't have a prayer card. Stand up to your feet just a minute.

All right, audience. She touched something. She suffers with a heart trouble. She's not from here; you're from Eugene, Oregon. If that's right, raise up your hand? Now, you return home and be well; your faith saves you.

You believe? I never seen the woman in my life. Have faith.

Here's a woman setting here with her handkerchief up. She's crying. She's setting out here on the end. Can't you see that Light hanging over the woman there? Look here. She's suffering with a chest trouble. She's not from here either; she's from California. The city that she come from is named Eureka, California. You believe God knows who you are, sister? Your name is Miss Wolf. **THUS SAITH THE LORD.**

I don't know the woman, never seen her in my life. She knows that. Return home, sister; the Lord makes you well.

<sup>92</sup> There's a woman way back here; she's praying. She put her head down; she's weeping. There stands that Light right over the top of the woman. She has colon trouble, hardening of the arteries. Her name's Miss Cary. Jesus Christ makes you well, lady.

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I don't know her, never seen her in my life. We're total strangers. If that's right, lady, raise up your hand? Your faith touched the border of His garment. Just believe; have faith; don't doubt.

Here sets a man, setting right over here, looking at me, got kind of heavysset man, slightly graying. He's got a bad throat; he's had an operation. The operation was cancer; the man's lost his voice from it. His name is Mr. Lake. Stand to your feet, Mr. Lake. Receive your healing in the Name of Jesus Christ.

Do you believe? "If thou canst believe . . ." Now, the Holy Spirit's just all in the building. My heavenly Father knows I've never seen or heard of them in my life. But the Holy Spirit is here. Now, do you believe with all your heart?

<sup>93</sup> Now, to you that don't know Him and wants to enter into His fellowship, you'll never be any closer to Him till you find Him. Will you come up here? Will you think God will hear my prayer? Come here and stand, let me pray for you right here. Will you come? All you who raised your hand, would you come right here? Stand here just a moment. If He will hear my prayer to heal the sick, surely He will to save the soul. Come right here, you that have a need of Him right now. I ask you, come. That's it. Come right up here and let us pray. God bless you. That's right; that's right.

There's a person here in the building somewhere . . . I see him standing before me; I can't locate him. It's a woman, and she's suffering with eye trouble, side trouble, and a rupture. A Mrs. Parks, receive your healing. Jesus Christ makes you well. Um-hum.

<sup>94</sup> Oh, He's God. He . . . The Holy Spirit's in the midst of these people. Now, that's what . . . How many feels that Presence? Raise your hands. That's the Shekinah Glory; that's what I'm speaking of.

Come believing. Will you come to enter into this fellowship? Will you come by the way of the Blood tonight, come enter in?

How many Gospel preachers are here tonight? Come here, just a minute. Stand up around here, you believers. Come, let us pray. Come around here now; stand up, you ministers. You people that knows God, come here and stand with these people while we pray. Enter into the Shekinah Glory. (Then on the "Fountain Filled With Blood.")

<sup>95</sup> Oh, this is real. Now, that's that Presence that you feel, the Presence of the Lord. "That goodness and mercy shall follow me all the days of my life. I shall dwell in the house of the Lord forever." O God, how wonderful. This is it, friend!

Now, all of you bow your heads and every one pray. You ministers, walk up and stand around where these people are that's coming,

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wanting the Holy Spirit, wanting to enter in. Come up now around, get down and fellowship. (Come, I want you . . . ? . . .)

<sup>96</sup> And as soon as you accept the Lord, I want you . . . These ministers will give you a home to come to, baptize you in Christian baptism, so that every thing will be all right with you. All that's concerned now, knowing that we are in the Presence of Jesus Christ . . .

The little lady setting here weeping, right here with the yellow-looking dress on, is suffering of that sinusitis. The Lord healed you, sister. You've had it a long time, haven't you? It left you just then. What did you touch?

It's the High Priest, the Light, that very Pillar of Fire that followed the children of Israel, the very One that dwelt in Jesus Christ. He said, "I come from God; I go to God." Paul met Him on the road to Damascus, and He was a great Light again that even blinded Paul's eyes.

Let us bow our heads, every one now, softly singing:

There is a fountain filled with blood  
Drawn from Emmanuel's veins;  
While sinners, plunged beneath the flood,  
Lose all their guilty stains.

<sup>97</sup> Remember now, God is here. He's proved Himself present. You'll never be any closer to Him, until you see Him face to face. All right.

There is a fountain filled with blood  
Drawn from Emmanuel's veins;  
And sinners plunged beneath that flood,  
Lose all their guilty stains:  
Lose all their guilty stains,  
Lose all their guilty stains;  
And sinners, plunged beneath that flood,  
Lose all their guilty stains.

And every one in your own way now, pray. Go ahead with your organ, brother, quietly, softly.

Ever since by faith I saw that stream  
Thy flowing wounds supplied . . .

Look at the cross now; there's where He paid the price. Every person in here with bowed heads and bowed hearts before God, while we go to the throne . . .

<sup>98</sup> Our heavenly Father, we know that Thou art present. The Bible is real; the God of the Bible lives tonight. You are not dead, but You're alive for evermore, ever living to make intercessions. And has sent back the Holy Spirit, which You said, "I'll not leave you comfortless. I'll pray

the Holy . . . the holy Father and He will send back the Holy Spirit, and He will testify of Me. The works that I do shall you also, even more than this shall you do, for I go to My Father. A little while, and the world seeth Me no more, yet ye shall see Me; for I'll be with you, even in you, to the end of the world," Jesus Christ the same yesterday, today, and forever.

Way down here in this United States of America, and this little valley city called Klamath Falls, in Oregon, in the valley of these beautiful mountains, in this certain little school building tonight, the Holy Spirit in the power of the resurrection of Jesus Christ has manifested Himself by the Word tonight, and has proved that He is alive for evermore, and is here more than able to save to the uttermost, to heal the vilest sickness, and save the lost sinner.

<sup>99</sup> God, these men and women, boys and girls, stand with humble hearts in confession, wanting to enter into this glory, and find peace eternal forever. We give them to Thee now, Lord. They stand here tonight as testimonies. Thou hast said in Thy Word, "He that will witness Me before men, him will I witness before My Father and before the holy Angels. If you're ashamed of Me and My Gospel, I'll be ashamed of you at that day before My Father and the holy Angels."

But tonight, Lord, these men and women, boys and girls has laid aside their shameness. They've come into the bedroom of fellowship and relationship, pleading for the Shekinah Glory to fall upon their souls, and to change them before this audience and make new creatures in them. God, I pray that the Holy Spirit will continue this work, and may each of them receive the blessing that they have come for this night.

<sup>100</sup> You have made Yourself known, Lord, by the power of Your resurrection. You know the thoughts of every man. You said there's not even a sparrow can fall in the street, without the Father knowing of it; and truly, that's right. The Bible said that, "The Word of God is more powerful then a two edged sword, piercing even to the sunder of the marrow of the bone; and a discernor of the thoughts of the mind." Truly that's right, Lord.

The Word was . . . "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelled among us." And the Word tonight lives among us in the power of the Holy Spirit, discerning even the thoughts of the heart.

<sup>101</sup> How we thank Thee, that in this great hour, that when all hopes of mortal life has finished . . . Atomic bombs are laying in hangars, hydrogen bombs, sickness and diseases, germ warfare . . . O God, and everything the way it is, knowing that the Bible said that man would

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actually rot in their flesh . . . But that Angel was given commission, “Don’t you touch any of those! Don’t you come near those who has the wine and the oil. Don’t touch those who has the seal of God upon their forehead.”

And we realize that the baptism of the Holy Ghost is the seal of God. For it is written in Ephesians 4:30 “Grieve not the holy Spirit of God whereby you’re sealed until the day of your redemption.” Lord God, seal this church tonight. Those who are wanting the seal of the Holy Spirit, kiss away every fear, Lord, and seal them with Thy Seal of the Spirit in their hearts, that they’ll come forth as newborn babes, crying, “Abba, Father”. Grant it, Lord. I commit them to Thee in the Name of Jesus, Thy Son.

<sup>102</sup> Now, as we keep our heads bowed . . . If you will not disbelieve, but believe with all your heart, God will do for you the thing you’re standing here waiting for. Now, as we softly sing again,

“There is a Fountain That’s Filled With Blood.” Or let’s change that. Let’s sing:

I love Him, I love Him  
Because He first loved me  
And purchased my salvation  
On Calvary.

<sup>103</sup> Let us sing together with our heads bowed now, as we’re waiting on the Holy Spirit.

I love Him, I . . .

(Oh, friends, believe me; this building has become like milk. The Holy Spirit is so real here.)

. . . loved . . . (Don’t be cold; don’t be indifferent.  
Open up now to Him.)  
. . . purchased my salvation  
On Calvary’s . . .

Now, if you won’t believe . . . If you won’t believe, He won’t come to you. But if you’re willing to turn loose every thing, He will come to you right now. Let’s sing it; let’s raise our hands, everyone now.

I . . .

(Do you really mean it? If you mean it, raise your hands, say, “I believe Him.”) (All right, pastor; come now.)

. . . Him  
Because . . . ? . . .



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