
THE WATER OF SEPARATION



Only believe, only believe,
All things are possible, only believe.

Shall we bow our heads for a word of prayer. Our heavenly Father, we're grateful to Thee for the privilege that we have of believing in the Lord Jesus Christ as our Saviour, and Healer, and soon returning King, to take His reign here on earth. This marvelous promise, we shall be with Him here a thousand years, and then in eternity forever, when He comes to reign upon the throne of His father, David. God, fix our hearts to that hour. We believe it's near.

And now, as we've come tonight, let Thy mercies reign in our hearts. Give us a great outpouring of Thy blessings. For we ask it in His Name. Amen. Be seated.

² It's a pleasure to be here tonight. Not only is it a pleasure, but a privilege to be in the service of the Lord. Now, I'm thinking tomorrow night is to be back at the Philadelphian Church, and so . . . I noticed a testimony here, and . . . [Brother says, "I have read that."—Ed.] You've read it. Yes. I was just wondering.

And I got some questions in the mail about some—something that I'd been speaking of. I'll try to answer it tomorrow night, for it'll be a preaching service tomorrow night, Gospel preaching. Those who without the Holy Spirit, may they come and receive the Holy Ghost tomorrow night. Thank you, engineer. I'm not very much for strong lights. And so we invite you to come over to the Philadelphian Church tomorrow night, and then Sunday night back here again.

And I don't know, but perhaps Sunday afternoon, the film is two-thirty. The film, I want you to be . . . Oh, it—it's a service, Monday, or Sunday afternoon at two-thirty. Am I to speak that service, Brother Boze? All . . . Two-thirty Sunday afternoon. Well, that means I start at two-thirty. That's right. Well, I'll be here, the Lord willing, to start at two-thirty. When I let you out then, it'll be about three-thirty, about a hour.

And then Sunday night is the closing service of this—of this series of meetings.

³ And then I think it's the thirty-first, I'm in Little Rock, and the thirty and the first at Hot Springs, the second Shreveport, begin the third at Lubbock, Texas through the eleventh. And from there I suppose to Phoenix, then on west. Then expect to go overseas this summer, the Lord willing. I certainly thank you for your fine cooperation the other

time over there. I understand that many of the people here even fasted and prayed for us while we were over there. And when we come to the end of the road at . . . When the crowns has been given out, you'll find out that you—you'll be the one that gets the praise, I trust at that day. He just let me in, that's all I want, that's . . . just to get there.

⁴ An old darkie, not long ago down in the south before the proclamation was signed for the independence, or the freedom of the slaves, one night there was a little old place where he was playing the organ and having a glorious time in the service, where the darkies had met together to worship the Lord. And while he was in worship, the Lord saved him. And the next day back on the old plantation, he was telling all the slaves that morning when they gathered out, about Christ had set him free.

So it happened to be that the owner of these slaves come by, after they come up from their cabin to get ready to go to work. He said, "Sam, what was that I heard you saying to these fellows when I come up, that you was free?"

He said, "Yes, sir, boss." He said, "The Lord Jesus has made me free."

Said, "Why don't you come over to my office after while." So he went over the office and he said, "All right, boss."

He said, "Repeat that again."

He said, "Well," he said, "last night in a meeting, I . . . The Lord Jesus made me free from the bondage of sin." And said, "He's cut me free, and I'm free now. I don't have sin no more because the Lord Jesus forgive me and He set me free."

He said, "Sam, if you really mean that with all your heart," said, "I'll go down today and sign the proclamation that you're free from me too, to go preach the Gospel to your people."

And so he said, "Well, boss, I—I mean it with all my heart, that He's set me free from the bondage of sin."

He said, "Well, I set you free as a slave to preach the Gospel to your brethren."

⁵ And so after many years, he become a great minister, preached to a lot of his white brethren. And so at his hour of his death, many of his white brethren come over to see him. And the old fellow had laid kind of in a coma for a while, and they—they didn't understand it just right, and after while they was standing around in the house watching for him to go, he woke up kind of and looked around, said, "I thought I was already over."

They said, well said, “What about it, Sam? What did you see? What is it on the other side?”

He said, “Well, I thought I just come in the gate. They’d just let me in.” Said, “I was standing there,” and said, “one of the Angels run up and said, ‘Sam,’ said, ‘come over now to receive your robe and your crown.’ He said, ‘Don’t talk to me like that.’ Said, ‘Robe and crown?’ Said, ‘I don’t want no robe and crown.’ Said, ‘Just let me stand here and look at Him for a thousand years. That’s a . . . That’s enough robe and crown.’”

And I think that’s about our feeling. Don’t you think so? It’s about all Christian’s feelings. I don’t care about rewards after I get there; the only thing is, just let me be there so I can be where He’s at. That’ll be enough for me. I believe it will be for you too.

6 Now, tonight just for a short subject I want to read some of the portion of the Word of God, found in Numbers the 19th chapter, and just for a few moments, and then tomorrow night is the sermon at The Philadelphian Church.

The 19th chapter of Numbers reads like this,

*And the Lord spake unto Moses and unto Aaron, saying,
This is the ordinance of the law which the Lord has commanded,
saying, Speak unto the children of Israel, that they bring thee a
red heifer without spot, wherein is not a blemish, and upon which
has never come yoke:*

*And ye shall give her unto Eleazar the priest, that he may bring
her forth without the camp, and shall slay her before his face:*

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

Now, the 9th verse.

*And a man that is clean . . . up the ashes of the heifer, and lay
them up without the camp in a clean place, and it shall be kept
for the congregation of Israel for a water of separation: it is the
cleansing for sin.*

Now, may the Lord add His blessings to His Word. We’re just going to speak for a few moments upon “The Waters Of Separation.” And then we’re going to have prayer service tonight for the sick, because we’ve got more room here so we can bring the people up and line them up and pray with them. Then Sunday night again.

7 Now, in the Old Testament was all in types and figures. And the water of separation was made so that it would purify, or separate the clean from the unclean. And which was a beautiful type of Christ. And

now, separation. . . To get this water of separation. . . Had to be. . . Death had to constitute the separation, the water of separation.

Now, it's always, if you notice, that you have to have death before you can have life. Life only comes by death. And without death there's no life. I was wondering to the religions of the world that will not even as much as kill a gnat or flea. . . One of the noted religions of India, they let a boy from one of the clan take off his—the other brother's finger with a pocketknife. And the reason they wouldn't let a doctor do it, because the doctor would sterilize the knife and it would kill a germ which might be some of his relations. Now, how could anyone like that ever receive a Blood sacrifice? See, it's just clannish, and it's not of God.

We can only be redeemed by life through death. And death is the only thing that'll bring redemption. And it's just. . .

⁸ You've got to have the antidote. You've heard the old expression, "The hair's from the back of the dog is good for the bite." Well, that's right, 'cause it's part of the dog. So the same thing applies if it takes. . . If sin came by death, it'll take death to counteract sin. See? And so everything, even life itself, comes by—by death. Physical life comes by death. Did you know that? that physical life comes by death. How does it come? The first thing we do, we find out that the food that we eat is made of. . . goes into blood. Blood becomes our life.

Some time ago I was talking to a doctor, and I said, "Doctor, is it true that whenever I eat a meal, I renew my life?"

He said, "Correctly."

I said, "Because the food that I eat turns into blood cells; and blood cells renews, and the life is in the blood and it makes new life."

He said, "That's right."

I said, "Well, then, why is it when I was sixteen years old I eat the same kind of food I eat now; every time I eat I got stronger and bigger all the time. And now I eat the same kind of food, and getting older and weaker all the time, if I renew my life?" That's a good one for scientific research, isn't it?

⁹ Why is it if I. . . More life I put in, the bigger I would get; more life I put in, the stronger I would get? But now I put the same kind of life in, same kind of food, and getting weaker and older all the time, is because God has said (That's right.) that my days would just be so many. And that's the reason when I pass about twenty-two to twenty-five, every human being, you start dropping back down; death sets in. No matter how much life you put in it, it's still death in the body. But you have to have a life in the body to live.

But the blood cell will not be effective upon the—the termed time of your age. It will not. No matter how much you eat or what you do, God has said, and that's it. When that picture comes up to the place where God wants it, He said, "All right, death, there it is." So death starts taking you down no matter what you do or how much cosmetics (is that it . . . ? . . .), you put on, you're just getting old, sister; that's all. See? You're just getting old. And that's the same way with you, brother (See?), just getting old.

But the gray will come just the same, because God has said it was going to be that way, and it's going to be that way. And one day it's going to catch up with you. That's right. And when it does, it's going to take you out of this life, but that's all it can do to you.

In the resurrection anything that death did to you, will not be allowed at the resurrection. Just what life did to you . . . God growed you up to a young, strong man and woman, then death come in and taken you out. And all death did to you, withering you down, it'll never have no effect in the resurrection; 'cause you only resurrect to what you was at perfection, where God had you. That's the wonderful thing.

¹⁰ But now notice, all the time that when you're producing life in here, keeping you alive, something has to die constantly to keep you alive. Did you know that? "Well," you say, "what about it?" The steak you eat tonight, a cow had to die for it. Is that right? The fish you eat tonight, the fish had to die for it. Is that right? The kale you eat tonight, or the spinach, the spinach had to die. See what I mean? The potato had to die. Something has to die, and you eat the dead remains of something to make you alive. It makes corpuscles, and . . . It makes blood cells, rather. It makes . . . And so you're constantly eating something dead to keep you a living. See? Life physical can only come out of—of death. And life spiritual can only come out of death. See?

Christ had to die to make us all alive: quicken us. Is that right? So it's only through. . . No matter what church you belong to, how many times you've shook hands with the preacher, how many names you got on the book, or how many churches you belong to, it doesn't mean that. [Brother Branham snaps his fingers.—Ed.] You've got to absolutely accept the death of the Lord Jesus Christ. And not only that, but you've got to die yourself. You've got to die to every thought of the flesh so that you can receive the mind of Christ and walk from henceforth, not of your own, but of His mind: the mind of Christ in you. That's the only way you can stay alive. That's the only way I can stay alive. That's the—the—all I live by, is by the Holy Spirit. God said, man . . . Or Jesus said, "Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God."

He was tempted by His appetite. And He said that, “Man shall not live by bread alone, but by every Word that comes out of the mouth of God.” Because as a physical man has to live by bread, so does the spiritual man have to live by the Spirit. Before the physical man can eat bread, wheat has to die. Or barley, or corn, or ever what the bread was made out of, it has to die. And before the Spiritual man can live, Jesus Christ had to die, to eat if the man could live by Christ. See? So that makes it perfect.

¹¹ Now, the separation. Christ was the Lamb of God slain from the foundation of the world. You believe it? Notice, always, He was the Lamb slain. Figuratively, God gave many . . . We’ve been taking, this week, many times where God made a figure, speaking of Calvary. So this time when He . . . God bringing His children out of the chaos of darkness of Egypt, He brought them out to take them to His promised land. And on the road He was making preparations for everything that they had need of. When they had need of something, God had a preparation of it.

Last evening we was speaking of Jehovah-jireh, the Lord will provide. And now, seeing that they were coming out, God made a water of separation. And that water speaks of Christ and the separation waters.

Now, we’ll watch how it was made. Oh, it’s striking to watch every phase of God’s Word move straight to Jesus Christ.

¹² In the Old Testament, we had laws and bylaws and things that people had to do by the works of the law to be saved. But God wound everything in the Old Testament right up and put it in Calvary, that the believer now only has one thing to do. Look to Calvary and be borned again. That’s all it is. Just so simple. The laws and all the ceremonies and everything passed away with the shedding of the Blood. When my shadow was coming to me, when my shadow and I meet, my shadow is no more. but I took the place of my shadow. And that’s the way the law was, and the so forth . . . The Old Testament was the shadow of the New Testament, and was fulfilled. Grace and law met at Calvary and law was fulfilled and grace come into existence. Amen.

¹³ Now, God telling Moses and Aaron, as he was the prophet and priest: Moses the prophet, Aaron the priest. He said, “Now, I want you to go out and get a heifer, a young heifer which is all one color, one complete color: red.”

Red we always think, looks of . . . The red is danger. Red does signify danger, or a life, or so forth. But red in the Scripture signifies redemption through the Blood. Harlot Rahab, when she put the scarlet streak down; and all through the Bible is a scarlet streak. Redemption

comes through red, through the shedding of the Blood. And without the shedding of blood, there's no remission of sin. And how that God said go get this heifer that's red all over, not one spot of anything else, but perfectly red. For God looked through red. And you know what color red is, looking through red? Red through red makes white. Try it one time. Red through red produces white. So when God looks through the Blood of Jesus Christ to we who are scarlet red with sin and covered by the Blood, He sees us white as snow. "Though your sins be red like crimson, they shall be white like snow."

¹⁴ God looking through the Blood, He doesn't see you no more as a sinner, He sees you redeemed. Amen. You're redeemed because He's always sees you through Christ. That's the reason we can be perfect. Not perfect in the sense of sinless, we're perfect in the eyes of God when we're in Christ. That's the reason He said, "Be ye therefore perfect, even as your Father in heaven is perfect."

Paul in the 10th chapter of Hebrews trying to explain the law having a shadow of good things to come, not the very image of the things could never make the comer unto perfect, because God was looking through animal blood. But now He looks through the Blood of His Son. Perfection come by Jesus Christ.

Now, I'm not perfect in your sight. You may not be perfect in my sight. But what about in God's sight? There's where it lays. And if you're borned again into the body of Christ, then God looks upon you as a perfect as Christ was Himself. Amen.

Nothing you can do; it's not by any works you can do at all. It's by grace God has give you this offer, and if you've accepted it, in the sight of God you are perfect, redeemed, washed in the Blood of the Lamb, Without fault, without blemish, without spot. Isn't that marvelous?

¹⁵ I used to oftentime wonder what's the matter with the Christian church, they're so scared of things. Why, you've got nothing to be scared about. The first word nearly Jesus said after the resurrection, "Fear not." See, don't fear. Don't get scared. There ain't nothing going to happen. Nothing can happen. Nothing can bother a Christian. Amen. Not even death itself can even touch the Christian. "He that heareth My words, and believeth on him that sent Me, hath Everlasting Life, and shall not come into condemnation; but has passed from death to Life." Amen.

Death itself has no reign over a Christian. Christ died in our stead. Amen. What a marvelous. . . What—what a faith that ought to build up in the people, something that'll toe the mark. You'll never get nothing by being a little jellyfish Christian. No, sir. Did you ever see a jellyfish? You just hit him, he splatters all over everything. See? A

jellyfish, you know what usually eats them? The crabs and things along the side of the seashore, comes up with his pincher and cuts him in two and takes him down, 'cause the jellyfish just lays there.

Brother, we need some Christians, not jellyfish, but with a backbone (That's right.) that'll stand. Oh, I don't mean to fuss with people, but stand for your God given rights that Christ died for. Certainly. Not pushed around, we don't have to be. No, sir. We got a—we got an inheritance. Amen. And our inheritance belongs to us. It's your privilege to have anything that you inherited, through accepting Jesus Christ and dying to yourself. How marvelous. Yes, sir. Satan said, "Well, I'll tell you what I'm going to do."

"No, you ain't going to do nothing." That's the way to talk back to him. Say, "I know my position in Christ, and you just might as well get away. I ain't listening to you no more. I got an inheritance."

¹⁶ And we got a title deed to it: abstract, goes all the way back to Calvary. The day of Pentecost, when He said, "This promise is unto you, and to your children, and them that's far off, even as many as the Lord our God shall call." Abstract deed (Amen.), clear all the way back to Pentecost. How far does it go back? How many is it for? As many as the Lord will call. If the Lord calls you, He gives you an abstract title (Amen.), all the way back. And the Blood of Jesus Christ is just as good as it would be shed ten minutes ago. It said, "Every believer . . ." It's your profession. You're just scared to use your rights; that's all.

Somebody, a big . . . When you go home tonight, you Christians, respectable people here that's sitting, a big bunch of drunks and things and moved in, taken over your house, say, "Well, what about this?"

"Looky here," they say, "this is a house, isn't it?"

"Yes."

"Well, I . . . it's made for human beings, isn't it?"

"Yes."

"Well, I'm a human being; I have a right to be here."

"But you don't have a right to be there. We don't believe in that kind of carrying on."

"Well," he said, "I'm not going to get out." There's a law down here that says he will get out, as long as you can prove it's your house. Is that right?

Satan said, "Now, I'm going to take you prematurely. I'm going to do this."

"No you're not. We got a title to this property of ours." That's right. And we got a—we got an Attorney setting in glory (Amen.) with

a Blood sacrifice of His own Life. Not only that, but we got a FBI Agent (Amen.), the Holy Spirit, God's great detective. Just leave that Blood there, and serve that warrant on him; watch the Holy Ghost put him out. Amen. There you are: yours. "Whosoever will, let him come." Oh, it's marvelous.

¹⁷ Notice, in the shedding of the blood . . . Now, He said, "I'll tell you, you must take this . . ." Now, watch the priest didn't bring blood, the congregation brought the heifer for the murder, for the sacrifice, for the killing. And the congregation brought Jesus to Calvary, which was a type. They condemned Him and brought Him to Calvary that they could slay Him.

And notice, he must be killed in the sight of Eleazar and the company. And Christ was killed in the presence of the high priest and all the company of Israel.

And notice, when they died, when the heifer died, the red heifer was killed, then they taken her blood on the fingers of the high priest and walked before the congregation, before the doors of the congregation and struck it seven times, seven times with blood, as a public testimony to the public. It was lifted up before a door. Seven different times that it was struck there, showing it through all the seven different dispensations, that the Blood of Christ is still a public testimony: first thousand years, second, third, fourth, fifth, sixth, and seventh. Amen. When we see Him setting on the throne of David, He will still have the scars on His hands to show that He's the Redeemer. Amen.

¹⁸ Notice, then He said, "After doing that, then the heifer should be burned," which was on the brass altar, speaking of judgment, Divine judgment. Then, after that, then there was to be made a water of separation. In that was to be put cedar wood, scarlet wood, and hyssop, speaking of the cross and the hyssop meaning, "Christ on the cross." Those three elements was always used when a sacrifice was in the Bible.

¹⁹ Back over in Exodus, the—the 14th chapter, and the 1st to the 4th—the 4th word, 4th verse, pardon . . . In the 6th verse, when God told them, when they was to make the sign of the cross on the door, that the lamb was to be killed just before the going out. And they dipped this wood and the hyssop, and struck it on the lintel of the door post. And it was proven, that, "When I see the blood, I'll pass over you," put on by hyssop wood.

Hyssop is a little brush, like a sagebrush. The cedar scarlet was practically like the redwood cedar which was made into a big timber, but the—the hyssop was a bunch of sagebrush like, called hyssop brush.

They dipped it into the charger of blood and threw it over on the (like the broom sedge, or something on that order)—and sprinkled it on the place. And it was always included the same way at every sacrifice for the cleansing of sin, for the cleansing of leprosy.

²⁰ What taken place? They got two turtledoves, killed one over an earthen vessel with running water, poured its blood into a earthly vessel: the earthly vessel, speaking of Christ's humiliation, Christ humiliating Himself, coming down, taking on an earthly vessel. And over the running water, which the water in that place spoke of the Spirit.

And one dove was killed and in this was put cedar, scarlet, and hyssop. And the hyssop sprinkled the living bird and was . . . The living bird was taken out in a field and turned loose. And when its little wings was a fluttering and flying like that, with the blood of its dead mate on it for a cleansing of leprosy, which is a type of sin, was a type of the Church with the Blood of the Saviour, the Lord Jesus Christ, Who died in your stead. And the blood cried, "Holy unto the Lord," (Amen.), the blood sprinkling the ground, "Holy, holy, holy, unto the Lord," a cleansing of leprosy.

I just learned from some medical research the other day, what leprosy's caused from: the wrong diet. That's what causes sin, is the wrong spiritual diet. It causes a eating leprosy that only God alone can cure. All right.

²¹ Notice in them now the cedar, hyssop, and scarlet wood was included there. So the cedar, scarlet, and hyssop was all throwed together, which we could see what the dispensation, Father, Son and Holy Spirit, all in one, and so forth, if we had time to go into it. But it's getting late and I haven't got the time.

Notice. Just speaking of it in the three dispensations, we could bring it down through the Old Testament and through the seven church ages for the seven strokes, and so forth, that looking through those streaks of blood there . . . The seven different streaks represented the seven church ages: Israel natural and the Gentile church in spiritual, seven church ages, just exactly the same way. And—and Israel had seven church ages. Right in its bloom of its best come Ahab and married this idolatry and brought an idolater in and caused idolatry in Israel. The Christian church did the same thing out of the dark ages, come right in and married right into the same thing and brought idolatry into the Christian church again. See? Just exactly, perfectly, in its middle age . . .

²² Now, I want you to notice quickly, then all this hyssop, cedar, and so forth, was throwed in with the red heifer and was burned and made a

water of separation, that when an unclean person that was defiled had to come and go through the waters of separation, which separated them from their uncleanness and made them holy, to enter into fellowship again with the rest of the congregation. Oh, what a beautiful picture, that separation, the waters of separation separated the guilty and made them holy and brought them back into fellowship again. That the Blood of Jesus Christ cleanses us from all unrighteousness and makes us holy and puts us back into fellowship again with the Father. See? Beautiful, isn't it?

²³ Notice, now what was the water of separation type of? The water of separation was the type of the Word of God: the Word. Now, I believe it's over in Ephesians here, at the 5th chapter, it said, "That he might sanctify and cleanse us with the washing of the water by the word," (See?), washing of the water of separation by the Word. And in the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelled among us, and became (You see it?) the water of separation. Amen. And everything that Christ died for and promised in His Word is yours as freely as the water runs. For if you're—if you have a sin, apply the Word. It's the water of separation.

²⁴ Now, the water of separation separates you from sin. If you are weary, apply the water of the Word. And if you are sick, apply the water of the Word. For it separates us from sickness; it separates us from sin; it separates us from weary; it separates us from every attribute that sin produced. Oh, I love it. For He has washed us and cleansed us through the washing of the water by the Word and separated us unto Himself, a believing people set aside from the world to believe on the Lord Jesus Christ; that He might manifest Himself to the outside world through the Holy Spirit operating through this inside of the blood cell.

Oh, I hope you see it. The blood cell bursted at Calvary. Life was inside the cell. And then it broke the cell, Christ did first, bringing Himself into the womb of a virgin and creating around Himself a cell, a blood cell that multiplied into many cells and brought forth the Son, Christ Jesus. And at Calvary this blood cell was broken by a sinful Roman spear as it pierced Him in the heart.

²⁵ Right in the middle of the heart is a little place in a human being that isn't in a animal, a little place in there which is, they think it's a soul of man. There's not a blood cell touches it or anything. And in there is the human soul. And Christ was speared through there, that the blood cell was pierced like that, tore loose the blood cell, and set the Holy Spirit at liberty for God to call through there and bring believers through the blood cell back into fellowship with Himself again (Oh, my.) through the washing of the water by the Word. What does it?

“Faith cometh by hearing, and hearing by the Word of God.” And we accept the Word and believe the Word, that He was wounded for our transgressions.

²⁶ What was that separation to do? What did it separate them from? As soon as they received the separation, they were free. And what was Christ separated from? What did He separate us from? The Bible said, “He was wounded for our transgressions; He was bruised for our iniquity: the chastisement of our peace upon Him,” and with His stripes we were separated from our diseases, separated from our sins, separated from our weary, separated from our iniquity, and separated from our sins by the Word, which was Christ that was made flesh and dwelt among us. The Word become flesh, and the flesh was broke that the blood cell was broken loose, that the believers could be brought through the spray of the Blood from Calvary. Oh, my. What a . . .

²⁷ My hope is built on nothing less than Jesus’ Blood with righteousness; when all around my soul gives way, then He’s all my hope and stay. On Christ the solid rock I stand; all other grounds is sinking sand. All other grounds, every church, every denomination, ever whatever, all other ground is sinking sand. Whether it’s mother, or father, loved ones, whether it’s friends, whatever it is, all other grounds is sinking sand; on Christ alone I stand. It’s an individual affair, not of groups of people. But it’s to you as an individual, that you yourself, as a sole human being might, notice, might forsake your own thoughts.

As long as you have your own thoughts, your own ways, your ways are contrary to God’s ways. And you cannot be right and think your own thoughts, for you’ve got to die to your own thoughts. Do you know that? Your thoughts, as long as you look at it, you look at it materially; you say, “Oh, well, that can’t happen. It’s just not reasonable. It’s not sensible to even think such a thing.”

As long as you do that, then you’ll stay in your same condition. [Blank spot on tape—Ed.] You get to a place where you cannot think your ways, but come into Christ and think His way of thinking. Take His words. Then things begin to shape different. For you are dead and your life is hid in God through Christ and sealed by the Holy Spirit. Romans 8:1, “There is therefore now no condemnation to them that are in Christ Jesus, that walk not after the flesh (what the flesh says), but walk after the Spirit. [Blank spot on tape—Ed.]

²⁸ Isn’t that marvelous—God separating us from the things of the world. Nothing we could do. We were dead in sin, trespasses, without hope, without God, in the world, alienated, cut off, going to a devil’s hell, a sinner’s grave. And in due season Christ died for us all, producing and giving to us the waters of separation. And God, by grace, called

us through this waters, separated from our sins and brought us unto Himself, a peculiar people, a holy nation, a royal priesthood, offering spiritual sacrifice, the fruits of our lips, giving thanks to His Name. Shall we pray.

²⁹ Father God in heaven, this Word, how It makes us free and sets us free, the water of separation. It sets our thinking free. We don't no longer think with our own mind. We just depend on what He said in the Word. Can't go wrong. God, You—You is the One Who said it. You've separated it. And then if we're separated from our own thoughts, separated from our own ideas, we are lost then in You. And we just believe what You said. No matter how unreasonable it may seem, You're the God of circumstance. You're able to keep that what You have promised. And as Paul of old said, "I am persuaded He's able to keep that which I've committed to Him against the day." . . . Father, here it is, closing up for the meeting soon. Must go somewhere else and preach the Gospel.

And I pray tonight that many will receive Christ as personal Saviour, and be filled with the Holy Spirit, come into this marvelous fellowship of believers. May many Methodists tonight, receive it, Baptist, Presbyterians, Catholic, Pentecostals, Nazarene, Pilgrim Holiness, and all of Thy children everywhere, Lord. May they come into Christ Jesus by the washing of the water through the Word. For we ask it in Christ's Name. Amen.

³⁰ Now, as the healing service coming right on now . . . [Blank spot on tape—Ed.] . . . prayer line. I know nothing about it. We don't. . . No one else knows. We just come down and I can say . . . I'd ask him how many cards they give out. They just say they give out so many cards. I might start at one. I might start at twenty-five. I might start at seventy-five and come backwards, or sometimes just call one at a time that comes in the line. Usually it's not . . . They give a card, and they have on there their name and a letter. And they just come up and say, "Here I am." Then the ones out in the audience don't have prayer cards, out in there, they just raise up their hands they want to be prayed for. And all at once they start moving. What happens? It's not me that does it. I have no way to control it. It's you that's a doing it. Your faith is what does it. See?

All at once I feel myself getting weak, like I am right now. What is it? The anointing of the Holy Spirit is near. The Angel of the Lord, Whose picture you've seen. I guess they sold them out to you a while ago. Tomorrow night will be the last night of them (See?); we won't sell on Sunday. So then, that's a . . . Ye . . . I begin to feel that weakening, weakening. What is it? It's in another—another world. It's

another dimension. Maybe somebody never seen it. That's the scientific picture of It. See?

Now, that—that there is what begins to come down, and then the human begins to fade away. See? And you come into another dimension. And the people's faith is a pulling at it. See?

³¹ Now, it wasn't Jesus that healed the woman that touched His garment. She said, "That's what I want to do." She said in her heart . . . There was no Scripture for it. She said, "But if I just touch His garment, I'll be made well." So she slipped around and touched His garment and run back in the congregation, just stand there looking around. Someone said, "What makes you give out so quick brother?" Jesus said, "Who touched Me?"

He said, "Well, a whole . . . All the audience, everybody's trying to touch You." the apostles said.

He said, "But strength went from Me." See? Now, that strength had went out somewhere. Somebody touched with a real faith. Jesus . . . Now, that wasn't. . . What—what operated that? Now, watch what Jesus said. He looked around over the audience to see where it was, that strength that was a pulled from Him. He seen the woman. He said, "Thy faith has saved you now. That blood issue's gone." See?

³² Now, what? "Thy faith has required. . ." See? Your own power of faith has pulled from the supernatural God the desire of your heart. See? It's your faith that does it, not my faith. If my faith is doing it, I'd pull every little child out of that audience tonight, and bring them up here, and make them well, little children anyhow. See? I would do it. But it's not my faith that does it; it's your faith that does it. It's not me that knows it; I'm just a man. But it's the gift of God. See? It's Him that does it. It's not me you're pulling at. It's Him you're pulling at. And He is in the supernatural, and your faith pulls like that. I just become a mouthpiece to Him. When He breaks forth something, shows a vision, then that's just something; and I'm in another, to the scientists, another dimension. It's the sixth sense, the fourth dimension, or whatever you want to call it, to me, the Holy Spirit. That's right. Surrendered. . .

³³ Now, here stands a woman. I'm an Anglo-Saxon. She's an Ethiopian in origin, almost exactly the same picture that when Jesus talked to a woman at the well. He was a Jew and she was a Samaritan. Is that right?

I don't know you, do I, lady? I've never seen you, know nothing about you, never seen you in my life. Is that right? This is our first time ever meeting, or knowing anything of one another. Is that right? Here it is.

Now, what could I do? We're the same blood. She being Ethiopian, and me Anglo-Saxon, and the Chinese, the yellow man, we're all one blood if each one can transfuse the blood for the plasma. But you can't transfuse your blood by an animal; has to be by human. See? All right. Then the same Blood that was bursted at Calvary to make the waters of separation to separate me from my sins, bursted for her to separate her. The same Blood that separated me from my sickness is here to separate her. The same Blood that give me the desire of my heart for things that I needed for the Kingdom of God, can do the same for her.

³⁴ Now, there's only one thing can happen now. Something has to happen beyond the senses of human beings to declare to this woman what's wrong or what she's here for, if He will. I don't say that He will, but I believe He will 'cause it's . . . That anointing is on me. He—He's on me now, this very Angel of God that you see this Light. I just . . . My . . . Even my faith is feeling like it's that thick. It's just that taking over. See? That's the reason I can feel faith pulling in the audience. Just where's it at, I don't know, but it's faith. As soon as you catch that, it's just something happens.

³⁵ Now, lady, if you just walk right up here, I'll just talk to you just a moment. Now, you and I, being total strangers to each other, and if you've heard me on the—talking to the people, then therefore there has to be something happen. Isn't that right? If I was . . . If I'd say, "Well . . ." Just guess something, that, "Well, you're here to ask me whether you should join this church or that," or something like that. Or whatever—whatever you're here for, I don't know. See? And you know that I don't know it, 'cause I have no way of knowing it. But if God will reveal to me by His Son, Jesus Christ, according to His Word, that what you're here to ask me, or what I can do for you; if He will reveal it, would you accept that I have told you the truth, and this here Being, being the Angel of the Lord, would reward you for it?

³⁶ Now, I want to . . . You see that, looks like a milling fire. See? That's what the scientist said that—that tested it and so forth, that It is. It's an emerald light. Well, now, I just want to say something to you now.

You're conscious that there's something going on. It's not by man. Isn't that right? It's some . . . Now, what it is, that feeling that you feel. It's not me; I'm just a man. But It's . . . That's what it is right there. It's in another world. Just like coming through here is—is radio, television pictures, coming right through us too. But it can't capture it (You see?), because we're not made for that. But we are made to hold the Holy Spirit. See? And in there It begins to draw a picture, like the—the tube in the television. Then it breaks forth to the human eye. And then I see by God's television, God's vision of what your trouble is. Then it's Him that's a doing it. You believe that?

37 Now, if He will reveal it, you'll accept Him to give you your desire. Between you and I, I see something bleeding, blood. And I see the examination shows that that's—that's a tumor, a bleeding tumor. Very serious. That is true.

See how our heavenly Father knows things? Now, you—you understand now what that feeling is here? That's Him.

Being that you're looking this way again, you're a married woman. And your husband is not well either. You believe that God can reveal to me what's wrong with your husband? You do. Sure. He has piles. Is that right? And here's another thing. You're trying to get your husband to become a real Christian. Isn't that right? Does that satisfy you He's here? Now, go and receive what you've asked for.

38 Do you believe? Just be reverent. Just believe. Now, before I get too caught away, I want to ask you something. There should be every person in here should receive it right now. If man comes and says anything and God doesn't back it up, it's wrong. But if He—God backs it up, you—you're doubting God then. See, you're doubting me no longer. You could doubt me ten minutes ago, but you can't doubt me now. Next, the person you're doubting now is God. The scientifically proved. . . The scientific proving of it and the supernatural working of the Holy Spirit. . .

39 Is this. . . Come here, lady. We are strangers to each other, are we, lady? We are. We both be the Anglo-Saxon tonight, the white race. Did you see what the Lord Jesus did for this Ethiopian woman? Well, that's. . . He can do the same for you if He so desires to do. You believe that, do you? Now, He's no respect of persons. He'd be to you just like He was to her. He loves you just like He loves her. He can do the same for you that He did for her.

You've just come out of the hospital. And it was in your. . . Up here in your lungs is your trouble. You've been in there several days. To be exact, about thirteen days is how long you've been in the hospital. You're Mrs. Bishop, aren't you? I hear the doctor call you that, when he come to your bedside. Now, you're going to get well Mrs. Bishop. Go in the Lord Jesus Christ's Name.

Do you believe? Have faith. Be reverent. Just believe with all your heart, Jesus Christ do the same for you. Amen.

40 Little lady sitting there with that high blood pressure, setting right on the end there praying to be relieved of it, you believe it, lady? Setting right there, looking at me, you believe that God will take the high blood? Do you believe that He healed you now of high blood? All right, stand up on your feet to accept it. That's it. God bless you now. Go believing.

What did that? What did that? The Holy Spirit, her faith pulling, believing. See? That's what did it. That's what do it for you. You believe it?

⁴¹ How do you do, lady? You believe with all your heart? All right. I'm going to try not to be in any hurry, just talk to the people a little while. And if you believe with all your heart . . . I'm only your brother, lady. I am just a man—just your brother. I have nothing at all that I can do to help you, for just being no more than what maybe your own child, or your husband, or your brother, or your loved one, or whatever it might be, anything. That's the only thing that I could do would be come here just as a man. But I would be to you a point of contact to find the Lord Jesus Christ. Is that true? [Sister says, "That's true, and I brought you a handkerchief for my son-in-law."—Ed.] Yes. All right, sir. You—you can give that to Billy. ["I gave that to him . . .? . . .—Ed.] Oh, you give it to him. All right.

Now, I want to talk to you just a moment. And you're—you're suffering. It's a—it's a condition, a lady's condition. And just be about your age to have this. But one of the main things you're here for is for somebody else. And that's a brother. A son-in-law. And he . . . I see it was young fellow like. And you believe he's going to get well? You believe he's going to be healed? With all your heart? Well, come here.

Father God, I bless her and bless her loved one and may she go from here tonight a normal, well woman. Grant it, in Jesus Christ's Name I ask this. Amen.

God bless you, go on your road. Have two friends you were standing for. Yes sir. That's right, that's right.

⁴² Thanks be to God Who gives us the victory through our Lord Jesus Christ. If . . . Jesus said, "If you can believe, all things are possible." If you can believe it . . . Do you believe it with all your heart? You believe that—that God is here to heal you and to—to make you well?

You have someone you're standing for too. That's a polio case, bad, a sickness, it shot up right behind you there. See? Just a minute. Hold that little fellow out, that little boy. No.

⁴³ Just a minute. Something come before me then. It's right down in here. It's that lady that's setting there with arthritis; that's what it is, setting right down there. God bless. And the other one's setting there next with sinus trouble. Do you believe with all your heart the Lord Jesus makes you well? All right, stand up. You're both healed. Amen.

Let's say, "Praise be to God."

And your diabetes is gone too. You can go on your road and rejoice, and just—just believe with all your heart, you can have what you ask

for. God bless you, lady. That's the way to believe. All right. Come with reverence. Come believing with all your heart.

⁴⁴ How do you do, sir? Do you believe with all your heart? Oh, now I see the vision. I knowed our heavenly Father would grant it. You've got a leg that's been broken. Isn't that right? And you got a little grandson, or something of a little child or something that's deaf and dumb, or something like that. Isn't that right? That's exactly. Now, you go on your road rejoicing, you're going to get what you ask for. Amen.

Let's say, "Praise the Lord." The Spirit all around you, it's hard sometime, but just give the Holy Spirit the chance, It'll . . .

⁴⁵ All right. Come here, lady. Do you believe with all your heart? Now, it's setting up all over the building, just everywhere. It's—it's just coming everywhere. You suffer with nervous trouble. You have neuritis, arthritis, both. There's something connected to you about a minister. Must be a minister's wife. You are a preacher's wife. The Holy Spirit just . . . [Someone in the audience says, "Glory to God. Hallelujah."—Ed.] God bless you brother. That's that spirit of man.

Now, just a minute. I see a pulpit. I see a man again. It's a—it's a minister. He's setting right down in here, and he's suffering with a rupture, setting right down there, a minister of the Gospel that has a rupture. Believe, my dear brother. Do you believe with all your heart? And you can get well also.

Do you believe with all your heart? Then you can be healed. Now, you go on your road rejoicing. Let's say, "Praise the Lord." Have faith.

⁴⁶ The lady with her hand up there with the high blood pressure, you don't have to worry about it no more. Jesus Christ makes you whole. Amen. God bless you.

There's a lady setting right back there with a—a gallbladder trouble. You don't have to worry about that no more, sister, the Lord Jesus Christ makes you whole.

⁴⁷ Why, He's here to make every one of you whole if you'll believe it right . . . Do you believe it? Do you believe the waters of separation is now upon you? Brother, sister, I'm not a hypocrite, I'm your brother. This whole building's become illuminated just now with the power of Almighty God. Do you believe with all your heart? Let's stand to our feet right now, way you get in while the waters are troubled. Let's pray. Everybody raise up our hands everywhere. Raise up your hands, little fellow. Raise up your hands down in the prayer line here just a minute. Oh, what a time. This is it, friends. This is it. I believe every one of you is healed. The whole thing's just a fading away and turning all kinds of colors, out over the audience.

O Jesus, Son of God, I rebuke every spirit of sickness. Take it away from them, Lord. In Jesus Christ's Name come out, Satan.

Give God praise. Raise up your hands. Praise Him and rejoice, and be healed every one of you, for God's glory.



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