

Desperations

Jeffersonville, Indiana, USA

September 1, 1963

1 Let us remain standing now as we bow our heads.

Lord Jesus, we are just only believing. You've 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. Now, we thank Thee for another opportunity to come to minister to those who are needy. And, 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 ... with the gospel of the risen Lord Jesus. And I was just a little late. I had a special rushing case from Michigan just now. And the Lord done a marvelous thing just then for us. My, how He knows everything and lays it just. You don't have to tell Him; He knows, see. He knows just what to do. 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.... Don't forget 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've done for me. A brother just sent me a new suit of clothes from down in a little church in Georgia. Them people.... It's just marvelous. And I want to thank those people from down in Kentucky that I was with last week on a 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, as soon as I can 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 12th. We'll be by here a few days before the time. Then we pass back through again going 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. 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.

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 500,000; 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 count just how many is there that day, that one time. And so, sometimes there's 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 set in that rain all day long. Just set there, and it just pouring, and thundering, and lightning, and storms blowing, 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.

6 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 don't do nothing for it. You see? You've got to.... The gift is free, that is true, but you've got to....

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.

7 Now, you people in the tapes in there, I would that—I think now, this morning, the message this morning was to me the highlights message of my entire ministry, this morning (see), the 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....

8 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 the token that your price is paid. God has received you, and that's the token. Remember, that is the token.

Now, there's many people who doesn't.... 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.

9 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 nobody can have faith unless you say it's for whosoever, and it is. Nobody can come unless God's called them. That is true.

So there's many people that won't be saved. We know that. God knew that before the world began, that they wouldn't be saved.

10 There's 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.

Now, and the same thing about this token. The token, we have talked of the token all the way along, but now is the manifestation of the token, see.

11 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 Pentecostals 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 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....

12 You go to the railroad company and you buy your fare. There's a price, costs, say, it cost fifty cents to ride this bus line or the railroad from here to Charleston, 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 it's destination, wherever that train goes, see. It gives you.... That's a token.

13 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 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.

14 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 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? Oh, my! Oh!

15 Now—there's 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's 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's applied or not. And these other things just automatically go with that, see.

16 It isn't....

Like, talking about it and say, "Tongues is the evidence." Now, I'll buy a pair of shoes; the tongue isn't the shoe. It just comes with the shoe. 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 not it, see. It's a gift of it.

If I told you that.... You say, "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.

17 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's 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's 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.

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 altogether be taken up, see.

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

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

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 consolation, see. You knew that it was right, you was at peace. We have peace with God through the Lord Jesus Christ.

19 Now, tonight we're going to pray for the sick. I think they have communion. (You going to have baptism? Baptism? Baptismal service? Just communion—communion.) And we want you to stay for communion, and 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 ... I want to be sure to make that right.

20 Now, this morning I told you, being not with you, I think we had another two or three hour message this morning. But 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. I hope there was some good tapes on it, so it can be carried out to be known that I believe of all the messages that I ever brought, that absolutely 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), the one that's needed to follow those seven seals.

21 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 men, 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.

22 Now, the Lord bless you. And now, before we turn over in the Bible ... to pray for the sick. We ask this morning, how many was prayed for last Sunday night that had 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.

23 There was a little boy, it was just told, come down from Chicago, a little Mrs. (is that?) Peckenpaugh—Mrs. Peckenpaugh from.... She's a very fine Christian sister. And she brought somebody, a kid, the way I understand it, a little boy or something that the doctors didn't even know what was the matter with him. His lungs was so bad or something, 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), a new set of lungs. And the way I understand that the parents or somebody called a long distance call or some way to let it be known to the congregation, see.

Now God, the Creator, can make a set of lungs.

24 I truly believe that we're on the verge of one of the most mightiest things that ever struck the earth since the days of the apostles, see. But now, it 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've not got the token there to examine it. You see? See?

25 Who would 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 1,200 or 712 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.

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 little.... Well, it says a stable in the Bible. But a stable in them days was a cave back in the wall. I met such a place out in Arizona one time hunting. There was a stable back under a cliff 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.

26 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 word. The only word He ever wrote, I guess, He erased it out, 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.

27 So now, prepare yourself now for the oncoming healing service and the

Communion. We'll be happy for you to stay with us if you can. If you can't, we'll have a dismissal right away.

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

28 Now, Becky is just at the age of little "Ricketta," you know, just a little "teeannie," as we used to call it. And then, she's just at that age. But now, she's a very sweet girl, and I thank the Lord for that: no smoking, no drinking, no running around, nothing. But she's just at that age.... She's—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's ... see. I want to see her filled with the Holy Ghost.

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.

29 Father God, our whole life is wrapped in that, for it's You and You are our life. Now there's some here, Lord, 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 encourage them to take that God-given rights. They have a right to defeat that devil. He's already defeated, and he's just bluffing them. I'm claiming them, Father.

Now, help me to speak the Word. You speak through me, Lord, with these 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.

30 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.

31 Now, I'm going to give you my text while 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, thoughts of peace, and not of evil, to give you the accepted end.

Then shall ye 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 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."

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

33 Now, we're going to talk on desperation 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 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.

34 In time of death, I've heard people when they knowed they were dying, and 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.

35 Now, we notice tonight that we're taking the symbols of the Passover. And the Passover was taking in emergency in times of desperation. You notice 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.

36 They had seen the great hand of God. They'd saw all of his miracles, and then they'd come under the sign of the token. And while they were under the sign of the token, they had taken the communion in desperation, for they knew at that time God was fixing to strike with judgment.

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.

37 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've 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 and the lintel and say, "Son, that's according to his Word."

"Remember, I'm your oldest child. Daddy, are you positive?"

"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 have you got your shoes on? Why have 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? Why are you eating it? What's the sweat running off your face about?"

"Son, death's fixing to strike." See, it was in a time of desperation.

38 Now, I believe that we're living in the days that we're.... 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!

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.

39 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.

40 Those people had seen the hand of God. And that night at the communion, they took it in desperation, because they knewed that something was fixing to happen. And we know something's 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's 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 leave me, Lord.

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.

When I cross over this river Jordan,

When You're calling the roll, remember me.

41 And on the Lamb's book of life, I want my name wrote. I want Him to remember me when the roll's called. And it throws me into desperation, that is, like Paul said, "After I have preached the gospel shall I be a stowaway—shall I be a castoff?" It could happen. So it throws me into a desperate stage, desperation, to think of after all these years of preaching, 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 that 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.

42 And I see things that's coming up, and you can't tell the people. You see different things, and you're 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 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 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 costs. You don't know what goes with it. Then it throws into desperation, "Lord God, I know we have to answer."

43 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.

44 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 reveal Himself; then come down on the next thing, on the seven seals, and reveal it, even put it in the papers, the 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 bringing it up to the people and tell them what it is, and all about it, 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's listening to the tapes and so forth. Then you see what desperation it puts me in.

45 Desperation. Signs of his coming should throw every member of Christ into desperation now, about our souls, about our welfare for hereafter. Well, what are we

going to amount to if we gain the whole world? 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.

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

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

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

47 A man from New Albany, he may be here tonight. He's a friend to my Brother Roberson. That had a little boy here. I think his wife had cancer once and was healed. 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? Desperation.

When the wife was about to die with cancer, he knowed that God could heal her. If God could heal the wife, God could heal the boy. It throws it into a state of desperation, see. You must come, and when you're desperate, then God's 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.

48 I believe that the reason we don't have desperation is because it's a lack of love, 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.

49 Now, the Word plainly states (if you want to put this down) in Galatians 5 and 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 faith is. It's an incentive to love. Now you—if you don't have love you can't have faith, see.

50 How can you have faith in your wife if you don't love her? That's in phileo. Now, how about agapao to God? How can it be if you don't love God? If you said you love your wife and never tell her about it, and never set down and make love to her, express it to her, kiss her, hug her, and tell her she's the best cook in the country, and 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.

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.

51 Now, what if something's 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 wife's got TB and she's fixing to die? Yet, you'll do anything. See, it'll throw you into desperation.

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 battle front for God. Genuine godly love for God and for his Word and for his people, will push faith out there. Love just takes ahold of faith and just ... "Come on, let's go." And out it goes, 'cause that's what love does.

52 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 heals thee," he believes that. Love makes him believe it, because love dominates all. "Though I speak with tongue of men and angels and have not love, it's nothing. [See.] Though I have faith to move mountains and have not love, it's nothing." Love dominates all, because God is love, a God of love. Now. Yes, sir! If Jesus said, "If a man loves Me, he will keep my words"....

53 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 desperation. It takes something to do it.

54 We find out in James 5:15 that the Bible says 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 think "travel" is a better word. Travail or travel, either which one you want to call it.) But when a soul gets in desperation in travailing, an effectual fervent prayer of a man that can show the token, it does something, see.

55 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 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. 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 an effectual, fervent prayer until it's answered. That's desperation. That's what we should have all the time.

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

Jacob, he was a man. He was first a—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 kneaded a big pot of pottage, wild peas and things together. Might've been very tempting when a man's 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 now, if you'll sware to me I'll 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.

57 Pentecost, there's where you failed! You thought because you were borned of the Spirit, borned of the Spirit of God, the birthright, that settled it. But it only starts it. You remember in the message 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 an obedient child to the father's will, then it must be ... did not get 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.

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's 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.

58 God did the same thing to his Son on Mount Transfiguration. He was overshadowed by 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.

59 Now Jacob thought because that he had the birthright that everything was made. So did the Pentecostal people, and they begin to organize, 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.

Now, see, Jacob thought the same thing. But in fear one night of his own life, desperation took ahold of him. When he thought that, "Just across that river yonder, my brother's waiting to kill me. He's going to...." See, the birthright that he had gotten was the thing was going to cause his death. And sometimes that very thing that you receive as the Holy Spirit, and it is, and are borned 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 you would call fanaticism might be the very thing that condemns you at the end of the road.

60 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 men was coming to meet him, knowed he

was on his road. Fear took ahold of him. He sent men 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 all 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'd 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....

61 There may be men and women sitting 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's 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'm a little tired." Oh mercy, stay in your seat! 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 sit 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.

62 Jacob cried like never before. Desperately he called until he got ahold 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've been God. "I saw a great light before me." That still might have been God, but that ain't what I'm talking about.

63 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.... 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 of; that's the token.

64 And David—Jacob, rather, in desperation, he said, "I know, I feelled 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, and run up the aisle, and say, "I got it, I got it, I got it." Oh no, unh-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.

65 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. In desperation he wept bitterly, in desperation.

66 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.

67 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 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're buried, I'll bury—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.

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

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

68 Eliezer got desperate when a 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.

Now, Eliezer, being a spiritual man, knewed what it meant. The right kind of a woman had to be 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.

69 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 go and marry a man who she's never even seen? Now, that's a great thing. Never even seen him, yet she'd only heard by his servant. 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.

70 Jonah, thrown 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, he said, "Lord, I believe I'm looking up 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.

71 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 wore (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 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 the tears was rolling down her cheeks and she was crying in desperation, "Oh, Lord God, give me a son. Give me a son."

72 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 an 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.

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's coming forth something from the Lord! I know it as thus saith the Lord. There's 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.

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

73 The Shunammite 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 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 whatevermore. He was a holy man. They could see that he was an honorable person. She'd watched him do signs and wonders; she'd 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 little bed out there, and a jug of water, and so forth, so he could wash himself and have something to drink. And she'd probably send a maid out or somebody, the butler with some food to feed him, and come by and visit the day to him, or something.

74 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.

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 know him real well. There's some favor, something I could do for her, I want to give her something for how she's been to me. She's fed me; she's let me sleep in the beds and she's been real nice to us. Now, what can I do."

She said, "No, I just dwell among my people. 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."

No more 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."

75 And the son was born. When he was about twelve years old.... How that old couple must've 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, sent him in.

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 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's 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's did this." So she said, "Go straight forward and don't check that mule; let him run just as hard as everything's in him; let him run till you get there." Desperation.

76 And Elijah the prophet raised up, looked, and said, "Here comes that Shunammite, and something's 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's 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 didn't know it. The woman wanted to know it, and the prophet didn't know it. Said, "God's 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?"

77 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?" 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's something wrong. God keeps it from me." Then she revealed to him that the baby was dead.

78 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, because 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 his 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."

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 not going to leave you until you go minister to the child."

And Elijah got desperate, and here he went down the road, him and the woman. And when they got there, 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.

79 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?"

Holy Spirit said, "If 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 himself 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 drove 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 battle front, and the work was done. Case closed. Amen! That's it. Desperation does it. Certainly! She wasn't going to leave.

80 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, he heard a noise; Jesus was passing by. He said, "Who passes by?" Somebody shoved him down. He said, "Please, somebody, who's passing by?"

One of them, 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, "Oh, 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.

"Oh, Jesus."

Some of them said, "Shut up, you make too much noise!"

81 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, "Oh, 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.

82 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.

83 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.

Peter, he was all steamed up one night on the sea when he got in desperation, and he begin to cry out, "There's 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.

84 Now, you Christians tonight, you're in the line of duty, trying to follow the leading of the Holy Spirit; and a cancer grabs you, or death grabs you in 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.
That's it, when you cry out.

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

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've got somebody standing now with a strong hand who can reach us and take us above the water.

If you've made a mistake. Some woman made a mistake, some man made a mistake, some boy, 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.

86 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 the decision throwed the Son of God into despair, what will it do to you and I? Desperately we must cry.

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.

87 Look. If Florence Nightingale, the great-granddaughter of the late Florence Nightingale that founded the Red Cross.... You seen her picture in the 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."

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 in the book, might criticize because she was—her body was so exposed there, and we put a little thing across her here. She just had a little—a rag a towel laying across her hips, but up above there was nothing. And even.... But we thought we'd put a little piece of paper on there and photograph the photograph back. Keeps the people who's 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.

88 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.

89 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 were running off. She wanted to ... I don't know how she even got enough moisture to let tears come. It was just only bones, skin over them; and 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.

90 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'll live and not die." And she's 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.

91 When Sister Hattie Waldrop 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'd made her stand to try 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.

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 claims she was. Now, she might have been. She may hear this tape. You see? Now, I ... she claims 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, get me down there. He healed others, He'll heal me." Willing.

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

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'd 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.

93 Let's be desperate, like that little woman with the blood issue. The Bible said she'd spent all of her money with the physicians and yet they couldn't help her. She'd started in time of menopause to flooding, and a blood issue, and it wouldn't stop. They'd maybe had sold the farm, the mules, the horses, and whatever it was; and nothing could help her. And the priest 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.... 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.

94 It was desperation that drove the Queen of the South. She heard that the gift of God was working through Solomon. Desperation drove her to that.

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

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'd rob her on the desert, her ninety days on the back of a camel across the Sahara Desert. Desperation, she's 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, because a greater than Solomon is here. Desperation.

95 In closing I might say this: Not long ago down in Mexico I seen something desperate. I just got to the platform there in the big arena, and 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, was going around the city that day testifying. An old rick of clothes, laying for maybe thirty, forty yards, that high, of just old shawls. There's maybe forty, fifty thousand people there. And old hats and shawls.... Who they belonged to, I guess they'd have to decide that among them. And it pouring down rain.

96 And they'd 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 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, because Jack was shivering. The Southerner was about to freeze in that cold rain there in Mexico. And there he was standing there.

And Billy Paul come to me, my son, and said, "Daddy, you'll have to do something. There's 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."

97 She said, "My baby's 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 up on top of their backs, and run with this dead baby, and fall down among them. It 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.

98 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, 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's God can do that, He's God yesterday, He's God today. Get desperate, then you'll get something done.

99 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 couldn't speak a word of English, then how does she know who it is. I said, "Go on down, pray for the baby, and that'll satisfy her, and she'll go on." Said, "And it won't cause...." There's just constant roar down there. She'd jump up, and everybody'd be screaming. She'd run right over the top of their shoulders and fall right down among them. She'd 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 the 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....

100 Now, isn't that just a story like the Shunammite woman. Only that wasn't 3,500 years ago, that was about three years ago, or four, see. There can be the same thing tonight. When the same desperation rises will throw love and faith up there to the battle front to claim what you want, because it's a promise of God that you can have it. That's exactly right.

101 I turned, me, the minister, 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 settles it." I turned, and I said, "As I was speaking, now, faith...." I looked out there, and there was a vision. I seen a little baby sitting there, a little black-faced Mexican baby with no teeth. It was laughing at me, sitting out there. I said, "Wait a minute. Wait a minute!" Her desperation drove the Holy Spirit to change my subject,

change my heart, and show me her baby sitting 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 and 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 begin to 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 the old man his sight, He can give my baby to life."

Amen! Desperation drove her to it. I was saying on my part, "I just saw the vision." I said, "Lord Jesus, I saw a vision of a little baby, it might be that...." About that time it kicked its feet and went 'Whaaa!'"

I said, "Follow her to the doctor. Get a 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, that baby's a-living in Mexico tonight as far as I know. Why? The desperation set in on the 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.

102 Desperation. "When thou seekest Me with all thine heart, then I'll hear you," see.

The kingdom.... The law and the prophets were until John. Since then, the kingdom of heaven's been preached, and men 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.

103 Wished I had time for another story, that I was thinking right now of a woman, a girl took a wrong road, and how she'd turned new pages and things, till I said, "Sister...."

She got up and said, "I believe I'll be all right."

I said, "No, no! Stay there."

Then, the first thing you know she started praying a little bit and directly she got louder and louder. After awhile she got desperate, said, "Oh, God, save me."

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

Let's be desperate about this, between death and life.

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

104 Let us pray. In desperation watch for the kingdom of God, it'll come upon you.

Our heavenly Father, I pray Thee in Jesus' name, be merciful unto us, Lord. And start in us a desperation. Oh, 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.

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 person's 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.

105 You believe that. "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. Now, 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? I'm trusting in Him. I believe that He will do it. Don't you?

106 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.

The little lady setting out there from Brother Palmer, she's a stranger to me. She is from Georgia, and she's 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.

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.

107 A lady setting right back here with back trouble, suffering real bad, her name's 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's 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!

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. That's right. Mrs. Parker is her name. If 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.

108 Here's 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.... 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 heals you.

Do you believe the Great Physician?

I'd speak to you—but Norway—and you don't understand ... Norwegian language. 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.

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 the heart. Amen!

I seen water flashing and this young lad coming. He heard, 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, a poor kid at that, trying to press in. We'll lay hands on him in a minute.

109 Do you believe? Amen! How wonderful! Oh, my! The Great Physician now is here. 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."

I want the people that's on this aisle here that wants to be prayed for, kind of come down on this side here, just one aisle at a time. Brother Neville, you do that if you will. Where's 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, sir, that's good. All right. Everybody in prayer!

110 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 Jesus;

[Brother Branham prays.]

He speaks the drooping heart to cheer
Oh hear 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 knows you're going to be healed.... Just think, as far as I know, 100% from last Sunday night, got well this week.

The sympathizing Jesus.

111 Watch, He comes, see. He's already healed you. He brings his Word, He confirms it, He shows his presence. Nobody could do those things outside of God; you know that. It's a sign of the Messiah, and you know I'm no Messiah. So it's Him. Now, here He's proved everything to you. Now, it ought to throw you into desperation. It ought to electrify this place and touch a—till it'd be like a match to a barrel of powder. Certainly! It ought to explode the faith; in 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?

All right now, Billy, you ought to get....

112 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 was having that. He did have it he hasn't now.

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're called. And so will

the—left-hand aisle over here come to your left-hand side when you're called. Brother Neville will call you. Now, I 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 an 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's something wrong with them.

113 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 another."

And you people come in the line, as soon as these hands touch you, you'll 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 song.

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.

All right. Everybody in prayer now as we start praying. First there's a little sick boy....

114 [Brother Branham starts the prayer line.]

The sweetest carol ever sung,

Jesus, blessed Jesus.

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

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

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....

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.

116 God bless you all. We're so happy you were here. Have you ... are you persistent now? Are you in desperation? Your desperation that you had for your healing, has it all ceased now in the love, and faith, and confidence that God will do what He promised to do. God will do.... From them little children—there's two or three of them here tonight in wheelchairs we'll believe for them here sure! that they're going to be healed too. They're going to be well. Don't you believe it? Amen! They will recover; they—it's got to do it. God said so, and we're desperate and going to believe it now, that it'll be done.

117 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're 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,

Take it everywhere you go.

Precious name, O how sweet!

Hope of earth and joy of heaven.

Precious name, O 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 and ties of fellowship, shake one another's hands, brother and sister. God bless you altogether. 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,

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,

God be with you till we meet again.

118 In the 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.

119 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. [Brother Branham speaks to the pianist.]

Take the name of Jesus (You're dismissed now.) with you,

As a shield from every snare;

When temptation 'round you gathers,

(What do you do then?)

Just breathe that holy name in prayer.

Precious name, O how sweet!

Hope of earth and joy of heav'n;

Precious name, O how sweet!

Hope of earth and joy of heav'n.

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 heav'n;

Precious name, O how sweet!

Hope of earth and joy of heav'n;

120 Now, just before you sit 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 ... 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.

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 Blair prays.] Amen. You may be seated now, each one.

121 And now, on the organ, sister, we always play "There Is a Fountain Filled With Blood." All right. The reading.... Now, if we'll just be ... get quiet just for a moment. [Brother Branham speaks to a sister.]

All right. Now, Brother Neville will read the order of the communion. And then, the ushers will be coming—if there's strangers here—to each seat, and bring in aisle by aisle, as we come, and row by row for the communion.

122 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 I Corinthians 11:23-32.]

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. [The Lord bless the reading of his Word.]

123 I hold kosher bread, wrinkled and broken, representing the body of Jesus Christ. Through this riven veil we have access to the holiest of holies.

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.

124 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.

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 our faith, knowing that in ourselves we are not worthy, but our faith will not fail, that we'll ... accepting perfectly the blood of Jesus Christ. Grant it, Father.

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.



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Sermons By
William Marrion Branham
"... in the days of the voice ..." Rev. 10:7