

Israel At Kadesh-Barnea

Jeffersonville, Indiana

May 27, 1956

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

2 Well, puts me in mind of Brother Moore when his little boy, he said he wanted to preach. And 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's 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."

3 So, he run up to the platform; jumped down out of his chair and run up there, you know, and stopped; and he thought he'd just tear right into it. He looked one way and the other, said, "Just won't work." Run back and sat down. [Brother Branham laughs.] I seen a lot of times I thought it wouldn't work. So just. . . . That was all right, though.

4 Their mothers used to sing for us, Mabel and Meda. I'd like to hear them sing again, sometime, wouldn't you? I just like to hear them sing. Maybe we can get them to team up next Sunday night and sing the song for me they sang when I left the church. You remember what it was? The sands has been washed in the footprints, the stranger. . . . And then, *They'll Come From The East And West* (let's see); to feast with the King, to dine as His guest, (I think that's the way it goes). I'd like to hear them. How many'd like to hear them about next Sunday night? Sure. Mabel are you here? Is she here, Doc? She hears it: Meda's back there, so, they can practice up a little because the girls are going to run away from them after awhile, won't they? That's right. Have to practice a little now, and get started this next week.

5 Tonight coming down, and just a few moments ago the 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 we

used to have in here, come in, have great services and last till two and three o'clock in the morning. The people just sat around together.

6 You know, many of those old timers are up here in the grave today. I mean, their bodies, 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 youngers take our place. So, it behooves us to live every day (doesn't it?) just for the Lord, Him alone.

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

8 Now, this blessed old Bible is the road map from the cradle 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. Now, before we open it, let's speak to the Author, while we bow our heads just a moment.

9 Our heavenly Father, we thank Thee tonight for all that has been done already in the service; for the hymns and for 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 will be in their midst." And we know that Thou art here.

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

11 And we're so glad of that tonight, Father, 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, taken 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.

12 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.

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

14 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 ears circumcised to hear and to understand, that God will receive glory. For we ask it in Christ's name. Amen.

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

16 You know, I was thinking awhile 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 Green 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, a healing service, in the old Green Theater down here; and broadcast the service over one of the local stations.

17 Why, now it don't cost very much, about nineteen, twenty dollars, something like that, for an hour. And I would be glad to pay for it myself, and, that's 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 and. . . .

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

19 Now, 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.

20 And they brought a girl. The only thing that I see 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, probably sixteen, something on that order.

21 And somehow or other, the Holy Spirit just seemed to place Africa right in front of me. I looked at it. And I have a vision wrote right here in the book, that to return to Africa will be far greater than the first African meeting. And then, the people not knowing what was going on, but a vision taken place, and I said, "Heavenly Father. . . ."

22 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 if we seek after them, have to have miracles, something to show of some evidence that we're saved or something like that. . . . I don't believe in evidences. I believe the evidence that we're saved, we took God at His Word. That's the best thing I know, and then the fruits follow.

23 Now, I asked Him if He would just grant it 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. And so, we're happy tonight for that. And know that that lovely home, ever where it's at, is very happy tonight to see that girl.

24 How did it happen when the nerves were all cut off from it (see?), no way at all, nothing. It's 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. . . .

25 How many was there, and heard the girl speak? Let's see in here. That's right. And she could speak and hear and talk. I'd talk like this.... [Brother Branham speaks softly.] I said, "Do you hear me?"

"Yeah."

"Do you hear me?" Then I said, "Say, 'Mama.'"

She said, "Mama."

I said, "Say, 'Jesus.'"

She said, "Jesus." And go right ahead and talk.

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

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

27 Now, over in the book of Numbers. I love the Old Testament. We're going to have a lesson tonight out of the book of Numbers; Numbers the 13th chapter and the 30th verse. Just read one verse for a basic and for a beginning. 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.

And may the Lord add His blessings to the Word.

28 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.... 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 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.

29 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 that by this we might prosper. I believe over in Hebrews, the tenth chapter ... or, the twelfth 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."

30 Now, all the Old Testament and all of its characters and characteristics was only a foreshadow of the wedge, or the keystone. The New Testament that join 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 was what bridged, or keystoneed, the New and Old Testament together.

31 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.

32 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.

33 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. 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, to the world today, for light to walk in until He returns, and then all in all will be given unto Him. And He will sit on the throne of King David and reign forever and forever.

34 Now, the Old Testament being a beautiful type, we type there and see all those things happen to the people that we might look for examples. Now, God being sovereign. ... And as I have ... 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. “Why,” I said, “certainly we will know them.” See. We are in a . . . We have three different bodies we dwell in: One is a 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 each other in a glorified body?

35 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. 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.

36 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?

37 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 it in a 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.

38 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.

39 And after fifteen years, they turned the other little wren loose of its successors of fifteen years, had never had a straw to build a nest, 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 nests just like they did in the garden of Eden.

40 But men 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 driving a horse and buggy; I went to see my wife in a model-T Ford; my boy’s got a eight cylinder speedway, ever what you call it. Probably the grandchildren

will have a jet plane. 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.

41 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.

42 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's duty-bound to keep His Word.

43 I heard someone saying, well, 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...

44 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 arises and God acted such-and-such a way at that crisis, then if the same crisis arises again, if He doesn't act in the same way, He acted wrong when He acted here, see.

45 So, He has to be the same all the time, regardless of any age. 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. You just can't take nothing from Him. That's all.

46 And if He rose in the days of His earthly journey and healed the sick that was beyond doctor's care, and healed them, if He acted that way in that crisis, if He's the same yesterday, today and forever, He's got to act the same way today or He did wrong to them people, see. If

He made a promise there and had to stay with it, He makes a promise here He's got to stay with it. He's 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.

47 Now, you see, if we had the gumption of the birds, we'd act like they did in the beginning. 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 God will do it, and *that's* the way God will do it." 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.

48 Now, this covenant people, Israel--down in Egypt, on account of disobedience 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's duty-bound to keep that promise.

49 And He's 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's 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 they said.

50 What we need today is some man that will challenge the hour that we live in. That's right. In a day when discrepancy and everything else has creep 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. They hadn't lost their covenant; they had lost their freedom. They were slaves, but the covenant still lasted.

51 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 certain things, if you'll do certain things." God's grace provided a savior, Moses. That's right. Not under any conditions was Moses brought, but by sovereign grace God sent Moses. Not only a savior, but grace provided a deliverer, without any law, without anything. Just solemn grace of God. He sent down Moses to be a deliverer and a savior of the nation, to bring them out.

52 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 a 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.

53 And in the same crisis, when the people is in bondage, and under everything, the yoke of sin and sickness and trouble today, He's 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's got to do the same thing under the same act, or He did wrong when He acted back there.

54 Do you see it? 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.

55 How much of that is right out there? How much is dark? You couldn't say, "This much is dark," right from my hands. It's all dark. Now there is 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 way: because you are an unbeliever you do that. 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,

of those things would be as dead, and dark as the night is before you. Certainly. See, those things are attributes of unbelief.

56 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. 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's still in their heart and they slip around and do it. But when a man has met God's requirements and been borned again of the Spirit of God, those things are took out of his life. He doesn't want to do them.

57 Could you imagine a pig: the pig will go to the pile of manure and he'll eat. 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 could 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.

58 Therefore, a lot of times, we take people and bring them in the church, and so forth like that; make them members when they've never become saved.

59 That's the reason today that such a mix-up is 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. It's because a person has never come in contact or ever been borned 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 borned again in their heart. These things die out, our nature is changed and a new person is born.

60 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 Midia, 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.

61 And as I said last night, so will 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 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.

62 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 men and women who's 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, and been borned again and changed and made a new creature. That's the type of person we need today. That's the kind of person that'll stay on the firing line regardless of what comes or goes.

63 Moses, after he received his commission, went down into Egypt and delivered 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 phenomenal had been done. Now here it is. I don't want to hurt you. I 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 you'd rather be honest than be popular. Certainly you would.

64 Now, I want you to know that when the phenomenal 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 great miracles had been done; people went out as professed believers, and they was not believers. 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've found it in the pulpit; I've found it in the prayer line; I've 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.

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

66 That's what we find in our realms today, in our churches. God has come on the scene; He heals the sick; He's raised the dead; He's 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. That cannot be denied! That's by the thousands. 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.

67 But we find out, in this goes a mixed multitude. Many times people go out 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-pops; 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.

68 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 statements. And that's true. And today we find people going out... Oh, I wish God, somehow, could put this on the left side and under the fifth rib and tamp it down. A man, no matter how much you've tried to pretend, when it comes to a strain, a man will show his best and worst 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.

69 Everybody can go good; everybody can praise the Lord while the Holy Spirit is falling in a congregation of people. But let trouble arise and watch what takes place. Watch what happens 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 ups-and-downs and ins-and-outs, why don't you

come to Calvary and die out to yourself and be borned again of the Spirit of God? Amen. Shame on you!

70 You who profess Christianity, you who live in your churches. . . . We have no members here, you just come here, you belong to all different churches. But you people who profess to be Christians, and then live something else like that you're not, you're a detriment 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 many times; you're a detriment 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.

71 Abraham had to do it, and call those things which were not as though they were, and he believed God; and it was imputed unto him for righteousness. What we need today is a wishbone out of a backbone put in Christianity. It's there! The thing we need is some borned-again Christians, men and women who'll . . . when they see trouble rising, 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 color. Even your friends will appreciate you more if you'll do that.

72 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 and character enough to stand for the woman morals. Any man that comes along will take off his hat to her, if he's got an ounce of man in him. And if man thinks 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.

73 What we need today is a good, old-time Saint Paul's revival and the Bible Holy Ghost back into the church again. There's so much of this wishy-washy carrying on in the name of Christianity, taking away. So much denominations, so much theology, so much education. . . . I'm not trying to support. . . .

74 People don't walk anyhow, as crippled as the church is. Here it is. As crippled as the church is, education's not your crutch; your faith is your crutch. Amen. Right. Education will never do it; denomination will never do it; there'll never be an organization ever substitute the "upper room" experience. There'll never be a school that'll 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, is back-to-the-Bible experience. Christians that are borned again, that are washed in the blood of the Lamb, made white, rejuvenated, twice born. What the world needs today: a revival, old-time revival, the kind that Saint Paul had in about AD 66.

75 Now, my brother, sister, we watch this mixed multitude going up. After awhile they begin to complain. That’s what we find in every move of God. That’s what you Methodists find in your church; that’s what you Baptists find in your church; you Presbyterians, 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 Baptists by John Smith had a revival, a mixed multitude went up. When the Pentecostal had a revival, a mixed multitude went up.

76 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 had went on, there’d still be a revival in the Methodist, Baptist, Presbyterian and Pentecostal church. It’s a mixed multitude.

77 They went out. As soon as they got over there they begin to complain. They’d only been out in the desert three months, they begin to say, “Oh, if I had some garlic; if I had some leeks.” They were out there, handed substituted angel’s food for garlic, and was complaining. Why, their gastronomics wasn’t able to digest angel’s food.

78 That’s what 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-fashioned, Holy-Ghost, hold-on revival. [Unclear word.] We need a doctor’s prescription, that’s Doctor Jesus’ prescription that’ll get us right. Certainly. They don’t hold on, they go on, and they go back. Just the first little thing rise up, complain, fuss, stew. 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 start and get it out.

79 Now, when they wasn’t gone very far. . . . Now, think, eating angel’s food, come down from heaven, and was complaining. And they were drinking waters from a smitten rock, the pure, holy waters

of life, and was complaining; they wanted the muddy water of the Nile. So is it today.

80 People say, “Oh preacher, you’re too narrow-minded. You’ll take all the pleasures away from the church when you go to preaching against *these* kind of things and *that* kind of thing.” Brother, if the church stood where she professes to stand, she would love the things of God and hate the things of the world. Not our mixed multitude. That’s what’s the matter today: a mixed multitude; a people who desires the things of the world and wants to pity along with the church. That’s what causes someone fall. That’s what shuts off prayer meeting. That’s the way . . . organizes all kind of societies in the church and take out the altar off the front, and the only fire is just in the basement.

81 That’s what tells a preacher to preach fifteen minutes and make it of roses or red birds or something. Well, I’ll tell you a borned-again church of the living God wants to hear the Gospel; ‘cause a man that’s borned of the Spirit of God. . . . Jesus said that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Certainly did. Mixed multitudes!

82 They went up. Yes, they had left the great boasting physicians of Egypt; boasting in their material ideas, in their mechanical devices, in their medical science, in the way that they had and the mechanics; they were boasting of their physicians. They left that to journey with the Great Physician, and were still complaining. Isn’t that just like the mixed multitude today?

83 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 . . . a 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 little handful of people. And all along there, were little, bitty springs that bubbled up, everywhere, fed from this one great, big spring.

84 What a beautiful picture of the church. Out on 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 springs. 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 where every people comes to the church to be judged.

85 The trouble of it is today, people come to church and they're patted on the back. And the things is, because, is 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 better clothes, or something like that, you're respected and you're patted on the back. Brother, what we need today is some old-fashioned preachers who will call black, black and white, white.

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

87 And could you imagine a man receiving the Holy Ghost in his mother's womb never 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, but the 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?

88 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's in glory tonight, amongst those redeemed in the other world. Amen. That's not popular, but it's truth. Amen. Notice.

89 Don't get scared when I say, "Amen." It means "So be it." 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 . . . I know what I'm talking about. I know who I'm talking about, the Lord Jesus Christ. Notice, how beautiful.

90 And they begin to murmur and complain, and finally they were brought to Kadesh. And when they come to Kadesh, this judgment seat, judgment. . . . Now all the whole thing was gathered together. And some glorious day; and I believe that day is at hand right now, when there will be a separation between the right and wrong.

91 And I believe I could sufficiently prove by the Scriptural authority that the mark of the beast and the seal of God of 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 bored in the ear to be wrong the rest of their days. 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 are sealed until the day of your redemption." It's come to a place where a person can't stand mediocre anymore. That's right.

92 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 do you got all these tickets for?"

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

94 Brother, there's only one way to get to heaven, that's through Christ Jesus, being borned again of the Holy Spirit. "Except a man be borned again he will in nowise enter the kingdom," said our Lord Jesus Christ. Amen.

95 What a day that we're living in, friends; what a time that we're living in, what a change, what a shaking! God's always vindicated His church. God'll always. . . .

96 I don't say they all come to the Branham Tabernacle; I don't say they all go to 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 meetings, doing everything they can for the kingdom of God. That's right. But the mixed multitude 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 began.

97 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*."

98 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, the end of those people that went with Korah.

99 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 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.

100 Now 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? "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...

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101 Great men in the land. We've had a Jack Schuller, 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's more bootleg joints than there is churches; and continually they go on. What's the matter? There's a mixed multitude.

102 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 the bootleg joints, right around 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 electioneers; cause an old-fashioned revival to come where men and women will call out to God. We will have a revival that will sweep the land!

103 And it's the best defense we've ever had. It's the only thing in the world that will stop the atomic bomb. Yeah, the bomb shelter, under His wings. Amen. That is right.

104 Notice, Kadesh-barnea comes into 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. 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." But ten of them said, "We can't take it. We can't take it. Oh," said, "we met the Amorites, and Midianites, and the Canaanites and all that. Why we looked like grasshoppers aside of them. They're 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.

105 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 yourselves." He said, "We are well able to take it. Let's go get it immediately."

106 What we need in this hour is a man to challenge the promise of God before the people. God promised the pouring out of a 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.

107 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.

108 And if a 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.

109 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 out yet, 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*. But in the midst of every bit of it, there's a genuine baptism of the Holy Spirit, and the 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.

110 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.

111 And tonight the Branham Tabernacle's 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 leek and stuff of Egypt, or you're going on with angel's food to the promised land, where God made a promise. You're going on to an old-fashioned Holy Ghost revival, or you'll be wishy-washy, packing around, and pecking like a robin on a apple, until the day you die. You've got to make your decision, you can't go on.

112 "Why halt ye between two opinions?" said Elijah. "If God be God, serve Him; if He's not God, then don't serve him." 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 education won't bring it. . . .

113 We've tried many times and got leaking cisterns out of 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 educate, 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 come to find out that the most vilest criminals we have come out of the so-called societies. Education and society will not save the world.

114 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 transgression, bruised for our iniquities, the chastisement of our peace was upon Him and with his stripes we were healed."

115 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. I've seen the dead raised, when the doctors walked away, pronouncing 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 vices of this world and made gentlemen and saints.

116 I challenge any man to produce something else that will do that. I've seen men who took the Alcoholics Anonymous and tried to be made well; took shock, take everything, and all the psychology in the world, and the best psychologist that could be gotten to give them treatments, and failed. 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.

117 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. Right. I love Him.

118 You've got a decision to make. You're at Kadesh, you see, it can't much longer; why are 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 on to 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 will take the place. What are you going to do, brother? God 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.

119 We're at Kadesh-barnea, 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 other 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. That can do it.

120 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, well, I'll make a decision someday." You've got to make it. And right now's the time to make it. There was a time 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 mustn't 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.

121 The judgment, this Kadesh-barnea, come for you. Maybe some of you here just ought to be divorced. There's got to be a time sometime, when differences comes 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, then the divorce courts will be drained dry. Right. No talk with your lawyer's needed; a talk with your Saviour's needed. That's right. The lawyer might give you advice, but the Saviour can save you. A 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.

122 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, dilly-dally with it. You've got to say, "I believe Him," or "I don't believe Him." "I am going to be well," or, "I ain't got faith enough to be well." You've got to make your decision.

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

123 What was those little springs, or churches, representing? Where that little judgment begin at the House of God.... Jesus said so; the Bible said so. A judgment begins at the House of God; we're in the house of God tonight, and you've got to make your decision. 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. 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.

124 That was on my heart; it's on my heart, now it's on your hands. You've got to make your decision. And you've 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 where you've got to make your decision: you're either going to move up with God or stay where you're at. You may have to make your decision tonight. If it is, I pray that you'll throw everything loose....

125 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 and whatever 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.

126 "Lay aside every weight and the sin that so easily besets 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?

127 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 from.... 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. There's only one thing we know: We know we need Jesus.

128 And, O Christ of God, could You promise, no, Lord, and not fulfill 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.

129 Now I pray, dear heavenly Father, that tonight, that You will 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.

130 Now, that we have our heads bowed (the sister would give us a chord on the piano), I'm going to ask you a question. This might be your time of decision. 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? Do you feel that something's 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. Someone else?

131 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's standing in my heart. Am I able to go over? Can I forsake my friends; can I forsake my worldly associates; can I cross over the border 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 Joshua in the books of God? Or will I be a shrink-back, with my cowardly, yellow disposition, and move back?"

132 God, take that away from every man and woman, and make him a decision; make it for Christ tonight. Will you raise your hand? Ah, one more, God bless you, I see you back there. Somebody else, on the outside will walk up to a window somewhere, lay your hand on the window, saying, "I make my decision for Christ. I'm at Kadesh-barnea, Brother Branham."

133 Is there someone else in here that would do it? Is there a backslider would say, "I make my decision tonight. The ways of a transgressor is hard. I will no more serve the world from this night hence, I'll serve Christ. I now make my decision. I 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."

134 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'll make your decision for God right now and say, "I'll do it." Will you raise your hands? God bless you. God bless you. You. You. You. Oh, that's fine. All right. Anybody else, put up your hand. I want you to raise your hand, that's you're 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.

135 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. God's at your heart's door, you make your decision. You're at Kadesh-barnea. Yonder lays every blessing that God promised you. Yonder lays an old-fashioned revival. There lays joy, peace, long-suffering, goodness, gentleness, meekness, patience--laying before you--and you don't possess it. It's yours; God promised it to you. Do you want it?

136 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 will live for God." Raise your hand. Is there a family? Everyone with your heads bowed, now, just raise your hand.

[Blank spot on tape.] I'm so thankful that there's not, but if there is, God knows how to take care of all things.

137 Is there a person here tonight, that's 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. You. Wonderful. That's right. I'm going to pray for you in a few minutes. Going to ask God to grant it to you.

138 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're welcome. You're at Kadesh; the judgment is on. God is standing with out-stretched arms, ready.

139 A 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 will believe God." And have a prayer for them. If you would, you're welcome to stand to your feet. All right, three of you are standing. Just remain standing if you will.

140 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's 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...

141 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 normal and well. Lord, it cannot fail, no more than God can fail. We realize that no man's 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. You may be seated. God bless you. Believe that with all your heart, your troubles are over.

142 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. 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. . . .

Take the name of Jesus.

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

143 All that love Him supremely with all your heart, with all your soul, with all your mind, with all your strength, raise up your hands like this, and say, "Praise the Lord."

That's good. All right, now:

At the name of Jesus bowing,
Falling prostrate at his feet,
King of kings in heaven we'll crown Him,
When our journey is complete.

Precious name, O how sweet!
Hope of earth and joy of heaven;
Precious name, O how sweet! (how sweet!)
Hope of earth and joy of heaven.