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## REMEMBERING THE LORD

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Thank you. Lord bless you, brother. Happy to be in, tonight, in the Southside Assemblies of God, to worship with you people, enjoying this fine fellowship that you are no doubt constantly enjoying.

2 Just being a little tired. We was down last night at—at Tucson, for the banquet down there, and we certainly had a—a wonderful time. The Lord blessed us. And I been living on the good part of it, all day long.

3 So, now, I met, heard someone last night. I never knew Brother Carl Williams' son. I was, today, just bragging on that certain young man that got up and was talking about the—the young people's rally. And I told my daughter. I said, "Now, you want to make it your business to get in there."

She said, "I don't know nobody in there."

4 I said, "You'll know somebody, or everybody will know you. Just go on in, anyhow."

5 And I'm praying that she receives the baptism of the Holy Ghost during this rally up there.

6 I said, "That fine young man standing there, and his face shining with the glory of God!" And I was repeating it to Billy.

7 He just stood and looked at me, said, "Daddy, don't you know who that was?" Said, "That was Brother Carl Williams' son."

8 Well, that, I—I know you have come from good stock. If you . . . See?

So glad to be in Phoenix tonight.

9 Well, if there ain't Brother Pat Tyler. Where in the world did you come from, brother? I suppose hitchhiked, from New York here. That's just about the way it goes.

10 Remember seeing Brother Gene, Brother Leo, here tonight, Brother Ed Daulton, many of my friends around here, and Brother Ed Hooper. And, my, up here tonight I got a good view of everybody, and can look around, fine.

11 Well, I'm getting a little bit tired. I been going quite hard, and so we are—are long hours. And I . . . My wife said, "Say, I notice you begin to talk in your second voice."

I said, "I had to call on it this time."

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<sup>12</sup> Sometimes when I talk, I go down, talk deep in my throat, then that part gets sore and wore out. I come up, the top part, and talk from there out, like that. We just have to learn all kind of things when just working for the Lord, don't we, when we wear out?

<sup>13</sup> And, my, I hope all these are ministers back here. If it is, my, we're right in good keeping tonight, such a fine bunch of men setting together. Well, that reminds me of the promise, that, "We're setting together in Heavenly places, Christ Jesus," where His Blood cleanses us from all sin.

<sup>14</sup> Now I'm going to try, truly, to let you out early tonight. Remembering now that, tomorrow night, we're over to Brother Shores. Is that his name? [A brother says, "That's right."—Ed.] Brother Shores, at Eleventh and Garfield. That's another Assembly of God out there. Yeah. Assembly of God there, and the First Assembly of God.

<sup>15</sup> And then I'm just going to listen to these other guys for a while now, until next Sunday morning, I suppose, over to the convention. I'm . . . We're going to have a wonderful time. I just feel that we are going to have a good time.

<sup>16</sup> And my purpose of being here is kind of, oh, kind of pinch-hitting, you know, going around helping every place, and little fellowship with the brethren, and have a night here and there, to let get acquainted. And—and maybe a little revival spirit begin to strike the people, and then make that lead up, what we can, into there, and then the great climax. And I think, Brother Oral Roberts is the person this time to bring the climax at the banquet next Monday night. And I know we're expecting a great time, and all through the rest of the week.

<sup>17</sup> So you pray for us now, and go out in the streets, in the hedges and highways. And "ask" them? No. "Compel them." Compel them, compel them to come in. For this would be a wonderful time for Phoenix to get its great visitation that you . . . And I know that God is willing when we are ready, yes, sir, when we are ready. Let's . . . That's why we . . . these revivals are, is to try to meet conditions, and get prayed up, and get ready for this thing to happen.

<sup>18</sup> Now, just before we approach the Word, let's speak to the Author, as we bow our heads in prayer. Now with our heads and hearts bowed to God, I'm sure, in a audience of this size, there is bound to be many requests. And if you have one, and like to be remembered to God, just raise up your hand, and in behind that, say, "Lord, remember me."

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19 Our Heavenly Father, You know what is behind each of these hands. You know what flashed on their mind, and Thou art more than able to answer each request. And we pray that You will grant it, Lord. We ask that Your favor will smile upon us, tonight, in the way of the pouring out of the Holy Ghost upon us.

20 And remembering, Lord, that, tomorrow night in the—the First Assembly of God, that You'll pour out Your blessings again upon us. And then over at the Ramada, the finishing up of the week, O God, may there be literally hundreds saved. Grant it, Lord. May there be such a—such a pouring out of the Spirit till the newspapers cannot hold their peace any longer, but they'll have to publish to the public what is being done. Grant it, Lord.

21 Just make Yourself known to Your people, Lord. May their humble hearts reach out by faith and believe that we will receive these things that we're asking for.

22 Then we would pray, Lord, for the ones who would like to be here tonight and cannot get here. They're sick and afflicted, and—and in such conditions that they couldn't get here. We pray for them, Lord. May the Holy Spirit visit each and every one.

23 Bless these brethren who has come for such a long ways across the icy fields. And many still on the road, coming. Protect them, Lord. Bring them in safely.

24 Now, bless this Assembly, this fine pastor, his congregation, his trustees, deacons, and all that they stand for, Lord. We pray that You'll be with them and help them. Now we pray that You'll give us Thy Word. We can only read It, Lord, and read the text. Thou has to furnish the context, and we're looking to Thee. In the Name of Jesus Christ. Amen.

25 In the—the book of First Corinthians, the 11th chapter. If someone. . . You know, you usually like to read, or mark down a place, say, "I. . ." Maybe someone would find something behind it that they could maybe improve on what's been said. Or, ministers, and sometimes the laity, takes it, and—and reads it over, and listens to what's been said. Many times I do that, mark down a text. So if you wish to read behind us tonight, turn to First Corinthians, the 11th chapter, and we'll begin reading at the 23rd verse.

*For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night . . . which he was betrayed took bread:*

*And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.*

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*After the same manner also he took the cup, and when he had supped, saying, This is the cup of the new testament in my blood: this do you, as oft as ye drink it, in remembrance of me.*

26 And now for a text, I'd like to take from there: *Remembering The Lord.*

27 Now, of course, any, we all know, in—in our church, we read this at the communion service each night. And it is a—a—a great text to read, or a great Scripture at that time, and it applies there. But I just wanted those words, “In remembrance of Me.”

28 Now, communion has many times been the great dispute down through the ages, between Protestant and Catholic. They say the Catholic takes this communion, and they take it in hopes that they have did something to merit some good thing, that their sins will be forgiven by doing it. The Protestant takes it as in remembrance that Christ has already forgive them, and they take it in rejoicing that they're already forgiven.

29 Paul goes on to say in here, that—that, how to come to the Lord's table. If there's anything wrong, make it right before we get there. “For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.” And now we are very, very much to be in prayer when we take communion.

30 But I've wondered many times if, that word, we use it just right, *communion*. Now, *commune* means “to talk to,” see, “to commune with.” And I wonder if really, when we meet together like this in Heavenly places, if that isn't communion, that we are communing with God, talking to Him.

31 And, then, if we just set still and let Him answer us back! Many things, and the one of the horrible things that I do, I try to do all the talking, and—and not set still long enough for Him to answer me back. We do that so many times in prayer. I think if we would get off of our heart what's in it, and express ourself to the Lord Jesus, and then just kneel, and just be still a while and—and just see what He would say back to us. See?

32 And sometimes I've did that, and my whole opinion was changed, you see. I'd go ask Him something, “Now, Lord, these people, really, they got something. I—I believe they want me over there.” And I'd just start praying, and, first thing you know, I—I'm just satisfied that that's the Lord's will; but, after I pray, if I just—just linger a little while, see, then it's changed, altogether, sometimes, sent somewhere else. Just commune with the Lord. Oh, what glorious fellowship, just to get down and talk, and commune, and wait for Him to talk back.

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33 And to think of what a great Person that is you're talking to, the Creator Himself, and communing with Him Who put your life in this volcanic ash that you're living in. And then someday you'll have to leave there, and then it's in His hands where it goes from there on. And you have the privilege now to make your choice which way that soul goes when it leaves.

34 And what a wonderful thing to commune with Him upon the basis of His promises, then hear Him commune back to you, and say, "It's all well." My, that—that really expresses it right. We don't have to look to any creed. We don't have to look to—to any dogmas. Only thing we have to do is just know that He witnesses back His Word, that it's settled, and that's all of it. Then the burden rolls away.

35 I've thought of coming to this table, that we call it tonight, now that I've got it expressed that it's just as much communion here as it would be taking what we call the Lord's supper.

36 You know, them eastern people back there has got that thing all mixed up, and—and I can't get them straightened out on it. And all up in the north, they take me to when I go to supper, and they say it's dinner. I—I. . . They say it's breakfast, and lunch, and—and—and—and dinner. Now, where does my supper come in at? I'm trying to find out. See? And they say, "Oh, that's all."

37 I said, "But it wasn't, we didn't take the Lord's dinner. He called it the supper, the Lord's supper." And I feel like I've missed a meal, if you call it, start calling it that way.

38 But now when we come together in this way, there God comes down. And the—the communion table is, actually, break, broken, bodies of the Body of the Lord that we separate among us. Now, that is the literal Body, of the—the bread that we break, representing the Body of Christ.

39 Did you notice on the Day of Pentecost, what a great thing we have there? That, God, Who led the children of Israel through the wilderness, He, that great Pillar of Fire. And on the Day of Pentecost, this great Fire fell, and then divided Itself among His people. Oh, to think how that He wants us to sit together in Heavenly places, then, each one enjoying that warmth of the Fire of the Holy Spirit. "Cloven tongues set upon them like Fire, licks of Fire," God dividing Himself amongst the Church. Oh, wouldn't that, though, just set our hearts burning. That's when we can come together in Heavenly places.

40 Now, we know that His table, where the people set together and commune with Him, is like an oasis in a desert. And an oasis, in the

desert, where there's a great spring, where weary travelers come and set around this oasis in the desert, and—and refresh themselves, and then remembering how it got there.

41 And that's the way it is in the Church, that, this table of communion where all the blessings of God, the full Gospel, everything that God has for His Church, is brought out, laid out among us. And it's like an—an oasis in this hot, burning, sinful desert that we're traveling through. And then when we come in, and talk of, read the menu, and then we see that He turns back around, and He's not fresh out of *this*, or fresh out of *that*, or *this* struck off, but He's the same yesterday, today, and forever. He's got everything on the menu, ready to give it out. That's the good part. Then we can just look over the menu and just take the whole thing. I just like to . . . I like the complete course. Don't you? [Congregation says, "Amen."—Ed.] I just like to take it.

42 And while we are enjoying these blessings, each one feeling His Presence, and saying, "Amen. Praise God! Hallelujah!" so forth, in that we can remember the One that brought it to us and made it possible, the death of the Lord Jesus Christ, the Son of God. Remember Him. I think that's what, many times, that maybe we enjoy so many blessings, that we forget just where they come from.

43 One time I was amazed. Went with a bunch of Christians of a certain church, and they set down to eat, and never returned thanks to God, for their food. Well, I thought it was kind of strange. And I went to another house, and they, still, they just went ahead and eat. And I—I questioned it. And they said, "Oh, well. That's just . . . God just provides that, anyhow. See?"

44 I said, "It reminds me of a hog under a apple tree, you know. The apples will fall off, and beat him on the head all day long; he'll never look up, see where they're coming from."

45 And that, you know, we, I think it pays us to stop and look up, see where these things are coming from. Oh, how glorious it is to remember our Lord, remember what all He did for us, and remember that there was no one else could make this possible. There is nothing could make it possible but our Lord. And He so freely did it, when there was no worthy person; there was no prophet, there was no sage, no potentate, no monarch, no king. No one could do it but the Lord Jesus, Himself, and He so willingly did it for us. Let's just remember. He's done it for His children down through the age.

46 Now let's just talk a few moments on something that somebody would have to remember. I'd imagine, way over in Glory tonight, there's a man by the name of Noah, and he certainly has a lot

to remember the Lord for. For in the time that when God was going to destroy all the wickedness off of the face the earth, God remembered Noah. And Noah remembers how he escaped the wrath of God, by God's mercy. How that the—the great waters started flowing down the streets, and the winds howled, and the rocks moved from the mountains! And what a terrible storm! Houses blew away, and the fountains broke up, and God had Noah inside the ark. Now, if that ain't a wonderful place to remember Him by, yeah, yes, to be inside the ark, safely secured in the Presence of God, to live with Him!

47 Then we could call another group of people, or at least I'd say three, and they were called Shadrach, Meshach, and Abednego. How that they had took their stand for God, remembering that He keeps His promise! And how that, in this great hour, because of their stand, even their own brethren, many of them, had turned off into the world. But they were going to stand, regardless, and they took a stand for God. And when the furnace was he't seven times hotter than it ever was he't before, and they was pushed into this furnace.

48 And they can certainly remember that fourth Man that was in there with them, that kept all the—the heat and the death away from them. There is something about that fourth Man. Might talk about Him a while, yes, sir, how that He was the only One could make that possible. There was no other person could do it but that fourth Man. And He was the One that provided life, in the jaws of death. Amen. And He—He kept the fire blazes back, and preserved them. And, oh, as long as there can be a memory, and it'll never fade out, so they can remember that great day down in Babylon.

49 There was another man down at Babylon, can remember also, and that was Daniel, when he had purposed in his heart that he wasn't going to defile himself with the things of the world.

50 That's a good stand to take. That's where we people ought to take, kind of buckle up the armor a little tighter. That's it. We're not going to defile ourself with the things of the world, no matter what the other church does. Ourselves, we're going to buckle it on. We're going to stay right with that Word.

51 No matter what comes or goes, we're not defiling ourself. If the rest of them want to do it, go ahead and do it. If them women want to cut their hair, let them cut it. We're not. That's right. If they want to wear manicure, let them go. Ever what that stuff is, paint, let them go ahead and do it. We're not going to do it. If the rest of them says they can smoke cigarettes and get by, well, let them go ahead. But we're not going to do it. That's all. Uh-huh. The rest of them

can go home, dismiss Sunday—Sunday school early, for a television program, or Wednesday night, omit the whole service for a certain program. No matter what they do, we're going to serve the Lord.

<sup>52</sup> We're going to take the place like Joshua, "For me and my house, we're going to serve the Lord." We remember what He did to bring this blessing to us, and we cherish it so much that we cannot defile it in any way. It's a treasure of Eternal Life that we have, and we by no means want to defile ourselves with the things of the world, not at all.

<sup>53</sup> And Daniel purposed in his heart the same thing, though he become a citizen there; but not by his choice, because he was an alien. And every born-again Christian is an alien just as soon as he's born again, because he's Heavenly bound. His—his possession lays in Heaven.

<sup>54</sup> And here some time ago, the wife and I, about two years ago, was . . . Brother Mercier and them would get a little kick out of this, as to say. We was over to the shopping center. And in our city, it's . . . Oh, there's many religious people, so-called. But we seen a—a woman that had on a skirt, and it was the strangest thing, 'cause none of the rest of them seemed to have on one. And—and so we know many of them that sing in choirs and everything. And the . . . and so we . . . My wife said to me, she said, "Well, why?"

<sup>55</sup> And I said, "Well, you see, they're not—they're not of our citizenship."

She said, "What?"

I said, "No, they're not of our . . ."

Said, "They're Americans, aren't they?"

<sup>56</sup> I said, "Sure. They're Americans. That may be true enough."

<sup>57</sup> I find in traveling, in missions, in missionary and around the world, I go in to—to Germany, there is a national spirit, called, it's a German spirit. It's the spirit of the nation. I go up in Switzerland, I find out, just brothers, almost speaking the same language, but there's another spirit. See? And it's a different spirit in Switzerland. Then I come over to Finland, it's altogether a different spirit. Then I come to America, there's a spirit of America. That's right.

<sup>58</sup> "Well, you say, aren't we . . ." She said, "Aren't we American citizens? Why is it that our people, *so-and-so*?"

<sup>59</sup> And I said, "Well, you see, honey, you see, each nation lives off, on the spirit of the nation. That's the national spirit."

<sup>60</sup> She said, "Well, then, wouldn't we be living on the American spirit?"

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<sup>61</sup> I said, “Oh, no.” I said, “We are born again. We live on a Heavenly Spirit, where holiness, righteousness.”

<sup>62</sup> And we, we’re not Americans, as far as that goes, because America is just a earthly nation. But when a man of Germany, of Switzerland, or wherever he may be, when he becomes born of Heaven, he takes on a Heavenly Spirit. And his nature and his makeup look for things above, where Christ sets at the right hand of God. Amen. Oh, how we ought to remember that, that He died that we might be able to be fortified from this thing, inoculated. That’s right.

<sup>63</sup> A good healthy plant don’t. . . You don’t need to spray a good healthy plant. The bugs won’t get on it, anyhow. That’s right. No bugs will bother a healthy plant. It’s that hothouse type that has to be sprayed all the time, some kind of a hybrid affair. And that’s the way it is today. We have to spray and baby the church too much. It ought to be a rugged individual of Christ, washed in the Blood of Jesus Christ, and born of the Spirit of God. And all the worldly bugs scatter. They don’t even fool around, anyhow. That’s awful rude, but I hope it took hold. It’s kind of a rude expression, but you know what I’m talking about.

<sup>64</sup> Oh, how Daniel, and purposing that in his heart, he can well remember the payoff. And someday we’ll remember the payoff, too. So when he come to remember that, in the hour of distress, God sent an Angel in the lions’ den, and closed the mouth of the lions, that they could not bother him. What a memory to think about! He, throwed into a lions’ den, because he had purposed in his heart to serve God, and he could remember that. How did it go? Something like this, “God has sent His Angel. He seen the innocence of my heart.” Oh, there you are, the innocence of your heart. God could see that in Daniel, and his purpose to do what was right, and He sent His Angel and had kept the lions from bothering him at all. What a memory! We could go on and on, with that.

<sup>65</sup> Let’s just remember another person right away here, or group of people, that’s Israel. When Israel had put their place, theirselves in position, to take the stand for God. And there was coming a death angel one night, that was going to take the firstborn of every house. And how that Israel was even commanded to remember that the blood was on the doorpost. That was the thing that held back the wrath of God, and kept there, them alive, was the blood on the door. It was a memorial. And it, always, it’s still a memorial, the blood on the doorpost and on the lintel. What a memorial night that was! And it was to be rehearsed down through the—the ages that was to come, that God, at that night, made a difference between the righteous and the unrighteous.

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<sup>66</sup> Oh, I don't know whether it'd be night or not, but there's coming a day when God is going to show the difference between the righteous and the unrighteous. And it'll be a memorial to us, to know that the Blood is certainly upon the lintel and the doorpost. And wherever you look, or your understanding; you look with your eyes, and see with your heart. That's right. You'll remember you're looking through the Blood of the Lord Jesus, the way He would look through it. What a time! They were . . .

<sup>67</sup> Israel had another thing they could always remember, that when they took their step upon what they heard Moses say, that great vindicated prophet with the Word of God, and when they took their stand to march. Because, they seen God vindicate that the message that he was bringing was the truth, and it was according to the Scriptures, and God was with him. And he had met this One Who had no name, called the I AM. He had really met Him, because they had seen Him working with Moses.

<sup>68</sup> And then they had another great memorial, that when they started on the march, there went a Pillar of Fire before them, to lead the way. What a memory they could think of, a memorial thing, that they didn't need no compass. Amen. What did I say? They didn't need no compass. They had the Light of God to lead them.

<sup>69</sup> What a memorial it was to the wise men, how they needed no compass, and a Star led them.

<sup>70</sup> What a memorial it is to us today, to have a Holy Ghost to lead us; not some creed, or some fashion, or something to lead us, or some man-made something. But the Holy Spirit comes in with the tie-post of the Word, and confirms His Word, and proves that it is—is the truth. What a memorial to our hearts, to know that the living God still lives. Oh!

<sup>71</sup> Remembering Him, what He did, led them all the way to the promised land, by this way.

<sup>72</sup> Elijah had a great thing to remember God by, when he had done his duty, exactly what God told him to do, to command the rain, not even dew to fall until he'd call for it. Went up and set down by the brook Cherith, in there. He stayed there for all this time. How he could remember that! How was he going to get food, through these years? But God served him with the ravens. A God of Heaven! No question, "Where did the ravens get the food?" We don't know, can't tell. The only thing, that he just knowed, he just committed hisself to God's Word, what He promised him. And God took care of the rest of it.

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73 That's all we have to do. Brethren, that's all we need. It just takes Him at His word. How is He going to do it? I don't know. But, you see, we try to inject our own ideas, and there is where we mess up.

74 What if he'd said, "This other brook down the hill would be just as good, 'cause it's got more water in it"? Huh-uh. No.

75 What if Abraham would have thought that he ought to take Sodom? It never would have happened right. But Abraham took the way the Lord led him, his one promise he had to hold to.

76 Elijah could remember when he had done all he could do. He—he had rebuked all the—the women of that day, that tried to fashion after the first lady, the president's wife, and—and all those things that he—he had rebuked. And—and they called him an old, I guess, just an old, simple sort of a fellow. And he went, but done exactly what God told him to do. And then it come to a showdown, where he said, "Let's see which, these things, are right. Now, you call the prophets of—of Baalim up here, and—and you call his prophets. And let me call on the Lord." Oh, what a showdown, when he knowed His Word had promised it.

77 What could we say today as Christians, in the front of Buddhism, Mohammedanism, or anything else? "Let's see who is God." Amen.

78 Some time ago, down there in India, where we was at—at the meeting, and there there had been many people, but four or five come to the platform. And there was no way of estimating how many people were there. And I prayed for a little leper. He had no arms, and his ears was eat off, and little stubs. And he was trying to hug me, and I hugged him, and prayed with him. The Lord told me what was wrong with him, and—and about his life.

79 And—and I could see the Rajahs and those setting out there. They said, "That's telepathy, you see." You could—you could tell it, the way they was thinking, what they were—what they were going to put back to me.

80 That day, I'd been entertained in the temple of the Jains, where there was about seventeen different religions in there, and every one of them against Christianity, and, "There was nothing to Christianity."

81 But, that night, God changed the program. We got to reading off the menu, by His spring. So the Holy Spirit begin revealing. And after a bit, an Indian came by, and he was blind. I said, "The man

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is blind. We can all see that. But he's a married man. He has two sons." I said, "I'll spell their name. I—I can't pronounce it." And that was just exactly right. I—I could.

82 Them what they call holy men, and all of them out there, and them Mohammedan priests, and sitting out there. And so they—they knew then, they thought I was reading their mind, a telepathy.

83 And so I happened to look back, and this blind man, just a vision above, was standing there looking at me. Oh, my! You know, God's servant, the Holy Spirit, had already brought the . . . what the menu wrote, you know. I know it was ready to be served.

84 I said, "Now, they was telling me today that the Mohammedan religion is the greatest in the world, and the Buddhas, and all." I said, "Now, I want some of you priests out there, the Buddha priests, the Mohammedan priests, come give this man his sight, sure, now, if he—he is so great. This man is a worshipper of the sun. And we all know, we who believe that he was wrong, he worshipped the creation instead of the Creator." I said, "He was wrong, and we know that. But," I said, "surely the God that's the Creator; and the man is willing to come and serve that Creator; surely He's ready to manifest Hissself."

85 Now, I want to say something. I wouldn't have said that by no means if I hadn't have seen that vision. I knowed better than that. You see, that's what we don't want, to go presuming. *Presume* means "you're advancing without authority." That's why we want to watch when you say it's THUS SAITH THE LORD, not just an impression, but something you know definitely, positive, the Lord has said it. And I felt very consoled with seeing the vision, knowed it had never failed.

86 And I said, "Now, the—the . . . If this man is wrong . . . Now, the Mohammedans say he was wrong, and then you making a—a—a Mohammedan. Then, Buddha would say he was wrong. And the Sikhs, and the Jains, and whatmore, they'd all say he's wrong. But surely there's a Right somewhere." Oh, my! Oh, what a glorious thing! Then I said, "Now, the One that will give him his sight, he promised he would serve that God."

87 He went blind, from looking at the sun, 'cause it was the sun god. See? And he thought that paid his way in Heaven. Now, we could remember Christ, that He—He suffered not to put our eyes out, but to give us sight. See? So then, and if . . .

88 I said, "Now, the One that will come and produce this, I'll follow that clan." I said, "I'll serve the One that gives him back his sight."

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And that was the quietest group I ever heard. Nobody said. Then I said, "Well, there is the Mohammedan priest out there now, why don't you come give him his sight?" I said, "Why? Is because you can't. And neither can I. But the God of Heaven has raised up His Son, Jesus Christ, Who has showed me a vision just now, that the man is going to receive his sight. If it isn't so, then I'm a false witness of this Christ. And if he does, then I'm a true witness of Him. And you have to re- . . . You should repent, or you must, if you . . . or you'll perish in the clans that you're in now." What a time! And I said, "Now, if that's false, then you should put me on a plane and send me back to the United States, and never let me in here again."

89 Oh, but when our God came on the scene! The man, as soon as I prayed for him, he could see as good as I could. He run and grabbed the mayor of the city around the neck and begin to hug him. And, why, we was about four hours. I didn't have shoes, no pockets in my coat, and the militia couldn't hold them back, and it was a stampede. And you should see what . . .

90 But what was it? The same God, the same God that could call fire, bring fire down, to take away His sacrifice; can bring His Holy Spirit, to confirm His Word, that It's the Truth, as long as you are sure that is the Truth.

91 Now, Elijah was positive that was the truth. He had heard the Voice of God. There's no question to him.

92 And there's no question in your heart tonight, that God still gives the Holy Ghost like He did on the Day of Pentecost, it'll happen. If there's no question that He keeps His Word and heals the sick, it's got to happen. But you got to be positive of it. You've got to really see it by the real eyes of faith, then accept it and stand right there.

93 And he had a lot to remember God for, when he was . . . Now he has a lot to remember, what He did in them days.

94 The immoral woman that Jesus found up at Sychar up there, that she was a Samaritan, which was rather an offcast people that really believed God. They was about half Jew and half Gentile, and they were a—a race. They believed in God. And this little, immoral woman in her condition, very marred by sin, and one day perhaps had got discouraged with all their traditions of the elders, of pots and kettles, and washings, and so forth.

95 She went out one day to the same old Jacob's well up there, and she was going to let down her—her bucket, to get some water. And she changed springs. Oh, how she can remember that there was One setting there that said, "In Him was living Water." What a thrill

it was to her, when that living Well revealed her sins, and told her where she was wrong, and described what she had did to her. And it put a message in her heart, that set her on fire with the glory of God; and into the city, and to the men.

96 Now, you know, that really isn't legal in that country, for a woman to go through the streets, and especially a woman marked with immorality. But I'm telling you, when she got cleansed and a drink of that fresh Water, you try to stop her? It was like trying—trying to put a—a fire out, or a house on fire, and it real dry, and a high wind in dry weather, that was really blowing that blaze.

97 And you couldn't stop her, because she had found something that was real. Her sins was revealed. And when her sins and wrong was revealed, she can remember tonight, in Glory. She can remember that there was a Spring for her. There was a place where, all the creeds and—and the churches had turned her down, but yet she found an oasis. She found a place where there is Somebody Who cared. What a rejoicing!

98 And how we can rejoice with her, we who was bound down with creeds that pulled us away from God, and we found a Fountain filled with Blood drawn from Emmanuel's veins. There we lost all of our starchy condition. And—and we drank from the Fountain and refreshed. And we remember the One who paid the price, that we could have His Spirit upon us, Jesus Christ, the Son of God. What a memory to remember by!

99 I imagine tonight that Hagar could have something to think about, too, when she had been put out, misunderstood. Now there's many of us here can think about Hagar, as she, her being misunderstood.

100 Who walks the right life with God, who takes the straight, narrow way, but what knows what to be misunderstood means? I'm misunderstood. Every person, all you brethren that try to live right, and you sisters, you're misunderstood.

101 Your neighbors think you're some old model, and they try to throw off on you. "Why don't you attend these societies? And why don't you have these card parties, when things?" And you shun those things. You're misunderstood.

102 So was Hagar misunderstood. And she had her child, little Ishmael, that was the fruit of her womb, from a legal marriage to her husband Abraham. And she was—she was a slave girl. And she had been given by her mistress, Sarah, to Abraham, to wife; which, polygamy was legal in them days. And she lawfully had married the

man, because she had been given to him. She had bore the child, just what their hopes was. There's nothing the woman had done out of the way. And, yet, misunderstood by her mistress, and put out into the wilderness to die. What a place to be!

<sup>103</sup> And the water was spent from the bottle. Little Ishmael's throat was beginning to dry. He was crying for water. It got worse. And only a mother's heart could hear that baby cry of a little, parched lips in—in the desert somewhere, of her only child, and feeling his little body drying out, and he's dying. No water, just rocks and sand, as you would look out here in the deserts of Phoenix. Not a place. Misunderstood! What a time!

<sup>104</sup> There she was, a slave girl, to begin with, and had tried to act in the right way that she was supposed to act. And here she's got the baby in her arms, and it dying. And she was so sad. She laid it under a little bush. And went about a bow-shot, and she knelt down to pray. And there appeared a well, oh, my, "The well of Him that liveth and seeth me." Still stands today. It was put there, some way. That well still stands as a memorial.

<sup>105</sup> I haven't got education enough to pronounce it. But I—I tried it, a while ago, when I was writing some little notes. And I—I tried to pronounce it. I couldn't do it. But you know what it is. I—I call it one thing, another. I said, "I better not say that. It'll just show my ignorance worse."

<sup>106</sup> But one thing I want to say. I know where there is another Well that was put down on the Day of Pentecost. It's just as open tonight as it was the time when it was opened back there, and the waters is just as fresh to every man or woman that wants to take the right road with God's Word, and walk with Him.

<sup>107</sup> I come to this well, remembering Jesus Who made it possible that me, an alien, a drunkard's son, could come up to that Well and be pardoned of my sins, and drink of Eternal Life.

<sup>108</sup> Oh, how Hagar must have felt when she seen that well! It saved the life of her and her child. She sure can remember that oasis, all the days of her life, and all—all through time that she can remember it.

<sup>109</sup> We could go on and on, with characters. But, let's just think this, don't miss seeing your well now. Don't miss seeing the spot of refreshment that brings Life.

<sup>110</sup> Jesus was sent from Herod to...from Pilate to Herod, for mockery. What he missed! What, what was the matter with Pilate?

<sup>111</sup> And then when Pilate sent Jesus to Herod, and then how foolish Herod was. When, he had heard of Him, and he had heard of His

ministry. And Pilate being a Jew . . . Or, Herod, I believe it was, Herod was a Jew. And standing there before Him! And there he was, standing in the Presence of all the prophets had prophesied about, from Eden out. Standing in the Presence, and he never asked pardoning of his sin. He never—he never—he never . . . Wonder if he even thought, he took a second thought, of what, Who he was standing before? He never probably knew Whose—Whose Presence he was standing in.

<sup>112</sup> Oh, you say, “That was—that was a horror! That was the most foolish thing.” It was. It was the most foolish thing that the man ever done. Well, we think of—of how bad off he was.

<sup>113</sup> But wait a minute. We have men today do the same thing, stand by the same Fountain, and still make the same mistake that he did.

<sup>114</sup> All the prophets, for four thousand years had pointed to Him. But because He didn’t come in the way of their creeds, said He would come, they cast Him out.

<sup>115</sup> There, exactly right. It’s exactly right. Yes, sir. Still cast Him out. They don’t want nothing to do with it, ’less it comes according to their book, you know, the way that their textbook reads it, you see. It has to come that way.

<sup>116</sup> Oh, all the prophets through four thousand years had spoke of Him, and here He stood before him, and he never said a thing about, ask for pardoning. There he is in the Presence, and the—the fulfillment of all of the words of the Hebrew prophets, standing right before him, and he never asked for pardon. He just stood there. Oh, that was a terrible thing!

<sup>117</sup> But we do the same today. Only, we stand by Him, after six thousand years. We make a greater mistake than Herod, and Pilate, and—and Caiaphas, and the priests of that day, because we got two thousand more years of record added. And we still make that same mistake. Just, I just . . .

<sup>118</sup> I suppose that—that Herod never even give it a serious thought.

<sup>119</sup> Now, I just wonder how serious we think about This. How serious do you try to consider this Word? What does that Word mean to you? Do you know that is God in print form? But we ride right over it, for some sort of a creed, and say, “Days of miracles is past. Dr. Jones said *so-and-so*, so that settles it.” And, yet, this Bible laying in every book store, pretty near, Bible stand, churches. And ministers, and so forth, standing there, and read over the top of it, and ignore it, because of creed, try to place it back in some other age.

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120 As I've made the remark, two or three times since being in Phoenix, it struck me so. Men are that way. They always praise God for what He has done, and looking forward what He will do, and ignoring what He's doing right now. They do it. They fail to see it.

121 Now, perhaps Herod could have praised God for what He brought the children out of the wilderness, so forth. And they said, "Someday He will send a Messiah. Glory to God! We'll see Him then." And here He was, standing right before them, and they never knew Him.

122 "He was in the world, and the world was made by Him, and the world knew Him not. But as many as did receive Him, to him . . . gave them the power to become sons of God." I like that. Yes, sir.

123 There in His Presence, I suppose he never took a serious thought about it.

124 And many today do the same thing, don't take it seriously. They don't take a serious thought. They think, "Now here, I go to church, and I'm just as good as you are."

125 Now, you just don't want to take that attitude. You could be as good as me, and be no good at all. See? But you want to not make any man your example. You want to make God your Example, Jesus Christ, and you want to take His Word. And if you don't . . .

126 Now, remember, the Bible said, over in the book of Revelation. This is the complete revelation of Jesus Christ. "Whoever takes one Word out of It, or puts one word to It, his part will be taken out of the Book of Life." So That is the Revelation.

127 "God in sundry times and divers manners," Hebrews 1, "spoke to the fathers through the prophets, but this last days through His Son, Christ Jesus." And, Christ, revealing Himself, making Himself known, taking His Word and just making It grow.

128 Standing the other day, talking, I believe, with Brother Carl Williams, there was a palm tree. I believe it was Brother Carl, or someone. And I said, "Isn't that a beautiful tree?"

He said, "Yes."

I said, "What is it? Volcanic ash."

129 That's all it is, dust of the earth, with a life in it. And that life was a certain kind of life, made it a palm tree. Over here stands another, it's a different kind of a tree. It's a fig tree. What is it? Volcanic ash from the earth, with the fig tree life in it.

130 Well, look at us. What are we? The same as that tree, volcanic ash, but with a human life in it. And that human life is of the earth, and must go back to the earth.

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<sup>131</sup> But there is a Life that comes from Above, that, a man, he lives by that Life. It's Eternal Life.

How foolish! Could not we seriously consider that, friends?

<sup>132</sup> Now, it isn't an emotion. It isn't keeping a lot of creeds. It's an experience. It's a Birth. First, you have to experience a death before you can witness a Birth. Like, line that right: experience death, and then witness a Birth. Any seed has to do the same thing. And *this* Seed is God. And when It's placed into your heart, it brings forth the Birth of a son of God.

<sup>133</sup> And that's the way Jesus was when He was on earth. He said, "Who can condemn Me of sin? Who can accuse Me, rather, of sin?" *Sin* is "unbelief." "If—if you can't believe Me, believe the works." "Search the Scriptures. In Them you think you have Eternal Life. They are the Ones that testify of Me. They're the Ones tells Who I am. And if I don't meet that qualification, just exactly what the Scripture said, the Father said I would be, when I come; if I don't meet that, then I've done wrong."

<sup>134</sup> Oh, if we Christians, if we ministers, if we men, women, Pentecostals, and the rest of us, if we can't take what God said His Church should be, if we can't measure up to the statue that He said, then we can be condemned of sin, of unbelief. We try to say that the days of miracles is past, and all these other things, *that*, and *so-and-so*, and *so-and-so*, then we can be accused of unbelief. For, there's only one sin, and that's unbelief. "He that believeth not is condemned already." See? You don't even get to first base if you don't believe. "He that cometh to God must believe that He is, and a Rewarder of those that diligently seek Him." So what if a church . . .

<sup>135</sup> That's what God wants. That's what God will have, a bunch of people that can say, "What has Jesus Christ promised? What has been promised in this last days that hasn't been manifested through us?" Amen. Then we can set down, remember Him, remembering Him when we come together.

<sup>136</sup> If there's anything we're lacking, let's do it. If there's anything lacking with us, let's get back to that. Let's remember what He required, not what we think we ought to have, but what He said we've got to have. See? We got to have it that way, the way that He said it. But wonder if we just . . .

We say, "Well, I—I—I belong to *this*."

<sup>137</sup> I wonder if you give it a serious thought, to know that that don't mean a thing to God. That don't mean nothing. Herod

probably—probably said, “Well, now wait just a minute here. You know who I am?” See? He never thought seriously. And we ought to think seriously.

<sup>138</sup> You know what he did? When Christ was placed before him, for the first time, that all the prophets, sages, and down through the ages, that spoke of this One coming. And there He stood right before him. You know, his . . . the . . . On the occasion, that God placed Christ before Herod, he only asked for entertainment.

<sup>139</sup> I wonder, brethren. Let’s think seriously now. We Pentecostal people, I wonder if we receive the Holy Ghost just for entertainment? But there’s more than that goes with It. There’s a life got to be lived. I wonder if that’s the hindrance of our churches today, brethren. I wonder if that’s the reason that we’re still back here in the wilderness, wandering around, instead of over in the promised Land, possessing all things? I wonder if there isn’t something we haven’t thought seriously enough about it. See? You must think seriously.

<sup>140</sup> If Pilate would have did that, he would have released Him. If—if Herod would have did that, he would have released Him. But he didn’t think seriously, his first occasion.

And then what did he do? He asked for some tricks.

<sup>141</sup> Oh, they, that’s what it is today. They want to make Christianity a trick, some little gimmick that you got in your hand. And, listen, Pentecostal people, be deeply sincere in these things. When you speak with tongues, and give the interpretation, you be sure that that’s interpretation. See? Don’t have a gimmick. Why do you want a gimmick, when God has got the real thing for you? See? Why accept a substitute, when the skies are full of the real. See? See? We must be sincere. You mustn’t try to just kind of ignore it and pass it over. We mustn’t do that. We mustn’t ask for tricks.

<sup>142</sup> We must ask for service. Amen. “Lord, if I’m to be the doormat, make me the best doormat You ever had. Whatever I am to be, let me be.” Not, “Make me . . . If I can’t be a Billy Graham, or an Oral Roberts, why, I ain’t going to be at all.” See? Why, you’re just as much thought of as Billy Graham and Oral Roberts, if—if you got a . . . if you’re the doormat, if you are God’s. God needs a doormat; He—He wants a good doormat. That’s all. See? It doesn’t matter.

But we go along, presuming that we’re supposed to be *this* or *that*. Don’t do that.

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<sup>143</sup> Just ask for service, whatever it is. See? Whatever it is, let God choose your service. See? And then when He gives you service, remember that it is Jesus that directed you here. You were born for that purpose. Be a—a good servant to Him, wherever it is. Yes.

<sup>144</sup> Jesus said, “Why do you call Me ‘Lord,’ and do not the things that I tell you to do?” We ought to study the Scripture. We ought to find out what God’s program and plan is. He said, “You call Me ‘Lord.’” Said, “But why do you call Me ‘Lord,’ when you don’t do the things that—that I command you to do?” See? Yes.

<sup>145</sup> *Lord* is “ownership.” The landlord owns the—the land. And the people, today, they’ll gladly accept Jesus for a Saviour. They—they don’t want to go to hell. They’ll—they’ll accept Him as a Saviour. But when it comes to “Lord,” oh, no. Huh-uh. See?

<sup>146</sup> Lord, is, you to be His property. If He wants a floor mat, He makes you a floor mat. And you’re just as happy, a floor mat, as you would be a, morning star. See? See? See? You—you—you want . . . We—we want . . .

<sup>147</sup> We don’t want to have Him “Lord.” We want a Saviour, but we don’t want “Lord.” Then He comes “Lord,” and He speaks to you about certain things of the Word. “Well, I now, I—I don’t know about That now, see. Well, just . . . I just can’t imagine me doing That,” you ladies here.

You say, I’ll get tired after while. No. I won’t.

<sup>148</sup> I’ll be like the fellow said one time, he went to preach a revival. He said he preached on repentance; the third night, repentance; fourth night, repentance. He preached a full week on repentance.

<sup>149</sup> And the pastor of the church and some of them, got back and told him, said, “Brother, we—we really admire your sermon. But haven’t you got another one?”

<sup>150</sup> Said, “Oh, yes, sir.” Said, “I got another one. But let them all repent, then I’ll preach on something else.” So, yes, sir.

<sup>151</sup> Let the church get started on its ABC’s. Then we’ll go to algebra then, how—how to be prophets, and get gifts, and so forth like that. But let’s first learn this first step, first. Learn to walk before you can run, you know. So, and if you’re weary with the footman, what are you going to do? All right.

<sup>152</sup> But we—we want to remember our Lord. That’s what you got to remember, that it’s Him you’re serving. You don’t get these gifts just to have a lot of fun out of them. That’s right. After all, there’s many that talk about gifts, that I’m sure, from the way they act, they don’t know what it is. See? See?

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153 The gift, gifts of God, and things, are not something that's just played with. The gifts of God are gracious, and they're weary. They're wearisome. Didn't Ja- . . . In the Presence of God, is not shouting. The Presence, that's just God's blessings He pours upon you. See? But the Presence of God is a troublesome thing.

154 I don't want you to forget to get that tape, if you can, *Sirs, What Time Is It?* And remember that.

155 Jacob, when he laid on that pillow, rock, one night. And the Lord appeared to him in a vision, and he saw Angels descending and ascending. When he got up, he said, "This is a dreadful place, none other than the house of God." Dreadful place!

156 When Isaiah the prophet had prophesied for many years, under Uzziah. And when Uzziah was taken away from him, because he tried to usurp the part of a priest, and he was stricken with leprosy and died. And Isaiah probably had been forty years old, fifty. And he had been a prophet, oh, ever since a baby, because prophets are born. "Their gifts and callings are without repentance." And there he was, a—a prophet of the Lord, down in there, praying, one day, and confessing his sins down at the altar.

157 And all of a sudden, he came into the Presence of God, and seen God setting in the Heaven, and His train. He saw Seraphims with Their holy faces shaded with wings, and Their feet covered with wings, and flying with wings, crying, "Holy, holy, holy, Lord God Almighty." Yeah.

158 And Isaiah remembered then that his little journey wasn't very much. What did he cry? He knowed, his—his gift, he hadn't acted right with it. He was far away. He said, "Lord, I'm a man of unclean lips, and I—I—I dwell among people with unclean lips." And then the Angel . . . See, it's a dreadful thing. He said, "Woe is me."

159 It's not the thing of blessing, and shouting, and screaming. That's good. Now, remember, I'm not condemning that. But, I'm telling you, that's not what I'm talking about.

160 It's the power and the Presence of God, which brings such a holy fear, until you're paralyzed in His Presence. You'll always remember. You remember it.

161 And Isaiah remembered, as long as he lived. I imagine, when the saws was cutting through his body, he still remembered those Angels crying, "Holy, holy, Lord God!" Certainly.

162 Jacob, in his last hours, could remember those Angels ascending and descending, and it was such a dreadful thing to him.

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<sup>163</sup> It's not what people think it is. It's something different. What we need to do is come into His Presence, remembering Him, that He brought us here not for frolic, but for service, brought us in here to—to work for Him.

He had something to remember.

<sup>164</sup> What about Judas Iscariot? He's got something to remember, too. Judas has got something he's remembering tonight. Certainly is. And he'll always remember it. Certainly. Why? He sold the Lord Jesus for personal gain.

<sup>165</sup> I wonder, tonight, if there isn't many doing that same thing today, selling your birthrights for personal gain, when you should be on fire for Christ. When you should be doing something for Him, working for Him, or something, you go join somewhere where you can live any way you want to and still claim to be a Christian. That's what the world is looking for tonight. The world, I said, not the believer.

<sup>166</sup> The believer is looking for every straight road he can walk in, to get right.

<sup>167</sup> But the unbeliever is wanting somewhere where he can go and just maintain his profession of a Christian, and then just live anyway he wants to. That's what this nation wanted for a president, and that's what they got. Exactly. That's what the—that's what the church wants, that's what they got. Yes, sir. That's what you get.

<sup>168</sup> But the believer wants to get everything shaved off of him. "He wants to lay aside every sin, and the weight that so easily beset him; he might run with patience the race that's set before him, looking to the Author and Finisher of our Faith, Jesus Christ." Yeah. Remembering Him, as we lay aside every weight. Women letting their hair grow. Men quit being Ricky, and come on into church and do what's right, and all this other kind of stuff. And pastors with deacons on their board, married three or four times; and all these things, compromising, because they pay heavy on the plate and all; have to knuck down to some organization because they tell you *this* is It, and the Bible says something different. "Lay aside every weight."

Remember Jesus. He become very unpopular.

<sup>169</sup> The young Rabbi was One of the greatest Men in the world, in the day when He was healing the sick and doing everything well, making people healed, and giving the sight to the blind, showing the people, and manifesting God through them, by the thought of their own mind. He could speak to them. He was a great Rabbi.

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170 But one day He set down and begin to tell them the Gospel Truth. He wasn't popular from then on. No, He never. The first thing you know, and all the group walked away. And then the seventy said, "This is a hard saying. Who can understand it?" And they walked away.

Then He stood and asked the disciples, "Will you go also?"

171 They said, "Where would we go, Lord? You, alone. We've sold out. We're ready, no matter what it is. We're ready to go." Let's remember Him like that.

172 Remember, He was our Example. He done everything, condemned every Pharisee, condemned everything of the world, went through the world without a spot on Him. He was a Lamb examined by God. He said, "This is My beloved Son. I'm well pleased in Him." He lived such a life.

173 And then He took all the sin of the world, my sin and your sin, and laid it upon Him. And then even the perspiration coming from His sacred brow, like drops of Blood, spitting on there. Not because that He was guilty, but was my guilt doing that, and your guilt.

174 And if He can do that for you and I, how could we stand up under some dogmas and nonsense of the world, and the things of this modern day? We ought to remember our Lord, remember what He paid for this price of salvation. Never be ashamed of it. "Be ready to give any man account for the hope that rests within you." We should do that, brethren.

175 We're getting in the last hours now. The sun is setting. Civilization has come from the East. Now it's on the West Coast. It can go no further. The barrier is there, and all the sin of the world is heaping up, and rolling up in shameful waves of Hollywood. It's bounced plumb back into the church. And what a time it is! We ought to remember that, brethren.

176 Remember our Lord. What would He do if He stood here today? He would hold to that Word. In the midst of every temptation, He'd stay that Word. He did it. He was your Example.

177 When Satan come to Him and said, "Turn these stones into bread," He said, "It's written . . ." See, constantly with the Father's Word. We must remember and do the same thing. He was our Example. Yes, sir.

178 Those priests of that day will have a lot to remember, too. They're remembering it tonight in the world of the lost.

179 You say, "Brother Branham, would you call those priests . . . ? Holy priests, that, they were godly men."

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<sup>180</sup> Now, wait a minute. They made themselves godly. They had a false holiness, a false piety that wasn't really belonged of God. Jesus plainly told them, "You are of your father the devil, and his works you'll do." And He told them what they were. And they have a lot to remember, too. Because, when they seen that genuine manifestation of the Messiah, proving that He was Messiah, they deliberately turned It down and said It was a evil spirit doing that. Said, "It was Beelzebub."

<sup>181</sup> And Jesus pronounced that that was blasphemy. "Whosoever would speak a word against the Holy Spirit would never be forgiven." They got a lot to remember. Let's not take their place, brethren. Let our lot not be like theirs.

<sup>182</sup> But if I have to be, let me be like Nathanael, saying, "Thou art the Son of God. You are the King of Israel." Let me stand as one of those. Let me stand.

<sup>183</sup> Let you women stand as the woman at the well, how she stands tonight. She's got a lot to remember, as we spoke of. She found a fountain.

<sup>184</sup> And now, those priests, they'll have... Why did they do it? Because of pure green jealousy. That's the only way. They was zealous of their creed. They were. They were zealous of their traditions. Their elders had set up a tradition which was contrary to the Word, and they were zealous of that tradition.

<sup>185</sup> Brethren, let's you and I not have to answer for that, zealous of any tradition. Let's remember Jesus, what He was. Stay with what He said. By just pure green jealousy, they did these things. Oh, what a thing! Yes, sir. They...

<sup>186</sup> The rich man has got a lot to remember, too. He was presented with the opportunity to receive Jesus Christ, but he loved the praises of men more than the praises of God. And, remember, the Bible plainly says that he remembered it after he was dead and in hell, and the message come back to him, "Remember, in your lifetime, you had the opportunity."

<sup>187</sup> And Phoenix, you've got the opportunity. The world has got the opportunity. Don't let it cross your path and you fail to see it, like Herod and—and—and many of them did.

<sup>188</sup> Now, they show that those priests actually knew Who He was, 'cause Nicodemus expressed it when he come. He was one of the chief of the Pharisees. He said, "Rabbi, we know that You're a teacher comes from God, 'cause no man could do those things except God was with him." See, they knew it. But, see, they got to remember that. They knew better, but didn't do it.

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189 Let your creed hold you down, from the baptism of the Holy Spirit, because they tell you there's no such a thing.

190 Here a few months ago, I was out at the hospital to pray for a woman, in our city in Indiana. And there was a little lady laying there, wanted to get right with God. She had been . . . She was a backslider. She once come to my church. She went back out. And, course, seven devils entered, worse than they ever was. And there she lay, in a hospital, dying.

She said, "Brother Branham, I don't want to die like this."

191 And I said, "All right, sister. You don't have to, if you still got a desire in your heart to serve God. He's never left you. You left Him, but He never left you. Now you can, if you can."

She said, "I—I want to, Brother Branham."

I said, "All right, we'll pray."

192 There was another lady laying there, with her lips down, looked at me with a . . . like she could run through me, and her and her son. She was lying on the bed; going to an operation, the day before. And I said . . . And I seen her go, looking at her son, looking over at me.

193 And—and I said, "Do you mind if we have a word of prayer?"

She said, "Pull that curtain."

I said, "Well, I . . . Are you a believer?"

She said, "I said, 'Pull that curtain.'"

I said, "I just asked you."

She said, "I'll give you to understand, we are Methodist."

I said, "Well, that certainly expresses it then, see." See?

194 What was it? She didn't want to see some other person, that poor, backslidden woman come back to God. Now, she had been a Methodist, it'd been different, you see. Didn't remember Jesus there, you see. She just remembered her creed.

195 Just remember. All right. Oh, what a horrible thing it'll be in that Day of the Judgment.

196 Few weeks ago I was riding on an elevator in Louisville. I was going up for an examination, a physical examination, to a doctor friend of mine, to get a—a—a pass, so if I want to go overseas with Brother Rowe and them right away. And so I thought I'd take my physical while I had a chance, and I went up.

197 There—there was some men with us, going up on the floor. We went way up, about eight floors, in Louisville, and at a building, and, so, the Heyburn building. And when I was up just about as high as we

could get, to stop, these . . . One of these fellows was drinking a little, I think. He looked around, said, "Well, boys, I guess this is as high as we'll ever get." Said, "We better get off." I never said nothing. He didn't know I was a preacher. So, I just waited to get off.

<sup>198</sup> I said, "Just a minute. That remark you made." I said, "If we're trusting in our own merits, this is as high as we'll ever get, but," I said, "if we'll trust in Jesus! Remember Him." Amen.

<sup>199</sup> We can go higher, when we pass, as the Brother Outlaw singers said the other night, Jupiter, Venus, Neptune, Mars, the Milky White Way, and go on, and on, and on. There's no difference. Beyond every solar system, into the heavens of Heaven! I'm glad for that.

<sup>200</sup> Just remember that He went on and above such things as that. Yes. If we're trusting in our merits, we're certainly lost. But if we trust in His merits, we're saved.

<sup>201</sup> Oh, we can remember Jesus in His grace, that He lifted us up and promised it, that, even now, right now, we don't have to be earth bound. See? We're not earth bound now. We're Heaven bound. "We're already dead. Our lives are hid in Him, through Christ." And we're raised with Him; not, we're not—we're not dead with Him. "We are raised with Him, and we're setting in Heavenly places."

<sup>202</sup> Remembering Him, setting in Heavenly places! "When, Brother Branham?" Right now. Yes. We won't be raised with Him. We're already raised with Him. This is the Firstfruits of our resurrection: passed from death unto Life, and alive forevermore; setting in Heavenly places in Christ Jesus, already raised with Him from the dead. Yes. What a glorious thing it is to be setting in Heavenly places with—with Jesus Christ, the Son of God! Yes, sir. We can remember Him now, and all of His promises that He made us, while we're setting right here now.

<sup>203</sup> I was looking at that clock back there, and I thought "My, I'm doing real well. I'm getting done here now, seven o'clock." I had about three more pages of notes, and I pushed them back under *there*. When I looked down at my watch, and seen it wasn't seven o'clock. So I thought, "I'm doing real well." Where have I been? Have I been lost all this time? I knowed I—I felt awful good, but I didn't know I felt that good. And—and I'd . . . I kept looking at that clock, and I thought there is something wrong, somewhere.

<sup>204</sup> Well, that's what's going to happen, one of these days, friends. Time is going to stop. And we're going to take our sky-ride into Eternity, where there's no more time. Won't it be wonderful?

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205 But while we're setting here now, where time means nothing to us, we're already lifted up into Heavenly places. What can we remember? We can remember every promise that He made us. "If ye abide in Me, and My Word is in you, you can ask what you will." Is that right?

206 I can remember Saint John 5:24, "He that heareth My Words, and believeth," not make-believeth, now, but, "believeth on Him that sent Me, hath," that's present tense, "everlasting Life, and shall not come into the condemnation of Judgment, but has passed from death unto Life." And we're living right now in Christ Jesus, setting in the Heavenly. That's what He promised. We can remember.

207 We can remember how He told, made Himself known as the Messiah amongst the people. The believers saw it. And we remember, in Saint John 14:12, that He said, "He that believeth on Me, the works that I do shall he do also." We can remember He promised that.

208 We can remember He promised in the last days that the Holy Spirit would be manifested in human flesh, just exactly like He did at Sodom before it was burned. We remember Jesus made that promise. I remember it. He said so. Jesus said so. I believe it just as much, if I was setting right there and He told me about it, 'cause it's right *Here*, and that's the way I believe that Word. I remember He said so. That's all.

"The works that I do shall he do also."

209 I remember, I was reading in the Scripture, other night, where Jesus said, when, "I have many things to reveal to you, tell you. But, you, I can't do it now. But when the Holy Ghost is come, you see, He will bring these things back to your remembrance, and then He will show you things that's going to come."

210 I remember that the Holy Spirit spoke and said, "The Word of God is sharper than any two-edged sword, piercing to asunder the marrow of the bone, and is a Discerner of the thoughts and the intents of the heart."

211 I remember that Jesus passed through a crowd one day, and a little woman touched His garment. And went out there and set down, and out in there, stood up, or wherever she was. And Jesus turned and said, "Who touched Me?"

212 When, Peter thought He'd went out of His mind. He said, well, rebuked Him and said, "Well, everybody is touching You."

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213 He said, "But I perceive. I gotten weak. Virtue has gone." He looked all around. He found the little woman, told her, "Her blood issue. Her faith had saved her."

214 I remember that the Bible teaches, in Hebrews, that He is now a High Priest, oh, that can be touched by the feeling of our infirmity. That's right.

215 I remember the Bible said, in Hebrews 13:8. I'm remembering Jesus. He made. . . In Hebrews 13:8, He said, "Jesus Christ is the same yesterday, today, and forever." Oh, how we can remember Him! Yes, sir. Oh, how we. . .

216 "Yet a little while and the world sees Me no more; yet ye shall see Me," the Church, the believer, "for I'll be with you, even in you, to the end of the world." That's right. "I will never leave you." Oh, it's not just something that happens today and gone tomorrow. It's Eternal. "I'll never leave you. I'll never forsake you." Oh, my! That would make us scream, shout, cry.

217 We want to consider this seriously. Remember Jesus, not just in a haphazard way. He promised this. And if that isn't no good, then the Bible is no good. And then what are we setting here for? What are we even living for? What are you trying for? What's your efforts for? What are you sweating it out for? If it's any right, at all, it's either every bit right or none of it right. Remember, it wasn't you or I, or your pastors, that made the promise. It was Jesus made these promises. I remember He said it.

218 I remember He said, "Go into all the world and preach the Gospel to every creature." How far? "All the world." Yeah. Two-thirds of it don't know nothing about Christ yet. "All the world, to every creature. These signs shall follow them that believe." I remember He said that. If I can remember that, how can I accept something, then, that says that that day is gone? I remember He said, "To all the world, every creature. And these signs shall follow them that believe."

219 How can I put myself with a group of people that deny that Word, when God was watching over His Word, to vindicate It? How can I hook myself up with unbelievers?

220 O God, let me remember Jesus. Let me remember the stand that He took. Let me remember that He is my Saviour. Let me remember that I am dead. I'm no more. I been dead thirty-three years. This is Christ that lives within me.

221 And if I look out and see him doing things uncommonly, unseemingly, then I know that I never died; William Branham is

still alive; you're still alive. As long as you're disobeying His commandments, then you're still alive. But when you're obeying His commandment, "If you love Me, keep My saying."

222 How wonderful, to think that He promised this! "Yet a little while, and the world won't see Me no more. The world won't see Me, but yet you'll see Me." Oh! "Wherever two or three are assembled together, I'll be in their midst." I remember that. You remember that, brother? [The brethren say, "Amen."—Ed.]

223 "And the works that I do, they'll do it also." What kind of works did He do? There you are. See?

224 "Oh, well, course, now, Brother Branham, that was for another day. It's—it's not that."

225 I remember that's what He said. I don't remember what you said. That's all gone, see, but I remember what He said. See? "He that will come after Me will deny himself," deny his own thoughts, deny his own thinking. You could deny your father, your mother, your wife, your children; but there is something so real that you can't deny That. It keeps you. And He's here.

226 Now let's just remember every promise that He made, as we bow our heads.

227 Our Heavenly Father, there was many requests just a few moments ago. Uplifted hands come up from all over the building. But, Father, Thou art the living God. And I pray Thee, Lord Jesus, to bless these people. May Your Holy Spirit dwell upon them, give to them Eternal Life, give to them what they have need of.

228 Let us remember, You made the promise. You are the one that's responsible for this promise. Let us remember, no matter what any one else says, You are the One. You are the One that we're looking to, to fulfill Your promise. You're the One said, that, "He that believeth in Me, though he were dead yet shall he live. Whosoever liveth and believeth in Me shall never die." I remember You said that, Lord.

229 And then You said, those who did believe in You. . . Now, You said, if we believe, we had Eternal Life. And You said, those that did believe in You, the works that You did they would do also.

230 Now, Father, we know that You are God, and we know that there is none other but You. And we believe You, and we are trusting You now, in the Name of Jesus Christ.

Now, with your heads bowed.

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231 How many in this building that knows that you're not remembering your Lord in the way that you should remember Him? And at the end of this little, chopped-up Message, you're willing to raise your hands and say, "God, make Yourself so real to me till I remember You upon my . . . Your commandments will be on my bedpost? 'I put the Lord always before me,' as David said. Lord, give me more of You, that I can remember You." Put up your hand, say, "Pray for me, brother." That's almost unanimously everywhere. "Lord Jesus, be merciful to me."

232 Now, is there those here tonight who has never confessed Him as your Lord? And now you might stand before Him . . . And we've told you, just a few moments ago, that He promised, that, "Where two or three are assembled, I'll be in their midst." Now, He promised that. Then, He's got to be here. And you've never accepted Him as your Lord?

233 Will you do that rashal thing that Herod did? Will you give that commitment that Pilate did, to brush Him off on somebody else? "My mother, she was a Christian. My daddy got enough religion for all of us." Would you do that? "My wife is a religious woman."

234 What about you? Will you raise your hands and say, "God, remember me. I'm a sinner, and I want to be right with You. I'll raise my hand"? How many hands in here that's that way? Is there . . . You mean there's not a sinner in the building? God bless you, lady. God bless you, lady, here. There you are. I thought there was something pulling wrong here. I . . .

235 You understand, that, Jesus said He was here. And He knows your thoughts, you see, in your heart. Thank you for your sincerity. Really, there is more that should raise their hand.

236 But would you raise your hand then? Say, "Re- . . . Brother Branham, I—I'm just playing the part of hypocrisy. I go to church. But when it really comes to being born again, I just join church. I really don't know Christ. I still love the world as much as I ever did. I—I just . . . Oh, I enjoy going, listen at a message or something. But when it really comes to taking time and loving to go out, and spend them hours in prayer with Him, and commune with Him, remembering Him, I—I don't do that. I don't even have the desire to do it. I know then, Brother Branham, I can't be right and have that kind of a feeling. So, I'm raising my hand to God, 'Be merciful to me.'" Raise your hand. Be honest with it. That's right. God bless you. That's right. Yes, sir. Lord bless you. Amen.

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237 I'm just waiting, see if the Holy Spirit would reveal something else. God bless you sir. God bless you. Sure. I just want Him to search your heart. That's what He's here for. All right. God bless you, little lady. That's very fine.

Just as you think of it, take it seriously now.

238 "Oh, Brother Branham, I—I got to hurry home." Listen. You're going to hurry out of this life, one day, too. See? Think of it now. This is the hour. This is the time.

239 Say, "Well, I tell you. Our pastor, he's a—he's a brilliant man, very educated. I'd rather hear it from . . ."

240 It don't make any difference who brings the Message. It's—it's not the messenger. It's the Message you hear. See? No matter what type of a man would walk in the door there and—and give you a message that—that you—you inherited a million dollars, you'd accept the—the money. Accept your pardon.

241 With your heads bowed now, and your eyes closed, I'm going to ask you something real sincerely. And I want you to tell me the truth.

242 Women, you wearing short hair, how many really feel that you should have long hair? Raise your hand and say . . . God bless you. That's good. I know you did. I—I . . . There's hopes for you. But when you're so seared, that you can't do it, you don't even feel condemned, see, then there is something happened to you. Because, the Word said you should.

243 How many, you women, wear shorts and them clothes, or smoke cigarettes; and—and you men, too, that know that you're doing wrong? And say, "I don't want to do that, Brother Branham. I really love God, but that—that thing just holds onto me. And I know it's an evil thing. I'm going to raise my hand. In—in raising my hand, I'm asking God to move it from me." Raise your hand. Be honest. God bless you. That's right. Yeah. That's right.

244 That's sincerity. That's honest. God will give us a healing meeting in a minute, on that sincerity. We can believe that. Have faith in God.

245 Heavenly Father, You seen the hands. You know the conditions of the people. You know what's all is in their hearts, Lord. I pray that You give forgiveness to every one of them. And, now, give to them the desire of their heart. Move their heartaches. Do that, Lord, which they have need of knowing. I pray that You'll grant it to them, through the Name of Thy beloved Son, our Lord Jesus. We ask it for God's glory. I commit them to Thee, Father, God, that You will perform Your work in them, through Jesus Christ's Name. Amen.

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246 Now, as you raise your head. How many feel lots difference about it, just raise your hand, say, “I feel lots different.” Now, how many knows that He promised that He—He’s “the Lord heals all of our diseases”? Do you believe that? [Congregation says, “Amen.”—Ed.] Would you?

247 How many of you believe that He promised this, that, “A little while and the world won’t see Me no more, yet you’ll see Me”? You believe that? [Congregation says, “Amen.”—Ed.] Do you believe it’s possible then, if Hebrews 13:8 here said, “Jesus Christ, same yesterday and forever,” you believe it’s possible that we could see God? [“Amen.”] How would we see Him? In the manifestation of His Spirit, His living Being. Would you believe that? [“Amen.”]

248 I’m going to ask my brethren not to pray on this, back there. Only, pray for me. Let the audience, this time. We’re coming on to the meeting in a few days, and we’ll maybe catch that.

249 I want this audience in one control. I want to take these spirits under my control, in the Name of Jesus Christ, for His glory, that His Spirit might operate and prove to you that He still lives.

250 I take His Word here. It said that, Saint John, Saint John the 14th chapter and 12th verse, said, “He that believeth in Me, the works that I do shall he also.” Do you believe that? [Congregation says, “Amen.”—Ed.]

251 Then, every one of you people out there, that’s sick or needy, or have need of something, you pray. Just touch, remember, the hem of His garment. “He’s the High Priest that can be touched by the feeling of our infirmities.”

252 Does the Bible say that, brethren? [The brethren say, “Amen.”—Ed.]

253 And then how would He act, if He was the High Priest? The same way He did when He was here, ’cause He’s the same High Priest. How would He do it? When His body is the Sacrifice on the Throne of God, how could He do it? He sent His Spirit back, the Holy Ghost. “And He will take the things that’s Mine, and show them to you.” Now, if you want to see if God . . .

254 The reason I base this upon this, knowing this, I know that the Message that I preach to the people is the Truth. I—I—I believe that with all my heart. Though, It cuts off *here*, a little bit *that* way; not to be mean, not to be different, but to be honest. And, therefore, I know He said that. If He would take the things that was of God . . . And this ought to make you to know it. If He take

the things that is of Christ, and will show it to you, and show you things to come, and do the very works that He did, that's the Holy Spirit. It's got to be.

255 Pray now, and you touch His garment. I'll yield myself to Him, and see what He will say to you. Just pray.

256 Is there some here that's never been in the meeting before? Would you raise your hand? Yes, there's plenty.

257 Remember, Jesus Christ never at one time ever claimed to heal people. He said, "It's not Me that doeth the works. It's My Father," and in Saint John, the 5th chapter and the 19th verse.

258 When He passed through the pool of Bethesda, and there laid great multitudes, of numbers of people, maybe thousands laying there, lame, blind, halt, twisted, He went to a man that had maybe a prostate trouble, or might he had tubercular. It was retarded. He'd had it for thirty-eight years. And He told him, "Take up your bed and go into the house."

259 The man could walk. He said, "When I'm coming down, somebody else . . ." And there was men there way worse than he was.

260 But Jesus knew that he was there, and knew he was in that condition. When He was questioned, He said, "Verily, I say unto you, the Son can do nothing in Himself. But what He sees the Father doing, that doeth the Son likewise."

261 That's His same position today. No prophet, no one has ever been able to do anything outside of the sovereignty of God's will, that's right, what God will.

262 I don't know. I want, if . . . That's the reason. I know bunch of these ministers setting here. There's not too many out *there* that I know. If I should see Him over someone, I would try to, if being willing, I tell the people that I knew them.

263 You pray, and see if He is still the High Priest that can be touched. That would put Him right here before us, and you'd see that He's here. Is that right? Say, "Amen." [Congregation says, "Amen."—Ed.] It'd certainly make Him here. Just have faith.

264 Here is a little lady setting right here with her head up in the air, praying just as hard as she can. She wearing a green coat, setting right there. She is praying for a condition that's in her head. That she . . . That bothers her. Is that right, lady? Raise up your hand if that's so. If I'm a stranger to you, wave your hand back and forth. It's left you now.

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265 Say, will you do me a favor while you're there? That Light switched right over on the lady setting next to you there. She is praying also. I want to ask you something. You said, "Remember me, Lord." All right, He has. You suffer with a sinus condition. If that's right, raise up your hand, and wave your hand. All right. There you are. See?

266 You believe? [Congregation says, "Amen."—Ed.] Now, "A little while and the world won't see Me no more." Ask those women. You see them. Ask them if I know them.

267 Here, here sets a young man setting here, praying for his father. I never knowed you. Don't know who you are. No. Know nothing about you. But you're praying for your father. He's not here. He's across a great water somewhere. He is suffering with stomach trouble. He's in Puerto Rico. That's THUS SAITH THE LORD. That's right. You believe.

See what I mean?

268 Here is a lady setting here, look interested, the red hat. Mrs. Aldridge, Aldridge. Uh-huh. Yeah. She is suffering with heart trouble. You believe that God will heal you? All right.

269 You do me a favor? There's a lady setting next there, by the name, Mrs. Cook. Mrs. Cook has got trouble with her legs. That's right. Mrs. Cook, raise up your hand. If I'm a total stranger, raise up your hand. All right. Have faith in God.

270 Lay your hand on the woman next to her. She is Miss Russell. She is suffering with lung trouble. Raise up your hand, Miss Russell, and believe it with all your heart, if I'm a stranger to you.

271 What about the next? Yeah. Only thing you have to have is faith.

272 The lady next to her is suffering with stomach trouble, too, and her name is Mrs. Dillman. If you'll believe with all your heart, you can be.

273 Mrs. Harmon, setting next to her, just come from the hospital. She's had a—a operation for a—a rectal trouble. You believe, Mrs. Harmon? If you do believe with all your heart, you can go home, be made well.

274 How many believes now? [Congregation says, "Amen."—Ed. ]

275 "A little while and the world will see Me no more." And then what am I trying to say? Remember, Jesus promised. Jesus said, "I'll be with you, even in you, to the end of the world. The works that I do shall you also." Remembering Jesus promised these things, Jesus brings them to pass.


276 Now, also, remember that Jesus promised, that, “He that believeth on Me has everlasting Life.” You that raised your hand, a while ago, after this healing service will you come up here now and stand here for prayer? He promised to give Eternal Life the same as He promised healing.

277 Now, did you know He promised this also? “These signs shall follow them that believe. If they lay hands on the sick they shall recover.” Do you believe that? Now lay your hands on one another then. See, He’s here. I can’t heal you. He’s already done it. Now put your hands on somebody, and pray for somebody, right next to you there. Amen.

278 Now bow your heads and pray just like you do in your church. Pray, “Lord God, heal this person. This person is praying for me.” And just ask God to heal and make well. Believe it with all your heart. “Lord, I believe Jesus Christ, the same yesterday, today, and forever.” His Word can’t fail.

279 Remember, He promised, “A little while and the world won’t see Me.” They don’t see Him at the dog race tonight. They don’t see Him in the picture show. They don’t see Him in these formal churches. But you see Him. He’s here. Remember, He promised it, and He’s here to answer your prayer and give you the desire of your heart.

Lay your hands on one another and pray.

280 Lord Jesus, I come, remembering that You said, “In My Name they shall cast out devils.” And I cast every spirit of unbelief away from this audience, away from these people, for the glory of God. 

*REMEMBERING THE LORD*

63-0122 Vol. 37-10

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