

EXPECTATION

E-1 Good evening, friends. It's certainly a privilege to be back again, tonight, at Long Beach to have this time of fellowship in the coming weeks. And it was kind of surprising to me to know that I was going to stay in Long Beach this long extended time. And I think Brother Arganbright, when he called me about coming on to the West Coast from Phoenix, he asked for one night in Los Angeles and one night here. And then when I find out that I've got, or, one night, I mean, one week at each place, pardon me. And then I find I got two weeks here: Sunday through Sunday, I think it is, or, Tuesday through Sunday through Sunday. And so we're expecting now to have a great time. Now, we can only have a good time in the Lord as we all worship Him together; we must do that.

And now, I was talking to the pastor today and—and asked him just what type of service, was it a revival we were anticipating, or was he to have a healing service? And he said, "Just as the Lord will lead." So that, just about as good I guess, as I could ask for. That's what we want, we want where the Lord leads. And then if the Lord has the right-of-way, then everything will be all right.

E-2 And it's. . . I think this is my second time to this tabernacle. I think this is the place we come, wasn't it Brother Demos? one night down here about two or three years ago, or something, and, couple years ago, yes, sir. And then I was once over at the Municipal Auditorium here when we. . . I first come to the West Coast. And so I kind of feel like I'm part of you to begin with, not only because I've been here, because I've been at the same place you did to find salvation: at Calvary. And that's where we. . . The only fountain that I know is that fountain of Calvary, where God poured out His blessings upon the human race, and there's where I received mine, beneath the Blood of the Lord Jesus.

E-3 And now, if the Lord willing, I'd just like to just see how many was wanting to be prayed for, have a healing service one night? Let's see if we raise up our hands around. Well, that's a nice little group for a healing service, so, for a church anyhow. And then, well, tomorrow night, how would you like to have a healing service tomorrow night, would that be fine? All right, I'll have the boys over here to give out prayer cards about six-thirty, something like that, so it won't interfere with the other parts of the meeting. And then we'll pray for the sick tomorrow night, if God willing.

And then we'll see then as He leads, goes on, see how many. . . You know in a little church meeting like this, we can pray for all the sick in one night. So to be here thirteen nights, that's going to be—be quite a healing service. So if the people come in, the sick keeps crowding in, why, we'll keep praying for them as—as they come in.

E-4 And now, maybe this coming week, this next coming week, rather, if it'd be the will of the Lord, I just finished, before I started this year's tour, at my tabernacle, I finished the series of the seven last church ages in Revelation. And maybe, the Lord willing, I'd like to take next week on the four horse riders of Revelation, and give a night on each horse and each rider, and what it represents in the time that we're living in.

I think it—it should be we should all be warned of the things that's come, coming. That's what's the church today lacks, is the warning of making ready. I believe really, the church was in better condition forty years ago for Christ to come than it is today, forty year. I was speaking on that the other day at the Westward Ho, at the Full Gospel Business Men's Convention, of how that the church in forty years lost ground just like it did in the wilderness. But it's the time now when the old fighters is dead, and we ought to get ourselves together, and get started on for the Kingdom of God, and go over and possess the full blessing. And just as the Lord will lead this week, we'll be speaking on those subjects, in making ready.

E-5 Now, a minister cannot bring a revival. There's no preacher can bring a revival. He doesn't pack it with him, and the only thing he can do is just be loyal to God and His Word, and the revival has to come by the people, in your home, in your life. Now, *revival* isn't adding new members to the church, it's "reviving that what we've already got." To *revive* means "to bring back." So a revival. . .

E-6 I stood here, some years ago, for my first time by a large body of water, which was Lake Michigan. I was about, just had been ordained in the Missionary Baptist Church. I was about twenty or twenty-one years old. And I'd went up there when they had the. . .they had some great Easter sunrise service out on the lakeside. And I was acquainted with Paul Rader, and he was supposed to speak at that meeting. And I wanted to visit the tabernacle while I was in Chicago. And it was for my first time to see that large a body of water.

And I went out on Lake Shore Drive, and I stood out there a little while, and I noticed all them waves jumping up and down, just—just splashing around. I thought, "What's it so excited about?"

What's all the excitement?" And the little waves would start, and then run out and be great big waves, and bounce into each other, and break apart, and the—and the foam would fly up, and then it'd come back in. Then I see the big waves coming again, breaking on the bank, like you're used to here, but that was something new for—for me, a—a—a landlocked servant. So I noticed how it would . . .

E-7 And I said, "Well what it must be, that the lake's having a revival; that must be what it is. It's having a big time, just jumping up and down." I thought, "That's—that's good; that's fine." But you know, I—I thought, "Well, wonder if it gets a lot of extra water when it's having a revival?" I thought, "No, there isn't one drop more in it right now than if it was perfectly calm, not one bit. It's the same water, but just having a revival, jumping up and down." I thought, "Well, what good does that do?" Come to find out, when it's having revival and jumping up and down like that, it washes all the trash out of it up on the shore. So that's what the church needs, is a revival: Get all of the world and things of the world washed out so it can look clear, be pretty again. When it all calms down, it's got the same amount of water.

But what causes the sea to do that is because there is a wind comes, begins to blow against the waves, blow against the body of water and pick it up. Well that's what the church needs tonight, is some mighty rushing wind coming down upon it again, and reviving it, and getting all the world out, and the things of the world out, and that way then it starts a revival. And then when it settles down, the church is all in condition then to start off then to receive spiritual gifts and blessings from God, and that's what we want.

E-8 I do not believe that the revival that we're looking to come is coming in the fashion that we are looking for. It always comes contrary to what we're looking for. Christ come different, John the Baptist. Well, if anyone would've thought . . . I suppose if some of the interpreters of the Scripture in John's day would've said, "The voice of one crying in the wilderness, prepare the way of the Lord, make his paths straight." I imagine some of them thought that God would slip the corridors out of the Heaven, and have an Angelic escort coming down to the ground, and some great dignified prophet would come walking out of the Glory.

And it was to be so great till all the low places to be made high, and all the high places bring down low. And the mountains was to skip like little rams, and all the leaves was going to clap their hands. What an event that was to be. What the people must've looked to see in those times; but what did it come to pass to be? An

old fuzzy-looking preacher with a sheepskin wrapped around him, probably never took a bath every three or four months, walked out of the wilderness, standing in mud up to his knees and hollering, “Repent, for the Kingdom of Heaven is at hand.” That’s when the high places was made low, and the low places was made high.

E-9 What man calls great, God calls foolish. And what man calls foolish, God calls great. So what we’ve got to do is get back into the program of God and find out, after all, what God wants us to do. And the only way I know to do it is prayer. Prayer is the key, that’s the answer. Prayer changes things. Prayer is the most powerful weapon that was ever put in the—the control of human beings. There’s no atomic bomb, or no hydrogen bomb as powerful as prayer. Prayer will change the mind of God. Did you know that? It did do it one time.

A prophet was sent up to the king in the chamber, and said go up and tell him, “THUS SAITH THE LORD, he’s not coming off the bed, he’s going to die right where he’s at.” And Isaiah went up and told Hezekiah that.

And I can imagine all the—the celebrity at the gate, the peasants out at the outer courts, when they went in, said, “Oh, prophet of God, what will become of our king?”

“THUS SAITH THE LORD, he’s going to die.”

Went out to the soldiers, “Oh, great prophet, what does the Lord say about our king?”

“THUS SAITH THE LORD, he’s going to die.” And that was right; the Lord told him that; goes on down, gets in his little hut somewhere back in the wilderness.

E-10 And Hezekiah turned his face to the wall and wept bitterly, and said, “Lord God, I beseech You to consider me: I walked before You with a perfect heart. I need fifteen years longer to get my kingdom in condition.”

And you know, looks like that if God would’ve wanted to say anything, He’d have told him while he was talking to Him, but God has ways of doing things. You have to come God’s ways and God’s means of doing thing. As long as we try to get in it ourself, then it won’t work. And we just can’t pattern after one another; we’ve got to live individually before God.

Now, the greatest man in the land, of course, was the king. The greatest Person in Heaven was God. There was the greatest man on earth talking to the greatest Man in Heaven, the greatest in Heaven, and yet the great powers of Heaven couldn’t talk back

to the king, because he wasn't meant to be that; he was just a king. And then He talked to Isaiah, that was His prophet, and said, "Go tell him that I've heard his prayers and I'm going to spare him them fifteen years."

Now, how do you think that prophet must've been embarrassed coming right back, "What are you coming back for, prophet?"

"THUS SAITH THE LORD, he's going to live," and just left the gate saying, "THUS SAITH THE LORD, he's going to die." Come back, "THUS SAITH THE LORD, he's going to live. THUS SAITH THE LORD, he's going to live." Why? What changed it? Prayer, that's the secret.

Prayer opens the door: prayer. "Whatsoever you ask in prayer with faith believing, you shall receive it. Ask abundantly that your joys may be full."

E-11 Let's ask God tonight to just not spare nothing, but pour out the powers of Heaven, if He has to shake us and tear us to pieces, and go down at the potter's house, and be remolded again. If that's what it takes, that's what I want. And I think that's what every honest-hearted believer wants, no matter what it takes.

Now, let's bear that in mind as the meeting goes on: "I don't care, Lord, what it takes, but I want You to revive me. If it's something I'm doing, something I ought not to do, something that I should've done, just tear me to pieces and make me over again so I'll obey You." And with that purpose in heart, God is just as sure to move on the scene as I'm standing behind this pulpit. That's right.

E-12 Now, this is the first time that I can remember in all the history of my meetings, that I've ever come to a place to hold a revival, not a healing service. And I'm just glad that this is planned out this way. I thought that maybe it would be, we'd go up to Los Angeles, and here a few nights, and up there, and like that, but it panned out somehow, or planned in God's great economy that I was to be here, I suppose, for these two weeks in a church, holding a revival, so maybe that's the way God wants it, so we'll just leave it to Him. He's the Boss, isn't He?

How many love Him? Oh, you're . . . Oh, that's fine, then it looks like all believers. That's good.

Well, let's—let's speak tonight and prepare our hearts for the healing service tomorrow night. Then on—on Thursday night we'll start right off with the evangelistic texts and so forth, if the Lord willing. And pray that God will have us in such a revival by Sunday,

the glory of God will be raining around all over us, and God will be moving among us with great wonders and signs, and hundreds receiving the Holy Ghost, and—and just go everywhere.

E-13 Now, we don't—we don't mean to say now. . . A true great revival, it don't get headlines and things like that. No, no. There's one thing that Jesus Christ lacked in His life. I hate to say that, but He did. Jesus lacked one thing; a modern showmanship. He wasn't a showoff, no. He. . . they. . . Everybody today's got to have it great big headlines and bragging what they're doing. That's a stuffed shirt. That's right. That's not a servant of God; a servant of God will be humble, keeping hisself back.

And when the revival comes, look what's always come; when it come in the days of Jesus, just in the minority, just a few people. Look what John had out there on the banks, just a few people gathered around, from the regions around about, to hear him. About ninety-nine percent of them rejected his Message and walked away, yet it was a great revival and a shaking time.

God shakes things, and people don't realize it's being done. See, God shakes His church; the revival is to His church. I believe the church is called out now; but the thing to revive is to revive and shake that church to its place again.

E-14 Someone said, "Why do you fool with a bunch of Pentecostals, holy-rollers, and so forth?" Well, that's where I was sent. I'm one of them. So they—they say, "Why don't you. . . You do these signs, why don't you go up to the big places and high places and so forth?"

If you notice, that's the very same thing that was said to our Lord. His—His brethren even said to Him, "Why don't you come up before Caiaphas or some of the—the big places and show yourself. If you are be this fellow, this Christ, let them know who you are."

He said, "Your day is always." He didn't go up with them, but His hour was yet to come. He was not a showman. And I think that's what's the matter with the church today; it gets too much show instead enough Christ. See? We want Christ, no show, Christ, want to condition our hearts. And when we get that place, you'll find out that God is just the same yesterday, today, and forever. He does not fail.

Now, let us bow our head just a moment and approach the Author before we approach His Word.

E-15 Our Heavenly Father, we are indeed a privileged people tonight to be assembled together here in a free nation, where we can

worship God by our own dictates of our conscience. We are so glad for this and for an open door yet in our land, knowing that it won't be too long now, until this opportunities will be taken away from us. And, Lord, it'll be a great thing when it is, because then the love of God will constrain us till our hearts will come together.

I pray, Father, for this oncoming meeting, for Long Beach, and for this church, called by God's assembling, where God's children assemble together. And the church is the people that's makes up the body. And we pray, God, for this pastor, I pray that You'll bless him, Lord. And by his throwing his arms open, and his heart, for a revival to begin, may their prayers not be in vain, but may You answer us this week with a sweeping revival that'll catch fire all up and down this West Coast, Lord.

E-16 And the peoples of God realize that as it was in the time of Ezekiel, the bones went to the bones and the skin upon it, and they stood up, but yet they needed to be prophesied to, to cause life to come into them. And Heavenly Father, we might organize, and get the churches together, and—and join our hands and go bone to bone, but yet it takes the prophecy of a shaking wind to bring life back to us again. Father, we pray that there'll be not only a—a protractive meeting, but a revival that'll truly shake every heart, every home, every church, every member, until the Holy Spirit becomes predominate in every life.

From that, Lord, will go forth workers into the street corners and byways, with not a shamed look upon their face, but as gallant soldiers burning: faces like Stephen's was, when, like a house on fire in a high wind, they could not stop him, neither could the Sanhedrin court stop him. But he screamed out upon them, "Stiff-necked, uncircumcised in the heart and ears . . ." Even death itself didn't stop his message. It got onto Saul of Tarsus, never left him until, God, You struck him on fire and started him out, and become apostle to the Gentile age. That one man, when he was dying, kneeling on his knees and saying, "I see Jesus standing at the right hand of God": that look upon him.

E-17 God, we pray that You'll send the Holy Spirit in such a convicting power that'll place that look of determination upon every heart and upon every face that gathers in this church. Grant it, Lord, that there might be a soul-searching time, for we realize that we're living in a late hour, later than we think. You said You would come in the hour that you think not, so it may be at any time.

I pray, Father, that You'll help me; speaking a few moments ago upon saying the four horse riders, Divine healing, whatever it

might fall, Lord, we just open our hearts to You. You come deal with us, Lord, just as we have need. Cut all the world away from us, Lord. Take Thy sharp two-edged Sword, the Word, and discern the thoughts of our hearts and mind, and bring to our memory where we're short. And may we not cease praying until we see our prayers answered. Grant it, Father.

Circumcise my lips, circumcise the hearts of the people, that I might speak and they might hear the Word of the Lord. We ask this for God's glory, in the Name of His Son, Jesus Christ. Amen.

E-18 I pray the Lord Jesus, that the revival will be on from this time on, that everybody hungering and thirsting. Now, just make ready, each person; don't wait on the neighbor; it's nothing about the neighbor, ourselves: Let's fast; let's pray; call on God; get on the phone, call somebody, get them over; lead our children to prayer; get our family groups together. Just open up our hearts and say, "Lord, here we are."

Now, on getting ready for the service tomorrow night for healing service, then, the boys will be over with the prayer cards about six-thirty. You that want prayer cards, come; and let the sick people get up around me, up here. Many of you has been in the meetings and you know how it works. I'd... It's better for somebody setting here with faith believing, setting in front, than back there, because sometimes when I see them back in there, I... there's so many between that, well, it... where the channels, I call it, or—or, rays of faith that comes from the people, it's confusing. However it does go all over the crowds and thousands times thousands of people. But I'd rather get the sick people up here in front, around where I'm at.

E-19 Now, tonight I want to speak on a subject. First I want to read to you a verse out of the Scripture found in Saint Luke the 2nd chapter, the 26th verse.

And, behold, there was a man in Jerusalem, whose name was Simeon; the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

And it was revealed unto him by the Holy Ghost, that he would not see death, until he had seen the Lord's Christ.

Now, I want to take the subject of *Expectation*. Now, before you can have expectation, there must be faith to accompany that expectation. And there's only two elements in the world that controls the world tonight, that's fear and faith. Russia's trying to get everybody to fear them, and we're trying to get everybody to

have faith in God. Now, that's the difference. That two element controls all nations, controls all people, controls all churches, controls individuals, is fear or faith.

E-20 Now, fear has no valuation in it, none whatever. It's perfectly endless, it doesn't. . . it hasn't got one good thing about it. If I was to be shot in the morning, was going to be shot, what good would it do to have fear? What good would it do me?

You say, "Well, what good would faith do you?"

Faith could deliver me, but fear won't help me a bit. You just get yourself all worked up and more nervous than ever when it comes time for the gun to fire. So let's have faith. Faith could deliver me, but if it doesn't, what good would fear do anyhow? Just stay right with faith and hold on to it. Take God's promise and remain with God.

E-21 And now, as we begin to read the Word and to teach the Word, I'll never go outside of the Word for anything. And remember, that you must believe this in God, that God keeps His Word. He will do that; if He doesn't, He isn't God. He's. . . God is infinite and when anything is *infinite*, it's. . . well, there's no way to explain what *infinite* is. But we are finite; therefore, we can say anything and till next day or an hour from then or five minutes, we'll have to alter it and say, "Oh, I was mistaken." But God can't do that if He's infinite. Because He makes His—He makes His—His—His promise, and He can never go back on it. His promise is always the best; His decision is always perfect. And if it's perfect, it can never be any more perfect, so it's always got to be right. Now, therefore if you have faith. . .

E-22 I was speaking to a—a doctor some time ago about one of his patients that had been healed. He said, "Why, Billy," (He's a friend of mine.) he said, "there's—there's no doubt at all," said, "my, the cancer was there." Said, "I operated on the man and couldn't get it, it was in his throat." And he said. . . And he was a brother-in-law to the doctor, and he said, "It's absolutely gone." And some of the people was out to the man that run the motel, while we was having the meeting, he was telling everybody about it, and how that faith did it. He said, "Yes, Billy, I believe that." Said, "Now, to have faith," said, "now I believe if he'd have went out and touched a tree and said he had faith. . ."

I said, "No, that won't work."

He said, "If he had faith."

I said, "He hasn't got no grounds for faith." Now, touching a tree having faith; that's superstition. You've got to have a ground for faith. "And faith cometh by hearing, hearing the Word of God." Now, before. . . If you just take it like any newspaper report or something, why, you can't have faith in that; they'll make errors because they're human. But this Bible cannot make an error. It's got to be perfect because it's the Word of God. And God is no better than His Word, or you're no better than your word. I'm no better than my word. So therefore, when the Bible says anything, remember, it's settled forever.

E-23 And if God is ever called on the scene to make a decision on a certain thing, and the decision that He made when He's called on the scene for the same thing again, His decision has to remain the same way. He cannot change it for one, saying, "Well, I did it to this one, and—but I won't do it for this one." Now, if He does that, then He made the wrong decision when He made it the first time. So He has made His Word so that "If ye can believe. . ."

When he. . . a man asked Him forgiveness for his sins, and God forgave that man of his sins, if you come, or whosoever will comes upon them same basis of humbly asking forgiveness, based upon faith, God's obligated to do the same thing He did for that man the first time. And if a man's ever sick and calls on God, and if God ever heals one person, ever did heal one person, and the same grounds that He brought that man to for his healing, if He's ever called on again, He's got to remain with the same decision. If He didn't, He made a mistake and then if He made a mistake He's not infinite. And if He—if He's not infinite, then He's not God.

E-24 See, you've got to come right back to know this Word's the truth. Now, that's exactly what gives me my bold stand in Christ, because I believe that Word is truth. It just cannot fail. It can no more fail than God, because it is God. "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelled among us." Hebrews 4 tells us that the Word of God is powerful, more sharper than any two-edged sword, cutting both ways into the asunder and the marrow of the bone, and even a Discerner of the thoughts and intents of the heart. When Jesus looked upon the audience and perceived their thought, what was it? He was the Word. "In the beginning was the Word, and the Word was with God, and the Word was God." Well, they ought to have knowed it, that He was the Word of God made manifest. Now, that same spoken Word of God, the Holy Spirit can make any promise of God manifest, if you'll just believe it.

E-25 Now, expectations, it has to be built upon something that's got a faith behind it. Because if you're expecting something is because something's been promised or some way like that. So if you want to have real expectations it must be built upon THUS SAITH THE LORD. Look at Noah. It was . . .

Sometimes God asked you to do things that's ridiculous to your own human thinking. Now, remember, if you're going to enter this revival trying to figure out something, you might as well enter out to begin with, 'cause you can't do it. Remember, God does not know man by, or, God . . . Man does not know God, rather, by his head. He knows Him by his heart. In the garden of Eden a man was divided between God and Satan. Satan took his head; God took his heart. With his intellectuals he tries to reason out things, but by faith in his heart through God will make him believe things that reason won't even vindicate. "For it's the substance of things hoped for, the evidence of things not seen." See, it's . . . He's got to believe God's Word. Oh, brother, if you could just get that down good and sunk in your heart, it'd make every devil jump and leave right now. See? To know, it—it does it.

Now, I—I—I'm know what I'm speaking of. I've had . . . This is thirty-one years in the ministry for me. And I—I know what I speak of. And I've never sincerely, in all my life, ever asked God anything, with this Bible open, unless He gave it to me or told me why He couldn't do it. That's right. Cause there's sometimes He can't give it to me 'cause I think I want it, and He knows better. But He's always come and told me why. And so I—I know that's true. So God keeps His Word. You can just depend on that.

E-26 Now, when Noah was asked to build an ark by God, why he moved with fear, knowing . . . Could you imagine what the critics was saying? Noah was expecting it to rain, because God said it was going to rain. Now, it never had rained on the earth. Could you imagine the critics saying, "Oh, look, poor old fellow's kinda little off at his head." But he said . . . "Where's that rain at Noah? Tell me where it's at; I don't see any of it up there. There—there's no rain from up there, never has been, never will be."

But Noah said, "God said so. That settles it. If God said so, He can create rain up there if He wanted to." So he was expecting it to rain, so he made preparations for the rain. Oh, I like that. Oh, make preparations as long as you hear God's Word, then make preparations for it to happen and wait under expectation. Oh, that makes me start feeling religious to begin with. See? To think that "God said so," then make . . . be expecting it.

E-27 Now, if God has promised a revival here, we're going to have it. Let's make ready for it. If God promised to heal, let's make ready for it. Jesus said, "The works that I do, shall you also," let's make ready for it. Move out everything; get ready. We're right in time. So just . . . Now, it'll seem foolish. Now, you say, "Well, how's it going to happen in a day like this and when all this . . ." I don't care what anything contrary is to that, it—it's wrong. We can't see it; I see no hope of it, look like. But if God said so, let's do it anyhow, 'cause God said so; it'll happen anyhow. I'm—I'm expecting it.

I believe Jesus is coming. Science is proving they can take a little pollen from something or other and some mucus, and put something in it and so forth like this, and they can almost make human life, they claim. Oh, they're so smart they can . . . got a sputnik up in the sky and a human heart beating in it. That don't bother me a bit. They say, "Oh, one of these days you'll find out all the religion you're talking about is crazy." No, I won't. Jesus will be here. We'll have a Millennium. We'll go home to Glory. I'm expecting it, so I'm preparing for it; I'm waiting for it every day being ready. "When will He come?" I don't know, but if He isn't here today, I'll be looking tomorrow. I'm expecting it, just 'cause He said so, and I live daily under those expectations. That's right. You must have expectation, certainly. Noah did.

E-28 Abraham, why, when he heard the Word of God and he come down from the land of Chaldea in the city of Ur, coming down from Shinar perhaps, out of a, maybe, a heathen family up there for all I know. But one day . . . Say he was a farmer out on the farm, and God spoke to him. He was seventy-five years old, his wife was sixty-five. And He said, "Abraham, you're going to have a baby by your wife Sarah." Well, he went out and got all the arrangements made. Why? He was expecting it. He was expecting the baby come, any time. "Will it be the next twenty-eight days you'll know about it?"

"I don't know. If it isn't, maybe the next twenty-eight." The first time I imagine he said to Sarah, "How you feeling, dear?" After the first month had passed.

"No difference."

"Thank God, we'll have it anyhow. Yes. Go ahead and make the little booties and get the little jacket ready, get all the birdeye and the pins, 'cause we're going to have it. That's right. I'm expecting it. That's right. Put them in your hope chest and get ready 'cause it's coming." A year passed. "Any difference, dear?"

"Not a bit."

“We’re going to have it anyhow. I’m expecting it.”

God said, “Separate yourself from your kindred.” That’s what you have to do a lot of times, separate yourself from a lot of unbelief. And remember, until Abraham fully obeyed God, the blessing never come until he fully obeyed God. He took his daddy along, and he caused trouble. And then Lot finally caused trouble, and a herdsman. And then as soon as he got separated from everything like God. . . He fully obeyed. When he come to full obedience, then God brought the blessing.

E-29 Now, the Pentecostal church has been expecting a—a visit into the promised land, for all the restoration of the gifts and things. But as soon as it begin to speak with tongues and interpretate, then they begin to organize, make different organizations, separating themselves and things like that. You battle around for forty years. You just keep on battling as long as you do that. But when you get yourselves together, like they did on the day of Pentecost, come together, then expect God to do something. “If the people that’s called by My Name will assemble themselves together and pray, then I’ll hear from Heaven.” Now, if we’ll do that, we can expect something. Until we do that, we might as well not expect it, because it’s not coming. We’ve got to fully obey God. You’ve got to come to a place where the—the Assemblies of God and the Church of God, and the Foursquare Church of God, and the Oneness, and Twoness, and Threeness, and Fiveness, and all them other little old isms that you got off on, will forget your differences and come together and pray, then I’ll expect to hear something from Heaven. You. . . Oh, they say “Well, they’ll do this. . .”

E-30 Well, the other day a certain organization, when I was in Beaumont, Texas, because I had setting on the platform, from (One church sponsored me) about forty-two churches, and they were all fine people, and the district presbyter called me up and said, “I draw a line, from this on, Mr. Branham, I’ll draw you out. You had a man setting on the platform was baptized wrong.”

Well, I said, “I’m going to do something different from that. I’m going draw another line, take you in. You put me out on one, I’m going to draw another, take you back in.” That’s right.

So that’s what it is; spread out our tents way out yonder, get every brother. Yes, sir, that’s what we got to do. And then when we do that, we can expect God to answer. But until we do that, He won’t answer, because we got to separate ourselves from the things of the world. And as long as the Pentecostal church keeps lusting after the things of the world and *this, that, and the other one,*

and . . . you just might as well quit. Until you get back to the real Gospel again, get back to God's Word, get back to THUS SAITH THE LORD, we'll never prosper till we do that. God will not hear, until we fully obey God. Yes, sir.

When Abraham fully obeyed God, then he knowed that when he fully done it, then right away three Angels come up and announced the birth of the baby, and he come along. But Abraham never give up, just kept expecting it, kept expecting it, and finally he got hisself all in the will of the Lord and then it happened. But until he does that, it just won't happen.

E-31 Moses . . . It makes people act funny when they—when they hear from God sometimes. Moses was a great theologian. He was taught in all the wisdom of the Egyptians. Well, certainly, there was nothing Moses didn't know. Now, wonder if back there forty years on the desert, and herding the sheep, what if he'd thought, "I believe I'll go back down to Egypt and—and dress up my, oh, maybe my mathematics a little bit." Why, he knowed so much he could teach the teachers. He didn't need any education. He didn't have to have anything taught to him, for he knowed it all. But he was a failure with all he knowed.

E-32 Now, I believe in Bible schools. I believe we should do that. We should have Bible schools. My boy just come out of Waxahachie. I got a girl fixing to go in there. Waxahachie Assembly of God School, in Waxahachie, Texas. I believe in that. But, brother, when we get to teaching in the . . . our schools and seminary, just the right way to speak and so forth and all, education, so forth . . . What we need today in seminaries and all, is a "back to God," "back to God," not our educational programs, but our salvation program. Go ye into all the world and make seminaries. No, sir. Go ye all the world, build churches. No, sir. They're all right. Go and build hospitals. No, sir, that's wasn't what church was commissioned to do. Church is building hospitals. Church is building schools. Church is building buildings. But here was the commission, "Go ye into all the world and preach the Gospel." What is the Gospel? Not just the Word only, Paul said, but the manifestation of the Word. "The Gospel came to us not in word only, but through power and demonstrations of the Holy Ghost." In other words, "Go ye into all the world and demonstrate the power of the resurrection. These signs shall follow them that believe." Just teaching the Word won't do it; you've got to have the power of the Holy Ghost behind that Word to make it come to life again. Amen. It'll come to life.

E-33 You say, “Oh, Brother Branham, that was two thousand years ago.” All right, critic, I want to shut you up right now. See? Here not long ago, as you look in the *Life* magazine, they went into the great garners of Egypt and got out some of that wheat that Joseph put in there, planted it in the ground, and it grew. They got a (What was it?) a sunflower seed or something, four thousand years ago out of the—out of the old King Tut’s tomb: A sunflower seed, and planted it, and God had preserved that life. Absolutely. “Though the skin worms destroys this body, yet in my flesh shall I see God.” God’s Word will never be destroyed. God’s Word, if you’ll plant it in the right kind of conditions on God’s Word, it’ll do the same thing it did at the beginning. That’s right. Correct.

E-34 Some time ago I was setting down in Kentucky, squirrel hunting. Well, I—I. . . That’s what I do to relax; I—I hunt, shoot targets and things, fool with guns. That’s just a hobby. And I had a little model seventy-five Winchester rifle. At fifty yards I stood on the range and drove nine straight carpet tacks with it, right straight through the paper. And then, first thing you know, when I’d shoot at the squirrel, I’d have to see four corners of his eye. He’s looking at me I wouldn’t shoot at him. If he had his back turned I wouldn’t shoot at him. He had to set right. Thirty yards I’d leave him alone, twenty yards. . . He had to be fifty yards. That’s just ‘cause I got enough that way.

One day that little rifle went out. And I just couldn’t make it come in at all. I rebedded it, and I done everything I could do, and tighten loose just five thousands of a vibration here will put it a half inch at a hundred yards. So you see, you. . . It’s got some part tight, another loose; you’ve got to have it right. So I sent it back to the Winchester Company, and I got the letter at home now; they said, “Reverend Branham, there’s not a thing wrong with that rifle.” Said, “That rifle will group a inch at twenty-five yards and a model seventy-five will not group any better.” Said, “It’s not a target gun to begin with.” Said, “It’s only got one leg screw holding it together. Therefore you’ve got to get a vibration out of it.” Now, that was the man who manufactured and made the gun, the Winchester Company, the proofs. The man who spent his lifetime and engineers, to make up the gun, they said, “It will not group any better than one inch at twenty-five yards.” And I’d been driving tacks at fifty yards with it.

E-35 Now, I set down under a tree one day and just crying. There’s Brother Wood and a couple friends of mine up there shooting squirrels. I. . . They didn’t care where they hit him, just bang away. And anywhere hit him is all right. To me, I thought I might drop

down on his cheek, hit him a little behind the ears or something, that wouldn't be right. It had to hit the eye; it wasn't right. And I thought, "Well now, it don't make any difference what the Winchester Company says; I know that it will do it because I've seen it do it."

And I was setting there one morning under a little old, crooked-over tree, crying, just got so nervous I got to crying. I said, "Lord, here I am away from the services, out here in the woods trying to relax. And little old nervous thing like me, why did You ever try to send me out in the meeting anyhow? I'm a failure to begin with, and why did You ever send a person like me? Look like You'd got a man that was a man, somebody that was steady and quiet." And I just kept setting there crying and talking to the Lord, both hands up and the tears pouring down my cheeks.

E-36 I heard a Voice, that Light in the bush; and He said, "I made you for . . . that way for a purpose. Now, you know, that that . . . you can't be satisfied until that rifle, no matter what anyone says, you know it drives the tack (See?) at fifty yards." And then He said, "That's the reason I made you thus, because it don't makes any difference what anybody says. See? 'The days of miracles is past. There's no such a thing as the baptism of the Holy Ghost.'"

Listen. There is. Because I know it's so. Those apostles taken that same Holy Spirit; they saw visions; they—they raised the dead; they healed the sick; they done great miracles and signs and wonders. And if we'll just get it zeroed in. You can't say, "Oh, that day . . . That church says this way. And my church was the oldest, and *this* was *that*." That don't make sense to me. It's if they made it drive the tack, it'll drive it again. If they'd brought forth a world-shaking revival with the power and the promises of God, we'll do the same thing if we'll accept the promise and expect it to happen. But you've got to believe it. You just can't halfway believe it.

And you know what? When I got up from under that tree after He's talked to me and walked out there and never touched that rifle one time. And here sets the boy that we reload together. That rifle has constantly drove them tacks at fifty yards ever since. That's right. Never touched it . . . See, He was trying to do something to me to show me how to behave myself. In tight times and things that they say, "Oh, Brother Branham . . ."

E-37 A fellow said to me not long ago, said, "If you'd come over and join our organization we'll do *so-and-so*, if you'll just compromise on a few . . ."

I said, "Compromise? Compromise?" I said, "I'm surprised that a man of God, like you are with a doctors degree, would ask a servant of God to compromise on the Word of God." I said, "That don't dwell in my blood." No, sir. I'll stay right zeroed on It. I believe in the Holy Ghost and the power of the Holy Ghost. I believe that Jesus Christ is the same yesterday, today, and forever. And I'm under expectations that He will rise up a church to go meet Him with the same power it had in the beginning. Certainly, if we'll expect it, have faith in God and believe He's going to do it. Expectations.

E-38 Moses, with all of his theology, he never got anywhere. He was out there, a coward running behind the mountains, in the desert herding his father-in-law's sheep. But one day he met God, and then he got an experience with God, and he was going down to Egypt to take over Egypt. Now, it might look pretty foolish for an old man with eighty years old and the whiskers hanging way down like *this*, and his, probably, his bald head shining red in the sun, and the beard's all over him, and had crooked stick in his hand, and his wife setting on a mule, and a little kid setting on her hip, going down. Said, "Where you going Moses?"

"I'm going down to Egypt to take over, going to take the nation." You know, when you take God at His promise it makes you act silly to the things of the world. Now, a one-man invasion, going down to take a nation as great as Russia is today. Sure, going down. . . And the thing, he—he took it over, he did it.

He killed one man down there and got in trouble. Went back down and killed the whole nation and was glorified by it. See? That's it. He was a murderer for killing one, and—and then a saint for taking the whole bunch. But one time he went down with expectations to know that God stood by His Word. Amen. He was expecting it.

"How you going to do it, Moses?"

"I don't know, but I'm.. I know He's going to do it. God said so, that's got it; that's all."

"You going to bring two and a half million people out here in this desert and feed them? How you going to feed them?"

"I don't know. I expect God do something about it." He did. That's all. He was expecting something.

E-39 The trouble of it, we go to church and sing the hymn and the pastor talks about the roses and the flowers, and we go back home. Oh, my. That's the reason we don't get nowhere. That's what's the

matter with our Pentecostal churches. That's . . . Now, I—I never come here to pat you on the back; I come here to tell you the truth. See? Oh, the Pentecostal church has went on a building rampage; it's went on a denominational rampage; it's gone everywhere, and cut and divided, and pulled out, and separated, and segregated. And oh, it's going to have . . . This is going to be biggest, and that's going to be the biggest. As long as you do that, she'll never going nowhere. Remember, I tell you in the Name of the Lord.

But when you'll come together, oh, my, that's it, when you'll fully obey God. "This will all men know you're My disciples, when you have love one for the other." When you get part of the theology out and get a little love in there, it'll do works, and wonders, and—and miracles. But we got to have that. For who? For everybody. "Oh, for that old bunch of Assemblies of God, or that old bunch of Church of God, or old Oneness, or Threeness, or Fiveness, or whatever they got? Me love them? I couldn't love them; they're antichrist." You're lost yourself, brother, when you think that. That's right. You're not right with God. If you can't raise out a hand to the bitterest enemy you got and try to win him to Christ, then the Spirit of Christ isn't in you. "For He come to His Own, and His Own received Him not." Yet He gave His life for His enemy. He did. How true it is.

E-40 And that Spirit of God in you makes you feel the same way about everybody. When you get to a place . . . Now, you just can't act it. The devil knows whether you're acting or not. I can see that epileptic child out there one day, and Jesus ten days before that give them power to cast out devils, and—and raise the dead, and heal the sick, and do all kinds of miracles. They was getting on pretty good. Come back and said, "Even the devils is subject unto us." Having a big time. A few days after that, here they was all stumped. They met a man down there, you know, that wasn't doing. . . wouldn't come join their society, so they forbid him to even cast out devils. See the bitterness coming in? See? "Oh, we forbid him, 'Not . . .' He wouldn't join our assembly, so we told him, 'not to do it.'"

Jesus said, "Don't you do that. No man can do a miracle in My Name, can speak lightly of Me. And them's not against Me; them that's for Me is not against Me."

E-41 So we find out then, on that kind of an attitude, they had a epileptic boy down there, just crying over him and praying and stomping, and—and I could imagine one of them coming up and saying, "Here's the way I done it over there. You brothers step back; you all don't know how to do it. Here's the way you do it." Shirt

stuffed out, you know. “Hallelujah, glory to God.” Shake him, pour a little oil on him, shake him again. “That’s the way I done it.” Uh-huh. That . . . but it didn’t work that time. That’s what’s the matter today. That’s what . . . It isn’t working so good. See?

But after a while, Someone come walking down, quietly. Oh, the father run to Him and said, “Lord, have mercy on my child. He’s variously vexed with a devil.” And when Jesus cast the evil spirit out of him, then the disciples come and said, “Why couldn’t we do it? What was the matter with us?”

He never said, “I took My power back.” He says, “Because of your unbelief, to work the power that I gave you to work with.” That’s what’s the matter with the church today. It’s let down; it’s got . . . It—it isn’t expecting nothing. It’s just setting there, droopy and dead. What we need is to have expectations.

E-42 Simeon, this great old saint of God, he was a man of great reputation. Oh, today they happen to say, “But wait a minute, sir, I’m a businessman. I’m a doctor. I’m—I’m a professor.” You’re no better than anybody else. And whenever you think you’re better than somebody else, then you’re nothing that you ought to be, the Scripture says. See? When you get to a place . . . You got to . . . How can you have faith when you’re expecting honor one from another? See? You must prefer one another always. That’s the life of Christ, to prefer your brother, sister. And if they are wrong, that’s all right. You’ll never make them any better by kicking them around. Put an arm around and pick him up. I like this old-time religion. I’ll tell you what it’ll do, it’ll—it’ll make a tuxedo suit set by a pair of overalls, and put a arm around one another, and call each other brother. That’s right. It’ll make a calico dress and a silk one call one another sister. It sure will. It’s gun-barrel straight and sky-blue. And it—it’ll certainly do it.

E-43 Now, but Simeon was a man of great reputation. He was an old sage, about eighty years old. Now, he was going around telling everybody, “I’m not going to die till I see the Lord’s Christ.” Now, the Bible said . . . What made Simeon do that? Because the Holy Ghost was upon him. That’s the difference. The Holy Ghost was upon him. Now, I imagine the great denomination that he belonged to said, “Oh, the poor old fellow, he’s got one foot in the grave and the other one sliding fast. Just let him alone; it won’t be long till it’ll be over. He’s going to die pretty soon. So just let him enjoy himself going ahead. He’s—he’s got a little some kind of little a illusion, so, a little something wrong, you know.”

But Simeon still believed it; he didn't care about his reputation. He let everybody know. He was expecting to see Him. He said, "He's not going to see death until I see the Lord's Christ."

I can hear some of the great rabbis, you know, stand up to the young fellows, you know, that knowed all the—had the Ph.D. and LL.D.'s and all the other D's, and so forth, and all bottleized in them, you know. And—and they say, "Well, the poor old fellow, he's been a good old priest in his days, but, oh, just let him alone; he's a little off at his head."

But he was going around telling it, he wasn't care about his reputation as a sage. What he was talking about, he—he had the Holy Ghost on him. He said, "The Holy Ghost revealed to me." See, he was expecting to see it. Said, "Yeah, I got everything ready. When I see Him I know just what I'm going to do. Yes, sir. Got everything ready because I'm expecting to see Him." Why? The Holy Ghost said so.

E-44 Now, there's no two Holy Ghosts; there only one Holy Ghost (That's right.), only one Holy Ghost. And that same Holy Ghost that led Simeon to believe that he would not die until he seen the Lord's Christ, that same Holy Spirit's telling me, "Something going to happen." Amen. I just believe it. And It's telling you the same thing. Let's be expecting it. Let's get ready for it, make ready. Like taking a trip, get everything packed up. No, this—this kind of a trip, you unpack everything. Got too much packed up now. The trouble of it, we have to unload. So this trip you unload. You have to get right in the middle of the road.

E-45 One of the dear brothers, Brother . . . I was going to say Deweece, I believe . . . no, not . . . that's Oral Roberts. Oh, he's the state superintendent of the Assemblies of God at Indiana. I forget what his name is now. Anyhow . . . Brother Weed, Roy Weed, I guess you all know him. Brother Weed . . . one day, my cousin, Brother Vibbert, has one of the biggest Pentecostal Assembly of God churches in the east in Evansville, Indiana. He has whole city block, it's just took into church meeting. So they had a, I believe it was called the Five Hundred Room. Across the street there's a garage, so Brother Vibbert just bought it out and his brother running competition in Indianapolis, who can have how many thousand in Sunday school. So he had a man school over there that he just taught in on Sunday morning, five hundred in the class.

So I was supposed to speak that morning at the men's class. I was setting behind Brother Roy, and Brother Roy said, "You know, I heard a man say," and that was me, "that the—the middle of road is the place." Said, "The middle of the road. . ." I believe that.

God said in Isaiah 35, "There shall be a highway." Many of you dear Nazarenes used to sing, "A highway of holiness." No, "There shall be a highway and ('And' is a conjunction; it ties your sentence together.)—and a way, and it shall be called the way of holiness," not the highway of holiness, the way. Correct road's built so the water washes trash to one side or the other. So you'd either be real cold and starchy or a fanatic on the. . . But the way's right in the middle of the road, right towards Calvary, right up the road.

E-46 So Brother Weed stood up and said, "A man. . . That isn't good driving ethics." He said, "If a man drove in the middle of the road, he'd get killed." Said, "That's not good driving ethics." He didn't know I was setting behind him. I touched him on the shoulder; I said, "That's it, brother; you're just so earthbound, you're. . ." I said, "This road you don't come back. It's just one way traffic going that way." And so. . . He is—he's a sweet brother, just as fine as could ever be thought. Oh, my, they don't—don't make them better than Roy Weed. But it was just so cute, you know, he said, "Now, you drive in the middle of the road you get hit."

I said, "Brother Weed, we won't get hit; we're going one straight way. Just that way. We're not coming back at all." A one way ticket, I'm glad I've got it then, aren't you? A one way ticket. . . What the Holy Ghost reveals through His Word, I believe that is truth; we stay right with it.

E-47 So Simeon was a man of great reputation amongst the people. But he wasn't ashamed. Some of us claim to have the Holy Spirit; we get a revelation from God that we should stop doing the things we're doing. "But yet if I do, I—I run around with the Joneses over here, and what will they think about me?"

Some of you women, bobbed off your hair, you know, because Susie did it. "Well, if I'd happen to let my hair grow they'd call me old fashion." Uh-huh. But the Holy Ghost tells you you should do it. The Bible said so. Now, if anything says different from that, don't you believe it; it's a lie; because God said it was so. See?

And all this other stuff that we've propped into the Pentecostal church because the Baptists did it, because the Presbyterian do it. And they will think I'm an old-fashion fanatic. Seeing our Pentecostal women dress in dresses that looks like they're skin-tight. A woman said to me the other day, said, "But Brother

Branham,” said, “well, they don’t make anything different from that.” But they got sewing machines and goods, so there’s no excuse. Jesus said, “If you. . .” Jesus said, “If you do that, you will be guilty at the Day of the Judgment for committing adultery.” The Bible said, “Whosoever looketh upon a woman to lust after her, has committed adultery with her already in his heart.” And you dress like that and a sinner looks at you, he’s going to answer at the Day of Judgment, and you’re going to answer for presenting yourself that way to him. So you’re going to be guilty of committing adultery whether you went through the act or not, because said, “Whosoever looketh,” and you present yourself. A sinner will actually do that. Oh, Pentecostal church, come back to God. Come back.

E-48 Oh, what happened from Azusa Street to this time? Azusa Street it was a shame to have a song book in the—in the church when Pentecost first started. They sang in the Spirit. Everything was in the Spirit. Now, it’s like David duPlessis said, “We got too many Pentecostal grandchildren.” God don’t have any grandsons at all. You just have sons and daughters. You’ve brought your children into the church. Just because you were Pentecost, the kids come in and took the cradle roll and come on up and claim Pentecost, and don’t know nothing about the experience that made women clean up, and men clean up, and churches clean up. I better shut up too, or. . . But it’s the truth. We got to get back to that experience again. All right. I’m expecting Him to do something before He comes. And I—I believe I’ll see it. All right.

E-49 But it was revealed to him; that’s the reason he could stand on the Word. He said, “The Holy Spirit revealed to me that I’m not going to die. I know I’m an old man, but I’m not going to die before I see the Lord’s Christ.” What David looked for It, and Moses looked for It. And ever since the garden of Eden, four thousand years, they looked for It. But he said, “I’m going to see It. (Amen.) I’m going see It.”

“How do you know you’re going to see It?”

“I got a good reason; the Holy Spirit revealed it to me.” Oh, my.

Does He reveal to you out there on the cot tonight, brother, He (or out there on them chairs) is going to make you well? If He does, you’re going to get it. That’s all. Does He reveal to you, sinner, that you’re going to receive the Holy Ghost? You’re going to get It if He reveals it. You that’s got heart trouble, cancer, tumor, whatever it is, revealed to you that you’re going to be healed? You’re going to get it. Just follow the leading.

E-50 “Sons of God are led by the Spirit of God,” not led by some other fanatics or some organizations or something or another, they’re led by the Spirit of God. The Holy Spirit was given to the church to be the Overseer, the Tutor that was to raise the children of God, not our bishops, and cardinals, and so forth, but the Holy Ghost. I’m expecting the Holy Ghost, not denomination, not a bishop, not a Catholic priest, not a Baptist preacher, or a Pentecostal preacher; I’m expecting the Holy Ghost to come down and set in order a church that’ll go to meet Him, filled with the power and the resurrection of Christ. I’m expecting that; I believe it. God promised it, that there’d be a church there without spot or wrinkle on it. I’m expecting it because God said it was so.

Someone said to me, “Brother Branham, aren’t you afraid you’d make a mistake some night up there on that discernment?” No, sir. He told me He’d stand by me; I’m expecting Him to do it. That’s exactly right. “Aren’t you afraid some of them prophecies will be wrong?” If I was afraid, I’d quit saying it. If I wasn’t had confidence in the One was speaking to me, but I’m expecting it to be that way. He said He’d do it, and I’m. . . it’s never failed yet, and it never will, because I’m expecting Him to keep His Word, revealed by the Holy Spirit. “Sons of God led by the Spirit of God.”

E-51 Now, let’s take a little drama before we close. Now, are you going to be expecting a great healing service tomorrow night, going to be expecting the Lord to pour out His blessings tomorrow night? Sure. Let’s be expecting it; be under expectation. Oh, I expect the church to be on fire, the glory of the Lord falling everywhere, and sinners around the altar, and people getting saved and filled with the Holy Ghost, and just a great thing. My anticipations and expectations is built way up high. I felt led to come out to California, and He’s going to do something for somebody; that’s the one thing sure. I’m expecting it to happen, because I feel led to do it. I feel led to say what I say. I feel led to do the things I’m doing or I wouldn’t do it. I want to be led of it. And then I’m expecting something to happen.

E-52 Now, let’s say it’s on Monday morning, these about two and a half million people in Israel at this time; they’re under the Roman government. And old Simeon comes in. His duty was maybe to do something at the church, and after a while here he is standing back there, and he gets the Scroll. And he’s setting over in his study room; the old fellow hasn’t went out yet. He’s old, real old. And he was standing there, picked up a Scroll. And that morning let’s say he got

Isaiah. He read down about Isaiah 9:6, “Unto us a Child is born, (Oh) unto to us a Son is given: His Name shall be called Counsellor, mighty God, Prince of Peace, everlasting Father.”

“Oh, Who was the prophet speaking of? That’s that Messiah that’s going to come. That’s the One that the Holy Spirit revealed to me I’d see.”

E-53 Now, they didn’t have televisions, thank God, in that day. So the . . . all kinds of propaganda, and news, and newspapers, and reports, they didn’t have it. Jesus was already born. So eight days later . . . I guess in two and a half million people, there’d be hundreds of mothers there on the morning for their male children to be circumcised.

Well, how mummies alone, you know how they love their little ones. They beat them on their chin, no teeth. I just like to see a little baby with no teeth, you know, just little ol’ gums shining. And I can imagine the mothers standing along with their little babies with nice little needlework blankets and gooing them on the cheeks like that. And a little virgin come walking up with a Baby wrapped in swaddling cloth. And I’m told, according to history, that the swaddling cloth for our Lord was took off of the back of a yoke of an ox, that was hanging in the stall. Been plowing with this yoke, with this . . . and they unwrapped this and wrapped the Baby up in it.

I can imagine seeing them society girls, some of Hollywood’s best, walking along there, you know, standing in the church, names on the book (Oh, my, they’re popular members.), with their little babies all perfumed, and you know, and the needlework and the little booties and everything ready, you know, just walking up. And how the priest was going to know they were great payers on the plate and you know, “Yes, Madam *So-and-so*, your husband is Doctor *So-and-so*,” like that, you know. How they’d receive that honor (Oh, my), all swelled out about it.

E-54 And this little girl walks in with a Baby wrapped in the wrapping off of a back of a yoke of an ox. And I hear some of them say, “Shh, you heard the gossip, have you? You haven’t heard? the gossip? That girl had that baby by Joseph, not being married to him. Hmm! Oh, it’s terrible, oh, it’s . . . You—you . . . It’s horrible. See? Oh, it—it—it’s—it’s a disgrace. And she says it’s a virgin born.”

She didn’t pay any attention; she held her little Treasure in her arm. She knew in her heart Who that Baby belonged to, she knowed that was God’s Son. No matter how many laughed and said, “Don’t—don’t get with her. The people see you associating with her, then they’ll class you one of them.”

That's the way it is today. I'm afraid that's what's getting the matter with our Pentecostal churches. You don't want to be one of them anymore. You don't want that old-fashion experience of the baptism of the Holy Ghost and the fire and power of God. Say . . . [Blank spot on tape—Ed.] . . . old fashion too. That's exactly right.

E-55 Now, she walked along, in her heart she know Who that Baby belonged to. Let them say what they want to; she knowed Who the Baby belonged to. And so do you know where that experience comes from. That Baby of Christ that's born in your heart, you're not ashamed of the Gospel of Jesus Christ. Paul said, "I'm not ashamed of the Gospel of Jesus Christ, for it's the power of God unto salvation." I like that, yes, sir. When he was standing talking to Festus that day, or Felix, I believe it was, he said . . .

He said, "Thou almost persuadest me to be a Christian."

And Paul told him, said, "In the way that's called heresy (That's crazy, lunatic.) that's the way I worship the God of our Fathers." I'm glad to join hands with him tonight, aren't you, Pentecostal people? Aren't you glad tonight to say, "I'm one of them."

Used to be a little Pentecostal song we'd sing.

They were gathered in the upper room,
 All praying in His Name,
 Baptized with the Holy Ghost,
 And power for service came;
 What He did for them that day
 He will do for you the same,
 I'm so glad that I can say I'm one of them.

Aren't you glad of that? Oh, so glad that I'm one of them.

E-56 She walked along with that Baby. And all of them saying, "Don't get near her now. Ah, she's a holy-roller," or—or you know, something like that. Just look at . . . Maybe I said the wrong thing then, but I hope I didn't.

So she knowed that Baby; she knowed Who it belonged to. She knowed that was God's Son, no matter how much disgrace it is. And you know that if you've ever received the Holy Ghost, you know that that's God's experience for you. You know where you come from. You know the pit you were taken from. You know what saved you. You know what made you different.

And she went along, “That’s all right what they say. I’ll not pay any attention. I’ll just look at You, Darling.”

Oh, if the Pentecostal church could just fall in love with Christ like that. “Lord, I’ll look at You, Darling. You’re God’s Darling. Cast out to the dogs. I will make myself. . . I’ll give my conduct like a real Christian. I’ll walk in the light of the cross, with a arm out of love and sweetness.”

“Yeah, I know Who You belong to, Darling. You were a present give to me by God.”

E-57 And the first thing you know, old Simeon setting over in the room, Isaiah 9:6. And the Holy Spirit. . . Now, look, if the Holy Spirit has promised you something, and you’ve been expecting it, it’s up to the Holy Spirit then to see that you’re led to it. How many’s been expecting a revival? All right. Now, maybe this is the time He’s led you to it. If there’s a revival in making, He will bring you right in. How many’s been expecting healing? Sure, all right, then here you are right at the fountain.

Look. David said, “When the deep calleth to the deep.” If there’s a deep calling on the inside, there’s got to be a deep somewhere to respond to that deep. See what I mean? Before there. . . Here you’re people live by the seaside. Before there was a fin on a fish’s back, there had to be a water first for him to swim in, or he’d never had no fin. Before there was a tree to grow in the earth, there had to be a earth first, or there’d be no tree to grow in it.

E-58 As I’ve often made this statement. I read a article in the paper some time ago, that a little boy at school kept eating the erasers off his pencil, and they sent home and asked his mother what was the matter with this little fellow? And one day she found him outside eating the pedal off of a bicycle. So she took him down at the laboratory to, or, clinic, rather, to have his—his blood tested and so forth. So when they checked the little fellow, they found out that he needed sulfur. His little body was craving sulfur. So sulfur’s in rubber. So now look, before there could be a crave for sulfur, there had to be a sulfur first to respond to that crave.

In other words before there is a creation, there has to be a Creator to create the creation. See what I mean? Now, if you’re thirsting for more of God. . . How many would like to have more of God? Well, it shows you there’s more of God for you to have. That’s right. You want to be healed? Why, just as sure as you believe that God is a Healer, there’s a fountain open somewhere or you’d never have that desire. If you crave to have the Holy Ghost, that shows

there's a fountain open somewhere filled with the Holy Ghost. See, there has to be a Creator to create the creation. And then there has to be something out there to respond to that creation.

E-59 Now, the Holy Spirit was obligated then, to lead him to that fountain. Amen. Oh, if you're expecting it, the same Holy Spirit leads you to that fountain. It's got to open up somewhere. If you got that burning desire in your heart, the Holy Spirit's obligated to lead you to it, right to that "fountain filled with Blood, drawn from Emmanuel's veins, where sinners" (that's unbelievers) "plunge beneath the flood, lose all their unbelief." That's right. Oh, you want to be to a place to where you can surpass any doubt in your mind. Don't you want to be that way? Well, there's a fountain somewhere to do that. You're searching for it, searching for it.

Now, then at that time, if you've been searching for it, testifying about it, expecting it because it was a promise. . . And every promise in the Book belongs to you, so you've been searching for it, then if it was close to him, it was the Holy Spirit's obligation to lead him to that place to where Christ was. That's the Holy Spirit's obligation.

Now, if you believe in healing, it's the Holy Spirit's obligation to lead you right up to the fountain. Now, you don't have to get in, but He will lead it up, show you. If you're seeking the Holy Spirit, then the Holy Spirit will lead you right up to the place where you can receive the Holy Ghost, if you just let Him lead you.

E-60 I can hear the Holy Ghost in the room that morning to Simeon, said, "Stand up."

"Where you want me to go, Lord?"

"Not for you to know, just keep walking." Here he comes, don't know where he's going; he just walked. Walks out into the room, he looks all around. "Just keep walking, Simeon."

"Where abouts, Lord?"

"Just keep walking. Just keep walking."

"What must I do?"

"Just keep walking. I'll lead you." Are you willing to let Him do that, not take your own mind, just take His mind? "Let the mind that was in Christ be in you." Don't criticize. If you can't understand it, look it up in the Scripture and see if it's right or not. See? "Just keep walking."

E-61 Now, he walks over to this line of women, maybe there was three or four hundred of them standing there. I see him walking

down the line. “Lord, it’s odd, You told me one day, and You . . . the Holy Ghost upon me, made me known many things. You’ve never failed me. I don’t know what You want with me this morning, but You told me just keep walking, so here I am.”

Walking, after a while, as soon as his eyes fell upon that little woman, all of them standing back, like borderline believers, you know, standing back on the side, “Days of miracles is past,” and so forth. But you know, to a hungry heart that’s being led by God, they know where it’s at when they find it. They—they know they’ve arrived somewhere.

So Simeon, when he got up there close to where this Baby was, I can just see the old sage, and the big glistening tears drop off of his bearded cheeks, and reach over, and grab that Baby in his arms, looked up towards Heaven, oh, what a feeling. “Lord, now let Thy servant depart in peace, according to Thy Word: for my eyes has seen Thy Salvation. The very thing that everybody was criticizing and making fun of, that’s Thy salvation. Let Thy servant now depart in peace, according to Your Word. I’m ready to go now, for my eyes has seen Thy Salvation.”

E-62 Way back in the corner was an old blind prophetess, but she could see right through those walls because she was a prophetess. She also was waiting for the consolation of Israel. And the Spirit was upon her, blind, laying over in a corner. She raised up. The Holy Spirit must’ve said, “Raise up, Anna.” Here she come through the Temple, blind physically, but she could see a lot farther than many of them was standing there with good eyes. Oh, that’s the kind of sight I desire. Here she come, winding her way around through the building, blind. And she come right straight to where that Baby was. Oh, my. She raised up her hands and blessed God, blessed Mary, prophesied right there before them, that the Child would be for a fall and rise again in many in Israel and all that, a sword would also pierce the heart, and how the prophets had said that would take place.

E-63 Now, if that old blind woman could be led to that spot without natural eyes, to see that fountain filled with Blood, how much more art He be able to lead you tonight that’s got good sight to the cross, to see with your spiritual eyes. Don’t look for the applaud of the world; you won’t have it. But be willing to sacrifice your prestige. Everything that you are, sacrifice it to the Kingdom of God. Sacrifice your time for prayer. Sacrifice your life. Sacrifice your card game. Sacrifice all the things of the world; give it over to the devil. Let him have it; it belongs to him. You walk with Christ.

E-64 One time, a few years ago, there was a great American musician who took a visit to Russia; and he played an overture in Moscow. And they said that he played it with such brilliance and such great genius as he was, till the audience stood by the thousands and screamed, and stomped their foot, and screamed for him to play again. And the boy just stood there. And he just kept looking like *that*. Well, they . . . all of them begin to wonder what was the matter with him. Wouldn't he receive their applaud? They was all applauding.

That's what's the trouble today: we're looking for somebody to try to pat us on the back, saying, "Oh, you're *this, that*." Don't look for that; the world will never do it. If the pat comes it'll be on the heart by the Lord Jesus. You see? Don't look for the world to say, "Oh, Mrs. Jones, she's a fine . . ." No, no, don't look for that. You'll be criticized. "All that live godly in Christ Jesus shall suffer persecution." Just remember, if it doesn't come there's something wrong somewhere; check up; come back, see where we left. We're looking for something to say, "We got . . . we belong to the biggest organization in Pentecost. We belong to *this* or we belong to *that*." See? Don't look for that, if you do you're walking out of the straight narrow road.

E-65 This man, they was—they were applauding and screaming and saying, "He ought to make a bow. That's right. 'Oh, thank you all so much. Thank you all so much. I'll play you a little better one this time.'" But he wasn't doing it. And they stopped. Everybody looked at one another, and they all clapped again and stomped their feet. But the boy never paid any attention to them stomping their feet or clapping their hands. They happened to notice. He had his eyes fixed up like *that*, way up into the balcony. And they looked up there to see; his old teacher was setting up there, the old master of music. He wanted to know what he was going to say about it. He didn't care what they said; he wanted to know what he said about it.

And I think that's what we ought to think in this oncoming revival. Let's not think of what the world's going to think; let's keep looking up and see what the Master's going to say, the Master Who gave us the Holy Spirit, the Master Who taught us to live right, the Master Who gave us His Word, the Master Who gave us His Life. Let us live for Him Who died for us, and not pay any attention to the world, but see what He's saying about it. On that, let's come tomorrow night with great expectations to see the manifestation of God healing the sick and afflicted.

E-66 Let us bow our heads just a moment. Are you under expectation, church? Are you expecting God to pour out His Spirit? Is there a sinner here would like to start tonight and come up to the altar and say, "I want to kneel down and pray, Brother Branham. I—I'm expecting God to save me tonight; I—I come in that door with that expectation"? If you're here, come. What led you in the door, son? What led you in the door, young lady? What did it? What jerked you from that teen-age crowd of reckless people in the world?

When I come into the city the other night, just like almost a bunch of hoods standing out here at a place, motorcycle jackets on, britches pulled halfway down on their hips and some . . . enough hair looked like it . . . more than the women wear on top their head like that, setting out there, and . . . What's happening to this world? What's the matter? Oh, young man, young woman, jerk yourself from that insane stage. The Holy Spirit led you here tonight. Raise up your hands and accept Him as your personal Saviour tonight. He will take away all your sins and give you joy that you know nothing about yet, until you've accepted Him. You don't have to be young; the old can do the same.

E-67 In closing prayer, how many would like to be remembered in prayer? by raise up your hand and say, "Remember me, brother." God bless you; God bless you everywhere. That's good, everywhere. That's good. Got a request on your heart, say, "God, I'm expecting You to answer me in this revival. I've got lost children. I've got a lost daddy, mother, brother, or sister, or loved one, neighbor. Remember them, Lord." Just raise up your hand. He will—He—He will hear it; He will know it. Just in your heart, just say that. "Save this loved one." Now, if you've raised your hand to Him, then go get that loved one and bring them in. Bring them in. That's the way. Bring them here so you can bring them to the fountain, like—like Philip went and brought Nathanael to the Lord Jesus. He told him where he was at, under the tree, when he found him.

E-68 Our Heavenly Father, we're happy tonight for the privilege of standing in this church and praying for the people. We're thankful for Your Word: Thy Word is life, Lord. And I pray that You'll send the revival that we're asking for. And now, Lord, I'm ask You something personally myself. Please, dear Heavenly Father, put in the people's heart an expectation. Let them never forget that. All down along the nights, if we shall continue in the meeting, may they remember tonight, they're expecting it. We come every night, say, "Well, it never happened last night, but it . . . I'll be expecting it tomorrow night. It'll—it'll be tomorrow night. I'll be the one. I'll be the one that receives the Holy Ghost. I'll be the one, the first one at

the altar to repent of my sins. I'll be the first one that God sanctifies and takes all the world out of me. Lord, I'm ashamed of my life. I'm ashamed the way I've been doing. I—I want You to take it away from me, give me something so great Lord, that I won't want to go back in that hog wallow again." As the Bible plainly says, "As the sow returns to her wallow, a dog to its vomit. . . ." And we can see Lord, that many of our Pentecostal people are acting the same way: come up out of the world and going right back in it again.

God, please, let—let them not think, Lord, I'm trying to scold them, but merely trying to put the Scripture in front of them. They'll have to walk over it, Lord, and push it aside to go any farther. I pray that every person, and myself, and all of us, will take an inventory of our lives and compare it with God's requirement. Grant it, Father.

E-69 Forgive us of our sins, forgive us of our mistakes and our errors. Let the Blood of the Lord Jesus sanctify this little church tonight. O God, may every person in here get a—a touch of the Holy Spirit right away, Father. Grant it. Let it come, please do, Lord, and start a revival right here in this city. Grant it, Lord. Make this church an example, a—a example church. And let the people come from different parts and look in here and see the way their conduct is and how they shuck back from the things of the world, back into the real true genuine Pentecostal path of real genuine Pentecostal experiences, walking with You, blameless. Grant it, Lord.

Then other churches will see; they'll say, "Well, if—if the brother can have his church like that, and all them people can be together, and their hearts can be one, and—and they got a arm out for everyone, and look how much difference there is in them." Lord, then they'll hunger and thirst.

You said, "You are the salt of the earth. But if the salt loses its savour, it's henceforth good for nothing, but to be cast out and trod under the feet of men."

E-70 God, not that the people would hear me, if possible close their ears. But I—I want to say this, Father. I look at the way the Pentecostal church is getting. O God, professing holiness, and what have we become? Salt that's lost its savour. God, bring the savour back to the salt quickly, that it might contact this rotting world, that it might. . . It's a savour if it contacts. And it's got life in it; it'll save. God, make us savours of the world, grant it, Lord. Put the savour in us to strengthen the church, that people might walk in this door and see the power of the resurrection of the Lord Jesus moving among the people, showing Himself alive forevermore.

May we not look to the applaud of the people, or the opinion of the people, of forty thousand in a meeting to make a revival. O God, that isn't revival. I pray that the Holy Spirit will get a hold of a few hearts, and shake the church, and cause a real Pentecostal revival. Grant it, Lord. You promised to hear prayer, and I believe You will, as I commit the service to You and the peoples to You, that You might answer our prayers and fulfill our desires. In the Name of Jesus Christ. Amen.

E-71 Let's sing this good old song of the church. I just love it. It's one of my favorite songs. Give us the chord, "I love Him, I love Him because He first loved me, purchased my salvation on Calvary." Do you know it? [Brother Branham clears his throat—Ed.] Pardon me.

I love Him, (Now, let's worship; we've had a
cutting message. Let's worship.) . . . love Him
Because He first loved me
And purchased my salvation
On Calvary's tree.

E-72 Now, let's while we sing it again, shake hands; somebody in front of you, in back of you. We're not dismissed yet, now just shake hands while we sing. Shake hands with the Methodists, with the Baptists, with the Oneness, with the Twoness, and with the Church of God, and Assemblies of God, and the Foursquare. We're all Foursquare. Let's—let's draw our lines beyond any denominational barrier and be brothers. I see setting in here tonight, I recognize some, a Catholic friend. I see another one, a Dunkard brother, a Amish brother, and like that setting here tonight. We're all one, by one Spirit we're all made to drink from one fountain.

I love Him, I love Him
Because He first loved me
And purchased my salvation
On Calvary's tree.

E-73 Now, sometimes the words cut real deep and hard. But remember (See?), we're circumcised; that's cutting the knots off. See? We're circumcised by the Word of God. And it—it cuts, but it's good for you, shapes you out. Cut a tree back, and it'll bear better. Don't let too many loose ends get run out on it. That's what's the matter today; we got too many loose ends, running out this way and this way, too many societies, and too many of *this*, and too much of *that*. Let's come back to one thing, Calvary, where we can sing with our heart. And humbler you make yourself . . .

E-74 I—I just keep . . . I'm trying to dodge a issue here; I'm going to say it. My last meeting at Tucson, Arizona, three or four nights ago I seen the white people come in there, starchy, Pentecostal, starchy as they could be. I seen some poor old Mexicans comes in there. They was there that morning when I spoke at the morning service. They set right in that church all day long, from nine o'clock that morning unto, well, it was eight o'clock, about seven o'clock I guess, or eight, when they come in. And they set and stayed right around in that church until that evening. And when it come time, when the Holy Spirit dropped in among the building, who got healed? The Spanish, the Mexicans. The Holy Spirit going right out through the audience and raising up the sick and afflicted and everything like *that*, bringing around, Spanish, humble, come expecting it; nothing of the world, just looking to Christ.

E-75 I was in Germany just recently. Brother Arganbright, one of your California brethren here, the Christian Business Men, I believe he's secretary, or something, or treasurer, something or another in the Christian Business Men, one of their executives. A real fine brother, he's not here tonight, or he'd be on the platform. Miner Arganbright is gun-barrel straight. He's a fine man. You can put your trust in Miner Arganbright as a Christian. I've been with him in all kinds of meetings. He was setting there that night when fifteen witch doctors on each side, trying to blow the thing away, and seen there the storm lifting around thirty or forty thousand people, that tent shaking, them witch doctors cutting that feather, and pointing it towards me, with them scissors and going through there and chanting and said they'd call the storm. They did it. Don't you never underestimate them. So they called the storm, said, "We'll blow it away." And that great big place moving up and down like that.

I said, "Brother Arganbright, pray." I said, "Brother Rauster, don't interpret this." I said, "Lord God, I stepped off that plane the other day in the Name of the Lord Jesus. You told me You'd stand by me in the hour of trouble. You've never failed me yet. Therefore, Lord, this crowd's all excited; there's hundreds and thousands of communists setting here, and that little blind girl has just been healed." I said, "It's you, God, You can move that cloud, so I rebuke that cloud." God being my Judge, right in the middle of the tent she begin to break and roll away like this, and in less than a minute the sun was shining. The thunder roaring out like that, standing there, yes.

E-76 And I noticed the Swiss. The Swiss never had no trouble. They're like Americans, fine fed, and my, just as cocky, if you'll express- . . . excuse the expression. "We're *So-and-so*; we're the

Zwinglites; we're—we're Lutheran; we don't have to listen to that stuff." And them poor old Germans all beat down. We counted a hundred and eighty bus loads, them big glass top bus loads, come in to where there's about fifty thousand gathered together there in the big arena. And when. . . What happened? When the Holy Spirit begin to fall, everyone out there was the Germans that He called. Left them setting right where they was setting, still in their sickness, still in their sin. Set right there. And healed the Germans, that come with expectations and arms out. They'd been beat down to a place, them Christians up there under Hitler and them, had been beat to a place till they had to look to God for mercy. Oh, God knows how to do things.

Friends, watch, don't let it be you. You come with expectations; be ready. Lay aside every little weight that so easily beset you, and come humble in heart, expecting God to keep His Word. He will do it.

I love him, (Let's just close your eyes now and raise
up our hands.) I love Him

Because He first loved me

And purchased my salvation

On Calvary's tree.

I . . . (Thank you, Lord) . . . love Him

Because . . . (Just close your eyes and imagine what
He done for you. By faith lay your hands upon
His Bloody locks. Feel His pains, His agony.)

Purchased my salvation

On Calvary's tree. (Let us stand now to our feet.)

I love Him, I . . . (Worship Him now; just raise up
your hands; let's worship.)

Because He first loved me

And purchased my salvation

On Calvary's . . .

E-77 Let's hum it to Him. [Brother Branham begins humming—Ed.] Look yonder at Calvary. The winds are blowing. His back's sticking to the cross, Blood and spit over His face.

I go by faith, Lord, I look at that nail in Your feet and in Your hands. I put my hands upon that thrust in Your side. I—I feel the tear of the nails. You died that I might live, Lord. Let me lose myself, Lord. Let me lose all of my pride and all the foolishness in

my life. Let me feel it in my heart tonight, Lord. Let this church feel it in their heart. "Purchased my salvation on Calvary." You are the Lamb of God that takes away the sin of the world. And I'm the one that's sinful. Take away my sins. O Lamb of God, I come. I come confessing my wrongs. I come confessing my errors. And I confess that I'm not worthy to live, but, Lord, let me live for Him that died for me. Let me forsake all the things of the world that I might be found in Him a true servant. Bless this church, Father, as we hum this song to You in grateful hearts, singing it from our hearts. You said, "Making melody in our heart of the gladness," because the oil of God's gladness is poured out in our souls.

I love Him, (Now, just worship in your heart.) I
love Him

Because . . . ? . . .

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