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Good evening, friends. Very happy to be here again tonight, to minister in the Name of our blessed Lord Jesus Christ.

I was just coming in a few moments ago and met a friend of mine, a friend of yours. Many people know him. I asked him if he'd speak for me tonight, and he wouldn't do it. So it's Brother Paul Cain. Would you just come out here, Brother Paul Cain, just for a moment? Brother Paul Cain, who has ministry friends everywhere. And we're always happy to have our visiting brothers with us off the field. We could probably exchange many words about the great harvest that we're in now, harvesting souls for the Master.

<sup>2</sup> Had a wonderful meeting last night, as I was told. Seldom it ever happens like that. But, people, sometimes in giving out prayer cards and bringing the people, we only had just . . . I just come up and say, "Well, bring up so many, a certain . . ." We don't get too many in there. But when, sometime the Holy Spirit coming down, He can do more like that, just from place to place.

They said . . . I believe they was telling me that a lady bound in a stretcher was made well, and somebody on crutches, a woman paralyzed, setting in a wheelchair. Our Lord is God, isn't He? And He's marvelous and wonderful.

<sup>3</sup> Now, as we approach upon the Lord's grounds tonight, for the Gospel's sake, let us first bow our heads in a word of prayer to the Author of the Book before we try to open It.

Our beloved Saviour, we come to Thee tonight, on the grounds of Thy invitation that, "Whosoever will, let him come and take of the waters of Life freely." That's what we come for tonight, Lord, that Thou would meet us now, or continue with this great meeting that's already in progress.

Coming up and hearing the children crying and clapping their hands, and rejoicing because they have Everlasting Life (Eternal Life cannot perish.) the promise of being raised up in the last day. And it makes us happy, Father, in this day, when all hopes of worldly governments, and so forth, is fading away. The world and its order is passing back. Civilization, the pinnacle swings backward, but the Kingdom of God is marching forward with full array, the armor's all gleaming, the banner's streaming, the Morning Star leading the way, from victory on to victory, until the final battle. Arms is stacked, last prayer has been prayed, Bible's laying closed, the smoke of the battle

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is settling, sun's gone down. Then Jesus shall come. We'll see Him, the lovely One.

<sup>4</sup> We pray tonight, Lord, for every minister, these on the platform, my brethren. Especially for Brother Cain now, who is needing Thee, and wanting Your great power to be upon him. We pray that You'll bless him in a marvelous way.

Bless all the clergy everywhere, naming the Name of the Lord Jesus. Bless the laity, the strangers in our gates; heal the sick and the afflicted. Now, Father, open the Word to us, won't You? For we ask it in Jesus' Name. Amen.

I just kind of love the Word. I just started reading this afternoon, and I was a little tired from last night. The anointing of the Holy Spirit didn't leave me too quickly last evening. And—and today I just had a great feast reading over in Genesis.

And I am hoping someday to cross the nation, God willing, just preaching the Gospel, just of a—just revivals, not—just going from church to church, place to place. I like to see a real, old fashion, sweeping revival, souls born into the Kingdom of God.

<sup>5</sup> Now, it's kind of hard when it's mixed up with healing, and so forth, to change around. A few nights to stay this way; just a few nights you're wore out and gone. So that way, maybe stay a month at a time, and then you'd really have a revival.

Now, over in the Book of Job, we want to center our thoughts tonight around Job, the 19th chapter, and about the 25th to the 27th verses, we wish to read a portion of His Word, just for a little basic thought.

<sup>6</sup> And before we do that, I believe this is a fresh box of handkerchiefs here to be prayed over, if I've—happen to forget them. Just now, shall we bow our heads just a moment in a word of prayer, while you join with me in prayer.

Our Heavenly Father, Thou Who knowest even the death of a sparrow. One cannot fall unless Your great Spirit, so sensitive to everything, that even the little, insignificant bird might fall to the street, Father knows all about it. How much more do You know that we, Your children, redeemed by the Blood of Thy Son, elected by grace, and is bowing our heads in humility before Thee, to ask through the bleeding sacrifice of the Lord Jesus Christ for mercy for our kindred.

In here's little brown trousers, handkerchiefs, little bibs for babies. They're needy, Lord. Will You be merciful? I pray that You'll heal every one. These are only tokens, Lord. We realize that the price for healing has already been paid there at Calvary. You were wounded for

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our transgressions, with Your stripes we were healed at Calvary. But these are little symbols of faith that we love You, and believe You, and are praying one for another, as You said, "Confess our faults one to the other, and pray one for another, that we may be healed." At this, Father, I send these little handkerchiefs, and little articles here to the needy, praying that You'll heal every one of them in the Name of Your Son, the Lord Jesus. Amen.

7 In those little tokens we've had so many things done. I've sent out about a thousand a week from the office or more. And so many things are done through the laying on of handkerchiefs. The Lord has just blessed it in a marvelous way. Testimonies, testimonies, of what our Lord has done, through just the feeble efforts of laying handkerchiefs on the sick.

We realize there's no virtue in the handkerchief, just a little piece of cloth, no more than old cloth that you're wearing. But it's the—it's doing something, and following the Scriptures.

8 Here some time ago down in Louisiana, Brother Moore, here on the platform, and I, we were going down, way down to some little city, to a little church, and have a meeting. And his beloved daughter, and wife, and all of them was along. And I was—had my suitcase that some folks give me many, many years ago, over in California, and I'd just bought me a new suit. I had it in the suitcase, and had an old one on. And he had it laying on top of his car, driving fast down through Louisiana. All at once, when we got down there, we found out the suitcase wasn't on top; it was gone. I didn't even have a pocket handkerchief. So he was very much discouraged. I said, "Oh, the Lord will take care of that."

All my wardrobe, complete, was in it, besides my overalls, at home. So, he said, "Brother Branham, I'm going out and buy you a new suit."

I said, "No, it's all right."

He said, "You haven't got a chance, Brother Branham," said, "that was lost way up, along the road there," and said, "just . . . lot's of colored people live up through this way." And said, "Now, the first thing," said, if some man come along the road and he found the suitcase . . ."

I said, "My Bible is in there, had my name in it."

He said, "Well, if he found that suitcase, Brother Branham," said, "the thing he'd do, is sell those suits," and so forth like that.

I said, "Well, maybe he needs it worse that I do. 'Cause the Lord gave them to me, so maybe he needs them worse; the Lord's giving them to him."

He said, "Well, and if he found my Bible, and if he knew me," I said, "he'd bring it back anyhow."

He said, "Oh, no, Brother Branham," said, "if a sinner finds it," said, "he will sell the clothes." and said, "If a Christian finds it, they'll cut those suits up, and send them to one another for prayer cloths." Said, "You haven't got a chance." So I said, "Well, we'll just trust the Lord."

<sup>9</sup> Two days past, and Brother Brown, over there, he said, "I want in on this too. I want you—I absolutely want to get you some new suits."

I said, "No, the Lord will bring them back somehow."

So we . . . Two or three days past; he said, "You see," said, "we met a police down there, and the police said, 'Sure, I'll—I'll go up the road looking for it.' (His mother had been healed in my meetings), he said, 'Certainly.'" One of the state police, and we'd told him we lost the suitcase up there, way up in the swamps somewhere, oh, maybe a hundred two hundred miles, three hundred, up and down the road.

So then the next day, we went over, and Brother Jack was just persistent that I was going to get a suit of clothes anyhow.

Said, "Boy, a thousand miles from home, no clothes at home, and none here." Said, "My, what are you going to do without even a handkerchief or a clean shirt?"

Said, "Well, the Lord will take care of that."

<sup>10</sup> So we went over to Brother Browns, and they—Brother Brown, he was going to come out, and was going to make me go get a suit of clothes. Just about the time Brother Brown come out, the phone rang, it was an old, colored brother called up, and said, "Is—is Brother Branham there?" Said, "I's done found his suitcase, I's on my way." So I . . . Trust in the Lord. Amen. Whatever it is, all things work together for good. You just can't lose when you become a Christian, just can't lose. Just trust in Him, and whatever the way goes, just keep your sails set to His Spirit. He will guide you into the harbor. It'll all be all right.

<sup>11</sup> Now, in Job, if you've got your Bible, you who are keeping down the marks. Just for a few moments, not knowing exactly what the Holy Spirit will do tonight . . . Night by night, we do not understand the way He works. He works in mysterious ways, His wonders to perform.

Now, in the 25th verse, we read like this:

*For I know that my Redeemer liveth, and that at the last days  
He shall stand upon the earth:*

*And though after the skin worms has destroyed this body, yet in  
my flesh shall I see God;*

May He add the blessings to the Word.

Job, the oldest book in the Bible, was supposed to even be written before Moses wrote Genesis. But the oldest book in the Bible was speaking of redemption, and yet redemption was far be—way before that. Redemption is one of the oldest things in the Bible. Did you know redemption was even before—the plan of redemption was laid out before the world was ever formed? Think of that. God foreseeing, and making a way of redemption before He even made the world. For the Bible plainly says that Christ was predestinated, foreordained, and was the Lamb of God, slain before the foundation of the world. That's right. Way before the world was made, God had a plan of redemption.

<sup>12</sup> As soon as Satan. . . You know the old—the argument is: why couldn't God have bypassed all this, and not had any of it? But God putting Satan almost co-equal with Him, Satan taking the things of God and perverted them into the evil thoughts, and through there began to pervert things into evil instead of good. And God, as soon as the first thing was done, out of His great treasure chest of love, He had a plan of redemption, that quick.

Didn't have to sit down, and think it all over, how it would be. He was God, infinite. He knowed how it would be. He had it in His great heart, how He would bring all this about. And then if He foreknew the Church, foreknew Christ, foreknew the plan, and set it all in order, and the world turning around. And you being dead to yourself, dead in Christ, and alive, after you're dead to yourself, alive in Christ, God's working all things together for the good to them that love Him, and how can you lose? You just can't lose; there's no way of losing.

<sup>13</sup> The Church could just really find that out. If you could positionally find your place in Christ, then all these other things would just fade away like a shadow. Every one that cometh to God, that's true, must have your shadows, and temptations, and fears, and so forth, but just don't get all tore up about it. What's a little suffering for a little while, knowing that the glory of God will be revealed in the last days when Jesus comes, when we'll be made like unto Him? He's just working everything together. Did you know, maybe if you were sick, something happened to you, that God might've had to do that just to bring you a little closer to Him?

<sup>14</sup> You know, one time it was told; I don't know whether this is authentic or not, where the missionary told me in—in Palestine. However, he said he seen a—a shepherd coming with the sheep. And said, "One sheep, he had to pack it, and he had a splint on its leg. And he said, "Did the sheep fall, sir, and hurt its leg?"

He said, "No."

Said, "What happened to its leg?"

Said, "I broke it."

Said, "You broke it?" Said, "You must be a very cruel shepherd to do that."

He said, "No." He said, "See, this sheep wouldn't mind me, kept going astray, and I knowed it was going to get killed. So I had to break its leg in order to bring it up close to me, and give it just a little special treatment, feed it out of my hand. And it would make it love me more."

So maybe God, sometimes, just has to let a little something happen to you, that He can just bring you just a little closer to Him, love you a little extra, and then give you a little special treatment, a healing, and you'll say, "Yes, Lord, I believe you are." See? That's it. See how God does that? Isn't He wonderful? We just believe Him.

<sup>15</sup> Redemption, and God has a way of redemption. If a man cannot. . . "Redeem" means "to be brought back." It's like the old saying. You go down to the. . . Every time I see a pawn broker, with those three balls hanging out, you know, in front, it makes me think. . . Now, I hope there's not a pawn broker here; if there is, I don't mean this to you, sir. That's your way of making a living. I suppose it's legitimate, and you have as much right to do that as anyone.

But a pawn broker always reminds me. . . You know, the devil put us in the pawn shop, but Christ redeemed us. He came in like and redeemed us out of the devil's pawn shop. See? He put us in the pawn shop, but Christ came and paid the price, and we're free.

You know, the trouble of it is, that people don't realize, they think you have to do something to be free. You're already free, only thing you have to do is know about it. You say, "Well, there's something I got to do, Brother Branham, I'll have. . ."

No, you don't have to do one thing. It's by grace you're saved. See, see? Not nothing that you do, there isn't one thing you could do would amount to anything. The plan's already made; redemption's already paid for, the only thing you have to do is accept it.

<sup>16</sup> One time, they was a farmer; crows were in his field; they were going south. And the crows was getting in his field, picking up the corn, and so forth. And he set a trap, and he caught a crow. So he tied the old fellow by the foot, tied him up there, said, "I'll just scare the rest of them away."

And the other crows would fly across, and say, "Come on, Johnny crow; let's go south, quickly. The storms and winter's are coming."

And Johnny crow would try to crawl, and he could not. He's tied. So one day, there was a kind hearted person passed by. Poor, old crow

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there, he's about starved to death, couldn't hardly get up. And he said, "I feel sorry for that poor bird." So he just goes over, and cuts the band, and let the crow loose. But you know, he'd been bound so long, till he still thought he was tied.

The crows would go across, hollering, "Johnny crow, come on, let's go south. Hurry up; the north winds are blowing."

The old crow would call back, "I can't, because I'm still bound." See, he was free and didn't know it.

<sup>17</sup> And that's the way many people are tonight. Them ladies, or whoever it was setting here last night in wheelchairs, they heard the good news. Tonight their wheelchairs are not here. They're probably setting out there in the audience somewhere. See? They were free; they were free all the time. Jesus cut them loose at Calvary, when the Bloodstream came from His body to free every person from sickness.

The sinners that accepted Christ last night, was setting bound, last night under the chain of sin, and tonight is enjoying the freedom of the Lord Jesus, after they heard of the emancipation of the proclamation; they are free.

<sup>18</sup> And during the time of the slavery, before the Emancipation of the Proclamation was signed, why, they tell me that the slaves in the south, would climb up the hill. They's—they's going to be free at sunrise. Some could tr—climb a little higher than the others. The older ones couldn't get up, the younger went on to the top of the hill. For as soon as they seen the sun, they were free. So the ones that got the highest, just as soon as the sun peeped up, they said, "We are free!" Hollered it to the next group, the next one hollered, "We are free!" On down the hill passing the news, "We are free!" And every man that sees the Son is free. You know what I mean.

You see the Son, see Him in the way of the revelation that God has revealed Him to you. The only way you'll ever know it, is when God has revealed Him to you. That's the basis of all the Scriptures.

"Flesh and blood has not revealed it to thee, but My Father which is in Heaven. Upon this rock I'll build My Church." Is that right? So it's spiritual revelation of the Lord Jesus Christ, is where He built His Church.

<sup>19</sup> Now, little did the old-timers back in there maybe realize that it would be in this way. If they, by faith, saw the complete time of redemption, and they'd see people who would be absolutely introduced to the infallible proofs of redemption, and turn around and leave it. . . . That's the sad part, the fellow that's loose, and don't want to be free.

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Now, Adam in the garden of Eden, when he first sinned, God had a way of redemption for him, right quick, just as soon as he sinned. God made a way of redemption. And before Adam could ever approach back to fellowship with the Father, God had to slay an innocent lamb, or sheep, and make him a cloth to go around him, and throw out the welcome carpet for Adam to walk back on the carpet of redemption, to come into His Presence again. God always had a plan of redemption, and that's been through blood, ever since the very beginning and dawn of time, perceived in the mind of God, before the world ever come into existence.

<sup>20</sup> Now, when Adam and Eve, our first father and mother, started walking out of the garden of Eden, why, cloudily, the sin hanging over their brows, and the clouds of darkness hanging around them after they had received their—the word of their Eternal destination. They walked out, with those bloody sheepskins around them, they had some little ray of hope, that sometime, there was coming a redeemer. See? They had a ray of hope. It was cloudy and dark, because tears of regret was falling down their cheeks from their sins. And they were sorry of their sins, but they were—they knew that somewhere there'd be a redemption, because He said, "I'll put enmity between her seed and the serpent's seed."

And they . . . So many people, in quoting the 23rd Psalm, say, like this, say, "Yea, though I walk through the dark valleys of the shadows of death . . ." It doesn't say dark valley; it said, "Through the valley of the shadow . . ." And if it's dark, there'd be no shadow. It takes a certain amount of light to make shadow.

<sup>21</sup> So death, after the very beginning, never had a complete darkness; it was a shadow. So there had to be a certain percent of light. And when Adam and Eve was walking out of the garden of Eden, the shadows of redemption was before them.

In the Mosaic laws in the ceremonies in the sacrifices, and so forth, was also a foreshadow of the coming of the perfect Sacrifice, the perfect plan of God's redemption. And when they foresaw those things through the bleeding sacrifice of the animals that they were slaying, as a—as a go-between or a covering for their sins . . . In that shadow, they foresaw the coming of the Lord Jesus. And it was that way, until finally, at last, the Dayspring from on high sprang forth, and those who set in the regions of the shadows of death saw a great light. When God Himself was made manifest here on earth, to take away sin, then they seen full redemption through God Himself. Till the Dayspring from on high come forth.

<sup>22</sup> Now, in the Old Testament under the shadows, and the laws, and

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the types, how that God giving those things back there, foretyping the coming of the Son of God. For instance, in a Mosaic dispensation, when God told Moses to take a lamb (first one from the old mother ewe), and to keep it up, take it on the tenth day, and keep it until the fourteenth day to be tried, purged, find out if they's any blemish about the lamb . . .

You know the law of redemption in the Old Testament, how that the innocent must die for the guilty. For all the way from—all the way from Eden to the cross, the innocent died for the guilty.

<sup>23</sup> Under the laws of old redemption, say for instance, a little mule was born out in the pasture, and that little mule had both ears broke down, cross-eyed, knock-kneed, and his tail sticking right straight up, what a horrible looking critter. If the little fellow could think for himself, he'd say, "Well, mammy, I suppose when the master of the house comes out, he will just knock me in the head. I ain't worth nothing. I'll never be able to make it, because look—look what a horrible looking thing I am."

That's the way people still try to think; they're unworthy. You are; all of us is unworthy. But if the mother was well instructed in the laws of redemption, she'd say, "Honey, look, the priest will never see you. But the man of the house will have to take a lamb without a blemish, and that lamb will have to be looked over. And the lamb will have to be killed, so that you can live."

He'd say, "Why is this, mammy?"

He'd say, "Because you're borned under a birthright; you're the first one."

<sup>24</sup> That's the way it is today. We, guilty, unworthy, should die. We're not worthy of living; we're not worthy to come to Christ; we're not worthy to ask anything; but God never looks at your unworthiness; He looked at the Lamb. Now, if He can't find no fault in Christ, then you're free. See? He died in your stead. Now, if there's any fault with Him, you're not free yet. But God don't examine you; He examines the Lamb.

You say, "I'm not worthy to walk out of this wheelchair tonight." That's right, you're not, but God don't examine you; He examined Christ. And if He's worthy, then you can walk. See? That's right. Depends on what you think about it.

You say, "Brother Branham, I'm an awful woman; I've lived illegally. I've done—I've even broke my marriage vows. I've done this . . ."

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“And Mr. Branham, I tell you: I’ve been a drunkard, I’ve done this . . .”

No matter what you done, God never looks at you; He looks at the Lamb. And He’s already accepted the Lamb, so you’re free. God can’t see you; He sees the lamb, dies in your stead. That’s enough to make a fellow shout, isn’t it? Sure is. When you think that, upon those basis of the Word.

<sup>25</sup> You believe in shouting? I heard you doing it a while ago. You know, I’m not very emotional, myself, I believe it. Of course I get a little religious sometimes, you know, and get kindy carrying on a little. But you know, it reminds me, by that, so many people criticize shouting, happiness in the Christian heart. We should be happy. We got a lot to be happy about. If there’s anybody in the world ought to be happy, we should.

<sup>26</sup> Puts me in mind of a farmer, one time, who—who went and he wasn’t very much of a farmer. He had a lot of great, big, nice barns, and tractors, and—but the fellow was just too lazy to work. That’s all. He wouldn’t make no hay. And puts me in mind of some of these big churches, and theologians that won’t dig down, and really take the Word of God. They got big churches, and a lot of music, and a lot of refinery, but that don’t mean it all. So, they—he wouldn’t work.

And over . . . His neighbor had a little old barn over there, and he didn’t have very much of a stall to keep his cattle in, and things, but he sure was an industrious man; he really worked, raised great, big crops of alfalfa, and put it up in what barn he had, the man in the mission you know.

<sup>27</sup> So you know, it come wintertime, and there’s a little calf born in each one of the st—the barns. The next spring, when the spring winds begin to blow, they turned the little calves out. Well, this one little calf they turned out of the great, big cathedral, you know, he was so poor, he couldn’t stand nothing. The wind nearly blowed him down. He walked out there, and little fellow didn’t have nothing to eat all through the winter. So he’s fed weeds, and he didn’t have very much strength to stand on. No wonder they can’t believe in Divine healing, need some vitamins.

Well, the first thing you know, they let the other little calf out, over in the other barn, and brother, he was all fat, and round. He’d had good alfalfa, plenty of vitamins, and he was fat and round. That wind begin to hit him, that mighty, rushing wind, you know, coming down. My, he just kicked up, and jumped, and bucked, and run all around in the corral just as hard as he could.

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And that little, bitty, skinny calf, out of the great, big, fine barn, stuck his head through the crack in the fence, said, “Tsk, tsk, tsk, such fanaticism.” Just . . . Why? Underfed.

<sup>28</sup> That’s what it is today with the Church, undernourished. Christ died for sinners, that you could be free. Yes, sir. He died to heal the sick. It’s not fanaticism.

Let the Holy Spirit strike you one time, and you feel like a little cutting up too. Yes, sir. Sure. Get some good, rich vitamins first, from the Word of God. That’s the best Vitamin I know of, is the Word of God.

<sup>29</sup> Now, Moses looked over the lamb, said, “Take a lamb, every one of you, for the house, and it must be first put up, and tried.”

Listen, you new converts, now. We thank God for many every night. And look, first thing comes along is a trial. As soon as you come to Christ, something’s going to happen. Every son that cometh to God must first be tried, scourged, whipped a little, but if you . . . Things happen, to really try you out.

Child training, that’s what it is. You believe in Scriptural trial—child training? The Bible speaks of training a child with tutors, and so forth, bringing him up, straightening him out, giving him what he belongs.

<sup>30</sup> That’s what’s the matter tonight, preachers has let the congregation get by with any thing. They need a little child training. That’s right. That’s what’s the matter with the world today, the reason they got so much in the natural, juvenile delinquency; we need some child training. I think it’s a lot of parent delinquency.

My daddy, he really believed in that child training. He had a switch laying up over the door, and a razor strap hanging on the wall. We know what it meant. It’s too bad we ever got away from it, isn’t it? Yes.

Child training . . . We need preachers that’ll preach the Word, tell us the truth about it, tell us we must be borned again, and bring us on the basis of the shed Blood to Jesus Christ, the Son of God, introduce all the good things that God has got for us. That’s a pastor. There it is. That’s the kind you get the vitamins from. Might be in a barn, or mission, but just so you’re getting fed is the main thing.

<sup>31</sup> Notice. But now, it must be tried first, and then killed in the evening before the elders. And you notice, the Bible speaking of the lamb of redemption there, it spoke of it as in singular: kill the lamb. But in the other terms, every family killed a lamb. But all represented one Lamb. And in the spiritual meaning of it, that each one of those families, the father being the priest of the own house, they was to kill the lamb for each house that they could eat the meat. And but it all represented one

Lamb. And that means that, in reality, there's many missions, or many churches, bodies of believers, all together representing one Lamb. We're all feeding off the same Lamb. See what I mean?

Here is one church over here, another one down here, and one in Africa, one in Asia, but it's all from the same Lamb. The redemption comes from the same Lamb. And we're fed the body of the Lord Jesus, which is the Word. "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelled among us."

<sup>32</sup> We receive Him in the form of the Word. And a correct shepherd will feed his congregation on the Word, the Lamb. Take it, without water, not sodden, just eat it raw—roasted with bitter herbs. Sometimes it kindy hard, you have to maybe break up a few things, but don't worry, it's all right. Eat it anyhow. You're getting ready for the journey. You see it?

Now, then the blood with the hyssop was put over the lintel of the door. And now, the Israelites were inside. There wasn't one more thing they had to do, but come under the blood. That was God's plan of redemption, under the blood, once under the blood, safe.

<sup>33</sup> Oh, my, wish I could drill that right now. Once under the blood, safe: Hebrews 10: "For by one Sacrifice he has perfected for ever those that are sanctified." God said that. That's His Word. Through the offering of His Blood, washed . . .

A man in the Old Testament, when he'd done something wrong, he took the lamb, laid it on the altar, put his hands upon its head, confessed his sins, throat cut. And when the little fellow dying, shaking, bleeding, the sinner realized that that should be him, and the lamb's taking his place. But he went back out with the same desire. If he was caught committing adultery, stealing, lying, whatever he was doing, he went with the same desire, because that inside that blood cell was nothing but a animal life. It was born by sex, had not the strength to take away, only through a shadow.

But Christ died once, and through the breaking of His Blood Cells, not sex, God Himself. Putting your hand one time upon the head of Him, and confessing your sins, and feeling the things of Calvary, when He died a sinners in your stead, you'll have no more conscience of sins after that. The worshipper once purged by the Blood of Jesus has no more desire to sin. Don't say you won't sin, but you have no desire to do it. No more desire to sin. All goes out through the washing of the Blood of Jesus Christ, cleanses us from all unrighteousness.

<sup>34</sup> See the plan, how God wants to redeem us? When we left Eden, it was a beautiful pair there in the garden of Eden, that lovely, little

sweetheart, and the husband. And then by falling, God just brings us right back again through redemption, to redeem us right back to our origin again.

We're not—taking us back to the Angels. And you all go in these restaurants and hear that old, squeaky juice boxes, or ever-what you call it, squeaking “A Brown-Eyed Angel Waits For Me.” Nonsense. If your beloved wife was gone or somebody, she waits for you there as a human being, immortal. God made—He made Angels, but He made us men. He made us humans. He ain't redeemed us back to Angels; He's redeemed us back to where we was in the first place: Human beings, eating, drinking, somebody. You see it? Oh, what a . . . Just the way of the cross leads back home.

<sup>35</sup> Then the Israelites, once settled there, what if they get to studying, “Well, I'm not worthy. What else do I have to do?”

You don't have to do nothing. The only thing is, is to come under the shed Blood. That settles it. Once under the Blood, you're safe.

What if the death angel with his sword in his hands, sweeping the land, you didn't have to wonder. And to be scared was an insult to Jehovah. If a man once under the Blood feels afraid that God won't keep His Word, it's an insult to Him. Say, “Jehovah, perhaps this is Your Word, but I don't know whether It's right or not.”

Oh, shame on you. Why, once under the blood . . . He said, “I'm the Lord that healeth thee.” I believe it. That's all. Don't insult Him.

He said, “He that cometh unto Me I will in no wise cast out.” I believe it. Once coming under the Blood, take His Word for any thing He says.

<sup>36</sup> And every believer . . . Here it is, get it. Every man or woman that has once been brought under the Blood of Christ, all fear and condemnation is gone out. Then he will believe every Word that God writes in the Bible to be the truth. He will not say, “This is not inspired, and that's not inspired,” but he will believe every Word of It. Amen.

Come to the Fountain filled with Blood, drawn from Emmanuel's veins. Oh, what a wonderful Saviour we have. What a plan of redemption Jehovah alone lotted out for us, laid out the carpet for us to come home on. Notice.

<sup>37</sup> Job, back there, I like to think of him; he lived back even before this was ever ordered . . . only in Eden. And I like Job. I just love to listen to him, as he's talking. He's a great man, a prince of the east. He'd go up to the east, and all the young princes would bow down to him, and he was a great man. He loved the Lord; he feared the Lord.

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One day satan come up before God, before the sons of God and said—God said, “Have you considered My servant Job, a just man, perfect, none like him in the earth?”

Said, “Oh, sure. You’re giving him every thing he wants, got him all hedged up, and everything,” said, “no wonder.” Said, “Sure, he can serve you, making plenty of money, got plenty of cattle, got everything in life.” said, “Sure, he—anybody can serve You like that.” Said, “If You’ll let me have him, I will make him curse You to Your face.”

God said, “I don’t believe it.”

Amen. I’ll . . . Could He have that confidence in you and I tonight? See?

<sup>38</sup> “I don’t believe it.” Said, “He’s in your hands, but don’t you take his life.”

So he come down, Satan in a whirlwind, and he destroyed all the barns, and he burnt up the cattle and the horses, and everything. And Job, when he, being a good man, believing in God, the only way that he had to come was through the burnt offering, through the shedding of the blood of the lamb.

So now, he had several sons and daughters. And when he was—seen that his sons and daughters . . . He didn’t know now, him being a man that could afford to buy them things, such as young folks would want, he didn’t know whether they’d sinned or not, but he said, “Peradventure they might have sinned. I’m going to offer a sacrifice for them, ’cause that’s the only thing I know to do, is to present before God, the shed blood of the lamb.”

<sup>39</sup> Oh, if we had more fathers and mothers tonight so interested in their children, that would offer the shed Blood of the Lamb for their child every night at the throne of grace, we wouldn’t have so much carrying on as we have amongst young folks. So he said, “Peradventure they might’ve sinned. I don’t know they have, but to make sure . . .”

Mothers, you know, it’s a shame today, and fathers, to how uninterested we are in children, and the little juveniles. You let the kids go out, and just do as they please, running out all night long, and everything, and come in, and seem to be so unconcerned about it. Let your girls go out with boys that smoke and drink, and go to gambling devices, and dance all night, and come in. Then you say you’re Christians and permit such stuff as that? That’s not right. We should take them to the Lord.

<sup>40</sup> Be waiting up for her to come in, put your arms around her, and say, “Now, sweetheart, come here, let’s kneel down and pray. Mother don’t know just where you’ve been, trusting that you’ve been a good

girl tonight, but peradventure that you haven't, let's offer the sacrifice of praise to God, and give Him thanks."

I tell you: You'd have different children today, if they did that, we had more fathers like Job. See? The trouble of it is, mothers today go with daughters out in such places. And some of them belong to churches too. That's just a little bit hard, but you know that's what does you good. When it gets a little strong and stingy like, you know, it—it's good for you.

<sup>41</sup> Now, so then Job said, "Now, to make sure of this, I'm going to offer the sacrifice of the burnt lamb, for each of my children, whether, if they have sinned . . . That's the only way I can present them, is upon the basis of the shed blood. That's God's only plan of redemption, through the lamb, so I'm offering it."

And did you notice when the fires come down and burnt up all he had, his children was all killed . . . I imagine Job thought, "Oh, I'm so happy, because I offered the sacrifice for them, 'cause I presented them before God, through the shed blood of the lamb, through God's provided way of redemption for my children."

<sup>42</sup> Notice what happened then. Then he broke out in boils and set out on the ash heap, out there, scraping himself with a crock, or something. His wife come to the door; all of his friends was gone. Three church members come down, turned their backs to him for seven days, wouldn't even speak to him, accused him of being a secret sinner (Not much consolation from the Church then, was there?), secret sinner.

But Job . . . Listen, Job knew in his heart that he wasn't a secret sinner. He'd confessed his sins upon the basis of the shed blood, and he knowed that God was under obligation to meet him on those basis. Amen. The only propitiation for sin, was the shed blood of the lamb, which God promised redemption as a shadow, to last until Christ come. And Job had met God on those basis. He wasn't a secret sinner; he had no sin, because he'd offered the sacrifice that God had required.

<sup>43</sup> So, his wife, kindly indifferent, come out and said, "Job," said, "you look so miserable, why don't you just curse God and die the death?"

He said, "Now, thou speakest like a foolish woman." Said, "The Lord gave, the Lord taken away, blessed be the Name of the Lord. We brought nothing into this world, and certain we take nothing out. "The Lord gave: the Lord taken away, blessed be the Name of the Lord."

Set right on the ash heap, a man sincere that's got faith in the Word of God, and the Word of God had introduced to him the way back home, through the shed Blood of the Lamb, the carpet, the welcome mat at the door is the shed Blood. Amen. There you are sinners. The

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welcome back home again, to Immortal Life is through the shed Blood of the innocent Son of God, laying at the door. And Christ . . .

<sup>44</sup> Job knowed that he had done all that he could do. Now, perhaps they maybe they tried (some of the theologians), tried to say, “Now, Job, what strength is there in that blood of the lamb that you’re offering?”

Job said, “It’s according to the Word. He requires that.” And he knew that he was innocent. So down from the east come a little prince by the name of Elihu, in other words God’s manifestation of the pre-foreknowledge of the Lord Jesus, God Himself: El, meaning God, Elihu.

And He begin to straighten Job up. He said, “Look, Job,” He said, “I’m not accusing you of being a secret sinner, but you have accused God wrong.”

And now, Job said, “Now, look, I’ve noticed these trees; if they die, they live again. If a flower seed drops in the ground, it lives again, but man layeth down; yea, he giveth up the ghost; his sons come to mourn; he perceive it not. He don’t raise up no more. He lays there. Oh, that You can hide me in the grave . . .” In distress, honest man, getting just a little bit of child-training.

<sup>45</sup> Maybe that’s what’s the matter tonight, with some of us. I know it’s done me a lot of good. It does all of us good to get a little training like that.

He said, “I know I haven’t sinned. I’ve offered myself; I put the sacrifice out there just according to God’s Word. And I believe that God has accepted it. I’m not a sinner.”

He said, “That’s right, Job.” Said, “You’re watching those flowers, how they die, go into the ground, springtime they come back up again. But man lays down, he doesn’t rise no more.” Said, “Job,” (In this way so the children will get it), said, “the flower never sinned. But man sinned, and now, you’re only operating under a shadow. But the time’s a coming, when there’ll be One come, a worthy One Who can stand in the breach and put His hand on a sinful man and a Holy God, and bridge the way together.”

<sup>46</sup> Then Job seen what the lamb meant. He shook himself, stood up, being a prophet, the Spirit come on him, and he said, “I know my Redeemer liveth.” Oh, there you are. Through eyes of faith, four thousands years ahead, he said, “I see what you mean, that just One back there, Who was promised in Eden. I know my Redeemer liveth, and at the last days He will stand on the earth: though the skin worms take me back, like it did that flower, yet in my flesh shall I see God.” Amen. Why? “I’ve come on the basis of redemption. I’ve come offering

the shed blood, that represents His Blood. This is the type; this is the lamb.”

But way back yonder, the Holy Spirit had revealed to him, before the world ever started, that God selected His blameless, spotless Lamb to take away the sin of the world. And in His preknowledge of it, seen Him slain before the foundation of the world was ever laid. Job got a vision of that. Don't make any difference what you say now, he believed it. And when he did, the lightnings flashed, the thunders roared. What is it? The man of God getting back into the spirit, there's got to be a little anointing somewhere. That's right. He got back into the harmony with God. He said, “My, oh, there it is.”

47 And notice, God restored all back to him again, restored his health back to him. Why? You Christians here tonight, that's sick. You may be sick; that may be all right. God may be trying you for something. But remember, look to the way of redemption. Christ is your Redeemer from sickness. Just keep holding to His unchanging hand.

Look what He did night before last. Look what He did the night before that. Look what He did last night. What's He going to do tonight? God only knows. It's all left up—upon you, how you approach it. If you come saying, “I'll try and see if it'll help me a little bit.” You're wrong. You've got to come first, sanely, soundly, in God's provided way of approach to Him. That's through the shed Blood of the Lord Jesus Christ, knowing that It is redemption. God made a way of redemption, not your thoughts, what your heart says, not what your mind says.

48 Notice. Oh, this really sounds good to me. When Job got in the Spirit, and the lightnings begin to flash, and God restored to him. . . . If he'd had five thousand sheep, God give him back ten thousand sheep. If he had twenty-thousand goats, He give him back forty-thousand goats. And if he had ten thousand camels, He give him back twenty-thousand camels. But now notice, here's a beautiful picture, and God restored these seven children back to Job. Never give him twice as many; He just give him the same amount, his seven sons and daughters, I think it was, restored his seven sons and daughters back to him. Never doubled them, never give him some more, but he restored them to him.

Did you ever think about where they was at? They was in glory, waiting for him. You see it? Because he was a father who believed in God, and offered the prayer and so forth, and upon the basis of the shed blood, and God had saved them. They'd been saved, because they had a faithful father, and was waiting for him across the shadows, over yonder. That's what we need. Waiting on the other side, 'cause they

come through the shed blood, the—the walkway, the welcome mat, back home again, come to God.

<sup>49</sup> The laws of redemption, a beautiful type, said, and about Ruth, Naomi. The book of Ruth, some people just think . . . Maybe we'll approach it just a moment. Ruth, or Naomi, she was—lived in Bethlehem of Judaea. Elimelech was her husband. She had two sons. And a drought come on, so she left and went over into the land of Moab, because she heard there was corn over there. A very beautiful picture here, let's unfold it just a minute and look into it, before we close.

And her going away, perhaps not knowing then, a righteous woman, righteous man, going away, not knowing what they were doing. You know, many times we have to walk the way we feel led to walk, regardless of what the outcome of it will be. That's right.

<sup>50</sup> Did you ever notice when the cattle was bringing the ark down the road, the calves back behind, bawling for their mother, but the cows went down the road, lowing, not bawling. Lowing isn't bawling; lowing's singing. Them old cows pulling that, though going to the rock to be crucified, going down the road, singing, "I am coming, Lord, coming now to Thee," lowing as they're going. That's the way you come. If it's crucifixion, whatever it is, self-denial, go anyhow. The Spirit of God's pulling them down . . . There it is.

So Naomi went over in the other country, in Moab, and there her sons were married to two Moabite women. and after while she lost Elimelech, her husband, the two boys was—died, and Naomi was left alone with her two daughter-in-laws. So she taken them out, and she kissed them, and said, "I'm returning back to the homelands now," for she heard that God had brought corn again in her own land. So she was returning back after ten years. She'd lost all of her estate, and everything. But she lost her husband, lost her two sons, but she was returning back. So she kissed her daughter-in-laws. And one of them's name was Orpah, and the other one was named Ruth. And said, "Now, you all return to your mother's house, and may God give you peace in your mother's house," said, "in respects of the dead."

<sup>51</sup> So Orpah kissed her mother-in-law and returned. And now Ruth, the Moabite woman was a beautiful type of the Gentile Bride. This may hurt, a little theology, but, Naomi, being a type of the Jewish church, the orthodox, Jewish church, losing her estate, and Ruth being a type the—the Gentile woman, being a type of Christ, taking the Gentile Church.

So she, when she was on her road, Ruth would not turn back. And she said, "Now, look, I'm old, and if I had sons, you wouldn't wait for

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it. Go back home, and—and marry, and settle down.”

And she said, “No, I will not go back. I . . .”

She said, “Return to your gods, and to your country.”

She said, “I’ll go where you go. I’ll let your people be my people. Let your God be my God. Where you dwell, there I’ll dwell. Where you die, there I’ll die. Where you’re buried, there I’ll be buried.” The Gentile Church first, seeing the promise of God, making this statement to sell out from everything to follow Jehovah God. Do you see it?

<sup>52</sup> She turned, seen she’s persistent, on she went, back to the land. And as she came in to Bethlehem of Judaea, when she came in, the people of Bethlehem said, “Here comes Naomi.”

She said, “Don’t call me Naomi (which is pleasant),” said, “call me Mara (which is bitter), “for the Lord has dealt thus with me.”

Now, the beautiful part to look, that when she came back, being the type of the—of the Jewish church, when she came back she brought Ruth with her, and came (listen, get it), she came in barley season. Just at the time of the thrashing of the grain. And that’s exactly the way the Church is going back today, just the begin of barley season. She’d seen a season before. But this was a new season after a long, stay of drought. A type of the Gentile or the Jewish church . . .

<sup>53</sup> In the beginning when Pentecost fell, it fell on the Jews. And the Jewish church died out, and the Gentile Church come in, and then all signs and wonders ceased. Now, notice, that was the former rain. Then the church, the Jewish church is returning just in the latter rain, when the Holy Spirit is just being poured out again, and the Jews now, returning by the thousands back to Palestine. Oh, I wish we . . . That’s a sermon in itself. Time won’t permit much longer. I’ve got to hurry. Notice, a sermon in itself, of the return of the Jews now, bringing with them the Gentile.

And when they got there, it was barley season; the great thrashing was on. And they had a near kinsman named Boaz. And Ruth went out to glean in the field, and was directed to Boaz’s field, which was the kinsman. When she went out to glean, a type of the Gentile Church taking up the Bible, the Old Testament, to learn of God, being heathen, now, comes to learn of God.

<sup>54</sup> And while she was a gleaning in the field, directed by the Holy Spirit, to go into that field to glean, then up come Boaz. Boaz was a representative Christ, for he was the lord of the harvest. He was over all the harvest. And notice, as soon as he looked out in the field and saw that Gentile girl, he fell in love with her. Why? She was gleaning behind the reapers. That’s what the Church has had to do: Pick up a

little bit here, and a little bit there, gleaning. Reading over there, and seeing what Job done, and what the rest of them done, and how the way of redemption was laid, picking up these little gleanings, behind the Jewish church. See what I mean? That grain that they were reaping represented Life, Immortal Life, Eternal Life to us out of the Word. The Word of God, “Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God.”

<sup>55</sup> And here she was gleaning behind, picking up these little gleanings. And the lord of the harvest fell in love with her, her being an alien. What a picture. My, I just love that. And then, he said, “Whose damsel is this?”

And they begin to speak, and said, “It’s the Moabite that come in with—with Naomi.”

And he went out to her, and spoke peace to her. And said, “Don’t you leave this field.” God be merciful. Stay put. Don’t be tossed about with every wind of doctrine; stay in the Word.

<sup>56</sup> All these things coming up like little saucers—flying saucers is going to come to the church, and little wee men coming through testing the power of God, all this fanaticism, stay in the Word. Said, “Stay right there.” Don’t you go from every tossed about here, and there. Stay right with the Word; believe the Word. All right.

And then he went over and commissioned, and said, “Now, when you’re tired, come over and drink out of the bucket.” I like that, don’t you? Then he said—commanded the young men that was going forth with the sickles, he said, “Now, let her glean anywhere she wants to. And ever once in a while, drop just a little handful on purpose.” I like that. “Just a little handful on purpose. . . .” A little old fashioned revival that stirs up the water a little bit. “Drop a little on purpose.” Don’t you like to find those little handfuls along the road? My, the promises of God, just kinda jerks you up a little bit, gives you a little of that Life that come out of the field of God. The Lord of the harvest has commanded it.

<sup>57</sup> And notice. There at the end of the season, after she’d took her wheat and so forth, at the end of the season, she went back out, then that night, and here’s where a beautiful type of the Gentile Church coming, I mean the true, Gentile Church. When she went out there that night, and found Boaz laying on the heap of wheat. . . . What is it? In Him dwells all the Fulness of God, and the powers of God. Laying on the whole heap of the harvest. And she moved up, and absolutely exposed herself by laying down on his feet.

The Gentile Church, the real, true Church of God has exposed herself to public persecution by taking God at His Word, and saying, “I

believe that Divine healing and the power of the resurrection. I believe that Jesus Christ is the same yesterday, today, and forever." When all these old, cold, formal morgues say, "The days of miracles is past," we expose ourselves and lay it at His feet." Hallelujah!

<sup>58</sup> Right in the darkest of hour, when midnight time, he woke up and looked around, and he seen Ruth, a virtuous woman, not ashamed of the Gospel, laying at his feet. He reaches up and gets his robe, and spreads it over her. You know what I mean, don't you? The Holy Spirit, threw the Holy Spirit, as it was, being a type of Christ, over her, and sent her into the place and said, "Now, wait a minute. I've got to do a certain law. There's a law of the land of redemption, and I am thy near kinsman. And I know that you're a virtuous woman." God knows your heart, doesn't He? He said, "Now, in the morning, I will go down, and see if I can do the order of the kinsman."

<sup>59</sup> Now, here's a great picture. The first: a redeemer, someone who can redeem a lost estate in Israel (you preachers know this), the man must first be a kinsman. He must be close kinfolks, not a way off kinsman, a near kinsman. And how could God ever become a close Kinsman? When God Himself was made flesh and dwelt among us, He become Kinfolks to the human race. That's right. The only way it could be. When God was made flesh here among us, He become Kinfolks, not to Angels, but to human beings. He never come in the form of Angel, but He humiliated Himself, and stripped Himself from all of His heavenly glories, and come down, and was made Kinfolks with man, in order to fulfill the law of kinsman redeemership. Oh, what precious love the Father had for Adam's fallen race. Gave His only Son to suffer and redeem us by His grace. There He is, a near Kinsman, God made flesh and dwelled among us, becoming Kinfolks to the human being, a Kinsman.

<sup>60</sup> The next he must be, he must be financially able to do it. And who would be more financial? What kind of a debt could be paid? When God owns all the universes there is, and all the spaces, and all the times, and everything else, He was able financially. Hallelujah! But when He was in the form of Spirit, He could not do it, because He was Spirit, and man was human. And the Spirit was made flesh and dwelt among us, to become Kinfolks to us, in order to redeem us. You see it? Notice. . .

There's the spread of welcome to you tonight. When God, stripping Himself, coming out of the ivory palaces, taking upon Himself the form of sinful flesh, to humiliate Himself to come down, to be Kinfolks to the poorest beggar there is in the world tonight, to become a Kinfolks to him, Jehovah Himself, made Kinfolks to a beggar. "The foxes have dens, and the birds have nest, but the Son of man don't have a place to lay His head." Born in a manger, wrapped in swaddling cloth, yet

the very Prince of Glory, the Dayspring from on high. Humiliating, bringing Himself down, condescending, coming down, to be made Kinfolks with a sinner. Think of it people. How can you reject that matchless love?

<sup>61</sup> What was it? When God became a sinner, taking our sins. Jesus became me, that I might become Him. The innocent Lamb of God Who knowed no sin, became a sinner, that I might be made adopted son of God. Amen. There's the picture of true redemption: How He came down, worthy, robbed Hissself, no home, no place to go, humiliated Himself, brought Hissself down in sinful flesh, and took upon Him, not the nature of Angels, not the nature of God, took upon Himself the nature of man, that He might walk with man, eat with man, sleep with man, and die for man. There you are. The whole plan from the beginning, the spotless Lamb of God, there He is, the Bread of Life, here on earth.

Now, the next thing had to be done, a kinsman redeemer had to be kinfolks real close to the person, to redeem it. And the next thing had to be, that he had to be worthy to redeem it, righteous, a good person. Just an outlaw couldn't do it. And who'd be any more worthier that Jehovah Himself becoming flesh?

<sup>62</sup> The next thing he had to do was make a public testimony that he had done it. So Boaz, the next morning, run to the gates and waited. And when the elders begin to gather in, he said, "Wait a minute, wait a minute." And they gathered all the elders of the city, outside the gate. O God, have mercy. Listen. The public testimony could not be made in the city. It had to be made outside the gate, and had to be witnessed before the elders.

And he called the elders out, and said, "This day I have redeemed Naomi, and if there's any one, just . . ." One fellow was there, but he couldn't redeem it, was a kinsman too, but he couldn't redeem it. So it all fell to Boaz.

He said, "I have to redeem Naomi, and I'll—our brother's estate, I'll take it all back."

And no one . . . They said, "Well, I am a witness this day," (each one), that you have redeemed it." And he plucked off his shoe and handed it to his neighbor as an ensign—as an ensign that he had redeemed everything. Praise God. He'd redeemed everything she lost. And in doing so, he got Ruth, too, for his bride.

<sup>63</sup> And when Israel had sinned, and man had sinned, and got away from God, Christ went—come here as a bleeding Sacrifice, that every lamb from the foundation of the world, represented in a shadow. And when the Dayspring from on high come into existence, the great

Jehovah in flesh, went without the city gates, out there, and was lifted up between the heavens and earth, that His bleeding body shows that in there “He was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.”

God showed He had redeemed Adam’s fallen race. There’s redemption. That’s Who Job seen way back yonder. Said, “I know my Redeemer liveth,” at the last days He will be here to bleed and die in my place. “Though the skin worms destroys my body, yet in my flesh I’ll see God. I’ll see Him for myself, mine eyes shall behold, and not another.”

<sup>64</sup> That’s wonderful, isn’t it? Oh, His Presence’s here, the ensign. He died that He make that man standing right back there, that’s just been operated on for his nose, to get well. God bless you, brother. Do you believe He did that? He sure did.

He done the same thing for the man setting next to you there with arthritis, to get well. Amen.

He did the same thing for the lady setting next to her, next to him there, to be healed of that stomach trouble. That’s right. He did that. All right.

He did, died that He might give. . . You have a deaf woman here that can hear me now. All right. He did. . . Now, you hear me, don’t you? Sure, He died for that purpose.

He died to give anemia, back there, back his conditions. Do you believe that, sir? God bless you.

That woman setting right back there, thinking about her friend, in Madison, Indiana, in the insane institution, He gave freedom and death that He might redeem her back to her right condition.

<sup>65</sup> What is He? Jehovah God; He’s a Redeemer. Hallelujah. He’s here in this building now, confirming His Word. He lives and reigns. He’s God’s Redeemer; He’s the Kinfolks to me. He becomes my Brother. He is my God; He is my Saviour; He’s my coming King; He’s my Healer. He’s My Father; He’s my Mother: He’s all that I have in this world, or in the world to come.

How little will the delegates of this association ever remember when they think of redemption, even to the times from the very beginning, they’ll recognize it. And when we all, that palm-bearing group, that comes up washed in the Blood of the Lamb with palms in their hands, and white robes on, and we take our position at the seat of the throne of the Son of David (Hallelujah!), we’ll still sing redemption’s songs to Him. . . ? . . . Hallelujah! Oh, sure we will.

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66 Yonder I see Adam and Eve, that first little sweethearts, there in the garden of Eden. I see Adam back there, when he put his arms around his little sweetheart to walk out with her, for God had condemned them. And he started out with his arms around his darling. Adam was not deceived; he didn't have to walk out. But he walked out because he loved his wife. He walked out with both eyes wide open. No matter, if she had to go to torment, he'd go with her.

When God looked down and seen that love of a human being, it was so great that He couldn't stand it Himself. That's right. He said, "I'll come and go too." And said, "I'll put enmity between her seed and the serpent's seed."

Listen closely. Four thousand years later, yonder in the city of Jerusalem (let's change our scenes and look), there's—come down the streets of Jerusalem, bumpity, bumpity, bump. Out the gates of Damascus yonder, goes towards Golgotha, a little Fellow, with a crown on of little thorns on His head, and a cross over His shoulder. Look all over His back, there's little red spots. What are they?

67 Look back yonder when Adam was leaving with his sweetheart, going out under condemnation, with a shadow—a shadow of redemption somewhere, because there was blood running over them. Somewhere there was a shadow; he knew it. And I hear something going [Brother Branham claps—Ed.]. What is it? It's the old, bloody sheepskin beating up and down on his legs, speaking of some time. "There's a land beyond the river, that they call the sweet forever, and we only reach that shore by faith decree. . . ." Knowing that someday, they'd get back into Eden again.

And now, as I see Him going yonder now, the second Adam going up the hill, the little spots on His back. They get bigger, bigger, bigger, as He walks on. What is it? After while they all go into one spot. I hear something beating again. [Brother Branham claps—Ed.] What is it? There goes the second Adam, no more than Jehovah Himself, Who comes down and was made flesh (To what?), even to go to hell with His sweetheart, to redeem her back to the One Who . . .? . . . Christ to redeem His Bride. Hallelujah! He seen it in Adam yonder. And He come down, was made flesh, Kinfolks with us, that He might marry the human race to Himself. There He is, going yonder to Calvary.

68 As He's moving up the hill, and His poor, little shoulder rubbing, the old bee of death humming around Him, "It ain't going to be long till I'll get Him."

Buzzing all around and around, and after while it had to sting Him. But, friend, you know, if a bee ever stings anybody deeply, he can't sting no more. He pulls his stinger out. So he hasn't got no more stinger. And

I tell you, that's the reason God was made flesh, here on earth, in order to hold the stinger of death. And now the—death has no more sting. The bee can swarm and buzz, but he can't sting. "O death, where is thy sting? Grave, where is thy victory?"

But Christ, the kinsman Redeemer has made a way of escape for every believer on this earth today. The bee might hum; the bee might buzz; the bee might try to make you afraid. But I can point yonder to Calvary, where God Himself was made flesh, when He held the stinger of death, and took my place as a sinner, and paid the price. And He laid out the welcome mat to me to come home. "Whosoever will, let him come and drink from the fountains of the waters of Life freely. He that comes I will in no wise cast out."

<sup>69</sup> Oh, my, no wonder Paul could say, when he heard the axes out there, being sharpened. . . . When I stood in his cell a few days ago, where they chopped his head off, and they was bringing the axe in, the old bee humming around him. He said, "Now, I got you."

He said, "Death, where is your sting?" It was left in Calvary, yonder. "Grave, where is thy victory? But thanks be to God, Who gives us the victory through our Lord Jesus Christ."

"God so loved the world that He gave," so loved. . . . Adam so loved Eve that he went out with her. Christ so loved the Church that He went with her. "God so loved the world. . . ." Adam went with Eve, and her wrong; she was wrong. He knowed the wrong, he was innocent, but she was guilty.

But Adam said, "I'll go with her."

And Christ looked at the Church, and knowing it was wrong, yet Christ went with us to take our place yonder as a sinner, to die for us, to take the sting out of death for us. Sinner, how can you reject such matchless love?

<sup>70</sup> No wonder Job said, "I know my Redeemer liveth, at the last days He's going to stand upon the earth. And though the skin worms destroy this body, yet in my flesh shall I see God. I'll see Him for myself; my eyes shall behold and not another."

Do you believe it tonight? Our time's a swayed from us. Oh, how the Holy Spirit seem to be moving in my heart. I can't think of nothing, friends, nothing no greater, than how that Jesus come down here on earth and made the way of redemption, and fulfilled every plan, plumb from the garden of Eden, way before that. Before the foundation of the world, Jehovah spoke, and here come Jesus taking His pla-. . . taking the spot, and went out here, and come, and died, was made sin that you could be saved. How could you reject such matchless love as that blessed Redeemer, hanging yonder, the gobs of spit in His face, mockery

and scandalized, and a crown of thorns on His head, an innocent Man, dying yonder, and the Blood dripping from Emmanuel's veins, where sinners can plunge beneath the flood, lose all their guilty stains.

<sup>71</sup> Shall we bow our heads. Heavenly Father, O God, with my heart turning around and around it seems, knowing that You're here. See You move out over this audience in a form of a big, bright Light, speaking, visions breaking forth, knowing that the time is at hand, right now. Soon You shall send Jesus again, and He will come to this earth. "No man knoweth the minute or hour, not even the Angels, but the Father only." And here He comes to the earth again, time way past due, like it was in the days of Noah, the longsuffering, when the ark was being prepared, wherein seven souls were saved," or "eight."

Now, today His coming's way past due, way overdue, should've been here a long time ago. But God's not willing that any should perish, but that all might come to repentance.

<sup>72</sup> The doormat's laid out, the welcome mat tonight, God's plan of redemption through the offering up of the Blood of the Lord Jesus, once for all, to cleanse the guilty, unworthy sinner, and bring him in to reconciliation with God, and restore him back into the garden of Eden with his wife and his loved ones. Never to die no more, never to be sick, never to have a heartache, never to be no more funerals, no more graves to be dug. O God, no more weary, nothing, it's all over. Washed in the Blood of the Lamb with this perfect assurance, that Jesus Christ once come under His Blood, we're safe from the angel of death; it cannot touch us.

God, if there be some here tonight, Thou knowest the hearts of all men. While the Holy Spirit's a moving over this audience, God, grant that they'll receive Thee just now, as their personal Saviour. Those that's backslidden, may they come back and be ashamed tonight. May the sick all be healed tonight, Lord. May the Holy Ghost fall on every hungry heart and moisten that ground. Get them ready; it ain't long.

The great hours are in sight. Atomic bombs, explosions, and things, perplexed of time, distress between the nations, man's heart failing, fear, sea a roaring, great fearful sights appearing on the earth. You said in that day, the ones that know their God will do exploits. And here we are seeing all these things happen. God, may the voice of warning sweep into every heart just now for Jesus' sake, and in His Name.

<sup>73</sup> While we have our heads bowed. If there be one in here tonight . . . Don't no one look; just keep your head down and pray, please, just a few minutes. I'm going to ask you something, knowing that I'm standing now between the living and dead, knowing this may be the last time that you'll ever get an opportunity to do this . . . You know your heart,

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the Holy Spirit's speaking to you now; you know where you're standing. If you desire prayer that you might receive Christ as your Saviour, and come God's way of the shed Blood through redemption, and you know you've practiced church; you've played church, but in your heart you know you've never been redeemed, know that there's something there: carnality, envy, strife, temper. Don't—don't just play it any longer, let's come to the Lord Jesus.

<sup>74</sup> Will you raise your hand to Him, tonight, say, "God, be merciful to me, I now accept it with all my heart, will you please come to me at this hour?"

God bless you. Someone else? God bless you. Someone else? God bless you. God bless you. Up in the balcony? God bless you. God bless you, you. Over to my right, someone else? God bless you. God bless you, sir, God bless you. Someone here on the bottom floors? God bless you, sir. God bless you. God bless you, son. Oh, my, just look. God bless you. I knew the Holy Spirit was here. God bless you, sir. Someone else?

Say, "God be merciful to me." I see you back there, sir. I see you, little fellow, over there, or the young boy, God be with you. Every Christian praying now, that's on praying grounds.

<sup>75</sup> What is it? The way of redemption; the way of the Cross. You might belong to church, but that don't mean nothing. That's all right. I have nothing against it; but that's not coming through the way of redemption, through the Blood, by the washing of the water by the Word. That's the way you come to Christ. "Faith cometh by hearing, and hearing of the Word," not joining of the church, hearing of the Word.

"By faith are you saved through grace." God speaking at your heart.

Here not long ago, I told a young lady, "I believe God's calling you tonight, sister."

She said, "If I want somebody to talk to me, I'd want somebody that's got more sense about it."

And I said, "Well, sister, I can only say the Holy Spirit's telling me."

She said, "I don't want to hear that no more."

<sup>76</sup> A year later I passed through that city, and that girl had become a prostitute; her clothes hanging low on her, offered me a drink of whiskey. And she said. . . And I shamed her. And she said, "You know what, preacher? You remember the night you told me I ought to be saved?"

I said, "Yes, I do."

She said, "That was the truth," said, "I've crossed the separating line there. I grieved God from my heart the last time," said. . . Here's

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the remark that girl made, said, "I could see my mother's soul fry in hell like a pancake, and laugh at it." Hard-hearted . . .

Oh friend, don't never walk up to that line. When God's longsuffering. [Brother Branham knocks several times—Ed.] But when He knocks, He. . . "My Spirit will not always strive with man."

<sup>77</sup> Will you raise your hand now, not to me, to God? And by doing that, saying, "God, be merciful to me. I don't want to die a sinner. I want to come Your way. I want to come the way of the Cross. I want you to come into my heart, right now, and save me."

Someone else raise your hand, anywhere in the building? God bless you, sister. God bless you, sister. God bless you, brother, God bless you, you. That's right. That's fine. Up in the balconies, anywhere around, now, raise your hand. God bless you, young lady, I see your hand. God bless you, lady, up there way back, I see you; God sees you too.

Right now He's speaking peace. God bless you, lady. God bless you, little girl. Oh, that's wonderful. Friend, keep your heads bowed.

<sup>78</sup> I feel led to do something right now. I feel led to bring those people right here to the altar, and let me pray for them. I feel that right now is the time. Will you raise up out of your seat, come here, and let me, just stand here, and pray with you a little bit, will you do it? Every person that wants to receive Christ, the Holy Spirit's telling me to do that. Will you just raise up and come here? That's just a public testimony.

If you love Jesus, you know He loves you, raise up out of your seat, will you? Let's stand to our feet, everybody, just a moment. Stand to your feet.

. . . from Emmanuel's veins  
And sinners plunged . . .

God bless you, sir. That . . . If God will hear my prayer to heal the sick, surely He will hear it for your soul. Come here, my brother. Come here . . . Will you come, down out of the balconies, everywhere, come right down, the Holy Spirit's telling me to do this. God bless you, my dear brother, may He give you the desire of your heart, right now. God bless you. Just stand right here, just a moment. Will you come? God bless you . . .? . . . Come here, honey. God bless you.

When sinners plunged . . .

<sup>79</sup> That's right. Come right on down.

(Will you sing this one there?) [A brother leads the congregation in singing—Ed.]

Will you come right on, now? Little children, old . . . Here's a young lady standing here, a polio victim. I don't believe she'll use those

crutches when she leaves here. No, sir. Here comes an Indian woman, or Indian man, a bunch coming. O God, be merciful.

[A brother leads singing; another brother calls the people to the altar—Ed.]

<sup>80</sup> Won't you come upon the basis of the shed Blood of the Lord Jesus? Here comes a lady, coming, bringing her little boy. That's the way to come. Won't you come, you that's backslidden, you that's away from God, you that desires God now, won't you come up a little closer? Come on; move up here so we can pray together. Say, "Lord. . ." He's laid out the blanket, don't you see? Welcome you home through the plan of redemption by His Own beloved Son.

God bless you, young man. Maybe I cannot exactly reach your hand, but God knows you. Come, sister.

. . . where since by faith I saw . . . (Won't you come this way? Come over here.)

. . . flowing wounds sup- . . . (Come little lady, that's just fine, honey. Come right on down here if you wish to.)

. . . -deeming love has . . . (Just come, stand right here, anyone. There's a fountain open now.)

. . . I die . . .

<sup>81</sup> My, isn't this wonderful? Is there somebody back there, doesn't have the conviction to . . . you know—you know you're a sinner, but you haven't the conviction to come say, "Brother, remember me in prayer right now, while this great time's going on"?

Friend, look, if you see here in the building of a night, under the ministry, God making the cripples to rise up and walk. He makes all kinds of miracles happen. He sways out yonder and knows the hearts of the people. That same Light that I'm watching is hanging right over this audience right now. If you believe me, take my word. That's the truth. You have a right to believe a man, if a man tells you and God don't back it up, but He's backed it up.

<sup>82</sup> Now, is there one more sinner would come? God's calling sinners right now. Will you come? Come down? Sweetly come to the Lord Jesus. Out of the balconies, anywhere? Move right down.

How many here hasn't got the Holy Ghost, then, and wants to receive the Holy Ghost? Would you come now upon the basis of the shed Blood? Coming, saying, "Lord, I'm coming." I believe you'll receive the Holy Ghost right here. I believe you'll see such an outpouring of God's Spirit in the next few minutes that people will be filled with the Holy Ghost, sinners will come to Christ. Won't you

move your way right up? You, who desire the baptism of the Holy Spirit.

<sup>83</sup> Oh, my. This is what we're looking for. Just look, coming. God bless you. If He'll hear a prayer for the blind and afflicted, won't He hear a prayer for the Holy Ghost? Just look; coming, coming, coming down the King's highway to the redemptive plan of His salvation. Christ, the Redeemer, died that you might be free, that you believed on. Men and women everywhere coming to the Lord Jesus, just look, would you. "Whosoever will let him come, drink from the fountains of the water of Life freely. Whosoever will."

<sup>84</sup> Will you come? People are still coming down from the balcony and around. Won't you just move right up now? What a wonderful time. Is there one more would like to be included in this wonderful fellowship here around the Word?

Two young Spanish boys coming, walking down the aisle to come to the Lord Jesus. Won't you make your way now as you come down? Come believing. Here comes a man, walking on crutches, hobbling his way down, coming to the Cross. That's the way. If he's a sinner, come down and be saved. The redemption is for both sin and sickness. Fountain open, Jesus died, the sting was taken out of death. The power of God is here now to baptize every believer, take these sinners now who's coming to Him.

<sup>85</sup> That was Christ that called you here. God Himself called you to the altar. "No man can come 'less my Father draws him." Wonderful time. Wonderful! Young ladies coming, young men coming, still filling up around the altar. The aisles are jamming. Wonderful time.

A wonderful time for you,  
A wonderful time for me;  
If we all prepare to meet Jesus, our King,  
What a wonderful time will be.

Oh, wonderful time for you,  
A wonderful time for me;  
If we all prepare to meet Jesus, our King,  
What a wonderful time will be.

Oh, wonderful time for you,  
A wonderful time for me;  
If we all prepare to meet Jesus, our King;  
What a wonderful time will be.

Oh, wonderful time for you,  
A wonderful time for me;  
If we all prepare to meet Jesus, our King,  
What a wonderful time will be.

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Oh, wonderful time for you,  
What a wonderful time for me;  
If we all prepare to meet Jesus, our King,  
What a wonderful time will be.

<sup>86</sup> Now, let's all raise up our hands to God, everywhere in here. God promised it. God can't lie. Here It is right on you now; the Holy Ghost moving through the audience.

Almighty God, Author of Life, Giver of every good gift, send Thy blessing, Lord God, fill every heart with the Holy Ghost, may the Fire of God come from the altar.

Every man and woman receive the Holy Ghost. Receive the Holy Ghost. Be saved in the Name of Jesus. Rise up, Whom you seek's here; come up, and you'll witness the divine, and see that Christ, the Son of God is here to give you Everlasting Life and will bring you your salvation.

Almighty God, bless, in Jesus Christ's Name, save every one of them. And Satan is conquered. 

55-0223 Job  
Shriner Temple  
Phoenix, Arizona U.S.A.

ENGLISH

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