

A Lasting Peace pt3

63-0721 HE.CARES.DO.YOU.CARE JEFFERSONVILLE.IN

62 And when you find God's Ultimate, His Word, a promise upon a certain thing, **you must know first that it is God's Word**, that the thing that you're seeing being done is God. There--there's no--there's no "maybe so, it could be, it looks like it might be." **"It is God!"** Then when you get to that spot, then that's the Pearl of great price, **you must get away from anything that anybody else tells you contrary to it. You must not look to what man has achieved. You must look to what God has said and what He promised, and see Him to do it, then that's your Ultimate right there.** And then everything that you are, everything that you was, everything that you hope to be, must be placed upon This just as though it was death and life to you at that moment.

63 I think one of the thing that keeps our people from being healed is the lack of confession, is the lack of sincere confession. Now, for instance, this might sound a little bad, but I don't mean it in this way. But, looking at my wife sitting here. If I would go out here today and throw my arms around some other woman and--and make love to her, and I'd know then, after I did that, that I was wrong, so wrong. **Now, of course, my Comforter would keep me from doing that.** See? See? But I mean if I--if I did that, and I... it happened that I did it or anything similar to it. And then I know the first thing is to say to my wife, before I can say to God, "forgive me," 'cause I sinned against her. If you come to the altar and remember you have ought, go make that right first, before you offer your gift. So I've got to go to her. I believe in confession is straightening up also. It isn't true confession unless it is.

64 What if I said now, "I'm going to confess it, that I done wrong, I say, 'Good Lord, O Friend of mine, You know that I know You real well. Praise God! Hallelujah! I--I--I--I think You're a good old Fellow. Forgive me. You know, old, old Friend, I--I didn't mean it that way'"? See?

65 Now, you say, "That's sacrilegious." It is. To make a confession like that, it is.

66 But what if I go say, "Lord, I--I didn't mean to do it just that way, and You help me and I won't do it again"? He'll refuse my sacrifice until I first go and make that right with my wife.

67 Then what if I come to her with the same irreverence, and say, "Say, old girl, old friend of mine, old mother of my children, and old sweetheart, you know we been old chums for a long time. Say, what if I put my arms around another woman? And what do you say about it, old kid, would you forgive me?"

68 I imagine how she'd look. She'd think, "What's happened to my husband?" See? Now, the first thing, she wouldn't know whether I was kidding or whether I wasn't.

69 And you don't go that way to make a confession to your fellow man or God. You go with the depths of sincerity, with godly sorrow of your sin. First, you must be sorry. I must tell her, "Sweetheart, come here, it may mean the rest of our married life. The woman that I live with, that's my sweetheart, and how I've loved you all these years. But now you may leave me, from this on, you may not stay with me, you may not accept me. And I'm knowing that. But yet, to make it right, I got to get right." I got to tell her with the depths of my heart.

70 Then I've got to tell God the same way. And tell both her and God, with the sincerity, that I'll never do it again, by the grace of God. See? Don't just really... Now, I might be able to put it over her, and she (see?) won't see. Maybe my speech to her would--would convince her, but my speech won't convince God. He looks in my heart and He knows. And after all, just a few more years with her, if God permits, and we'll be taken out of this world. But with God, it's Eternity, so I must be deeply sincere with God. **And then if I am sincere, He'll hear me.** But if I'm not sincere, there's no need of me wasting God's time listening to me.

71 And that's where it's come to today, amongst people, there doesn't seem to be the depths of sincerity that--that they ought to have.

72 And I believe that a man or woman coming to be prayed for, should first confess everything that they have did, and make everything right. Because, you see, you notice lots of times on the platform, you notice, watch how far away that THUS SAITH THE LORD is. See? See? **The people, the vision will materialize, of course, with their faith, God promised that by a gift. But the healing is something different, see; God recognizes it then, see.**

73 Now, we notice, that is, the people making their confession, has got to come with deepness of sincerity. I have here, I ain't got time to read it, but it's in Binghamton, New York, I believe. Or, I've got that wrong? Yeah, Binghamton, I believe it's right. The place where the Endicott Shoe Company is there. Binghamton, I believe it's called Binghamton, Binghamton, that's right, New York. We was there in the Endicott-Johnson shoe place, a big auditorium, and we was having a meeting there. And one morning, Billy Paul was next door to me, real cold, winds blowing. And I had found, among the people, a lack of sincerity, seemed like. And I--I wondered why. Here was one man that was healed, purpose, or one man in--in particular I'm speaking of. **The man had a great affliction, and he was healed this night standing there. And before we left, five days, the affliction was back to him again.** See? Because, in the Presence

of the Holy Spirit, It took that off of him. Just like It did this young woman a while ago out here in the yard, the young man last night, see. **But there must be a deep sincerity to know that the God that can take it away from you now, with that same anointing on you, can keep it away from you.** See? And then the Holy Spirit spoke to me one morning, about daylight, and said, "Get up on the platform or somewhere, and bring these people up there and make them confess everything that they've did, before you pray for them." See? The deepness of sincerity!

74 Unless the world repents, it's got to perish. See? And confession is what the world needs today, is honest confession.

75 It's like medicine for disease. We all can read on the bottle what kind of a medicine it is and what disease it--it's to cure. But, you know, the reading the directions, I'm going to apply that like to the Bible, our schools and seminaries can read all the Word. But, you know, just reading the directions and how to take it, it--it doesn't cure the disease. See? It--it's got the medicine, so it's got to be taken! So a man can say, "I am a--a theologian. Now, don't speak to me, I--I--I... about such-and-such, I know the Scriptures. I--I know that the Bible speaks thus-and-thus, that."

63-1028 PARDON TUCSON.AZ

34 So this tonight that I read, that God gives us all things, and He gives us pardon, it's pardon to those who want to accept God's Word as pardon. But it only, just us read it, it doesn't mean that you are pardoned. It means that you've got to accept it as your pardon, that God gave His Son to die in your stead, and then it's a pardon.

35 Released from guilt, is what we wish to place on this. **A pardon from God is a release from guilt. Not the turning away by a psychological doctrine of some sort that might in some way give you a little feeling that you have done what's right,** by joining church, or taking up some creed. **But it's a--a release from your guilt, by the power of Calvary. Something has released you. There's no more guilt.** The Bible says, I believe, in Romans 5:1, "There is therefore now no condemnation to them that are in Christ Jesus, that walk not after the flesh, but after the Spirit."

36 Now, a man, when he is released from sin, man or a woman, there's no more desire in their heart to walk after the things of the world. He is freely pardoned and becomes a new creature in Christ Jesus. And his affections are set on the things that are above, where Christ sets at the right hand of God. **He's freely released. He doesn't have to have some priest to tell him or some minister to tell him. He knows in himself that he is pardoned, because he has accepted it upon the grounds that God sent it to him, through Jesus Christ. What a feeling it is to be free from sin!**

37 I was told, when the Emancipation of the Proclamation was signed for the slaves in the South, many years ago, that the set time that they were free was at sunup on a certain morning. And they all got out from the old plantation. And many of the young men climbed way to the top of the mountain, because they could see the sun come up first, and then the older men, a little beneath that, then the women and children at the bottom. And they were waiting a long time before daylight. Cause, slave belts, hard trials had marked their life with sorrow, and they longed for that day that when they knowed that they were pardoned. And the Emancipation Proclamation said "At this certain day, at sunup, they are free." And they were longing to see that hour when the sun come up, so anxious till they climbed the mountains.

38 Oh, if sinners tonight could only be that **anxious to know that you're pardoned.** You're pardoned the minute that you accept Jesus Christ as your Saviour. Then you are pardoned.

39 They said that the young men waited. And as soon as the sun begin to shine in the east, they screamed down to the older, "We are free!" And the older down, to the women and children, "We are free! We are free!" Because the sun was up.

40 Oh, when man had sold out to sin, and when the Son of God came up out of the grave that morning, for our justification, I think it ought to be a scream across the nations, "We are free from sin and shame, freely pardoned by the bonds of Calvary."
No greater thing could be given to the human race.

63-0721 HE.CARES.DO.YOU.CARE JEFFERSONVILLE.IN

76 "He that heareth My Word," Saint John 5:24, for instance. "He that heareth My Words and believeth on Him that sent Me, has Eternal Life." Or, King James puts it "everlasting," which is "Eternal," rightly. "Has Eternal Life because he's believed." Many people say they believe. Now, that is true. The--the--the Scripture is correct. I--I'm reading the--the--the Prescription, **I'm reading what the Prescription is, and the Antidote for my sin, but can I take It? Can I believe? I might say "I believe," but do I believe? That's the next thing. Just read It and know the directions, doesn't cure the disease.** The trouble is that (in our case) we won't take what the Remedy says do. We got the Remedy, **but we won't take It.** We say we do, because we can read It; but to really take It, **we don't do it.** See, the Gospel is the same way, a medicine, in this case. If the patient... And the remedy has been proven to cure the patient, and the patient reads all about the--the discovery of this drug, and they know every ounce of medicine that's in it, they know all the--the scientist's name that found this certain drug, like the

Salk vaccine and so forth. If we--if we know all the Word about It, but refuse to take It, It won't help us. See, It--It won't help us.

77 But, and then how we say, "But we took it!" And if you say you took it, and the patient shows no results, he didn't take it. That's all. How, if that clock on the wall wasn't such a busybody, see. I'd like to stay here and bring down real strong for our--our people, since the Gospel has been proved these things, and they claim they take It, and they show that they don't take It! How can a person read the Scriptures upon the little thing that I talk about, about women with the bobbed hair and wearing shorts, and so forth like that, **how can they call themselves Christians when the very Medicine Itself says that it's different!** See? How? You say, "But I danced in the Spirit, I spoke in tongues." That don't mean one thing. **Your own life proves that you didn't take It!** See? You said you--you took It, but you didn't! For, you still are showing all the symptoms that the Medicine is supposed to cure. **And the Medicine, in the Gospel line, is a guaranteed cure! It's got to be. Now, you see, you got to show results.**

78 You take a person says that they are, "I am. I'm a believer. I believe." Let the Gospel Light strike them, brother, they take It right now! And they'll show results. Certainly. You'll not see that man in any more pool rooms, you'll not see him out here with a cigarette in his hand, you won't see him drinking. Oh, no. You won't see him flirting with other women. No, no, no. I don't care how much they throw their female flesh before him, he'll turn his head towards the skies and look towards Christ. What is? **It shows that the Remedy took effect.** And if It don't take effect, you say, "Well, I know I took It," well, then where you at today then? You are dying. You show! I'm looking at you as diagnosing your case, by the--by the Bible, that you're still in sin. And the wages of sin is death. Don't think it has to be made any plainer. **See, your own actions prove, your own actions prove that you didn't take It. You thought you did.** Amen. **You--you might have been all sincere in doing it, but you didn't do it! For, if you did, God promised It would take effect on you.** And the old sin is still there, the old Adam nature still lingers there, the old unbelief. Yet you try to make yourself, before your fellowman, say, "Well, I'm a believer. Oh, glory to God! Yes, I'm a believer." But, you see, It didn't help you any.

79 Maybe the patient itself wasn't even predestinated to--to the Medicine. If it did, It'll never take effect. That's right. You see?

80 But look at that little immoral woman when the Light struck her, **there was something laying there to take care of her condition.** See? **If we believe and sincerely confess, this Remedy of God's way takes effect.** God has a provided way for these things.

64-0726E BROKEN.CISTERNS

103 And when a man or a woman will take a denomination on their stand, that'll permit bobbed hair, wearing shorts, makeup, all this other kind of stuff, and some little kind of a--a program, and all this carrying on, and can go to the bowling alleys, and--and all that nonsense out there, and can put up with that; and like that better than they do the old-fashion Word of God that cuts down and hews out, and makes ladies out of women, and takes and makes them dress right and act right, takes cigarettes and tobaccos, and swearing and cursing, and lying and stealing, away from you, **and all the world away from you, and give you Something that is a perfect satisfaction.** Why do a man or a woman go to such a thing as that for comfort? How can you get comfort out of that?

104 How could you get a fresh drink out of a stagnated cistern? Why would a person... If a person goes to a stagnated cistern to get a drink, when there's an artesian well open, you would say, "There is something wrong with that man's mind." And if a woman or a man goes to such a place to find comfort, there is something spiritually wrong with that person. They don't want the Word. It shows that their nature is still a frog, or a tadpole, or something, that's right, something of that nature that likes that stagnated pool, because them kind of things won't live in a fresh-Water pool. They can't do it; it's fresh Water. They can't do it.

105 Now, the complain was, "They left It." And today they've done the same thing. Now look at the woman at the well. Well, she come up to Jacob's cistern, and she had been getting water there all the time, at Jacob's cistern. But Jacob's cistern, denomination, we would call it, 'cause he dug three of them; and this one he had dug. Now, she had a great story. She said, "Now, our father dug this well, Jacob. He drank out of it, and his cattle drank out of it, and everything. Isn't that good enough?"

106 He said, "But the water that you draw from there, you thirst again, have to come back here to get it. But," said, "**the Water that I give you is a Fountain**, a Geyser spurting up from the inside, and you don't come here to get It. It's right with you."

107 Notice. **But when she discovered that a Scriptural Fountain had spoken to her**, by a Scriptural sign that she had been looking for, she left that Jacob's denominational system and never went back to it again, because she had found the real Rock. See? She run into the city. She was through with sin. She was no more a foul woman. She said, "Come, see Who I have found, a Man Who told me the things that I've done. Isn't This the very Christ?" She... That cistern might have been all right; it had served its purpose. Now she was at the true Fountain. The cistern had been all right until the true Fountain

was open. But when the true Fountain come along, the cistern lost its strength. She found there's a better place to drink.

64-0726M RECOGNIZING.YOUR.DAY.AND.ITS.MESSAGE_ JEFFERSONVILLE.IN

58 Oh, how thankful! How, no wonder we are so grateful! I feel that we're not grateful enough for the things that God is making known to us.

59 "Naked." And the visions said, showed me she was naked and didn't know it, and "blinded." As Israel was blinded so that the Gentiles could come in, now the Gentiles are blinded so the Bride can be taken out and Israel can receive the Feast of Trumpets. Just perfectly!

60 "After two days He will revive us, or give us a revival, bringing us together, the Jews," speaking on these Trumpets now. And He shall... "And we shall live in His sight, or have Eternal Life. See, we'll be in His sight." The Bible said here in Hosea, said, "And we shall live in His sight; Life, have Life in His sight." That's His Own Life, Eternal Life, "have Life in His sight."