

Kinsman Redeemer

Jeffersonville, Indiana
October 02, 1960

1 Charlie, come out behind that post, and come up here and get you a chair; come on up here. Sister. . . . Is there a chair back in there somewhere we could squeeze in? Here's a place right up here, lady. Come right up here. Here, Charlie, come here, sit down by Banks up here so you won't have to stand up. Every time that boy comes, from way down in Kentucky, he gets up here . . . he stands up every morning. And so we'll get him right up here.

2 Here's a place right on the end of the seat here for someone else. [Comment from audience.] There's a lady standing up in the back, back there? Come right up here. Here's a seat right here, sister, right up close; come right ahead. And I suppose somebody's in the wheelchair there. Are they? Yes. Here's another seat right over here. If someone wants one, back there in the back, right here is a seat right here. Here's one right up here also, just suit yourself. Yes, we have one right here.

3 Now come right on, take your seats, and just feel real . . . we want you to be comfortable while we're trying to bring the Word of the Lord.

4 Oh, it's certainly good to be here! I haven't seen Charlie on the platform. Is he back there? Well, get him out here. I've been with Charlie down there the last few days, and I can't get by without going to his house and eating; so I'm going to bring him right on the platform this morning. Every day, if he comes up here, he stands around the wall there to give somebody a seat. So I looked out this morning, and seen him standing there, I thought, "I'll get him in here now." Well, it's a. . . . That's fine. Now we'll have the message this morning by Brother Russell Cox. [Brother Branham laughs.] Where's Nellie? That'll be a good ride for him. Yeah, that's it.

5 Well, I'm sure glad to see so many of the friends out. Last Sunday when I left, I felt bad all week long. I had a good friend sitting here from way down in the South, Brother West. And I had went around through the audience, late, and I said, "I'm glad to see

so-and-so, and so-and-so,” and I looked right over the top of Brother West and never noticed him till he started to go out. And then I thought all week long, Brother West would think I just willfully looked over him. But he’s a Christian, so he knows better than that. He knows that I ... and a real friend. And I know he knows I wouldn’t do that.

6 I was thinking this morning coming down, to see people come from different places.... Now here’s Brother West back here again this morning, and Brother and Sister Kidd here from Ohio, and some of my.... I know Brother Evans is here. I went to see him yesterday afternoon at the motel, but I guess he was out with Brother Fred and them. And they come all the way from Macon, Georgia, here, every Sunday that I speak. From Macon, Georgia. That’s a long ways down there. It’s about eight hundred miles or better, I suppose, down there. Drive it with his family every day I speak. And that’s loyal.

7 And I was thinking, then if you got friends like that, that wants to stand by you.... Now, them people doesn’t come all the way from Georgia, and Ohio, and different parts of the nations, to this little tabernacle here to hear me. They’re coming here because they believe that message. That’s what they believe. They’re believing that message. And then how honest and sincere must I be about that message. Because not only myself, am I going wrong, but I’m leading someone else wrong, see. And then God’s going to hold me responsible for their error, because I was the one who taught it, see.

8 And I tell you, it certainly makes you think deep when you go to thinking of terms like that. So I appreciate every one of you. So fine to know that you’d drive those hundreds of miles through hazardous roads, and over these super highways, where accidents and things.... Your faith in God steers you through somehow, brings you here and takes you back. We’re so glad to have friends of that type. And I pray God’s rich blessings upon you.

9 Now, last Sunday I said, “Well, we’re going to speak, and then I’ll just call a prayer line.” I’ve been trying to work out some way, to try to find a way to pray for more of the people. And if I run many more like last Sunday, somebody will be praying for me. I got away from here at nearly two o’clock. And I didn’t give out prayer cards.

10 Giving out prayer cards is a rough job. I don’t know whether you know it or not, the people hate you. And Brother Banks Wood said the other day, while we were down in Kentucky, that he would

volunteer and give out prayer cards if Billy didn't come in. So Billy, being my own son, you know, why, I get a few letters, "He promised me a prayer card and he didn't give it to me, the little rat!" So they.... He can't give them to everyone. And we can't get too many in the lines. See, he's got to protect me.

11 And when we left, my daughter-in-law said, "Bill, you'll have to get Billy back in there with prayer cards or," said, "you won't last very long."

12 But where I made the mistake was starting the discernment. And then someone come back and say, "I forgot, Mother wanted to be prayed for." You know what they're coming back for. It's for that discernment, you see. But I don't blame them. I'd do the same thing, see. I'd do.... We're human, and we all want to live, and we want to know what to do. That's what we're.... But you can only get so far with those things, of a gift, and then you're just about washed up, when a couple of times that happens.

13 And so, Brother Banks was going to give out the prayer cards this morning, and Billy happened to come in last night. So I thought that would be awful, to have a man with a good reputation and things like Brother Woods to give out prayer cards. Get people down on him. I guess Billy don't mind. He's just had them down on him so long, so he just lets it go. All right.

14 Now this next week I'm to be in Dallas, this coming Friday night, at the Voice of Healing convention. If there's any people around there, I am to be there for that one night to speak in their convention. And I want to speak on the subject of "The Approach to Fellowship," the Lord willing.

15 And then, perhaps maybe the following Sunday, that'll be this next coming Sunday, if the Lord's willing.... Now I'm not too sure. If the Lord willing, I want to come back and speak on the subject that I was supposed to have spoke on today, "The Wind in the Whirlwind." I was going to pray for the sick today, and that's rather kind of a sharp rebuking to the church for its sins; and that's not a very good subject to speak on when you're going to call a prayer line. You got to build people's faith to prayer, unto God, unto having faith. So I told Brother Neville to announce that I would be speaking this morning on another subject; building faith in people to God. The other words, rebuking people for not keeping the commandments of God. This way, it's building people around to have faith in God, you see.

16 And back in the prayer room this morning, or the recording room back there, a little old friend of mine, Brother Kidd, eighty-some ... eighty years old sitting here. Many of you remember when I rushed to him the other morning, he was about (been about a year ago, close on to it now) dying, very hideously ill, and the doctors give him a week to live. Or, not a week, they ... couldn't live till the morning to bring him down here, about three mornings off. And now, he had gotten down to 105 or something like that, he said a few moments ago, he's back to 132. He said he felt like a boy.

17 Brother Kidd, I wonder if you'd just stand up so the people will know who this old preacher is. There he is. Let's say, "Thank the Lord!" A man dying with cancer, in that condition. He's got a lovely little companion there. I wish she would stand up, too. I just ... Sister Kidd, how about you getting up there? Now, see how quick she can get up? Better than I can. God bless Brother and Sister Kid. May God's rich blessings rest upon them. Thank you, sister.

18 They struggled through the mountains of Kentucky, up and down the paths of the coal fields, run-out, kicked-out, and made fun of, persecuted, live on whatever they could. Grind up corn they'd find on the track somewhere, and live for the kingdom of God. And eighty years old, preaching the gospel yet. Now they got too old to go out, so I pray over prayer cloths and send them to them, and they just keep taking them out to hospitals and things like that. People come in and get them. Now, that's really got it in the heart, isn't it? If you can't go out to meet them, you can send them out a prayer cloth like that, the people, having faith. That's very fine.

19 Brother Roger's in also, somewhere in here today, Brother Creech's father-in-law. Very dear friend of mine. Go into his house just like I go down to Charlie's and Nellie's and them down there now, and down in Kentucky. And used to go down there and hunt all the time with him. And here not long ago, about thirteen months ago, the doctor opened him up (with cancer) and said, "He's gone."

20 And I thought, "My precious old friend!" A veteran of the First World War, a real gallant man, his family. And I baptized him in the name of Jesus Christ many years ago, for the remission of his sins, knowing then that he was placed into the body of Christ and was ready to go to meet God. I thought, "My precious brother is going to move on now." It was right after that vision ... or, before that vision come to me about heaven. And then I went down to see him, and in

the room come a rainbow. God changed things. That's been thirteen months ago and he's still here today.

21 Eating ... he took in some kind of ... taken some kind of a sulfur tablets, burned him in his throat here. And he's going to be in the prayer line, I think, this morning. Come up, and I know that I'd announced that after Billy had already give out ... or, was going to, knowed that they was going to give out prayer cards. I told his son-in-law, my good friend Brother Creech, to bring him up. And I thought, if I missed him then I would catch him and put him in one of these prayer rooms here. But he had a prayer card; and I said, "Busty, I want you to go out there." His name is Everett, we just call him Busty for short. And told him, "Go on out and get in the prayer line. I'd rather pray for you while the anointing is on for that." So I like to have it. I know, if I was being prayed for, I'd want somebody to be anointed when they were praying for me.

22 Now, let's turn in our Bible this morning, open up to the book of Ruth. And I'm going to read some scripture out of this, out of the book of Ruth. And now just before we approach this subject, and if I would, I'd like to announce my text for this morning. It is called "The Kinsman Redeemer." And I'd like to approach it from four different standpoints on redemption.

23 Thinking last Sunday was preaching on how that Christ came to redeem us. And then today, I want to speak on: "What is a Redeemer? And how does He become a Redeemer?" And remember, a Redeemer redeems you completely when He redeems you: from your sins, from your sickness, from everything that's wrong. He is a Redeemer.

24 Now before we approach it, let's bow our heads and speak to Him by prayer. And now with our heads bowed, I wonder how many this morning, in His presence, would like to be remembered in prayer, by raising up your hands and saying, "God, you know my request"? God bless you, each one.

25 Our heavenly Father, I am so glad, today, that there is a great high Power, knowing as God; that we can approach through His Son, Christ Jesus, and have an answer to what we ask. As in the past meeting, we were speaking on how that man wandered about in sheepskin and goatskins, and was destituted, looking for a city whose builder and maker was God. Knowing if they could ever once

approach Him, if they could find where He was. . . . As Job of old, who said, "If I could go knock on His door," in otherwise. "If I could find where He abides at, I would go home with Him, and would talk to Him face to face." But there was no way for man to do that because he had sinned, and had separated himself and become an alien to God.

26 But through that precious One who came and opened up the way, and forgave our sins . . . and bring us before God not as aliens, but as children coming to their Father, knowing that He will grant to us every request that we ask. Only one law is laid down, that is, "If thou canst believe." And that is the agreement. Satan claims that we will not believe, and God says we will believe! Now the battle's on, and the decision is ours to make. Whichever way our decision's made, that's the way it will be. And it's so wonderfully written, "All things are possible to them that believe." And we are believing today.

27 Coming, approaching Thee for divine favor, asking that You will regard our requests. And that every hand that went up, You know beneath that hand and that heart what was meant. For it is written that Thou dost know the intents and the thoughts of the mind, and can discern the mind. And we pray, God, that You'll answer according to Your riches and Your grace to every request that was mentioned.

28 We would also ask today, Lord, that You will help me, the most needed one, perhaps, of the audience; knowing that placed before me here is the purchase of the blood of the Lord Jesus. There are, perhaps, sinners sitting here, that is so bound with sin that it would be hard for them, impossible almost, for them to reach out to a place to accept Christ, as long as Satan has them so bound in his power. But knowing that it is written, "In my name they shall cast out devils."

29 And give us power today, Lord, through the preaching of the Word, to cast every devil of doubt and superstition and fear from the people's hearts and mind, that those who are bound by flusterations and doubt might be brought into the arms of Christ. And it's also written that "they shall lay their hands on the sick, and they shall recover." There are those here who are Christians and are bound with demons of disease.

30 Lord, give me power today of the Holy Spirit to deliver every sick and afflicted person that's here in the building today, that the great Holy Spirit might have preeminences in every heart and every body that's in divine presence. Speak to us through Thy Word. Thy Word is truth. Not knowing just what to say, but waiting on the leadership of the Holy Spirit, that He might guide us and direct us in all truth. Grant it, Lord. Get glory unto Thyself. And anoint Thy servant. And Thy Word is already anointed. We'll give Thee praise, as You take it to every heart as we have need. In Jesus Christ's name we ask it, God's Son. Amen.

31 Before reading, I might say this little slogan that I like so well:

If you have rivers that you cannot cross,
And you have mountains you cannot
go through,
Just remember, God in heaven specializes
In things others cannot do.

32 I'm reading from the book of Ruth, the first chapter:

Now it came to pass in the days when the judges ruled, ... there was a famine in the land. And a certain man of Bethlehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

And the name of the man was Elimelech, and ... his wife Naomi, ... names of his ... sons was Mahlon and Chilion, Ephrathites of Bethlehem-judah. And they came into the country of Moab, and continued there.

And Elimelech Naomi's husband died; ... she was left, and her two sons.

And they took them wives of the women of Moab; the name of ... one was Orpah, ... the name of the other Ruth: and they dwelt there about ten years.

... Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

And she arose with her daughter-in-law, that she might return from the country of Moab: for she ... heard in the ... that the LORD had visited his people in giving them bread.

Wherefore she went forth out of the place where she was, and her two daughter-in-laws with her; and they went on the way to return unto the land of Judah.

And Naomi said unto her two daughter-in-laws, Go, return each to her mother's house: and the LORD deal kindly with you, as ye have dealt with the dead, and with me.

And the LORD grant unto you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voices, and wept.

And they said unto her, Surely we will return with thee unto thy people.

And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?

Turn again, my daughters, go your way; for I am too old to have a husband. If I should say, I have hope, if I should have a husband also to night, and should also bear sons;

Would ye tarry for them until they be grown? would you stay for them from having husbands? nay, my daughters; for it grieveth me much for your sake that the hand of the Lord is gone out against me.

And they lifted up their voices, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

And she said, Behold, thy sister-in-law is gone back unto her people, and to her gods: return thou after thy sister-in-law.

And Ruth said, Intreat me not to leave thee, nor to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, . . . thy God shall be my God:

Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.

33 I want to title this little talk this morning, as I teach it, trying to bring a faith to you of redemption and what it is and how to receive it, I want to title it: "The Kinsman Redeemer."

34 Now, to redeem anything is to bring it back. Something that's been lost, like put in a pawnshop. And you go down and redeem that, it's redeemed by a price. Then it's your personal property, after you have redeemed it. But the law of redemption in Israel, had to be a kinsman to redeem a property or something that had been lost.

35 Our story starts out in the time of the rulers of Israel which was the judges, after the death of Joshua. And to find a very beautiful picture of this, read about the first five or six chapters of I Samuel, and you will get the real story of it.

36 But we're going to jump along now to get the main context out of this, which, sometime ago I started on this book of Ruth, and was for three or four weeks getting through it. Started on the book of Revelation once, and took all year, about, to go through it. Just every little scripture ties one with the other entirely through the Bible. And it's beautiful. Therefore, we know the Bible is inspired. For mathematically, and every way. . . . There is no other literature written that what will not contradict itself somewhere.

37 This book was written almost four thousand years apart, the books of the Bible. And they were wrote by some. . . . I forget just how many men wrote them. I did remember but. . . . I'm sorry. I want to say sixty-something but I may be wrong there. [Comment from audience.] Forty. Forty men wrote the Bible, within the space of thousands of years apart, never knowing one another, or seeing one another, or reading after one another many times, and not one word contradicts the other. It's inspired.

38 Now many people look at this book of Ruth, as they say, "It's a love story of the Bible." The Bible is a love story. The whole Bible is a love story.

39 Not only is it a love story, but it's a prophet. Not only is it a prophet, but it's also a history. Not only is it a love story, a history, a prophet, it's God Himself. Because, "In the beginning was the Word, and the Word was with God, and the Word was God." So the Word is God on print. That ought to settle it, brethren. God on print. Jehovah printed on a book. And there's none of it just some kind of a fiction tale, but it's all absolutely the truth; every phase of it, hang your soul. It's there, it's the truth. And God will back His Word up.

40 And this story was written... And all the old manuscripts, when they were segregating the Bible (the holy men), when they were trying to put it together in the Old Testament, this book of Ruth was one of the outstanding books that they accepted. Why? If it's just a love story, why would the writers and ancient sages accept this book as inspired? Because there's a hidden revelation in it. And in this hidden revelation, you catch the real meaning, and it'll bring you real close to God.

41 And I pray my whole soul this morning, that God will catch every heart so spellbound, till He'll reveal Himself, just what He is, in this story--what He is to you, how to accept Him. And when you once see it, it's so simple you wonder how you ever went over the top of it. But it can only be revealed by the Holy Spirit.

42 Now, many, reading the Bible, read it ... just stand up and read a page, and read a page. You'll never get it. Because it's in riddles. And Jesus thanked God for making it like that. Said, "You've hid it from the eyes of the wise and prudent, and will reveal it to babes such as will learn."

43 As I've often said, and Mrs. Branham's sitting back there this morning, but when I'm overseas, she'll write me a letter. She'll say, "Dear Bill, I'm sitting here tonight with the children; I'm thinking of you." And she'd go ahead and write what she's going to. But I love her, and I know her so well, I can read between the lines. I know exactly what she's saying, see, whether she writes it on here or not. See? Because I know what she's saying. Why is that? That's a close contact. We're one, see. And she knows my nature; I know hers.

44 She don't. ... She can just sit and look at me, and I can tell you what she's going to say, see. Because I know her that well. And she can do me the same way. Now what does that is confidence in one another. Love!

45 Yesterday morning we were lying in bed a little late, and the children didn't have to go to school, and we got to speaking about different things, and how ... "What was hatred?"

46 I said, "Hatred had a beginning so it has to have an end. Love had no beginning, so it has no end." Hatred is forever. Love is eternal. Hatred begins and hatred will end. Love never did begin and it never will end. See, it's eternal.

47 And when a man loves a woman and marries her because she's just pretty, there'll be an end to that. But when a man finds a woman that he loves--he don't know why, but he loves her--and she finds the man that she loves--no matter what he looks like, he loves her, she loves him--that's an eternal mate in glory. Death nor nothing else can ever separate them. Because they are from eternity, and they stepped out into space of time, and will return back to eternity. Eternity has dropped down in a body called time, then it goes right back up into eternity again. It cannot perish.

48 A woman that's beautiful, that beauty will fade just as sure.... You give it a few years. Maybe today she's twisting down the street, some little half-dressed woman--sending more souls to hell than all the barrooms in the country. But she'll twist herself down the street, thinking she's something. As the Bible said they'd have "stretched-out necks, walking, mincing [that means "twisting"] as they go," in the last days. Fulfilling the Scriptures and doesn't know it. Just stand in the yard with immoral clothes on, men looking at her, and don't know (she may be as virtuous to her husband or boyfriend as she can be), but at the day of the judgment she'll answer for committing adultery with hundreds of men. A spirit on them and they don't know it. The Bible said, "Naked, blind, and don't know it." The miserable part is, "Don't know it!"

49 But did you know that well-formed little figure that God has given that girl may be rotten by this time next Sunday? That tall, dark and handsome man may be nothing but just a pile of rubbish by next Sunday. That all perishes. But that on the inside--God, love--lives for eternity. So watch the inside. Keep your eyes on the goal.

50 Now, this story starts out something on that manner; as a lovable, sweet woman, her name was Naomi. *Naomi* means "pleasant." *Elimelech*, was her husband, means "worship." *Pleasant worship* was her family. They had a son *Mahlon*, that means "sickness." And *Chilion*, the other one, meant "weary, gloomy, sadness." There was the family.

51 And they ... come a famine in the land of Israel. And the first mistake a Jew ever makes is leave that land. God gave them that land. When Abraham was given that land, God told him not to leave that land. And he made a mistake when he went down into Gerar, got in trouble. A Jew is never to leave Palestine. That's his allotted

place. And they have been drove out all over the world, and now they are returning back again.

52 Oh, it's such a beautiful story we have here this morning! They are returning back.

53 Naomi was driven out because of the famine, Naomi and Elimelech, and they went over into Moab.

54 Now to get the back of the story, so as you listen you'll be able to grasp what it is. Now the Moab, the Moabites, originated from an illegitimate child, which was Lot's daughter's. After they had escaped the fires of Sodom, by the grace of God, then the daughters got the father drunk, and lived with him, as a wife. They brought forth a child, and one of them was . . . originated and brought in the nation of Moab. Supposedly to have been Christians, but were mixed in paganism. And see, leaving the promised land, no matter how bad it was, to sojourn over in another land, brought trouble.

55 And anytime that a believer gets off of his God-given ground. . . . Many times in politics (this election coming up and so forth) a good man can be a good man, and he'll wander off of those grounds, like a certain minister I know, run to be mayor of the city. And when he did, got off of his ministerial grounds, and Satan overtook him.

56 If any Christian gets off of those grounds: "Well, I'll just go down tonight, sit with the boys in the pool room awhile, I'll do no harm. I'll just take one little drink." You're off your grounds! Come back! You're only setting your course for trouble.

57 "Oh, all the rest of the girls smoke, I'll just try one." You're off your grounds! Don't do that. Stay in the homelands.

"Well, everybody over here, they all me 'old fogey,' they call me 'old-fashioned.'" Stay there anyhow! That's your place. Stay in Christ.

58 Naomi, because of the famine, wandered out from the lands and went into Moab, finding bread. She didn't have to do that, because the rest of them stayed in Judea, Bethlehem. *Bethlehem* means, the *Bethel*, "house of God, house of praises." And they stayed there.

59 And she wandered away with her husband. And her two sons married Moabite girls. But if God has ordained something to be done,

it'll happen anyhow. That's the reason I certainly believe in predestination--God's foreknowledge of things.

60 Then we found over there death struck the family, and they started back. Killed the boy . . . died, both boys died and the father died. And Ruth started back, Orpah, and Naomi.

61 Now, I want to liken, this morning, Naomi, the elder lady, to the Orthodox church, the Jewish Orthodox church. Ruth, the Moabite, a Gentile, being the Christian church, the new church.

62 And I want to approach it from four different phases: Ruth (I got it wrote here), Ruth deciding, making her decision; Ruth serving; Ruth resting; Ruth rewarded. As we come back, Ruth making the decision; Ruth, after she made her decision, then Ruth is serving; then Ruth is resting; then Ruth is rewarded.

63 Now, on the road back, there come a time . . . as her being a type of the church, or of the Christian; as each individual represents the entire Christian nation. Did you know that? You, in your behavior, in the way you act and what you do, you represent the entire body of Christ. You say, "But I'm just a lay member." That doesn't matter. When you take on that name of "Christian" you represent Christ in His church. You should live like that. You should live like gentlemen, like ladies. Don't never do things of the world, because the whole eyes of heaven and earth is cast on you, to represent that one thing. No matter how weak you are, how little you are, hold your head right, because you are a Christian.

64 Now, Ruth was a pagan (served idols), and so was Orpah. And they was on the road, coming back with the mother-in-law, because she heard that down in Bethlehem, Judah, that God had lifted the plague, and the people was having bread. She had been up there about ten years. So Edersheim says, about ten years. (The historian.)

65 And coming back, sad (and her husband dead, her children dead), with her two daughter-in-laws, then she turned, must, and looked upon them, and said, "Why would you go with me? Now, you can't do nothing but have trouble." Said, "I'm sorry that the hand of God has stretched out against me."

66 How many times has Israel thought that? Not knowing that is was all God's program. How the weeping wall is just outside of

Jerusalem, still there. The old stones of the temple, they picked them up and made a wall. And they are rubbed slick from tears and crying, of Jewish hands, crying and begging Jehovah: “Jehovah!” They don’t realize that their hour is close at hand now. Weeping wall. “These stones once housed in the ark of the covenant. King David looked upon these stones. O Jehovah, where art thou?” Not knowing that soon her King will return, her Redeemer. They had to be cast out for a little season.

67 Naomi wondered, “Why has the hand of the Lord been so cruel to me, my daughter-in-laws? God has cast me out. I’m an outcast. I don’t know what I ever done, but I’m an outcast.”

68 See, God was working His program. Because, “All things work together for good to them that love God.” No matter what it is.

69 She said, “You return to your mothers, and find rest in your mother’s house. Your husband’s dead, and you’re young, beautiful women. Go back! Go back to where you come from, there find rest. God be merciful to you because you was kind to the dead. And you’ve lived virtuous since your husbands has died. And you’ve been kind to me, an old widow woman with no husband, and you stuck by me. Return back, and God give you rest in your house.” They wept.

70 She said, “I’m old, and I can have no more children. But if I would have a husband and have a child, what good would it do? You’d never wait for that baby.” That was actually the law in them days. That if a brother died, and his . . . the other brother being single, he had to take his wife to raise up a name to his dead brother. “But,” she said, “you wouldn’t wait on him, these babies. So return back, and find yourself rest in your husbands houses. Go back to your mothers.”

71 And Orpah, a type of the lukewarm church that once started, a type of the church that won’t go all the way, she said, “That sounds pretty good.” So she kissed her mother-in-law and returned back again. That’s a type of the lukewarm believer, who will believe Jesus to be the Christ, and then turn around and go back into the things she come out of. To the man that’ll stake the way with the Lord’s

despised few, and then turn around and go back; “Like a dog to its vomit, and a hog to its wallow,” as the Bible says.

72 Now, she returned back to her gods. Many times we return back to the gods of our beginning. Maybe we got eyes of lust after the wrong thing. We’ll turn back to lusting again. Maybe we got idols of drinking, idols of smoking, idols of lying, idols of stealing, all kinds of idols; and then profess and be baptized, and then turn again. What a sad thing. You remember, it never spoke her name no more. She was excommunicated because of her decision.

73 The lukewarm church, the lukewarm believer--as each believer represents the church. Every American represents America. Every German represents Germany. Every Christian represents Christ!

74 Here, she turned her back, to go back into the things she came out of. How that men, even preachers sometimes, will take the way of the Lord, and when you speak to them about the baptism of the Holy Spirit: “Nonsense!”--turn away from it. That’s Orpah.

75 Tell them about the name of Jesus Christ, that “there’s not another name under heaven given among men whereby you must be saved. Whatever you do in word or deed, do it all the name of Jesus Christ.” If there’s not another name under heaven whereby you must be saved. . . . Then Peter said, on the day of Pentecost, “If you want to be saved, repent and be baptized in the name of Jesus Christ for the remission of your sins.” That’s how they’re remitted. And a man, because of popularity--he can’t hold the Bible on it--but because of popularity, will kiss the church, kiss the message, kiss Christ good-bye, and go back to where he was hollowed out of. Orpah--lukewarm, excommunicated.

76 But, oh, how I like that little Ruth! She had to make a decision. I had to make a decision. You’ve got to make a decision. You’ll never walk out of these doors this morning without some kind of a decision. You’ll not leave this room today . . . either being a better man or woman, or a worse man or woman. To reject it, you’ll be worse. It’ll be harder the next time for you to get to it. Or you’ll go out better.

77 There come a showdown in her life. There comes a showdown in everybody’s life. And Ruth had to make a decision. So the Bible

said that her mother-in-law told her, “Go back to your gods like your sister did. Go back like the lukewarm did. Why don’t you go on back.”

78 The gospel preacher, “If you want to go, go on!” The real truthful preacher that’ll put it before a class of people, “You make your decision! You stand on your feet!” The lukewarm, wishy-washy, in-and-out, won’t say that. But a real servant of God will lay it on your lap, “Make your decision.”

79 Ruth said, “I’ll go where you go. Your people will be my people. Your God will be my God. Where you live, I’ll live. Where you die, I’ll die. And where you’re buried, I’ll be buried.” There’s the real decision.

80 “Lord, I’ll take You as my Saviour. If the Bible says, ‘Repent and be baptized in the name of Jesus Christ,’ that I’ll do. If the Bible said I must receive the Holy Ghost, that I’ll do. If the Bible tells me Jesus Christ is the same yesterday, today, and forever, that I’ll believe. I’ll take the Bible and God for what He’s wrote and what He is, no matter what anybody else says.” There’s the real Ruth.

81 She made her decision. She had to either go back or go forward. We stand on that same grounds this morning. Go back or go forward. Don’t never go back! Let’s go forward. On into the promised land they went, into the land of strange people.

82 Ruth, a type of the believer now. What is the believer? When she or he comes out, the person from the world, he comes in amongst Christian believers. Women that used to smoke, drink, and play cards at societies and so forth, and have all kinds of fancy stuff, and like some kind of a “frizzed-up bird”; but now, she’s changed! She’s made a decision to go with God. Now she comes into a people that doesn’t believe that kind of stuff. She’s a stranger. She’s got to walk as a pilgrim. She doesn’t know their customs, they’re all strange to her. She don’t know what to do. That’s what Ruth had to do. That’s what you have to do. That’s what I have to do.

83 When I accepted Christ, I was turned out of my own home. When I accepted Christ, my boyfriends, girlfriends, everybody, threw me down. I went in with a bunch of old people that had the Holy Spirit and believed in God, serving Him. The girls was down

there in that church was different than what the girls I had been going with. They looked different, they acted different, they were strange; and I was scared of them. They were different people.

84 That's what Ruth had to do. She had to come from her own, over to another people. She was converted. She made a decision. And you make a decision! And you've got to take your choice. Do you want to go back to the things of the world? or do you want to go on with God?

85 Do you want to act like the world, and the rest of them? Then kiss Christ good-bye, and go back. But if you want to take the way with the Lord's despised few, hold on to God's unchanging hand. Regardless of what the rest of the world says, you hold right there. "God said so, it's true, I believe it. Though I can't make it manifest in my life, God said so, I believe it. I'll hold right here!"

86 That's the way she did to Naomi. "I'll not leave you. I'll go where you go. Your people will be mine. The way they act, that's the way I'll act. The way they do, that's what I'll do. What they eat, that's what I'll eat. Where you die, I'll die. Where you're buried, I'll be buried. And the Lord do more to me if I fail anywhere." That's the real, clean-cut decision. God wants clean-cut decisions out of His church!

87 "Well, Lord, if You'll just bless me and do this for me, I'll do so-and-so." That's not a decision.

88 "God, I don't care what you do with me, I'll go anyhow. If I die, all right. Live or die, or whatever; if they laugh at me, make fun of me, don't make any difference, I'll go anyhow." That's clean-cut decisions, like Rebekah made before she even seen Isaac.

89 Her parents said, "Let the girl answer. The girl, she's of age, let her answer."

90 She said, "I'll go!"--clean-cut decision, quickly made. She clave to it. That's what Ruth did. Orpah went back.

91 They journeyed on. Ruth in her heart not knowing where she was going, but a type of the church. We sojourn, like Abraham. Pilgrims in a strange land, amongst strange people. And on she went.

And finally she came into the room and the place where Naomi was bringing her, and what did she find? Everybody patting her on the back and saying, “Ruth, we’re glad to have you down here”? She found discord. She found something evil. She found trouble.

92 And preachers that’ll tell you that the Christian life is a flowery bed of ease, he either is deceiving you or he’s never accepted that experience himself. The world hates you. And the people will hate you. You’ve got to take the way of the Lord’s despised few, and be laughed at, and made fun of, or anything else. You’ve got to be different. You’re born of another nation.

93 My wife (as I have . . . we’ll quote it again, it seems so well to do it) asked me, “Why don’t the Christian women wear those clothes like the other women do?” I said. . . . Said, “We’re all Americans, aren’t we?”

94 I said, “No, sir.”

95 “Well, what are we?”

96 I said, “We’re neither Germans, French, Belgians, Swiss, Africans, or Americans. We’re none of them.”

97 “But what are we?”

98 I said, “We’re Christians!” American acts like American, German acts like a German, because that’s their national spirit. And we have a national spirit. That’s the Holy Spirit, coming from God out of heaven, and you act like that. Makes you conduct yourself as they do up there. Because you are of another world.

99 We’re living in America, that’s true. That’s the body part. But the soul that conducts us, our character, is from above. We live from above because we’re born from above. All Christians come from above. Jesus said, “I am not from below, I’m from above. If I was from below, my subjects would fight for me, but my kingdom is of above.” And so is every man that’s born of the kingdom of God: he’s from above.

100 Now, watching now, as we go on we find them coming into disappointments. Is that where you come into when you got the Holy Spirit? Sure did. I did. Making fun of and everything.

101 Then notice, life was hard for her. And it's hard after you become a Christian. Because you got to adjust yourself from one life of gaiety and pleasures of the world, to another life of consecration to God. You've got to readjust yourself over into this side.

102 And Ruth had to adjust herself from being in a land where plenty to eat and everything, respected, to a people that was laughing, making fun of her; into a land she gleaned in the fields for what she'd eat. Put it in her scarf and take it home, and beat it out and make some bread, and her and her mother-in-law eat it.

103 When she was there, they come to find out, while she was gleaning, or going to glean. . . . Now she made her decision, that was her deciding.

104 Now, the next thing she has to do is serve.

105 And that's what the church has to do. The church, after making your decision, you have to serve. Serve God! according to His diagram, according to His blueprint. You must serve God.

106 Ruth making a decision. Now, Ruth serving under her decision. (Now watch just a minute.) Now, she goes into the field to glean.

107 Now, her mother told her (which, the Old Testament telling the New, you know), her mother told her, said, "We've got a kinsman, and his name is Boaz. He's a rich man. And He's a near kinsman. You go to his field and perhaps. . . . Don't you go to another field, go to his field."

108 How the Holy Spirit tells us not to get off in some kind of a church book, some kind of a catechism, but go to God's field, the Old Testament, the Bible. Don't say, "Well, we'll say this. And we'll say this for a prayer. We'll have this." Stay right with the field. Go right in it because He's a near kinsman.

109 God's Word, the Old Testament, is a near kinsman to the New. The old church is a mother to the new church (see), the Christian, a believer. "Don't go to another field. Stay right in his field. And maybe someday you might find grace with him."

110 And one day while she was out in the field, this rich young man by the name of Boaz, a ruler, a wealthy man, came by and he saw her. Oh! when he saw her, he fell in love with her. He thought she was a

wonderful woman. He liked her character. You remember he said, “I know, and the people know, that thou art a virtuous woman.” Made her decision clean and clear. Come right back over and live just exactly what she said she’d do.

111 In otherwise, today they’d say, “We know that you’re a Christian. We know that thou art a man of God, because no man could do these miracles except God be with him.”

112 That’s what Nicodemus said to Jesus, said, “Rabbi, we know that thou art a teacher come from God: no man can do the things that you do, except God be with him”; when he could see Him sit there and discern the very thoughts of their heart.

113 A woman touched His garment, turned around and said, “Who touched me?” All of them denied it. And looked back out in the audience, and said, “You, with a blood issue, there. Your faith has made you well.”

114 Said, “No man can do that except God be with him! We know you come from God. We can’t accept you, because we’ll be kicked out of the church.” See, that grafted vine, Brother West, as we was talking last night. They’ll kick you out. “But down in our hearts we know you come from the original vine.” Christ is the vine, we are the branches. “We know, because we see the same life that is in God, that’s in you.”

115 That’s what Boaz had seen in Ruth, that clean-cut decision, that virtue of woman standing there. And he fell in love with her.

116 Now, I want you to notice, Naomi, the old church, begin to explain to Ruth all the laws about her religion; like the Old Testament is a shadow of the New. Now, I want you to get this story right here.

117 Now, I want to show the shadows. The Old Testament explains the New, if you’ll just read it, for it is a foreshadow of the New. Now if I was going towards that wall, and I had never seen myself, and I seen my shadow, I would know . . . have some conception of what I’d look like. If you know what the New Testament is, read the Old and you’ll see the shadow of it, see. And then when the New Testament comes in, you’ll say, “Why, sure, this is it.” The book of Hebrews, going back, Paul explaining it.

118 Now, notice closely now, when Ruth said . . . or, Naomi said to Ruth, said, “Now, he is our kinsman. And if you can find grace with him, you’ll find rest.” (Oh, my!) “If you can find grace, you’ll find rest.” Boaz represented Christ, the rich man, the heir of all things, the Lord of the harvest. Oh, my! How, as Boaz come riding out there in that carriage, looking around over the fields, and his eyes fell on Ruth. He was master. He was lord of the harvest. And she found grace in his sight.

119 That’s what the church does today. While the Lord of the harvest is going by, He ain’t looking to big buildings, big steeples, well-trained choirs. He’s looking for individuals! Men and women who are dedicated and made a clean-cut for Christ, consecrated themselves to His service: “God, I believe it! Every word of it. When Your Word says anything, I stay right with it. That’s Your Word. I believe it, every word.” That’s what He’s looking for, the Lord of the harvest. That’s what He wants to give--the Holy Spirit to those who are hungering and thirsting. “Blessed are ye that hunger and thirst: for ye shall be filled.” He’s trying to find that church today.

120 Now then, Ruth was asked to do something that was disgraceful, but she was willing because she had made her decision. What a type of the believer. What a perfect type!

121 Naomi, the old church, said, “Go down tonight, it’s barley season.” Oh, what a beautiful thought we could hang on right there.

122 Naomi and Ruth come in just at barley season. Barley season was bread season!--the season when fresh bread was being served. And the church in this last days, through two thousand years of pagan teaching and things, has come in at barley season, freshness of life, new bread, honey out of heaven. (Russell, talk about a honey-crust bread!) This is it! Bread from heaven. “I am the bread of life. Your fathers did eat manna and are dead. But I am the bread of life that comes from God out of heaven. If a man eats this bread he’ll never die.” And the church in this last days here is brought in, right now, at barley season.

123 Ruth, a Gentile, excommunicated, run-off, has been brought in as (to be accepted as bride, Christ) come in just at barley season.

124 He said, “Now, put thy garments upon thee”; not, “take thy garments off of thee.” How contrary to today. “Gird thy garments upon thee, when you go to meet him. He’s going to winnow barley tonight. Go down and put your garments on you. Cover yourself up, to meet him.”

125 Today, they want to uncover themselves. “Cover yourself. Go down because he winnows barley. And then mark the place where he lieth down.” Did you do it? On Golgotha! Many years ago, I marked in my heart where He laid down His life that He might take me. “Mark the place that he lieth down. Watch where he laid.” That’s what every believer should do. Mark what He done for you. Last Sunday’s message on “The Visit to Calvary.” Mark what He did for you.

126 She said, “Mark where he lieth down. Then when he lieth down to sleep (to rest), you go lie down by his feet.” Not his head; his feet!—unworthy. “And take the blanket that he was covered with, and pull it over you.” Do you see it? Oh, my! I know you may think I’m a fanatic, but that just suits me just right, that Spirit of God. Mark where He laid ... Calvary; where He laid down in the tomb; in Gethsemane. Mark, and crawl up to His feet, and lie down there and die to yourself, see. There you are. Cover yourself over with His skirt. She said, “the skirt,” she called it.

127 And Ruth said, “What you say, that I’ll do.”

128 Oh, what a clear-cut decision for a believer! “What the Bible says, that I’ll do. It says, ‘Repent, and be baptized in the name of Jesus Christ,’ I’ll do it. If it says, ‘Go ye into all the world and preach the gospel,’ I’ll do it. If it says ... whatever it says, ‘Jesus Christ the same, yesterday, today, forever,’ what it says for me to do, I’ll do it!” See, the church taking its orders from the Word. She laid down.

129 Now remember, that was a disgrace, for that young widow woman to be laying by the side of this man, at his feet. A disgrace to the outside world! Oh, can you stand it? Here it is.

130 Look! Look, this is it! The church, the young women, the young men, the old or young, is asked to separate themselves from the world and come into a place, a kingdom of the Holy Ghost, that's disgraceful to the world. In their own heart they know what it's all about. But to the world they become a fanatic, they become a holy roller or something on that idea, some disgraceful name. But the church is asked to do it. Are you willing to mark the place, and lie down? Let the world call you anything they want to.

131 The old song used to say:

I've started to walk with Jesus alone (See?),
Have for a pillow, like Jacob, a stone;
And I'll take the way with the Lord's despised few,
I've started in with Jesus, and I'm going through.

132 That's it. No matter... I'll pay the price whatever others do. If it means disgrace, if it means to lose home, to lose family, all your associates, girlfriends, boyfriends, whatever it means, I'll go alone. I'll take the way! If my neighbor says I'm a holy roller, or a Pentecostal, or a fanatic, I don't care what they say. It doesn't make one bit of difference to me. I've started in, I've made my decision clear, and I'm going through.

133 Now, he was the only one could give her rest from them weary fields of gleaning. And, oh, it's so sweet, when Boaz, when he found her out in the field (I can't miss this), Boaz found her out in the field, he said, "Look," he said, "who are you?"

Said, "My name is Ruth."

"Oh, the Moabite that come to sojourn with us."

"Yes."

134 "I've heard of you. You don't go to another field." I like that. "Don't start mission-trotting. Stay right here in my field. Stay with mine." He loved her. "Stay here! Stay with me! Don't go to running around from place to place. Stay here."

135 If you believe the message, hang on to it, see. No matter what the price is, stay right with it. Go right on. “If it means sacrifice this, that, or the other, and I have to quit my drinking, I have to quit my stealing, lying; I’m going to stay right with it,” see.

136 And it said again.... He said, “Now, they’re not going to bother you, because I’ve commanded the young men not to insult you.” Amen. I like that: his protection. Who said that? The Lord of the harvest.

137 “Be careful. Don’t touch my anointed; do my prophets no harm.” Is that right? “For verily I say unto you, it’d be far better for you that a millstone would hang at your neck, and drown in the sea . . . even to offend the least of these my little ones.” Is that right? “Don’t even bring offense to them.” (“I’ve commanded them not to touch you.”) Oh, watch that world that’s a persecutor. They got their hour coming.

138 Then he went to the young men, the others, he said, “Now, she’s gleaning for life. Now I want you reapers, you angels....” In other words, (that’s what they are), He said, “I want you angels, you reapers, every once in a while to drop a handful on purpose. Don’t let it all be so tiresome for her. But every once in a while, let her hear a good message. Let a good power of the Holy Spirit cover over her once in a while, to let her know that I’m still there. Do some kind of a healing amongst her. Show some kind of a sign or a wonder, that she’ll know that I’m in her midst.” That’s it.

139 Don’t you like to find them handfuls? I hope we find some this morning, don’t you? A handful of fresh barley, the Lord do something that He used to do, something that we know He does. He’s Lord of the harvest. He’s the only One that can drop a handful. “I command the angels to go down to that meeting this morning. I want them to do a certain, certain thing. I’ve commanded them! and they’ll do it.” Oh, my.

140 Now here she had to take on the disgraceful part, to lay down, be called anything she wanted to. She could be called a prostitute, you know. She could be called an ill-famed woman, yet she wasn’t. And she was following exactly the rules that was laid down to her. So she goes down and covers herself over with the cover that he had on.

Where did she go? To the tomb. Where did she go? Where he was resting.

141 That's where I found it:

Down at the cross where my Saviour died,
Down there for cleansing from sin I cried,
There to my heart was the blood applied;

There is a fountain filled with blood
Drawn from Immanuel's veins;
Where sinners, plunged beneath the flood,
Lose all their guilty stain.

142 Mark the place where He laid down. And lie down there with Him. Are you ready to go to Calvary this morning, as I said last Sunday? Have you marked the place in your life? Have you brought yourself to that place, where Jesus was crucified?

143 "Oh, we appreciate that." But what about your crucifixion? Are you ready to take the way with the disgraceful name, as being a holy roller, or a religious fanatic, or whatever it . . . whatever the price is?

144 Have you marked the place, so you go there and lie down with Him, say, "Lord, here I am"? Then what? Pull the same cover that was on Him, over you.

145 A woman once said to our Lord, "Lord, grant unto my two sons, that one will sit on the right hand, and on the left hand, in the kingdom."

146 He said, "Can you drink the cup that I drink?" That's the bitter persecution.

"Yes."

147 "And can you be baptized with the same baptism that I am baptized with?" Lay down, pull the same cover over her.

148 Elijah was taken up. And Elijah threwed down the same cover that he had, to cover Elisha with a double portion of his Spirit. Same

thing, just a double portion. Same power, no more . . . no greater, just a double portion of it.

149 Like Moses, when he was tired, his father-in-law said to him, said, “You’re wearing yourself out. Pray God will take your spirit and put it on others.” He prayed.

150 He took the Spirit and put it on seventy others, and seventy began to prophesy. They didn’t have any more power. They had more machinery, that’s all. They just had more machinery.

151 That’s the way it is today. One man can’t do it. God’s got His machinery working everywhere, but it’s the same power. Same power, same Holy Spirit, same Jesus.

152 Now . . . took the blanket, the Holy Spirit. When she died out to herself, marked the place where he died . . . where he laid down to rest, then she laid down, and took the blanket that was over him and pulled it over her. And the man woke up, said, “Who’s there?”

She said, “I am Ruth, the Moabite, thy handmaid.”

153 And he raised up. He said, “I perceive and know that you’re a virtuous woman.” Amen. Doesn’t that just send little shivers through your soul? “Thou art a virtuous woman!”

154 And what did she answer back? “But thou art a near kinsman.” Amen. “Thou art a near kinsman. You can do for me. You can put me to rest. I’ve come here, and laid here, not for an immoral woman. I’ve laid here, not to be a show-off [to show people “I can speak with tongues,” and show people “I can dance in the Spirit,” and show people “I can shout”], but I’ve come here because you are a near kinsman. Not to show that I can do something big; but you’re my kinfolks. I’ve come because you’re a near kinsman, and you’re the only one can redeem me.”

155 See the attitude of the convert to the Christ, to the church? See, see? “Thou art my near kinsman.”

156 And he said, “Thou art a virtuous woman. And I am thy near kinsman. Now, cover yourself up, and lie down until morning. Just cover up in that blanket, I’m your kinfolks. Lay there until morning, resting.” Amen, amen. “I am your near kinsman. Rest!” Amen.

157 When morning come, way before the break of day, she gathered up a great big bunch of barley (six measures I believe it was) and put it in her little shawl and went home. And Naomi said, “My daughter.”

158 After she raised up from the altar, and went back, “Now what’s going to happen, Mama? What’s going to take place now?”

159 “Rest!” (Amen.) “Rest, Ruth, because the man will have no rest until he’s done the full price of redemption.” Amen, amen. Right there’s where I stand. Amen. He will not rest until He’s done the full price of redemption to redeem you, everything that you ever lost, everything that you was.

160 Now remember, the law of redemption (as we’re coming to the ... close to the end of the service), all the law of redemption is this: that before a man could redeem a lost property, he had to be the nearest kinsman. And the next thing, he had to be an upright man, a just man, to do it. And then, he had to be worth enough money to do it. And then he had to make a public testimony that he had done it. And from then on, it was his property.

161 So now, look. Boaz represented Christ. Now, Ruth represented the church, you, the believer. And now, God in the Old Testament, the only way that He could come and redeem what had been lost, God had to become kinfolks to man. And the only way that God could become kinfolks to man, was to be one of them. Amen.

162 I differ with Billy Graham on three individual persons in the Godhead, or any other trinitarian teacher, on that. I believe in a trinity, of course, but not in that manner, them being three persons. They are one. That story there alone, if we had nothing else but that, would prove it.

163 God became man! He had to become kinfolk. And He couldn't be God and us sinners (creations of His creation, creative beings of His creation) because we couldn't be kinfolks there. So God became man, that man might become God. Amen.

164 We being men, sinners, God became a sinner, took our sins upon Him. Knowing no sins, yet was a sinner because our sins was placed upon Him, that we... He become me, that I might become Him, see. He become a sinner that I might become a son of God. He become a sinner that you might become a son of God. And now we are sons and daughters of God, because God was made kinfolks! when He took on the form of our flesh, was born of a woman. God! Not another person; God Himself.

165 I Timothy 3:16 said, "Without controversy great is the mystery of godliness: for *God* was manifested in the flesh." God! "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh."

166 The Word made human being, become a kinsman, He become a man. (Oh!) He become death, that through His death I might become life. He become a sinner, that through His righteousness I might become ... have life. He become poor, that I, through His poverty, I might be made rich. He become what I was so that I might, through His grace, become what He is. Oh, my! Then talk about powers of God. Now that's exactly the Scripture. That's what the Scripture says.

167 That we might be... What love the Father has be... shed upon us. Shed upon us that we which were sinners, aliens, away from God, might be drawn nigh unto God, insomuch that we become sons and daughters of God--not servants. The Gentile church was never a servant. No, sir! The Gentile church is son and daughter. You are sons and daughters of God who has received the Holy Ghost. Now if you're Orpah bunch and turned away-- But if you've went on through to the Holy Spirit, you become sons and daughters.

168 Now, sons and daughters, who has the most power before God? What is an angel? An angel's a servant. Is that right? They're His servants. What are you? His son and daughter. Who has the most power in heaven, then? A sinner that's been saved by grace, or an archangel that's standing by His right side? The sinner that's been saved by grace, has more authority in heaven than the archangel that's

stood by His side without sin! Because He's a son. A son has more authority than a servant, of course. Oh, we forget what we are. We forget, many times, what made us what we are. After we become what we are, then we forgot how we got here. When God Himself. . . .

Oh, what precious love the Father
gave to Adam's fallen race;
Gave His only Son to suffer
and redeem us by His grace.
(Oh, how will we ever know?)

Mid rendering rocks and darkening skies
My Saviour bows His head and dies;
The opening veil reveal the way
To heavens joy and endless day.

On Christ, the solid Rock, I stand;
All other grounds are sinking sand.

When I survey the wondrous cross,
Whereon the Prince of glory died,
I count all my sin to be but loss,
(That's right.)

169 One said:

Living, He loved me; dying, He saved me;
Buried, He carried my sins far away;
Rising, He justified freely forever:
Someday He's coming--O glorious day!

170 It's been the theme of the church. It's been its outlook. It's been its heart. The earth's bathed with the blood of this Kinsman Redeemer, to redeem Adam's fallen race.

171 Notice, here He is, a Kinsman Redeemer. Now the first thing: He had to be a worthy man. Who was any more worthy than Christ, than Jesus? Then another thing: He had to have the money. He had to be able to do it. He owned the heavens. He proved He did. He could take five loaves of bread and two fish, and feed five thousand, and take up five basketfuls of fragments. He could pump water out of a well and turn it into wine. He could take a fish out of the ocean and take coins out of his mouth, of gold. Amen.

172 He wasn't a... But He become poor, not a place to lay His head. He become a kinsman. Not a kinsman to the rich, a kinsman to all men. He took the place of a redeemer.

173 Then what did he have to do? Then he had to make a public testimony. The next morning, Ruth said ... or, Naomi said, "Rest, Ruth. Everything will be all right now, because you've found grace in his sight."

174 God, let me do that. Let me find grace in His sight. Then when morning breaks:

When the trumpet of the Lord shall sound, and
time shall be no more,
And the morning breaks, eternal, bright and fair;
When the saved on earth shall gather over on the
other shore,
When the roll is called up yonder, I'll be there.
(Resting now, waiting for the full redemption.)

175 Notice: "I have it, the earnest of it, now. I've took home a whole scarf full of barley. I got there..." He gave it to her, measured it out, six measures. "Six" meant the six thousand years of existence of the world. Man's day is six. Man was created on the sixth day. There'll be six thousand years that the world was created in, the seventh thousand God rested. Six thousand years the church will labor against sin with the power of God of these barley loaves, and then go into the eternal rest. Rest, wait. Six measures of fine barley he put in there, to carry her over till the time of full redemption. I'm so glad to enjoy it.

176 Now, quickly, let's get down to the end of it. Now we find, now, that the next morning when she woke up she was happy, waiting, and the man came. He went down... He had another kinsman, that really had option on the woman first. Have I got time to get that? Well, just a minute, and we'll get part of it anyway.

177 That next one in the parable, that had option on you, was the devil, because you had sinned. And first you belonged to him, because you was his property. For you were "born in sin, shaped in iniquity, come to the world speaking lies." And he could not redeem

it. See, he could not redeem it. So Christ come and was made man, to take away our sins, to redeem us! Do you see it? And the other man couldn't do it. The devil couldn't die for sins, because he was the very perverter that made sin. See, he could not, he would mar his inheritance, the other fellow. And Satan would mar his, because he is a devil. He could not become another devil to take away the first devil. He could not become sin, because he already was sin. But Christ being sinless become a sinner. He could redeem us! Hallelujah, we are redeemed! We are *redeemed*; means to be "brought back." We are redeemed.

178 So, the next morning, then he had to make a public testimony. He went down and met this man at the gate, before the elders (and it had to be in a public place), and he looked him in the face, and he said, "Can you redeem her?" Now if he had to first redeem Naomi in order to get Ruth; and Christ had to redeem the Jewish church first in order to get the Gentile bride. She come in with Naomi, as an alien from another country, a Moabite, heathens. That's what we were, the Gentiles, the heathen. And remember, he had to get Naomi. And when he got Naomi, he got all she had.

179 Remember, when Christ come, He never spoke of the Gentile church. It was: go to His own. "He came to His own, and His own received Him not." He was always to His own. "Go not in the way of the Gentiles. Go not into Samaria, but go rather to the lost sheep of Israel. And as you go, preach the gospel, heal the sick, raise the dead, cast out devils; freely as you have received, freely give." Is that right? Sent them two by two. Go first.... He had to redeem that church. And when He redeemed that church, He got the Gentile bride. Amen. That was the bargain in it. See, He got the bride when He redeemed the church.

180 Now, Boaz, he had to make a public.... He said, "Can you redeem her?"

He said, "No."

181 Then he had to make a public testimony. He picked off his shoe, and throwed it at him, said, "There you are! Let all Israel know that I have redeemed Naomi, and I also take Ruth." Amen. "I take Ruth for

my bride.” Who was it? The Lord of the harvest. Amen. There she is. “I redeem Naomi, and I get Ruth. And Ruth will be my bride.”

182 What’d they say? “May her . . . be like Leah and Rachel and them, and raise up thousands [and she has, that’s right] unto Israel. May she be that way.” And look, he made a public testimony.

183 What did Jesus do, to do it? He made a public testimony. When, Satan could not die for sins because he was a sinner. He’s the father of sin. But Jesus, the innocent One, God of heaven, who didn’t have to die! come down and made a public testimony by dying, lifted up between heavens and earth. A public testimony! Stripped His clothes off of Him, and hung between heavens and earth in shame. And died a sinful, shameful death to redeem us. A public testimony. Amen!

184 What did He do? Kicked off His own righteousness, kicked off His own glory, kicked off. . . . “I have power; I’d speak to my Father, and straightway he’d send me twenty legions of angels.” They could change the course. One angel could have done it; He could have called for twenty legions! That’d’ve been about forty thousand angels. What could they have done? He said, “I could speak to my Father, and straightway [that’s right now] he’d send me twenty legions of angels would come here and take this over.” What would one do? One would destroy the earth in a second. Just look, He had thousands could have come. See? But He kicked that off. He laid that aside. He laid all of His dignity, everything, aside, and become a sinner, and died for you and I.

185 Now in closing, we might say this, in closing. He did that. Then he took Ruth, and he married her. And she brought forth a son called Obed. Obed was the father of Jesse. Jesse was the father of David, who was a father of Christ (Amen), father of the Lord Jesus. Don’t you see? Through that righteousness, through that clear-cut decision!

186 He become our Kinsman Redeemer. God became kinfolks to us, to come down and be made like us, a human being, suffer hunger, suffer thirst. “I thirst, give me a drink”; and they put vinegar in His mouth, gall.

187 He thirsted like we did. He knowed how to do without. He was sick like we are. He said, “Won’t they say to me the old parable, ‘Physician heal yourself?’” But His great power wasn’t for Himself. He had the power to do it, but He couldn’t use it on Himself.

188 Somebody said to me the other day, said, “Brother Branham, before anything happens, you know all about what’s going to happen to you.”

189 I said, “The gift is not for me. I cannot use it for myself.” It’s for you. You are the one that gets the benefit, not me. I’m just a public servant of God, to you.

190 The preacher is a public servant. He just holds himself there, like a lily of the field: the bumblebee bee flies in and gets his part, the honey bee flies and gets his, the by-passer gets his, and everything. He toils day and night to keep his radiance. And the gospel minister does the same thing. Walks in the line of God, holds his testimony true, that the world might partake of him, see. Mr. Pastor Lily. He’s a good one. Jesus said, “Consider him. Solomon is not like him.” That’s right. Dr. Lily, I guess you all know him, see.

191 “Consider the lilies of the field, how they toil, and neither. . . . I say yet, Solomon in all of his glory. . . .” A lily has to struggle day and night to get the radiance to keep his garments, to keep the perfume and things going. And others, he just opens up hisself and they come by and take it out of him. The bee and the fly, and everything that comes by, good or bad, just takes from him.

192 That’s the way the servant is, of Christ, the Christian servant. Opens himself up, “Just take from me, world.” Nothing for himself, it’s for the others. That’s what Christ become when He become kinfolks to us. He become man that the world might partake of His righteousness, see, and be made sons of God.

193 Now, what did they do? They got married, and through that come this great thing. Then Ruth was rewarded, by getting Christ . . . or, getting Boaz for her husband. Which the church is rewarded by . . . when the coming of the Lord shall come, on that bright and

cloudless morning. We're resting, waiting, now. It shall come. Now. . . . Why, it's redeemed.

194 Now, one more quotation before I leave to start the prayer line; one more quotation. I looked up, this morning, the word *redeemed*. And excuse me, my Arminian brethren, but I just have to put this in; not to hurt, but just to make you think. Look up what redemption means. Redemption actually applied, in the Greek word, to taking a slave from the market. I can't spell the Greek word just now, but it means, "take a slave from the market"--to *redeem*.

195 A man's done something wrong so his master sold him into slavery, actually unto death. And he's in the market, he's a slave. But a man comes along, a worthy man that's able to do it, and finds this man (and finds grace in his sight), he redeems him. That's takes him from the slave market, and takes him out to himself. Notice, and that slave, once redeemed, can never be sold in the market again. Amen. Can never be sold again! He's marked! And if he was thought enough of one time to be redeemed, no one can ever sell him again for a slave.

196 Oh, thanks be to God! that when a man has once come to Christ and been redeemed by the precious blood, the devil can never make you a slave again. You're secure in the blood of Jesus Christ until the day of your redemption. As slave (Look it up in Exodus and find out if that ain't the Levitical law. I mean Leviticus, see if that ain't the law.) a slave, once redeemed, can never be sold again for a slave. That's right.

197 Oh, I'm so glad. I am so happy to know that our Kinsman Redeemer, that the God of heaven, who is Spirit, came down to the earth and was made flesh (made like I am, made like you are) and took on the form of sinful flesh, knowing no sin, that our sins might rest upon Him, and become kinfolks to us, made a public testimony of dying, paying the full price.

198 And God's Spirit witnessing back. The temple was rent . . . the veil, from top to the bottom. Not from the bottom to the top, but from top to bottom, showing that God Himself tore it open from above; rent it from top to the bottom and opened the way. And the sacrifice blocks turned over, and the lightning forked through the dark, angry sky, the sun went down in the middle of the day, the stars refused to shine, and everything give a testimony! We are redeemed. Hallelujah!

199 Let us pray. [A man in the congregation gives a message. “Yea, my children, the Lord would say unto thee this morning, draw thou nigh unto the Lord, yea, and as Ruth did cleave unto Naomi and was brought into the promised land, yea, even so thou, if thou shalt cleave unto the Word of the Lord, thou shalt be brought into the promises of the Lord. Yea, thou shalt be brought into My rest, saith the Lord. And as a doctrine doth fall as the dew in this hour, yea, My Word is going forth through My servants. Yea, and it shall encompass this earth. But except thou be filled with the Spirit, thou shalt not know the voice of the Lord. Therefore, the Lord would say unto thee, depart thou from iniquity, yea, clean up thy life, yea, leave those things behind that are worldly, yea, that are fleshly, that are not a desire unto the Lord. For the Lord would say unto thee in this hour, that except thou dost repent, yea, except thou dost turn unto the Lord with all thine heart, and be willing to desert that which is behind, yea, the Lord shall not hear thee when He cometh. For the Lord is coming as a bridegroom for His bride. And as a bride doth prepare herself and get herself ready for the coming of the bridegroom, even so must My children get themselves ready even in this hour that they might be ready at My coming, saith the Lord. Therefore, watch ye and pray, saith the Lord. Hearken thou unto My Word that is going forth, for My Word shall not return unto Me void, but it shall accomplish those things which I have predestinated, saith the Lord, that shall be in this last day. Therefore, hearken thou, hearken thou, turn thou from thine own wisdom, turn thou from thine own doctrine, yea, turn thou from that which has led thee in bondage, and turn thou unto the Word of the Lord, and thou shalt be set free. Yea, My mercy shall be upon thee, saith the Lord.”] With your heads bowed, now, just a moment. . . . That was a prophetic utterance, calling to the church after the message.

200 Now if there are some here who doesn't know Him, your lives are not right, you're invited now to stand here, in the presence of this audience--the face of God--to accept Him as your Saviour. The water is in the pool for baptism. There's someone waiting to start the baptismal service right away.

201 While we have our heads bowed, we are going to take up the moment now by singing “I'm Going Through.” With your heads bowed now:

I'm going through, yes, I'm going through,
I'll pay the price whatever others do,

I'll take the way with the Lord's despised few,
I've started in with Jesus and I'm going through.

I'm going through, yes, I'm going through,
I'll ... (Do you really mean it now? If you do,
come up here and stand.) whatever others do,
I'll take the way ... (Are you ready to cleave,
like Naomi of old?)

I've started with Jesus and I'm going through.

From Bethlehem's manger came forth a Stranger,
On earth I long to be like Him;
All through life's journey from earth to glory,
I only ask to be like Him.

To be like Jesus, ... (Do you want to be like
your Redeemer?) like Jesus,
On earth I long to be like Him;
All through life's journey from earth to glory,
I only ask to be like Him.

Shine on me, Lord, shine on me,
Let the Light from the lighthouse shine on me;
Shine on me, Lord, shine on me,
Let the Light from the lighthouse shine on me.

To be like Jesus, ... (Is there anybody else
you'd like to be like, besides Him?)

Won't somebody else come now, and kneel here with this young
woman, as she kneels? Taking, like Ruth of old, taking her way this
morning.

..... like Him;
All through life's journey from earth to glory,
I only ask to be like Him.

Just to be like Jesus,.....

Somebody else come up now, walk down here and kneel down,
like this lady has here. Have you started? Will you put your hands in
His?

.... I long to be like Him;
All through life's journey

from earth to glory,
I only ask to be like Him.

202 Our heavenly Father, while the church is humming this song, “To Be Like Jesus”; this woman, this morning, has stepped out like Ruth. Ina Belle, coming like Ruth of old, no matter what the price is, she’s come to pay it. No matter what the . . . how she’s to be laughed at, or made fun of, she’s taken the place now; standing here, confessing her sins. Kneeling down, marking the place where the great Lord of the harvest laid down at the cross there to receive His Spirit, His grace that spoke to her as the Word went forth—like Naomi of old, directing. And it struck the right one in the right place. And now she comes to take the place of a believer; kneeling at the cross, there where she confesses her sins, lays aside all the old things of life, and becomes a new creature in Christ Jesus.

203 We pray, Father, this morning, that every alienated person in this building, every man, woman, boy, or girl who doesn’t know You, don’t let these words pass by, Lord. We don’t know just what hour we are to come into the judgment. It may be yet today that many of us may have to come. It may be before we get home, an accident will happen. Maybe a heart attack might strike us. We don’t know. O God, let us prepare this hour, while the Spirit is here, while we have witness that He’s here; while the God of heaven, in all of His infinite mercy, is here to take us in.

204 Give us of Thy grace, Lord. Send others this morning to the altar and accept Christ as Saviour as this woman is doing now. Grant it, Lord. Be merciful to her, knowing that her people. . . . Her brother’s sitting here on the platform with me, her sister Wood sitting back out there, mother and daddy sitting here. Lord God, I pray for mercy. Grant it, Lord. You know what I mean in my heart. I ask that Your shedding forth of Your blood in mercy will come now at this hour. Grant it, Lord. Grant, while we are waiting for others, may others come too, Father, and be reconciled to God through Christ.

205 And while we are waiting now and wondering, we’re going to sing again:

Shine on me, O Lord, shine on me.
Let that Light from the lighthouse shine on me.

All right:

Shine on . . . (Would there be another come up?)
shine on me,
Let the Light from the lighthouse shine on me;
Shine on me, Lord, shine on me,
Let Your Light from the lighthouse shine on me.

What will it make me?

To be like Jesus, to be like Jesus,
On earth I long to be like Him;
All through life's journey from earth to glory,
I only ask to be like Him.

206 Father God, that's truly our testimony. Lord, we want to be like Him: meek and lowly, humble, sweet, always forgiving those who are mistreating Him and doing wrong. We want to be that way. We thank You for this woman who came up this morning. How do we know what this life will come to be, after a while. Maybe through all of her mistakes and things in life (as we all have made), seeing them plunged beneath the flood this morning, I pray, God, that this woman will live a consecrated life that will lead all her associates to this experience. May she not stop here, but go on into the promised land, marking the place and lying down, receiving the Holy Spirit there. Grant it, Lord.

207 If there be any more in here, Father, that should have come and did not, may Your Spirit not leave them. May they have no rest, day or night, until they have come also and made this same decision. Not to be harsh, Lord, but, O God, knowing what they are missing--to know what will be at that day to hear Him say, "Depart from Me, you workers of iniquity. That morning at Eighth and Penn Street, I called you and you didn't come." O God, what a horrible hour that would be for them, when we are weighed in the balance and found wanting. Father, grant that that will never come to anyone in divine presence. May they all be saved. We ask in Jesus' name. Amen.

208 We want to thank the Lord this morning for His goodness and kindness. I thank you all for your patience in waiting with me so long. Sister Ina Bell, I... Sister Wood, that's your sister, and Brother Charlie. What they've been praying for, and what we have prayed for, for a long time. Sister Ina Belle, would you stand up just a moment? That's Sister Wood.... Our trustee here at the church, that's his sister-in-law that's accepted Jesus as her personal Saviour this morning. And how many prayers have been.... God bless you, Sister Ina Belle. I think I have your name right. Is that right? May

God ever bless you, sister dear. And if you've never been baptized in the name of Jesus Christ, I persuade you to do it, and receive the Holy Ghost.

209 God ever be with you, and bless your precious husband there. I met him a few days ago. If I'm not mistaken, his name's Stanley. Is that right? Stanley. God bless you, Stanley. Home is sweet, but I believe it'll be sweeter now than ever. God ever be with you all, and give you His grace and mercy all of the days of your life. And follow on with the Lord. Be like Ruth now, Ina Belle, cleave right onto it. Just keep moving on. Sometimes it'll get hard, and the ways will get dim, but remember: Just look down towards the ground and then look up towards the sky; you'll find a bloody footprint that follows all the way up there. He'll lead the way.

210 Now, it's already noon--twelve o'clock. Are you still willing to have the prayer line?

211 Billy, where's.... Did he give out prayer cards? I never.... I believe he told me he give out prayer.... What was it? Somebody tell me what the letter and numbers was. B? B, 1 to 100? ... 50 to 100. All right, B number 1.

212 Now we have a crowd, so we can't ... we get them all standing, and we'll just pass them right through the line, praying for them.

213 Now how many's never seen one of the prayer lines? Let's see your hands; never been in one of my meetings to a prayer line. Oh, my, plenty of you.

214 Now we can just pray for the people, or we can have discernment; or don't have any prayer line at all, just call them right out, in the audience. It doesn't matter. The Holy Spirit's here. Yes, sir. But let's be standing the prayer line. Number 1. Who has number 1? Prayer card B num... 50. I'm sorry. No one has 1, of course. All right. Prayer card 50, who has it? Come over here, sir. Prayer card 51, 52. Prayer card 52. All right. 53, 53. All right. 54, come this a-way, right over here. If you in the back, come over this way over here. 51, 52, 53, 54. Who has 55? Prayer card 55. The lady right over here. Prayer card 56. Stand up on the side of the wall over there, if you will. 57, 58, 59, 60, 61, 62, 63, 64, 65. Busty, turn right through that aisle right there, brother, right there. All right. Turn like this.

How many does not have a prayer card and you want the Lord to heal you, raise up your hand. All right. That's all you have to do. Just believe that now. Just believe. All right. 56. Did I have it? 57, 58, 59, 60, let them stand. 61, -2, -3, -4, -5, let them stand. 66, 67, 68, 69, 70, let them stand. I don't want them all rushing at one time, the reason I'm calling the numbers. Up to 70. 70 to 80 stand, come over here on this side, 70 to 80. All right. [Brother Branham counts the people.] All right. 80 to 90, stand over here. Doc, you help them back there, if you will. 80 to 90, stand over on this side. 90 to 100, stand over on this side, over here.

215 All right, while they're lining up, I'd like to ask the church something. How many strangers is here, never in one of my meetings before? Many of you. How many knows that there's no man can heal another? Not even to a doctor. No, sir. A doctor's not a healer. He only aids nature. God's the healer, see. A doctor can set an arm, but he can't heal an arm. A doctor can remove appendix, but not heal the place where he cut. A doctor can pull a tooth, but not stop the bleeding or heal it up. God has to do that.

216 All right, how many knows that when Jesus was here on earth, that He didn't claim to be a healer? He was a man. He said, "Not me that doeth the works: but my Father that dwelleth in me, he doeth the works." Is that right? How many knows when He was here.... What kind of a ministry did He have when He was here? He did what the Father showed Him to do. Is that right? How many knows that? St. John 5:19, He said, "Verily, verily I say unto you, The Son can do nothing in himself, but what he sees the Father doing [Is that right?]: that doeth the Son likewise."

217 Now, then is Jesus Christ the same yesterday, today, and forever? Do you believe that with all your heart? He's the same yesterday, today, and forever? Do you believe that Jesus Christ, being the same yesterday, today, and forever, that that means that He actually is the same?

218 All right. How is He the same? The same in every principle. Is that right? He's the same God, the same healer, the same Saviour, He's the same . . . the same attitude, that's all the same. Is that right? The same. All right, then if He was the same, and is the same, He'll

do and act the same. Is that right? Now, how many knows that to be the truth?

219 I'm just going to take a moment here. I'm waiting. It don't look to me like that's fifty people standing there. [Brother Branham counts the people.] No. Some of them probably went home earlier; I seen some people leave back there. All right, just this little short line. How many would like to have just... How many strangers to me in that line? Raise up your hand, knows I don't know nothing about you. Raise up your hand.

220 How many out here is strangers, knows I don't know nothing about you? Raise up your hand, that you're sick. All right. How many would like to see the line of discernment, so we can just hurry up and get through? Now, it doesn't matter. I can just pray for them bring them, right through the line; or they can sit down, just go and sit down. It doesn't matter, the Holy Spirit will discern it just the same. Do you believe that?

221 Now, then if that's so, then just be quiet just a moment. It's getting a little late. So just sit still just a moment. I want to ask you something now.

222 (I may be on the wrong mike here. Both all right? Both hooked up? All right. This also?)

223 All right, now, just get quiet for a moment. I'm going to look down this line and see if I know anybody.

224 I know that fellow standing right there. And I know Earl. Earl, I know you; Earl Cobbin. [Someone speaks to Brother Branham.] Oh, yes. The man up here. Is that the man we hunted with up there in Colorado? Oh, my. I certainly don't. I believe Earl told me that you were very sick. And you come... Now if you can't stand long, let... Somebody take him a chair over there. Or someone just raise up and give him a seat, right there close to the front line, because the man is very, very sick. My, he's lost about a hundred pounds or more, of weight, and he's very, very sick. Now just let him sit there. Thank you, brother.

225 Now, let me look down. Now Earl was just standing with him. Now this man standing right back here looking at me, from over around La Grange, Kentucky, I don't know his name, but I know you. And then Brother and Sister Kidd there, I know them. And this lady,

right ... is that Sister Rook? Or... with this woman here, from Sellersburg I believe, that's blind. Is that right?

226 All right, I think that's about all in the line that I actually know. Oh, yes, here's my good friend Busty Rogers here from down in Milltown. And down along the line, I guess the rest of them are strangers to me. Now that's before God, as far as I know, they're strangers to me.

227 Now let me see in the audience. Now you that are strangers to me, that's sick, raise up your hand--and you know you and a request on your heart. Raise up your hand, wherever you are, that knows I... All right. Okay. It's just general, around about everywhere.

228 Now, it won't hurt you just to wait just a moment or two longer. I want to ask you a solemn question. I better get behind here, so you can hear me. I just want to ask you something. Now, these messages that I am preaching, do you believe them to be the truth? You wouldn't come here if it wasn't.

229 Now, would God do something like that without giving me some conception of what I was doing? He certainly would not. Certainly He wouldn't. Now, if He has done that. . . .

230 Now, I'm claiming that Jesus Christ has not changed. His death did not change Him. It glorified Him. And He raised up on the third day, and ascended on high. And He sent back the Holy Spirit, which was God ... is the Holy Spirit that was upon Him. Do you all believe that? And Jesus, when He was here on earth, He said, "The works that I do shall you do also. A little while, and the world won't see me no more [that's the world order, you know, just the unbelieving church and all], they won't see me no more; yet ye shall see me [ye, that's the church, the believer]. For I [*I* is a personal pronoun], I will be with you, even in you, to the end of the world. [And the Greek there is *consummation*, which means "the end of the world."] ... be with you to the end of the world. And the works that I do shall you do also." Is that the truth?

231 Now we have Baptist, Methodist, Protestants, and Catholics, and even Jewish, sitting in here this morning. And we have Church of God, Nazarene, Pilgrim Holiness, Jehovah Witness--all them different denominations represented. I am looking around, looking at them. Methodists, Lutheran, Pentecostals, all different kinds, as I

look around and see the people that I know. And they're all visitors from out of town. The Branham Tabernacle's a little bitty thing here in the city. But it makes up from the world.

232 Now, let's just take this and think real close, think steady, and be reverent, and ask this question. Then if He is not dead, then His attitude towards you and towards the sick would be just the same today as it was yesterday. Then how did He make His attitude yesterday? This: "I can, if ye believe." Is the right? "If you believe."

233 The man said, "Lord, have mercy on us." Said, "My son is variously vexed with a devil. I brought him to your disciples, and they were screaming and hollering and everything."

234 He said, "I can, if you believe. If you believe, I can."

235 Now notice, how did Jesus do? What was He yesterday? How did He minister? Now, this is to the stranger, now, I'm talking to. Let's see what He was yesterday. It'll take me about three minutes. We'll quote a couple little places.

236 When His ministry first started, there was one man by the name of Andrew, a fisherman, got converted (believed on Him); and went and got his brother named Simon. Do you remember that? He brought him to Jesus. He was a illiterate fisherman, couldn't even sign his own name. And he come up before Jesus, and Jesus looked at him and said, "Your name is Simon. You are the son of Jonas."

237 How many knows that's the Scripture? They knew that was the Messiah, because God promised, Moses promised, that when the Messiah come He would be a prophet. Is that right? The Prophet-Messiah. And He looked, and He said, "Your name is Simon." And said, "Your father was named Jonas." And he knowed that was the Messiah.

238 The woman at the well; that's another nation of people. Now, only the Jews and Samaritans received Him. The Gentiles, we hadn't come in yet, the Ruth group. Now, the woman at the well, which was a Samaritan, she come to get water. Jesus said, "Bring me a drink."

What did He do? Talked to her, just like I'd talk to someone out there in the audience. Said, "Bring me a drink." They'd never met before.

239 And she said, "Why, it's not customary, we got segregation here." Like we used to have in the South, with our colored friends and things. (But they don't have it no more; thanks be to God for that.) So she said, "We got segregation here; it's no customary for you, you're a Jew." Jesus was a Jew. She was a Samaritan. Said, "It's not customary for you to ask me, a Samaritan woman, such."

240 He said, "But woman, if you knew who you were talking to, you'd ask me for a drink."

241 That stopped that beautiful woman. And she looked up, and said, "Why, you have nothing to draw with. The well is deep."

242 He said, "The waters I give is everlasting life."

243 And finally He found out what her trouble was. How many knows (strangers), knows what her trouble was? She had five husbands. So what did He say to her? He said, "Go, get your husband, and come here."

244 She looked at Him, she said, "I don't have any husband."

245 He said, "You said well: because you've had five, and the one you're living with now is not your husband."

246 She said, "Sir, I perceive that you're a prophet. Now we know when the Messiah comes, that's Jesus: when Messiah cometh, He'll tell us these things. Because we know he will be that Prophet. We know, when Messiah cometh, he'll do this. But who art thou?"

He said, "I am he."

247 And upon that, she run into the city and said, “Come, see a man, who told me what I done: isn’t this the very Messiah?”

248 If that was the sign of Messiah yesterday, and He’s the same today, it’s the same thing today. Now do you strangers believe that? Now that’s for you in the line here.

249 Now to them out yonder, just one scripture, so that you’ll have something to stand on. How many believes that He is a high priest now, that can be touched by the feeling of our infirmities? You all. . . .

250 [Break in tape.] That’s his trouble. It’s caused you to have prostrate. That’s right. Getting up at night and so forth. You’re from Ohio. And you belong to Brother Sullivan’s church, or go there. I see Brother Sullivan standing here. You come with Kidds, that’s who you did. That’s right. All right, at this time you feel different now. It’s left you. Now you can go home, your faith makes you well. God bless you. [Break in tape.]

251 But I, as far as knowing you, God in heaven knows that I don’t know anything about you. I don’t know what’s wrong with you. I wouldn’t have no way of knowing what’s wrong with you. You’re just a man that’s standing there. And you had a prayer card on . . . had a number on it, you just. . . . The boy give you that card, and you was just called up here in the prayer line.

252 Now just look how it’s breaking out. See, just that one time. That’s harder, that done more to me that one time, than all the time I’ve been preaching this morning. Something going out, see. Something going out.

253 Young fellow, you’re actually not here for yourself. You’re here for somebody else, and that’s a child. The child’s not here, it’s in a flat country, Kansas. Has some kind of spells, like epilepsy. Epilepsy is what it is. There’s darkness over the child.

254 You’re some connection, or you’re . . . to Strickers. Didn’t you all marry sisters or something like that? That’s right. Do you believe? Then he won’t have no more spells. If you believe with all your heart. As you have believed, so be it unto the child. [Blank spot on tape.]

255 Praying for that aunt, that’s got cancer down in there.

256 Do you believe with all your heart, back there? I don't know you. I've never seen you in my life. But when you heard me tell that man of something that he was thinking of, a relative, that come to you. Now, do you believe with all your heart?

Now what did she touch? I want some of you people to tell me what that woman touched. [Break in tape.]

257 Now is this two, or how many is this? We already had three? Two . . . two? All right.

258 All right. The lady is shadowed for death. There's a dark shadow over her, which she has cancer. That's correct. The doctor tells you that it's cancer of the lymph glands. If that's right, raise up your hand. You're from away from here; Iowa. Do you believe? You got either a son or . . . it's a grandson, and he's got something wrong with his eyes, and you're praying for him. Do you believe God can tell me who you are? Mrs. McKee, then return back to your home, and be well.

259 [Break in tape.] . . . light that you see on that picture is hanging over that woman sitting way back there. Believe me to be his prophet, sister. You're praying for your husband, at the stage of death in the Veterans Hospital. That's thus saith the Lord. Believe with all your heart now, he'll get well. What did she touch?

260 [Break in tape.] Now, just keep believing out there, see. [Break in tape.]

261 A car accident. You come down from up north. You're around Bedford, Indiana. That's true. Is that true? You believe your neck will be all right? As you believe, so be it to you. Return back home and give God praise. [Brother Branham steps away from the microphone and continues to pray for the sick.]