

WITHOUT MONEY

OR WITHOUT PRICE

¹ It's certainly a privilege to be back at the Tabernacle this morning. I'm just wondering; Brother Neville said that many could not hear in the back. Can you hear me pretty good now, back there? Is all right? All right. I'm—I'm little, so I have to make a lot of noise so people will know I'm around.

So I remember one time when I was working at the Public Utilities. I was coming up the step, and I used to wear great big shoes, with hobnails in them, from walking on the high lines. And I was coming up the steps and Mrs. Ehalt, which is a friend of mine, was at the switchboard. I'm sure Mr. Ginther there would recognize her pretty well. So Edith said, "Billy, you make the most noise to be such a little fellow, that I ever seen," stomping these big hobnails, coming up the steps.

I said, "Well, Edith, I'm so small, I have to let everybody know I'm around, make a lot of noise."

⁴ Well, I would, just went in to call. Brother Neville had told me that our good friend, Brother Roy Roberson, is away from the service this morning on account of being sick. He's—he's got an embedded tooth, that's caused an infection, and give him some fever. And he's to have it pulled, I think, right away. And Roy has been like a father to us here, and we love him. And I said, "Brother Roy, I'm going in now just in a few minutes to the service." I said, "I'm going to ask the church that we'll all pray for you this morning," and tomorrow when he's going over to have this taken care of. The tooth has growed crooked, or something been embedded wrong, and they have to cut it out, and taken it out.

⁵ Brother Roy is a veteran, as you all know, from the Second World War, that's just been shot to pieces. And if it had not been for the goodness of God, he wouldn't have even lived. He was laid out among the dead for a long time; arms blowed out in here, and legs blowed out, and both main nerves killed. And the doctor said, "If he ever lived, he'd never walk a step." By the grace of God, he works every day, climbing and everything. God's been good to him because he is a good man, and we love him. And we—we are—we're not all. . .

If we live right, that doesn't mean that we are immune from troubles. Frankly, it means that all troubles are directed our way. "For many are the afflictions of the righteous, but God delivereth him out of them all." That's the glorious part.

⁷ So we are going to ask just special prayer this morning, for Brother Roy. I wonder if there's any in here yet, would like to be prayed for, would like to be remembered in a word of prayer, if they'd just raise their hands. All right, that's fine. Here . . . Let's just stand just a moment, if you will, while we pray.

⁸ Lord, we come today, at the beginning of the sabbath. And the sun is just taking its course now, to fly across the world, to bring light and life to those things which it is ordained to do so. And at the beginning of the service which . . . We are a portion of Your church, that's been called to hold forth the healing services, physical healing for the body, to fulfill the wishes and desires of our blessed Lord Who was wounded for our transgressions, and with His stripes we were healed. And we would ask at the beginning of the service, as it begins to take its wings in songs, and our hearts begin to be lifted up, that we would remember this morning, Lord, our dear precious Brother Roy Roberson, Your humble servant. And we know that You spared his life on the battlefield, and You've been good to him. A—and today he's suffering with affliction, that he could not attend church.

⁹ And, Lord, while they were praying in the house of John Mark, there was an Angel came down into the prison house where Peter was in bondage, and there opened the doors mysteriously and let him out.

O Lord, Thou art still God. Those Angels are at Your command this morning. We pray, Lord, that while we're praying here in the house of God, that the Angels will go down to Brother Roberson's house. His desire is to be at his place here, but affliction has held him down. And may the Angels of God deliver him, make him well, so he can take his place again at the house of God.

¹¹ There are others who have come through difficult, they—they been sick. And we seen an elderly woman, as she was about to take her seat, raise her hands, when she was toddling on her feet. She's come to the house of God to be healed. And grant, Lord, that she'll go out walking, with the spring and youth of a young woman.

All others who raised their hands, many of them went up 'cause it is written, and has been formerly quoted, "Many are the afflictions of the righteous, but God delivereth him out of them all."

May we fly away today into faith, the arms of faith, that'll deliver us from all sickness and affliction. When the service has ended, may there not be a feeble one in our midst.

Grant, Lord, that every unbeliever will become a believer. And as we meditate upon Thy Word, may the Holy Spirit take It and put It into our hearts, and there water It, until It becomes the fruit of the Word. Do this for us, Lord, as we humbly bow our heads and ask it in Jesus' Name. Amen. (May be seated.)

¹⁴ Just before entering the message of the service for this morning, I'd like to bear on your minds a little closer. If there's any of you that has vacations, and would want to attend one of the services that will be held in Middletown, Ohio, beginning Monday, week; it'll be at the campgrounds.

Do you know just the name of the campgrounds, Gene? [Brother Gene says, "Twelve miles out of Middletown."—Ed.] Brother Sullivan. . . Middletown's a small city; I suppose about like Jeffersonville here. It's a basketball center. Brother Sullivan is the pastor there. And any one of the Full Gospel churches, which there's sixty-some-odd cooperating in this meeting, will be able to tell you where the campgrounds are.

¹⁶ And there will be many cottages on the campgrounds, so I'm told, to take care of the people who would like to come. And the meetings will begin Monday through Saturday, six days. And it will not be on Sunday, because of the other churches, that they can go have their regular services. Perhaps there'll be healing services, or prayer for the sick, each night. And everyone's invited. And that'll begin on August the 10th through the 15th, Monday through Saturday. And if you're having vacation, and have your vacation coming up, and you'd wish to spend it in such a way, well, we sure be glad to have you.

¹⁷ I would also encourage all those who has not been baptized in Christian baptism, to remain this morning and think it over. And be ready for the baptismal service which will follow in about forty-five minutes now, I suppose. That'll be here at the church.

We're very prone to encourage people to be baptized in Christian baptism, knowing that it is essential unto salvation. For it was written by our Lord, His last commission, His last commission to the church, or as He commissioned the church last, He said, "Go into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved." So, we know that it is essential that we are baptized by immersing.

19 And we'll be happy to render this service to you, to anyone who is convict in their heart that Jesus Christ is the Son of God, that He died to save sinners, and you were one that He died to save; and would like to come and be baptized into the Name of Jesus Christ for the remission of your sins: saying to the world, that you believe that your sins are remitted, and that you are now going to become a disciple of the Lord Jesus, to take your stand.

20 If you have no church to go to, we would be glad to have you to fellowship with us. We have no members here. It's an open Tabernacle, for all the Body of Christ of every denomination. We stand as an interdenomination. And we open doors to all peoples, no matter who they are; color, race, or creed. Everybody's welcome. "Whosoever will, come." And if you have no other church, we'd be glad for you just to come and fellowship with us. There's nothing to join. Just come right in when the doors is open and fellowship with us. That's all you need; just come like that. Come with an open heart, put your shoulders to the wheel, and help us as we press forward for the Kingdom of God's sake. For, we do believe that the hour is soon at hand, that when all things that was spoke of in the Bible will be fulfilled.

21 No doubt but many of you read Khrushchev, his statement to the U.N. the other day. As it was quoted to me from a Canadian paper, by a friend . . . He said, "If there be a God, He's ready to wipe and clean out the temple again with you capitalists, like He did in the beginning." So now, you can read between the lines. "He's ready to wipe the temple out again." And awful, a communist would have to say a thing like that? He had something though. That's right. It was the capitalists in the beginning that caused the trouble. We are the capitalists.

22 I heard our dear beloved pastor, Brother Neville, make a remark on his television—or radio cast, the other morning, that just went over and over in my mind. I just can't forget it. I quoted it to a friend of mine last night. And that was this, that there will . . . After the taking away of the Holy Spirit out of the earth, that formal church religion will go right on, not knowing the difference. Did you ever . . . Did you . . . How many heard that? [Congregation says, "Amen."—Ed.] Wasn't that astounding? They don't know the Holy Spirit, so they won't know when It's gone, and they'll just be going right on just the same. When the last one is sealed into the Body of Christ; they'll still be going on, trying to bring converts to it, because they don't know what It is. And their formal religions will continue on just like they were. Now, it may not sink into you like it did to me,

but that was really an astounding statement. That they'll be so far away, just in religious rituals, until they will not miss the Holy Spirit, because they don't know what It is to begin with.

²³ God have mercy on us. Brother, I'd like to live in this life, in my desire, till if even the least bit of His grieving, I'll know it in my heart; if I should do something that would grieve Him, I'd be able to feel it just in a moment. See? Let alone, His absence, I don't want to be here when He's not here. I want to be gone then. Yes, sir. For there'll be no Blood on the mercy seat; it'll be dark and smoky and black. The sanctuary will have no Lawyer there to plead our case at that time. You know the Scripture says that? The sanctuary was smoking. There was no Blood on the mercy seat, then it's judgment.

If the Lord shall, sometime this early fall, will give us a few nights revival, I'd just made it in my mind I want to take that Book of Revelations, for a study on it, and just go right down through that Book of Revelations on it.

²⁶ Now, today, I know that there's many comes in to be prayed for. And my office was closed today or this week. And some of the people that come in, didn't get a chance to be prayed for out there, because that the boys were gone off for a day or so to rest. They have a lot of work to do: their own work, plus the Tabernacle work, and my phone calls and everything. It soon gets you on your nerves. And so then that's the reason. I know I have to get out somewhere, once in a while, and do something different, and I know they do too. So they called me. And I said, "I think it'd be all right." And we're going to pray for the sick in a few moments.

²⁷ And I thought we'd read some from the Word of God. If you have your Bible now, let us turn to the Book of Isaiah. I like to see you get your Book and read It. I—read—I, if there are no more than just one or two Words we read, yet It's God's eternal immortal Word. It can never pass away. 55th chapter of Isaiah, topic, "The everlasting salvation."

Ho every one that thirsteth, come ye to the waters, and he that has no money; come ye, buy, and eat; yea, come, buy wine . . . milk without money and without price.

Why do you spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

I'd like to speak to you, just for a few moments, on the subject: "Without Money Or Without Price."

²⁹ There is so many entertaining things of our days. There's so much to entice people to what we would call pleasures, and it's for all peoples and all ages.

There are the enticements for the young people: the modern dances, and the rock-and-roll parties, and the music that they have that goes with it. And it's all enticing, for entertainment.

I don't care how good a home a child has been brought up in, and how it's been taught to do right; if that child hasn't accepted the experience of the new birth, rock-and-roll music catches his attention just as quick as he hears it. Because in him is born in him by nature, a carnal spirit. And the power of the devil is so great today, till it catches that spirit of that little one.

³² And how much more will it do to the old then, that has rejected the new birth. Because only as your life is changed, and you've been converted and born anew into the Kingdom of God; your nature will still be of the things of the world, no matter how religious you are, unless that has been changed in you. You could worship and be religious, but still that will have some kind of a drawing power to you, because the old man of sin and his desires is not dead in you yet.

But once let Christ take the throne in your heart, those things don't bother him; It is so much greater.

³⁴ I cannot mention the man's name, 'cause I can't think of his name now, but many of you will remember him. They say there was an island where that the men would go in ambush, and the women would come out singing. And their songs were so tantalizing, that the sailors passing by in the ships, would come in, and then the ambush soldiers would—would catch the sailors off of guard, and slay them. And a certain great man wanted to pass by. And he had his sailors to tie him to a mast pole, and—and—and put something in his mouth, so he could not scream; and—and put plugs in his sailors' ears, so they could not hear and sail by to hear it. And the women came out, dancing, and—and screaming, and singing. And, oh, it was so great, till he turned the hide on his wrist, screaming to his sailors, "Turn in, turn in." But they couldn't hear him, they had plugs in their ears.

³⁵ And then he sailed to a certain place where they was to unmask his, or untie his hands, and he was to take the plugs from their ears. And there, when walking on the street, he heard a musician that was so far supreme to that down there, that when he passed by again, they said, "Oh, great rover, shall we tie you to the mast pole again?"

He said, "No, just let me loose. I have heard something so much greater, till that'll never bother me no more."

That's the way it is to a borned again Christian. They've found something so much greater than the rock-and-roll's and the entertainments of this world. They are entertained by the Holy Spirit. And It's so much greater, till the world is dead to them.

³⁸ But when you go to this cheap entertainment, you must remember that you've got to take lots of money. A young fellow who takes his girlfriend to these parties, and these dances, and so forth, is going to pay great lot of his week's earnings. And the old people who try to find pleasure in going to the beer parlors to drink away their sorrows of the week, they're going to have to pay great money. And what do they get from it? They don't get nothing but heartache.

³⁹ And remember, you've got to settle up with God someday for it. "And the wages of sin is death." You don't make nothing here on earth by it. It's a false mirage. Drinking will only add sorrow. Sin will only add death upon death. And your final check will be separation from God eternally into the lake of fire. And you cannot gain anything, but lose.

Then God comes and asks the question, "Why do you spend your money for those things that satisfies not? Why do you do it?"

What makes man want to do it? They spend all that they've got, and all that they can earn to buy drinking, to clothe some woman that they run with, or some kind of a worldly, lustful pleasures.

But we are told in the Bible, and are bid to come to God and to buy eternal joy and Eternal Life, without money or without price.

⁴³ Those things cannot satisfy, and the end of them is eternal death. And it costs you all the money that you can muster together to be the—the big shot of the entertainment, or the fun-boy, or whatever you might be, or the popular girl, or whatever it is. It costs all you can get together to do that. Dress in the very highest of dressings, and—and do the things that the world does, only to reap a check of eternal damnation.

⁴⁴ God said then, "Why?" What are we going to do at the day of judgment when we're asked why did we do that? What's going to

be our answer? What's going to be the answer to modern America, who says that they are a Christian nation? And there's more money spent for whiskey in a year's time, than there is for food. Why spend your money for those kind of things? Yet, the government would send you to penitentiary for five dollars worth of taxes that you had sent maybe to some institution that wasn't correctly set in order to receive taxes to send some missionary overseas. We're going to be asked someday, "Why did you do it?"

⁴⁵ We are a Christian nation, and billions are sent to those people over there, that we're trying to buy their friendship. And now, they're turning it down. No wonder Khrushchev said, "If there is a God, He'll sweep His palace clean again." And the heathens can make such statements to bring shame upon us. What a ridiculous thing it is. And we call ourselves Christians.

God said, "Come, buy Eternal Life, without money, without price." Life, to live forever, and we turn our backs on It and laugh in His face. What are we going to do on that day? What's going to be?

If God gives us things to do, and gives us money, and makes us the richest nation under the heavens, then God's going to ask what did we do with it. Why do we spend our money for things that satisfies not? Not only to a nation, but that'll be to individuals: from pennies to millions of dollars will each one be given.

⁴⁸ When men kill one another . . . I read an article just recently, where two boys working in a hunting camp. One had five children, the other one had two. And one of them had to be laid off. And one of the boys that had two children or had five children, felt that he needed to work more than the one with the two children, and went hunting with him, and he shot him in the back.

Money, that's the kind of a nation; that's the kind of a feeling; that's the kind of a spirit that dominates the people.

Then you can see how essential that the new birth has to be. "You must be borned again; it's got to be. Come to Me, and buy without money."

You can't say, "I didn't have the money." You don't need any money. It's freely given.

⁵² We . . . Our Americans are so prone to paying our way for everything. That's our slogan. "We pay for things. We got money." Flash our dollar bills to other countries and so forth, that's poor. Walk in, you see the tourists come in, all in feathers and fine.

Americans, cater to them. That stuff is filthy lucre in the sight of God. That will not buy our way to heaven. But everything in America, we got to pay our way.

You go to the restaurant, and you eat your dinner. And if you don't put money on the table to tip that waitress, there's a frown comes on the face: after she's paid by the company she's working for. And that had better be at least ten percent, or better, or your bill. If you don't, that waitress will look down upon you as a skinflint or some kind of a—a miser. And she's getting her money. I think it's a disgrace and a shame to do it. I think it's poor judgment upon the nation. Used to be, good people, good places wouldn't permit that. But it's all going into one big spirit.

⁵⁴ I was going on a trip, on a train. And a porter . . . I had a little briefcase in one hand, a suitcase in the other one, and my little shaving kit under my arm, and was walking. The porter walked up, said, "Can I pack it for you?"

I said, "Oh, I'm just going right there at the train, sir. Thank you very much." Just about, oh, thirty yards.

He said, "I'll take it," and he took the little thing and picked it up, walked on.

Well, when he come on, I thought, "Maybe I . . . I knowed he was paid, but I would just give him . . . I give him a half a dollar. He probably had in possession my goods for about, say, a minute; about far as to the end of this Tabernacle, where he got on a train. And I stepped up on the train first, and just reached down and got it. I give him a half dollar.

He said, "Just a minute!"

I said, "What is it, sir?"

He said, "I packed three bags for you."

I said, "Yes, sir, that's right. What, what's wrong?"

He said, "My minimum charge is twenty-five cents a bag. You owe me another twenty-five cents."

See, that's Americanism; everything's has got to be paid.

⁵⁹ You go a-riding in your car, and let it fall into the ditch, and you get somebody to pull you out. You better get ready to pay, 'cause they're going to charge you for it. If a wrecker comes and gets you, he'll charge you so much a mile. And if the farmer, nine times out of ten, gets his tractor out, it'll be worse than that.

You've got to pay for everything that you get done. Everything is "Pay! Money! Pay! Money!"

And yet how much greater ditch has sin throwed you in? Who could ever get you out of the ditch of sin? But God takes you out of the ditch of sin without money, without price, when there's no one could take you out.

If you don't pay dearly for your wrecker pulling, you'll stay in the ditch. You've got to have the money or you stay in the ditch.

⁶³ But the worst ditch you ever got in, is what the devil throwed you in, the ditch of sin and unbelief. God willfully will pull you out without money, without cost. And yet you lay in the ditch, just sloshing the sin, and don't even call upon Him.

When you get the wrecker out, usually they put a big chain way over into the ditch, wrap it around the bumper, or so forth, and begin to crank. And the power of the car begins to pull, and the motors go to operating, and pulls you out.

⁶⁵ When God finds you in the ditch of sin, and hear you calling on Him, He sends down a chain that was wrapped around Calvary, the love of God, and hooks it onto your heart, and puts the power of the Holy Spirit there. It'll start pulling. And it don't cost you nothing, and yet we lay in the ditch because we can't pay it with our pockets. We Americans think we can pay it out of our pockets, but you can't. It's without money or without price. You don't pay it at the church. Jesus paid it at Calvary. But people's ashamed of it. They want it in their way. God has a way for you to receive it, and it's free if you'll take it.

⁶⁶ Usually, when they pull you out of a ditch, you're all scratched up, you have to go to the hospital. And before they start working on you, before one thing is done, they ask, "Who's going to pay the bill? If we're going to sew up the wounds, if we're going to pour in the oil, and give the shots for—for to inoculate you from blood poison, what kind of an insurance do you have?" Before they do one thing, it's got to be money on the line.

⁶⁷ But when our Lord puts His chain of love around your heart and pulls you from the ditch of sin, He heals every broken heart, takes away all the sin. And the bill's put in the sea of forgetfulness, to remember against you no more. "Come, without money or without price." No matter how bad you're cut up, how bad you're bruised, how your family's done, or what you've done, there's no bill to it. He heals the heartaches, takes away all your sorrows. "He was wounded for our transgressions, bruised for our iniquity; the chastisement of our peace was upon Him; and with His stripes we were healed." It's all free.

And we won't receive it, is because we're dominated by the wrong spirit. We're dominated by a spirit of a nation, the spirit of the world, instead of being dominated by the Spirit of God, the Holy Spirit, that leads us and guides us to all truths, and makes the Bible so.

⁶⁹ Sometime ago I was talking to an infidel. He said, "Think of it, Mr. Branham. All this misery of life, and the only thing that we have, that we're saved, is some old Jewish writings."

"Oh," I said, "sir, that may be all you have, but I've got something more than that. I have the Spirit of the One that wrote it, that confirms it and makes it so, every promise." He didn't know how to take that.

See, you've got to come and buy without money, buy without price. It don't cost nothing. It's free to whosoever will, let him come. God pulls you from the ditch.

⁷² Like the man at the gate called Beautiful. He had been ditched from his mother's womb by the devil who had crippled him in his feet. His way of livelihood was begging alms from the people that passed by. And as he set at the gate that morning, he saw two Pentecostal preachers coming: not one dime among them, for he said, "Silver have I none." And a dime is the smallest piece of silver. "Silver and gold have I none."

I suppose the man thought something like this, "There's no need of getting my cup." Maybe he was trying to save enough money. He was forty years old, and maybe he was trying to save enough money, the physicians could make him a pair of braces to walk on; for in his ankles is where he was weakened. And maybe he had to have the money to lay on the line before the physicians would give him a support. And surely there's no need of him holding his cup to these Pentecostal preachers that had nothing. The opportunity, they was very poor, of ever being able to find a penny from them fellows.

⁷⁴ But when he looked into their face, one young and blushing with youth, the other one, old and wrinkled; as John. . . As Peter and John went up to the gate, he saw something in that youthful man, that is, the blush was a little greater than ordinary. He saw beneath the wrinkles and cares of the Galilean sun that had scorched the old fisherman's face, there was a joy unspeakable, and full of glory. He saw something that seemed to be a little different.

You know, there's something about Christianity, that makes people look different. They are the prettiest people in all the world.

⁷⁶ And he got his cup and he held it off. And the apostle Peter, being the oldest, said, "Silver and gold have I none." In other words, "I can't help you any to buy these crutches. Silver and gold have I none, but such as I have. . . ." He'd been to buy from Him that had honey, and the joys of the wine of salvation. He'd just come, two or three days before that, from Pentecost, where something had happened.

And the young man sprung with a great big "amen" to it, and looked into his face.

What happened? That chain of sympathy, the compassion of Him that said, "I have compassion on the sick," that same Spirit had taken place in the old fisherman's heart. He said, "As far as money, I have none, but I've got something that'll take its place a million times. Such as I have. . . ."

⁷⁹ Now remember, Peter was a Jew, and they love money, naturally, but this Jew had been converted. Not "such as I have, sell I thee." "But such as I have, give I thee. Such as I have. . . I haven't got a penny in my pocket. I couldn't buy a loaf of bread, I couldn't buy nothing. I don't have a cent. But if you can receive it, such as I have, I'll give to you because it was given to me." That's what we need. "Such as I have, give I thee."

"What do you have, sir?"

"I've been up to Him that sells milk and honey without price. I'll give it to you. You don't owe me nothing for it. If you can receive it, I'll give it to you. Not as one who would charge, but those who would give."

⁸² Because, "As freely as you receive, freely give." It'd been the commission of his Lord, just three days before. "Go into all the world, preach the Gospel. He that believeth and is baptized shall be saved; and he that believeth not shall be damned. These signs shall follow them that believe: In My Name they shall cast out devils; they shall speak with new tongues; if they drink deadly things, it shall not hurt them; if they take up serpents, it'll not bother them. As freely as you have received, freely give." That Jew had been changed.

What we need in America is a changing of the Holy Spirit to take the place of some of our religious rituals. "As freely as you receive, freely give."

"Such as I have, give I thee. In the Name of Jesus Christ of Nazareth, rise up and walk," faith in that unadulterated Name of the Creator. No wonder he went leaping, and jumping, and praising God.

85 Oh, you know, the great things. He'd maybe set there forty years, trying to get enough money to buy him some crutches, but he couldn't do it. But right in the most unexpected place, and the unexpected time, and the most unexpected, insufficient people, he got what he wanted. I'm so glad that God does it that way.

In a bunch of little, so-called holy-rollers one night, I found what I wanted, that money could not buy. In a bunch of illiterate, uneducated, poorly dressed people, Negroes, to begin with, out yonder in a little old converted saloon on the floor, I found a price, a jewel, when that old darkie looked in my face, and said, "Have you received the Holy Ghost since you believed?" Oh, it was something that I wanted. I didn't expect to find it amongst those people, but they had what I needed.

87 The U.N. today, they wouldn't accept what we got, but that's what they need. Khrushchev, all the rest of them need Christ in the baptism of the Holy Ghost. It'll change their dispositions. It'll make men, who they hate, become brothers. It'll take greed away, and malice and strife; and put love, and joy, and peace, goodness, and mercy.

Yes, in the unexpected places, sometimes where you find what you're looking for.

89 What would the children of Israel have given (all the spoils of Egypt) when their lips were bleeding, when their tongue was hanging from their mouth? They would've give all the gold that they spoiled the Egyptians for, for one good cold drink of water. Their leaders of the wilderness had led them from oasis to oasis, from ditches to springs, but they were all dry.

Then there come, without money or without price. The Voice spoke to the prophet and said, "Speak to the rock," the driest thing in the wilderness, the farthest thing from water. There their thirst was quenched, without money or without price. "Speak to the rock." Not pay the rock, but "speak to the rock".

91 He's still the Rock tonight. He's a Rock in a weary land. If you're journeying in that will-weary land, speak to the Rock. Don't have to pay Him; speak to Him. And He's a very present Help in the time of trouble. If you're sick, speak to the Rock. If you are sin-sick, speak to the Rock. If you're weary, speak to the Rock.

See, it looked like it'd be anywhere. Looked like, if there's no water down in the little places where there was springs, there

wouldn't be no water on up that mountain by the rock. God does things just backwards from what man thinks. The rock, the driest place in the wilderness, but He said, "Speak to the Rock."

⁹³ Today people are so deceived. They think if they can go and say their prayers, pay some priest to say a few prayers for them, pay their way through, if they'll build some big church somewhere, and some rich man will sponsor it; go on living in lust, have somebody else to pray for them; he thinks that's it. God don't want your filthy money. All the thing He wants is your devotion and your life to speak to Him. God has given you money; don't spend it for things that satisfies not. Spend it for things that satisfies. But to bring real satisfaction, you can't get it until you speak to the Rock.

He brought forth life-giving waters without money or without price. And they drank, and their camels drank, and their children drank, and it's still a fountain flowing in the wilderness.

And so is He the Rock today in this weary land for a perishing people. "Whosoever believeth on Him shall not perish, but have Eternal Life."

⁹⁶ Notice, every night they didn't have to wonder about bread. Their bread was brought to them every night, freshly.

We go today to get a loaf of bread. If you're a beggar, and you walk over here to the store, and say, "I wanted to desire a loaf of bread."

He would say, "Show me, first, your quarter. I must have twenty-five cents for this loaf of bread."

And what have you got when you get it? This is a little off of cater, but you've got the lowest that the wheat can produce. They take all the—the vitamin out of it, all the bran, and give it to the hog. Mix up a bunch of paste that holds the bran together, and sifts it out, and makes a loaf of bread, made up with dirty filthy hands, many times. You see what you find in your bread, sometime: lumps of hairs, and immoral things, and rat pieces, and everything else that falls into those bakeries. Sinful people, with venereal diseases and everything mixing into it. If you'd see it made up, you wouldn't even eat it. And yet you pay your twenty-five cents or you don't get it.

¹⁰⁰ And God fed them every night with bread made by Angels' hands without money, without price. And today that bread represented Christ, spiritual Life, came down from heaven to give His life.

And God gives His children every day a new experience. You remember, if they kept the bread over it contaminated.

When you hear someone talking about, "Well, I've got . . . I tell you, I'm a Lutheran. I'm a Presbyterian, Baptist. I'm a Pentecostal," that's just an old handmade loaf of bread. That's all there is to it. It's just as filthy, and made up with hands of man.

But when you hear an experience of a testimony fresh, "This morning in prayer the Holy Spirit baptized my soul, freshly," oh, brother, that's Angels' Food. He feeds them freshly every day from heaven.

Showers of blessings we need.

Mercy drops round us are falling,

But for the showers we plead.

Oh, yes, send down from heaven a-freshly, Lord, Christ the Bread of Life. Cast it into my heart and let me enjoy His great Presence.

¹⁰⁵ Sure, they were thankful. They were grateful. And any man or woman that's borned of the Spirit of God, and receives the Holy Ghost, will always be thankful. No matter whatever happens, you'll be grateful.

Like the little blind boy up in the mountains, little Benny. He was born; about eight months old, cataracts begin to growing over his eyes. His parents was poor; they lived on an old clay hillside. And they knew that those operation could save little Benny's eyes, so he could see. He was a boy now of about twelve years old. His parents could just get enough to get their bread and meat for the year. They couldn't afford the operation.

¹⁰⁷ All the neighbors together, seeing little Benny trying to play with the little kiddies out there, blind, he couldn't see what he was doing. They felt sorry. And each one that year put in a little extra part of crop. They labored a little harder in the sunshine. And when the crops was sold in the fall, they took the money and put little Benny on the train, and sent him to the doctor.

They performed the operation successfully. And when he returned back, all the neighbors gathered around when little Benny got off the train. His little bright eyes was shining. He begin to scream and cry, as he looked upon their faces.

One of the conductors said, "Son, what did it cost you for that operation?"

He said, "Mister, I don't know what it cost these people, but I'm so glad that I can see their faces, who paid the price."

¹¹¹ That's the way we feel. I don't know what it cost God. I know He gave me the best He had, His Son. But I am so thankful to have this spiritual sight, that I can look into His face and know that He died for me. I don't know what it cost Him. We have no way to estimate it. The price is too great. I could not tell you how it is. But I'm thankful. I'm grateful, that wherein I was once blind, I can now see.

I'm grateful that when Mayo Brothers told me my time was up, when the doctors told me that I couldn't live no longer twenty-five years ago, I'm alive today. I don't know what it cost God, but I am thankful I'm alive.

Once I was a sinner, bound in sin, with heartaches, dreading death. But today, death is my victory (Hallelujah.); it would only bring me in the Presence of Him I love, that I can look upon His face. He changed the thing by an operation; He taken my heart and made it anew. I know something happened to me.

¹¹⁴ In a paper last fall in Minnesota. There was a little boy who took his bicycle and went to church one morning to Sunday school. Another young man in the neighborhood, he didn't have no business with Sunday school, he took his girlfriend and went skating. And the man was a grown man, and he got in thin ice and fell. He'd laughed at the little boy that morning as he went down the road, told his girlfriend, said, "That's a bunch of fanatics going over to that church." And when he fell through the ice, his girlfriend was away from him. She was light, she got away. But when he come up and put his arms on the ice, he was paralyzed, and hung over the ice.

His girlfriend tried to reach out to him, but she was too heavy; she was breaking the ice. He screamed to her, "Go back. Go back. You'll only fall in, and we'll both drown." He screamed, he cried, and nothing to help him.

¹¹⁶ After while, over the top of the hill, come a little bicycle, pedaling, a little boy with a Bible under his arm. He heard the screams, and he speeded his little bicycle, laid his Bible down, and ran out on the ice, crawled on his little belly, with his good clothes on, till he got a hold of the man's arms, and kept pulling him back in until he got him off the ice. Run out and flagged a car, they called an ambulance and got him to the hospital.

After he'd went and paid the ambulance, paid the doctors for the pneumonia shots, and things that he would've took, he came to the little boy, and said, "Son, what do I owe you?"

He said, "Nothing."

He said, "I owe you my life." Think of it. Money could not pay it. It was his life.

¹¹⁹ That's the way we ought to feel towards God, not to buy our way through with something; but we owe God our life, for we were dying and sinking in the ditch of sin. God threw His arms, a robe around me.

I was sinking deep in sin,
Far from the peaceful shore,
Very deeply stained within,
Sinking to rise no more;
But the Master of the sea
Heard my despairing cry,
From the waters lifted me,
Now safe am I.

I owe Him my life. You owe Him your life. You owe Him your life to serve Him, not to give it, to walk about and brag about your church denomination, not to go about and criticize others; but to try to serve and to save others, and to bring them to a knowledge of the Lord Jesus Christ.

¹²¹ The prodigal son . . . In closing I might say this. When he'd wasted all his living, the father's living, with riotous living, and when he was returning home . . . He was laying in a pig pen, and he come to himself, and he said, "How many hired servants, my father's got, that has enough to spare, and here I am dying for want." What if he tried to say, "Wonder if I've got some money, I could pay dad back, what I spent in running with"? But he knowed the nature of his father, and he said, "I will arise and go to my father."

The father never said, "Wait a minute, son. Are you bringing my money back?" No, he never charged him for his sins. He was glad that he was coming back. He was glad that he'd come to himself, because he was his son. He was his own child. He was glad he was on his road home. Now, he didn't endorse his sin, but he was glad when he come to himself and said, "I have sinned before my God, and before my father. I will arise and go to him." [Blank spot on tape—Ed.]

And when he saw him, far off, he ran to him and kissed him. And he said, "Kill the fatted calf," without money, "bring the best robe," without money, "bring the ring," without money, "put it upon

his finger. Let us eat, drink, and be merry, for this my son was lost and is now found; he was dead, and he's alive again. Let us be happy about it."

¹²⁴ May I say this friends, to close. The only thing that satisfies, the only real things there is, the only good things there is, cannot be bought with money. They are free gifts of God by Jesus Christ: salvation of the soul, joy. Come and eat, and be satisfied.

*Wherefore do you spend money for that which is not bread?
and your labour for that which satisfies not? hearken diligently
unto me, and eat . . . that which is good, and let your soul
delight itself in the fatness.*

*Incline your ears, and come to me: hear, and your soul shall
live; and I'll make an everlasting covenant with you, even the
sure mercies of David.*

¹²⁵ All things that are lasting, all things that are good, all things that are pleasant, all things that are eternal, are free and cost you nothing. At the ending of the writing of this Book, It said, "Whosoever will, let him come and drink from the Waters of the fountains of Life, freely, without money, without price." Why do you spend your money for that which satisfieth not, and let the real things that does satisfy, free, go unpreserved by yourself? Let us pray.

¹²⁶ While you are in silence and in prayer, is there in this building this morning, those who have not drinking from that fountain, that the desires of the world is still in your life, and you would like to change your drinking place this morning, or the usury of your money? You'd like to come and buy from God, without money, without price, honey and milk, joys of wine, would you raise your hand, say, "Remember me, Brother Branham, as you pray." God bless you, sir. God bless you, sir. God bless you, sister. Is there others who'd say, "Remember me, Brother Branham, as you pray"?

¹²⁷ Some of you young people, yeah, that has wasted your living, the—the—the hours that mother spent in prayer for you, and dad, all the teaching that has been done to you, and yet you've turned it aside to listen to the whisper of the devil. And now you're desiring the music of the world, the things of the world. And you're coming to yourself like the prodigal in the pig pen. Would you raise your hand, sister, brother, and say, "God, remember me. Bring me to myself this morning; let me come to Father's house"? It don't cost you one thing. He's expecting you. No matter what you've done, "Though your sins be as scarlet, they shall be white like snow; red like crimson, they'll be white like wool." Are those in the Divine Presence that would raise their hand?

Those who are sick and needy, say, “I—I fell into a ditch. Satan has—has done evil to me. He’s crippled me and made me sick, or something. I desire this morning God’s chain of faith to move into my heart, that’ll pull me up from this ditch, like the man at the gate called Beautiful.” Raise your hand. God bless you, each.

¹²⁹ Lord, I bring to You this hour those who raised their hands, for the forgiveness of their sins. Thou art God, and God alone. Right where they are sitting now, that’s where You spoke to them. That’s where You convinced them that they were wrong. When the Word’s found Its place, and the Holy Spirit begin to speak, and say, “You’re wrong. Turn and come again to God the Father.” And they raised their hands to show that they wanted out of this earthly pig pen, to come to Father’s house where plenty is, where they’ll not have to bring nothing. As the poet has well stated, “Nothing in my hands I bring, just simply to Thy cross I cling.” May they come, sweetly, humbly, and be convicted, and surrender their lives. And You’ll bring forth the best robe, and a ring, and put upon their fingers, and feed them with the Manna of the slain Lamb. Grant it, Lord.

¹³⁰ There are those who are sick and afflicted; they’re needy. Satan has throwed them into a ditch, no doubt, lack of money for operations. No doubt, maybe many of them could not be operated. Maybe the physician could not remove the cause, even if he had ever so much money. But Thou art God. And I pray that this very hour, under the anointing of the Holy Spirit setting present now, that You’ll heal every one of them. May they be healed from their head to their feet, every whit.

If they’re without joy, their salvation, they can’t enjoy it no more; as David said, of old, “Restore the joy of my salvation.” May they receive joy and happiness for their gloom and weary. For Thou art a Rock in a weary land; You’re a Shelter in the time of storm. When the devil is hurling every sickness and missile at them, You’re a Shelter in the time of storm. Let it be so today, God, for we ask it in Jesus’ Name. Amen.

¹³² Softly and tenderly Jesus is calling,

Calling for you, for me;

Though we have sinned, He has mercy and pardon,

Pardon for you and for me.

Come home . . .

Now, if you desire to want to come up to the altar and kneel down, we might pray with you, anoint you, anything that we could do, you’re welcome.

. . . weary, come home;
Earnestly, tenderly, Jesus is calling,
Calling, O sinner, come home!

Do you love Him? Teddy, could you give us a chord, "I love Him, I love Him because He first loved me." Could you get that?

¹³⁴ Let's sing it to His glory, before we change the order of the service, just a moment. This is worship. The message has gone forth. I'm so glad that you received it. Pray that it'll do you good, for it did me good to speak it. I pray that the same inspiration that was given to me to speak it to you, you received it in the same inspiration it was sent in. May the Lord bless it to your heart. All right.

I love Him, (Now, just close your eyes as we say it;
raise up our hands.) I love Him
Because He first loved me
And purchased my salvation
On Calvary's tree.

Now, let's just bow our heads, hum it. [Brother Branham begin humming "I Love Him"—Ed.] You love Him? Isn't He real to your heart? Isn't there something about Him that's just so real? "I love Him because He first loved me," throwed out the Life line from Calvary, hooked it onto my heart.

¹³⁶ Don't forget, Brother Kurmmond [Drummond] is going to preach for us tonight, communion night. If you love the Lord, come down and take communion with us. The Lord willing, I'll be here with you. That's Brother Tony Zabel's son-in-law; Brother Thom from Africa, his son. Fine boy, real good, solid Christian, good little preacher.

Because He first loved me
And purchased my salvation
On Calvary's tree.

While we have our heads bowed now, as the piano will continue.

¹³⁸ Lord Jesus, we're fixing to enter another service, Lord. We thank You for the Holy Spirit that spoke to our hearts. And we're happy, Lord, that You did this for us. And may Your Word not return to You void, but may it accomplish that which it was purposed to do. May it stay in all of our hearts to know that all real things and lasting things come from God, without money, without price. Why would we struggle then for things, and make it such a life-and-death

affair for things that will perish? Let us struggle more, Lord, for things that will not perish, that has no price. The price is freely paid, and a-bidding welcome, "Whosoever will, let him come."

¹³⁹ Bless the further part of this service. Grant it, Lord. And meet with us tonight. Bless the baptismal service. May there be a great outpouring. May these people, who will be baptized into the Name of Thy beloved Son, the Lord Jesus, may they be filled with the Holy Ghost. May these people, who raised their hands to repent, this morning, of their sins, may they come, step into the baptismal clothes, and go into the pool; and to prove to the world that they have been forgiven of their sins, and they're being baptized for them to be remitted off the Book. Grant it, Lord.

¹⁴⁰ Be with Brother Kurmmond [Drummond] tonight as he brings us the message fresh from the throne, anoint him with the Holy Ghost. And be with us as we take the communion. May our hearts be clean and pure; may there be no defilement in us. May the Blood of Jesus cleanse us from all sin. Grant it, Lord. Keep sickness out of our midst and give us joy and peace. Through Jesus Christ we ask it. Amen.

I love Him. (Do you love Him? Now, raise up your hands to Him.) I love Him

Be . . . (Now, reach over and shake hands with somebody by you.) . . . first loved me. (If I die today, I love Him.)

And pur . . . (That's right, reach right around and shake hands with . . .)

. . . salvation on Calvary . . .

All right, Brother Neville, with his word or whatever.

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