
DESPERATIONS



Let us remain standing now as we bow our heads. Lord Jesus, we are just only believing. You have told us just to believe, and we believe now. And we give Thee thanks and praise for what we have already heard and seen, that anchors our faith. How we thank Thee for another opportunity to come to minister to those who are needy. Now I pray Thee, God, to meet our needs tonight according to Thy promise. In Jesus' Name we ask it. Amen.

² We are very happy tonight for this privilege of coming back to the tabernacle again, to—to . . . with the Gospel of the risen Lord Jesus. And I was just a little late. I had a special rush-in case from Michigan just now. And the Lord done a marvelous thing just then for her. My, how He knows everything and lays it just . . . Don't have to tell Him; He knows, He knows just what it is. And so we're very grateful. The people drove all day to get here. And, then, we're so thankful for that. Now, don't forget the . . .

This tape is on? [Brother Neville says, "That's the light switch there."—Ed.] Oh, light switch. I see.

Don't forget the—the services this coming week, Wednesday night, and next Sunday morning, and Sunday night. If you're around, in the neighborhood, I know they'd sure be glad to have you here.

And now, pray for me, as I go on my road elsewhere, and I hope to be back again soon.

³ I want to thank you all for your kindness and memories of what you have done for me. And a brother just sent me a new suit of clothes from down in a little church in Georgia. And—and them people . . . It's just marvelous. And I want to thank those people from down in Kentucky, that I was with last week on the vacation. And all that the Lord did for us there, great, mighty hand that we seen Him, what He did.

⁴ Now we're trusting to see you again pretty soon, just soon as I get back this way, going to New York for the meeting. That's at the Stone Church with Brother Vick, beginning, I believe it's November the twelfth. And we'll be by here, a few days before the time.

Then we pass back through again, going to—to down to Shreveport, Louisiana, with Brother Jack Moore. That's at Thanksgiving, Thanksgiving week, to be there at Shreveport. It's on the bulletin board, I think, back there in the announcements.

5 And then we hope to be with some of the Southern friends after Christmas. And we'll be in Phoenix in January. And then waiting for the overseas call, so we can get the meetings ready for overseas. They're working on them now, this last month, Brother Borders, corresponding back and forth, from a complete world tour to begin just as soon as we can get it ready, but we have to wait for conditions.

6 The crowds are so tremendous there, we can't put them in buildings; just have to set them out on the ground. And then sometimes they run up, it's almost unbelievable to the numbers, sometimes as much as five hundred thousand. That's a half a million people in one single gathering; not how many attends the meeting in so many days, but one gathering. You know, usually evangelists counts how many people attended in six weeks. You see? But we—we count just how many is there that day, that one time. And so sometimes there is no place to seat them, you know, just have to put them out on the ground.

And we have to get the seasons where it's not raining and pouring down rain. And those poor people set out there. . . I've seen women set out there with their hair just stringing down, fine-dressed people, and just—just set in that rain all day long. Just set there, and it just pouring, and thundering, and lightning, and storms blow, and them just weaving back and forth against one another like that, setting right there, wait till you come to pray for them. See? Now, you know God honors faith like that. He does.

7 You've got to do something for God to honor. You see? You show Him. The people that's got everything handed to them so easy, they don't usually. . . They—they don't do nothing for it, you see. You got to. . . The gift is free, that is true, but you've—you've got to. . .

8 It seems like that, you know, like they say, "If you was born with a silver spoon," you've heard that, "you don't appreciate." But when you have to work for it, you appreciate the valuation of it.

9 Now you people in the tapes in there, I would that—that. . . I think now I. . .

This morning, the message this morning was, to me, the highlights Message of my entire ministry; this morning, see, a highlight Message of my entire ministry. Someday I'll tell you how it come about. And I know that everything has worked for months and months and months, up to that one Message, moving up to come to that place. That was the capping-off time of it, you see. And it's a. . .

10 Now I'm sure, or hope, that you got what the Token meant. See? The Token is the sign that the Blood has been applied. That,

the price that's been asked, required of God, Jesus paid that price by shedding His Own Blood. He did that. Then, from His life came the Holy Spirit. And when the Blood is applied to you, the Holy Spirit is a Token that your price is paid; God has received you, and that's the Token. Remember, that is the Token. Now, there is many people who doesn't, they—they don't know what that Token is, see. And you have to make it like that nobody knows it, see, so that all of them will get it.

11 Just like preaching salvation, we have to preach salvation in a way that everybody, it's for everybody, which, we know it isn't. We have to preach Divine healing for everybody, yet we know it isn't. See? Jesus come to save those who was in the Book of Redemption before the foundation of the world. He only come to save those. Who they are, I don't know. See? But you. . . Nobody can have faith unless you say it's for whosoever; and it is, nobody can come unless God has called them. That is true. So there is many people that won't be saved. We know about it. They, well, God knew that before the world began, that they wouldn't be saved.

12 There is many that won't be healed, see, many won't be healed. They just can't, they can't grasp it. They don't know what it is. Many will be. But we preach it that it's for everybody, because we don't know who that person is; we just don't know. But that is a whosoever, but some people just can't grasp that faith.

13 Now, and same thing about this Token. The Token, we have talked to the Token all the way along, but now is the manifestation of the Token. See?

14 Now, we have sometimes allowed it. The Lutherans allowed it to, "Accepting the Word; accepting Christ as personal Saviour." The Methodists said, "When you get happy enough to shout, that's It." The Pentecostal says, "Speak in tongues, then you got It." And we find out that all of it was wrong. See?

The Token is the Token. It's you and Christ as persons together. See? It's the Holy Spirit, His Life in you, working His—His Own Life through you. And it's for the rich, the poor, or for whosoever will receive It. Now remember, the Token is what you. . .

15 You go to the railroad company and you buy your fare. There is a price, cost. Say it cost fifty cents to ride this—this bus line, or the railroad, from here to—to Charlestown, Indiana, costs fifty cents. Well, now, the company puts out tokens so that. . . See? Now, the thing you do, you go down and someone purchases your fare, fifty cents. They give you a token that gives you the right on that train till its destination, wherever that train goes. See? It gives you. . . That's a token.

¹⁶ Now, this case, the blood was the token. Literally, it had to be applied, because it was just chemistry is all they had, because it was a lamb's blood, a animal, a lamb's blood. So the life that was in the blood, the life that was gone out, so the blood was shed. See? The life went out, but it couldn't come back on the believer, because it's an animal. But it only spoke of a good conscience, that there was coming One, a perfect Sacrifice.

And, to make it a perfect One, the whole Judge, the God of Heaven, become the Sacrifice; Judge, Jury, and Attorney. See? He become the Sacrifice. And then when His Life went out, which was God. . . And the word there, where it comes, "And I'll give unto them Eternal Life." Now, in the Greek. . . I know I'm talking to scholars. I see two or three. See? And I. . . And the word in the Greek there, is Zoe. Z-o-e, in the Greek, which means, "God's Own Life." "And I will give unto him *Zoe*, My Own Life." Christ and God was One.

¹⁷ Then, the Life that was in Christ is the Holy Ghost, not the third Person; but the same Person, in the form of the Holy Spirit, coming upon you, as a Token that your life and your fare is paid, you have been accepted. Until that token comes, you're not permitted on the highway, you're not permitted on the. . . in the—the bus line; you're not permitted to go in until you can present this token, and that token is your fare. And now It shows that the Blood has been shed and been applied to you, the price has been applied to you, and you have the Token that the Blood is applied to you and you're accepted. Get it now? [Congregation says, "Amen."—Ed.] Oh, my! Oh!

¹⁸ Now—now, just not no certain evidence. See? You say, "Brother Branham," I feel it in your minds, you see, "why will I know?"

Look, what were you, and what are you? There is how you know. See? What was you before this Token was applied? What are you after It's applied? What was your desires before, and what is your desires after? Then you know whether the Token is applied or not. And these other things just automatically go with That. See?

¹⁹ It—it isn't like talking about it, and say, "Tongues is the evidence." Now, I'll bear, buy a pair of shoes, the tongue isn't the shoe. It just comes with the shoe, you see. It just comes with the shoe. See? Now, the same thing is the Token. The Token is Christ. But speaking in tongues, and casting out devils, and doing those things, and preaching, and whatever, is the evidence It's there, true, but it's—it's not It. See, it's a gift of It. If I told you that. . .

²⁰ You say, "I—I want you, Brother Branham," and I give you a gift, see. Well, that's not me, that's my gift.

Tongues is a gift of the Holy Ghost, not the Holy Ghost; a gift of the Holy Ghost.

21 And the devil can impersonate any of those things, but he cannot be the Holy Ghost. See? He can impersonate these gifts, but he can't be the Holy Ghost.

And the Holy Ghost is the Token that the Blood has been applied, because It follows the Blood all the way from the Book of Redemption. See it? That was the purpose of Him coming. That's what He followed in every age. Every age He has followed that, to see that It's brought forth, and they could not be made perfect without us. And now the entire Holy Spirit visits the Church, making God in human flesh; as He did before Sodom, the burning there, which was a type. Then, Abraham, He appeared to him.

22 And all the things that He hasn't done down through the ages, in the church ages, He is now doing. Back to the Word, because the messages and the messages and the messages has to wind up in the entire Word. And in the last days, the Seven Seals being opened, was to pick up every straggle that's been left off in it, and make the whole thing in one great big body of the Bride, that them who lived back there was not perfect until this Church be perfected, this Bride group in the last days, to bring them in, and all together be taken up. See?

23 The Token, Jesus Christ, the Holy Spirit, is among us. We should reverence that. We—we—we—we can't humble ourselves enough. Taking off your shoes, or getting on your knees, wouldn't expel it; it wouldn't—it wouldn't satisfy it, wouldn't suffice us; but a life that brings forth the fruit of the Spirit!

24 Now what is the fruit of the Spirit? See? Love, joy, peace.

25 Remember this morning? Preparation, sent the messenger with the Message. Next thing He done, after He sent the messenger with the Message, He sent the Pillar of Fire for a vindication. Next thing was, after that, was a constella-. . .or consolation. See? You knew that it was right, you was at peace. We have peace with God, through the Lord Jesus Christ. See?

26 Now tonight we're going to pray for the sick, and I think they have communion. You—you going to have baptism, baptismal service? [Brother Neville says, "No."—Ed.] Just communion, communion. And we want you to stay for communion.

27 And within—within thirty-five or forty minutes we aim to be finished and ready for the communion. And now, tomorrow is the time of Labor Day, so you can kind of rest up. Now, I said that was our intentions, you see. We don't know what time. I want to be sure to make that right.

28 Now, this morning I told you, being not with you, I—I think we had another two- or three-hour Message this morning. But—but I—I just got started, and I thought I'd just carry that over for tonight, but it was just too tremendous. I don't know whether the people got it or not. I hope they do, everywhere. And I hope there was some good tapes on it, so it can be carried out, to be known, that I believe, with all the Message that I ever brought, that absolute was ordained of God, outside of the . . . Course, the regular commission, like the Seven Seals and things, that was directly the Word of God. I'm talking about a Message to preach; I believe that one was it, see, that—that, the one that's needed to follow those Seven Seals.

29 Now watch what's come after the Seven Seals: the uniting of the people, united signs, the red light flashing in the last days, the sign of women getting prettier, and man, what they would do. All these signs of the Holy Spirit leading up, then come right back here to the capping-off of all those Messages since the Seven Seals. It's capped off in this one thing, the Token, that we are all right, see, just check ourselves and see if we're in the Faith.

30 Now, the Lord bless you. And now before we—before we turn over in the Bible, to pray for the sick. . . We asked this morning, how many was prayed for last Sunday night, that—that—that got healed, was healed already this week, and practically everybody here raised up their hand, that was at the meeting last Sunday night. Now, it's something, you understand. It's something that's. . . It's, I'm catching this for myself.

31 There was a little boy, that was just told, come down from Chicago, a little Mrs. . . Is that woman, Peckinpauagh, Peck-. . . Mrs. Peckinpauagh from—from. . . She's a very fine Christian sister. And she brought somebody, a—a kid, way I understand it, a little boy or something, that—that the . . . the doctors didn't even know what was the matter with him. His lungs was so bad, or something, that—that they couldn't do. . . couldn't put him in school or something. He was very, very bad. And said, the Holy Spirit right after the Message, spoke to that little boy, and called him, told him his conditions and so forth, and pronounced his healing.

And this week he went, the mother or parents, or whoever it was, taken him back to the doctor, and the doctor said he had a new set of lungs, see, new set of lungs. And way I understand, that the—that the parents or somebody called a long distant call, or some way, to let it be known to the congregation. See? Now, God, the Creator, can make a set of lungs.

32 I—I truly believe that we’re on the—the verge of one of the most mightiest things that ever struck the earth since the days of the Lord Jesus. See? See? But now we can only be known as . . . It’ll be so humble. See? See, what man calls *mighty*, God calls “abomination.” But what man calls *foolish*, God calls “mighty.” See? So now watch it, see, it’ll be so humble that you’ll never miss . . . that you’ll miss it if you’re not got the Token there to examine it, you see. See?

33 Who would a ever thought that the mountains was skipping like little rams, and the leaves were clapping their hands, when a prophet came forth from the wilderness; that was spoken by Isaiah, twelve hundred . . . or seven hundred and twelve years before. With whiskers all over his face, and a piece of sheepskin, not even a pulpit to preach in, excommunicated from all the churches, and standing on the bank of the Jordan, screaming, “Repent!” And called the people a bunch of “vipers,” snakes. But that’s what God said, that when He come, “the mountains would skip like little rams.” See? The humble saw it and was glad.

34 How could they understand that a . . . that great Messiah, that was prophesied from the very beginning of the Book, in Genesis, that He would come, a Saviour? All sacrifices, and all prophets, and everything had pointed to Him. And then when He come, supposingly to be a illegitimate birth; a father that was not even married to His mother, supposingly. See? And the woman was found pregnant with the baby before they was even married. And come up in such, and born in a—a little . . . Well, it says a stable, in the Bible. But a stable in them days was a cave back in the—back in the wall. I met such a place out in Arizona one time, hunting. There was a stable back under a clift of rocks. And that’s the way Jesus was born, back in this little cliff-stable on a manger of hay and straw, in a cow barn, see, where stock was.

35 And was raised up as a carpenter’s helper, and how could That be the mighty Jehovah? But it was, see. It was. See? Very odd sort of a Person. But, oh, when He was just a boy, He astounded the priests by knowing that Word. Because why? He was the Word. See? He was the Word.

He never wrote a book. He never wrote a—He never wrote a word. The only word He ever wrote, I guess, He erased it out, in the—in the sand, when a woman had been taken in adultery. He never wrote a word. Why? He was the Word. See? He was the Word. He didn’t have to write It; His life lived It. He was the Word. If He . . . “If I do not the works of My Father, then believe Me not.” See? “If I don’t do exactly what the Word said I would do, then I’m not the Word. But if . . .” That’s what He meant. He is the Word.

36 So now prepare yourself now for the—the oncoming healing service and the communion. We'd be happy for you to stay with us if you can. If you can't, we'll have a dismissal right away.

37 And don't forget, pray for me and pray for my wife, the sweetest woman in all the world, and—and for my children. And now I've claimed them, every one, for the Lord Jesus.

38 Now, Becky is just at the age of little “ricketta,” you know, and just a—a little “teen-annie,” as we used to call it. And then she's just at that age. But, now, she's a very sweet girl, and I—I thank the Lord for that; no smoking, no drinking, no running around, nothing. But she's just at that age, she—she is carefree. She don't want to go to church, and, if she does, she set back there and chew chewing gum, get up and walk out. That, see. I want to see her filled with the Holy Ghost.

39 I want to see Joseph, I want that boy. . . I believe that some day when I can't walk to the pulpit no more, I want to take this old worn-out Bible and hand it over to him, say, “Joseph, stay with It, son.” Then I'm ready to climb on up. I want to hear a wind blowing somewhere, look up, wave my hand, take off.

Let's pray.

40 Father God, our whole life is wrapped in That, for It's You, and You are our Life. Now there is some here, Lord, that—that even holds this Token that I spoke of. They have possessed that Token, and yet they're sick. And I want to speak tonight on giving them courage, to—to encourage them to take that God-given rights. They have a right to defeat that devil. He is already defeated, and he's just bluffing them. I'm claiming them, Father.

41 Now help me to speak the Word. You speak through me, Lord, with this few notes that I got wrote down here, and little Scriptures wrote out. I pray that You'll help me, Lord, and get in the Word and give them faith for the glory of God. In Jesus' Name I pray. Amen.

42 Now quickly, I want you to turn in the Bible to the Book of Jeremiah and the 29th chapter, if you like to read. Or, if you don't, just mark it down. Jeremiah, the 29th chapter. And we're going to begin with the 10th verse of Jeremiah, the 10th verse of the 29th chapter. Also, we're going to read from Luke, the 16th chapter, beginning with the 14th verse.

43 Now I'm going to give you my text, while you're—you're—you're turning. My text tonight is *Desperations*. And I. . . Desperation, and, now, you know what desperations is.

And now we're going to read from Jeremiah the 29th chapter, the 10th verse.

For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to turn to this place.

For I know the thoughts that I think toward you . . . (Isn't that sweet?) . . . saith the LORD, though thoughts of peace, and not of evil, to give you the accepted end.

Then shall you call upon me, and ye shall go and pray unto me, and I will hearken unto you.

And ye shall seek me, and find me, when ye shall search for me with all your heart.

And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all . . . nations, and from all the places where I have drove you, saith the LORD; and . . . will bring you again unto—unto the place which I caused you to be carried away captive. Back to pentecost!

I put that in, myself. It doesn't say that. That's what I was meaning to the Church.

Luke 16, begin at the 15th verse, or the 16th verse.

The law and the prophets were until John: since that time the kingdom of God is preached, and every man presses into it.

"Every man presses into It." Not just simply walks into It, easily, but It's got to be pressed into. See? Now, "When you seek Me with all your heart, then I'll be found."

44 And He promised that He would return and bring the people, from scattered all over the earth, after those seventy years, back into Jerusalem where they left from; and He did it just that way. That's right.

45 Now we're going to talk on—on *Desperations* for a few minutes now. Usually, it takes a state of emergency, to throw us into desperation. See? It's too bad it has to do that, but human beings are so slothful in their mind, that it takes an emergency. Something arises, and when they do, then it—it throws them into that desperation. And really, in doing that in desperation, it brings out that real thing that you are. It shows what you're made out of, in the time of desperation. It usually pulls out all the good things that's in you.

46 In time of death, I've heard people when they knowed they were dying, the things that they kept secret all their life, they, in desperation, they were trying to confess it. See? And trying, "Take *this* and make it right; go, please; go, do," see, in desperation. They

ought to have done that beforehand, see, not wait till the time of emergency. “Will you do *so-and-so* for me?” The emergency causes desperation. When, we ought to do it without the emergency.

47 Now we notice, tonight, that we’re taking the symbols of the Passover. And the Passover was taken in emergency, in times of desperation. You notice in—in Exodus the 12th chapter, and the 11th verse of the 12th chapter, I believe it is, it says, “Eat this Passover with the shoes on your feet, with your loins girded up, and with the staff in your hand,” see, you’re eating it in desperation.

48 They had seen the great hand of God. They had saw all of His miracles, and then they had come under the sign of the Token. And while they were under the sign of the Token, they’ve taken the communion in—in desperation, for they knew at that time God was fixing to strike with judgment.

49 And it was a shaking time. It was a time where every man was examining himself, because the Word of the prophet had not failed one time. It had been proven to be true. Whatever he said, it happened just exactly the way he said it. The Pillar of Fire was still there. And, then, the prophet had announced that God would only pass over when He saw the token at the door. And it was a desperation.

50 I would imagine the children were...when they saw those big, black wings drop down from the sky like a smoke settling over the city, the screams coming from every house, the children might have went to their daddy and said, “Daddy, are you sure that we’re under that token?”

And he could go to the door, look upon the post, the lintel, said, “Son, that’s according to His Word.”

“Remember, I’m your oldest child. Daddy, are you positive?”

51 “I am positive! That’s according to what the prophet told us, and he has the Word of the Lord. Said, ‘When I see the blood, I’ll pass over you. Take a lamb for the house.’ I’ve brought all you children in. You’re my oldest, but my firstborn. That’s the one that’s dying all out in there; but *there* is the blood. That’s what THUS SAITH THE LORD was. So rest, my son, rest at ease, because God made the promise. See?”

“Well, Daddy, why you got your shoes on? Why you got the staff in your hand? Why have you got a piece of bread in one hand and a lamb in the other hand? Why is them bitter herbs and things? What are you eating it? What’s the sweat running off your face about?”

“Son, death is fixing to strike.” See, it was in a time of desperation.

52 Now, I believe that we're living in the days that we're . . . Or, otherwise, the days that we're living in should cause the Church to go completely into desperation. I believe, since the message this morning from God, not me, I believe it ought to throw this entire congregation into desperation, that we have played long enough. We've went to church long enough. We got to do something.

53 How is it that we can see other great signs and wonders done on others, and what about us? It should cause an estate of desperation, that we are determined, before God. The signs of His Coming should bring this entire congregation, when we've read it from the Word . . . And the Holy Spirit has told us, "Go at a certain place, *such-and-such* a thing will happen," not tell us what it was, but it would happen. We go there, it happens that way. The newspapers pack it, the magazines pack it, show the picture of it. Come back here and see those great mysteries, hidden in the Bible, opened up to us, on a new field that we never knowed before, and perfectly blends in to the Coming of the Lord Jesus.

54 Then, at the end of the Messages, see the action of the great Holy Spirit, see Him come down visible before people, even take pictures of It. See It working and showing that it's not a man, it's not just a preacher, it's not a certain congregation. It's the Holy Spirit showing the same thing It did when It was embodied in the body of Jesus Christ. Now It's embodied in the Body of His Bride. It should throw us into desperation.

55 Those people had seen the hand of God. And that night of the communion, they took it with . . . in desperation, because they knowed that something was fixing to happen. And we know something is fixing to happen. And remember, the Coming of the Lord will be a sudden, secret going away. He'll come and take Her like a thief in the night. And to think that if somebody, all of a sudden, there is members of our family gone, and you're left behind! It should throw us into desperation, that, by the grace of God, we'll not be left back behind. "If there's anything I don't want . . . Don't, don't leave me, Lord."

56 A few days ago I was hearing Mel Johnson sing that song:

Remember me when tears are falling down, yes,
Remember me when friends are not around;
And when I cross over this river of Jordan,
When You're calling the roll, remember me.

57 And on the Lamb's Book of Life, I want my name wrote. I want Him to remember me when the roll call. And it throws me into desperation, that is, like Paul said, "After I have preached the Gospel

shall I be a—a stowaway, shall I be a—a castoff?” It could happen. So it throws me into a desperate stage, desperation, to think of, after all these years of preaching, would I—could I. . . a place come where I could fail Him? What’s the next move? What must I do next? And it throws me into a nervous stage. And what can I do? It throws me to the mountains and to the valleys. And it’s hard, because, when I’m with the people, I’ve got to be all things to all men, that I might win some to Christ, yet with that Token always before me. See?

⁵⁸ And I see things that’s coming up, and you can’t tell the people. You see different things, and you are forbidden. Them visions that they call on, and sometimes they’d be sorry if you did tell them, and you know better than to do it. And then you go so far in visions till everything becomes a vision, and it throws you into a nervous stage. You—you look and say, “Now am I in a vision?” Like setting right here, “Is this a vision? Where am I really standing at?” See, you—you overwork yourself, you overtax yourself. And you find out things about people that you wish you didn’t know. The people that desires these things, to know these things, they don’t realize what that type of ministry cost. You don’t know what goes with it. Then it throws into desperation, “Lord God, I know I’m going to have to answer.”

⁵⁹ Jack Moore said to me one time, “I’d hate to have to answer like you will have to, at the Day of the Judgment.” Said, “God has put these people into your hands, and you’re going to give an account for every one of them. You’re going to answer for your ministry.” That’s been about fifteen years ago, or maybe eighteen. And since then, I’ve been in desperation. What will I do?

“Let me say only what You say, Lord. Let me tell them what’s the Truth, or don’t say nothing.” It throws me in desperation.

⁶⁰ Then seeing these signs coming, seeing the Holy Spirit take us out there, and bring these Seals, and lay them in like that. Bring the Church Ages and lay them in, then come down in a great big Pillar of Fire back there, and—and revealed Himself. Then come down on the next thing, on the Seven Seals, and revealed it. Even put it in the papers and magazines. Then come in and take the angels of God, them seven angels with seven Messages, and confirmed it exactly what the Bible said. Then, during that time, come up and bring in those Seals. . . those signs, flashes of the end time, and bring it up to the people and tell them what it is, and all about it, and the Lord working right there showing Himself present. And then, right down like this morning, come up and require that Token on every person. Then, you’re my people. You’re the ones that I love, these and them is listening to the tapes, and so forth. Then you see what desperation it puts me in.

61 Desperation. Signs of His Coming should throw every member of Christ into desperation now, about our souls, about our—our—our welfare for hereafter. Well, what are we going to amount to if we gain the whole world? What are we, what are we living for? What do you work for? What are you eating for? What are you struggling for? To live. What are you living for? To die. And you're not fit to live until you're fit to die. It's true.

62 And we see so many miracles of healing, it should put us into desperation.

63 If that little boy. . . Am I looking at Mrs. Peckinpaugh now? Is this Mrs. Peckinpaugh? Are you the one that had the boy here, something or another? Why, here is the woman setting right here I was talking about. I just happened to look over and see her.

64 Now if God can do that for that little boy, it ought to throw you into desperation.

65 A man from New Albany, he may be here tonight. He's a friend to my Brother Roberson. Had a little boy here. I think his wife had cancer once and was healed. And—and now, the little boy has got asthma so bad till he's just in bad shape. Little fellow, almost cancered throat, himself. See? And then he brought the little boy, yeah, I see his hand up in the back, back there, was prayed for this morning, you see.

66 Desperation! When the wife was about to die with cancer, he knowed that God could heal her. And if God could heal the wife, God can heal the boy. And it throws it into a state of desperation. See? You must come; and when you're desperate, then God is going to listen to you. But if you're just slothful, you don't care whether He does or not, well, then that's different. You say you do, but it takes desperation to do it.

67 I believe that the reason we don't have desperation is because it's a lack of love, God, the love of God. I think that the love of God causes desperation. If God is in you, the Token inside of you, and you see the conditions of times, and people wading in sin the way they are, it'll throw you into desperation. I believe it will.

68 Now the Word plainly states, if you want to put this down, in Galatians 5:6, that, "Faith worketh by love." See? "Faith worketh by love." And the only way that you can have faith, is have love first. Because, after all, faith is love's incentive. Incentive, that's exactly what—what faith is. It's an incentive to love. Now, you, if you don't have love, you can't have faith. See?

⁶⁹ How can you have faith in your wife if you don't love her? That's in *phileo*. Now how about in *agapao*, to God? How can it be if you don't love God?

If you said you loved your wife, and never tell her about it, and never set down and make love to her, expressed it to her, kiss her, hug her, and tell her she's the best cook in the country, all the things that you know, and how pretty she is, and how much you love her; if you don't do that, she'll never know it. That's the way. If you do love her, you express it.

⁷⁰ That's the way we do to God. When we love Him, we tell Him about it. We set down and we adore Him, and worship Him. And, see, love drives us to that.

⁷¹ Now what if something has got to be done for your wife? Why, it'd throw you into desperation to get it done. What if somebody says your wife's got cancer? What if somebody says your—your wife's got TB, and she is fixing to die? Yet, you, you'll—you'll do anything. See, it'll throw you into desperation.

⁷² And that's the same thing that it is. We must have love before we can have faith. And faith. . . . When we have genuine love, what does it do? It pushes our faith out on the battlefield for God. See? Genuine godly love for God and for His Word and for His people, will push faith out there. Love just takes a hold of faith, and just, "Come on, let's go!" And out it goes, 'cause that's what love does.

⁷³ John 14:23, Jesus said, "If a man loves Me, he'll keep My Words." Now you can't keep His Words without having faith in what He said. So, you see, if he loves God, then he keeps God's Word. If He said, "I'm the Lord that healed thee," he believes that. Love makes him believe it, because love dominates all. "Though I speak with tongue of man and Angels, have not love, it's nothing, see. Though I have faith to move mountains, and have not love, it's nothing." Love dominates all, 'cause God is love, a God of love. Now, yes, sir! If Jesus said, "If a man loves Me, he will keep My Words."

⁷⁴ We know it is true that God will meet a desperate soul. Now, we all know that. But it usually takes something to drive us into that, to that despair, to the desperation. It takes something to do it.

⁷⁵ We find out, in James 5:15, that the Bible said that. "The effectual fervent," that's desperation, "effectual fervent prayer of a righteous man availeth much. When a righteous man, a good man, gets in travail," or soul travel, or travail, either one. I—I think "travel" is a better word. Travail, or travel, either which one you

want to call it. But when a—a—a soul gets in—in desperation, in travailing, an effectual fervent prayer of a man that can show the Token, it does something. See?

⁷⁶ Notice what the Bible said here also, in James 16, 5:16, said, if . . . “Confessing our faults,” getting right, making ready for it, “confess our faults one to another.” Having no—no faults. . . Ask people to pray for you, confessing our faults one to another, and praying one for the other. There you are. With love, love, that I got confidence I can confess to you my wrong; and you can confess to me your wrong. And I love you well enough that I’ll pray for you, and you pray for me; and we’ll stay with it, with effectual fervent prayer, until it’s answered. That’s, that’s desperation. That’s what we should have all the time.

⁷⁷ Let’s take some Scriptural examples of that, what happened, now, for another, about fifteen minutes, the Lord willing.

⁷⁸ Jacob, he was a man, he was first a little . . . kind of a carefree boy. He thought in his own mind that he knew that the birthright meant everything to him, and he didn’t care how he had to get it, just so he got it. And after he got it, he thought everything was all right, because he had the birthright. He thought the thing was settled. He come up to his brother when he was hungry, coming in from the field, from working with the cattle and hunting the deer. And his brother, he—he needed a big pot of pottage, wild peas and—and things together. Might have been very tempting when a man is hungry, after walking all day. And his brother said, “I’m just about ready to faint. Give me some of this.”

And he said, “Well, I . . . if you’ll swear to me I get the birthright.” See? He didn’t care how he done it, just so he got it. And he thought, when he got the birthright, that settled it.

⁷⁹ Pentecost, there is where you failed! You thought because you were born of the Spirit, born of the Spirit of God, the Birthright, that settled it. But it only starts it. You remember in the message of—of *Hear Ye Him*, how that the child, after it was born in the family, become a son. It had rights to the birthright, but it had to be proven, child-trained. And then if it did not prove out to be a obedient child to the father’s will, then it must be, well, it did not get the—the . . . was not the . . . become heir. It heired nothing, yet it was a son, but he heired nothing if he wasn’t interested in the father’s work.

⁸⁰ And so when the Holy Ghost fell upon the Pentecostal people and they begin to restore back the gifts and things that was in the church; they thought, because they were born of the Spirit, that settled it. But, you see, there is a placing of a son. And after this son

proved to be a real son, then he was taken in a public place, and then was set up, and changed robes, and set up there; and then there was a placing of the son, that he had heir of everything the father had.

81 God did the same thing by His Son on Mount Transfiguration. He was overshadowed by the . . . or a cloud, and was transfigured, and His raiment shined like the sun, and a voice said, "This is My Beloved Son in Whom I'm well pleased." Moses and the law had failed. And this is Him, "Hear ye Him." He was placed. See?

82 Now Jacob thought, because that he had the birthright, that everything was made.

So did the Pentecostal people, and they begin to organize, the—the oneness, threeness, and trinitarians, and all kinds of organizations, and fussing and pulling at one another, proved that the Token wasn't showing. Malice, envy, strife, see, but that's where it got to.

83 Now, see, Jacob thought the same thing. But in fear, one night, of his own life, desperation took a hold of him, when he thought that, "Just across that river yonder, my brother is waiting to kill me. He is going to." See, the birthright that he had gotten, was the thing that was going to cause his death.

And sometimes that very thing that you receive, as the Holy Spirit, It is, and are born again of the Spirit, if you don't watch, that same thing will condemn you at the end. That's right. The very waters that saved Noah, condemned the world. The thing that—that you would call fanaticism might be the very thing that condemns you at the end of the road.

84 Now Jacob knew that his life was close at the end. He had a messenger come told him that his brother, with four hundred armed man, was coming to meet him, knowed he was—he was on his road. Fear took a hold of him. He sent man on ahead with ox, and cattle, and sheep to make a peace offering with Esau. Then, after that, he started another group with another load of stuff. Then he started another group with another load of stuff, trying to meet him first, to try to turn his wrath. Then he got to thinking, "That won't stop him, because he's probably richer than I am. He doesn't need it." Then he took his wives and his little children, and sent them across, that Esau would see them little children and his wives. And surely on his own little nieces and nephews, he would not slay them. Then, he, still he couldn't do it. God knows how to get a man. Jacob crossed the brook. There he got down on his knees.

You know, he had kind of been kind of a little shyster, before that. Excuse the expression, but kind of a little . . . He was a Jacob.

Jacob means “a deceiver,” and that’s what he was. But there’s something had to happen to him. There in desperation, there when death laid before him . . .

85 There may be men and women setting here tonight, that’s, death lays right before you. And the only way that you’ll ever be able to achieve the thing that you’re wanting, is to desperately come. “I must have it, tonight. I get it now, or I’m finished. Tomorrow is too late. I must have it now!”

When you pray for the baptism of the Holy Spirit, the Token, don’t say, “Well, now I’ll go up and try. Lord, I, I’m a little tired.” Oh, mercy, stay in your seat! Don’t even—don’t even make an attempt. If you come, say, “I’ll pass through the prayer line; put the oil on my head, I’ll see if it does me any good,” might as well set where you’re at. Until you get to that place, until the whole church gets to a place, that it’s between death and life, you’ve got to have It now or perish, then God will move on the scene. It takes desperation to bring God on the scene.

86 *Jacob* cried like never before. Desperately he called until he got a hold of God. And when he did, he wrestled; not for fifteen minutes. He wrestled to keep Him, in his soul, all night long; and still he knew he didn’t have the blessing, and he was able to hold on until the blessing come. He wrestled desperately until the blessing come. Then, and when he seen . . . until God came on the scene. And then, in despair, “I’ll not let You go,” when he begin to feel the blessing coming down on him.

A lot of people say, “Glory to God, I got it now.” There you’re deceived. Yeah! Somebody say, “Oh, I just feel so good, Brother Branham, I went down there and prayed. Oh, shivers run over me.” And that might have been God. “I saw a great light before me.” That still might have been God, but that ain’t what I’m talking about.

87 The Bible said, in Hebrews the 6th chapter, “The rain falleth on the just and the unjust, just the same.” Now, you take wheat, and take weeds, and put them in the field. And the rain is actually sent for the wheat, but the rain falls on the weeds the same as it does the wheat. And, the rain, and the weeds is just as happy about the rain as the wheat is, and it’s the very same rain. The very Holy Ghost can fall upon an unbeliever and make him act just exactly the same way a believer acts. But by their fruits they are known; that’s what I’m speaking, that’s the Token. And Da- . . .

88 And *Jacob*, rather, in desperation, he said, “I know I feeled You, You’re here with me, but I’m not going to let You go.”

Somebody sees it fine, the first little sensation, they get up and jump up-and-down, run up the aisle, say, "I got It, I got It, I got It." Oh, no. Huh-uh. No.

Jacob stayed there until something happened, that made him walk different, made him a different person, because that he stayed until that happened. And he was able. . . The Bible said, "He held until he prevailed." How can a man prevail over God? But you can do it. You can do it. A man can prevail over God.

⁸⁹ One time there was a man named Hezekiah, had been told by the prophet, "THUS SAITH THE LORD, you're going to die." Hezekiah turned his face to the wall, and in desperation he wept out, "Lord, consider me. I've walked before You with a perfect heart, and I need fifteen more years," after God had told him that something was going to happen, he was going to die. And, in desperation, he changed the program of God. Desperation, though, he wept bitterly in desperation.

⁹⁰ Jacob stayed there until the blessing came, and changed his name from "a deceiver" to "a prince with God." Even the nation was called by his name. Yes, sir! What was it? The results was because he got desperate about the thing. And the next day when he met Esau, he didn't need any guards. He walked right out and met him. See? Why? He had got in desperation till he got the assurance.

And you get desperate until you get the assurance. If you don't, don't even come to be prayed for. Don't even come to go at the altar. Wait till it's between life and death, to you, then something will happen. Certainly, desperation!

⁹¹ Ruth got desperate, one time, when she was standing by Naomi. Would she have to go back to her people, to all that she loved, and all that she—she worshipped, her gods and her people, or would she cleave to Naomi? What must she do? And she got in desperation, and she cried out, "Where you go, I'll go. Where you live, I'll live. Where you die, I'll die. Where you are buried, I'll bury. . . or I'll be buried. And your God shall be my God." There you are, desperate! God blessed her, gave her a son, Obed. Obed begot Jesse. Jesse begot, through Jesse, come Jesus. Because, desperation!

⁹² Like the little harlot, Rahab, she was desperate. She knowed that death laid before her. She was under judgment. And she got desperate, said, "I'll hide you spies. I'll do anything. Only, swear to your God, and my house will stand." There you are.

He said, "I'll. . . If you'll take this token, it will."

⁹³ Eliezer got desperate when the responsibility was placed upon him to hunt a bride for Isaac. Eliezer of Damascus was a great man. He was favored by Abraham, and he was trusted by Abraham to go out and hunt a bride, a right type of a bride, for his son, Isaac. Through that would bring forth Christ.

⁹⁴ Now, Eliezer, being a spiritual man, knowed what it meant. The right kind of a woman had to be that—that man's wife. And how would he choose it? In the hour of his desperation, when he arrived at the city, he prayed and said, "Lord God!" That's the thing. When you get desperate, go to praying. "Lord God, let the first maid that comes forth and waters the camel, and gives me a drink, be that." He prayed in the hour of his desperation.

⁹⁵ Rebekah, the beautiful maid, came, watered the camel. And then he said, "Don't delay me in my way." She had to come to a time of decision whether she would go. She was a type of the Bride. Would she—would she go and marry a man who she has never even seen? Now, that's a great thing. Never even seen him, yet she had only heard by his servant.

⁹⁶ That's a type of the Bride. You've never seen Christ. But you hear, by His servants, what He is. You sell out everything, leave your homes, everything else it takes, to go to find Him. Now notice, and she made the decision, a type of the Bride, left her denominational home, see, to go.

⁹⁷ Jonah, throwed overboard in the time of a storm, in the bottom of the sea, in the belly of the whale. All hopes of survival was gone. But it happened to come on his mind that Solomon, in dedicating the temple, said, "Lord, if the people be in trouble anywhere, and they'll turn towards this temple and pray, then hear." And turning over in the belly of the whale, managed to get somewhere to his knees, I imagine, with the vomit of the whale all over him.

There he prayed in desperation. And in that, desperate; just a few breaths of oxygen is all he had in the whale's belly. And in them few breaths that he was drawing, maybe he didn't know which way he was, and said, "Lord, I believe I'm looking upward towards Your temple." And with just a few breaths to go, in desperation, prayed, under those circumstances. Never been done before, but he was desperate. He prayed, and God kept him alive for three days and nights, and delivered him at the place to deliver his message. Desperation!

⁹⁸ Hannah, a barren woman in the Bible, she wanted a son, and she got to fasting for him. And she fasted and prayed until even the priest at the temple thought she was drunk. She was in such desperation! With the rest of the women watching what kind of

a bonnet the other one had wore; and you know how it goes; and the other one seeing what kind of clothes they had on, and talking about the things going on on the farm. But not Hannah; she stepped right through the whole crowd and went to the altar. She had been fasting. She wanted her reproach taken away.

What a difference it is today. It's almost a reproach to have a child. Then it was—it was a reproach not to have one.

And she got on her knees. And she never noticed the dignity of the temple. She never noticed the dignified priest as he walked out. She was in such distress till her tears was rolling down her cheeks, and she was crying, in desperation, "O Lord God, give me a son. Give me a son!"

⁹⁹ And, notice, she wasn't selfish. When God heard her, and answered her prayer and gave her a son, she gave him back to God. And because that she was willing not to be selfish after God had answered her prayer, He gave her a prophet. Oh, that was a extra blessing. Oh, He's just full of them, those little extra things that He gives. Not only a son, but a prophet. And there had been no open vision for many, many years, in Israel. Samuel, the first prophet, for many, many years, because a mother got desperate; that she could have no children, and she was past the age of bearing, probably sixty, seventy years old. And she prayed with desperation, she must have this child! What was it? God had spoke to her, no doubt.

¹⁰⁰ You can't be desperate till God speaks to you. Oh, Church, rise and shake yourself! Pinch your conscience, wake yourself up, in this hour! We must be desperate, or perish! There is coming forth something from the Lord! I know it as **THUS SAITH THE LORD**. There is coming forth something, and we better get desperate. It's between Life and death. It'll pass through us and we won't see it.

¹⁰¹ Because that she wasn't selfish, she was given a prophet.

¹⁰² The Shunamite woman had a little boy that the prophet had spoke the Word of the Lord over, though she was old and her husband old. They had no children, but she was kind to this—this prophet. And she knowed that he was a man of God. She perceived that he was honorable, a real man. He come into the house, her husband not there, and whatevertime. He was a holy man. They could see that he was an honorable person. She had watched him do signs and wonders. She had heard him tell things that happened. He was an honorable, holy man.

She said to her husband, "I perceive that this man that stops with us is a holy man." The lady of the house, she knowed that he

was a holy man. And she built a little house out there for him, so he wouldn't be embarrassed. He could come by when he wanted to, and so forth. She put a—a little bed out there, and a—and a jug of water, and so forth, so he could wash himself and have something to drink. And she would probably send the maid out, or somebody, the butler, with—with some food to feed him, and come by and bid the—the day to him, or something.

¹⁰³ And, so, when Elijah saw this kindness done to him. And it's written, "What you do to My little ones, you do it to Me." So she saw that, the woman was honoring God as she honored this prophet, as she seen God in the prophet. And, so, she wanted nothing for it. It wasn't in her heart for anything. She just done it because she loved God. She didn't do it for any blessing. She just done it.

¹⁰⁴ Now, now Elijah said, "Go ask her, shall I speak to the king for her? I'm a personal friend. Or, the chief captain, I—I know him real well. There is some favor, something I could do for her, I want to give her something for how she's been to me. She's—she's fed me. She's let me sleep in the beds. And—and she's been real nice to us. Now what can I do?"

She said, "No, I just dwell among my people. We're—we're well off. We have a living, and that's all. We don't need nothing."

And Gehazi said to him, "But she doesn't have any children."

¹⁰⁵ No more than Gehazi saw it, no doubt the prophet saw a vision, for he said, "THUS SAITH THE LORD. Go tell her, in the appropriate time, or the proper time, a year from now, she'll embrace a son."

¹⁰⁶ And the son was born. When he was about twelve years old. . . How that old couple must have loved this little boy, their only child. And one day he was out cutting wheat, with his daddy. Must have been about the middle of the day, he had a sunstroke, I suppose, because he begin to holler, "My head." He got sicker and sicker. His daddy had to take him from the field, and it was such a emergency there, that he sent a servant, and sent him in.

¹⁰⁷ The mother held him on her lap until noontime, and he died. Notice, her only child, that had been give to her by the Lord, through the prayer and the promise of a prophet and THUS SAITH THE LORD. She knowed there was something wrong somewhere. It just wouldn't work. How would God give her that son and let her—her love come to that baby? Yet she never asked for it. She was too old to have it. The hand of God had to pronounce it. A man spoke it, the prophet. And there this baby in this condition, had died, her only son.

So she said to the servant, "Saddle me a mule, and you ride, and don't you stop. If anybody tries to stop you, don't you say a word, and you drive straight to Mount Carmel. Up there in a cave somewhere, pulled back, there is a servant of the Most High God; the one who told me, THUS SAITH THE LORD, I'll have the baby. I want to know why God has did this." So he said. . . "Go straight forward and don't check that mule. Let him run just as hard as everything is in him. Let him run till you get there." Desperation!

¹⁰⁸ And Elijah the prophet raised up, looked, and said, "Here comes that Shunammite, and, she, something wrong with her. God has kept it from me. I don't know what's wrong." Said, "Go, meet her. I got. . . Let's hurry. There is something wrong."

Desperation set in on the prophet, desperation on the woman. See, they were coming together; one wanting to know what the Word of the Lord was, and the other one didn't know what the Word of the Lord was. There you are. One wanting to know it, and the other one didn't know it. The woman wanted to know it, and the prophet didn't know it. Said, "God has kept it from me. I don't know what to tell her when she gets here."

So she was almost there then. He raised up his hand, he said, "Is all well with thee? All well with thy husband? Is all well with the child?"

¹⁰⁹ Now, the woman had reached the end of her desperation. She said, "All is well!" Glory! "All is well!" Her desperation was over. She had found the servant of the Lord. If he hadn't been there, she'd still been in desperation. But, you see, he was there. She said, "All is well!"

Elisha thought, "Well, what's going on now?"

¹¹⁰ So she run up and fell down at his feet. That looked kind of uncommon, so Gehazi just lifted her up. Said, "Let her alone, don't do that." Elijah said to his servant, "Don't do that. Let her alone. There is something wrong. God keeps it from me." Then she revealed to him that the baby was dead.

¹¹¹ Now, the prophet didn't know what to do. He said, "Gehazi, take this staff that I've walked on." He knowed that whatever he touched was blessed, 'cause it wasn't him, it was God in him. He knew who he was. He knew that he was a prophet. So he picks up this staff and said, "Gehazi, you take this, and you go and lay it upon the child. And if anybody speaks to you, you get desperate. And don't you salute nobody, and let no. . . Just keep going on, don't speak to nobody. Put it upon the child."

¹¹² But, the woman, that didn't end her desperation. That didn't satisfy what she come for. She said, "As the Lord God lives, I'm—I'm not going to leave you until you go minister to the child."

¹¹³ And Elijah got desperate. And here he went, down the road, him and the woman. And when they got there, the . . . all the people were out in the yard, screaming and crying. And the woman had done the most appropriate thing could be done. She took the baby and laid him on the bed where Elijah had laid. That was as good as his staff. And he didn't wake up there, so the thing wouldn't work. She wanted to know something different.

¹¹⁴ The prophet went in. Now he's in desperation. Now what's he going to do? And we find in the Bible that he walked up and down the floor, desperate. "I don't know nothing else to do, Lord. Here I am. You told me to speak that to that woman, and THUS SAITH THE LORD. And it was exactly the way I told her, because You told me. Now, there she's in trouble, and I don't know what to do. There lays a dead boy. What can I do, Lord?"

¹¹⁵ No doubt the Holy Spirit said, "If the God is in you, then lay yourself on the baby." First thing you know, he stopped, run and put his hands upon his hands, his nose upon its nose, his lips upon its lips. And when he laid hisself over it, the baby sneezed seven times. Desperation was over.

The baby come to life, because that desperation drove the woman to the prophet, and desperation drove the prophet to the baby. And desperation in both of them drew God on the scene. With love of God, and love for his people, brought the love of God down, and throwed faith out on the battlefield, and the work was done. Case closed. Amen! That's it. Desperation does it. Certainly! She wasn't going to leave.

¹¹⁶ Blind Bartimaeus thought Jesus was going to pass him by, setting out there at the gate, blind beggar, for alms. The first thing you know, heard a noise; Jesus was passing by. He said, "Who passes by?" Somebody shoved him down. He said, "Please, somebody, who is passing by?"

One of them, well, maybe a kind little disciple woman, said to him, said, "Sir, don't you know who that is passing by?"

"No. I hear some of them say, 'There's a whole graveyard full of dead people up here. If you raise the dead, go raise them.' Is it a blasphemer or somebody?"

"No. Have you ever heard of that Prophet of Galilee, that young Prophet called Jesus of Nazareth?"

“No.”

“Well, you know, in the Bible it says in our scrolls that the Son of David will be raised up to set on it. That’s Him.”

“Is that Him? Is that Him, and He’s passing by?”

Desperation drove him to scream, “O Jesus, Thou Son of David, have mercy upon me!”

Pass me not, O gentle Saviour,
Hear my humble cry;
While on others Thou art calling,
Do not pass me by.

“O Jesus!”

Some of them said, “Shut up! You make too much noise.”

¹¹⁷ But he was desperate. If He got by, he might never have another opportunity. We might not either; this might be the last night. Desperation! He screamed out, “O Jesus!” No matter who told him to stop, he cried just the same, that much more louder. When they told him to shut up, it made him get louder. He was desperate. Nobody could stop him. “Thou Son of David, have mercy on me!” And he screamed in desperation.

¹¹⁸ And the Son of God, with the sins of the world upon His shoulders, going to Jerusalem to be offered up, right then, for a sacrifice for the world, stopped in His tracks. Desperation, a despairing cry, stopped the Son of God. Said, “What would you have Me do for you?” Oh!

Said, “Lord, that I might receive my sight.”

Said, “Go your way, your faith saves you.”

That was enough. Desperation! When desperation is to receive something, the faintest little touch, faith grabs it. See? He didn’t say, “Now wait a minute, wait a minute, hold there just a minute, let me see if I can see now. I never did see my hands, for many years. Let’s see if I can see it. I don’t see nothing yet.” When Jesus said, “Thy faith has saved thee,” that was enough. That’s all he wanted.

¹¹⁹ Desperation calls for a subject, and when the subject, no matter how faint it is, it’s received, it’s believed right then, because faith catches when desperation is pushing it. See? Love in there mixes with it and brings it to it. Desperation does it.

Blind Bartimaeus caught the vision quickly.

¹²⁰ Peter, he was all steamed up, one night on the sea, when he got in desperation. And he begin to cry out, “There is something wrong. I see a spirit come, walking to me!” The ship was about

to go down. He said, "If it be You, Lord, bid me come to You on the water." And he stepped down out of the ship and started; and he got scared when he got started, and he started to sink, and desperation. . . . Though a mistake, in trying to follow the commandments of God, . . . I hope the church gets that. The man was doing what God told him to do.

¹²¹ Now, you Christian tonight, you're in the line of duty, trying to follow the leading of the Holy Spirit; and a cancer grabbed you, or a—a death grabs you, a cancer, tubercular, whatever it is. In the line of duty, you have the same right that Peter had.

"Lord, save me, or I'll perish." In desperation he called out, and a hand reached and picked him up. You have the same thing. But he screamed out, "Save me, Lord!"

He heard my despairing cry,
From the waters lifted me, now safe am I. See?

¹²² That's it, when you cry out!

¹²³ Maybe this woman, mother, whatever it was to her, a little son, or a grandson, or nephew, whatever it was, cried out in despair. God heard.

¹²⁴ Then we find out that, in the sinking, God heard him. In the line of duty, he started to sink. He failed. No matter if you fail, that don't have nothing to do with it. We all fail. We're a failure, to begin with. But we got Somebody standing now with a strong hand, Who can reach us and take us above the water.

¹²⁵ If you've made a mistake, some woman made a mistake, some man made a mistake, some boy or girl made a mistake; don't sink. Scream out, in despair, "Lord, save me, or I'll perish!" Get desperate about it. God will hear you. He always hears a desperate soul. That's what I'm trying to tell you about.

¹²⁶ Our dear Lord Jesus, Himself, in the world's greatest battleground, Gethsemane, He cried out, in despair. Should He take the sins of the world, or should He just remain on earth with His beloved disciples, what He wanted to do? But watch His humility as He humbled Himself, "Not My will but Thine be done," humbled Himself to the Word, the promised Word of the God of Heaven.

Notice, then, He went a little further. And if He went a little farther, how much more ought we to go a little farther. See? And notice, the Scripture says here, in Luke, that He prayed earnestly. Brother, sister, if Jesus had to pray earnestly, how much more have we got to pray earnestly. If Christ, the God of Heaven, made flesh,

had to pray earnestly, then how much more are we, sinners saved by grace, pray earnestly! If—if the decision threw the Son of God into despair, what will it do to you and I? Desperately we must cry.

¹²⁷ God, in these last days, has manifested Himself so to us, by His great signs and power, should make us desperate. That's right. And His willing to heal us and save us, ought to throw us all into desperation to get to that healing Stone. That's right.

¹²⁸ Look, if Florence Nightingale . . . The great-granddaughter of the late Florence Nightingale that founded the Red Cross. You seen her picture in a book, weighed about thirty pounds. Cancer had eat her up. In London, England; they brought her from Africa, to London, England. And there in despair . . . Brother Bosworth wrote back and told her, said, "We can't come to Africa."

¹²⁹ She wrote back, had the nurse to write and said, "I can't be moved. I can't do it."

Showed the picture. You seen the picture. Only we had to put a little piece over it. It just had a small cord around. I thought maybe somebody, put it in the book, might criticize because she was . . . her body was so exposed there, that . . . and we put a little thing across her here. She just had a—a little rag, towel laying across, across her hips. But up above, there was nothing. And even . . . But we thought we'd put a little piece of paper on it and photograph the . . . photograph that. Keeps the people who has not got the right kind of a position in their mind of thinking, that they wouldn't criticize me putting that picture in the paper.

¹³⁰ And then when the doctor said that she can't be moved, and she knowed I was going to visit England, she had them to put her on a stretcher, and pack her to a plane, and bring her to London, England, and send a guard out to the plane before going down to Buckingham Palace, sent a guard out there to come pray for her. And she was so far gone until she couldn't even speak to me. They had to raise her hands to put it in mine.

¹³¹ You know how London is, some of you soldiers been there. It's always so foggy. And I knelt down there by the side of a window, and she . . .

The tears was running off. She wanted to . . . I don't know how she even got enough moisture to let tears come. It just only bones, skin over them; and her—her legs up here at the hips wasn't over about, looked to me, like about two inches across, or three inches. Her veins was collapsed. How she was living, I don't know. You seen her picture later.

¹³² I knelt down by the side of the bed. Now, she was desperate; whether I could come or not, they're going to bring her, anyhow. And I got down there, my heart was a-bleeding within me, of the faith of that poor, little, dying creature, and I prayed with all the heart that I had. And while I started to pray, a little turtledove come, flew on the window, begin to walk up and down, cooing. I thought it was a pet. I hadn't been in England but about an hour, just coming from the airport down there. And I thought it was a pet. And when I raised up, and said, "Amen," it flew away.

And I started to ask the brethren, did they hear that dove. And they were talking about it, and when I started to say, "Did you see, what that dove mean. . ." It come out, "THUS SAITH THE LORD, you will live and not die."

And she is living today. Why? Desperation. Desperation drove the woman to take a stand, live or die. Desperation arranged it that she got there at the same time I did. And a token from God, He sent a dove, to give THUS SAITH THE LORD. Desperate!

¹³³ When sister, old Hattie Waldorop of Phoenix, Arizona, she was coming up the sidewalk, in my first meeting. The intern and her husband was bringing her; cancer of the heart. She had made her stand, in trying to get there to the meeting, but she was so bad she was. . . couldn't breathe no more, the blood was dropping back through her heart where the cancer had eat into her heart. Now, cancer of the heart! That's about eighteen, nineteen years ago, maybe twenty, 1947 is when it was.

¹³⁴ Now, she said to her husband and the intern, "If though I die in this line, take me up there." Desperation. She lost conscious. I don't think she was dead; she claimed she was. Now, she might have been. She may hear this tape, you see. Now I—I—I. . . She, she claimed she was dead; I don't know. They told me, "There's a dead woman coming up the line." And when the woman come by, she was lifeless. And when they brought her up there, the Word of the Lord came; and I went and laid hands upon her, and she rose up and went home, walking. This has been about, I'd say, safely, eighteen years ago, and she's just as healthy and hearty. . . She'll be at Tucson to meet me when I get down there. Desperation, "Though I die in the road, still, but get me down there. He healed others, He'll heal me." Willing!

¹³⁵ Let our hearts be filled with love in this day, and be earnest, and in desperation. After a while it may be too late.

¹³⁶ Jairus one time had a little daughter that was dying. He was a borderline believer. He believed Jesus, but he was afraid to confess it, because they'd put him out of the synagogue. But the doctor come

one morning, and says, "She's dying now." Desperation set in. He couldn't afford, as his position, to be caught with Jesus of Nazareth, because he would lose his position as a priest.

But I tell you, when emergency come, it throwed him to desperation. I can see him hunting for his little preacher's coat and hat, and slipped it on. Here he come down through the crowd, pressing around; where there was a woman just touched His garment, and so forth, and they was all shouting. But he went in and said, "Master, my little girl is laying at the point of death. Master, Master, my little girl is laying at the point of death, and if You'll just come lay Your hands on her, she'll live." Oh, my! Desperation makes you say things sometimes, makes you do things. It puts you to action. His daughter was saved by the desperation.

¹³⁷ Let's be desperate, like that little woman with the blood issue. The Bible said she had spent all of her money, with the physicians, and yet they couldn't help her. She had started in time of menopause, to flooding, and a blood issue, and it wouldn't stop. They had maybe sold the farm, the mules, the horses, and whatever it was; and nothing could help her. And their priests had told her never go around such as that. But one morning she looked down. She lived up on the bank, up there where her farm was, and she seen a great bunch of people gathering around a Man down there, and they said, "What is that?"

Said, "That's Jesus of Nazareth." Desperation set in.

She said, "I'm kind of insignificant. I—I. . . But if I can only touch the border of His garment, I'll be made well." And she passed by every critic and everything else. But then she got to the spot, she touched His garment, in desperation.

And when He did, He turned and said, "Who touched Me?" And they all denied it. But He looked around. He was possessed with a great gift of God. He was God; and He found the little woman and told her her blood issue had stopped. Desperation drove her to do that.

¹³⁸ It was desperation that drove—drove the queen of the South. She heard that the gift of God was working through Solomon. Desperation drove her to that.

¹³⁹ Desperately! That's human beings, like you, like me. They wasn't any different from you and I. They had five senses. They eat, and drink, and so forth, like we do, live and die. They were human beings.

¹⁴⁰ It drove her into such desperation till she took part of her kingdom. It drove her to a place till she didn't think about the Ishmaelites who would rob her on the desert, her ninety days on the

back of a camel across the Sahara Desert. Desperation! She is going, anyhow. And when she got there, there was nothing held from Solomon but what he told her the things that she wanted to know. Desperation! Jesus said, "She'll rise in the Day of the Judgment, with this generation, and condemn it, 'cause a greater than Solomon was here." Desperation!

¹⁴¹ In closing I might say this. Not long ago, down in Mexico, I seen something desperate. I just got to the platform, there in a big arena, and the people had been in there since nine o'clock that morning, and it was nearly ten o'clock that night. An old blind man, the night before, totally blind for about thirty years, received his sight, and was going around the city that day, testifying. An old rick of clothes, laying for maybe thirty, forty yards, *that* high, just old shawls. There was maybe forty, fifty thousand people there. And old hats and shawls, who they belonged to, I guess they would have to decide that among them. And it pouring down rain.

¹⁴² And they let me down a rope, over a wall, and I got on the platform. The minister. . . The man that's setting here, they brought him. . . Him and his daughter come down from Michigan a few minutes ago, talked about Brother Arment. We remember him here. He's on the streets of Glory tonight. Brother Arment was there, and took his overcoat off, and stood in the rain, and give it to Brother Jack Moore to put on, 'cause Jack was shivering. The Southerner was about to freeze in that cold rain there in Mexico. And there he was standing there.

¹⁴³ And Billy Paul come to me, my son, and said, "Daddy, you'll have to do something. There is a little Mexican woman down there with a dead baby that died this morning. I ain't got enough ushers to hold her out of the line." If laying hands on that blind man give him his sight, laying hands on her dead baby would give it its life. She was a Catholic. And, she, they couldn't hold her back.

And Brother Espinoza and them had told her that, "We have no more prayer cards. You'll have to wait till another night."

¹⁴⁴ She said, "My baby is dead. It's been dead since this morning. I must get in there." And she was coming, prayer card or not. And they lined up about three hundred ushers there. And she'd go right under their legs, and jump right up on top of their backs, and run with this dead baby, and fall down among them. Didn't make any difference to her; she was trying to get there. She was desperate. God had spoke to her heart, that, "The God could give sight, could give life." Oh, my! She was desperate. Something was burning in her.

¹⁴⁵ Oh, sick people, if you'd let that burn in you for a few minutes, and watch what happens, that kind of a desperation. The God that could heal this little boy the other night, could heal that lady with cancer, heal this man, and do this, Miss Florence Nightingale, oh, the tens of thousands! He, that, undisputable evidence; raising the dead, and healing the sick, and everything else. If He is God, can do that; He is God yesterday, He is God today. Get desperate, then you'll get something done.

¹⁴⁶ Then, in that desperation, she kept rushing. I said to Brother Jack Moore, I said, "She don't know me. She's never seen me. She don't know who it is up here on the platform. That little Catholic woman, now, couldn't speak a word of English, so then how does she know who it is?" I said, "Go on down, and pray for the baby, and that'll satisfy her, and she'll go on." Said, "And it won't cause. . . ." It was just constant roar down there. She would jump up, and everybody would be screaming. She'd run right over the top of their shoulders, and fall right down among them. She would gain a few feet, and then they'd try to put her back out; and here she'd come right between their legs, holding this baby, upsetting ushers and everything else. Didn't make any difference, she was getting up there. She had to get there! It don't make any difference what it was, she was going to get there. Had the minister. . .

¹⁴⁷ Now isn't that just a story like the Shunammite woman? Only, that wasn't thirty-five hundred years ago. That was about three years ago, or four. See?

They can be the same thing tonight. When the same desperation rises, will throw love and faith up there to the battlefield, to claim what you want, because it's a promise of God that you can have it. That's exactly right.

¹⁴⁸ I turned; me, the minister, or the evangelist at the place. I turned. I felt sorry for the woman, but there's no desperation. See? I turned and thought, "Well, Brother Jack will pray for her, and that—that settles it." I turned around. I said, "As I was speaking now, faith. . . ."

And I looked out there, and there was a vision. I seen a little baby setting there, a little black-faced, Mexican baby with no teeth. It was laughing at me, setting out there. I said, "Wait a minute. Wait a minute." Her desperation drove the Holy Spirit to change my subject, change my eyes and show me her baby setting there. That sent the Spirit back. I said, "Wait a minute. Wait a minute. Bring me the baby."

Here she come with a little, wet, soaking, blue and white blanket, a little, dead form about *that* long. She fell, with a crucifix in her hand, or a rosary, to say these “hail Mary’s.” I told her, “Put it up, that’s not necessary.”

And she come up close to where I was, and she scream and holler, “Padre,” which means, “Father.”

I said, “Don’t say that. Don’t say that. Do you believe?” And he said it in Spanish to her, did she believe.

“Yes,” she believed. He asked her how would she believe. She said, “If God can give that old man his sight, he can give my baby the life.” Amen. Desperation drove her to it. Not a thing on my part; I just saw the vision.

I said, “Lord Jesus, I saw a vision of a little baby, it might be this one.”

About that time he kicked its feet, went, “Wha! Wha! Wha!”

I said, “Follow her to the doctor. Get a writ...written statement from the doctor, “That baby died.”” And the doctor wrote the statement, “That baby’s respiration, heart stopped this morning, in my office at nine o’clock, died with double pneumonia.” Oh, the baby is a living in Mexico tonight, as far as I know. Why? The desperation set in on a little mother’s heart, crying for her child, that had seen God do...heal a man’s blind eyes, and knowed He could raise the dead baby.

149 Desperation! “When thou seekest Me with all thine heart, then I’ll hear you.” See?

150 The Kingdom! “The law and the prophets were until John. Since then, the Kingdom of Heaven has been preached, and man press into It.” You don’t just stand around and say, “Pick me up by the collar, Lord, push me in.” You press into It. You get desperate, between Life and death.

151 Wish I had time for another story, that I was thinking right now, of a woman, girl, took a wrong road, and how she had turned new pages and things, till I said, “Sister...”

She got up and said, “I—I believe I’ll be all right.”

I said, “No, no! Stay there.”

And then, the first thing you know, she started praying a little bit, and directly she got louder and louder. After a while she got desperate, said, “O God, save me!”

¹⁵² Alcohol Synonymous couldn't cure it. Nothing else could do it. But them big, black eyes looked at me, and the tears dropping off her cheeks; she said, "Something's happened." Oh, yeah! Yes, sir! Something happened. She got desperate.

¹⁵³ Let's be desperate about this; between death and Life.

¹⁵⁴ If you can't get desperate, don't come through here. If you are desperate, come here and watch, you—you'll get it just as soon as you get here.

¹⁵⁵ Let us pray. In desperation watch for the Kingdom of God, It'll come upon you.

¹⁵⁶ Our Heavenly Father, I pray Thee in Jesus' Name, be merciful unto us, Lord. And start in us a desperation. O Lord God, have mercy upon us, I pray, and let the people seek Thee tonight with desperate hearts. We know You're here, Lord. You're the same yesterday, today, and forever.

¹⁵⁷ And now may these people who has the Token, that they've passed from death unto Life, they've changed from the old worldly life to a new one. They have. The Blood has been applied; and, God, give them a Token sign. May they take that Token in their hands, them that's sick, say, "I am a purchased product of God. I am in Christ, and in Him is no sickness. I am in Christ, and in Him is no sin. I am in Christ, and in Him is no unbelief. I renounce everything that the devil has told me. I take my Token that my . . . 'He was wounded for my transgressions; He was bruised for my iniquity; the chastisement of my peace was upon Him; and with His stripes I was healed.' And I now hold the Token, that God has recognized me, that purpose, Person, purchased by the Blood of the Lord Jesus. And I hold the Token of His death in my hands, because He has raised again, and I am His and He is mine. I go with determined faith, that from this night on, I believe God, and I'll be healed when I get there and meet the requirements."

Because, the last Words that fell from His lips, was this, "If they lay hands on the sick, they shall recover." Grant it, Lord. May a desperation set in, for I ask it in Jesus' Name. Amen.

I can, I will, I do believe;
I can, I will, I do believe;
I can, I will, I do believe
That Jesus heals me now.

Oh, I can, I will, I do believe;
I can, I will, I do believe;

Just think, "I'm determined!"

I can, I will, I do believe
That Jesus heals me now.

158 You believe that? [Congregation says, "Amen."—Ed.] "I'm determined! I'm determined, by the grace of God, that I'll never stop until that Something strikes me. And I'm going up there to have hands laid on me."

Now, God has never failed us. And I believe the great Physician now is near. I believe the God that wrote the Word, I believe the God that made the sacrifice, I believe the Token of the God that cleanses us from sin tonight, the Token, His Own Life, is here with us. "I'll be with you, even to the end of the world. A little while and the world seeth Me no more, yet ye shall see Me, for I will be with you, even in you, to the end of the world." You believe that? [Congregation says, "Amen."—Ed.] I'm trusting in Him. I believe that He will do it. Don't you? ["Amen."]

159 Now, as soon as I start that, I see visions appearing, amen, great visions of the Lord, speaking great things. Amen! If I start that, we'll be here all night. Going to believe it? Do you believe? Amen! I believe it with all my heart.

160 The little lady setting out there from Brother Palmer, she is a stranger to me. She is from Georgia, and she is suffering with a female trouble. If she'll believe that God will make her well, He'll do it. I never seen the woman in my life, but that's what's the matter with her.

161 That little woman, I don't know whether she ever heard the Message before, or not, but while I was preaching here, I saw her. You just believe it and see if that's right. Amen. If you'll only believe! That's right.

162 The lady setting right back here with back trouble, suffering real bad, her name is Mrs. Wisdom. If you'll believe with all your heart, Jesus Christ will make you well. I never seen the woman in my life, but she is setting there, suffering. She's wearing a yellow dress. Is that right? All right. Are we strangers to one another? Yes. All right, sir. You go home, be well. Jesus Christ makes you well. Amen.

163 Another woman that's just caught that, back trouble, setting over here. She's got back trouble. She's got a boy, and he's got head trouble. Uh-huh. That's right. Mrs. Parker is her name. Have you believe with all your heart, and Jesus Christ will heal you both. Amen! You're strangers to me. That's exactly right. Amen! Believe with all your heart.

164 Here is an elderly man setting back here from Michigan. He's having trouble in his ears. Oh, he thinks voices, spiritual trouble. Is

that right? You're believing that—that. . . You don't know whether it's God, or what it is talking to you. You hear noises in your ears. I'm a total stranger to you. If that's right, raise up your hands, and that's what's taking place. It'll never bother you no more, Jesus Christ makes you well.

Do you believe the great Physician? [Congregation rejoices and says, "Amen."—Ed.]

¹⁶⁵ I'd speak to you, but, from Norway, and you don't understand; Norwegian language. Uh-huh. All right, tell him to go home, believing, sister, if you know how to speak it. Tell him his head trouble will leave him. Now, you know I don't know him. He's come here from Norway, to be prayed for. Go back, a well man. Amen.

¹⁶⁶ Oh! "Jesus Christ the same yesterday, today, and forever!" What is it? It's that Pillar of Fire. It's the Holy Ghost. It's that Token, that Jesus Christ lives. And when people, long ago, saw Him do those things, He perceived their thought because He is the Word. "And the Word is sharper than a two-edged sword, and a discerner of the thoughts and intents of their heart." Amen.

¹⁶⁷ I seen water flashing, and this young lad coming. He heard, and read a book over there, and wrote, in Norwegian. He got to understanding; somebody spoke to him. He's having trouble, but, if he'll believe with all of his heart, the Lord Jesus is going to make him well. He's come a long way, and a poor kid, at that, trying to press in. And we'll lay hands on him, in a minute.

¹⁶⁸ Do you believe? [Congregation says, "Amen."—Ed.] Amen! How wonderful! Oh, my! "The great Physician now is near!" Sister, where is that Sister Ungren at, and that other sister at the piano? I want you to come right quickly, if you will, and give us a song, "That great Physician now is near, the sympathizing Jesus."

¹⁶⁹ I want the people that's on this aisle *here*, that wants to be prayed for, kindly come down on this side *here*, just one aisle at a time. Brother Neville, you do that if you will. Where is Brother Capps or one of those song leaders? How about Brother Ungren, or Brother Capps, or somebody, come here, will sing, lead this song for us if you will. Is Brother. . . Where is one of those brothers at? All right. All right, sir, that's good. All right. Everybody in prayer!

¹⁷⁰ Remember, desperation! See what desperation will do? Desperation will drive you across the sea. Desperation will drive

you from another state. Desperation will drive you anywhere. A precious old father and his daughter, with desperation, tried to get in, come in, everything else, and set down anyhow; a few moments ago the Holy Spirit delivered the thing here in the meeting, just before I got in here. Oh!

The sweetest carol ever sung,
Jesus, blessed Jesus.

The great Physician now is near,
The sympathizing . . .

Lord Jesus, grant, hear the prayer of Your servant, Lord. I pray that You will meet each one of these and make them well, for Your Glory, in Jesus' Name.

. . . the voice of Jesus.

Sweetest note in seraph song,
Sweetest name on mortal tongue,
Oh, sweetest carol ever sung.

Let those who are desperate now, that really know that you're going to be healed . . . Just think, as far as I know, one hundred percent were, from last Sunday night, got well this week.

The sympathizing . . .

¹⁷¹ Watch, He comes. See, He has already healed you. He brings His Word, He confirms It, He shows His Presence. Nobody can do those things outside of God. You know that. It's the sign of the Messiah. And you know I'm no Messiah, so it's Him. Now here He has proved everything to you.

Now it ought to throw you into desperation. It ought to electrify this place and touch a . . . No, just be like a—a—a match to a barrel of powder. Certainly! And it ought to explode the faith, and—and love and desperation drive them people right into the Kingdom of God, to believe with all their heart. Do you believe now, every one of you? [Congregation says, "Amen."—Ed.] All right. Now, Billy, you get the . . .

¹⁷² Tony, look here at me a minute. I haven't seen you for a long time, but you're sick. You're suffering with something like a dysentery. That's right. It's going to quit. It's going to leave you. I seen that thing following him, as he started through there. There isn't a thing can be hid from God right now. I never seen . . . I haven't seen Tony for months, I guess, but I see he's having that. He did have it; he hasn't now.

¹⁷³ Let's bow our heads. Not one eye to be open. Not one eye to look. Let's everybody be in prayer. And Billy Paul or Brother Neville, one, will call the next rows when it comes time. Now everybody in prayer. We're going to try now; the middle aisle will come to your left-hand side when you are called, and so will the—the left-hand aisle over *here* come to your left-hand side when you're called. Brother Neville will call you.

Now, wonder if there is any of the brethren here that would like to stand here to lay hands on these people as they come by, with me? Any of you minister brothers, you're certainly welcome to come and stand with me if you want to do it. It's not a isolated thing. You have rights to pray for the sick the same as I.

I know the Holy Ghost is here. Anybody that wouldn't believe that, there is something wrong with them.

¹⁷⁴ All right, let's believe now with all of our hearts, that God will grant these things that we're asking. Have faith now. Don't doubt.

And everybody pray, one for the other. What did the Bible say? "Confess our faults one to another; pray one for the . . ."

¹⁷⁵ And you people coming in the line, as soon as these hands touch you, you go right out of here just happy and praising God that you're healed.

All right, everybody in prayer now while Brother Capps leads the songs.

Lord Jesus, now help us. I pray, through Jesus Christ's Name, that the Holy Ghost will touch each person, and may they be healed as we follow Your commandments for laying hands on the sick. You said, "They shall recover." We believe it, Father, in Jesus' Name. Amen.

All right, everybody in prayer now as we start praying. First, is a little sick boy in a wheel chair.

Laying hands upon the child, in the Name of Jesus Christ, that he may be made well.

Yes, sir.

In the Name of Jesus Christ. . . [Brother Branham and the ministers lay hands upon those in the prayer line, but the prayers are inaudible. The congregation prays and continuously sings *The Great Physician*—Ed.]

The sweetest carol ever sung,
Jesus, blessed Jesus.

176 How many of you believe that God has, you are sure in your heart, with a sealed assurance, that God has answered your request because you've obeyed His Word? It's done. It's finished. It's—it's done. Believe Him with all your heart, that it is a finished work.

177 Now watch this week, and when you come back again, watch what's happened.

178 I suppose, by the next time I get back, the Lord willing, I'll be running the prayer line through one of these rooms, in that little room that I'm to take them to, you see. I believe it's unfolding now, you see, the hour.

179 I want to come to where I can bring the people one at a time, deal individually with them, until I search it out and find it, and then go ahead like that, until I stay right with them at that time.

180 God bless you all. We're so happy you were here. Have you got . . . Are you persistent now? Do you . . . Are you in desperation, your desperation that you had for your healing? Has it all ceased now, in a love and faith and confidence that God will do what He promised to do? [Congregation says, "Amen."—Ed.] God will do.

From them little children, there is two or three of them here tonight, in wheel chairs, I . . . We'll believe for them, they are children, that they're going to be healed, too. They're going to be well. Don't you believe it? [Congregation says, "Amen."—Ed.] Amen! "They will recover." They's got to do it. God said so. And we're desperate, and going to believe it now, that it'll be done.

181 Now, our services just involve one thing right after the other. Now we're going to dismiss the audience to those who have to go. And best I can see, it's about eight minutes until ten o'clock. And, if you have to go, we—we are happy you were here, and we want you to come back and be with us. The rest of you, after we stand, will be seated again; and those who are going, go just as quietly as possible. And then we're going to have the communion service immediately after that. You're invited to stay if you can. If you can't, God bless you. Pray for me. I'll pray for you. And, remember, keep the Token applied, and be desperate to press to the Kingdom of God. Amen!

Now we're going to sing our dismissing song, if we can, and, *Take The Name Of Jesus With You*, as we stand.

. . . Name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
. . . everywhere you go.

Precious Name, precious Name! O how sweet, O
 how sweet!
 Hope of earth and joy of Heaven;
 Precious Name, O how sweet, how sweet!
 Hope of earth and joy of Heaven.

Shake one another's hand, say, "The Lord bless you, my pilgrim brother, sister." Deeply, sincerely, reverently, and Christian friends in ties of fellowship, shake one another's hands, brother and sister. God bless you all, together. Wonderful!

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

Till we meet! till we meet!
 Till we meet at Jesus' feet; till we meet!
 Till we meet! Oh, till we meet!
 God be with you till we meet again.

Till we meet! till we meet!
 Till we meet at Jesus' feet; till we meet!
 Till we meet! till we meet!
 God be with you till we meet again.

[Brother Branham begins to hum *God Be With You*—Ed.]

¹⁸² This sweetness and fellowship of the great Token of God, the Holy Ghost, may He richly abide with you all until we meet again. God's grace go with you, smite death's ways before you; making your path clear, that you might see Jesus always before your face, and you shall not be moved.

¹⁸³ Heavenly Father, we commit this service, and the service this morning, those services and what's been done, and all glory to Thee, giving Thee thanks and praise for saving people, and for healing the people, and for giving us Thy great grace that we all look to. Save us. How we thank You for this. Be with us now until we meet again. Meet with us in the communion. Be upon the wheel of those who drive, Lord, to their homes. Guide them through this reckless holidays, that no harm and danger may come to them. In the Name of Jesus Christ we ask it. Amen.

All right, *Take The Name Of Jesus With You*, again now.

Take . . . Name of Jesus . . . (You're dismissed now,
 in the Name) . . . with you,
 As a shield from every snare;
 When temptations round you . . .

What do you do then?

Just breathe that holy Name in prayer.

Precious Name, precious Name! O how sweet, O
how sweet!

Hope of earth and joy of Heaven;

Precious Name, precious Name! O how sweet, how
sweet!

Hope of earth and joy of Heaven.

At the Name of Jesus bowing,

Falling prostrate at His feet,

King of kings in Heaven we'll crown Him,

When our journey is complete.

Precious Name, O how sweet!

Hope of earth and joy of Heaven;

Precious Name, O how sweet, how sweet!

Hope of earth and joy of Heaven.

¹⁸⁴ Now just before you set down, while the crowd is getting
quietened now for the communion service.

If I'm not mistaken, isn't this Brother Blair, the minister that I
met over in Arkansas not long ago? I thought it was. I wasn't sure.
You had up here for dedication of child, a little one, this morning.
I thought. . . Didn't I meet you not long ago, here at Hot Springs,
Arkansas? With you was a. . . Something was about to happen,
and the Holy Spirit called it out. Was that right? Good. I just. . . I
happened to think back then, I thought, "That's that brother." I'm
so glad you're here, Brother Blair.

¹⁸⁵ Now I'm going to ask Brother Blair if he'll pray for God to make
us clean now for the communion that's fixing to take place. Will you,
Brother Blair? [Brother Richard Blair prays—Ed.] Yes. Yes, Lord.
Grant it, Lord. Yes, Lord. Yes, Lord. Yes, Lord. Yes. Yes. Amen.

You may be seated now, each one.

¹⁸⁶ And now on the organ, sister, if you all just play *There Is A
Fountain Filled With Blood*. And you can start your. . . take them
there, whatever is necessary. All right, the reading now, if we'll just
be. . . get quiet just for a moment.

Yes, sister? [A sister says, "Get my hanky?"—Ed.] All right,
sister, you just look through here till you find it, that'll be all right
then, whatever it is there. That's it? All right, sister.

¹⁸⁷ All right, now Brother Neville will read the order of the
communion.

And then the ushers will be coming, if there is strangers here, to each seat, and bring in aisle by aisle, as we come, and row by row, for the communion.

¹⁸⁸ And now may you meditate now. Remember, Israel eat it in desperation, and through the journey there wasn't a feeble one among them, in the end of forty years. This is Divine healing, also.

Lord bless you, Brother Neville. [Brother Neville reads the following Scripture, First Corinthians 11:23-32—Ed.]

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

For this cause many are weak and sickly among you, and many sleep.

For if we would judge ourselves, we should not be judged.

But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

[Brother Neville says, "The Lord bless the reading, the Word." Brother Branham then picks up the tray of broken bread—Ed.]

¹⁸⁹ I hold kosher bread, wrinkled and broken, representing the body of Jesus Christ; through—through this riven veil we have access to the Holiest of holies.

¹⁹⁰ Our Heavenly Father, this bread has been prepared to represent that broken and torn body. May each of us, as we receive it, may it be as though we literally had did this act. And may we have the

forgiveness of our sins, and the access to the Holiest of holies, to live in Your Presence in our future life; and all the days that we shall live here on earth, and be with You in Eternity forever. Grant it, Father. Bless this bread for that intended purpose. In Jesus' Name. Amen.

¹⁹¹ [Brother Branham picks up the tray of small glasses filled with wine—Ed.] The Bible said, "After He had taken and broke the bread, like manner He took the cup; and when He had supped, saying, 'This is the cup of the New Testament in My Blood, which is shed for you.'" May the Lord grant His blessings upon this as we pray.

¹⁹² Lord Jesus, I hold here the blood of the vine, the juice from the grape. And, Father, it's to represent that precious Blood that cleanses us, that from There came the Token. I thank Thee for It, Father, and for this symbol. You said, "He that eats and drinks This has everlasting Life, and I'll raise him up again at the end time." We thank Thee for this promise. And, Father, we pray that You cleanse our hearts, together, that we will be worthy by the . . . our faith; knowing that in ourselves we are not worthy, but our faith will not fail, that we're accepting perfectly the Blood of Jesus Christ. Grant it, Father.

¹⁹³ And sanctify the wine for its intended purpose. May whosoever drinks this wine tonight, and takes of this bread, have strength for the journey that lays ahead. Grant it, Lord. May they be healthy and strong, and filled with Your Spirit, till Jesus comes. Amen. [Blank spot on tape—Ed.]

¹⁹⁴ I believe that Communion is one of the most solemn, sacred, sweetest worships there is in the church service. There was two things left us, three things, to do, that—that's orders and ordinances. So many people try to say, "We got a original nail." "We got a piece of the cross." But there was three things left: Lord's Supper, Baptism, Feetwashing, was the three orders that was left to the church.

¹⁹⁵ And to me, tonight seemed to be a very special time for me. As I stood here and just watching; usually I—I'm constantly in prayer. But tonight, watching the different families, to see some of them families has come here since I was a boy preacher, stand here with sawdust floors, and I . . . some of them are new. But watching the men come with their little wives and family, and see how they prefer one another, and the sacredness of that, how they watch their children; see the little lady and her hands reach out, and think, "That little hand's washed, and wiped the tears from the baby's eyes."

¹⁹⁶ Then I seen the families come up that I've been in their homes when they were sick, and the fever, children; the Lord Jesus make their children well. I seen them when they had family trouble, the Lord helped me to get it smoothed out; see them happy again. And I just think how it will be when we go to that great Wedding Supper. I'm so thankful that the Lord has let me be a friend to you and help you. I . . . that's what I'm here for.

¹⁹⁷ And I, just think how long, how many years; this is about, I started preaching, about 1930, and this is about thirty-two years for me, now, thirty-three years, I been preaching. Then, all the struggles and trials and, looks like, though, when—when we come up here, it—it's all forgotten. See? You—you just seem like that there's something about Communion just takes all—all the twists out of things, taking the Communion. Lord bless you.

¹⁹⁸ The elder now is go, read Scripture for the feet-wash service.

¹⁹⁹ [Brother Neville reads John 13:2-17, and closes the service:

And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

For he knew who should betray him; therefore said he, Ye are not all clean.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

Ye call me Master and Lord: and ye say well; for so I am.

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

For I have given you an example, that ye should do as I have done to you.

Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.


If ye know these things, happy are ye if ye do them.

May the Lord bless the reading of His Word.

As many as will partake, the men will wash feet in this room, over here; and the ladies will wash feet in the room to the left, over here, in the little baptistery room. Mighty happy to see as many as would like to, and can, to come participate with us in this footwashing.

Shall we stand together? For those who must go . . .

Again we say we're really thankful and appreciative before God for this good day, that has been such an encouragement to our heart, in seeing the great and mighty Presence of our God to come into our midst to be here to encourage us and to bless us.

As we bow our heads together, we'll ask Brother Earl Martin if he'll dismiss the ones that needs must go—Ed.] 

DESPERATIONS

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