

# Hebrews Chapter 7 And Church Order

Jeffersonville, Indiana  
September 22, 1957e

1 There she is. I think first we got a little baby here, Doc told me just a few minutes ago, (my brother, a brother in flesh), that wanted for dedication. And now if those mothers has got their little tots that they want to dedicate to the Lord, we'd be glad to have them right now to come, bring their little ones up.

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

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

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

[Dedication of babies.]

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

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

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

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

9 Here not long ago, I asked the Lord if He'd give us a good meeting, that I promised that I wouldn't ask Him that no more, because it's been such a hard thing and it's contrary to the Scriptures, you see. And that's what makes it hard on me. Because knowing that, it gives me a defeat to begin with; see, I'm defeated to start with.

10 However, someone called somebody this afternoon. Mrs. Wood was called by somebody, and said that somebody in the church was called this morning about a man that was very, very sick, that came to

Christ this afternoon, afterwards--that the man that was very sick came to Christ.

11 And another thing, Mrs. Wood told me that I spoke to her sister, an older sister, that I really was in her home the other day and ate dinner with her . . . supper with her, down in Kentucky. And Almighty God knows that I didn't recognize that woman. See, that's right, just. . . . Visions are sovereign! We never know how they're going to go or what's going to happen. It's up to God, and what takes place. But I did know in waiting for them . . . waiting for their. . . .

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

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

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

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

15 Now, when it's spoke directly to a person, directly, it's "Thus saith the Lord," on a certain thing that's going to take place that'll prove to you right there that your healing is already secured. Your faith has sealed it. See, the promise is yours. It ain't my word; it's God's Word that you're already healed, see. But somehow or another, I just can't get it to soak in to folks here in Jeffersonville. I just can't

get it to happen. I'll try to explain that just as well as I can, and it just won't happen, that's all.

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

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

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

He said, "Do you believe I will get well?"

I said, "I absolutely believe it."

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

And I said. . . . We went and had prayer, I said, "Now, be of a good courage."

He said, "Do you mean that I will get well?"

20 I said, "Why, sure, God's Word said you'll get well. See, 'If thou canst believe, all things are possible.'"

He said, "All right, I will believe it." And went out and said to his wife that. . . .

"The man's dying, isn't he?"

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

21 Then this woman goes out and starts drinking and carrying on. And one of the deacons, I believe it was, of this church, went to the

woman and asked her if she would return and come back to church. She said, "I wouldn't believe nobody. Preacher Branham come in here and prayed for my husband and said he was going to live, and he died in two or three days later, so I wouldn't believe." Now she's dying.

22 All right, but however... You see, it just goes to show that people don't pay attention to what you're saying, see. Certainly! If I prayed for a person, and I'd tell them people they're going to live. I believe they're going to live. But no matter if my word was absolutely "Thus saith the Lord," and you'd disbelieve it, you'd die anyhow. Certainly! Here's "Thus saith the Lord," and many of them receive it and die. Many of them go to hell, when "Thus saith the Lord, 'You don't have to.'" Is that right? Sure! See, it's all based on your faith.

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

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

25 Now, when you hear the Holy Spirit has confirmed your faith and solid it down, and said, "Thus saith the Lord, 'Tomorrow at this certain time, you'll have a certain thing. A certain thing will take place, and it'll be over here a certain way, and you'll meet a certain thing here. That'll be a sign to you.'" Now, you watch that, that's a finished work, right here now!

26 But when it's come to saying divine healing... I have to put divine healing on the same basis, of that manner, as salvation. Each one of you, no matter what you've done, you've been saved since

Jesus died, because He died to take away the sins of the world. But it'll never do you any good till you've personally accepted and experienced it. But as far as your sins, they're already forgiven. That's right. "Behold, the Lamb of God that taketh away the sins of the world." See, there you are. Now, remember that.

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

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

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

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

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

can do it. The deacon board only keeps order and things in the church.

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

33 But if there's any complaint against any member, if a member has a complaint against one another, or something wrong, you're supposed to go to that brother, yourself; and talk to him, you and he alone. Then if they won't receive it, then the next thing takes place, you take one of the deacons or somebody, and go with you to that brother. Then if he won't receive you, then you come tell it to the church. Then if he won't receive the church, then the Bible said, "Let them be as a heathen and a publican." That's right!

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

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

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

God that they absolutely see that nothing hinders the moving of the church.

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

38 The only thing that I do, just is owning the property. And if something or another comes by that it's a . . . . Like moving the pastor, and they want to take a vote on that, you couldn't ask a deacon to do that, you'd come ask me. I'd come down, and say, "If you want to move the pastor, tell me why. Has he done anything?"

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

"Have you got three witnesses of it?"

"Yes, we have."

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

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

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

42 And then if one side wants to do *this*, and the other side wants to do *that*, and the side wins. . . . The losing side, what do they do about



it? Join right in with the rest of them, say, “We were wrong, then. We will go right on because the Holy Ghost has made that choice.” See, that’s exactly right.

43 Just like Democrats and Republicans, as long as we stand as a democracy, as Americans. If the Democrats is in, the Republicans should push right on with them; Republicans in, the Democrats push on. See, that’s just exactly what makes us a nation. Whenever we break that, we break our democracy. That’s right. Democrats say, “I ain’t going to do nothing, the Republicans was in.” Then we fall. I’m a Kentuckian; together we stand, and divided we fall.

44 Now, if there’s anything wrong in the church that you ever know of, some individual or some person or anything, you are duty bound and will answer before God if you don’t clear that thing out; you, the church. Now, you remember, it’s not on my shoulders; it’s on yours. And anything wrong in the church, God will make you answer for it. That’s right. That’s the way He runs His church. That’s the way it is in the Bible; that’s the order of the Bible. That’s the sovereignty of the local church: the pastor is the head. That’s right. Amen.

45 Now, coming to this blessed, old message here. Now, I want you to know that; this is tape recorded, remember, this message. And the tape recordings of the church, the orders and rules of the church, it’s on tape recording. That’s according to the Bible. We don’t run it, there’s nobody in the head nor all, we’re all the same. But we got a leader, that is the pastor, as long as he’s led by the Holy Ghost. True. All right.

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

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

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

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

Now let's bow our heads just a moment:

49 Now, blessed Lord, this is Your great economy; it's your church. It's You, Lord, that's a-moving, and we want to move as the Spirit of God moves us. And we pray now that You'll bless us. And as we rehearse this message, and get down into these deep things, we pray that the Holy Spirit will reveal them to us just as we have need. For we ask it in His name. Amen.

Now, oh, I... This book of the Hebrews, I value as one of the great books.

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

51 But between that time, I'd like to take one more book out of the book of Hebrews, that is, the 11th chapter of Hebrews. And stay about a week in that 11th chapter, and take each one of those characteristics ... or characters and bring out their characteristic. See: "By faith, Noah," then take the life of Noah; "By faith, Abraham," then take the life of Abraham; "By faith, Abel," then take the life of Abel. See, and bring that down. Would you like that? Oh, that would be... We'd take in the whole Bible then. And then, we will try that, maybe. Either in, say, a week or ten days of meetings, just one meeting right after the other, in a revival like; sometime around through Christmas holidays or something like that, the Lord willing.

52 Now, in the 7th chapter of the book of Hebrews, we met this great character. Who can tell me what His name was? Melchisedec. Now, who was this Melchisedec? He was the priest of the most High God. He was the King of Salem, which was the King of Jerusalem. He didn't have any father, or He did not have any mother. He had no time He was ever born, or He will never have a time that He will die. Now, we find out that that has to be eternal.

53 We found out that the word *forever* means "a space of time." Do you still remember that? "A space of time." It's forever and forever. And *forever* is witnessed, many times, in the Bible as "a space of time."

54 But eternity, and there's only one type of eternal life, we found. Is that right? God has that eternal life, alone. Is that right? Only one type of eternal life! There is no such a word as "eternal punishment," because if you're to be punished for eternity, you've got to have eternal life to be punished eternally. And if you got eternal life, you can't be punished, see. If you got eternal. . . . "He that heareth my words, and believeth on Him that sent Me, hath everlasting life." Is that right? Eternal life, because you believe. Well, if you got eternal life, you can't be punished, because you got eternal life. So, then, if you're going to suffer in hell forever and forever, you've got to have eternal life.

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

56 You remember that lesson now? How we went back and found out that everything that had a beginning was perverted, see--a perversion off of the main. And, finally, it winds back up to a eternity. And then all hell, all suffering, and all memory of such, will be vanished for eternity. Everything that begins, ends.

57 And this Melchisedec was not Jesus, for He was God. And what made Jesus and God different: that Jesus was the tabernacle that God dwelt in, see. Now, Melchisedec. . . . Jesus had both father and mother, and this man never had father or mother. Jesus had a beginning of life and he had an end of life. This man had no father, no

mother, no beginning of days or ending of life. But it was the selfsame person. It was... Melchisedec and Jesus was one. But Jesus was the earthly body, born and fashioned after sin--God's own body, His own son, born and fashioned after sin--to take the sting out of death, to pay the ransom, and to receive sons and daughters unto Himself. You get it? That's the reason that He had ... He had a beginning, He had an ending.

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

59 And, today, the Holy Spirit that raised that body up is here in the church--blessed be the name of the Lord!--and showing forth the same miracles and power. And someday this Holy Spirit that's in the church, will scream and will lift up and will receive itself into this body form that's sitting at the right hand of the Majesty, of God, to make intercessions for we sinners, and by there we are perfectly kept from sin--not that we don't sin, but kept from sin in the presence of God--because there's a bloody sacrifice standing between me and God, and between you and God. That's the reason He said, "A man that's born of God, does not commit sin." He can't sin. For if you're borned again, the very Holy Spirit that lived in that body, lives in you, and it can't sin. The sacrifice is laying before Him, then if you willfully do it, shows that it's impossible for you to be into that body. Amen! That's the Gospel. There it is.

60 Therefore, you see, it doesn't contradict any of the scriptures; it binds the scriptures together. See, it would be impossible for those once enlightened. That's where we will get my questions. Just get them, that's how we want.

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

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

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

64 Jesus said the same things when He was doing those miracles. And they said, "Why, He's Beelzebub. He's a fortune teller. He's a devil."

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

66 Then if we sin willfully, if we sin (disbelieve) willfully. . . . Not after we receive the truth (been borned again), we couldn't sin then. A sinner cannot commit the unpar. . . . A Christian cannot commit the unpardonable sin. He can't do it. It's the ungodly that does that. It's the make-believer, not the believer.

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

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

69 Those Pharisees were preachers, and they were unbelievers, and in hell today for it. Just as religious as they could be, and pious, but they didn't believe Him! And they called Him "a devil," and disputed His Word. And some of them said, "If thou be, now come down off the cross. Perform a miracle, and let us see you do it." One smote Him on the head, with a stick, and said, "Prophecy and tell us who hit

you, you a prophet, and we will believe you.” See, unbelievers! They make-believe that they were believers, but they were unbelievers! Unregenerated! Separated, though they were holy and pious.

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

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

72 Esau tried his best to become a Christian, and couldn’t do it. The Bible said he wept bitterly, seeking a place to repent and couldn’t find it. Before he was even born, God condemned him, because He knewed he was a rotten shyster in his heart. God by foreknowledge knewed it; He said, “I love Jacob and I hate Esau.” And Esau looked like the gentleman. He stayed home, taking care of his old blind daddy; fed the cattle and everything, and was a good boy.

73 And Jacob was mama’s boy, a little old sissified storyteller. That’s what he was! You have to admit it, the Bible brings it. Run around doing everything; and mama, hanging around with mama. But yet, Jacob, with all of his ups and down, and his sissified ways, he still had respect to that birthright! That’s the keynote.

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

75 What would you do with Saint Paul if he wanted to be a minister? A little, ol’ hook-nosed Jew, with mouth sitting sideways, going along just fussing, and how he’s going to tear out the church,

he's going to do everything. You'd thought he committed the unpardonable sin, but God said, "He's my servant."

76 God takes men and makes them different, not man taking God and becoming different. God takes man and makes him different. It's not what you do, what you will, what you think; it's what God does. There you are; that's the story.

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

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

78 Now, Melchisedec was a priest? Was he? Here's what He was. We find out that God, in the beginning, was a great fountain of Spirit. Is that right? He had no birthplace, He had no dying place, He had no beginning of days, He had no ending of years, He was just as eternal as eternity is eternal. He never was born, He never did die.

79 And in there we find out that He had seven varieties of Spirit. Is that right? The Bible said, in the Revelation, that "the seven spirits before the throne of God." Is that right? The seven manifold, seven spirits. We find out, there's seven colors, there's seven church ages. Oh, it just runs.... Seven is complete, and God was complete. And seven spirits, and those spirits were perfect. The first was a color of red: perfect love, redemption. And how if we had time to give those colors, and show that each one of those colors represents God's purity. Amen! Those colors, there's seven natural colors. Those colors represents the purity of God, and those colors represents the motives of God, the attitude of God. Those seven colors, they represented seven church ages, seven stars, seven angels. All through the Scripture, seven ministers, seven messengers, seven messages, all in the sevens. Seven days; six days, and the seventh's the sabbath (perfect, complete). Oh, it's beautiful! If we just had the time to dig into it, and to bring it out: those colors.

80 Take the color red. We take the first color, is red. What is red? Red is one sign of danger. Red is a sign of redemption. And you look at red through red, what color is it? White! It's correct! So when the

red blood was shed to cover red sin.... God looking through red blood, look at red sin, becomes white. The believer can't sin. Certainly not! The seed of God, the blessings of God, remains on him. God can't see nothing but the blood of His own Son. No matter what it is in His church, what it is, God don't see it, because Jesus is making intercessions constantly, the High Priest. No way for him to sin when such a sacrifice is laying there for him like that. Certainly not!

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

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

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

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

84 If she didn't mean to do it, and she walks before the holy church of God and confesses it, and say, "I'm wrong, and you forgive me," you're duty bound to do it. If you don't do it in your heart, then you ought to go to the altar yourself. True! There's the real holiness in the church. There's genuine holiness; the holiness not of you, but of Christ.

85 I have no holiness to present to Him. But I'm trusting in His, oh, His grace, and I have it in my heart. I've unmerited it, nothing I could do to deserve it, but by grace He called me and invited me to come. And I looked to Him, and He took the desire away from me. I



make thousands of mistakes each month, and each year. Certainly, I do. But when I see I'm wrong, I say, "God, I didn't mean to do it; You know my heart. I didn't mean to do that; I was trapped into that. I didn't mean to do it; You forgive me, Lord."

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

87 Oh, there you are. There's the blood sacrifice. There's the power of the Gospel, that holy church moving on. Not because something you done, it's something you had nothing to do with. There's the atonement.

Now, this Melchisedec, when He came forth. . . .

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

89 The man sinned as long as God was up here in a pillar of fire. God . . . man sinned, rather, (before God, as long as God was in a pillar of fire), because he was still an unclean creature, and no blood laid before Him.

90 Then the Lamb of God came: second definite step of God; same God, another office. And then this. . . . God was in Christ, was the same God that was in the pillar of fire. And the same God was made flesh and dwelt among us. And then man made fun of Him, he was still accountable for it; there was no blood shed yet. That's right, Jesus said, "I forgive you."

91 But then that same One that was flesh, became the pillar of fire again: "I come from God, I go to God." And here we find Paul meeting Him, on the road down to Damascus, that same pillar of fire! We find Peter meeting Him in the jail, that same pillar of fire! Certainly! And we see Him today among us, the same pillar of fire!

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

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

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

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

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

96 Jesus turned right back around, said, "It is said of them of old times, 'Thou shalt not kill,' but I say whoever is angry with his brother, without a cause, has killed already. It is said of them of old times, 'Thou shalt not commit adultery,' but I say unto you, whosoever looketh upon a woman to lust after her, has committed adultery already within his heart with her." There you are. That ought to teach women how to dress, how to do what's right. If you dress wrong, and cause the man to look at you in the wrong way, you're guilty of committing adultery, just the same as you went through the act. Jesus said so!

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

98 Now, listen here to what Paul's trying to get to here. I love this old Bible; it straightens you out. Look, oh, just looky here. Now, as we read the four. . . . "For it is evident that our Lord sprang out of Ju. . . ." Wait, I believe I have another verse here I was going to read. No, down here at the 16th:

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

99 That's legal, you see, "Ohhhh, brother, I shouldn't, I shouldn't. I know, but I. . . ." That's not it. It's love that does it.

100 How we went through it! I said, "If I said about my wife, 'Oh, well, I'd like to have two wives. I'd like to run around with this one, and do *this* and *that*. But if I do, my wife will divorce me and my kids will be in . . . my ministry would be lost,'" You dirty, rotten hypocrite! That's right. You don't love her right, in the first place. That's exactly right.

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

102 Sometimes women become to a place . . . or men see some little Jezebel all painted up, you know, and he will go around fall for her, maybe got a good wife. And then you call yourself a Christian. Shame on you! You need another dose of the altar. That's right.

103 And some of you women look around at some little ol' guy with his hair slicked down, enough Vaseline on it to open his mouth. And then you. . . .

104 Some little ol' girl, here not long ago. . . . This ain't a joke, because I don't mean to tell it as a joke. But the people knows that

this is no place to joke. But a little ol' girl here, she was. . . . There's fine boys here, Christian boys. A long time ago, when I was pastor here, we used to have a . . . just young men's classes. And I'd speak to the young women on Sunday afternoon, about sex and things. Then the next Sunday afternoon, speak to the young men, and try to get those things curbed out.

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

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

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

Yeah, that's excuse, "Such cute little feet, and smells so good." The little roadhouse runner! Finally ruined the life of the girl. It's a shame! Disgraceful!

108 Marriage is honorable, but it should be entered prayerfully and reverently. And genuine love for that woman will bind you together forever. "What you bind on the earth, I will bind in heaven." When you walk down the street yonder, she may get old and gray and wrinkled, but that same love you had for her when she was a young beautiful woman, you'll still have it.

109 You may get stoop-shouldered, bald-headed, and wrinkled-faced and everything else, but she'll love you just like you did when you was standing with wide shoulders and curly hair, if it's really God. For you're looking to the time when you've crossed the river yonder, when you'll spring back again to young men and women, to live together forever. That's God's eternal promise! He said He would do it. Not only that (we will get to it in a minute), He swore He would do it!

110 Listen to this, as we go on:

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

111 Now we're going to read fastly, so we can get it:

*For he testifies, Thou art a priest for ever after the order of Melchisedec.* [As long as there'll be needed a priest, He will be a priest.]

*For there is evidence of a disannulling of the commandment going before ... the weakness of the unprofitability thereof.*

*For the law made nothing perfect, ...* [you can't, no matter what you do].

112 You can quit drinking, quit smoking, quit telling lies, go to church and try to do this and try to do that, you're still carnal. That's just law; the law makes nothing perfect. But what makes perfect? Christ! Glory! I might quit lying, quit stealing, quit committing adultery, quit chewing, quit all the things, and I'm still carnal! God don't receive it, because I have nothing to offer Him in propitiation.

113 But the minute that I lay my hands upon the blessed head of the Lord Jesus, and say, "Lord, I am no good; will You take me as Your servant?" and God kisses away my sin, I stand perfect in the sight of God. That's right. Why? I'm not standing on my own merit; I'm standing on HIS, and He's perfected us through His suffering and His blood.

114 I see it's time to close. But, I want to finish reading this if I can, quickly:

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

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

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

116 Not, "Lord, You know I quit drinking, You know I treat my wife right, You know I do *this*, I do *that*." You have nothing to offer. For the law of carnal commandments could do nothing, but bringing in of another hope did. That hope which is Christ, we have as a anchor of the soul, steadfast and sure.

117 Watch:

*And insomuch as not without an oath he* [pronoun, if you'll notice in here, in italic letters] *he was made priest:* [not only a priest, but He was made priest by oath.]

118 Now watch, let's get the rest of the priesthood:

*(For those priests ... [the Leviticals: just, righteous, honest men] those priests were made without an oath. ...)*

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

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

*By so much was Jesus made a surety of a better testament.*  
[Now quickly:]

*And they truly were many priests, because they were not suffered to continue by the reason of death: [thousands times thousands times thousands of priests, because they had nothing but just death and death and infirmities, and death and death and death]*

120 But watch Him:

*But this man, [what man? Jesus] because he continueth ever, hath an unchangeable priesthood.*

*Wherefore he is able also to save them to the utmost [no matter how far, how stooped, how far away, He's able to save to the utmost] that come unto God by him, [not it was on your righteousness, but on your confession; see, "that come to God by Him"] seeing he ever liveth to make intercession for them. [He's right there, constantly, making intercessions.]*

*For such a high priest became us, who is holy, harmless, undefiled, separated from sinners, and made a high priest in heaven. [There it is.]*

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

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

122 Now watch the last verse:

*For the law maketh men high priests which have infirmities; . . . [That's what the law, the carnal law does.]*

123 Now, I wish I could just had about two hours right here. That's how the law still makes men preachers! That's right!

124 Why, they say, “Why, this man’s got a seminary experience.” I wouldn’t trade my little ol’ heavenly experience for all the seminaries in the world.

125 “Why, we’ve educated this man; he’s hand-picked.” He’s a self-made man. I don’t like that kind. I like a God-made man, see.

126 See, but the law still makes priests. The law still makes preachers. The Baptist church, they hand out preachers; handfuls of them, got a machine that turns them out. The Methodists has got them, the Baptists has got them, the Presbyterians, Nazarene, Pilgrim Holiness, Pentecostals. They turn them out as fast they can, like a big regime, big machine. Set up there like a . . .

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

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

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

130 But I like to have a father, a mother. Blessed be the name of the Lord. Wasn’t very many born with me, but what was there is my brothers. Amen. We’ve got a mother that answers when you. . . . A mother who’s in heaven, who mothers us all, “As a hen hovers her brood, and coos to them, and broods over her chickens, so will I brood over you. O Jerusalem, Jerusalem, how oft would I have took you like a hen does her brood, how oft would I have made you Mine, but you would not. You had your own seminaries, hatched out your priests. They taught you against Me, and now you’re left at your own, your destruction lays ahead of you.”



131 And I say this: O people, O people, how oft the Holy Spirit would have hovered you, as a hen does her brood; but you want your own way; you're going to have your own way about it.

132 One of these nights I'd like to preach on: Your Own Way. You know, Cain wanted his own way. Man wants his own way, today. "But there is a way that seemeth right, but the end is death."

133 Now watch.

*In that he saith, A new covenant. . . .*

I believe, now that. . . . No, I was on the wrong place.

134 The 28th verse:

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

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

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

137 But the real thing is, is this: "Nothing in my arms I bring, simply to Thy cross I cling. O God, naked, wounded . . . need succor. O, I most humbly come, Christ, confessing that I am nothing and

there's nothing within me. Receive me, O God." Then God receives you.

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

139 Just before closing, do you remember the unconditional covenant that God made with Abraham? What did He do that evening when God said, "Let me see. . . ." When Abraham said, "Let me see how You're going to do it." Sixteenth chapter I think it is, of Genesis. "Let me see how You're going to do it."

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

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

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

"All right, Lord, I want to see it." (Now, I'm just dramatizing.)

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

144 And the first thing you know, God came down. When He came down, Abraham begin to get sleepy. God said, “Abraham, I’m going to put you to sleep.”

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

146 God sought you, “No man can come to Me except My Father draws him first,” see.

147 It’s God seeking you, not you seeking God. You never did do it; your nature’s wrong. You’re a pig; you don’t know any different. You just live in a pig pen, that’s all you know. You love it, drinking beer and slopping around, and running with the next man’s wife, and doing everything you can do that’s evil. Just seems good, “Oh, brother, we’re having a big time.” You think “It’s good.”

148 But *God* knocks at your heart; that’s what changes it. Not you knocking at God; God knocks at you. Adam never knocked at God’s heart; God knocked at Adam’s heart. And you’re a son of Adam. That’s right. Before Adam could be a son of God again, God had to knock on his heart. And before you can become a son of God, God’s got to knock at your heart.

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

150 All right, He showed every one of us is subject to death, and every one of us should go to hell, because we’re sinners.

151 Now, but beyond that, he saw a little white light. And this little white light. . . .

152 What is the light? What was that white light? That pillar of fire that went before the children of Israel! The pillar of fire that met Paul

on the road down to Damascus! The pillar of fire that took Peter out of prison! The pillar of fire that's here tonight!

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

154 What do we do when we make a covenant? I say, "Brother Neville..." Now watch this, just a minute. I say, "Brother Neville, tell you what I will do: if you will preach until tomorrow night, and the next night, on till Wednesday; I will preach from Wednesday, on till Sunday. You make that agreement?"

"Yes, sir!"

155 Here's the way we do it: "Shake, boy." That's it. That's a covenant in America; that's how we make a covenant.

156 Now, how do they make a covenant in Japan? We say, "You do *so-and-so*, and I will do *so-and-so*. We take a little pinch of salt, because salt is a savor. And we take salt, and I throw it on Brother Neville, and Brother Neville takes salt and throw it on me. That's a binding covenant.

157 How did David Livingstone make a covenant with the African Negro, to go into his land? He went and got the chief, that he could pass through up there to preach the Gospel and to do the work, and they took a glass of wine. Here's a covenant by the Negro in Africa. They had a glass of wine. And the Negro chief plucked his own veins, and bled them out in this glass of wine, and David Livingstone plucked his own veins, and bled it out in a glass of wine. They stirred it up; Livingstone drank half of it, and the Negro chief drank half of it.

Then they give a present, one to another. The Negro chief.... David Livingstone said, "What do you require of me?"

158 He said, "That white coat you got on." So Livingstone took his coat off and give it to the Negro chief. He said, "What do you require?"

159 He said, "That sacred spear you got in your hand," because he knowed he could go in with that. So he took that spear. And they were brothers because they had made a covenant.

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

161 What a beautiful picture today, of drinking the covenant of the blood of the Lord Jesus, with the power of the Holy Ghost upon us. We go forward in the name of Jesus, and these signs shall follow them that believe. It's the sacred spear of the Chief! See how it is, the covenant?

162 How did they do it in the oriental time? They made a oath one to another. They killed a beef, slit it open, and stood right in between the ... the two men stood between it, the split beast. And they drew up a covenant: "If I fail to keep *this*, if I fail to do *this*, why *this* and so-and-so, let my body be like this dead beast; let my body be like this dead beast." And when they do that, they take this covenant and stand between this, make an oath; take an oath that they'll do it. And they tear the paper apart, and hand it to one man, and the other one the next. At a certain time they'll meet; and let them die the death if they fail to keep that oath, and be like those dead beasts. All right.

163 You notice the three beasts? The perfect ... the lamb, goat, ... and the three perfect sacrifices. What was the lamb.... What was the turtledove? And what was the two turtledoves meant? The two turtledoves was sacrificed for both salvation and healing, that went into achieve. The atonement was made different, but healing continued the same, and so did salvation continue the same. The two

turtledoves not divided, meant there, represented both salvation... “By His stripes we were healed. He was wounded for our transgressions, with His stripes we were healed.” They were laid on the side, not separated. But the covenant, the part of the beast was (three of them) cut apart. You see? Then when they did that, they tore and made their covenant.

164 Watch what God was telling Abraham, “At Calvary, at Calvary, according to your seed. Out of you came Isaac, out of Isaac come so-and-so (Jacob), out of Jacob come Joseph, out of Joseph ... on down, on down, on down, successors, till finally through that righteous seed...”

165 He just got through, here, saying that our Lord sprung out of a nation that knowed not; Moses never even spoke of it. Come out of a priesthood, our Lord sprung out of the tribe of Judah--not out of Levi, for they were carnal legalists. But our Lord come out of Judah, (Glory! There you are) where the promise was made.

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

167 And He took His dead body from the grave on the first day of the week, and brought it up into heaven; and sat there as a High Priest, as a memorial, sitting there perfect, forever. And He sent the Spirit that He tore out of that body, right back down on the church. And that church will have to have the same Spirit that was in that body, or it won't dovetail with it in the resurrection. Those two pieces must come perfectly together; and if this church isn't perfectly (just exactly) the same Spirit that was in Christ, you'll never go in the rapture.

168 There's the everlasting covenant, brother. Seek it out yourself, what's in your own heart. Love the Lord! Really be sure you're saved. Don't take a chance on it; you're gambling! No, you... We American people love to gamble, but don't you gamble on that. You be sure that you're right; not because you joined church, but because

that you're truly borned again, Christ has come to you in the person of the Holy Ghost.

169 Now, just complimentary, just as I'm closing: How happy we should be to see the same Spirit that was in Jesus Christ right among us, doing the same things that He did when He was here on earth. How happy we should be! Let us pray now, as we bow our heads:

170 Lord, it's been a great day, though I feel like that I always do: I've failed. I can't represent it right, Lord; I pray that You'll forgive me of my stupid ways. Oh, I confess my sins before You, and ask for mercy, knowing that there's a great High Priest standing yonder at the right hand of God in the heaven, who wasn't made after Aaron, after laws and legals and things; but He was set there because of the grace of God that looked forward before the foundation of the world, and seen me down here in the world, and died for my sins, to bring me back to the kingdom of God.

171 I thank Thee, Father, for this; because this Spirit, that now reigns in your people, is eternal as God is eternal. "I give unto them eternal life (ever life, everlasting life) and they shall never perish." And at the judgment, they'll never be there; they done passed by the judgments and gone on into glory, "And if this earthly tabernacle be dissolved, we have one already waiting yonder for us to come to." Thank You for that, Lord.

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

173 While we have our heads bowed, would there be a person would raise your hands to Christ, and say, "Christ of God, be merciful to me. Let me, as Your unworthy servant, now receive the Holy Spirit into my heart. And give me the assurance and love that I really need"? If you haven't got it, would you just raise your hands to Him saying, "Lord, this is a sign that I desire it"? Would you put your hand up? God bless you back there, lady. God bless you here, sir. Bless you here, sir. God be with you, that's fine. The man on the end here, God bless you, my brother. And someone else, just before now we close,

just waiting for a few moments. God bless you back there, son. Someone else?

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

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

Rock of Ages, cleft for me,  
Let me hide myself in Thee;  
Let the water and the blood,  
From Thy wounded side. . . .  
Be for sin the dou. . . (double cure?)  
He swore by it, two immutable things)  
Save from wrath and make me pure.

While I draw. . . . .

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

. . .myself in Thee; (now, just worship Him now)  
Let the water and the . . . (oh, my)  
From Thy wounded side which flowed,  
Be of sin the double cure,  
Save from wrath and make me pure.



177 How many feels real good now? Raise up your hand, and say, "Praise the Lord!" O He's wonderful! Oh, There's Room At The Fountain. Do you know it, Sister Gertie? Let's see, how many loves that song? Now we're going to have a baptismal service, just in a moment.

[Brother Branham speaks to Brother Neville.]

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

178 All right, those candidates for baptism, the men will go to this room, the women to this one. All right, those who to be baptized in the blessed name of our Lord.

Room, room. . . .  
There's room at the fountain for thee;  
On that name, blessed name,  
There's room at the fountain for thee.

Everybody now:

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

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

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

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

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

181 Now, I want you to notice in the 16th chapter of St. Matthew (I believe it is) that Jesus was coming off the mount. And He said unto his disciples, “Who does men say I the Son of man am?”

182 “And some of them said, why, You’re Elias, and some say that You’re the prophet, and some say that You’re *this* or the *other*.”

183 He said, “But who do you say that I am?”

184 And Peter said, “Thou art the Christ, the Son of the living God.” That right?

185 Jesus said, “Blessed art thou, Simon Bar-jonas, for flesh and blood has not revealed this to you. You never learned it in a seminary. You never learned it by man.” Said, “But my Father which is in heaven has revealed this to you. And I say that thou art Peter, upon this rock I will build My church; and the gates of hell shall not prevail against it. And I give unto you the keys to the kingdom of heaven.” Is that right? “And whatever you loose on earth, I will loose it in heaven. What you bind on earth, I will bind it in heaven.” Did he mean it? He wouldn’t have said it. Now, as time rolled on. . . . Now, Peter had the keys to the kingdom.

186 Now, you Catholic people, you might think this . . . you say, “The Catholic church is built upon Peter.” All right, we will find out. “They had the keys; the Catholic church still has the keys.”

187 Let’s find out what Peter did about the keys, see, then we will find out. The Bible said, unto Peter and to the rest the apostles, “Go ye into all the world; whosoever’s sins you remit, to them they’re remitted; whosoever’s sins you retain, to them they’re retained.” That I might say it so that . . . someone might not understand what I mean, Jesus said to the apostles, “Whoever’s sins you forgive, I will forgive them too, And whoever’s sins that you do not forgive, and hold it against them, I will hold it against them too.” That’s what Jesus said.

Watch the Catholic church push towards that.

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

189 It's the day of Pentecost; the church has been inaugurated. They were all in an upper room; men came out of there speaking in different languages. Why? Every language under heaven was represented there; English was there too. Every language under heaven had to be there, what language was spoke in that day. Goes ahead here and gives many of the languages, and how the Cretes and strangers, and proselytes of Rome, and Arabians, and all speak and magni. . . . Now, they wasn't speaking in unknown tongues. They were speaking in known languages, to people. Not unknown tongues, but languages that each one understood. The sinner, the unbeliever, could hear what he was saying; "How do we hear, in our own language, wherein that we was born?"

190 Now watch! Now the question comes. Now, others mocked. The 12th verse, all right:

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

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

191 They were making fun of them because. . . . How was they doing? They were staggering like drunk men, like drunk men, Talking, not knowing what they were saying, but were preaching to the congregation in languages they didn't know; but the congregation knowed, see. All right.

*Others . . . said, They're full of new wine* [look how they're acting], *Others* mocked saying, *These . . . are full of. . .*

*But Peter; [Watch out, boy, you got the keys!] But Peter, standing up with the eleven, lifted up his voice, and said unto them, [Now remember, this is the first inauguration of the church.] Ye men of Judea, and . . . ye that dwell in Jerusalem, be this known unto you, and hearken to my words:*

*For these are not drunk, as you suppose, seeing it's but the third hour of the day.* [The saloons wasn't even open then, see.]

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

*And it shall come to pass in the last days, saith God, I will pour out . . . my Spirit upon all flesh: upon your sons and . . .*

*daughters, and they shall prophesy, and your young men shall see visions, and your old men shall dream dreams:*

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

*And I will show wonders in the heaven above, and signs in the earth beneath; [now, it's Peter preaching now, the one with the keys] blood, . . . fire, . . . vapors of smoke:*

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

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

*Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which He did . . . in the midst of you, . . . ye yourself . . . know: [Talk about a rebuke! He had the keys, you know.]*

*Him, being delivered by the determinate counsel and the foreknowledge of God, . . . [There you are. How could He ever be delivered? Because God predestinated it to be that way. See, foreknowledge of God.]*

192 Just in a moment; tell them just hold just a minute, till I get through with the Scripture.

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

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

*For David spake concerning him, I foresaw the Lord always . . . on my right hand, that I should not be moved;*

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

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

*Thou has made me known . . . the ways of life; thou shall make me full of joy with thy countenance.*

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

*Therefore being a prophet, and knowing that God had sworn with an oath ... [that I just got through preaching it] that according to the fruits of his loins, he would ... according to the flesh, he would raise up Christ to sit on his throne; [Just what I got through preaching. Peter preaching the same thing.]*

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

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

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

*For David is not ascended into ... heavens: [the prophet] ... but he said himself, The LORD said unto my Lord, Sit thou on my right hand,*

*Until I make thy foes thy footstool.*

*Therefore [listen to this] let all the house of Israel know surely, that God's made this same Jesus, who ye ... crucified, both Lord and Christ. [That ought to settle it. Oughtn't it?]*

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

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

194 Now, the question's asked the preacher for the first time, the one with the key. I believe if he said, "Stand on your head," that'd've been official: "Whatever you bind on earth, I will bind in heaven."

195 All right, “Whatever you say, I’m going to say the same thing. You got the key.” All right, he crams the key into the door.

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

*Now when they heard this, they were pricked in their heart, and said . . . Men and brethren. . . .*

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

*For the promise is unto you, and to your children, and to them that’s far off, even as many as the Lord our God shall call.* [That settled it forever! No persons ever in any time, could ever, ever contradict that.]

196 The Catholic church come along; instead of being immersed, they sprinkle. Instead of using the name of Jesus, they took “Father, Son, and Holy Ghost.” Never was taught in the Bible.

197 Every person from that time on was baptized by immersing in the name of Jesus Christ. And some had been immersed by John the Baptist that baptized Jesus, and Paul told them they could not receive the Holy Ghost like that, they had to come back and be rebaptized again, in the name of Jesus before they could get the Holy Ghost. How many knows that’s the Scripture? Acts, the 19th chapter. There you are; because the kingdom of heaven was sealed to any other way, by an oath by Jesus Christ, that that would be official in heaven:

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

*Because the promise is unto you, and to your children, . . . to them that’s far off even as many as the Lord our God shall call.* [Amen.]

Let us pray:

198 Father God, tonight, nineteen hundred and something years has passed, yet the honesty and the integrity of human hearts still cry for God, like children crying for the milk of their mother’s breast. We

love You, Lord; we can't live without You. As David said, "My soul thirsts after Thee, like the hart for the water brook." He must have it, or die.

199 And, Father, we've combed through the Scriptures, back and forth; not to be different, but we see these seminaries, these theological students today, who preach according to the commandments of men, and not the commandments of God. Therefore, Lord, we do not despise those men, but we despise those things that they teach. Therefore, Lord, we ask that they become our brother. We ask that You forgive them of their error, and we pray that they will come to the Scripture, read it, not the way some seminary teaches it, but according to the way that God has written it.

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