
AT KADESH-BARNEA



She was so scared, her heart was about racing at ninety miles an hour, looked like. She was up home a while ago, and she was in the room trying to hum it over and fix it over.

² And, well, puts me in the mind of Brother Moore, when his little boy, he said he wanted to preach. He was about seven or eight years old, he kept saying, “Pappy, I want to preach.” So one night, before the congregation, Mr. Moore said, “Now, folks,” said, “David, sitting here,” sitting up there like an old clergyman, you know, and his head all up. He said, “He wants to preach a little while, tonight.” So, he run up to the platform. Jumped down out of his chair, run up there, you know, and stopped. And he thought he would just tear right into it. And he looked one way, and the other, said, “It just won’t work,” went back and sit down.

³ I seen a lot of times, I thought it wouldn’t work. But just . . . That was all right, though.

⁴ Their mothers used to sing for us, Mabel and Meda. Like to hear them sing again some time, wouldn’t you? [Congregation says, “Amen.”—Ed.] I’d just like to hear them sing. Maybe we get them to team up next Sunday night, and sing the song for me they sang when I left the church. You remember when it, what it—what it was?

The sands has been washed in the footprints
A Stranger . . .

And then:

They’ll come from the East and West, (Let’s see.)
To feast with the King, to dine as His guest.

⁵ I think that’s the way it goes. Would like to hear them. How many would like to hear them, about next Sunday night, if we’re around? Would you? [Congregation says, “Amen.”—Ed.] Well, sure. Mabel, are you here? Is she here, Doc? She hears it, and Meda is back there, so they can practice up a little. Cause, the girls are going to run away from them, after a while, won’t they? That’s right. Have to practice a little now, and get started this next week.

⁶ Tonight, coming down, and just a few moments ago, family had left, and I was alone with the Lord, to pray a little. I drove down past the old tabernacle and seen the cars lined up out here. You know, it just brings back old memories, of a long time ago, when used to have, in here, come in, have great services, and last till two and three o’clock in the morning. The people just sets around, together.

7 You know, many of those old-timers are up here in the grave today. I mean their body, but they're in Glory. And generations keep coming on, the younger ones moving up. Won't be long till we'll be gone. The other generation will . . . the other, the young ones, take our place. So it behooves us to live every day, doesn't it, just for the Lord, Him alone.

8 Now, I know tomorrow is a work day for the people who have to get out and go to work. So we're . . . try to let out early tonight. Is the baptismal service, anything to follow this? All right.

9 Now, this blessed old Bible is the road map to . . . from the cradle to—to the grave, and to Heaven, all the way through. And we love It, because the contents of This is where we find the plan of salvation to save to the uttermost.

10 Now, before we open It, let's speak to the Author, while we bow our heads just a moment.

11 Our Heavenly Father, we thank Thee, tonight, for all that has been done, already in the service, for the hymns and for the . . . all that has already taken place. And we're grateful tonight to be assembled here under the roof of this little building, in the Name of the Lord Jesus, with this gracious promise, that, "Wherever two or three are gathered in My Name, I'll be in their midst." And we know that Thou art here.

12 And we're so happy to know, that, after nineteen hundred years of Gospel preaching, and—and the world's history moving around, yet Thou remains the same. Changing of time, changing of people, changing of nation, changing of desires, and attitudes, but Thou remains the same. And we're so glad of that, tonight, Father.

13 For, we're glad that we can read Your Word, and see what You were then, and know that we're approaching the same loving, forgiving, understanding Father that once walked the sandy shores of Galilee; crucified, taking our place, and became a sinner that died at the cross, in our stead, to take upon Himself our sins, to bear them away, and was cast into hell. And the prophet had said, "I'll not leave his soul in hell, neither will I suffer My Holy One to see corruption." And on the third day arose again, and ascended on High, where You sit tonight at the right hand of the Majesty of God, to make intercessions upon our confession. And we have a right and a privilege to confess that, our own personal property that's been bought by Your Blood, anything that You included in Your redemption plan when You died and made the atonement at Calvary.

14 And, tonight, Father, we ask a special blessing for every pilgrim that's gathered under the roof here, tonight, in the tabernacle.

15 We ask, also, Father, for the men and women, boys and girls, who are outside of the ark, tonight, that doesn't know You. We pray that

You'll be with them, and draw them to Thee, tonight, and may the Holy Spirit knock especially at their heart, and woo them to God our Father. Grant it, Lord.

¹⁶ Bless every church and every meeting that's going on throughout the whole world, today and tonight. And may all the ministers be inspired to preach, and the people's heart and ear circumcised, to hear and to understand, and God will receive glory. For we ask it in Christ's Name. Amen.

¹⁷ And may the Lord add His blessing tonight, as we come to the cross, to teach a little on the Word. This is kind of a Sunday school lesson.

¹⁸ You know, I was thinking, a while ago, sitting up there. You know, it would be a marvelous thing sometime, if . . . There's a big empty building, down in the city here, the old Dream theater. I imagine it'll seat fifteen hundred to two thousand people. And it would be very nice, if we could have, sometime, or maybe a continuation of several Sundays in succession, about five weeks, and have a Sunday afternoon healing service, in the old Dream theater down here, and broadcast the service over one of the local stations, for an hour. Don't cost very much; about nineteen, twenty dollars, something like that, for an hour. I'll be glad to pay for it, myself, and if my meetings out there sponsor it. Just for the people around here to be brought in, and a good place to send them, for the converts.

¹⁹ And, you know, and I so enjoyed the message of our pastor this morning, about "seining." And I know you all did. And that's right. And—and we've got to get the fishes in the net, as he said. And that's right, see, you have to get the fish in the net. And then, together, why, we stand.

²⁰ Now, I, last evening, at Brother Junior Cash, I believe his name is. We were up there to speak for him, last evening, and the Lord came down in a marvelous way. And they brought a girl. The only thing that I seen, that could have been naturally, that you could have seen with your eye, that was at the platform, was a colored girl from down in the lower part of Indiana, below New Albany or somewhere, had been in an accident, and had severed the nerves in the ear and the vocal, that she could not speak or hear. And a vein had been clamped off somewhere, that paralyzed her side. And the girl, her mother, and her with the big braces, trying to lead her up there. Just a young girl, lassie, and probably sixteen, something on that order. And somehow or other, the Holy Spirit just seemed to place Africa right in front of me. And I looked at it.

21 And I have a vision wrote right here in the book, that the return to Africa will be far greater than the first African meeting.

22 And then, the people not knowing what was going on, but a vision taking place. And I said, “Heavenly Father . . .”

23 Not that we ask for miracles. The Bible said, “A weak and adulterous generation seeks after miracles.” And we don’t seek after miracles, but God performs miracles. Right at the same time He said that, He was performing miracles. But—but if we seek after them, have to have miracles, something to show us, some evidence that—that we’re saved, or something like that; I don’t believe in evidences. I believe the evidence that we are saved, we took God at His Word. That’s the best thing I know. And then the fruits follow.

24 Now, I asked Him if He would just grant it, as a—as a sign that it was time to return back to Africa; which, our contacts are getting stronger all the time. And when we prayed for that girl, she could speak and hear and move. It was just marvelous to see what our Lord could do.

25 And so we’re happy tonight for that, know that that lovely home, ever where it’s at, is very happy tonight to see that girl. How did it happen, when the nerves were all cut off from it? See? No way, at all. No, nothing. It was done cut and clamped off, the nerve to the tongue or the vocal, and to the hearing. Which, they’re both on the same nerve, but it was severed by the accident. But, God, in some way . . .

26 How many was there and heard the girl speak? Let’s see here. That’s right. And she could speak and hear and talk.

I’d talk like *this*. I said, “Do you hear me?”

She said, “Yeah.”

“You hear me again?” I said, “Say, ‘Mama.’”

She said, “Mama.”

I said, “Say, ‘Jesus.’”

She said, “Jesus,” and go right ahead and talk.

27 So, the Lord is wonderful isn’t He? Full of mercy.

28 And then being out from the healing services now for two weeks, it kind of got my heart pounding to good again, for ready for another service.

29 Now, over in the Book of Numbers. I love the Old Testament. And we’re going to have a lesson tonight, on now the Book of Numbers. Numbers, the 13th chapter and the 30th verse, just read one verse for a basic, and for a beginning.

³⁰ And then, you see, if we read one verse out of the Bible . . . I know this one thing: my word will fail, because I'm a man. But that Word of God will never fail, because It's the Word of God. And, so, one verse out of Here will give enough foundation that every person coming will be blessed, because just no more than reading of the Word.

Now, in the 30th verse:

And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are . . . able to overcome it.

³¹ And may the Lord add His blessings to the Word. Now, my subject tonight is: *At Kadesh-Barnea*. And this subject that we have under consideration, for just a little background, to bring up to the spot to where, if the Lord willing. . .

³² All this, of course, is never premeditated. It's just spoken by inspiration, just as it's given. I never had schooling to learn how to preach it. And I've tried it, four or five times, and really made an awful mess out of it. I—I just don't know how to do it. But, I do love Him, and I depend on Him. And I know you all do, too.

³³ So, now, in the beginning, this is a picture, that God . . . A great drama of the Bible, that God has set in order here for us, for that by this we might prosper. I believe, over in Hebrews the 10th chapter, or the 12th chapter, said, "Seeing that we are compassed about with such a great cloud of witnesses, let us lay aside every weight, and the sin that does so easily beset us, that we might run with patience the race that's set before us, looking to the author and finisher of our faith, the Lord Jesus Christ."

³⁴ Now, all the Old Testament, and all of Its characters and characteristics, was only a foreshadow of the—the wedge, or the keystone, the New Testament, that joined law and this dispensation together. Many people has referred to this as the Christian dispensation, but it isn't. This is the Holy Spirit dispensation. The Christian dispensation lasted three years and six months. The law lasted for several hundred years. And then the Christian dispensation is what bridged, or keystoneed, the New and Old Testament together.

³⁵ And many times, over in the Bible, we see, and many times referred to, "The Acts of the Apostles," it's called. I always like to refer to it as "The Acts of the Holy Spirit in the Apostles." Because, the apostles were just men, but it was the Holy Spirit in the apostles, bringing forth His move. And the Holy Spirit is the Spirit of the Lord Jesus Christ that has descended upon the Church, to continue the works of the Lord Jesus, in His going away. It is to give the Gospel Light, in a lesser light, than it was when Christ was here.

36 Like the moon and the sun. The moon comes up, to give a light in the absence of the sun, until it can rise again, then the moon goes out. And the sun is such a brighter light, that it puts out the moon light. But what is the moon light? It's a reflection of the sun on the moon.

37 And that is like Christ. When He was here, He was the Light of the world. He went away, and shining back on His Church, to reflect His Light into the world today, for Light to walk in until He returns. And then all-in-all will be given unto Him. And He will set on the throne of King David, and reign forever and forever.

38 Now, the Old Testament being a beautiful type, we type there and see all those things happened to the people, that we might look for examples.

39 Now, God being sovereign, and as I just was teaching today, in a home where I was invited out for dinner. They wanted to know if they would know their loved ones, when they met them in Glory.

40 "Well," I said, "certainly, we will know them." See, we—we are in a . . .

41 We have three different bodies we dwell in. One is the human, the other is the celestial, and the other is the glorified. And then if we know one another in the human body, the mortal body, how much more will we know it, each other, in a glorified body!

42 It's like, if the law could produce a good thing, how much greater thing can grace produce, because it's greater than the law!

43 And if the moon can produce a certain part of light, how much more will the sun outshine it, when it comes! And we'll certainly know each other.

44 And now it's just like, as I say, we keep growing in knowledge, the human being. You know more now than you did when you was a little boy or girl, because you get wiser. And the whole human race gets wiser. But, did you notice, the animal kingdom never gets any wiser? You know, you live in a better house now than your grandfather did. And probably your children will live in a far better house than you have now.

45 But just recently, I believe, in the *Reader's Digest* or somewhere, I was reading an article of where they taken a little wren, and put her in the cage, with nothing to build a nest by. And she had to lay her eggs on the cage floor. And they hatched out, the little wrens. And they taken them little wrens and put them in a cage, without anything to build a nest. When they hatched them out, to fifteen generations, fifteen different generations, to see if it would change the nature. Then, that would take fifteen years, because the wrens only have one nest of eggs a year. And after fifteen years, they turned the other little wren

loose, of its successors, of—of fifteen years, had never had a straw to build a nest, or nothing; and put this little wren in a place, and the first thing she done was take off and build a nest. The birds build their nest just like they did in the garden of Eden.

⁴⁶ But man keeps progressing, keeps getting more wiser. The whole . . . Your grandfather, as I said, went to see the grandmother, in an ox cart. Your daddy went to see mother, drive a horse and buggy. I went to see my wife, in a model-T Ford. My boy has got an eight-cylinder speed-way, ever what you call it. Probably the grandchildren will have a jet plane.

⁴⁷ That's the way, we keep progressing, because we have a soul. Now, the bird doesn't have a soul. But we have a soul. We're not a creator; but we can pervert. Now, we can't create timber; but we can take timber, after God has created, and make a house out of it. Because, we're offsprings of God, sons and daughters of God. No matter how fallen we are, still we have to recognize that we are sons and daughters of God. In our fallen estate, we're still sons and daughters.

⁴⁸ God makes a promise; God has to keep that promise. Oh, I hope you see it. If you could only understand, church, tonight, and realize, you wouldn't be going from pillar to post, and joining *this* church and *that* church. You wouldn't be seeking after the things of the world, to bring pleasure to you. You wouldn't be seeking from one healing service to another. You could take God at His Word, and know that it's over. Certainly. When God makes a promise, He cannot move from that promise. He is—He is duty bound to keep His Word.

⁴⁹ I heard someone saying, "Well, they—they would backslide, and back." And you could do that. "Well, I'm lost out with God." If you were ever found with Him, you'll never be lost with Him, because God can't save you and then turn His back on you and turn you away. If He would, He defeats His own purpose. So, He can't do that. So when God . . .

⁵⁰ We getting wiser, but God was infinite to begin with. He was perfect. He never gets any wiser. He's always the same. So, if a certain crisis arise, and God acted *such-and-such* a way at that crisis; then if the same crisis arise again, if He doesn't act in the same way, He acted wrong when He acted *here*. See? So He has to be the same, all the time, regardless of any age.

⁵¹ And how people can explain and try to take away the Power of Deity, I can't understand it. Because, if Christ is the same yesterday, today, and forever, His Power is the same, His attitude is the same. And just as He was then, He is now, and will be forever. It just can't take nothing from Him. That's all.

52 And if He rose in the days of His earthly journey, and healed the sick that was beyond doctors care, and healed them; if He acted that way in that crisis, if He is the same yesterday, today, and forever, He has got to act the same way today, or He did wrong to them people. See?

53 If He made a promise there, and had to stay with it, He makes a promise *here*, He has got to stay with it. He has just got to. There's nothing wrong with God, and with His promise. The wrong is in us, not faith to believe it, or to take Him at His Word.

54 Now, you see, if we had the gumption of the bird, we would act like they did in the beginning.

55 But, we get so smart, we explain all the world away, and say, "Oh, it was in a day past," and we build another kind of a situation. Instead of taking God at His Word, we just start a new organization. See? "Well, *this* is the way will God do it, and *that's* the way God will do it."

56 If we, just like the birds, and didn't change, and wasn't on the basis of free moral agency, we would just take God at His Word, and that would settle it, and that's all. "God said so, so that's all there is to it." How beautiful it is, to find that the true and living God still lives today. In the midst of all the chaos, still God lives and reigns.

57 Now, this covenant people, Israel, down in—in Egypt, on account of disobedience, and of selling their brother Joseph. And was taken down into Egypt, and was there four hundred years, under bondage. I want you to notice, they never lost their covenant. They lost their freedom, not their covenant. When God made the covenant with Abraham, Isaac, and Jacob, that He swore by Himself that He would save Abraham and his seed after him, God is duty bound to keep that promise.

58 And He is just as duty bound to you, on that promise, as He was to Abraham, on the promise. That's right, if you're Abraham's Seed. How do you become Abraham's seed? "We that are dead in Christ take on Abraham's Seed," says the Bible, "and are heirs according to the promise," then God is just as duty bound to you as He was to Abraham. Say, that would take all the scare out of it! God don't want you to be scared of nothing. Rest solemnly upon what He said.

59 What we need today is some man that will challenge the hour that we live in. That's right. In the day when discrepancy and everything else has crept in, under the name of religion and so forth, and under the name of salvation, the Gospel. We need somebody to be raised up among us, like God raised up Moses to take the place in that day. Yes.

60 They hadn't lost their covenant. They had lost their freedom. They were slaves, but the covenant still lasted.

61 And one day down there, when they were groaning and crying, under the taskmasters of Egypt, because they had become slaves. I want you to notice this beautiful picture. And this would be good for legalists. Listen. God never come down and said, “Now, if you’ll do a *certain* thing. If you’ll do *certain* thing.” God’s grace provided a saviour, Moses. That’s right. Not under any conditions was Moses brought, but by sovereign grace, God sent Moses. Not only a saviour, but grace provided a deliverer; without any law, without anything. Just solemn grace of God, He sent down Moses to be a—*a deliverer and a saviour of the nation, to bring them out.*

62 When I think of that, then I begin to remember that the same God, that was with the covenant people in Egypt, is surely . . . Under all the strain and the indifference that the church is in tonight, He will, by the grace of His own Being, send a deliverer. We’re just as certain to get an outpouring of the Holy Spirit, in these last days, as we’re sitting in this church tonight. God has acted to the covenant people, without any effort of theirs. But, He sent freely from Heaven, to His covenant people, an act of grace. Upon the sovereignty of His promise, He sent Moses.

63 And in the same crisis, when the people was in bondage, and in under everything, the yoke of sin, and sickness and trouble today; He is just as certain to send Jesus Christ the second time, as He sent Moses in the first time. When the crisis arose, God acted in sovereign grace. He has got to do the same thing under the same act, or He did wrong when He acted back there. You see it?

64 What I’m trying to get at is this. The greatest sin I find in the Church today is unbelief. That’s the only sin there is. There’s no other sin but unbelief. How much of that is night out there, how much is dark? You couldn’t say, “*This* much is dark,” when out from my hands it’s all dark.

65 Now there’s only one way to designate and to determine sin. That isn’t by whether you drink, or whether you smoke, or whether you gamble. It’s designated *this* a way: because you are an unbeliever, you do that. And that’s true. Because you gamble, because you lie, because you steal, those things are not sin. That’s the results of sin. That’s because that in you dwells a different spirit. If you was a believer, a firm believer, those things would be as dead and dark as the night is before you. Certainly. See? Those things are attribute of unbelief.

66 In Saint John the 3rd chapter, Jesus said, that, “He that believeth not is condemned already.” You don’t even get to first base. You’re condemned, to begin with.

67 So, it doesn't mean that you have to have a measuring stick in your church, "If you do *this*; if you measure up to *these* rules; if you measure up to *that* rule." Many times, people will lay aside little things like that, to belong to a church; and the thing is still in their heart, and they slip around and do it. But when a man has met God's requirements, and been born again of the Spirit of God, those things are took out of his life. He doesn't want to do them.

68 Could you imagine a pig? The pig will go to the pile of manure, and he'll eat. I—I don't blame him. He's a pig. That's what makes him do it. But you'll never get a lamb to do that. Because, there's two natures. The pig has one nature, and the lamb has another nature. And as long as you can keep that same nature in that pig, no matter how you try to clean him up, he'll be the same nature because he's a pig, to begin with.

69 And therefore, a lot of times, we take people and bring them into church, and so forth like that, make them members, when they never become saved.

70 That's the reason today, that such a mix-up, as in the face of the people, they don't know which way to turn. They see people professing Christianity, and no different from the world. Is because the person has never come in contact, or ever been born again, never accepted the Lord Jesus, never believed on Him. They might have been worked up. They might have danced. They might have shouted. They might have spoke with tongues. They might have done all these things, but never come to the Person, Christ Jesus, and actually been born again. In their heart, these things die out, a nature is changed, and a new person is born.

71 Now, when Moses had become of age, he refused to be called the son of Pharaoh's daughter. After that he slew the Egyptian. But God was with him out at Midian, and brought him back. And in the face of that burning bush, that day, he received an experience that stayed with him as long as he lived. And as I said last night, so I say today, that man . . . no matter how good Moses was taught, how much theology he knewed, how good a church member he was. And he had a good teacher, mother. He was brought up under the every precept of education that could be brought. He was a king's son. But he still, trying in himself, failed to make it go over. But in five minutes in the Presence of the burning bush, he become a new person. Something happened.

72 And what we need today, in our seminaries, it's not so much theology to be taught, but a burning bush experience, where men get down before God and meet Him face to face. We need a challenger today like we had in that day. What we need is man and women who has met God, and know what they're talking about. Not somebody trying to teach from some church book, or some open theology. What

we need today, is a man that's been in the presence of a burning bush, has been born again, and changed and made a new creature. That's the type of person we need today. That's the kind of person that will stay on the firing line, regardless of what comes or goes.

⁷³ Moses, after he received his commission, went down into Egypt and deliver the children of Israel. One great mistake we find, and one great thing. As it was in that day, so is it today. When, we find out that Moses went down and got the children of Israel and brought them out, the phenomena had been done.

⁷⁴ Now here it is. I don't want to hurt you, don't want to shake you or jerk the hide from you, but I wish to preach the Truth. There's one thing about it, brother, the Truth will never make you popular, but the Truth will make you honest. That's one good thing. And hadn't you rather be honest than be popular? Certainly you had.

⁷⁵ Now, I want you to know, that, when the phenomena was done, miracles were performed, signs and wonders. And when they went out, the Bible said, "A mixed multitude went out," a mixed group of people. Some of them, believers; some, pretending to believe. The—the great miracles had been done. People went out as professed believers, and they was not believers.

⁷⁶ And that's where a great bunch of our trouble lays today. We could put our finger on it. Is men and women who come into church and profess to be believers, and they're not believers. I have found it in the pulpit. I have found in a prayer line. I have found it everywhere, where men come in, and women, who said, "I am a believer," and profess to be a believer, and they're not believers.

⁷⁷ And that's what started Israel's trouble. When they got to a place, that they found out these people went out. Sure, the supernatural had been done.

⁷⁸ That's what we find in our realms today, in our churches. God has come on the scene. He heals the sick. He has raised the dead. He has opened the eyes of the blind. He makes the deaf to hear, the dumb to speak. He heals the cripples. He takes cancers away from the people. We . . . That cannot be denied. That's by the thousands. And one time it started, from right here on Eighth and Penn Street, and now around the world with ten thousand revival fires burning on the hills of every heathen nation and everywhere else. Signs and wonders are being done. Great things are moving. God on the move! We're at the end time, the junction time.

⁷⁹ So we find out, in this, goes a mixed multitude. Many times, people of God saying, "Yes, I am. I'll do *this*." And we find out that those people were carnal. Just as soon as the first little strain come, they

desired to go back into Egypt. They wanted the garlic pots. They wanted the fish out of the river. They wanted the leek and the garlic. They wanted the things that they had down in Egypt.

80 That's a beautiful and a perfect type of the carnal church member today. He loves the things of the world because he's not of God. The Bible said, "If you love the world or the things of the world, the love of God is not even in you." And Christ is right in all of His statement. And that's true. And today we find people going out . . .

81 Oh, I wish God, somehow, could put this on the left side, under the fifth rib, and tamp it down. A man, no matter how much you try to pretend, when it comes to a strain, a man will show his best and worse points under strain. Take a Christian sometime, and put him under a strain and watch how he acts, and you can tell what he's made out of. Everybody can go good, everybody can praise the Lord, while the Holy Spirit is a falling in a congregation of people; but let trouble arise, and watch what takes place, watch what happens then. Then, are you falling around? Are you one of the mixed multitude? Are you the person who can't, as the street expression say, "Can't take it"? That's it, you can't stand up to it. Brother, if you've got that way, backslidings and up-and-down's, and in's-and-out, why don't you come to Calvary and die-out to yourself, and be born again of the Spirit of God? Amen. Shame on you; you who profess Christianity, you who live in your churches.

82 We have no members here. You just come here. You belong to all different churches.

83 But, you people who profess to be Christians, and then live something outside that you're not, you're an indebtment to the society of the Lord Jesus Christ. Amen. You who profess to be Christians, and are ashamed to take Him at His Word, or testify to His Power and glory, at any time, you're an indebtment to the Name of the Lord Jesus Christ. Amen. That's true. That's right. Stand to the Word. Sink or drown, stand on His Word.

84 Abraham had to do it, and called those things which were not, as though they were. And he believed God, and it was imputed unto him for righteousness.

85 What we need today is the wishbone out, and a backbone put in Christianity. It's there. The thing we need is some born-again Christians, men and women, who will, when they see trouble arising, not slip off, not fall off, not run out *this* way, be partakers of it, but a man or woman who will stand and show their colors. Even your friends will appreciate you more if you'll do that.

86 What man is he, that don't appreciate a woman? Let her be as ugly as a fence made of mud and daubed with tadpoles. Let her be as ugly

as she may be, but let her be lady in character enough to stand for the woman morals. There ain't a man, in the country, that won't take off his hat to her, if he's got an ounce of man in him.

87 And if man face that, being a fallen son of God, what will God Himself think of a man who will stand upon his convictions, call right "right," and wrong "wrong." What we need today is a good, old-time, Saint Paul's revival, and the Bible Holy Ghost back into the church again.

88 There's so much of this wishy-washy carrying on, in the name of Christianity, taking away; so much denomination, so much theology, so much education. And I'm not trying to support . . . People don't walk, anyhow, as crippled as the church is. Here it is. As crippled as the church is, education is not your crutch. Your faith is your crutch. Amen. Right. Education will never do it. The denomination will never do it. There will never be an organization ever substitute the upper-room experience. There'll never be a school will ever take the place of Pentecost. It can't be. "Not by power, not by might, but by My Spirit, saith the Lord." That's what we need today, get back-to-the-Bible experience. Christians that are born again, and are washed in the Blood of the Lamb, made white, regenerated, twice born. What the world needs today: a revival, an old-time revival, the kind that Saint Paul had in about A.D. 66.

89 Now, my brother, sister, we watch this mixed multitude going up. After a while, they begin to complain.

90 That's what we find in every move of God. That's what you Methodist find in your church. That's what you Baptist find in your church; you Presbyterian, Pentecostals, whoever you are. You find them. It's a mixed multitude. That's what it was. When John Wesley had a revival, way back in the seventeenth century, a mixed multitude went in. When Martin Luther had a revival, mixed multitude went up. When the Baptist, by John Smith, had a revival, a mixed multitude went up. When the Pentecostal had a revival, a mixed multitude went up. And that's exactly what lays it on the shelf. If it had been the real, genuine articles, would have stayed into the church, and would have prayed these others out, and went on. There would still be a revival in the Methodist, Baptist, Presbyterian, and Pentecostal church. It's a mixed multitude.

91 They went out. As soon as they got over there, they begin to complain. They had only been out in the desert three months, they begin to say, "Oh, if I had some garlic! If I had some leek!" They were out there, and had substituted Angels' food for garlic, and was

complaining. Why? Their gastronomics wasn't able to digest (able) Angels' food.

⁹² That's what's the matter today. We haven't had an old-time Holy Ghost revival, and our spiritual gastronomics is not able to digest real, good, old-fashion Holy Ghost, hold-on revival. Counter; we need a Doctor's prescription, that's doctor Jesus' prescription, that will get us right. Certainly.

⁹³ They don't hold on. They go on; they go back. Just the first little thing rise up; complain, fuss, stew. They take . . . A church that gets one of them things started, it's like a cancer. It'll kill the whole church. That's right. We ought to get that started and get it out.

⁹⁴ Now, when they wasn't gone very far . . . Now think, eating Angels' food, come down from Heaven, and was complaining. And they were drinking a waters from a smitten Rock; the pure, holy waters of Life, and was complaining. They wanted the muddy water of the Nile.

⁹⁵ So is it today! People say, "Oh, preacher, you're too narrow-minded. You take all the pleasures away from the church, when you go to preaching against *these* kind of things and *that* kind of thing."

⁹⁶ Brother, if the church stood where she professes, today, she would love the things of God, and hate the things of the world. Got a mixed multitude, that's what's the matter today. A mixed multitude, a people who desires the things of the world, and wants to petty along with the church. That's what causes them to stumble and fall. That's what shuts off prayer meeting. That's the way, organized with all kind of societies in the church, and take out the altar off the front pew. And the only fire it's got is in the basement. That's what tells the preacher to preach fifteen minutes, and make it out of rosaries or red birds, or something.

⁹⁷ But, I tell you, a born-again Church of the living God wants to hear the Gospel. Cause, a man that's born of the Spirit of God, Jesus said that the . . . "Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God." Certainly did.

⁹⁸ Mixed multitudes! They went up. Yes. They had left their great boasting positions of Egypt, boasting in their material ideas, in their mechanical devices, in their medical science, in the way that they had in their mechanics. They were boasting of their positions. They left that, to journey with the great Physician, and were still complaining.

Isn't that just like the mixed multitude today?

⁹⁹ And the first thing you know, they come to a place called Kadesh-barnea. Kadesh-barnea is the judgment seat, was the judgment seat of the world. The real name of the place, the meaning of it, was, "a great super spring" that bubbled up by this bunch of palm trees that stood

in the desert, where some small huts, called a city, a dwelling place of a nation of people, or a little handful of people. And all along there, the little bitty springs that bubbled up everywhere, fed from this one great big spring.

¹⁰⁰ What a beautiful picture of the church, out in the desert, where everything had to come to Kadesh to get water. Everything had to come to Kadesh, to get water. And therefore, the one big spring, and fed the other spring. That is a type of Heaven. That is a type of the judgment seat of God, where that the judgment begins at the house of God. And where this one great spring fed, and the other little springs run out from it, means, “the Heaven being the judgment seat of Christ, and all the churches is giving life, water, in the judgment seat,” wherever people comes to the church to be judged.

¹⁰¹ The trouble of it is, today, people come to church and they’re patted on the back, and the things. It’s because that they pay in on the collection plate; because that they become a deacon; because they become something else, of the church. Or, either, can drive up in a better car, or can wear a better clothes, or—or something like that. You’re respected and you’re patted on the back.

¹⁰² Brother, what we need today is some old-fashion preachers who will call black “black,” and white “white.”

¹⁰³ Like John the Baptist, when he come out of the wilderness of Judaea, he wasn’t dressed very well. He had a piece of sheepskin around him, with a leather girdle, cloth of camel hair wrapped around him. And he come out preaching repentance. And when Herod took his brother Philip’s wife, and had married her, come over there to the meeting. I can imagine the deacon saying, “Don’t you preach on marriage and divorce tonight, ’cause there’s a great man among us tonight. Don’t you do nothing like that.”

¹⁰⁴ And could you imagine a man receiving the Holy Ghost in his mother’s womb, ever holding down on anything that was sin? John the Baptist received the Holy Ghost three months before he was born. He was dead, in his mother’s womb. The first speaking of the Name of Jesus, he jumped and leaped in the mother’s womb. Could you imagine a man that received the Spirit of the baptism of the Holy Ghost, three months before he was born, compromising with the things of the world?

¹⁰⁵ Walked right straight out and stuck his finger under his nose, and said, “It’s not lawful for you to have her.” That’s the way. It—it cost his head. But he is immortal, tonight, amongst those redeemed, in the other world. Amen. That’s not popular, but it’s Truth. Amen. Notice!

¹⁰⁶ Don't get scared when I say, "amen." Means, "So be it." Yeah. That's right. Now, I know I get a little excited, once in a while. You think I'm excited, but I'm not. I know where I'm at. I know just exactly where I'm at, know what I'm talking about. I know Who I'm talking about; the Lord Jesus Christ. Notice how beautiful!

¹⁰⁷ And they begin to murmur and complain, and finally they were brought to Kadesh. And when they come to Kadesh, this judgment seat, judgment, then all the whole thing was gathered together.

¹⁰⁸ And some glorious day, and I believe that day is at hand right now, when there will be a separation between the right and the wrong. And I believe I can sufficiently prove, by the Scriptural authority, that the mark of the beast and the Seal of God, or the people of God, is soon to take place, and even now taking place. The mark of the beast is the mark of apostasy. The mark of the beast was those who rejected the right; they were bore in the ear, to be wrong the rest of their day. Those who receive the Seal of God, is the baptism of the Holy Spirit. Ephesians 4:30 says, "Grieve not the holy Spirit of God whereby you're sealed until the day of your redemption." It's come to a place where a person can't stand mediocre anymore. That's right.

¹⁰⁹ Just like a fellow trying to go to Heaven. He had a handful of tickets. The man asked him when he boarded the train, said, "What's there so many tickets for?" One of them was Methodist, one was Baptist, one was Christian Science, one was Seventh-day Adventist, one was everything. Said, "What you got all these tickets for?"

¹¹⁰ He said, "Well, I'll tell you, sir." Said, "One kept saying *this* was right, and *that's* right, and I tried them all." Said, "I thought I'd bring the ticket from every one of them." And he was condemned.

¹¹¹ Brother, there's only one way to get to Heaven, that's through Christ Jesus, being born again of the Holy Spirit. "Except a man be born again, he will in no wise enter the Kingdom," said our Lord Jesus Christ. Amen.

¹¹² What a day that we're living in, friend! What a time that we're living in! What a change! What a shaking! God has always vindicated His Church. God will, always! I don't say they all come to the Branham Tabernacle. I won't say they all go Wall Street. I don't say they all go to the Christian church, or whatever church. I say that God, in every church, has His members, He has His members of His Body that's born again. And they are the ones who are true to God. They are the ones who love the Lord Jesus with all their heart, and with all their soul. You'll find them reading their Bible, in prayer meeting, doing everything they can for the Kingdom of God. That's right.

113 But the mixed multitude is just overpowering, and whelming, and trying to pull them back into the things of the world. What we've got to have today is another Kadesh-barnea, that's right, where the judgment begins.

114 Then what happened? Korah raised up and said, "There's more people holy besides Moses." And he gathered a great group together. And he goes out then with this great group, and he says, "We are prophets. And we are *this*, and we are *that*."

115 And what happened? God told Moses, said, "Separate yourself from him." And He opened up the earth and swallowed them up. That was the end of those grumblers, and the end of those people that went with Korah.

116 Then what happened? God said, "We're going to . . ." Told Moses, "Send over some spies to spy out the land, where we are going, where I have promised to you." If God told them it was a good land, if God made all of His promises, that looked like ought to satisfy anybody, if God said so.

117 Now, we'll—we'll, every time, holler, "Praise the Lord," to that. But, brother, the same God that made them that promise is making us every promise that He made them. Why do we doubt it?

118 "What are you trying to say, Brother Branham? Is it a mixed multitude?" Yes, exactly, that's right. It's a mixed multitude. And we're at Kadesh right now, where you'll . . . [Blank spot on tape—Ed.]

119 Great men in the land! We've had a Jack Schuler, a Billy Graham. We've had Oral Roberts, Tommy Hicks, Tommy Osborn. We've had many mighty men who swept back and forth across this nation. And, tonight, there is more bootleg joints than there is churches. And continually they grow. What's the matter? There's a mixed multitude.

120 Let me tell you something. Let this nation not only call one hour, a certain day, set aside for a prayer meeting, where about one percent of one thousand will try to attend it. You let this whole nation turn to God, and break up every bootleg joint, tear down every distillery, and break up every booze-racket place, and all the things; and take these little old dirty shorts off of women, and make it a penitentiary offense to wear them on the street; and clean up the home, and the house, and the church; and put preachers behind the pulpit, instead of some kind of 'lectioneers; cause an old-fashion revival to come, where men and women will call out to God, we'll have a revival that'll sweep the land, and it's the best defense we've ever had. It's the only thing in the world that'll stop the atomic bomb. You have a bomb shelter, under His wing. Amen. That is right. Notice.

121 The Kadesh-barnea come to the place where there had to be a judgment. And Moses chose twelve, one out of each tribe, and he sent them over to spy out the land.

122 When they come back, I wish you would notice what a report! "Oh," they said, "it's a goodly land. Oh, it's a wonderful land. It's flowing with milk and honey."

123 "But," ten of them said, "we can't take it. We can't take it. Oh," said, "we met the—the Amorites, the Midianites, and—and the Canaanites, and all that. Why, we looked like grasshoppers, aside of them. They are great big fellows. And their cities are all walled in, and there's no way for us to ever get in. Oh, our hearts are fainting within us. We can't take it." And, the popular vote of the people, the people received it.

124 But there stood two there, one named Caleb, and one named Joshua, who brought back a cluster of grapes, that two men had to pack it. Caleb said, "Quieten yourselves, before the prophet. Quieten yourself." He said, "We are well able to take it. Let's go get it, immediately!"

125 What we need in this hour is a man to challenge the promise of God before the people. God promised the pouring out of the pentecostal blessing in the last days, I mean a real pentecostal pour out, and it's time for it to come. Another Kadesh-barnea has arrived. Yes, sir.

126 They said, "We can well do it. Sure, we can do it." What was it? Those cowardly church members was looking to what they could see with their eyes, but Caleb and Joshua was looking to God's promise. I don't care how much opposition they had, how big the giants looked, how big the fences looked, they were looking to God's promise.

127 And every man and woman tonight, that wants to go on with God, don't pay any attention what the world says, whether we can or whether we can't; God promised it, and that settles it. "God said so!" I like that. When God says so, that settles it forever.

128 I tell you, tonight. We've had a whole lot of false pretense. We've had a lot of make-up belief. We've had a lot of stuff that went out for a show. Certainly. The devil always throws his forerunners at you, as a counterfeit to scare the people. We've had a false Pentecost. We've had a false rain. We've had a false *this* and *that*.

129 But in the midst of every bit of it, there's a genuine baptism of the Holy Spirit. There's a genuine pentecostal blessing, again. There's a genuine Divine healing. There's a genuine Spirit. There's a genuine people. And it's time for the march. That's right.

¹³⁰ The people, at the hour of decision now! You've got to make up your mind. This church has got to make up its mind. Every man comes to a place where there's a crucial hour. There was a crucial time come where you had to make up your mind. A judgment seat, you was at. You had to say, "I am guilty," or, "I am not guilty." When you're standing before the judge, you've got to make up your mind.

¹³¹ And, tonight, the Branham Tabernacle has got to make up its mind. We're either going to go on or go back. That's right. You're going back to garlic and—and leek, and stuff of Egypt, or you're going on to Angels' food, to the promised land where God made a promise. We're going on to an old-fashion, Holy Ghost revival; or you'll be wish-washy, packing around, and pecking like a robin on an apple, until the day you die. You've got to make your decision. You can't go on. "Why halt ye between two opinions?" said Elijah. "God be God, serve Him. If He's not God, then don't serve Him."

¹³² If the real experience of God is what takes the sin out of a man's heart, and not belonging to a church, or belonging to a clan, or belonging to an organization, which I have nothing to say against. Those things are all right. If . . .

¹³³ Education won't bring it. We've tried many times and got leaking cisterns out it. We thought, one time, when we had the Big Four, that would settle all the wars. It didn't settle the wars. It had a leak in it. We thought, one time, that the educational program would save the whole world. And we educated, and what have we got? A bunch of educated atheists. That's exactly right. We thought that the societies would one time save the world. And we've come to find out that the most vilest criminals we have come out of their so-called societies. Education and society will not save the world.

¹³⁴ There's only one Saviour for the world, and that's the Blood of Jesus Christ who was freely poured out at Calvary, for the remission of every sin that a man ever committed. "He was wounded for our transgressions, bruised for our iniquity, the chastisement of His . . . our peace was upon Him, and with His stripes we were healed." I challenge any man or woman, in the Name of Jesus Christ, to take God at His promise, tonight, and see if it's right or wrong.

¹³⁵ I've seen the dead raised; when the doctors walked away, pronounce them dead. I've seen the blind been made see, was total blind for years and years. I've seen the deaf, and the blind, and the halt, and the lame; to leap, and jump, and praise the Lord. I've seen prostitutes come off the street and make ladies. I've seen drunkards come out of the gambling halls, and the place of devices of this

world, and make gentlemen and saints. I challenge any man to produce something else that'll do that.

¹³⁶ I've seen man who took the Alcoholics Anonymous and tried to be made well. Took shots, take everything, and all the psychology in the world, and the best type of doctors that could be gotten to give them treatment, and fail. And I've seen that same man picked up by the Blood of Jesus Christ, and made a saint of God, and a preacher of the Gospel. Amen.

¹³⁷ Think I'm a holy roller? Maybe I am. Right! But if it takes the name of "holy-roller" to find favor with Christ, and be condemned by the world, then I'm one of them. That's right. Look. I love Him.

¹³⁸ You've got a decision to make. You're at Kadesh, you see; see, can't stand much longer. Why you halting between two opinions? Why isn't the church on fire? Why isn't the place packed out with people? Why isn't great signs and wonders done? Don't lay it onto the pastor. It's you. We got a mixed multitude; one pulling one way, and one the other. You've got to come to a time of decision. If it's the pastor, fire him, get him out and put somebody else in who will take his place. If it's a deacon, take him off the board and put somebody else in his place, that'll take the place. What are you going to do, brother? God has put the responsibility upon you. That's it. And we've, each one, got to give an account for our own sins, and answer at the Day of Judgment. We're in Kadesh-barnea!

¹³⁹ And God's Word said we can take it. God's Word said we can have a revival. God's Word said that He would raise up in the last days, all these here signs and wonders. And He's done it. Every man stand in his place, but the thing we've got to do is get together and start the revival. What can we do? Your decision might come now. Your decision might come some other time. But if it's come now, you better answer to it. You say, "Oh, brother, I'm . . . Well, I'll make a decision someday." You've got to make it. And right now is the time to make it. There's a time when you had . . .

¹⁴⁰ When you was going with your wife, my brother, you had to make a decision whether you was going to get married or not. You had to make a decision. It might come, some saying this way, "You must not get married." Some say, "Well, you better get married." One say, "Well, you're happier if you're married." Another say, "You're cutting your throat." All these different things. You had to make the decision. That's right. The judgments, of Kadesh-barnea, come for you.

¹⁴¹ "Maybe some of you here just ought to be divorced." There has got to be a time, sometime, when differences come to the family. It has to be ironed out, some way. You have to make a decision. Let me

tell you, my brother, tonight, the decision to make, is, you and your wife put your arms around one another, if you'll bow before God, and get on your knees, and make a decision that you'll serve Jesus Christ, and Him only, and the divorce courts will be drained dry. Right! No talk with your lawyer is needed. A talk with your Saviour is needed. That's right. The lawyer might give you advice, but the Saviour can save you. The lawyer might give you some psychology, some of his psychic studies, but Jesus Christ can give you His grace and love. It'll take the place of all of it.

¹⁴² If you're sick tonight, you've got to make a decision, whether you're going to accept Christ as your healer, or not. You can't wishy-washy, dillydally with it. You've got to say, "I believe Him," or, "I don't believe Him." "I'm going to be well," or, "I can't. I ain't got faith enough to be well." You've got to make your decision.

¹⁴³ If you're a sinner, tonight, you got to make your decision. You're at Kadesh-barnea. You're at the place of the judgment seat.

¹⁴⁴ What was those little springs? Are churches, representing, that went out, where the judgment begin at the house of God. Jesus said so. The—the Bible said so. Judgment begins at the house of God. We're in the house of God, tonight, and you've got to make your decision.

¹⁴⁵ You've got to make your decision, whether you'll come to Christ, or whether you'll turn Him down tonight. Every sinner in here has got to make that decision right now.

¹⁴⁶ You'll either go out of that door, a better man or woman than what you come in, or you'll go out worse than you was when you come in. You can't stand mediocre tonight. You've got to make it.

¹⁴⁷ This was on my heart, now it's on . . . It was on my heart, now it's on your hand. You've got to make your decision. And you got to make a decision. You've been maybe a good church member. Maybe you've always longed that you wanted more of God. You might wanted to do something for God. Remember, you're only mortal once, and that one time is the only time you're going to be mortal. And this may be the time that you've got to make your decision. You're either going to move up with God, or stay where you're at.

¹⁴⁸ You might have to make your decision tonight. If it is, I pray that you'll throw everything loose. Remember, I don't care what it is, if it's job, if it's family, if it's loved ones, if it's associates, if it's your partners, or whoever it is, turn loose of everything. "He that even puts his hand on the plow, and even turns to look back, is not worthy of the plowing." That's right. "Lay aside every weight and the sin does so easily beset you." What is that? "Lay aside every weight, and the

unbelief that does so easily beset you, and run this race with patience, that's set before you."

Shall we pray.

¹⁴⁹ Heavenly Father, in Jesus Christ's Name, the Son of God, I bring this little message to a close, and cast it upon the people's heart. Thou who knows the heart of all men and all women, Thou who knows the heart of every boy and girl, knows the heart of everyone. You know my heart. And all the way from the pulpit to the janitor, Lord, You know the heart of every person. You know what we need. We do not know. The only one thing we know, we know we need Jesus.

¹⁵⁰ And, O Christ of God, could You promise (no, Lord) and not fulfil it? You said, "Wherever two or three are gathered in My Name, I'll be in their midst. And if they'll ask anything in My Name, I'll do it." What a challenge to our church, Lord! What a challenge to our society! What a challenge to our people, tonight, that You gave to us! "If you lack anything, ask of God. He'll give it."

¹⁵¹ Now I pray, Dear Heavenly Father, that, tonight, that You'll freely pour out the Holy Ghost, of conviction, and convict every heart of their need. And mine, with it, Lord, as we wait on Thee, in Christ's Name.

¹⁵² Now while we have our head bowed, the sister will give us a chord on the piano. I'm going to ask you a question. This might be your time of decision.

¹⁵³ How many in here, is there one man or woman, boy or girl, that's not a Christian, that's a sinner? And you want to make a decision for Jesus Christ, and you feel that Something is knocking at your heart at this time? Will you raise your hand for your decision, and say, "I now make my decision to serve Christ"? God bless you, sir. Someone else? "I now make my decision." God bless you, little lady. Someone else? God bless you, back there, little lady.

¹⁵⁴ Someone else, make your decision? "I now will serve Christ. I've come to the end. I've come to the crisis. This is the hour. I'm at Kadesh-barnea. God is standing in my heart. Am I able to go over? Can I forsake my friend? Can I forsake my worldly associate? Can I cross over the border yonder, into the promised land where God promised? Will I be a Caleb, will I be a Joshua, in the history of time. Will I be a Caleb or a Joshua in the books of God? Or, will I, tonight, shrink back with my cowardly, yellow disposition, and move back?" God, take that away from every man and woman, and make them a decision, make her for Christ tonight. Will you raise your hand? I . . . One more. God bless you. I see you back there.

155 Somebody else? On the outside, would walk up to a window somewhere? And lay your hand on the window, saying, "I'll make my decision for Christ. I'm at Kadesh-barnea, Brother Branham."

156 Is there someone else in here that would do it? Is there a backslider would say, "I'll make my decision, tonight. The ways of a transgressor is hard. I'll no more serve the world. From this night, hence, I'll serve Christ. I now make my decision. I'll raise my hand. I've been a sinner. And I've been a Christian, but I've been backslidden, and I want God to be merciful to me."

157 Is there one here tonight, who is a Christian, who is a man or a person of God, but you've been dilatory in the way, you have not done as God has told you. You've been up and down. You've listened to things you should not have listened. You've done things that you ought not have done, and you want God to forgive you. And you want a new start from tonight on. You will make your decision for God right now, and say, "I'll do it"? Will you raise your hand? God bless you. God bless you, you, you, you. Oh, that's fine. All right.

158 Anybody else put up your hand? I want you to raise your hand. That's your making, of God. God sees your hand. You say, "What good does that do?" Oh, raise your right hand one time, to God, and find out what it does. Raise your right hand, in the courts, swear a lie, and see what happens to you, you'll be caught by it. Raise your hand to God and make an oath, and then watch if the Holy Spirit don't catch you by it. When God is at your heart's door, you make your decision.

159 You're at Kadesh-barnea. Yonder lays every blessing that God promised you. Yonder lays an old-fashion revival. There lays joy, peace, longsuffering, goodness, gentleness, meekness, patience, laying before you, and you don't possess it. It's yours. God has promised it to you. Do you want it?

160 Is there a family here, about to be broke up? You argue and fuss with one another, and you know you oughtn't to do it. You're ashamed, the way you act around your wife, or your husband, and you want God, tonight, by His grace, to give you grace to overcome, to put your arm around he or she, and say, "Honey, by the grace of God, from tonight on, our decision, 'I'll live for God.'" Raise your hand. Is there a family? Everyone with your head bowed now. Just raise your hand. [Blank spot on tape—Ed.] I'm so thankful that there's not. But if there is, God knows how to take care of all things.

161 Is there a person here tonight that has been sick, for a long time? And maybe, you seem like you've been prayed for, but you haven't faith to overcome. But right now, that you're going to make your decision. "Lord God, from this very hour, I'm going to serve You. And I'm going

out of here, testifying to the grace of God, that by His stripes I am healed. And I'm going to believe it, from this night on." God bless you, lady. God bless you, sir. God bless you, and you. Wonderful. That's right. I'm going to pray for you in a few minutes. I'm going to ask God to grant it to you.

¹⁶² I wonder, tonight, if one of the persons that's not a Christian, would like to walk up to the altar and kneel down? The altar is open. If you'd like to pray an open prayer to God, the altar is open. For the backslider or for the wayfaring man, whoever it might be, the altar is open. You are welcome. You're at Kadesh. The judgment is on. God is standing with outstretched arms, ready.

¹⁶³ That sick person would want to stand to their feet, to make a public confession that they have now accepted Christ as their Healer. And say, "From this night on, I'll believe God," and have a prayer for them. If you would, you are welcome to stand to your feet. All right.

Three of you are standing. Just remain standing, if you will.

¹⁶⁴ Now, Heavenly Father, while they're on their feet, the Holy Spirit has been speaking. And I pray Thee, Heavenly Father, that Your mercies will be granted to this man, both of them, and this woman, and this other man that just stood. O Eternal God, by the stripes of the Lord Jesus Christ, were they healed. God, you've brought it down. You've made it real to the people. And I pray . . . Lord, You said, "No man can come to Me, except My Father draws him." And now the Holy Spirit has spoke to them, and nothing else can be done. They've made their decision, that tonight they accept You as their healer. And they're going out of this tabernacle believing that they're going to be normally and well.

¹⁶⁵ Lord, it cannot fail, no more than God can fail. We realize that no man is worth any more than his word is. And tonight, they believe and they have accepted. And shall they receive it, Lord, as I pray this prayer of faith for them, in Christ's Name. Amen.

¹⁶⁶ You may be seated. God bless you. Believe that with all your heart, your troubles are over.

¹⁶⁷ How many loves Him and would want to march to Zion with Him? Let's see your hands come up. That's wonderful. No matter what church you belong to. All right.

¹⁶⁸ Let us stand to our feet now while we sing *Take The Name Of Jesus With You*. All right, sister, if you'll give us . . .

. . . the Name of Jesus . . .

¹⁶⁹ Now turn right around and shake hands with somebody near you. Reach right around and shake hands.

. . . of woe;
It will joy and comfort give you,
Take It everywhere you go.
Oh precious Name, (Precious Name!) O how sweet!
Hope of earth and joy of Heaven;
Precious Name, (Precious Name!) O how sweet!
Hope of earth and joy of Heaven.

¹⁷⁰ All that love Him, supremely, with all your heart, with all your soul, with all your mind, with all your strength, raise up your hand like *this*, and say, "Praise the Lord." [Congregation says, "Praise the Lord."—Ed.] That's good. All right, now:

At the Name of Jesus bowing,
Falling prostrate at His feet,
King of kings . . .
When our journey is complete.
Precious Name, O how sweet!
Hope of earth and joy of Heaven;
Precious Name, O how sweet!
Hope of earth and joy of Heaven.



AT KADESH-BARNEA

56-0527 Vol. 27-6

This Message by Brother William Marrion Branham was delivered on Sunday evening, May 27, 1956, at the Branham Tabernacle in Jeffersonville, Indiana, U.S.A. This sermon, number 56-0527, is one hour and eight minutes. Every effort has been made to accurately transfer the verbal Message from the magnetic tape recording to the printed page, and is printed herein unabridged and distributed by Voice Of God Recordings.

©1992 VGR, ALL RIGHTS RESERVED

VOICE OF GOD RECORDINGS

P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.

(812) 256-1177 • www.branham.org

Copyright notice

All rights reserved. This book may be printed on a home printer for personal use or to be given out, free of charge, as a tool to spread the Gospel of Jesus Christ. This book cannot be sold, reproduced on a large scale, posted on a website, stored in a retrieval system, translated into other languages, or used for soliciting funds without the express written permission of Voice Of God Recordings®.

For more information or for other available material, please contact:

VOICE OF GOD RECORDINGS
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org