

Hebrews Chapter 3

Jeffersonville, Indiana
September 01, 1957m

1 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 was an alcoholic, one of the worse type. 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 drunkard's grave. And 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 it was the next night, Rosella? was called). And the girl from dope was healed. And she and her husband is preaching the Gospel. 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's a-leading her into jails and things to give testimony.

3 It's just wonderful to know ... to seek after the will of God. Sometimes 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 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. 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 hard-headed ideas, and they're set, and the next thing's for this nation is judgment. She's 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's ready. It's a-coming; thousands times thousands will fall.

5 We passed by, yesterday, Brother Zabel and I, and Brother Wood, coming in from down in Kentucky where we had been for three days; and passed by a housing project, and 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? You Bible readers, I heard you holler "Amen," and you preacher back there. That's right. 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 a ... just a wall-eyed alcoholic. Alcoholics Anonymous, four doctors give her up, nothing could be done. And how from that very moment something taken place.

9 Now, she's 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. But I said, "Rosella, before the foundation of the world, God ordained that moment." Yes, sir, see. Right... And when little ol' Billy Paul back there where he's at, was pushing out

prayer cards to people that night, how little did he know who he was giving a prayer card to. Isn't it wonderful, Rosella? [Rosella speaks from audience.] Amen. The Lord bless you, Rosella. I'm sure we will do that. She wants the church to pray that God will guide her; follow His unchanging hand. Oh, that's so good.

10 Had an awful proposition put before me this morning. It's about ... 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's something down here that says different, 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 sitting on there, was the old original seats out of the Tabernacle here; went through the flood and floated up.

12 And 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 will water it day and night lest some shall pluck it from My hand." How it rode across the top of it with a skiff, here, and she come right back down. The seats moving right back to their place, all I 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 milk's all taken out, and just the cream. And remember, it takes the milk to produce the cream, you know. The cream is the contents of the milk.

14 So we've been in the first, second, and we're ending up in the third, 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 and 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 numerics of the Bible is perfectly in harmony; just even chapters and punctuations and everything, it's 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), numerics, everything runs perfectly together. If 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 will turn over in the book of the Hebrews and begin with the third chapter, and we left off at the 15th verse.

18 And now, you all.... I seen somebody noticed, awhile 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 could 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.

19 Now in the.... First, we want a little background, because 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 sitting 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 my wife called me (or I called her), and 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 or other to it and just made it worse, and just scattered it up; put some kind of medicine in it.

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

22 And so Mrs. Wood, the first time I ever seen her that she was tore up; because of course it was 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 a few days she was out, and there she sits now, with just a. . . . Amazing Grace, how He's done for her.

23 Would you stand up? I don't want to make you a public. . . . Where was the cancer located? 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?

24 How many was here last Sunday to see what the Lord did by a vision? Man, both crippled and blind, sitting right here in a wheelchair. And something hurt me when that old man sitting 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'd give anything in the world if I could, but it don't lay in my power. But it does lay in my power and your power to pray that God will do it. He's got a crippled wife with paralyzed hand and a paralyzed foot, looks like. And this man was far worse off than her, because she can stand up and can walk a little, but this man could not even do that. And the brain, main balance nerve was gone. Mayo's, a lot of the others, had give him up. And a Catholic sent him here, a Catholic doctor; and his boy's a priest at St. Meinrad 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; he just happened 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 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 wheelchair; 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're going... This is a Sunday School class, and I will try to watch and not take too long. And then we're going to have services to continue them on tonight, the Lord willing.

27 Now, in the book of Hebrews and the rest of the Epistles of Paul... 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 sat at the feet of Gamaliel.

28 There's something about where you go, what church you go to, and what teacher teaches you. Do you know that? 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? In other words, "Here's Elisha who's had associations with Elijah; the Word of the Lord is with him." You get it? He'd 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 will 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’s 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.” But you know, God sometimes makes some of the—to our opinion—to some of the most foolish choices.

36 Now, God seen a little hook-nosed Jew, just as full of temper as he could be, with his mouth sitting sideways, “I will go down and arrest every one of them. I will throw them in jail. I will 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 with his ears broke down, eyes skinned up, 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 will go down and get them. I will 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 the experience comes by conversion? Sure! If it hasn't, I doubt the conversion. A conversion brings experience, and you can't allot 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 allot it, because every one of you's proved to be wrong in it: you Methodists, and you Baptists, and you Nazarenes and Pentecostals.

41 I've seen people shout just as hard as they could shout, and steal the gold out of your teeth if they could. Yes sir! I've seen people speak with tongues like pouring peas on a dry cowhide; and honest to goodness, when they chew tobacco on the other side of the mouth, they'd cut your throat if they could do it. That's right. So them things has.... 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 the 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's bearing record with His Spirit that you're sons and daughters of God, you're.... All the old evil's dropped away, and everything's 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 aisles 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'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, ye 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 the fruit of the Spirit. But love, joy, peace, long-suffering, goodness, gentleness, faith, meekness, temperance; that's the fruits of the Spirit. 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 will have it. Bless God, all that believes the way we do, we will go this way. And all that believes like we do, we will go this way." But God wants all to go this way, see, see. Right up!

47 Now, Paul, after he had this experience, then he thought... That was a wonderful experience. Now, let's quote that experience a little bit. Paul was on his road to Damascus to arrest some people down there, because 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 will go down, and I will 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... all knowed what he was 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 was laying down on the ground, and he looked up.

49 There's probably ten or fifteen man with him. Did any of those man 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, then, away it'd go again. Buffet means, "blow after blow." Like the ship on the sea, you know, the waves buffet it, see, blow after blow. And he'd get better, and then have it again; and then get better, and 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."

53 He said, "Now, if I was just perfect, and everything perfect" said, "then when I went along, oh, I'd get puffed up and say, 'You see, there's nothing wrong with me. The 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 meeken 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 glorious.

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

56 Now, if that would have been somebody today, they'd said, "Oh, bless God, hallelujah. Boy, the Lord's 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 all together hooked into the Bible. . . . Not just look over here and say, "Oh, yes, here it is right here. Bless God, I got it." Uh-uh. That's not the way God gives it.

58 It must be the entire Bible; all of it. Because infidels use this Bible for their grounds, to debate on. But they'll take a little scripture here, and turn over here and get another little one over here, and 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, in the twenty-eighth 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 of 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, with 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 not right."

61 But when. . . I didn't want to preach that. But as on the road down to Damascus, Paul didn't want to preach it. So he found out whether it was right or not. So he goes down into Arabia for three years and studies the Scripture. 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's shaking those Hebrews, and taking that Old Testament and showing it over here in the New Testament. "This is God," he said. "Here He is, on all the prophets and everything." Starts off

back there at the beginning, the first 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, and we was baptizing all those people. . . . I believe, Brother Freeman, you might have been. . . . I don’t know whether you was here then or not. How many was here when the light appeared on the river? Is any of the old-timers here (Yes, some of them) when it was 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 some fiction? Is it something 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 black-headed, graying. He’s blind and he can’t walk, he’s in a wheelchair. A black-headed man sent him up, a doctor: Dr. Ackerman, a black-headed man, Catholic man.” Said. . . . A man sat right there, and “Thus Saith The Lord”; raised up, walked out with his sight and everything. What did it? Here’s 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.

67 Oh, we have the lukewarms. We’re getting into that after while. Oh, we got a deep thing before us, if we can just get into it today and tonight. Now it’s just beginning 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 the water’s about that deep. It wasn’t no more than a hog wallow, And I had a

soapbox there. And 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, and he said, "I want to see you swim." And I jumped off there; you know, stripped my clothes in a little locust thicket, and run down and hit the water. And I begin splashing, the mud flying every way; and Pop was sitting on a culvert. He sat there and watched me for a few minutes, he 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 with 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 a mud-crawling!

71 One day I was with my uncle, and I kept telling. . . . He was about 15, 16 years old. We was at the river. I said, "Uncle Art, I can swim." And I was sitting 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'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 man, has scarred hands; 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.

78 He's now a light. Saul... 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 our study). He never took on the nature of angels, but was the seed of Abraham that He might be known; that man could see God. Amen. Now He says, "I will 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's 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's standing at the door knocking." (Peter just kept pounding; "Let me in!")

86 "Oh," she said, "it's Peter." In them days (they still have it) a little draw bar, a little lid here you raise back and look out, see. Before you let your guest in, you have to know who's knocking at

your door; because 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, and how it reflected the light, how it went back through there? "This earthly tabernacle be dissolved, we have one already waiting." And they thought Peter done died, and this old body had dropped and they'd bury it in a few days; he'd 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.

90 Come down and was knocking at the door. She said, "No! It's Peter; he's standing there." He opened the door and walked in, and 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 the Lord has did, has been absolutely infallibly proved that it's God--by the Scriptures, by it's 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're 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, "Why, Brother Branham, why don'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, this ain’t some. . . . 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’s 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 bishop failed to see that smitten rock, and 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, O He’s here! God is here! And He’s doing the same thing that He has done. And 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 the reason I referred to that picture, it isn’t because I’m there. 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 incarnated Elisha, if you didn’t have faith to believe it, it’d never do you any good. “He came to His own and 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 that 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. Where there might be one sinner sitting here this morning, or something, some backslider most of them is just combed through and through till it’s just finished. That’s all. But what we’re trying to say is, scripture compares with scripture.

99 Now it 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, I was quoting the twelfth chapter. I've been reading it, but I haven't studied it.

103 Brother Norman staying at my home up there, and he knows that I just got in yesterday, and the brothers know down there that I just got in. The only time I got to read the Scripture down, was sitting 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's 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 belongs, see. "Take no thought what ye 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 ... the previous chapter, we heard this, "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 sitting 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 all 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 ol’ church.” Don’t do that.

107 Brother, let your heart become aflame, 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, just 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 the 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 he’s 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, you 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, a-puffing on his cigar or whatever it is) “Yeah, them’s 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.

114 After a while, say, “Yep, yeah, sure is. You know, another thing it does, it brings like we have in . . . like in revivals. People can come across the country quickly for a revival.” See, you’re opening the way all time, you know.

115 Now, 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. “Nudge me when I’ve said enough.”

116 Now, notice now, we’re going to start from the fifteenth chapter . . . or fifteenth verse of the third 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’s 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 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 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's 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's 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 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, this is different.

129 You know, one time, we were all like that. But civilization has brought us and made us different. And conversion has doubled that by millions. 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. It was a disgrace for an Egyptian to put his hands on a sheep, and Israel was shepherders. And how that must have gotten Moses, after all (the indignity) of being an Egyptian (cattle raisers). Did you notice what 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 filthy for him to associate where people are drinking and telling dirty jokes and women naked and every.... It's filthiness. And, 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 when the Hebrews come out (walked in the light), they was led by the same pillar of fire. And the Bible said, "Do not tempt God."

134 Watch this; let me read it:

While it is said, To-day if ye ... 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? They murmured. They completely. . . . God walked right down there and. . . . The 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, [unclear words]. And as they went out, they come to the Red Sea. They never see no more signs of miracles and things taking place while they were still down 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's 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's 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, and 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 do 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 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 was 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’s 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 in my house.”

147 Bless God anyhow. “The Lord give, the Lord take it 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 trials, but all through the blood;

That’s the way He leads us.

148 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? What if our eyes would come open

just now, and look what's standing around the sides of these walls, and 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." He 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, and all around that . . . those mountains was on fire, and horses of fire, and chariots of fire. He was convinced then.

151 He said, "We will 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 will show you where he's at"; and that was him leading them. They didn't know it.

153 And 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 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's a-leading.

154 Now, they come up to the wilderness of sin. There was no water there. God just has 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 worse than 100 percent sulfur, see, just like rotten eggs, you know. "Ooh, my, it was terrible." It was poison. Called "the wilderness of sin." Several palm trees grewed there, and the spring where those palms grewed. Then Moses said. . .

155 But God said, “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? He got you out of one trouble, can’t He get you out of another one? Bless God, if He got me out of sin, He can take me out of the grave. He’s God! What difference does it make? Just go on, keep your eyes on Him.

157 Said, “If I closed the Red Sea behind and drown 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 and 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. 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 on his hands 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 is 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, “Ah,” you say, “I ... hmmm. I ...” See. There you go ahead, “I will just continue a Presbyterian like I am.” 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, oh well, I don’t know about that,” see. He expects the people to get it. If you’re concerned enough, sit 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 ye . . . 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? [Congregation replies, "Two."] Two is right. How many knows their names? [Congregation replies, "Caleb and Joshua."] That's right. Caleb and Joshua, the only two, out of two million something.

164 Listen to this:

But . . . he [the seventeenth 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," St. 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 will never get through 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 turn 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's 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’re they at today? Sitting on a sideline.

168 God’s little faithful group is moving right along, with signs and wonders. He’s 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 a illegitimate child, and not a child of God.

170 For a child of God is a 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 they 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. Ye shall be my children, and I will be your God. Separate yourself. Don’t yoke yourself up with unbelievers.” That’s right.

173 Young man getting married, marrying 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 ... 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’s 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, seventeenth verse:

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

... to whom he swore 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's 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 . . . and 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 believed not?

So we see that they should not enter in because of unbelief-- [He calls it "sin" once, 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 truth every time. Moved right on the truth. This pillar of fire would appear before him. They watched it; they seen it.

179 Paul trying to get . . . then later on get down here to 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 into type the experiences and showing 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 who are to 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.

183 “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. 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. 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 was trying to tell them in the previous chapter about all these things, but now he’s trying to tell them what it is. Oh, have we got time? Maybe we better wait till tonight. It’s getting late, and we going to have prayer service. Maybe we better catch it tonight, because this is really full of vitamins--spiritual vitamins. Got a lot to do, and busy this afternoon.

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.” Because he knowed the resurrection was coming, when Jesus rose from the dead; because he had known what Job said.

189 See, 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 and 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 and I’ve limped ever since. Come put your 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... Can you see the spiritual revelation of the Word? Why, half of them didn’t ... 90% 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’ve been a prince. [Yeah.] Put your hand here and 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’s 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 a 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 will 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, that 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's 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, of 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 ate 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 a life time. Three is the number of life, and here we are ready for the rapture. The church moving on, the great scientist world . . . the churches today sitting 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 will 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. Grant it, Lord. Just bless us now, and keep us humble. Let our hearts be open and 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? Is this 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. 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 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 will do it. Here He is doing it.

208 Now, if you’re not in the right ... your heart’s 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.... It’s all right. But your real altar is where God’s met you; and He’s met you right where you’re sitting. 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 will live for You. I will 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 appreciation 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 hands. Something made them do that. 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 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, because You promised You’d 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’ve 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, waiting 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 sins." 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, when Jesus shall come. Waiting to the time that we will 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 and is 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 and in Thy great plans. We receive Thee into our hearts by faith. And by grace, we believe that You 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 made us step right out there and claim that finished work. 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.

