

IDENTIFIED WITH CHRIST

¹ Thank you very much. I'm so happy to be back in the Name of the Lord. And just a little hoarse to start with, but the Lord lets me get in second gear after while. So I been speaking much this week at the meetings. And they've been a lot of questions to be answered. And then go out of the building hot. And it . . . I have no bad cold; and I never felt any better in my life. So I just feel fine, but my throat's just overtaxed. And it'll be all right. So I'm—want to thank each and every one of you for all that you have done.

And I tried to find, as I drove up a few minutes ago (Billy and some of them was on the outside.)—trying to find the little family that had come down, and gotten broke, and couldn't go back. If they're still in the building I wish some—they'd hold up their hand or something. I—I wanted something on that myself. And so the little family that's from Michigan or somewhere, that run out of gasoline, or something, or money, if you're—you're still here in the town . . . If you see them after the meeting, pass them by my house. See? I want something in that. That's—that's what—that's what we're here for, is to give a helping hand, anybody that we can. So now, the Lord Jesus bless us is our prayer.

³ Now, this has been a unusual week, and we've had some unusual things. But I'll say that I have never seen a time that the Holy Spirit ever moved any freer than It has this week in this service. Been just perfectly wonderful to me. And at nighttime when I'd go in, sometimes it's 1 o'clock in the morning before I can go to sleep. I just rejoice in the thoughts of the Lord Jesus being so good to us.

And now, I . . . Any of you people that's around here in the city or neighborhooding around that doesn't have a home yet (church home), you're welcome here to come any time and make this your home. Remember, we don't have no membership here, just fellowship for all. We don't have, as Howard Cadle used to say, "No law but love, no creed but Christ, no book but the Bible" . . . And so you're always welcome at the—this little tabernacle, which we're expecting, if the Lord willing, soon as we can, to build a better church, more—more substantial place. Not too big, for we believe Jesus is coming soon, and we don't want no too elaborate thing; we just want something. . . This one's about to fall in. It's served its purpose, and we're very thankful for it.

4 I'll never forget, right where this pulpit stands now, about twenty something years ago, I knelt in an old pond and the horse weeds over my head, and the Lord said, "Build your church here." On a little lot, that we went to the Ingram's and got it for a hundred and sixty dollars if we'd fill it up. This was a ice pond where we all skated.

Brother Jess Spencer ought to remember when this was a pond in here, him and Sister Spencer; I guess you remember it. They used to bring the teams up and drive way around this way to keep from getting into the pond. I was a little boy over here at Ingramville School. This was a pond. Get out here and ice skate and—and play "shinny" and everything else on the pond. Brother Mike, you remember when this was a pond. Yes, sir. And Brother Roy, back there . . . And now, where the pond stood . . . We just got part of it left, and that's right behind here. That's where we baptize the people into the water for remissions of their sins.

6 And now, this . . . You know, when you bring questions down and where you—you got something that you want to present, and it's a problem because you got a mixed audience . . . People have been taught one way or the other. But when you can explain the thing, even contrary to what they've been taught, and the sweetness of their spirit flow back, that's godly to me. I don't want to bring any certain name, but a—a certain doctor from out of the city just met me in the room in there, a medical doctor, I suppose. And he said . . . For years he'd been so—kinda tangled up in that. He read a book that was wrote concerning it, contrary to what I was teaching. But said, since he's been setting in the meeting and seen the facts of the Scripture placed, it settled it forever.

7 Awhile ago I met in the room with some people from out of the city, from Illinois. And there was about four ministers, three or four ministers. And they said, "Brother Branham, we have taught the contrary all our life, but we catch the vision now and see what really is the Truth. We've been wondering what it was." See? And now, that . . . See?

That is that we are now . . . Just what it is, brother . . . Don't think that that degrades any church or any people; that only brings the church up. See? And then, together we must stand; we must stand together. When those—when God divided Hissself at Pentecost, breaking up the Pillar of Fire into little bitty Pillars of Fire and went and hung over the people, and the Holy Spirit come on them . . . If God divided Hissself among us . . . Every time one adds hissself to us,

that accumulates more around that Pillar all the time. And together, when it's—all the great ransomed Church of God is drawn together, we'll take a trip to the skies just as certain as anything.

⁹ I'm never tried to separate or sow discord among brethren. I've tried my best to be just as kind as I could to understand and—and—other men. If they—churches who sponsor my meetings. . . Then if they are. . . They are different with one another, but they love me, and they'll sponsor my meetings. And I'd come in among their people, I certainly wouldn't say one thing. . . A—a gentleman wouldn't do that, let alone a Christian. Certainly not. And then if I ever have tent meetings, which I'm figuring on doing, the Lord willing, someday, then I—I will. . . Before I teach anything of these teachings, first will be morning services with the pastors for several days, let them know what I'm fixing to teach. And then if that brother doesn't see it and doesn't agree, any brother, then let them take their congregation and say, "Now, I don't want you to hear this. We'll just stay away while they're teaching that (See?)," and give them the privilege. We always want to be in harmony with God and with His children, with everywhere. So . . .

¹⁰ Now, I've got a question to answer tonight, the Lord willing. And I thought maybe I'd answer this question just before. . . I thought I had another here, but it was a dream that someone had given and wanted me to pray over it and give the interpretation, which the Lord has been so gracious to us to do that so many times.

Now, we want you to know before we start in the service, that you're all cordially invited back to every meeting every time that we have one. And from Louisville, from out of town, from in the city, and around about, these fine ministers, the brother from Sellersburg, the singers (that lady ever who she was, singing out here awhile ago, and the little fellow), we just thank you so much. I—I was talking with some brethren back there, and I didn't even get a chance to see who it was, and what it was, but I certainly heard it. And it was beautiful, and I certainly appreciate that effort.

¹² Now, we're. . . I missed this last night. My son put it in my pocket. Some precious person had wrote it, and. . . Now, remember, these questions are not to be different. Sometimes maybe when they're wrote they sound like they're different, but it's a honest heart trying to find out. See? That's the way we always approach it, some real honest person trying to find out what is right.

Now, here sometime ago I was down to a home having a prayer meeting. And Brother Junior Jackson (I heard him awhile ago, or I thought I did.), he was with me. And he'd got through speaking.

And there was a minister from another church; and no more than I'd hardly gotten to the floor, he jumped up and started, wanted to fuss with me. Well, it happened to be about five ministers there, and they was all going to climb onto the man at once. I said, "No. Don't do that. Now, he—he challenged me, so let he and I talk it over."

Well, he started off, "We speak where the Bible speaks, silent where It's silent," and so forth. And away they went. And just in a few moments . . . I just kept marking down the Scriptures he was misquoting, misplacing. Said, "There wasn't but—there wasn't but twelve people ever did receive the Holy Ghost, and that was the apostles. And Divine healing was only give to those twelve," and so forth. So you see, he just missed the mark by a million miles. So after the—after I. . . After about a half hour of him speaking, I asked him. And he said I was a devil.

¹⁴ And so then, after he got through speaking, I said, "Now, the first thing I want to say, Brother, I forgive you for that, because you didn't mean that. I know you didn't. For if you're a minister and I'm a minister, we should be brothers." See? And then I said, "Now, to misunderstand each other in the Scripture is something different."

So then, we begin to take the Scripture. And the poor fellow was so lost in a minute, he didn't know where to stand or what to do. Then he got so tied up, he didn't know what to do, and he . . . When he walked out of the building though, that night, he said, "I'll say one thing, Brother Branham, you have the Spirit of Christ." See?

And I thought, "The devil a few minutes ago, and now the Spirit of Christ." It's only the way you approach it; that's all. Christ . . . If I was to fuss . . .

Now—now the man, because that he did that, horrible things happened to him, almost lost his mind; from an institution or something, jumped out of a window and almost killed himself. And now, he's coming back to some good friends of mine. He's seeking every day the baptism of the Holy Ghost, wants to come up to my house to have hands laid on him to receive the Holy Ghost, a preacher of a great denominational church. See?

¹⁷ So honest-heartedly we answer questions with all that we know how to answer.

And now, I'll read this question, nicely written.

1a. Brother Branham, would you please explain why the people in Acts 2 and 4 spoke in other tongues or languages even before the multitude came together in Acts 2 and 6?

That's the first question; it's the same person, I suppose, also. Yes, it is the same person.

Well now, if you will notice, brother, sister, ever who it was that wrote it, it never said a word about them coming downstairs from upstairs. And the audience was not upstairs. But when they come down into the courts where the multitude was gathered, that's when they heard them speak in tongues. See, see?

Now, you could say, "Well, they did speak up there." And if it was a debate or a fuss, you'd have just as much right to say that they did not speak till they got down here, because "When this was noised abroad . . ." See?

²¹ Now, other thing here, it goes right with it.

1b. Would you explain how Simon knew the Holy Ghost had been given in Acts 8:18? That's at Samaria.

Well, there's one thing: he didn't know they had the Holy Ghost because of speaking in tongues, or the Bible didn't say they did; they just seen the results. No one can receive the Holy Ghost without being something happening to them. That's right. But it didn't say they spoke in tongues there, so it must've been something else that he saw besides speaking in tongues, because it never mentioned them speaking in tongues.

²² 1c. And explain how do we know some of the people on the day of Pentecost spoke Galilean?

There the biggest part of them there was Galilean. And all of them . . . Now, as I said this morning . . . Now, there is two things, two faculties. Now, I'm going to take the side that the people was speaking in tongues, the people, speaking not in tongues, but in languages when they come out of the upper room and begin to meet the people. But if you'll read the Scripture . . . Listen close now: "Are not all these Galileans which speak? And how hear we—how hear we every man in our own tongue, wherein we were born? Are not all these Galileans that speaks?"

²³ They could've been speaking Galilean, but they were hearing them in another language. It could been they were speaking another language, their own language. Either way wouldn't matter; it still doesn't make the Pentecostal conception right (See?), 'cause listen. Here's why. Not to say something different, but just to make a—facts straight. If you notice . . . Why did Peter get up then and speak to the whole multitude, and they every one heard him in the language he was speaking, for three thousand was converted of staunch Jews, who were just as staunch in their religion as they could be? But they

must've stood—understood every word of Peter preaching on the prophets, and so forth, bringing up to Pentecost, for they screamed out and said, “Men and brethren, what can we do to be saved?” See?

Peter said, “Repent, and be baptized, every one of you in the Name of Jesus Christ for remission of your sin.”

²⁴ Now, just let me say this with—with the—all of my heart, so that you'll see that what I'm trying to get to you. I certainly do believe in speaking in tongues. I believe that it is a gift to the church. I believe that there is a tongue. I've spoke in tongues many times myself.

Let me give you a little instance what I think Pentecost was, and then I'll—or something like it now, or something on this order: I was in Dallas—Houston, Texas, just before this picture was taken (about one day). We could had the Music Hall; we was holding eight thousand. The people couldn't get in, so we went over to Raymond Richey's tabernacle. I forget just. . . It was a mammoth, big tabernacle. And—and we'd filled that full. And I'd preach and pray for the sick here. Then while they put them out, I'd go over and preach and pray for them over here at Raymond Richey's across the river.

²⁶ And then, when we was over there fixing to come back to the Music Hall, I'd. . . Howard had just let me go as far as I could go, and he touched me on the shoulder, patted me on the side. If you noticed in the room, when the anointing is on, they'll pat me like this [Brother Branham demonstrates—Ed.]; that means it's time to quit, don't say no more, come on. And Howard. . . Used to be, I'd stand there. He'd just get my hand, and throw me over his shoulder and walk on out (See?), 'cause he knowed I just had enough.

Well, I started to leave the platform when he patted me. I said, “Okay, brother.” Started to leave the platform, and a girl—a little girl was setting—standing here crying, a little Mexican girl, looked to be about twelve, fourteen years old, just teenage. And I looked at her, and I said, “What's the matter, honey?” I said, “She's crying, Howard.”

“Look, I. . .” said, “You've had enough. You got another group over there waiting.”

And I said, “Bring her up here.” And I just reached over, motioned like that, and she come up on the platform. (I believe Brother Wood and them was present; now, they was at the meeting. I don't know whether they was at that time or not. Brother Wood, where are you at tonight? Was—is that right? Yeah, you was there.)

And I said, "Bring her up on the platform." Well, I said, "Look, honey. Do you believe that God is able to tell me what your trouble is?" And she just kept her little head down. "Well," I thought, "may—she may be deaf and dumb."

²⁷ So I looked again; I seen it was speech. And I said, "Oh, she can't speak English." She couldn't speak one word of English. So . . . She was from Mexico. So they had an interpreter to come. And I said, "Do you believe, honey, that the Lord Jesus can tell me what your trouble is?"

Well, she spoke back through the interpreter, said, "Yes," she believed it.

And I said, "Can't you speak English at all?" And the interpreter said to her . . .

She said, "No," She never knowed any words of English; she was from Mexico.

And so, when I . . . Then the vision started. And I said . . . They don't interpret the visions (You see?), 'cause you're speaking constantly. Never interpret a vision so—until it's all over, and then they tell them what happened. So then, while I was—I started to speak; I saw a vision. I said, "I see a little girl about six years old. She's got on a scotch plaid dress with black strips of hair hanging down her back and bows of ribbon in it. She's setting by an old fashion fireplace. There's a large kettle, and she's eating yellow corn from it. She eats so much corn till she becomes violently ill. She falls, and her mother lays her on the bed, and she has epileptic fits. And that's what happened to her." See? I said, "You've had epilepsy ever since."

And quickly, before anyone said anything, she looked up to the interpreter, and she said to—in her own language, "I thought he couldn't speak Spanish."

And the interpreter said, "Did you speak Spanish?"

I said, "No, sir. I spoke English."

He said, "Well, she said you spoke Spanish."

I caught it. I said, "Stop the recorders." There was a big bunch of recorders, maybe thirty of them going.

In them days . . . Brother Roy Roberson, wasn't you there? Yes, Brother Roy Roberson and Sister Roberson and them was there.

So I said, "Stop the recorders. Play it back." And it was actually in English. But you see, then when I started . . . As long as the vision was going on, I was speaking English, but she was hearing

it in Spanish. “How hear we every man in our own tongue wherein we were born.” See? And . . . But as soon as I started speaking myself, then she didn’t hear a thing that I said; but while the inspiration was on . . .

³⁰ Now, apply that to Pentecost, just once. See? Friends, God’s my Judge; the Holy Spirit did that. Now, let’s apply that back to Pentecost for our meaning. The Holy Spirit wouldn’t do anything just—just to say He did it; it’s got to be a cause and a reason. See?

Now, on the day . . . “How hear we every man in our own tongue, wherein we were born? Are not all these speaking Galileans?” How did they know they were Galileans, if they wasn’t speaking Galilean? They all dressed alike. How did they know they were Galileans? “Are not all these that’s speaking Galileans? And how do we hear, every man, in our own tongue, wherein we were born?”

And then up gets another man, a Galilean, Peter, and begin to preach to them. And somehow another in that multitude of people, three thousand souls understood him, and came, and was converted, and gave their lives to Christ.

³³ Now, listen. Let me just take you—one more Scripture. Please. Let us go over to the great St. Paul. And then, we’ll read the 12th chapter of I Corinthians, and then drop into the 13th chapter of I Corinthians, when Paul talking about, “If the ears will say to the nose, ‘I have no need of you,’” and so forth, the members of the body. Then in the 13th—13th chapter, listen what he says now.

Now, we know that there’s two different kinds of tongues mentioned in the Bible. One of them is a language that—that’s—that’s a dialect of the earth; now, the other is a unknown tongue.

³⁵ Now, many of my most precious people, I’ve told you I’m Pentecost. Now, most of my people believe that—that when they receive the Holy Ghost they just get up and speak in an unknown tongue. That’s exactly contrary to the Scripture—then the people don’t know what they’re saying. But on the day of Pentecost, every one knew what they were saying; that was a going forth to every nation. See? Jesus said the Gospel must be preached to all the world, beginning at Jerusalem. There’s where it had to be that way.

Now, notice. Paul said that one tongue, that if you spoke in it, the unknown tongue which is the gift of tongues, unless it be by interpretation or by revelation, that it wouldn’t profit much. And then, we find out that in the 13th chapter, he said, “Though I speak with tongues of men (That’s dialects of the earth.) or of Angels—

though I speak with tongues of men or of Angels and have not charity, I'm nothing." So you could speak with both genuine tongues of men and Angels, and still you haven't got the Holy Ghost.

³⁶ Did not we just have it in Hebrews 6? The rain fell upon the wheat and the weeds. Didn't Jesus say, "The rain comes on the just and the unjust"? See? The same rain that makes the wheat grow is the same rain that makes the . . . grow . . . But by the fruit of that you know it. And the first fruit of the Spirit is love. What Paul said: "If I have—if I have all—can speak in all kinds of tongues and have not love, long suffering, gentleness, faith, patience, and so forth, it profit me nothing." See?

And then, notice about gifts. You say, "Oh, there's a great man of God; oh, he performs miracles." That still don't make him right. Yeah.

"Though I have a gift of miracles," Paul said in I Corinthians, something on that order, "Though I have faith that I can move mountains and not have that fruits of the Spirit, love, I'm still nothing" (See?), 'cause faith will do anything. That's why I always say, "You're not healed by the merits of your salvation; you're healed by the merits of your faith." "If thou canst believe."

³⁹ Now. See? "Though I speak with tongues of men and Angels and have not charity (though he could do it), I'm nothing." So you see, you can't say nothing.

Now, to my precious Methodist friend. I got two setting right here, and everywhere. I got them out here, many of them. The Methodist church used to believe, back in its early, primitive days, that when a man got religion enough and sanctified to shout, he had It. The Pentecost said when he spoke with tongues he had It. And nowadays they say if you've got a healing ministry, you got It. But there isn't any of . . .

Listen, friends. Don't try to depend and seek sensations. Instead, rely upon realities (See?), not sensation. Shouting's all right; speaking in tongues is all right; praising the Lord's all right; faith for miracles is all right, all those things and those feelings. . . Some of them say, "Oooh, I felt It like a rushing wind."

Another one say, "I felt fire in my soul." What . . . That doesn't make it right either way. It's what you are after you have received It. See? That's what counts. See? So you can't pin It to any certain sensation.

Now, that's honestly the best that I know. Now, I may be wrong; if I am, then I misunderstand the Scripture. And if it's contrary, well, I don't mean to be contrary. See? But I'm just telling it my version of what I believe that is Truth.

⁴⁴ Now, we're—take up a lot of our time here on this before we start into our regular service. And now—now, we don't mention these things too oft around the Tabernacle. Sometime. . . This has been the first time, I guess, for a long time, for maybe a year or two or something. And then, maybe some of our people come in, and they say, "Well, Brother Branham, I've—I've had stammering lips, and I've done this, and I've done that."

And I said, "Well, all right, That's very good."

⁴⁵ Now, if you want to speak in an unknown tongue, I believe God will let you do it. But according to the Scriptures, you're still nothing until the Holy Spirit comes. Then after the Holy Spirit comes then you can speak in tongues and have. . . God will just take the nature that you are, and cut it out for you, and make you the best servant you can be. He might make you preach the Gospel; He might make you have a gift of speaking in tongues; He might make you a prophet; He might give you a spirit of prophecy; He might. . . It's hard telling what He'd do for you; or He might do all those things for you. But the first thing is to be sure that by one, not sensation, but by one Spirit we are all baptized into one body. And then, the gifts come from that body (See?), speaking in tongues and everything.

⁴⁶ What it is, if—if a Nazarene comes up to me. . . You'd say, "Brother Branham, now there's a Nazarene and the Methodists. They say they received the Holy Ghost when they shouted. They said they received the Holy Ghost." I'm not saying they didn't. But here's one thing that I watch: by their fruit. When Truth is revealed, some of them turn against It bitterly: "That's the devil." Then the fruit shows where it come from. See? It shows they didn't get It. But those who are willing to walk in Light, receive Word. . .

⁴⁷ Here some time ago I was preaching down in Kentucky. And outside the meeting there was a man who belonged to a church that believes the days of miracles is past. He was holding a lantern in his hand. And he said, "I just waited for you, preacher (an old uncle and I, that's gone on now)."

And I said, "Yes, sir."

He said, "I'm So-and-so."

And I shook his hand. I said, "I'm sure glad to meet you, my brother."

And he said, "I just want to tell you that I believe that you're absolutely wrong."

And I said, "Well, you got a right to do that, because you're an American."

And he said, "Well. You see. . . ." And we got. . . .

I said, "Wrong on what would you mean, on the healing?" I said, "What about that little barefooted girl that just walked up there yesterday, last night, had a little baby." She wasn't over about fourteen years old herself, barefooted, a little old (What you call it?) gingham, calico, or some kind of a dress on (I don't know about goods.). And—and she had a little baby in her hand. And she walked up to me. And people sticking in the windows. (And this was a Methodist church, the White Hill Methodist church, just out of Burkesville, Kentucky, where I was born.) And she had this little baby. And I said, "Sister. . . ." I'd asked, "Anybody sick?"

And she walked up through there, a little bashful thing, her little head down; and she said, "Yes, sir, my baby." And the little thing [Brother Branham demonstrates—Ed.] going like that.

I said, "What's the matter with it, sister?"

She said, "It's got the jerks."

And I said, "The jerks?"

"Yes, sir."

I said, "How long has it had these jerks?"

And she said, "Well, ever since it's been born, and it's might nigh to a year old."

And I said, "Are you willing to let me hold that baby?" Up there in the mountains you have to kinda watch about that.

And she said, "Yes, sir." She give the little fellow in my arms.

⁴⁸ And in my heart. . . . I just stood still a minute. I said, "God, if You're going to let me win these people, then do something for me now." And while I was holding it in my hand, it stopped jerking. I looked at it, set it up in my arms, played with it. And it grinned and laughed at me. I looked down at her. And she raised, had her little head down, her hair parted and hanging down her back, and plaits on it. She raised her head up, and the tears running down her little cheeks. Rough men standing there, whiskers on their face that long, and the tears running down their cheeks. . . . Looking around, I said, "Here's your baby, sister. Jesus Christ makes it well." And them old women begin to faint and fall on the floor. And pour water in their face and fan them, and—and. . . . Why, I said, "What did that?"

He said, “Mr. Branham, I cannot accept anything until I thoroughly see it.”

I said, “Well, a good idea, I suppose,” but I said, “I want to ask you where you live.”

He said, “Back over across the mountain here a way. Go over home with me for supper tonight, and I’ll give you some buttermilk and corn bread.”

And I said, “I’d like to go, and I’m really hungry,” but I said, “I can’t do it. I got to go home with my uncle.” And he said . . .

“Well, I want to ask you—I want to ask you something. How do you know you’re going to get home?”

He said, “Well, I’ll just walk over that mountain.”

I said, “Can you see your home?”

He said, “No.”

I said, “Then how do you know you’re going to get there?”

He said, “There’s a path that leads there.”

I said, “But still, you can’t see it. And you just told me you couldn’t accept anything ‘less you seen it thoroughly.”

“Oh,” he said, “I’ll just take the light and walk with the light.”

I said, “That’s just what I’m trying to get you to do.” Just as the lantern gives light, you walk in the Light as He is in the Light.” We’ll get there all right. Though I don’t see the end plainly, but I know it’ll be there.

⁴⁹ Let us pray now. Heavenly Father, we are grateful to Thee for the goodness of Jesus Christ Who is the center of love. And I used to think that You were angry with me but Jesus loved me; but I find out now that Jesus is the very heart of God. So I—I know that You love me and—and suffered for me.

And Father God, I pray for this world today and for our country. I pray, Lord, for forgiveness of my own mistakes and for the mistakes of my people, the people that You’ve give me to shepherd over. And I pray that You’ll bless them and every one of the people that’s been in this little meeting that’s asked questions. . . Or—or maybe I’ve said something contrary to what they believe. Lord, I can’t explain it myself; I’m unable. But let . . . Will You just let them know, Father, that in my heart what I mean? Please, I pray You’ll do that. Bless them together.

Bless us now as we are waiting on Your Word, just a few moments before baptismal service. Help us to speak that which is

right. Help us to—in this message tonight, my throat being a little husky; I pray that You'll help me, dear God, and You will even heal the sick and the afflicted that's in the midst of the people. For we ask it in Jesus' Name. Amen.

⁵² Now, if you will for just the next few moments, let's turn over to the Book of Romans the 6th chapter.

Well, wait. I believe I've got. . . Say, I got a whole lot more. . . Say, I'll just answer these Wednesday night if that's all right; I'm done so late now. I didn't notice those laying there till just now.

Now, Romans the 6th chapter, let us read:

What shall we say then? Shall we continue in sin, that grace may abound?

God forbid. How shall we that are dead to sin, live any longer therein?

Know ye not, that so many as—of us as were baptized unto Jesus Christ were baptized unto his death?

Therefore we are buried with him in baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

⁵³ And if I should take a text tonight for about twenty minutes, I would say this: "Identification, Identified With Christ."

You know, there is in the country today so many dissatisfied people. And it's amazing when you get around and find out so much dissatisfaction. People hardly know what they want to do. They come down the road at about seventy and eighty miles an hour in a thirty mile zone, slide the brakes, and turn around the corner, and start up with such speed, till they burn their tires half off to go a city block to set and talk awhile. Seems like people don't know what they do want.

⁵⁵ Some of them get so disturbed until they go down to the drugstore and purchase for themselves a bottle of arsenic, or sulfuric acid, or something, and commit suicide. They find them laying dead. Some will turn their gas jets on in the room or set in their automobiles with the pipe for the carbon monoxide gas, trying to get away from life. Some of them will climb up to the bridge, and write a little note and stick it on their coat, and lay it down, and plunge

themselves to death in the river, jumping off of mountains, high towers. And some will take a pistol, and put it up to their head, and actually blow their brains out. They're just dissatisfied.

The hospitals are full of dissatisfied people. The insane institutions are overrun. Dissatisfied, they don't know what they do want. There seemed to be something that they're reaching after, but they just never come to it.

⁵⁷ And also, we find that homes, which is the backbone of the nation and of the church, we find homes broke up, and divorce courts just overrun with divorces. Juvenile delinquency of—of mothers leaving their little children with babysitters and—and taking off out to work and somewhere when their husbands got good jobs, but they're just not satisfied to be a mother and stay at home. They're not satisfied to dress like ladies; they—they want to dress like men. Men wants to be like women. And they—they just—there just seems to be something wrong somewhere. And people are reaching for something and can't find it. That's a pitiful condition to be into.

They've looked everywhere to find something to make themselves an example. We take the women of our days; they'll watch television until they see a certain movie star; or she'll come out dressed in a certain way, and all the women will want to dress like her or act like her, make her example. Some pretty girls just in the bloom of life will try to pattern themselves and try to make some movie star an example that they should go by; and finally they find themselves wound up in a cage of sin that they can't get out of. What a pity. Seeing them come into the meeting, tears running down their cheeks. . . But they're hunting for something.

⁵⁹ We take men. Men, you catch them on the street or in their business. The old man wants to be a teenager. He'll cut his hair off on the flattop and make a—a ducktail in the back. He wants to be a teenager. The teenager wants to be like one of these rock-and-roll kings. Where do they wind up? In sin and disgrace.

Man seems to be unsatisfied. He's running everywhere. They'll take on—listen to the radio for jokes and things that these jokesters pull. And they'll go out and try to mimic or—or act like those people.

⁶¹ You take the little boy on the street, how I know it, and he's got to be a Paladin, or a Hopalong Cassidy, or. . . And the commercial world gets a hold of that and makes millions of dollars out of it. They got to be a Roy Rogers, or a—a Mr. Dillon, or—or some television program outfit. They're trying to impersonate that person. They've set them up as an example. They've taken them for their—their standard of life. And what do they find at the end of the

road? Those little fellows turn out to be gangsters and robbers. The women turn out to be prostitutes, and—and street-walking, and—and delinquent people. Men turn out to be gamblers and lovers of pleasure more than lovers of God. Churches try to impersonate the other church, the big church.

⁶² Would just seem to see there's no satisfaction among the people. What do they—what makes them do it? It's for a cause; it's a nature. God gave them that nature. They've got a nature that makes them want to have something to identify themselves with. They must have something that they want to be like, an objective in life. They want to be a movie star, or a cowboy, or—or something on that idea.

I was hearing on the radio coming home, where some great Italian man at Denver was trying to play a Hopalong Cassidy, something with a loaded gun; instead of that he's going to be a Chester the rest of his life; he shot his kneecap off. There you are.

But they are trying to find something to identify themselves with. And the reason they are doing it, is because that there's something in them that God made them that. But God made them an Example to be identified with, and that was when He made Jesus Christ to become your Saviour. That's the Example. That's what people wants—should want, to be identified with Jesus, to be like Him.

⁶⁵ If all the little boys that wants to be Hopalong Cassidy or—or some of these others, or the little girls, the Annie Oakleys and so forth; if they only wanted to be like Jesus as much as they want to be like that, the Sunday schools would be running over everywhere. If the women that wants to be like some movie star, would want to be like Jesus, the church. . . Why, they'd never have to take up an offering. Certainly.

God made a man to desire to have an example, and God gave him an Example. That Example is Jesus Christ, to be identified with Him.

Now, if we would be more like Him, then there wouldn't be so many big shots in the world; there wouldn't be any hungry children in the world; there wouldn't be any whiskey, or drinking, or gambling. God gave us an Example to be like, but we refuse to be it. Now, that's what's the matter with the world. They got the desire; God has give them that; but they've turned it the wrong way. It's time to return back, and get on the right road, and get facing Calvary. Nature proves it.

⁶⁸ Now, if people of this day with that great desire and great ambitions to be like somebody for an example, if they took Christ as their Example, then we would have—we could fire every police there was in the nation. Everybody would be meek and humble; everybody would be kind and have brotherly love one for the other; there would never be a divorce case ever pled in our country. There would never be any sickness; we could even dismiss hospitals, if everybody tried to make Jesus Christ their Example. We wouldn't have need for nothing else.

So that nature is in the man, but he puts it on the wrong thing. He makes some man. . . And you know the Bible said that we are cursed when we make flesh our stay? When you try to make flesh your stay or put your trust in flesh, the Bible said you are cursed. How well I know; it's so easy to do it.

⁷⁰ Here's what causes a lot of it: is our newsstands full of vulgar magazines; our homes are full of pin-up pictures; our news screens are never censored, they're wide open, can crack any kind of jokes or—or do things that's terrible. There's no cleanness among us any more. I know you think I'm awful hard on that, but it—somebody's got to be hard on it. It's just got to be done.

When I was a little boy, I read the book of Tarzan and the Apes. Mama had an old fur rug that Mrs. Wathen had give her, laid before the dresser. I cut that thing up, and made me a Tarzan suit, and slept in a tree for a week. I wanted to be Tarzan. Then when I read the book of the Lone Star Ranger, I rode her, a broom stick out, being a hobbyhorse, trying to be the Lone Star Ranger.

It's no more than what people will do; it's what you read, the music you listen to. Go into a restaurant, and this old rock-and-roll. . . No wonder people are going crazy. That's enough to drive a human being crazy.

⁷³ But, oh, I'll be thankful all through eternity to one day I read about Jesus. That satisfied me. I want to be like Him. That's my desire, to be able to turn the other cheek or go the second mile, to be able to forgive when the odds is all against you, hold nothing against anybody, though they're mistreating you rightfully—or wrongfully for your right doing, but still love them. That's the way I want to be. I want to be that kind of a person. I want to be able that when I'm railed upon I would rail not back. That's the kind of a Example that God gave us in Jesus Christ. We ought to be identified with Him. We are. . .

“How do you become identified with Him?” You'd say, “Brother Branham, now, to get. . . You have to dress like the

Hollywood stars and do these other things.” But how do you become identified with Jesus Christ? First, you repent of what you already have done. And then, you’re identified with Him here in the pool. No doubt but what many will be identified with Him in a few minutes. In the pool you are identified with Him in baptism, for if we are buried in Christ we are identified to His death, burial, and resurrection. That’s why we are baptized. We go down into the water, come back up to witness that we believe in the death, burial, and resurrection of Jesus Christ. And if we be planted in His likeness in His death, God gave us a promise: we’ll be like Him in the resurrection.

⁷⁵ Identify yourself with some movie queen and see where you’ll be. Identify yourself with some cowboy or some teenager and see where you’ll be. But I challenge you tonight; identify yourself with Jesus Christ in His death and His resurrection and see where you’ll be at the resurrection. “For if we suffer with Him, we shall reign with Him.” God has given us the promise. And my whole desire is to be like Him. Take me, oh Lord, and mold me, and make me, shape me over again. Like the prophet that went down to the potter’s house, break me up and remold me.

⁷⁶ In the Old Testament when a man want to be identified at the house of God, he took the most innocent thing he could find: a lamb. And he knowed the lamb was free from sin, ‘cause it knowed no sin. And he went, and took the lamb, and put his hand upon its head, and confessed his sin; and by faith he transferred his sins on the lamb, and the innocence of the lamb back on him. And then the lamb died because it was a sinner. And the man lived by an act of faith of obeying what God said. But what did he do? He went right back out of the temple with the same desire he had when he come in, because when that blood cell is broken (which the life starts in one blood cell). . . And when that blood cell was broken, the life of the lamb would not coincide or come back into the human life, because it was an animal life. The man went out with the same desire he had; so therefore, he committed sins continually all the time again.

⁷⁷ But there come a time when God made us an Example. And He gave us the Lord Jesus. And when a sinner puts his hands upon His precious head and confesses his sins, and his sins is transformed—or—or transferred from the sinner to Jesus and the innocence of Jesus is transferred by the Holy Ghost back into that person; he’s a new creature in Christ Jesus. That’s where I want to be identified. The Bible said, “He knowing no sin, was made sin for us.” The reason He suffered was for our sins. And it’s no more than what is

right, no more than our duties to look at these things and see that these desires that we have that God put in us, to create in us, to make us to want to be like Him.

⁷⁸ And now, if you can see it by faith, before the real desire ever strikes you, come forward, be identified with Him in baptism. And then, as you're planted in the likeness of His death, you shall also share in His likeness in the resurrection. For when He come from the grave, He was the same Jesus that went into the grave. And if we be in Christ (how do we get in? By Holy Spirit baptism.), at that day we'll come forth and share in His resurrection.

There used to be a little song that I used to sing years ago.

To be like Jesus, to be like Jesus,
On earth I long to be like Him.
All through life's journey
From earth to Glory,
I only ask to be like Him.
From Bethlehem's manger came forth a Stranger;
(A Stranger to the world.)
On earth I long to be like Him.
All through life's journey
From earth to Glory,
I only ask to be like Him.

⁷⁹ Share in His meekness, you'll share also in His power. Share in His obedience, and you'll share in His resurrection. Do as God says do. In my heart the greatest thing that I could think of is to be like Jesus Christ, to be identified with Him. There's why I baptize the people in the Name of Jesus Christ, because He is our Identification. We pack the identification. "Whatsoever you do in word or in deed do it in the Name of Jesus Christ, giving praise to God for it." And we are identified with Him in baptism.

⁸⁰ Tonight, we're going to baptize, just in a few minutes, people here in the room that's here to be baptized. And if there's any desire in your heart that you want—have any great worldly ambitions, repent of them right now. Tell God you're sorry that you wanted to be some great worldly person. [Blank spot on tape—Ed.] Say, "Lord, my complete ambition is to be like Jesus. Come meekly, humbly. [Blank spot on tape—Ed.] And then when you put your hands upon His head and by faith confess your sins, say, "Lord, I'm sorry I done it." Then what will happen? God will transfer all your guilt over on Him and take His innocence and put it back on you, and you

stand justified in the Presence of God, because you believed on Jesus Christ, His Son. What a plan of salvation. Then you'll share in His glory. The goodness of God will come into your heart. The power of His resurrection will make you a new person. It'll satisfy every longing.

⁸¹ When I was a boy, I tried to do everything that I . . . I done everything I was big enough to do and a lot of things I wasn't big enough to do. I tried. I used to love . . . I do love to hunt. I thought, "That was it." I thought about . . . My daddy was a rider. And I thought, "If I could ever get west and break their horses . . ."

Well, brother, one time way back up yonder in the mountains in Arizona, bringing down a herd of cattle one night, I was setting there; and a boy named Slim had an old comb with a piece of paper over it. He was playing; another fellow setting there from Texas, with a guitar, strumming, and they come onto a hymn. I had my saddle off the horse, laying there under my head, using it for a pillow, and my blanket up over me—me laying there and still with my boots on, a pair of spurs holding me up off the ground. And he begin to strum:

Down at the cross where my Saviour died,
Down there for cleansing from sin I cried,
There to my heart was the Blood applied;
Glory to His Name!

⁸² I tried to pull the blanket up and stop my ears up. I looked up, and the stars hanging low. And the whispering pines in the mountains seemed to cry, "Adam, where art thou?" Oh, cattle raising was a second thing; I wanted to find God. Way back out there, kicked up on a pair of those spurs, I said, "Sir, I don't know Who You are, but don't punish me until I can find the real thing."

Two days after that down in the city setting there, and after—a few days after that, after the roundup, I was setting there on a little old park bench. A little Spanish girl come by. And I was setting there thinking about God, what could it be. And the little old girl come by (and me just about a eighteen year old boy); she dropped her handkerchief and walked by. I said, "Woman, you dropped your handkerchief." Just the thoughts of God had changed my desire. My poor Irish heart was a-hungering. I wanted something, something that satisfied.

⁸⁴ God has give me the privilege of hunting the world over, Africa, India, across the mountains, Canada, on some of the greatest

trips, and caught world records. It's all all right, but there's nothing that'll take the place of that power of the living God...?...into your soul.

When I get there... I love the mountains; I love the sunsets. I just—just stake down, and tie my horse, and take up top of the mountains, and stay a couple of days just watching the sun rise and go down, hearing the eagle scream. It's good; I—I love to be there. But brother, my heart begins to thump and to beat when I think of, “Unclean, unclean, the evil spirits tore Him. All is well when Jesus comes to stay.” I begin to think of the sick people and that call... And there's something within me cries, “I'll get down out of these mountains right quick, get down there to the people.” I want to identify myself as His servant among His people. Oh, how I love to identify myself with Him. Then in regards to that, He comes back among us and identifies Himself with us. He's here tonight, friends.

⁸⁶ It's time now for the baptismal service to start in about ten minutes. And I want to say this one thing before we do it, before we start it. Jesus Christ the Son of God... (Just a lot of comments I wanted to say, but I don't have the time.) Jesus Christ the Son of God has identified Himself in His Word. Jesus Christ the Son of God identified Himself in the meeting this morning by giving discernment, identifies Himself in bringing the sinner from the ruts of sin to a new man, a new creature. Take the lowest of woman or the lowest of man, drunkard, alcoholic, and whatever it is, and straighten them up, and clean them up, and make a gentleman or a lady out of them. That's my Lord. Take the man that's sick, and afflicted, and no hope for him, and raise him up to a new life again, and then appear into our midst and identify Himself as the same Jesus to know the very thoughts of our heart. Stand in our midst in His people, God in His people, identifying Himself. He's here now, that same Holy Spirit.

⁸⁷ Before we start that meeting in here for the baptism (while Brother's making ready), I wonder this: I wonder if there's any in here that didn't get prayed for this morning and you're sick, let's see your hand. Go up—put up your hands if you're sick and needy and you did not get prayed for this morning; no prayer cards or nothing, just—just sick and afflicted. All right. Let's bow our heads just a moment.

⁸⁸ Lord, with this tightened throat, rusty voice, oh, I pray that You will sink into the heart, the seed anyhow, into the people's heart, that we must be identified with You. For it's an old proverb here on earth, “The bird is knowed by his feathers, and the man is knowed

by the company he keeps.” And dear heavenly Father, we pray that You’ll be our Company. Lord, let us have You if it costs everything that we have on this earth. Let us be identified as, “That man really lives with God. His Company is God.

Let it be said like it was with Peter and John after they had passed through the gate called Beautiful, and said, “I don’t have any money; but what I do have, I’ll give you.” And the crippled man was made well. And when before the courts, the people said they perceived they were ignorant and unlearned; they had no education. But they did perceive that they’d been identified with the right kind of Company; they had been with Jesus. God, that’s my heart’s desire, to be identified with You, as one of Your servants, as one who loves You, one who would be true to You, and keep the sayings of Your Book, and do all that I know to do that’s right.

⁹⁰ Now, Father, will You again tonight identify Yourself among us, that the people might know that this is just not something, oh, some special time, or—or something on that order, Lord. Let it be known tonight that You’re the same God that was here this morning. You have the same power. And the same—the same things that You did this morning, You can do again tonight. You promised that they’ll be in the last days.

And many here couldn’t perceive enough faith. We pray that You’ll give them faith now. And let Thy Spirit be identified among us, for You said, “The works that I do shall he also that believeth on Me.” So I pray, God, that You’ll identify that You are here with us tonight and are—still love us. And You want every person in here that hasn’t been baptized to come and be identified with You, that they too might be partakers of this wonderful grace that can be transferred from us to Him and from Him to us, our guilt to Him and His grace to us. Grant it, Lord. Hear our prayers, as we ask in the Name of Jesus Thy Son. Amen.

⁹² We are standing in the shadow of the just justice of God. Every time that two or three are gathered together in the Name of Jesus Christ, He promised He would be in their midst.

Now, I don’t know. I guess part of the prayer cards is taken up. Some of you may still have some. Many of you don’t have prayer cards. It doesn’t matter whether you have or whether you have not. If you’re sick, you’re sick. And if this God Who wrote this Bible . . . Do you solemnly believe in Him? If He shall return again into our midst to prove Himself, besides of the preaching of the Word, that He’s here, convincing sinners that He’s here, if He’s here to heal the sick and would reveal the cause as He did when He was

here on earth, will you gladly accept your healing? If you will, raise your hands, just anywhere. We ain't going to—we ain't got no . . . I wouldn't know what prayer cards he give, and we're not going to have prayer cards. Just you pray, and you believe.

⁹⁴ And if He will do so and will identify Himself, you should be ashamed not to identify yourself with Him then. You should do it. Now, here's a straight challenge: In the church this morning we gave prayer cards, and called them to the altar, and prayed for them. And the Holy Spirit shook with such a great time, until I felt them pull me on the sides; it was time to go because I was weak. And now, here I'm saying, you that don't have prayer cards or whatever you are setting out there in the audience, you challenge—I challenge you to do this, to believe that the story I've told you of Jesus Christ is Truth. And you pray if you're sick. No matter . . .

This morning I tried to see if I could find people that wasn't with the Tabernacle. Tonight I don't care where you're from. You just pray. And then if that great Holy Spirit of God, that we have the picture of there, if He will come into this midst . . . You've heard me preach it so much, that He promised the things that He would do, that . . . And then when He was on earth, when He come back into our flesh, He would do the same thing.

⁹⁶ Now, if you're sick, pray. Challenge you—challenge God. Say, "God, Brother Branham don't know me; he knows nothing about me. But if You'll just let him turn to me and let me touch Your garment, then You speak . . . I'll know that You're in connection with this church. (The church is the believers.) Then I'll know that You're the same yesterday, today, and forever." And you pray. I just feel led to do that. I don't know why I did, but I feel led to do it.

⁹⁸ Now, if you'll raise your heads . . . Right here looking at me is a little woman that had her hand up like this, praying just a few minutes ago. And she's praying for somebody else besides herself. I never seen the woman in my life as I know of. She's a total stranger to me. But she's praying for her daughter for an—about an operation. You're not even from this country; you're from Texas. That's THUS SAITH THE LORD. You have a prayer card? You don't? Well, you don't need one. Believe with all your heart.

How did I know what you were praying about? Can't you see the God of heaven reveals the secrets of the heart. Didn't Daniel say that in his day? God reveals the secrets of the heart.

There's a lady setting next to you there. She was so happy about it. She had heart trouble, and she wants to be prayed for. So if you'll just lay your hand over on her . . . All right. Now, you

go back to Chicago and be made well. Amen. I don't know that woman either, know nothing of her. But God knows you. See, He's making Himself identified with us. "If thou canst believe, all things are possible."

¹⁰¹ This little Jewish woman setting here; she is praying too. That's right. You was praying for me to say something to you. I seen your troubles this morning, but I just didn't call it. But them feet you been bothered about, it's going to get well; so don't you worry anything. . . ? . . .

Do you believe too, little lady setting here? You believe me to be His prophet—His servant? I don't know you; God knows you. But if He is God's Spirit with us, then He'll do like Jesus did. You were praying, and it seems like I was attracted to you. There's the Angel of the Lord by her. If you'll believe, your heart trouble will cease, and arthritis. Your name is Mrs. Wisdom. That's right. You go back and be well, Mrs. Wisdom. I never seen the woman in my life. But He's God if you'll just believe it.

¹⁰³ Here, look here. See that little lady setting there with her hand up like this to her mouth? There's. . . Can't you see that Light hanging right above the woman there? Now, look. Comes right down towards her, I see It breaking. She's got trouble with the liver, bothered with a liver trouble. It's a gallbladder trouble. You're Mrs. Palmer. That's it. I remember now who. . . I didn't. . . See, it's just a vision. I see you setting by Brother Palmer. That's right, sister. Now, you go and be well and believe with all your heart.

¹⁰⁴ There's a little lady setting behind her too, that looked up kinda astonished, right behind her. You think the tonsil trouble of those two children will leave it, sister, and you also? Then go on your road home, and rejoice, and be happy. Put your hand over on the babies, both of them with those troubles; and your trouble left also. You're healed in the Name of the Lord Jesus, all of you. You'll get well, be well.

Can you see the living God lives today? He's just as great anywhere, isn't He? Don't you want to be identified with Him? Certainly you do. Sure you want to.

Now, let us bow our heads just a moment before I—It weakens me so much. How many wants to be remembered in prayer, just now, saying, "God be merciful to me. I now want to believe the Lord Jesus. I—I want all my troubles straightened out now"? God be with you.

¹⁰⁷ Lord, Who brought again Jesus from the dead, the God of heaven, I pray Thee in their behalf, that this will be the hour that they will believe, come forward if they've never did it before, and be identified with Jesus Christ here in this pool tonight. For the Scripture said that if we are buried with Him unto baptism and share with Him in His death, we will also share in the resurrection with Him. That is a promise. And the great St. Peter of old said for us to repent and to be baptized into the Name of Jesus Christ for remission of sins, and we shall receive the gift of the Holy Ghost. All this we . . .

Here sets my daughter-in-law, Lord, little Loyce, hungering, and thirsting, and fasting, and waiting. There sets my sister back yonder, hungering, and thirsting, and fasting, and waiting. O Lord, send the Holy Ghost just now somehow into this building and strike their souls with the power of the resurrection; and may they rise to their feet in their resurrection power and be identified with Jesus Christ in His resurrection. Grant it, Lord.

¹⁰⁹ Forgive every sin. Omit everything that's wrong, Father, and give us Thy grace as we pray in Jesus Christ's Name.

Heal all the sick and the afflicted. Lord, You're here; You're God. You—You prove Yourself God. And we pray that, knowing the nature of Your Spirit, that You performed a few things and then disappeared from them, was gone somewhere else and into another city, and out and gone. But You left the mark behind that the living God lived. And I pray, Lord Jesus, that—that this has been an impression upon the people's hearts that they'll never forget, that the Holy Spirit is present to heal, and to save, and to fill with His goodness. We pray in Jesus' Name. Amen.

¹¹¹ Now, how many here was to be baptized? Will you raise your hands, that's got your things ready? You can make ready then for the waters just in a few moments. And now, while we're waiting on the Holy Spirit just for a few moments, how many here that has not received the Holy Ghost as yet, and desiring, praying earnestly, receive the Holy Ghost?

Teddy, if you will, or some of you, to the piano right away . . . We're going to sing some hymns just now while the women that's going to make ready for baptism go over in this room, and the men go over in this room that's making ready for baptism, while we get ready to—for the event.

And then, we're going to be waiting on the Holy Spirit to come to us and to reveal to us the things that He wants us to do. Then

we'll turn the lights out in the main auditorium. The minister will be into the waters of—out here. And then we will—we will have the ceremony of the baptizing.

Just a moment, just 'fore you turn the light out, Brother Evans; I want to read some Scripture while we're waiting just for a moment, if you will.

¹¹³ While they're—begin to make ready, I'd like to read some Scripture here. How many believes that God is infinite? Sure, He's here right now. The only thing you have to do to receive the Holy Ghost is rise and accept Him. Why, His power's proven that He's here. How could we have one shadow of doubt, His blessed, holy Presence just bathing our soul? I feel like I could scream to the top of my voice, of His goodness and His mercy endureth forever and ever. He's here. My heart is burning, and it's filled with joy and exceeding gladness because of His Presence.

¹¹⁴ Before they shall turn the lights, I want to read out of Acts the 1st chapter. And I believe that every man, minister, or person in here, evangelist, or whatmore, that there will be this: that God is infinite. God cannot do one thing one way and then turn around and do the—do the—do it another way. He's got to do it the same way every time, hasn't He? This was the proclamation that went forth from God.

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by . . . wonders and signs, which God did by him in the midst of you, as ye yourselves also know: (What kind of signs did He do to prove He was Messiah? By knowing the thoughts in their hearts. Is that right? Why, Peter said, "By signs and wonders God proved that He was with Him.")

Him, being delivered by the determinate counsel the foreknowledge of God, ye have taken, and by wicked hands you've crucified and slain Him:

Whom God has raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

For David spake concerning him, foresaw the Lord always before my face, . . . he's on my right hand, and I shall not be moved:

Wherefore did I—my heart rejoice, and my tongue was made glad; moreover . . . my flesh shall rest in hope:

Because thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption.

Thou hast made known unto me the way of life; thou shall make me full of joy with my countenances.

Men and brethren, let me freely speak to you of the patriarch David, that he's both dead and buried, and his sepulchre is with us unto this day.

Therefore being a prophet, . . . knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would—he would raise up Christ to set on his throne;

He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh . . . see corruption.

This Jesus has God raised up, wherefore we . . . are witnesses. (Oh, that just thrills me. We still are His witness. He was raised up from the dead; and He lives tonight.)

Therefore being by the right hand of God exalted and having received of—the Father the promise of the Holy Ghost, he has shed forth this, which you now see and hear.

For David is not ascended into . . . heaven: but he said himself, The LORD said unto my Lord, Set thou on my right hand,

Till I make thy foes thy footstool

Therefore let all the house of Israel know surely, that God has made this same Jesus, whom you . . . crucified, both Lord and Christ. (Now, what language was he speaking in that all those languages of the world heard him?)

Now, when they . . . (The peoples) . . . heard this, they were pricked in their heart, and said unto Peter and . . . the rest of the apostles, Men and brethren, what shall we do? (Awhile ago they was crazy to them. Now, after that mighty sermon that was going forth to every nation standing there . . . “Men and brethren, what can we do?” Then come the prescription.)

Then ans . . . Then Peter said unto them, Repent, and be baptized every one of You in the Name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost.

For the promise is unto you, . . . to your children, and to them that are far off, even as many as the Lord our God shall call.

And with many other words did he testify and exhort, saying, Save yourself from this untoward generation. (If that ain't the

same Gospel we're preaching today. "Save yourselves from this untoward generation." Many signs and wonders being wrought, the Presence of Jesus Christ showing Himself alive, and the same baptism that was commissioned right here is commissioned right here at the pulpit too, tonight.)

Then they that gladly received his word were baptized: and the same day there were added to them about three thousand souls.

115 Dear God, those—the rooms are standing full of people being identified in baptism with You. I pray Thee, Lord, in their stead, that if You will just kindly, Lord, at this hour, when they come from the water, may there be something happen to them that their souls will be filled with the Holy Ghost. May they come forth and leave the water, go forth to manifest You in preaching the Gospel, teaching the Sunday school, speaking with tongues, interpreting tongues, doing signs, wonders, and miracles, and above everything, the love of God burning in their souls with meekness, and gentleness, and patience, and humbleness.

Lord, I commit them to You. They are the trophies of this revival. And I pray that You'll keep them in Your care. And someday, as I'm standing here praying over Your Bible, after I've preached from It, and declared with all my heart what I think to be the Truth, as You will reveal it to me . . .

117 And Lord, we're waiting on their baptism, just as we're all in the audience here waiting for the resurrection. And someday, Lord, while we're standing together in heavenly places, may there come a sound from heaven; the trumpet will sound and the dead in Christ shall rise first. May we be caught up with Him to meet the Lord in the air and forever be with Him. Grant it, Father.

Keep us healthy, and happy, and full of zeal. We do not ask for money. We do not ask for easy things. We just ask to be like Jesus. We want to be identified with Him, with the kind of Spirit that was in Him, meek, gentle, always about the Father's business.

Lord, in the closing hour of this revival, and this identification of many of the precious people, continue to identify Yourself by giving them the Holy Ghost. Grant it, Father.

Bless this little tabernacle. Bless every minister, every person that's attended it, every church that's been here. Lord, I pray that You'll send a revival in every church throughout the world. And we'll see them come together with one heart and one accord for the rapturing grace of Jesus Christ to be given among us. We ask in Jesus' Name. Amen.

¹²² Now, the lights will be out in the main auditorium for a while. These handkerchiefs has been prayed over. And now, the lights will be out for just a short time, and then . . . And then just be quiet, and the minister will be baptizing just one right after the other till we get them all done.

Now, if everyone can see . . . Now . . . That—the one microphone, pull that mike down to the bottom behind you . . . ? . . . This is to the recorder? All right. He's taken care of it.

I wanted to do this myself tonight. I'm just so hot. And Brother Neville's been resting so he wanted the pastor to have something to do with this too. Very fine brother. Just a moment and the lights will go out in the main auditorium, then you'll be able to see by our great glass hanging behind, looks right down into the pool where they'll be coming to baptize. And if they get them ready . . . Then if each time when they baptize, they'll come up, elders will pull the curtain, that is so the women can raise out of the water. And so then they'll be coming one right after the other one. You'll . . . ? . . . who they are and baptize them in Name of—of Jesus Christ . . . ? . . .

¹²³ Now, remember, as—as just a minister responsible for the—God's Word has been committed to me . . . ? . . . I would recommend anybody that hasn't been baptized in the Name of Jesus Christ to be rebaptized. That's what Paul said. He said even if they been baptized one way, they'd have . . . ? . . . he said they must be baptized over again in the Name of Jesus Christ. He said if a angel ever taught anything else, let him be accursed. That's found in Galatians the 1st chapter and the 8th verse. "Though we or an angel from heaven preach any other Gospel, let him be unto you accursed." Now, just before the ceremony starts, can everybody see?

[Brother Neville baptizes the people. Blank spot on tape—Ed.]

The words of . . . ? . . . minister of the Gospel . . . ? . . . [Blank spot on tape—Ed.]

[Brother Branham speaks concerning a personal friend—Ed.] A very personal friend of mine. This lady is a very personal friend to Oral Roberts, she and her husband . . . ? . . . another . . . ? . . . soul winners of God . . . ? . . . Brother Oral Roberts, one of my bosom friends . . . ? . . .

[Brother Neville baptizes more people. This baptismal service lasts about a half-hour, during which Brother Branham comments and sings throughout . . . We have transcribed and recorded a few of these comments. There are several places with a blank spot on tape—Ed.] Yes. Grant it, Lord.

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