
A WEDDING SUPPER



Pray just a moment. Our heavenly Father, we thank Thee tonight for the Lord Jesus and what He means to us: our Salvation, our Joy, our coming King, our Healer, All in all He is to us. And we're so happy, that we, being aliens from God, at one time sinners without hope in the world; Christ took our place as a sinner at the cross and died for us that we might be, through the reconciliation of His own life, brought back to God. We're so thankful for that.

I pray that You'll meet with us in a special way tonight, Lord, and continue to be in this meeting as our brethren come to continue it. We pray that You'll just bless abundantly, Lord, throughout the entire campaign. Forgive all of our sins and help us to be Your servant. We ask in Christ's Name. Amen. You may be seated.

2 So happy to be here tonight in the service of the Lord. Excuse me, and to be. . . Sorry that it's the last part of the service, that for my part. Following me is Brother Tommy Osborn, and Brother Tommy Hicks, and Brother Wilber Ogilvie. And I know these men, and they're wonderful men. And I think Brother Osborn is to follow me tomorrow and what a privilege it is. I wish I could only stay and hear Brother Osborn. You're in for a great treat from Brother Osborn, a wonderful man of God with faith and. . .

3 How many ever knowed F. F. Bosworth? Let's see your hand. Oh, I'm so glad. I want to tell you that Brother Bosworth is doing real well. When I was in Indianapolis a few weeks ago, having a campaign, they called me and said he's under the oxygen tent. And Mrs. Bosworth said, "Brother Branham, stay close. He wants you to preach his funeral as soon as he passes away." He's about nearly eighty, eighty-seven years old, something like that. And said, "He wants you to. . . He's always wanted you to preach his funeral."

And I said, "Sister Bosworth, you don't mean my brother's going?"

Said, "Yes." Said, "He's just going at any minute." We got right down on the floor and prayed for him with all of our heart, and the next evening he called me up, said, "You know, Brother Branham, I believe I'll come up to Indianapolis and help you in this meeting." So I. . .

4 And Brother Osborn has been with Brother Bosworth. And Brother Osborn is a young Brother Bosworth with all the knowledge that Brother Bosworth had of the Word plus. And so I'm sure you're in for a great treat with a real Christian when you hear Brother T. L. Osborn.

And now, Brother Tommy Hicks is following then, and I'm sure you're all acquainted with Tommy Hicks. Tommy Hicks wasn't known till just a few years ago. I didn't even know him myself. And I—I wouldn't say, but I believe it was at one of the meetings or something and got released, or just fed up on God, and that little fellow took off to, down to Argentina somewhere, without hardly a dime in his pocket, and God met with him there and gave him one of the greatest revivals, I guess, has been held in the last days, down there among the people in—in South America. And how he's loved down there. And great meetings, you seen it in the magazines that packed the article. Forceful speaker, a real man of God: I've worked with Brother Tommy Hicks for a long time, and is—and a real true Christian, a real man. You'll enjoy hearing every minute of him as he's speaking to you and praying for your sick.

⁵ And also Brother Wilber Ogilvie's going to be along. I don't know Brother Ogilvie as well as I know Brother Hicks and Brother. . . He's been on the field, I guess, longer than Brother Hicks. But I have met Brother Ogilvie a few times, and a real Christian gentleman. I've never heard him preach, but they tell me he's a forceful speaker. He'd have to be to hold the meetings that he does, and have the favor with God that he does. So you see, you're in for a great meeting the rest of this week. Be sure to attend and hear these real Christians preach and pray. They'll be in about tomorrow, and they'll be speaking.

Brother Joseph come tell me they're somewhere in the meeting. Well, brethren, I. . . Well, I said it to your face then. I say it to your back. I don't know where you are, but anyhow, the Lord bless you. Maybe I wouldn't have bragged that hard if you—if I knowed you'd be here. But they're real men of God anyhow, and I love them. Hope to get to shake their hand before I leave. Now, what do you know of that? That's the way it goes. But well, they'll tell you. I'll quit then on that then. All right.

⁶ Well, we're—we're glad we got a real resurrected Lord, haven't we? Oh, so—so glad of that. Now, this has been one of my outstanding trips to Chicago. And I never thought that I'd ever preach on the hard things that I did. And I thought now. . . On the correction of the church and bringing back the morals to the church. . . But when letters and telephone calls come in, said, "That's just what we needed, Brother Branham." Made me feel good. I thought I hurt somebody's feelings, so. . .

⁷ You know, I come over two or three times with certain things. Last night I had a subject in my mind I was going to preach on. I said, "Yeah." In David the. . . In the 1st Psalm said, "Blessed is the man." I was going to preach on "The Blessed Man." And I turned

around and painted on—preached on “The Painted-face Jezebel.” So . . . After I got here.

I went over the other day to preach something over at the church, and when I got to the platform, I thought, “There’s something in the Bible about something.” And I had Brother Joseph to read a text and started preaching from there. So it’s been a—a real jubilee to me of having this fellowship with you and to see that you’re long suffering with me. And I appreciate it, ’cause I’m not much of a speaker; you know that by this time. But I want to go on record in heaven, that when I appear before this generation, I stood for God and right. See? I want it real clear in heaven. And I’m sure you do too.

⁸ And now, I . . . Tonight is—we’re going to have healing services. And now, they—they give out lot of cards. And many out there I probably won’t be able to get to all of you, but what I won’t, why, the brethren who follow me, each one, with an outstanding ministry, far exceeding mine when it comes to praying for the sick, absolutely . . . These men has a greater me—a greater success in praying for the sick than I do. Mine is kind of a prophetic type. And these men are really gifts of healing. And I’m so happy to know that they’re coming to pray for you sick people and to preach the Gospel to you saved and unsaved.

⁹ Now, pray for me, where I go I’m figuring now a worldwide tour, every major city in the world if I can and to get native workers to follow up. And now, that’s coming this next June. My next close meeting here that I know of, I’m . . . From here I go to Salmon, Idaho. But the next close meeting will be in Lima, Ohio, and that’s January the 10th to the 15th with the Baptist people. And then we’re going on to the east from there and then back to the West Coast. No, I beg your pardon. On January, after that we’re going back to the West Coast and then make ready for overseas.

Now, pray for me, and if I don’t get to see you all in Chicago until I go overseas or something along, remember, when the winds are blowing hard, the devil is tempting every way, witch doctors are standing up to make a challenge, can I depend on you to be praying for me? Good, good. And some glorious day, if we never meet this side of heaven again, I hope that in that great glorious jubilee day when the saints of God crown Him the King of king and the Lord of lords and the Angels stand around the earth with bowed heads while we sing the redemption songs, I hope to meet you there all clothed in His righteousness and going into the great world that’s coming on, where there’ll be no more sickness, no more prayer for the sick; all these things will fade away. Until then, may God keep you healthy and happy and serving Him.

¹⁰ In the book of Saint Matthew, just by the way of speaking for a little while. And I kinda feel drawn on that edge; I know these other brethren are here. But in the Book of Saint Matthew the 12th chapter and beginning—I mean the 22nd chapter and beginning with the 12th verse, 12th, 13th and 14th verses. I wish to read a portion of Scripture for a little text, or to see if God will give us the context from it.

And he said unto him, Friend, how comest thou . . . hither . . . having no wedding garment? And he was speechless.

Then said the king unto his servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping, wailing, and gnashing of teeth.

For many are called, but few are chosen.

¹¹ And may the Lord add His blessings to His Word. Now, we have a—a great subject here under consideration, which is a parable that the Lord taught in the Bible. And I never could . . . As a boy preacher, I used try to wonder what these parables meant. And I never could understand it just right until once I visit the eastern countries. The Bible is a eastern Book, and we trying to understand it by a western understanding. When you go east it becomes a different Book to you, because it's wrote in the light of eastern knowledge.

And the eastern people received the Holy Spirit first. And civilization always travels with the sun, and so has the Gospel traveled with the sun. But civilization, to my opinion, came by the Gospel. You take any country that doesn't respect God, the . . . Oh, my, there's not much civilization to it. And so civilization . . . Christianity is the grass roots of civilization. And that's a remark that Mr. Nixon said one morning at a breakfast we were at up there at Washington, DC for the Christian Business Men.

¹² And now, as the sun travels west, the Gospel has traveled west. Now, the prophet said, "There'll be a day that won't be either day or night. But in the evening it shall be light." Now, on two thousand years ago, on the eastern people, the Holy Ghost was poured out upon the eastern people, the Jews and so forth in the east.

And then about the first round of apostles it begin to fade out. The second round it was pretty near gone; went on out into the dark ages, come back just a little teeny bit of light in the reformation, come on down through the Wesley age. But we're traveled all the way from the east to the entire West Coast. We're as far west as we can go, and the Gospel has come across with it.

But now, "It's been a day," said the prophet, "that'll neither be light or dark," kind of a dismal day, kinda foggy and cloudy. We've had enough light to say, "Yes, Jesus is the Son of God. Yes, He saves

from sin. But, oh, the days of miracles and things, that was way back, back in the east.” But the prophet said, “It’ll be light in the evening.”

¹³ And now, on the western people in this western hemisphere here, it’s poured out, the baptism of the Holy Ghost. The sun has come out to shine again on the—at the setting just as it did at the rising. And the same Holy Ghost that fell on the eastern people two thousand years ago, has been shadowed by creeds and denominations coming across the—this day of not dark nor light . . . But in the evening time while she’s setting, the baptism of the Holy Ghost was poured out on the western people with the same portion, the same signs, and the same wonders that they did on the eastern people, just exactly.

So when you go to the east you find out that the parables, especially of the Bible, just wake up to you. They become a—a new reality. They have meaning. And in the east they seldom ever change their customs. They are . . . What they had in the beginning, they still hold on to those customs.

¹⁴ And now, our text tonight is dealing with a wedding supper. Oh, you should see it. And Jesus taught of it here. And many places He gave these parables. And if you’d ever visit the eastern country, you find out just those parables, they’re still living them same customs that they did then.

Now, in this place, the wedding supper was made; Matthew 22 gives a very good description of it, that he said that in—in the Book of Matthew, that there was a king who had a son. And he made a supper for his son. And it was a wedding supper. What a beautiful parable or a prophetic post that the King of heaven was making a supper for His Son, Christ Jesus. That was the meaning of the parable. So God making a supper for His Son, Christ Jesus . . .

And if you’ll watch the setting as we try to dig into it and find the settings of the—the way the supper had to be arranged in the oriental and eastern types, it’s a very beautiful picture of the coming of the Son of God and the wedding supper that we’re all going to one of these days who are borned again of the Spirit of God. Beautiful.

¹⁵ Now, he said, the first thing, if the supper was set, no persons are allowed to come to this supper unless they are invited. You have to be invited first before you go to any dinner of that type.

Now, I don’t like to call it dinner. I’m just old fashion enough to believe it’s still supper. We don’t take the Lord’s Dinner, we take the Lord’s Supper. And this here dinner stuff, it always make me get hungry; I missed a meal somewhere. So I—I like dinner, breakfast, and supper. And so I—I still believe it’s the Lord’s Supper we take.

And so anyhow, when you're invited out to supper, you're . . . You have to be invited before you'd be welcome to come. And if you would not be invited and you would go anyhow, you'd be a poacher. And that wouldn't be right. You'd be disqualified.

¹⁶ Now, what a beautiful thing it is that God is setting a day that when He is going to have a great supper set, to a celebration for His Son, the Lord Jesus, Who has pleased Him in every way. And God the Father is inviting those who He chooses. Jesus said, "No man can come to Me except My Father invites him first." That right? "No man can come to Me except he has an invitation from My Father." See, the King has to give the invitation. And you tonight that's had that invitation, how happy you ought to be.

¹⁷ I tell you: if President Eisenhower . . . And I'm not a politician, and I—I . . . But I think that Eisenhower's been one of the greatest presidents since Lincoln. I like him. He's a real gentleman. And when . . . If President Eisenhower would invite some people to come to a great dinner that he was going to give, or a great supper, what would you . . . ? Oh, you would swell out. You'd want everybody to know. You would, by no means, turn that back and write, "Void, wrong address," and send it back. Why, you wouldn't do that . . . You'd be, as the old street expression is, if you'll excuse it, "crowing about it," showing everybody. "See, the President invited me." Well sure, you ought to be happy about it.

How much more should you be "crowing about it," as we call it, if God invited you to the wedding supper of His Son. How much more have you got to be thankful for. Now, Mr. Eisenhower, a great a man as he is, it would be an honor to set at the table with Eisenhower. But how much greater honor would it be to set with the Son of God. What a honor that would be.

How I would like to tell everybody that I had been invited to Eisenhower's supper. Why, I'd be happy. But how much more happier am I to know I'm invited to God's Son's supper (Amen.), the wedding supper of His Son. And going to have a part of it too when we get there, going to be included in it. Our name's already on the register. What? "Those who He foreknew, He has justified: those who he has justified, he hath (already, past tense) glorified." That's what the Scripture says. What you scared about then? See? If your name is written there . . . Seek out your own salvation. But if it's written there you'll be there, don't worry. Be sure it's there though.

¹⁸ Now, if—if Eisenhower would send you the invitation, how happy you would be. And another thing, I wouldn't think that you would try to go as an insult to Mr. Eisenhower's supper by wearing your old

greasy clothes. Would you think so? All dirty, and an old pair of hobnail shoes on, whiskers over your face, or something or another. . . You wouldn't go out, say, "Hey, look here, I want to tell you something. Eisenhower [Brother Branham spits—Ed.] told me I could come, [Brother Branham spits again—Ed.] and said I. . ." Oh, that would be disgraceful to Eisenhower.

Well, how much more disgraceful is it, you who claim to have an invitation to the wedding supper, and walk around with makeup on and act like the world, and smoking and drinking and carrying on? Clean up if you're going to the wedding supper. You don't want to do that. Get out of it. See? Act like you're going somewhere. Amen.

I believe you're. . . If you really got the invitation and accept it, you will do it. Could you imagine it? My, I'd clean all the dirt out from under my fingernails and everything else, get every little old dirty thing that's hanging onto you. "Let us lay aside every weight, and the sin that so easily beset us, that we might run with patience the race that's set before us, looking to the Author and Finisher of our faith." Oh, my. What an example He gave. What ought we to do then? We're going somewhere to a wedding supper.

¹⁹ And this is God speaking to the heart. You don't realize what that is that you turn down each night in evangelistic service. When God knocks at your heart and said, "Child, I'm inviting you to come to Me tonight. Come by the way of the cross where My precious Son paid the price. Come in at the door; I'm inviting you" and you turn Him down, I imagine you wouldn't turn Mr. Eisenhower down but one time.

"But God is long suffering, not willing that any should perish." And He said, "Come, let us reason together, saith the Lord. Come now, let Me talk it over with you." Oh, I just love it. "Come, and let's set down now in the church tonight, forget about all the day's work, and let's reason it together. Come let us reason together, saith the Lord." Think, that God wanting to reason out with you your problems. And in so, showing you where you're wrong by the preaching of the Word, and then giving you an invitation to come to His house for Eternal Life, and you turn it down, could you imagine that? Well, that's what people do.

²⁰ Or could you imagine accepting it and not be elated and happy and full of joy? Say, "Well, I went up and put my name on the book. I've become a charter member of the church." Well, that's what you did. But you never got in. . . You never accepted an invitation to heaven. You'd be telling everybody about it. Yes. When God really comes down and gives you the invitation, and you accept it really from your heart, you're glad to tell everybody about it. "I'm going to glory. Praise the

Lord. God spoke to my heart. Sure, I'm a Christian." You love to do that (See?), if you're really enthused about it.

And God calling sinners that's alien and enemy, God calling enemies to try to be reconciled with them. Not the president now, God of heaven calling aliens, enemies against Him, to reconcile them to Himself and give them Eternal Life and bring them into His home to live forever as children, why, it's more than the human mind could fathom, to think of—of the God of heaven would do something like that. But He did it. And He taught it here.

²¹ Now, the invitations was given. And no one can give the invitation except God Himself. That's right. God has to give the invitation. All right. Now, when God give the invitation . . . He made the supper ready, the king did. And he made all things ready before he sent out his invitations. The bridegroom would always do that in the oriental wedding ceremony, make all things ready. He said in the Bible here, "I have killed my fatlings; I have killed my lambs and my—my ox and so forth. And the table's all spread; everything's ready." He's got everything ready before He gives the invitations. That was the customs in them days: make everything ready.

Now, God has made everything ready. You don't have to wait for a thing; it's already fixed. Christ has done died once, the just for the unjust, that He might make a way of reconciliation by His Blood, to bring you unto Himself. And He's already made every . . . Heaven's already prepared. "In My Father's house is many mansions. I'll go and prepare a place and come again to receive you unto Myself."

The preparation has been appropriated for your salvation. Christ died once and settled sin question forever. You were saved the very hour that Christ died. Every person that ever lived in the world from that time hence, was saved at that time. And every healing that was ever performed, the appropriation of the Blood was shed at Calvary for every healing that would ever be taken place when Jesus died at Calvary. It's settled, the question of sin and every attribute of sin.

²² How can man . . . How can you stand in the pulpit and preach the Gospel and deny Divine healing? Why, the pagan of Africa can produce a better God than what you try to produce. You that deny and call . . . If you call me that, I'd be ready to have you arrested. Making God a little weakling, you know more than He does. God is strong. What it is . . . When God speaks, everything else jumps in the corner. All your theology, and your churchianity, and all your know how and everything else drops in the corner. When God speaks, His Word takes place, and it's predominate over every man's word. "Let every man's word be a lie and mine be true." The Bible said Jesus

Christ is the same yesterday, today, and forever. That settles it as far as I'm concerned. Sure. He's no weakling; He's still Almighty God. Everything's provided; we're waiting.

²³ Now, Christ came, the law came, Moses came, Elijah came, the prophets came, and everything that pointed to Calvary come to there and the Lamb was slain. And everything is provided and waiting. Now, the next thing has to be, the invitation has to be given out. And God alone come and gives them out. The preacher says, "All things are ready." That's the preacher speaking. "All things are ready." The invitation's went forth; the preacher said, "All things are ready." God gave the invitation after the preaching of the Word. The . . . How do you know that all things are ready? It's written in the Word, "Faith cometh by hearing, hearing of the word of God."

Your healing is ready. Your great jubilee is ready tonight. Hallelujah. God's great Divine healing campaign for you is ready. Amen. The . . . Christ has been killed; His Blood has been shed; the Holy Ghost is here; and the Father's given you an invitation. "All things are ready." Who said so? The Word: "Faith cometh by hearing, hearing by the Word." God uses preachers to bring the Word. You hear by faith.

²⁴ Elijah was setting up on the mountain, and God told him to go down, because down there, there was a widow woman that was in trouble. And she was out in the yard trying to pick up two sticks. And down the street come the preacher, the prophet. And as he walked by, leaned over the fence, and this widow in the yard, he said, "Go, fetch me a little water and a morsel of bread."

And she said, "As . . ." Look, see how God knows how to send? God had already give her the invitation. Here comes the preacher to preach the Word, Elijah. And he said, "Bring me a . . . this morsel of bread and a little water."

And she said, "As the Lord liveth," said, "I only have just a little bit of meal." In other words, I scraped the barrel all out, just took it out. "And I got just enough shortening to make one little cake. And I'm out here getting two sticks. And I'm going to bake the cake. My son and I will eat it and die."

²⁵ Oh, I wish I had time to get in on that. Just I feel it a pouring from heaven. Look, the two sticks was the cross. The old Indian in the old fashion way of making a fire, you woodsmen, my brethren, know what I mean. You'll take and build a fire in the middle of the two logs and keep pushing the ends in. The heat is in the middle.

And she said, "I'm going in and take these two sticks, and build a fire, and cook the cakes." And the cakes was made of meal which

means the wave offering, which was Christ. "And I'm going to bake it with fire." That's Holy Ghost fire, if we had time to get into it, in the middle of the cross. "And the son and I are going to eat it and die."

²⁶ Watch. Here comes the Word, the preacher. "Faith cometh by hearing, hearing the Word." Listen at Elijah. "Go, seek God first. Bake that little cake and bring it out to me. For THUS SAITH THE LORD, the meal will never cease, neither will the cruse run dry until the day that God sends rain on the earth." Amen. You see it?

Then with the last sustaining of life she had, she laid it on the fire of the cross and sought God first, brought the hoecake out and give it to Elijah, and he ate it. I'd like to have one like that, wouldn't you? And he ate it. And she went back and dipped out a big hoecake out of a barrel, enough to make one for her son and eat until the rain come. Why? God sent His preacher. "Faith cometh by hearing, hearing of the Word." The invitation's give out.

²⁷ Now, as soon as the invitations was give out, then the excuses was made. Oh, yes, one married a wife, and the other one bought some oxen. You know the story.

That's the way it is today. God made the supper ready, sent the preacher to preach the faith. What happened? "Oh, I can't go because I'm a deacon in another church. I just couldn't do that."

"Well, I couldn't go because it would lower my prestige." Your prestige. . .

Then "Oh, I couldn't go because I don't believe them old holy-rollers that's acting like that. I'll just . . . I—I'm going to live my life."

The excuses was made. "Oh, it's too straight. I wouldn't want to do that."

Excuse and say, "Well, I'm so tired when I come in at night. I can't go to church." That's excuses today.

"Oh, I'm afraid that husband wouldn't like it."

"I'm afraid my wife would kick me out of the house." She ought to if that's the kind of man you are. That's right. But there you are: excuses made. Many of them we could name: excuses.

²⁸ Now, then the—the servant come back and said, "Lord. . ." That was down from Luther on down to Wesley age. All kinds of excuses made. "Oh, well, we got other things to do."

But then, when the servant come back and said, "I done all this and they got all excuses." Watch what he said to the preacher now.

“Supper’s already fixed.” Amen. It’s already past time. Said, “I want you to give the supper call now. Leave them alone, they won’t come anyhow.”

But go out and start a healing campaign. Bring in the lame, the blind, the halt. And everybody hollers today about healing campaigns to get a crowd. “What’s the matter with you, preacher?” That’s the Light of the Bible. That’s right. “Go, get the lame and the halt.” That’s the last call before the coming of the Lord according to the Bible. Go out and call a healing campaign. Miracles and signs and wonders will be done. And bring them in ’cause I’m—I’m going to have My table set full.” Amen. “I’ve made it. I’ve killed My fatlings. I’m going to have a real supper and you go out and bring in the lame, the halt, the blind, the afflicted.” Brother, that’s a meal call.

Divine healing is the program of today. That’s God’s last call, is Divine healing. And then these fellows that wouldn’t accept it and set back with their big old dry theology, tries to say that we put Divine healing in the paper to get a crowd. Jesus said to. Amen. Oh, that would make a Baptist shout if he had the same thing. That’s right. Divine healing is the order of the day.

²⁹ Now, He just didn’t fly up to say, “Now, on this last call I want you to go out and bring them in and give them a fine great big denomination to live by. I don’t want you to do this, that, or the other.” That wasn’t in the program. He said . . . Now, in the oriental, let’s go back and get the custom, what he said do.

When the king made his supper . . . Now, you know what? The bridegroom, after the invitations was given, and all the lame, the halt, and the blind would come up, or ever who was called and had an invitation came, now, it was customary that . . . How could they come in if they were poor and all different ways of dressing, and how could they ever look right? One setting with a fine suit on, the other setting with a pair of overalls, it wouldn’t look right. So He said . . .

Now, when the invitation was given, the bridegroom had to furnish the robe. That’s the oriental custom. The bridegroom had to go and buy a robe for everyone that was invited, so that when the person come up . . . And they only had one way (Glory. Thanks be to God for that.), no nine hundred and sixty different ways, but one way. Jesus said, “I am that Way.”

³⁰ And the king’s son, the bridegroom, stood at the door to receive the invitations. And each one that come with an invitation, the bridegroom received the invitation. The father had give the invitation, he came and handed it to the bridegroom. The bridegroom, in a return, put a robe

on everyone that come in as identification (Oh, my.), put a robe on everyone that's good or bad, rich or poor; all looked alike. Amen.

Now, this robe is none other than the baptism of the Holy Ghost. That's the robe.

³¹ In a type, the robe that Elisha, which was the old prophet, a type of Christ, Elisha that followed him, succeeded him, was the type of the Church. For the Elijah done four, I believe out . . . (It might've been eight, four or eight. I don't know for sure now.) outstanding miracles. And Elisha, the Church, asked for a double portion of his spirit: a double portion. And he said, "Keep your eyes towards heaven then, and if you see me when I go up, you'll have it." And as Elijah was caught up in a whirlwind, a cloud of fire, and was received out of the sight of Elisha, Elijah threw back his robe; and Elisha put it on, walked down to the Jordan and struck, said, "Where is the God of Elijah?" and done twice as many miracles as Elijah did.

Jesus told the Church, "These things that I do shall you also, and more than this," a double portion of this. And they went up to the day of Pentecost, scared, powerless, helpless, and waited after the ascension of the Lord Jesus Christ, and He threw back, sent down from heaven the very same power, the very same robe that He wore come back and fell on the Church. The Holy Ghost, the robe . . .

³² And it's something that when every man has been invited . . . And you can't go by the door of the church. Jesus said, "I am the Way." If you go by the church, you'll get all mixed up in theology, indoctrinated. Why, some of these old cold morgues around here, the spiritual thermometer goes forty below zero. If you'd say "Amen," they'd run you out of the church. What we need today is an old fashion, God sent, heaven born, Holy Ghost, revival that'll shake the starch out of church members and get them back on the right path again to the baptism of the Holy Ghost. That's what we need today.

³³ Jesus said, "I am the Door to the sheepfold." I used to wonder why—how He could be a Door. In the orientals I find out that the shepherd is the door. He brings the sheep in and then lays down at the door to be sure the wolf or nothing else goes in there without him knowing it. Has to wake him up. He is the door. There's only one door to the sheepfold. The rest of it is a panoramic. Amen.

"I am the Door to the sheepfold. By Me you enter. No man can come to the Father except by the Son." No man can come by your church. No man can come by your priest. No man can come by any idol. No man can come by any man-made theology. "I am the Door." And if you come through Christ, you . . . Christ's life was taken at Calvary, opened up a wound in His side, and through there poured

out the Blood, the invitation to the Church. And the only thing it does is clean a lost sinner and go right back into the same God he come out of. Amen. The Holy Ghost . . . Jesus said Himself, "Except a man be borned of water and of Spirit, he will in no wise come to my supper." You got to come by the water and Spirit.

³⁴ There they were. When this robe come on . . . I don't mean some big robe that some company made out here. That's on the outside for man to be seen. But the robe that Christ gives you . . . You say, "Is it a robe?" Yes.

He told the woman that said, "Let my son set on one side and the other . . ."

He said, "Can you drink the cup that I drink? Can you be robed, or baptized with the same baptism that I'm baptized with?" He said, "You will be." Amen.

The Holy Ghost that was in Christ comes into the believer that's got the invitation to the supper. And he's counted as son, because he becomes a part of the Father (Amen.), a child.

I know you think I'm crazy. But if I am, let me alone; I'm happy this way. I feel better this way than I did the other way when I had my right mind. Oh, it's wonderful, joy unspeakable and full of glory.

³⁵ When that robe comes in there's a little hidden power that comes down in your heart that all devils in hell can't make you doubt it. That hidden power, not with a great big something across your forehead, and a Doctor of Divinity wrote this way . . . It's a inside hidden power. Amen. It's been God's program since the first lamb was slain in the garden of Eden, or outside the garden. Right.

Samson had it. He had a hidden power, a touch of the Holy Ghost. Now, a lot of people say, "Samson had shoulders like a barn door." Well, it wasn't. . . Well, some of these here artist that tries to paint his pictures . . . That would be no mystery to me, to see a man with shoulders like barn doors to slay a lion, or take up a gate and walk away with it. But Samson was just a little bitty mama's boy, a little curly headed shrimp, about like that. Now, that's what fooled the people. And he was just a ordinary boy, had seven little curls hanging down his back, looked like a little sissy. That's right. Everybody would laugh at him, a type of the Holy Ghost Church. And he was a weakling. But when the hour come that God wanted to use him, he was a giant, brother.

God wants a Church that He can lay His hands on. I don't care how little it is. "Two or three gathered in My Name, I'll be in their midst," not just speak it.

Then you say, "Well, we gather in His Name." Speaking the Name of Jesus by word is not what He meant, so much as it is the attitude that you're gathered in, the environment of the Name of Jesus. "When you gather in My Name, then ask what you will." It's the—the motive that you come in, the attitude. It's an attitude instead of so much of a calling a Name. Sinners call that Name on the street, curse it and everything else. But it's the environment that you're in, the attitude that you come, coming in Jesus' Name.

³⁶ I can see Samson; he was on his road to see his girlfriend, little sissy boy, his little mommy fixed his little curls up; and here he was going down to see his little girlfriend. And a great big lion run out and roared at him. He was helpless. And the Bible said that the Spirit of God came on him. And he grabbed that lion like it was a little goat and tore it in two. What a man he was when the Spirit of God come on him. He had a hidden power (Amen.) that had been given him. Well, that same Spirit of God is the Holy Ghost. It's a hidden power. Yes. And he slew the lion as if it would've been a kid. How powerful he was, 'cause he had a hidden power.

Now, the man with this hidden power is not so much as a . . . You couldn't operate on him and find it. The doctor might cut him in pieces, but he looked like an ordinary man. And they wonder what it is. Some people think it's a rabbit's foot that you rub behind your ear. But it isn't. It's the power of the Holy Ghost that's been brought in by Divine grace by God our Father and filled that individual with His Presence. You shall receive Life, Eternal Life, Zoe, God's own Life dwelling in you. Oh, what a hidden power . . . ? . . .

³⁷ Daniel had it. And when the lions run at him, the hidden power showed itself out and the lions got scared. Daniel had some hidden power. The Hebrew children had it. And when the fire started to burn them, it was hotter than the fire was. So it put the fire out and cut the ropes. Hidden power . . .

Peter had it after Pentecost. And he went to the gate called Beautiful. And there laid a man crippled from his mother's womb. Said, "Silver and gold have I none, but I got some hidden power I will give you if you'll believe it." And he picked him up by the hand and said, "In the Name of Jesus Christ, rise up and walk." And you know what? He projected hidden power. And when that man's ankle bones got strong, he leaped in the air like a hart and begin to jump and praise the Lord. And these doctors of theology said, "Now, I wonder what this is all about?" See? Hidden power . . .

³⁸ Robes were given out. How the king, giving out robes . . . Oh, God today, sinner friend, you lukewarm church member, God's long

suffering. The reason this last call come in, right after call for the sick, and the afflicted, and blind to be brought in, because it's long past the coming of the Lord Jesus. Now, you might different with me on that, teacher, but I want to tell you something. Jesus said in Saint Matthew the 24th chapter, "As it was in the days of Noah, so will it be in the coming of the Son of man." And God was not willing that any should perish, but was longsuffering. God's longsuffering today, and He's making His last call: the afflicted.

³⁹ Now, watch. And when they all come in and had their robes on, come by the Door, the Lord Jesus. . . You say, "Is that the way you come?" Yes, sir. Yes, sir, it's exactly right. Peter introduced the way on the day of Pentecost. When the Holy Ghost was falling, all them theologians was making fun, and said, "Well, ha, look at this bunch of fanatics, all acting like drunk people."

And remember, my dear sister, the virgin Mary had to be there just the same. And if God would not let her in outside of receiving that fanaticism, you'll never get there anything less than she did; you know that. So she was right up there with the rest of them. And she acted just like the rest of them, drunk. Amen.

What's the matter with you Pentecostal people? I believe Pentecost is getting in that old rut like the rest. You've denominated yourself and drawed lines and barriers and everything; that's what happened to you. Right. Tear down the walls of separation. Get that old spooky thing away from you. Get free with God. Have prayer meetings.

⁴⁰ One fellow was telling me this afternoon. I don't mean this for any harm, or don't mean it for a joke. After the message last night a poor sister come to him, said, "You know what?" She said, "I've been using pancake makeup for a long time to hide pimples on my face." But said, "When that preacher got through last night I went and washed my face." That's right. God bless you, sister. You're not far from the Kingdom. Yes, brother, get back to the old hewing line.

You'll let the members come in, say, "Oh, you know who this is? This is Mr. Jones who lives around the corner. Oh, he's got a swell. . . He drives a Cadillac. Well, we couldn't. . . You know what? We couldn't afford not to take him, because he put the stained windows in the building, you know. We got to take him in the church." That's where you weaken, brother. He will have to pay the price like the rest of them did.

I know of a—a church that took a member in just recently, and he was so worldly till he didn't want to come out publicly in the church and confess Christ. And the preacher took him back in the anteroom and there took him in the church. He ought to took a foot and out the

door with him, is what he ought to have done, or down at the altar. That's exactly right.

⁴¹ Oh, brother, when the weakling's a preacher, got a meal ticket in view . . . You ought to have the cross in view and Christ in view to know God's going make you pay for your little old sissified ways you're doing. God wants men. That's right. Man's not measured by how big his arm is or . . . Man's measured by character. Certainly. Big man's brute. I seen men that weighed two hundred pounds and didn't have an ounce of man in him. But man is measured by character. So is women measured by character. And if we are sons and daughters of God, what type of character ought we to be? Now, here's what's the matter.

Peter said on the day of Pentecost . . . These fellows said, "Well, how can we get into this supper?"

Peter said, "Repent, every one of you," not walk up and shake hands with the preacher, not go up and take the first communion. No, sir. There's no such thing wrote in the Bible.

Could you imagine Acts 2 reading like this, "And when the day of Pentecost was fully come, they were all in one place in one accord. And all of a sudden the Doctor Bishop walked out and said, 'Now, we will take this man the right hand of fellowship and give him . . . put him into the church.'" Could you imagine? "And when the day of Pentecost [Blank spot on tape—Ed.] come," that's the Protestant way. The Catholic way . . . "When the day of Pentecost is fully come the priest come out, the sinner come to the altar, licked out his tongue, put a little wafer, and the priest drinks the wine, they had it," the Holy Eucharist, the Holy Ghost, in other words. Don't sound right.

But the Bible said, "When the day of Pentecost had fully come," there'd never come up the road or out of behind the curtain, "but there come from heaven a sound like a rushing mighty wind, and it filled all the house where they were setting." And was so hot in there the fire begin to lick like tongues. That's the way to get rid of the thing.

⁴² Brother Wood and Billy and I today walked down to the lake. And that old lake was really a jumping. Oh, my. I tell you; the white caps was a breaking. And I love water: Any good Baptist does. So, oh, how the water was jumping. And I looked out there, and Brother Wood said, "Say, that thing's rough."

I said, "It's got a revival."

He said, "A what?" He looked around at me, and he said, "Now, I know you're a Cheechaker." A Cheechaker, that's a Indian name for greenhorns in Alaska. And he said . . .

I said, "Sure it's got a revival." I said, "Don't you see how happy it is. It's just clapping hands and a jumping." See? But I said, "Brother Wood, there's no more water in it than when it's perfectly quiet." That's right.

Well, then you wonder why do you need a revival? What brings that rough water like that? A wind was coming. "Phew!" That makes a revival. And when the Holy Ghost comes like a rushing mighty wind, It brings a revival. And what did the revival do to the lake? Every bit of trash was on the lake was washed out on the bank.

That's what we need a revival for, is to wash some of the worldly trash out of the Holy Ghost church. We need a rushing mighty wind coming from heaven. Some of the worldly denomination's trash is brought in with it. Whew! My, maybe I oughtn't to have said that. But I still say it's the truth. God's Word. Have a revival; get the waves a jumping again. You'll see all this Max Factor go out of business as far as the Pentecostal church is concerned then.

⁴³ And some of you men will get that wishbone out of you and get a real he man backbone in you and make your wife straighten up. Spank that little old daughter of yours running around there on the street, and some man insult her and then you go around and want to have the man arrested. You ought to have a whipping. You're the guy, you brother. That's right. You're the one.

You ought to be the ruler of the house. God's holding you responsible the way you're letting that girl do: Let her come in of a nighttime her hair all mussed up and a cigarette and paint all over her face. I got two. I don't know what they'll do, but one thing, brother, as long as I got life, and a barrel slat's laying close, I'll do my part. Yes, sir. Yes, sir. I believe that they ought . . .

⁴⁴ You talk about the illiteracy of Kentucky, brother, you all got a long ways to go before you come up to them up there. That's right. Let one of them gals come in like that and watch what that little old mammy with that little old sunbonnet on will do. She'd say, "Get yourself over here with a hickory limb, brother." I mean she won't get out of the house for three or four days, 'cause she wouldn't be able. That's right. And then you say, "She's crazy."

They said the same thing about Elijah setting up there with some colored porters called crows bringing him something to eat, and drinking for all the time he wanted to, and it's a good pool. And there they was down there gnawing their tongues for pain, nothing to eat, and starving. He was faring all right.

Don't you feel sorry for these guys that's shouting and praising the Lord and having a good time and living a holy life. Don't you feel sorry

for them. They feel sorry for you. That's what it is. You're the one that needs to be feel—felt sorry for.

⁴⁵ Now, Peter said there . . . He said, "Now, what can we do if we want to receive this?"

He said, "Repent." What is repent? Means to turn around. You was going with the world, turn around and go up towards God. Now, you're looking down this way; and look up this a way. "Repent." Run along with a big long face like this, "Well, bless God, I've been in the church for forty years." Then repent, look up this way and say, "Hallelujah, there it is." Yeah. That's what you want to do. Turn around, look different. That's what you should do.

"Repent, every one of you," and not be sprinkled, no such a thing in the Bible. That's some of the dogma that you packed out of the . . . before the reformation. The Bible don't teach that. Said, "Repent, every one of you, and be baptized in the Name of Jesus Christ for the remission of your sins, and you shall receive a robe. (Amen.) For the promise is unto you."

How long is these robes going to be give out? Until the wedding supper takes place. That's right. Oh, for the first age? No, until . . . "For the promise is unto you, and to your children, and to them that's far off (What?), even as many as the Father gives the invitation to." Is that right? "As many as the Lord our God shall call," is that the Scripture? Well, if God's still giving out invitation, He's still got robes. Glory. I'm so glad tonight for it, aren't you?

How? Repent, change your way of living. Look up towards God. God knocked at your heart. Then turn and repent, say, "Yes, Lord." Don't look at the church any longer. Don't look at the people any longer. Look at Him. Repent; look this way. "Then be baptized," he said, "in the Name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost." That's what the Bible says. "For (quoting Scripture) the promise is unto you, and to your children, and to them that's far off, even as many as the Lord our God shall call." The wedding supper's on; God's still giving the invitations. It's still, Jesus is the Door. "I am the door." He's still standing there, and everyone that comes by His invitation He gives him a robe. Amazing thing.

⁴⁶ Not long ago Brother Price just returned from Siam. And if Brother Tommy, I don't see him back there, but I guess he's around here somewhere, he was with him. And Brother Price told me at the Christian Business Men's Convention, before the audience, he said, "Brother Branham," or to the audience, rather, excuse me. He said, "Them folks didn't even know which was right or left hand. They

never seen a newspaper in their life. They never knowed there was an Eisenhower, or MacArthur, or anything else. They never seen as much as a screen door. But let those people who were perfectly pagans, and when they receive the Holy Ghost, they act and do the same thing that people does in Chicago when they receive the Holy Ghost.” For the same robe that’s put on here is put on there: “As many as the Lord our God shall call.” Hallelujah.

Oh, brethren, shake your ecclesiastic self. Shake that church doctrine away from you. Come back to God. That’s what the church needs tonight.

⁴⁷ The supper call’s on. The robes are being given out. God is taking from the Gentile a people for His Name’s sake in the last days, bringing them in through campaigns of healing, the lame, blind, halt, and withered. These big starchy stuck-ups won’t even come. They think they’re better. So Jesus said, “They won’t taste My supper.” Hallelujah. “Taste and see the Lord is good.” It tastes like honey in the rock. Amen. Oh, how good it is.

I’ve seen it in the church when the people would all be filled in a little prayer meeting somewhere till the children even lick their tongues, so good, spiritually speaking. Wonderful. Sure, it’s honey.

⁴⁸ Reminds me of one time on this little fishing trip . . . I love to fish. And I was way up in northern Maine, or New Hampshire, the home of the white tailed deer. Lot of brook trout in there, and I packed back for three days with a pack on my back. And I had a little old rusty .22 rifle laying there, but I was fishing. And one morning early, I walked away from my little tent and went down there to cut some sticks so that the—that I could get my fly down in a nice hole there where I seen some fine trout. I thought, “I’ll get some trout in there for dinner.”

So I went down early and was cutting down some limbs; I got to fooling down around there, watching these trout and pitching them little bugs and watching them grab them and so forth. And I thought I better go back to my tent, maybe, and get me some breakfast.

⁴⁹ So when I got back to the tent, there’d been an old mother bear and two cubs got in there. They had deliberately tore the thing to pieces. And there they was. And a bear, it isn’t what he eats; it’s what he tears up. He just get a stovepipe and just jump on it like that to hear it rattle. And he’s just mischievous.

And these little cubbies, they’re born in February; the mother knows nothing about it. They’re just a little bitty thing like about like a rat when they’re born. And the mother’s sound asleep. But she produces milk for those until about the middle of May when the thaw comes, and then the bear’s a pretty good size fellow when the mother

sees him and he comes out. And then along this time of year, around June like this was, they're pretty good size bears, oh, something stand on all four, about this high, and standing up about . . .

⁵⁰ So I happened to look, when I come up the old mother spotted me, and so she cooed to her cubs, cuffed one of them on the ear with her hand and run off. And she got over there, and one cub followed her, and the other one wouldn't. So she—she cooed . . . You have to know; they got like a little warble, like a bird. If you hear a bear, he doesn't act so bad as people says he does. And he was making a little noise, and he tried to get that other cub. Well, I seen this little old cub setting with his back turned. And I said, "What's the matter with that fellow?"

Well, she act like she was coming back. Well, she can climb better than I can. So I—I didn't want to—I didn't want to kill her (I had a hatchet in my hand.), and leave them orphans in the woods. So I thought, "Get away from here, fellow. So go on over there to your mammy." But he wasn't going. He was just going to set right there. So I didn't know what he was doing. And the mother cooed several other times and kept running around this other cub, and I see she was getting all worked up.

⁵¹ So I thought, "I'll see what's interesting that little fellow to hold his attention, even me a man standing here, and this axe in my hand, little chopping axe. And I said, "Wonder why he don't run?" Usually a bear will just take off. But I walked around to one side, and to my amazement, that was the cutest thing I ever seen.

You know, I—I like pancakes and molasses. I don't know whether you do. And when . . . I like plenty of molasses on my pancakes. And I'm a Baptist, you know, and I don't believe in sprinkling; I just pour it on real heavy. So I always take me a big bucket of molasses. And this old bear had got in there and got in my bucket of molasses. And he had that lid off it; he was setting down like this, with it all hugged in his arms, socking his little foot down and licking it. That's it. Well, I said, "Get away from there." And when he looked around, he couldn't see me; his eyes was all stuck from molasses; he looked at me like that, looked back and started sopping his little foot again till he cleaned that bucket out.

And I thought, "Brother, if that ain't an old time Pentecostal meeting he's having, I never seen one." Got his hand in the honey bucket come up to his arm like this, just sopping away, no condemnation at all, no fear, no nothing else. Only thing he's doing is sopping. And, oh, it tastes like honey in the rock. But the strange thing was, when he finally sopped the bucket out, and he went over there where his mammy was, his little brother and his mammy begin

to lick him, getting some of the honey. Oh, it's wonderful. Notice, how marvelous.

⁵² Now, when the robes was all given out, and the people come by the way. . . Every man that come by the door got a robe. So the Bible goes ahead now, in closing for a moment. Notice, as the—it goes on, the Bible says that the supper was made, and all the lame and the halt and the blind come up and got ready, got on a robe and went in. And after while, after the great table was set, the king come out himself, the bridegroom.

And he. . . to his surprise there was a man there that didn't have on any robe. Wonder what he was? Was he a Presbyterian? Was he a Pentecostal? See? He didn't have on any robe. He was just dressed in his ordinary street garb. Now, Jesus never called him a devil. He said, "Friend, how did you get in?" There's one thing sure, he hadn't come by the door. If he'd have come by the door, he'd have got a robe. But he had climbed up some other way. He'd went by his church.

Now, as certain as I'm standing here, there's going to be that type of people there. He must've come by the way of a church. He must've come by some man-made theology, shake a hand, be sprinkled, or something. He didn't come by the door; if he had he'd a repented, been baptized in the Name of Jesus Christ and received the baptism of the Holy Ghost, just exactly like the apostles did. That's the gate—door they went in. That's the door you have to go in. That's the door everybody has to go in. 'Cause He is the Door; He is the Bridegroom. He stands there and the Father gives the invitation, calls you, and you come up and He gives you the robe to come in. And every man receives it just the same way. The baptism of the Holy Spirit, come right up and receive God, accept God, be baptized, calling upon the Name of the Lord, and the Holy Ghost comes in and fills you just like they did on the day of Pentecost, the same way.

⁵³ But this man must've come in a window. He slipped in. Now, look. And when the king, the bridegroom said to him, "Friend, how did you get in?"

That showed there'd been some good old fashioned Holy Ghost preachers down on the ground. For he stood speechless. He had set maybe in the Chicago meeting. See? He knowed better, and he knowed before God he couldn't say, "I never heard about it." For he'd been in some Holy Ghost meetings. He had seen the lame healed, the blind, and seen the great miracles of God, so he stood speechless.

And what did God say do with that man? "Bind him hand and foot. . . out—outer darkness where there'll be weeping and wailing and gnashing of teeth."

Suit yourself, friend. That's the Gospel. That's Jesus Christ's own Word. It was only a parable; it was a prophecy. And it'll be that way someday. So tonight while the gates are open, and the water's are flowing free, and everything is ready, and the Father knocks at your heart and says, "Son, you've been playing church long enough; it's time for you to get right." I'd advise you to go to the door and get a robe on and come to the supper. Shall we pray.

⁵⁴ Dear Lord, nothing thrills our heart more than hearing Your Word. "Faith cometh by hearing, hearing of Thy Word." I pray Thee, God, that this revival that's going on now, or this convention will turn into an old fashion Holy Ghost revival in the coming week, coming days, rather. I pray that You'll send down such anointed blessings upon the people, till the lame and the blind and the withered and the halt and maimed shall be healed, and that many that are laying in the waysides, and on the streets today, will be brought in, and not only healed physically, but be given an invitation to come to the wedding supper and receive a robe. Grant it, Father. Bless . . .

And if there be any of those types here tonight, Father, may they now know that You're knocking at their door, the heart's door, the very gate of the soul. And I pray, Father, that if there's any here in that condition, that has never come to Thee and been borned again and never received the Holy Spirit, I pray, Father, that You'll put conviction on their heart at this moment and they will reverently raise their hand to Thee and say, "By this, Lord, I know that I am wrong, and I want You to have mercy upon me, and give me the robe of the righteousness of the Son of God."

For, Lord Jesus, setting before us is a great dark door to every mortal here tonight and in the world; it's called the door of death. Every time our heart beats, we get one step closer to that door. Someday we have to go in. O God, speaking for myself, Lord, I want to go to that door with this one thing: I want to wrap myself in the robes of His righteousness, by this assurance that I know Him in the power of His resurrection, that when He calls, He will call me from among the dead.

Dear God, grant solemnly tonight, that desire of every heart, as we know that we don't know how many more beats we got before we meet eternity. Give that desire in every heart, and may they express the same as I ask them to raise their hand.

⁵⁵ And while we have our heads bowed, solemnly in the Presence of God, I wonder if you're without a robe tonight. If Jesus would come, though you're a member of the church literal here on earth, but you've never come in by the Door, you've never got the robe of Christ . . . Don't try to stand in your own righteousness; don't stand in your own

ability of the Word of God. You might be a marvelous preacher. Satan could out preach you any time. He knows more about the Word than you'll ever know. Certainly. Those Pharisees and Sadducees, why, they knowed more about the Word than any of our scholars will ever know. But they didn't know Jesus.

To know the Word's not life. To know your catechism's not life. To know your church doctrine's not life. But to know Him is life. Do you know Him? Since He's made Himself acquainted with you, to give you an invitation, and you received His robe, His righteousness. . . . God forbid, I couldn't stand in my righteousness, I have none. Neither could you. Let's take His righteousness tonight, and just yield ourself to Him and let Him fill us full of His righteousness, the Holy Ghost, then work for Him till He comes.

⁵⁶ Is that desire in any heart here that would raise your hand to God? God bless you, young man, may you make a minister for Him. God bless you, and you, and you, and you. Oh, my, just look at the hands. Up in the balconies, God bless you up there. That's right. Raise your hand. It might not seem very much, but the recording Angel will take it down as certain as I'm standing here. God bless you, my colored brother there. That's right. Put your hand up.

Is there a wayward person here that's got out of the way? God bless you over here, lady. Someone else? God bless you, my brother. God bless you, lady. God bless you, young lady, and you, and you, lady. That's right. . . . That strayed away from the way and by a uplifted hand say, "Jehovah, You're knocking at my heart. You're the One that's telling me right now, 'You've been wrong. You've never received the Holy Spirit; your life proves that you haven't.'" I don't care, you might've spoke with tongues; you might've jumped and shouted; that all goes with it. But unless God has vindicated that, that don't have nothing to do with it. I've seen witches speak in tongues and interpretate, and—and jump and dance and everything else. But I mean a real vindication of the love of God is poured into your heart, then your speaking in tongues and things is all right, when that type of life backs it up. But if you got a temper, and selfish, and—and denominational minded, and you're don't want to fellowship with nobody else because they don't belong to your church, brother, you're wrong. The Spirit of God wouldn't do that. It loves its brother, and it's—in whatever church it's in.

⁵⁷ Will you raise up your hand to Christ, somebody that hasn't? Say, "By this, God, forgive me for my stupidity, and I now will accept the robe if You'll only give it to me." God bless you. God bless you, lady. God bless you over there. Yes, more? God bless you, lady, you, you. Down in the pit down here I see someone. Right around on the right

hand side of the balcony. If you've not, my dear friends, we may never meet again in this world; we may have to leave here without seeing each other again. But let me go on the books of heaven tonight, and the recording Angel take it down: I've invited every one of you to receive Christ, to be born again. I've not shunned to declare you the whole Gospel, though it's hurt sometimes, but I say one thing, I'm innocent of the blood of men and women. Are you ready to receive Christ? Once more.

Come home, come home,
Ye who are weary, come home; (Pray, Christians.)
Earnestly, tenderly, Jesus is calling,
Calling, O sinner, come . . .

⁵⁸ While the music's chording, what is a sinner? A doubter, unbelief. Sin is unbelief. But you can go, say, "I belong to church." I'm talking about unbelief: You don't believe in the supernatural; you don't believe in the baptism of the Holy Ghost; you're a sinner. The Bible says you are. "He that cometh to God must believe that He is, and a rewarder of those that seek Him."

Here some time ago I was talking on a message like this, "There is a way that seemeth right unto a man (A man thinks he's right.), but the end thereof is a way of death." I was holding a person by the hand, and they thought they were right; so did I. But when death struck them, their eyes glassing like that, and begin to scream and cry. It was too late then. They went on. "There's a way that seemeth right."

So why . . . If you're not positive now that you passed from death to Life, God's Spirit bearing record with yours . . . One more verse, and while we sing this verse, not to me, not to anyone else (Every head bowed, eyes closed.), raise your hand to God, say, "Remember me, Father; I want to go on record in heaven tonight, my name, that I'm seeking You; I want forgiveness of my stupid sins. And I want forgiveness, and I want the baptism of the Holy Ghost. I raise my hand to You saying I do."

Come home . . .

God bless you. God bless you. God bless you. God bless you. That's right. Dozen or more . . .

Ye who are not sure, come home;
Earnestly, (What is that earnest? The Father giving
you an invitation tonight.) . . . is calling,
Calling, O sinner, come home!

⁵⁹ Our heavenly Father, Thou did see the hands, every one of them. And knowing that we're living in a natural and a supernatural world the same time, Angels are gathered here; Christ is here. And every hand

that went up, they've receiving that invitation from Father. He knocked at their heart. And You said, "All the Father has given to Me will come to Me." We know that's true, Father, and we're so thankful.

Now, in Your own way, will You give to them the baptism of the Holy Ghost. Put the robe of Christ around them and may they stand in His righteousness alone. Grant it, Lord.

Bless their souls, and young men raising their hand, call them into the ministry, Lord. Let them go into the hedges and highways and ditches, pull out the lame, halt, and blind. Grant it, Father. And when we all meet there at that day, we'll praise Thee.

Now, Thy Word has said, "He that heareth My word, and believeth on him that sent Me, has Everlasting Life, and shall not come into judgment; but's passed from death to Life." Grant, Lord, that they'll live a peaceful, happy life, loving and serving Thee, and bringing forth fruits. Grant it, Lord, until we meet at that very day. In Jesus' Name we pray. Amen.

⁶⁰ God bless you. So happy to have had this time of talk with you and little fellowship later tonight than ever when I was . . . The boys and all got to drive for nearly three hundred miles tonight yet.

Now, how many feels real good? Just say, "The Lord's just blessing me and I just feel so good." Thank you. I'm so—feel so good with you.

Now, there's many here is to be prayed for. How many in the building is to be prayed for? Let's see your . . . Wants to be prayed for, raise your hands everywhere, balconies and everywhere that desires to be prayed for. Oh, brethren, if you're somewhere you see what a job you have on hand now.

⁶¹ How many believes that Jesus has raised from the dead? If Jesus has raised from the dead, He will do the same thing tonight that He did when He was here if He is the same yesterday, today, and forever. Will He do it? Do you believe He will? When Jesus was here did He claim to be a healer? Watch now. No. He claimed He wasn't the healer. Is that right? "It's not Me that doeth the works; it's My Father that dwelleth in Me."

Now, do you believe God was in Noah, the Spirit of Christ in Noah? Sure. Was it in Abraham? Isaac? Jacob? Joseph? Was in it David when he looked over Jerusalem, being dethroned and rejected, and wept, and the son of David come a few hundred years later and wept over Jerusalem too? That was the Spirit of Christ in David.

But then it was in a portion as prophets and so forth. But when it come to Christ, He was the Fulness of the Godhead bodily. In Him dwelled all. God was in Christ. Christ was God. God . . . Christ was the

human body of Jehovah God. God and Christ were One. And God was in Him reconciling the world to Himself. So He had the Spirit without measure. He did nothing, He said, except the Father showed Him.

Now, He knew the secrets of the hearts. He could perceive their thoughts, and all that. And then He healed the sick as the Father showed Him. Did He heal everybody He come in contact with? No. Huh-uh. No. Just as the Father showed Him, He said. Saint John 19 or 5:19, He said, "I do just as . . ." "Verily, Verily, I say unto you, I do nothing of Myself . . . The Son can do nothing in Himself, but what the Father showeth the Son, that doeth the Son likewise."

⁶² Now, there's some prayer cards out. And there's strangers with us has never been in a meeting. Now, friends, we're not healers. You won't hear Brother Osborn, or you won't hear Brother Tommy Hicks, or Brother Ogilvie, any of them say that they're healers. We don't. No, sir. They're good sound men. They won't say they're healers. They say God sent them to pray for His sick children. That's what we do.

Now, but we don't do . . . Now, they give them a gift. Now, Brother Osborn is a marvelous teacher, Brother Tommy a teacher too, and both of them with real, real hold on faith, Brother Ogilvie the same way. And so they hold on to God. Mine is a prophetic gift. It sees, foretells. And so that's the difference. But it's all the same Spirit.

⁶³ Now, we're going to call some of the prayer . . . 1 to a 100 in what? What? Q's. Where we started at 7 last night and went up to about what, 15 or 20? Let's start from 25 tonight. Q-25, who has Q-25, raise up your hand. Right. All right, go right down there if you will. All right. Billy, if you will, go down there just for a moment. Now, I want everyone real reverent.

Now, if there's anybody feels that you must go in the next ten minutes, or fifteen, I would leave right now so you won't disturb . . . What say? 25. Now, in . . . I—I want you to do this. Now, if you have to go, if you—if you really have to go . . . [Blank spot on tape—Ed.]

⁶⁴ Manifestation and everything that He ever was, He is tonight. Don't you believe that? Now, if He will return to this audience . . . Now, I want you to know this little gift that God has given me, and I appreciate, for I—I'm not a preacher, I am His servant. See? And now, I don't operate that; you do that yourself. Your faith does that. I have nothing to do with it. It's just me yielding to the Holy Spirit.

Now, look, there was a woman had a blood issue one time. How many believes that God was in Christ? Sure. All right. A woman with a blood issue walked over, and touched His garment, and went back, and hid herself, and even denied that she touched Him. And Jesus said, "Somebody touched Me."

Peter said, "Everybody's touched You. Why do You say that?"

He said, "But I got weak." Virtue went from Him. And He looked around; all denied. And that strength where it was going, went right to the little woman and told her. Is that right?

Now, what was it? Jesus didn't know. He was a Man in human flesh. He was a Man. But the woman touched God through Christ. See what I mean? Now, you touch Him the same way.

⁶⁵ Now, Jesus' corporal body is setting at the right hand of God in the majesty in high as a sin offering. And then His Spirit that was in that body has come back into predestined, foreordained offices in the church, that you touch God the same way through these bodies, that's not in their own self not worthy, sure not. But they don't stand in their own righteousness; they stand in the robe of the Lord Jesus, in His righteousness, to declare His works. See what I mean? All right. Now, have faith.

Now, you're the one who does it. Jesus did just as the Father showed Him. Now, if God will do that, and return on this night before I turn the services to our dear beloved brother evangelists that's going to continue the meeting, how many of you say, "Solemnly with all my heart, I'll believe it. If He will do it again tonight, I will believe it with all my heart and accept it." Let's see your hands, everywhere now, before God. God bless you. All right.

⁶⁶ Now, Brother Wood, is . . . All right. Yes. 'Fore I forget it I'll ask prayer for these handkerchiefs.

Heavenly Father, You know the people that sent these handkerchiefs, and I pray as I ask Your blessings. I realize, Lord, it's not much, but will You receive Your poor unworthy servant's prayer, and will heal everyone that these handkerchiefs represent. May when it goes to those little sick children and dad and mother and son and daughter, I pray, Father, that You'll heal every one of them, in Jesus Christ's Name. Amen.

⁶⁷ Now, are you all going to stay with me and pray? Now, look, this is hard, friends. I—I suppose all of you in here are Christians; I hope you are. See? If you're not, you should be. But, now God comes in His Word, vindicates His Word. Now, I want you to be real reverent, just like you had plenty of time. And you don't want to get excited. And you upset, then you upset someone else, and you're all a part of God. See? It's the body a moving. If this hand's a hurting and a cramping, how can this hand work right. See? It's all got to be in unity and quietness like there was at Pentecost, all expecting something to happen.

⁶⁸ Now, it happens to be tonight, that this is a very outstanding time again of two people meeting as they did in the Bible time. I believe as

I said the other night, the reason Micaiah had the truth, he about—against four hundred prophets because he had the Bible, the Word of God. He stayed with the Bible. And everything must be right with the Bible. If it isn't, I—I don't say God couldn't do what . . .? . . . but I believe just what He says and that's enough for me. See?

⁶⁹ Now, here's a woman, a—a colored lady, me a white man. And here she comes walking up here tonight. I never seen this woman in my life. I suppose we're strangers to one another, are we, lady? You—you know me? This woman says that four years ago she come to the Philadelphian Church, and was just a little bitty thing like that, eat up with cancer, and I prayed for her, and look at her now. Isn't that a wonderful testimony? God bless her.

But now, how probably in four years I probably prayed for many, many hundreds of thousands of people since then. And you just coming on the platform, and especially if the anointing will come tonight, and will strike me . . . Tomorrow you know the only way I will know what I said to you? When them recorders right there, see them going, see here? When them recorders they play it back to me, and I see what I said. See? But to know you, or know what you're here for, I know not, do I? Don't know it, no, don't know a thing about it.

⁷⁰ And then there's a—a colored woman and a white man. One time that happened at the—as Jesus was going down to Jericho. And He had need to go by Samaria. Now, I wonder why? I believe the Father sent Him up there, don't you? 'Cause His . . . The footsteps of a righteous man is ordained of God, and ordered of God.

Now, Jesus goes up there, so He sends all His disciples away. And a Samaritan woman . . . And there was a great segregation in them days just like there is today between the different races. But Jesus told her right quick there's no difference; we're all one. The country you was raised in, where your native home come from, down in the south, in Africa, it's got hot down there and turns the skin dark. And I come from up in the Anglo-Saxon country where it's cold and we were bleached out, and . . . But we're all . . . We can give one another a blood transfusion. We're the same. God made of all nations, one blood. That's right.

⁷¹ And it just happens to be that tonight the same picture reverses and comes again, isn't that right? Here's a wo . . . And so Jesus said to that woman when she come out . . . She was a woman of ill fame; we're to believe. And Jesus said to her, not knowing her, never seen her in His life. He said, "Bring Me a drink."

"Why," she said, "it's not customary for Jews to ask Samaritans such. We don't have any dealings." See the racial, segregation?

And Jesus said, “But if you know Who you were talking to, you’d ask Me for a drink. And I’d bring you water, give you water you don’t come here to drink.”

The conversation went on for a while. Did you ever stop to think what Jesus was carrying that conversation for? Did the audience ever think of that? Minister, did you ever think why He talked to her? Now, here’s my own belief. I think He was contacting her spirit. See? ‘Cause I know it works the same way here. See? Contacting her spirit . . .

And as soon as He got her contact, He found where her trouble was, and He told her what her trouble was (Is that right?), what her trouble was. And He said, “Go, get your husband.”

She said, “I don’t have any.”

He said, “That’s right. You’ve got five, and the one you have now is not your husband.”

And what did she say? She said, “Sir, I perceive that You are (a what?) prophet.” She said, “Now, we know (we Samaritans), we know that when the Messiah cometh, He will do these things. He will tell us these things. But Who are You?”

He said, “I’m He that speaks to you.” And she dropped her waterpot and run into the city.

⁷² That was the sign of the Messiah. Is that right? Anybody that ever read the 4th chapter of Saint John, is that right? Whoever read the 1st chapter of Saint John when the Jew come to Jesus and He said a . . . “Behold, an Israelite in whom there’s no guile.”

He said, “Rabbi, when did You know me?”

Said, “Before Philip called you, when you were under the tree, I saw you.”

He said, “Thou art the Son of God. You’re the King of Israel.” Is that right?

If that was the Messianic sign to the Jew, Messianic sign to the Gentile, or to the Samaritan, what would it be to the Gentile? Now, God in these last days has taken the Gentiles for His Name. A Samaritan was half Jew and Gentile. All right. But now, what is it to us? It’ll be the same sign, if the Messiah is the same. Do you believe He is? Does the Bible say He is? “Jesus Christ the same yesterday, today, and forever. The things that I do . . . A little while and the world (that’s this starchy), they won’t see Me no more. They wouldn’t listen, they wouldn’t set long enough to listen. They won’t see me no more, yet you shall see me—me, for I, personal pronoun, will be with you, in you, to the end of the world.” Now He’s got to manifest Hissself to you, as He did to them people in them days, or He isn’t the same Jesus. Is that

right? Now, He doesn't heal, healing has already been appropriated at Calvary. It's to bring the faith of the person up to that place. Is that right? Healing and Salvation was purchased right there. Only thing we can do is point the people there. God set gifts in the church outside of His Word to point people there. The—the Word declares it. Now sister, in speaking to you, now if the Lord Jesus, after speaking with you, will let me know, or tell to me or use my lips to tell you what you're here for or something in that manner that you know I know nothing about, you know it'd have to come from some spiritual resource. Is that right? Do the audience believe that? Well then, you being a Gospel minister, and you've knowed of me four years anyhow, and I, as far as I know I love the Lord Jesus with all my heart. Do you believe that would be the Lord Jesus working through His unworthy servant speaking to you trying to get you for what? You may have finance trouble, you may domestic trouble. I don't know what you're here for, but He does. Now, place yourself in my place. Does any of you want, that's sceptic, you want to come up and take my place? Come on. Tell us, if you're a sceptic and don't believe it's the power of God. Come up and try it. You're welcome. I asked that in India once. I asked that in Africa once. But certainly, I know nothing of the woman. But He does. But if He will reveal Himself here on the platform before this people, then it's a vindication that He's raised from the dead and He is the same. Now, I am hesitating, certainly. I am waiting for Him, I am waiting for the vision. I can know the woman not, and I can't say a thing, if He doesn't speak to me, I—I can't say nothing. But if He once starts the anointing, then it's all right. Because I been preaching and kindly trying to heal myself now and talk to you, but, praise the Lord, He's here.

⁷³ If the audience can still hear my voice, the lady seems to move away from me. And she's got a trouble in her side. And that's in her left side. And she. . . Also I see her like a—a smothering or something, it's and. . . When she lays down especially. It's in her heart trouble causing her to have a heart condition. That's the truth.

I keep seeing somebody else come to you, going away in a vision. It's another person that you're want prayer for. You're wanting to ask me for prayer for a person. It's someone's got something wrong with their feet. It's got a foot trouble, sores on their feet. That's exactly right. That's true. Do you believe Jesus is here? Do you believe Jesus is here? Come here, my sister.

Heavenly Father, Your blessed Being here so close, and we mortals are privileged at seeing Your Spirit with infallible proofs here, moving among your people. I pray Thee, heavenly Father, to be merciful, and Thou Who healed this woman once eaten up with cancer, how minor these things are. Then, heavenly Father, the Word has said, "These signs

shall follow them that believe: If they lay their hands on the sick, they shall recover." And this I do in Jesus' Name. Amen.

May the Lord bless you, my dear sister, and grant to you the blessings of God.

Now, out in the audience, I want you to believe. You without prayer cards now, you that doesn't have prayer cards, start believing, praying that God will visit you. Just have faith now. Believe with all your heart.

⁷⁴ Now, I suppose, lady, that we're strangers to each other. All right. Now, here the scene changes. This is a white woman. Now, here we stand for our first time in life. But Jesus Christ, God's Son, knows both of us.

Are you really believing? Just have faith now. Something went on in the audience; I didn't get it just right. Now, if you'll just keep praying, keep believing. Surely God is here to make well those who desire to be well.

Now, the lady which stands by me, I just . . . You don't have to look at me or nothing, but I just—just speak to you. Being a stranger to you, of course only God knows you; I don't. But if God will speak here and let me know about you or what you're here for, will you believe with all your heart, and will accept Christ as your Provider for whatever you have need of? All right, may He grant it to you.

You are bothered with a growth. And the growth is in your breast. And it's in your left breast. That's right. I . . . You are a minister's wife too. You're not from this country; you're from another state, the state of Missouri. I believe the little city's called Sullivan, or something like that. Uh-huh. You're praying for someone else too. The person has a tumor, that you're praying for. Your name is something like Garner, or something like that, isn't that right? Now, you believe the Lord Jesus? That's right. Now, He knew who Peter was; that's how I know who you are. Now, do you accept Him as for everything you come for? Would you come close just now, that I might ask His blessing?

Now, heavenly Father, the little woman practically beside herself at this time, because this great projecting of the Holy Spirit moving over on her, and she realizes that—that man cannot do these things, that that comes from God alone. I lay my hand upon the woman, not remembering at this time what the vision showed, but whatever her desire is, Father, I pray that You grant it to her, in Jesus Christ's Name. Amen.

God bless you, sister.

⁷⁵ All right, would you bring your next patient, brother? "If thou canst believe," said our Lord Jesus, "all things are possible." You believe that?

How do you do, sir? There's a line coming from this woman, from that woman to this man, spirit. I wish I could explain it; I can't. It's not to be explained. That lady has a kinda of a heart trouble, smothering. Yes, that's right. This man does too. Uh-huh. That devil's trying to get by with that (You see?), but he can't do it. You have a rupture too, don't you, sir? Uh-huh. Say, you're a preacher, Pentecostal preacher. You want me to tell you what church you belong to? Assemblies of God. Go, believing, my brother. It left both of you. And may . . . So may the Lord bless you.

Have faith in God. Don't doubt. "If thou canst believe . . ."

⁷⁶ Little lady, setting right down the line from where the lady that was healed just now, you're in prayer down there for your grandson. I see him standing before you. He's suffering with a asthmatic condition, kind of a coughing in his throat. And he has a hay fever too, that bothers him. That's true. That's THUS SAITH THE LORD. Take that handkerchief that you raised to God and put on the child. Have faith; don't doubt. "If thou canst believe, all things are possible."

⁷⁷ How do you do, sir? I have never seen you in my life, sir. I'm a total stranger to you. You're aware that something you're walking into is not your brother, aren't you? You know that you're walking into His Presence, and not a man. A man's presence wouldn't make you feel that way. But it's Him.

Now, God is a Healer. You were given a prayer card, come up here, see those people didn't come up here; they had no prayer card. Only thing you have to have is faith. Now, if God will let me know what you're here for, will you accept it? If I could help you and wouldn't do it, I'd be a brute. But I—I am your brother. I'm your Christian brother, a servant of the Lord Jesus. By a Divine gift I might be able to help you to have faith to accept the Lord Jesus, as to give you what you want. If He will let me know what you want, then you will accept what you ask—would've ask me for?

The first thing, you're going to ask me to pray for you for a nervous condition. You're very nervous. That is right. But you have a great burden. That's right. You believe she'd get well? You believe that God would restore her again, put her back in her right mind and make her well? You brought her home, didn't you, from an institution, your daughter. And she's just like a maniac; you can't do nothing with her. You have to take her back. That's the condition she's in at this hour. But will you believe, my brother? If you'll believe you can—if—if you'll believe with all your heart, you can go find the child as you believe. Will you do it?

Heavenly Father, I pray that Your blessings will be upon this request. Grant it, Lord God. I ask this blessing solemnly, Lord, for Your glory and in the Name of Jesus Christ, the Son of God, I ask this. Grant it, Lord. O God, grant it for Your glory. Amen.

God bless you, sir. May you find it even as you have believed.

⁷⁸ You put your hand up way over there, lady, way down in here on the end of the row; you got arthritis. You got a little tie on. Yes. I see you trying to move from your bed stiff of a morning. God seen you too, put up your hand. Can you believe? May the Lord God bless you, sister.

I see the vision move over to the next lady; she's praying too. That rectal trouble would leave you, lady, if you believe the Lord Jesus. Would you?

The lady setting next to you has feet trouble. That's right, lady. Would you believe the Lord Jesus too? All right. Put your hand on the next lady with heart trouble, the elderly lady with the little round hat on. And you believe for her, and then you can all be healed. Do you believe? Let us have a prayer for you.

Our heavenly Father, we pray that in Christ's Name that You will heal and make well. Grant it, eternal and blessed God, for Your glory. And grant these blessings upon the entire audience. I pray that You'll grant this, Father. And may Your eternal blessings rest. In Jesus Christ's Name I pray. Amen.

What if I just told you, sister, that God granted your request while you were setting there? Would you take my word for it? Go right off the platform, believing. God bless you.

⁷⁹ Oh, isn't He wonderful? God is wonderful. He can heal to the uttermost, isn't that right? Make well, heal. . . Diabetes, anything doesn't make any difference to Him, does it? He can make it. And when the doctor operates and makes a place and it won't heal up, like your feet has been all this time, He can make it well. Do you believe it, sister? Then go and receive your healing in the Name of the Lord Jesus. Amen. Have faith in God.

Do you believe? All you audience are believing the Lord Jesus? How many out there is ready to believe at this time? He's lovely, sweet, kind. Just have faith.

⁸⁰ What about you wheelchairs over there? What do you think about it? Do you believe it? Look this a way and believe. Anywhere in the building, up in the audience, anywhere, look, live, believe. Let's look to the wheelchairs for a minute.

I couldn't heal you. You couldn't hide yourself though. His Spirit is here.

I see a lady that's got a black shadow hanging over her, gray headed lady setting in a wheelchair. She has cancer, very bad. That's in the lungs too. She's in a terrible condition. And, lady, but greater than that I see another black channel following you. You need Jesus as your Saviour. You've never been converted, and you need Christ as your Saviour. Will you now accept Him as your Saviour? Will you do it? Then I'd get up out of that wheelchair, and take it, and push it out the door, and go home and be made well, if thou canst . . . ? . . . Thy sins be forgiven thee. Go in the Name of the Lord.

While you're on your feet, will you believe the Lord Jesus? Raise up your hands to Him just now. I challenge your faith.

⁸¹ O Lord, Creator of heavens and earth, Author of Everlasting Life, and Giver of every gift, I come to Thee, Lord. O God, how can people stoop in unbelief. Just at this time send Your Holy Spirit throw back to this audience the baptism of the Holy Ghost and may He lighten up this building. May He now condemn and drive away every spirit of doubt, all the darkness. And may Satan turn them loose.

Lord, I know You're here, and the only thing that's keeping this from being the greatest night they ever seen is that little unbelief hanging over them. I challenge that unbelief. I challenge it by the Word of God. I challenge it by the Holy Ghost. I challenge it in Jesus' Name. Come out of this building; leave this people; in Jesus Christ's Name come out of them. And may everyone be perfectly healed and well, rising from their cots, chairs, and walking in the Name of the Lord Jesus Christ and for His glory.



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