
EXPECTATIONS



...major with a minor, as Dr. F. F. Bosworth, one of my associates that recently went home to glory, close to a hundred years old (How many ever knowed Brother Bosworth? I'm sure many of you people knew him.), he used to tell me, he said, "Well, Brother Branham, what we use Divine healing, it's just like the bait you put on a hook. You never show the fish the hook, you show him the bait, and when he takes the bait, he gets the hook." So that's the way we try to use Divine healing.

² It's a gift of God that . . . and then we . . . it attracts the people, and they see something happen that they know that could not happen unless God had done it, therefore it turns their attention around from the things of the world to God. See? And that's what, the reason we say it's a bait that leads sinners . . .

³ What our main purpose is here for, is to capture the unbeliever to a faith in God. That's what we want to do, is to have, see the sinner converted to a living faith in our Lord Jesus Christ, and that's our main thing. Next thing is to try to help the sick and needy to find help. And many of them, of course, as it is all over the world, are perfectly helpless, unless God does something for them, because our medical science, some of them are beyond that.

⁴ And I just left home yesterday where, or day before, yeah, yesterday, where I seen the Lord take a total insane person, that two years don't even know where they was at, what their name was, or anything about it, and restore them in their right mind, till the entire staff of the hospital said they'd never seen anything like it. See? A total insane person, an insane young lady, two years. And just, when you see something like that, we know that it takes God to do that, that's just all.

⁵ You know that man cannot do things like that, and it wasn't given to man, after all, Divine healing, there's only one kind of healing and that's Divine healing, no other healing but Divine healing. All healing has to come through God, Psalm 103:3 said, "I'm the Lord Who heals *all* thy diseases."

⁶ Now, medical cures, medical does not claim to cure, they only claim to assist nature, God is the One does the healing. I was interviewed at Mayo Brothers, and that's what they told me there, said, "We do not claim to heal people, we only claim to assist nature while God heals."

⁷ In other words, if you got a cut in your hand, well, they'll sew it up, they don't heal it. If you got a bad appendix, they can take the appendix

out, but that's all they can do. If you got a broken arm, you can set the arm. Who's going to furnish the calcium and what it takes to knit that bone? It takes, to rebuild cells it takes life, and *life* is what makes healing. We can cut, operate, and so forth, but we cannot heal, God has to do that Himself, that's a multiplying of cells. That only comes through God, that's the only One Who can do it.

⁸ We can make a mechanical man, where he could reach his hands, and almost think, but we cannot build cells. That's, God alone does that. So, He is the Lord, heals all of our diseases. We can pull a tooth out, but Who is going to stop the blood? And Who is going to heal the place it come out of? God doesn't do it, we'll never be healed. That's right.

⁹ What if I was out here cranking my car, course that's a long time ago, I guess, in the old hump-back Model T days, now, when they used to crank the old car, what if I'd break my arm, I'd run in, say, "Physician, heal my arm right quick, I—I got to finish cranking my car"?

¹⁰ Well, he'd say, "You need mental healing." Well, that'd be right. See? He'd say, "Well, I, at least I can set your arm, but *Something* higher than me has to heal it." That's right. He can set it, and that's his duty, that's what we ought to do, go and let him set it, but God does the healing. So, I do not believe that there's such a thing as a Divine healer outside of God, I believe that God is the only Healer that there is.

¹¹ Therefore many times people have said, "Brother Branham, the Divine healer." No, I am no more a Divine healer than the pastor is a Divine savior. So I, we just preach the Gospel. The Gospel of the Lord Jesus Christ is the good news that Christ was wounded for our transgressions, bruised for our iniquity, the chastisement of our peace was upon Him, and with His stripes we *were* healed. It's something that's passed. See? Christ did all for us that was required to be done, and all that can be done, is already done. I believe that the only thing we have to do is to accept what He has done, what's already done.

¹² And now, a minister, any minister, has just as much right to pray for the sick, or the laity, just as much as anyone else, because He said, "Confess your faults one to another, and pray one for another, that you might . . . may be healed. For the effectual fervent prayer of a righteous man availeth much." I do believe that there is power in prayer. I've seen some very direct answers to prayer, but never healed anybody in my life, but I've seen God do a lot of it. So I—I believe that it's the individual's faith in a work that's already been completed.

¹³ Now, you say . . . I'd say here tonight, "How many Christians?" *So-many* hands would go up. "How many was saved last year?" *So-*

many hands would go up. “How many was saved, maybe, a week ago?” Maybe there would be two or three hands go up. I differ, you—you was not saved a year ago, or you wasn’t saved two or three days ago, you were saved nineteen hundred years ago at Calvary, but you accepted it last year, or you accepted it last week, see, or two days ago. And the same thing, “by His stripes you *were* healed,” see, “you *were*,” past tense, “healed.” Now, you can accept it tonight, or you can accept it tomorrow night, or whenever you accept it, why, it’s yours, so it’s up to you when you want to accept it upon those basis.

¹⁴ And He now is a High Priest, Hebrews 3, setting at the right hand of God Almighty in Heaven, making intercessions upon our confession. Now, the word used there in—in the Book of Hebrews is used, in the King James Version, is used *profess*, but *profess* and *confess* is the same thing. You profess something or confess it, you profess that you believe that He has. . . . He was wounded for your transgressions with His stripes you were healed. So He is a High Priest to make intercessions upon our confession, and He cannot do nothing for us, until first we accept it and confess it.

¹⁵ Now, we could get down at the altar and pray till we were, till we laid on our faces and died, until we believe, and accept His pardoning grace, we’re still lost. No matter how loud we could scream, or how long we could stay, or how much we could do without food, until in our heart the revelation God gives us that Jesus Christ died to save us, and we accept it as our own personal property, it’s something Christ did for me, did for you, and to whosoever will believe it, then you’re saved because you have believed it, and you are healed the same way.

Many times, people say, “I—I like to feel if I’m healed.”

¹⁶ Jesus never did say, “Did you feel it?” He said, “Did you believe it?” That’s it. “Do you believe it?” Feeling has nothing to do into it, it’s your faith. If I did the way I felt, I’d be in bad shape a lot of times. Is that right, brethren? I guess we all would. But it’s not how I feel, it’s what I believe that He has done. Not my feelings, it’s my faith in what? A finished work at Calvary.

¹⁷ Now, in this there’s many perhaps. . . . This is my first time of being in your city, I believe it’s my first time in Virginia, of ever having a service in Virginia; around the world seven times, and yet have never been to Virginia. Isn’t that awful? Well, they always say, “You save the best, last.” Is that what it is, brethren? “The best comes last.” So, we hope that that’s just exactly right.

¹⁸ If all the peoples, like those who we’ve met since we’ve been here! We certainly have met some very fine people. And maybe I’ve been meeting the people of just the—just the citizens, maybe not even

Christians. And then what will the Christians be, if the citizens is like that, not Christians? Be wonderful. So now, a meeting can only be whatever the people will make it.

¹⁹ Now, God is willing if we are willing, but we have our part to play, each individual has our part to play, I can no more make a revival out of it, or a meeting than nothing. And no one individual, or no just two or three of you, it'll take all of us together, working together, through the Lord Jesus Christ, to see something accomplished here in this city, while we're gathered together for the Kingdom of God's sake. And, brother, sister, we are living near the end, we all know that. There's—there's no . . . with . . .

²⁰ If you had traveled with me in the last year, or so, you'd—you'd know that's true, you see, that we're—we're in a shaking condition, and the end time is near. And these things, as we go on along through the week, we'll be presenting them, what's happened, and what's just about to happen, and as you see on your newspapers, telecasts, and what-more, then you'll listen from the Scripture, and what the Holy Spirit has to say.

²¹ Now, I suppose, I believe we usually close around one o'clock, isn't it, or something like that? One or two o'clock in the morning? It gives us about time to, the Full Gospel folks to go to their service. Sometimes, that—that, see, now, don't leave, I was teasing, I was just teasing about that. Usually, we let out about nine, or nine-thirty, and then, with the prayer line. So, I think that with the audi- . . . the custodians, I guess, will tell us how much, or how long we can keep the auditorium open, or what-more.

²² Now, you must get on the phone, you must get to calling the people, and—and let's . . . Tell you now, I'm going to tell you how that we, I believe, that we run the meeting, or, with the brethren. And—and remember, any time that you feel that you want to have someone to be prayed for, any of these brethren here, they believe the same Gospel that I'm here preaching, you see, and your pastor has just got as much right to pray for you as anyone else. Here we just come together, I believe it's written in the Scripture, the Lord said, "If the people that's called by My Name shall assemble themselves together, pray, then I'll hear from Heaven, heal their lands."

²³ So we believe that prayer is the most powerful weapon that was ever put in the care of a human being. You know, prayer one time changed the mind of God. Did you know that? It sure did. Now, Hezekiah was told by Isaiah the prophet, that he was going to die on that bed, and Hezekiah turned his face to the wall and wept bitterly, and asked the Lord for—for fifteen more years of life.

24 And God sent the prophet right back, said, "I've heard him." And he was spared for the time, see, when God had already announced his death. But He spared him, because that he prayed. So if prayer is *that* powerful, what can it do? My, we don't realize how great it is.

25 Now, all along through the meeting, as each night we try to lay down a foundation, then when someone comes in, maybe a little later on, maybe tomorrow night, then maybe the next night, some newcomers come in, they might see something taking place that they'd say, "Well, I just don't understand," then if they don't, then you take the Scriptures and show them by It.

26 Now, if you ever see any action here at the platform, or anything that I speak on the platform here that's not absolutely the Scripture, then you're duty bound to me, as a Christian, to call my attention to it. Because I do believe that God does things that's not written in the Word, I believe He could. He could do anything He wished to do, He's God. But just as long as He does what He's promised to do that'll be enough for me, just—just keep His promise, I—I like that. And I do believe that the Word of God is the Foundation, I believe It is the Word of God. And it's my stand, my life, and all my faith is based on the Word.

27 And here's the way I want you to believe it now: That God is—is infinite, He's omnipresent, omniscient, and He's Almighty God, He's the same yesterday, today, and forever, He cannot change and be God. And whatever God does one time, makes His decision, that decision has to remain forever, it can never be changed. God, if God makes a decision this year, and next year He changes that, that shows that He wasn't God, 'cause He's infinite, and we are finite.

28 Now, we can make a decision, I can make one tonight, in ten minutes have to change it, because I'm—I'm wrong many, so many times, you are, also, but not God. So if He ever makes a decision, then that's got to be forever His decision.

29 Like this: If a man ever come to God and knowed he was lost and wanted to be saved, and God asked him, and placed the basis upon *if he'd believe it*, and He saved that man, the next man comes that wants salvation, He's got to do the same for *this* man that He did then. He's got to act the same *here* as He did *there*, or He acted wrong in the first place. See? He's got to remain God. His . . . And if *This* isn't His Word, then He isn't God, see, because, *This* is what He said, and if He doesn't keep His Word, then He cannot have His Word.

30 No man is worth any more than his word is. If my—if my handshake, and my promise to my brethren isn't enough, that I have to sign a lot of papers, and a lot of *this*, *that* that—that's mistrusting. I—I

just, you have to take me for what I tell you, and I have to take you for what you tell me. And if—and if we cannot trust one another, then if my word is no good, then I'm no good.

31 And if God's Word is no good, then He is no good, He is no better than His Word. And I'll say this, that God keeps every Word that He said and every promise that He said. And if you'll take the right mental attitude towards any Divine promise God ever made, He will bring it to pass. If you can just take the right attitude, and—and believe it with all your heart. See?

32 The individual, it isn't what you have to have somebody to lay hands on you with a certain sensation. Oh, my, there is so many sensations today, it couldn't be right. But God's Word is still right. See? It's right. The sensations I have, don't know nothing about them, but I do know that the Word of God is right. So, therefore when God says anything, it must ever remain that way, and that's the way I believe it. I've studied them, and history, and what He said, and, would take place and through the ages, and the Church Ages, and so forth, and see it just dovetail together, till I'm satisfied that He is God, and every Word is true, and He keeps His Word with His people.

33 Now, the way we do of a evening, along about a hour before the services start, so it won't interfere with the preliminaries, we send the boys down and give an individual prayer cards. And each evening we do that, because first, here's the way we did it: When we first started out . . . Well, now, course if it just like this here, why, we wouldn't even have to give a prayer card with a little group like this, you see. But when we have great groups . . . which we expect to fill and pack the place out tonight, or so.

34 Now, we just left Vandalia, Visalia, it was, Illin- . . . , or, California, and the first night the big armory there, they turned away hundreds and hundreds, and the second night doubled it more and more. We went to a fairgrounds, and there's enough people there, three o'clock they had to close the gates, 'fore you even get into the places, you see.

35 Just, when the meeting gets started, and people begin to, the hungry-hearted begin to see that . . . Well, it's—it's the Holy Spirit moving amongst the people. See? It isn't some preacher with some high, super-duper faith, I don't believe in those things. I believe that faith comes by hearing the Word of God, and the individual ought to straighten his life up and get right with God, if he expects to get healed. That . . . I—I believe that healing is lasting, it's that the individual has got to get straight with God.

36 All this laying hands on the sinners, and telling them, "That's all right, just forget about it, God will heal you anyhow," now, I don't

believe in that, I believe a man ought to clean up, and get right with God, and straighten up, and come on, and live for God, and do what's right, and that's lasting healing. These thirty-one years I have noticed that's true, that the man or woman that's ready to come straight with God, God will come straight with them. See? You have to straighten up with God.

37 So then the reason we do this, when we first started, we used to send the pastors, each pastor that was cooperating, a hundred cards, well, for his congregation and for those who he'd be inviting of the sick people, and so forth. Well then, about the first pastor, many of them has been in the meetings before, of course, I guess, well, about the first pastor got his group up, that settled it, so we couldn't do it that way.

38 So then we thought, well, we'd just give out prayer cards the first day we was there, and give everybody out prayer cards. And then, of course, that settled it, anybody come, otherwise than the first day, why, then they didn't get a chance, get in the prayer line, 'cause we had enough there to last.

39 So then we went to giving out prayer cards each day. And then, when we'd get up, maybe, fifteen or twenty, whatever we got in that night, well then, just on the platform of what we could get on there, then we found out the people, if they wouldn't get some number, or a card up to fifteen or twenty, they'd just throw it on the floor, they didn't want it, they wouldn't be called.

40 So then I thought, well, I'll get some little child along the front here to let him come up here and count, some little boy, like this little lad looking at me here with a red tie on, the sport coat, and I, about the size of my little Joseph over *there*, and I—I'd get one of those little fellows to come up, and I'd say, "Can you count, Sonny, or Sister?"

"Yes."

41 "Count." And he'd start counting, or she, and wherever they stopped, I'd start right there. Believe it or not, mama knowed just exactly where to tell Junior to stop at for her card, so we still got human beings, you know, we're dealing with them.

42 And so then—then I got one minister I got to give out cards, and then, in his organization, if he didn't show just a little bit of favor, it started some feeling with the brethren.

43 Then I got my brother to give out prayer cards, or, before that I got another man, just picked up an outsider, and I caught him selling prayer cards, so then I had to get rid of that.

44 So I got my brother with me, and he . . . And so, now I got my son with me, and then two boys, one of them is one of my associates,

Brother Gene Goad, I guess he's been introduced, and Brother Leo Mercier, he's here somewhere, and my son, Billy Paul, they are here somewhere, either of those will be giving out prayer cards. Usually Billy does it himself, because Leo and Gene, Gene stands at the recorders, and—and Brother Leo, I think, is on the books.

⁴⁵ Now, then we give out those, and now here's the way we do it, so that each one will know, we come down here and get the cards, and come down before the people, and mix them all up, right up here on the platform, so you see the cards are mixed up. Therefore the, ever who's giving them out, he doesn't know who he's giving . . . who's getting what number. One of you get around, and say, "I got number one, that means *it*. Yes, sir." Next one, say, "I'm number two, over here." Well, of course, *this* might get one, next to them, might get forty-five, sixty-two, and so forth, you don't know where it'll be.

⁴⁶ Well, then, see, you say, "Well, I . . . Well, if I didn't get number one to fifteen, I might as well go home." No, no that's not it. See? No one knows then when I come down, wherever the Holy Spirit leads me to start, maybe from one to twenty, or from twenty to sixty, or from ninety back to thirty, or somewhere like that.

⁴⁷ So therefore, it's just, we just feel, by that way, it's the way the Holy Spirit has a way of working it, you see, to bring them in. I think that's just exactly, don't you brethren to think that's it? I've been doing that now for that last, oh, four or five years, or six, something like that. And so, by and by, when you get your prayer card though, hold on to it, because if you're not called on the first night, we will finally get to it at the end.

⁴⁸ Now, and then them prayer cards we call up *so-many* each night. If I . . . the Lord leads me to do the way . . . We just had the greatest success I ever had in America by doing it this way, just recently.

⁴⁹ And now, what time does your main service start, about seven-thirty? Seven-thirty. Better be here between six-thirty and seven o'clock then, I guess, or something like, or, six-thirty to seven-thirty. Don't make it any later than . . . Better come as early as you can, 'cause as soon as *so-many* cards is give out, why that's—that's it. Then you get the, get your loved ones, your sick friends and bring them down, get them on the phone, tomorrow, come on down and get the prayer card tomorrow—tomorrow evening, between six-thirty and seven-thirty at the main auditorium.

You don't have afternoon services nowhere, I suppose, brethren?
All right.

⁵⁰ Sometimes they give them like that in the afternoon service, they don't have to fool with it at night, but if we . . . in some church, or

somewhere, but if they do it this way, it'll be all right. Just come on down tomorrow afternoon, between six-thirty and seven-thirty.

⁵¹ And then, we expect to have services each night. I'll speak each night, the Lord willing. The manager, nobody, but just the boys and I are up here. And so, we are. . . And we'll try, then, each night to pray for the sick, call sinners to the altar, work with our brethren, do everything that we possibly can, to make this a starting of a revival, an old fashion revival that'll shake through Virginia that, like it's never done before, for the Kingdom of God's sake. Every church to be filled and packed, and God's servants preaching the Gospel like never before, and sinners coming to Calvary, and sick people being healed in every church, and the glory of God going everywhere, that's our hearts' desire.

Now, I'm glad I got this little clock over *here*, and I hope it's just about, it *is* right, so just, according to my watch.

So now, I want to just read a Scripture, and make a little talk for you, tonight.

⁵² And now remember, we're up here for nothing else. . . We're not here to represent any denomination, because I—I do not belong to any denomination church. I was ordained a Missionary Baptist minister, and I pastored the tabernacle at Jeffersonville for seventeen years, and then I went on the mission field about fifteen years ago, and I been on the field ever since.

⁵³ And when I come out praying for the sick, I just left the church, or left the organization, because out here I—I get everything, all together. And then I—I feel that that's the way the Lord's got His children, everywhere. Every man that's borned again by the Spirit of God is my brother, and every woman is my sister, that's borned of the Spirit of God.

⁵⁴ So I don't represent any certain organization. If I was here in the city, to the converts, I'd join one of these fine churches here that believes the same thing that I believe, so that's the way I—I'd do it myself; you have your own choice to do whatever you wish to.

⁵⁵ And then we're not here for money, I want you to know that, we're not here for money, no, sir. I am fifty-one years old, I've been a minister for thirty-one years, and I have preached seventeen years at the, a Baptist tabernacle at Jeffersonville, Indiana, never took a offering in all my life. I preached seventeen years without one penny of anything, any of the trustees could tell you that, never took a penny, I worked for my living.

⁵⁶ I wouldn't even do it now, if I could afford to pay these meetings off. The only thing I do is come out here and hold the meeting, and the only

thing you have to do is pay the expense of the building, and whatever expenses goes with the meeting is all I'm concerned about. Just pay the thing off and that—that settles it, don't owe me nothing.

57 We got books, but them books, I buy those books at forty percent less, not—not because it's a money-making thing because I'll lose in it, but get the Message out to the people. The tapes are from the Audio Mission, another group that's not with us. It's, well, they're making the tapes for the tabernacle, which they in some kind of collaboration there that they make the tapes by, but for myself, no.

58 Sometimes at the end of the meeting, if all the debts is paid off, they give me a love offering. If they don't have the debts paid off, they don't give me nothing. And if they do give me a love offering, I turn it back in to—to—to pay the debts. We want to leave this city without one penny being owed, if we have to send home, get the money somewhere, we'll do it, see, but we don't leave any debts, never have yet.

59 Want to keep our name clean, and clear, and in aboveboard, because we're meeting the sick people, we're meeting Satan on his grounds, and we—we want to have our hands clean, that when we come to pray for the sick, that we'd be honest, and just, and nothing shady. We're standing right before God as His servants, and we want to keep just fair, and clean, and clear with everybody. And I want you to know then that there's no pulls for money and there's no nothing about that, we—we're not here for that. And we just love you, and come to fellowship with you.

And as Brother Bosworth said to me one day, he said, "Brother Branham, do you know what *fellowship* is?"

I said, "I think so, Doctor." I said, "I think I . . ."

"Well," said, "here's what it is: It's two *fellows* in one *ship*."

60 And I said, "That's just about . . . ? . . . two fellows in one ship." So we're desiring that, if we can come into your little boat, and you can come into our boat we can have fellowship one with another, while we're seining across this city here to pull every lost soul that we can into the Kingdom of God.

Let's bow our heads now, before we speak to the Author, before we read His Word.

61 Our Heavenly Father, we are grateful to Thee, tonight, for this privilege of standing our first time in this great state of Virginia, how that many years ago our forefathers landed here, this great state has meant much to our Union. Lord, I pray that, somehow, that in this great state now, that You'll break forth a revival that'll, it'll be known around the world.

⁶² May there come forth an issue from God, a fiery Spirit of the Holy Ghost that'll save the lost, and heal the sick, let the blind to see, the lame to walk, the deaf to hear, the dumb to talk, sinners be saved in the Kingdom of God, every church just illuminated with Thy Presence, until around the world they'll hear from this great meeting. Now, we can ask for it, Lord, and believe it, now help us to work for that end. For it would be so unnecessary to ask You anything and not—not work for it, believe that You—that You'll do it. We'll wait with expectations that You will grant it to us.

⁶³ And when the services is closed on next Sunday afternoon, may there be a pile of wheelchairs laying in the corner here, cots, stretchers, may there be sinners washed in the Blood of the Lamb with their hands up in the air, praising God. May the clergy, Your precious shepherds, who feed Your sheep, may their hearts be so on fire that like a new ministry be given to them. Grant it, Lord. Bless every church and every minister throughout the country, every saint, and save the sinner.

⁶⁴ As we approach Thy Word now, for just a little foundation to start the meeting on, tonight, we pray that You'll bless It. We know that our words will fail, but Your Words cannot fail, so as we read Your Word, we pray that You'll interpret It to us by the Holy Spirit. For we ask it, in Jesus' Name, for His sake. Amen.

⁶⁵ Now, don't forget now, get on the phone, somewhere, get the sick people out, those who are really needy, and the prayer cards will be given. Now, you—you must obtain a prayer card, it'll have a number on it, a letter and a number.

⁶⁶ Each evening those prayer cards will be given out, and, from six-thirty until seven-thirty, and then, they'll be called by those numbers. That's to keep the people from rushing up, and it isn't an arena, you know, it's a—it's a church, and must be done in order, and as Paul said, "Decently and in order." And so, we want them just to come as their numbers are called, and minister to at the platform.

⁶⁷ Now, these prayer cards are not exchangeable, you have to maintain your own card. You can't take it, give it to a neighbor, bring the neighbor in, the neighbor must come and hear the instruction in order to get the card. If . . . Cause many times that way, if you bring people in the prayer line that knows nothing about God, and there you are again, you see. And—and so let them come and hear the instructions, and have their own faith build up to a place to receive their healing as we pray for the sick. That'll be tomorrow afternoon, now, between six-thirty and seven-thirty.

⁶⁸ I wish to read from Saint Luke the 2nd chapter, 25th and the 26th verses:

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

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

⁶⁹ I'd like to use for context, or, for a text there to build a context on, *Expectations*. Now, such meetings draws expectations. And—and when you see something unusual going on . . . We usually have three classes of people that attend those services, like it was in the days of our Lord, and at all times, there is the unbeliever, the make believer, and the believer. It just attracts those attentions, it's always been.

⁷⁰ But *expectancy*, that's a great thing, to expect something, you usually get what you expect. Some people come to the meeting and say, "Well, I didn't—didn't expect to get anything out of it." Well, they won't, but those who expect to get something, God will give them their expectations, if they're doing it reverently and in the fear of God.

⁷¹ Now, always to find out something, first is to find whether it's the will of God or not. And then if it's the will of God, then your objective to it, and then your motive in doing it, if it's the will of God, and your objective is right, and your motive is right, it's got to happen, there's just no way to keep it from happening.

⁷² So, first find the will, if it's God's will, and then, what's your objective in doing it? What's . . . ? If it's selfish, you'll—you'll never—you'll—you'll never get it done, that's all. It's got to be real clean and clear before God, or it just won't happen, that's all. It's, you got to always keep that on your mind, that it's got to be clean and clear, your cuts must be clean and clear before God, or God cannot work with you.

⁷³ Now, men of all times has always, that's heard God . . . And wherever God is, supernatural is, because He is a supernatural God working supernatural things. You believe that?

⁷⁴ Now, in the Old Testament they had a way of finding out whether a message was right or not. Now, under the Levitical priesthood they had what they called the *Urim and Thummim*, and that was the breastplate that Aaron had here, he had the twelve tribal stones in the breastplate. And they hung that on the corner, or, the post in the temple, and then, when the prophet prophesied, or the dreamer told his dream, and when he was telling it, if that Lights become a conglomeration of Lights, like a rainbow reflecting off of that Urim and Thummim, was showing that the supernatural was there, then that prophet was telling the truth, or that dreamer's dream was right.

⁷⁵ However, no matter how real it sounded, now keep this in mind, no matter how real it sounded, if that Urim and Thummim didn't

make the supernatural Light, they could not receive it, because it wasn't God. So when you see anyone preaching the Gospel that God doesn't come down and confirm that to be right, you leave it alone, 'cause it's not right.

76 God still remains God, He lives today, He's just as much alive as He ever was, He—He's God. Now, now, when that priesthood was done away with, then we got the new priesthood, and now, there has a new—new—new Urim and Thummim, that also, with this priesthood, and that is God's Word; God's Word is God's Urim and Thummim. Then if God promises anything in the Bible, and you can accept it with all your heart and believe it to be so, you'll see the supernatural of God's Word take place and manifest the thing that you have believed for, no matter what it is, if you believe it.

77 The Word of God is a Seed, It's sowed into the human heart, and if there's nothing there to—to hinder It, just like, when God makes a decision, it's His ultimatum, and if you have an ultimatum, and God's is just the same, when them two comes together, something has got to happen, it just can't keep from happening. See? When your ultimatum is the same as God's, then something must take place.

78 God makes a statement, it's got to be that, then when you take your stand that that is true, something has to take place, it's just, it's got to. And men in all ages when they have heard the Voice of God speaking to them, they have—they have seen the supernatural, and they have expected and lived their life expecting this to happen and never did it ever fail.

79 Abraham expected that baby to come, even down till twenty-five years after it was promised to him, he was still expecting it, just the same when he was a hundred years old, as he did when the promise was made at seventy-five. And the Bible said that he never got weak, but he got stronger all the time, believing that God would do it.

80 Could you imagine an old man now, seventy-five years old, and a—a woman of sixty-five, she was barren and he was sterile, and here they went out now, was going to go down to a doctor at the hospital to make arrangements for a bed, they're going to have a baby? Yep, a sixty-five-year-old woman and a seventy-five-year-old man. What would the doctor say? "The poor old couple is a little off at their head."

81 Well now, anybody that really takes God's Word at face value is considered a little off at the head, because the, It's so supernatural the natural world doesn't know nothing about It, they are . . . It's foolish to the carnal mind, so you'll never understand It.

82 But Abraham believed it, he said, "It's true," and he believed it was. Now I can hear him as he would say to Sarah, "Now we're going to have this baby, Honey. It's settled, because God said so."

83 She bought up the birdeye, and the pins, and got everything ready, made the booties, and was all ready. And after the first *so-many* days, twenty-eight days, "How you feeling, Dear?"

"No different, Honey."

"Praise God, we're going to have it anyhow."

84 First month passed, no difference, second month, first year, second year, "How are you feeling, Darling?"

"No different."

"Glory to God, it's going to be a bigger miracle than it was two years ago, it's two years older now."

85 And when twenty-five years had passed, he still had the same attitude, just the same, because God said so.

"How do you know?"

86 "God said so, that settles it. If God said so, that, there's no more to be said about it, see, He said so." And at a hundred years old he still believed God, that God would do it.

87 The Bible said in Hebrews 4 that Abraham staggered not at the promise of God through unbelief, but was strong, giving praise to God. And we are supposed to be Abraham's Seed, "For we who are dead in Christ are Abraham's Seed." Is that right? The Holy Spirit makes us Abraham's Seed. Abraham was not a Jew, Abraham was a Gentile, but it wasn't Jew nor Gentile, it was his faith in God's Word was what made him to be—be a heir of the promise. And we being dead in Christ are Abraham's Seed, and are heirs with Him, according to the promise.

88 I tell you that's true we are, but sometimes we don't act like it. Sometimes we go and say, "Well, I'll go and be prayed for, and I'll see what happens. Well, I don't feel a bit different." Abraham's Seed? Oh, my! That's a poor excuse for, even for a church member, let alone being Abraham's Seed. Abraham's Seed don't look at no circumstances, It looks at the Word of God, that's all.

89 Here some time ago I was called to a bedside, about ten years ago, to a, well, it's been about twelve years ago now, to a dying boy, dying with black diphtheria. And the doctor wouldn't let me go in, he said, "I can't let you go in, you're a married man."

90 And the doctor was Catholic, himself, and I said, "Now, if the priest came, and this boy was dying in here, and you knew and said he was going to die tonight, and you . . . would you let that priest go in?"

Said, "Certainly."

"Give him the last rites?"

"Yes, sir."

And I—I knew he would, my background is Catholic, too, so I said. . . I—I—I knew he would do that. I said, "Well, now. . ."

He said, "Yes, but he—he's not a married man, you got children, you'd pack this to children, you got two little children."

I said, "Yes, sir, that's true." But I said, "My faith in God. . ."

He said, "*Ah, uh*, get out." See?

⁹¹ And I said, "Well now, look, that. . . I—I'm just as much to that boy in there, according to this father and mother standing here, as the priest would be to you if you were dying like that," see, I said, "just as much. Our faith looks to God just the same way."

⁹² Finally, he dressed me up like a Ku Klux, and let me go in. So I—I went in to pray for the boy, and the boy was there, and a little nurse went over with us, the old father and mother knelt across the other side of the bed. They had him, pulling his, the air back and forth in him, and artificial respiration. And they said, they. . .

⁹³ I knelt down and prayed, just a common, little prayer, laid hands on the boy, said, "Now, Lord, You promised that You would do this, this father and mother believes this, so I'm laying my hands upon the boy, and You said these signs shall follow them that believe, if they lay their hands on the sick they shall recover, therefore, Lord, in my heart I believe that You keep Your Word, and so does this father and mother. It is finished, Father. Thank You." Raised up.

⁹⁴ And the old dad grabbed the mother, and the mother grabbed the dad and begin to hug one another, and just cried, said, "Isn't it wonderful, Honey? Isn't it wonderful?" And the boy never made a move, he'd been unconscious two or three days. And said, "Oh, isn't it wonderful?"

⁹⁵ And I said, "The Lord bless you all," and started to walk out. The little. . . And I went on out, and they un-. . . taking that all off me out there so I could go on.

⁹⁶ So then, the little nurse come up, she said, "Mister," she said, "I just can't understand," she was just a girl, said, "I can't understand. You see," some kind of a cardiogram, something that. . . said, "if that ever drops down at a certain place," said, "all the history, it's never been known to ever rise again," and said, "the only thing is keeping that boy here; he's weakening all the time," said, "he's just dying—just dying right now." And said, "When he, that man made that prayer for that baby, or, that boy," said, he's about twelve years old, fourteen, said,

“You . . .” Said, “It didn’t change him a bit,” said, “he’s not changed one bit.” And said, “That needle is still hanging right down here,” said, “he’s just like he was.” And said, “It never can come up no more, because it’s down, and that’s all.”

⁹⁷ And the old gentleman, you know, fatherly-like, put his arms around the little nurse, and he said, “Oh, my precious child.” He said, “The Lord bless you, honey.” He said, “I don’t want to make fun of you, because . . . and I wouldn’t disagree with what you’re saying,” he said, “but, you see,” said, “you’ve been trained to believe that when that needle, or hand, or ever what it is goes down there, that it can never come back again.”

⁹⁸ She said, “Sir, that is the truth,” she said, “it—it cannot come back again.” Said, “The boy is gone.” Said, “He’s just barely here.” And said, “He, you take this off of him, he’d die right now.”

He said, “Honey,” he said, “You’re looking to that needle.”

Said, “Exactly.”

She—she had just asked him, said, “How can you laugh and go on like that, and your boy dying?”

He said, “He’s not dying,” said, “he’s healed.”

And said, “Well, how can you expect that and that needle . . . ?”

Said, “Honey, that’s all you know to look at, is that needle, but I’m looking at a promise,” that’s right, “that God made.”

⁹⁹ And that boy has got two children, and is in Africa today, a missionary. Oh, it depends on what you’re look- . . . He was *expecting* it to happen, because he had met God’s requirements, you see. Laid the boy on the altar, he had, medical science had done all they could do, everything was past any physical aid that could be give the boy, so he come to God and believed that God would do him . . . And the Bible said, “He’s a rewarder of those that diligently seek Him.” That’s right.

¹⁰⁰ You seek Him with all your heart and get down to business, God will be there to meet you. That’s right. But you have to not just kind of slub-way through, you got to come right straight to God, and confess everything, and lay it out, and come on those grounds, and God will meet you there, and He will do something for you, He will answer your prayers.

¹⁰¹ Every man that ever believed in God, or heard God’s Voice, expected Him to do something. When God spoke to Noah in the Old Testament, now, there had never been any rain on the earth. Why there’s . . . God watered the earth up through, before the antediluvian destruction, why, He watered it through irrigation, up through the earth, it had never rained.

102 And God spoke to—to Noah and told him to prepare an ark for the saving of his house, that it was going to rain, rain was going to come out of the skies, and the whole earth was going to be covered with water, and Noah was expecting that to happen. If he would not have expected it, the first critic come by, he would have said, “Well, I guess maybe I was wrong, it wasn’t God.” See? So he would have went away.

103 Now, that’s about the way that the 1961 version of the church would act. But that’s not really . . . The real borned again Christian, when God says so, we expect it to be that way, God said it, and that’s the way it’s going to be, it’s just got to be that way.

104 He said . . . You know, why we’re that, why we are the way we are today, how the church is lukewarm in this Laodicean Church Age? Why, it’s, God said it would be that way, you can’t expect nothing else, it’s got to be that way, that’s right. But He’s got . . . “All that He loves He chastens and rebukes.” And, “I stand at the door and knock, and if any man would hear My Voice,” that’s the address to this church age, by God in the Bible of Revelation the 3rd chapter to the Laodicean Church Age.

105 Now, we notice that Noah was, prepared himself an ark, moved by fear and made an ark, stood in that door preaching to the unbelievers, but he was expecting God to keep His promise, because he had heard the Voice of God tell him that it was going to rain.

106 Now, if you can set right where you are now and *so* consecrate yourself to God and expect God to do something, hear the Voice of God whisper down in your heart, “You don’t have to wait for a prayer card tomorrow night, *this* is the time I’m going to heal you,” that’s all, it’s settled, there would be nothing be able to shake you from that.

107 If you’ve never received the Holy Spirit, and you say, “Lord, I’ve sought the Holy Spirit for years, but I just heard a Voice tell me I’m going to get It, right tonight,” that settles it, that—that’s it, you’ll be so expecting, it’ll have to happen.

108 Now, Noah was, stood at there pounding away on that ark, because he was expecting it to rain.

109 Now, let’s just take a moment and find the critics coming by and say, “Well, now just a moment, sir. Mr. Noah, you tell me it’s going to rain.”

“Yes, sir.”

110 “Now, I’m a scientist.” Which they had scientists. Scientists come through Cain’s group. So he said, “Now, we—we’re scientists, and—and we’d like for you to show us where that rain is up *there*.”

¹¹¹ Now, faith is not what you can see, but it's the substance of things hoped for, the evidence of things not seen. God said so, we don't have to prove nothing. Proving is nothing, you can't prove God. You can't even prove you got a mind. That's true. You can't do it. If you do let me see it, taste it, feel it, smell it, or hear it. Did you ever feel your mind, see your mind, taste your mind? See, the senses won't declare it, but yet you've got one, you know you have.

¹¹² And that's just the way it is by God. You say, "How do I know I got a mind?" I see the way I act. I know the way that *Something* changed me from a sinner to a Christian, I got a God that I know that—that's—that's real, just as real as your mind is, or—or—or any other sense that would operate.

¹¹³ Now, notice, there's five senses that we enter the human body, five senses. The soul has five outlets, too, which is, conscience, and so forth, and imagination, but there's only one entrance to the spirit (that's soul, body, and spirit), to the spirit, and that's down the avenue of self-will, which puts every man and every woman on the same basis it was in the garden of Eden.

¹¹⁴ You want to do . . . you got a . . . You're a free moral agent to act any way you wish to, and none of these other senses has anything to do with it, neither soul nor body, but it's through the spirit on self-will. God told Adam, "The day you eat thereof, that day you die." Now, he could eat and live, or, he—he could—he could eat and die, or stay away from it and live. That's the same way we are, tonight, we can take His Word and be healed, or we can leave it, walk away from it, not be healed. We can have Eternal Life by believing on Him, or we can walk away and not have Eternal Life, it's up to you, self-will.

¹¹⁵ And when Noah heard the Voice of God telling him it is going to rain, and the clouds is coming, and is going to rain, and never had did it in all the ages, and—and, but it's going to rain, Noah knew this, that God was Creator God, that He could—He could do anything He wanted to do, and therefore, He—He was God and there was nothing else to it, he just knowed that—that He was able to make rain up there, if there wasn't any up there. He's *Jehovah-Jireh*, "the Lord provided Himself a sacrifice."

¹¹⁶ So God can make rain, if there's no clouds up there, no rain up there, if He said it's going to rain, Noah said, "I'll just build right away on this ark anyhow," for he was expecting it to rain. And when he got the ark built, everything was in order, it rained because he was believing. Now, it makes you act funny when you—when you really take God at His Word, and when you're acting like you expecting It.

I seen people come, platform, say, “Well, look, I’m sick, man. Don’t you know it?”

“Why, sure I know you’re sick.” All right.

“Well, can you do something?”

¹¹⁷ Why, you’ll—you’ll never get it that way. No, sir. And you’ll pray for them, lay hands on them, they walk off platform, “Don’t feel a bit different.” Huh, you won’t, that’s one thing sure, you won’t. Now, you wasn’t expecting anything.

¹¹⁸ You come to the platform and follow out God’s instructions just the way God says, then go away, you got expectation, “Yes, sir, I’m going to receive it. It’s already done! I did what God told me to do, so that settles it.” That’s—that’s the way, that’s Abraham’s Seed.

¹¹⁹ Now, we’ll take another: Moses. Moses, oh, he was a trained theologian, he really knew, ’cause he could—he could teach the Egyptians wisdom; he was so smart. And he knew that he was born, raised up to be a deliverer of Israel, so he thought he could take his theological training and really go out there and do it, but he found out he was a failure.

¹²⁰ And when we try to educate the church to fellowship, when we try to educate the people to Christ, we are just batting the air, we’ll never get nowhere. There’s only one way that a man or woman can come to Christ, that’s through the Blood of Jesus Christ by being borned again, that’s the only avenue that we can walk. When you come into that, then you receive genuine, Holy Spirit faith that makes you call anything contrary to God’s promise as though it wasn’t there.

¹²¹ No matter what the circumstances is, how sick you are, what the doctor said, he give you up, you’re going to die with cancer, you got heart trouble, might go at any minute, you don’t even look at that, you look at what God said. You stay right there on what God said, that, He said that, and that settles it all the time. Now, you can’t bluff it, you got to really believe it.

¹²² If you say, “Oh, yes, I believe it . . .” Oh, I seen people say that, and if faith was ink, they couldn’t dot an *i*, they just—just simply, just worked up, it’s hope instead of faith. Genuine faith don’t take *no* for an answer, it’s—it’s got hairs on the chest, it’s big and burly, it speaks and everything else sets down, that’s all.

If the ol’, you know, feelings raise up, say, “You—you don’t feel any difference. You just . . .”

He’ll say, “Shut up!” Faith will. “Set down, God took over.” That’s it. Now, is the . . .

“Well, your stomach is still hurting.”

¹²³ “Shut up! Don’t even feel it.” That’s it. That’s . . . Don’t—don’t be . . . Sure, it’s looking to what God said. God said so, so faith believes it. If you can just hold faith on you, that . . . just let faith take over, it makes the rest of them just look like little dwarfs. It just makes them set down because he’s the boss, got great big, brawny muscles, and I tell you, everything else all feelings, and superstitions, and little *isms*, and things, just sets down when faith takes over, he just, he’s the boss. That’s right.

¹²⁴ Now, and you’re . . . Of course, Moses thought that he had that. But when he went in his own way and he found out he made a error, and he went back and married a beautiful, little Ethiopian woman, had a son back there, Gershom, and he had settled down to a good life to raising sheep, and knew that he’d be heir, as soon as Jethro had died he’d have all the herds himself, and so he was pretty well satisfied.

¹²⁵ But one day he was walking back on the backside of the desert, there was something happened that never did happen in the seminary, there was something that happened that he’d never heard of before, he seen a bush burning. He went aside to see what it was, and a Voice spoke out of there, said, “Take off your shoes, Moses, the ground you’re standing on is holy.” Oh, my! “I’ve heard the cries of My people, I seen their affliction. I remember My Word, I remember what I told Abraham, but what his seed would sojourn for four hundred years in a strange land, that time is up, I remember My Word. All right, Moses, I’m sending you down.”

¹²⁶ Could you imagine a man so cowardly that he run from the nation, got in trouble for killing one man and run from the nation, went back down under the power of God and killed the whole nation, never got in trouble? See? Goes to show whether you’re doing it in God’s will, or out there in your own will. See? What you can do and get in trouble with your own self, why don’t you just let loose and let God do it? That—that’s the way to do it.

¹²⁷ So here he was the next day, you talk about something radical, you can see Moses the next day, now, after being an old sheepherder, he was—he was eighty years old, perhaps a long, white beard, and his head bald, and—and had a little ol’ crooked stick in his hand with a mule, with his wife setting straddle it, with a young’n on her hip, and here she’s going down like *this* just hooping and hollering, going down, “Glory to God,” going down at Egypt.

“Where you going, Moses?”

“Going down to Egypt to take over.” Yes, sir.

“What? A one-man invasion?”

“Yes, sir. That’s right.”

“Why? How you know you’re going to do it?”

“God said so.” That settled it, see. “I heard His Voice, I’m expecting Him to do it.” That’s right.

128 Looked silly. Somebody said, “Poor old fellow, a one-man invasion.” Going like, one man going to whip Russia, you see. But he did it, because God said so, and he was expecting God to keep His Word. Amen.

129 I’m expecting God to keep His Word with us. God will keep His Word with any man that’ll take His Word and say, “It’s mine. God has made the promise, and I’m expecting You to do it. And I’m not taking *no* for an answer, I’m standing right here.”

130 Like Buddy Robinson, when he was plowing with his old mule out there that one day, and the mule run away, and bit him on the ear, and he was trying to preach sanctification, and he said, “Now, ain’t I, am I not a pretty-looking thing here with mule hair all in my teeth, and preaching sanctification?”

131 Then, so he got down in the field, he said, “Lord, if You don’t give me the Holy Ghost, when You come back, You’ll find a pile of bones laying right here, when You come back.” Now, he got the Holy Ghost, so that, the second blessing he called it, sanctification.

132 So now, that’s the way. When you get that to God, “*This* is it, *this* settles it. God, You said so, and that’s all. The doctors has done everything for me they can, and I’m a hopeless case in the hands of medicine, I’m a hopeless case in the hands of the hospital, there’s only One, I’ve given You myself, I’m in Your hands now. God, I’m on Your hands.” Amen. Stay right there, something going to happen then.

133 Something is fixing to happen. When you hear that Voice of God tell you, “You’re Mine, I—I own you, I bought you with My Blood, I’ll . . . by My stripes you were healed,” oh, brother, I’m telling you, something is fixing to happen when you do that.

134 Yeah, it’ll make . . . Oh, the people will say, “Why, Lucy, Nettie, or Martha, Mary, why, you know they’ve lost their mind. I—I tell you, they went up to a meeting up there, and was anointed, and now, you know, we know she was dying with cancer, the doctor says she can’t get well, and here, she’s over there doing all of her washing, just singing, ‘Hallelujah, hallelujah,’ walking around there carrying on like *that*. Why, the poor woman has gone crazy!”

135 No, she’s just took God at His Word. She acts crazy to the people, but she’s obeying what God said, that’s right, exactly.

¹³⁶ Moses did that. Here he goes, could you imagine, this old fellow limping on one foot, here he goes, you know, mule behind him, “Glory, hallelujah”?

“Where you going, Moses?”

¹³⁷ “Going down to Egypt, going to take over.” Going right down to take over, eighty years old, going down to the best mechanized army there was in the world, had the whole world conquered. Going down, eighty years old, with a wife and a kid, his—his boy, Gershom, probably setting on her hip, and here she goes down there, leading this old mule, going down to—to take over, and he did it. Yeah. Why? He was expecting to. Why? God said so, that settles it. When God said so, that was . . .

¹³⁸ John, when he walked out there, and he was standing on the banks of the Jordan, standing preaching, and the priests across the bank said, “You mean to tell me there’ll come a day when the daily sacrifice will be taken away from the temple, and there won’t be any more sacrifice? The obligation is over?”

He said, “There’ll come a day that there’ll be One come, that’ll be the Sacrifice.”

“Oh, get next to yourself, Preacher! What’s the matter with you? There’ll be no such a time as that.”

¹³⁹ And he started to look, he said, “Behold,” (Amen!) “behold the Lamb of God that takes away the sin of the world.” Why? He was expecting Him, because he said, “He that told me in the wilderness to go baptize with water, said, ‘Upon Whom thou shall see the Spirit descending and remaining on, He’s the One that’ll baptize with the Holy Ghost and Fire, that’s the One.’” He was expecting to see Him.

¹⁴⁰ He said, “I knew Him because there was the sign of the Messiah above Him, a Light above Him, and I knew that was the Messiah.” And he was expecting to see Him.

¹⁴¹ Oh, church, we ought to be expecting to see God do something, ought to expect to see a city-wide revival, a shaking amongst the people, certainly. It’s promised to us, we believe it. You believe with me, if we’ll put our hearts together and believe, something is going to happen, it’s got to happen. Expecting it, certainly.

¹⁴² Oh, how we could go on, how we could just go on with different ones, but let’s get to Simeon now, in closing, next few minutes.

¹⁴³ Simeon, he was a great man. Now, I read on him not long ago, he was around somewhere in his, eighty years old, an old sage, well liked amongst the people, but always had been a spiritual man. And so, and

one day he come out saying, "I'm not going to die, till I see the Lord's Christ." Now, could you imagine?

You say, "How do you say that, Simeon? What makes you say that? You're going off on the deep end. What kind of a *ism* have you got into?"

"None."

"Why do you, what makes you say that?"

¹⁴⁴ "The Holy Ghost told me." Uh-huh. "The Holy Ghost revealed it to me that I wasn't going to see death, until I seen the Lord's Christ, and I believe it, that's all." Go around telling everybody. No matter how great his name was, he didn't have to be a blueblood, but he just—he just, I don't care what he was, he still believed that the Holy Ghost was right. Well, there's no two Holy Ghosts, there's only one Holy Ghost. That's right. And he was led by the Holy Ghost, revealed to him by the Holy Ghost. And the same Holy Spirit that revealed it to Simeon can reveal it to you, the promise that He made. There it is.

Now, we find him, here he is going around telling everybody, "Yep, I'm not going to die, I—I'm not going to die until I see the Lord's Christ."

¹⁴⁵ I can hear the congregation saying, "Poor old Simeon, it's such a pity, poor, old fellow. You know, he's kind of little bit . . . he's got one foot in the grave right now, eighty-something years old, ready to die, and look, even plumb back from the day of Adam they looked for the Christ. Look, David looked for Him, sang of Him, prophets prophesied of Him, and all this, and here, this old man, now we're farther away from it, we ever was in all of our life, and here this old man, with one foot in the grave, and just about to go, and here he goes around amongst the people saying, 'Nope, I'm not going to die, I'm going to see the Lord's Christ, it's right at hand.'"

"How do you know?"

"The Holy Ghost told me so." He was expecting it, that's right, expecting it to be done.

¹⁴⁶ Well, if you—if you expect it to be done, then it's going to be done. Just like I've often said, "When the deep calls to the deep." David said, "At the noise of the, of Thy waterspouts, the deep calling to the deep." There's something about *something* that you long, *something* that's in your heart.

¹⁴⁷ I—I love to—to . . . scenes, and I love hunting. I go up in the mountains, since I was a little boy, climb up there, watch that sun go down of a evening, watch it rise in the morning, see that great eye of God, look like, move across through there.

148 Watch springtime coming now, and the little seeds that was buried under that snow here a few weeks ago, bursted, run out, the pulp run out of them, there's nothing left, no seed, no pulp, no stalk, no petal, no nothing left of that flower, the—the, even the seed, it fell off of it. You know God has a funeral procession for His flowers? Did you know that? Sure.

149 The little, the frost hits the little flower, young or old, it bows its little head and dies, that's death. And out of that little flower drops a little black seed on the ground, then here comes September, October comes along then, the teardrops begins to fall out of them October rains, you know, and buries it in the ground, funeral procession. See?

150 And it lays there all through the winter and rots, and—and then the freeze comes and bursts that little seed open, the pulp runs out of it. And you might get a handful of that dirt and take it down at the laboratory, you couldn't take any chemicals in the world and ever find that germ of life in there, but it's there somewhere. That's right. It's hid, you can't find it, but just let the—the—the sun, the sun brings forth all botany life, now, when that sun begins to shine, that life will come forth again.

151 I tell you what, you go out here and lay your concrete walk this—this year, just lay it down through the yard. And where's your grass the thickest at the next year? Where's it? Where's it any time? Right around the edge of the walk. Why is it? It's that life that's laying under that concrete, and when that sun, though it's shaded from it, but when that sun begins to shine, that life will work its way right around, till it gets out the end of that sidewalk, and stick its head up to praise God. Why? The sun is shining. It's a master, it's a life-giver to all botany life. It, no matter where it's at, it'll shine forth again, that life will just keep working its way, working its way, working its way till it finally gets out of there to raise its head and glorify God. Then how can anybody not believe in the resurrection?

152 Oh, when that, not s-u-n of God, but S-o-n of God, Eternal Life, you might bury me in the sea, you could bury me under anything you want to, but when that S-o-n begins to shine forth at His Coming, everyone that's dead in Him and has Eternal Life will rise and go with Him, just as certain as I'm standing in this pulpit, tonight. [Blank spot on tape—Ed.] . . . ? . . . many times.

153 But here not long ago, there's was a—a little boy in our city that the teacher told his mother, said, "You have to look at this kid, though," said, "he's, just eats erasers off of pencils just as fast as you get him one." Eating erasers off, and then his mammy found him out there

eating a pedal off of a bicycle on the back porch, just had him a gastronomical jubilee, just eating a pedal off of a bicycle.

¹⁵⁴ Well, they picked the little fellow up and took him down to the—to the clinic to have him examined. The doctors looked him over, and took a analysis of his body, and come to find out, the little fellow, the body was calling for sulfur. He . . . There's sulfur in there, his body was calling for sulfur, and sulfur is in rubber, so that's why he was getting on that rubber. Now, before there could been something in *here* to call for sulfur, there had to first be a sulfur to respond to that call, or there never would have been a call for sulfur.

¹⁵⁵ In other words, before there was a tree to grow in the earth, there had to be a earth first for the tree to grow in, or there'd been no tree. Before there's a fish, a fin on a fish's back, there had to be a water first for him to swim in, or he'd never had no fin. See? That's right.

¹⁵⁶ In other words, there has to be a Creator to create the creation. And when, in your heart . . . How many believes in Divine healing? Raise your hand? Well, now as (Thank you.), as sure as you believe in Divine healing, there's something in your, inside you *here*, telling you there's a God that heals, and before that, even that creation could be in you, there has to be a Creator to create the creation. Amen. That's it. The very reason that you're here tonight, the very reason that this meeting is going on, proves that there's a Fountain open somewhere of Divine healing.

¹⁵⁷ Hungry hearts, I stood in Africa, recently, where we had thirty thousand converts one afternoon, see twenty-five thousand healed at one time, seven van loads, long as across this building, almost, go away, next morning there stood twenty-five thousand people walking down the streets with their crutches and everything laying in there, and old cots, and things they'd brought them in, walking down. The different tribes associating together, singing, "Only believe, all things are possible." The mayor of the city and I stood in a hotel there and just cried like babies to see.

¹⁵⁸ Them blanket natives the day before didn't know which was right and left hand, and here they was, lovely Christians, healed by the power of God in one moment of time. Why? They seen something happen, and as soon as they seen it happen, something sprung to them, and they said, "It's me, too!" And when they had the opportunity, they accepted it and away they went. That's all there is to it. See?

¹⁵⁹ There first has to be a—a creation, or, Creator to create a creation to make you long and believe in God. And when it does, as sure you believe in that, that shows there's a Fountain of Divine healing

somewhere, that's right, it's got to be. And the Bible speaks and says that it's His, it's His Holy Spirit that leads you.

¹⁶⁰ The same Holy Spirit that led Simeon to believe that, is the same Holy Spirit that leads you to believe in Divine healing, no two Holy Spirits, just One. And that same Holy Spirit that revealed to him that he wasn't going to die until he seen the Lord's Christ, that same Holy Spirit speaks to you, "There is a power of God that heals the sick." See? Oh, isn't it plain? It's. . . Why, you couldn't make it any plainer. See? "There is a power of God that heals the sick." See?

¹⁶¹ Well, the doctor said, "I know the gentlemen, he's. . ." That's very fine. I pray for them all the time, and I do not condemn the doctor, no, sir, he's a, he's God's servant, works on the people, but there's some things that he don't know, and some things that he can't do, then if he can't do, let's go to the Specialist, you see, the great One, the great Specialist, the great Physician, and go to Him, He, we're invited to come, He asked us to come, He's looking for us to be there, that's right, He's expecting us. And that's the reason He's revealed Himself to you, "I'm the Lord, heals all thy diseases. I'm Jehovah-Rapha, Jehovah the Healer, the Lord that heals all thy diseases."

Something tells you in your heart, "That's right, I believe that."

Well, that's the same Holy Ghost that said, "Simeon, you're not going to see death, until you see the Lord's Christ."

¹⁶² How many sick people here believe you're going to get healed during this meeting? Raise up your hand. Say, "I—I believe I'm going to get healed, my loved ones, and so forth, going to be healed." All right, that's fine. See? Something has revealed it to you. What? Same Holy Ghost. Are you expecting it? Expect it to happen? How many believes we're going to have a great meeting? Raise up your hand, say, "I believe we're. . ." Alright. See? So do I. See? What is it? Holy Spirit revealed it to us. Amen. I believe we're going to see the power of God. Don't you believe that? Sure. Holy Spirit reveals it to us, we—we believe that, and we just stay right with that.

¹⁶³ Now, you know, they didn't have television in them days, thank God for that, so then they—they come. . . I'm, I believe in pure holiness, I certainly do. I believe in. . . really, I'm. . . You say. . . heard me say I was a Baptist a while ago, I'm a Pentecostal-Baptist, I'm a Baptist that received the Holy Ghost. That's right.

¹⁶⁴ I believe in old-fashioned, Pentecostal, sky-blue, sin-killing religion. Yes, sir. I believe in being gun-barrel straight, and preaching it the same way, and live just the way you preach, and just jump as high as you live, that's just right. If you can't live very high, then don't jump very high, but just make your jumps equal with your life. And I believe that that

should be that way, that's when God will honor His Word, It—It's—It's either right or wrong. And I—I believe that God said, "Prove all things." And It's proved to be that It's right, so I believe It. Amen.

¹⁶⁵ Now, notice this, I want to ask something. Now, not to begin to . . . the ministers are the ones that do the preaching, I come here for healing service, but I want to ask something in the face of civilization, and all fairness, and facts: Do you notice our women in Pentecost, and everywhere else, each year take off a little bit more clothes, little bit more clothes, little bit more clothes, and till they become to, almost, it's a disgrace?

¹⁶⁶ Now, we can expect that out of people out of the world, they don't know no different. But to our Pentecostal people? And I want to say something: I stood there where I seen thirty thousand blanket natives receive Jesus Christ at one time. Them women stand there just as naked, come in the world, young and old, nothing but a little clout, beads hanging in front of them about *that* big, never knowed they were naked, knowed nothing about it, and right on the grounds where they seen this healings taken place, and this sign, as I go into it more tomorrow night, and seen that taking place, I . . . They wanted to, they wanted something, wanted to receive Christ. And I said, I asked, "All that believes that He will save you, let them stand up." And thirty thou- . . . well, they tagged thirty thousand, I don't know how many stood, but thirty thousand stood up they said.

And then, and Brother Bosworth and them said, "I believe Brother Branham, that they meant physical healing."

¹⁶⁷ I said, "I did not mean," had fifteen interpreters, you know, so I said, "I did not mean physical healing, I meant salvation, that you—you accept Christ, God's Son, as your personal Saviour, and you want to serve Him." Many of them with idols in their hand, I said, "You that's sincere about it, break your idols on the ground," like a dust storm, you see it go up like *that*.

¹⁶⁸ And when, as soon as they received Christ, them naked women, brother, sister, they folded their arms like *this* to walk out of presence of men. And if a raw heathen, that knows not right and left hand, as soon as Christ touches them, realize that they're naked, and then we claim to be of the Church of the living God, and stripping ourselves every year, it don't make sense to me, there's something wrong, somewhere. That's right. O God! Yeah, we're in Laodicea, that's where we're at, we're—we're way down the line near the Coming of the Lord Jesus. Oh, let's be ready to meet Him. Yes, yes.

¹⁶⁹ Simeon, as I said, they didn't have the televisions. While I was on that, I made a remark, something on that one time, there was a lady

said to me, in talking about the way women dress themselves in little ol', form-fitting clothes, and things, and so she said—said, “Why . . .”

¹⁷⁰ I said, “If you do that, you’ll answer at the Day of Judgment for committing adultery.” And somebody called my hand on it.

¹⁷¹ I said, “Jesus said, ‘Whosoever looketh upon a woman to lust after her, has committed adultery with her already in his heart.’ And you might be as pure as a lily to your husband, or your sweetheart, you might be just as virtue a woman as there is in the United States, yes, as virtuous as you was when you come from your mother’s womb, but, lady, if you dress yourself like that to let sinners look at you like that, he’s going to lust after you, and when he does, at the Day of the Judgment when he answers for his adultery, you’re the one who presented yourself to him, there you are, so you’re going to answer for committing adultery.”

Some woman said to me, said, “Well, Brother Branham, that’s the only kind of clothes they make.”

¹⁷² I said, “They still got sewing machines and sell goods, so there’s no excuse about it.” It’s just the thing. . . That’s right. We, what we need today, is a good, old-fashioned, sky-blue, sin-killing religion, an ol’ Saint Paul’s revival, and the Bible Holy Ghost, and back to real Pentecostal messages again, back to the truth.

¹⁷³ What it is today, so many of the evangelists in the field, evangelism becomes a meal ticket to them. They have such big programs to sponsor, they can’t say that before the church. Some minister told me, said, “You’re going to ruin your ministry with that.”

¹⁷⁴ I said, “Any ministry that the Word of God will ruin, ought to be ruined, kicked out, anyhow.” Yes, sir. I said, “I . . .” That’s right. You don’t . . . What we need is back to the Bible, back to real holiness, back to God, back—back to where people can have faith. How can God build His Church upon a foundation like that?

¹⁷⁵ We took our churches and made organizations, and we belong to them, and settle right down like the rest. And now, we used to say, “The old, cold, formal Baptist,” and now the Baptists say, “You cold, formal Pentecostals.” That’s right. That’s exactly right, Pentecost is more formal than the Baptists. Yes, sir. So there we are.

¹⁷⁶ What we want is a good, old-fashioned, shaking revival across this country, bring men and women back to God. Why, the Church was in better condition for Jesus to come forty years ago, than it is today, back when they had real Pentecost amongst the people. But today we’ve weakened our way, and our pulpits has got weak, and four or five rounds of little seminary ministers has come in with kinky hair, you know, or what-more, not saying nothing about that ‘cause I haven’t

got any, but that don't make, it ain't. . . But what I mean to say, they get that to a place, just like God had grandchildren, God don't have no grandchildren.

177 You know, Methodists, if you're a Methodist and borned again, you're a Son of God. But what do you find? Wesley come along, the first round of Methodist was fine, second round begin to bring in their children, that's the same thing the Pentecostals did. A few years ago, they had real Pentecost, men and women who got at the altar and paid the price, and come through, brother, and lived the life. Yes, sir. Well, what did they do? They brought their children in, set them on the rows, and dedicated them in the church, and they were Pentecostal, that's grandchildren.

178 There's no place in the Bible where God has got grandchildren. He ain't Grandpa, He's God, He's Father. Hallelujah! And every man and woman, I don't care who you, or, how good your father and mother was, you've got to have that same experience of being borned again and filled with the Holy Ghost if you ever expect to be a son or daughter of God. That's right.

179 Just the word *Pentecost* won't save you. *Pentecost* is not an organization, *Pentecost* is an experience to whosoever will, let him come, and drink from the Fountain of the Water of Life. Amen. Now, that's true, friend. That's sassafras as it. . . Do you have sassafras up here? All right, you know what I mean. I said that one time, a fellow said, somebody wrote me some letter, said, "What's *sassafras*?" All right. But you know what it is up here. Yes, sir. Oh but, brother, I'll tell you, it—it'll straighten you out, it'll—it'll make you live right. That's true. Just get down there, and stay till it's over, and get straightened out with God, yes.

180 And Simeon, them days he was, had that promise, and he was believing it with all of his heart. Jesus was born in Bethlehem of Judaea (The wise men came, they didn't have the newspapers.), and eight days later the mother come to the temple for offer of the turtledoves or pigeons for the purification, circumcision of the child. And now here come Jesus, now in closing, here come Jesus, His first time in the temple in the arms of His little mother.

181 They tell me His swaddling cloth was made out of a, the wrapping that went on the back of a yoke of an ox that was hanging in the stable, and then we can put on a five-hundred-dollar mink coat and stick our nose up in the air, if it would drown it would rain us, and think we're somebody, and our Saviour, the God of Heaven, came and wrapped in the swaddling cloth of a ox.

¹⁸² “The foxes has dens, and the birds has nests, but the Son of man has not a place to lay His head.” And then we think we’re somebody, can drive a car better than the Joneses, and just starve our kids to death, nearly, to get that car, too, get a better television, or something, stay home on Wednesday night from prayer meeting, and let the church set vacant to watch *We Love Susie*, or something like that on, this nonsense on the television; that shows how much you love God.

¹⁸³ I’ll tell you, brother, it. . . what we need is a revival, that’s just exactly. That’s what this nation needs, is get back to God. Yes, sir. When you—you show up. . . Your action shows what it is, people’s action shows, just exactly. If you love the world, or the things of the world, the Bible says the love of God is not even in you. That’s right. Oh, you join the church, that’s right, but *This* is One we’re talking about, you don’t join *This*, you’re borned into It. I been in the Branham family fifty-one years, never did ask me, join the family. Why? I was borned in it, I—I was a Branham by birth. That’s the way you are a Christian, you’re borned into the Church of the living God, you’re borned into it by birth, you’re a Christian by birth.

¹⁸⁴ Now, Jesus came into the temple, and I can imagine those mothers in them days, you know, all of them up there with their little babies with their little booties, and their little needlework, you know, and all done, their little fancy blankets, and the society women, you know, talking about. . . And first thing you know, in come little Mary packing this little Baby with this swaddling cloth, see, wrapped around Him from the yoke of an ox. Walked by, I can hear some of them say, “*Hey! Psst! Psst!* Look there, see that holy-roller?” Or, you know what I. . . Maybe that’s wrong, too.

¹⁸⁵ But I say, said, “Look at that woman. You know what? She married. . . That baby was borned out of holy wedlock. *Hmm!* Don’t tell me! Where’s there’s a little smoke, there’s bound to be some fire somewhere. Yes, sir. I’ll tell you, boy, that’s all there is to it. Yeah, I tell you, she’s one of *them*, better watch her, see. Keep your distance from her.”

¹⁸⁶ That’s the way the lukewarm believer tries to do to the real believer, “Oh, he’s lost his mind, he went off on the deep end, there’s something wrong. Aw, he trusts God for *this*, he said. Aw, the days of miracles has passed, no such thing as Divine healing.” *Hmm!* All right.

¹⁸⁷ But in her little heart she knowed Who that Baby belonged to, she knowed. And so does every man that’s born of the Spirit of God, he knows where he stands, he knows what revelation, Who give him that revelation. Paul said, “I never come to you, preaching to you enticing words of man, that your wisdom would. . . that your faith would be

built in the wisdom of man, but I come preaching to you the power of the Holy Spirit.” Amen. That’s it, brother, simple and plain, just plain to believe it, that’s all. God said so, and that settles it, that’s—that’s the whole thing.

188 She knowed Who that Baby belonged to, no matter what any of the rest of them. . . I can see them say, “Now, keep your distance, don’t go around her. Don’t have nothing to do with her, she, just keep away from her.”

189 She didn’t care whether they did or not, didn’t make her no difference, she knowed Who this Baby belonged to. She knowed Who It was. That’s right.

190 You know what? When you got the Holy Ghost, you know what happened to you, you was there, you know where It come from. Didn’t come from some seminary, or cemetery, or . . . It—It’s come—It come from God. Well, both about the same, dead places, so then, remember that.

191 So then, she knowed where this Baby come from. She watched, and she said, “Yes, sir.” She knowed, she went walking on, like that, not paying no attention, talking to her Baby, she didn’t have time to associate with them, all them societies.

192 That’s what’s the matter with our church today, they got the lady’s society, the men’s society, *this* society, and ball games, soup suppers, and everything else, and prayer meetings is left off, you know. No more. . . And the Holy Ghost promised He would only seal those who sighed and cried for the abominations done in the city.

193 Clergymen, could you mark out on your hand ten people, tonight, in this city that’s sighing and crying, day and night, for the wickedness and things that’s done in the city? Does anybody in this audience know where you put your fingers on five people that sigh and cry, day and night, for the sins, and things of the city? Well now, the Bible said set a mark upon those who sigh and cry for the abomination did in the city. That’s right. That’s it. See?

194 No more burden for lost souls, it’s all gone, we—we just joined church and settled down, “That’s all necessary.” See? That’s how we get. It’s so, sin is so sneaky, and it sneaks right up on you before you know it, see, that’s the way it does. It just grabs you like the ol’ toboggan slide used to be, and it’s got you, the devil does that.

195 Now, brother, let’s get plumb back off of his territory, let’s come back to God, come back to the altar, rebuild the altar again that’s been torn down. Build up your home, take them cards off the table, and all of them ol’ love story magazines, and open up the Bible, and read the Bible, and—and—and pray, just don’t get down and say, “Bless my

family, and Mary, and Joe, and John, and all of them,” get in the bed, no, sir, stay there with God. Oh, my!

¹⁹⁶ You know that song you used to sing, “There are times I’d like to be all alone with Christ my Lord, I can tell Him all my troubles all alone”? That’s what we need again, that’s what, them kind of a meetings, that kind of a church, that’s the kind of church that prays down the blessings of God. I’m sure your pastor would appreciate every member becoming like that. How that he’d . . . ! And how it would be if the church could just be like that again!

¹⁹⁷ Now she’s coming along with this Baby, now there’s Christ in the temple. All right, if Christ is in the temple, and God had revealed it to Simeon that it was, He was going to show him the Christ before he died, well, I think if Christ in the temple, it’s time for the Holy Spirit to go to work on Simeon. Don’t you think so?

¹⁹⁸ Let’s think it’s Monday morning. Now, how many little babies would be born? There’s about two and a half million people in Israel then, and I suppose there would be at least hundreds of babies borned every night, and every eight days they had to be circumcised, and offering of purification. All right.

¹⁹⁹ Here they are now, it’s Monday morning, Simeon is back in the office, reading the Scrolls. Let’s see, he picks up Isaiah, and he begins to read down to Isaiah 9:6, “‘Unto us a Child is born, Son is given, His Name shall be called Counsellor, Prince of Peace, Mighty God, Everlasting Father, government shall be upon His shoulders. And of . . .’ Oh, Who could that be?”

About that time the Holy Spirit said, “Rise up, Simeon.”

“Rise up? What do You want me to do?”

“Just rise up.”

“Well, where shall I go?”

²⁰⁰ “No, you just stand up, that’s all I want you to do.” That’s the way God wants you, just as He speaks, go act. That’s what you want to do this week, when God speaks, act, do it. Say, “Go see *So-and-so* about coming to church.” Act, do it.

“Stand up.”

“Yes, Lord, here I am.”

“What next?”

“Start walking.”

“Where abouts?”

“Walk. I’m going to do the leading, you do the walking.” See?

201 Here he comes, I see him come out wondering, "Well, I know this is the Holy Ghost, 'cause He's talked to me before." You know what I mean, don't you? You believe sons of God are led by the Spirit of God? Yes, they are. Here he comes walking, walking through the temple, not knowing where he's going, just led by the Holy Ghost. Now, he comes over, and goes down through thousands of people everywhere, here he hits this line of circumcision of the children, coming, walking right down along this line.

202 He sees this little woman everybody is keeping their distance from, he walks up. The Holy Spirit begins to make his heart beat real fast, you know. Oh, He leads you to the promise. Yes. If He give you the promise, and you believe in Divine healing, He leads you right into it. If you believe in the baptism of the Holy Ghost, He leads you right into it. See? Where it's at, He will lead you right to it.

203 Now, He's got him right here, beside. Simeon reaches over, takes that Baby out of Its mother's arms, raises up his hands, and said, "God, let Your servant depart in peace, according to Your Word, for my eyes have seen Thy Salvation."

204 Way back, over in the corner, an old, blind woman, named Anna, she was a prophetess, Anna was a prophetess, she had been blind for years, she set there, and she also waited and believed on the consolation of Israel, she believed that that Prophet was coming, and she was believing. She was setting there, and the Holy Ghost said, "Anna, stand up." Amen. Those that are spiritual are always led, you know, at the right time. "Stand up, Anna."

And here comes this old, blind woman, "Pardon me, sir. Pardon me, madam. I'm sorry." Led by the Holy . . .

"Where you going, Anna?"

"I don't know, I'm just led."

205 First thing you know, she comes right straight to where Simeon is standing, and saying, "Lord, let Thy servant depart in peace." She, likewise, the Holy Ghost come upon her, and she begin to prophesy about the Child.

206 Oh, brother, sister, if the Holy Ghost could lead a blind woman in them kind of times, how much ought He to lead us? Although we are becoming blind, let Him lead us back to the Fountain.

For there is a Fountain filled with Blood,
 Drawn from Emmanuel's veins,
 Where sinners plunged beneath the flood,
 Lose all their guilty stains.

207 You believe that? God bless you. Are you expecting something to happen? My time is gone. Now, you're such a lovely audience, I could speak a hour yet to you, but my time is up. And let's be expecting God to give us a great revival. Will you—will you join with me in prayer to, for that purpose? Will you do it? Let's bow our heads then.

208 Now, minister brethren, I know you all are expecting it. We're here to work together as a unit of God, let nothing stand in our way now.

209 Church, we're here to work with you, all you ones that's belongs to the Assemblies of God, and the Church of God, and the United Pentecostals, and whatever you might be, we don't care what brand you wear, we're just—just believing that God will do it. Let's join together now in one accord.

210 Our Heavenly Father, these broken-up words and little talk here, just to kind of get all the fear and starchiness away from Your Church, just to kind of break up the fallow ground to lay a foundation here, or not lay a foundation, but to build upon the Foundation that's already laid, Christ Jesus, what these people has been taught to believe down through the years, that Jesus Christ, the Son of God, He's the same yesterday, today, and forever.

211 Heavenly Father, I pray, as we join our hearts and our prayers together, the Bible said in the fourth chapter of, I believe, of the Acts of the Apostles, when the people had come together, made a report, then they prayed with one accord, and the building was shook where they were assembled together, and they spoke the Word of God with boldness.

212 O God, we go along here, today, with this wonderful name pinned upon us, as Pentecostal believers, witnessing that we been borned again of the Holy Ghost, and the Holy Spirit leads us. Then, Lord, to see the church getting weakened, and falling away, and crumbling down, and, O God, what a—what a condition! Revive us, O Lord, send Your Holy Spirit upon us, and bring forth the refreshing, the dewdrops of mercy from above.

213 O God, revive our—our—our community here, revive the whole city, revive the churches around, revive the Methodists, revive the Baptists, revive all of them, Lord. And, O God, may it begin right here in this congregation, may there be such a reviving and awakening among us, Lord, till the Holy Ghost taking our hearts, and tearing us apart, and squeezing from us the precious ointment that He would desire for our Church to be anointed with. Grant it, Lord.

214 Bless us now. Forgive us of our sins, our shortcomings. God, may there not be a sick person attend this meeting, but what will be healed.

Grant it, Lord. May there not be one person that's sinful, or unbeliever ever come to this meeting, but what will be saved. Grant it, Lord.

215 May the Angels of God go to every church throughout the community, every place, down to the barrooms, and—and bring conviction upon the sinners. And may the Christians go forth testifying, saying, "Come, see! Come, see! We've never seen anything like it." Grant it, Lord. May it be a great roar through this country, and God getting glory out of it. Grant it, Father.

216 Bless Your precious shepherds, I ask again, back here, standing up here on the platform, some I've never seen in my life, but, Lord God, they're standing here to make a witness that they, too, are believers, they're here with, to put in their part, to put their shoulder to the wheel. Our hearts are burning and yearning, Lord, we're seeing the Spirit of God move among us. Grant it. Do this for us, Father. We commit ourselves to You, in Christ's Name. For His glory we ask it.

217 Now all that's in here that's sick and needy, raise up your hands, right now, just raise up your hands. All right. I want you to lay your hands over on one another, just lay your hands over on each other now. Some . . . Now, don't pray for yourself, you pray for the person that you got your hand on, they're praying for you. (I like that, "All things are possible.")

218 Now, in—in our hearts, let's just think now. I can see a—a bunch of disciples around a—a boy with epilepsy. I can hear Andrew say, "Step back, boys, I—I'll show you how I done it down at Capernaum, when I cast out epilepsy down there. Here's the way I done it!" But it didn't work.

219 Simon Peter stepped, said—said, "Well, now, here's the way I done it down at Joppa, I'll show you how I done it down there." And it didn't work.

220 But they happened to look coming down the hill, there come One walking, quietly, maybe not a big, giant-looking Man, It said, "No beauty, we should desire Him." But there's something about Him, He knowed what He was speaking of. And he ran to Him, this father of the child, and said, "Lord, have mercy on my son, he's variously vexed with a devil. I brought him to Your disciples, they could not cure him."

Jesus said, "I can, if you believe, for all things are possible to them that believe."

Said, "Lord, I believe; help Thou my unbelief."

221 That same Man, when He left the world, our Saviour, the last Words He said, "Go ye into all the world, and preach the Gospel. These

signs shall follow them that believe.” The last sign He said, He said, “They shall lay hands on the sick, they shall recover.”

²²² Now, there’s a believer got their hands laying on you, a believer that believes in healing. Jesus made this statement: “These signs shall follow them believers, if they lay their hands on the sick, they shall recover.” Now if you believe with all your heart, don’t doubt, the, and you pray the prayer of faith, then the one that’s, that you have your hands on is praying for you, I believe.

²²³ Our Heavenly Father, we lay our hands, by faith, upon the sick and the afflicted, and ask that Your grace and mercy will supply everything that they have need of. They’re praying, Lord, just the way they do in their church; they love You, and they believe You. I pray, Heavenly Father, with all my heart, that You’ll break every fetter of unbelief, cast away every evil spirit, may they not be able to stand within the building, Lord, drive it away. May nothing but the pure, unadulterated faith in God be in every heart, just now. May the devil be defeated in our life, and we know he is defeated, because he is the defeated being.

²²⁴ And, Satan, I turn to you now to say this, that you are defeated, you’re not afraid of us, but you’re afraid of the One we’re speaking about. You have lost every bit of power you ever had, you were defeated at Calvary, Jesus Christ, God’s Son, triumphed over every enemy, He conquered all sickness, all death, hell, and the grave, and conquered every victory that you ever had. And you’re nothing but a bluff, and we’re calling your bluff, tonight. In the Name of Jesus Christ, turn these people loose, they’re—they’re wholly following and expecting to be healed, power of God is present, believers with their hands laid on one another. Satan, leave them people, come out of them, in the Name of Jesus Christ, you lose the battle.

²²⁵ And they shall be well because God said so, God promised it, we’re expecting it, and we know it shall be so, ’cause Satan is defeated, and God has preeminence. We know that it’s so, for we ask it, in Jesus Christ’s Name, for it to be so, for God’s glory.

²²⁶ Now just stay shut in with God, just keep believing now, with all your heart, “Lord, I believe that You heal me right now. I believe, because I laid my hand on this man *here*, he laid his hand on me, or on this woman, she laid her hand on me, I was led to do that, I was led to lay my hand over on this person, they were led to lay their hands on me, the same Holy Ghost that told Simeon, give him the promise, led me to do this while we’re right here in this place of Divine healing. Now I’m believing, Lord.

²²⁷ “Satan, you might as well get away from me right now, because I’m taking. . . I’m a Seed of Abraham by Jesus Christ, and I take the preeminence.”

²²⁸ Just keep believing with all your heart, while I ask one of our pastors here, the one, the, one of the brethren here, if you will, if you’ll come offer prayer. Some, one of the pastors here, come take the service over, one of you here. All right, sir.

²²⁹ Until. . . Audience, keep yourself shut in just a few moments with God. I want to ask you now, as you move your hands back from one another, and say, “I have believed, and I take Him, right now, as my Healer, and no matter what Satan ever tries to tell me, I’m going to believe that God makes me well,” raise up your hand, say, “I now accept it.” Raise your hand. God bless you. That’s the way to do it. Keep that kind of faith going, and you’ll see the exceedingly, abundantly, above all that we could even do or think. Until I see you tomorrow night, here’s the pastor. God bless you.



EXPECTATIONS

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