

HEBREWS, CHAPTER FOUR

 ...is to know more about our blessed Lord. And that's our—our purpose of gathering here, is for that purpose, and, now, and to pray for God's sick children. And this morning we had a—a wonderful blessing from the Scriptures.

² We are trying to take, each time of the service, a part of...I'm teaching in the Book of Hebrews, have been, for the last couple weeks now. And now, if the Lord willing, we'll continue on Wednesday night, then on Sunday morning and Sunday night, on, for as long as I'm to be here in this time. Not a revival, but it's revival, a meeting on our regular nights. And so we're very, very happy to have this time to meet with our good friends around about in the cities, and around about in the Falls Cities here. And if—if we'd happen to have a cancellation or something, it might be that the Lord might lead us, pretty soon, to...maybe we could have a few nights, maybe, in the gym or something, after while, if the Lord seems to lead that way, to a place where we could get our people together.

And we seen people as was coming up, going back, saying, "It was not room to—to come in." Course, the tabernacle is awful little. It just seats a very, very few people, and we're just so glad that you're willing to come out and set in the heat, to hear the Word of the Lord. And we're praying that God will exceedingly, abundantly bless you and to help you.

³ And now, tonight, we want, we're beginning on the 4th cha-...How many was here this morning? Let's see your hands. Oh, that's wonderful, practically all of you. And we are on, beginning on, the 4th chapter of the Book of Hebrews. Oh, what a marvelous Book! Are you enjoying It? [Congregation says, "Amen."—Ed.] And it's comparing Scripture by Scripture.

⁴ And Paul, before he would ever witness to his experience, he first had to go down to Arabia and find out, by the Word if it was the Truth. I like that. And this morning's lesson, we found out, in the teaching this morning, that Christ was the same yesterday, today, and forever. And Paul found that the same Pillar of Fire that led the children of Israel, had met him on the road to Damascus. We found out that the Pillar of Fire,

that led the children of Israel out of the wilderness, to the promised land, met Paul on the road to Damascus, and called Himself, "Jesus."

5 Then we find out the real supreme Deity of Jesus Christ. The whole Book here is just a revelation of Jesus Christ. And He come, we find that, "In sundry times and in divers manners, God spoke to the fathers through the prophets; in this last days through His Son, Christ Jesus." He has revealed Himself. And the Book from Genesis to Revelation is nothing but one constant, perpetual, revelation of the Lord Jesus.

6 And we find out that He was the One that was in the burning bush. We find out that He was the One that was with God before the foundation of the world. And we find out that, in the New Testament, He was God and Man, together. And then when He left the New Testament, to go into Heaven, He said, "I came from God, and I return to God."

7 And then when Paul met Him, He was in the same form that He was when He led Israel, a Pillar of Fire. And Paul looked Him right into the face, being unconverted, and It caused him to have eye trouble the rest of his days. He went blind, and for several days he could not see nothing at all. He had to be led to a street called Straight.

8 And God had a prophet down there that He spoke to, by the name of Ananias, who came in, by a vision, and laid his hands on Paul, and said, "Brother Saul, receive thy sight."

9 And we find out, then, that that same Holy Spirit, that same Lord Jesus, came to Peter in a form of a Light and delivered him out of the prison.

10 And we find that that same Lord Jesus, in these days, is still in that Pillar of Fire (Light) that's leading His people (His Church), performing the same thing, giving visions; come in and lay hands on the people, by a vision. The Lord Jesus, Who met last Sunday morning at the house, and said, "There was a man coming, black-headed, graying. He was a Greek. His wife was middle-aged, and would be weeping at the altar."

11 Some of them had told it, and know it was happening. He was both crippled, the—the balance nerve in his head was gone. He couldn't even have control of his feet or his limbs. And he was blind. And to make it double proof: I had a little lady to come pray for the sick, first, then turned back around and had Brother Toms to come pray. And we, setting here, watching

it develop. And then I went down and prayed for the sick, and walked back. And she come, just exactly according to the vision, and caught me by the arm and begin weeping, and said Dr. Ackerman had sent them here. Dr. Ackerman is a bosom friend of mine, Catholic. His boy is a priest at the monastery at—at Saint Meinrad, and down in Indiana. And this man was from Jasper. And the Lord healed him, out of that chair. He got up and walked. He could see as good as anybody else. And walked out of the building, normal and whole. All by a vision!

12 “Brother Saul, the Lord Jesus that appeared to you in the way, has sent me that I might lay my hands on you, that you might receive your sight and be filled with the Holy Ghost.” Wonderful.

13 “Then we find out, seeing that we have this great salvation, we should not . . . We could not escape the penalties and wrath of God, if we neglect such a great salvation.”

14 Now we’re going to start reading, tonight, out, and begin the 4th chapter of the Book of Hebrews. If anybody wants to follow along, we got some Bibles here. If they wanted one, why, one of the ushers will bring it to you, if you hold up your hand, these—these Bibles. If one of the brethren here will take . . . There’s two Bibles laying there, I believe.

15 And now we’ll hurry, because we have communion after a bit. And where we get done tonight, Wednesday night we begin again. Now, I believe, this morning in our reading, we began on the 15th verse.

16 Somebody, maybe not know me putting on glasses, to read by. I’m getting old. And I can still read, but I can’t pick it fast, especially when I got fine reading here, fine print.

17 And I went to have my eyes examined, to see if I was really losing my sight. My eyes were ten-ten. He said, “But you’re past forty, son.” He had a thing for me to read, said, “Start reading that.” I read it. And I kept getting closer, it got slower and slower. And it got about like *this*, I stopped. Then he put out there for ten-ten, I could read it anywhere. But he said, “What it is, when you pass forty, your eyeballs get flat.”

18 Now, I can squint my eyes and read just *that* close to me, but you have to squint. So, he just made me a pair of glasses. I can see it, anywhere, when it’s real close to me. Now, when it gets off from me, can’t see at all with these things. But I read them, read from this with the glasses.

¹⁹ Now, this morning, we had the last part of the 3rd chapter of the Hebrews. And, oh, what rich kernels we find. Now listen. I want to read again, so we get a background now. Not talk on it, but just kind of go over it a little.

While it is said, To day if you . . . hear his voice, harden not your hearts as in the provocation.

For some, them, they heard the Word, when they had heard the Word, did provoke: howbeit not all that came out of Egypt by Moses.

²⁰ Now, in that, this morning, we find that He said, “Don’t harden your heart now, as in the days of provocation.” That’s when they provoked God to anger, because that He had give to them Moses, His prophet, and a sign that was with Moses. How many, of the class tonight, knows what that sign was? Pillar of Fire, Hebrews 13.

²¹ Now, we don’t know whether the congregation saw that sign or not. But Moses saw It, for Moses first met Him in a burning bush. He was a Fire. And the children of Israel obeyed Moses, and left Egypt. And as soon as they come out of Egypt, God, we found, led them right into a trap. Where, Pharaoh’s army behind them, the Red Sea on either side, and God put them to test; and they got scared. And it provoked God. He said, “Why do you cry at Me?” Said, “Just speak and go forward.” I like that.

²² Now, they were following Moses, as Moses followed the Pillar and Cloud, and they were on their way to the promised land. Beautiful picture of the Church, tonight, on our way to the promised Land, led by the same Spirit, same signs and wonders as God spoke of.

²³ Now notice. Then, they come to the Wilderness of Sin. The—the waters were “bitter,” *Marah*. Why did God lead them to bitter waters? Looks like He’d have led them to good water. But He led them to bitter waters so He could prove their faith. He likes to do it. He likes to let tribulations come on you, show He can show you His love and His power. How can people, today, who doesn’t believe in the miracle-working of God, when tribulations come, they just give up and go on? But we believe that “God works miracles.” He can’t . . . God has . . .

²⁴ Listen to this. If God doesn’t act the same, when the same circumstances arise, then God is guilty of being partial to His people. God’s sovereignty demands of Him to work in every

case like He did the first case, or He was wrong when He worked in the first case. If God does not act in the same way He did on the first case, if He will act different to the second case, then He acted wrong when He acted on the first case. If God healed the sick in the Old Testament, He has got to do it in the New Testament and today, or He did wrong when He healed them back there. He's got to act the same, every time. And He will do it, when the same faith meets the condition. The fault is in us, not in God. For we see Him on some, and many, work great outstanding miracles. We know it. The critic cannot say, "It's not so." For we see It prove it, and there it is.

25 They used to say, "Show me a miracle." They can't say that no more. Science can't say it no more. We can absolutely prove to the scientific world. And the scientific world has witnessed that a supernatural Being, in a form of a Pillar of Fire, is with us. Here is His picture, right here, and one hangs in Washington D.C., tonight. It is the same Christ.

26 Therefore, as a while, my ministering brethren used to tell me, "Oh, Brother Branham, that's the devil. Don't you fool with that." Had me scared.

27 And I would not preach it until God came and revealed it, that, "He's the same Jesus, the same One." Oh, then try to shake it out of me? Can't be done. For, it's the Scripture. It's God's Word. It's not just an experience that's loose. It's an experience that's backed up by God's Word and God's Eternal blessed promise.

28 Now, we notice over here, then, that He said.

For some, when they had heard, did provoke: . . .

Certainly. They got weary, every time they'd get to a place where a showdown come. Then what would they do? They would fly loose, and get weary, and want to turn back, and, "Why did *this* happen to me?"

29 Strange thing, this morning, after preaching that just as hard as I could, there was many came to the altar and questioned It, "Why does this happen to me?" You see how It goes? It goes over the top of the people's head. It's just the same, people.

30 Jesus said, "You have eyes, but you can't see." He said that to the disciples.

31 They said, "Lo, now Thou speakest plainly. Now we believe. No man has to tell You anything, 'cause God shows it to You."

³² He said, "Do you now believe, after all this time?" See?

³³ You mustn't question anything, to God. "For the footsteps of the righteous is ordered of the Lord." And every trial is put upon you, to prove you. And the Bible said, "They're more precious to you than gold." So if God let a few light afflictions happen to you, remember, it's for the correction of you. "Every son that cometh to God must first be chastened of God, and tried, child-trained." There's no exceptions. "Every son that cometh." And these afflictions are done, they're brought about, to see what attitude you'll take. See? It's God, on this proving-ground. That's all earth is, is the proving-grounds, and where He is trying to prove you.

³⁴ Now listen, as we go ahead. And I want to get the last part of it.

And to whom he sware that they should not enter into his rest, . . .

Now, there's where we're coming to, tonight.

. . . into his rest, but to them that believed not?

So we see that they could not enter . . . because of unbelief.

³⁵ Now, what is sin? Unbelief. God had come to them, in a Pillar of Fire; sent His prophet, and anointed him, give him signs to do before the people. And then the Pillar of Fire, by the prophet, led them out. Every circumstance they come to, they begin to murmur and say every little fault they found with Moses, begin to chide and chatter against Him. And God was displeased, because He said, "They were sinning."

³⁶ They should have listened. But, instead of that, they listened to reason, "How can it be? How can these things be?" If He is God, everything is possible. And He will make all things work together for good to them that love Him.

³⁷ Now we're going into a great study here, that is, on the "Rest," the *sabbath*. Now, they were pilgrims in their journey. See? They'd been down in Egypt, four hundred years, and in bondage. And now they were being brought out by the miracles of God, according to His promise. And they were on their road to the promised land. And here a supernatural Light appears, in amongst of them, and begins to lead them.

³⁸ Now, someone would say, "Now, looky here, who is this Moses? Who made you a ruler over us? Aren't you one of us? Who put you down here to be our boss? You think you know

more than our pastor does? You think you know more than the priest does? You think you're—you're smarter than what our religious men are, of this day?" That had nothing to do with it.

It was God, in the Pillar of Fire, vindicating that He was in the move. Didn't make any difference who was smart and who wasn't smart. It was the idea of following what God put before them.

³⁹ Why, Moses, as far as physical, done a foolish thing when he tried to deliver the children by the Word of God, taking a bunch of people out in the wilderness. When he had his. . . Why, he was the heir to everything they had. He had every army there was, in all the world, whipped. And there he was, a great military general. And the next move, he was to be king, Pharaoh of Egypt. Why, he could have just stepped up to the throne, and said, "All right, children, go on back to your home." That settles it; he was a Pharaoh. But Moses. . .

⁴⁰ Oh, here it is. Moses, by *faith*, saw the promise of God. And the Angel of the Lord come to him, and he knowed more about God, in five minutes in the Presence of that Angel, than he learned in forty years with the teachers of Egypt. He knowed that He was. He seen the supernatural done.

⁴¹ He said, "I'll be with you, Moses. I'll go before you." And they understood. And He give him signs to perform.

⁴² Now, they were on their road to the land of rest. God had them a rest, a place where they wouldn't have to be. . . taskmasters over them, to drive them, to make them do things.

⁴³ What a beautiful picture it is today, when we look at the Church and see the Church in its condition, every man that's born of the Spirit of God despises the world. "And if you love the world or the things of the world, the love of God is not even in you." That's what the Bible said. And the real pilgrim, on his road, simply hates the things of the world. He hates to see men drinking. He hates to see men smoking. He hates to see women on the street, with them little old dirty clothes on. He hates to see buncos and card parties.

⁴⁴ And yesterday, while Brother Tony. . . or Brother Woods and I were coming through the street, and some more, some of the men. . . There was a little lady there in Louisville, coming down the street, lovely looking little women, with the clothes on that was horrible; just a little way up on the hip, and a little ribbon tied on her hips, on each side, and a little bitty

round piece of cloth in front of her, and tied with a string behind. Walking down the street, horribly, and every man on the street looking at her. I said, "She doesn't realize that she is guilty, in the sight of God, with committing adultery with every man that looked on her in that manner. And she'll answer at the day of judgment for committing adultery with those men."

⁴⁵ Jesus said, "Whosoever looketh on a woman to lust after her, has committed adultery with her already." That's right.

⁴⁶ So, you see, Brother Woods said to me, "What do you allow for that, Brother Branham?"

⁴⁷ I said, "It's either mental deficiency or devil possession." There's only two things to make it. A decent, clean woman won't wear those things; unless she is devil possessed. That's exactly the Truth.

⁴⁸ Now, a pilgrim that's on his road to Heaven, he lives in a different atmosphere. You don't have to worry about him looking at her. He'll turn his head if he's got God in his heart, for he's living in an atmosphere that's a million miles from those things. That's right. You don't want to be guilty of that stuff, at the judgment. So he turns his head and say, "God, have mercy on the woman," and on he goes. We're in our journey. We're on our way to Canaan's Land. We're on our way to that Eternal and blessed Rest that God has given us. And in the journey, we are tempted. We are tempted of all kinds of things, but yet be tempted without sinning.

⁴⁹ Now notice, as we go to the 4th chapter, "Let us therefore fear."

Let us therefore fear, lest, a promise being left us to enter into his rest, . . .

⁵⁰ I want you to remember, that, unless we find out, unless God has revealed it to us! No matter how much we go to church, that has nothing to do with it. God must come by revelation and reveal Himself to us, that takes all the things of the world out. "Now, while it is said, 'Today if you . . .'"

⁵¹ Now let's start the—the 4th chapter.

Let us therefore fear, lest, a promise being left us to enter into his rest, . . .

⁵² Now remember, when they were on the road to Rest, the Pillar of Fire led them. Now we want to find out, "What is this Rest?"

Let us . . . fear, lest, the promise being left us to enter into his rest, watch, any of you should seem to come short of it.

53 Now, here is the promise. Here is what we got to fear: if there's not a promise left us. But there is a promise! And then, the next thing, don't come short of it.

54 Now, the thought is, if we are on our way to the Rest, what is the Rest? Where is it? Is it joining church? Is it being baptized a certain way? Is it becoming a member of the greatest church in the city? Wearing better clothes? Is it education? Is it money, so we can quit work and just lay down, rest the rest of our life, as we call it? That's not it.

55 Listen what the Bible says it is, and how we get it.

Let us therefore fear, lest, a promise being left us to enter into his rest, any of you should seem to come short of it.

For unto us (the day then) the gospel was preached, as well as unto them: . . .

What is the Gospel? The good news. The good news came to them in Egypt, that, "God has sent a deliverer, and He's going to bring us out and take us to the promised land."

56 The good news to us now, that, "God has sent a Deliverer, the Holy Ghost, and we're on the road to the promised Land." Now people has made it creeds and denominations, but God still remains, that, our Rest is "the Holy Ghost."

57 Notice.

. . . gospel was preached . . . unto them as well as unto us: but the word preached did not profit them, the . . .

Remember:

. . . the word preached did not profit them, not being mixed with faith in them that heard it.

58 Oh, my brethren, let me stop here for a minute. No matter how much the Word is preached, how well you like the way It's been preached; unless you yourself are a partaker of That, It won't do you one bit of good.

. . . not being mixed with faith by them that heard it.

59 They seen the miracles of Moses. They said, "That's pretty good." And they walked over. They, they seen him perform miracles. And they seen the Pillar of Fire, maybe, or heard them talk about It. "Oh, that's all right."

60 But it wasn't mixed with personal faith. For as soon as they got to the wilderness, they (every one) begin to murmur. And God said, "Because that they doubted, it was sin." Don't doubt nothing. Believe. Don't doubt, no matter how hard the case is, believe It.

61 Now they begin to murmur, and God overthrewed them. And then He swore, in His wrath, that, "They should never enter into His Rest." And the Bible said here, I believe It's in the—the 3rd chapter, that, "Their carcasses fell in the wilderness."

62 The 3rd chapter and the 17th verse.

But with whom he was grieved for forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?

63 And of all of them that come out of Egypt, only two went into the promised land. Out of the whole antediluvian world, in the days gone by, there were eight souls saved, out of billions. "Strait is the gate and narrow is the way, and but few there'll be that will find it."

64 Some people says, "Then, Brother Branham, what about all these thousands that the Bible said will appear there?"

Just remember how many has died in each generation, that's been Christians, down through the age. They'll all resurrect. That makes up the Body. You expect there be a hundred billion in this America, come out, or some other, this world today. There might not be fifty come out. But the great ransomed Church is laying in the dust, awaiting. They are God's jewels that's resting in the dust. But their souls are under the altar of God. They're not in their right state. They're in a body, truly, but a theophany. And they cry out to God, "How long?" They could see one another, but they couldn't shake each others' hands, that kind of a body.

65 You meet your mother in Glory tonight, if you should go, you couldn't shake her hand 'cause she has not that kind of a hand. You couldn't feel it like you'd feel now. Because, five senses is what's put in this body, could it control. The presence of her would be felt in a different atmosphere.

66 That's like a husband and wife. There'll be no marrying, or given in married, in Heaven. Why? Because there is a different kind of love. There's no sexual desire. All those things has passed away. You are cleansed and pure.

But you never did live in that state, therefore you wasn't created for that state. You're just waiting there. But you're longing to come back where you was created a man and a woman, and there God will raise that body out of the dust of the earth and glorify it. Then you'll see, taste, feel, smell and hear, and associate. We'll never know . . .

We could never enjoy an Angel's life. We wasn't created Angels. God created Angels. But He created you and I, men and women. That's the state we'll be in, forever, at His blessed Coming.

⁶⁷ Now, see how they fell short, because they sinned and come short of the glory. God showed them the Pillar of Fire. He showed them signs and wonders. He led them out. He brought them into temptation, to try and prove them.

⁶⁸ Now, haven't you had a lot of temptations? Don't complain about them. Rejoice. God is with you. He is trying to prove your faith. Look at Job in the Old Testament, when He said, "Have you considered My servant Job, a just man, a perfect man? There is none like him on the earth."

⁶⁹ "Oh," he said, "sure, You got him hedged up: doesn't have any troubles, doesn't have any worries. He doesn't have any financial burdens, everything is fine. He don't have any sickness, any pain. Let me have him. I'll make him curse You, to Your face."

⁷⁰ He said, "He's in your hand, but don't you take his life."

⁷¹ Oh! He done everything but take his life, but he couldn't move Job. Job knowed he stood pat on the Word. That's right. And all the devils out of hell couldn't move him, for he knowed he had offered that sacrifice. He was just. And they accused him, said, "You've sinned, Job, and God is punishing you." He knew that God hadn't . . . that he hadn't sinned before God. He knew that he was righteous. Not because he was a good man, but because He was accepting the burnt-offering in his stead.

⁷² And, tonight, we know that his life proved out that he was righteous. And when you . . . Not trying to get home to Glory because you try to help your neighbor; that's good. Not because you join church; that's good. But you get home to Glory because you accept the righteousness of Jesus Christ, nothing that you've done yourself.

⁷³ Now, as we read on.

For unto us was the gospel preached, . . . (2nd verse). . . as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

Faith wasn't in them that heard the Word.

74 Just think, today, in the little, humble ministry that the Lord has given me, there should be forty million Americans saved, tonight. You know what they say? "Why, it's mental telepathy. He's a mind reader. No such stuff! Why, he don't belong to our church." See? It's not. . . no matter how much you lay it on the Word and prove that it's God's Word, it's God's promise, how much science would prove that It's true, they'll still can't believe. The Bible said they couldn't.

75 Said, "Then what's the use of preach It?" God has to have a witness, to condemn them, at that Day. The Word was preached and proved among them, and they still ignorantly walked away. There is nothing left but judgment. God could not justly—could not justly judge a nation unless it had mercy before it had judgment. He is God. He couldn't do it.

76 Now what do we say?

For we which . . . believed too have entered into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works was finished from the foundation of the world.

For he spake in a certain place on—on the seventh day on this wise, . . .

77 Now, I do not want to hurt people's feelings, against their religion. That's not my purpose. Out in the fields, I just preach the regular, great evangelical, fundamental doctrines. But in the tabernacle, amongst my children here, I feel I have a right to preach what I think is Doctrine and Truth. See? I think that it's right.

78 Now, I have thousands of good Sabbatarian friends, of people who are Seventh-day Adventists. Some of the dearest friends that I got, some of them are Seventh-day Adventists.

Although, the great move of, what's called, the—the *Voice of Prophecy*, they're firmly against me. They said that I make the statement in the pulpit, and said, "I was God. And that the . . . and that this Light that followed was an Angel, and I was God. And I come to the world to do great things, to prove

people that I was God.” Now, that’s what the *Voice of Prophecy* said about me, over in California. And ever who told that, you know, told something that wasn’t so.

⁷⁹ But in the first place, not taking up thought against the Seventh-day Adventist church or any other Sabbatarian church, but only for the sake of the Gospel. We’re going to get down, in a few minutes, on Pentecost, too. Yeah. True. On Baptist, we’re going to get down on that and show that God doesn’t favor any denomination. That’s right. He only favors the individual. And He doesn’t deal with any denomination, He never did and He never will, according to His Word. But He deals with the individuals in every denomination. Yes, it’s individuals God deals with.

⁸⁰ Now listen to this real clear, and if ever, any time, that question ever comes up to you, it’ll be settled. Now, may the Lord help us.

⁸¹ Now, closely, “For . . .” The 4th verse.

For he spake in a certain place of the seventh day on this wise, . . .

⁸² Now watch. He’s talking about sabbath. How many knows that the word *s-a-b-b-a-t-h* in He- . . . is the Hebrew word that means “r-e-s-t”? How many knows that, in the English? Sure. Don’t *sabbath* sound a funny word? It is.

⁸³ Don’t *sanctify* sound a funny word? *Sanctify* is a Greek word. *Sanctify* means “to be made holy.” Hebrew, means “make holy.” Greek, means “sanctify.” English, means “make clean.”

⁸⁴ *Sabbath* means “a day of rest.” That’s what the old sabbath was, a day of rest. When you see *rest*, it means “sabbath.” Look it up in your original manuscript, if you happen to have a Greek Bible, and find out if the word . . . If you got a Scofield Bible, look at your marginal reading on “rest” and see if it don’t bring you back to the *sabbath*. *Sabbath* means “rest.” All right.

⁸⁵ Now watch.

Let us therefore fear, lest, a promise being left to us to enter into his sabbath, rest, . . .

⁸⁶ Now, many people keeps days, like keeps sabbath day *Saturday*. Others make a *Sunday* an idol, a worship day. And by the grace of God, and by the God’s Word, God help me tonight, I can prove to you that they’re both wrong. Both the Sunday worshipper and the sabbath-keeper. They are absolutely

both wrong according to the Word. And after all, it's the Word that we have to go by, not by what the Adventists say, or not by what the Protestant says, or the Catholic says. It's what the Bible says.

⁸⁷ Now, now watch.

For he spake in a certain place on the seventh day on this wise, . . .

Now we're going to put up something like *this*, and call this—this, "God's Rest," the seventh day.

⁸⁸ Now watch. "And God . . ." Listen to this Scripture now.

. . . God did rest the seventh day from all his work.

God had a Sabbath, and that seventh day was one thousand years long, a type of the Millennium.

For he spake . . . of the seventh day on this wise, And God did rest . . . from all his—his work.

The personal pronoun, "All *His* works." He rested on the seventh day. That's God.

And in this place, under the law, If they shall enter into my rest.

⁸⁹ God rested, physically, for He had made the heavens and earth in six days, and on the seventh day He rested from all His work. He rested one thousand years. For the Bible said, that, "One day on earth is a thousand years in Heaven; a thousand years in Heaven; is one day on the earth." How many knows the Scripture says that in Second Peter? [Congregation says, "Amen."—Ed.] All right. "God rested on the seventh day. And He spoke on this wise at a certain place."

⁹⁰ Now listen close.

For he spake in a certain place of the seventh day on this wise, And God rested . . . from all his works.

And in this place again, the law, If they shall enter into my rest.

He give the Jews, on their way from the promised land . . . or from Egypt, to the promised land, the seventh-day sabbath.

⁹¹ Now listen.

Seeing therefore it remaineth that some must enter therein, and to they whom it was first preached . . .

The rest! God give them the law, and the sabbath was the fourth commandment.

. . . entered not in because of unbelief: . . .

⁹² Now watch. He's talking about the law, how they entered in, wasn't mixed with faith. They didn't keep it. They kept the sabbath in a memorial, that they were going to a land of sabbath, to have everlasting rest from all their troubles and all their worries, no more taskmasters, no more restless nights. They were on their way to the promised land of rest. It flowed with milk and honey. The grapes was so big that two men packed one bunch over their shoulders. Oh, what a land of blessed rest! But they failed to get it when they got there, because of their unbelief. They were turned aside, at only forty miles from where they left in Egypt, to the promised land. And they were forty years getting there, because of their unbelief. God gave them their prophet, gave him His sign, give him the Pillar of Fire, showed signs and wonders, and preached the Gospel to them. And they walked out, after the fishes and loaves, and fell in the wilderness. "And their carcasses perished in the wilderness."

⁹³ Jesus, at the fountain, He said.

Said, "Our fathers eat manna in the wilderness, for forty years."

⁹⁴ He said, "I AM that Bread of Life that come from God out of Heaven. I AM the Bread of Life. Moses didn't give you that Bread. My Father give that Bread. And I AM the Bread that comes from God out of Heaven. If a man eats This, will never die." There's the difference.

⁹⁵ Now watch. They said that He . . . "They drank from the Rock that was in the wilderness, for the space of *so-many* years."

⁹⁶ He said, "I AM that Rock." Blessed be His Holy Name! "I AM that Rock."

How could He be that Rock? That Rock was a spiritual Rock. It followed the children of Israel. And Moses had a stick in his hand, which was a judgment rod of God. And God told him to smite the Rock, and he smote the Rock. And when he did, waters came from the Rock. And Christ was that Rock, and the judgment of God's penalty of sin was struck upon Him. "God caused to lay on Him the iniquity of us all," and that iniquity bursted forth His heart. And from His heart poured the Holy Spirit, like rivers of water, to a perishing, dying people.

"I AM that Rock that was in the wilderness."

“Why,” he said, “You mean to tell . . .”

⁹⁷ He said, “Moses, the one that told you that, he longed to see My day. And he saw it in portion.”

⁹⁸ He said, “Now, You mean to tell us that You’re greater than Moses? That You seen Moses? And Moses has been dead eight hundred years.” Said, “Now we know that You got a devil,” other words, “crazy. We know that You’re crazy.”

⁹⁹ He said, “Before Abraham was, I AM. I was THE GREAT I AM that was in the burning bush. I’m that Fire that was in the burning bush. I’m that Angel that went before them.” And He said, “I come from God, and I go back to God.” And He came from God, made flesh and dwelt among us; went back to that same Pillar of Fire.

And here He is, tonight, after two thousand years, “the same yesterday, today, and forever,” doing the same thing, leading His blessed children.

¹⁰⁰ And many are coming . . . in because of unbelief. Now, he said, “He limited a day,” a day when God finished His work. Then, “He limited ‘another day,’ and on this wise, that if they shall hear, if they shall come, that keep the sabbaths, go on through the new moons and so forth.” There’s where the Advent brethren tries to take you back.

¹⁰¹ Now let’s read on. Notice.

Seeing therefore . . . that some must enter therein, and them to whom it was preached first entered not in because of unbelief.

¹⁰² Now, the 7th verse. Oh, my! I say, the Scripture is mathematically inspired. I say, the Scripture is, and in every way, inspired. The mathematics of the Bible are perfect.

¹⁰³ Did you notice this United States is number thirteen in everything it does? You know it was established the thirteen colonies? You know the flag had thirteen stars in it first? You know everything that the United States does is in a number thirteen? Did you know it appears in the Bible in Revelation 13? Certainly does. The little beast, the lamb that come up out of water, not thickness and multitudes of people, . . . not out of the water, but out of a land where there’s no one. It had two little horn: civil and ecclesiastic powers. And he was a lamb: freedom of religion. And after while, they went together and he spoke like the dragon, and exercised all the power that

Rome did before him. That's coming to our nation. You mark it down. You watch to the Confederation of Churches and the Catholic unite together, and watch what takes place.

¹⁰⁴ People who follow the Pillar of Fire will certainly have a rough time, but they're ready for the translation at that time, that's right, just ready to go. "For the Lamb overcome them," said the Bible, "and them that followed Him, because they were called the chosen and the faithful, the Elected of God." Keep from getting onto that prophecy now, so we can run this on.

¹⁰⁵ Listen close, the 7th chapter, the . . . I mean the 4th chapter, the 7th verse. Seven is the number of completion. Three is the number of Life. Seven is the number of completion, and this gives the complete sabbath.

"And again," remember, he spoke, "God," on this wise. Then he spoke of the "law," on this wise. And then, again, "He limited a day," third day, third time.

Again, he limited a day, a certain day, saying in David, To day, after so long a time; . . . To day, after so long a time; as it is said, To day if you will hear his voice, harden not your heart.

Watch, if Jesus had given them rest (a sabbath), . . . would he not afterwards have spoken of another day.

The dispensations change with Jesus Christ: from the law to grace, from works unto grace, from something you do to what something God did, upon your own merits or upon His merits. It changed.

¹⁰⁶ When Moses come out of the wilderness, with the law, he said, "Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not kill. Keep the sabbath day holy." When Jesus come out of the wilderness. . . When Moses come, the devil tempted him. As soon as the devil tempted him, he heeded to it. Moses had a weak spot. How many knows what it was? Temper. And as soon as he seen them worshipping the golden calf, he threw down the commandments and broke them, showing you that priesthood would be broken. And God give them to him again.

¹⁰⁷ But when Jesus came out of the wilderness, forty days of fasting, He was hungry, the only weak spot He had. And the devil come to Him and said, "If Thou be the Son of God, turn these stones into bread. Do a miracle here. Let me see You do it, and I'll believe You."

108 Jesus said, "It's written, 'Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God.'" He knew he didn't meet Moses there, for He went to the Word.

109 Took Him up on the pinnacle, temple, said, "If Thou be the Son of God, cast Thyself down." And *coated*, not quoted, but coated the Scripture. Said, "It's written, 'He give the Angels charge, concerning, lest any time You dash Your foot against a stone. He'll bear Thee up.'"

110 And Jesus went straight to the Word, and rebuked him.

111 Took Him up on the mountain and showed Him the United States and Germany and Switzerland, and all the nations of the world, that ever would be, said, "They're all mine. I do with them whatever I want to." No wonder we got wars and troubles. Said, "I do with them. . . ." No wonder women dress. . . and get by with it, by the law. They're all governed by the devil. That's what the Bible said. Satan said, "They are mine. I do with them whatever I want to." Said, "If You'll worship me, I'll make You king like I am."

112 Jesus said, "It's written, 'Thou shall worship the Lord thy God only, shalt thou serve.' Get thee behind Me, Satan."

Why? Jesus knew that He would fall heir to them in this great Millennium, when His Kingdom would come. "Thy will be done on earth as it is in Heaven." There'll be no more shorts wore. There'll be no more drinking. There'll be no more lust. There'll be no more adultery. There'll be no more death. There'll be no more sorrow. He falls heir to every nation. They are His. That's right. They are His, and He will fall heir. But Satan has them for a space of time, that is, the day that we're living.

113 "But He limited a day, saying, 'Today, after so long a time.' And said, 'Harden not your heart.'"

For if Jesus would have given them rest, . . . would he not afterwards have spoke of another day.

114 My Adventist brother, look at That. Paul here, said. And Paul said, in Galatians 1:8, if you're taking down the scriptures, Galatians 1:8, "If an Angel from Heaven comes and preach any other gospel besides This that I've preached, let him be accursed." Paul said, "If Jesus would have given them a Rest day. . . ."

115 Look, when He come off the mountain. He come down then. He had overcome the devil. He was anointed, ready for

His ministry. He said, "You've heard them say, them of old times, 'Thou shalt not kill,' but I say unto you that whosoever is angry with his brother, without a cause, has killed already. You've heard them say, them of old times," this day, the sabbath-keepers. "You've heard them say, back then of old times, under the law, 'Thou shalt not commit adultery; had to be in the act, to be guilty.' But I say unto you, that whosoever looketh upon a woman to lust after her has committed adultery with her already in his heart." Different! Passed right by that fourth commandment. But did He give them Rest?

¹¹⁶ Let's see what he said. "David said, 'After so long a time,' there would be a perfect Rest come.' 'God rested from His works, on the seventh day.' God blessed the sabbath day, and give it to the Jews in the wilderness, on this wise. They entered . . . in because of unbelief, 'cause the Word not mixed with faith. And again, He limited a certain day, saying in David, 'After so long a time.'"

Hundreds of years after David was dead, the Son of David would rise up, which is Jesus, "And if they shall hear My Voice, harden not your heart." God is going to speak to the heart.

¹¹⁷ Now watch, for the 9th verse now, to you that's reading. "Jesus would have given them rest," the 8th verse, "He would . . . have spoke of another day."

¹¹⁸ If there was to be a sabbath, if there was to be a Sunday-keeping, then He would have spoke of it. If He had said, "Now there's no more sabbath, no more keeping the seventh day, what I want you to keep is Sunday," He'd have said it. Paul said He did. He'd have said, "You all worship on Sunday. That'll be the rest." Well, if He'd have wanted them to keep the sabbath, He'd have said, "Just remain keeping the seventh day. But now I want you to keep Sunday, the eighth day." No. He never said it.

¹¹⁹ He said, "If Jesus would have given them a day, would He not have spoke of it?"

¹²⁰ Now the 9th verse. Get ready.

There remaineth therefore a rest to the people of God, a sabbath-keeping to the people of God.

For he that has entered into his (Christ's) rest, he also has ceased from his own works, as God did from his, on the sabbath.

¹²¹ See it? Now let's take some Scripture and back this up. All right. When God made the world in six days, He rested on the

seventh day, and never worked any more. Blessed be the Name of the Lord. He built the world, put the creation on it, and went to rest; and never come back again, to build any more world. He finished the works, and went to rest. Now, on. . . Then, after that thousand years, then sin come in; then Christ was represented, the Lamb was represented. Now, the Jews was given this as a type of the seventh-day Rest.

Now, *he limited another day, saying in David, . . . after so long a time, there is coming another rest.*

¹²² Now what is that Rest? Turn with me to Matthew, the 11th chapter, and the last part of the 11th chapter of Saint Matthew. That's when Jesus ended His sermon on the mount, and you'll see what He said.

¹²³ He said, "Whosoever looketh upon a woman, lust after her, has committed adultery with her already in his heart. Whosoever get angry with his brother, without a cause, has killed the brother." All these things, and He never touched that fourth commandment, that sabbath.

¹²⁴ Now He's ending up. And the Sabbath is the great Promise of God. It's a Rest. Now, now watch here, when He got through ending up the beatitudes. Here He says, 27th verse of the 11th chapter of Saint Matthew. Where, He was teaching the beatitudes in the 5th chapter.

All things are delivered unto my hand, unto me of my Father: and no man knoweth the Son, but the Father; . . .

See, you can't know one without knowing the other, 'cause He was the Father manifested in flesh.

. . . neither knoweth any man the Father, save the Son, . . .

¹²⁵ Looks like people could see That and not argue. Certainly. God is not three People. If He is three Gods, then we're heathens. Which one is God? They're, all three, one God, is three offices of the same God. He was the Father, in the form of the Holy Spirit, in that Pillar of Fire in the wilderness. He was the Son, when He used the Sonship office. "A little while and the world seeth me no more; I'll go away. I'll come again and be with you, even in you, to the end of the world." See? He's the Fatherhood, the Sonship, and the Holy Ghost, too. It's all the very same God working in three different offices: Fatherhood, Sonship, Holy Ghost. Never. . .

First John 5:7 said, "There are three that bear record in Heaven: Father, Son, Holy Ghost. These three are One."

¹²⁶ Thomas said unto Him, "Lord, show us the Father. It'll satisfy him."

¹²⁷ He said, "I been so long with you, and you don't know Me?" Said, "When you see Me, you've seen the Father. And why say, 'Show us the Father'?"

¹²⁸ Now, the Oneness took it, the oneness group of people, and try to make Father, Son, and Holy Ghost, just one office and one place, and like your finger, one. That's wrong. God could not. . . Jesus could not been His Own father. If He was, then He was a. . . Well, how could He been His Own father?

¹²⁹ And if God is a man, separated from the Holy Ghost, He had two fathers. For the Bible said, that, "The Holy Ghost overshadowed Mary and she conceived, and," the Bible said, in Matthew 1:18, that, "that thing which is conceived in her is of the Holy Ghost." Then which is His father, the Holy Ghost or God? Both, the same Spirit, or He had an illegitimate birth by two spirits.

That's a Catholic dogma, and it never was a Bible teaching. Martin Luther brought it out, with a lot of other Catholicism that's in Lutheran church. Wesley followed on with it. And it's still going on, but it's an error. It's not the Truth. Never was it, never was it a Bible Doctrine. Never was it a commandment in the Bible, to teach three Gods.

There is one God. Jesus said, "Hear ye, O Israel, I'm the Lord your God, one God," not three Gods.

¹³⁰ In Africa, they baptize once for the Father, once for the Son, and once for the Holy Ghost. And then the poor Jew comes around, say, "Which one of them is your God? Which one is, the Father, Son, or Holy Ghost?" They're, all three, One. The Bible said they were One.

¹³¹ Jesus was a house that God lived in. The Bible said that, that, First Timothy 3:16, "Without *controversy*," (that's, "argument") "great is the mystery of godliness. For God was manifested in the flesh, seen of Angels, received on. . . preached, believed on, and received up into Glory." God was. The Bible said, "His Name shall be called *Emmanuel*, which is by interpretation, 'God with us.'" The Bible said, that, "Jesus, in Him dwelt the fullness of the Godhead bodily."

¹³² As we had it the other night: God, in the beginning, was Spirit. And then, from God, went out the Logos, or the

theophany, which was a form of a man, called the Son of God, prefigured. He came in earth, in a body of flesh, even before He came in Jesus Christ. Now swallow that one once, brother. I'll prove it to you.

¹³³ When, when Moses saw Him. He said, "Let me see Your form, Lord." And God hid him in the rock. And when He passed by, he said, "It was the back part of a man." That was that Theophany. That's exactly.

Then, that Theophany had to be made flesh. Not another Person, but the same Person had to become flesh, to take the sting out of death.

Like a bee when he stings, it leaves the stinger. And he never left that. . . He could put a sting in human flesh because it's sin. But, brother, when he stung that Emmanuel's flesh, he lost his stinger. Yes, sir. He can buzz but he ain't got no stinger no more.

¹³⁴ No wonder, Paul, when they go to chop his head off, said, "O death, where is your sting? You can buzz and hum as much as you want to. Grave, where is your victory? But thanks be to God who gives us the victory through Jesus Christ." There you are.

It taken God Himself to do that. He came and was manifested in flesh. He returned back in the Spirit.

¹³⁵ You say, "Brother Branham, you never told us, yet, when God was made flesh before He came in Christ."

When Abraham was setting under his tent, one day, there come two Angels and God, walking up to him, in human flesh. They had dust on their clothes and were weary, and they set down. And Abraham went out and took the calf away from a cow, and killed it. And made some lamb chops. Went out and got. . . had Sarah take some corn meal and sift through it, and make some hoe cakes. And got some butter from the cow, and got some buttermilk. And took it out there and set it down, and God eat it.

¹³⁶ Hallelujah! That's the reason, "My faith looks up to Thee, Thou Lamb of Calvary."

¹³⁷ You think that's a big thing for God? God, Who made all the potash and calciums, and everything in the world, He come down to visit Abraham. He said, "You think I'll keep it from you, seeing that you're the heir of the world?" Amen. "I'll not keep it from you." God just got a. . .

138 We're made out of sixteen elements. He just got some potash, and some calcium, some petroleum, cosmic light, the "Whew!" "Step in that, Gabriel," a body!

139 "Whew!" "Step in that, Wormwood." He stepped in it.

Two Angels, out of Heaven!

140 God reached and got a handful of it, "Whew," stepped in it, Hissself. Come down, and was hungry. Blessed! What about that, Adventist brethren that won't eat meat? We're going to get into that, after while. God Almighty, Jehovah, find out if that same Name isn't translated the same One at the burning bush! Hallelujah!

And then He stood on earth, He said, "Before Abraham was, I AM, that same One at the burning bush." That's right, Elohim, see if it isn't the same. He was the One was at the burning bush.

141 He was the One here in the presence of Abraham, in a body of flesh, that eat the calf, and drank the milk from the cow, and eat butter on hoe cakes. Blessed be the Holy Name of God! Walked right down there and said, "I'll not leave. . ."

And He had His back turned. He said, "Abraham, I'm going to visit you, and you're going to bring that child. You're a hundred years old now, and Sarah is ninety." And Sarah, in the tent, went, laughed. He said, "What made Sarah laugh?" Behind Him; the tent between them.

142 Abraham said, "Sarah, did you laugh?"

143 "No, I never."

144 Said, "Yes, you did." What kind of a telepathy is that? What kind of a mind-reading was that?

He does the same today. He is Jehovah-jireh, Jehovah-rapha, the same yesterday, today, and forever. He never fails.

145 Look at Him. There He stands. Walked right out and talked to Abraham; and vanished, in his sight. And the great patriarch Abraham said he "talked face-to-face with God, Elohim," the same God. Get it? Not no three People, brother. Three offices of the same Person!

146 In the beginning was the same, He was that great Spirit, Fountain where all the trueness, all the love, all the peace. Everything that was pure was in this Fountain. It begin to form a body, a theophany, the kind of body that we go to. Not a glorified body, but an angelic body, like; has shape, form.

¹⁴⁷ Every time I see a tree, I think, "That tree is the negative. There is a positive somewhere." That tree was made off of something. An intelligence made it. And all this earth does is reflect the Heavenly. The Bible said so. And if there is a tree here that has to perish, there is one in Glory that won't perish.

¹⁴⁸ If I see a man, I see a lovely little young couple, man and his wife, walking down the street, sweethearts together. What does it reflect? Blessed be the Name of the Lord! There is one in Heaven that'll never perish. "If this earthly tabernacle be dissolved, we have one already waiting, the theophany."

¹⁴⁹ Then you get the trinity: the great Spirit, dwelling in the Son, Jesus; Jesus dwelling into the Church. "At that day, you'll know that I'm in the Father, the Father in Me, and I in you." All that God was, He poured into Jesus; all Jesus was, He poured into the Church. There you are. "I in the Father, the Father in Me; I in you, and you in Me." There's a . . . There's the Body.

¹⁵⁰ That's what's the matter with the church. They've been taught little old petty, sissified, old lady doctrine of some sort, run around and have soup suppers and card parties. No wonder we got a bunch of chaos that we got. We don't need children's programs and little soup suppers. What we need is a rugged old Gospel, and men of faith with the sword hanging out there, and challenging. What we need today, not some petty theology and some theory of some man-made click. We need the rugged Gospel preached in the Light and the Power and demonstration of the Holy Ghost.

¹⁵¹ Notice here now.

As he said, *he limited another day, saying in David, . . .*

. . .if Jesus would have given them rest, . . .would he not . . .have spoken of another day.

But there remaineth . . .a rest to the people of God.

For he that has entered into his rest, . . .hath ceased from his own works, as God did from his.

¹⁵² Now where we going to read? Matthew, the twenty- . . . The 11th chapter, 27th verse.

All things that the Father delivered unto me, are delivered unto me of my Father, rather: and no man knoweth the Son, but the Father; all right, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

¹⁵³ See, it's not how much you learn, how much the—the bishop wants you to know. It's how much God wants you to know. If you can't see this Revelation, don't ask the bishop. Ask God. Don't ask your pastor. Ask God. "The Son reveals Him," *He*, personal pronoun.

¹⁵⁴ Listen. This will shock you. Here is the commandment. Paul said, "If He would have left another day, He would have spoke of it." But here is what He said.

Come unto me, all ye that labour and are heavy laden, and I will give you sabbath, rest.

Take my yoke upon thee, and learn of me; for I am meek and lowly at heart: and you shall find sabbath unto your soul.

For my yoke is easy, and my burdens are light.

¹⁵⁵ Watch what Paul said.

. . . if Jesus would have given them rest, . . . he would have spoke of another day.

But he limited a . . . day, say in David, . . . after so long a time; . . . when you hear his voice, harden not your heart.

"And there remaineth . . ." Listen now, 9th verse.

There remaineth therefore a rest, a sabbath, to the people of God.

For he, the man or woman, that has entered into his rest . . .

"Come unto Me, all you that labor and heavy laden. I'll give you rest."

. . . has ceased from his . . . works, as God did from his.

¹⁵⁶ You might been twenty years old. You might have been thirty years old. You might have been fifty years old. But the minute that you hear the Voice of God knocking at your heart, don't harden it. Then enter . . . "He that heareth My Words, believeth on Him that sent Me, has everlasting, Eternal Life, and shall never come into condemnation but is passed from death unto Life."

¹⁵⁷ "Say, Brother Branham, what happens?" You get the Holy Ghost. Christ comes into you. Is that right?

¹⁵⁸ Turn with me to Isaiah, the 28th chapter, and let's read. Isaiah, the 28th chapter, see what the prophet said about it. Matthew . . . 28, begin at the 8th verse. Here is the predict-ment of the last days. We got to close in a minute.

For all tables will be, is full of vomit and . . .there is no place clean.

¹⁵⁹ Let me stop a minute, as Ernie said the other night. He was talking to somebody. Ernie Fandler, this brother here from Switzerland, he said, "I stopped and let it soak in."

¹⁶⁰ I want this to soak in.

. . .there is no place clean.

For all the tables will be full of vomit . . .

And as a *dog* goes to its vomit . . .and a *sow* . . .to her wallow, so does the people turn back.

¹⁶¹ What's the matter with you Methodists? You used to have the Light. What happened? God took It out of your hand and He give It to the Nazarenes.

What happened to you Nazarenes? You once had the Light. God took It out of your hands and give It to the Pentecostals. Correct. You church of God and the rest of you holiness people, because you rejected the Light, you denominated yourself and said, "We won't believe any more than *this*," God moved right on out and showed you He had people who would follow Him.

¹⁶² What happened to you Pentecostals? You had the Light. God has took It away from you.

The Pillar of Fire moves on. Every time the Pillar of Fire moved, the Church moved with It.

And when Luther organized, out of the Catholic church, his own church, the Pillar of Fire moved and Wesley went with It.

Wesley organized and made his denomination, and the Pillar of Fire moved and the Nazarenes went with It.

The Nazarenes organized, and the church of God went with It; and said they wasn't a denomination, but they were.

¹⁶³ Then what happened? The next thing happened, the Pentecostals seen the Fire, and away they went. And what did you do? Made a doctrine out of tongues, and organized it, "Everybody had to speak in tongues before they got the Holy Ghost," then God moved right away and left you setting where you're at.

¹⁶⁴ What happened to you Oneness? You found baptism, Jesus' Name. You made a doctrine out of it, and separated yourself from the rest of It, and God moved right away and left you setting there. Right.

¹⁶⁵ What happened to you Assembly of God, old General Council? You made an organization out of yours, and God moved right away and left you set. And now you're nothing but a cold, formal bunch like the rest of them are.

And the Pillar of Fire moves on. Hallelujah!

. . . all tables are full of vomit . . .

¹⁶⁶ Look at the Lord's Supper. Why, they even. . . I was at a place they take old loaf bread. And the bread is supposed to be made with unleavened bread. And they pass it out to sinners, cigarette smokers, prostitutes, harlots, as long as they got their name on the book.

¹⁶⁷ And you Baptists even call it "closed" communion. Now, you Baptists crow a little, God will take your horn off. That's exactly right, you won't be able to toot it. "Closed" communion, you separate yourself, seem to be holier than thou art.

Remember, this is a Baptist tabernacle. That's what you get, you organize yours. "Oh," you say, "we're not an organization." Yes, you are. Certainly, you are. You say, "We're a fellowship." Yeah, to anybody that comes in the door and teach just the way you believe it, it's all right. But, one, you—you won't throw him out, but you'll excommunicate him from your brotherhood. That's exactly right. Oh, you got a way of doing it. So has God got a way of doing it. But God's Church will move on. The Pillar of Fire won't stand for that.

. . . all tables are full of vomit . . .

¹⁶⁸ Now listen. Now this is going to shock you just a minute. Listen. I'll read the Word. Who was this? The prophet, Isaiah.

. . . all tables are full of vomit . . . so there is nothing clean, just dog-eat-dog.

¹⁶⁹ Come to the church: women chop, bob off their hair, wear shorts, get out and see the men coming down the street; lawn-mow the yard, little girls want to hear somebody give that bull dog or wolf whistle, whatever it is, you know, "Whet-whew!" Oh, you think you're cute, don't you?

¹⁷⁰ And you men walk down the street, with a cigar in your mouth, and a deacon on the board. You look like a dehorned Texas steer. And then you think that you're somebody. That's exactly right. No wonder all tables. . . Walk up and take the communion, and act like you're somebody, and cheat and steal and lie, through the week. What's the matter with you?

. . . all tables are full of vomit . . .

171 “Oh, I take the Lord’s Supper. Sure, we do it in our church. Jesus said He would raise us up in the last days if we took the Lord’s Supper.”

172 But, “He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s Body. For this cause many are sick and weakly among you, and many are dead,” old, dead, formal churches. The Spirit of God has gone out of you. The Pillar of Fire ain’t there no more. You deny Divine healing. You deny the resurrection.

173 “Oh,” you say, “oh, He rose from the dead, historically.” Well, what about Him being the same today, if He rose from the dead? You say, “Oh, that ain’t so.” Now, there you are. You have the resurrection the way you want it, and God has got it in the way He wants it.

174 But, the thing of it is, the Bible said, what we know is the Truth, that He would confirm the Word. “And these things that I do shall you do same. And I’ll be with you always, to the end of the world.” “Jesus Christ the same yesterday, today, and forever.” That’s what the Word said.

175 Now what’s the sabbath?

. . . all tables are full of vomit . . . no one clean.

Who shall he teach knowledge?

Not worldly knowledge; spiritual knowledge!

Who shall he teach knowledge? . . . whom shall He make . . . understand doctrine?

176 “Oh, bless God, our organization don’t believe This. They wouldn’t put up with That.” . . . care what your organization believes. What does God’s Word say about it? “Oh, well, our pastors, you know, are educated.” Oh, sure. Certainly, got so much education, they left God out of it. Truly, for you can tell them the Word and they’ll walk around and say, “Well, I don’t believe It just that way.” Oh, you sissified thing! Let me tell you.

177 Looky here.

. . . who shall he make . . . known doctrine? them that are weaned from the breast, and . . . them that are weaned from the milk, and drawn from the breasts.

178 The other day, a neighbor of mine come. He said, “Billy, a certain pastor here in the city, the most lovely little person you

ever seen . . .” Said, “Wife and I were setting with our pajamas on, about midnight, and that little pastor run in and he—he—he drank some coffee with us and he took out over to the other neighbor’s house, and he shook hands with them. They was having a little card game, and he sat down and played cards with them.” Said, “Oh, he was the most sociable little fellow you ever seen.” Said, “Oh, we love him. We wouldn’t get rid of him for nothing.”

179 I stood there a little bit, I thought, “Well?”

180 Said, “Oh, don’t you think that every church needs a man like that?” Huh! I couldn’t answer that. He said, “In another little place,” said, “they had such a lovely place. This minister and his wife, lovely people, went out and deal with the children so much till they had a—a Bible school.” And said, “They just had so many, just overflowed the thing with little children.” Said, “My, he can tell all kinds of little stories to the little children.”

181 I said, “That’s nice. That’s awful nice.”

182 I went back. I just come from Canada. I thought, “Here I am. My! People . . . What’s the matter with me? I don’t do that.” I went to washing on my car. I thought, “God, I’m getting to be an old man, and here I am. I’ve fought. I’ve cried. I’ve begged. And anything I get is a big blaspheme.”

183 Anything, let somebody say something bad about you, “Oh, the old holy-roller,” something like that.

184 I thought about that. And a Voice come to me, said, “Them men is all right if they’re doing that, but I never called you to do that. I called you to take the Sword and stand there like Joshua and challenge, brother. Not fool around with some old society or some church organization, but challenge the devil. Stand in the forefront, make right right, and wrong wrong. Preach the Word and find out who has got the faith to believe It. Lay her out there.”

185 I got to speeding up on that car, all time, washing. I said, “Thank you, Lord. Thank you, Lord.” Felt good then. “It’s all right, Lord, I’ll grip her a little tighter, and I want to die with It in my hand.”

. . . who can I *make known doctrine?* (Listen.)

. . . *tables are full of vomit* . . .

. . . *them that are weaned from the milk, and drawn from the breasts.*

Now watch.

For precept as that upon—upon precept, precept upon precept; . . . line upon line; here a little, and there a little:

For with stammering lips and with other tongues will I speak to this people.

To whom it is said, This is the sabbath wherein ye shall cause the weary to rest; . . . this is the refreshments: yet they would not hear.

For the word of the LORD came unto them, somebody preached It, precept upon precept, . . . upon precept; line upon line, . . . upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

186 What is the Rest? When did the Rest come? When people spoke with other tongues and had stammering lips. Stammering lips; they didn't speak nothing. They stammered. When did that happen? On the Day of Pentecost, when the Holy Ghost come. That is the Rest: the Holy Ghost. Jesus said, "Come unto Me, all you that weary and heavy laden, and I'll give you Rest. I'll give you Life, Eternal Life," *Zoe*, God's own Life. God will come into you and be a part of you. He will give you a birth and make you a son and daughter.

187 Now watch. That was the third rest He give. The first: God received it, from His work. Second: Israel received it, in the law. Third: the Church received It, as a part of God.

188 Three is the number of life. How many knows that? [Congregation says, "Amen."—Ed.] Every time you see three, it's life. Notice, when God created the earth, on the third day was life. How many knows that? ["Amen."] The third day. There came life on the third day of creation.

The trinity: the Father was above the people, in a Pillar of Fire; the Son was a Man, who talked to people and got them ready; the Holy Ghost was the third step, which was the Holy Ghost, God in the people. Life! Father, Son. . .

The rest, of God; the rest, of Israel; and the Rest, of the Church, the sabbath-keeping.

189 So, if you've never received the Holy Ghost, yet, you have never entered into God's Rest. You don't have to say, "Oh, I couldn't. I want to smoke. I—I just couldn't do it; I'm a Christian. I really don't want to drink, but I'm a Christian. I just can't, don't want to drink, but yet I like to."

190 If you lust after women, if you do all these ungodly things, you've never hit that Rest period yet. You've never entered into your Rest.

191 And when you enter into this Rest, you cease from your own worldly works, like God did from His. Why? You're a part of God. You rest, Eternally. There you are. That's the Sabbath. "Come unto Me, all you that labor."

Today, *he limited a certain day, . . . after so long a time, in David; . . . when you hear his voice, harden not your hearts.*

192 Just a word or two more here now, we'll close.

For he that has entered into Christ's rest, . . .

Come unto me, all you that labour and . . . heavy laden . . .

. . . you have ceased from your own works, as God did from his, on the seventh day.

Yours might been at the thirtieth year, the fortieth year, the fifth year, whatever it is. You have ceased from your works, as God did from His, Eternally. You no more want the things of the world. The world is dead to you.

193 Now, 11th verse now, closely.

Let us labour therefore to enter into that rest, (not this one, not this one, but This one), lest any man fall after the same example of unbelief.

194 What is it? The Pillar of Fire is here. The Angel of the Lord is with us. He's doing the very same things that He said He would do. And people stumble around, say, "Oh, well, I guess It's all right. That's pretty good. Oh, I guess It's okay." Be careful that you don't fall in the same snare of unbelief. You take It with all your heart.

195 Watch.

For the word of God (not the doctrine of the church) . . . the word of God is quicker, more powerful, . . . sharper than a twoedged sword, (listen), piercing even . . . the dividing asunder of the soul, the spirit, . . . the joints and the marrow, and . . . (listen), and is a discerner of the thoughts and the intents of the heart.

What was that? The Holy Spirit can come and say, "You did a *certain-certain* thing. And you did *this* and did *that*. You have *this* kind of disease, and *that*. If you'll make *this* right, you'll do *that*." See? Discerner of the thoughts.

¹⁹⁶ And people say, “What is that? Why, it’s mental telepathy. Why, it’s a . . . He’s a fortune-teller.” See what I mean? It’s a wicked, old adulterous world that don’t know God.

¹⁹⁷ “It’s quicker, thought-er, more powerful than a two-edged sword, and a discerner of the thoughts and the intents of the heart.”

Now, what is it that knows the intents of the heart? God. You said, “Well, the Bible said, ‘The Word of God.’” The Word of God is God.

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

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

¹⁹⁸ God discerns the thoughts. Abraham had his back turned, and—and so did God have His back turned to the tent. And Sarah laughed. And God turned around, said, “What made Sarah laugh?” A Discerner of the thoughts of the heart! I want that to soak a little bit.

¹⁹⁹ Then when that kind of a ministry raises up, that God promised in the last day, what happened? “Mental telepathy.”

²⁰⁰ Did not they call the Lord, Himself, “Beelzebub”? He said, “If they’ve called the Master of the house ‘Beelzebub,’ how much more will they call His disciples?”

²⁰¹ I love you. It goes to show that you’re interested enough, you don’t have to come to an air-conditioned building to hear the Gospel. You’re hungry enough to come to a place like this. God never would let us build nothing but this. We love it this way. Just a little old shack, but that’s the way we love it. God don’t dwell in glamour. God dwells in humility. We love it like this. We’re happy to come, and you are, too, to set in a—a place like this. No matter how hot it is, how much you sweat on your new suit, your new dress, that don’t make any difference.

You’re listening to Eternal Life, to the Word of God that knows the thoughts of your heart. The Pillar of Fire that hung over the children of Israel, hangs here tonight. I could challenge it: there isn’t a man could stand here under the power of the Holy Ghost without God just spilling him right out and telling him what he was. That’s right. There you are.

²⁰² What is It? What is It? It’s the same Spirit that led the Children of Israel to their rest, and they fell because of unbelief. Don’t you fall. This is the last chance. Father, Son, and Holy Ghost, Life come through there.

²⁰³ Justification, Martin Luther, still a form of religion. Sanctification. . . Martin Luther; John Wesley; the baptism of the Holy Ghost, Life. Justification, is believing; sanctification, is the cleansing; Holy Ghost, is the filling, Life. Not through the Lutheran age; they had It in a form. Not through the Wesley age; they had It in a form. But this is the age when the Holy Ghost comes, Hissself.

²⁰⁴ And if you haven't received It, how do you, can you believe miracles? That takes God, in you, to believe. You act like God. You know like God. You think like God. The Bible said that you are amateur, little "gods." Jesus said so. For, you're a part of God.

Just the same as I'm a little Branham, and you're a little whoever-you-are, and because your parents is that name. The nature that you are is because your parents is that way, 'cause you was born of them.

And the reason that you believe God, and believe in miracles, and signs and wonders, because you are sons and daughters of God. You receive Life. Life comes on the third. All right.

²⁰⁵ When Jesus went up on the mountain, everywhere He went, He taken Peter, James, and John, three witnesses. Three is the number of Life. Get it? [Congregation says, "Amen."—Ed.] Love, joy, peace.

²⁰⁶ Now, let's go quickly now to the end of the chapter, quickly, as we read.

For the word of God is quicker, more powerful . . . than twoedged sword, . . . and discerning even the intents of the heart.

Neither is there any creature that is not manifested in his sight: but all things are . . . opened unto the eyes of him with whom we have to do.

²⁰⁷ Brother, there's not a fly could light on a post there, without Him knowing it. "All things are open." Brother, He knows every thing that you ever did, ever thought you ever thought of. That's what He is. We believe Him like that.

And when God comes into us, and sets us in the Church, He puts gifts and things in the Church, to operate His Being. If God is that infinite God, then He heals the sick. He can raise the dead. He can cleanse the lepers, make the blind to see. He can give visions. He can do all kinds of these things, working through His Church, because it's God in you. There is the Church.

208 How does that church become a Church, by joining It? No, sir. By shaking hands? No, sir. By water baptism? No, sir. By membership? No, sir. How do you get It? “For by one Spirit we are all baptized into one Body.” There you are.

209 Romans 8:1.

There is therefore now no condemnation . . .

“No worldly condemnation.” They can’t accuse you of nothing.

There is . . . no condemnation to them that are in Christ Jesus, that walk not after the flesh, but after the Spirit.

210 There you are. That’s how to judge your Christianity. That’s how to know you’ve entered into that Rest, the world don’t bother you no more. Certainly. You see it, walk away from it. You got something better to think of. There you are, “No condemnation.” That’s how we get into the Body.

211 And you’re secured, “Forever.” The Bible said so. Look over here in the Hebrews, the 10th chapter. He said:

For where there’s offerings of bulls and sacrifice, a remembrance was made of sin every year.

But this man, . . . through one sacrifice . . .

Blessed be His holy Name!

For by one sacrifice he has perfected for ever . . .

212 Hallelujah! Not for the next revival, but *forever*. “Old things have passed away; and all things have become new.” We’re walking in the Light, the beautiful Light. The birds sing different.

213 Setting here, looking at this little alcoholic, about five years ago, I guess. Rosella, a walleyed bat, walking down the streets of Chicago, drunk, twisting around, walking into every kind of sin that there was, drunken and everything that she could be. And one night, the Holy Spirit, that’s quicker and more powerful than a two-edged sword, said, “Woman, you are an alcoholic.” Hallelujah! If that ain’t the same God that was back yonder, who knowed Sarah laughed behind Him, I don’t know what He is.

214 Up in the audience to another little woman. She went and got, and brought in there. Said, “You are a dope addict.” How He discerns the thoughts of the mind!

215 And great big aristocratic ministers setting there, who has world-wide evangelism, with their hands folded back, in tee

shirts, thought we didn't know them, like they could set under a meeting like that and God wouldn't reveal who they were. Setting there, looking different, like they were somebody else. The Holy Ghost knowed who they was. And they set there, in their hearts, thought It was mental telepathy. Know no more about God than a Hottentot would know about Egyptian night. That's right. They know It by letter, but not by Spirit. "The letter killeth, but the Spirit giveth Life." That's it. That's the idea. "Quicker, more powerful than a two-edged sword, a Discerner of the thoughts of the heart."

216 Listen. Watch.

Neither is there any creature that is not manifested in his sight: but all things are naked and open before his eyes to him . . . whom we have to do with.

Seeing then that we have a great high priest . . . (Listen now; to the sick.) . . . that has passed into the heavens, Jesus the Son of God, let us hold fast our confession.

217 "Hold fast," that don't mean just keep testifying. If you don't live the life, you don't hold it fast; you're living a hypocritical thing. You're . . . You better be on out and just say you're a sinner and forget about it. Don't profess a Christian, live something else; you're the biggest stumbling block the world has ever had. If you're a sinner, admit it and, go on, get right with God. If you're a Christian, hold fast your confession, stay there.

218 Watch this now. I want to get this in just before we leave.

For we have not an high priest that cannot be touched with the feeling of our infirmities; but was in all points tempted like . . . we are, yet without sin.

Listen.

Let us therefore come boldly to the throne of grace, that we might obtain mercy, and find grace and help in the time of need.

Blessed be the Name of God!

219 Listen, Baptist, Presbyterian, Lutheran. You going to ask me this question, "Abraham believed God, and it was imputed unto him for righteousness." I know. That's where you always go. That's true. "What more can a man do but believe God?" That's exactly right. That's all he can do. But when God recognizes that faith, He gives you the Holy Ghost.

220 "Now what do I do, Brother Branham? Do I shout?" Not necessary. "Do I speak with tongues?" Not necessary. You can

shout and speak with tongues, both, and still live like a—heathen, and still lust for women. You can still smoke and drink, and everything else. I seen people speak with tongues, and go right out and pull some of the dirtiest, crooked deal I ever seen. I seen them shout, and cry crocodile tears, and would steal anything you get a hold of. I seen them walk out, and every girl goes down the street, turn. Uh-huh. That's one good sign you haven't got It. That's right.

²²¹ But, brother, when you've passed from death unto Life, all those things become dead, and you're a new creature in Christ Jesus. If you see something wrong, you'll pray for it, "God be merciful." And if you see troubles, instead of going and tattling, and trying to make it worse, you'll try to get to the person and straighten it up, and quieten it right quick. That's the Spirit of God in you.

²²² If you make a mistake? You're subject to them. If you make a mistake, you'll correct it right quick. "Don't let the sun go down on your wrath." That's how you know you passed from death unto Life, you got love, peace, joy, long-suffering, goodness, gentleness, patience. We have the High Priest setting in Heaven, ready to make intercessions upon our profession. What is it? It's when Jesus went back to the Logos, the Pillar of Fire that led the children of Israel, setting in the Presence of them greats, fountain, rainbow of Lights that come out, the seven perfect Spirits, a perfect Spirit of love.

²²³ Now watch. The first is the *perfect* love, that's God's love, pure and unadulterated. The next, comes in there, is *phileo* love, that's love that you have for your wife and your children. The next, drops after that, is *lustful* love. The next is *ungodly* love. And just goes on down till it's *filth*, just keep on perverting, perverting.

²²⁴ And everything that had a beginning, has an end. And all that will be taken right away, and no remembrance of it, at all, and come right back to the perfect, someday. And the only way. . . You can't stop down here, halfway of the way, and get up *here*. You've got to be all the way in, trusting, resting completely in the salvation that Jesus Christ give to you, by faith.

²²⁵ There's a Spirit of honesty that comes from God. That's the fountain, fountain of God. That's honesty. The next is the man will do "a good deed" for his neighbor. The next is the guy,

“you have to watch him.” The next is the guy, “is a thief.” The next is the guy, “is a murderer,” hold up. See how it perverts, right on down? But all them things speak of a real.

²²⁶ That’s what I say. Every time you see a person that’s . . . You see a little couple walking down the street, sweethearts, maybe they’re eighty years old. It only speaks that in Heaven there’s a young couple that represent them, in Heaven. “If this earthly tabernacle dissolve, we have one There.”

²²⁷ If you see a man that’s cheating, stealing, lying, just remember, his part is waiting in hell, for him, his place where he’ll be tormented in the Presence of God and the holy Angels, with fire and brimstone. He’ll be tormented there. Not forever, he can’t be tormented forever, forever don’t mean all, for all times. Eternity is forever, Eternity is . . . has no beginning or end. But *forever* is “a space of time.” The Bible said, “Forever and,” conjunction, “forever.” Jonah said he was in the belly of the whale “forever.” Is a space of time.

²²⁸ But, look, there’s only one Eternal Life, and that’s God. And if you’re going to be tormented forever, and can never die, you got Eternal Life. You can’t be tormented forever . . . You may be tormented for a hundred million years, in the Presence of God and the holy Angels, with fire and brimstone. I don’t know how long it’s designated. But it’s finally got to come to an end because it had a beginning. And God alone has Eternal Life. “He that heareth My Words, and believeth on Him that sent Me,” doesn’t have *forever* life, “he has Eternal Life.” That Life that begin, not nothing along *here*. But all the way up There, Eternal Life, *Zoe*, God’s Own Life comes down and dwells in the man, and he is Eternal with God, and can’t die. That’s what the Word said.

²²⁹ Just think of it. Is there two Eternal Lives? You couldn’t answer that, could you? There is one Eternal Life, and that’s the Life of God. This other kind of life, no matter what it is, it’s got an end to it. And anything that had a beginning has an end. But anything that had no beginning has no end. And God said He would give us Eternal Life, without beginning, we were just made a part of Him. And actually the Life that’s in us, wasn’t brought here by human nature. Nature give us a spirit, but that spirit died, and we got the Spirit of God. Glory to God!

²³⁰ Was God a man? Certainly. “Let Us make man in Our Own image.” What was God? A theophany, a body. And there

man was made like that and put over the garden. But there was no man to till the soil, in the senses. Then He created man out of the dust of earth, in the animal life, and that man tilled the soil. And the man fell, by transgression. Correctly. And God, the Theophany, come down and was made flesh and dwelt among us, to redeem the man.

²³¹ So it's nothing you could do. You're a sinner, to start with. You're shaped in iniquity. You're born in sin, come to the world speaking lies. You were born here in this world by a sexual desire of your father and mother. And you're just as hell-bound as you can be, I don't care what you do. You might never lie, steal; keep every commandment, and everything else; and you'll go to hell, like a martin to its box. But the only way that you ever can live again, is to accept the Holy Spirit, God's Eternal Life.

²³² What made you what you are? In the beginning, when the Holy Ghost brood over the earth, there wasn't nothing but volcanic eruption. A little Easter flower come up. God said, "That looks pretty. Just keep brooding." Flowers come up. Grass come up. Trees come up. Birds flew out of the dust. Animals come up. A man come up.

²³³ Now, how was it done? By the brooding of the Holy Spirit, bringing these materials together, potash, calcium; making the flowers, making animal, making you.

²³⁴ And now, you've got a free choice. God broods back to you, and say, "Hear My Voice? Harden not your heart, like in the days of provocation." Here He comes down, preaches the Word.

"The Gospel preached unto them was not. . . didn't have faith in It, so It didn't do them no good." They heard It, but they didn't believe It.

²³⁵ God come down. He showed them a Pillar of Fire. Showed by His prophets, signs and wonders, He was with him. They didn't believe It. Oh, they liked to see the miracles. They liked to hear the prophet. But as far as believing It, they didn't. Their lives proves they didn't.

²³⁶ "Now," He said, "don't you fall after that same example of unbelief." For in this last day, to the Gentile church, God has appeared again; same sign, same wonder, same Pillar of Fire, vindicated, proven. Let us not harden our hearts and fall in that temptation back yonder, of unbelief, for we'll rot on earth and that'll be all of it.

237 And when the Holy Spirit knocks at your heart, [Brother Branham knocks on the pulpit—Ed.] “After so long a time, when you hear My Voice, harden not your heart.” Say, “Child of Mine, this is the Truth.” Don’t look at the messenger. Listen to the Message. Believe It. “Harden not your heart, as in the days of provocation.”

238 When he hears “Your Voice,” harden not your heart. Then you say, “Yes, Lord, I believe.” Then you enter into Life, the Holy Spirit comes into you. Your old spirit dies out, that makes you lust and hate, and malice and enmity, and—and hatred and all them things, dies away. And you become full of love, joy, peace, resting. No matter how the winds blow, it’s all right.

My anchor holds within the veil.
Through every high and stormy gale,
My anchor holds within the veil.
For on Christ, the solid Rock, I stand;
All other grounds is sinking sand.

239 There you are. Eddie Perronet, as he wrote that famous song. “All other grounds,” all denominations, all creeds, all doctrines, fade away. Christ!

You say, “Well, I know the Bible.” You don’t have Life by knowing the Bible.

“I know my catechism.” You don’t have Life by knowing your catechism.

“Well, I’m a Christian.” You don’t have Life by professing Christianity.

240 You have Life by knowing Him. Knowing Him, you have Life. “Then you enter into His Rest. You cease from your works, as God did from His.” You are made a son of God, a partaker of God. And if that—if that Holy Spirit woos to you, and you woo back and say, “Yes, Lord,” or coos.

241 Coo, “Come unto Me, all ye that labor and are heavy laden. I’ll give you Rest.”

242 And you say, “Ah, I’m young. I got . . . Oh, my pastor don’t . . . All I got to do . . .” See? You’ll never find It.

243 But when you say, “Yes, my Lord. I hear Your Voice. I don’t harden my heart. I don’t care, Lord, It’s your Word and I believe You. Take me Jesus. ‘Just as I am, without one plea, but that Thy Blood was shed for me. And there I’ll promise, “I’ll believe.” O Lamb of God, I come.’” Lay your hands upon His dying head, say, “Lord, I’m a sinner, and You called to me.”

244 “All the Father has given Me will come to Me, and I’ll raise him up at the last days.”

245 “Yes, Lord, I come. I harden not my heart, as they did in provocation, I truly believe Him.”

246 Then what does He do? He gives you His Life, *Zoe*, Eternal Life. And if God could raise us from the dust of the earth, where we come from. . . Did we come from the dust? [Congregation says, “Amen.”—Ed.] Everything you see, come from the dust. And if God could make me what I am today, without having any choice; just because His desire was to make me, and give me the opportunity to face Calvary and make my decision; and I made my decision and believed on Him; how much more will He raise me up! If He made me what I am, without a choice, then I took a choice and took Him in; when He laid His hands by Himself, and swore by Himself, that He would raise me up in the last day. I’ll rest assure.

247 I have Rest, not because I worship on Sunday, not because I worship on the sabbath. That has nothing to do with it. I worship because I’ve entered into His peace and Rest: peace, rest, love, joy. Let the storms fly. My anchor holds.

248 Have you got that experience, tonight, friend of mine that’s setting here in this hot tabernacle? You didn’t come to hear me. No. You come to hear the Word. Listen, my friend.

249 Now if you haven’t got that Rest, you can find It right now. You don’t have to come up here at the altar. Set right where you are. Be sincere, and say, “Christ, just speak to my heart. I know it’s hot. I’m—I’m just all lathery, sweaty. I’m awful. But, Lord, truly, I may be sweating with pain, worse than this, before morning.”

And the doctor may shake his head, say, “It’s a heart attack. He’s gone.” Then what?

250 What then? When the great Book is opened, what then? You heard that song, *What Then?* “When the ones that’s rejected the Message, will be asked to give a reason, what then?” What then? Think of it now, real deeply.

251 While we bow our head, think of it.

When the one that’s rejecting this Message
tonight,
Going to be asked to give a reason, what
then?

What then? What then?
When the great Book is opened, what then?
When the ones that's rejecting this Message
tonight,
You're going to be asked to give a reason,
what then?

252 Heavenly Father, this is all in Your hands now. Here is the true Sabbath laying before the people. Here is the Angel of God, for the last few years, has blasted around the world. Critics and everything else has, tried to condemn It. But, every time, You prove Yourself to be God.

253 Scientific world, the church world; are they blind, Lord? Maybe there's one in here tonight would like to receive their sight, to walk on, and not tempt God, as in the days of provocation; not try to tempt Him, by be good on Sunday, or keep a certain day, or to a certain creed, or to belong to a certain church. But would like to come out and be circumcised, by the heart, and receive the Holy Spirit. And they want Him. By faith now, they are trying to accept Him into their heart. They're trying to find grace with You, Lord.

254 Oh, they may have spoke in tongues. They might have shouted. They still got the same old temper. They still got the same old malice. They still tattle and talk, and do things they shouldn't do. They don't want that, Lord. What then, when that great Book is opened? "But," said, "such won't enter the Kingdom." "Be ye therefore perfect, even as your Father in Heaven is perfect." Anything short will not go in. Are they wholly trusting, tonight, in the crucified? If not, Lord, may they make that one Eternal "yes" just now.

255 Say, "Lord, I. . . No emotion, but I just feel Something down in my heart, that Something is telling me, 'I can do it right now, by Your grace.' And I'm now accepting You as my personal Saviour. I'm—I'm rejecting all the things of the world, and I want to enter your Rest. And I believe I'm doing it right now. I believe the Holy Spirit is bringing me right into that place."

256 While every head is bowed. Does anybody feel that way just now? Raise your hand, "The Holy Spirit is now bringing me into a place where I won't tattle any more." God bless you. "I won't do the things. My temper is gone. I can live in peace and joy and long-suffering, from right now. I believe God is

speaking to me right now, that I can do it from this hour on, by His grace.” Would you raise your hands? God bless you. God bless the young lady. Someone else? “I now believe.”

²⁵⁷ Don’t tempt Him, as in the day of provocation. Don’t think because we go to church on Sunday, or keep the sabbath. Paul said, “You that keep days or moons, or so forth, I’m afraid of you. The law having a shadow of good things to come, and not the very image of the thing, can never make the worshipper perfect.” But Christ makes you perfect, perfect in the sight of God. He takes away your sin, takes condemnation from you, gives you His love and joy.

²⁵⁸ Would you enter into Rest now? Someone else raise their hand, say, “I have did that.” God bless you, young lady, over here to my left. God bless the man setting to my right. Entering into His Rest, think of it just now.

²⁵⁹ Pray, “Just as I am, Lord, without one plea; I’m no good. Nothing I can offer You, but just my old, worn out, sinful life. Will You receive me? Cleanse? Relieve? Because, I promised I’ll believe. O Lamb of God, I come. I now come, believing that now I’ve passed from death unto Life. Because, right here in my seat, I’ve accepted You as my Saviour and I feel peace in my heart.”

²⁶⁰ Five has raised up their hands. Would another one, that feels that way, raise your hand? If you’re not a Christian, accept Him just now.

²⁶¹ If you profess to be a Christian and have not been that kind, you’re still a sinner, no matter what life you—you’ve done, or how you try to make yourself. What you do is not accepted. It’s what He done. Your own righteousness won’t be accepted. If you quit smoking just because you said, “Well, I better quit smoking because I profess Christianity.” God don’t accept it. If you quit lusting after women, just because that you are making yourself do it, God don’t accept it. That’s something you do. That’s works. It’s grace that saves you. Has God come to you and taken the whole thing out of you? That’s the next thing.

²⁶² You say, “I joined church, and so I had to quit these things.” God didn’t accept that, nothing you can offer. He only accepts what Christ give. He gives you Eternal Life, and takes it from you. Will you receive It?

. . . out on the stormy, wild sea,
Come, anchor your soul in the haven of Rest,
And say, “My beloved is mine.”

I've anchored my soul . . .

All right, you may raise your head. The message is over now. Let's just worship now.

I'll sail the wild sea no more;
The tempest may sweep over the wild, stormy
deep,
In Jesus I'm safe evermore.

²⁶³ Everyone now, in worship.

I've anchored my soul in a haven of Rest,
(Sabbath)
I'll sail the wild sea no more;
The tempest may sweep over the wild, stormy
deep,
In Jesus I'm safe evermore.
Shine on me, . . .

Just let yourself loose. Close your eyes. Feel that sweet Spirit? That's worship. The message is over. This is worship.

Let the Light from the lighthouse shine on
me,
O shine on me, O Lord, shine on me,
O let the Light from the lighthouse shine on
me.

²⁶⁴ How many feels real good? Raise your hand. That sweet, humble spirit, that's It.

To be like Jesus, just to be like Jesus,
On earth I long to be like Him;
All through life's journey from earth to Glory,
I only ask to be like . . .

Just worship.



THE BOOK OF HEBREWS

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