
REDEMPTION BY JUDGMENT



[A Brother leads the congregation in singing “Amazing Grace” and then Brother Neville speaks to the congregation about people talking during church—Ed.]

Thank you, Brother Neville. I appreciate that brief announcement: very, very fine. And I’m glad to be here this morning to start the services again. I’ve been on a little vacation for a while and about the longest one I’ve taken in a long time. So I’m happy to be back again this morning to start off, perhaps another year in the services of the Lord. And—and you pray for me now. I have to immediately as we . . . After I have the service this morning, I’ve got to go to Owensboro, Kentucky, where I start in the services this afternoon, or tonight, rather, in a campaign. And now, I guess just from there on, and you know how it goes. So we’re happy to—to think that . . .

We want to thank the Lord, rather, I wish to say for (I do), for the wonderful time He just give me in vacation and so forth. I’ve rested up and feel better than I’ve felt in years. Just completely relaxed, got everything off my mind in the way of services. And then just started right off and I—and I just took it off my mind, went hunting up in Colorado with the brothers here from the church. And the Christian Business Men taken me over in Oregon, and had a—down Salmon River and just a complete relaxing. And I’ve come back feeling ready for the services.

² I’m setting my services different, as all of you has understood and the papers has packed it. I have tried to . . . Well, I didn’t mean to do it, to try to let Divine healing come before salvation, but I have found out that many who was supposed to make the altar calls and things after I’ve been taken from the platform . . . Under that anointing, I—discernment, I hardly know when I’m leaving the platform. So I can’t make an altar call then. But I find out that thousands times thousands has slipped through my hands like that when they’d be setting there under conviction—no altar call made or nothing, just let them walk out like that. So from this on, God willing, I’m going to make the altar call myself. And there’s any healing service, will be after that, so that I can get souls. I’ve knowed plenty things that’s been done in the way of Divine healing.

³ Now, Divine healing is right. The message is right. The—the purpose is right. It’s Scripture and you can’t preach the full Gospel without preaching Divine healing. We all know that. And I want to show you a little article that’s given me just a while ago out of

the “*Courier*” paper this week. Anybody read it about doctors? The greatest med. . . The American Medical Association has announced here from St. Louis, that any man that don’t believe that God is a Healer or—should have no business practicing medicine at all. That—that comes from headquarters, from the Associate. . . Now, that’s this week’s paper out of. . . Sister Gertie let me have it. I think it’s Monday or Tuesday. If anybody takes it, I wished you’d cut me out a copy of it. I want to put it in my scrapbook. It said, “Medicine without faith in Deity has no right to be practiced.” That’s right. The med—doctor that says that, comes to plat—or that comes to practice medicine, that doesn’t accept God and doesn’t believe in God, has no right to practice. That’s from the highest authorities we have in America on medicine.

4 Well, they’re all learn—know the same thing we’ve knowed all the time, won’t they? So. . . [Brother Branham laughs—Ed.] They’re all learn, them big men, and smart men; they’ll finally learn what it’s all about after while. Don’t you believe that? ‘Course, you know we’ve knowed that a long time, haven’t we? We’ve knowed that. The Lord told us that, long, long ago, that He was the One that heals all of our diseases. And here, medical, the head of the medical, said that it’s right. I’ve always said this, “A man that don’t believe in God, he sure couldn’t set my arm.” I. . . That’s right. Hop along to somebody else that could set it that believed in God. And if I had to have an operation, it’d sure be a man who believed in God, or he. . . Yes, sir. Because medicine doesn’t heal. God’s the Healer.

And you—you ought to hear this little article how it’s written. It’s marvelous. And I want a copy of it to go in my. . . I’ve always had a hanging in my heart that I would write—like to write a commentary on Divine healing. There’s not one on the market in the world, as far as I know: a commentary of Divine healing. And someday, I’d like to go up in the mountains and just stay up there long enough to write a commentary on it, and then come down and give it to somebody who had an education, could brush it up with the words and things, and publish it, put it out. Wouldn’t that be a good one to start with? Make the opening a preface of the book?

So, Sister Gertie, I’ll give this back to you, if I don’t lose it, if somebody else don’t want it. Well, thank you. That—that. . . I thank you very kindly. That’s right. I’ll have a little photostatic copy taken of it, so I’ll be sure not to lose it.

5 I got something else and I laid it down, and—and failed to bring it. I picked it up in Bombay, few weeks ago. They had a great earthquake over there, as you understood, in Bombay, and out in India. And thousands and thousands of people was homeless and so forth.

And the thing, before this happened, all the birds and wildlife left this area completely. And then after it was all over, all of them returned back again. My, my. God warning His birds for them to get out of the way. The birds will take God's warning but His children won't (See?), they—they won't listen. See? But all the birds went away for the—till the all—went out of the—all the area. . . There was not a one of them killed or anything. And then they all returned back after the—after the volcanics and so forth, eruptions died down, then they come back. See? They escaped the great tragedy. So that just goes to show, the same God that called them in the days of Noah into the ark, He still lives today. He's still the Lord.

⁶ Now, I believe there was something else. Oh, yes. Just the announcement of the. . . I sure appreciate our pastor here, Brother Neville, as a—a true servant of the Lord. He. . . Just as soon as anything. . .

You know, a real shepherd will watch. And if there's anything gets wrong with the sheep, he's right on the guard, isn't he? A real shepherd. . . But a hireling runs back and lets the thing go through and kill the sheep and. . . Isn't that right? But a real shepherd's on his guard.

A little tract was passed and sent out this week to many of the members of the church through here, as I understand. Was concerning a—a—a doctrine, a cult, that originates in West Virginia. And it's nothing. Friends, it's—it's nothing new; it's old. And they deny Jesus—His Name being Jesus. And they. . . Now, and the pastor, as soon as he found it, he rushes right to me and tells me about it. Something to be done? I said, "Well, surely the church, established enough in the Gospel of Jesus Christ, knows better than that. See? They—that they call it Yahweh, Joshua, Yahweh.

⁷ Now, our old—dear old Brother Ryan, that comes here once in a while, he's mixed up in that too. And—and Mrs. Larson, that was once here with us, she's into that also, and getting a whole group of them start. . .

Now, Christian friend, the word 'Joshua'. . . And they say the Bible is misprinted, misinterpreted, and so forth. Look. Don't pay no attention, what people saying about that Bible being misprinted. If this is misprinted, something else they say, "This is misprinted," where's your faith laying at? This is God's Word. This is the way it looks right here. See? And I believe it just. . .

Now, the Word of. . . Now, here is fact. The lady that come to me here, some time ago. . . And I—she didn't believe that His Name was Jesus. She said His Name should be Jehovah, Jr. Hmm. So I said, "Lady. . ." See, what it is, friends, people who has those minds,

receptacles to—to ‘isms,’ the first thing you know, they get it, a spirit of delusion, and go off and believe an error. And they’re—they’re just ready for something like that. And don’t, don’t do that. Be solid. The Bible said, “Be stable, unmovable (See?), abounding in Christ.”

⁸ Now, first person I ever turned from my house in my life was this woman. I said, “Don’t come up here if you can’t come and talk of something different from that, because that’s . . . I believe Jesus Christ to be the Son of God.” And I said, “That’s . . . My faith is built on that.”

But now, the Word—so that you’ll understand, when you pick it up, lay it away. “Joshua,” really the correct word is “Josh-u-a.” [Brother Branham pronounces the word for the people—Ed.] See?

Now, I want to say something here. “Olkaa hyva.” I doubt whether anybody except Billy Paul back there, knows what that means: “Olkaa hyva”. Does anybody know what the word “kiitos” means? Does anybody know what the word “baie dankie” means? Does anybody know what the word, “dankeschon” means? One hand, for “danke—” two. All right. What’s the word “thank you” mean? That’s what I said every time. “Olkaa hyva, kiitos, dankeschon, baie dankie.” See? It’s all “thank you,” but I just spoke it in different languages. “Josh-u-a,” is the Name of Jesus in Hebrew. That’s all. If it’s in English, it’s “Jesus,” means “Josh-u-a,” “Joshua,” “Josh-u-a.” It’s just the same thing. See?

⁹ Now, if you want to say, “Well, you ought to say it in the Hebrew word.” Then we ought to say all the rest of it in the Hebrew word. See? Then we all ought to understand Hebrew and let the Hebrew then the—be the international dialect. So see how thin it is? There’s nothing to it. See? It’s “Joshua,” “Yahweh.” “Yahweh” is God: Yah, Yahweh, “Josh-u-a,” all those words, Hebrew words, that pertains to God. But if we was saying the same word, we’d say, “Jesus,” “Josh-u-a.” See? “Josh-u-a,” Jesus. Now, if I was talking to a Hebrew and he couldn’t understand English, I’d have to say, “Josh-u-a,” “Josh-u-a” to make him understand what I was talking about. But if I was talking to you this morning, and I go to saying “Josh-u-a,” you’d wonder what I was saying. I’d say, “Jesus.” See? It’s the same word, the same thing.

So don’t listen to the all . . . You know, the Bible said that those things would be, just like they are before the coming of the Lord, all these things rising up.

¹⁰ And here, not long ago in teaching, I believe it was here somewhere, showed how out of Genesis, come these spirits, beginning in Genesis. And they go right on out. And every cult in the world today started in Genesis in the beginning (See? That’s right.), every one of them. Babylon began. All the different ‘ites’ and so forth, all begin back there. And all those different gods and so forth. They started worshipping

even the roots of the trees and so forth. Those things branched right on down. And watch the nature of what they did. If you study it in the historical way, what they did back there, how they worshipped, and look at it over here today. You find it right out here under another cult, under Christianity and so forth, in the same thing: impersonating.

¹¹ So just remember this, my dear Christian friend, that I wouldn't stand here as a deceiver. I'd rather be up here in the mountains. But I—I've got—know what truth is. Like a man, just handed me, a brother, a book a while ago. And Almighty God Who will judge me at the judgment, when I took that book and laid it down there on top of the Word of God, the Angel of the Lord stood right there by my side a while ago and said, "Take that off of there." That's right. It's not right. That's right. He didn't want it even associated with His Word. Now, that's true. God will. . . . When we all meet at judgment, know that the Angel of the Lord stood right there by my chair, a few minutes ago in Brother Neville's office there, and made me take that thing away from His Word. That's exactly right. See? So it's just. . . . It's things that's not right.

And the man give it to me to read. The man himself, a brother here in the church, said, "Look at that." Now, I just took it my hand. So I. . . . That's all I knowed about it, but the Holy Spirit knew it wasn't right. So it's not right. So we just. . . .

Here is God's Word. Outside of This, believe just. . . . Our faith is built on here, isn't it?

¹² I believe that the—the next announcement is. . . . To think of—of this week, I wasn't going to start or going to—trying to feel out about coming here to the Tabernacle for a few nights here, as I promised you to do. And will perhaps do it a—will just a little later. But a poor, dear brother come down to—to Brother Wright's the other day, and wading through them bushes back there to Brother Roy Roberson and I, from down here in. . . . He's in an awful condition, and he wanted me to come down, hold a few nights for him. He announced it for eight nights, and he had that Sportsdrome where we was at the last time at Owensboro, Brother Rodgers. And I told him not to do it, just to let me have two nights and put it in—in his church up there now. I said, "Well, what. . . . I haven't been fasting and praying."

Said, "Brother Branham, if you just come down and sing a song, that'd be all right." So he loved me that much, so I going down to help him out this afternoon. And pray for me. I may stay a few days longer, but it just—I just announced for two days. So I, feeling out what the Lord wants me to do.

And I—I really . . . Friends, as I realize that seeing my brother lay fifty up there, and know that my next is forty-six, myself, knowing that it isn't going to be too long now until I'll . . . And if I live, I haven't got too much time to ramble around the way I'm doing now. I'll be a real old man. So—not able to do it. And I—I want . . . And know that I'll be mortal once, I want every minute of my time to count for the Lord Jesus. Then somebody say, "Well, why did you go up in the mountain then?" Well, my brother, if I didn't go up there, I'm afraid I would crack up before I got too far away. You just got to rest. And I said to the wife, which is present here somewhere this morning, I said . . . Coming down, I said, "You know, I believe I'm a way better Christian when I come out of the mountains than when I go in, 'cause I get so . . ." People here and this . . . And some of them coming, "Well, the Lord said for you to do this and so forth," and it gets me all confused. But when I come out the mountain, I'm rested; I love everybody; and I . . . You know, you just get yourself back to normal again. That's what is good, Brother Neville.

¹³ Now, we're . . . I'll try my best now to get through in about . . . Oh, yes, the Sunday School classes . . . Now, where do they go, Brother Neville? The Sunday School class, the little children and those will go to the—the rear of the building, and if the adults desire to move up a little closer, why, you'll be more than glad. If you got your little fellows here this morning, would like to send them in, why, you just send them right back. I'm sure they got a good teacher back there that'll teach them nothing else but the Lord Jesus.

¹⁴ And now, to—to we who are the adults, let's read a Psalm before we start. Would you like to do that? Let's turn to Psalms 70, just a short one in our Bibles, and read from this marvelous Psalm: Psalm 70. I just happen to turn over to it and it just fell before me. Guess we could just take that one. Now, as customarily, usually, we—we stand, and I'll read the first verse, and you the second, and so on until the last, and we'll all read together. Now, shall we stand while we read this Psalm. At the end we'll have a model's prayer then.

Make haste, O God, to deliver me; make haste to help me, O LORD.

[The congregation reads aloud: Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.—Ed.]

*Let them be turned back for a reward of their shame that say,
Aha, aha.*

[The congregation reads aloud: Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.—Ed.]

(All together).

But I am poor and needy: make haste unto me, O God: thou Lord . . . O LORD, make no tarrying.

And shall we bow our heads while we repeat this model prayer together:

[The congregation repeats aloud—Ed.]

Our Father Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thine will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us of our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen.

¹⁵ May be seated now. Don't forget in praying now, that God will help me in setting forth my meetings now, to get them perfectly in His will, exactly where I can easily see why that the meetings hasn't spread the way they should've spread: things that I knew nothing about.

Now, I believe today, let's just make a short study. How many likes to study the Bible from different angles? You do? Well, that's fine. Let's begin over with Saint John then. Now, this is just . . . Coming to the Tabernacle, I never know what I'm going to say till I get up here. And now let's go to Saint John the 3rd chapter, I believe it is. Now, if I have to look it up to be sure myself, Saint John 3, about 14. Yes, that's where I want to get.

Setting a while ago, was thinking about the goodness of the Lord Jesus and how He has been so much to us and what He is to us now. And I want to make this short, right to the point, if we can. And then we're going to have a healing service or prayer for the sick. I understand that there's several this morning that's needy and some of them has brought them a long ways to be prayed for. Being that the Lord has looked upon us here in His mercy, and has guided us in these matters, we'd like to share what we have from Him with all of our fellow citizens.

¹⁶ So now, I want to make the subject, if God's willing now, just knowing not where I'll even use the next Scripture, but it come to me this way: "Redemption by Judgment." Well, here not long ago we taught on redemption by mercy and redemption through the Atonement. And I happened to think of "Redemption Through Judgment." Now, Jesus here, speaking, Saint John 3, we begin about the 10th verse:

Jesus answered and said unto him, Art thou a master in Israel, and know not these things?

Verily, verily, I say unto you, We speak that we do know, and testify that which we have seen; and you receive not our witness.

If I have told you earthly things, and you believe not, how shall you believe, if I tell you heavenly things?

And no man has ascended up to heaven, but he that cometh down from heaven, even the Son of man which is in heaven.

¹⁷ Now, I want to ask the church a question at this time. How could He, the Son of Man which is standing on the earth, be in heaven right then and yet be on earth right then? “Which is the Son of Man, which is in heaven . . .” and here He is standing on earth.

Someone asked me one time, said, “Brother Branham, if you think that God was in Christ, reconcile the world to Himself,” said, “if God dwelt in Christ, then Who was He praying to in the garden of Eden?”

I asked the lady this question: “Then tell me how He was in heaven and standing here talking to Nicodemus at the same time.” See, see? He don’t only make prayer but He answers prayer. He . . . See, He is the One Who answers His own prayer. See? Now:

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up . . . that whosoever believeth in Him should not perish . . . but have eternal life.

If that isn’t the most beautiful thing:

As Moses lifted the brass serpent in the wilderness, . . . so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life.

¹⁸ It’s not yet revealed to me just what it will be after we die. I don’t believe it’s been given to the sons of men till this day to know just what kind of a fate that we receive after death. Many people has thought that when we die, we remain spirit until the returning of the body from the resurrection. But it isn’t quite so, because the Scripture says that if this earthly tabernacle be dissolved, we have one already waiting. See? There’s some type of body that we go to, not spirit, but our spirit goes to a body.

Now, being types and a typologist, we believe this: that God is perfected in threes, like Father, Son, and Holy Spirit. The law, and Christian dispensation, the Holy Spirit dispensation, all threes gather and make one Being in a triune personality.

¹⁹ Now, then there is three comings of the Lord. The Lord Jesus came first to redeem His Bride. He comes second to receive His Bride. He comes third with His Bride. See? See, we . . . Do—He don’t come to the

earth on the next coming; we're just caught up to meet Him in the air. See, the beautiful story of Rebekah and how that she got on the camel and went to meet Isaac with Eliezer, and—and Isaac, being the type of the—of Christ, the Son of God, which He was the son of Abraham who fell heir to all of Abraham's goods and all he had. He was out in the field in the evening time, wandering around out in the field when he saw the beautiful Rebekah coming on the camel. Oh, my, that just makes chills go through me.

The beautiful Rebekah, he'd never seen her; he never knew who she was; but Eliezer was hunting her up. And he found her by witness of the Holy Spirit. Told . . . He prayed and said, "God, give me favor today, that I may find a wife for my master." And then when Rebekah come to water the camels, which was the sign that she was willing to go, got on the camel and went to meet. And he was out in the field, halfway, away from the father's house.

²⁰ Jesus is, perhaps (I'd like to think it like this. I couldn't say.), already left glory, coming down among the stars and so forth, moving down to the earth. One of these days, maybe today yet, the church that He's never seen yet, only as the Holy Spirit bore witness to it . . . See?

And watch, when Rebekah saw Isaac, she veiled her face, and jumped off the camel, and run to meet him. It was love at the first sight. I don't know what He's going to look like. I . . . He may be a big Man; He may be a little Man; He may be a—brown, white, black. I don't know what color He'll be; what kind of hair He'll be; what color eyes He'll be; but I love Him. I don't care what He looks like; I love Him. Yes, sir. And the church will love Him.

And He's on His road now, I believe, left the ivory palaces, coming down through to receive His Bride. Then we are caught up in the air to meet the Lord. Is that right? Then we go in for the wedding like Isaac did to Rebekah. And then, when they came out from the wedding ceremony he was possessor. And then, when Jesus comes again with His Bride, to reign on the throne of David, His father, in the Millennium, He will come with Her then as King and Queen.

²¹ Now, I think the same thing is in the—the body. We are given the first body which is a natural, mortal, a body made of sin. And the next body is a glorious body, some type of body the Christian goes into, the believer, when he dies. It is not exactly flesh. I wouldn't say it was tangible, but yet, it—it's real. And then that body turns back to take up the tabernacle of the clay at the end, at the resurrection. Then we're in His likeness forever. Oh, that's just wonderful.

Look. You say, "Brother Branham, it . . ." See, if it's spirit you couldn't see it. But it's not spirit.

Look. When the witch of Endor called up the spirit of Samuel, or—or Samuel, Saul recognized him. He was standing there with his prophet's robe on. And the witch got scared and fell on the ground, said, "I see gods raising up." And not only did he have on his prophet's robe, he was still a prophet. He said, "Why did you call me, seeing that you become an enemy of God?" He said, "Tomorrow, you'll be with me." Said, "You'd fall . . ." and how he would fall in battle, his son would fall, and just exactly. And they stood and recognized him.

Well, you say, "Brother Branham, I wouldn't be too sure of that." All right. How about when Jesus was on Mount Transfiguration, and here stood both Moses and Elijah, and Peter, and James, and John standing, looking at them. That's right. Yes, we're going to be something when we get out of here. That's right. We're going to be somebody and something. And oh, what type of people ought we to be today that know God through His grace that has a new body for the people.

²² I think of this little old frail tabernacle of our humiliation that's in here. Or what is it? Just a few vitamins and calories and so forth, throwed together here: just a little place for the soul to anchor at. That's all. But one of these glorious days it'll be changed, and this which is in there will go because again this couldn't come into that all at once. It just have to kinda gradually come into it. Even after dying going into that—that ty—type of body, we don't know what it'll be, 'cause it does not yet appear what we shall be at the end. But we know we'll have a body like His own glorious body, for we shall see Him as He is. See, something like that, for we shall see Him as He is.

²³ Now, what price did it take to get us? We're going to speak of it through judgment. Now, let's turn to "as Moses lifted up the brass serpent." He said, "in the wilderness . . ." Just the same reason that Moses lifted up the brass serpent, so must the Son of Man be lifted up. Now, Moses lift up the brass serpent for a compound purpose; that was because they were grumbling. And another thing, they were sick. And then that would bring in Divine healing right there for the children of Israel.

Exodus . . . Let's get the Numbers, about 21, and find out if that isn't a better—a better thing of it . . . ? . . . Numbers 21 here. I had my slip laying right on it, happened to be: Numbers 21. And let's notice here just for a few moments, how that the children of Israel starting on their journey: perfect type of the church today, making its a way to the glory land. Don't you believe that we're each day, gaining a little ground as we go along? Building a campfire on a new ground every night, I feel just a little closer than I did yesterday, I believe, don't you? Just building a new campfire each night: moving on up.

²⁴ Israel, as long as they were journeying, they were going towards the promised land. After while, they become murmurers and complainers because they failed to receive God in His great form of power.

Oh, I love to kinda brag just a little bit here, if you'll excuse it on the tabernacle, the strangers and so forth. You're one of us; we don't have any difference here: just all one here in Christ. We just love one another.

Now, how that we have tried to stand for the full Gospel, the supernatural. If God says He does a certain thing, He's God the Creator, we accept it; we believe it. When God does something, we say, "Yes, sir." And we believe that the Scriptures are not to be tampered with or translate and say, "Well, it didn't mean that exactly now." We believe It means just exactly what It says. We just don't fool with it at all: say, "That's it." If my faith won't come up to it, well, that's my fault. It's a—it's not God's fault.

²⁵ Now, the children of Israel in their journey, they were—didn't have very far to go. They could've really walked it in a week if they'd just had went on. But what got in their road was their grumblings and complaining. God had worked with them.

And then, when they went over into the promised land, they taken one out of every tribe, which was the twelve tribes. And two of them come back, which was Joshua and Caleb, and said, "We can take the land."

But ten of them come back and said, "It's too much. We just can't do it because the people are too great, and their—their cities are all walled in, and we're just like grasshoppers in their sight, so we can't do it." And they were then at the place called "Kadesh-barnea."

Kadesh-barnea was once the judgment seat of the world. There's a great spring and many little springs lead off from it, which is a perfect type again: Christ the Big Spring, the church, the little spring, off from Christ, the judgment seat.

Judgment begins at the house of God. Here's where we are judged. And isn't it a pity that when we see that we're wrong and doing the wrong thing, living the wrong kind of life, associating wrong and everything, that we're just not big enough to walk up and say, "God, I'm sorry, I—I—I'm the one's wrong. You're right and I'm wrong, and You forgive me and help me to do better the next time." If we's just that—that real about ourselves. But we don't. We hear the Gospel preached and we say, "Oh, well, I don't even believe it that way."

²⁶ Now, I'm not mistaken. But I believe the last time I was here before going to the mountain, I preached on the unpardonable sin. Is that right? The unpardonable sin. . . "He that knoweth to do good and

doeth it not, to him it's sin. For if we disbelieve wilfully, after receiving the knowledge of the truth, there remaineth no more sacrifice for sin": Hebrews 10. See? After we have a knowledge of the truth, what we ought to do, and then we won't do it, then we can't go no farther with God until we do do it. See, see? God just presents something to us that we should stop this type of life, we should quit living for the world, and professing to be Christians. And we'll continue right on out in that same thing, then we can't go no farther with God. That's just . . . The place that it's done been revealed to us, so we got to stop right there until we make that thing right, and then go on with God. You . . . For then's when we are—we're back in grace again.

²⁷ Now, Israel come up to the Kadesh-barnea and here they come back. And Joshua and Caleb, they were really all fired up. They must've had a prayer meeting over there, a real revival of some sort, among themselves. And when they come back, they said, "Yes, we can take it."

But the other ten said, "Oh, no, we can't do that. We, it's just too much for us." Lack of faith. See? Listen, Christian. Everything is based on faith. And faith cannot be right unless it's got something to be based on. You can't have faith, say, "Well, I believe that this is my belief, that . . ." My belief is no good if it's contrary to God's belief. But if my belief tallies with His, then I got a foundation solid. No matter what takes place, we're just going to go anyhow, 'cause God said so." Now, that's the type of faith that Caleb and Joshua had.

²⁸ Now, God told Moses before he left; He told Abraham before any of the children was ever born, that he and his seed would—his seed would sojourn in a strange land, but He would give them Palestine. He promised it to Abraham. And then He confirmed His promise by visiting Moses and speaking to him that He'd already give the land to him: "Just go take it."

And so Joshua . . . Oh, I like this right here. Joshua based his faith, not upon what he saw, but what God said. No matter how big the giants was, how many fences there was around, how much artillery they had, Joshua looked at God's Word. That's what we want to look at today. You say, "Oh, I have so many ups and downs, Brother Branham." But if you just had my ups and downs . . .

A little lady visited a certain doctor here, not long ago. And the little doctor was a cursing and a jumping up and down and carrying on. The lady said to him, said, "I wouldn't do that if I was in your place, doctor."

He said, "If you had my worries, why, you—you'd do it too."

He said, "Oh, I have as many worries as you, and I don't do it anyhow." So they got the doctor right in the right place. That's right.

He's respected the little lady ever since. That's it; just a word in season will do it. See? No matter what your worries is, what your temptations are, stand on God's Word. When all, everything seems to be going wrong, stand on God's Word. He said so.

²⁹ Then when they come to the place where they was to cross over and Joshua knew that God had promised to give them the land and it belonged to them regardless of what the opposition was . . . Now that's a type of the church today, the real true members of the body of Christ. We have lots of people who goes to church. But in that church, and practically lots of them—all of them, I guess, I hope . . . In that certain group of that church is members in that church who will really believe with all their heart. I know that to be so. I've caught them on the platform under inspiration and see that where they were real genuine. Though they might not understand the full Gospel and so forth, but yet they are genuine in their heart. What they believe, they really believe it with all their heart. And they . . .

And everything without faith is sin. Unbelief is absolutely sin. Everything that's not of faith is not of God. You must believe. And the only way you can have faith is first see what God said about it, and then believe His Word. That's true. That's the only way you can do it.

³⁰ So Joshua and Caleb knew that God had promised. And they come back and they wasn't afraid to say, "We can take it," because they based their faith not upon what they saw, but what they believed.

Now today in this tabernacle we can base our faith as American citizens. Now, we can't . . . We can base our faith as Christians, rather, on what God has said, regardless of what any doctor, what any scientist, what any proof would be.

³¹ Here some time ago, a couple of weeks ago, I was listening on a radio broadcast somewhere—or no, reading in a newspaper, up in Oregon, and said—or up in Idaho, said that they'd praising some scientist, for he was just about to prove that animal life and plant life was the same life. Well, then how did the animal spring from the plant life? And the plant, in other words, the tree and the fish is all the same person. See?

Well, that's just a little more than my mentality can grasp. I believe God made a tree; He made a fish. See? And so that's just about far as I can go. And I believe anything else outside of that, I just don't believe it; that's all. See? It's got to be based on the Lord's Word. He made a palm tree and He made a oak tree. They both wasn't the same tree. If it would, the oak tree had been bearing coconuts or palms or what—whatever it was. See? It's the life that's in it. And I just take Him at His Word, how simple it seems and just believe it like that. Don't you?

³² Now, we can base our thoughts this morning, as people coming to be prayed for. We can base our thoughts this: that God has promised. If you were here this morning, you'd say, "Well, Brother—Brother Bill, I've had a up and down life. I've always wanted to live a Christian life. I just never could get myself settled down." Well, I can base my promise—my faith to this, to my brother, sister, this morning: If you will make that complete consecration right now . . . Don't wait till you come up to the altar. You can come up here and say, "I now have accepted it," but right where you are now, say, "God, be merciful to me, a backslider, or a sinner, whatever it is; and I now base my hopes on nothing but Your Word. I believe it." Then, brother, something's going to take place, 'cause you've got a real foundation; for God will in no wise cast you out. Temptations come; there'll never be a temptation unless He give you grace to bear it. And He's promised to meet you on every battlefield, right there, and He'll bless. So then, that's where your hope's . . .

You will get to the place, you say, "Well, Brother Bill, they . . . I have so many temptations." Tell me one Christian that doesn't have temptation. We never come to a picnic; we've come to a battleground. We're out here to fight the enemy. Why sure, we don't put on our armor just to be looked at. If you become a Christian, just to be looked at, then you're—you're . . . Why, I'm afraid you got in the wrong place.

³³ Christians sometime is looked down upon or made fun of, but we come as a warrior (Amen.), come sprinkled in the blood. The old rugged cross going before us, the morning star lighting up the way, why, we're on our road somewhere. Don't care what the world says: what God said. The field belongs to us; God said so. We're on the road. If we get knocked out on the battlefield here . . . If this earthly tabernacle is gone, we got one already waiting yonder. There's nothing to be scared about.

Yes, sir, everything belongs to us, because Christ has redeemed it all to us through Him. And He loved us, and we could not come to Him unless God drew us to Him. He said, "No man can come to Me except My Father draws him first. And all that comes, I'll give everlasting life, and will raise him up at the last day." What worry have we got at all? There's nothing to worry about, nothing to be scared about. Say, "Who's going to be President?" We'll have a depression. That doesn't matter to me. Only thing I know, God has spoke and said He's going to take me through, so I just took His hand, took His Word. So here we go on our road to the promised land. When we get to Kadesh-barnea, we just believe God's Word and move on. That's right. And oh, the glorious part, once in a while He gives us a big bunch of grapes for evidence (You know?) that we—that there's a land beyond

the river that they call the sweet forever. Isn't that right? So live or die, what difference does it make? Let's just move right on.

³⁴ Now, if we're living just a halfway life, remember, that's no good. Let's just lay that thing down right now and say, "God, right this morning I'm coming and basing my faith upon Your Word. I don't care if I never shout in my life. I don't care if I never cry in my life. I don't care if I never have any kind of a demonstration; I'm basing my faith on Your Word; and I'm on my road to the promised land. And because the world told me, or somebody told me, if I didn't have a funny feeling when I got saved, or something like this. . . ." Now, I'm not saying nothing evil against it. That's all right, but that isn't it. Amen.

My faith is built on nothing less
Than Jesus Blood and righteousness;
. . . all around my soul gives way,
Then He's all my hope and stay.

I want to be a Christian this morning because I've accepted God's provided way. His Word said so; I took it like that and that settles it. That's right.

³⁵ The devil come, say, "Well, I had a funny feeling too, one time. Does that make me saved?" I don't know, but, brother, you have to meet this Word here.

Jesus said, "He that heareth My Words and believeth on Him that sent Me has everlasting life." Oh, my. I just hear that rush. . . ? . . . They. . . I'd like to—liked to have been standing there when I heard Him say that, wouldn't you? "He that heareth My Words and believeth on Him that sent Me has everlasting life, shall not come into condemnation, but's passed from death to life." My, if that don't knock out all the Methodists, Baptists, Presbyterian, Pentecostals and all, I don't know what does. It just knocks everything out and makes a "He" out of it. Is that right? That's right. "He that heareth my Words (Let him be what ever he wants to. That's right.), believeth on Him that sent Me, has everlasting life." Oh, my. Let the ship rock then and the old timbers squeak; going to wreck up one of these days anyhow; but it isn't going to wreck till it hits the other shore. That's just as true as it can be. She's going to make it in, just as sure as anything, 'cause God promised it.

Oh, my. When I think of that, it just takes all the scare away; takes all the fuss away; takes all the malice away. Makes that fellow who mistreated you look like your brother again. So let's get him by the hand. That's right. Oh, my. "Here she's done wrong, why, what difference does it make? I did too." Let me put my arm around them

and say, "Come on, brother, let's move on up a little farther now, tighten up the old . . ."

³⁶ I like this here middle piece that Paul talks about here (You know?), the—the buckler. Did you realize the buckler's the main part? Not very much said about it in the Bible, but that's a real part. The buckler's what holds the—the—the breeches of the harness together. Is that right? So I got the helmet and all these different pieces on, the breastplate. But the—don't forget the buckler that buckles it up and tightens it up. Oh, my. Then buckle up, and get a good tight hold, and move on again (You know?), and start moving.

³⁷ Joshua come back, said, "Sure, we can take it. God said so." Kadesh-barnea, there's where they met the judgment. There's where God judged them. Now, what was God's judgment? Because they disbelieved. Kadesh-barnea was the judgment seat of Israel, for they disbelieved the Word (See?), not what the evidence was.

Now, here they was in the wilderness. Wish we had time to read a whole lot of it, but we haven't. But the wilderness and the journey, and how they was saying, "This is no place of pomegranates. This is no place to have grapes or figs," and "You brought us up out of Egypt; and we had a pretty good home down there, and here you brought us out here to die in this wilderness, without water, without food, without anything. And here you brought us." All evidence against them. "Here you—here you've led us up here to the side of this little old river now where these springs and this oasis coming up just barely enough water to drink with it." Oh, my. Isn't that just the way the complainer does when he gets sick?

Then, "Here we are. We haven't got nothing to eat. We haven't got no pomegranates. And only thing we're getting is just a little manna rained down of a nighttime. And now you tell us when the men come back from over there, saying, 'Oh, my, it's all been in vain. My . . .' Here, we come up out of the—left our countries and we can't go back. Why, our children has to be raised in this kind of a condition here. And all the cities are fancy, till they can run chariot races around it. We don't have nothing but just a few old pruning hooks and swords and things in our hand. And look at that great army over there, the opposition. And they're so big; well, one of them could whip a dozen of us." Isn't that the way the devil pictures it?

³⁸ Joshua, I can see him standing there, Caleb alone, his face's all brightened up, saying, "Glory to God, we can take it anyhow."

"Oh, how you're going to take it?"

"It ain't how I'm going to take it. Isn't my business to figure that out, but God said it belonged to us and I—so it's mine. God said so."

So healing belongs to me this morning. Healing belongs to you. Salvation belongs to you. Salvation belongs to me. You say, "I can't live the right kind of life." Yes, you can. God said we could. I believe it. Don't you? How can you live in this present world without going out and associating with the crowds and doing the things that they do? God said we could; His grace is sufficient. That settles it, so let's just tighten up and go on.

Kadesh-barnea, the judgment seat, where all was to be judged at Kadesh-barnea. And only two stood the judgment. And how did they say they stood it? Basing their faith on **THUS SAITH THE LORD**. That's all. God promised it. And not only that, but they proved it. Amen. That's the thing to do. Amen.

³⁹ Now, the 21st chapter of this . . . No, I believe it's the 19th chapter. What a beautiful chapter that is: first, speaking of judgment by blood. All the judgment by mercy—I mean their redemption, pardon me. Redemption by mercy, redemption by grace, redemption by blood, redemption by judgment. And this morning we're want to deal for the next few minutes, to put the core right into the place, if God will help us, where judgment is the keynote.

Now first, blood—make an atonement. In the garden of Eden God had to bring shed blood in order before He could pass judgment, for He'd already spoke His Word and His Word does need nothing else. And God said, "The day you eat thereof, that day you'll die."

Did you notice how Satan whitewashed that for Eve? Said, "Yes, God has said . . . But surely He didn't mean it just that way." See? Now, isn't that what the devil says today to the believer: "Oh, well, you don't have to do these things." Why, brother, if you're a Christian you'll want to do that. You—you—you'll want to do it. I . . . The greatest pleasure that the believer has is knowing that he's living or doing something that's pleasing the Lord.

Why, if we was looking for the coming of the Lord like we should be looking, why, my, there would be no friction nowhere. Everybody'd be in love and there'd be harmony. Wouldn't that be wonderful? And you know, He may come today? I don't know what's left. That's right. It's just time for Him to come.

But what if we all have that in our hearts this morning, that today was the last day, and we ought to live every day like it was the last day: "This is the last day." And all in love . . .

⁴⁰ Sometimes I get away from home. I love my wife and I want to do something for her. And I—I'll buy her a box of candy, or—or something another (You know?), that I—I just know that she wants me to do it. You know? Or—or something another she wants me to do, I love to

do it. And now, brethren, this may seem a little funny. It's not a very good place to say it, but I—I like to help her wash the dishes, 'cause I know it's just hard on her to do it all the time. And I just get out there and wash the dishes for her. She don't say very much, but I know she appreciates it. See?

Why am I . . . What—what am I trying to make a point here? I'm trying to say this: that I—I want to do that, though somebody say . . . Why . . . I guess the neighbors thinks I was a sissy, out there shaking the rugs and sweeping the floor and doing things like that, the woman's job. But I like to do it because I love my wife. See? I love her. And anything that I can do to make her know that I love her, I—I—I just like to do that.

Well, the same is it with every believer. Here it is. Now, let this soak down deep. Just open up the cup big now. If you are a believer and in love with Jesus, just everything that you can do to make Him love you more, you just love to do it. If standing here testifying to this man will make Him love me more, I love to do it. If shunning these things of evil, no matter if I'm tempted, if shunning them makes me love Him, and I know that He'll love . . . Or I think it'd make Him love me a little more, if I just didn't do this or do that, I just love to do that, don't you? Because we're in love with Him.

⁴¹ Now, God, when He loved Adam and Eve so much, that He had to first shed blood before He could . . . The judgment was death, and He had to—something had to die in their stead. And then they could stand then in His Presence. Now, in there was judgment. Eve first listened to Satan and he whitewashed the Word over. And they disbelieved the Word, and the Word then became God's judgment.

Now, this Word, the Word of God, will judge every person. This Word that's being preached here this morning. It's being preached down there at Wall Street; preached over there at the Christian Church; down at the Presbyterian church. Wherever the Word is being preached, it becomes the judgment. Men are judged by the Word of God. And here's one good thing to know, that we—either our judgment goes before us, or it will follow after us.

⁴² Now, every man here today doesn't have to be judged at the end; he can be judged this morning, if he wants to be judged. Now, there has to be a preparation made for judgment. Now, if God, in order to bring Adam and Eve into His Presence, He had to make a preparation. Now, what did that? If you don't believe in grace . . .

Grace, provided a preparation. Oh, how happy I am for that. Grace provided a preparation. Grace is love. God so loved His fallen creatures that He provided a preparation to stand them in His Presence before

judgment. God went and killed sheep or animals; put skins on them to cover them up; and blood was first made before the judgment. It . . . The judgment was through the blood, of course. And then He shed the blood of the—of the innocent to cover up the guilt of the guilty.

⁴³ Now, in the 19th Chapter, I believe it is here, of—of—of the Book of Exodus, God the Lord makes . . .

And the LORD spake unto Moses and . . . Aaron, saying,

This is an ordinance of law which the LORD hath commanded thee . . . Speak unto the children of Israel, that they bring me a red heifer without spot, wherein . . . no blemish, and upon which never came a yoke:

And ye shall give her to Eleazar the priest, and . . . he may bring her forth without the camp, and one shall slay her before his face:

And Eleazar the priest shall take . . . her blood with his finger, and shall sprinkle of the . . . blood directly before the tabernacle of the congregation seven times:

Oh, if you notice, red heifer. Notice, being the female, typing the church . . . Red, the color, had—couldn't be spotted now; it had to be a solid color. And red always gives a—a—a signifies redemption. You say, "Red always signifies danger." It does to us in a red light, but it's always redemption too; don't run it. So red is always been the sign through the Bible. The harlot Rahab let the spies down through a scarlet cloth or scarlet cord, which was a sign that God left her house standing.

⁴⁴ Now, notice, red here, this red heifer was to be brought and was to be killed in the presence of Eleazar. And he was to take her, hoofs and all, and burn her. And before she—while she was dying, he took and dipped his fingers in her blood and sprinkled it to the tabernacle and dipped his fingers in the blood and sprinkled it towards the tabernacle and did this seven times, signifying the seven dispensations, or the seven church ages that the church would be sprinkled by the blood, that the judgment was placed upon the heifer. Seven times the blood was sprinkled: the blood sacrifice, making an atonement, standing in the stead of judgment seven times. Then the heifer was put into a fire and was burned up to a, ashes.

Then anytime that Israel . . . It made a, what they call the "waters of separation," and there was burned scarlet—scarlet, hyssop, and was put together and burnt which meant the dispensations of grace: justification, sanctification, baptism of the Holy Spirit, through cedar wood, hyssop, and scarlet, and was all burnt together. And this made, if you'll read on, if you would like to read it. 'Cause of time I won't take time to read it.

45 But the 19th chapter, it made a waters of separation, that if any man had did wrong, or anything, these ashes of this heifer was placed upon him, and he was separated from his guilt. If he was unclean, then this was a water of separation. As a memorial through all their generations to know that this heifer, a selected heifer, a special heifer, and the blood stood between him and the church; and at the ashes of it made a separation between him and his guilt. Oh, my. When you see that and place it on Christ Jesus . . . How that when we do guilt, we look at the separation . . . He Who stood at the judgment there, and His Blood was dipped from His body and sprinkled across the earth, between that and God's holy tabernacle, that every believer coming into His Presence, breaking through the veil of the flesh, putting away the things of the world, knows that the Blood makes an atonement: the waters of separation.

46 And God, through His mercy has washed us and separated us by the washing of the Word by the waters, and separated His church from the things of the world unto a separated consecrated life to live for Him. Walking in this present world without condemnation: There is therefore now no condemnation to them that are in Christ Jesus, that walk not after the flesh, but's been separated by the water through the Word, has anointed them by the Holy Ghost. And the ashes of separation has been sprinkled upon the individual, and he walks in this present world free from condemnation by the Holy Spirit. What a beautiful . . . Knowing that he should been the one, the guilty, brought out in the presence of all the being, out of the presence of Eleazar, the high priest. And there his throat should've been cut; his body ought to have been burned upon the brass altar. And all these things ought to have been in his place; he ought to [Blank spot on tape—Ed.] was made separation by the blood that has been sprinkled between the heavens and the earth, opening up the gate that every believer that is in Christ Jesus has a right to a blood path to the throne of God. "Seven times for every church age you shall sprinkle it." Through the Methodist, through the Baptist, through every age that there was the blood path was sprinkled by the separation.

47 Now, He says . . . When we come over there now, judgment must come. So God, speaking now . . . Wish we could just jumping around here this morning, but let's get over here now in Exodus—I mean in— in Numbers the 21st chapter. And now we speak of the brass serpent, getting back to our text now, to close in a few minutes, 'cause we have to hurry. Notice judgment.

Now, in the 20th chapter, I believe it's a verse in the 20th chapter, about the 7th verse. Listen at this.

And the LORD spake unto Moses, saying,

Take the rod, . . .

Oh, I just got to take another minute and read some of this other here: just sounds so good. Let's begin up here at the 2nd verse of the 20th chapter.

And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

And the people chode with Moses, . . . (or either fussed with him) . . . and spake, saying, Would to God that we had died when our brethren . . . before the LORD!

And when they . . . we brought up—up the congregation of the LORD into this wilderness, and we our cattle and, should die there?

. . . therefore have ye made us to come up out of Egypt, to bring on us—and bring us . . . unto this evil place? . . . (Look . . .) . . . it is no place of seed, . . .

Now, the people don't associate with you very much when you become a real believer. That right? Kind of a funny place to be. All right. "No figs," not much fellowship, nobody don't want nothing to do with you. Say, "He's lost his mind, gone crazy. Why, we had just better time out there in the world." Now, watch.

. . . figs . . . (no place) . . . of vines . . . pomegranates; neither is there any water to drink.

⁴⁸ Oh, what a time. Notice. 'Of water' means 'when they rejoiced.' You see? "There's not much rejoicing," you say. "Here, and the only thing we do, we—we don't go no more to the shows on Sunday. And we don't see the ball games, when we did all these things that we once done. It's a horrible place here." Now, watch it was chiding. Better stop right there, hadn't I? Ha, ha.

All right. Boy, were getting the judgment now. Notice.

And the Lord . . .

That's just the way it gets. You see? Sometimes those trials come just to try us. And every son that cometh to God must be chastised of God. And if we cannot stand chastisement, then we are illegitimate children and not the children of God. Brother, there's something about Christianity, that when a man is born again, it puts something in him that keeps him. Now, there's just something in there that does something to him. Sure. Now, I didn't come over on the Lord's side over here or him say—over here just to have a good time. I come over here because I love Him. And I must help Him bear the burden.

Must Jesus bear the cross alone,
And all the world go free?
There's a cross for every one,
. . . there's a cross for me.

Is that right? Then what should the Christian sing? The next verse:

This consecrated cross I'll bear,
Till death shall set me free, (That's right.)
Then go home a crown to wear,
For there's a crown for me.

Not just a gold crown to set on your head, but something far beyond that. Paul got a glimpse of it one time. He said, "Eye hath not seen, ear has not heard; neither has it entered the hearts of men what God has for them in store that love Him." Not a crown, a gold crown, that wouldn't mean much to me. I don't care about them things anyhow. But my crown is a new body, a new being, crowned in His likeness: a body like His own glorious body where I can just live with Him. That's a crown enough for me.

⁴⁹ The old colored man, not long ago down in the south was saying, he was standing. . . Got saved one morning, went out and told his friends all about it. And said Christ had made him free. And the old slave driver come along; he said, "What's this, Sambo? I hear you say that Christ made you free?"

He said, "Yes."

He said, "You come out my office after while." Said, "Sambo, how much do you mean that?"

He said, "I means it, boss, with all my heart, that Christ made me free from sin and shame."

He said, "Well, if Christ has made you free for that," said, "I'll go down in the morning and sign the papers, and you're free from slavery to preach the Gospel."

He went to preach the Gospel. After many years, winning many of his white brethren to Christ, the old slave was laying dying. Any many of his white brethren come in from many places to see him, so they thought he was dead. And he laid there a little while and he turned over and looked. And he sees that it. . . "Ain't I gone in yet?" Said, "Ain't I there yet?"

Said, "Oh, Sambo," said, "have you never. . ." Said, "Did you go into. . . What did you see?"

He said, "Oh, I was standing by the door." And said, "An angel come up to me." And he said, 'Now Sambo,' said, 'you have done

a great work. Come over and receive your crown and your robe and your place.”

And he said, “Oh, don’t talk robe and crown to me.”

Said, “What do you want to do, Sambo?”

Said, “Just let me stand here a look at Him.” He said, “That’s all the crown that I’ll ever need is to look at Him. Just let me stand here for a million years and cast my eyes upon Him Who freed me from sin and shame.”

⁵⁰ I think that’s about the feeling of every believer this morning. I’m not wanting to go to heaven to wear a crown. I’m not wanting to go there to have a robe on. I want to go there to see Him Who loved me and redeemed me when I was all undone and out in the world, and washed me, and renewed me, and made me a new creature in His Presence. That’s Who I want to go see.

I want to see Him. I don’t care about one these, if this place has got pomegranates, one that’s got good times, whether it’s got starvation, whether it’s got whatever it is, there’s nothing can separate us from the love of God that’s in Christ Jesus. I believe that’s about the—the judgments this morning, the things that people do.

And remember, friends, the only way that you can have that this morning, Someone stood in your place. God so loved the world that He gave—put all of His great judgments upon Him.

⁵¹ Look at there at that rock when He called them out there before the rock. They smote the rock and it had a cleft in the side. Now, that stick that was in Moses’ hand was not Moses’ stick; that was God’s stick. It was God’s judgment rod.

Watch how He judged Israel with that rod. He come out there and Moses held the rod out, flies came. He held the rod out, boils came. And judgment was poured out upon Egypt because of that judgment stick. It was God’s judgment was in the stick. And notice, that judgment, when drought struck the rock and there was a cleft in the Rock, and that Rock was Christ Jesus. And all of the judgment that you ought to be, and you receive, every one of you believers this morning, all the judgments that you ought to have had, all the condemnation, and all the going away, all the un—unpleasantness that you’ve done, God in His love struck all those on His Son Christ Jesus. And He was struck in the side like the rock was.

⁵² And out of the rock came water. And a perishing people that was dying of thirst, lived because that the judgment stick of Moses—or God’s judgment stick in Moses’ hand, yielded to the side of the rock brought forth life to the dying congregation. What a beautiful

fulfillment now this morning: God so loved the world, the ungodly, the unlovely, that He gave His only begotten Son, that whosoever should—believeth in Him should not perish.

But the judgment . . . I ought to have died a sinner. You ought to have died a sinner. We're not worthy of heaven. And there's nothing we could ever do that would make us worthy. And just look how we've treated Him. Aren't you kinda a little ashamed yourself this morning? I am. The way we treated Him, and yet, in His mercy God took all my sin and placed them upon His Son. And there the judgment sliced His side in two, pulled the crown out over His head, and the tears and spit and everything running down His side. He paid the price that you and I would never have to stand in the judgment.

⁵³ I think of that little song,

Oh, what precious love that Father,
Had for Adam's fallen race.
Gave His only Son to suffer,
And redeem us by His grace.
See Him hanging on Mount Calvary
Suffering there in bitter agony,
Crying Eli, Eli, Father,
Why hast Thou forsaken me?

Said, "Being forsaken in life, being forsaken in death, and all the wrath of God poured upon Him and He stood our judgments. And God, He took our judgments and bore them away into an isolated place, into the regions beyond; and the law—laws of God condemned and put the damned, and He took our sins there. And resurrected again on Easter morning for our justification, now stands in the Person of the Holy Spirit to save every lost sinner in the world. Let's pray.

⁵⁴ Heavenly Father, when I think of that, my heart just—just turns around in me. God, let my mind turn around also from every ungodly thing that there is, that I might serve You. Grant that same privilege to every person in here. And those this morning who are here now that has not felt just like they were exactly Christians yet, they just kinda played along with it, and oh, they had a conception that—that there was something to it, but yet has never surrendered yet their lives to Thee. Grant, Lord, that this very hour, that they'll surrender themselves to You right now by the Word. "Faith cometh by hearing and hearing of the Word."

Now that they know that Christ took their judgments and all they have to do is confess their sins right now in their heart, and saying, "Lord, be merciful to me a sinner," and You will humbly and sweetly forgive every one, no matter if they've had grudges or been selfish, or

if they did things wrong. If they sinned in any manner, Father, You will forgive them just at this time. And from this day on, may they be—center their hopes and faith on what You have said, that we, like Joshua and Caleb, may possess the land someday: immortality. Grant it through Thy Son.

⁵⁵ And while we have our heads bowed, this is just a little secret affair between you and I and God. Wonder, and while every head is bowed and every eye closed, someone just raise your hand, say, “Billy, remember me.” God bless you, brother. God bless you, sister. You brother. God bless you.

O God, look down this morning. Look at those poor children hands. They love You; they just—just Adam’s children like us all. And they—they realize that life is just been a few ups and downs and what . . . Lord, but they—they wanting to accept Jesus just now. They want to do it from the depths of their heart. They’re not going any more upon anything else but Your Word, for You said, “He that will hear My Word and will believe on Him that sent Me, will have everlasting life.” Save them just now and take away all their guilt of those many many hands that was up. And may from this day on, they consecrate themselves anew just now, fresh to Thee. Thou knowest all things. You know the secrets of the heart. And I pray that every person in here now will renew their vows with Thee.

And, Father, as Your humble servant, unworthy of the blessings that You do let me share with the people, I’m so sorry that I have in my life made so many, many mistakes. And I ask You, Father, this morning as I start anew now out into the field, laid aside everything that I thought was against Your will, and I pray, God, as going alone just with You, that You’ll help me, guide me. And I’ll consecrate myself, Lord, to You and to Your services, that You’ll get glory out the life of Your servant, Lord. What time I have left, may it be to Your glory. Forgive me, Father, of all my mistakes and all my sins and error.

And I al—I also pray for the sins and errors of this people this morning. May we remember this day that we have taken our vows anew at—at the house of God today. For we ask it in Jesus’ dear Name. Amen.

⁵⁶ I have a little song that I’d like to, you all sing with me, if you will. Many of you remember it: “I’m going through.” Did you ever hear it sang? All right, let’s sing it together even without the music if we can now.

I’m going through, yes, I’m going through,
I’ll pay the price, whatever others do;

I'll take the way with the Lord's despised few;
I've started . . . through, Jesus, I'm going through.

How many of you really say, "Lord, here's my hand. I mean it. By Your grace I—I'm going to go through"? God bless you. God bless you. And I know you mean it from your heart. And now, let's just lay aside every little thing, and from today, not saying, "Lord, I want You to give some special . . . Only thing I'm at, Lord, I'm at Thy Word, Lord, I'm a coming. Here I am. And I'm going through with You." The Lord bless you.

⁵⁷ Now, I think now we're going to have the—the—before we change to . . . Is there any here to be prayed for that's sick in their bodies? Let's see your hands go up if there's some to be prayed for. That's just fine. Just before we do that, 'fore I forget it, I believe now as they . . . Do you have a Sunday School report, you make any report of the Sunday School? All right. Next thing then would be, I believe it's Sunday School offering. I forgot that. Would the elders come forward? Teddy, you get to the piano, come if you will. And—and let the elders come forward for the Sunday School offering at this time.

Then we'll have the healing service just in a few moments. And now, shall we bow our heads just a moment.

Our kind heavenly Father, Thou hast taught us in the Word, that, "Let every man lay aside that which God has prospered him, that when the first day of the week, when we come together that we should bring in our tithe and offerings into the place, Your house. And we thank Thee for the privilege that we have of worship Thee in this manner, which is such a little way. But we thank Thee for it, Father. And with grateful hearts we come to give this morning. Bless all those who do give that has to give from. And bless those who do not have of these natural substance to give from. We pray that You'll give them many and much of the natural substance as Your steward. Help us to watch over it in the right way, that it'll be spent for the right thing. This we ask in Christ's Name, Thy Son. Amen.

All right.



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