

ISRAEL AND THE CHURCH #3

¹ Or Numbers, the 20th chapter of Numbers is where we're going to base our theme on tonight.

And now we have about four more Bibles, if anyone wants to study with us. Some of the elders will be glad to bring you these four extra Bibles here. Anybody want a Bible, just raise your hand. All right, here's some right here. Brother Fleeman, if you'll come, get—get them and pass them as long as they last.

³ Numbers, Numbers the 20th chapter, we're going to take this "journey" out of Numbers pretty soon, because it gives more in detail than Exodus gives, and the account. . . And we want to begin about the 7th verse and read.

And the LORD spake unto Moses, saying,

Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall bring forth his water, . . .

I want you to notice that, "It shall bring forth His (personal pronoun), His water."

. . . and thou shalt bring forth to them water out of the rock: so thou shall give the congregation and their beasts drink.

And Moses took the rod from before the LORD, as he commanded him.

And Moses and Aaron gathered together the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

And Moses lifted up his hand, and with his rod he smote the rock twice: and the waters came out abundantly, and the congregation drank, and their beasts also.

⁵ Now, no man is eligible to open the Word of God. In the Bible It said, that even One come, and as One slain from the foundation of the world, a Lamb, and He was the only One Who was able to take the Book, to loose the seals, and to open the Word. Now, the Holy Spirit, that Jesus sent back in His place to abide with us until He comes again. . .

Brother Neville, will you stand and ask God to meet with us now, and to bless His Word as It goes forth, if you will, and may ask Him to come and help us now to explain His Word. While we bow our heads, if you will, in a word of prayer.

⁷ [Brother Neville prays the following prayer: Our Father, again tonight we come before You in true humbleness, Lord, realizing that human sufficiency is inadequate to meet the spiritual needs of this flock that Thou hast congregated together by Your Spirit—Ed.] True Lord. [Father, as I stand here tonight, a mediator, not by my decision, but by Your choice to . . . ? . . . the church of the Lord Jesus Christ, by the authority of the Holy Ghost. I ask You, in Jesus' Name, tonight, to look upon us, in that degree of mercy. . .] Yes, Father. [. . . in which we might be able to find favor in Your sight. And this, my brother and fellow-traveler and fellow-minister, whom You've called from his mother's womb, Father, might be able tonight to open the Scripture by the Holy Ghost. . .] Grant it, Lord. [. . . and as the One that is the administrator of this great flock.] Grant it, Lord. [Father, not so much speaking here, but because the favor that we've found through Your crucified Son, tonight. . .] Yes, Lord. [. . . look upon us, and rebaptize us with the revitalizing power from heaven.] Grant it, Lord. [Open our minds to the Scripture, and may our hearts burn within us as we commune together, concerning these things that you've given.] Grant it Lord. [Oh, our Father, tonight, now let us settle down, Great God, in the meditative spirit, under the blessed canopy of heaven tonight. Visit Your people; teach us out of the Word. Oh, subject every—every thought that would be transitory tonight.] Yes. [Great God, settle our minds. . .] Yes. [. . . and give us a wonderful blessing tonight.] Grant it, Lord. [And now, Father, for all of this we're asking, in Jesus' Name we'll give You the praise and honor and glory for it. Amen, and amen.] Amen. Thank You.

¹¹ There would happen to be a stranger in our midst; that's our pastor here, Brother Neville. He's developed a little hoarseness in his throat, and that's the reason we haven't heard much of him the last couple nights. He's kinda asked to be silent as much as possible, for that cause, until his throat has a chance to—to—he's has the chance to recuperate again.

¹² Now, we have been studying the Book of Exodus. The Exodus is the calling out, of the children of God. They were the people of God as long as they were in Egypt. But when they had their exodus, they become the church of God, for the church, word "church," means "called out." And we believe that we're near a exodus tonight. You believe that? We're near another exodus, a calling out, separating, making ready.

¹³ Now, I believe I'm, I like, and have been accused of being, and which I am, a typologist; because I believe that all of the old things were a shadow of the things to come. The Scripture teaches that. And if we can have some vision and look what the Old Testament

was, we'll see what the Old Testament is, or what the New Testament is, rather. See, the type, they were for shadows and for examples, that we might know what to do. See how they fell and how they rose, and what they did as they served God, and it served as shadow for us.

¹⁴ Now, the first night, Wednesday night, we picked up the church, to find out, basically, what the church was. And now, in the healing campaign . . . And this is the first time I've had a revival in seven years, of this type. Seven years this coming week I left the Tabernacle and went out into the evangelistic campaigns of healing services.

And I've committed it to managers who's done the preaching, mostly, and I would only speak on the subject of Divine healing, because we were a mixed audience of—of Methodists, Baptists, Presbyterian, Catholics, orthodox, Jew, everything. And sometimes if you'd tramp on people's ecclesiastical teaching, it'll make the ministers keep the people away from the church, some of them that really needed to come to be prayed for. So I just closed in on everything but the great evangelical, fundamental teaching of the Bible, death, burial, and resurrection of Christ; you know what the fundamental evangelical teaching is.

¹⁶ But now in the Tabernacle here, at my little church that the Lord gave me twenty years ago, I—I feel free that I can teach what my convictions is. And then, and we don't have any membership here, we just have fellowship one with . . . You're a member here while you're here tonight, you're a member. We don't have any—any members, just fellowship.

¹⁷ And we now, in here, you might find things that you say, "Brother Branham, I don't agree with That."

Well, now, if you don't, you do, you use the same method I am when I'm eating a great big cherry pie and find a seed. I don't quit eating cherry pie; I just don't eat the seed. I just throw the seed out and keep on eating cherry pie. Or when you're eating chicken, it's got to have a bone in its leg, you know. So don't throw the chicken away 'cause you hit the bone, just throw the bone away. And what you think has got the bone or the . . . Well, you just throw it away now, and you take what you think is right.

¹⁹ Now, we find that God's church is not the will of the people. It's election. Election is in God. God called Abraham, the founder of the faith, beginning. God was the Founder, of course. But Abraham, in the beginning was called out of Chaldea, city of Ur,

out of the plains of Shinar, not with any merit of his own. God saved him unconditional, and gave him the promise of all his seed, unconditional.

²⁰ Jesus, when He came along, He said, "No man can come to Me except My Father draws him. You didn't have nothing about coming to God then. God drew you to Jesus. "And all that comes to Me, I will in no wise cast out. He that heareth My Words and believeth on Him that sent Me, has Everlasting Life; and shall not come into judgment, but has passed from death unto Life. He that eats My flesh and drinks my Blood, hath (present tense) Everlasting Life, and I'll raise him up in the last days." That's what He said, so I'm just quoting His Word. And I believe that it is the truth.

²¹ Therefore, I believe that God set examples. He saved Abraham, unconditional.

He made a covenant with man, and man always breaks his covenant. But man has always tried to find some way to save himself, try to make himself. It comes from a strain in the garden of Eden. When man realized he had sinned, he tried to make himself a religion, a covering. The word "religion" means "covering." And Adam and Eve sewed fig leaves together and made themselves a religion. And since then it's been a strain of man down through the age, trying to do something to save himself.

But you are saved by grace, election: God's foreknowledge, predestination, foreordination. Paul tells the church at Ephesus, that God predestinated us in Christ before the foundation of the world. Think of it: Predestinated us in Christ before the foundation of the world. What we worried about then? Get away from the worry, we're just the happiest creatures you could ever have seen. My, how can you believe that and keep from being happy?

²⁴ I used to see old Brother Bosworth, and he said, "Brother Branham . . ."

I said, "How you feeling this morning, Brother Bosworth?"

Said, "The same old trouble's back on me, Brother Branham."

I said, "The same old trouble, what is it?"

Said, "Just so happy, I can't sleep." I said . . . He said, "Brother Branham, how can I believe what I believe, without being happy?" See? that's right.

²⁷ You know that Christ has already took your place as a sinner. He died. God accepted Him. He rose again, setting at the right hand

of His Majesty. God said, "This is My beloved Son in Whom I'm well pleased, hear ye Him." And there He is, the—the Door, the Gate, the Way, the Truth, the Life.

And how do we get into Him? He is the church. The church has Everlasting Life; it's already foreordained to appear without spot or blemish. God's done said it would be there; it's going to be there. Now, God done said so. So then how do we get in the church? By one membership? No. By shaking someone's hand? No. Some form or a bap. . . ? No. "By one Spirit are we all baptized into one Body, and become members of that Body." I Corinthians 12 says, "By one Spirit are we all baptized into one Body, and become members of that Body." By how? Spiritual baptism that inducts us into the Body of Christ, and then we are filled with God's Spirit.

²⁹ Sealed till how long? Ephesians 4:30, "Grieve not the Holy Spirit of God whereby you're sealed until the day of your redemption." Not from one revival to another; but until the day of your redemption. Amen. Everlasting Life, everlasting just isn't a little a-space of time, everlasting is eternally forever, can't die no more than a grain of corn could become a cocklebur.

And if a man's borned of the Spirit of God, it's automatically he lives the Life. As I said the other night, drinking, smoking, gambling, drink, cursing, swearing, that's not sin; it's the attributes of sin. It's because you are a sinner, the reason those things come forth. But if you're a believer, those things can't come forth, 'cause bitter and sweet water can't come from the same fountain. A cocklebur could. A corn of wheat couldn't bear cockleburs, because the nature of it is wheat. It's got to produce what it is. And if the Holy Spirit's on the inside, it produces the Life of Christ. Amen. That's faith. Amen. All right.

³¹ Now, then we find that we watching the shadows now. And we find then, God give us example, Christ in every one of the patriarchs, or down through the age. In Abraham God had election; in Isaac justification, calling.

God called Isaac even before he was born, gave him his name, everything, just like He did Jesus. Then I notice Isaac perfectly . . . We didn't have time to catch it, but did you notice Isaac, the only son of his father through promise packed the wood up the same hill, loaded, tied his hands, offered up as a sacrifice. And when he started to take his own son's life, Abraham, a little animal bleated, a little sheep, ram, hooked, caught in the wilderness by its horns . . . And the Holy

Spirit crying from heaven, “Stay thy hand.” And he went and got the lamb and offered in his stead; which was the Lamb slain from the foundation of the world. There you are, beautiful picture.

³³ Call, election, in—in Abraham. Justification, in Isaac. Grace, in Jacob. Anybody that ever read Jacob’s life, knowed you have to believe in grace. It’s grace in Jacob. And perfection in Joseph, nothing against him in the Bible; perfect man, perfect of Christ. Then we find out that the patriarchs all went down into Egypt, and there they lived. And their tribes sprung up, and they covered the—the lands, because God promised it to Abraham.

³⁴ God’s Word must every time be fulfilled. The cogs of God’s prophecy grind slow, but sure. If you do wrong, you think you’re getting by. But just remember, young man or woman, it’s going to grind right up to your door one of these days. You’ll wonder when and how, but it’ll be there. You’ll reap what you sow every time. God spoke it; it’s got to be so. That, “Thy Word is settled in heaven forever.” It’s already said. They don’t argue about It up there; it’s already settled. We argue about It. But in glory It’s settled. When God says anything, it’s got to be. Well, isn’t that wonderful?

Can’t you just settle it in your heart tonight? “Lord Jesus, I believe You. That settles it. Hallelujah. I’m coming now; I want You to give me the baptism of the Spirit.” And you’ll get It right there. All right. Then forever God will seal you by the Holy Spirit until the day of your redemption. All right.

³⁶ Then we notice in the next night’s lesson, we find Joseph making a mentioning of his bones. And how perfect he was typed in Christ, even to his robe, everything.

Everything so far has perfectly been fulfilled in Christ. Notice. He was the final human Being, the final Sacrifice of Abraham’s Seed. We found that (didn’t we?) when he made the sacrifices on the hill, and the little Light went between it and confirmed the oath. And God stood there and made the oath on Calvary, He taken the oath and tore the Scripture, or the writing apart, took the one part, as we found that them days in the way of making a covenant . . .

³⁸ As, we today shake hands. In India, or I believe it’s China, they pitch a little salt on one another. And many times they—they give a child to one another, for a confirmation of an oath.

But in the oriental times they wrote it out on paper, and they killed a beast, and stood in between the dead pieces of beast, tore

the piece of paper, together, hand it to each one. And when that was brought together, each piece of that paper must dovetail with the other.

⁴⁰ Beautiful. God took Christ, at Calvary, tore Him apart, Soul and Body. He sent the Body up to His right hand and sent the Holy Spirit back, the Covenant with the people. And you believe by faith, like Abraham did, and he was given the seal of circumcision for a confirmation of his faith. And you believe and accept Jesus as your Saviour, then God gives you the baptism of the Holy Ghost as a confirmation of your faith.

You say you believe, and haven't received the Holy Spirit, something wrong with your faith. God circumcises the heart the minute the believer really comes in full surrender. Amen. Say, That, folks, surely must've done something; I felt that even come back. Get it. When the believer. . . Here it is now. When the believer firmly believes on the Lord Jesus Christ, God's under obligation to give him the Holy Ghost: confirmation of his faith. Say, "What's the matter, Brother Branham?" Just your faith; that's all. If you'd surely believe, God's there to give It to you.

"While Peter spake these Words, the Holy Ghost fell on them that heard the Word." Is that right? Acts 10:49. All right, notice, the Holy Ghost and Fire came from heaven, burnt out all the dross, circumcised the heart, cut off all the surplus, and become a new creature.

⁴³ Now, then we find that after four hundred years. . . Last night we had the type of the patriarchs: got back in between the lines and see why they wanted to be buried in—in promised land. Did you like it? Enjoy that? Why, now that's not written right there, but you see it.

⁴⁴ Like we was talking of Abraham, and how God took Sarah and Abraham when they was a hundred years old, and turned them back to a young man and woman again, and give them this baby. That was kinda hard to see at first. But after you look at the Scriptures, look down there and find out what taken place, you see it's the truth. What was He doing? Confirming His Word, that someday we who turn old and gray and wrinkled, someday we'll spring back to a young man and young woman again. God gave us life, and we come to the maturity, death set in, taken us away. But all that death can do is take us away, then it's finished. Then all the—the old doubting part and everything, it's like the man life in there has gone out, then there's nothing left but perfection. What this body was when it was in perfection, what God intended when it resurrects in the

resurrection, it'll be perfection. Amen. Oh, when I think of that, my heart just turns flip-flops. Yeah. It's not just a mythical dream. It's THUS SAITH THE LORD. God said so, then I'll base my life right there. Yes sir. God said so; that settles it forever. See? It's settled in heaven, and if a little piece of heaven is in our heart, it ought to settle it there. That's all. That just makes it all right. "God, You said so. I believe It, and that's just all; that's enough."

⁴⁵ Now, now we bring them down just before the journey. And we find out there that when Moses (We got it last night.) coming down into the herding Jethro's sheep, and we come to find out that God spoke to him. And Moses wanted to see His Glory. And God showed him His Glory, and it was performing miracles and Divine healing. Is that right? That must be God's Glory. Talk about Shekinah Glory, we ought to have It tonight.

⁴⁶ And, brother, we're . . . All Christendom is looking for the coming of the Lord and the rapture of the church, all that's got any knowledge of the Word. Well, if we can't have faith enough for Divine healing, how we going to have a rapturing faith? Oh, I believe there's a great calling coming forth. I believe as David said, he laid there and waited until, he listened and waited. After while he heard the rushing wind going through the mulberry leaves, going around. He knowed God was going before him. Oh, brother, I'm listening for the rushing of the leaves, the noise in the mulberry bushes, God going before the battle, then let's rise and put on the full armor of God, pull the sword, go after it. The battle belongs to us then. When we see the hand of God moving on through signs and wonders, let's start following on.

⁴⁷ Now, later we find out that Moses got all busy in his clergy work, and he forgot something. The most fundamental thing that he—that he—that he should've done, he forgot. He was taking, right on the eve of deliverance; he was taking his son down in Egypt, un—uncircumcised. And Zipporah . . . God would've slayed him in the end, but Zipporah circumcised the child: the seal of the covenant, you see it? Before there can be deliverance, every person must be in the covenant, 'cause God's got a covenant today. And so Zipporah circumcises the—the child, the covenant, and turned the wrath of God.

⁴⁸ And, friends, today all of us are having great revivals, or trying to have, but we're forgetting God's Seal of the covenant, the Holy Spirit, the rejected Stone, the very—the Mortar that mixes and sticks the blocks together. How we going to do it without That? God said, "It was to come to pass that I'll write My laws upon the

tables of their hearts. Precept must be upon precept, line upon line, here a little and there a little. Hold fast to that what's good. With stammering lips and with other tongues will I speak to this people, and this is the rest." Isaiah 28. "All this they would not hear; turned away, wagging their head," man fighting his way to destruction.

⁴⁹ Then we find that after the wrath of God had been turned away, they are down in Egypt now to deliver the children of—of Israel. I think this is a beautiful chapter. I must read just some of it, anyhow, if we don't get to all of it. The 12th chapter, let's begin now, of Exodus 12, reading and hurrying right along. I'll try not wear you out, 'cause we got a long time to go yet.

And the LORD spake unto Moses and to Aaron . . .

I'll wait just a moment so you'll be sure to get the reading of the Scripture. For if you miss it . . . Such beautiful types, I love it. Now, here's the sacrifice we're going to speak of now.

⁵¹ Now, they'd had plague after plague; God had performed all kinds of miracles and signs. Oh, how I'd like to ride on that a little while. God, just at the eve of deliverance, begin to show signs and wonders and miracles. See? God is always a living tense. He told Moses, "I AM. (Not "I was" or "I will be.") I AM" now, present tense. And He's the same I AM tonight, not "I was back there"; "I AM." The Angel of the Covenant, still the same yesterday, today and forever, the same Angel.

Notice now, here is the last.

⁵² They'd had fleas; they'd had flies; they'd had boils. And I want you to notice, they had impersonators, Jambres and Jannes, trying to withstand them, done the same things that they was doing, until it went so long. In other words they was preaching the Gospel; they were going along try to imitate like Moses and Aaron. But I want you to notice another thing. If you that's going to read now, where we left last night, from the 6th to the 12th chapter. These magicians, they could bring the things, but they couldn't take them away. You notice?

Who was that guy the other day, trying to penknife the Bible, in saying, "The devil could perform miracles of healing"? That's wrong.

God said, "I'm the Lord thy God Who heals all of your diseases."

Jesus said, "If a house be divided against itself, if Satan cast out Satan, then his kingdom's divided." Don't you underestimate the

devil. That's right. He's too smart for that. Satan ain't going to cast hisself out. He's just got you confused; that's all. No, sir, Satan can't cast out Satan.

Me cast myself out? Why, I know better than that.

56 Notice, and don't you underestimate Jesus Christ, either, 'cause He's the power over all powers. Don't be afraid of Satan, as long as you're in Him. But if you're not in Him, you better tremble. But if you're in Him, not even death itself can harm you. You're free from all fear. Oh, when I think of that, I want to shout, "Hallelujah." Amen. All right.

57 Now, we're coming down to the last plague, last thing. God said, "I'm tired fooling now. I'm going to give the last plague." Now, I want you to notice; the last plague was death.

Now, we've had earthquakes; we've had wars and rumors of wars; we've had tidal waves, as Jesus said would be, the sea a-roaring, man's heart failing, more heart trouble (number one disease), fear, perplex of time, distress between the nations, horseless carriages in the broad ways, all these things fulfilled. But the last plague is death, not physically speaking, but spiritually speaking, death, spiritually in the church. You notice it was amongst the sons: spiritual death. The church has got more members than it ever had, thriving better than it ever did, and yet the weakest in spirit that it ever was. That's true. That's just like it was in Egypt.

60 Now, notice the last thing. But before, (Oh, amen.) before God let the spiritual death rain, He made a way of escape for those who wanted to. Hallelujah. Oh, how I love that, God making a way of escape for those who desired to walk in it. Now, those that didn't desire, all right, they—they got death.

Notice now the 12th chapter, the 1st verse, Moses . . .

And the LORD spake unto Moses and Aaron in the land of Egypt, saying,

This month shall be unto you a beginning of months: it shall be the first month of the year unto you.

Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

If the house be too little for the lamb, let him and his neighbor next to his house take it according to the number of the souls; every man according to the eating shall make the count for the lamb.

The lamb shall be without blemish, . . . (How beautiful.) . . . a male . . . the first year—the first year: . . . (Watch.) . . . ye shall take it from amongst the sheep, and . . . the goats:

And ye shall keep it up until the fourteenth day of the same month: and the . . . (That'd be four days.) . . . and the whole assembly of the congregation of Israel shall kill it in the evening.

62 Watch the type. The lamb, figurative speaking, the Lamb of God, the Atonement just before the destruction. . . Notice, it must be a young lamb; it must be a male, the first from the mother ewe. That was Jesus, the First from the virgin Mary. Must be without blemish, it must be kept up and tried to see. . . And, oh, how perfect that figured Him. He was the Perfect One. He, every enemy had to testify that He was. Even Pilate said, "I find no fault in Him. Bring me some water."

63 Notice, you talk about Him. . . I could call tonight and say, "Zechariah, what do you think about Him?" He would give his expression.

I could call even Eve; she could say, "It's—It was the Seed that was promised by the woman."

I could call Daniel and say, "Daniel, what about you? I'll put Him on trial with you."

He'd say, "He is the Rock that was hewed out of the mountain." "He's the One that I said, 'Unto you a Child is born, a Son is given.'"

I could call Ezekiel and say, "What do you think about Him?"

Said, "I seen Him like clouds under His feet a-moving."

I could call John the Baptist and say, "What do you think about Him?"

He'd say, "I didn't even know Him, but He that told me in the wilderness, said, 'Upon Whom thou shall see the Spirit descending and remaining, He's the One that'll baptize with the Holy Ghost and Fire.'"

I could call Mary, and say, "Mary, what do you think about Him?"

Mary would say, "I didn't even know a man; but the Holy Ghost overshadowed me and said, 'That thing that'll born in you will be called the Son of God.'"

72 I could say those different ones. I'd say to the Roman, "What do you think?"

You say, “Well, His friends will testify. What about His enemies?”

Let’s call Pilate. After taking a pan and washing his hands, and saying, “I find no fault in Him, but take Him away; do whatever you want to,” trying to find political favor, he plunged himself to death up there in Norway, in Sweden. When, every year they go there to watch that blue water bubbling up again and claim it’s the water he washed his hands from Christ. You can’t wash Him off of your hands. No, sir, you can’t.

I looked at the Roman centurion, “What do you think about Him? You’re one of His enemies.”

He put his hand over his heart and said, “Truly that’s the Son of God.”

⁷⁷ Pilate said, “I find no fault in Him.” First, he was standing there, very bad, oh, he was ready to condemn and everything.

I hear a horse come, running, galloping down the street. Here comes the—one of the temple guards. He jumps off the horse. He’s got a little piece of paper folded. He runs up before Pilate, and bows down, hands him the piece of paper. Old Pilate takes it, you know. And it was early that morning, kind of; he hadn’t had his coffee yet. He got up there and looked; he begins to turn white; his knees begin to beat together. Let’s look over his shoulder and see what’s the matter. What’s written on that piece of paper? His pagan wife said, “Have nothing to do with this just Man, for I’ve suffered many things in a dream today because of Him.”

⁷⁸ “Old Judas Iscariot, what do you think about Him?”

He said, “I have betrayed innocent Blood.” And he got a rope and was man enough to go hang himself. Tried Him . . .

“What do You think about Him?” God.

“This is My beloved Son, hear ye Him.”

Kept up, no fault in Him. Sure. First one from the old mother, the mother ewe, the lamb was. Jesus was the first child of the virgin, born a virgin birth. Of course, He had to be a virgin.

⁸⁰ Note this. Now, I want you to notice again that all the assembly was to kill him: the assembly, the whole assembly. Now, if you’ll notice, watch how that reads; you can see it’s a prefigure. Now, watch.

. . . fourteen day . . . the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

And you'll notice, all Israel stood there and said, "Away with Him. Let his blood be upon us and upon our children." They, from Caiaphas all the way down, witnessed to His death. "Away with him. Give us Barabbas." You notice it? And He died at three o'clock in the evening, "They shall kill it in the evening." How beautiful.

And they shall take . . . the blood, and strike it upon the . . . posts of the door and upon the—the post of the house, wherein they shall eat it.

And they shall eat the flesh in the night, roast with fire, . . . unleavened bread; and with bitter herbs shall they eat it.

I want you to notice now. Bear with me.

Eat it not raw, or sod, nor water, but roast with fire; its head . . . its legs, and its purtenance thereof,

And ye shall let nothing of it remain until . . . morning; and that which remains . . . will be burnt with fire.

⁸³ Notice, beautifully. "Now, after you kill the lamb, catch its blood, and put it on the lintel of the door (That's the over-piece here.), and on the posts of the door." Never on the doorstep, on the floor, but on the posts and on the lintel. If you'll notice it, it's the perfect Cross. Oh, my. He said, "And when I see the Blood, I will pass over you." Notice, what a day. Oh, sinner man, woman, boy or girl, let this soak into your sinful heart. Just before the coming of Christ, it's time that we take in consideration, check up on ourselves, watch.

⁸⁴ Now, He said, "In the evening it was killed." The Lamb was on the in—brought to the inside of the house, roasted: type of communion, of course. Now, He said, "Come into that house and don't go out no more until morning." Amen. Once under the Blood (Hallelujah.), stay there. I hope you get that now. Come under. The howling wolves can come to the windows.

I can hear some of them come by, and see the young lady that come in, some of the Egyptian girls, and say, "Martha, aren't you going to the dance tonight?"

"I have no desire at all." Under the blood, something happened.

⁸⁷ The father was the priest of the house in the old sanctuary, the old time. The father always was the priest, and he had to watch over his household. What a change today: the kids watch over the dad in

the modern world. But the father was to watch over his house. He killed the lamb; he took the hyssop and put it on the doors, on the lintel, and that was their protection. All right, they stayed in.

I can see the rest of them going, frolicking and carrying-on, saying, "Look at that bunch of fanatics. Oh, with an old sheep blood on the door, trying to say this hocus-pocus, something's going to happen." But it did. Why? God said so. It always is the truth when God says so.

⁸⁹ There they are, under the blood. They had no desire to go out. Amen.

You say, "Desire, Brother Branham?" That's right.

"For there is therefore now," Romans 8:1, "no condemnation to them that's come in at the door." Amen. I'm not "amening" myself, but "amen" means "so be it"; and I just feel so good, I have to holler "Amen." Look, come in at the door. "There is therefore now no condemnation to them that are in Christ Jesus, that walk not after the flesh but after the Spirit." There you are, in Christ, desiring to do what the Holy Spirit says do. Don't care what the world's got to say; no condemnation to them that's in Him, walking after the Spirit.

Those Israelites were all in there, satisfied. Amen. Here we are; look at it; I want you to see it now.

⁹² After while there comes clouds begin to rise, angry night. People begin to wonder, "What's happening around here? Kind of a funny feeling."

Brother, if there ever was a funny feeling among the nations, it's tonight. Something's fixing to happen. Hallelujah. Still the song, "When I see the Blood, I'll pass over you." Father, better look on the door tonight, check up. Throw them beer cans out of the refrigerator, that deck of cards out the door, and call a prayer meeting in your house. You may be deacon; you might be a trustee; you might be this, that, or the other; but, look, what we need today is an old fashion, God-sent, Holy Ghost born revival, straighten up the nation. It's true.

⁹⁴ We don't need theologies and so forth. People in their churches, they're trying to make big fine pews, and big pipe organs and things, saying, "I belong to this crowd. I belong to that crowd."

I'm glad tonight to say, as Paul of old, before the king, "In the way that's called heresy so worship I the God of our fathers."

Hallelujah. Heresy, crazy, foolishness, unto the world, but glorious to them that are in Christ, and joy. Dead (Hallelujah, yes, sir.), hid away in Christ. . .

⁹⁶ Say, "Well, the devil come and got me." No, he never. You went out to him.

The Bible said, "You are dead. Your life is hid in God, through Christ, sealed by the Holy Ghost." How could the devil get you? You went out. That's right. Devil never got you. Notice, beautiful.

⁹⁸ Let's give just a little drama for the children. We want them to catch it too. Now, watch. Here they are in the house. It's almost that zero hour. Things are begin to happening. I see them running home from the dance. They're getting in. They're bringing the, coming home, the carriages are driving fast. A hard wind's a-blowing; they can't tell where it's coming from; it's twisting this a-way and that way.

If there isn't a time like that now, I don't know where it is. They don't know what to do: this way and that way.

¹⁰⁰ And, the first thing you know, I hear a great hum and roar coming through the land. I see an old priestly father walking up-and-down the floor, just as sturdy as he could be. Hallelujah. I hear a little boy say, "Daddy, I'm the oldest in this house. I'm kinda scared."

"Don't worry, son, the blood's on the door."

"Well, what's all. . . I never heard the wind sound like that, daddy."

"That's the judgment of God."

¹⁰² That's what we're heading for now. We've rejected mercy, and there's nothing left but judgment. When you spurn the love of God, there ain't nothing left for you but judgment (That's right.), howling winds everywhere. What's all this about, perplex of time, distress between nations? Judgment. Yeah, you can put a—a good character in every county, and you still couldn't stop it. Men, they're going to drink; women are going to smoke cigarettes; you're going to go on to your shows; you can go on carrying on like you always did, just like a hog to its wallow and a dog to its vomit, no more respects for God than nothing in the world. And the people that's trying to live right, you call them holy-rollers, and fanatics, and everything else, and not knowing that your own soul's weighed in the balance and waiting nothing but judgment. Yes, sir.

¹⁰³ I can see the little fellow say, "Daddy, go out and take a look, and be sure that the blood's there."

I can see the little boy and girl hold hands, and go to the window, say, "Daddy, come here. Look here." I look, coming across Egypt, two big black wings a-folding back and forth. What is it? Death, I see it swoop down like this; I hear a scream come up from the house. There was no blood there; death struck the family: separation.

It's passing over tonight too, brother, not physical: spiritual. As they led the natural, He's leading the spiritual today. That was an example, a shadow.

¹⁰⁶ I see that done, and hear the woman run out screaming and all the family like that. The elder son was dead.

I can hear the little daddy go, the little fellow go shake his daddy, saying. "Daddy, daddy, go look again. Be sure."

I can see the old father go back to the door and say, "Yes, son, she's there."

"Are you sure we're protected, daddy?"

"Yes, sir."

"How do you know?"

"God said, 'When I see the blood, I'll pass over you.'" That's right, watching for the blood.

Here come the angels moving again. I see it move up, swerves from place to place. I see it make a dive and go down over a house, then turn back up again, "I seen the blood."

Here it comes to this home; I see it come, and the little fellow say, "Oh, daddy, you sure?"

"We're perfectly sure, son."

And the angel slips down to the door, spreads its big wings to go in; it sees the blood and takes its flight away. Hallelujah. What's the matter? He seen the blood.

¹¹³ After that . . . listen here.

And you shall eat and let . . .

Just a moment now till I get this straight, now, where I want to read. Right here we are.

And you shall let nothing of it remain until morning; . . .

Now, notice the 11th verse.

And thus shall you eat it; with your loins girded, your shoes on your feet, . . . your staff in your hand; . . . (Brother, you're ready.)

¹¹⁴ Let's turn right now over to Ephesians the 6th chapter, just a moment, and read just a little bit here about what way we should be dressed up too, along about that time. All right. Ephesians 6:12, you that are putting it down.

For we wrestle not against flesh and blood, but against principalities, against powers, against . . . rulers of . . . darkness of this world, against spiritual wickedness in high places.

See where our wrestle is today? See what the death angel is? It's spiritual power, wickedness in high places, great places, big places.

Wherefore take unto you the whole armour of God, that ye may be able to withstand the—the evil day, and having done all, to stand.

Stand . . . Stand therefore, having your loins girded about you, with truth, . . .

I'll just hit that one, 'cause I want to get back to my subject. Watch him, he goes ahead and says, "the breastplate, and the helmet," and everything else. Wish we could dress that soldier up for you here, but we haven't got time.

¹¹⁷ Let's just take the loins, "girded about with a girdle," that's the—that's the belt that holds the rest of it together. "Gird your loins with Truth." In the day, brother, when there's all kinds of isms and fanaticism, it's time to gird yourself with the Truth. Hallelujah. Jesus said, "I am the Truth": the Truth.

I tell you, when people say, "What about this? What about that?" It's good to see that old Truth buckled around you (Isn't it?), knowing where you're standing. Then stand there. Let them say, "Well, you have this, that, and the other." You know where you're standing. Have the whole armor buckled on, and with a—a girt around here, buckled down good and tight, and pulled down with the Truth of God's Word anchored in your heart.

All devils in hell can't upset you. That's right. You can meet Satan, say, "It's written." Hallelujah.

"Oh, I tell you, brother, did you take up serpents?"

"No, sir. I believe Jesus Christ."

"Did you do this, that, or the other?"

"No, sir. I received the baptism of the Holy Ghost." Buckled about, an armor on, girded with Truth.

Now, they were ready while they were eating. God wants you to dress up before you eat this communion. And, brother, before you can correctly eat it, you have to dress up. For, the Holy Spirit that's in your heart, will bring the Holy Spirit, lives on the Word of God.

¹²² You know what's the matter with the church today, brethren? I believe the church has got in an anemia condition; the—the Blood's gone out of it. For instance, what if I was a doctor, and a great big man six-foot tall, come up, and he would say, "Say, doctor, I—I—I'm so weak, I can't get up. I—I'm just staggering around?"

I'd say, "What's the matter?"

"Well, I don't know. I'm just so weak."

I'd say, "Well, now, did certain physical things . . ."

"Yes, that's all right."

And I'd say, "Well, when did you eat last?"

"Well . . ."

"You're about a hundred-and-eighty-pound man."

"I eat a half a cracker, day before yesterday."

I'd say, "Man, you're just starved to death. Go get a good square meal, and you won't be so weak."

And that's what's the matter with the church today. We're big in numbers, but, brother, we're starved to death. Hallelujah. You're scared the neighbor's going to say something. What we need is a good old fashion Holy Ghost shaking. Hallelujah. Both hands up in the air, and say, "Lord, feed me." The buckle and armor on, marching on.

¹²⁵ The phenomena had been done. In the 38th verse we read this.

And a mixed multitude also went up with them; and the flocks, and the herds, . . . of the cattle.

Brother, a mixed multitude. The phenomena had been done; a big revival was on. People were getting saved, coming in. And a group went up impersonating that; they went up acting like they were believers. Sure, they put on their sandals and everything, and got ready. But that same mixed multitude that taken communion, and went on the march, was the very ones that begin to murmur and cause the children of heart—of Israel, their hearts, to turn back to Egypt again. That's what it is tonight, brother. Have a revival, and there'll be a mixed multitude, certain as anything. Some of them will try to come in, impersonate. When you talk of predestination . . .

¹²⁷ Someone called me the other day, said, "What about it then, if God has predestinated?"

I said, "Just read Romans the 8th chapter and 9th, and you'll understand." And I said, "God has mercy on whom He will have mercy."

"What's the use of preaching then?"

I said, "That's your and I business, as ministers."

Jesus said, "The Kingdom of God is likened to a man went to the sea, with a net in his hand. He threw the net out in; he pulled it in. That was the Gospel. In there they had turtles, water bugs, serpents, green frogs, snakes, everything else. And he had some fish in there. Hallelujah.

¹³⁰ The first thing you know when the revival's over, and the Gospel net comes off, the old turtle said, "I knowed there wasn't nothing to it."

The old water bug said, "I believe it also," right back to the . . . hog, like to its wallow.

The serpent say, "I didn't believe it in the first place."

But there's some fish there too. Hallelujah. Hallelujah. It's time for ministers to throw the Gospel net, pull it in. God knows what's fish. He was a turtle to begin with; and he was a fish to begin with. God knows which is which; I don't. It's my business to throw the net in the stream, pull them up, say, "Here they are, Lord." Hallelujah. Amen. Sure, it is; that's the Gospel net.

¹³² You know the day today. I went here not long ago to a place. And said, "We're going to have communion." And they took an old piece of loaf bread, and cut it up like this, in pieces, and passed it out amongst a bunch of people there, and everybody in the church taking communion. Brother, that's not right. Your heart's got to be right with God before you take communion.

Isaiah prophesied of it in the 28th chapter and the 8th verse, if you want to look it up. He said, "The tables are full of vomit, all filthiness and uncleanness everywhere." He said, "Who can I teach doctrine? Who can I give understanding? Those that are weaned from the breast." Our little old baby's back here playing along. When we ought to be teaching somebody else the powers of God, we're still fussing about whether it's right to do this or that. "Tables full of vomit."

¹³⁴ I can't stop there. Let's move on; I got to get to the place. All right.

They had their armors on, their girdles; they marched out. They come right straight up to the Red Sea. Pharaoh was glad to let them go. And when they got up to the Red Sea, there they seen his army come, pursuing them. And there they was camped right there, the mountains and deserts on this side, Pharaoh's army coming this way, the Red Sea before them. But God's path led through the Red Sea. As long as I know His path's leading; that's all I care about just keep on walking. Said, "Moses (Hallelujah.), take that stick: walk down towards that water." Amen.

"What's going to happen, Lord?"

"That's none of your business. Just keep walking." Amen.

Preach the Gospel, Tom Merideth and the rest of you guys. "What's going to happen?" It's none of your business; just preach on. Give God praise.

¹³⁷ Here they go, moving down there. One of the writers said that God was in that Pillar of Fire, "And He looked down through with angry eyes." And said, "When He did, the Red Sea got scared and begin to move back, and Israel passed through on dry land." Never even got their feet muddy.

Well, these guys come along, said, "We're just as human as they are, and we worship the same as they do, so we'll do it." And when they got out there, they found out they couldn't make it.

And that's what's going to happen one of these days, brother, when the separating time comes. And to you, you lukewarm church member, that you're trying to impersonate Christianity, one of these days you're going to try to follow that Holy Ghost band, and you'll find out your wheels will come off out yonder in the muddy somewhere. That's right. There—there was ten virgins went to meet the Lord, five of them were wise, and five foolish. Put Oil in your lamp, trim her bright, one of these days they're going up. And there was weeping and wailing, and gnashing of teeth.

¹⁴⁰ And those uncircumcised Egyptians, why couldn't they make it? They wasn't circumcised. They wasn't in the covenant. If they'd been circumcised believers, God would've had to recognize them the same as He recognized Israel. Glory. Oh, I wished I was twice my size right now. I feel religious; I really do.

Notice, they were uncircumcised. They wasn't in the covenant, though they were men. They were dressed just as nice, and better. They lived just as good. They had better homes. They was in a better class of people, worldly thinking. They went to church the same as the rest of them did. They'd followed right along. Don't tell me they

didn't know anything about God. Joseph had already told them and spread the news down there four hundred years before. Sure, they did. But they thought, "That bunch of fanatics, we can do anything they can." But they failed. God only recognized the circumcision. There they went.

¹⁴¹ No wonder little old David stood, said, "You mean to tell me that the armies of the living God will stand here, let that uncircumcised Philistine defy the armies of the living God?" He said, "Put me on something; let me go." Yes, sir. Give us some more Davids.

¹⁴² When they come across the stream, got on the other side. God just closed it in; there was the old taskmasters. Could you imagine how them Jews felt? Looked back there, and there was the very thing that had made, and whipped them, and beat their back into stripes, and pulled them over like this, was dead, floating in the sea.

Brother, when you come through the red sea of the Blood of Jesus Christ, every old dirty habit that's drove you to things that you wouldn't do, you'll find it dead in the Blood of Jesus Christ (Hallelujah. That's right.), floating on down the stream.

¹⁴⁴ No wonder Moses got in the Spirit. Now, you talk about we having some kind of new kind of religion, look at this. Miriam, a prophetess, she looked out there; she picked up a tambourine and she begin to beat and dance; and she went down the banks of the sea, dancing, beating this tambourine. And the daughters of Israel followed her, dancing and singing, and beating this tambourine. And Moses raised up his hands and got so caught away in the Holy Ghost till he sung in the Spirit. Hallelujah. That's right. That's right.

That same Holy Ghost, was on Moses, is in this building tonight. Hallelujah. Same One that made Miriam dance, is here tonight. God is God and changes not. Yes, sir.

¹⁴⁶ Then you say, "Look at that bunch of fanatics."

But there wasn't anybody made fun then; they was all gone. They had it all to themselves. Oh, it'll be glory by-and-by. Had a wonderful time. Look at them. Let's watch them for a few minutes now, if we can get them to the Rock in the next few minutes, if we possibly can. I'm late now; excuse me. But I just feel so good, I can't quit right now, so hold on just a minute, if you will. Let's look at them a little bit. Oh, I like to watch them.

¹⁴⁷ After the big song was over, the big shout, and having a hallelujah, big time, they started through the wilderness, and led them right straight to bitter waters. Isn't that strange? Oh, my. Right

into temptation, right into where the waters was bitter and they couldn't drink. They had nothing to eat, nothing to eat, and the waters were bitter. And, look, that stream of Marah, "bitter waters," lays right in God's path He was leading His children. Isn't it strange? Look like God would've bypassed that, but He led them right straight up to that water.

Some through the waters,
Some through the floods;
Some through deep trials,
But all through the Blood.

That's God's way of leading His people.

¹⁴⁹ Yes, standing there, "What can we do?" Hallelujah. "We've followed the Lord. We've come through the blood. We've separated ourselves."

Moses said, "Stand still." That's right. And in every temptation He'll make a way of escape. There was a little bush standing on the side there. Hallelujah. He cut down that bush and throwed it in the water, and that water become sweet, bubbling up, joyful. What another shouting time they had. Amen.

¹⁵¹ Right when the devil backs you in a corner, say, "I got him right now. Boy, he can't move now. I got him right now." Then the Lord will come along and the cross will drop before us, and (Hallelujah) away we'll go.

Doctor say, "Can't be nothing done for you." Oh, my.

Oh, somebody said, "You know, you're going crazy, you'll lose your mind," or something like that, then God will come along, pour out a blessing on you. Just forget about it. God knows where He's leading. Amen. Whew. I'm having an awful time here; I tell you.

¹⁵² Notice, they didn't have anything to eat. That little bunch of bread they had, they done eat it up. "What are we going to do now?"

Said, "All of you go on to bed and fast tonight." Did you ever try it? It's good sometime.

And the next morning, they went out, and there laid little wafers laying all over the ground. God had done rained some bread down out of heaven. Well, they picked it up and begin to taste it. Why, it says, "It tastes like honey and wafer." Oh, my. Does what? "Tastes like honey. They begin to eat it. Said, "Why, it's good." And they just begin to gather and eat for who wouldn't have it. Tastes like honey in the rock.

¹⁵⁵ You know, I always said David, with that little sheep—shepherd's sling or a bag, scrip bag he had, he always carried honey in there, you know. And whenever some of his sheep would get sick, he'd get the honey out of there, and he would rub—rub it on a limestone rock, which was an old cure. And the first thing you know, the sheep would get up there and go to licking on that rock. And when they licked on that rock, they licking the honey off, they'd lick the limestone and get healed. Isn't that wonderful?

Why, I got a whole scrip bag full of honey here tonight, and I'm going to put it on the Rock, Christ Jesus, and all you little sheep go to licking on that Rock, "lick, lick, lick," and you're sure to come out of it. Hallelujah. Yes, sir. Oh, yes, sir. [Blank spot on tape—Ed.]

¹⁵⁷ To last as long as they was in the journey. And it did last, it never did cease. Now, they was just to gather enough every night to last until the next night. If they left any over and said, "Now, we'll gather in a whole lot tonight, we won't go back to the revival tomorrow night. We'll just gather in a whole lot tonight, and then tomorrow night we'll have plenty left at home." No, no, that got wiggletails in it. Yes, sir.

That's what's the matter with a lot of people's experience. You say, "Well, brother, I used to have the joy." You've tried to store up something. Brother, what I had last night's done gone. What I got now. . . Hallelujah. Amen. Some people's experience is like the broken cistern, you know. That's right. Let's get a new steak every night, make a new step every night. And it represented. . . That's exactly the truth, brother. That's right. What we need is an old fashion Holy Ghost. . .

¹⁵⁹ Oh, we got plenty churches, oh, my, fine members, oh, plenty of money in the churches nowadays, sure, much as you want to carry the church on. We got all that, but we ain't got no Fire.

Could you imagine going down here to the car works and building a big fine string of locomotives here, and getting a fine educated man who knows how to run it, set him down on a plush seat, and all the people's in, say, "Well, let's go." And push, push, ain't nothing to go. He reach up, say, "Better pull the whistle." He hasn't even got enough steam up to whistle. That's right.

¹⁶¹ A lot of people ain't even got steam up to say "Amen." You can have that free. Oh, hallelujah. What we need tonight. . . Listen, civilization come by fire, go back and find the tribes that used fire; fire makes my clothes; fire makes the light; fire heats my dinner;

everything comes by fire. If you live in modern civilization, you live by fire. If you live in the Divine Presence of God, you're baptized with the Holy Ghost and Fire. Hallelujah. Right.

They throwed some steam in there, brother, just a little old boiler cooking and popping and jumping and bubbling. The first thing you know, you pull the whistle, and away down the track she goes. That's right. That's what we need.

¹⁶³ Reminds me of one time, brother and I was up here at Lancassange Creek, and we was walking along, we had an old turtle. And that was the funniest looking thing; he'd throw them feet when he walked.

I got my little girl two of them, the other day, about that big. I was standing there today watching them little fellows, and I'd laugh. He'd try to rub his head with his foot like that. I was looking at him. And just as soon as you touch him, or something, he'd go "shhuu," right back up in the shell.

That's just the way with some of this old cold formal religion you got today. "I'll never go back to that revival again," shhuu. "I belong to the Presbyterian, the Methodist, the Lutheran; I belong to this. Hallelujah. He disagreed with me; I'm—I'm back up in the shell." Go on. Oh, that old closed-in, turtle religion. . .

¹⁶⁶ I said, "I'll fix him up," and I took him down to the creek. First, I got a stick. I tried to beat him; that didn't do no good, just didn't do a bit of good; he just laid there. And I just whipped him as hard as I could, and he just laid there. (You can't beat It into them, not a bit. No, no need of trying it, threaten them, everything.) And I took him there; I said, "I'll fix him up," I stuck him down in the water. Just a few bubbles come up, he just stayed the same way.

Well, you can sprinkle them, pour them, backwards, forwards, anything you want to. They go down a dry sinner and come up a wet one. That's all, still a sinner.

You know how I made him move? I went and got me a handful of sticks and built a little fire and set the old boy on it. He moved then, brother.

I'll tell you; what the church needs today is an old-time, Holy Ghost Fire kindled under her. Glory to God. That's what we need. Fire will move the church, and nothing else. That's right. Yes, sir.

¹⁷⁰ Well, it was a type, a beautiful type. Yes, sir. That represented something, when that manna was falling, that meant. . . God gave them that after they passed through the Red Sea (type of the Blood), and the taskmasters was dead. God had to sustain their life. And He

had to give them something, being that they'd separated themselves from the homeland, and they was out in the wilderness. They were pilgrims there. They were in a journey, and God had to sustain their life, so He promised He would supply everything they had need of. So He did it, and He rained the manna down. Was a beautiful type.

¹⁷¹ On the day of Pentecost when this church was inaugurated, the Holy Ghost church, they separated from all their churches, and everything else, to come out to receive the baptism of the Holy Ghost. And they were waiting there, "What are we going to do? Our Master's gone up to heaven, but He told us to wait here awhile, just to stick around a little while, He was going to send us Something to take us through."

"Oh, I'm so hungry," said Peter, "to see Him."

John said, "Oh, Peter, what would you do to see Him?"

"My, my. Oh, I'm sorry I denied Him out there. I'll never do it again." Then all of a sudden there came from heaven a sound like a rushing mighty wind, come down.

Not some Roman man with his collar turned around in the back, come up to give them kosher, or some kind of a communion. Not some Protestant preacher say, "Now, I give you the right hand of fellowship, give him six months of probation. Put his name on the book." No, no. Well, that's the way we do it today.

¹⁷⁴ But brother, I'll tell you, it was like a rushing mighty wind, come from heaven, filled all the house where they were setting. Hallelujah. Brother, the building wasn't big enough to hold them. Out into the streets they went, singing, jumping, dancing.

And wait a minute, sister, the virgin Mary was in there too. Yes, she was, acting like she was drunk. Could you imagine the virgin Mary? Could you imagine saying that in a Catholic church? Methodist, Baptist, Presbyterian, or somewhere? The virgin Mary was under the influence of the Holy Ghost, staggering like somebody drunk. And if God made the mother of Jesus Christ go up there to receive the baptism of the Holy Ghost 'fore she could go to heaven, you'll never get there anything shorter than that. Might as well get the starch out of your collars and come on. That's right.

¹⁷⁶ Like old Naaman, when Naaman went down to get his . . . Elijah told him to go down and duck seven times, or dip seven times. Oh, my, how that hurt his prestige. "Uh," said, "isn't the water up there just as good?"

"Isn't my church just as good?"

"No, God said down here."

“Well, now, Brother Branham, if we go over and we believe this and believe that, we’ll have a nice church and treat everybody nice, and I’ll pay a little money in one.” No, sir. Except a man be born again, he will in no wise enter the Kingdom.

So I can see him walking out there, by pulling his feet out of mud like a tomcat in molasses, you know, walking out there. “Oh, I guess I’ll have to do it,” ducked down. It’ll hurt his prestige. Come back up, still had his leprosy. The prophet said seven times. But after he had done seven times, his skin come to him clean again.

¹⁷⁹ Brother, I’m telling you, some people say, “I don’t believe that I have to get up to the altar, and boohoo and cry around, snot around like the rest of them do.” Stay back there then.

“I’ll take the way with the Lord’s despised few. I’ve started through with Jesus. Lord, take me through.”

This old Gospel has helped me, brother, when I was standing there before witch doctors. It’s helped me when maniacs run to the platform, said, “I’ll slay him this night.” It stood by me in the hours of temptation, when the airplanes has ducked down, when the pilot’s white in their face. That old Gospel stood by me when the doctor said, “He’s got three minutes to live.” It stood by me then. It’s good now. Hallelujah. I still love It. Can’t get enough of It. That’s right.

¹⁸² Well, what does that represent to us? All right, when they all got drunk on this new Manna . . . “Huh?” Yeah, come from out of heaven. Now, Moses never said, “Bake a few extra loaves tonight.” Didn’t have nothing to bake with. They were aliens; they was—they was pilgrims and strangers, and so they didn’t have nothing to bake with. And God rained it out of heaven. Is that right? And as God rained it out of heaven, He rained the Holy Ghost out of heaven.

Well, you say, “Now, what did Moses say back there?”

He said, “Aaron, I want you fellows to go out there.” Now, put on your jackets now. All right. “I want you fellows to go out there, and get us several big omer-fulls of this. And I want you to take it in and keep it, put it back.” It was kept in the holiest of holies. It didn’t deteriorate. It was kept in the holy place.

Said, “What’s this for?”

“That all down through your generations, every priest that’s ordained to be a priest that comes into the holy place, that you might go in there with these omers and pick up some of the original manna, and come out and lay it on his tongue, and let him have a taste, because he’s worthy, he’s a priest and now come behind the

veil, 'Now, he will have a taste of the original manna that fell in the beginning.'" That's what he said. Is that right? And that's what went down through the age. . .

185 Now, what's that got to do with Pentecost? Oh, when they were all eating that good manna, and screaming, and shouting, and carrying on out there like a bunch of—of drunk people, why, someone said, "What can we do?"

Peter said, "Repent, every one of you, and be baptized in the Name of Jesus Christ for the remission of your sins, for 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." Brother. Hallelujah. Every man that meets God's conditions and becomes a priest, to come in behind the veil and separate himself from the world, receives, not only a mouthful, but a heart full of the original Manna that fell on the day of Pentecost. Not something looks like It, but some of the real Thing. Hallelujah. Glory to God. Right. There they went, just moving on. How long is It going to last? Until Jesus comes. The manna lasted until they hit the other land and got some of the old corn. Is that right?

187 Now, what time we got? Oh, I'm sorry. I'm only twenty-five minutes late. My, that's strange for me to run that much over, isn't it? All right, just in a moment. Well, I got five more minutes, make it a half hour even. How's that? I don't think. . . ? . . .

188 Let's get over here and hit the text right quick. They'd through the wilderness. Look at the people, just like it is today. Ministers, don't be discouraged. Look here, just like. . . But remember, them murmurers, not one of them ever hit the other land, not one of them. But they murmured and complained. They had left the garlic pots of Egypt, and was eating Angel's food, and complaining about it. Isn't that right?

"Well, Brother Bill, I'm telling you, I'll tell you: I don't know what I'll do. My husband will leave me." Let him leave.

You separate from everything. "He that won't forsake his own, and cling to Me, is not worthy of Me."

"I don't know what mama will say." What do you care what mama says? It's what Jesus said. See? Yeah.

"Well, I'm afraid of my sewing circle will break up." Well, break it up. That's right.

"Well, my literary society, all these other things. I belong to Parent Teachers and all this. What if I got down there and got to shouting?" Well, shout.

194 An old man one time, he got all filled up with the Holy Ghost, what a wonderful time he was having. His—his daughter, he was staying with her. He'd get the Bible and read, then he'd get up and he'd just cry, and walk up-and-down the floor. She was going to have one of these little pink tea parties, you know, so she got the old man, so she said, "I'll fix him up." She said, "Papa, there's the women coming today." Said, "I know you won't want to fool around with them women."

Said, "No."

Said, "I'm going to give you a nice book to read." Said, "You go up in the garret and read while we're having our party."

Said, "All right."

Said, "He will never find nothing in there to shout about."

196 So he gets up there, and she give him a geography. So he got up there and begin to turn the pages, he said, "Hum, Europe, Asia." Went over there, it said, "The sea." He looked down again, said, "Hallelujah. Hallelujah. Hallelujah." Begin to stomp.

And the girls said, "Well, what's going on?"

Said, "Oh, something's wrong with father. We must run." Up the steps they went, got up there.

He hollered, "Praise the Lord. Hallelujah. Hallelujah."

She said, "Daddy, what's the matter?"

Said, "Oh, honey, you give me this good book to read, and I read here where it said the sea ain't got no bottom. And Jesus said He put my sins in the sea of forgetfulness, and remember. . . ." Said, "They're still going. Hallelujah. Hallelujah. Hallelujah." That's right. Sure, still going, ain't got no bottom. See it up on top the earth, you're just going right up there and just keep come. Oh, my, just keep on going. Hallelujah. That's right.

199 Complaining, always murmuring, "I don't know what to do." Oh, my, murmuring. Left the garlic pots, to eat Angel's food. Left the boasting physicians of Egypt, to be with the Great Physician. Left a bunch of people who said, "The days of miracles is past," my, goodness, to be with those people where miracles and all things are possible. Right with that bunch, still complaining. That's right. What a condition. They left the muddy waters of Egypt, to drink from the Fountain that never run dry, still complaining. No wonder their supply was cut off.

That's what's the matter today. The supply's been cut off because you're murmuring too much. "What about the task of the deacons? My church says. . ." Oh, quit, brother. Look to Christ. They followed the. . .

²⁰¹ Then, the first thing you know, Moses said, "Bring them out here. Bring them out here."

And God said, "Speak to the Rock, and It'll bring forth Its water." And when he spoke to the Rock. . . Now, he took, first, and smote that Rock with a rod. And when he smote, that Rock, that rod was God's judgment rod. It wasn't a rod of Moses. God held, had Moses in His hand.

And what that rod was in Moses' hand, is Jesus' Name in the church today. That's right. That's the truth, brother. If those Egyptians could've ever got that rod out of his hand, he was powerless. If they can ever take the Name of Jesus away from the church, and get you away; you'll go out and blaspheme It and make fun of It, and everything else, and try to come in and pray in It. You can't do that. Got to keep It sacred. That's right.

²⁰⁴ "Oh, take the Name of Jesus with you, child of sorrow and of woe. When temptations around you gather, breathe that holy Name in prayer." Devils will scatter, like roaches on a floor when the light's turned on. Truly.

²⁰⁵ Here they are. My. He said, "Bring them out there." And he took this judgment rod, and he smote the Rock. And when he hit the Rock, there was a cleft in the side of the Rock.

And that Rock was Christ Jesus. Thanks be to God. It's God's judgment for you and I, a wicked sinner, worthy of death, worthy of separation. God's judgment was, "The day you eat thereof, that day you die." And His judgment smote Him on Calvary, and there He hung, bleeding, bleating, dying. Adam's Lamb hanging there, Abel's Lamb, rather, Lamb slain from the foundation of the world.

²⁰⁷ And out of there, a very beautiful parable. What was that lifted up for, the brazen serpent? For healing. Compound reason: When they needed healing, they lifted up a brass serpent. What was it? Because they were murmuring, chiding against God and Moses. And it was for a compound reason, for they were murmuring, sinning, and they were sick and needed healing.

"And Moses," as Jesus said, "as Moses lifted up the brass serpent in the wilderness (just for the same purpose, same cause, same atonement), so must the Son of man be lifted up (compound reason) to save your soul."

And the smitten Rock that brought forth the water, that belched out into the land, to save a perishing people. “God so loved the world,” in the New Testament, the type of it, the antitype, rather, “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have Everlasting Life.” There you are. As that was for a perishing, dying, helpless people, that the brass serpent was lifted up, the smitten Rock was smitten to give forth Life and healing and peace, to those people, so God lifted up His Son that you should not perish but would have Everlasting Life.

²¹⁰ My brother, sister, I pray you’ll accept Him tonight. I’m sorry I’ve bungled my lesson up. I—I haven’t been preaching for a long time. You excuse me for my emotions, but how good I feel. And you excuse me. I’ll settle down in a few more days, so I can teach.

Tonight that same Angel of God that’s pictured on that paper is right here at this platform. What is It? It’s the Angel of the covenant. It’s the Lord Jesus Christ identifying Himself. The Lord bless you. May you receive Him now as your personal Saviour. I’m waiting for my altar call, until the Holy Spirit gives me the leading to do it.

²¹² And I believe God’s going to fill this church with the Holy Ghost, till you hear a scream that’ll—that’ll swing out through Jeffersonville here. I’m waiting and praying every day and night, waiting just for the crucial moment. You keep fasting, keep praying; getting the kids together, get rid of all the sin around your home, as Jacob said, “Take off your earrings and wash your garments.” Get ready. Oh, I hear the sound of abundance of rain.

May the Lord bless you now. Look to the Lamb of God, while we bow our heads.

²¹⁴ Our heavenly Father, that beautiful church moving on in full armor, and their clothes never got threadbare, their shoes never come off of their feet. Forty years in the wilderness, and there wasn’t a feeble one among them: no doctor, earthly doctors; just the Great Physician. No millineries, no nothing to make clothes with; but the great Creator was there who kept their clothes from getting threadbare. They had to go through deep waters and burning sand, pushed through brier patches and thick mountains. Everything was in the way, but that great Pillar of Fire was leading the way.

On, on before us, move, O Morning Star, guide us and direct us. Forgive us of our sin and help us to be Your servants, Lord. Take

these few scattered Words that I've stood here with, Lord, reading from Your Word, and I pray that You'll sink It deep in every heart. And may It never perish, but may You give them Eternal Life.

²¹⁶ And while we have our heads down, is there a person in here, (with every eye closed), would you raise your hand, say, Brother Branham, please remember me. I—I'm lost, and I—I—I don't know Jesus as my Saviour. I haven't been borned again. I want you to pray for me." Will you raise your hand—hand just now, slip up your hand so I can offer prayer. God bless you. Many of you has got your hands up, everywhere in the building. That's wonderful. God bless you everywhere. Now, say, "Brother Branham, I know, if God should call my soul, that germ of Life isn't in me. That's not in me. I don't know Him that way. I—I really don't know Him that way. I've never been really borned again, but I want to be. I want to be, and I want you to pray for me." Would you raise your hand now, someone else would raise your hand? About a dozen hands. All right, thank you. God bless you, sister. And someone else. All right. Now, God bless you, and you, and you. All right.

²¹⁷ Now, someone in here that—that wants to be remembered in prayer, you're sick, and say, "Brother Branham, remember me; I'm sick." We haven't had a healing service, because we're counting it all into the Gospel, but I do pray for the sick. And now, if you'll raise your hand, say, "Remember me, I'm sick, Brother Branham." All right, that's several hands up again, that's sick. All right, while we have our heads bowed.

Lord, please save that sinner, Lord, backslider; grant it, Lord. Bring them up to the house tonight and feed them a good. May they go away from here tonight and renew their covenant. May that poor sinner, may his pillow feel like rocks tonight, they just can't rest. O God, that's terrible, it seems like, for a man to pray like that. But, O God, anything, don't let his soul be lost. That's if—what if he'd go out of this world, Lord, without knowing You. Oh, I pray that You'll be with him. Help him; help her too, Lord, everyone.

²¹⁹ And now the sick here, Lord. May, as Moses lifted up that serpent, and every one that looked at the serpent . . . The serpent never prayed for no one. They just looked and lived; they looked and lived. And every one that looked, lived. Lord, may the sick and afflicted of this, that's in this building tonight, look to the Cross yonder, see that Prince of Peace hanging there, the Antitype of the serpent . . . ? . . . the serpent of sin, and He was made sin for us. Lord,

I pray that You'll heal every one of them just now. May the Holy Spirit move right through there, surge through their beings just now, and heal them of their infirmity.

²²⁰ Bless those, Lord, who are in the way, wayfaring men. Old men and women here who's fought to win the prize, and sailed through bloody seas, stood bitter persecution, and domestic troubles, and everything, and still waving on. O Morning Star, lead on, Lord Jesus.

Some of these glorious days our great ship will leave the harbor yonder. We'll hear the old ship of Zion blow when she comes dashing through that fog in the room, when death sets in on us, and our loved ones are screaming. We'll hear her blow. Hallelujah. She'll move right down through that fog to the bedside; we'll step our feet on there, land over yonder in that Land where we'll never grow old. And wrinkles will leave the face (Hallelujah.); gray hairs will vanish away and we'll have a body like His Own glorious Body. We shall see Him as He is, and meet our loved ones in that happy land. Give them courage.

O God, move upon this city, and send in sinners, that there might be a great revival of the soul. Grant it, Lord. Be with us now in farther part of the service. In Jesus' Name we ask it. Amen.

²²³ The Lord bless you. Now, as you leave, I'll ask the brother ushers if they'll come forth and get the little books there, and the pictures. (And each one of them gets this too, brother usher, and the—and the little . . . and the picture there.) If you desire one. We're not selling books; we're not selling picture. If you want them, all right; if you don't, that's just . . . We just got them for that purpose. Would you brothers come forward now and get them, if you will, Brother Cox and Brother Fleeman, and some stand at each door there, if the people want them.

²²⁴ How many loves the Lord, say, "Amen." [Congregation shouts, "Amen."—Ed.] All right.

I wonder if the sister that got the baby there in her arm, the sister, player, or here, if she set right . . . All right, if you're up, come right ahead here just a moment if you will, and give us a chord on the piano.

Now, remember the services start tomorrow night; you know where we're going to start tomorrow night? We're going to take the children of Israel up to Kadesh-barnea. That's the judgment seat. And there Joshua and Caleb will go over and bring back.

²²⁷ And then, if the Lord willing, Sunday morning on these, these questions and answers, the Lord being willing, we'll have it.

And Sunday night we want to take the children over into the homeland. Hallelujah. The Jordan rolled back, and them muddy streams rolled away. And they go up to the walls of Jericho, and let out a shout, and down comes the wall, and they take over. Hallelujah. We'll watch that scarlet thread there from Rahab the harlot, hanging down there where she let the spies down.

Then the Lord willing, next week we may go plumb on through over into the Book of Revelations, down through Daniel (Hallelujah.), and have a glorious, wonderful time. You love the Lord? Amen. All right.

²³⁰ Now, how many knows this song. . . (Give us a little, just, "Don't Forget The Family Prayer." You know it?) Lets see if we can sing it without music now. How many knows that little old song here, "Don't Forget The Family Prayer?" All right. Now, let's start slowly.

Don't forget the family prayer,
Jesus wants to meet you there;
He will take your every care,
Oh, don't forget the family prayer.

How many of you have family prayer? Let's see. Yeah, now she's got the chord there. That's got it. Let's try it now, come on.

Don't forget the family prayer,
Jesus wants to meet you there;
He will take your every care,
Oh, don't forget the family prayer.

²³² Our dismissing song, "Take The Name Of Jesus With You," you know it, don't you?

Now, shall we stand just a moment. Now, while we sing the first verse, I want you to turn around, shake hands with your neighbor, say, "My name is John Doe; I'm glad you were here in the Tabernacle tonight. I hope to see you again." The Lord bless you now. But don't leave; we're going to be dismissed in the regular, respective way, just in a little bit. (You brothers go to the doors, if you will.) All right, now.

Take the Name of Jesus . . .

Go back and shake hands now, turn around. That's right. Shake hands now, make up. If you got anything against anybody, go back and shake their hand, say, "No, we're pilgrims together."

. . . it everywhere you go.

Precious Name, O how sweet!

Hope of earth and joy of heaven;

[Brother Branham speaks to someone—Ed.] Brother Smith, I haven't seen . . . ? . . .

Hope of earth and joy of heaven.

Now, listen closely now.

At the Name of Jesus bowing,

Falling prostrate at His feet,

King of kings in heaven we'll crown Him,

Oh, when our journey is complete.

Precious Name (O precious Name), O . . . (O how sweet!)

Hope of earth and joy of heaven;

Precious Name (Precious Name), O how sweet!

Hope of earth and joy of heaven.

²³⁵ We're happy you were here tonight. Want you to be back and be with us tomorrow night, if you can. If you haven't got a post of duty, be with us.

Now, Elder Steel, from Portsmouth, Ohio, just come in, standing here on the front row. We're going to ask him to dismiss us in a word of prayer. All right, Brother Steel.

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