

## *THE WAY BACK*

E-1 You may be seated. [A prophecy is given—Ed.] Amen. Marvelous to see the simplicity of the working of the Spirit in people who are just humble enough to listen and believe it, and just keep it. . . How we thank that exhortation from God that we should be waiting and He will do a work among us. We thank Him.

E-2 Now, I was a little long last night. I just got in a few minutes ago, and—and I was sorry to keep you standing like that. And I try to hurry up tonight, if I possibly can. And tomorrow morning, the Business Men's breakfast at the Washington-Youree. And I was just told by a brother who has the tickets that the tickets must be purchased tonight, on account of having enough room. To see when they get enough room sold out for in the morning, so they can have the things ready. And he said be sure and get your tickets. And I suppose they'll be at the front of the room up there tonight.

E-3 And tomorrow night, if the Lord willing, I want to. . . I never know, but just thinking if He's willing, I'd like to speak on a special something tomorrow night, that is on "We Have All Things In Christ." Now, it's a little familiar text, but today it just come to me, and I just want to talk on it tomorrow night, the Lord willing.

And then I think we have a Sunday morning. And then Sunday night, the Lord willing, I want to preach on the subject, "The Countdown," ready for the church to move out (See?), the countdown. See? You know what the countdown is. See? And I believe we can prove it by the Scriptures that we're right now in the countdown. Now, so pray for us.

And if you haven't got any church you go to Sunday morning, we'd be glad to have you here, and Sunday night, 'course, if you've got your own church, that's your first post of duty. We expect you to attend that. But if you don't, why, we'd be glad to have you.

E-4 And I understand that tonight, if we can get through quick enough, we're going to have a—a little prayer line. Billy said he give out some prayer cards here. I think that was right, yeah, that we're going to have a prayer line to pray for the sick.

And sometimes I. . . Somebody. . . Many's told me lots of times, said, "You ought to stay with that praying for the sick. You oughtn't to try to do this other."

But somebody called me not long ago, said, "Why are you always picking on them women for?" Well, I'm not picking on them.

Said, "Well," said, "why don't you leave them women alone?" Said, "All them men about their organization, and everything. . . ." A very prominent brother. . .

And I said, "You don't believe that that's Scriptural for them to do that, do you?"

He said, "No." But said, "Didn't the Lord call you to pray for the sick?"

I said, "Yes."

He said, "Well, why, don't you stay with that?"

I said, "I do."

And he said, "Let . . . if He called you to pray for the sick, let—let—let the preachers take care of that."

I said, "But they're not doing it."

He said . . . He said, "Why . . ."

I said, "I—I—I got to . . ."

He said, "Why, most of the people in . . . I know, I guess, a million people consider you to be a prophet."

I said, "I'm not no prophet."

He said, "But the people think of you that way." Said, "Frankly, I do myself."

I said, "Thank you." I said, "Sometimes He shows me things that's coming, and He's never lied to me yet, and He won't. And 'cause He's God, He can't."

And—and he said, "Well, if you be God's servant like that, why don't you teach them women and things, how to receive high spiritual gifts, instead of keep fussing at them about cutting their hair, and wearing shorts, and makeup, and things?" Said, "You ought to teach them greater things, and how they can receive great gifts, and do something."

I said, "How are you going to teach algebra when they won't even listen to their abc's? And learn that, and then we'll start on something else."

E-5 Sounds rather sacrilegious . . . An old minister . . . (Thank you.) An old minister one time went to hold a—a meeting at a place, and he said—preached the first night on repentance, the second night on repentance, the third night, fourth night, fifth night.

The deacons met him back there and said, "Brother, we enjoy that message on repentance." But said, "Haven't you got something else you can preach on?"

He said, "Oh, yes. But wait till they all repent first, and then we'll start on something else." So . . .

When I walk into the House of God and see everything lined up looking fine, then we'll start something else. You see? So—so we're . . . You . . . I do desire your prayer. I don't say those things to be bad. You know that. I—I'm zealous. It's God's daughters; it's God's sons. And we ought to behave like that. We ought to act like it and try to come up with it. I am way short and ask your prayers for me; and I'm praying for you.

So we'll pray together for each other, and maybe someday God will bring us all together in a great something that'll take us up out of all this chaos here anyhow. I'm kind of getting tired of this old pesthouse anyhow, aren't you? I'd like to take a solo flight one of these mornings when He comes.

E-6 Now, I gave out last night, that after talking about the jubilee, and calling to return back to the original Pentecost, and to the message, I said tonight I would try to speak a little bit on how to get back. You know, there's no need of telling anybody what to do, unless you tell them how to do it. That's the—the thing.

Now, there's—the text that I want to read, I've—I've used it before, but maybe not exactly in this way. But I thought it fit in good, and I just have to bring it that way. So I think that bringing this on how to get back, and the . . . There's many ways out, but there's only one way back.

E-7 I was . . . A fellow said one time in—in the mountains. He was . . . We was up there . . . Another fellow and I, who were licensed guides in Colorado, we had a group of people on the other side, a little dude outfit. And they brought some fellows in there, and the guide himself got lost, and he was wandering around back there. He drove up where we was at on a horse. He said, "Hey . . ." This fellow that was with me, Mr. Jefferies, was kind of a quick-spoken man.

He said, "Hey," said, "how do you get out of here?"

He said, "How did you get in here?"

He said, "That way."

He said, "Well then, that's the way out." So the way back again . . . So that's it, just it.

E-8 Let us read now in the book of II Kings, in the 1st chapter of II Kings, two or three verses. And then we want to take a—a subject and use for a text, "The Way Back."

*Then Moab rebelled against Israel after the death of Ahab.*

*And Ahaziah fell down through the lattice in the upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, and inquire of Beelzebub the god of Ekron whether I shall recover of this disease.*

*But the Angel of the Lord said unto Elijah the Tishbite, Arise, and go up and meet the messengers of the king of Samaria, and say unto them, Is it not because there's not a God in Israel, that you go to inquire of Beelzebub the god of Ekron?*

E-9 And then I heard Brother Moore, a few moments ago on the intercom there, speak. And he didn't know that I was going to read this for a text on talking about a balm. And I want to read that in Jeremiah 8:22:

*Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?*

A question "Why? Why isn't the health of My people recovered?"

Now, I would like to say that we are most happy to be enjoying this great time of fellowship, and I hope that the Lord will not let one person come in here without being saved, and one without the Holy Ghost, but what will be filled with the Holy Ghost, and every sick person be healed. I'm just looking forward to that, and we're believing it.

E-10 Now, our story starts off tonight with a people that had, like last night, had got away from God. And that is the most miserable thing that I could think of, is someone, a believer, away from God. And we find out here, that this king of Samaria, Ahaziah, the reason he was away from God, because he had the wrong kind of tutoring, the wrong kind of raising. His mother was a heathen, and his father was a backslidden Israelite, Ahab. And through there, he hadn't had very much bringing up in the way of the Lord, though by the people. . .

E-11 And God has never left Himself without a witness. And God had a witness in that day, but his father hated this witness. And his name was Elijah the prophet. And his mother hated this witness. But yet, it was God's witness, stood just the same.

God's always got a people somewhere that He can point to and say, "That's it." Oh, I want to be among that number. I'm sure we all want to be there. It's the desire of every heart. We want to be among that number that God can say, "This is My people. Look at them. They're an example of what I am. They are reflecting My Life in theirs. They have surrendered their life, and I'm reflecting Mine Life

through theirs.” What a beautiful thing. What a—how it must make God feel good to know that He’s got somebody He can put trust in. And He had a man, and his name was Elijah.

E-12 And now, this man God had blessed. Not always material blessings mean that you’re—you’re right with God, ‘cause He caused the wicked to prosper. But this man had—had succeeded his father, his father’s death, and Ahaziah had preceded him. And he was going right in the same way his father was going, and his mother doing wrong before God. And he fell through the lattice in his house, and was sick. Perhaps, maybe it’d smashed him up inside, inwardly bleeding; or—or some disease set in, maybe an infection from his fall. Might have broke his ribs, or punctured his lungs, or something that he was very sick. . .

And he wondered about whether he was going to live or not. And so instead of going doing what he should do, he sent some messengers, perhaps a palace guard that he had confidence in, sent them over to Ekron to the god Beelzebub, a devil, a fortuneteller over there, to inquire whether he was going to live or not.

E-13 Now, what a rude thing that would be for a man who was king over a (supposed to be) spiritual people, a people who believed in God, and yet, their own leader consulting something else besides the thing that he ought to consulted. See? He ought to knowed the . . . He knowed the laws; there were priests in the land, there were churches, and so forth, and there was a prophet who had the Word of the Lord. And instead of doing that, he wanted to take the most popular route.

I think that’s what’s the matter today. We want that—that most popular route. And when God makes a way . . . The people gets away from Him, and God makes a way for that people to return back to Him (like I was speaking of last night), and the people refuse to do it, then God asks, “Why?” He always asks that. “Why didn’t you do it?”

So if He makes a way and we refuse to do it, then—then He asks why we didn’t do it. And I would rather get it fixed up here than to wait for Him to ask me at judgment why I didn’t do it. I . . . Some men’s sins go before them, others follow. I want mine to go on before me, confessed. And then, I—I want to be right when that time comes.

E-14 As the old colored brother said, “You know, a long time ago,” said, “I talked to the Lord, and I told Him I wanted my way clear. I didn’t want no trouble, when I come down to the river.” So I think that’s about the way we all feel. That kind of expresses it, that we

don't want no trouble at the river, because it's going to be a awful pushing, shoving time at that time. So we want to be sure that we're right.

E-15 Now, this king, there was a way provided for him to find out from the Lord, but he refused to do it. And then God took His provided way, which was His prophet. And maybe the king didn't even consider this whiskered, bald-headed fellow that was not very well-thought-of amongst the people. His message was always condemning, and biting, and shoving, and—the people around, because he couldn't do nothing else. He was a prophet.

The Word of the Lord comes to the prophet, and the prophet has to stand on the Word. And when the Word is not obeyed, there's nothing to do but rebuke. That's all. So this fellow didn't mean to be bad. He just had to do it, because he was not governed by his own thoughts, he was governed by the Spirit of God. And that's the way we all should be, governed by the Spirit of God. And if we are, then we see sin, it makes us sick. There's something about it. It even grieved God's heart one time He ever made a man, because sin was so awful in the earth.

E-16 Now. So he asked . . . God had a way for him to know it, but he didn't take that way. He took the most popular way that there was among the people. And I—I hate to say this, but we're always seeing slogans "America Back to God," "Back to God Hour," and things like that. But the thing of it is, they want to come back the way that man has achieved for them to come back. They want to come back in their own way of thinking, their own way of doing. And usually it's contrary from God's way of returning. And then, when they turn down God's provided way for them to return, then they . . . God asks them "Why? Why did you do it that way?"

E-17 Now, like we call a—a time now . . . Used to be the presidents would say, "We'll call a—a fifteen minutes of prayer." All the machinery stopped. That'll never do it. It's got to take a breaking up. It's got to take a dying out. It's got to take a regeneration. It don't take a hour of prayer; it takes until you come back. It—it's a bringing back, coming back to the facts of faith, and coming back to not even . . . That it's not something that you imagine, or a declaration of creeds, or—or some through—through some instrumentality of man, but it's through knowing Christ Himself. Know Him, not even the Word. He . . . If you know Him, you know the Word, because He is the Word. Then you've got to come back to that reality.



E-18 God wants to manifest Himself through His people, and the church wants to manifest itself to the people: more numbers, bigger crowds, richer people, so forth like that, better dressed. That's what's got us in the chaos we're in.

It'd be better off if we all wore sackcloth. It'd be better off if we didn't have a job, be going to one another's house, and—and seeing if we could get something to eat. I'd rather be—see the church in that condition, and yet Spirit-filled, than to see it well polished and dressed, and big things, and then dying in the Spirit.

E-19 God makes a way, and we refuse it. We don't return the way that He provides for us to return. And Ahaziah did the same thing. He was like many of us today. He was just too stubborn. He just didn't want to, yet he knew Elijah was out there in the wilderness. He knew that there was a God in heaven, but he wanted to take the most popular way, go over to where all the people . . . (Through the prophetess they'd had there, the, Ahab's wife, Jezebel, and she was a heathen.) And they wanted to go over to Ekron, and consult one of the idols if he would return. Because being a king, if he would low his—hissself down, get hissself unpopular with the people . . .

E-20 That's the trouble. That's the trouble with the way our women do today. That's the reason that . . . Men used to talk about Christianity, and say, "I belong to so-and-so." That don't have nothing to do with it. I—I may belong to a certain organization. That still don't mean you're a Christian. Christianity doesn't consist of joining something. Christianity consists of a—a family, a birth into a family. You are a Christian by birth.

But it's most popular to say, "I'm Methodist, Baptist, Presbyterian, Pentecostal, or something. I—I'm that," and saying—saying, "I'm borned again of the Spirit of God. The Holy Ghost has come upon me, and I'm a new creature in Christ." That's the—that's the way. But the king wanted to be popular. And that's the way the people take it today. And they might put revivals across the country, and have slogans of a million more in so many years, or increase their membership and their scholarship, and whatmore. And it'll never, never . . . You're going farther away all the time. The way back . . . God has the way back. I want to speak to you about that way back. And you must come back the way that God provided for you to come back.

E-21 Now, let's talk on these—this king just for a moment. The reason he didn't want to, because he was stubborn. He just

didn't. . . He just wanted to be like the other people. He had his own ways, and he wanted to be that way, and he wanted to be—come back the popular way.

And 'he didn't want to take the way that God provided for him, so he just ignored that prophet, and what the prophet would say, because no doubt the prophet would sharply tell him, "Repent. Get right with God. You're not fit to be a king." And oh, how that would droop his feathers down before the people (See?), as a king. Oh, my. He couldn't stand that.

E-22 So maybe the devil over there and—and the idol would say, "Oh, great king, Dr. So-and-so. You're just. . ." See? He could be popular amongst the people and have a great famous name. Oh, how people love the praises of things. And so he thought if he could get that, why, he'd be stuck up before the people, he'd be a polished man before the people. And I hope you're reading between the lines what I'm meaning.

So then, he thought he'd be a great person then. But he wouldn't come down to that man who'd tell him the truth. And he really thought he was putting something over on him.

So he sent the servants. He said, "Go over and inquire of the god of Ekron, Beelzebub, if I'm going to get well of this disease or not."

And the Lord God knows the heart of every man. He knows the intention. And He said. . . You can't hide nothing from God. No, sir. He said, "Go up there in the road and meet him, and ask him why does he do a thing like that. Is it because there is not a God in Israel? Is it because he don't have a prophet? Is it because that these things don't exist? Then why would he go over and do a thing like that, yet being an Israelite?"

E-23 I wonder why that men and women try to denominate people into a fellowship of—of denomination, instead of bringing them back to the original foundation. God knows about it, but it's the most popular way. "I belong to So-and-so. I'm Dr. So-and-so from certain-certain organization. I'm from Purdue. I—I have a scholarship of So-and-so. I've got my Ph.D., my LL.D." That don't mean nothing to God, not a thing.

Elijah might not have had an LL.D., or a Ph.D. Frankly, we don't know nothing about him. He just come on the scene and went off the scene the same way. We don't know who his papa and mama was, don't know nothing about him. But God knew about him. He



found a man that He could use, and He found a man that wasn't afraid. No matter if the whole nation's against him, he still called black, black and white, white.

God, send us another. That's right. Send us somebody that's not afraid, somebody that don't have to have the honor and praises of men, somebody who looks only to God, and believes God, and speaks the truth. That person will do that, God will vindicate that truth to be truth.

E-24 Tell me what man could close the heavens in the days of his prayer? Could Ekron—the god of Ekron do it? Could the god of Ekron do the things that Elijah did? Certainly not. Showed that there was a living God with Elijah. But this man was so stuck-up, and pumped up, till he didn't want to lower hisself to such a thing. But Elijah girded hisself up, went up there and stood in the road.

This old woolly-looking fellow standing out there, he didn't have on a clergy coat and so forth, but he—he had a woolly face, and maybe his bald head sunburned, and his hair sticking out. You'd probably run him away from your door if he was begging. And he come up there and stood in the road like that.

The Bible said he was hairy all over, and he had a piece of leather girded around him. That wasn't very much of a clergy suit, but . . . He couldn't show any credentials of what fellowship he come from. But, brother, he had it beneath his heart. He was in fellowship with God, 'cause he had "THUS SAITH THE LORD." That's the way back. He had "THUS SAITH THE LORD." Wasn't much to look at, but under that little old skinny body beat a heart that God lived in.

E-25 He stood up there in the road with his hands folded, watching them come up, stood right in their way. And when they got up, why, he probably crossed the path, stood there. He said, "Return, and go back, and ask him, 'Why do he do a thing like that? Is because there's no God in Israel? Doesn't he have a prophet to consult these things?' Because he's done this, tell him 'THUS SAITH THE LORD, he's not coming off of that bed.'"

E-26 Oh, my. God will work His way, despite anything anybody else can do about it. God's going to do it. He's going to do it in His own way. We ain't going to stop it at all. We are not going to even hinder it. That's all. He's going to do it anyhow. He's going to have a church. I don't care who says He won't, and how many unbelievers rise up, God's going to have a church without spot or wrinkle. It's going to be there. He's done said He was. Now, let's just strive to be part of it; that's all.

He might send preachers across the country preaching. Everybody might turn them down, throw them in jail, kick them out of town, He will have the church just the same. As old John said, "God's able of these stones to rise children to Abraham." God's still God. He can do . . .

He took the little old Paul, where the—the church in their decision had made an error, and choose Matthias . . . But that Paul, a little old hooked-nosed, high-tempered Jew, He said, "I am going to show you what I'm going to do with him." He made him one of the greatest apostles of all of them, because it was a work of God did something.

E-27 Now, we find this prophet speaking in the Name of the Lord and sending him back. And the king said, "What kind of a man stopped you?"

Said, "He was a funny-looking fellow." Said, "He was hairy all over, and he had a piece of—of leather about his loins."

He said, "That was Elijah the Tishbite." He knowed his number was up. He knowed something was wrong. When that Elijah come back and said, "Tell him 'THUS SAITH THE LORD, he is not coming off of that bed,'" oh, my. That settled it.

E-28 People today question. It's just like a—a patient laying on a doctor's step when the doctor has medicine for the patient's disease, and the patient refuses to take that medicine for his inoculation. And he may be so close to the remedy until he will set right on the doctor's doorstep and die. Is because he refuses the remedy.

And it's the same thing in church. Now, they set right in the pew and die sinners, die unbelievers. It's not because there's no remedy. There's a Balm in Gilead. But the . . . It's the people's own stubborn will. There's plenty of Holy Spirit, but it's the people that don't want it.

E-29 Jesus said the sick needs a doctor. But what if the doctor comes and the sick won't accept the doctor? Then what good can the doctor do? We need a Doctor, and the patient needs to take His medicine, 'cause this is a sick world, and a sick church at a sick time. Right.

So if the patient dies setting on the doctor's steps, now you can't blame the doctor if he proves he's got the medicine in there for the remedy, got the medicine in there for his—for his—the remedy for his cure. And the patient sets on the steps, "Now, I ain't going in there," why, inside is the remedy.

E-30 Well, you've got a certain disease. Why, he's got a medicine-cabinet full in there that'll kill that disease. It's a poison drug that'll

knock that disease out. Here's others; they got healed. Look at them. They had that disease, and they've got it no more. And the doctor's got plenty of medicine, and you set on the steps and say, "Well, I come this far. If he wants me to get healed, he will come out here and do it."

Oh, no. No, no. That's not it. No, you'll die on the steps, and it won't be the doctor's fault, neither will it be the lack of medicine. Is because of the own stubborn will of the people that wouldn't take the medicine.

And the church is the same. We've got plenty of Scripture. We've got the thing that'll straighten the church out. We got the thing that'll send you back to where you was fifty years ago, but you've got to want to take it. You've got to want to get well, a cure of these diseases, these spiritual diseases—must have it.

E-31 Now, it's a dangerous thing. We had in our country just now that Salk vaccine. They asked everybody to take it, young and old, to inoculate from this horrible polio. And everybody, thousands went in to take it. And how did they—how did they do that?

You see, you find out in taking doctor's medicine . . . You know, it'll work on some people, and then it won't work on the others, because that you know, everybody ain't made alike.

Now, we have this penicillin. I carry a card in my pocket so that if I'd ever have an accident, a doctor must never give me penicillin. It would kill me. So it'll kill some people and help others, because this serum doesn't work just right on all the people.

E-32 Did you ever think the way they find this serum? The way they do it, they read books, and chemists go and take certain germs, and they mix them together, and different poisons, till they get a formula, something that won't kill the patient, but will kill the germ. And that's the way they work. Then they get all this together.

And then they go get them a guinea pig. And they get a long needle, and souse this in the guinea pig, and squirt him full of it. And then if the guinea pig survives it, then they squirt it in you, and see if you survive it. Well now, that's all right. They've done great things (See?), in doing that. But that's the way they find out how to work on the people.

Now, you find out that everybody isn't made just like a guinea pig, so it—it—it doesn't work on everybody. But I want to tell you one thing: God's inoculation works on everybody. It'll work on everybody. It'll—it'll help everybody that takes it.

E-33 And God asks the question, “Is there no Balm in Gilead, or is there no Physician there? Then if there is, why is the daughter of My people not recovered, the sickness, the infirmity, of My daughter?” That would be the church, the daughter of My people, which the . . . orthodox church. He was speaking directly to us. “The daughter of My people has not recovered from her sickness. Is it because we have no Physician, or we have no—no . . . He has no medicine to work with, no balm, no Physician?”

E-34 Now, we are told by medical science today—which we highly salute for these things—that if we have these different infirmities and fail to take these inoculations, it’s a dangerous thing. You might lose your life if you don’t take it.

We’re living in a day of—of sin and sickness. We got more sickness than we ever had, because there’s more sin and—and things than we ever had. That’s where sickness come from. Sickness is the results of sin. Before we had any sickness we had no sin, and sin followed sickness. See? I mean, sickness followed sin (pardon me). They had sin first. Then the results of—of sin brought sickness. Now. And therefore, now, as sin increases, sickness increases.

And we’ve got the best doctors we ever had. We got better drugs than we ever had. We got more hospitals than we ever had. We got better trained men than we ever had. And we got more sickness than we ever had. Why? We got more sin than we ever had. We got more people, and when people begin to multiply, then sin and violence sets in.

These big cities, not like living out in the country, the walled-in cities that we talked about last night . . . You take these walled-in cities, you’re always getting sin. And when we get these other kind of spiritual walled-in cities, you’re always mixing everything with its sin too.

E-35 Now, we find out, the doctors tell us that the number one killer is heart trouble. Well, I don’t disagree with the doctor, ‘cause I’m not a doctor. But I say one thing: number one killer isn’t heart trouble. Number one killer is sin trouble. Sin is number one killer, not heart trouble.

So many say today, “You know, Brother Branham, you—you say these things too hard. We have to sin a little every day. We just got to.”

Someone said, “You know, Brother Branham, I hear you condemning smoking.” And I do believe that men shouldn’t smoke. I believe in holiness, cleanness, and throughout soul, body, and spirit.

And he said, "We . . . I just got to smoke. I—I—I just have to smoke a little. I just got to do it."

And we hear so many say that, "I got to take a little sociable drink in order to hold my job."

We hear women say, "I just got to cut my hair and wear my dresses up-to-date to keep my social standing in my church. If I don't, the women say I look too old."

Forgive me, but I'm going to say something. That's Pentecostal prostitution. That's right. The reason they do it is because they haven't tried the inoculation. They haven't tried God's serum for sin and these things. That's right.

E-36 Now, I'm going to tell you the way back. If you want to come back, you must get inoculated. You must take God's balm, God's serum. He's got it. It's a double cure for sin: the Blood of Jesus Christ. God's own Son with the baptism of the Holy Spirit cleans you from sin and fills you for service. That's the way we have to come back is through those elements there. You don't have to do those things. You don't have to do it. And the very reason you do it . . .

E-37 Some minister said to me not long ago; he said, "Brother Branham, I truly believe that this baptism of the Holy Ghost that you speak of is the truth. I really believe that." He said, "My church teaches the baptism of the Holy Ghost, but we believe we receive the Holy Ghost when we believed. The moment we believe, that Abraham believed God, and he—was counted unto him for—imputed to him for righteousness."

I said, "That's true. But then God give him the seal of circumcision as the confirmation of his faith." I said, "If you've never received the Holy Ghost yet, God's never recognized your faith." That's right. We're the children of Abraham.

He said, "If I did that, though, Brother Branham . . . If I did that, then I'd be put out of my church."

I said, "What of it? I was."

And he said, "Well . . ." I said . . . "Well, I can't do that."

And I said, "Why can't you do it? Just tell me why you can't do it."

He said, "Well, well, I couldn't get any other meetings anywhere."

I said, “Nonsense. If God calls you to the Gospel, He’s got a place for you to preach. He’s got somebody that will listen to you. Certainly. There will be somebody who will listen. Stand on the street corner.”

Say, “They will throw me in jail.”

“Then preach to the jailer. (Sure.) Somebody . . .” Paul did it that way. They all got saved. Yes, sir.

E-38 You say you have to do it. No, you don’t. The reason they do it, is because they haven’t tested this inoculation. They haven’t taken the toxin yet for it. There’s something that’ll cure that, that’ll cure that scare you got. There’s something that’ll make you dress and act like a lady. There’s something that’ll make you live like a Christian. There’s something that’ll—that’ll make you be so full of God till you stand to give a testimony that’ll shake the shingles loose on top of the house, if you’ll just take the inoculation. But you’ve got to take the toxin.

You got the disease, so there’s only one thing to do, is take the toxin to get rid of it. That’s the way to return back to normal Christian health. The church is sick. It’s puny; it’s anemia. It’s got malignancy, and there’s no earthly cure for it. Education won’t do it. We’ve tried it. Denomination won’t do it. We’ve tried it. You’ll only make it worse. There’s only one way back, and that’s through the Blood of Jesus Christ, inoculation. Come back to Christ. Come back to the Holy Spirit. Come back to Life Eternal again. That’s the way we would get back.

E-39 The people say, “I have to do this to keep my standard with the people.” You don’t have to do it. It shows a shallowness. It shows a cowardliness. And a preacher that’ll stand in the pulpit and compromise on the principles of Christ because some bunch of bishops dominate him and tell him, ‘You have to do this, or we’ll put you out of fellowship,’ you’re a coward. Stand there. Tell the truth, no matter what the price is.

Look at Stephen that morning, our little Holy Ghost brother, standing before the Sanhedrin cancel—Council. The 7th chapter of Acts, said, “You men of Israel, you that dwell in Judaea,” and so forth, how “our fathers come up out of Mesopotamia,” and so forth: begin to tell them. Then he got wound up, got started. The Holy Ghost come upon him. He said, he shined.



His face shined like an Angel. He said, “You stiffnecks, uncircumcised in heart and ears, you always do resist the Holy Ghost. Like your fathers did, so do you.” Whew. Hm. He knowed where he was standing. He knowed his position.

His face might not have shined like a light up there, but an Angel knows what He’s doing. An Angel is a Messenger that’s commissioned from God. He don’t have to take down. He knows exactly. And them half a million howling wolves of clergy out there condemning that man for the way he was doing, and the sermons he was preaching, and Stephen stood there, and said, “You’re uncircumcised of the heart and ears, and you resist the Holy Ghost like your fathers did. So are you doing the same thing.” He was telling them the way back to the God that opened up the Red Sea, or tell them—to the God who rained the plagues down in Egypt.

But they didn’t want to take the way back, so they stoned the messenger. You don’t get rid of it that way. It still hangs on. The one that witnessed become one of them pretty soon: Paul. That’s right. Yes. They haven’t tried the toxin.

E-40 You know the reason they do it? They’re afraid of that new birth, I mean the real new birth. Oh, everybody say, “Sure, I believe you must be borned again. Yes, sir.” Yes. But when it comes to the real birth . . . They believe the new birth by shaking hands, saying a bunch of creeds, or something another. They call that the new birth. That ain’t the new birth. They’re afraid of the new birth.

Listen. Any birth is a mess. I don’t care whether it’s in a pigpen, or where it’s at, it’s a mess, any birth. And so is the new birth. It’ll—it’ll make you do things that you didn’t think you’d ever do. But it brings life. And before you can have life, you have to have death. Before a seed can reproduce itself, it’s got to die in order . . . And not only die, but it’s got to rot. In order to get new life out of it, it’s got to die and rot in itself.

And so does every sinner. And every man, no matter how highly he’s educated, and how much he’s polished, how many degrees he has in the church, or so forth, how many of these things, how many colleges he’s—he’s educated out of; he’s got to die to his own theory. He’s got to die to himself. He’s got to die to everything to be reborned again by the Holy Ghost.

It’ll make him cry, and “boo hoo,” and speak in tongues, and jump up and down, and carry on like a maniac. But he’s got new life. That’s what it takes to do it. He’s got to have new life. They’re afraid of the new birth. The new birth is a mess.

E-41 Now, they call the new birth, oh, everything. “Oh, sure. I believe in being born again.” And they say they’re born again, and deny the Word, say they have the Holy Ghost, and take the Scriptures that plainly teach the Bible, how It is, and then they say, “Oh, that was for another age.” And mean that the Holy Ghost that’s in you will witness to that was for another age? when He said it’s to you and your children, to them that’s far off, even as many as the Lord our God shall call.

He can’t lie. And if there’s a spirit in you that denies that to be the truth, then it’s not the Holy Spirit, ‘cause the Holy Spirit wrote the Word. Amen. That’s as solid as I know how to place it.

It takes death to produce life. You’ve got to die to your own thinking. You’ve got to die to your own theology. You’ve got to die to your own self, to your own human ways. You’ve got to be regenerated, a new creature, a new creation. Before you can be that. . . You can’t be two at the same time; you got to die to one in order to be born in the other. It brings a mess, and it causes a mess too. But you’re—you got new life. What difference does it make? You got to do it.

E-42 You know there was a time when we couldn’t even inoculate people for typhoid fever. I’m looking at a friend of mine, a nurse, setting here watching me while I’m speaking this. But that’s right. Sister Dauch, there was a time when they didn’t have inoculation for typhoid fever. Thousands died with it. There was a time when they didn’t have inoculation for polio. Thousands times thousands of little children died. But now there’s no excuse. We have inoculation. That’s right. All right.

E-43 Now, there was a time when this toxin, or balm which we’ll call toxin of God, that it wasn’t too perfect, because it was called. . . It was by the blood of goats, and sheep, and cattle, and so forth. It didn’t exactly take away sin; it just covered sin. A man had to go year by year to make his confession and so forth. There was a time when it was, right.

But now the worshipper once purged has no more conscious of sin. And what is sin? Unbelief, unbelief in what? The Word. Certainly. If you say you believe God and deny His Word, why, you don’t believe Him.

If you say, “I believe Brother Branham,” say, “but he’s wrong. He’s. . .” Well, how can you do that? You couldn’t do it. I’d know you was wrong, ‘cause you didn’t believe me.

And if you say you believe God, and deny His Word, well then, you don't believe God, 'cause God is His Word. You just can't do it. You've got to accept the Word. That's the way back—back by the Word path, and the Word is God.

E-44 Now, we find that. And we see that one time that that inoculation wasn't too good. There was a conscience always of sin, and he had to come year by year and make his offering. But now in Hebrews It tells us that if the worshipper is once purged he has no more conscience of sin, or otherwise, no more desire to sin. The whole thing's gone from him.

There's no more . . . You don't have to sin every day. You don't have to do these things. You do it because you willfully want to. And the reason you willfully want to is 'cause you have never died to yourself. Oh, brother. I know that's scorching, but it's good. When you die to yourself then you become a new creature. Then those things are gone.

And if you try to act like you've got them before you have, it's like a—I said the other day like a blackbird trying to put peacock feathers in his wings, say, "You see, I'm a—I'm a peacock." He isn't. That's something he's stuck in himself. It has to grow from the inside out.

And that's the way the Holy Spirit is. It's not something you smear on or something like that. It's a new birth. You've got to be borned again. And these virtues of the Holy Ghost has to come from the inside out. And when world and sin, and cutting hair, and painting comes out against the Word of God, it shows the Holy Spirit's not there. That's a direct evidence.

So what would you call it? Pentecostal prostitution (That's exactly right.), committing spiritual fornication with the God of heaven. What a shame, a disgrace it is. Oh, that's horrible. Yes, sir.

E-45 Now, we find out that when man tries to find a serum (a doctor) to give to his patient to inoculate him from sickness, he first tries it on a guinea pig, and see if it'll work. But God didn't do that. He never took a guinea pig; He used it on Himself. A good doctor that wants to try a serum, if he don't know whether it'll kill or cure, he ought to take it himself first to find out 'fore he puts it in somebody else.

And God, in order to take this serum, had to be made flesh and dwell among us: a kinsman Redeemer. Amen. God had to become man, so He could take the serum. And He had His inoculation at Jordan (Amen.), when He walked out in the river by John and was

baptized. And then the inoculation come down. The toxin fell from heaven like a dove, saying, "This is My beloved Son, in Whom I'm pleased to dwell in." He was inoculated.

And immediately after the inoculation come the test come. And every man, as soon as you receive the Holy Ghost and become inoculated, every demon out of hell will turn against you. Even your own family, sometimes will turn you down: your husband, your wife, your pastor. You're kicked out of church; you're laughed at, made fun of. It's the test. Amen.

E-46 God become flesh, one of us, that He might take the inoculation, become subject to sin. For He was borned of a woman. He was tempted in all manners likewise as we are, and He couldn't do it as long as He was in the Spirit. He had to become flesh in order to be tempted, to take the inoculation, to take the toxin. He wanted to prove that His toxin was right. Amen. So He took it on the day that John baptized Him when the toxin came down out of heaven and filled Him.

Then the test come. It held in every mocking trial. It held when Satan offered Him the kingdoms of the world, to give Him the world, and every kingdom. The inoculation held. It stayed put. The world looked upon Him; the church looked upon Him; the critics looked upon Him; the devil put every trial on Him he could, and it still held. Amen.

When He stood before that bunch of educated priests, He said, "Which one of you can condemn Me of sin?" Amen. That inoculation held there. "If I do not the works of My Father, then believe Me not. But if I do the works of My Father, then believe the works."

They said, "You're a man making yourself God."

He said, "If I don't do the works of My Father, then don't believe it." Said, "They are they that testify of Me. They speak of Me. My works speaks louder than My mouth can."

E-47 That's exactly right. You are what you are by the way you live. You're not what you are by the way you talk, or the way you dress, or the way that you are, but the way you live. That's what makes you what you are. The outside expresses what's on the inside. This hollow, shallow, card-playing, cigarette smoking generation that calls themselves Christians, bobbed-haired women, dancers, television fiends, nasty jokes, calling yourselves Christians, you need inoculation. Back to Pentecost again. That's right. We're in a great need.

E-48 It held on Jesus when He was tested of everything a man could be tested by. Every temptation that ever fell upon a man fell upon Him, but that inoculation held. If you want to know whether it'll hold or not, whether this thing's right or not, look at Him. He was your Example. It held with Him. It held on every trial. It held when He stood there and could discern the thoughts of the people, and they called Him Beelzebub: didn't stop Him, He went right on just the same.

When He knowed the thoughts in their hearts, when He looked out and told the woman at the well she had five husbands, told Peter what his name was, and so forth, they said, "This man's a fortuneteller."

Now, He didn't say, "Well, maybe I'm wrong. Maybe. . . ." It held. Why? He knowed where He come from.

E-49 I asked my class the other night, when we was preaching on the 3rd chapter of Saint John, I said, "I'm going to leave you hang on this till the next meeting. When Jesus stood there and said, 'No man has ascended up but He—up into heaven but He that come down from heaven, even the Son of man which is in heaven. . . .'"

That takes inoculation. "No man has ascended into heaven but He that come down from heaven, even the Son of man which is now in heaven," and here He was standing, talking to Nicodemus. The church, they slobber, ignore it for about a few hours. Directly they quit.

I said, "It proved He was God. He's omnipresent." That's exactly right. Sure. He was inoculated. "It's not Me that doeth these works. It's My inoculation. My Father that dwelleth in Me, He's the One's doing the works. And the works that I do (Saint John 12:4), he that believeth on Me, the works that I do shall he do also." Amen.

What's the matter with the churches? What's the matter today they can condemn it, say it's of the devil? They haven't been inoculated yet. They don't know what the serum is. That's the reason. It's unbelief, and unbelief is sin. He that believeth not's condemned already. Unbelief is what does it.

E-50 It held. They went and put a rag around His face. Now, a man that had power to do these things. . . . That's what's the trouble with our Pentecostal movement. Listen at me. I'm going to say something, not to hurt, but to cure. When a man comes to you that's got a gimmick that can answer every one of your questions, forget about it. Everybody can tell you every interpretation of dreams, can heal

every sickness, can do all these things, and my, he's a man with something can do all things, that's contrary to the Word. He's got the answer to everything. It's contrary to the Word. You watch that.

E-51 That's what's the day today. It's men who gets all enthused, and go off on fleshly emotions, and put interpretations to things [Blank spot on tape—Ed.] when it's not interpretation. I've been so sick of it, crossing the nation and hearing these things. I—I don't want to hurt anybody's feelings, but tonight's the night I'm telling the way back, how to get back to the cure. That's exactly right. If a prophet prophesies, and that what he says comes not to pass, then don't believe him. That's right. "But if it does come to pass, believe him, 'cause it's Me that spoke," said the Lord.

E-52 Here was Jesus standing there. What a wonderful Example He was. What an example Paul was. There he had power to smite a man blind, heal the sick, call the cripples back to healing, all these things. And then, could you imagine the last part of his ministry, when he stood there and let the coppersmith stop his meeting and run him out of the country? I guess some of the critics says he lost his power to smite blind. No. No, he didn't have a gimmick; he had the Holy Ghost. He only minded God.

I guess then. . . He left his friend sick up there, Trophimus, up at a place sick, I guess he lost his power to heal. Also, he packed a doctor along with him, a Divine healer, packing a doctor with him, Luke. God was fixing to crown his ministry, 'cause Paul always wanted to suffer for what he done to Stephen. It was his desire.

Don't you know how the Holy Ghost spoke to him, and told him not to go up there to Jerusalem? He knowed he was going up to die for Jesus. That was his heart's desire, to die for Him.

E-53 Look at Jesus, that could heal the sick, and raise the dead, and do all these things, and foretell, and tell the people, and knowed the thoughts of their heart, setting in Pilate's courtyard there, with a rag wrapped around His eyes like this, and a Roman soldier, a bunch of them drunk, and their spit on His face, and the beard pulled out of His face, hitting Him on the head with a reed and then passing the reed one to the other, and said, "Say. . ." take the rag off, and said, "now tell us. You're a prophet. Tell us who hit you; we'll believe You." He never opened His mouth. Sure. He didn't have a gimmick; it was God.

"Pull your hands off the cross and come down, and we'll believe. Sincerely, we're the priests; we're God's servants. If you'll just prove it and come down off the cross, why, we'll—we'll know



that you are the Son of God. You're our king. Come down off the cross, and we'll believe You." He never opened His mouth and said a Word.

Why? That bunch of hypocrites down there singing the very song that that same Spirit that was in David cried out back there. "My God, why hast Thou forsaken Me? They pierced My hands and My feet (the 22nd Psalm), they gambled for My vesture, and cast lots," and so forth, singing that same song down in there that David, through the Holy Spirit, cried out about eight hundred years before that, saying the same thing. And here He...?...groaned it, and didn't know it.

E-54 And these theologians today, so-called, and denominations read of these things of Pentecost back there, and see the very same thing in operation, and then call it "holy-rollers." What a disgrace. Then we call ourself the great Christian church, Pentecostal people. I doubt it. Notice. Not as an organization we can't be Pentecost, we can be Pentecost as individuals. That's the only way we can be, 'cause it's an experience.

E-55 Now, when they tried to make Him tell them something, when Satan tried to say, "If thou be the Son of God... Now, You know You have power, turn these stones into bread. Help Yourself. You're forty days without food. Then I'll believe you myself, and repent," He'd been minding Satan. The inoculation held. He knowed when to speak and when not to speak.

That's the trouble of it today. We speak too much sometimes. Know when to speak and what to say. Don't say nothing till God says so. How can you do it? If you don't, God don't personally tell you, then you're doing something wrong. You're blaspheming, when you do that. Be positive it's God. Let God speak directly to you, then say it's THUS SAITH THE LORD.

If I went and said, "Jack Moore told me so-and-so," and he didn't do it, I'd be lying. Oh, my. What we need is back to the inoculation, back to the power of Pentecost, back to the Holy Ghost. Yes, sir. We're getting farther away from it all the time. Our creeds, and churches, and denominations are dividing the people and driving farther away all the time.

E-56 The inoculation held on Jesus. It held at the cross. It held when He could've come down off that cross. Billy Sunday said, "Every tree was setting full of Angels." Said. "You don't have to come off the cross. Just point Your finger. We'll change the situation."

But He said, "I do that always what pleases the Father." What? The inoculation held. The Word and will of God stayed in Him, no matter whether He was patted on the back and called the young Rabbi of Galilee, or whether He was called Beelzebub, the devil, the fortuneteller, whatever it was, the blasphemy that they said about Him: the inoculation held.

Then they watched how He was—if He'd scream and take it all back at the cross. But it held. Amen. Everything forsook Him: His church, His people, and even God forsook Him, everything. But the inoculation held.

Mid rendering rocks and darkening skies,

My Saviour bowed His head and died.

The opening veil revealed the way,

To heaven's joy and endless day.

E-57 That's the way, back that way. It held. No matter what come, or went, it held just the same. The inoculation was held. They watched Him die, not like a coward, like a Prince. He never flinched. He took it like a Prince. He knowed how to do it, because He was inoculated by the Holy Spirit.

Then on Easter morning, it proved what it was. The inoculation held, for He raised up from the dead. He said, "You destroy this temple, I'll raise it up on the third day." Hallelujah. What was He doing? Quoting back the Word of God that God spoke through David, again His father in the earth. Said, "I'll not leave My holy One see corruption. Neither will I leave His soul in hell." And He knowed in seventy-two hours corruption set in. So He said, "Destroy this temple, I'll raise it up again." Why? The Word of God spoke that He would do it.

Didn't the same Holy Ghost said, "These signs shall follow them that believe"? How in the world we going to get away from it? It's . . . You have it, if you're inoculated.

E-58 He said to the woman, "Can you drink the cup that I drink? Can you be inoculated with the inoculation that I'm with? I can't give you the right and left hand for your sons, but if you can drink this cup, and do this, it'll be all right." Certainly. "It's not Mine to give that. But you drink the cup that I drink, be inoculated with the same Spirit that I'm baptized with, and everything will be all right."

E-59 When those disciples stood there on Easter, a bunch of little women up there at the grave, and they'd found out that . . . Mary

started away, crying. She was sad. And she heard somebody call her name. She looked around; she seen it was Him. He wasn't dead, He'd arose again.

Said, "Go, tell My disciples I'll meet them over in Galilee. I'm back, exactly what I said. The inoculation held. I died like the Bible said I'd do. My soul descended into hell like the Bible said It did, and I have the keys of death and hell. I'm arise—rose again, and I'm alive forevermore." Evidence, proof of it, the inoculation held. Amen. Oh, my.

E-60 When those disciples seen that, they said, "We want that inoculation too. We want that."

He said, "Go up there to the city of Jerusalem and wait there until I send the toxin. If you want Eternal Life, if you want to do this thing that I have, this thing that I have for a resurrection, you want the thing that'll keep you the way it's kept Me, you want the thing that'll let you die like I died, you want something that'll raise you up from the grave, I'm going to send it back on you. Go right up there and wait."

Now, He never said, "Go get the—your degree of LL.D." He never said even, "Go learn your abc's." He said, "Wait until you are inoculated, endued with power from on high. After this, the Holy Ghost has come upon you, then you'll be My doctors." Amen. Amen. "Wait. Stay up there and wait, not go to four years in seminary, and all this other stuff, and get all these degrees, and get all this here embalming fluid pumped into you. You're not a guinea pig; you're a son. Wait until you're endued with power, until the inoculation of Eternal Life comes upon you, and I'll raise you up at the last day again."

E-61 Boy, He had some candidates right away. When I first heard it I was one too. I didn't care what they said to me, I wanted that. And I always said, "If this isn't that, I want to keep this till that comes." Yes. That's what I wanted, that inoculation.

They went up there and waited for ten days. Oh, my. Oh, when all at once when the inoculation came down from heaven, like a rushing mighty wind, and It filled every one of them, inoculated a hundred and twenty. . . Oh, what a time that was. That was the way back. Oh, my. They were all filled with the Holy Ghost, begin to speak with other tongues, tongues of fire setting upon them, God, the great Pillar of Fire that followed the children of Israel, God.

Not three Gods, one God, one God, not three Gods, but one God in three offices, called Father, Son, and Holy Ghost. Father

God in a Pillar of Fire, God the Son in His own Son, God the Holy Ghost in you, the same God all the way condescending, coming down, making His way to get into human hearts. Yes, sir.

E-62 There they seen the evidence of it, the promise of Jesus. There they seen this Pillar of Fire fall among them and separate itself. And tongues of fire, forked tongues of fire set upon each one of them, the same Pillar of Fire that come with the Israel through the wilderness.

There God was dividing Himself among His church. Like a man and his wife being one, so is God and His church One. There's one. "That day you'll know that I'm in the Father, the Father in Me, I in you and you in Me." That's the inoculation. That's the inoculation He had. That's the inoculation He received. "It's not Me that doeth the works. It's My Father that dwelleth in Me, He doeth the works. Not Me that sees these visions, it's My Father. I can do nothing. . . The Son can do nothing in Himself, but what He sees the Father doing, that doeth the Son likewise."

That's the inoculation from unbelief. It anchors you in a settled faith of Christ. It anchors you.

There you know that you've passed from death unto Life. No man can talk you out of it. Nobody can explain it away from you. You was on those sacred sands with God alone, and you know you were borned again. Your whole life is changed and you're a new creature in Christ. There ain't enough devils in hell can take it away from you. You're a new creature, a new creation. You're inoculated with the power of God, the Toxin of God's Holy Spirit has wooed you. Amen.

E-63 You know, He's the Lily of the Valley. Opium comes from lily. We know that. Oh, how it is. When those pipe dreamers get a hold of opium, they think that's something. Oh, they ought to get inoculation of this one time. One does for all the time. It's not a pipe dream, but it's a reality of heaven that'll anchor back in your soul by the baptism of the Holy Ghost. It puts you to sleep—not asleep, but dead to the things of the world and alive in Christ . . . ? . . . Christ living forevermore. It does something to you that no one knows nothing about but you. You was the one that got the serum. You was the one that got the inoculation. You know what it's all about. Why? You felt it, you knowed it. You seen what it did to you, done something to you. You're branded. Amen. You know where you belong.

E-64 We used to brand calves. There's a woman came out, one time, on a horse, and she said, "Aren't you ashamed to do that, that poor little fellow, putting that brand on him?"

I said, "It hurts for a little bit, but he knows where he belongs." Amen. That's the way it is.

God makes you hurt for a little bit, but you know where you belong after that. When He pours out His inoculation branding iron of the Holy Ghost upon a man or woman, He changes him from what he was to what he is. He knows what pasture he belongs in. He doesn't let any outlaw lead him around. He's got a home; he's got a pasture; he's got a place where he belongs. And the Holy Spirit is that Leader, the One Who leads him by still waters and gives him Everlasting Life.

E-65 When they seen these people lose all their pride. . . They got to dancing in the Spirit; they got to speaking in tongues, forked tongues of fire flying out of them. And here they all come out, a bunch of Galileans speaking in every language under heaven. They didn't know what all this meant. Those doctors of divinity was really surprised. They didn't know what had happened, but they'd been inoculated.

You know, they got to asking, "What all this means?" When the questions got to rising. "Is there any Balm left in Gilead? Is there any Physician there?" They had a Physician. They had a Great Physician; they had an earthly physician. You know what his name was? Dr. Simon Peter. He got him a little soapbox, and stood up on it, and he give them a lecture.

They said, "We're candidates for that. What must we do to be saved?"

"Do you want this, brethren."

"Yes."

"Why, this. . . I'll tell you back in the Scripture where it comes from. (Any good doctor goes back to his formula.) Ah, oh, oh. Go back. This is that which is spoke of by the prophet Joel. 'And it'll come to pass in the last days,' saith God, 'I'll pour out My Spirit upon all flesh.'"

They said, "Peter, Dr. Simon Peter, what can we do to be saved?"

He said, "I'm going to write you a prescription, and it's not going to be one to be changed. It's an eternal prescription." Said, "Repent, every one of you, and be baptized in the Name of Jesus Christ for the remission of your sins. And you shall receive the gift of the Holy Ghost. For this prescription is for you, and for your children, and to them that's far off, and as many as the Lord our

God shall call.” That’s the prescription. Oh, brother. Just carry it out. There’s plenty of Balm left in Is—in Gilead, and we got plenty of physicians here. That’s right.

E-66 You know what? If a doctor writes out a formula, and some quack druggist gets a hold of it, and puts too much antidote, or not enough, he will kill your patient. That’s what’s been the matter today. The prescription is wrote out—that eternal prescription on the day of Pentecost. Too many quack druggists calling themselves doctors has injected other stuff into it, and it’s killed the church, till a bunch of bobbed-haired women, short wearing. . . That’s what’s the matter. That’s the reason our women are bobbing their hair, and our men are denominating, and so forth, with not enough courage to stand out. They haven’t carried out the prescription to the letter.

E-67 You want to know the way back? That’s it. That’s what Peter said, Dr. Peter, the one that’s giving the inoculation. Christ tried it on Himself and it worked. Peter had it, and it worked. I got it, and it’s doing real good. That’s the prescription.

Don’t try to tamper with it. Don’t try to add something to it. If you put too much poison, you’ll kill your—you’ll kill your patient, sure as the world. Doctor knowed how to balance that prescription. That’s right.

So if you want to know how the prescription’s given, He’s got it wrote right down here in Acts. That’s how to do it. Exactly. Not go shake hands with the preacher, and have a few drops of water sprinkled on you, and something or other. He give the prescription right here, and you carry it out to the letter, and the same results will come (That’s exactly right.), ‘cause He never tried it on a guinea pig, He tried it on Himself. And God was made flesh and dwelt among us, and every son of God that’s borned of the Spirit of God. . . “It’s to you, and to your children, to them that’s far off, as many as the Lord our God shall call,” this prescription will work. Amen. I’m not crazy, but I’m inoculated (Amen.), something moving down in here. I know it’s right. I’ve tried it. I know it’s the truth. The same results that they had. . .

E-68 “These signs shall follow them that believe. The works that I do shall you do also. Christ in you, the hope of glory. Let the mind that was in Christ be in you.” If that same mind’s in there with the same power that’s in there, you’ll do the same works that He did. If you take all the poison out of it, and all the hurt. . .

Somebody, say, “I’m afraid to tell you. . .” Sissy. God wants men.



“I don’t like to say . . .”

Oh, some . . . Need to have . . . I don’t know what. They need inoculation. Yes, sir. What we need, inoculation. Yes, sir. It’s for you, and to your children, them that’s far off.

E-69 Now, if you . . . See, if you put too much poison in it, you kill your patient. That’s right. You don’t want to be crude, and rude, and bulldozing, and over-driving (See?), with a truth that you found. That’s where you Oneness brethren made the mistake. Now, we’re going back to the road. We’re going back to cure. And you Assembly brothers that separated yourselves, each one of you, that’s where you made your mistake. When a truth is added, just go on. Let it alone. God will take care of it. No man can come to Him unless He calls him anyhow. Right.

The road back, brother, is fellowship with all brothers. That’s right. Inoculated from hatred, inoculated from malice, inoculated from worldism, back to the Holy Ghost inoculation to the power that raised up Jesus from the grave and set the church a fire on the day of Pentecost. Back to that inoculation.

E-70 Here’s the prescription. “Here’s water. What does hinder you?” Here’s the Spirit all through the church. What’s the matter? God will ask “Why?” someday. Sure. If you take all your prescription out, and afraid to say anything to your church, and afraid your denomination will run you out, what do you do? You might as well give them a drink of water. It ain’t got no medicine in it at all. That’s the reason they do the way they do. That’s right.

You need the prescription. That’s the way back. That’s the way it started. That’s the way God started His church. And when you get off of that road, you’re off the road. When we denominated, and shook hands, and adopted sprinkling for baptism, and adopted shaking hands for the Holy Spirit, or taking a wafer in your mouth for the Holy Spirit, you got off the road.

E-71 The chaplain once said . . . When a man was machine-gunned, he said, “Captain, do you know God?”

He said, “I once knew Him.”

Said, “When did you . . . When did you know Him?”

He said, “I can’t think.”

Said, “Where’d you leave Him? You’ll have to go back to where you left Him to find Him.”

He said, “I don’t know.”

He said, "Your lungs are filling up, sir. You'd better think quiet and fast."

So he laid there a little bit, said . . . A great peace come over his face. He said, "I remember. I remember where I left Him."

He said, "Where was it?" He said, "Start right there."

He said, "Now, I lay me down to sleep. I pray the Lord my soul to keep. If I shall die before I wake, I pray the Lord my soul to take." He drew his last breath as the gurgles of blood filled up his lungs and he died. What did he do? He found Jesus right where he left Him.

That's where the church will find Him. You'll never find Him in a denomination; He's not there. You'll never find Him in some kind of an educational program; He's not there. You'll find Him in the baptism of the Holy Ghost, and that's the only place you'll find Him. Amen.

E-72 This is the truth, brother. Back . . . This is the way back. Don't tamper with the prescription. Take it. Believe it. Be filled with the Holy Ghost. It's for every generation.

Look, the promise is unto you, and to your children, and to them that's far off, even as many as the Lord our God shall call. Every person, this prescription's to. It's not a handshake or something. But the prescription, exactly the way Peter spoke it here and wrote it out, and God wrote it by the Holy Spirit in Acts 2:38, is to repent every one of you, not just say, "Well, repent? Now, well, I'm going up and join the church." That doesn't mean that.

"Well, I'll go up and be baptized, and that'll do it." No, sir. Water don't save you. Repent or perish. Not baptism to regeneration, I know some of you believe that. But how can you ever take that? No, sir. Repent.

The prescription said repentance come first. Then be baptized in the Name of Jesus Christ for the remission of your sins. After you've repented then you're a candidate for the baptism of the Holy Ghost. And the promise is unto you, and your children, to them that's far off.

E-73 Oh, you Methodists, Baptists, Presbyterian, Nazarenes, Pilgrim Holiness, Catholics, Pentecostals, what's the matter? What's the matter?

When God comes down to speak in His power and glory, then you'll wonder where it's all about. That's the reason you got these creeds and things, and injected these dogmas and things, till it's way

off. Children, come back. That's the way back. Take the prescription. Get rid of this sin disease, this unbelief. Come back to God. Believe it with all your heart. Let us pray.

E-74 I believe You, Lord. I come with this church tonight. I believe, Lord, with as honest a hearted people as I've ever met. I pray, Lord, that they will not think that we say these things within ourselves. May they find out that it's a burden, a heartache to have to say these things. But yet, a true physician will be true to his prescription. Lord, may it be filled in every heart tonight.

If people in here has only received the baptism of John, as Paul found them, may they realize that there is another baptism, that there is a Holy Spirit baptism. If only thing they know is shaking a hand of a minister, or joining a creed, may they be filled with Your Holy Spirit. Grant it, Lord.

May they come humbly, and have this privilege, and come back to Azusa Street again, come all the way back to Pentecost again, to the Kingdom and the glory of God. I offer them to You before Your golden altar, where our Sacrifice, Jesus Christ, lays. Receive us, Father.

E-75 You are God. You was always God. You'll always be God. Your Words cannot fail. When You stood here incarnate on earth in Your own Son, a tabernacle that You built to dwell in, how that blinds people. Well, doesn't a carpenter build himself a house to live in? Did not God, the great Builder, build Himself a house to live in?

O God, let them see that it's not the house; it's what's in the house—the builder of the house. And may they realize that this Holy Spirit, through the death, burial, and resurrection of that House that God lived in, through that unadulterated Blood of His own creation, cleansed the way that God might dwell in the heart of we sinners by grace.

Now, you carry on your work through Your church, through the instrumentality of man, which has always been Your way of doing it. God, may men and women here tonight, down in their hearts, hunger and thirst. We're in jubilee time. We're celebrating, Lord, this week of jubilee of Your great grace and holiness that You poured out upon Your church fifty years ago, here in this state.

And Father God, this is jubilee time, and the people know how to come back. It's the way they started out the first time. Come back to the Holy Spirit. Come back to rejecting these dogmas that denomination has injected into it. Come back and be healed of the power of God. Grant it, Father.

E-76 Now, we know that these things has all worked for good as Your promise, 'cause You give it a type in Israel, as we had last night. Now, let the God of—of Jesus Christ, let He Who was Immanuel, let He that stood on the earth here and said, "He that believeth on Me, the works that I do shall he do also," let it be done, Lord.

We commit the service, the Word. . . Forgive their broken up way of being done, Lord. But I pray that You'll sink it into every heart, and it'll bring forth a holy church filled with the Spirit, back to the day of Pentecost again. In Jesus' Name, I give it to You. Amen.

E-77 Do you believe? I want your undivided attention for just a few moments. I want you to believe with all your heart.

The Bible said; the Lord God has promised us, that as many as believe was saved. Now, that sounds awful little. But, you see, when you really believe, that's all you can do. Then a . . . God has to . . . When you really believe it, then God pours out the Holy Ghost upon you. And then God vindicates His Word.

Now, the Bible said. . . Wait a minute. I believe. . . 'Fore I do this, I believe there was going to be a prayer line. Is that right? Yes. All right. How many wants to go back to Pentecost? Raise up your hands. How many believes that the prescription's still good? Amen. It sure is: the baptism of the Holy Ghost, not an education, not go up and get your Ph.D. and then . . .

E-78 When Nicodemus come to the Lord Jesus, Jesus. . . He said, "What must I do to have Eternal Life?" A man eighty years old, been a priest all of his life. . . "What must I do to have Eternal Life."

Jesus didn't say, "Go polish up on your scholarship." No. He didn't say, "Go seek a higher office in your organization." No. He flatly told him. He—He—He absolutely rebuked him for being a man of his caliber, and then not knowing those things, that you got to be born again. Yes, sir.

That's the same thing tonight. See, we take it too lightly. We just take some kind of a sensation, say, "I was borned again," and go ahead. And your life proves out it doesn't do that. There's something wrong. Yes, sir.

Oh, you say, "But I know that man's a good man." No matter how good he is, that don't have nothing to do with it.

You don't meet any finer people than Mohammedans, and things like that, sweet and everything. Certainly not. Oh, no. Sometimes heathens, idol worshippers, sweet and humble as they can be. That doesn't mean nothing. No, sir.

E-79 “These signs shall follow them that believe.” That’s what the Doctor said. This is the results of the inoculation. There you are. Yes, sir. That’s the thing. The Doctor said, “He that believeth on Me, the works that I do shall he do also.” Did He say it? That’s the sign of a believer.

We take the sign of a good man goes to church and pays his tithes. That’s good. That’s fine. But that ain’t what Jesus said. “These signs shall follow them. . . The works that I do, shall he do.” ‘Cause if the life that’s in a peach tree can be taken out of the peach tree, and be injected into a apple tree, it will no more bear apples, but peaches; because the germ of life of peach life is in the apple tree, and it’s got to bear peaches. That’s exactly right.

E-80 Brother Williams is setting here in front of me, a very personal, sweet friend of mine. I. . . He called Brother Sharrit this morning. And I had prayer for him over the phone. I was standing with Brother Sharrit one time in a citrus grove, and there was a tree standing there, a—a tree of. . . I believe it was a orange tree, and it had—it had about four or five different kinds of fruit on it. And I said, “Why, what kind of tree is that, Brother John?”

He said, “It’s a—it is a orange tree.”

“Well,” I said, “I see a grapefruit, a tangerine, a tangelo, a lemon, all these different fruits.”

He said, “Oh, yes.”

I said, “How?”

He said, “They’re grafted.”

“Well,” I said, “Now, that’s wonderful, isn’t it?”

He said, “Yeah. Anything with a citrus life will live with it.”

That’s very good. I stopped. Something stopped me. I looked again.

E-81 Like that day in—over in Finland, when that little boy was laying dead; I said, “Brother Moore, that’s that little fellow I told you about right here in Shreveport. A little boy would be raised from the dead in a certain place.” I said, “That’s him. He’s got to come back. Death can’t hold him no more. God spoke.” I said, “Death, turn him loose.” Here he was. Amen. God can’t lie. No, no.

E-82 I said, “Brother John, I see something. You see,” I said, “now, I want to ask you something, Brother John, ‘cause I want to get a sermon out of this.” I said, “Now, next year those—all those citrus fruits, like lemon, and tangerine, and grapefruit, all that’ll drop off, and it’ll bear oranges?”

He said, "Oh, no, no, no, no." He said, "It'll bear its kind." He said, "The one that's got a lemon branch in it will bear a lemons, and the one that bears—that's got a—a—a tangerine will bear a tangerine."

"Why," I said, "I thought you said it was a orange tree."

He said, "Yes."

I said, "Did it quit bearing oranges?"

He said, "No. When the original tree puts out original vine, it bears an orange."

That's it. That's it. These denominations has been grafted in. They're still bearing denominational fruit, membership, so forth. But when the Tree puts out original branch again, there'll be a book of Acts wrote behind It.

"I am the Vine; ye are the branches." Why? The life that's—that's injected from the original Vine puts forth a branch, it is a Pentecostal branch with Pentecostal results, for the Life of Christ is in the branch, and it does His works.

I—I haven't got the gift of speaking in tongues, but I sure feel like I'd like to. Oh, how the Spirit bears record in my soul. It bears record with the Word that these things are true.

E-83 Do you believe? How many of you in here that's got prayer cards? Raise up your hands. Now, put your hands down. How many in here that does not have prayer cards, and yet you're sick, want something from God? Raise up your hands. All right. You believe.

Our heavenly Father, I know I'm standing before an audience that's quite a few of them are new, feeling Your Spirit settling down now. I've spoke Your Word and read Your prescription. I've told the people that's the way back.

Now, Nicodemus recognized, and so did the Sanhedrin when they seen You incarnate. They said, "Rabbi, we know You're a man sent from God, for nobody could do these things that You do except God be with him." And that same group, knowing that by the works that He said He did, and promised that His believers would do the same work, they called Him Beelzebub, and said His doctrine deceived the people.

Time hasn't changed, Father. We're in another crop. But You stayed right on. Unbelief didn't stop You. You moved right on just the same, doing what the Father told You to do, when You made Your clear statement, said, "I do nothing. . . The Son can do nothing in Himself but what He sees the Father doing."



E-84 You could tell Philip where he was at under the tree when Nathanael found him. You could tell Simon that he was the son of Jonas, called his name and his father's name. You told the woman at the well. You . . . The faith of one blind man stopped You. A little woman with the blood issue touched the border of Your garment, wholly impossible for You to feel it physically, but You stopped and told her her troubles, and said they had ceased.

Let that Life that was in Christ come into this group just a few moments, Lord, that they might know that You're still God. I've just got through telling them, Lord, Your Word. Men coming around and saying this, that, and every little gimmick, but, Lord, what does it testify of? There's a real one somewhere. Lord God, let it come forth tonight. Let the Holy Spirit speak and not man.

Give faith to this church, Lord. I realize You just couldn't anoint one of us. You've got to anoint many of us. Anoint us together, Lord, as Your church, and let it be known that You're God, and I've told the truth. I'm standing on Your Word, even through opposition, but I've tried to be true. Not saying that for myself, Lord, and not for these people would hear me, but I'm praying because the showdown is at hand. I pray that You'll vindicate Your Word tonight, Lord, that It is the Truth, that the Life that was in Christ lives in His church and His believers. Grant it, Father, through Jesus Christ's Name. Amen.

E-85 I want everyone to be just as reverent as you can. How many in here is strangers to me? Raise up your hand. I could just feel it. See? You've never been in the meetings before?

Now, Jesus Christ said in His Word in Saint John the—14:12, "He that believeth on Me, the works that I do shall he do also." Do you believe that? The Bible said, "Jesus Christ is the same yesterday, today, and forever." You believe that? Hebrews 13:8. All right. All right.

Now, the only way to know whether it's Christ or not, is not the dress, 'cause He dressed like ordinary men. If He was here tonight He'd wear a suit of clothes like we got on. It wasn't His dress. It wasn't because He had beard, or didn't have beard. It was the Life that was in Him that proved what He was.

Lots of people dressed like Him in that day, but they wasn't He. That's right. Many people today do the same thing, but it don't change it a bit. It's the life. Now, the way that they knowed that He was the Christ is because they had to go by what the Scripture said the Christ would be. Is that right?

Now, what did Moses tell them that Christ would be? He'd be a prophet like himself. Is that right? And they all looked for it 'cause God had told them, "If there be one among you who's spiritual or a prophet, I, the Lord, will speak to him. And if it is, it'll be true. If it isn't, then don't hear him." That's only logical.

E-86 And now, when Jesus raised up, and when He started into His ministry and Simon came up, Peter, He told him his name was Simon, and told him that his name was Simon and his father's name was Jonas. Is that true? That made a believer out of him.

Philip went and found . . . Or Nathanael went and found Philip under a tree, and said, "Come, see Who we found." And when he told him what had been taking place, he didn't—kinda disturbed about it. And when he got over there, Jesus looked right straight at him and said, "Behold, an Israelite in whom there is no guile." Now, he was a—he was a teacher. He was a man who knowed. He said, "Rabbi, when did You ever know me?"

He said, "Before Philip called you, when you were under the tree I saw you."

Said, "Rabbi, You're the Son of God. You're the King of Israel." That settled it. See?

E-87 The woman at the well, when He spoke to her, many, all through the Scripture, they knowed that when He was coming He was going to be a God-prophet. That was His sign. It's always been; it still is. Then you notice, that when we find out, this woman come out, He said, "Woman, bring Me a drink," wanted to carry a conversation with her.

She said, "It's not customary for Jews to ask me, a woman of Samaria, such things. We don't have no dealings with one another."

He said, "But if you knew Who you were talking to, you'd ask Me for a drink."

She said, "The well's deep. You have nothing to draw with," and so forth.

He said, "Go, get your husband and come here."

She said, "I have no husband."

He said, "That's right. You've had five, and the one you're living with is not your husband. You told the truth."

She said, "Sir . . ."

E-88 Now, when the Pharisees seen Him do that, they said, "He's a fortuneteller, Beelzebub." See?

But that prostitute, she said, "Sir, I perceive that You are a prophet. We know that when the Messiah cometh, He will tell us these things. That'll be the sign of the Messiah. We know when He comes, He will tell us these things."

He said, "I'm He that speaks to you."

And right away she run into the city, and said, "Come, see a Man Who told me the things I've done. Isn't this the very Messiah." And the men of the city believed the woman, and believed on Christ. Is that right?

No wonder He said, "If I do not the works of My Father, believe Me not."

E-89 Now, we don't have to be smart; we don't have to be educated. We have to believe. We have to humble ourselves and empty ourselves for God to manifest Himself through us. Empty up yourself; get yourself out of the way. The biggest enemy you have is yourself. Now, you believe God. Do you do it?

Now, if God, our Father, which is the Holy Ghost. . . The Father of our Lord Jesus Christ is the Holy Ghost. We know that. "That which is conceived in her is of the Holy Ghost." And if that Holy Spirit can come into you and I, and perform the very life that Christ lived, where's your place of doubt? Then I've told you the truth about returning, going back. You believe that?

If He will do it. . . I don't say He will. Now, remember, people believe that these days is past, but He promised it in the last days.

E-90 Each one of us has offices. We have to be loyal to this office. God. . . It's the Word. The Word was made flesh, and dwelled among us. And the Word tonight is in our flesh to manifest Itself to prove that He's God in us. It bears fruit of Him. Certainly.

If I told you the spirit of Dillinger was in me, you'd expect me to have guns. If I told you the spirit of—a artist was in me, you'd expect me to paint a picture. If I tell you the Spirit of Christ is in me, then do the works of Christ. It's what He said.

E-91 Would it help you to believe. Let me tell you a little something. Speaking at a Kiwanis before some doctors at a meeting the other day. . . I'd taken a physical with a famous doctor. I'm going overseas. I had a physical examination. I did this a purposely. And he was letting me. . . He give me a upper and lower GI And after he'd taken the heart, blood, and everything. . . Thank God, it was fast.

So—so when I—I'd drunken this barium meal, I just made myself real tense, and he pressed on my stomach. He was looking through the X-ray. He said, "Brother Branham?"

I said, "Yes, sir."

He said, "Your stomach feels normally, but nothing goes out."

I said, "It don't?" And I said, "It's supposed to?"

He said, "Yes, sir." He said, "My, I don't understand."

I said, "What shall I do?"

He said, "Think of something real good to eat."

I said, "What do you want me to do that for?" I knowed what he was going to say.

He said, "A nice big, juicy steak."

I said, "I'll compromise for a plate of fried squirrel with pinto beans."

And he said, "All right. Start off." I changed, and started thinking.

He said, "There she goes."

I said, "What did that, Doc?"

He said, "A little electrical wire in your brain sent word down to your stomach."

I said, "Is that right?"

E-92 Then speaking, I said, "Do you remember the little wire?" I said, "Doctor, what makes you dream? Did you—you dream?"

He said, "Yes."

I said, "What is it, a part of you that's dreaming?"

He said, "Your subconscious."

I said, "A normal human, here's one conscious, and here's a subconscious. You have to go to sleep to get into that conscious."

"You just told me," said, "I found something, Brother Branham. Again, I can't explain it." Said, "It's not your nerves." He said, "It's something inside of your nerves."

I said, "My soul?"

He said, "Yes." Said, "I . . . It's just what makes you what you are."

E-93 And I said . . . I asked him about visions. He didn't know nothing about it. So I told him . . . I said, "One conscious is here, the other one's here. You have to get out of this conscious, let it become dormant, in order to get in here. But some part of you went somewhere, because you can remember dreams and places you was at in your dreams, years and years away."

He said, "That's right."

I said, "You see, that's normal. But God so sets it to some of us that our first conscious and subconscious is right together. We don't go to sleep. God just uses it to see things that was, and which is, and shall come. That's prophetic."

He said, "Mr. Branham, I've read your books on healing." He said, "I certainly agree with you." Said, "I'm going to tell you." Said, "We have absolute cases here I can prove it . . . science . . ." (If there's a doctor close can tell you that.) He said, "Let a person have a malignancy, or a tubercular, or an ulcer, or something that's real bad . . . We know it's going to kill him, and we'll tell him that." And said, "If he gets all tore up, flusterated, angry, upset, and going on," said, "that patient will die right away." But say that patient . . . Usually if he is a Christian, or something, he doesn't mind dying. It's just one of the things we have to do, as dying is part of living, so he just goes ahead and takes it on: 'I'll live till my time's out. "' He said, "Almost that attitude retires that case." Said, "He will linger on, and on, and on, and on, before it kills him."

E-94 And I said, "All right, doctor. Let me finish my story." I said, "Put a lie detector on your arm, and stand, and try your best to make a lie sound like the truth, and watch that needle go negative. Why? It's the vibration in your nerves. You wasn't made to lie; you were made to tell the truth. A lie is such a horrible thing, till it interrupts your nerves. You ain't made to be angry. You're supposed to be at peace, like a child, with God. See? You're not supposed to be flusterated. You're supposed to have faith, walk with God. See?" I said, "That's it."

I said, "Now, Doctor, if the—this man living in this first conscious can take the attitude that if he dies he's saved, so what difference does it make, it'll retire the case for a long time. What will it do when it drops out of that first conscious back into the second? On the baptism of the Holy Ghost, it'll take the case completely away."

E-95 That doctor raised up, and said, "Marvelous," tears running down his cheek.

I said, "Doctor, you know what's the matter?" I said, "Our churches don't teach that."

He said, "Mr. Branham, that's truth."

I said, "We need to get back to Pentecost."

He said, "I'm Presbyterian." Said, "My wife is Presbyterian."

I said, "You joined a Presbyterian lodge."

He said, "That's about it."

I said, "Doctor, a Christian is borned again. You can't go join. You've got to be born."

He said, "Mr. Branham, that's the truth," and tears begin to run down his cheeks. I'm going to baptize him pretty soon now. That's right.

E-96 What? If your flusterations will hold that up there, and your one conscious will drop it down, and make your body function right, what will it do when you let the Holy Spirit roll in? It'll perform everything that Christ promised. You become an instrument of the Holy Spirit.

When I was born, there was a Light hanging there. You got the picture here somewhere. That's truth. If I, dying over this platform, science has proved it the truth.

Now, to me, I'm a man, I'm nothing. I'm just your brother. There's nothing to me. But the Holy Spirit in predestination foreordained gifts; God has set in the church, not what some elder laid his hands on. God set in the church first apostles, then prophets, and so forth. God set them in there. They're Divine gifts foreordained of God.

Before Jeremiah the prophet was ever borned, God said, "I knowed you 'fore you was even in your mother's belly, and ordained you a—a prophet to the nations before you ever come out of the womb." Is that right? He had nothing to do with it. God does that. He's still God.

E-97 Now, you believe with all your heart. And you that's sick or have a need of God, just say, "Lord God, I've heard this message: astounding to me. I've heard this man claim that You're God, and You're right here in the midst of people." If He isn't, he told something wrong.

"Wherever two or three are gathered in My Name, there I am in the midst of them." Why? He's in you anyhow. And when He divided Hissself among you, it comes back to a unit again. Now, you have to be part of that unit to believe that this part of the unit can operate.

If He give me a ministry, He's got somebody will believe it, or there'd be no need of giving me a ministry. That's right. You believe with all your heart and see if God doesn't do the thing.



E-98 Now, I don't want you people with prayer cards; I want you people that hasn't got prayer cards, 'cause I am going to call the prayer cards. I want you to take this in your mind. Now, be real reverent.

Christ . . . Now, Christ could heal, 'cause He healed by vision when the Father told Him. That's right. He never healed anybody, or performed one miracle, until He saw a vision first. How many knows that? Saint John 5:19, He said it Himself. He's God, and can't lie.

But, you see, healing has already been purchased now. The sacrifice is made. He can still proclaim Hissself by prophecy and show His signs. But healing, you have to believe Him. If He was standing here tonight, and you say, "Lord, will You heal me?" He'd say, "I've already done it. Don't you believe it?" for He was wounded for our transgressions; with His stripes we were healed. Do you understand that? Now, you believe it and see if He's still alive.

E-99 What a challenge. I challenged that before half a million people standing against me in Bombay, India. I challenged it before two hundred and fifty thousand in Durban, South Africa, watched God move in on the scene. Thirty thousand blanket natives throwed down their idols and become Christians at that minute. And women, stark naked, as soon as Christ come upon them folded their hands and walked away.

And then, women today in a Pentecostal church cutting off their clothes, and acting . . . And then still say you've got the Holy Ghost. There's some . . . I—I'm . . . I love you. You know that. But I'm—I'm—I'm zealous.

When I see my sister, God's daughter, out there, see my brother so cowardly to have to stand behind some kind of a—fail to preach the Word of God, that he knows the truth. See my sister conducting herself like some street woman instead of a saint of God, see some man afraid to stand up and proclaim the truth, afraid his denomination will kick him out: a son of God . . . I don't . . . That blood don't flow right. A real genuine Christianity believes the Word, and holds It, holds that promise.

E-100 Now, you're strangers. Now, looking around, I know Brother Williams setting here. I see Sister Moore. I think that's Sister Boutliere setting beside her. I didn't recognize her last night. I'm trying to see if I see anybody that I know. This brother here, I—I can't think of his name, he's . . . What? Brother Harris. I know him. Brother and Sister Dauch setting right here from Toledo—up in Ohio. That's about it. I believe I see Brother Collins. Is that right, Brother

Collins? A good old Methodist boy, received the Holy Ghost, is one of my deacons at the church now. God bless you, Brother Collins, Sister Collins.

E-101 The Holy Spirit's coming in now. I . . . It becomes blinding out. I wish I could explain this. You can't explain God. You have to believe God. You just have faith; don't doubt. Believe on the Lord Jesus Christ. The Bible says you should be saved if you believe it.

You say, "Lord, I'm like the woman that touched the Master's garments. I ain't trying to touch that preacher. He's a man. But the Bible said that You're a High Priest that can be touched by the feeling of our infirmities." Did He say it? That's the New Testament.

Well, then if you touch the High Priest, how would you know you'd touched Him 'less He acted the same way He did yesterday? And if He's the same, He will act the same. Is that right? That right? He's a High Priest that can be touched by the feeling of our infirmities. And what happened when that woman touched Him and went off and set down like you are, or whatever she did? Jesus turned around and said, "Somebody touched Me."

Peter said, "Why, the whole group's touched You. Why say a thing like that?"

He said, "But I perceive that virtue went out of Me. I got weak." He looked around till He found the woman, told her about her blood issue, and said, "Thy faith has saved thee."

He's the same God tonight. He's the same High Priest. Now, you believe. You believe. You that don't know me, you that has no prayer cards, you ask God, and be humble about it. Now, remember, it's going to take your faith to touch Him. I can't touch Him for you; you got to touch Him yourself. It's your own faith. But you believe. How many does believe? Say, "I believe." If thou canst believe . . . Let's just start, row by row. It's just come.

E-102 Now, I wish you'd be real . . . Don't get up and move around now. Set real still. May the Lord God grant unto His church the vindication. God, I've told the truth. As far as I know it's right. May the heavenly Father that we'll stand before, let this happen to help Thy people, Lord, to help Thy people. Preaching hard, you got to . . . It's a change; it's another anointing: the same Spirit, but just another office.

The lady setting there, right here at the end of the row, right here looking at me, the little white thing on you, you believe? You believe? You believe me to be His servant? You have a need of Him, don't you? It's for your throat. Ask her if that's the truth. Mrs.

Sparks, you believe with all your heart? That child setting there, you want prayed for too. Yes, sir. He's anemia, got a nervous condition. That's true, isn't it? I don't know the woman, never seen her in my life. Put your hand over on the child. In the Name of Jesus Christ. If this woman had faith enough to do that, let it be known, Lord. May it leave in Jesus Christ's Name. Amen. Don't doubt.

E-103 Now, He's here. See? We were praising Him till He come. Now, He's here.

Here's a little woman setting back there, back behind that woman. She's got her hands up; she's got a handkerchief in her hand. She's praying. She's setting on the end. The woman's suffering with stomach trouble. It's over, sister. You have a prayer card? You don't? You don't need it. You don't have it. Go home and eat your supper. It's all over. "If thou canst believe. . . ." Are you believing? Ask these people. God in heaven knows I never seen them in my life, as far as I know. If it isn't Christ the same. . . .

Here, here sets a little woman setting right here. She's got on a red coat. You have a prayer card, lady? You don't? You don't need one. You're not sick, but you got a question in your mind that you want to talk to me about. And that question is a spiritual problem. You want to know if you want to quit your work and go into a full time work for the Lord. You're not from here, you're from Texas, Houston. Abide, He will call you when He's ready for you. I never seen the woman in my life. I challenge you to believe it.

E-104 What? Way back. Here, here's a good contact of a man with the Spirit, a man setting right back here, white shirt, kind of bald. He comes from Arkansas. You got a prayer card? You believe me to be God's prophet? Your stomach trouble left you. You can go back home to Arkansas rejoicing. I never saw him in my life.

Here's a man setting here with asthma, a hernia. He's from Texas. Mr. Cobb (That's right.), I'm a stranger to you. You believe? Go back to Texas and be well, in the Name of Jesus Christ. He's God. You believe?

Here, here sets a little chubby girl setting here. You have a prayer card, honey? You believe me to be God's prophet? As God's servant, you believe what I said awhile ago in that message is the truth? Your kidney trouble will leave you. Go home, be made well in the Name of Jesus Christ. You believe it.

A woman setting right out here, end of the row, with an ear infection. You believe that God will make you well? Go home; believe it; be well.

There's a woman setting there with heart trouble, wearing a purple hat, Mrs. Lambert by name. You believe with all your heart? Your heart trouble will leave, you can go home and be well.

E-105 You believe? You believe? I challenge you to believe it. Raise up our hands. Lord Jesus, Son of God, let not these things pass, Lord. You do not these things in vain. You're God, the eternal God. You live forevermore. Let it be known tonight that You're the Author of this. The prescription is right. You're in our midst, and You're God. Let the people believe on You now, and let them be healed, a double cure for all unbelief.

In all things we give You praise, our gracious God, our heavenly Father. In Jesus Christ's Name we commit them to You.

E-106 Do you believe with all your heart? Talk to some of these people. I never seen them in my life. I don't know what's wrong with them now. That's the Holy Spirit. That's a vindication that I've told you the truth. The way back is the way I told you.

The church is lost in the wilderness, wandering around. God, our Father, is here among us in us, like He was in His Son, Christ Jesus. Only He was in Him without measure, in us by measure, but the same Spirit. Can't you see it? Don't you know it? Believe it with all your heart.

Where are we at? Have faith in God. Believe these things that Jesus said. How could He be the Son of God and lie? How can He make a promise, and it's not true? It's because we've not been inoculated. Come back to the Balm. Come back and let the real Holy Spirit, not an emotion, not an excitement: yet it is excitement, yet it is emotion. But let It come in and vindicate Itself. Open up. It'll do the things that He always did. "He that believeth in Me, the works that I do shall he do also?" Do you believe it now?

E-107 How many's got prayer cards now? Raise up your hands. If you believe me to be a servant of Christ.

Jesus said, the last commission to the church: "These signs shall follow them that believe. If they lay their hands on the sick they shall recover." I feel led. I was going to walk out. But Something said to me, "Don't do that. Them people wants you to lay hands on them." God's good. He stopped me from my own thought. What stopped it? You did, with your desire. He will give you your heart's desire. Line up, you with the prayer cards. Come right over on this side and them line up. He's good.

I seen Him bring a plane down out of the air, hold me there all night, and all day the next day to—for the faith of a colored

woman for her dying boy. Sure. Do you believe? Do you believe the message? If you can't believe the message, well, you'll never believe the messenger, I'm sure. But if it is the message, God will vindicate it.

E-108 Now, you see what visions does. I . . . Visions are something that comes from God. Visions doesn't heal you; visions proclaim God. The Bible said, "If there be one among you who claims to be a prophet, I, the Lord, will speak to him. (How would He speak? Like He did always spoke.) And what if he tells the truth, I'll vindicate it to be the truth."

Then take the prescription and go back. Go back to Pentecostal faith. Be a brother, Oneness to the Trinity, and Trinity to the Oneness. Be a brother, Church of God to the Nazarene, Nazarene to the Church of God. Be a brother, be a sister. Don't let denominations separate you. God predestinated His church. They're in the pond somewhere. We got to get out and get them. The Holy Spirit's here tonight searching every heart. May the God of heaven grant.

E-109 Now, when you people come by, if I could heal you, I'd do it. But if I told you I could heal you, I'd lie. You're already healed. Jesus healed you when He died at Calvary, for "He was wounded for our transgressions; with His stripes we were healed." How many believes that's the truth, say, "Amen." The only thing I can do is lay my hands upon you and pronounce the blessing. God, grant this blessing. That'll help you, I'm sure, if you'll believe it. As Oral Roberts once said, it's a point of contact.

I want every person in here to believe now, as we bow our heads and pray. I want these people to file right by here. And as they come by, I'm going to pray now, lay hands on you. It's getting late, going on ten o'clock, and I'm going to pray for you.

I'm going to pray for you right now. I'm going to lay hands upon you. I'm going to ask the minister brothers, so that you see it's not just me. I'm not the only one. Any minister has the right to pray for the sick. Any minister that's godly and God-sent, that's got faith in God, God will hear his prayer just the same as He will anybody. They may not be able to discern and things like that. They don't. . . That don't happen too often. That's right. But that don't make the person doing that any more than anybody else.

E-110 I can't preach like the preachers does. I can't teach like the teacher does. I can't speak in tongues like the gift of tongues. I have no interpretation. It's come to me . . . Oh, once or twice . . . I've spoke

in tongues four or five times in my life. But I never did. . . I—I—I sure felt like it many times, but it just didn't utter out. It has several times.

I just—I spoke in tongues for an hour one time. I speak in tongues one time, didn't even know I was doing it. I looked around to see who it was talking. I thought, "Where is that German, whoever he is?" Looked around, it was me doing the talking. I just kept real still. And at the same time there was a woman bleeding to death about ten miles from there, trying to get to the church. And when she got over there, she give the testimony she was healed instantly. It was the Holy Ghost making intercessions. Sure.

Now, those things are not fiction, friends. They're true. God in heaven knows it's true, thousands of things like that, tens of thousands. So it's God, friends. It's God. Believe with all your heart now.

E-111 Brother Moore, some of you brethren, Brother Tracy, any of you minister brethren, want to stand along here with me, while I lay hands. Brother Don, you could help them there, Brother Brown, anybody, any of you brethren that's Christians, and believe, come here and pray. Let's all bow our heads now.

Gracious God, we are here to help. I pray that You'll help, Lord. They know You're here. They know by the fruit of the Spirit; they see by the actions of the Holy Spirit that You're here. Lord, we're just men. We're standing here to do our office. These signs shall follow them that believe. They'll lay their hands on the sick; they'll get well. Lord, let it be that every person passes by may be healed, as we lay our hands upon them in commemoration of our sympathy for them, and our faith in God.

E-112 To begin with, I lay my hands on this baby, and I condemn this water head. In the Name of Jesus Christ, may it shrink. May the woman return, showing how much this baby's head shrank. May it live for the Kingdom of God. Amen. Bless him, Lord.

My hand upon brother, in the Name of Jesus Christ may he recover.

My hand upon my brother, in the Name of Jesus Christ, may he receive his healing.

In the Name of Jesus Christ, may my brother be healed.

In the Name of Jesus Christ, may the child be healed.

God, in the Name of Jesus Christ, let our sister be healed.



In the Name of Jesus Christ . . . In the Name of Jesus Christ, let our brother be healed.

In the Name of Jesus Christ, let our brother be well.

E-113 All Christians praying now, everybody praying. In Jesus' Name, heal our sister. Lay hands upon her in the Name of Jesus Christ and our sister . . . ? . . .

June, come ahead. Don't you believe what you're thinking. You're going to be all right, June. A mother, this happened to you. But when I was told last night, laid out in prayer. You're going to . . . ? . . . like . . . ? . . . more, or something on that line. But you'll be all right . . . ? . . . May God of heaven rest His blessings upon this young woman . . . ? . . .

In the Name of Jesus Christ, may every nerve let loose. May she snap back just to that spot where this golden voice, this talent that's been given to the Kingdom of God, may we hear it echo across the country again.

I rebuke the devil that's been trying to blind her eyes, and trying to poison her mind to these things. But may the God of heaven break through with the daylight of the light of Christ.

I claim this girl for You. You said, "If you say to this mountain 'Be moved,' and don't doubt in your heart, but believe that what you've said, what you have said will come to pass. You can have what you said." I pronounce this girl to be healed in the Name of Jesus Christ. It has been said, now let it be done.

E-114 In the Name of Jesus Christ, let this be done for our brother.

Mrs. Schrader, I got your note. (I know Sister Schrader.) You asked me about the tape. I haven't been home yet to hear it. I'll get it when I get home.

Sister Schrader, you're a good woman. I love you, my sister. You was the one, me not knowing you, when I walked in and someone spoke in tongues, and you gave the interpretation, and said the very same thing that that Light did, when it come down over me down there, when I first was a Baptist preacher. Said, "As John the Baptist was sent forth to forerun the first coming of Christ, you're sent forth, and your message will forerun the second coming."

When that Baptist minister, where I was ordained, when he heard that, said, "A seventh grade education is going to preach to potentates?"

I said, "That's what He said."

The paper said, "Mystic Light hangs over minister" was on the Associated Press. Knowing nothing about that, eleven years later, someone spoke in tongues, and interpreted the same thing, and I was standing there. God is with you, Sister Schrader. The devil's against you. I am your brother. O Lord, Creator of heavens and earth, this frail little woman, whose precious loved one has gone on, O Lord, let the power that raised up our Saviour from the grave, let Him come upon this frail little frame to Your glory who prophesies in Your Name. Let it come forth. And may this gift that's been wrenched over, may it come back well. May she recover, Lord. I pronounce it upon her in the Name of Jesus Christ. Now, it has been said, Lord, let it be done for Your glory. God bless you, sister. May your soul be...?...

E-115 Our heavenly Father, in the Name of Jesus Christ bless this young sister and give her what she asks, in Jesus' Name.

God bless our brother, and give to him his healing in the Name of Jesus Christ.

God bless our sister. Give to her her healing, in the Name of Jesus Christ.

God bless our brother. Give to him, Lord, his healing. Let the people that passes by here realize, Lord, not just simply walk by, but come by with a faith, believing. That's the way to receive it...?... Grant it, Lord. May they not come, just...?... and walk by, but may they realize they're coming under the blessings of God that's been proven tonight in the church, that He's here, and His Word's vindicated and proven. Lord, that Your healing power is in...?... You can do it. We're only following the conditions as we were commissioned to go baptize people. He promised to give the Holy Ghost. That's all we can do is baptize. He's the One Who baptizes. Then I can preach the Word, He vindicate it, and I lay hands upon these people. God, make them...?... out of them in Jesus Name...?...

E-116 God, likewise to this brother, give him likewise, in Jesus' Name.

Heavenly Father, in Jesus' Name heal our sister.

In the Name of Jesus Christ heal this our sister. May it be over from tonight on. Lord, Your great church here is praying, Father. Let it be so that...?... be healed.

In the Name of Jesus Christ, let it be healed.

In the Name of Jesus Christ, heal our brother.

In the Name of Jesus Christ, may it be done for our sister.

In the Name of Jesus Christ, may it be done . . . ? . . .

In the Name of Jesus Christ, may it be done for our sister.

In the Name of Jesus Christ, may . . . ? . . . take away his faith right now, 'less he's in the Presence of the Son of God in the omnipresence right here now. May He grant your deliverance from this hour.

Likewise to our brother, may he . . . ? . . . Lord, as he passes by.

These signs shall follow them that believe. You said if they lay their hands on the sick, they shall recover. I believe You for it. And in the Name of Jesus Christ, I lay hands on these sick people.

In the Name of Jesus Christ, I lay hands upon my brother. Your Father, may He add to the blessing she's had . . . ? . . . God grant in Jesus' Name the healing of our sister.

In the Name of Jesus Christ, grant the healing of this brother.

God, grant the desire of our brother we pray in Jesus' Name.

E-117 Heavenly Father, grant the desire of . . . ? . . . in Jesus Christ's Name.

Heavenly Father, in the Name of Jesus Christ, grant our sister . . . ? . . .

In Jesus Christ's Name, grant this to . . . ? . . .

In the Name of our Lord Jesus Christ, I ask for healing, Father.

In the Name of Jesus Christ, heal our brother.

In the Name of Jesus Christ, Lord, heal our brother.

In the Name of Jesus Christ, we ask a victory . . . ? . . .

In the Name of Jesus Christ, grant the healing of our brother.

In the Name of Jesus Christ, grant the healing of our brother.

Heal our sister, Father . . . ? . . .

In the Name of Jesus Christ, heal our sister, Father.

In the Name of Jesus Christ, heal our sister.

In Jesus' Name, heal our brother.

In the Name of Jesus Christ, heal our sister.

God, grant in Jesus Christ, heal our brother.

Now, Lord, in the Name of Jesus Christ, heal this . . . ? . . . in this baby for Your glory.

In the Name of Jesus Christ, heal this, our sister.

In the Name of Jesus Christ, Lord, heal this, our sister, I pray.

In the Name of Jesus Christ, blessings of God on . . . ? . . .

In the Name of Jesus Christ, heal our sister.

In Jesus Christ's Name, heal our brother.

E-118 Now, as you pass through, believe. Believe. How can He do these things that He does if He isn't here? He's just as great . . . Just the same anointing here as at any time.

In the Name of Jesus Christ, heal this, our sister.

In the Name of Jesus Christ, I lay hands on our sister, Lord. In the Name of Jesus Christ, believe that. Amen. Believe that now . . . ? . . . sister. God bless you.

In the Name of Jesus Christ with my hands . . . ? . . . in Jesus' Name.

In the Name of Jesus Christ, I believe for our sister.

In the Name of Jesus Christ . . . ? . . .

In the Name of Jesus Christ, our sister . . . ? . . .

In the Name of Jesus Christ, our sister . . . ? . . .

In Jesus Christ's Name . . . ? . . .

In Jesus' Name let our brother be healed.

In the Name of Jesus Christ, let our own sister be healed.

Heal our sister, Lord, in Jesus Christ's Name.

In the Name of the Lord Jesus, heal this, our sister.

Heal our sister in Jesus Christ's Name.

Father, in Jesus' Name, heal our sister, I pray.

In the Name of Jesus Christ, heal our brother . . . ? . . .

E-119 This . . . We cut the switch there? This here may seem very strange, but it's only obeying an act of God. If you believe that you repented, and are baptized, you're a candidate for the Holy Ghost. See? But what? By a minister, a servant of Christ, who's brought you the truth, minister the Word of God to you. Then if God comes in His Word, and they preach the Word, and the Holy Spirit comes down and proves that to be the truth . . .

See, friends, what happened just awhile ago, I—I don't know. God in heaven knows I don't know. See? But whatever it was, it must have been glorious because my heart's beating real fast with joy. It was something.

Now, it looks to me like that a borned again church that claims the new birth, and are—the time of the coming of Christ at hand . . . Why, with the evidence, a positive evidence . . .

If there was a man standing here with a long robe on, and scars in his hands, blood running out of his face, that still wouldn't be the Christ. Any impostor could do that. But the life that was in Christ be reproduced, then you know it's Christ.

E-120I'm preaching one of these nights on a "Paradox," and that was a paradox you just seen. It's something that can't be explained. See? It's a miracle, that how the God of heaven can produce such. Now, you say, "Could you heal me, Brother Branham?" It's impossible. You're already healed.

If He was standing here wearing my suit that He give me, He couldn't do no more. That's all He could do was vindicate that He's Christ, prove that He's here. You have to believe Him. "I can, if you believe." That's it right now. If you believe it, that's all there is to it. It looks to me like it ought to electrify. It ought to send people to repentance. It ought to send people seeking for the Holy Ghost. It ought to do something more than it's a doing.

Is the food . . . Is the ro . . . Is the Word seed falling upon stony ground? Ladies, what's the answer? Brethren, church, what's the answer? What more can God do? He never promised another thing. You'll never see nothing no greater than the Presence of Jesus Christ working in His church, performing the things that He promised to do . . .

E-121But you know, there's something happened to the church. What do you think would took place if fifty years ago that would've broke through? See, it's got to be more powerful now to shake the church harder. "As the enemy comes in like a flood, the Spirit of God rises a standard against it." One of these days It'll raise the church plumb out of its place, the borned again saints.

"Two in the bed, I'll take one and leave one, two in the field I'll take one and leave one." It'll raise the church into the Presence of Christ to live forevermore. I do not say this to be rude. I say it in godly, brotherly, sincerely love with a—a hunger in my heart to see the church of God be the church of God, a body of people.

E-122Men cannot do nothing for you, when you pass by this line like that, laying hands on, you've heard so much gimmicks, and so much, "I smell . . ." and all this kind of stuff that's not even Scriptural. It's got your minds paralyzed almost. See, the devil did that to shake you away from the truth. The Word is the Truth, and the Word is made flesh. Do you understand? God bless you all. I love you. Here's handkerchiefs . . . [A sister gives a testimony—Ed.] Amen. Praise be to God.

E-123 Lord Jesus, the Rose of Sharon, the Lily of the Valley, the Morning Star, the Root and Offspring of David, the Alpha, Omega, the Beginning and the End, He that Was, which Is, and shall come, send Thy blessings, Lord, upon these people. Bless them, Lord, with an old fashion revival. Send them back, Lord, of an experience that their fathers and mothers had many years ago, that we're in celebration of in this meeting.

Here's handkerchiefs. They taken them from the body of those blessed old saints fifty years ago, sick was healed. Two thousand years ago they did the same thing, and they were healed. You're the same God tonight, the same Holy Spirit, coming in great quantities, and powers being restored to the church, to shake the church out of its slumber. Let ever who wears these handkerchiefs be healed, Lord. May the power of God make them every one to be well. I send them in the Name of Jesus Christ for the healing.

E-124 Bless the people now. I commit them to You, Lord. The Word has been preached. You have manifested Yourself. You've proved that You're here. You've proved that You're not dead, but You're risen from the dead, and You're alive forevermore, the same yesterday, today, and forever, keeping Your commandments, and keeping Your Word and Your promises from generation to generation to ever who will believe on Your Name: the great Holy Spirit, seeking out to find a man somewhere . . .

O God, He found an Irenaeus one day. He found a Polycarp one day. He found a Paul one day. He found a Martin one day. He found a Luther one day. He found a Wesley; He found a George Whitefield. O God, He found a Billy Sunday. God, let Him find us tonight. O God, somebody of the hour that can shake the church in such a way with the preaching of the Gospel, like a Charles Finney, or someone, Lord, who will bring the church back to its place again. When the great Holy Spirit Himself, a work of Himself, not a man, move in among the people, and declare Himself like He has tonight, we're grateful to Thee, Lord.

Receive our thanksgiving, and give us of Thy blessings. In Jesus Christ's Name, we ask it.

E-125 I love Him, I love Him,

Because He first loved me.

Let us just close our eyes now. Let's raise our hands, and let's give Him praise. You know He's here. How many believes it with all your heart, everything believe that Christ is here, say, "Amen."



Now, let's just sing to Him now, with all of our heart that's in us, and give Him all the praise that we know how to. Now, all right.

I love Him, (Close your eyes now, in the Spirit sing.)

I love Him,

Because He first loved me,

And purchased my salvation

On Calvary's tree.

E-126 Oh, wonderful. [Prophecy is given—Ed.] Amen. Do you know what that is? What is it? What is speaking in tongues and interpretation? The pulsation of the Holy Spirit speaking forth something that you don't know what you're saying. See?

I've told you a way back. I give you an invitation. How many here would like to take that route and follow the prescription? Many of you here that's never been baptized, and would like to be baptized, raise up your hand, say, "I believe. I'm ready. I'll do my first works over. I'll come back again. I'll come to Christ." Raise up your hand. There's going to be a baptismal service here tomorrow night.

A Baptist minister just sent word up, said, "I'm ready." All right. Brother, I come from your church too. They read the prescription wrong to me, but I read it myself. I found out after I changed it, and read it, and done it the way He said do it, something happened to me. O God. Send out the light. Look at Him calling. Wonder why we—why we do it?

E-127 I—I appreciate your patience, how we set and wait on one another, because It's the Holy Spirit trying to get something into us. You see, He's trying to inject something. Your patience is wonderful, and that does good.

If you say, "Oh, I don't understand, but I'm going to set and see it. I got to watch it," God will fill every hungry heart that—that'll really will reach out. When you see it, don't wait another minute. Reach up and get it, right there. It's passing by. He might not pass that way again. That's right.

Amen, amen.

E-128 Listen, just, shh... [Tongues and interpretation—Ed.] Amen. Thanks be to the Lord. Did you notice, He said He was here to receive our praises. You know that "Amen" chorus, that Brother...?...sang to me. "Amen?" You sing it, don't you. All right, Brother Don...?...Huh?

Come on, Ernie. We're going to give Him praise with a "Amen" song. You... How many knows it? Oh, we all know it, I

believe. All my church knows it, I believe. Or I—I thought maybe you . . . What say? Oh, brother, I couldn't lead that. I—I can't sing. Oh, but I think that would be beautiful right now, to say "Amen" to everything, that He said. Oh, my.

. . . men, amen,

Amen, amen, amen.

Amen . . .

Let's raise our hands and give Him . . . ? . . . Praise Thee, Lord . . . ? . . . and blessings . . . Send the Holy Ghost, Lord. Come this night and break every heart while we're praising . . . ? . . .

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