

HEBREWS, CHAPTER THREE

 Good morning, friends. It's a privilege to be here this morning in the service of the Lord. And we're hoping and trusting for a great time.

² I was just back in the . . . what we used to call the deacon's office, where the recorders are now, and was just talking with a young lady and her mother back there, from up at Joliet, Illinois. And I was just thinking of what a product of God's grace that girl is. Most of us around here know her. She's a—a an alcoholic, one of the worse kind. And I never had the story clear to me until this morning, how that when she went off the platform. The Lord had revealed to her all that was wrong and what was going to take place. And she went off the platform, weeping and rejoicing because God had saved her from a—a drunkard's grave. And she . . . A lady walked up to her and begin weeping, that her daughter, I believe it was, was a dope addict. And you know, by the grace of God, that girl was called. I believe, was the next night, Rosella was called. And the girl from dope was healed. And she and her husband is preaching the Gospel. And—and—and to see a lovely little lady like Rosella, and just seasoned. And now she, very respectable, she's got a . . . feels a call in her heart. But, knowing the Bible about women preachers, see, she knows it's something else. And God is leading her into jails and things, to give testimony.

³ It's just wonderful to—to—to know, to seek after the will of God. Sometime we have a feeling, but we want to carry that feeling into places; if you don't watch, the Devil will take that feeling and pervert it into something. But as long as we stay in the Bible, then we're right, you see, we're moving right with the will of the Lord.

⁴ And so I believe that—that Rosella will finally turn into the mission fields somewhere, because America doesn't want the Gospel.

You know that. We just might as well admit that, that, this Anglo-Saxon people, it's finished. That's all. There's no more Gospel that America will receive. Oh, you get a few stragglings, now and then. But, just as the Gospel, it's over. And you can't even preach to them, can't talk to them. They won't believe nothing. See? They just got their own hardheaded ideas, and they're set.

And the next things for this nation is judgment. She is going to have it, too. It may be through depression. It may be through an atomic bomb. It may be through a great plague, a disease or something, but, she is ready. It's coming. Thousands times thousands will fall.

⁵ We passed by, yesterday, Brother Zabel and I, to . . . and Brother Woods, coming in from down in Kentucky, where we had been for three days, and passed by a housing project. Brother Zabel said, "There's not . . ." I forget. "Not hardly any of those people, in that project, that even goes to any church."

⁶ You'd ask them about it. "Well, we got our television. That's how we find comfort." See? That's the American attitude. See? "We got television. We got plenty of money. We got fine cars, got nice homes. What do we need with the Lord? We don't need That." That's the attitude.

⁷ About the only religion and salvation we have, and love, is amongst the real godly people. You know, the Bible said that would happen. [Congregation says, "Amen."—Ed.] Uh-huh. You Bible readers, I heard you holler "amen," and you preachers back there. That, that's right. The love would be so far away, in the last days; the only love there would be left, would be between the Elect of God's people. "The father would be against mother, and mother against father, and children against parents, and different ones against each other." And the only love would be left, would just be that Elect, just the Elected. The word "Elect" there comes from the word "Elected," God's elected people.

⁸ And when Rosella was quoting the story to me in the room, a while ago, I was just thinking, that, on that night, she said something happened. And how that said, all down through her life, when she'd be just a wall-eyed alcoholic. Couldn't, no Alcohols Anonymous. Four doctors give her up. Nothing could be done. And how, from that very moment, something taken place.

⁹ Now she is not that batty-eyed. She's a lovely, beautiful young woman of thirty-three years old, and would pass for about twenty-two; just how that God did for her what He did, and how she looks different. And, but I said, "Rosella, before the foundation of the world, God ordained that moment." Yes, sir. See? Right. And when little old Billy Paul back there, where he's at, was pushing out prayer cards to the people that night, how little did he know who he was giving a prayer card to.

Isn't it wonderful, Rosella?

[Sister Rosella Griffith says, "Brother Branham, I wonder if the church could pray that God will guide for us, how He was strong."—Ed.]

Amen. The Lord bless you, Rosella. I'm sure we will do that. She wants the church to pray that God will guide her. That's, follow His unchanging hand. Oh, that's so good.

¹⁰ Had an awful proposition put before me, this morning. It's about some, a multi-times multi-times multimillionaire that wants to produce here at Louisville, Kentucky, and build me a five-million-dollar tabernacle. But something down in my heart said, "Hold on, you're not a pastor." See? So, then, five million dollars of money that would be appropriated. Now to have to go to the government, to pay for whiskey and stuff like that, but wants to put it on a tabernacle for the Lord. But I hope that it goes to some servant of God that will. . . and some service to God. But, that's five million dollars appropriated now. Think of that, what a tabernacle that would make.

See how flowery that looks, Rosella? But there is something down *here* that says different. See? See? Something down *here*.

¹¹ We come into this little, old tabernacle, you strangers. Well, this could be a glamorous place here on the corner, you don't realize that, that people has wanted to build this place and make it. But this is the way we like it. See, this is the way we like it. Old seats we were setting on there, was the—the old original seats out of the tabernacle here, went through the flood and floated up.

¹² My Bible laying open like *that* on the pulpit. It stuck against the ceiling and come back down with a Word on It, "I the Lord hath planted it. I'll water it day and night lest some shall pluck it from My hand." How we rowed across the top of it with a skiff, *here*. And she come right back down, the seats moving right back to their place. All they had to do was scrub it out and go on. See? See? So this is just the way we like it, where it's a common people, common place, and a wonderful Lord. Amen.

¹³ Now, today, we got some, we're just beginning to get over into the cream, you know, after the—the milk is all taken out, and just the cream. And remember, it takes the milk to produce the cream, you know. The—the cream is the contents of the milk.

¹⁴ So we been in the 1st, 2nd, and we're ending up in the 3rd, and beginning in the 4th chapter of the glorious Book of

Hebrews. And, oh, the teachings of this Book! We could stay with It, for on one verse, for three months, and just show that the entire Bible ties into every verse in the Bible. Did you ever think of that? There's not one verse that you can put your finger on, but what, with the grace and the help of the Holy Spirit, that we can tie Genesis to Revelation right into It.

¹⁵ There's not another piece of literature written anywhere that can do that. And mathematically, and geographically, in every way, there's not a Book in the Bible wrote like the Bible. . . There's not a book in the world, I mean, wrote like the Bible. There's nothing. The pneumatics of the Bible is perfectly in harmony; just even chapters, and punctuations, and everything, is perfect. Not another book; you couldn't read a chapter out of it without crossing itself back. But there's not one cross-up in the entire Bible. And was wrote by many, many, many people; and hundreds, and hundreds, and hundreds of years apart. Not knowing one piece; one wrote It *here*, and one wrote It *here*, and one wrote It over *here*. When It was all formed together, It made God's Bible. And not one contradicts the other one, and, no, not mathematics, geographics. Anything else of the Bible, everything, pneumatic, everything runs perfectly together. That isn't inspired, I don't know, what will you call inspiration? I'm so glad for the blessed, old Bible.

¹⁶ Some of them said, "Are you a Catholic? Protestant?"

I said, "Neither one. I believe the Bible." That's right. I believe the Bible, and I'm glad that we still have the freedom to preach It in this nation. Oh, It's wonderful.

¹⁷ Now we're going to study from It. And now we'll turn over in the Book of the Hebrews and begin with the 3rd chapter. And we left off at the 15th verse. And now you all. . .

¹⁸ I seen somebody notice, a while ago, when I picked up my reading glasses. It's not that my eyes are bad, but I'm past forty years old. I can read it, right *here*, just ordinarily, but I can read it better with the glasses. And they made me a pair of reading glasses that I want to use, because I can read it better and faster. And that's what I got them for. Now in the. . .

¹⁹ First, we want a little background, 'cause there may be some strangers among us, that has not picked up the first part of the Book of Hebrews.

²⁰ Are you Mrs. Cox, setting right here on the end? Well, I am sure glad to see her, just before I start, as a testimony to the grace of God. Here was a woman with a cancer eating her face

off. That's Sister Wood's mother. And I was in Michigan with Gene and Leo, and them, taking the recordings. And on the road home, wife called me, or I called her. She said, "Go to prayer immediately for a Mrs. Cox, Mrs. Wood's mother, for a cancer is eating her face off." Done went into the side of the eye and down to the bone, slick on the side of her face, and just scattering. Some doctor done something other to it, just made it worse, and just scatter it up; put some kind of medicine in it.

²¹ And they brought her from down to Campbellsville, Kentucky, up to . . . or, I believe, Acton, Kentucky, up to—to Louisville, for treatment.

²² And so Mrs. Woods, the first time I ever seen her that she was tore up. Because, of course, is her—her—her mama, and sure she'd feel tore up. Went into the room and prayed for her, with the confidence that God said He'd answer prayer. And few days, she was out. And there she sets now. With just amazing grace, how He's done for her.

²³ Would you stand up? I don't want to make you a—a—a public. . . Where, where was the cancer located? On—on the side of the face, see there, on *that* side of her face, down around *here*, to her cheekbone, up around her eye. And God healed her. Isn't He wonderful? [Congregation says, "Amen."—Ed.]

²⁴ How many was here last Sunday to see what the Lord did by a vision? Man, both crippled and blind, setting right here in a wheel chair. And something hurt me when that old man setting here said, "Brother Branham. . ." I believe it was this brother right here. Said, "Do the same for my wife." He's got a wife here that's crippled. My heart just melted. I wish. . . I'd give anything in the world if I could, but it's not. . . don't lay in my power. But it does lay to my power and your power, to pray that God will do it. He's got a crippled wife, paralyzed hand, a paralyzed foot, looks like. And this man was far worse off than her, 'cause she can stand up and can walk a little, but this man could not even do that. And he. . . The brain, main balance nerve was gone. Mayo's, lot of the others, had give him up. And a Catholic sent him here, a Catholic doctor; and his boy is a priest at St. Meinrad's down in Jasper, Indiana. But that's laying foundation stones for that revival coming up, down there.

²⁵ And when he raised up, he said, "But I can't. . ." He looked, said, "Yes, I can." He thought he couldn't see, you know. And he looked up, and just happen to raise his head up,

and there he could walk and see; walked down that aisle, by himself. And they were Presbyterians. He was orthodox. And talk. . . You think that just the Pentecostal or the Holiness people can shout; you're mistaken. They can sure do some shouting when they see something like that happen; hugging each other and shouting. Walked right out and down the steps, pushing his wheel chair; walking, with the balance nerves out of his head. Think of it. Walking like you or I would walk. Oh, He's wonderful.

²⁶ Now, Paul wrote the Book of Hebrews. And in this writing of Hebrews, he wrote It. And before He wrote these Books. . . We find out now. We go. . . This is a Sunday school class, and I'll try to watch and not take too long. And then we're going to have services, to continue them on tonight, the Lord willing. Now, in the Book of Hebrews and the rest of the Epistles of Paul. . .

²⁷ Who was Paul? He was a staunch Hebrew, a scholar, and a great teacher of the Old Testament. And he had been taught by one of the best men of his day. Somebody tell me what his name was. Gamaliel, one of the greatest teachers of his day. And Paul had set at the feet of Gamaliel.

²⁸ There is something about the. . . where you go, what church you go to, and what teacher teaches you. Did you know that? It, it's got something to it. Therefore we ought to seek out the very best that we can find, so we're getting the best; not because it's sociable and so forth, but the real Bible teaching.

²⁹ Look, one time when Israel had got out into the wilderness with their armies, and they had a seven-day compass, and they run out of water. And they were about to perish, they said, "Oh, if there was a prophet near!"

³⁰ And one of them said, "We have down here, Elisha. He poured water on the hands of Elijah." See his associates? Other words, "Here is Elisha who has had associations with Elijah. The Word of the Lord is with him." You get it? He had been taught right. And he said, "He's here. Let's go down and consult him, because his teacher was Elijah, and he's got the teaching of Elijah in him." See what a difference it makes? Sure. We want to be taught.

³¹ So, Paul had the teaching of Gamaliel. And Gamaliel was that great man who made the choice, being a scholar himself, that when all of this carrying on started of the early church, he said, "Let's not put our hands on that, brethren. If it is not of

God, it will come to naught, anyhow. But if it is of God, and we fight against it, we'll find ourself fighting against God." See, he had had some good teaching.

³² Paul had come up under this man, and he knew that Paul was a great teacher. So, one day, honest in heart, persecuting the Church, going down to arrest them.

³³ Now let's take just another little phase from Paul, as we get our background.

³⁴ When Judas fell, by transgression, by the love of money and the pride of life, he fell from grace and went to his place. And the disciples said, "There must be twelve." And the church, with all of its dignity, to show you what the church is; with all of its dignity and all of its power, it's still millions of miles short, at its very best. They said, "We've got to look out, one among us, who will take the place." And they chose, by casting lots, Matthias. Mattheas, I believe, or Matthias. Matthias, I believe it is. And whenever they chose him and put him with the twelve, with the eleven, which made up the twelve, he did not do one thing. That's the only time his name is ever mentioned in the Scriptures. That was the church making its choice.

³⁵ Now, they thought, "He is a gentleman." No doubt. "He's a wonderful man. He's a scholar. He's smart. He's educated. He's a wonderful person. He would take the place of Judas and be one of us."

³⁶ But, you know, God sometimes makes some of the . . . to our opinion, some of the most foolish choices. Now, God seen a little hook-nosed Jew, just as full of temper as he could be, with his mouth setting sideways, "I'll go down, arrest every one of them. I'll—I'll throw them in jail. I'll do *this*." That was God's choice.

The rest of them taken a scholar and a diplomat. That's the church's choice.

³⁷ See, you don't know who that is at the altar. You don't know who that is you're testifying, in jail or wherever it is. It might look like a pugilist, his ears broke down, eyes skinned up, and, but you don't know who that is. You just cast your lot, that's all, give him the Word. God takes the choice.

³⁸ And God choose this little high-tempered Jew, or chose him, rather. On his road down, "I'll go down and get them. I'll—I'll show them what I can do like that," and God just knocked him down.

God said, "That's my choice, right there."

³⁹ Wouldn't that be foolish, to the church? "Why, he persecutes the church. He's a carnal man." But God knowed what was on the inside of man. See what I mean?

⁴⁰ So, Paul had an experience. How many believes experience comes by conversion? Sure. If it hasn't, I would doubt the conversion. A conversion brings experience. And you can't lot it to anything now. Sometimes it might be shouting. Sometimes it might be speaking with tongues. Sometimes it might be weeping. Sometimes it might be groaning. You don't know what it is, so don't try to lot it. Because, every one of you has proved to be wrong in it, you Methodists, and you Baptists, and you Nazarenes, and Pentecostals.

⁴¹ I seen people shout just as hard as they could shout, and steal the gold out of your teeth, they could. Yes, sir. I seen people speak with tongues like pouring peas on a dry cowhide, and—and honest to goodness, with a chew tobacco on other side of the mouth, and cut your throat if they could do it. That's right. So them things has not. . . There's no evidence that you can prove it, only by the life the person lives. "By their fruit, you shall know them."

⁴² So, that's all up to God. He makes a choice. He brings the things together, and that's the way it is. So if your life is comparing with the fruits of the Bible, you got a pretty good conception. If your spirit is bearing record with His Spirit, that your sons and daughters of God, you're. . . Although, evil has dropped away, and everything has become new, and you're living in love, and you got peace, and grace, and so forth, you're getting pretty close to the Kingdom then. Because, the Life that's in you is producing that kind of a life. See?

⁴³ If you say, "Oh, hallelujah, I spoke with tongues. Hallelujah!" That don't mean nothing. That don't mean a bit more than if you'd got out here and played a tune on a guitar or something. That doesn't mean one thing. Though you spoke with tongues, though you shouted, and run up-and-down the aisle, and cried tears till like you had been peeling onions, that don't mean one thing, not one thing, unless that everyday life backs up just exactly, stays with It.

⁴⁴ Now, if you do those things, plus that life, "amen," that, that's fine. That's good. But you can do those things without having that life.

⁴⁵ So then, no shouting, no nothing like that is evidence. Jesus said, “By their fruit, you shall know them.” And the fruit of the Spirit is not speaking with tongues. That’s not the fruit of the Spirit. Shouting is not the fruit of the Spirit. Weeping is not this fruit of the Spirit. But, love, joy, peace, long-suffering, goodness, gentleness, faith, meekness, temperance, that’s the fruits of the Spirit. See? That’s what the Spirit’s fruits are. All right.

⁴⁶ Now, the reason we have these things, they like to make organizations, you see. “Well, we’ll have it. Bless God, all believes the way *we* do, we’ll go *this* way. All believes like *we* do, we’ll go *this* way.” But God wants all to go *This* way, right up.

⁴⁷ Now, Paul, after he had this experience, then he thought that was a wonderful experience. Now, how . . . Let’s—let’s—let’s quote that experience a little bit. Paul was on his road to Damascus, to arrest some people down there, ’cause the Gospel had got scattered down there. *Gospel* means “the good news.” And so they got scattered down there, and many people was raising up, full of love, and joy, and loving the Lord Jesus. And It had got scattered down that way. So, Paul got some letters from the High Priest. He said, “I’ll go down, and I’ll arrest them, every one.”

⁴⁸ So he took him a little company of guards, temple guards, soldiers, way down the road he went. While they were marching down the road, and him just all know what he’s going to do, all of a sudden, something happened. All of a sudden, there was a great Light before him. Great Light, now, It shined like the sun. That’s a strange thing to happen. The Light shined insomuch that he just . . . His eyes went out, almost. And fell to the ground. And he—he’s laying down on the ground, and he looked up.

⁴⁹ There was probably ten or fifteen men with him. Did any of those men see that Light? No, sir. Paul saw It. It wasn’t designated for them men to see It. So, some people can see things, where, others don’t. See? So, Paul saw that Light, insomuch that It even blinded him. He couldn’t see, for several days, It was such a reality to him. And he couldn’t see for several . . .

Later on, when he wrote letters, his eyes bothered him so bad from that, until he wrote with great big letters. He said, “Seeing that I have written to you with large letters.” He couldn’t hardly see.

⁵⁰ He was in jail, and he asked the Lord to heal him of it. And he consulted Him three times. But what did the Lord say? “My grace is sufficient, Paul.”

⁵¹ Paul said, “Then will I glory in my infirmities.” Because, he said, “Except I would be exalted above the abundance of the Revelation, there was given to me a messenger of the Devil, a thorn in the flesh, that buffet me.” He’d get better for a while, and then away they go again.

Buffet mean “blow after blow.” Like the ship on the sea, you know, the waves buffet it, see, blow after blow.

And he would, he’d get better, and then have it again; then get better, have it again. He said, “Lord, what’s the matter, You don’t take this away from me?”

⁵² He said, “My grace is sufficient, Paul. Just keep on.” It’d keep . . .

⁵³ He said, “Now, if—if I was just perfect, and everything perfect,” said, “then when I went along, oh, I’d get puffed up and say, ‘You see, nothing wrong with me. Lord takes care of me, brother. Hallelujah!’” Then you’re getting self-righteous.

⁵⁴ God has to give you a little something, once in a while, to kind of meeking you up a little, you know. That’s right. Kind of make you realize that He’s the Boss. Oh, isn’t He wonderful? Yes, sir, just glory!

⁵⁵ So he, Paul, then, right after having this great experience . . .

⁵⁶ Now, if that would be somebody today, they’d said, “Oh, bless God, hallelujah. Boy, the Lord has done something for me! Glory to God!” But not Paul; he was a Bible scholar.

⁵⁷ That experience must tally with God’s Word. Yes, sir. If it isn’t altogether hooked into the Bible . . . Not just look over *here*, say, “Oh, yes, here it is right here. Bless God, I got It.” Huh-uh. That’s not the way God gives It.

⁵⁸ It must be the entire Bible, all of It. Cause, you can . . . Infidels use this Bible for their grounds to debate on. But they’ll take a little Scripture *here*, turn over here and get another little one over *here*, try to make them tie together, and it’s two different subjects, altogether. So, you got to make Scripture compare with Scripture.

⁵⁹ As Isaiah said, the 28th chapter, “It must be line upon line, line upon line; here a little, there a little.” “Hold fast to that what’s good.” See, there’s the way It comes: line upon line upon line, Word upon Word, Scripture upon Scripture. It must

all compile together. That's why, I think, in these lessons like we're having now, it's a great thing to the church, because it brings them to a place that all the Scriptures tie together. And our experience must tie with that Scripture. Oh, here it is! If it doesn't, then it's wrong.

⁶⁰ And how that I walked for years, not knowing what that Light was that struck Paul down. When, the outside world, the Scriptures. . . The people, the preachers tried to tell me, "That's of the Devil. Why, you'll be a fortune-teller. You'll be a spiritualist. Don't you fool with That, Billy. Something wrong with That. Don't you do that, boy. That's wrong. That's the Devil. Well, boy, you'll be a regular medium. You'll be a spiritualist if you do that. Oh, all that's of the Devil. That's—that's not right." But when. . . I didn't want to preach that.

⁶¹ But as on the road down to Damascus, Paul didn't want to preach it, till he found out whether it was right or not. So he goes down into Arabia for three years, and studies the Scripture. Ah! When he come out, he said, "Now shake it out of me."

⁶² He knew he had to face Pharisees. He had to face Sadducees. He had to face the world, and the Gentile world. And so Paul, this Bible is written, this Book of Hebrews, is written for that purpose. He is shaking those Hebrews, and taking that Old Testament and show It over here in the New Testament. "This is God," he said, "here it is on—on all the prophets and everything." Starts off back there at the beginning, the 1st chapter we had, "For God in sundry times, way back in old time, in divers manners, spoke to the fathers by the prophets." That's how God brought His message, tested by the Urim Thummim. "But in this day has spoke to us through His Son, Christ Jesus," tested by His Bible. There you are.

⁶³ So these experiences that the world says, "Oh, it's mental. Why, nobody. . ." When that Angel appeared, that Light down here on the river, when I preached my first revival here on the corner, we baptized all those people. I believe, Brother Fleman, you might have been in the. . . I don't know whether you was here then or not. How many was here when the—when the Light appeared on the river? Is any of the old-timers here? Yes, some of them. When It down here on the river.

⁶⁴ And they said, "It was just an optical illusion." Many of us was standing, looking at It, and here It come down. And then years later, God proved It by a mechanical eye of a camera. It's true.

⁶⁵ “Well, is it—is it some fiction? Is it something that—that . . .” No, sir. We’re taking it right here in the Bible and showing you. It’s the same Lord Jesus. He does the same thing. His action is the same. His power is the same.

⁶⁶ Look, last Sunday, here. Yonder, laying on my bed, never seen the man in my life. Come out and said, “There’s a man at the tabernacle, and he’s gray, black-headed, graying. He is blind, and he can’t walk. He’s in a wheel chair. A black-headed man sent him up; a doctor, Dr. Ackerman, a black-headed man, Catholic man. Sent a man, set right *there*. And THUS SAITH THE LORD, raised up, walked out with his sight and everything. What did it? Here is the same Angel. The same One that struck Paul down, on the road going down to Damascus, lives in His Church and His people today. It’s Scripture comparing with Scripture. That’s the way it must be.

Oh, we have the *lukewarms*. We’re getting into that, after while.

⁶⁷ Oh, we got a deep thing before us, if we can just get into it, today and tonight. Now it’s just begin to get into the deep waters. Where you . . .

⁶⁸ You know, when I was a little boy, I used to have a little pond out behind the place, and I’d go out there. And all of us little kids would go in, nude; little, about six, seven years old. And we . . . The water is about *that* deep. It wasn’t no more than a hog wallow. And I had a soapbox there. I’d show I could dive; hold my nose, and splash, going like *that*. And my little belly would hit the mud, you know, and it would just fly every way. I told my daddy I could swim.

⁶⁹ He took me back there one day. He said, “I want to see you swim.” I jumped off there, you know; stripped my clothes, a little locust thicket; and run down, hit the water. I had been splashing, the mud flying every way. And Pop was setting on a culvert. He set there and watched me for a few minutes. Said, “Get out of that hole of water, and get yourself a bath, and get home.” See?

⁷⁰ Well, that’s just about the way, some of us that call ourselves Christians. We mud-crawl. That’s right. Long as you’re anchored, “I’m a Methodist. I’m a Pentecostal. I’m a Presbyterian. I got an evidence; I got It.” You’re mud-crawling.

⁷¹ One day I was with my uncle. I kept tell him . . . He was about fifteen, sixteen years old. We was at the river. I said, “Uncle Lark, I can swim.” And I was setting on the back of the

boat, you know, felt good and safe. He just took the oar and pushed me out, in about ten-foot of water. It was different then; all the splashing, screaming, you ever heard in your life.

⁷² Someday you get pushed off, you better know where you're standing. Yes, sir. If you know Him, you better really know Him. That's right.

But now we're going into deep water, deep water, where it'll make you drown if you—if you're not a good, fattened-up Christian.

⁷³ Notice the Word. Paul, first found that. He went back in the Old Testament, and he found this. He seen that experience of his, absolutely. "Now what was That that struck me down?"

⁷⁴ It was a Light, big Light standing there, shining like the sun, standing in front of his face. He said, "Saul, Saul, why persecutest thou Me?"

⁷⁵ He said, "Lord, who are You that I persecute?"

⁷⁶ He said, "I'm Jesus."

⁷⁷ "I thought He was a—a man, had scarred hand, that they claim is appearing in meetings now, with nail scars in His hands and His head." No, no; not *that* body, not in *that* body. See? He is now a Light. Saul . . .

⁷⁸ When He was here on earth, He said, "I come from God. I go back to God."

⁷⁹ He was the Angel that led the Children of Israel in this Light, through the wilderness. He returned back to that same Light. And Paul saw It, out of the Old Testament. He said, "I am Jesus, the Angel of the Covenant."

⁸⁰ And He become flesh, to redeem us. "Took on not the form of Angels," we find in previous chapters, we are . . . study. "He never took on the nature of Angels, but was the Seed of Abraham," that He might be known, that men could *see* God. Amen.

Now He says, "I'll return back to That."

⁸¹ And when Paul seen That, he said, "Sure, that was Him. That was Him."

⁸² Peter had an experience one night while he was praying. That same Light come into the building, opened up the doors before him, went out into the streets. And Peter thought he was dreaming; he was so anointed. He didn't know what taken place. He said, "Have I just woke up? But I'm out here on the street."

⁸³ And he went down to John Mark's house. And the little girl opened the door, some little lady there, been in a prayer meeting. Somebody was knocking at the door. Opened up the door. "Oh," she said, "here is Peter right now. You're praying for him to get out of prison. The Lord has delivered him."

⁸⁴ "Oh," they said, "go on."

"O Lord, deliver him!"

⁸⁵ "Why," she said, "he is standing at the door, knocking."

Peter just kept pounding, "Let me in."

⁸⁶ "Oh," she said, "it's Peter." Them days, they still have it, a little draw bar. Little lid here, you raise back and look out, see. Before you let your guest in, you have to know who is knocking at your door. Cause, they had robbers; if you opened the door, they'd kill you.

⁸⁷ So, they opened the door. She said, "It's Peter."

⁸⁸ They said, "Oh! Oh, my, he's dead. That's his angel standing there. See? Done got in his glorified body, you know, that theophany."

⁸⁹ Remember how we took It, the big Diamond, how It reflected the Light, how It went back to there? The . . . "This earthly tabernacle be dissolved, we have one already waiting."

And they thought Peter done died, this old body had dropped, and they'd bury it in a few days. "He had entered into his angel, or his glori- . . ." Not glorified body, but in his theophany, the body that's already prepared. It couldn't shake your hands. It has no hands to shake, like that, but it's in an image of a man. "Come down, and was knocking at the door."

⁹⁰ She said, "No. It's Peter. He's standing there." He opened the door and walked in. There he was. Now, Peter had been delivered by this Light.

⁹¹ Now, the same way that that early . . . that Paul, in the early Church, seen that Light of God that shined on Paul, the same Thing has come down. Now, people can say anything, that doesn't make it right. But when God proves anything, the work of It proves It. Then, the camera proves It. And everything that we . . . that the Lord has did, has been absolutely, infallibly proved that It's God, by the Scriptures, by Its action, by experience. But they won't listen.

⁹² Look here in this tabernacle. Now, remember, you know this. We don't crave crowds. We ain't got no place to put

them, anyhow. But, look. A meeting of this type, where we was coming together for this, ought to attract the Falls Cities. But they're dead. They're absolutely dead. They have eyes but they can't see.

You say, you, "Why, Brother Branham, won't they go to a doctor and get their eyes fixed?" He can't fix that kind of seeing.

⁹³ Jesus said, "If you would have known Me, you would have known My day." He said, "You blind Pharisees. You can discern the face of the skies, but the signs of the time, you can't discern."

⁹⁴ Does that go over top of your head? Listen. Look at the signs we're living in here. Now, it just ain't some . . . I, myself, I'm just a man, not even a preacher, to talk about. I have no education, what the world call, "a preacher." And we're just poor people. Look at the building we're in. Look at the cathedrals, this morning. But look where God is at. There's the thing.

⁹⁵ So was Moab standing there in all his splendor and his beauty, but there was Israel in tents. But where was God at? There was a bunch of little holy-rollers down there, doing everything there was was wrong. But Balaam, their—their bishop, failed to see that smitten Rock, that Brass Serpent, that Pillar of Fire. His eyes was blind. He couldn't see It. He said, "They're just imagining That." But He was there.

⁹⁶ Bless God, oh, He is here! God is here, and He's doing the same thing that He has done. And He will. We compare Scripture with Scripture. God has never painted Himself some big something, on earth, but He's always dwelt among the common and humble people. And here He is this morning, doing the same thing. The Scripture vindicates It. The camera vindicates It. Now, That, reason I refer to that picture, it isn't because I'm there. I'm—I'm just a sinner, saved by grace, like you are. But what I'm trying to say, is, It's His Presence with us. That's the main thing. Well, if He made me a—a incarnated Elisha, if you didn't have faith to believe it, it'd never do you any good.

"He came to His own. His own received Him not."

⁹⁷ That's the reason, here in the city today. Why, I could start a revival here, in some big building or something, you would never get many people to believe it. They just won't. They can't. Their day is done.

⁹⁸ This same lesson, this morning, in Africa, would probably produce ten thousand, at least, ten thousand souls to Christ. Or, there might be one sinner setting here this morning, or something, some backslider. Most of them is just combed through and through, till it's just finished. That's all.

⁹⁹ But what we're trying to say, is, Scripture compares with Scripture. Now, don't matter how great the experience is, unless it compares with the Scripture, it's wrong.

The Urim Thummim, no matter how good the prophet was, if he spoke and them lights didn't flash on the Urim Thummim, it was wrong. How well the dream seemed, if it didn't flash on the Urim Thummim, it was wrong.

When that priesthood ended, God put His Bible up. Paul said, "If an Angel from Heaven would come," Galatians 1:8, "and would preach any other gospel than what's already been preached to you, let him be accursed."

¹⁰⁰ The Angel from Heaven said to John the revelator, which was God Himself, "I Jesus sent My angel to vindicate, or to show these things." He said, "If any man will add one word to It, or take one Word out of It, the same will be taken out of the Book of Life, for him." *This is It, the Bible.*

¹⁰¹ Therefore, these experiences and these things that we're having to happen here, if it wasn't vindicated by God's Word, it would be wrong; I don't care what would take place, it would be wrong. So it's Scripturally, absolutely the Truth. Oh, I'm so happy I'm a member of the great Body of Christ.

¹⁰² Now, let's go now, we're coming down to the lesson. Now, we ended up over here where he said, "Seeing that we're compassed about now. . ." I'm sorry. That's, I was quoting 12th chapter. I been reading it, but I haven't studied it. I. . .

¹⁰³ Brother Norman, staying at my home up there, and he knows that I just got in yesterday, and the brothers know, down there, I just got in. The only time I got to read the Scripture down, was setting right here, a few minutes ago. That's right. Don't study It, I just wait for the Holy Spirit to give It just as He wants it. He knows where the person is at—at, that has to have It. So if I got something made up in my mind I'm going to say, then it's wrong. But if I just let Him do it, He will take It right straight to the spot where It belong. See? "Take no thought what you shall say, for It's not you that speaks, It's your Father that dwelleth in you. He doeth the speaking."

¹⁰⁴ Now, the last chapter, previous chapter, we heard this, that, “How shall we escape, if we neglect this great salvation; Who was first preached to us by the Lord Jesus, and Him with those who heard Him?” The same things that Jesus did, to show, them same things like takes place here: same Angel of God, same works, same evidence, same everything, everything along, same Gospel, right with the Word. “If that was taught by the Lord, then confirmed by His disciples that we’ve heard,” Paul being the same, “how shall we escape, if we neglect such great salvation?”

¹⁰⁵ Now, Paul was saying that to his Hebrew audience. Now, they didn’t have tape recorders, today, like we got here. But they had scribes who was setting there, taking It down just as Paul was preaching It.

And that’s what It is right here. We’re getting It by tape recorders, and these tapes go over the world, see, to show that It is the Truth. Our religion is not in vain, It’s absolutely the resurrected Jesus Christ, same thing. Now we mustn’t neglect It.

¹⁰⁶ Now, just don’t go away from church, today, and say, “Well, I kind of enjoy going down there. I like the singing, and the people are friendly around that little old church.” Don’t do that.

¹⁰⁷ Brother, let your heart become a flame, say, “Here, I got to do something about this. I got to get out and see if I can get somebody saved.”

¹⁰⁸ And don’t go out, saying, “Bless God, if you don’t repent, you’re going to perish.” No.

Go at it gentle. “Be as wise as a serpent, as harmless as a dove.” See, that’s the way to go. Approach the person, if he’s raising chickens, talk about chickens, to him, for a while. See? And then, first thing you know, you’ll be talking about the Lord. If he’s a farmer, talk about his farm.

¹⁰⁹ If he sells automobiles, talk about his automobiles, for a while, “What nice cars you got,” and so forth. See?

¹¹⁰ Till you catch the Spirit, when Father says, “Now is the time to approach him about his soul.”

¹¹¹ You can wind it off, see, “That’s a fine automobile. You know transportation, today, has become great. Oh, how the nations has been brought close together; and the cities of our nations, close together. Friends and mothers can visit each other. You know, it’s a wonderful thing to have automobiles like you’re selling.”

¹¹² “Yes, sir. It sure is. Uh-huh.” You know, puffing on his cigar, or whatever it is. “Yeah, them, them is good cars.”

¹¹³ “Did you ever think of what the old-timers would have thought if they’d seen something like that?” Just keep going like that, you know.

After a while, say, “Yep, yeah, sure is.”

¹¹⁴ You know, another thing it does, it brings like we having, like in revivals. People can come across the country, quickly, for a revival.” See, you’re opening the way, all time, you know.

¹¹⁵ If you feel Something chock up the way, stop right there, move over *here*. Like a doctor said, out at Phoenix, said, “Lord, fill my mouth with good words, and then nudge me when I’ve said enough.” You see? Yeah. “Nudge me when I’ve said enough.”

¹¹⁶ Now, notice now, we’re going to start from the 15th chapter, or 15th verse of the 3rd chapter, closely now.

While it is said, To day if you . . . hear his voice, harden not your hearts, as in the provocation.

¹¹⁷ Now watch Paul speaking here. Now it is said, “Today, after so long a time.” We’re going to get into it after a while, that, “Today, so long a time.” Comes into the next chapter, “After so long a time.”

. . . it is said, To day if you . . . hear his voice, harden not your hearts, as in the day of provocation, when they provoked God.

¹¹⁸ Now let’s read the next verse.

For some, when they had heard, did provoke: . . .

Now what’s he talking about? Gospel.

. . . howbeit not all that came out of Egypt by Moses.

But with whom he was grieved for forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?

¹¹⁹ Let’s stop here a minute. The *provocation*, “when they provoked.” Now what did God do? Now Paul is trying to speak. What is It led them out of Egypt? Was it Moses? No. Moses was the flesh instrument.

¹²⁰ Now we got a background here. We want to get straightened out now. When we hit this spot down here, in a few minutes, you’ll—you’ll see it.

¹²¹ Now, God had His people with unsettled rest. They were down in Egypt. They were out of their right position. They were out of their homeland. They were strangers and pilgrims, and God was going to bring them from that housed-in place, in—in Egypt, up to the homeland.

¹²² A type of today; we're unsettled. Here it don't take long. Little chubby-handed boys playing marbles, little girls with the dollies, playing; the first thing you know, you got gray hair, and wrinkled up. There's something wrong here. This is not home. We're in the wrong place. That's why we say we are pilgrims and strangers. Something has happened.

¹²³ A little lady said, this morning in the room, about how people laugh at her, sometime. I said, "But, sister, dear, you're not of them people." We are a different people.

¹²⁴ My little girl said, "Daddy, *certain-certain* girls did *certain-certain* things that they did."

¹²⁵ I said, "But, look, honey." They had these records of Elvis Presley. I said, "I wouldn't want them in my house."

¹²⁶ She said, "But, daddy, they're nice little girls."

¹²⁷ I said, "They may be. I have nothing to say against that. But there is one thing, we are different. We are different. Not as that we want to be different, but the Spirit that's within us has come out of that. You're of another world."

¹²⁸ When I go into Africa, I can't get adjusted to their—their—their ways of living. They don't wear any clothes. They're naked. And they pick up something that's rotten, got maggots in it, they eat it, anyhow; don't make any difference. See?

¹²⁹ And This is different. You know, one time, we were all like that, but civilization has brought us and made us different.

And conversion has doubled that by million. We don't want the rotten things of the world no more. Christ has made us become Christians; like civilization has made us become clean. And notice, not only that, but we profess that we are pilgrims and strangers. We're not of the world. Then, you want nothing to do with the world. And those things has passed away.

¹³⁰ Now, Israel was down in Egypt. They wasn't Egyptians. Egyptians, it was a disgrace for an Egyptian to put his hands on a sheep. And Israel were shepherders. And how it must have gotten Moses, after all the indignity of being an Egyptian, cattle raisers.

Did you notice what the Pharaoh had said to Joseph, and so forth? “It is an abomination.” Said, “Your people are shepherders.” And even an Egyptian couldn’t even put his hands on a shepherd. He was a different people.

¹³¹ And that’s the way it is with a Christian, today, when he’s born again. It’s not . . . It’s filthy for him to associate where people are drinking and telling dirty jokes, and women naked. And every . . . It, it’s—it’s filthiness. Oh, blessed be the Lord! We are pilgrims here. We’re strangers here. The spirit has been converted, and we’re looking for a City where women don’t wear shorts. We’re looking for a City where they don’t have beer taverns. We’re looking for a City wherein dwelleth righteousness. So, we’re pilgrims.

¹³² So, God came down in a big bundle of Fire, as a Halo, swept down into a bush and begin to reveal Himself to Moses, first. Moses said . . .

You know how we had the lesson the other night, how that when Jesus was here on earth, He said, “Well, before Moses was, I AM.” That was Jesus in the burning bush, in the Pillar of Fire. It’s Jesus, today, the same.

And He revealed Himself in a Pillar of Fire, and Moses got the experience. He goes down into Egypt. He preaches the Gospel, the good news, and signs and wonders followed him. You get it? Same thing today.

¹³³ Not only that, but them the Hebrews come out, walked in the Light, they was led by the same Pillar of Fire. And the Bible said that, “Do not tempt God.”

¹³⁴ Watch this. Let me read It.

While it is said, To day if you . . . hear his voice, harden not your heart, his voice speaking to your heart, as in the provocation, when they provoked Him.

Listen.

For some, when they had heard, did provoke: . . .

¹³⁵ How many knows that the Israelites provoked God with their unbelief? [Congregation says, “Amen.”—Ed] They murmured. They completely . . . God walked right down there. And when they got all . . . First thing, they got in trouble.

Here was this Pillar of Fire above them. I don’t know whether they all saw It, or not. At least, Moses saw It. And It

was above them, and they watched It. And when they come down . . . Say if they didn't see It, I don't know whether they did or not. It went before them. The Bible said It was there.

¹³⁶ It said, "The Star went before the wise men." Nobody saw It but the wise men. It went over every observatory. They kept time by the stars. No one saw It but the wise men. It was for them to see It, and the wise men was who the Star was sent for.

¹³⁷ And the Pillar of Fire was sent to Moses, and Moses was sent to the children of Israel. And they was supposed to follow Moses. They could see Moses, and Moses saw the Light.

There they went! . . . ? . . . And as they went out, they come to the Red Sea. And, oh, they—they never seen all those signs of miracles and things taking place while they were still down in the—in the old land of Egypt, but when they got out there in their journey, just converted and brought out. Then, the first thing you know, they got in trouble.

¹³⁸ God loves to bring you in trouble. He loves to put trouble down and see what you'll do about it. So He just stopped up the Red Sea, and the first thing you know, marched them right out into this place, then sent Pharaoh after them. See how God likes to do it? He loves to display His power and love. He is God, and He just loves to show you who He is. Amen.

And the trouble of it is, today, people say, "Oh, them days is past." No. How can God display Himself, when you're taught such stuff as that? But God loves to manifest Himself.

¹³⁹ Here come the children of Israel, walking in the Light. Moses, going on before them. There they was. "Come on. *This* is the way. God is calling. We're going out. We're going to the promised land."

"Oh, hallelujah!" Here they all was, shouting, and jumping, and having a good time, you know. And the first thing you know, they looked back and said, "Oh, what's that dust?"

¹⁴⁰ One of them climbed up on a hill, said, "Oh, oh! Alas, alas! It's Pharaoh's army."

¹⁴¹ God said, "What you so scared about? Didn't you believe what I did down there? What you so worried about? Why you make Me angry?"

¹⁴² When they got down there, Moses went out and interceded to God. God just opened up the Red Sea and they walked

across; closed the enemy in. That's the way God does it. Don't get scared. Don't get all excited. Don't be flusterated. You provoke God.

¹⁴³ Then what did He do? Look like, "Well, we had one big trial; bless God, we got over it. We won't have no more. We're on our road to the promised land." And He led them right out into the desert, where there's no water. Could you imagine? God, with His—with His sanctified, holy people, led them right out in *this* trap; then got them out of that trap, and led them right out here where there's no water. When He could have took them some way where there was water. Why, He could just made a river, all the way along, if He wanted to. He could have broke every mountain into joy, spurting water fifty feet in the air, if He wanted to. Sure, He could. But if He done that, it'd been too easy. Oh, my! Blessed be the Name of the Lord.

¹⁴⁴ "Why did God let *this* happen, Brother Branham? Why did God?"

God is doing that. Let Him alone. Just walk on. That's God's business. "The footprints of the righteous are ordered by the Lord." Yes, sir. What difference does it make?

¹⁴⁵ "Lost all my money, Brother Branham." Well, bless God, anyhow.

¹⁴⁶ "Oh, I did *this*, and *this* happened, storm blowed away my house."

¹⁴⁷ Bless God, anyhow. "The Lord give, the Lord taken away, blessed be the Name of the Lord." Just keep walking on. It's all the glory of God. God knows what He's doing.

Some through the water, some through the
flood,
Some through deep trial, but all through the
Blood.

¹⁴⁸ That's the way He leads us. That's right. Oh, my! I feel like I could just stop and scream. That's the way He leads His dear children. Oh, can you just feel. . . Now, I'm not a psychologist, but can you just feel that lovely Spirit now bathing over the building? [Congregation says, "Amen."—Ed.] What if our eyes would come open just now, and look what is standing around the sides of these walls, up-and-down these aisles?

¹⁴⁹ O Elisha! One morning, when that boy was just as blind as he could be, he said, "Look at the Syrians down there."

Said, "But there's more with us."

Said, "I don't see nobody."

Said, "Lord, open that boy's eyes."

¹⁵⁰ He looked around that old prophet, all around that, mountains was on Fire, and horses of Fire, and chariots of Fire. He was convinced then.

¹⁵¹ He said, "We'll just go out and smite them blind." They had their sight just as perfect as they ever did, but they was blind to him. Said, "You all seeking Elijah?"

Said, "Yes, sir."

¹⁵² "Come on, I'll show you where he's at." And that was him, leading them. They didn't know it.

¹⁵³ That's the way it is today. Christ is here. The Holy Ghost is here, doing the same things that He's always done, and the world is blind to It. They don't know It. "Oh, I—I don't know about That. My pastor. . ." Oh, poor decrepit people! See what I mean? They're blind to It. They don't know It. God is leading.

¹⁵⁴ Now, they come up, through the Wilderness of Sin, there was no water there. God just had it all provided. Oh, and they found a puddle of water, they said, "This is it." And they couldn't even taste it. Oh, it was terrible. My, it's—it's worse than a hundred percent sulfur. See, just like rotten eggs, you know. "Oh, my! It's terrible." It was poison. Now, called the Wilderness of Sin. Several palm trees grow there, and the spring where those palms grew. Then Moses said, "Don't. . ."

¹⁵⁵ God said, "Why do they? Why do they? What are they provoking Me for? Well, if I did *that* back there, can't I do something about this situation?"

¹⁵⁶ If He got you out of one sick spell, can't He get you out of another one? [Congregation says, "Amen."—Ed.] He got you out of one trouble, can't He get you out of another one? ["Amen."] Bless God! If He got me out of sin, He can take me out of the grave. He is God. Difference does it make? Just go on, keep your eyes on Him.

¹⁵⁷ Said, "If I closed the Red Sea behind, and drowned them Egyptians, can't I do something about this water? What do you make Me angry about? Oh, your unbelief! You provoke Me to anger, because of unbelief."

¹⁵⁸ Now the word here is used, "Sin," provoked. Made. . . The reason they did it, they disbelieved. They never went out and got to shooting craps, now, and things like that. They never run

around with somebody else's wife, and went out and told lies. That wasn't what they were doing. But, that's not sin, to begin with.

¹⁵⁹ Living in adultery is not sin. Smoking, chewing, drinking, gambling, cursing, swearing, so forth, that's not sin. That's the attributes of unbelief. You do that because you're an unbeliever. If you are a believer, you don't do that. That's the reason Jesus said, "He that heareth My Words and *believeth* on Him that sent Me, has everlasting Life." Not *says* he believes, but really believes! There it is. That takes all your initial evidence away. See? Now, there you are.

Not, "He that heareth My Words and shouts." Not, "He that heareth My Words and speaks with tongues." Not, "He that heareth My Words and has blood in his hand or in his face," or whatever more. That's not It.

"He that heareth My Words and *believeth* on Him that sent Me, has Eternal Life, and shall never come to the Judgment, but has passed from death to Life."

¹⁶⁰ What is sin? Unbelief. A little something can raise up, instead of going right to the Scripture and find out whether It's true or not, "Oh," you say, "I'm . . . Naw! See, there, you go ahead. "I'll just continue a Presbyterian like I am, see." Go ahead, blind, and you provoke God.

¹⁶¹ When God does anything, he expects the nation to grab It. But, instead of that, "You know, well, I don't know about That." See? He expects the people to get It. If you're concerned enough, set down with the Scripture. Go through It and search It, back and forth, and see if It happened, if It's predicted to come to pass, and so forth. Then you'll get It. Amen.

¹⁶² Now notice.

While it is . . . To day if you . . . hear his voice, harden not your heart, as in the provocation, when God was provoked with them, you see.

For some, when they had heard, heard the gospel Moses preached, did provoke: howbeit not all that came out of Egypt by Moses.

¹⁶³ How many knows how many people was saved out of that original bunch that come out? How many? [Someone says, "Two."—Ed.] Two, is right. How many knows their names? ["Caleb and Joshua."] That's right. Caleb and Joshua, the only two, out of two million something.

¹⁶⁴ Listen to this. “But he . . .” The 17th verse now.

But with whom he was grieved forty years, because of unbelief. Was it not with them that had sinned, disbelieved. . . ?

¹⁶⁵ Take the dictionary and find out what *sin* means. Take the Bible dictionary. It’s unbelief. *Unbelief* is “sin.” “He that believeth not is condemned already,” Saint John 4, see, “condemned already.”

. . . whose carcasses fell in the wilderness?

And to whom sware he that they should not enter into his rest, . . .

¹⁶⁶ Your disbelieving! Oh, how I’ll never get to my chapter. But, look, that’s what’s the matter with this nation, today. Signs and wonders has crossed through this nation. What do they do? Continually turned their back on It. And He said, “I’ll swear that I’ll not let them enter into the Land they started to.”

¹⁶⁷ What’s the matter with these big churches today? Their unbelief has provoked God. Hallelujah! He is able of these stones to rise children to Abraham. He tried to give the Gospel to them, and they hardened their hearts. They cult themselves, and they made little denominations, “And we believe *this* and nothing else,” and God couldn’t move in. Where they at today? Setting on a sideline.

¹⁶⁸ God’s little, faithful group is moving right along, with signs and wonders. He is putting them to the test. “Every son that cometh to God must first be tried and tested,” child-trained.

¹⁶⁹ First little thing happened, “Oh, well, maybe there’s nothing to It, anyhow.” You’re the illegitimate child, and not a child of God.

¹⁷⁰ For a child of God is the Seed of Abraham, who calls those things that were not, as though they were, “God said so,” and just keeps moving on. Amen. No matter what says, or anything different, they keep moving on, anyhow. “God said so. ”

¹⁷¹ Twenty-five years he waited for that baby, no matter how contrary it was. And he separated himself from them unbelievers, amen, so he could believe. Oh, my! I feel religious.

Think of it. You’ve got to separate yourself from that dogma of the world, “Ah, them days of miracles is past. There’s no such a thing as That. That’s fanaticism.” Separate yourself.

¹⁷² The Bible said, “Come out from among them, and be ye separated, saith the Lord, and I will receive you.” How wonderful! “I will receive you, after you’ve separated yourself. You shall be my children. I’ll be your God. Separate yourself. Don’t yoke yourself up with unbelievers.” That’s right.

¹⁷³ Young man getting married, married some girl that don’t believe; or some young girl marrying a boy that don’t believe. Don’t you do that. I don’t care how cute he is, and—and, or how cute she is, and what those big eyes she’s got; they’ll all fade out one of these days. But, brother, your soul is going to live forever. You be careful what you’re doing. She ain’t a real believer, or him a real believer, don’t you yoke yourself up like that. Stay away from such. It’ll cause you trouble down the road.

¹⁷⁴ Now listen, 17th verse.

But . . . whom he . . . was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?

. . . to whom he sware that they should not enter into the rest, . . .

¹⁷⁵ They started out, but they seen the miracles, but they never did get to the promised land. Just a selected number, of two, enter the promised land.

¹⁷⁶ Now what’s Paul doing? He is speaking to the Christians now, “Don’t you let this same Gospel, that was preached back yonder, in signs and wonders, and the Pillar of Fire led them; when these things go to taking place again, don’t you fall by the wayside, by unbelief, to go to doubting, for their carcass fell in the wilderness.”

¹⁷⁷ Now we’re coming in, quickly now. Watch close.

. . . but to them that lived not?

So we see that they should not enter in because of unbelief.

He calls it *sin* once, he calls it *unbelief* the next time. *Unbelief* is “sin.” “They entered not, because of their unbelief.”

¹⁷⁸ They seen that prophet, Moses. They seen what he done, seen what he said. It was true, every time, moved right on the Truth. This Pillar of Fire would appear before them. They watched It. They seen It.

¹⁷⁹ Paul, trying to get, later on, get down here, the experience that he had. See? Trying to relate the experience, he typed it to

the Old Testament. He said, "Now we've entered into a new thing, to this new dispensation, by Jesus Christ. Old times, the Lord appeared to them by the prophets, but now He's by His Son, Jesus." See? And he goes in, to type the experiences and show them what was taking place, how the signs and wonders, and everything, and what's wrote.

¹⁸⁰ Now he said, "They entered not, because of their unbelief." They did not believe.

¹⁸¹ "But now, we, we move into a dispensation, and don't you harden your heart. Don't you act like they did, in the days of provocation, when they provoked God." How did they do it? Not by living immorally. Let me grind this down to you.

¹⁸² You say, "Brother Branham, I go to church." That's all right. "I never lied in my life." That's fine. "I never stole. I never done *this, that, or the other.*" That's very fine. That's all good. But, that still isn't sin.

¹⁸³ The sin is when God shows Himself and you disbelieve It, you won't listen to It.

¹⁸⁴ "Oh," you say, "my church don't teach That." As long as the Bible teaches It, and God proves It, that's the thing.

Now watch just a moment. Now we're going to start now on something real, real deep. Now, put your conscience in your vest pocket till you get outside.

¹⁸⁵ Now watch real close.

Let us therefore fear, lest, a promise being left us to enter into his . . .

His, her, personal pronouns now. What?

. . . any of you should seem to come short of it.

¹⁸⁶ Now, Paul is trying to tell them, in the previous chapter, about all these things. But now he is trying to tell them what It is.

Oh, have we got time? I . . . Maybe we better wait till tonight. It's getting late, and we going to have prayer service. Maybe we better catch it tonight, 'cause this is really full of vitamins, spiritual vitamins. Got a lot to do, and I'm busy this afternoon. "Let us . . ."

Let us therefore fear, lest, a promise . . .

¹⁸⁷ Now, did they have a promise for the promised land, down in Egypt? And, when, God came down, to make this promise a reality. Why, God told Abraham, hundreds and hundreds of years before, that He was going to do it. It was Scriptural.

¹⁸⁸ Joseph said, “Don’t you move my bones from here until you go to that promised land and bury me up there with the rest of my fathers.” Cause, he knowed the resurrection was coming, when Jesus rose from the dead, ’cause he had known what Job said. See?

¹⁸⁹ Each one of them prophets knowed just what the other prophet had said, and knowed that their Spirit was the same. And they was watching. Oh, brother! Oh, that ought to shake us out of our worldly condition. They had their eyes, not on what people were saying, but what them prophets said. Each one of them was watching.

¹⁹⁰ Abraham said, “Bury me right here where Job was buried.” Said, “Sarah, I’m going to buy a piece of ground. We’re going to be buried right here.”

¹⁹¹ Isaac was a prophet, after his daddy. Said, “Listen. Don’t you bury me anywhere else, not down here in Egypt, but you take me right back in the promised land. You bury me right here.”

¹⁹² Jacob died down in the promised land, but said to his son, who was a prophet, said, “You know, one night the Angel touched me on the side. I’ve limped ever since. Come, put my hand. . .” Oh, mercy! “My prophet son, I’m old and I’m blind. But put your holy hand, being a prophet yourself, lay it on the place where the Angel had His hand, and swear to the God of Heaven that you’ll not bury me down here.”

¹⁹³ Blessed be! There! You see the spiritual revelation of the Word? Why, half of them, nearly ninety percent, didn’t know what he was talking about. But he knew what he was talking about. “Put your prophet hands on this place where the Angel laid His hand. I was once a big, stout man, a robust coward. But, He touched me, and since then I’ve been a limping man. But I’ve been a prince ever since I limped. Ever since I changed my way of walking, I been a prince.” Yes. “Put your hand here. Swear by the God of Heaven, you’ll not bury me here.” Why? No one knowed what he was talking about. Joseph did. He said, “Take me up yonder and bury me in that promised land.” There is where it was at. Certainly.

¹⁹⁴ When Joseph died, years later, he said, “Don’t you bury me down here. But you look at my bones when you pass by, ’cause someday you’re going out of here. And when you go, take my bones with you.”

¹⁹⁵ There you are. Let the world say what they want to, and do what they want to do. Blessed be the Name of the Lord. Keep me in Christ, if I'm called anything. . . a fanatic, or holy-roller. Someday He's coming, and those that are in Christ will God bring with Him, when He comes. It's all a spiritual, revealed Truth laying right there, and it takes a spiritual mind to catch It. Rest on that, through the day. Think of it. Even if you do without your dinner, think of it.

¹⁹⁶ And tonight, we'll go into His Rest, that was left, and see what this promise is today. What is this thing today? If God hasn't got It here in the Bible, and prove It, It's right here now, then I'm a false prophet. That's exactly right. But It's here. What is this Rest?

¹⁹⁷ He said:

Now, *let us . . . fear, lest, a promise being left us to enter in just like they did, . . .*

¹⁹⁸ And It's got to be the same promise. It's got to be the same rest. It's got to be the same God. It's got to be the same signs. It's got to be the same thing. But let us rest. Now what is It? May the Lord grant it to us, tonight.

While we bow our heads.

¹⁹⁹ Blessed Lord, only Eternity will reveal the great things that we now share together. Little . . .

Is many who are ordained to condemnation. As Thou hast said in the Book of Jude, that, "Men of old, foreordained to condemnation, would take the grace of our God and turn it into lasciviousness." And many today are preaching the Gospel, the grace of God, turn It into a money-making scheme, having a great big church and the most in Sunday school, taking the grace of God and turn It into lasciviousness. And the world is blind, and going like blind pigs. They don't understand.

²⁰⁰ O God, open to us understanding. Let our understanding not be like the children of this world. For Thou hast said in Thy Word, that, "The children of this world are wiser than the children of the Light." In the beginning it was so, "the children of Cain" become great master scientists. They become great educators. They become workers of material. They went on progressing, very religious, but was condemned and drowned in the judgment. And their carcasses floated on the water, and their souls went to hell.

²⁰¹ And Jesus went and spoke to them, when He died. “And went to hell and preached to the souls that was in prison, that repented not in the long-suffering, in the days of Noah,” saith the Scripture. And God, as He stood on earth, He said, “As it was in the days of Noah, so will it be in the coming of the Son of man.”

²⁰² But we notice, “the lineage then of Seth,” humble men, real men of God, not knowing too much of the things of the world, caring nothing for the things of the world, but had laid aside every weight and had believed God, and become prophets and great men in the Kingdom. While the others, the other religious world, laughed at them, made fun of them. But the hour come when the floods and judgment came.

²⁰³ So was it in the coming of Jesus Christ. How they laughed and made fun of Him, while they had their own religions and their great churches. But they made fun of the Morning Star, and they laughed at Him. But yet they entered into judgment. And when they flee and went into Jerusalem, there they eat their own children, from starvation, and their blood run out the street gates when they burnt the city and the temple, and their souls went into hell.

²⁰⁴ Lord, here we are again, on the third. This is the life time. Three is the number of light. And here we are, ready for the Rapture.

The church moving on, the great scientist world. The churches today setting full of skeptic-believers. Tens of thousands with their names on the book, yes, millions, and would laugh at the Gospel, and say, that, “They’re uneducated. They don’t know.”

Maybe that’s so, Lord, but what we lack in education, You make up in grace; by sending Your Angel of Light, by manifesting His power, confirming the Words to those who are poor and illiterate as we. But we love You for this, because it’s the grace of God that has did it, and we know that we were born. And we’re not lovely, at all. We’re very unlovely. But Thou, through grace, reached down Thy merciful hand and has opened our eyes, as Jesus prayed for us; as Elijah did for Gehazi, as he looked to see around him. And today our eyes are open, and we see the things of God, and know we’re moving at the end time; when the Gentile people’s days are about finished, and He’ll take a people for His Name. Let us be included there, Lord, humbly we beg. We pray that You’ll grant it.

²⁰⁵ Bless us. Bless this little audience this morning. They're made up of all different types of religions and beliefs, but lay them aside today, God. And may they look straight towards Calvary, say, "God, mold me and make me. I'm like the . . ." The prophet said that he went down to the potter's house, that he might be broke up and remolded. Mold us and make us after the fashion that God would have us. No matter if we have to be the floor mat at the House of the Lord. I'd rather be the doormat than to dwell in tents with the wicked. And grant it, Lord. Just bless us now, and keep us humble. Let our hearts be open, our minds clear, to the things of God, for we ask it in Christ's Name.

²⁰⁶ With our heads bowed, I wonder if someone would want to be remembered in a word of prayer, for your salvation of your soul? Would you raise your hand, and just a sinner? God bless you, young fellow. Someone else? God bless you, back there, sir. God bless you, lady. Someone else like to be remembered in prayer just now, for your soul? God bless you, sir, with your hand up. And God bless you, and you here. Wonderful. Would there be another one, just before closing? I feel there'd be. God bless you, back there, sir, in the back.

²⁰⁷ Say, now look, I want to ask you something. I don't want you to think at all because it's this little tabernacle. I don't want you to think it's because it's this people. And merciful God, don't think it's because that the Angel of the Lord had His picture taken with me, and I . . . and—and something of that, to do that. O God! If I felt that way, then, brother, I need to be at the altar instead of asking you. But I'm only saying this, I'm only saying this by the Scripture, that you'll see that this is the Truth. If I said It, and that's all there was to it, went on like any other preacher or something another, or any other, well, then, it would be different. But you see the thing, God comes right back around and proves that it's the Truth. See? That's what makes It real, is God proving It. And then, not only that, but His Word says that He'll do it. Here He is doing it.

²⁰⁸ Now if you're not in the right, your heart is not right with God, would you just raise your hand? Say, "Pray for me." All right, right where you are. About eight or ten hands has been up, wanting mercy for their soul. While you have your heads bowed, now you pray. Remember, you're the one to repent. I'm only asking for you, that God will be merciful. But that's the altar, God has brought you to a place in your mind; that's the altar. We believe in coming to the altar, sure, but that

doesn't—that doesn't. . . It's all right. But your real altar is where God has met you. And He has met you right where you're setting. That's your altar.

²⁰⁹ Now say, "God, be merciful to me, a sinner. And from this day on, if You'll help me, I'll live for You. I'll—I'll serve You. I don't care what anyone says, I'm stepping out, this morning. I'm praying right here, and You take this old sassy spirit away from me. You take this temper away from me. I know I can't act like that and be right with God. And I got hatred in my heart. I'm jealous. I got malice. I got *this, that*. Take it out, God. I don't want to be like that. Make me sweet, and humble, and meek. Make me gentle. Make me such a person I could win others to You. Let me do something for You to show appreciations in my life." That's the prayer you pray now, while we pray together.

²¹⁰ Heavenly Father, they're Yours. They're the fruits of the Message this morning. They raised their hand. Something made them do that. They, they defied the laws of gravitation when they raise their hands. There was a spirit in them that made a decision. They raised up their hands, that they accepted the Creator who made them.

²¹¹ Now, Heavenly Father, I pray that You'll bless them, and give to them Eternal Life, right now. There's nothing I could do; call them around the altar, putting them in an extra room, doing all the work. It, it takes You to do it, Lord. We can't do no more than preach the Word. You said, "Faith cometh by hearing, hearing of the Word, the Word of God." Now, we've preached the Word, and they've raised their hands, that they believed It. Now give them everlasting Life, 'cause You promised You would do it. If they were sincere in raising their hands, they'll go out of this building this morning, a sweet, meek, humble Christian, because You promised it. And Your Words cannot fail. I ask it in Jesus Christ's Name. Amen.

Now I am watching, waiting and longing,
 For that bright City, John saw coming down.
 In that bright City, (worship now), pearly
 white City,
 I have a mansion, a harp and a crown;
 Now I am watching, wait and longing,
 For that bright City, John saw coming down.

²¹² Don't you just love Him? The message is over, now. This is worship. We don't come to church just to hear a message. We

come to worship. Just forget the person next to you. Just worship Him. Oh, how beautiful! How wonderful! Just tell Him in your . . . You don't have to tell Him loud. Just tell Him in your heart, "I love You, Lord. Forgive me of my sin." Oh, my!

. . . pearly white City,
I have a mansion, a harp and a crown;
Now I am watching, waiting and longing,
For that white City, John saw coming down,

²¹³ Our Father, God, receive us. We are waiting, as we're listening at the Word, longing. "Our hearts thirst after Thee, like the hart panteth for the water brook. Our soul thirsts after Thee, O God." Longing and waiting, waiting that hour and when Jesus shall come, waiting to the time that we'll be summonsed to the sky. Not to stand before the Judge in judgment; it's done past. We're dead to the things of the world. Has entered into Christ, and He took our judgment. He's our Attorney now, at the seat of justice. Our blessed Attorney, that, on our confession, He pleads our case till we know that we're unworthy. As a dear old sister this morning, said in her testimony, and putting in her pennies, "Since I come here I learned that It's not my holiness, it's God's holiness."

²¹⁴ Truly, Lord, we teach the people, there's nothing good in man, not one thing. "What is man that Thou art mindful of him?" But it's the grace of God that's appeared to us. And we trust only in His merits, not in our own. And we worship Thee, Most Holy God, for Thy goodness, to include us in Thy great Kingdom, in Thy great plans. We receive Thee into our hearts, by faith. And by grace, we believe that You've give it to us for the glory of God, for the service of God.

²¹⁵ Now, Lord, heal the sick as they come up to be prayed for, this morning. Give to them that joy, that they long to be well. Let them know that this little, light affliction was put upon them, is just a little testing time. God knows all about it. He did it to see what we'd do about it. How God. . . May they step right out there and claim that finished work! May You. . . May they not provoke You, by be running *here* and *there*, and *in* and *out*, "Well, I don't know *this, that*."

²¹⁶ Lord, may they take a straight stand, say, "Lord, You was the One who saved me. You was the One who did these things for me. I believe You, and I'm trusting You, today." And I pray that You'll grant this to the people, in Christ's Name. Amen. 