

இயேசு கிறிஸ்துவின் உவமைகள்

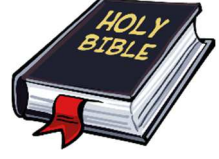
சகோ. ப்ரன்ஹாம்
ஆவர்களின் மேற்கோள்கள்



இப்பொழுது, அழைப்புகள்
கொடுக்கப்பட்ட உடனே,
சாக்குப்போக்குச் சொல்லத்
தொடங்கினார்கள்.



வில்லியம் மரியன் பிரன்ஹாம்



லூக்கா 14:15-24

15. அவரோடேகூடப் பந்தியிருந்தவர்களில் ஒருவன் இவைகளைக் கேட்டபொழுது, அவரை நோக்கி: தேவனுடைய ராஜ்யத்தில் போஜனம்பண்ணுகிறவன் பாக்கியவான் என்றார்.

16. அதற்கு அவர்: ஒரு மனுஷன் பெரியவிருந்தை ஆயத்தம்பண்ணி, அநேகரை அழைப்பித்தான்.

17. விருந்து வேளையில் தன் ஊழியக்காரனை நோக்கி: நீ அழைக்கப்பட்டவர்களிடத்தில் போய், எல்லாம் ஆயத்தமாயிருக்கிறது, வாருங்கள், என்று சொல்லென்று அவனை அனுப்பினான்.

18. அவர்களெல்லாரும் போக்குச்சொல்லத் தொடங்கினார்கள். ஒருவன்: ஒரு வயலைக்கொண்டேன், நான் அகத்தியமாய்ப்போய், அதைப் பார்க்கவேண்டும், என்னை மன்னிக்கும்படி வேண்டிக்கொள்ளுகிறேன் என்றான்.

19. வேறொருவன்: ஐந்தேர்மாடு
கொண்டேன், அதைச் சோதித்துப் பார்க்கும்படி
போகிறேன், என்னை மன்னிக்கும்படி
வேண்டிக்கொள்ளுகிறேன் என்றான்.

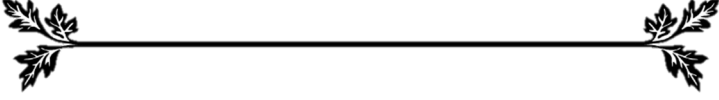
20. வேறொருவன்: பெண்ணை விவாகம்
பண்ணினேன், அதினால் நான் வரக்கூடாது
என்றான்.

21. அந்த ஊழியக்காரன் வந்து,
இவைகளைத் தன் எஜமானுக்கு அறிவித்தான்;
அப்பொழுது வீட்டெஜமான் கோபமடைந்து,
தன் ஊழியக்காரனை நோக்கி: நீ பட்டணத்தின்
தெருக்களிலும் வீதிகளிலும் சீக்கிரமாய்ப்போய்,
ஏழைகளையும் ஊனரையும் சப்பாணிகளையும்
குருடரையும் இங்கே கூட்டிக்கொண்டுவா
என்றான்.

22. ஊழியக்காரன் அப்படியே செய்து:
ஆண்டவரே, நீர் கட்டளையிட்டபடி
செய்தாயிற்று, இன்னும் இடம் இருக்கிறது
என்றான்.

23. அப்பொழுது எஜமான் ஊழியக்காரனை
நோக்கி: நீ பெருவழிகளிலும் வேலிகளருகிலும்
போய், என் வீடு நிறையும்படியாக ஜனங்களை
உள்ளே வரும்படி வருந்திக் கூட்டிக்கொண்டுவா;

24. அழைக்கப்பட்டிருந்த அந்த மனுஷரில்
ஒருவனாகிலும் என் விருந்தை
ருசிபார்ப்பதில்லை என்று உங்களுக்குச்
சொல்லுகிறேன் என்றான் என்று சொன்னார்.



வில்லியம் மரியன் பிரன்ஹாம்

56-1004 ஓர் கலியாண விருந்து

27. இப்பொழுது, அழைப்புகள் கொடுக்கப்பட்ட உடனே, சாக்குப்போக்குச் சொல்லத் தொடங்கினார்கள்.

ஓ, ஆம், ஒருவன் ஒரு பெண்ணை விவாகம் பண்ணினான், மற்றொருவன் சில ஏர்மாடுகளை வாங்கினான். உங்களுக்கு அந்தக் கதை தெரியும்.

இன்றும் அவ்விதமாகத்தான் உள்ளது. தேவன் விருந்தை ஆயத்தம் பண்ணி, விசுவாசத்தைக் குறித்துப் பிரசங்கிக்க பிரசங்கிமார்களை அனுப்பினார்.

என்ன சம்பவித்தது? 'என்னால் போக முடியாது, ஏனெனில் நான் மற்றொரு சபையின் டீகனாக இருக்கிறேன். என்னால்

அதைச் செய்ய முடியாது' என்று
கூறுகின்றனர்.



'நல்லது, என்னால் போக முடியாது,
ஏனென்றால் என்னுடைய கௌரவம்
குறைந்து போய் விடும்' என்று கூறுகிறார்கள்.
உங்களுடைய கௌரவம்...

அதற்குப் பிறகு, 'ஓ, என்னால் போக
முடியாது, எனென்றால் அதைப்போல் நடந்து
கொள்கிற பழைய பரிசுத்த உருளுபவர்களை

நான் விசுவாசிக்க மாட்டேன். நான்... நான்
என்னுடைய வாழ்க்கையை வாழப்
போகிறேன்' என்கின்றனர்.

சாக்குப்போக்குச் சொல்லத்
தொடங்கினார்கள். 'ஓ, அந்த வழி மிகவும்
நேராக உள்ளது. எனக்கு அதைச் செய்ய
விருப்பமில்லை.'

'நல்லது, நான் இரவில் வரும்போது
மிகவும் களைப்பாயுள்ளது. எனவே சபைக்கு
என்னால் போக முடியாது' என்று
சாக்குப்போக்கு சொல்கிறார்கள். அதுதான்
இன்றைய சாக்குப்போக்காக உள்ளது.

'ஓ, என்னுடைய கணவனாருக்கு அது
பிடிக்காது என்பதற்காக நான்
பயப்படுகிறேன்.'

'என்னுடைய மனைவி என்னை உதைத்து
வீட்டை விட்டு வெளியே தள்ளி விடுவாள்
என்பதற்காக பயப்படுகிறேன்.' நீ
அப்படிப்பட்ட மனிதனாக இருந்தால், அவள்
நிச்சயமாக அப்படிச் செய்வாள். அது சரியே.



ஆனால் நீங்கள் அங்கே இருக்கிறீர்கள்:
சாக்குப்போக்கு சொல்லுபவர்களாக.
அவர்களில் அநேகம் பேர் அவ்வாறு
செய்கின்றனர், அதன் பெயர் தான்
சாக்குப்போக்கு.

28. இப்பொழுது, அதன்பிறகு
அவனுடைய ஊழியக்காரர் அவனிடம்
திரும்பி வந்து, 'ஆண்டவனே...' என்றனர்.

அது லூத்தருடைய காலத்திலிருந்து
வெஸ்லியின் காலம் வரை சம்பவித்தது.
எல்லா வகையான சாக்குப்போக்குகளும்

சொல்லப்பட்டன. 'ஓ, நல்லது, எங்களுக்குச் செய்வதற்கு வேறு காரியங்கள் உள்ளன.'

ஆனால், அதற்குப் பிறகு, அந்த ஊழியக்காரன் திரும்பி வந்து, 'நான் எல்லாவற்றையும் செய்து விட்டேன், அவர்களோ எல்லா சாக்குப்போக்குகளையும் சொல்லுகிறார்கள்' என்றான்.

இப்பொழுது அவன் அந்த பிரசங்கியிடம் என்ன சொன்னான் என்பதைக் கவனியுங்கள்.

'விருந்து ஏற்கனவே ஆயத்தமாகி விட்டது.' ஆமென். அது ஏற்கனவே - கடந்த காலம். 'இப்பொழுது, நீங்கள் விருந்திற்கான அழைப்பைக் கொடுக்கும்படி நான் விரும்புகிறேன். அவர்களைத் தனியே விட்டு விடுங்கள், எப்படையும் அவர்கள் வரப்போவதில்லை' என்றான்.

ஆனால் சென்று, ஒரு சுகமளிக்கும் கூட்டத்தைத் தொடங்குங்கள். முடவர்களையும், குருடர்களையும், சப்பாணிகளையும் கொண்டு வாருங்கள்.



இன்று சுகமளிக்கும் கூட்டத்திற்கு
பெருந்திரள் கூட்ட மக்கள் வரும்
காரணத்தால், அதைக் குறித்து
ஒவ்வொருவரும் கொக்கரிக்கிறார்கள்.

‘பிரசங்கியாரே, உம்மைக் குறித்துள்ள
காரியம் என்ன?’ அது வேதாகம
வெளிச்சமாகும். அது சரியே.

‘போய், முடவரையும் சப்பாணிகளையும்
அழைத்து வாருங்கள்.’ வேதாகமத்தைப்
பொறுத்த வரையில் கர்த்தருடைய
வருகைக்கு முன்பதாக அது தான் கடைசி
அழைப்பாக உள்ளது.



போய் ஒரு சுகமளிக்கும் கூட்டத்திற்கு
அழைப்பு விடுங்கள். அற்புதங்களும்
அடையாளங்களும் அதிசயங்களும்
செய்யப்படும். அவர்களை உள்ளே கொண்டு
வாருங்கள், ஏனெனில் என்னுடைய பந்தியை
முழுவதுமாக நிரப்பப்போகிறேன். ஆமென்.
'நான் அதை ஆயத்தம் பண்ணியிருக்கிறேன்.
என்னுடைய கொழுத்த ஜெந்துக்களும்
அடிக்கப்பட்டது. நான் ஒரு உண்மையான
விருந்தைக் கொண்டிருக்கப் போகிறேன்.
நீங்கள் வெளியே போய் முடவர்களையும்,
சப்பாணிகளையும், குருடர்களையும்,

உபத்திரவப்படுகிறவர்களையும் கொண்டு
வாருங்கள்.' சகோதரனே, அதுதான்
போஜனத்திற்கான ஒரு அழைப்பு (meal call).

தெய்வீக சுகமளித்தல் தான் இன்றைய
செயல் திட்டமாய் உள்ளது. அது தான்
தேவனுடைய கடைசி அழைப்பாயுள்ளது,
அதுவே தெய்வீக சுகமளித்தல். அதை
ஏற்றுக்கொள்ளாமல் தங்களுடைய
பெரியதான பழைய உலர்ந்த
வேதசாஸ்திரங்களுடன் பின்னால் உட்கார்ந்து
கொண்டிருக்கும் இவர்கள், நாம் கூட்டத்தைக்
கூட்டுவதற்கு தெய்வீக சுகமளித்தலை
செய்தித்தாளில் பிரசுரிக்கிறோம் என்று கூற
முயற்சிக்கிறார்கள். இயேசு அதைச்
சொன்னார். ஆமென். ஓ, ஒரு பாப்டிஸ்ட்
அந்தக் காரியத்தைக்
கொண்டிருப்பானானால், அது அவனை
சத்தமிட வைக்கும். அது சரியே. தெய்வீக
சுகமளித்தல் தான் இந்த நாளின் ஒழுங்காக
உள்ளது.

பாருங்கள், எந்த
மார்க்கமாயிருந்திருந்தாலும்
கவலைப்பட வேண்டியதில்லை,
அவர்கள் உண்மையாகவே
தேவனுக்கு பயந்திருந்தால்,
அப்பொழுது தேவன் அவர்களை இந்த
ஒளியண்டைக்குக் கொண்டு
வர
கடமைப்பட்டிருக்கிறார்.



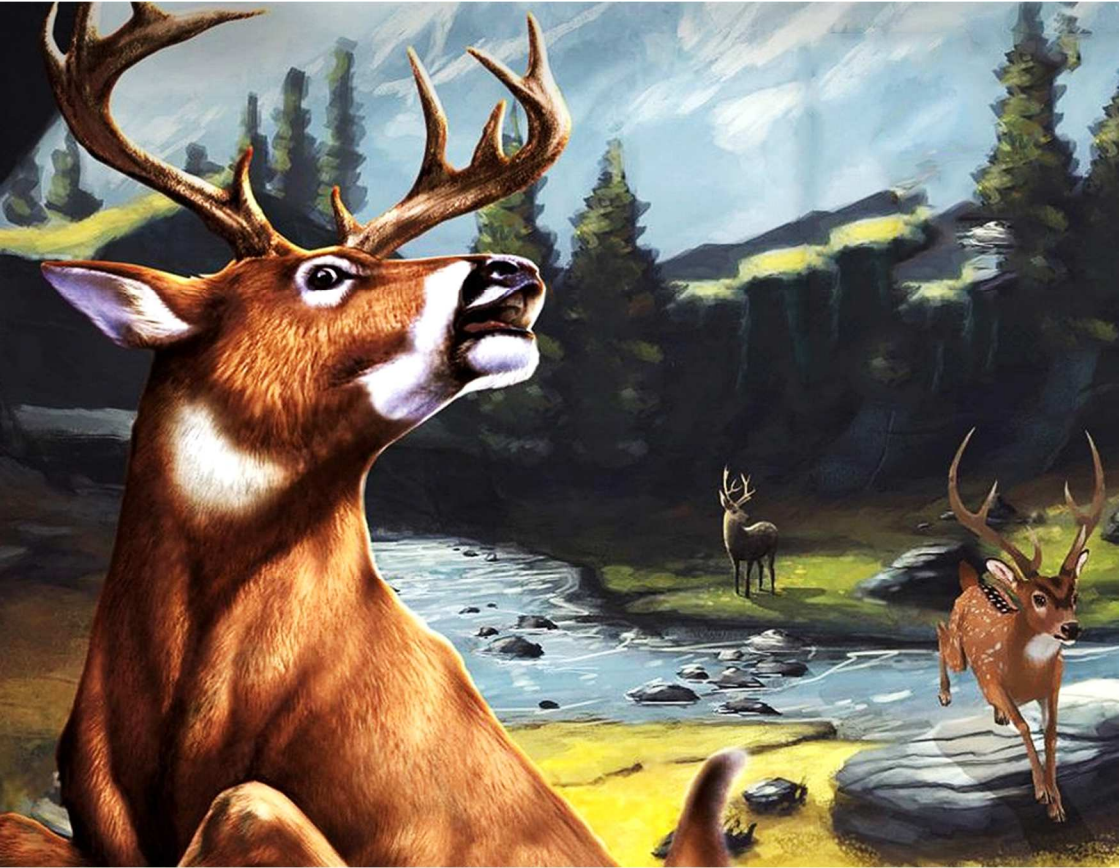
வில்லியம் மரியன் பிரன்ஹாம்

58-12-21M யூதருடைய ராஜாவானவர் எங்கே?

89. பாருங்கள், எந்த மார்க்கமாயிருந்திருந்தாலும் கவலைப்பட வேண்டியதில்லை, அவர்கள் உண்மையாகவே தேவனுக்கு பயந்திருந்தால், அப்பொழுது தேவன் அவர்களை இந்த ஒளியண்டைக்குக் கொண்டுவர கடமைப்பட்டிருக்கிறார். அவர் அவர்களை அவர்களுடைய சொந்த வழியிலேயேக் கொண்டு வருகிறார்.

90. சில சமயத்தில் அவர் அவர்களைத் துன்பங்களின் மூலமாகக் கொண்டு வருகிறார். சில நேரத்தில் அவர் அவர்களை..... கொண்டு வருகிறார் என்பதை நீங்கள் அறிவீர்கள், இந்தக் கடைசி நாட்களில் அவர்கள் துன்பங்களின் மூலமாக வருவார்கள் என்று அவர் தீர்க்கதரிசனமாயுரைத்துள்ளார். அவர்

கலியாண விருந்தினை ஆயத்தம் செய்தார்.
அப்பொழுதோ எவருமே - யாருமே
வரவில்லை. எனவே அப்பொழுது அவர், "நீ
பட்டணத்தின் தெருக்களிலும் வீதிகளிலும்
சீக்கிரமாய் போய், ஊனரையும்,
சப்பாணிகளையும், குருடரையும்,
துன்பப்படுவோரையும் என்னுடைய
மேஜைகள் நிரம்பும்படியாகக் கூட்டிக்
கொண்டு வா" என்றார்.



91. இந்தக் கடைசி நாளில் அவர்
ஆவியில் அசைவாடி அவர்களை
ஒன்றுசேர்த்துக் கொண்டு வரும்படிக்கு
அவர்களை ஒவ்வொரு வாழ்க்கை
முறையிலிருந்தும், வாழ்க்கையின்
ஒவ்வொரு மூலையிலிருந்தும்
தேடிக்கொண்டிருக்கிறார். எல்லா
ஸ்தாபனங்களும், ஜீவனுக்காக வாஞ்சிக்கிற
யாவருக்குமே அவருடைய மகிமையின்
சரீரத்தினுடைய அவருடையப் பிரசன்னத்தில்
நடக்கவும், அதை ஏற்றுக்கொள்ளவும் ஓர்
உரிமை உண்டு; ஏனென்றால் அவர்
ஜீவனுள்ள தேவனுடையக் குமாரனாய்
இருக்கிறார், அவர் எப்பொழுதும்
பிரகாசித்ததுபோன்றே இப்பொழுதும் நம்
மத்தியில் இன்னமும் விடிவெள்ளி
நட்சத்திரமாகப் பிரகாசித்துக்
கொண்டிருக்கிறார்.

தெருக்களிலும், சந்துகளிலும் சென்று
முடமானவர்களையும், சப்பாணிகளையும்,
குருடரையும், தரித்திரரையும், இன்னும்
எவராயிருந்தாலும் உள்ளே கொண்டு
வருவோம்.



வில்லியம் மரியன் பிரன்ஹாம்

57-0324 ஏன் சில மக்களால் வெற்றியை காத்துக்கொள்ளமுடியவில்லை

21. ஆனால் சகோதரனே, நாம் பேசிக் கொண்டிருக்கிற இந்த மகத்தான புதிய ஆவி, எசேக்கியேல் இங்கே கண்ட இந்த மகத்தானபுதிய சபை, புத்தி சாதுரியத்தினால் நடத்தப்படமுடியாது.

அதுதாமே பரிசுத்த ஆவியினால் நடத்தப்பட வேண்டியதாயிருக்கிறது.

பரிசுத்த ஆவியானவர் சபையை வழிநடத்தும் பட்சத்தில், ஸ்தாபனத்தை குறித்தோ, புத்திசாதுரியமானவர்களைக் குறித்தோ, யார் மிக நேர்த்தியாய் 'ஆமென்' சொல்வார்கள், யார் சிறந்த உடையை உடுத்துவார்கள் என்பதை குறித்த அப்படிப்பட்ட விவாதங்கள் (fussing) நமக்கு அவசியமிராது. அது நமக்கு அவசியமே இல்லை.

அப்படியானால் நமக்கு இயேசு எதை செய்ய வேண்டும் என்று கூறியிருக்கிறாரோ அதையே நாம் செய்வோமாக.

தெருக்களிலும், சந்துகளிலும் சென்று முடமானவர்களையும், சப்பாணிகளையும், குருடரையும், தரித்திரரையும், இன்னும் எவராயிருந்தாலும் உள்ளே கொண்டு வருவோம்.

ஏனெனில் வரப்போகிற நாட்கள் ஒன்றில் பெரிய விருந்து நடக்கப்போகிறது. அதுதான் நமக்கு தேவை. அப்படிப்பட்ட மார்க்கம் தான் நமக்கு தேவையாயிருக்கிறது. அதன்பின் அதை நாம் எப்படி பெற்றுக் கொண்டோம் என்று நாம் ஆச்சரியப்படுவோம்.



The little woman with
the...standing at the well, and
all that dirty condition that she
was, what did that symbolize?
That God in these last days
would pull out outcasts.



Rev. William Marrion Branham

63-0707M **The Indictment,** Jeffersonville, Indiana, USA

191 The little woman with the...standing at the well, and all that dirty condition that she was, what did that symbolize?

That God in these last days would pull out outcasts.

192 Remember last night, at the wedding...Or, the other time I preached here.

At the wedding supper, they said how they said. "I've made a great feast, and so forth. And all these men, I've bid them, and each one had an excuse. 'I can't do it, because it would ruin our creeds. I can't come, because I have my...I've married a wife; she won't let me come. My, I—I got married to a church down here. My mother was Methodist, or Baptist, or a Catholic, or Prote-...I just can't stand for That.'"



193 He said, “And you won’t come. And you won’t taste My supper! But get out there and compel prostitutes and harlots, and drunkards, and whatever there is. Bring them in, and I’ll straighten them up. I’ve made My supper, and My—My guests...My table is set, and there is going to be somebody there.”

They didn’t come. He was condemning them Jews.

194 What about today?

“I—I—I belong to the Presbyterian. I—I can’t. I’m Methodist, Lutheran. I’m a oneness. I’m a twoness. I’m a *this*. I can’t. I can’t.” There

~ 4 ~

you are. You won't be there then! That's exactly what He said. All right.



The last calling and the last invitation was a great time to sweep across the country in Divine healing. That was the last. And we're winding up the end of that, just pulling in the loose ends right now. So how close is the coming of the Lord?



Rev. William Marrion Branham

59-0415A - God's Provided Way

10 For a text, I would like to use the 14th verse of—of the 22nd chapter of Saint Matthew.

For many are called, but few are chosen.

And for a subject, I would like to use “God’s Provided Way.” Now, we hear so much today of the second coming of the Lord. And truly, that’s what we are all waiting for, the coming of the Lord. Now, I truly believe that we are near that great event. The greatest event that ever did happen, or ever could happen, is just near, it’s being made manifest now: that is His coming.

11 The church has waited for this time for two thousand years. And we are seeing the unfolding of the Scriptures. Jesus, in the light of Calvary, just a few hours before He was crucified, spoke more of His second coming

than He did of His crucifixion. So it must be a great thing that lies just ahead.

And now that we are gathered, ministers, and Christian Businessman, laity, tract workers, and the ones who does different types of ministry, I think that we ought to kindly check up while we're under the shade of the cross this afternoon, and that God would give us something in our hearts to go out from here with.

12 Some time ago, I was in Finland. And I was coming down the road in a—a little automobile. And in Finland the people are poor. And the young ladies are out in the field with the old fashion scythe, cradle to cut the wheat and bind it with some of the sheafs. And many of them had gathered under a great big tree for—to have their lunch.

And I thought it was a good time to speak, because I had an interpreter with me. And we stopped just for a few minutes where twenty

some odd people had gathered out of the harvest field under the shade of a large tree.

And I spoke to them about the love of the Lord, and told them that I'd heard about how that after the war, they had to run the—the harrows. They didn't have time to plow the fields, because the winter was coming on.

And they just had to pull the harrows behind them to scratch the surface of the ground, to get the seed in the ground. For if they did not get the seed in the ground, there would be no harvest next year, and all would perish.

13 And at nighttime, the women, the men, no horses, animals to pull it, the people had to pull the harrow. And there was no drones in the camp. They had to...The little children went before them with a lantern at nighttime to make a light, so that they could put the seed in the ground, and run before Mama, the little fellows, while little brother was resting for the next shift. They must scratch the ground

some way. They didn't have time of plow, for it was too late in the season. Had to get the grain in the ground quickly. If not, there would be no harvest.

And I think while we're to—gathered together, we should think that it's later than you think. Scratch the ground anyway. We've haven't got time for seminaries, and to learn a whole lot of things. But—but we've got to get the Word to the world. Scratch the surface some way and sow the Word day and night, for if there is no—no grain in the ground, there can be no harvest for the coming of the Lord.

14 While I was talking to that bunch a little Finnish people, seventeen received the baptism of the Holy Spirit just a few moments afterwards.

To me the time is close; we must hurry. So we should think and how we should meet this great thing that we're doing

now. Education has failed, and all the other man-made things has failed. We see it has.

15 And our denominational barriers has brought barriers between the people to make them argue and carry on about their denominations. But I believe that we have failed to get the thing that Jesus gave to us to give to the Church, to give to the people.

You know, I think before we leave this afternoon, we should check up and see what our Lord was talking about when He wrote this parable, or said it, rather. You see, there...We should know how to tell the people to prepare for this great event that's coming. If the coming of the Lord is so great, it's the most essential thing that we can do, is to get the people prepared for it. Because if He comes, and we're not prepared, then we'll be left out. But we must prepare the way of the Lord with this, our message from Him, because "there is a way," the Scripture speaks of, "that seemeth right onto a

man. There is a way that seems all right, but the end thereof, is the ways of death.”

16 So what if people are prepared in the wrong way? What if soldiers went to the field, not trained for battle, but to go out there to—to dance. Though they—they would—might be ever so good dancers, they’ve got to be trained to fight. What if they went out there to—to have some other kind of an affair, and knowed not how to use their gun? They would do little good. So I think that the workers in the harvest should be prepared to know how to train the people for the coming of the Lord, for there is none of us but what wants to meet it.

And I believe that we are living so close to the coming, that these great miraculous things that we see appearing, is the indication of His soon coming.

17 Now, Jesus taught this parable. And if...You’ll almost have to have an Oriental view of the Scriptures before you’ll ever be

able to understand the parables, because the Bible is an Oriental Book. We are a Western people looking at the Bible from an Oriental—a Western standpoint, when it is an Oriental written Word, for it was wrote two thousand years ago. Where the meanings are the same. But if you ever go to the East, the Bible will be a new Book for you. Its meaning, Its interpretation will seems so much brighter.

I do not mean to say that we don't know how to be saved in the order of the Scriptures, but I mean to say this: that it'll just brighten it for you, when you see the way Jesus taught in that day, in the Oriental customs. And they haven't change one bit. They're just exactly today like they were then.

18 So that man would not get mixed up, that these things that we are now so mixed in would not happen, Jesus taught the people in parables.

Now, as this wedding supper...Of course, we all know that the wedding supper is in the

future, that when all the redeemed of all ages come up before the Presence of God, redeemed by the Blood of the Lamb, and stand there washed in His Blood, and wrapped in the robe of His righteousness, then we'll have that great wedding supper that'll be spread across the skies.

And I think of that date, that many of us here is getting down along in the way with gray hairs streaking and shoulders bent. Why, about ninety percent of our audience this afternoon are over the halfway mark, as we call it.

And many of you has worked, and struggled, and done without, and sacrificed, and—to get the message of the Gospel over.

19 And I'm thinking about that day when it's all over, and the wedding supper is set, and we set down across the table from one another. I'm sure if—if I'm blessed by the Lord to get to be there, I'll look over, and I'll

say, “I met you at Pisgah, didn’t I?” When we meet one another on the other side, and talk about the times that when we come together like this, to take instructions on how to go out and to win souls, and look down along that long line, Papa and Mama, and all of them present, if that won’t that be a wonderful time, that wedding supper.

We’ll reach across the table and take each other by the hand, grip each other’s hands. And I’m sure a little tear will run down our cheeks for appreciations of God’s grace getting us there. Then the King will come out and wipe all tears, as I’ve many times said, from our eyes, say, “Don’t cry no more. Them days are finished now. Enter into the joys of the Lord that’s been prepared for you since the foundation of the world.”

And we all want to be there. And we want all that we can get to be there, because it’s urgent. The time is passed, and we’re waiting for His coming.

20 Did you notice, He said when He sent forth first. The first group, they come back and they had excuses made. Oh, they had this or that to do. The King; supper, of course, is God. The Son is Christ, the Son of God.

And we, the Bride, are the one that's invited. The Bride is...Would be the whole earth is invited, everybody's invited. But there's some things that we've got to do before we can ever attend that wedding supper.

21 Now, in the Orient, when the—there was to be a wedding, what taken place, the king set the time for his son's wedding. And then it was the son's duty to give out the invitations. And no one could come to that supper without an invitation.

And I don't believe that there has ever been a man or a woman that ever walked into a church, or come in the Presence of God without they were given an invitation to this

supper. Now, you can take it or you can turn it down. That's up to you.

Some people goes to church year after year, and day after day, revival after revival, and still will not accept that invitation. They don't mean to turn it down, but they just neglect doing it.

22 Did you notice, one had something to do. He'd bought a piece of ground. The other one had bought some ox, and he must go try them. Not like he wouldn't try the ox before he bought them. You see, it's just, it's just an excuse.

And I know that all you ministers and so forth, and businessmen, and tract works, and so forth, you all find those things. People's got excuses. "I—I've just got to stay home tonight. I can't attend the revival." Just remember, God said they'd do that. They're turning down their invitation.

23 Now, let's look at it again. And one, he'd did this, his wife wouldn't let him come. And—and that's another excuse. There should be nothing stand between us and that invitation. If it cost a yoke of ox, or your business, or your—your wife, or your children, or anything, nothing should separate us from that invitation.

God's called you to His harvest field, or to do something for Him, there should be nothing stand between you and God. It must come first. The invitation, given out...

24 Now, when the invitations was given out, the excuses was made. Then back they come and said, "They won't come." Now, if you notice, the last time that He sent them out, was to go into the hedges, and highways, and byways, get the lame, halt, and blind, and compel them to come in. For God is determined that His table will not be set, and there'll be nobody there. God wants His tables full. The fatlings has been killed.

Everything's been fixed and everything's ready. And if you'll notice, the last great message that was to go, was to go into the highways and byways.

Now, I like that about this little church here, feeding the poor, taking in the lame, the halt, the withered, praying for the sick and...I reading this little sign here, what give me the idea. "And the lame shall walk," it said. Certainly.

The last calling and the last invitation was a great time to sweep across the country in Divine healing. That was the last. And we're winding up the end of that, just pulling in the loose ends right now. So how close is the coming of the Lord?

Go into the hedges and byways. Bring them in, compel them to come. Bring in the lame, the halt, the blind. They had the healing service.

The healing service for Divine healing is—is never the principle of any meeting. It shouldn't be. We don't just take the service for healing only. As Brother Bosworth used to say, "Divine healing is like the bait on a hook. You don't show the fish the hook; you show him the bait. And he grabs the bait and gets the hook." So that's the way it is about Divine healing; it brings the people together, and then the hook is the Gospel that catches the fishes for God's Kingdom.

25 Now, before anyone could attend...What if you got, tonight, an invitation to go to the—the President of the United States, and to attend his son's supper, you would say. If the President's son was going to have a supper, and you just a poor man on—out here working for a living, like we all do...What a blessed thing it would be if somebody come and give you an invitation from our beloved President, Dwight

Eisenhower, to attend a great wedding banquet that he had set.

Now, you know that you'd brag about it. Why, you'd go all over Los Angeles telling the people, "Look what an important person I am." Sure. "The President of the United States has invited me to the wedding supper." Why, it would be an honor for you to attend that wedding supper. It would be an honor. You'd be a selected person to attend that wedding supper. And I'm sure that the President wouldn't send you such an invitation unless he thought that you surely would accept it. But what do you think would take place if you sent him word back, "I don't want to come," how that would hurt his feelings. Well then, what do you think it would be, because God has invited you to attend that wedding supper.

26 The people say, "The people that's got the Holy Spirit brag too much about it." We can't brag enough about it. It's something to

crow about. We're invited to the wedding supper of the Son of God. It's worth walking on the street and testifying and telling every creature you come in contact with, what a good thing it is that you're invited to the wedding supper. God Almighty has selected you from the slums of the earth to attend the wedding supper of His beloved Son. Oh, what an invitation that is. It's worth a hundred billion President's suppers to attend that supper.

27 Now, if Mr. Eisenhower knew that you didn't have clothes fit to wear, then, of course, he would make arrangements for that. And that's exactly what God did. He made arrangements that you should be dressed in a certain way, because, you remember, He said, "Call the good and the bad. Call all of them together." Don't make any difference what your past life has been. When you got an invitation to come, you're ready to come. If you've been bad, if

you've been a streetwalker, if you've been a gambler, if you've been a drunkard, if you've been a murderer, no matter what you've been, if God gives you the invitation, knocking at your heart, He will take care of the rest of it.

Don't weary, say, "Well, I just been a lukewarm church member," He will still take care of it, if you'll just take heed to that invitation.

And you say, "What is the invitation?"

"Whosoever will, let him come and drink from the Waters of a Life freely." The invitation's to whosoever will.

28 And now, in the Orient, the son that gave the—whose wedding it was to be, had to furnish the robes. No man could come without first he wore a robe. Here's why. Because if one come, a nice rich woman come with a—a flowery hats, and—and a rich man come with a tuxedo on, and the next

man—woman come with one of those little...I thought I could think of that, gingham—ging—gang—gingham, ever what it is—one of them kind of skirts on, and the—and the next woman had on a silk skirt...

I tell you what this old-time religion will do for you, it'll make a gingham skirt and a silk skirt put their arms around one another and call them "Sister." It'll do that. It'll make a tuxedo hug a pair of overalls and holler, "Brother, I love you." That's what it'll do. It'll take the starch away from you. Yes.

29 But in this Oriental way of doing it, there was robes so that they would all look alike. I'm so glad of that. Even my old Kentucky broke up way, no education, still I can wear the robe, because He give it to me. He invited me and I accepted it. No matter how you might be, the robe covers the...It makes the difference (See?), is the robe.

30 Now, God made a Robe also to cover; that's the Blood of Jesus Christ by the Holy Ghost, the Robe.

Now, when the people come, they brought their invitation. Now here's where I think that our crude mistake has been, not us, but...I don't mean to say the Full Gospel people, I'm not speaking to them. But I mean like...With no disregards to ministers, such great men, and men that I honor, and men that I respect with all my heart...I don't know a person on the field that I can honor and respect any more than Billy Graham for the great work that he's a doing. I seen him the other night, preaching right where I'm to follow him now, with his eyes black here from that blood clot, and—and they set signs on the streets, so the news said, boo'd him, "Go back." Even an Oral Roberts turned back. Billy Graham stayed with it until he hammered it through. I tell you, I got respect for Billy Graham. That's exactly right. Jack Shuler...

31 And then Mr. Graham said one time that he—he wondered why, when he was in Louisville, that when Paul went forth...And took the Bible, held it up like this, and he said, “The busi...” At the Christian’s breakfast that morning, the ministerial breakfast, rather, he said, “You know, when Paul went forth and got one convert, the next year he come back and there was thirty from that one. But,” said, “I’ll go into a city and hold a several week’s campaign, and I’ll have, maybe, to the Lord, maybe twenty thousand converts, and come back in a year, I can’t find twenty of them.” Oh, I thought this was wonderful.

And he said, “You know what’s the matter?” He said, “It’s a bunch of you lazy preachers, that after we get them into Christ, you set with your feet upon the desk and write them an invitation, instead of going to them, and shake their hands, and bring them in.”

That was good. That was very good, and was a fine statement. But you know, I—I didn't want to be different, but I thought, "Brother Billy, who went out and got...What preacher went and got Paul's one convert? Who was the pastor there that was so lazy had his feet upon the table?"

No. Here's what it is. Is because in this day, the modern way is to give them the invitation as they are sent out. But brother, that don't tell it. You don't take them deep enough. You don't bring them back to a place to where they get that experience of really being borned again. Paul took his convert on through to the baptism of the Holy Ghost, and the Fire of God was burning in his heart. He didn't need any. And to whether the preacher was lazy or not, he was on the job, to do what God...Just his heart was burning with the Holy Ghost and fire. He was out to do the job. That's right.

32 The thing of it is today, our modern theologies, and theologians, and modern church teachings, and so forth, we just pass out the invitations. But remember, after they got the invitation, in the Oriental custom when they come to the place to come in, bad, poor, indifferent, all with their invitation in their hand, the son met them at the door. And he took the invitation, and he looked it over, and he said, "It is nice of you..." so much to say this a way, "for you to accept my invitation. Now, I'll see what size you are." And he fit him up in a robe, and then passed him in the door to the banquet hall. There's the difference.

Peter said on the day of Pentecost, "Repent, every one of you and be baptized in the Name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to them that's

far off, even as many as the Lord our God shall call.”

33 Paul met some Baptists in Acts 19. And he said, “Have you received the Holy Ghost since you believed?” They had the invitation, “but have you got the robe on yet?”

Have you been invited to the wedding supper? “Yes.” Then you must be dressed.

Would you go to the President’s supper up there, if he asked you, with your hands all black and greasy, and—and you women with your hair hanging down, and—and your face not washed, and your old dirty apron on? No, sir. You would be so out of place.

And so would a bunch of this lukewarm, so-called Christianity be out of place when it hits that heavenly place, where they’re shouting, and praising, and rejoicing, and singing in the Spirit. So out of place.

34 I was preaching some time ago, and a fellow come that would—belonged to a

certain denomination. He said, “Billy, I was enjoying your message. But” said, “that woman back there that kept saying, ‘Amen,’ and crying,” said, “she just like to froze me to death.” Said, “I’m telling you, shivers run up my back.”

And I said, “If she wasn’t doing it, shivers would be running up my back.” I wouldn’t know where I was. Oh, I love to feel the Spirit of God moving among the people, saturating them with the Holy Ghost.

He said, “Oh, that nearly froze me.”

I said, “Brother, if you’d ever get to heaven, you really would freeze to death. Because there’s going to be shouting, and praising God, and rejoicing, and thousands times thousands rejoicing, and singing, and praising God when they come into the Presence. You might as well get customized here before you get started that way.”

35 Now, the Oriental type was for the son to stand there receive invitation. Now, Paul's group...I mean John's group had to receive the invitation, but Paul said, "Have you been robed since you have got your invitation. Have you received the Holy Ghost since you have believed?"

They said, "We do not know whether there be any Holy Ghost."

He said, "Then, unto what was you baptized?"

They said, "Unto John."

He said, "Then, John baptized unto repentance, saying on them, they should believe on Him that is come, that is, on Jesus." And when they heard this, they were baptized in the Name of Jesus Christ. And Paul laid his hands on them, and the Holy Ghost came on them. You see the difference? Invitation's just come, you're invited.

36 But then when the son met them with the invitation at the door, then he fit them in a robe (Amen. Now I feel religious.), fit them in a robe. Had one there for their size, and he put the robe on them so that everybody would look the same.

You see, there's no "big guys." Oh, when people begin to say this, "Oh, if Brother Branham's a coming to pray for the sick..." That don't have nothing to do with it. I couldn't heal no one. There's no "big shots" with God. We're all His children, every one of us. There's no difference in us. We don't have to have the biggest campaign, or the—or the biggest this, or the biggest that. That's carnal. And God will never bless. I doubt, sometimes, the robe being on a person, act like that. I tell you, brother, God makes us all the same from the...All of us are of One when we got the robe on. No matter whether they can't talk, and don't even know their ABC's, or whatever it is, we're all the same in Christ Jesus. That's

why I made that remark, what I did a while ago. We all want to be the same.

37 Then they put on this robe. Then they come in and they were welcomed in the place. They could come in and get the wedding supper. Jesus said then, that in this place, He found one man setting there, who didn't have on the robe. How did he get in? That was the question. There was one who did not have on the robe.

Now remember, He said several places this would happen. Now, they come in...He spoke one time of the rain falling on the just and the unjust. He spoke of, one time, of the—of the wheat in the field and the—the tares; they both grow together. “And many will come to Me in that day and set down in the Kingdom with the children. And the children of the Kingdom shall be cast out (See?), because that they—they said, ‘Lord, we have did this in Your Name, and we’ve done that in Your Name.’” He said, “I never knew you. Depart from Me you workers of

iniquity.” That’s the same person that He found there without the robe on.

38 Now, sometimes we refer to people, like myself, going forth and—and praying for the sick, and having a success. That don’t mean I go to heaven. See? The person that really gets there, was a little surprised when he got there.

Many in that day, they’ll say, “When was You naked, Lord, and we clothed Thee? When was You hungry and we fed You? When were You in prison and we visit You?” He said, “Insomuch as you have done unto these, my brethren, you’ve did it unto Me.” They—they didn’t even think they was worthy to get there.

And when we think we’re some kind of a big shot, how are we ever going to have a spirit to get there? Sometimes I wonder about the robe them folks are in...?...When we take that attitude, that we’re bigger than somebody else, better than somebody else, “We’re a larger number; our denomination’s bigger,” or something, how

we ever going to make it like that, when the Robe was to make them all look alike? And in the sight of God we all look alike. Certainly.

We're sinners saved by grace. We must recognize that, from the richest to the poorest, from the best dressed to the worst dressed. As the outside dressing has nothing to do with it, it'll perish. But the inside is what lasts. I'd rather have my spirit covered with the robe of His holiness, than to have the best suits that could be bought in all the world. Sure. Rich in the Kingdom of God.

39 So this one man was setting there, got his place and sit down at the table, sitting there. And the King come in and He found him setting there. Now remember, He never just said, "Now, I never did know that you were coming," or something. Or, he said, "Friend..." He didn't rebuke him because he come. He didn't say, "Now, you should have never come." No, that wasn't it. He said, what should taken place, "What are you doing here without a robe on?" There's the next thing.

Now, folks, to pass your tract's all right. To speak to a man about God's all right. But don't leave him there; just keep right after him until you see him at the altar robed in God's righteousness, in the righteousness of the Holy Ghost, until he's filled with the Spirit. When anyone comes into your church here, an evangelist holds a meeting, and maybe he's the one's giving out the invitations, and giving the invitations to friends of Christ, the evangelist giving out invitations. But when one comes, don't you let him stop there, you take him right on in the Presence of God till He robes him.

[Blank spot on tape—Ed.] A wedding supper is soon going to be on.

40 What happened? What could he say? He...The Bible said that he was speechless. He couldn't say nothing. Why? Because he come in some other way besides the door. If he come through the door, the son would've give him a robe. Jesus said, "He that climbeth up any other way, is the same as a thief and a robber." Now, you could get there; you'll be

in heaven, but you'd be kicked out again. So what good...If they get more—more hell than ever (It's right.), to know that you were there to see the beauties and then be rejected. You see what I mean?

41 What is this robe? When you wear the robe of Christ, you should have the Spirit of Christ in you. And the Spirit of Christ will act like Christ. It will do the works of Christ. It will be gentle, longsuffering, goodness, me—mercy, meekness, patience, with the Holy Spirit. Love, joy, peace, longsuffering, that's the Spirit of God that comes when you're robed with His righteousness. His Spirit lives within you.

And this man was speechless. He come by...Maybe, he say, "Well, wait a minute. I'm a Presbyterian, Methodist, or I'm a Pentecostal." That had nothing to do with it. See?

He didn't come by the door, and he failed to get a robe. For Jesus said, "I am the Door to the sheepfold." And if you come, you can't come by the Methodist church; you're a thief

and a robber. You can't come by the Baptist church; you're a thief and a robber. You can't come by the Pentecostal church; you're a thief and a robber. You've got to come by Jesus Christ. That's the only way you can ever come to Him, is to come by Jesus. And when you pass through Him, He throws His love, a robe around you, and leads you to the fold and we're living on the Hallelujah side, said the...?...Coming by the door...

42 He come up man's way. He come up some way, the church's way. He come in some other way. See? But God has a Way provided. And that Way is Jesus. And when you come by Jesus, you take on Jesus by a spiritual baptism. And you're dead and take on Christ by the new birth. And you're borned again and filled with His Spirit. And how you know? Because that your life would compare with those of the Bible, those apostles who was robed in His righteousness. Then why can't people, who claim to be Christians, believe in signs and wonders, Divine healing, the working of the Holy Spirit? Why,

they should do it. The thing of it is, they've come in some other way besides the Door. If they come the Door, they'd be robed with the same kind of a Spirit; they'd have the same kind of life; they'd have the same kind of testimony. They would be the same people.

43 Now, you take, many times, people who climb some other way will have that disgraceful name. Say, "That's a bunch of holy-rollers." Did you know that's what the apostles was called? Do you know, John the Baptist was declared a wild man? Did you know Jesus Christ was declared by the Sanhedrin Council an insane Man? "Now we know you're mad." "Mad" means "insanity." You know all the apostles was declared insane?

But I like what Paul said, "In the way that's called heresy, so worship I the God of our fathers." Oh, because he'd been robed in that same righteousness of the Lord Jesus Christ.

That's what it is today, friend. So many people are trying to get in, but they're not

taking God's provided entrance. And if you go any other way besides Jesus Christ...And when the apostles come into Jesus Christ, when the early Church came into Jesus Christ, they received the baptism of the Holy Ghost. It made them a different people. It made them act different, live different. Their whole—their whole life was motivated different. They had different motives. They had different objectives. Everything was different when they come into Christ.

44 Everything's different when you come into Christ. It makes you forsake the world. It makes you forsake the things of the world. You'll turn off your TV any time to go to church on Wednesday night, if you've ever come in on Christ. When there's a prayer meeting, why, there's nothing can keep you away from that prayer meeting. When the love of God that's in your heart that was in Christ Jesus, will pull you to the church, and when you get there, and you get that overflowing joy, there's something will make

you sing out with all that's in you the praises of God.

See, we're coming some other way besides the Door. People are coming in, say, "Well, I come in a Baptist." It's all right be Baptist, if you come by the Door and picked up the robe.

Say, "Well, I'm Catholic." That's still all right, if you come by the Door and got the robe. But unless you come through the Door, you'll be rejected, because He said it would be. And there's going to be many of them there without the robe on.

45 So remember, friends, when we're taking our people on the street, taking our people in the church, and wherever there is, let not them get by without first coming by Jesus Christ to be borned of His Spirit, robed in His righteousness, filled with His goodness, and then you've got a real convert to Christ. It's later than we think. We've got to work. The time is work. The—the—the message is urgent.

Did you notice just in the antediluvian world, before that Noah...Before that the first drop of rain ever fell, Noah went into the ark. In the days of Sodom, before one bit of fire ever fell from the heavens, that the Angel said to—to Lot, “Make haste; come hither. For I can’t do nothing till you come out of there.” And when the last of the redeemed was come out, then the fire fell.

46 Now, we know that we’re close to the end of a...We’re right at the door of a global destruction. We know that hanging in the hangars, right now, is bombs. Did you read the Life Magazine, I believe it was, a few days ago, or weeks ago, where that general said that just the first one to blow his top (and that’s the—the expression), and would touch off one of them bombs, what’s going to happen. They’re already hanging there. They’re ready. They can time them by radar and the stars. They can drop one from Moscow right on Vine Street there, and Sunset Boulevard and Vine, exactly on the

dot, right on the target. Anywhere they want to drop one, they can do it.

And we're setting right out there in the ocean with these big ships. We could see them the other day. Them submarines come up, and they wouldn't even let us get near them. With that radar, bombs setting there, and they could put one right on Moscow, or anywhere they want to put it. Now, what...

One of these days, somebody's going to make a slip, and they're going to pull one. And when they pull, there's going to be pulling on this side too. And what's the world going to do? It can't stand it. There will be a burst and a shake, and that world will fly to pieces. And that could happen before the sun goes down tonight.

47 A great general speaking on—the other day, said, “The next war that takes place will only be three minutes long.” Three minutes! No wonder science says it's three minutes till midnight. Three minutes is all it'll take to rock the world completely to pieces and blow it up. We're living on borrowed time.

Some fanatic, one of these days, is going to touch one of them off. And when they...Out there, them listening posts and everything, and ears alert, when they hear that first whistle go forth with that bomb going across, they're going to pull them too. And then when that starts, it's going to pull both ways, and here they come. It'll be a constant completely rocking, and this world will go into volcanic ashes. That's all it can do. It could never stand it.

One of them bombs will blow a hole in the ground a hundred seventy-five feet deep, a hundred miles square. And how about ten thousand of those turned loose on the United States at one time. Where's your living going to be? The world couldn't stand that shock.

48 Even now, till the science is claiming that the—the earth is bulging out in the middle. You seen that here the other day, and heard them talking of it, that their...The waters in the North has went down so many feet, in the middle of the earth, rather, and getting deeper in the north and in the south,

because the earth is a bulging out. The sun doesn't go around its orbit like it used to. Everything is indicating that coming of the Lord. We're right at the door.

And remember. Before one of those bombs can drop...Don't forget this. Jesus said, "As it was in the days of Noah and in the days of Lot, so shall it be in the coming of the Son of man." And before Noah, 'fore any rain fell down, Noah was in the ark, safely. Before any fire fell on Sodom, Lot was outside. And before one bomb can strike at—the Church will be home in glory, gone in. Be sure.

Then if this...Just to think, friends, if it's that close, how much closer is the coming of the Lord? 'Cause the Lord comes before that happens.

59-0415A - God's Provided Way
Rev. William Marrion Branham

எந்த ஒரு விசுவாசியும் ஒரு அவிசுவாசியை
எக்காரணத்தைக் கொண்டும் விவாகம்
செய்து கொள்ளக்கூடாது. எப்பொழுதுமே
விசுவாசியை மணந்து கொள்ளவேண்டும்



வில்லியம் மரியன் பிரன்ஹாம்

அருமையான பெண்மைக்குரிய ஆவி



சகோதரர்களே,

இந்த பி.டி.எப்-ல் நாம் தியானிக்கிற
காரியங்களைக் குறித்து மேலும்
விரிவாக அறிந்துகொள்ள
கீழ்க்காணும் செய்தியை
வாசியுங்கள்:

ஓர் கலியாண விருந்து

(56-1004 A Wedding Supper)

இச்செய்தியை டவுன்லோடு செய்ய:

Download

இயேசு கிறிஸ்துவின் உவமைகள்

சகோ. ப்ரன்ஹாம்
ஆவர்களின் மேற்கோள்கள்

