

HEBREWS, CHAPTER SEVEN ²

 Bless you! I think, first, we got a little baby here, Doc told me just a few minutes ago, my brother, a brother in flesh, that wanted . . . was for dedication. And now if those mothers has got their little tots that they want to dedicate to the Lord, we'll be glad to have them right now. They come, bring their little ones up.

²³⁹ Now, and many people, they, what they call, baptize them. The Methodist church does, and I believe the Nazarene. I'm not sure. No. I think that's what they separated on, was infant baptism, the Nazarene and the Free Methodist. But, however, some of them, they do one thing and another. But, and some of them pour a little water on them. Some sprinkle them. And, but we always try to stay just as close to the Bible as we know how. Now, there's no Scripture in the Bible for a baby to be sprinkled, neither is there Scripture in the Bible for any person to be sprinkled. It's not a Scriptural thing. It's an order of the Catholic church.

²⁴⁰ But they—but they do, brought . . . They did bring little babies to Jesus. And—and we're to represent Him. We want to do the same thing that He did. He placed His hands upon them and—and blessed them, and said, "Suffer the little children to come to me, and forbid them not, for of such is the Kingdom of Heaven." And that's what we continue to do here at the tabernacle, as we try to carry on the real Bible, consecrated way, the best that we know how.

²⁴¹ So now, if that mother, or any mothers has got their little babies to be dedicated, while Sister Gertie plays *Bring Them In*, why, you bring them up to the altar. Brother and I will come down and dedicate the little ones to the Lord. All right.

Brother Neville. [Brother Branham and Brother Neville dedicate the babies. Blank spot on tape—Ed.]

²⁴² Thank you, Sister Gertie. That's very fine. How many loves little children? If you don't, there is something wrong with you, there is something wrong.

²⁴³ Now, tonight, now to go into the rest of the services. We . . . the reason I got down again tonight. Usually on these days when we have healing services, I only get about one a day, because it gives me such a shaking. You never know it. And here at home is twice as bad as anywhere else.

²⁴⁴ And I was apologizing for making such a blunder as I did with it this morning. But the first thing upset me, was when Billy come to tell me that he couldn't find enough people to give out prayer cards to. He only could give out about twelve or fourteen. And he had a . . . Nobody wanted prayer cards. I guess everything was all right. So then, by that, I never thought . . . And then when I started to call those prayer cards, I thought I'd get all ten or twelve, or ever what there was in here. Called them up. I got to a certain number, something, and it wouldn't call. And I called. It wouldn't answer. And I never thought of it till Mrs. Woods called me up. She said, "Brother Branham, Billy takes them cards and shuffles them up together, and just gives them out. He might have had that number three," (wasn't it?) "number three in his pocket."

²⁴⁵ Sure, he usually gives out the whole fifty. When he brings them before the people, he just shuffles them up. So everybody . . . It's not say, "Give me number one." Or, we might not start at number one. We might start at fifty, you don't know, and come backwards. We might start at eight and go on over. Might start at twenty and go over. We don't know. But he just shuffles them up and gives them out to the people as they want them. And not thinking this morning, I might have called four or five more, and they wouldn't have been in there, 'cause it might have been way up in twenties or thirties somewhere, you see. And, then, but the Lord worked it out, but it just doesn't have the—the real pressure to it, like it does away from home. I may never try it—try it again.

²⁴⁶ But, here not long ago, I asked the Lord if He'd give us a good meeting, that I promised that I—I wouldn't ask Him that no more, because it's been such a hard thing. And it's contrary to the Scripture. See? And if you . . . That's what makes it hard on me. Because, knowing that, it gives me a—a defeat, to begin with. See? I'm defeated, to start with.

²⁴⁷ However, someone called somebody this afternoon. Mrs. Woods was called by somebody. And said, that, "Somebody in the church was called this morning, about a man that was very, very sick, that came to Christ this afternoon, afterwards." That the—the man that was very sick came to Christ.

²⁴⁸ And another thing, Mrs. Woods told me that I spoke to her sister, an older sister, that I really was in her home the other day and eat dinner with her, or supper with her, down in Kentucky. And Almighty God knows that I didn't recognize that woman.

See? That's right. Just . . . Visions are sovereign. We never know how they're going to go or what's going to happen. It's up to God, and what—what takes place. But I did know, in waiting for them, waiting for there.

²⁴⁹ And the other day when this little girl was in here, that was supposed to have had discernment, which I, not . . . See, if God would give that to all the world, it would be fine; but if it was, it was contrary to what He told me across the street here, you see, a few years ago. And we wanted to be sure that was right, and let the church, being it was here, see it. And so I did call that Mrs. Snyder. Sister Snyder. She is here somewhere. She's just a teeny bit hard hearing. And the little lady spoke it low, and said, "You have rheumatism," or arthritis, something like that.

²⁵⁰ Which, I knew it was a broken hip. And so . . . And then the Holy Spirit brought that in this morning. See?

²⁵¹ Now, what it is, it's a Divine gift, and it works in its sovereignty. But what makes it so hard here in the city, honest, I—I get tangled up, all the time, in praying for the sick here. Or—or . . . I'll go, tell the people this. I'll go, say, "Now the Lord has made you well. Jesus healed you when He died for you, nineteen hundred years ago. Right there you were healed. Now, as far as God is concerned, as far as Christ is concerned, you was healed, nineteen hundred years ago. Your disease was gone. It takes your faith to do it."

²⁵² And then that person can go around and not get well. Then the person come around, say, "Brother Branham told me I was well." See? I'm telling you what God said.

²⁵³ Now, when it's spoke directly to a person, directly, "It's THUS SAITH THE LORD," on a certain thing that's going to take place. That'll prove to you right there that your healing is already secured. Your faith has sealed it. See? The promise is yours. It ain't my word. It's God's Word, that you're already healed. See? But you just . . . Somehow another, I—I just can't get it to soak in, to folks here in Jeffersonville. I—I just can't get it to happen. I know. I'll try to explain that just as well as I can, and it just—it just won't happen. That's all. I say . . .

²⁵⁴ Here, not long ago, I went to a home, to a man, and the man was dying. And they called me, "Come, pray for him. The doctor said he wouldn't live till morning."

²⁵⁵ I went in. And the young man said to me, "Mr. Branham, I don't want to die." Why, certainly the young fellow didn't. He had a family of two children there.

256 Well, I got down. I said, “Now, look, who is your doctor?” He told me. I said, “Now, the doctor might have said you was, you was going to die, but God hasn’t said yet you was going to die.” I said, “Now, according to the Bible, you’re already healed, because Jesus died for your healing.”

257 He said, “Do you believe I’ll get well?”

258 I said, “I absolutely believe it.”

259 Well, if I went to pray for a man, and didn’t use that kind of faith, to believe for him; if I go, “Oh, no, no, if the doctor said you’re going to die, you was going to die. That settles it now.” Now, wouldn’t that be some person to come pray for the sick? I wouldn’t want that person in my house, to pray for me. I want somebody that, even if he didn’t see it, or not, he’d take faith and stand on the promise for me. That’s right. And I said. . . he. . .

260 We went and had prayer. I said, “Now be of a good courage.”

261 He said, “Do you mean that I’ll get well?”

262 I said, “Why, sure. God’s Word said you’ll get well. See, ‘If thou canst believe, all things are possible.’”

263 He said, “All right, I’ll believe It.” And went out and said to his wife, that.

264 “The man is dying, isn’t he?”

265 “Yes, he is.” And so the next day, the man died, or a couple days after that.

266 Then this woman goes out and starts drinking and carrying on. And one of the deacons, I believe it was, of this church, went to the woman and asked her if she would return and come back to church. She said, “I wouldn’t believe nobody. Preacher Branham come in here and prayed for my husband, said he was going to live, and he died in two or three days later.” Said, “I wouldn’t believe.” Now *she* is dying. All right.

267 But, however, you see, it just goes to show that people don’t pay attention to what you’re saying. See? Certainly. If I prayed for a person, and I—I tell them people they’re going to live. I believe they’re going to live. But, no matter, if my word was absolutely **THUS SAITH THE LORD**, and you would disbelieve It, you’d die, anyhow. Certainly. *Here* is **THUS SAITH THE LORD**, and many of them receive It and die. Many of them go to hell, when, **THUS SAITH THE**

LORD, "You don't have to." Is that right? [Congregation says, "Amen."—Ed.] Sure. See? It's what. . . It's all based on your faith.

²⁶⁸ Brother Collins, I don't think he is in tonight. But listening at him this morning, he gave the most gallant talk on that. See? See? He did. He said, "Now, the same faith you have up here, you're going to have to have out there. Because, it's your individual faith, not in your denomination, but in Christ. You've got to have that faith." That's just exactly right. Absolutely.

²⁶⁹ And Divine healing is based upon your faith. But according to God's Word, THUS SAITH THE LORD, that every person was healed when Jesus died at Calvary, "He was wounded for our transgressions, with His stripes we *were* healed." That right? We *were*. The Bible said, "You were healed." So don't find fault with me, I'm just a preacher of the Word. You go tell God that He told something wrong, and God will tell you where your weakness is then. See? So, it's your faith. Jesus said, "If thou canst believe. If thou canst believe."

²⁷⁰ Now, when you hear the Holy Spirit has confirmed your faith and solid it down, and said, "THUS SAITH THE LORD, 'Tomorrow at this *certain* time, you'll have a *certain* thing. *Certain* thing will take place. It'll be over here a *certain* way, and you'll meet a *certain* thing here. That'll be a sign to you.'" Now, you watch that. That's a finished work, right here now.

²⁷¹ But when it's come to saying Divine healing, I have to put Divine healing on the same basis, of that manner, as salvation. Each one of you, no matter what you've done, you've been saved since Jesus died, 'cause He died to take away the sins of the world. But it'll never do you any good till you personally accept it and experience it. But as far as your sins, they're already forgiven. That's right. He. . . "Behold the Lamb of God that taketh away the sins of the world." See? There you are. Now remember that.

²⁷² Now, I know that in teaching, in the Scriptures, we're a mixed congregation. And many times, in this Book of Hebrews, which is a rather deep Book. . . I'm going to have to leave it for a while now. I'm going to try tonight to finish up the last part of that 7th chapter.

²⁷³ And now there's many questions in your mind, no doubt. Many of you have questions, and I'd have, too. Now, the next time, the Lord willing, when I come in. . .

274 I'm going to Michigan now. And then, from Michigan, I'm going to Colorado. And from Colorado, to the West Coast. Now—now, when we get in, the Lord willing. . . Now, I don't know. If I don't be in Chicago, Sunday, I may be back here for the coming Sunday night.

275 Now we're holding our pastor out of the pulpit here for about six weeks, all through these—these—these, this book here. See? Now we. . . I don't like to do that. Brother Neville is a lovely, sweet, kind brother. And I'm sure that this church loves Brother Neville.

276 By the way, while I'm speaking; somebody, in around this country somewhere, is guilty of writing some cards, to move Brother Neville out of this pulpit. You're going to have to settle that with me. Uh-huh. That's right. Uh-huh. Yes, indeed. Now, I want you. . . Said the dea- . . . something about the deacon board. The deacon board has not one thing to do with that pastor. No, sir. The congregation, in full, has all the authority. It isn't. . . A deacon board is just the policemen here in this church, just to keep order and so forth. But when it comes to rules, the whole church has to say so. This church is built upon the sovereignty of the local church. Therefore, I have nothing to say in moving this pastor, or putting one in. I own the property; it's given to the church. You all are the church. You people are the one who control. You're the church, yourself. And the Church, the holy Church of God is the sovereignty, of the Holy Spirit in that Church. And the only thing I do is own the property, give it over to this church, as give it over for a church, and it's tax free. And the church elects their own pastors. I have nothing to do with it. And the only way this pastor could ever leave, would be the pastor decide himself to go, or the majority of the votes of the church would have to say, "Change the pastor." That's the only way. No deacon board can do it. The deacon board only keeps order and things in the church.

277 The trustees, they have nothing to do with it, only repair the church. And they can't do it until there's a. . . The whole trustee board meets and says, "We'll build *this*, or we'll do *that*." Then they have to ask the treasurer if they got the money to do it. Yes, sir.

278 But if there's any complaint against any member, if a member has a complaint against one another, or something wrong, you're supposed to go to that brother, yourself; and talk to him, you and he alone. Then if they won't receive it,

then the next thing takes place, you take one of the deacons or somebody, and go with you to that brother. Then if he won't receive you, then you come tell it to the church. Then if the church . . . Then if he won't receive the church, then the Bible said, "Let them be as a heathen and a publican." That's right.

²⁷⁹ And any persons that knows a guilty person, and you don't go to them and talk, then you're the part of the church of God is going to answer for that sin. That's right.

²⁸⁰ And if any persons then has a—a complaint against a deacon, or against the deacon or somebody in the church, it takes three people. Three people would come and say, witness, the mouth of two or three witnesses. Come tell the pastor that there's a grievance against a deacon. Then if there's a grievance against a deacon, the deacon isn't a—a just man, a—a perfect man. He must hold the office of a deacon, blameless, and then found blameless. And if that congregation finds out that that deacon is not holding that office, he gets three with him and takes it to the pastor. That deacon is asked to stay home over the night. And then the pastor from . . . comes and brings the congregation together, gives the grievance. And if the congregation votes for the deacon to continue on, the deacon continues on. If he con- . . . votes for the deacon to be dismissed, they elect a new deacon that very night. See?

²⁸¹ Therefore, no one person has nothing to do in this. It's the majority of the people. Yes, sir. If twenty votes for him, and twenty-one votes against him, he goes; or, vice versa. See? That is, it's the sovereignty of the local church and, then, each one of the members has a say-so in the church. Anything goes on, wrong, then they can come right around, and the only thing they have to do is to be before God that they are absolutely see that nothing hinders the moving of the church.

²⁸² But the full and complete authority of the church is the pastor. Read that in the Bible, see if that's not Bible order. That's exactly right. There is no one above the elder. I have nothing to do with what Brother Neville does here. That's up to you and Brother Neville. If Brother Neville wanted to preach Jehovah Witness doctrine, that's up to him and you. See? If he wanted to preach anything he wanted to, that's between you and him. That's all. If the congregation votes for him in there, to preach that, that's all right. That's up to him.

²⁸³ The only thing that I do, just is owning the property. And if something another comes by, that it's like moving the pastor,

and they want to take a vote on that, you couldn't ask a deacon to do that. You'd come ask me. I'd come down, say, "If you want to move the pastor, tell me why. Has he done anything?"

284 "Yes. We caught him, drunk. Or, we caught him doing *this*, or doing something wasn't right."

285 "Have you got three witness of it?"

286 "Yes. We have."

287 Them witness must first be tried. "Don't receive an accusation against an elder 'less it be by two or three witness, and let them first be proved; against an elder." Then you have to swear to it, that you saw it; and prove it, that you saw it.

288 And then, if you did, then that sin is rebuked openly, that, "It's wrong." Then say, "Congregation, do you want to change your pastor?"

289 And if the congregation votes, "Forgive him, and let him go on yet," that's the way it has to stand. See? That, isn't that fair enough the way to run a church? That's what the Bible said. We have no bishops and overseers, and boards and so forth, moves *this* one in and got a lot of authority. There's nobody got authority here but the Holy Ghost. That's right. He does the moving. And we take Him as the majority of the people, the way the people go.

290 And then if one side wants to do *this*, and the other side wants to do *that*, and the side wins. The losing side, what do they do about it? Join right in with the rest of them, say, "We were wrong, then. We'll go right on, 'cause the Holy Ghost has made that choice." See? That's exactly right.

291 Like Democrats and Republicans, as long as we stand as a democracy, as Americans. If the Democrats is in, the Republicans should push right on with them; Republicans in, the Democrat push on. See? That's just exactly what makes us a nation. Whenever we break that, we break our democracy. That's right. Democrats say, "I ain't going to do nothing; Republicans was in." Then we fall. I'm a Kentuckian: together we stand, and divided we fall.

292 Now, if there's anything wrong in the church that you ever know of, some individual or some person or anything, you are duty bound and will answer before God if you don't clear that thing out; you, the church. Now, remember, it's not on my shoulders. It's on yours. And anything wrong in the church, God will make you answer for it. That's right. That's the way

He runs His church. That's the way it is in the Bible. That's the order of the Bible. That's the sovereignty of the local church. The pastor is the head. That's right. Amen.

²⁹³ Now, coming to this blessed, old Message here. You, now I want you to know that. This is tape recorded, remember, this Message. And the tape recordings of the church, the orders and rules of the church, it's on tape recording. That's according to the Bible. We don't run it; there's nobody in head. No. All, we're all the same. But, we got a leader, that is the pastor, as long as he's led by the Holy Ghost. True. All right.

²⁹⁴ Now, in here, there's going to be a lot of questions. So the next time that they give out . . . And Brother Neville puts on the radio that I'm to be here, you write out your question, so you and I can fuss it together. Will you? All right.

²⁹⁵ I know I've taught on the perseverance of the saints. I've taught on the supreme Deity of Jesus. I've taught on the security of the believer, and foreordination, predestination, and many of those things. Which, I know, in my congregation is many legalists, which is perfectly all right. Absolutely. But, now, the things, I'm a legalist, too, and I'm a Calvinist. I just believe the Bible. That's all.

²⁹⁶ Now, if some of those, questions. And I've taught on evidences, sensations, and so forth, and all those things you might have disagreed with. So one of these nights, maybe . . . Let's make it . . .

Are you in a big hurry to get back up in here? [Brother Neville says, "No."—Ed.]

Let's make it Wednesday night, this coming Wednesday night, then I—I think I—I can have that then. Bring your question in Wednesday night, lay it up here on the platform, and the question about the Bible, all right, of what I been teaching on now. And Wednesday night. And then by the following Sunday, then, I think I—I've got to be in Chicago, anyhow. And I'm going from there into Michigan. The Lord willing, I'll be here Wednesday night, to try to answer the question the best that I can. And now the Lord be merciful.

Now let's bow our head, just a moment.

²⁹⁷ Now, blessed Lord, this is Your great economy. It's Your church. It's You, Lord, that's moving, and we want to move as the Spirit of God moves us. And we pray now that You'll bless

us. And as we rehearse this Message, and get down into these deep things, we pray that the Holy Spirit will reveal them to us just as we have need. For we ask it in His Name. Amen.

²⁹⁸ Now, oh, I. . . This Book of the Hebrews, I value as one of the great Books.

²⁹⁹ A little later on, it may be that I—I've got . . . going overseas, which that, if God permits, I will be doing pretty soon. I've got to go to Africa according to a vision. I think I'll never prosper much in my meetings until I go to Africa and fulfill that vision. Now, then, that'll probably be sometime this coming spring.

³⁰⁰ But between that time, I like take one more book out of the Book of Hebrews, that is, the 11th chapter of Hebrews. And stay about a week in that 11th chapter, and take each one of those characteristics or characters, and bring out their characteristic. See? "By faith, Noah," then take the life of Noah. "By faith, Abraham," then take the life of Abraham. "By faith, Abel," then take the life of Abel. See? And bring that down. Would you like that? [Congregation says, "Amen."—Ed.] Oh, that would be, we take in the whole Bible then. And then we'll try that, maybe, either in, say, a week or ten days of meetings, just one meeting right after the other, in a revival like, sometime around through Christmas holidays, or something like that, the Lord willing.

³⁰¹ Now, in the 7th chapter of the Book of Hebrews, we met this great Character. Who can tell me what His name was? [Congregation says, "Melchisedec."—Ed.] Melchisedec. Now, who was this Melchisedec? He was the priest of the Most High God. He was the King of Salem, which was the King of Jerusalem. He didn't have any father, or He did not have any mother. He had no time He was ever born, or He will never have a time that He will die. Now, we find out that that has to be Eternal.

³⁰² We found out that the word *forever* means "a space of time." Do you still remember that? [Congregation says, "Amen."—Ed.] A space of time, it's forever and forever. And *forever* is witnessed, many times, in the Bible as "a—a space of time."

³⁰³ But, Eternity, and there's only one type of Eternal Life, we found. Is that right? God has that Eternal Life, alone. Is that right? Only one type of Eternal Life. There is no such a word as "Eternal punishment." Cause, if you're to be punished for Eternity, you've got to have Eternal Life. To be punished

Eternally, you'd have to have Eter- . . . And if you got Eternal Life, you can't be punished, see, if you got Eternal. "He that heareth my Words, and believeth on Him that sent Me, hath everlasting Life." Is that right? Eternal Life, because you believe. Well, if you've got Eternal Life, you can't be punished, because you got *Eternal* Life. So, then, if you're going to suffer in hell forever and forever, you got to have Eternal Life.

³⁰⁴ But, now, I do believe that the Bible teaches of a literal burning hell. The Bible teaches that, that the sins and wickedness will be punished, forever and forever. That's not Eternity, now. That's maybe for ten billion years. It may be for a hundred billion years, but sometimes it has to have an end. For, everything that had a beginning, has an end. It's those things which has not a beginning, it has no end.

³⁰⁵ You remember that lesson now? [Congregation says, "Amen."—Ed.] How we went back and found out that everything that had a beginning was perverted, see, a perversion off of the main. And, finally, it winds back up to an Eternity. And then all hell, all suffering, and all memory of such, will be vanished for Eternity. Everything that begin, ends.

³⁰⁶ And this Melchisedec was not Jesus, for He was God. And what made Jesus and God different, that, Jesus was the tabernacle that God dwelt in. See? Now, Melchisedec. Jesus had both father and mother. And this Man never had father or mother. Jesus had a beginning of life and He had an end of life. This Man had no father, no mother, no beginning of days or ending of life. But, It was the selfsame Person. It was, Melchisedec and Jesus was One; but Jesus was the earthly body, born and fashioned after sin. God's own body, His own son, born and fashioned after sin, to take the sting out of death, to pay the ransom, and to receive sons and daughters unto Himself. You get it? That's the reason that He had—He had a beginning, He had an ending.

³⁰⁷ But this perfect body, in commemoration, as—as the earnest of our resurrection, God would not suffer that holy body to see corruption, because He created it Himself. And brought it forth, and resurrected it, and set it at His right hand.

³⁰⁸ And, today, the Holy Spirit that raised that body up is here in the Church. Blessed be the Name of the Lord! And showing forth the same miracles and power. And someday this Holy Spirit, that's in the Church, will scream and will lift up, and will receive itself into this body form that's setting at the right hand

of the Majesty of God, to make intercessions for we sinners. And by There we are perfectly kept from sin. Not that we don't sin; but kept from sin, in the Presence of God. Cause, there's a Bloody sacrifice standing between me and God, between you and God. That's the reason He said, "A man that's born of God, does not commit sin, he can't sin." For, if you're born again, the very Holy Spirit that lived in that Body lives in you. And It can't sin; the sacrifice is laying before Him. Then if you willfully do it, shows that it's impossible for you to be into that Body. Amen. That's the Gospel. There It is.

³⁰⁹ Therefore, you see, It doesn't contradict any of the Scriptures. It binds the Scriptures together. See? "It would be impossible for those once enlightened." There is where we'll get my questions. For, just get them, that's how we want.

³¹⁰ Now notice. "It's impossible for those who once enlightened, to fall away to renew themselves again to repentance, to see that they crucify the Son of God afresh, and make Him . . . and bring Him to an open shame." They couldn't do it.

³¹¹ Then you go on over to Hebrews 10, where It says there, "For if we sin willfully after we received the knowledge of the Truth." And what is sin? Unbelief.

³¹² If you deliberately see the Holy Spirit do the things that It did right here this morning, and see that Christ is risen from the dead, and He's living in His Church and among His people, and you willfully turn It down, it's impossible for you to ever come to God, 'cause you've blasphemed the Holy Ghost.

³¹³ Jesus said the same things, when He was doing those miracles.

³¹⁴ They said, "Why, He is Beelzebub. He's a fortune-teller. He's a devil."

³¹⁵ Jesus turned around, and said, "I'll forgive you for that. But when the Holy Ghost comes and does it, to speak a word against It will never be forgiven in this world or the world to come. Because you've called the Spirit of God that was in Him, 'An unclean spirit.'"

³¹⁶ Then, if we sin willfully, if we sin, disbelieve willfully. Not after we receive the Truth, been born again; we couldn't sin then. A sinner cannot commit the unpardonable sin. He can't do it. It's the ungodly that does that. It's the make-believer, not the believer.

³¹⁷ Those Jewish rabbis, oh, they thought they were starch, and they had D.D.'s and Ph.D.'s. They thought they had it all sewed up, in a bag, but they was the worst of sinners. Oh, they might . . . You couldn't put a hand on them, on their life. They were clean, moral, and just, that way. But they were disbelievers.

³¹⁸ And you take the word sin and find out what it means. The word *sin* means "unbelief." There's only two factions, that is, a believer or an unbeliever. That's, a justified person or a sinner. That's all. If you're an unbeliever, you're a sinner; no matter how good you are, how much you go to church, or even if you're a preacher. You're still an unbeliever.

³¹⁹ Those Pharisees were preachers, and they were unbelievers, and in hell today for it. Just as religious as they could be, and pious, but they didn't believe Him. And they called Him "a devil," and disputed His Word. And some of them said, "If thou be, now come down off the cross. Perform a miracle. Let us see you do it." One smote Him on the head, with a stick, and said, "Prophecy and tell us who hit you, you a prophet, and we'll believe you." See, unbelievers! They make-believe that they were believers, but they were unbelievers, unregenerated, separated, though they were holy and pious.

³²⁰ Yet, that's the same thing stands today. Men and women can go to church and have the long face, and—and pious as they can be, and never lie, steal, and try to live their religion as best they can. But, unless they are a believer, they're lost. So there's no scratch of legalists in the Bible. Calvinism is . . . Grace is what God did for you, and works is what you do for God. It's absolutely separated.

³²¹ If you quit lying, quit smoking, quit stealing, quit committing adultery, quit all, done everything, kept the commandments, and went to church, baptized every Sunday, took the communion, washed the feet of the saints, done everything, healed the sick, and done all these other things, unless you're born of the Spirit of God, elected, you're lost. "Not him that willeth or him that runneth, but God that sheweth mercy."

³²² Esau tried his best to become a Christian, and couldn't do it. The Bible said he wept bitterly, seeking a place to repent, and couldn't find it. Before he was even born, God condemned him, 'cause He knowed he was a rotten shyster in his heart. God by foreknowledge knew it. He said, "I love Jacob, and I

hate Esau.” And Esau looked like the gentleman. He stayed home, taking care of his old blind daddy, fed the cattle, and everything, was a good boy.

³²³ And Jacob was mama’s boy, little old sissified story-teller. That’s what he was. You have to admit it. The Bible admits, brings it. Run around, doing everything. And—and, mama, hanging around with mama. But, yet, Jacob, with all of his ups-and-down, and his sissified ways, he still had respect to that birthright. That’s the keynote.

³²⁴ Esau was twice the gentleman of Jacob. If we had to judge him today, to be a member of our church, you’d take Esau, a thousand to one, if you didn’t know him. But God took Jacob.

³²⁵ What would you do with Saint Paul, if he wanted to be a minister? A little, old hook-nosed Jew, and a mouth setting sideways, going along just fussing, and how he’s going to tear out the Church. He’s going to do everything. You’d thought he committed the unpardonable sin. But God said, “He’s my servant.”

³²⁶ God takes men and makes them different, not men taking God and becoming different. God takes man and makes him different. It’s not what you do, what you will, what you think. It’s what God does. There you are. And that’s the story.

³²⁷ Now, this great Melchisedec, what a story on Him here! We want to read a little bit, just kind of . . . we had to run through it so fast. We’re going to start back here on a certain part of the Scripture, and we’re going to start about the 15th verse.

And it is yet . . . more evident: that there . . . for that after the similitude of Melchisedec there arises another priest.

³²⁸ Now, Melchisedec was a priest. Was he? Here is what He was. We find out that God, in the beginning, was a great fountain of Spirit. Is that right? [Congregation says, “Amen.”—Ed.] He had no birthplace. He had no dying place. He had no beginning of days. He had no ending of years. He was just as Eternal as Eternity is Eternal. He never was born. He never did die.

³²⁹ And in there, we find out that, He had seven varieties of Spirit. Is that right? The Bible said, in the Revelation, that, “The seven Spirits before the Throne of God.” Is that right? [Congregation says, “Amen.”—Ed.] The seven, manifold, seven Spirit. We find out, there is seven colors. There is seven church

ages there. Oh, it just runs. Seven is complete, and God was complete. And seven Spirits, and those Spirits were perfect. The first was the color of red; perfect love, redemption. And how, if we had time, to give those colors and show that each one of those colors represents God's purity. Amen. Those colors, there is seven natural colors. Those colors represents the purity of God. And the . . . Those colors represents the motives of God, the attitude of God. Those seven colors, they represented seven church ages, seven stars, seven angels. All through the Scripture, seven ministers, seven messengers, seven messages, all in the sevens. Seven days. Six days, and the seventh is the sabbath; perfect, complete. Oh, it's beautiful, if we just had the time to dig into it and to bring it out, those colors!

³³⁰ Take the color red. We take the first color, is red. What is red? Red is one sign of danger. Red is a sign of redemption. And you look at red through red, what color is it? White. That's correct. So when the red Blood was shed, to cover red sin, God, looking through red Blood, look at red sin, it becomes white. The believer can't sin. Certainly not. The Seed of God, the blessings of God, remains on him. God can't see nothing but the Blood of His own Son. No matter what it is in His Church, what it is, God don't see it, because Jesus is making intercessions, constantly, the High Priest. No way for him to sin, when such a Sacrifice is laying there for him, like that. Certainly not.

³³¹ And now if you say, "Well, that gives me a good chance . . ." Then that shows you're not right.

³³² You'll appreciate That. You'll love It, if you're a real Christian, to a place that sin would haunt you till you couldn't do it. "For the Seed of God remains in him, and he cannot sin." The Bible said, "Once purged by the Blood of Jesus, has no more desire of sin." If you have a desire, your heart is not right with God.

³³³ Now, you will do wrong, but you don't do it willfully. See? You're—you're trapped, and anything you're trapped into, or do something that you don't mean to do it, it's not sin yet, you'll repent the minute you see that you're wrong. You'll turn quickly and say, "I didn't mean . . . didn't see that." You'll say that, all through life. A man don't want to be, that's the reason that we are so stupid and so in dark, down here on earth, that there's a Blood atonement for us, all the time, to keep us covered. Cause, the first mistake we met . . .

334 Now, there's your legalist idea. "Oh, you know what? That woman was sanctified. But, bless God, she done wrong. I know she is backslid." That's wrong. She's not backslid. She made a mistake. If she did it willfully, then she wasn't right, to begin with.

335 If she didn't mean to do it, and she walks before the holy Church of God and confesses it, and say, "I'm wrong, and you forgive me," you are duty bound to do it. You don't do it in your heart, then you ought to went to the altar yourself. True. There is the real holiness in the church. There is genuine holiness, the holiness not of you, but of Christ.

336 I have no holiness to present to Him. But I'm trusting in His, oh, His grace, and I have it in my heart. I've unmerited it, nothing I could do to deserve it, but by grace He called me and invited me to come. And I looked to Him, and He took the desire away from me. I make thousands of mistakes in each month, in each year. Sure. I do. But when I see I'm wrong, I say, "God, I didn't mean to do it, You know my heart. I didn't mean to do that. I was trapped into that. I didn't mean to do it. You forgive me, Lord."

337 If I done wrong to my brother, I say, "Brother, forgive me. I didn't mean to do that." Certainly, God knows my heart.

338 Oh, there you are. There is the Blood sacrifice. There is the power of the Gospel, that holy Church moving on. Not because something you done; it's something you had nothing to do with. There is the Atonement.

339 Now, this Melchisedec, when He came forth.

340 I want to tell you another thing. Did you ever take a—a three-cornered piece of glass? You take a piece of glass that's three-cornered, and lay it so the sun can hit it, it'll produce seven perfect colors. A three-cornered piece of glass will produce a rainbow. That's exactly right. Now, if we had time, we'd go in on that. Three brings perfection: Father, Son, Holy Ghost; justification, sanctification, the baptism of the Holy Ghost. There you are. The perfection come by the three. God, above man; God, in the Man called Jesus; God, in the Church. Then, the perfection.

341 The man sinned, as long as God was up *here* in a Pillar of Fire, God. Man sinned, rather, before God, as long as God was in a Pillar of Fire, because he was still an unclean creature, animal blood laid before Him.

³⁴² Then the Lamb of God came, second definite step of God; same God, another office. And then this God in . . . was in Christ, was the same God that was in the Pillar of Fire. And the same God was made flesh and dwelt among us. And then man made fun of Him, it was still countable for it. There was no Blood shed yet. That's right. Jesus said, "I'll forgive you."

³⁴³ But then that same One that was flesh, became in the Pillar of Fire again. "I come from God. I go to God." Here we find Paul meeting Him, on the road down to Damascus, that same Pillar of Fire. We find Peter meeting Him in the jail, that same Pillar of Fire. Certainly. And we see Him today, among us, the same Pillar of Fire.

³⁴⁴ But the perfection has come to the place, that the middle person . . . Now, if there happens to be a Jew here, or somebody that understands the Old Testament. Prove it, let me show you. I haven't got the Old Testament with me, right now. This is—is the New Testament. But in the offering of the shewbread that was laying on the kosher plate, in the Jewish sacrifice at the cleansing of the tabernacles; ask any Jew; on those three pieces of bread, the middle piece was broken. That was Christ. The middle piece was broken; Christ, the in between. Showed that there had to be a breaking, somewhere, for redemption. And that piece was considered redemption, on the kosher bread.

³⁴⁵ And here He is. And tonight, when we take the communion, we break the kosher bread, for it's the body of Christ. And He was broken at Calvary, to be a propitiation for our sins, that through His righteousness we might become His righteousness. Because, He became our sin, that we might become His righteousness. Brother, that's purely grace. Absolutely. There's no way, any other way you could justify.

³⁴⁶ Now, this Melchisedec, this great Person that was met on the road, he paid, Abraham paid tithes to Him. How great a Man He must have been! Now notice, quickly.

Who is made, not after the law of . . . carnal commandments, . . .

³⁴⁷ Now see that legalist law? The law said, "Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal."

³⁴⁸ Jesus turned right back around, said, "It is said of them of old times, 'Thou shalt not kill,' but I say who is ever angry with his brother, without a cause, has killed already. It is said of them, old times, 'Thou shalt not commit adultery,' but I

say unto you, whosoever looketh upon a woman to lust after her, has committed adultery already within his heart with her.” There you are. That ought to teach women how to dress, how to do what’s right. You dress wrong, and cause the men to look at you in the wrong way, you’re guilty of committing adultery, just the same as you went through the act. Jesus said so.

³⁴⁹ And you people with these saw-blade tempers, that’s always spouting off in the mouth at somebody, can’t put up, and things like that. Be careful. You’re guilty if you speak a word (against your brother) that’s not right, not just, go around and tear down it. You don’t have to stick a knife in a man’s back to kill him. You can break his character and kill him, kill his influence. Speak against your pastor here, say something bad about him, you just might as well as shot him. Told something that wasn’t right about him, well, it’ll kill his influence with the people and things like that, and you’re guilty of it. What Jesus said.

³⁵⁰ Now, listen here, what—what Paul was trying to get to here. I love this old Bible. It straightens you out. Look, oh, just looky here. Now, as we read the four- . . . “It is . . . for it is evident that our Lord sprang out of Ju- . . .” Wait, I believe I have another verse here I was going to read. No, down here at the 16th.

Who is made, not after the law of . . . carnal commandments, . . .

³⁵¹ That’s legal, you see. “Oh, brother, I—I shouldn’t. I shouldn’t. I know, but I . . .” That’s not it. It’s love that does it.

³⁵² How we went through it! I said, “If I said to my . . . about my wife, ‘Oh, well, I—I—I’d like to have two wives. I’d like to run around with *this* one, do *this* one there. But, if I do, my wife will divorce me . . . And my kids will be in . . . My ministry would be lost.’” You dirty, rotten hypocrite. That’s right. You don’t love her right, in the first place. That’s exactly right.

³⁵³ If you loved her, there’ll be no law about it. You’d love her, anyhow, and you stick with her. That’s exactly right. And you women will do the same thing to your husband. That’s right.

³⁵⁴ Sometimes women become the place, or . . .

³⁵⁵ Man see some little Jezebel all painted up, you know, and—and you’ll go around, fall for her; maybe got a good wife. And then you call yourself a Christian. Shame on you. You need another dose of the altar. That’s right.

356 And some of you—and some of you women look around at some little old guy with his hair slicked down, enough Vaseline on it to . . . open his mouth. And then you . . .

357 Some little old girl, here not long ago . . . This ain't a joke, 'cause I don't mean to tell it as a joke. But the people knows that this is no place to joke. But a little old girl here, she . . . There was fine boys here, Christian boys. Long time ago, when I was pastoring here, we used to have just young men's classes. And I'd speak to the young women on Sunday afternoon, about sex and things. Then the next Sunday afternoon, speak to the young men, and try to get those things curbed out.

358 Some little old girl started going with some little old shrimp, downtown here, smoked cigarettes and had a flask in his pocket. And he drove a little roadster car around town. I couldn't see what she seen in that boy. He wouldn't come to church. He'd sit out there. Put her in the church out here, and then he'd set out there on the outside, in his car, and wait, wouldn't come in church. I said to her one day. She lived in New Albany. I said, "I want to ask you something, girly. What in the world do you see in that boy?" I said, "The first place, he hates the very religion that you—you have. He despises your Christ. He would never make you a husband. He would make you miserable, all your life." And I said, "Well, there's fine little Christian boys here that you could go with. And there your daddy and mother despises the thoughts of you going out, but you go anyhow, and you think, 'I'm sweet sixteen.'"

359 She started wearing makeup and running out, and first thing, she was in roadhouses. She's gone on to Eternity now. But, then, she stood here. And you know what excuse that girl give me back there, that she loved that boy? She said, "He's got such cute little feet, and he smells so good." Could you imagine that? Perfuming himself up, that's a sissy, not a man.

360 "Look," I said, "sister, I'd rather go with a Christian boy that had feet like gravel cars and smelled like a polecat, if he was absolutely a Christian." That's right. True. Yeah.

361 It's excuse, "Such cute little feet, and smells so good." The little roadhouse runner, finally ruined the life of the girl. It's a shame, disgraceful.

362 Marriage is honorable, but it should be entered prayerfully and reverently. And genuine love for that woman will bind you together forever. "What you bind on the earth, I'll bind in

Heaven.” When you walk down the street yonder, she may get old and gray and wrinkled, but that same love you had for her when she was a young, beautiful woman, you’ll still have it.

³⁶³ You may get stoop-shouldered, bald-headed, and wrinkled-faced and everything else, but she’ll love you just like you did when you stand with wide shoulders and curly hair, if it’s really God. For you’re looking to the time when you’ve crossed the river yonder, when you’ll spring back, again to young men and women, to live together forever. That’s God’s Eternal promise. He said He would do it. He, not only that . . . We’ll get to it in a minute. He swore He would do it.

³⁶⁴ Listen to this, as we go on.

Who is made, . . . after the law of . . . carnal commandments, but after the power of . . . endless life.

³⁶⁵ Now we’re going to read fastly, so we can get it.

For he testifieth, Thou art a priest for ever after the order of Melchisedec.

As long as there’ll be needed a priest, He will be a priest.

For there is evident a disannulling of the commandments going before . . . the weakness of the unprofitability thereof.

For the law made nothing perfect, . . .

³⁶⁶ You can’t, no matter what you do. You quit drinking, quit smoking, quit telling lies, go to church and try to do *this* and try to do *that*, you’re still carnal. That’s just law. The law makes nothing perfect. But what makes perfect? Christ. Glory! I might quit lying, quit stealing, quit committing adultery, quit chewing, quit all the things, and I’m still carnal. God don’t receive it, because I have nothing to offer Him in propitiation.

³⁶⁷ But the minute that I lay my hands upon the blessed head of the Lord Jesus, and say, “Lord, I’m no good. Will You take me as Your servant?” and God kisses away my sin, I stand perfect in the sight of God. That’s right. Why? I’m not standing on my own merit. I’m standing on His. And He has perfected us, through His suffering and His Blood.

³⁶⁸ I see it’s time to close. But I want to finish reading this if I can, quickly.

. . . going before for the weakness is unprofitability thereof.

For the law made nothing perfect, but the bringing in of a better hope did; (What's the better hope? Christ.) by the which we draw nigh unto God.

³⁶⁹ Why? Through all of our goodness, and all of our goodness, and all of our goodness, we're still carnal. But once in the presence of God, recognizing that we could never stand there, only through the merits of Jesus Christ, then we draw nigh unto God, through the merits of His Son. "Lord, I come to You, with an innocent heart. In the Name of Thy Son Jesus, please receive me." Oh, brother, you're coming by a living way then.

³⁷⁰ Not, "Lord, You know I quit drinking. You know I treat my wife right. You know I do *this*. I do *that*." You have nothing to offer.

³⁷¹ "For the law of carnal commandments could do nothing, but bringing in of another hope did. That hope which is Christ, we have as the anchor of the soul, steadfast and sure." Watch.

And insomuch as not without an oath he . . .

Pronoun, if you'll notice in here, is in italic letters.

. . . he was made priest:

Not only a priest, but He was made priest by oath. Not . . .

³⁷² Now watch. Let's get the rest the priesthood.

(For those priests, the Leviticals, just, righteous, honest men, those priests were made without an oath; . . .)

³⁷³ God just said, "After the order of—after the order of Aaron, that he's made these priests." They come down through generations. They go to school and learn to be preachers and so forth. They come down. So God made them priests like that. They made themselves priests, by their education, by their inheritance, and so forth. "But this Man was made a priest by an oath that God took." Listen closely now.

(. . . were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, amen, Thou art a priest for ever after the order of Melchisedec:)

By so much was Jesus made a surety of a better testament.

Now, quickly.

And they truly were many priests, because they were not suffered to continue by the reason of death:

Thousands times thousands times thousands, of priests, 'cause they had nothing but just death and death and infirmities, and death and death and death.

374 But watch Him.

But this man, (what man?) Jesus, because he continually continueth ever, hath an unchangeable priesthood. Where are . . .

Wherefore he is able also to save them to the utmost; no matter how far, how stooped, how far away, he is able to save to the utmost; that come unto God by him, . . .

Not was on your righteousness; but on your confession. See?

. . .that come to God by him, seeing he ever liveth to make intercessions for them.

He's right there, constantly, making intercessions.

From such a high priest became us, who is holy, harmless, undefiled, separated from sinners, and made a high priest in heaven;

375 There it is. Now, if I try to represent my own case, I'll lose it. If I try to represent, say, "Well, my daddy was a good man. My daddy was a preacher. Well, I've lived in church." I still lost it. But this Man is a perfect One, Christ. He sets there and offers His Blood constantly for my sins. There you are.

Who need not daily, as those . . . priests, to offer up sacrifices, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

376 Now watch the last verse.

For the law maketh men high priests which have infirmities; . . .

377 That's what the law, the carnal law, does. Now, I wish I could just had about two hours right here. That's how the law still makes men preachers. That's right.

378 Why, they say, "Well, this man has got a seminary experience." I wouldn't trade my little old Heavenly experience for all the seminaries in the world.

379 "Why, we've educated this man. He's—he's hand-picked. He's a self-made man." I don't like that kind. I like a God-made man. See? See?

380 But the law still makes priests. The law still makes preachers. The—the Baptist church, they hand out preachers;

hands full of them, got a machine that turns them out. The Methodists has got them. The Baptists has got them. The Presbyterians, Nazarene, Pilgrim Holiness, Pentecostals, they turn them out as fast they can, like a big regime, big machine. Stand up there like a . . .

³⁸¹ I always said, “I—I certainly felt sorry for an incubator chicken.” You know, a little of chicken that’s hatched under an incubator, he’s not hatched out right. No. The hen is supposed to hatch the chicken. But an incubator chicken, when he gets out, he just “chirp, chirp, chirp,” and ain’t got no mammy to go to. See? He don’t know what a mammy is. That’s right. He’s chirping for one, but he hasn’t got any.

³⁸² But the little chicken that’s hatched under the hen, the natural way, he chirps and mammy answers. That’s right.

³⁸³ And sometimes I think about this here seminary experience of come out under this big incubators in Louisville and all over the world, hatching out preachers by the thousands. Pentecostal incubators, and Presbyterian incubators, and—and Baptist incubators, they all hatch out their—their—their little chicks. They, “chirp, chirp, chirp,” and talk about the incubator they was hatched out in.

³⁸⁴ But I like to have a Father, a Mother. Blessed be the Name of the Lord! Wasn’t very many born with me, but what was there is my brothers. Amen. We got a Mother that answers when you . . . a Mother who is in Heaven, who Mothers us all. “As a hen hovers her brood, and coos to them, and—and woos over her . . . broods over her chickens, so will I brood over you. Oh, Jerusalem, Jerusalem, how oft would I have took you like a hen does her brood! How oft would I have made you Mine, but you would not. You had your own seminaries, hatched out your priests. They taught you against Me. Now you’re left at your own. Your destruction lays ahead of you.”

³⁸⁵ I say this. Oh, people! Oh, people, how oft the Holy Spirit would have hovered you, as a hen does her brood! But you want your own way. You’re going to have your own way about It.

³⁸⁶ One of these nights I’d like to preach on, “Your own way.” You know, Cain wanted his own way. Man wants his own way, today. “But there is a way that seemeth right, but the end is death.”

³⁸⁷ Now watch. “In that He saith, ‘A new—a new covenant . . .’” I believe, now that . . . No. I was on the wrong place.

388 28th verse.

For the law maketh men high priests which have infirmities; but the word of the oath, which was since the law, maketh the Son, who is continued for evermore.

389 God be blessed forever, of a Son that continueth forever after the order of Melchisedec. And He never had a beginning. He never has an end. And the law could not produce nothing like that, because it was carnal. The church cannot produce nothing like that, the denominations, because they are carnal. The—the seminaries can never produce anything like that. They tried to educate the world to It. They tried to organize it to It. They've tried every way in the world, to make every thing that they could, and leaving off the main thing: "You got to be born in It." God makes you what you are, certainly, not because you quit doing *this*.

390 Now, the Nazarenes, you have to not wear a ring, you can't wear a watch, and you have to have *certain-certain* things, your arms have to be *this* long, the sleeves, your skirts has to be *that* long, and the—and the men can't belong to lodge. And they won't baptize you if you don't. All right. Here comes the Catholic in, and they have theirs. And here comes the Methodists in, they have theirs. Every one of them has a yardstick to measure up to. If you don't make it, all right, that's all. See?

391 And then, but the real thing is, is this, "Nothing in my arms I bring! Simply to Thy cross I cling. O God, naked, wounded, need succour. Oh, I most humbly come, Christ, confessing that I am nothing and there's nothing within me. Receive me, O God." Then God receives you.

392 Now, you might not even know your ABC's. You might not know coffee from split peas. You might know, not know gee from haw, right from left hand. It don't make any difference what you *don't* know. There's one thing you *must* know, that, Jesus Christ took your place as a sinner. And you take your place, to stand in His righteousness, confessing every day that you're wrong, and love Him with all your heart, and your whole motives be set towards Him, you'll make Heaven. That's all there is to it, for the Life that was in Christ has to be in you, or you're lost.

393 Just before closing, do you remember the unconditional covenant that God made with Abraham? What did He do that

evening when God said, "Let me see . . ." When Abraham said, "Let me see how You're going to do it." 16th chapter, I think it is, of Genesis. "Let me see how You're going to do it."

³⁹⁴ Said, "Come here, Abraham." And He took Abraham off, said, "Go get me a—a ram, and go get me a—a—a goat, and go get me a heifer. And I want you to take them up here and make a sacrifice."

³⁹⁵ And Abraham went and got the sheep, and the—and the goat, and the—the—the lamb . . . or the heifer. And he killed them. They was all clean sacrifices. And split them halfway in two, and laid them out. Then he went and got two turtledoves, and pitched them in. Then Abraham watched the birds off of them, waiting for God to come. "Now, Lord, there's the sacrifice, how You going to do this? I don't know how You're going to save man against his own will. I don't know how You're going to do this. How can You do it, Lord?"

³⁹⁶ The Lord said, "Now watch, Abraham. You're a prophet. You're spiritual, and you'll understand what I'm talking about."

³⁹⁷ "All right, Lord, I want to see." Now I'm just dramatizing.

³⁹⁸ "So, Abraham, you come up here now, and set down here and watch them birds off." So he shooed all the birds away, until the sun started going down.

³⁹⁹ And the first thing you know, God came down. When He came down, Abraham begin to get sleepy. God said, "Abraham, I'm going to put you to sleep."

⁴⁰⁰ Now listen, legalist friend. See, God took Abraham completely out of the picture, nothing at all he had to do into it. And that's the way He got you. You said, "Oh, I sought God." You didn't.

⁴⁰¹ God sought you, "No man can come to Me except My Father draws him first." See?

⁴⁰² It's God seeking you, not you seeking God. You never did do it. Your nature is wrong. You're a pig. You don't know any different. You just live in a pig pen. That all you know. You love it. Drink beer, slopping around, run with the next man's wife, and doing everything you can do is evil, just seems good. "Oh, brother, we're having a big time!" You think it's good.

⁴⁰³ But God knocks at your heart. [Brother Branham knocks on the pulpit—Ed.] That's what changes. Not you knocking at God; God knocks at you. Adam never knocked at God's heart;

God knocked at Adam's heart. And you're a son of Adam. That's right. Before Adam could be a son of God, again, God had to knock on his heart. Before you can become a son of God, God has got to knock at your heart.

⁴⁰⁴ Then, Abraham went to sleep. And when he went to sleep, what was the first thing he saw? A real horrible, spooky, dread, darkness. That's death, that comes upon the whole human race. Then he looked a little farther than that, and he saw a smoking furnace. Before you can have smoke, you have to have fire. That's the reason I believe in hell as a burning place. All right.

⁴⁰⁵ He showed, every one of us is subject to death, and every one of us should go to hell, because we're sinners.

⁴⁰⁶ Now, but, beyond that, he saw a little, white Light.

⁴⁰⁷ And this little, white Light, what is the Light? What was that white Light? That Pillar of Fire that went before the children of Israel. The Pillar of Fire that met Paul on the road down to Damascus. The Pillar of Fire that took Peter out of prison. The Pillar of Fire that's here tonight.

⁴⁰⁸ That Eternal, everlasting God, He Himself walked between these split sacrifices, (oh, my), back and forth on each one. "This is how I'm going to do it, Abraham. Watch Me, what I'm going to do. I'm making a covenant here. And I'll take an oath, that, according to the Seed, I'll raise up an Intercessor. I'll make a covenant with death. And I'll condemn death, in the flesh, because I Myself will come take it. Abraham," said, "through your Seed, Abraham, will come. You'll be the father of the world, through your Seed. And not only you, do I make this promise with you, but your Seed after you." He knew every one would be. "Not *them*; but what I do. I'm going to do it, Abraham. I trusted Adam, and he broke his. And every one breaks theirs. But I'll make this with Myself, and swear by Myself, 'I'll keep It.'" Amen. Amen. Amen.

⁴⁰⁹ What do we do, we make a covenant? I say, "Brother Neville. . ." Now watch this, just a minute. I say, "Brother Neville, tell you what I'll do. If you will preach until. . . tomorrow night, and the next night, on till Wednesday, I'll preach, from Wednesday, on till Sunday." [Blank spot on tape—Ed.] "You make that agreement?"

⁴¹⁰ "Yes, sir."

⁴¹¹ Here's the way we do it. "Shake, boy." [Brother Branham and Brother Neville shake hands—Ed.] That's it. That's a covenant in America. That's how we make a covenant.

⁴¹² Now, how they make a covenant in Japan? We make, say, “You do *so-and-so*, and I’ll do *so-and-so*.” We take a little pinch of salt, ’cause salt is a savor. And we take salt, and I throw it on Brother Neville, and Brother Neville takes salt—salt and throw it onto me. That’s a binding covenant.

⁴¹³ How did David Livingstone make a covenant with the African negro, to go into his land? He went and got the chief, that he could pass through up there, to preach the Gospel and to do their work. And they took a glass of wine. Here’s the covenant with the negro in Africa. They had a glass of wine. And the negro chief plucked his own veins, and bled them out in this glass of wine. And David Livingstone plucked his own veins, and bled it out in the glass of wine. They stirred it up. Livingstone drank half of it, and the negro chief drank half of it. Then they give a present, one to another, the negro chief. David Livingstone said, “What do you require of me.”

⁴¹⁴ He said, “That white coat you got on.” So Livingstone took his coat off and give it to the negro chief. He said, “What do you require?”

⁴¹⁵ He said, “That sacred spear you got in your hand.” Cause, he knowed he could go in with that, so he took that spear. And they were brothers, because they had made a covenant.

⁴¹⁶ And as he went forth, and the tribes would run out to kill him, he raised up that sacred spear. And when he did, they looked and they said, “Oh, oh, we can’t touch that man.” Why? “He’s a covenant brother, though he’s white, we never seen him before.” They never knew they were black till they seen him. They never seen such before. “But he’s a covenant brother. He’s got the chief’s spear in his hand.”

⁴¹⁷ What a beautiful picture, today, of drinking the covenant of the Blood of the Lord Jesus, with the power of the Holy Ghost upon us! We go forward in the Name of Jesus, and these signs shall follow them that belong. It’s the sacred Spear of the Chief. See how it is, the covenant?

⁴¹⁸ How did they do it in the oriental time? They made an oath, one to another. They killed a beast, split it open, and stood right in between. The—the two men stood between it, the split beast. And they drew up a covenant. “If I fail to keep *this*, if I fail to do *this*, why, *this* and *so-and-so*, let my body be like this dead beast. Let my body be like this dead beast.” And when they do that, they take this covenant and stand between *this*; make an oath, take an oath that they’ll do

it. And they tear the paper, together, apart, and hand it to one man, the other one the next. At a certain time they'll meet. And let them die the death, if they fail to keep that oath; and be like those dead beasts. All right.

⁴¹⁹ You notice the three beasts? The perfect; the lamb, goat . . . and the three perfect sacrifice. What was the lamb . . . What was the turtledove? And what was the two turtledoves meant? The two turtledoves was sacrificed for both salvation and healing, in the—in the . . . that went into it. See? The Atonement was made, different, but healing continued the same, and so did salvation continue the same. The two turtledoves, not divided, meant they're represented, both. Salvation . . . “By His stripes we were healed. He was wounded for our transgressions. With His stripes we were healed.” They were laid on the side, not separated. But the covenant, the part of the beast was (three of them) cut apart. You see? Then when they did that, they tore and made their covenant.

⁴²⁰ Watch what God was telling Abraham. “At Calvary, at Calvary, according to your Seed. Out of you came Isaac. Out of Isaac come *so-and-so*, Jacob. Out of Jacob come Joseph. Out of Joseph, on down, on down, on down, successors, till, finally, through that righteous Seed!” His . . .

⁴²¹ He just got through, here, saying that our Lord sprung out of a nation that knowed not Moses, never even spoke of it. Come out of a priesthood. “Our Lord sprung out of the tribe of Judah.” Not out of Levi, for they were carnal legalists. But our Lord come out of Judah. Glory! There you are. Where the promise was made!

⁴²² Listen close now, as we close. And at Calvary, God came down and took the body of His own Son, in which He had lived, and He ripped it apart at Calvary. His bleeding, wounded, cut, and the spear run in there and ripped Him apart, and His Blood gushed out. And He said, “Father, into Thy hands I commend My Spirit.” He bowed His head. And the earth shook, and the lightnings flashed, and the thunders roared. God was writing His everlasting covenant.

⁴²³ And He took His dead body from the grave, on the first day of the week, and brought it up into Heaven, and sat it there as the High Priest, as a memorial; setting there, perfect, forever. And He sent the Spirit that He tore out of that body, right back down on the Church. And that Church will have to have the same Spirit that was in that body, or it won't dovetail with

It in the resurrection. Those two pieces must come perfectly together. And if this Church isn't perfectly, just exactly the same Spirit that was in Christ, you'll never go in the Rapture.

⁴²⁴ There's the everlasting covenant, brother. Seek it out, yourself, what's in your own heart. Love the Lord. Really be sure you're saved. Don't take a chance on it. You're gambling. Oh, you, we American people, love to gamble, but don't you gamble on That. You be sure that you're right. Not because you joined church, but because that you're truly born again, Christ has come to you, in the Person of the Holy Ghost.

⁴²⁵ Now, just complimentary, too, just as I'm closing. How happy we should be, to see the same Spirit that was in Jesus Christ, right among us, doing the same things that He did when He was here on earth! How happy we should be!

Let us pray now, as we bow our heads.

⁴²⁶ Lord, it's been a great day. Though, I feel like that I always do, I fail. I can't represent It right, Lord. I pray that You'll forgive me of my stupid ways. Oh, I confess my sins before You, and ask for mercy, knowing that there's a great High Priest standing yonder at the right hand of God, in the Heavens, who wasn't made after Aaron, after laws and legals and things. But He was set There because of the grace of God that looked forward, before the foundation of the world, and seen me down here in the world, and died for my sins, to bring me back to the Kingdom of God. I thank Thee, Father, for this.

⁴²⁷ Cause, this Spirit that now reigns in your people is Eternal as God is Eternal. "I give unto them Eternal Life, ever Life, everlasting Life, and they shall never perish." And at the Judgment, they'll never be there. They done passed by the judgments and gone on into Glory, "And if this earthly tabernacle be dissolved, we have one already waiting yonder for us to come to." Thank You for that, Lord.

⁴²⁸ I pray now, if there be one here, tonight, who has never yet drank the real Blood of the covenant, that doesn't know what It mean, doesn't know what it means to be born again, to have a real fellowship with Christ in their heart, or her heart, may they receive Him just now, as we wait and give this opportunity. And at that Day, we pray that we have represented the Gospel in the right Light. We pray, in Christ's Name.

⁴²⁹ While we have our heads bowed, would there be a person would raise your hands to Christ, and say, "Christ of God, be

merciful to me. Let me, as Your unworthy servant, now receive the Holy Spirit into my heart. And give me the assurance and love that I really need”? If you haven’t got It, would you just raise your hands to Him, saying, “Lord, this is a sign that I desire It”? Would you put your hand up? God bless you back there, lady. God bless you here, sir. Bless you here, sir. God be with you. That’s fine. This man on the end here, God bless you, my brother. And someone else, just before now we close, just waiting for a few moments. God bless you back there, son. Someone else?

⁴³⁰ “I now desire. I desire, Lord God. You know my heart. You know what’s in my mind. You, ‘The Spirit of God is quicker and sharper than a two-edged sword, even piercing to the asunder of the marrow of the bone, and a discerner of the thoughts of the heart.’” Think of That. He knows your very thoughts, your intentions.

⁴³¹ Would you raise your hand, say, “Be merciful to me, God, right now. I—I want You to know that I know that I’m wrong, and I realize it, but I want to be right.” All right, while we just keep our heads down, praying now, think just a moment. We don’t want to hurry about that.

Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the Blood,
From Thy wounded side . . .
Be for sin the dou- . . .

Double cure! He swore by it, two immutable things.

Save from wrath and make me pure.
While I draw . . .

⁴³² O Lord, grant just now that we’ll all recognize that these breaths that we’re drawing are fleeting. We don’t know how many more we have ahead of us. That’s all by Your great counsel. It’s determined by You. Oh, be merciful to us. And to those who raised their hands, Lord, there no need to mention them. You know every one of them. But I just offer this prayer of intercession for them. I pray that You’ll take away the condemnation from their heart, and let them come boldly, just now, unto the Throne; walk boldly right up to the Throne of God, claim their God-given privilege. You caused them to raise their hands. They couldn’t do it by themselves. I pray, God, that You’ll grant this in Jesus’ Name. Amen.

. . . myself in Thee;

Now, just worship Him now.

Let the water and . . . (Oh, my!)
From Thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure.

⁴³³ How many feels real good now? Raise up your hand, say, "Praise the Lord!" [Congregation says, "Praise the Lord!"—Ed.] Oh, He's wonderful! Oh!

There's Room At The Fountain. Do you know it, Sister Gertie? Let's. How many loves that song? Now we're going to have a baptismal service, just in a moment. [Brother Branham speaks to Brother Neville—Ed.] You're going to baptize them? All right.

Room, yes, there is room,
There's room at the Fountain for thee;
Room, room. . . .

⁴³⁴ All right. Those candidates for baptism, the men will go to *this* room, the women to *this* one, all right, those who are to be baptized in the blessed Name of our Lord.

. . . good to thee,
There's room at the Fountain for thee;
God has been so good to me,
There's room at the Fountain for thee.

⁴³⁵ Everybody now.

Room, room, yes, there is room,
There's room at the Fountain for thee;
Oh, room, room, yes, there is room,
There's room at the Fountain for thee.

⁴³⁶ Oh, I love that old song. Don't you?

There's room at the Fountain for thee;
Oh, room, room, there's plenty of room,
There's room at the Fountain.

⁴³⁷ Now, while the elder has gone in, to make ready for baptism, I would like to explain to the audience. And I'll ask some of the deacons, if they can hear me in the room, when they're ready, come and—and tell me, and so we can move the microphones. We want all of you to see this. Be about ten minutes longer, and the church will be dismissed.

⁴³⁸ Now I want to read some of the sacred Scriptures for you. I want to read them out of the Book of Acts. And I want to begin at the 12th verse of the 2nd chapter of Acts.

439 Now, I want you to notice in the 16th chapter of Saint Luke, or of Saint Matthew, I believe it is, that Jesus was coming off the mount. They . . . Said unto His disciples, "Who does man say I the Son of man am?"

440 "And some of them said, why, You're 'Elias.' And some say that You're—You're 'the prophet.' And some say that You're *this* or the *other*."

441 He said, "But who do you say that I am?"

442 And Peter said, "Thou art the Christ, the Son of the living God." That right? [Congregation says, "Amen."—Ed.]

443 Jesus said, "Blessed art thou, Simon Bar-jonas, for flesh and blood has not revealed this. You never learned in a seminary. You never learned It by man." Said, "But my Father which is in Heaven has revealed this to you. And I say that thou are Peter. Upon this rock I'll build My Church. The gates of hell shall not prevail against It. And I give unto you the keys to the Kingdom of Heaven." Is that right? [Congregation says, "Amen."—Ed.] "And whatever you loose on earth, I'll loose it in Heaven. What you bind on earth, I'll bind it in Heaven." Did He mean It? He wouldn't have said It. Now, as time rolled on, now, Peter had the keys to the Kingdom.

444 Now, you Catholic people, you might think this, that you say, "The Catholic church is built upon Peter." All right, we'll find out. "They had the keys. The Catholic church still has the keys."

445 Let's find out what *Peter* did about the keys, see, then we'll find out. The Bible said, unto Peter and to the rest the apostles, "Go ye into all the world. Whosoever's sins you remit, to them they're remitted. Whosoever's sins you retain, to them they're retained." That, I might say it so that . . . Someone might not understand what I mean. Jesus said to the apostles, "Whoever's sins you forgive, I'll forgive them too. And whoever's sins that you do not forgive, and hold it against them, I'll hold it against them too." That's what Jesus said.

446 Watch the Catholic church push towards that.

447 But let's find out how they did it. Then if we find out how they did it, then we should do it the same way. Now let's find out.

448 It's the Day of Pentecost. The Church is being inaugurated. They were all in an upper room. Men came out of there, speaking in different languages. Why? Every language under

Heaven was represented there. English was there, too. Every language under Heaven had to be there, what language was spoke in that day. Goes ahead here and gives many of the languages, and how the Cretes and strangers, and proselytes of Rome, and—and—and Arabians, and all speak and magni. . . . Now, they wasn't speaking in unknown tongues. They were speaking in known languages, to people. Not unknown tongues, but languages that each one understood. The sinner, the unbeliever, could hear what he was saying. "How do we hear in our own language wherein that—that we was born?"

⁴⁴⁹ Now watch. Now the question comes. Now, "Others mocked." The 12th verse, all right.

And they were all amazed, and . . . in doubt, saying one to another, what meaneth this?

Others mocked and said, These . . . are full of new wine.

⁴⁵⁰ They were making fun of them. Because, how was they doing? They were staggering like drunk men, like drunk men. Talking, not knowing what they were saying, but were preaching to the congregation in languages they didn't know, but the congregation knowed. See? All right.

Others . . . said, They're full of new wine, look how they're acting.

Others mocked, saying, These . . . are full of . . .

"But Peter . . ." Watch out, boy! You got the keys.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, . . .

Now, remember, this is the first inauguration of the Church.

. . . Ye men of Judaea, and . . . you that dwell in Jerusalem, be this known unto you, and hearken to my words:

For these are not drunk, as you suppose, seeing it's but the third hour of the day.

The saloons wasn't even open then. See?

But this is that which was spoken of by the prophet Joel;

. . . it shall come to pass in the last days, saith God, I'll pour out my Spirit upon all flesh: upon your sons and . . . daughters, and they shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

And on my servants and . . . my handmaid will I pour out in those days of my Spirit; . . . they shall prophesy:

And I will show wonders in the heaven above, and signs in the earth beneath; . . .

Now, it's Peter preaching now, the one with the keys.

. . . blood, . . . fire, . . . vapours of smoke:

The sun shall be turned into darkness, . . . the moon into blood, before the great and notable day of the Lord shall come:

And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved.

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and sign, which he did . . . in the midst of you, . . . ye yourselves . . . know:

Talk about a rebuke? He had the keys, you know. Be . . .

Him, being delivered by the determinate counsel and the foreknowledge of God, . . .

There you are. How could He ever be delivered? Because God predestinated it to be that way. See? Foreknowledge of God!

⁴⁵¹ [A brother says, for water baptism, "Ready."—Ed.] Just in a moment. Tell them, just hold just a minute, till I get through with the Scripture.

. . . ye have taken, by the wicked hands, have crucified and slain:

Who God has raised up, and loosed the pains of death: because it was not possible . . . he should be holden of it.

For David spake concerning him, I foresaw the Lord always . . . on my right hand, and I shall not be moved:

Therefore did my heart rejoice, and my tongue was made glad; moreover . . . my flesh shall rest in hope:

Because thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption.

Thou has made me known . . . my—my ways, my ways of life; thou shalt make me full of joy and with my countenance.

Men and brethren, let me freely speak to you of the patriarch David, . . . he is both dead and buried, and his sepulchre is with us . . . this day.

Therefore being a prophet, and knowing that God has sworn with an oath . . .

I just got through preaching it.

. . .that according—according to the fruits of his loins, he would . . .according to the flesh, he would raise up Christ to sit on his throne;

Just what I got through preaching. Peter preaching the same thing.

And seeing this before, the prophet saw it before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption.

This Jesus has God raised up, whereof we are all witnesses.

Therefore being exalted, and at the right hand . . .being at the right hand, exalted in heaven, having received of the Father . . .promise of the Holy Ghost, he . . .shed forth this, which you do see and hear.

For David is not ascended into heaven, (the prophet): but he said himself, The LORD said unto my Lord, Sit thou on my right hand,

Until I make thy foes a footstool.

Therefore (listen to this) let all the house of Israel know surely, that God has made this same Jesus, who you . . . crucified, both Lord and Christ.

That ought to settle it. Oughtn't it?

Now when they heard this, them sinners, they were pricked in their hearts, and said unto Peter . . .Men . . . and Peter and . . .the rest . . .the apostles, Men and brethren, what shall we do?

⁴⁵² All right. Here you are. What's he got? The key, the key to the Kingdom. Where is the Kingdom? It's within you. That right? The Holy Ghost is the Kingdom of God. We know it. We're born into the Kingdom, as subjects and delegates. Look. He's got the keys to his side. "What you going to do with it?" This is the first time the door was ever opened.

⁴⁵³ Now, the question is asked the preacher, for the first time, the one with the key. I believe if he said, "Stand on your head," that'd been official.

⁴⁵⁴ "Whatever you bind on earth, I'll bind in Heaven." All right. "Whatever you say, I'm going to say the same thing. You got the key." All right. He crams the key into the door.

. . . What do you do? *Men and brethren, what shall we do?*

Now when they heard this, they're pricked in their heart, and said . . . Men and brethren, . . .

. . . Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sin, and you shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to them that's far off, even as many as the Lord our God shall call.

That settled it forever. No persons ever, in any time, could ever, ever contradict That.

⁴⁵⁵ The Catholic church come along, instead of being immersed, they sprinkle. Instead of being using the Name of Jesus, they've took, "Father, Son, and Holy Ghost." Never was taught in the Bible.

⁴⁵⁶ Every person, from that time on, was baptized by immersing in the Name of Jesus Christ. And some had been immersed by John the Baptist, that baptized Jesus, and Paul told them they could not receive the Holy Ghost like that. They had to come back and be rebaptized, again, in the Name of Jesus, before they could get the Holy Ghost. How many knows that's the Scripture? [Congregation says, "Amen."—Ed.] Acts, the 19th chapter. There you are. Cause, the Kingdom of Heaven was sealed to any other way, by an oath by Jesus Christ, that that would be official in Heaven.

. . . Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins, . . . you shall receive the gift of the Holy Ghost.


Cause, the promise is unto you, and to your children, . . . to them that's far off, even as many as the Lord our God shall call.

Amen. Let us pray.

⁴⁵⁷ Father, God, tonight, nineteen hundred and something years has passed, yet the honesty and the integrity of human hearts still cry for God, like children crying for the milk of their mother's breast. We love You, Lord. We can't live without You. As David said, "My soul thirsts after Thee, like the hart for the waterbrook." He must have It, or die.

⁴⁵⁸ And, Father, we've combed through the Scriptures, back and forth. Not to be different, but we see these seminaries,

these theological students today, who preach according to the commandments of men, and not the commandments of God. Therefore, Lord, we do not despise those men, but we despise those things that they teach. Therefore, Lord, we ask that they become our brother. We ask that You forgive them of their error. And we pray that they will come to the Scripture, read It, not the way some seminary teaches It, but according to the way that God has written It.

⁴⁵⁹ We pray, God, now, that these candidates who are coming tonight for water baptism, as our gallant pastor walks into this pulpit from here, to preach the Gospel, this same Gospel, and then to the baptismal pool, to bury, grant, Lord, that each one of these will receive the Holy Ghost, 'cause You gave the promise, "You shall receive the Holy Ghost." May the Spirit of God be waiting at the top of the water, to receive the candidate tonight, for we commit them unto Your hands, in Jesus Christ's Name. Amen. 

THE BOOK OF HEBREWS

These eleven Messages by Brother William Marrion Branham were delivered from August 21 through September 22, 1957, at the Branham Tabernacle in Jeffersonville, Indiana, U.S.A. Having obtained clearer and more complete original tapes, this book has been re-edited. Every effort has been made to accurately transfer the verbal Messages from the magnetic tape recordings to the printed page, and are printed herein unabridged and distributed by Voice of God Recordings. Reprinted in 2012.

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