
JESUS KEEPS ALL HIS APPOINTMENTS



Remain standing just a moment, and bow our heads for a word of prayer. And now as our heads are bowed, and our hearts, I— I wonder, this being the night that we have set aside now, for—for the night of salvation, for coming to Christ and receiving the Holy Spirit, I wonder how many has a request, and would like to say this, “Lord God, remember me. I want to be right, with You, now”? Would you raise your hands high? Lord bless you.

² Our Heavenly Father, we are so thankful for Your Presence, and for honest-hearted people who really believe that—that You are coming, and they—they must make ready for this great event that the whole world has waited for, all these thousands of years. And we’re living just, as it was, watching time and history run out, and Eternity beginning to move in. And we see this appearing, so our hearts are strangely warmed. And we pray, Father, that You’ll search our hearts tonight and try us. And if there be any sin in us, Lord, take it out. We have noticed this week, in Your great Presence, as we’ve watched You over this, among this congregation, going right down and digging out the very thoughts of the heart, and revealing it to us, telling us these things. Now, tonight, Lord, we want our hearts to be true and right with You. We pray that You’ll bless.

³ Here upon the platform, or the pulpit, has been placed a box of handkerchiefs, little parcels that’s going to the needy. I pray, Heavenly Father, as—as they’re sent from this place, where prayer has been made, and faith to believe God, that—that every handkerchief here, and every little cloth and parcel that touches the sick, may they be healed. Because, this audience and we, together, are asking in one accord that You will heal them, Father. It’s a memorial that we have asked. You said, “Ask and you shall receive. And when you pray, believe that you receive what you ask for.” I believe, Lord. We all believe. And it’s been asked. Now let it be done for the Kingdom of God’s sake, for we ask it in Jesus’ Name. Amen.

May be seated.

⁴ Well, it’s certainly good to be back at the—at the auditorium again tonight, and under great expectations for the Lord to visit us tonight, as we’ve set this night aside, from praying for the sick, to the . . . to seeking salvation for our souls. Each one of us needs to rededicate our

lives anew. And this week we have seen the Presence of Jesus Christ, the vindicated Scripture, Him right here among us, watching what He did. The same things that He did on earth when He was here before, He doing it just the same. Now, if we see in the ministry as it's climbing, just like we're growing unto a perfect day, a perfect church. We started out . . . Just like—like we was saying this morning.

⁵ In our lovely little fellowship, this morning, we certainly had a wonderful time at that breakfast. I thank the brethren for their fine cooperation. I got to shake the hands of many of them, these fine men that's sponsoring this meeting, bringing us in here. To . . . It shows that they're interested in their people. They're shepherds, and interested in their sheep. And so I'm—I'm grateful that some of these . . . Any shepherd is interested in getting his sheep with vitamins. And these are spiritual vitamins, as it was, that—that helps the sheep to grow into strong faith in our God. And so I—I appreciate such men.

⁶ And now, speaking this morning on the thought of the Church growing, see, coming like a Seed in the ground. And that Seed, as it's planted, grows from glory unto glory. And it becomes, after while, into a blossom, and then goes back to the seed. That's like the original Seed that was planted. And so has the Church been. The church age started, in this last days . . .

⁷ After the dark ages, it started with Martin Luther, in the reformation, preaching justification by faith. After his time, and they organized the church, it died out.

⁸ Then, in there, come Zwingli, after Luther. And Zwingli didn't even believe in the virgin birth. He went over into Switzerland. They still don't believe, in the Zwingli doctrine, do not believe that Jesus was virgin born. They said He was the son of Joseph, *called* the Son of God.

⁹ But that takes the whole prop out from under, the whole foundation of Christianity. He was virgin born, or He's just a man like you or I. He was the Son of God.

Then, after that, come Calvin, and on and on.

¹⁰ Finally, the church got in such a condition there, had to have another reformation. And God sent John Wesley with a message of sanctification, cleanliness of the spirit. And then he and Whitefield, and many of them went on in the great reformation, and Asbury. They come to the United States. And that great revival saved England and the world, at that time.

¹¹ What did they do? After them founders died out, they begin to organize upon their doctrine, and, the first thing you know, they made an organization. Then we had others break off from there, such as

Alexander Campbell, John Smith, and the Baptist church, and so forth. And then the Nazarene, Pilgrim Holiness, and others come on.

¹² And then come the great reformation again, Pentecost, coming out of those organizations, with the restoration of the gifts; speaking in tongues, Divine healing. Great miracles and signs come off. That went for a long time. It's been fifty, about fifty-eighty years now, since the Holy Spirit begin to fall on old Azusa Street out in California. Here in the United States, where It started falling, a great time come.

¹³ Then, what did Pentecost do? One made him an organization. One said, "He's coming on a white horse"; another, "On white cloud." And away they went, in organizations, and split up, breaking up their brotherhood among the people.

¹⁴ And just like Israel. Little did Israel know that when they were shouting the victory on the bank of the river, they were only about four-day's journey, about forty miles, away from the promised land. They didn't realize they were forty years, it'd take them. But what was it? Grace had provided them a prophet, a Pillar of Fire, a sacrificed lamb, a deliverance. And still they wanted a law. They want something they could have something to do into. They want to put their hands to it. That was the most rash mistake they ever made, in Exodus 19, when Israel rejected grace and accepted law.

¹⁵ And then what did they do? He just let them stay right there in the wilderness for forty years. They plant vineyards, and they eat fruit, and they married wives, and they raised children, till that old generation died off and another generation come on. Forty years later, and not hardly forty hours away, but had to wait for forty years before they went over. Then a new leader came in, Joshua, and they moved on into the land, with the new group.

¹⁶ Now, I think it's a very beautiful type here, that we find out. Long ago, when our forefathers in the Pentecost, they raised up. They had the old General Council, from that formed the Assemblies of God. Out of that come the UPC, then United, and so forth, till they got organization after organizations, fussing and fighting. God just let them set right there, marry wives, raise children, speak in tongues, shout in the Spirit. But now there's a new group come up. They were only just a few days from the promised land. All these blessings they had was fine. But, remember, the whole land belonged to them. Now we're fixing to go into the Promised Land, so may the Lord help us as we look upon these things. See?

¹⁷ Just like the pyramid. Did you notice how the pyramid was made? Not a pyramid doctrine now; just a pyramid.

18 Look on your one-dollar bill. The seal of the United States is that eagle. Well, why does it say over there on the pyramid, "The Great Seal"? Why would it be greater here than United States and—and the seal of the United States; the Great Seal, the eye, watching?

19 And the—the capstone that goes upon the pyramid, was . . . it was rejected. It never was on the pyramid, isn't till this day; the Stone of Scone, they claim. But it never was put on, the capstone. Why? When Enoch and them, in the early days, built the pyramids down in Egypt, we find out, and in there, they knew that the cornerstone, the capstone, would be rejected. And that pyramid is put so perfectly together till they don't need mortar. It was so mechanically hewed out until one stone fits against the other one, so tight, you can't even put a razor blade between them. Now, just kept heaping up, and now it's all honed off, on top, ready for the capstone when it will come.

20 That's the way God has brought His Church, from justification, sanctification, baptism of the Holy Spirit, and now the ministry of the Spirit which is what quickens the Word. That ministry in the Church will have to be just exactly like His.

21 Just like this, when my shadow here, of my hand . . . If I never seen my hand, seen the shadow, it's kind of . . . It gets pale, as it gets away. But as it gets closer and closer, the negative and positive are coming together, until they both become the same thing.

22 And that's exactly when the Church and the Word has to be one, like Jesus and God was one, just exactly. They . . . God has, was in Christ, reconciling the world to Himself. And so will Christ have to be in the Church, the anointed of the Word, to make everything fulfilled. And that's the Capstone that comes upon the last church age. Not the Laodicea, now. It's a calling out of that, a Bride out of a church, Church out of a church, in otherwise, just like He called a nation out of a nation, in Egypt. And now we're living in that day, and we're grateful for these great things that we've been seeing.

23 Now, tomorrow afternoon, the Lord willing, is going to be the closing of this service, this part of the service. And we're going to designate that altogether for praying for the sick. And everybody that wants to be prayed for may come out and get a prayer card, to come through the prayer line. Now, the reason we give prayer cards on these, is to keep them lined up. And then, if you don't, they just keep passing around, around, around, you see. They, so you . . . We give them a prayer card. You have a prayer card, and come in the line. And you'll see and believe, you'll see the glory of God take place. It'll be great.

24 And now we thank you for all that you have done, and for the great welcome that we've had amongst these minister brothers and so forth.

25 Now, tomorrow is Sunday, and these churches will be open. There'll be no service here tomorrow morning. There'll be Sunday school. And you visitors . . . I've got some friends in here, myself, that—that's with us in the party, and some that's come down from my hometown, here to be with us.

26 Now, these are the men that sponsors this meeting. They believe this type of meeting. If I lived here in this city, I'd belong to one of their churches. I certainly would, 'cause they believe the same thing that I believe. And I'd belong to one of their churches, if I lived here.

27 And you who gave your life to Christ this week, and you don't have a church home, why don't you talk it over with them? They believe this same thing, or they wouldn't be setting up here representing it. See? So now, you—you—you find you a nice one, of these nice churches, tomorrow, and go to it. I'm sure they'll do you good. They'll help you. They'll help you to believe. And if you haven't been baptized, ask them. If you haven't received the Holy Ghost, ask them about it. And they'll help you right on through to Christ, and shepherd you right on down the road until He returns. Now, the Lord bless each one of you.

28 And now, you know, the Presbyterians are always raising up and setting down, they say. And I'm not a Presbyterian. But I do believe that when we read the Word we ought to stand, because it's an honor to God, to stand. Just like we salute the flag, or pledge allegiance, or what-more.

29 And now, for tonight, I have chosen some Scripture reading here, out of the Book of Saint Luke, the 7th chapter, beginning with the 36th verse.

30 And now, all week long I been working on a—a thought that come to me, on the road coming down here, on, "The unveiling of the mighty God." But when I got through, looking at my Scriptures and things, I had nearly twenty pages. So I'd never get through that, in no hour here. So I thought I'd have to change it tonight, so I have.

31 I believe it's will of the Lord that I say these things. Now, in 7th chapter of Saint Luke, and the 36th verse.

*. . . one of the Pharisees desired him that he would eat with him.
And he went into the Pharisee's house, and sat down to meat.*

*And, behold, a woman in the city, which was a sinner, when she
knew that Jesus sat at meat in the Pharisee's house, brought an
alabaster box of ointment,*

*And stood at his feet behind him weeping, and begin to wash his
feet with tears, and did wipe them with the hairs of her head, and
kissed his feet, and anointed them with the ointment.*

Now when the Pharisee which had bidden him saw it, he spake within himself, (remember, not out loud), within himself, saying, If this man . . . was a prophet, he would know who and what manner of woman this is that touched him . . . for she is a sinner.

And Jesus answered and said unto him, Simon, I have somewhat to say unto thee. And he said, Master, say on.

There was a certain creditor which had two debtors: and they owed . . . the one owed five hundred pence, and the other fifty.

And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

Simon answered and said, I suppose that he, to whom he forgave the most. And he said unto him, Thou has rightly judged.

And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thy house, thou givest me no water for my feet: but she has washed my feet with tears, and has wiped them with the hairs of her head.

And thou givest me no kiss: but this woman since the time I came in has not ceased to kiss my feet.

My head with oil thou didst not anoint: but this woman has anointed my feet with oil.

Wherefore I say unto her . . . I say unto thee, Her sins, which were many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

And he said unto her, Thy sins are forgiven.

And they that sat at meat with him begin to say within themselves, Who is this that forgiveth sins also?

And he said to the woman, Thy faith hath saved thee; go in peace.

32 Let us pray.

33 Lord Jesus, this story taken place many years ago. But it's a true story, for it is written in the pages of our Bible, and we know that it's true. And now we would by no means try to portray this again tonight, but we would like for You to help us to bring this as a message tonight to the people, that they might see that—that You're still the same Lord Jesus. And we pray for Your blessings upon us all, as we are needy people. We have need of Thee, Lord.

34 And we believe, tonight, though we see You make the blind to see, and the deaf to hear, and the lame to walk, and—and by doctor's statements have seen You raise up five people from the dead, in

different times, in different nations; but yet, Lord, I believe, the most sickest thing I know of tonight is the body of Christ here on earth, the church. It's really sick. Heal it tonight, Lord. This portion that sets here together, this—this bunch that's sojourning here in—in Tampa, this lovely bunch of people, Lord, heal every wound tonight. Let the Spirit grant this to us, for we ask It in Jesus' Name, and for His honor and for His glory, here in this city where we are a journeying. Amen.

35 May be seated. If I should call it now, just for a few moments . . . And try not, each night . . .

36 I have to apologize to you. Because that you've been so nice, and you're such an easy audience to preach to, till you just don't know when to stop. And that makes a minister know that you're feeding, or receiving the Words that I'm saying.

37 I come to you when I been . . . I'm the tired-est I've ever been, in I don't know when. See, I haven't let up since Christmas.

I'm going right from here to Tucson, and start again.

38 Come right from there, and go to British Columbia, to baptize a whole tribe of Indians that I led to Christ, were formerly Catholic, last fall, when I was on a hunting trip. And the whole group gave their heart to Christ, by the healing of the mother, one of the mothers. That, the doctors, no one, could touch her. She was laying, dying. And they want me to come back, as soon as the ice gets melted. See, gets eighty-five below zero there. And so, and ice melted, I'm taking them, and all.

39 A great bunch of trappers and hunters, up-and-down the Alaskan Highway, are all meeting with me, to be baptized and accepting Christ. They seen the Lord show a vision of a certain thing, where a certain bear would be, how much he'd weigh, what kind he was, and where a certain animal would be staying; how, who would be there, and what they'd be wearing, and all about it. And told them before it happened. And they said, "It's not even that kind of things in this country." And we went right straight to it. It happened, word by word. The trophies hangs in my room today. See? They said, "We want to be baptized too." Rough men, but, you know, He's got seed laying everywhere.

40 My subject tonight is: *Jesus Keeps All His Appointments*. I want you to bear that on mind as we speak. And I—I won't talk too long. And I want you to think it over now. Remember, you've got to meet this One that's present with us tonight, someday.

41 Now, it must have been almost sundown, when our setting starts out tonight. It must have been about sundown. And this courier had run all day, maybe two or three days. He was trying to find Him. He went down, maybe, almost, from Dan to Beersheba.

42 Because, Jesus, in His ministry, was going. “Speak here,” perform His signs and wonders, and the people would all gather. He would take off, somewhere else. “I must go to another city.”

43 And he had had a hard time. Perhaps he had went over to Capernaum, and they said, “Why, He left here a week ago. We don’t know exactly where He went, but He went somewhere else.” And he, oh, he was tired. His hair was wet with perspiration, his legs were dusty and sweaty, and as he come up into the party where Jesus had been speaking.

44 And Jesus also was tired. He’d been speaking all day. His mouth was dry, from much speaking. And His hands begin to look tremb’ly, and His eyes weary, as the sun begin to sink.

And he wanted to see Jesus. He had a message for Him.

45 And now, Jesus had twelve men around Him, that kept the people away from Him, ’cause they’d just come in upon Him. And so they . . . I’m making this in a drama, so that everybody can catch it. And so we find that, in this, Jesus’ men, he must have come . . . Let’s say he come to Philip. And Philip might have said something like this, “Sir,” or, “Young fellow, we would certainly like to let you see the Master, but—but He’s so tired. We, we just got to watch Him, because He—He just goes till He almost drops. And we’ve been in so many meetings and so forth, lately, till, I’m sorry, I don’t believe we could do it.”

46 “But,” he says, “I—I have a note here, that comes from a very important man in religious realms. And it’s an invitation for your Master, which will be a great—great thing if—if He shall go. And I must see Him. Because, I been commissioned, that I must take this note to Him, and see that He gets it personally.”

47 So, finally, they took him up to the Lord Jesus. And while He was looking at him, the Lord Jesus; perhaps leaving His place (pulpit) from where He was speaking, where the disciples and them had fixed for Him to talk from. As He was looking, why, He looked upon the young man. He must have liked him.

48 And the young man told Him. He said, “I am on a—a errand, Sir. And there’s a very high-ranking man down in a certain city. And he’s a Pharisee, the strictest of the religions. And he’s—he’s making a—a dinner, a great time, a banquet. And he wants You to come, to be the guest of honor. And he’s . . . Many would like to attend this banquet, but he has selected You. And I been three days trying to find You, across the country. And I was certainly happy to get here, Sir. And I’ll deliver this note to You, from it, and from him.”

49 And He took the note and read it. And we find out that this certain Pharisee had . . . was making a feast, and—and had bid Him to come

down and be a guest of honor with him. So, Jesus standing for a few moments and looking at the young man.

⁵⁰ And yet as busy as He was, but you can never invite Him but what He'll come. I don't care what the situation is, He'll come.

⁵¹ He said, "You tell your—your master that I'll be there. On this certain day, at this certain time, I'll be there."

⁵² And the courier must have smiled, satisfied, and turned away, and run off down the hill to take the good news back to his master, that he had succeeded in getting the message to this One that he wanted.

⁵³ What was the matter with that courier? How could it be? Was he conscious of what he done? The first time, maybe, in his life, that he ever stood in the Presence of Jesus, and never even asked forgiveness of his sins. He never—he never took the opportunity.

⁵⁴ Oh, how it's the same way with people today. Many times they—they realize that they're in His Presence, and—and never ask forgiveness.

⁵⁵ Well, that, he—he maybe never presented the opportunity another time, and turned down his last opportunity to ask forgiveness. How could he ever have done that? How could this boy ever so been wrapped up in bringing this message from his master, that he failed, in the Presence of the Son of God, to ask forgiveness? It was all a business affair.

⁵⁶ And, you know, that's something like the people today. Church, Christ, has become a—a—a business affair, or social affair, to join church and get just in a little better social standing for your business or something. You stand out a little better in the neighborhood. It isn't a thing of—of really coming and repenting, like a—a sinner should do. Many times, in church, people are brought right in the Presence of Christ, and turn away and do as rash a thing as this courier did.

⁵⁷ Oh, he should have fell upon his knees, and when he first realizing that it was Who He was, and he saying, "Master, I have a message for You, but, first, I want You to forgive me." That would have been the right approach. And then if there's any business to be done, let that be done later. But, the first, get his own soul right with God.

⁵⁸ That's why I think so much healing becomes a failure, or professed healing. Because, the first place, the people are not ready for healing. They won't confess their wrongs. The Bible said, "Confess your faults one to another, and pray one for the other." And we're not willing to do that. If we can take the healing and go ahead, and go on back and do what we was doing, they would accept that. But when it comes to really, first, coming and getting right with God, people don't want to

do that. And that's the reason it throws a—a bad damper over Divine healing. You see so many people that walk in like that, and walk out, and don't. And God knows all about those things.

⁵⁹ Now, this fellow made a real rash thing, we would think. We would think, "If I could only take his place. If I could go up before His Throne, and—and take a message, the first thing I would do . . ." What would you do, be interested in what your organization had sent you up there to find out about? Or, would you be looking around, to see how Heaven was decorated? Or, in His Presence, would the first thing you'd say, "Lord God, forgive me, a sinner"? That would be the right thing to do.

⁶⁰ Now, as Jesus watched the boy, and as he went away, might come in His mind, "Why didn't that boy do that?" Was because he wasn't conscious Who that was.

⁶¹ May I say this, not sacrilegious. May I say this, not because it's this meeting, or any meeting. But I think that's what's the matter today. People are not conscious of it. They see the Scripture exactly identified, but they're not conscious of Who it is. They'll see something, and they say, "Oh, that was wonderful. That was fine. I—I . . ." But you're not conscious of what It is. If it was, there would be a repentance going on, weeping and crying. The city would have such a revival, till half of you would be locked up, before morning, that's right, if we be conscious of what It is. And we pass by, many times, and miss the opportunity, by not being conscious.

⁶² I don't think the boy really realized. He had been raised up among this Pharisee, which was a—a—a great ruler, a prince, or—or religious man. And he had been raised up with him, and—and—and just took his side of religion. And the Pharisee had—had laughed at Jesus, and made fun of Him, or something they did, as they in that day. And he just throwed it off; that wasn't nothing but "just an ordinary message" he had to deliver. He just set there. And he was in His Presence, and that was all it was to him. It didn't mean nothing to him. But if he had been conscious; if that boy could rise up from the dead today, and set in this meeting this week, he'd have done something about it. He'd have a testimony that would have shook us all. But he wasn't conscious.

⁶³ Now, in the scene here, there is something wrong. It just isn't. . . It isn't right; as Jesus watched that boy go away, tired and weary. But, the whole setting, there is something wrong. Them Pharisees hated Jesus. And why would they invite Him for a guest of honor when they hated Him? That Pharisee had, as the old gambler's expression, he had something up his sleeve. He had a trick card in his sleeve. Cause, they hated Jesus. I believe Jesus realized that, right then. See, people must have things in common.

64 My mother, she used to have an expression, “Birds of a feather flock together.” You don’t see, you don’t see buzzards and doves feeding together. They’re—they’re . . . One is a scavenger. And the dove couldn’t eat the buzzard’s food, because he don’t have any gall. He—he couldn’t digest it.

65 And you don’t see believers and unbelievers together, unless there’s some kind of a purpose for it. There is something—something wrong. This guy had a trick up his sleeve. He wanted to play it on Jesus.

66 Now, you take people, like you take young people, young teenage children, they don’t like to be around with the old folks, because they—they have things in common. The young married couples, they have things in common. The old people, they don’t want to be around the kids so much. They—they got things in common.

67 When you see a little girl hanging with grandma all the time, now, there is—there is something wrong there. There’s too much difference in their age. She is either grandma’s pet, or grandma’s got a sack of candy somewhere. See? There, there’s a—there’s a trick somewhere. I got a grandchild, myself, and I know. There’s a little trick somewhere. See? And you see her hanging around grandma, grandma has got a—a sack of candy or something.

So this Pharisee had something up his sleeve.

68 It all happened at a ministerial meeting where they gather together. And the subject was discussed about this Fellow Who called Himself a prophet. And they didn’t believe He was a prophet. Because, they couldn’t see a man, that wouldn’t go along with them, all their doctrine, that could be a prophet. And so, in this ministerial meeting, they had decided that He wasn’t a prophet.

69 And this old Pharisee was going to prove it to them, that He wasn’t a prophet. The Pharisee was going to—to—to make it sure, and to show the congregation, all the people in that city, that He wasn’t a prophet, before He ever visit the city. He had never been in that city before. So, before He come, he was going to expose Him. Oh, that spirit, it still lives. Going to expose It, do something to hinder the meeting that He would have had there.

70 So we find out that he said, “I’ll make a dinner, and I’ll invite everybody, and get everybody in the city, around. And then we’ll prove that he’s not no prophet. We’ll prove it.”

71 So, Pharisee might have thought that, in doing this, he would have—he would have got a little . . . maybe become, after while, one of the presbyters, or something. He’d have—he’d have . . . He’d really made a hit with his group. He was going to make fun, at the banquet, of the Lord Jesus, to prove that He wasn’t a prophet, do put Him on the spot

somewhere. Then he would be a big fellow among them, become some great man.

⁷² Now, we find out that the courier returns back and tells his master, "I found him. He promised. And he'll be here, because I just tell the way he acted, he—he'll be here." All right.

⁷³ Now, the Pharisee waited for this certain time. And they knowed when to make this banquet, when everything was just right. Perhaps we'll think, in our little drama tonight, that—that he made it in a time when the grapes was ripe. If you was ever in Palestine when grape time, or even California, when them great big clusters of grapes are just bleeding, ripe, the whole country, the valley is just full of—of that sweet-smelling odor from those grapes. He knowed just when to make it right. So, he set that time, on a certain day they would have this feast.

⁷⁴ Till, finally, the time come, was when the feast was going to be carried on. And he invited everybody to come, that he could, to come up, all the celebrity, and all the associations, and so forth, and all the clubs that was in the city, that he belonged to. They was all coming out to his great, fine palace. It set out high, stood out as an estate there in the city. And the time arrived for this to be done. Course, the yard was all taken care of, and the tables were all set, and the banquet room ready.

⁷⁵ And then, now, he's going to have to take care of the . . . his guests, when they come. Any host will do that. So he had to hire some stable boys, 'cause some of his hosts would become . . . or some of his guests would be coming on chariots, and some riding on mules, some walking. So anyone that makes a—a . . . has a banquet, has to make ready, to entertain their guests. So Pharisee got everything just fixed up, and all of his servants, and got them ready, got the stable boys where they could take the horses, and all the fodder and stuff ready for them.

⁷⁶ And then he had an innkeeper, or a doorkeeper, that had to take up the invitations, 'cause you—you could not come unless you was invited. And to take up the invitations, he had their names down, ever who was going to be there. And they come, they identified their name, and so they could come in.

⁷⁷ Then, let's just look what had, what they had to do, for a while. I've been in the orients, and maybe many of you has and watched how they do it. It's—it's really striking. And you notice, then, when everything is taken care of, then when they come in the door, the first thing, the—the keeper of the door asks who they are. And they tell who they are. He looks on his list, and here is the name, then he checks it. Then what he does, he takes his staff, sets it in the corner. The—the boys takes

the horses, if he's walking. . . or if he's on the horse, and puts it in the stable.

78 Now the next thing he does, he enters into a hall. And in here there's a bunch of—of men, what's called, the feet-washers, the flunkies. It's the lowest paid job there is, is a foot-wash flunky.

79 And to think of it, we who think we're somebody, and our Lord identified Himself, on earth, as a foot-wash flunky. That's exactly what He did. And then we think we're somebody. We'll run off here to school and get a little education, and let. . . and learn to say a few big words. And come back and put on a—a suit of clothes, and walk out here and want to be called "doctor, reverend," or somebody.

80 I was up at a big museum not long ago, and looking at some of the estimation of a man weighed a hundred and fifty pounds, how much chemicals there was in his body. You know how much there is when he's all rendered up? He's worth eighty-four cents. Then you'll put a ten-dollar hat on a eighty-four cents, and a five-hundred-dollar mink coat, and turn your nose up; if it rained, it would drown you. And then go along, taking care of that eighty-four cents, right, thinking you're somebody. And you don't give a care, you act like it, about that soul that's worth ten million worlds. The difference, the rashly, how we can get!

81 Now, this foot-wash flunky, he had to wash their feet. Now, in the. . . When you traveled in Palestine, the Palestinian garment is a robe. It hangs low. And then the underneath garment just comes to about the calf of the leg, *here*, for the underneath garment. And as the—the animals and the men travel the same trail, the animals, of course, going along the trail, and—and—and as—as they travel the same trail. And—and the dust would come up from where the animals had been, and it was a stink in the dust. And it got on their feet when they were perspiring. And their feet was shod with sandals. And that would get all full of perspiration, and—and be wet, sticky.

82 And then this stink from where the animals had crossed the trail, would. . . The Palestinian garment, sweeping like a skirt, down low, would pick up this dust. And it would get beneath *here*, and get all over their feet and over their—their limbs. And they really smelt like that—that trail where the animals had been. So, coming into a home like those Pharisees had. . . They sent into Persia and got those great big fine rugs, and—and everything. Why, you wouldn't feel welcome, to come in before the host, and—and—and then be all stinky like that. So they had a way of taking care of that. They had a foot-wash flunky, and he stayed there.

83 And as soon as you come in, and your name was registered. The boys taken the horses or your animals, and taken them back to feed them, one group of boys. And then the doorkeeper recognized you by the chart that he had in his hand. And then you're ready for the foot-wash flunky.

84 Then you'd go in. You set your foot up. He pulls off the sandal, sets it up to a place, so he'll know where you're at. And on this other side, he has a little shoe. And after he gets through washing your feet, washing it all off real good, all the dust and everything, make you fresh, then he puts on this little, cloth shoe that goes over.

85 Like you see in airplanes in crossing over, go overseas now, they give them to you at night. When you . . . Like the women have those little things they wear when they're not wearing stockings. I see my wife and daughter and them get them. Sometime they . . . It's a little . . . I—I don't know what they call, them but it's just like a bottom part of a sock, you know, and—and you put it on your foot.

86 It's something on that order, only it's a little higher, because you don't want to take your old dirty sandal and walk over them rugs in there. So, then, your feet is washed. Then you got, the next thing takes place, you got this little bootie on, I'll call it.

87 And then the next thing takes place, there's a man standing there with a towel over his shoulder, and he's got some ointment in his hands. And that's a perfumed oil. Now, the direct rays of that Palestinian sun upon your neck, it just blisters you. And another thing, that dust that picks up, sometimes get into their beard and in their hair. And this man stands here, then, with ointment. And he holds it out, in this little pan. You get it on your hands and rub it in your face, and over your neck. Then you take this towel and wipe it off, and groom your hair. Now sometimes . . .

88 This is very rare, 'cause it really gives a—a wonderful odor. They get it many times from way high in the mountains, on a wild rose bush. You seen a rose after the petal drops off. Then it—it gets a little—a little apple, like, on it. And out of there, they crush it and get this perfume. It's said that the queen of Sheba, when she come to Solomon, brought much of this fine perfume of that, and give it to Solomon. Very rare; so hard to get into the mountains.

89 And then when they wipe this, their beard and across their necks, and with this towel, groom themselves, now they're ready to—to meet the host, to meet the one that invited them. See? They wouldn't feel right, to go in with all that dirt. That's why feet-washing. See? They—they—they were smelling bad, and they had to have their feet washed. And with their big old heavy sandals on them fine rugs, they wouldn't

feel right. They'd feel embarrassed. But now his feet is washed, and now he is all groomed. He smells with the perfume that's on him, from this ointment, what they call "anointing their heads with oil", and rubbing it on their face, then wiping it with a towel. Now he's freshed up.

90 Now, the next thing he does, he meets his host, the one that invited him. He feels like meeting him. Now, he wouldn't feel like meeting him, with all that dirt on him, so he's all groomed up and ready now.

91 Then the host meets him at the door, and they have a very odd way. And it's still in some of the churches, a greeting with a kiss. So they take a hand, cross *this* way, embrace one another, men, with—with their arms around each other, like *this*, and kiss each other on the neck. And when the host kisses you, you are welcome. That's the welcome kiss. Now, you wouldn't want your host to kiss you with all that old dirt and stuff on—on you, so have to be cleaned up before you're kissed welcome. But, oh, when once you're kissed welcome, you are a full-fledged brother. That's all. You could, today, the only thing you can do, like today, you'd go in a house, and you feel at home. You're one of them. He has kissed you welcome.

92 Remember Judas kissing Jesus, see, hypocritically? See? Because, if he kissed him, it was a welcome. It was a friend kiss, not in the lips, but on the neck, kissed them on the neck.

93 Now, we notice then, that you could go in. If you wanted to go at the refrigerator, it would be today, and get you a great big sandwich, and lay across the bed and eat it, just make yourself at home. "You are welcome. Come in." That's, you're all right now. You just feel one of the family now, because you're on the inside.

94 Now, you get all this done, and anointed, and all fixed up. You're kissed welcome. And then you go in, shake hands, then, at the banquet. You meet your friends. The host had done kissed you, in, and so you're—you're free now. You just feel like you're one of them. You've been invited. You've been cleaned. You been kissed welcome, and now you're one of them. Go in and have your fellowship.

95 Now, about this time, I'd imagine that roast lamb out there in the barbecue pit in the back, was just smelling all around over the country, with them grapes and things. You'd imagine the poor people standing around the fence, their mouth watering. They wasn't invited in; just the celebrity, to this. So the—the feast was now getting in pretty good sway. Everything is getting along fine; full, good sway.

96 Now, I'd imagine Pharisee and his, all of his friends, is tipping the glass, one to another, taking a good healthy drink, and of the very best wines there was in Palestine at the time. Because, they were rich, they could afford it. And they, everybody, the women, their fine-jeweled

women, was over in the corner, having their fellowship, setting around on divans and so forth, as a custom was in that day. And the men, all up having their toasts, and talking, and the priest, and all the rabbis, and everything, having a great time. And the—the—the feast is getting pretty well on the way.

⁹⁷ And then Jesus, although busy as He was, and His busy schedule, He always keeps His appointment. You can depend on that. He keeps His appointment.

⁹⁸ Now let's look into the room and see what's going on. I can see Pharisee over there tipping his glass and saying, "Rabbi, you know what?" And the great conversation going on, the businessmen talking of their business and everything. The banquet is in—banquet is in full swing now, this great feast.

⁹⁹ But, look, setting over against the wall, not being noticed, was Jesus. He kept His appointment. He come. He always keeps His Word. All His promises, He fulfills. But notice Him. He is setting over there, dirty. I hate to say that. It kills me to say it. But, His feet was dirty. He hadn't been anointed. He hadn't been kissed welcome, though He was invited.

¹⁰⁰ That's like some of our modern revivals. The Frenchmen calls Him, "Jésus, Jésus with dirty feet." Could you imagine it? He was invited and He come. And there He is, and got in some way, and unnoticed. He sets over as a wallflower. He was just as much out of place there, He is, in some of our modern revivals, banquets, so-called religious gatherings.

¹⁰¹ He was out of place. Nobody was paying any attention to Him. They were too busy with other things, although He was invited. But, He wasn't welcome when He come.

¹⁰² What happened to that foot-wash flunky? How did he ever miss that opportunity? I wish I would have had his opportunity. Oh, my! If I'd knowed He'd been coming, I'd been standing there waiting for Him. I'd—I'd been ready for it. How did he do it? Now, let's not condemn him too much, because we might do the same thing and not know it. See? He missed Him. Oh, my!

¹⁰³ Notice, He comes today to our callings, too. He comes in our midst. I don't want to say this, but I must say it. And in our midst, He's understood among us, setting there just as dirty, to the people, as He was then, that's exactly right, calling Him "holy-rollers" and everything else. And yet we cry for a revival. And He comes. And when He does come, we treat Him about like they did then.

¹⁰⁴ Somebody raise up in the Spirit of God, holler "amen," or scream, or something another like that, when Jesus happens to pass by. Why, the . . . They is put out of the church. Well, they think that's an awful

shame, to disgrace the church, disgrace the people. When, it's Jesus Himself passing by.

¹⁰⁵ And we can see Him come and identify His Word, and do just like He did then, and today they say, "It's fortune telling, mental telepathy, or some evil spirit." Before the people, He's just as dirty as He was setting there: *Jésus*, the Word of God. And we do nothing about it. We're too interested in our organization or our—our social standing. We're ashamed to be called by His Name. We're actually ashamed of Him.

¹⁰⁶ They was ashamed of Him because He was dirty. The guests didn't know Him. And they was ashamed of Him because He's dirty.

¹⁰⁷ That's the way it is today. They're still ashamed of Him, because they pile all the dirt that they can upon It, call it "holy-rollers" and everything else that they can think of. Nobody does nothing about it. There He sets, dirty feet, wallflower at the party, wallflower in a religious meeting. Invited, we ask Him to come for a revival. When He comes, we treat Him the same way they did there. He come, and identify Himself, but nobody wants nothing to do with Him.

¹⁰⁸ "If He could pull some kind of a gimmick, or—or—or do some kind of a—a miracle." Like He did before Pilate. . . . Pilate, his only opportunity he ever had, and he asked Him, wanted to see something done, wanted, "Let's see some sign." He ought to have repented.

¹⁰⁹ That's what this cruel, hell-bound world ought to do tonight, is repent of their sins. That's what these church members ought to do, repent of their unbelief. Stand up for Him. He's the same yesterday, today, and forever. And He identifies Himself just like He did then. And the people today take the same attitude as that Pharisee took, same kind of an attitude; let Him set, after inviting Him. Yet, they don't want Him. They just do it, like, for manners. He knows it.

¹¹⁰ We done to Him, today, just like they did then; instead of washing Him, washing (His) the reproach away, instead of trying to stand up, saying, "You're mistaken. It's the Word of God made manifest. It's what He promised. He said He would pour out the Spirit in the last days. We're living in the last days." Instead of that, we just kind of set back like they did. We're afraid to take a stand.

¹¹¹ What if one of them would have raised up and said, "That's Jesus of Nazareth. I believe He's a prophet of God"? You know the reason they didn't do it? Because they didn't believe He was a prophet.

¹¹² And they still don't, today. They think He's an educator. They think He's a denomination. They don't know He's still a prophet. That's what they had Him down there for, in question. That's the same thing He's in question about today. Nobody is ready to take up for Him. They

just say, "Well, I haven't got nothing to do with Him. See? I belong to church. There's my pastors, all of them, setting around here. I'm a good person." And Jésus with dirty feet; nobody cared. The very Bible. . .

¹¹³ Now we walk up and shake hands, put our name on the book. And the—the Methodists, if they don't want us, we'll take us over to the Baptists. They kick us out, we'll go to Nazarenes. The Oneness kick us out, we go with the Twoness. The Twoness kick us out, we go at the Threeness. We don't have to put up with none of it. All starchy. That's just the same way. We. . .

¹¹⁴ And when Jesus comes, we don't even recognize. We don't care. That's the way they do. And yet we're crying, "Come, Lord Jesus. Come, Lord Jesus." And He comes. And what do we do? Same thing they did. Why? If they say anything, accept It, somebody else over here will make fun of them. And they let Him set, dirty. It's called "an evil spirit."

¹¹⁵ You remember, Jesus told them, one day, when they said, "This Man does this by Beelzebub," He said, "You say that against Me, it'll be forgiven. But someday the Holy Ghost will come, to do the same thing, and, one word against It, will never be forgiven." See? There we are. Jésus with dirty feet. Could you imagine it? Could you imagine, people who claimed to love God, and had got so mixed up in their creeds, and their denominations and isms?

¹¹⁶ Jesus said, "Your traditions, you made the Word of God of no effect." There He was, there, and the Word was in effect, because it was made flesh, and was proving exactly that He was the Christ. And the people, with their traditions, wouldn't let It be effective upon the other people. That's what He was doing, trying to show It off. And, see, they didn't believe He was a prophet.

¹¹⁷ And, yet, the Bible said He would be a prophet. The Bible, Moses said, "The Lord your God shall raise up a prophet," Deuteronomy 18:15. And the Bible predicted just exactly what He would do. And here He come, doing it among those people.

¹¹⁸ And today we leave Him with just as dirty name as He had then; let them say things against It. "And the days of miracles is past. There's no such a thing," when the Bible said He's the same yesterday, today and forever. And we're still ashamed to stand out and say something about It. We're ashamed of our testimony that we—we claim we believe. Instead of washing Him, trying to wash Him with tears of joy, that He's here, we just let Him set, dirty. "I won't have nothing to do with it. I ain't cooperating with nothing like That, put my hand on It." See?

¹¹⁹ There you are. It's the same bunch of Pharisees, just under another name. We again let Him set like that, for the same reason, we don't

believe He's a prophet. We're ashamed of It. Why? The same reason. We don't believe It. The people don't. No, sir.

¹²⁰ He can come, do whatever He wishes to; they are set in their ways, and there's no need of trying to fool with them. And you know, the Bible said they'd be that way. Exactly. The Bible said they'd be that way, "Lukewarm, form of godliness, and have no power thereof." See? That's right.

¹²¹ We join up with this educational, polished-up group standing there, and having our big socials and times, and our fine churches, and fine decorations. Then Jesus Christ can come in, and you let Him stay dirty. The Word can be made manifest among us, and we still walk around, let people talk about It. Oh, my!

¹²² But, you know, to hurry with our story, let's change the scene tonight. Let's turn our cameras another way, way down in the alley, a little old dirty alley, way up in the top of a little old room that was barred with a bar. The door comes open, and a woman steps out. Well, she wasn't very well-liked among the people. She was a sinner, and she made her living in the wrong way. So she strolls out, down the little old creaking steps. She gets into the alley. And she goes down, all along the garbage cans, and goes out on the street.

¹²³ Why, there's nobody out there, so she begins to wonder what's. . . "Oh, I remember. Pharisee up there, Pastor Pharisee, he's giving a big banquet. Everybody is up there. Business will be bad today." So, she moseys down the street. And as she begins to walk, and say, "Well, I'll just have to wait till that's over." And she made her living in a bad way. So, she was walking down the street.

¹²⁴ And after while, her little old hungry stomach smelled that roasted lamb. She thought, "My, that smells good! Never had anything like that to eat, in my life." Maybe been turned out, on the street, when, by some parents.

¹²⁵ You know, a lot of times we think about juvenile delinquency. I think a whole lot of it is parent delinquency. The kids had been taught to pray and serve God; instead of mama out somewhere at a card party, and her religious card party; and dad out at a golf course somewhere; and sister out with junior, out there on the street, running around. Maybe things would be different if they had the old-fashion prayer altar, the Bible instead of a deck of cards. And throwed that television out the door, a long time ago, and it might have been a whole lot different. You all, used to be wrong to go to the picture show. The devil put it right over on us. He brought it right in their house. See? See?

¹²⁶ She was hungry. She smelt that. She said, “My! It smells good. Wonder really how a piece of roasted lamb would really taste in a human’s mouth? I—I don’t know how it would be. I believe I’ll just walk up.”

¹²⁷ Now, she couldn’t get too close to them, ’cause she was foul woman. They were self-righteous, you see. They all belonged to church. So, they couldn’t get around where they was at. She was considered a sinner.

¹²⁸ So, as she walked up close, and to get a look around, seen all them standing there, and the water running out of their mouth, as they gasped, you know, and looking at this ram, or lamb, in there roasting. And all the fine foods and things being packed around in there. What a great time!

¹²⁹ And she begin to look through the crowd like that, and her eyes fell upon Him. “Who is That? He’s got dirty feet. Wonder Who that . . . Where is somebody would tell me? Say, will you . . .” Turns away real quick, want nothing to do with her. She is a sinner. So, asked somebody else, finally, maybe a little lady that was believing and looking the same way. Said, “Madam, would . . . Pardon me. But would you . . . Who is that setting there? How did He . . . that person.”

¹³⁰ “Well,” they said, “you know Who that is? Did you hear them talk about that Jesus of Nazareth, supposed to be a prophet?”

“Oh, yes. Uh-huh. Is that Him?”

“That’s Him.”

¹³¹ “Well, He isn’t washed. I understood that everybody is supposed to be washed before they come in there, and anointed. Look at Him. Well, it’s not right.”

¹³² She had an opportunity presented to her. She remembered a story that someone told her. Another woman of her trade, one time, up in— in Samaria, the city of Sychar, had been forgiven of every sin. And she realized that that might be an opportunity for her. So how is she going to get to Him now? She seen He was needy, and she wanted to serve Him, and couldn’t get to Him. That’s about the way it is. So she thought, “What can I do? He has no anointing. His feet is dirty. Nobody is paying any attention. Oh, if I could only get in there!” That’s the real penitent heart. “If I could only get to it!” Now, she think, get . . .

¹³³ Her mind catches something. “You know what I believe I’ll do? I know.”

¹³⁴ Down the street she goes, just as quick as she can, down through the alley, up this old creaky steps, and opens the door. Goes in there and gets a—a stocking top, you know, and pulls it out, counts how much

money she's got. She said, "I, is that enough to buy some anointing oil? Let's see if it is. There's twenty pieces of Roman Denarii. Perhaps that's enough. But, wait, I can't do that. He's a prophet, and He'll know where I got that money. He'll know how I got it. I just can't do it." So, she perhaps laid it back, again.

135 And when she laid it back, there was something kept speaking to her heart. "But would you let Him set there dirty, like that? Would you let the only Man that can take away your sins, set dirty, when you can give Him service?"

So she says to herself, "Whether He knows or not, I'm going."

136 And down the street she went and run into a store where there's a little old hooked-nosed fellow setting in there. "And, well, what do you want in here?"

137 She said, "I want the best alabaster ointment that you got. Not the cheapest, I want the best." She had a special reason.

138 And that's what we ought to do. We ought to give Him our best, everything we are, our youthful life, not wait till we're old and dying. Give the best we got, to Him.

139 And there she got the very best. He went up, said, "Let's see how much money that is. Have you got the money, first." He knew her, also. So he said . . . Yes, she had the money. "So, where you going with this?"

"I have it for a special occasion."

140 So, she goes up. Now, she has no invitation. But how is she going to get in? But, somehow, if you want to do a service for Jesus, He'll make a way for you to get in. Somehow or another, she got in.

141 And there was Jesus setting there, yet. And she happened to think when she got in there, her heart beating real fast, "Oh, my! What if He'd happen to turn me down?" There's a lot of things to think about. "What if He'd come up here and say, 'Say, you foul woman, what are you doing here in My Presence? Know ye not that I'm the Son of God? You shouldn't be here in My Presence?'" Her heart had almost failed. And she thought, "What can I do? But I've got to get to Him. I can't pass this time. This may be the last opportunity I'll have." And it might be yours, too. [Blank spot on tape—Ed.]

142 Looked down, and her heart begin to swell up. She—she knowed she was in His Presence. There is something happens when you get in His Presence. She noticed the tears begin to fall off of her cheeks. And she was standing there, shaking, with this box in her hand. And—and she fell down at His feet. And she thought, "I can't look up. I'm so guilty and dirty, I can't look up." So she started crying. They begin to fall upon His feet. And she begin to wash them, like *that*, with her

hands; wipe, trying to wipe the tears off of His feet, and washing His feet with her tears. And after while . . .

¹⁴³ She didn't have no towel to—to wipe His feet with. So, her hair was hanging down, and she begin to wipe His feet with the hair that was on her head.

¹⁴⁴ Wouldn't our sisters have a time doing that? They'd have to stand on their head to do it. See? Sure. Uh-huh. Our sisters, today. Wonder if, you, wonder if the women realize that God keeps all of His promise. I wonder if you realize that it's totally impossible for you to get in, like that. He keeps all of His promises. Do you realize what you're doing when you're doing that? You are denying virtue. The Bible said, that, "If a woman bobbed her hair, it was even uncommon thing for her to even pray. And she dishonors her husband, in doing so."

¹⁴⁵ And remember, it was a woman that broke one commandment of God, that caused all this to do that. Do you think one breaking one, will get back in? Think of it. Maybe, sometimes, ministers hasn't got nerve enough to tell you. This is one time you're going to hear it. It's the Truth.

¹⁴⁶ Someone said, "Why don't you leave off them women?" A great man told me that, not long ago. Said, "Well, they believe you're a prophet. You teach them how to receive the Holy Ghost, and get these great big things, and how to—to be prophets," and so forth. I said . . . "Teach them greater things."

¹⁴⁷ I said, "How can I teach them algebra when they won't even learn their ABC's?" It shows. The outside expresses what's on the inside. But you go on, do it, anyhow. Why? You're not conscious of it.

¹⁴⁸ There she was. With her hair, she begin to wipe His feet with it, and dry His feet off. She was scared to death. And after while, she picked up this bottle of ointment, and she broke it, and she tried to hit it and break it. And pour it on His feet. And she was crying. And every time she would cry, she'd reach down and kiss His feet. She got hysterically.

¹⁴⁹ When you get in His Presence, it makes you hysterically. I got hysterically. Any man ever gets in His Presence, that's believes Him and has faith in Him, it'll make you hysterically. On the Day of Pentecost, when He come in the form of the Holy Ghost, they got hysterically. When you really believe, and you know and recognize it's your opportunity, and you're in His Presence, you are sure of it.

¹⁵⁰ She went, "*kiss, kiss, kiss*," kiss His feet, and cry, and wash, and wipe, and, "*kiss, kiss*," and kiss His feet again. You know, Jesus, if He'd have moved one foot, she'd have jumped up and run out of there. But, you know, He just set and let her do it.

151 You know, if you want to do something, for He lets you do it. It may be all out of order, but He'll let you do it, anyhow. See? And He . . .

152 It was doing Him a service, and she was washing His feet. And He just set there and looked at her. She was afraid to look up, 'cause afraid He'd make her scat. And, see, she was washing His feet. Is opportunity to do something for Him. And she was just . . . Now, see, and when He . . .

153 When Jesus spoke back to the Pharisee, He justified her by her works. But when He justified her to herself, He justified by her faith, "Thy faith hath saved thee." He showed the Pharisee what her works was.

154 Because, your works expresses your faith. Now let your hair grow out. Huh! See? All right. Now, see, it expresses what you believe, or not. That's God Word. There's no Scripture in the Bible but what that's the Truth. Why do you do it? Now notice, too much Hollywood in Pentecost, that's what's the matter. Now we find out. That's the Truth. It's just too much Hollywood. You watch these things and pattern yourself.

155 A lady said to me, not long ago, she said . . . little, old tight dress on. I said, "Why don't you take that off, being a sister?"

156 And she said, "Why, Brother Branham, they don't make any other clothes."

157 I said, "They make sewing machines, and they got goods. See? You just want to."

158 I tell you why. Let me tell you, sisters. [Congregation applauds—Ed.] Uh-huh. Thank you. One of these days you're going to have to answer for committing adultery.

159 You say, "Well, Brother Branham, I'm just as pure to my husband as I can be." "I'm as pure to my boyfriend." That might be so, too.

160 But Jesus said, "Whosoever looketh upon a woman, to lust after her, hath committed adultery with her already in his heart." And if you presented yourself out there, and that sinner thinks that about you, because you presented yourself; at the Day of the Judgment, when he answers for committing adultery, who is guilty? Think of it. Uh-huh. It's exactly right. Oh, women, come on back, sisters, come back to Christ; brothers, you do the same. And you men will let your wife do that, and call yourself a man, the head of the house? Uh-huh. Notice. We're In a terrible time, friend, and we notice.

161 And here was this little woman kissing His feet, and washing His feet, and wiping with her hairs of her head. And all at once, old Pharisee, over there in the corner, he happened to notice it. Oh, my! His

righteous indignation rose, and his—his big chin swelled out, and his face looked like would burst. “Oh, my!” He said, “Come here. Looky here. Look over there.”

¹⁶² And he said within his own heart now, in his—in his mind, he said, “If that man was a prophet, he would know what manner of woman that is touched him.”

¹⁶³ See if He is a prophet, or not. See, He perceived the thoughts that was in his heart. And all at once, He moved. And the little woman raised, to look up, her eyes blaring. He looked over, and He said, “Simon,” He said, “I—I—I got something to say to you.” Oh, my! “Here you are, Simon. I got something to say to you. You invited Me here. I come on your invitation. You invited Me. And when I come to the door, you never washed My feet. And when I come in, you never anointed My head. You let Me come in, dirty. And you never kissed Me welcome, though you invited Me. But this woman here, let her be whatever she may be, she has washed My feet with her tears. She has wiped them with the hairs of her head. And she has anointed My feet, and constantly kissed My feet ever since she’s been laying there.” He found out whether He was a prophet, or not.

¹⁶⁴ Then He said, “Simon, I want you to look at something.” He said, “What kind. . . I want to give you a riddle.” Said, “When much is forgiven, much is loved.” And He give him the saying. And Simon answered him back.

¹⁶⁵ Notice. Simon didn’t give Him anything to wash His feet with, but He had the best water that there could be. Just think, the tears of a repented sinner washing the dirt off of Jesus’ feet; tears of a sinner’s eyes washing the dirt from His feet.

¹⁶⁶ Oh, men and women, tonight, when you see the reproach upon the Gospel! And we’re so starchy, it would take all the makeup off of our face if we cried a tear; and we look horrible, to get on the street. What are you going to be when you face the portals of Heaven yonder?

¹⁶⁷ And there she was. She had washed His feet, kissed His feet, and would anointed Him, and doing everything that she could, because she wanted forgiveness. And all of a sudden, she—she wondered what He’s going to do now.

¹⁶⁸ He had showed Simon, and it backfired on him. The thing that he said, “He wasn’t a prophet,” was proved that He was a prophet, that He was the Word of God. Now, he is standing there with his face swelled out. He would have grabbed that little woman, throwed her out of the church.

¹⁶⁹ But she had got what she asked for. Amen. Don’t make any difference what the rest of them said. She got what she asked for.

170 Now He turns to her. Her little old heart begin to beat real fast. Now what's He going to say? There she is. All of her pretty curls was hanging all down over her waist here. And her—her eyes were streaking with tears. And her face and lips are all greasy, where she had been kissing His feet, after she put that oil on Him. She sure looks messed up. But them great big eyes, looking to see what's going to say.

171 He said, "And I say unto her: all her sins, which are many, are forgiven her." That's it. "All her sins are forgiven her."

172 That's what I want to hear. Oh, that's the words that I want. I don't care what the rest of them says. I'm ready to stand in his denomination, declare that He is the Word of God. I don't care what they say. Let them put any dirt on It they want to, saying, "A mind reader, a fortuneteller," whatever they want to. I'm ready to kiss the reproach from Him. It's His Word. Certainly. He promised it. He is the Word just as much today as He was then. He said so.

173 Now, friend, there may be people setting here that can't agree that He's the Prophet. You might not agree that He's the healer. But there's one thing that every church member should agree, He's the Saviour.

174 And I want to say this before closing. Not long ago, a attorney friend of mine was trying a case of a man and woman that was going to separate. The attorney was a fine Christian gentleman. He said, "Don't—don't separate." He tried his best to keep them from it. But, no, they was determined they was going to do it. Something come up between them. And after while, he said, "Well, if you got the home down there, you better go down, divide the spoils. Cause, if they have to get down there, them lawyers and things get into it, you know what's going to happen. They'll take every bit of it."

175 So they went into the rooms, to divide up what they had. They went into the parlor. They fussed and stewed. "I buy *this*," and "I had *this*." And they went on, in the next room, and divided in there. And finally went up in the attic. They had a . . . Remember they had an old trunk up there. They got in there and begin to say, "Well, *this* belonged to my mama." "*This* was my mama's," like that. They got down in the trunk, apiece, both of them kneeling on the floor, with the trunk lid open, dividing up what was what. They couldn't agree. "*That* belongs to me." "I paid for *that*." "I done the work." "I stayed home while you did it," fussing.

176 Finally they raised up something else, and both of them grabbed, the same time. What was it? A little pair of shoes from a little baby that had been born to that union, that God had taken. They couldn't argue. They had something in common. As they held their hands, he remembered that she was the mother of that baby. He remembered she

was the mother. She remembered he was the father. And as they held the little shoes in their hands, they pulled one another to each other, put their arms around each other. The divorce case was annulled. Why? They found something they had in common.

¹⁷⁷ You might have disagreed with me this week, to see the Holy Spirit come in, confirm these Words and things. Do a . . . You might disagree with that. You might disagree with the sick being healed. But we do have one thing in common: that's the Blood of Jesus Christ that saves us from sins. Will you wash the dirt from His feet tonight?

¹⁷⁸ Let us bow our heads just a moment. Remember, He keeps every promise. He keeps every promise. He promised, "Though your sins be as scarlet, they shall be white as snow. All your sins are forgiven you, if you'll just believe it."

¹⁷⁹ Now, with our heads bowed. I wonder how many here will raise your hand and say, "Brother Branham, I want to, rest of my life, I want to not let Him set and be disgraced. And I—I have an opportunity like the little woman did. I want to, with my testimony, to wash the dirt from Him, the . . . His precious Name"? Will you raise your hand, say, "Pray for me, Brother Branham. I—I . . ."? God bless you. God bless you. That's fine.

¹⁸⁰ Now, Heavenly Father, there were many, many hands that went up here just now. And we see that the Name of Jesus Christ has been stomped into the dirt. And everything in Heaven is named That. Everything on earth is named That. Every—every church member, every member of the Body of Christ, is Mrs. Jesus. And we pray, Heavenly Father, that we'll see and understand that, tonight. And may Your grace come upon these people now and forgive every sin, that they know that, in Your Presence now, and know that You're here. Let Your Holy Spirit teach us all now, and may we be forgiven of all of our sins and our mistakes. And from tonight on, may we be new creatures, filled with Your Spirit. Grant it. May we be conscious of Your Presence. For we ask it in His Name.

¹⁸¹ And while we have our heads bowed. I wonder, tonight . . . Now, I'm talking to sinners, and to church members, and to backsliders, and to those who have not the Holy Ghost. I'm talking to you. Why didn't Pharisee accept Him?

¹⁸² We'll keep calling for Him. "O Lord, will You come?" When your baby was sick, you called for Him. He was merciful, no doubt. When you was about to see that wreck out there, you called on Him. He—He let you get out of it. But I wonder, just wonder, with all these things that we ask Him, and we invite Him, then when He comes to visit us like this, wonder if we're just ashamed.

183 To say, "Well, I been a member of a church, but I want to find Him in the baptism of the Holy Ghost tonight. I want Him. I need Him. I don't care what the rest of the world says about It. I want Him." Would you like to have the baptism of the Holy Spirit? If you would, I'm going to ask you to do something. I want you to come up here, right here where I am now. Come right down here and stand right at this pit right here by me. Every person in here, every unsaved person, first, will you walk up here and stand here just a minute?

184 If you believe that He hears prayer, will you come here and stand here just a minute now, while we sing one verse of a song? What Is that? *Softly And Tenderly Jesus Is Calling*. All right, with our heads bowed, everybody praying, come right up here and stand here, right down here in this pit here.

Softly and tenderly Jesus . . .

Come, will you, friend, anywhere you are?

Calling for you and . . .

185 Jésus in this last days, just before His appearing in physical form now, setting with dirty feet. Are you willing to come take your stand, to take the reproach off of His Name?

Calling, O sinner, come home!

Come home . . .

186 Won't . . . Get up quickly now. Make up your mind. Come right on now. We got plenty of time. Tomorrow is Sunday. Sunday school don't start till nine-thirty. Come on now.

. . . are weary, come home;

Earnestly, tenderly . . .

Do you realize Jesus is here?

Calling, O sinner, come home!

Come home . . .

187 That's right. Come on out of the balcony. We'll wait for you. Come right on up, each one now, and take your place right down here. Now just . . . This means your life.

188 What happens? Look at the earthquakes all over the earth, shaking the earth again. Look what's happening everywhere. The time is at hand. And look, the door will be closed, after while, and you'll cry to get in, and can't.

189 I talked to a young woman, some time ago. I was holding a meeting in a Baptist church, and I asked her that night to come to Christ. And she wouldn't do it. And then afterwards, she met me outside and said, "Don't you never embarrass me like that again." A year later, I passed

through the street. She was a honorable young girl. I passed through the street. Her underneath skirts hanging down, smoking a cigarette, going down the street. She was a deacon's daughter. And I said, "Hello, there. Aren't . . ."

She said, "Hello, preach'!" Such a slang as that, "Hello, preach'!"

I said, "Aren't you ashamed, that cigarette?"

¹⁹⁰ She said, "Hey, would you like a little drink out of my bottle?" She was half-drunk.

And I said, "Aren't you ashamed of yourself?"

She said, "Come here. I want to take you to where I stay."

I said, "Aren't you at home?"

"No."

I said, "What's the matter?"

She said, "Take a little drink out of my bottle. I'll tell you."

¹⁹¹ I said, "Aren't you ashamed of yourself, to offer me a drink out of a bottle, or a cigarette?"

¹⁹² She said, "I want to tell you something, preacher. You know that night you told me that was my 'last chance'?"

I said, "Yes, I remember."

¹⁹³ She said, "You were right." She said, "Since then, my soul has been so hard!" She said . . . Now here's the remark. It just run shivers over my back. She said, "I could see my own mother's soul fry in hell like a pancake, and laugh at it."

¹⁹⁴ Would you want to get in that stage? Don't you turn Him down. So right now, won't you come, stand here with the rest of these?

Come home, come home,

¹⁹⁵ Turn Him away, that's what happened. Remember, you'll turn Him, the last time.

. . . come home;

Earnestly . . .

¹⁹⁶ He keeps all of His appointments. And you've got one with Him. You're going to meet Him at the Judgment or meet Him here.

Calling, O sinner, come home!

¹⁹⁷ You know, I'm so surprised. My heart feels real funny. I thought, today, when I was praying . . . Had another message I was going to speak on. He told me to do that. He told me to say that. I thought every bobbed-haired woman would be standing here at that altar call. See, you just get so hard and so far away. See? You pass that line

between that surging, see, not hearing the Word of God. I thought surely it would happen. But I guess maybe it's later than I really think. Remember, the blood is not upon my hands. I have not shunned to declare to you the Counsel of God, the way It is.

198 Remember, there is something inside, identifying the outside. Get away from it, sister, dear. Brother, get her by the hand and come on up here. Why don't you? Won't you be, won't you want to be a real Christian? What's the use of living halfway life, and living under condemnation? Don't you do that. See? You say, "Well, I—I. . ." I don't care what you've done. Your fruits is what you're known by.

199 I cross America, constantly. And every year I cross, it gets worse and worse, so I know there is something wrong. The day of grace is passing by. Don't let that happen to you here in Tampa. You're here in a great, big, fabulous city where everything is full of glamour, just like Hollywood.

200 The whole world has become contaminated. All is on televisions and things is some old vulgar, dirty stuff. And you try to pattern yourself like that. Won't you take Jesus' example? Won't—won't don't you let Him? Won't you listen to His Word? Won't you do these things that's right?

201 How many in here will honestly say that you know you haven't got the Holy Ghost? Look in yourself, in the mirror, and know you haven't. Know, and just look at your own life, and the way you do.

202 Not because you belong to church, "I belong to Methodist, Baptist, Pres-. . . I. . ." That's all right. I ain't saying nothing against that. But I'm asking you, do you know Christ Jesus? Is He living in you? If He does, He'll identify Himself there. If He's there, He's bound to let Himself be known. You can't hide Him, He stands out.

203 You haven't got the Holy Ghost, and you know you haven't, raise up your hand. Be that honest. Say, "I haven't got the Holy Ghost. I know I haven't." God bless you for that sincerity. God will honor that sincerity. If you want the Holy Ghost, won't you come stand here with these now, these penitent sinners here. Won't you come at this time? Come up and stand, while we sing it again. Say, "I want It, Brother Branham." I tell you that it takes That. You're going to have to have It, for the Rapture. That's exactly right.

204 Now, you remember. Do you believe that God speaks to you? You believe that's Jesus Christ? Raise up your hand. If you believe, this week, you been in the meetings, you believe it's Christ. All right, then your place is at the altar.

205 And women, shame on you. Men, shame on you for letting her do it. You men out here, doing those things!

206 And some of you ministers, that almighty dollar instead of Almighty God's Word; let that congregation get in that kind of a shape, just because some organization.

207 You read the same Bible that I read. Aren't you ashamed of yourself? Jésus with dirty feet. And haven't you got the real Christian spunk about you, to stand up and take up for It? Look like you should have.

208 God be merciful. I pray that God will send the Holy Ghost in conviction just now, that will make this congregation realize where it's setting.

209 Are you conscious that this is your opportunity? Are you going to do like that courier did, pass up your last opportunity? Are you going to do that? Don't you do it. If there's a doubt anywhere, or something wrong, take your place right down here. Take your place. This is your place.

Say, "Well, I don't want no . . ."

210 They didn't want to, either. They could've went over and seen Him set there. They could've went and identified themselves. But it was against their congregation. What about . . . It wasn't against Him. That little woman didn't care. She knowed she was a sinner. She got forgiveness.

211 I don't know what happened. Where are they at tonight? Where is that woman, at tonight, you think? And where is Pharisee at, tonight, though religious? You can hear them both, where they're at, you'd sure take her place, any time. So, no matter how religious you are! If you . . . Jesus keeps every appointment. Every Commandment, He, you have to answer for.

212 So, you better come now, if you haven't got the Holy Ghost. He commanded you to. He said, in the Book of Acts, Peter did, said, "Repent every one of you and be baptized in the Name of Jesus Christ for the remission of sin, and you shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to them that's far off, even as many as the Lord our God shall call." And as long as He is still calling, He is still giving the Holy Ghost.

213 While we sing again, won't you come? That's my last time now. Remember, Christ has been here, and you all raised your hands, identified that it was Him and His Word.

And down, that, Christ, in my heart, He's grieved.

214 Jesus set up over Jerusalem, one time, said, "Jerusalem, Jerusalem, how oft would I have hovered you as a hen does her brood, but you would not."

²¹⁵ Lot of times, when I come amongst, as I told you this morning in the breakfast, you fine Pentecostal people, and all kinds of people. When I come among you, the Holy Spirit down in me, saying, "How oft would I have gathered them. How the church would been standing today in its power, but you would not." See? You would not. Won't you do it now? This is the time. Lay aside every weight that's . . . the sin that does so easily beset you. Let's run with patience the race that's set before us.

²¹⁶ While we call one more time, everybody sing with me now. Get right up and come up here. If you haven't got the baptism of the Spirit, if you're a sinner, backslider, whatever you are, come on up and let's pray together. Will you now? This is our last call.

Softly and tenderly Jesus is calling,
Calling for you and for me,
See on the portal He's waiting and watching,
Watching for you and for . . .

²¹⁷ What if Pharisee could hear that altar call, tonight, setting back there, what would he do?

Come home, come home,

²¹⁸ He sinned his way, day away. Will you do the same thing? What if that courier boy could stand before Him again, what would be the first thing?

. . . home;
Earnestly, tenderly, Jesus is calling,
Calling . . .

Come home, come home, (O God!)
. . . who are weary, come.

²¹⁹ Does these signs worry you, in the earth today, knowing it? Or, have you passed that place? Is there still a tender spot in there? If there is, come. Let Him come in, take it over, right there. He'll make you a new creature. You'll go away from here the happiest person you ever was.

Calling, O sinner, come home!

²²⁰ With our heads bowed now, let's hum it. Won't you come home here? God bless you, little lady, seen it.

Ye who are weary, come home.

Oh, backslider, come home.

Earnestly, tenderly . . .

²²¹ Are you concerned? If you're convinced, then you're concerned. Or, if you're not convinced yet that it's Jesus, then you can't be concerned.

. . . come home!

²²² Now, right here, in public, we can't do too much about it, standing here. You come, to make a confession.

²²³ Some time ago, I heard a little story. I want you to listen, in close. There was a man named Danny Martin. He crossed the nation here, many great revivals. They claim that he had a dream, one night, that he died. And he—he started into Heaven; he was met at the gate. He said, “Who approaches?”

²²⁴ And he said, “This is Danny Martin.” He said, “I’m an evangelist.”

²²⁵ The man at the gate, said, “Let’s see if your name is here on the book.” Said, “It isn’t.”

He said, “Well, I was a minister.”

²²⁶ Said, “I can’t help what you were. If your name is not on here, you can’t enter this door. It’s locked tight! . . . you must come. You have to have your name on the book.”

And he said, “Well, what can I do?”

²²⁷ He said, “You might appeal your case, if you want to, to God’s White Throne Judgment.” Oh, brother, sister, don’t never want to go there.

²²⁸ So he said, “I guess I have no other alternative but to appeal my case.”

²²⁹ So, he said . . . Looked like he just started going somewhere; didn’t know where he was at. This is the man’s dream. And he said, “I come into a Light. There’s no certain place It was coming forth. But I got slower, and, after while, I stopped. I heard a Voice, said, ‘Who approaches My throne of justice—justice?’”

²³⁰ He said, “I, Danny Martin.” Said, “I’m an evangelist from the United States.” He said, “I—I—I—I won souls. And they wouldn’t let me in at the gate.”

²³¹ He said, “All right. If you’ve appealed your case to stand in My courts,” He said, “then I require justice.” He said, “I have the commandments.” Said, “Danny Martin, did you ever lie, in your life?”

²³² He said, “I thought I been a truthful man,” but, said, “in the Presence of that Light, I realized I said some things was shady.” Said, “Yes, Sir. I told lies.”

He said, “Did you ever steal?”

He said, “I thought I’d been honest, but I’d seen some deals.”

²³³ Then, wait till you get in the Presence of that Light. You think you’re all right now, but just wait till you get there. Try to approach one time with bobbed hair, smoking cigarettes. Just try it, one time.

You think I'm just saying that. I'll prove it to you, out of the Scripture here. Exactly right. Try wearing a pair of slacks, shorts, find out where you're at. The Bible says, "It's an abomination in the sight of God." See? Try it, one time. Where is your conscience at?

Said, "Well, did you ever do *this* or *that*?"

"Yes," he said.

"And, Danny, did you ever sin?"

He said, "Yes, I sinned."

²³⁴ And he's just about to hear . . . He said his bones, looked like, was coming out of joint; to hear that, "Depart into everlasting hell, from My Presence."

²³⁵ Said he heard the sweetest voice he ever heard. Said he looked around, to see It. Said he seen the sweetest face that he ever saw.

²³⁶ Said, He said, "Father, that's true. Danny tried to live everything that he knowed how to live, but he did do wrong. But one thing he did down on earth, he stood for Me. He stood up for Me, took up for Me, in all My Word. Now I'll stand for him Here."

²³⁷ That's what you're doing now. You're making a stand for Him here. He'll make a stand for you, before the Father.

²³⁸ Lord Jesus, I pray that You'll be merciful and grant the forgiveness of these people's sins. They've come here to make a stand. They each want to be filled with the Holy Ghost. Grant it'll be given to them. I claim them, Lord, for Your glory, while they stand before this audience, as a witness.

²³⁹ Some of them are church members, some of them are backsliders, some of them have never accepted You before. And they're standing here. And they see the dirt that follows a real, true Christian confession. And they're ready now to take their stand, as that woman, to confess they're sinners. But with their tears of repentance they want to wash the dirt from Your Name, Lord. Grant that they can do it.

²⁴⁰ Now I'm going to ask you one thing. Where you won't be out here before the public, they got room provided right back here. If you want to receive now, I want you go back, before we go back there with you. Come right up the step like *this*, and go out here. Will you do that for me now? Come right through *here*. We got places made right in here for you, friend. Come right up *this* way. God bless you, every one.

²⁴¹ Is there some more would want to come right now, while they're going? Want everyone that's in here, come out and go back. They'll meet you just in a minute. This night is given for this. Now is the time, receive the Holy Spirit. You've never received It; this is the time. Come now and receive It. This is the time to get right with God. You still can

make your stand. Now, if you won't do it, He won't stand for you in There! . . . ? . . .

²⁴² The Lord bless. Look like, every one of them going. I believe they're really deeply sincere. I believe this will be the greatest night we've seen in Tampa in a long time. Won't somebody else come forward now? That is personal workers back there, with their tags on, going in with them. We're going in there, just in a few minutes, to be right with them there. They'll still be inside the building. You brethren get right there and meet them then, go on, get them separated in the room. Going to be right there with you, just in a minute.

²⁴³ Won't somebody else come right quick, while they're going now? Just stand right out.

²⁴⁴ Would you let Jesus set in this day? You say, "If I'd have been back there, if I'd have seen Him like that, I wouldn't have done that." What about it right now? Your own present attitude identifies what you'd have done then. See? The attitude you take now, you feel like that you're well enough? All right. That's between you and God. I'm not no judge. I'm just responsible for the Word. See? He's here in the meetings. They come out of churches, too, but they're going in to settle it right now. That's all of it. They're ready. Why do you want to live a halfway Christian life for? Either be for God, or be against Him, so the world will know your colors and know where you stand.

²⁴⁵ God bless them as they go. They're going in, just like, to die out to themselves. They're going to give their life. They're going to Calvary. They're going to be crucified to the things of the world, and the fashions of this glamorous day we're living in here. They're going to die to Jesus Christ, Whose Presence is here right now. They're going to die out to themselves, and be born anew to Jesus Christ. God bless them.

Is there someone else will come, while we sing lowly now?

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

Come home . . .

Will you do it?

. . . come home,
Ye who are weary, come home;
Now, earnestly . . .

²⁴⁶ The Holy Spirit just seems be in my heart, just crying out. I know there's so many missing it.

Calling, O sinner, come home!

247 From the balcony, from everywhere, remember, I offer to you Jesus Christ. Will you receive Him? Will you receive Him? Will you, my sister? Will you, my brother? Come and make your . . . renew your vow tonight and make a pledge that you will serve Him.

248 And you know that I wouldn't be standing here, saying that, if I wasn't under discernment. Somebody is getting their final call. Now, it's embarrassing to pull people out, that's not received. We realize that. But it's—it's a shame, to see it this way, but I guess it has to be that way. Inside of me, just something tearing me up. Now let . . .

249 Just let me show you some. Look here, just to show you He is still here. The people that's sick and needy.

250 I'm looking right at a person here that's lost their sense of smell, setting right here, a woman. She is praying about it right then. If that's right, lady, raise up your hand if that's right.

251 Here sets an old woman, setting right here at the end. She just come into this country today. She come from Georgia. She's got a great big tumor on the inside of her. Is very bad off. She'll believe, she can be healed. She just come. And her name is Miss Turner. You'll believe with all your heart now, Jesus Christ will make you well. You believe it?

252 You believe in God? Are you a stranger? You don't have a prayer card, do you? You just come in today. Somebody come and got you. You come down here from the state of up at Georgia. You believe now that—that God . . . Your son come and got you. All right. Now, you know it's totally impossible for me to know that, 'cause you just come in just a while ago, and set down here. If that's right, raise up your hand. See?

253 Now, the same Holy Spirit that's saying that, it's just pumping against the people right here. See? He's identified, folks. Don't, don't do that. Don't you—you'll—you'll make a rash mistake. I love you. Remember, you come to hear me. I appreciate that. Love is corrective.

254 You see your kid out here in the street, would you say, just say, "Junior, you oughtn't to do that?" You'll go out, and make him stay in, if you love him.

255 Love is corrective, not patting you. I have to scold you. Remember, it's even your offerings and things, that pays for this meeting, and makes it possible for to be here. Do I love you? With all of my heart.

256 Sister, you might think now I've got something against you, for doing the things you do. It isn't that I have anything against you, sister. It's my godly love for you.

257 Someone said, "If you was a little bit younger, you wouldn't think that." I thought this when I was fourteen years old. The Bible says so. It's the same thing.

258 Don't make that mistake. Don't you trust in speaking in tongues for the Holy Ghost. Holy Ghost speaks in tongues, but don't you trust that and doing the things that you're doing, dancing in the Spirit, some kind of a sensation. Christ is a Person. Certainly. When . . . And He's the Word. And if He is in there, He always makes His Word work just exactly the way It's supposed to. When you turn It down, how can it be Christ?

Come home, come . . .

259 The door is still open. Remember, at the Judgment, I am not guilty.

Ye who are weary . . .

260 Jesus Christ identified among you, proving that, that same Spirit. He said, "In the days when the Son of man will be revealed." He's the same yesterday, today, the very same Jesus that set with dirty feet. Would He back up a hypocrite? Would He back up somebody that didn't know His Word? That's the identification that It does know the Word. I'm telling you Truth. Don't pass it.

Come home,

261 The last time. Standing here, ready to meet you. The rooms, are plenty of room in there. People are knelt, everywhere.

Ye who are weary, come home;

God have mercy, have mercy. Can't you feel that grieving now?

Earnestly, tenderly, Jesus is calling,

Calling, O sinner, come home!

Come home, come home,

God bless you, young man. Great stand.

. . . come home;

Earnestly, tenderly, Jesus is calling,

Calling, O sinner . . .

262 What is a sinner? Not them who smoke. Smoking is not a sin. Drinking is not a sin. Cursing is not a sin. Committing adultery is not a sin. No, no. That's attributes of unbelief. You do that because you're not a believer.

263 There's only two: one, you are a believer, or you're not a believer. If you're not a believer, no matter how religious you are, you're still a sinner. You're still a sinner, if you don't accept every Word of that Bible, every Word of It. "For both heavens and earth will pass away, but not

one jot or one tittle will pass from That.” And we’ll give an account for it.

264 You say, “Well, I belong to church. My people don’t. . . .” That don’t matter. “I do *this*.” I don’t care what you’ve done.

265 You’re either a believer or a sinner. That’s pretty strong. But I’m just saying this, because, the same One that knows the hearts of you is telling me to say it.

266 Are you finished? I see two more coming. I’m just waiting, ’cause I don’t know if there might be somebody else, just one woman. Why don’t you come, get in while the water is troubled now? Be a great thing, just in a few minutes, back here. Come, won’t you? Raise up from there.

267 Make your vow to God, “Lord God, forgive me for what I’ve done. I promise You. I said I was a Christian. But, Lord, there is Something in me, tells me I—I—I’m condemned right now in the Presence of this One that’s identifying Himself as the Lord Jesus Christ. I’m condemned, right in my own heart. And knowing that, in here, making this so plain, I’m condemned. I’m going in, to make this right, right now. I’ll pledge God, right here, that, from this night on, I’ll absolutely live for Him.” Won’t you do that? All right.

268 While, if that’s all, now let’s stand up, you out there, just a minute. I wish I could sing. I’d like to sing that song:

Forgive me, Lord, and try me one more time,
I’ll be Yours, dear Lord, if You’ll be mine;
If I fall, or if I fail, let me rise and try again,
Forgive me, Lord, try me one more time.

269 How many out here now is Christians, and believe that you’re anchored in Christ, and you’re ready for the coming Judgment? And you’ll be able, that, when the trumpet sounds, there won’t be one thing to do but be caught away? It’ll be done so quick, you won’t have time to do nothing else, “In a moment, in a twinkling of an eye.” What will it be, one of these days? What if you missed it there, forever, for Eternity, forever, ever, ever? What will this little time of worldly pleasure mean? Nothing.

270 Now, I think we all ought to dedicate our lives, out here, to Christ. Don’t you think so? How many like to rededicate your lives upon this, tonight? I’ll rededicate myself, right now. Lord. . . . Now think of what the. . . what your besetting sin is, and let’s just raise our hands now to God, each one, in your own way.

271 Remember, He’s the omnipresent. While there’s maybe eighteen hundred or two thousand praying in here, there’s millions praying around the world at the same time, and He hears every one of them.

There's not even a sparrow can fall in the street, but what He knows it. He knows every secret of your heart.

²⁷² Let's all pray now in our own way, just dedicate ourselves to Christ.

²⁷³ Lord Jesus, I . . . Your Presence was so great, just a few moments ago, till I could hardly even catch my breath. Seemed like that I was going to leave. And I know that there's some reason that You want this done this way. I—I don't understand it, but You do, Lord. You're God. But You've clearly identified Yourself. You're here. We believe You. We know You're here.

²⁷⁴ And here in the building, is hundreds of hands up. We're dedicating ourselves anew.

²⁷⁵ Lord, upon this pulpit where I've preached, and seen You stand here identifying Yourself this week, I—I—I reconsecrate myself. I dedicate myself anew to Your service. Forgive me of all my complaints about being tired. And—and—and, God, just take me in Your arms.

²⁷⁶ Take all of us, Lord. Pack us away from this worldly care, and these worldly things, Lord, that we might be wholly consecrated, dedicated servants of the Lord Jesus Christ. Grant it, Father. Hear us tonight.

²⁷⁷ Bless those back there, seeking for the baptism of the Holy Ghost. May there come a sound again from Heaven, like a rushing, mighty wind. May it fill every person in there, with the Fire from off the altar of God. Grant it, Lord.

²⁷⁸ We praise You. We give You thanks and praise for—for receiving us. We give You thanks and praise for Your people. We praise You because You said, "If we'll confess our sins, God is just to forgive them." Grant it, Lord, that we'll all be forgiven. And tomorrow we'll see the greatest healing meeting this country has ever seen, because of our confession. Grant it, Lord. We consecrate ourselves to Thee, in Jesus Christ's Name. Amen.

Come, Brother Cox.

²⁷⁹ Just consecrate yourselves to God, every part in there. I'm going to ask Brother Cox now, one of your pastors here, continue the prayer. 

64-0418E Jesus Keeps All His Appointments
McKay Auditorium
Tampa, Florida U.S.A.

ENGLISH

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