

#9 Our Feast of the Passover

1 This evening, being communion and the last night of 2014, I would like to take a short message taking Philippians 2:13 for our text. Therefore, let us remain standing as we open the Word of God to ...

2 Philippians 2:13 For it is God which worketh in you both to will and to do of his good pleasure.

3 Let us bow our heads and our hearts in prayer.

4 The reason for our text being taken tonight from Philippians chapter 2 is because brother Branham refers to it as the reason for God living in His Bride in this hour. So with that in mind, let's examine the next paragraph that brother Branham speaks in his Sermon, "What the Holy Ghost was Given for."

11 "You know, in the same chapter of John 14 Philip said, "Lord, show us the Father and it will satisfy us." Jesus said, "I've been so long with you, Philip, and you don't know Me. When you have seen Me, you have seen the Father. And why sayest thou unto Me, 'Show us the Father'?"

5 Last Sunday without having gone this far into the sermon of brother Branham's, we only read from paragraphs 9 and 10, but we went into depth concerning the first part of John 14, beginning with Jesus conversation with Philip. Now, I did not know what this next paragraph said, because when I prepare a message for each time we meet, I only read as far as I see a thought coming from brother Branham, and lest I get involved with too much, and miss that thought of the prophet, I only read one sentence at a time, and sometimes the entire paragraph or two.

6 Therefore, I had not beyond paragraph 10 in my preparation for last weeks sermon, or I would have used verse 11 in my sermon. But I stopped at brother Branham's thought concerning 1 Timothy 3:16 and wished to show you how this Scripture gets so misunderstood by the Oneness.

7 However, if you recall, I wanted to show that verse 14 was not something that stood out on it's own in the 14th chapter of John, but rather it ties right together with Jesus' answer to Philip in their conversation that began in verse 6 and I wanted to show how this conversation with Philip ties directly into what Jesus said in John 14:12, and how brother Branham's text of John 14:14 was a direct tie into verse 12 as well.

8 Therefore, this evening we will continue with Br. Branham remarks concerning what Jesus told Philip, because it is what I believe very crucial to where the bride should be at this time in this late hour. Therefore, let's begin reading where we left off last Sunday and pick up our reading at paragraph 11 of "What the holy Ghost was Given for."

9 11 "You know, in the same chapter of John 14 Philip said, "Lord, show us the Father and it will satisfy us." Jesus said, "I've been so long with you, Philip, and you don't know Me. When you have seen Me, you have seen the Father. And why sayest thou unto Me, 'Show us the Father'?" "God was made flesh. Now, here it is. The Father was God over you. We're saying... We've been since Adam, God the Father was over Moses and the children of Israel in a Pillar of Fire, then God with us in Christ, walked with us, talked with us, eat with us, slept with us. God over us, God with us, and now, it's God in us. All God was, come into Christ; all Christ was, come into the church. What is it? God working in you. Anywhere in the world, if He'd want to call on you, you're right

there: working in you to do His good will. How we ought to thank God for that. God the Holy Spirit is sent for the purpose of God living in His church, moving through each age, working out His Divine will.

10 Notice how brother Branham is taking us from Philip's conversation with Christ to the Book of Philippians.

11 Philippians 2:13 For it is God which worketh in you both to will and to do of his good pleasure.

12 Now, you can not understand John 14 without understanding Philippians 2. There is just no way. Because without understanding all of John 14, how Jesus' entire conversation with Philip includes verses 12-14. And without understanding that Jesus was showing Philip how that when you see Him you were seeing the Father is because the very Life of the Father was living in him, and Jesus went on to say, and those who believe in me, those who are filled with my spirit, they will also do the same things I do, because it is the very same God working in you both to will and to do His good pleasure.

13 Now, instead of just going back to John 14 again so we can see this is one conversation, and that John 14:12 is not some isolated comment about William Branham who will come by and fulfill this in one person as some people think. Let's go back to John chapter 13 because this is our communion night and we will read in chapter 13 of the last supper Jesus had with his disciples, and we will pick up the scene here of why the conversation went as it did in chapter 14. And you will see that chapter 14 conversation took place after the communion and foot washing.

14 John 13:1 "Now before the feast of the passover," Let me stop here and explain this.

15 We know the Passover was a Jewish feast and still is, and it represented the time of the first Exodus when Moses told the children of Israel down in Egypt that each family was to take a lamb for a house.)

16 Exodus 12:1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying, 2 This month shall be unto you the beginning of months: it shall be the first month of the year to you. 3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: 4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. 5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: 6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. 7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

17 Notice the two side posts and the upper post that goes over the door. That is the sign of the cross, showing where the blood would be offered on the cross of the Lamb of God.

18 8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. 9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. 10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. 11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover.

19 12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

20 Now, we know that in this hour it is no longer the physical blood of an innocent lamb, but it is the life that was in the Lamb of God. And every house where that Life is living in God's believers, that house will be spared.

21 14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

22 That is why this feast day is still kept with the Jewish believers, and the significance of this feast is still very evident with God because even as we are witnessing the first and third blood moons in this tetrad of blood moons we are in the midst of witnessing, the first and third fall upon this very day God set apart to warn them and to let them know their departure was soon at hand.

23 15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses:

24 Now, leaven or yeast represented the false doctrines. Jesus tells the parable of the leavened bread in Luke 13.

25 Luke 13:20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

26 Notice that this leaven the woman which represents the church, she hid it in three measures of meal until the whole meal became infected with this leaven.

27 Again Jesus tells us this parable in Matthew 13:33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

28 Now, I think it is significant that this parable is spoken of twice in Scripture by Jesus. And since two is a witness, we then should understand what this represents.

29 We know first of all a woman always represents the church.

30 Presuming 62-0408 P:50 A woman, church. Woman represents church in the Bible.

31 What shall I do with Jesus 63-1124M P:67 Revelation 17, they saw Rome raise up itself in an ecclesiastical system of a woman. A woman... The church is always represented by a woman, 'cause the Bride of Christ is a woman.

32 so we notice that it was a woman, the church who hid leaven in three measures of meal. Now, meal represents the bread of life, the staff of life.

33 Elijah and meal offering 60-0310 P:44 Now, she got the meal, which represented Christ. And Christ is the Word. "In the beginning was the Word; the Word was with God; and the Word was God. And the Word was made flesh and dwelt among us," Christ the Meal-offering. Then she went and got the oil. And the oil represents the Spirit. So she put the Word and the Spirit together and begin to mix It up. Oh, something has to happen when that takes place.

34 But notice this woman Jesus is speaking of in the parable which represents the end time church, she took the meal and instead of mixing it with oil, she added leaven to it. And leaven is what we call yeast. And it causes the bread to rise. She took three measures of meal, three measures of the word, "justification, Sanctification, and the baptism of the Holy Ghost" and instead of adding oil to it, she added leaven, and caused the whole meal offering to be contaminated with this leaven.

35 So it will be important for us to understand what this leaven is if we are to understand how this leaven affects the whole meal offering.

36 Matthew 16:6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. 7 And they reasoned among themselves, saying, It is because we have taken no bread. 8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? 9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? 10 Neither the seven loaves of the four thousand, and how many baskets ye took up? 11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? 12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

37 God's only provided place of worship 65-1128M P:66 "Seven days, eat unleavened bread." No leaven shall be found amongst the Bride, no word added, no nothing. Remember, one word caused every death that's in the earth; every illegitimate child was borned because Eve, the first church, the bride of the first Adam, doubted God's Word and accepted a denominational, or a intellectual, or a school exceptions of it; because It was reasoned out, that "Surely, God is a good God." God is a good God, but He's also a just God. He must keep His Word. School, she accepted it. There's where some of you seminary boys, no doubt a call in your life, but you run off to some Bible school to have this doctrine injected in you, and there's where you die. Stay with God and His Word. They won't let you; or, you can't even belong to their congregation, won't accept you on the platform. So let them have it; let the dead bury the dead; let's follow Christ the Word.

38 So you see, this leaven is the false doctrine that the church injected into the three measures of meal until the whole thing became a pile of corruption and death. Now, let's go back to the first exodus teaching of God through Moses.

39 15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. 16 And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. 17 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

40 So we see where the passover feast got it's beginning, and the significance of no leaven being added to the bread of life. for if they had to wait until it rose, they would not have been ready to flee Egypt when it was time.

41 18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

42 19 Seven days (representing to us the seven church ages) shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

43 20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread. 21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

Now, I want you to notice another thing very, very important to us in this hour. The lamb was promised for a house, according to your families. And the lamb is Christ. The blood of the Lamb was to be applied for each house, each family.

44 Token the 63-0901M P:58 Yes, the Token is applied. Only the Token's recognized now. See? He did that so that the Token could come. The Token was God's Life,...

45 Token the 63-0901M P:152 Like Jacob did. He said, told his wife and all of them, said, "Wash your clothes and everything. Put away them gods." Amen. You know what Joshua said 'fore crossing over? He said, "Wash your clothes, come not at your wives, and so forth, and get ready. For within three days we'll cross Jordan." Amen. He was getting ready. They was applying the token. Amen. That's it. Get ready. Apply it. Believe it. Clean up. Let your children, let your family, let your loved ones see it in you. That's right. It'll take effect. Yes, sir. Then apply the Token in prayer with consideration, with believing. Apply it with such love and so forth, you know it's going to take place. That's all. Apply it in confidence, believing it's going to help. When you talk to that child, when you talk to your husband, talk to your wife, talk to this loved one, believe that it's going to help, and stand there and say, "Lord, I've claimed them; they're mine. I'm getting them for You, Lord."

46 Oh, brother what a blessed promise we have, apply it brother, apply it sister, and watch your children respond to it.

47 22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

48 Oh, don't leave that house that has the blood over it, don't leave it,

49 23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

50 24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever. 25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. 26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. 28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

51 Now, we are coming to this feast of the Passover again symbolically tonight as we take the communion, and within a three months from now, as the one the first day of Nissan, which is the first month in the Jewish calendar, which is when this took place, we will see a great solar eclipse on this day, and the sun represent the gentiles. The Gentiles use the solar calendar, the Jews use the moon for it's calendar. And on the first day of the Jewish calendar, notice the sun will darken in its fullness. Representing the Light of the Son of God will be completely

blotted out to the Gentiles.

52 Then 14 days later, on the 14th day of Nissan, (in our calendar represented as April 4th, 2015) the Moon will become blood red. This will be the third blood red moon out of the four in the tetrad, all falling on Jewish High Holy Days. This will be the second Passover blood moon, and two is a witness. Also the 14th day of Nissan is the day the Jews are to begin their feast of unleavened bread. The meal offering is now theirs. God is done with the Gentiles. O brothers and sisters shake yourselves, it's later than you think.

53 Finally, the last blood moon will come on the Feast of Tabernacles which brother Branham said a tabernacle is a tent, and this feast will fall on September 28, 2015 (which is 9-28-2015) and then there will not be another blood moon fall upon a Jewish Holy Day until 1,000 years later. Notice there are three 9's and 9 represents the following:

54 E. W. Bullinger in His book, Numbers in Scripture says this of the number nine: The number nine is a most remarkable number in many respects. It is the last of the digits, and thus marks the end; and is significant of the conclusion of a matter. It is akin to six, six being the sum of its factors, (3x3=9) and (3+3=6) and is thus significant of the end of man, and the summation of all man's works. Nine is therefore the number of finality and judgment. For judgment is committed to Jesus as the Son of Man.

55 John 13:1 Now before the "feast of the passover", when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. 2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; 3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew who should betray him; therefore said he, Ye are not all clean.

56 Ok, then he washes the feet of the apostles.

57 12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13 Ye call me Master and Lord: and ye say well; for so I am. 14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye should do as I have done to you. 16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 17 If ye know these things, happy are ye if ye do them. 18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. 19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. 20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. 21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. 22 Then the disciples looked one on another, doubting of whom he spake. 23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. 24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. 25 He then lying on Jesus' breast saith unto him, Lord, who is it? 26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. 27 And after the sop Satan entered into him. Then said Jesus unto him, That thou

doest, do quickly. 28 Now no man at the table knew for what intent he spake this unto him. 29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. 30 He then having received the sop went immediately out: and it was night. 31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. 32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. 33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. 34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye have love one to another. 36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. 37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. 38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

58 Notice now, the communion and foot washing is completed, and Jesus is beginning to tell them that he must leave them for a short while.

59 John 14:1 Let not your heart be troubled: ye believe in God, believe also in me. 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. 4 And whither I go ye know, and the way ye know. 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. 8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do it. 15 If ye love me, keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, (it understands him not) neither knoweth him: (neither have they experienced Him) but ye know him; (But you have experienced Him) for he dwelleth with you, (that's present tense, because God was in Jesus then, so he was WITH them, but not yet in them.) and shall be in you. (but in the future he will come and live in you also) 18 I will not leave you comfortless: I will come to you. 19 Yet a little while, and the world seeth (understands) me no more; but ye see (understand) me: because I live, ye shall live also. 20 At that day ye shall know (you shall have an experiential knowledge) that I am in my Father, and ye in me, and I in you. 21 He that hath (echos) my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. 22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

60 Notice it is the coming into us that he calls the manifesting Himself to us.

61 Then in getting back to brother Branham's sermon, let's read paragraph 11 again so you can see how this all tied together...

62 11 "You know, in the same chapter of John 14 Philip said, "Lord, show us the Father and it will satisfy us."

Jesus said, "I've been so long with you, Philip, and you don't know Me. When you have seen Me, you have seen the Father. And why sayest thou unto Me, 'Show us the Father'?" "God was made flesh. Now, here it is. The Father was God over you. We're saying... We've been since Adam, God the Father was over Moses and the children of Israel in a Pillar of Fire, then God with us in Christ, walked with us, talked with us, eat with us, slept with us. God over us, God with us, and now, it's God in us. All God was, come into Christ; all Christ was, come into the church. What is it? God working in you. Anywhere in the world, if He'd want to call on you, you're right there: working in you to do His good will. How we ought to thank God for that. God the Holy Spirit is sent for the purpose of God living in His church, moving through each age, working out His Divine will.

63 I think we will close here tonight, but you should be able to see who that John 13 the celebrating of the feast of Passover, and then Judas leaving early to betray Jesus, and this led to John 14 where Philip asked some questions, and Jesus showed them how that it was God working in Him to do God's good pleasure, and then in verse 12 he spoke to us how that the same God that worked in Him would work in you, both to will and to do God's good pleasure, and we see this talk as they are ready to depart for his final time of great testing in the garden of Gethsemane, where as brother Branham put it, he had his greatest victory, because Jesus had to die to self first, (in Spirit) before he could physically die on the cross. And You and I have must die first to self first, before we can actually be crucified afresh with him.

64 And that takes us to where brother Branham says in the next paragraph 12 When men makes fun of you, they're not making fun of you; they're making fun of Him that sent you. So Jesus said, "Blessed are ye when men shall say all manner of evil against you, falsely, for My Name sake. Blessed are you." And again, "All that live godly in Christ Jesus shall suffer persecution." For when God made Himself known in Christ, they hated Him. Who hated Him worse? The church. The church hated Him worse. They hated Him worse than the drunkard. They hated Him worse than all the other people. It was the church that hated Him. So therefore, when you see Kosmos, the world order... "The world knowed Him not" means the "church (so-called) knew Him not." "He came to His own and His own received Him not. But as many as did receive Him, to them gave He the power to become sons of God, to them that believed on His Name." Oh, how we should love Him and worship Him. The purpose of God, wanting to become in fellowship...

65 Let us pray...