



The Message

Desperation

preached by
the late

William M. Branham

1st September, 1963 (evening)

in Jeffersonville, USA

“God’s Spoken Word is the Original Seed”

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Preached 1st September, 1963 (evening)
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Let us remain standing now as we bow our heads.

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

We are very happy tonight for this privilege of coming back to the tabernacle again with the Gospel of the risen LORD Jesus. And I was just a little late. I had a special rush-in case from Michigan just now. And the LORD did a marvellous thing just then for us. My, how He knows everything! We don't have to tell Him; He knows (see?). He knows just what to do. And so we're very grateful. The people drove all day to get here. And then, we're so thankful for that.

Now, don't forget the services this coming week, Wednesday night, and next Sunday morning, and Sunday night. And if you're around in the neighbourhood, I know they'd certainly be glad to have you here.

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

I want to thank you all for your kindness and memories of what you've done for me. A brother just sent me a new suit of clothes from down in a little church in Georgia. Those people! It's just marvellous. And I want to thank those people from down in Kentucky that I was with last week on the vacation, and all that the LORD did for us there - the great, mighty hand that we saw Him use in what He did. Now, we're trusting to see you again pretty soon, just as soon as I can get back this way on going to New York for the meeting. That's at the Stone Church with Brother Vick, beginning, I believe, November 12th. We'll be by here a few days before the time. Then we pass back through again going down to Shreveport, Louisiana, with Brother Jack Moore. That's at Thanksgiving week. It's on the bulletin board, I think, back there among the announcements.

And then, we hope to be with some of the Southern friends after Christmas. And we'll be in Phoenix in January. And then waiting for the overseas call, so that we can get the meetings ready for overseas. They're working on them now, this last month (Brother Borders corresponding back and forth) for a complete world tour to begin just as soon as we can get it ready; but we have to wait for conditions. The crowds are so tremendous there, that we can't put them in buildings and just have to sit them out on the ground. And then, sometimes they run up in numbers it's almost unbelievable - to as many as 500,000; that's half-a-million people in one single gathering, (not how many attend the meeting in so many days, but at one gathering). You know, usually evangelists count how many people attended in six weeks, you

see? We count just how many are there that day, that one time. And so, sometimes there's no room to seat them; they just have to put them out on the ground. And we have to choose the seasons when it's not wet and pouring down rain, because of those poor people sitting out there. I've seen women sitting out there with their hair just stringing down, fine-dressed people, just sitting in that rain all day long; just sitting there while it's just pouring, and thundering, and lightning, with storms blowing; and they're just weaving back and forth against one another like that, sitting right there, waiting till you come and pray for them. See? Now you know, God honours faith like that. He does.

You've got to do something for God to honour, you see? You show Him. The people that get everything handed to them so easily, they don't usually do anything for it. You see? The gift is free, that is true, but you've got to appreciate it.

It seems as if, you know how they say, you were born with a silver spoon in your mouth (you've heard that), you don't appreciate it. But when you have to work for it, you appreciate the value of it.

Now, you people listening to the tapes, I would that you knew that the message this morning was to me the highlight message of my entire ministry. Some day I'll tell you how it came about. And I know that everything had worked for months and months and months up to that one message, moving up to come to that place. That was the capping-off time of it. You see?

Now, I'm sure, or hope, that you understood what the Token meant. See? The Token is the sign that the Blood has been applied, the price that's been required of God. Jesus paid that price by shedding His own Blood. He did that. Then, from His life came the Holy Spirit. And when the Blood is applied to you, the Holy Spirit is the Token that your price is paid. God has received you, and that's the Token. Remember, that is the Token.

Now, there are many people who don't know what that Token is (see?), and you have to picture it as if nobody knew it (see?), so that all of them will understand. It's just like preaching salvation. We have to preach salvation in a way as though it were for everybody-which we know it isn't. We have to preach Divine healing for everybody, yet we know it isn't. See? Jesus came to save those who are in the Book of Redemption from before the foundation of the world. He only came to save those. Who they are, I don't know. See? But nobody can have faith unless you say it's for whosoever accepts it, and it is. Nobody can come unless God calls them. That is true.

So there are many people that won't be saved. We know that. God knew that before the world began, that they wouldn't be saved. There are many that won't be healed (see?), many that won't be healed. They just can't grasp it. They don't know what it is. Many will be. But we preach that it's for everybody, because we don't know who that person is; we just don't know. But that is a *whosoever*. But some people just can't grasp that faith.

Now, it's the same thing about this Token. The Token! We have talked anticipating the Token all the way along, but now is the manifestation of the Token. See?

Now, we have sometimes allowed it. The Lutherans allowed it, accepting the Word, accepting Christ as personal Saviour. The Methodists said, "When you get happy enough to shout, that's it." The Pentecostals say, "Speak in tongues, and you've got it." And we find out that all of it was wrong. See? **The Token is the Life. It's you and Christ as persons together. See? It's the Holy Spirit, His Life in you working His own Life through you.** And it's for the rich, the poor, or for whosoever will receive it.

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

Now, in the original case, the blood was the token. Literally, it had to be applied, because just the chemistry was all they had, because it was an animal's, a lamb's blood. So the life was in the blood, the life that was gone out. The blood was shed. See? The life went out, but it couldn't come back on the believer, because it was an animal. But it only spoke of a good conscience, that there was coming One, a perfect Sacrifice. And to make it a perfect One, the whole Judge, the God of Heaven, became the Sacrifice, Judge, Jury, and Attorney. See? He became the Sacrifice, and then when His Life went out, it was God. And the Word there where it says, "I'll give unto them Eternal Life," (I know I'm talking to scholars, I see two or three, see?) in the Greek is *Zoe*, *Z-o-e*, which means "God's own Life." And "I will give unto him *Zoe*, My own Life." Christ and God are One.

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

Now, there's just no certain evidence. See? You say, "Brother Branham" (I feel it in your minds, you see?), "how will I know?" Look! What were you? And what are you? There's how you know. See? What were you before this Token was applied? What are you after it's applied? What were your desires before, and what are your desires after? Then you know whether the Token's applied or not. And these other things just automatically go with that. See?

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

If you say, "I want you, Brother Branham," and I give you a gift (see?), well, that's not myself, that's my gift. Tongues is a gift of the Holy Ghost, not the Holy Ghost, a gift of the Holy Ghost.

And the devil can impersonate any of those things. But he cannot be the Holy Ghost. See? He can impersonate these gifts, but he cannot be the Holy Ghost. And the Holy Ghost is the Token that the Blood's been applied, because It follows the Blood all the way from the Book of Redemption. Do you see it? That was the purpose of His coming. That's what He followed in every age. In every age He's followed that to see that It's brought forth. And they could not be made perfect without us. And now, the entire Holy Spirit visits the Church, making God in human flesh, as He did before Sodom was burnt, which was a type. Then it was to Abraham He appeared.

And all the things that He hasn't done down through the ages, in the church ages, He is now doing. It's back to the Word, because the messages and the messages and the messages have to wind up in the entire Word. And in the last days, the opening of the Seven Seals was to pick up every straggler that's been left off in it and make the whole thing into one great big body of the Bride, since they who lived back there were not to be made perfect until this church be perfected, this Bride group in the last days, to bring them in, that all together might be taken up. See?

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

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

Do you remember this morning in the preparation, He sent the messenger with the Message? The next thing He did after He sent the messenger with the Message, He sent the Pillar of Fire for a vindication. The next thing (after that) was consolation. See? You knew that it was right, you were at peace. We have peace with God through the LORD Jesus Christ.

Now, tonight we're going to pray for the sick. And I think they have Communion. [Brother Branham speaks to Brother Neville - Ed.] Are you going to have a baptism? Just Communion. And we want you to stay for Communion, and within thirty-five or forty minutes we aim to be finished and ready for the Communion.

And now, tomorrow is the time of Labour day, so you can rest up, as it were. Now, I said that was our intention, you see? We don't know what will happen. I want to be sure to make that clear.

Now, this morning I told you, not being with you, I think we had another two- or three-hour message this morning. But I just got started, and I thought I'd just carry that over for tonight. But it was just too tremendous. I don't know whether the people got it or not. I hope they did, everywhere. I hope there were some good tapes on it, so that it can be carried out to be made known that I believe of all the messages that I ever brought, that was absolutely ordained of God. **(Outside of course the regular commission, like the Seven Seals and things, that was directly the Word of God.)** I'm talking about a

message preached, for I believe that one was it (see?), the one that was needed to follow those Seven Seals.

Now, watch what's come after the Seven Seals: the uniting of the people, united signs, the red light flashing in the last days; the sign of women getting prettier; and men, what they would do; all these signs of the Holy Spirit leading up and then coming right back here to the capping off of all those messages since the Seven Seals. It's capped off in this one thing, the Token, that we are all right. See? Just let us check ourselves and see if we're in the faith.

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

There was a little boy, that was just told, came down from Chicago. A little Mrs. (what was that?) [Brother Branham asks Brother Neville the woman's name - Ed.] Peckenpaugh-Mrs. Peckenpaugh. She was a very fine Christian sister. And she brought somebody, a kid, the way I understand it, a little boy or some thing, and the doctors didn't even know what was the matter with him. His lungs were so bad or something, that they couldn't put him in school or something. He was very, very bad. And the Holy Spirit right after the message spoke to that little boy, called him, and told him his condition and so forth, and pronounced his healing. And this week the mother, or parents, or whoever it was, took him back to the doctor; and the doctor said he had a new set of lungs (see?), a new set of lungs. And I understand that the parents or somebody made a long-distance call or in some way let it be known to the congregation. See?

Now God, the Creator, can make a set of lungs. I truly believe that we're on the verge of one of the mightiest things that ever struck the earth since the days of the first apostles. See? But now we can only be known as believers, it'll be so humble. See? See, what man calls mighty, God calls abomination. But what man calls foolish, God calls mighty. See? So, now watch it (see?), it'll be so humble that you'll miss it if you've not got the Token there to examine it. You see? See?

Who would ever have thought that the mountains were skipping like little rams and the trees were clapping their hands, when a prophet came forth from the wilderness, that was spoken of by Isaiah 712 years before, with whiskers all over his face, clothed in a piece of camelskin, without even a pulpit to preach from, excommunicated from all the churches, and standing on the bank of the Jordan screaming "Repent!" and calling the people a brood of vipers, snakes. But that's what God said, that when He came the mountains would skip like little rams. See? The humble saw it and were glad.

How could they understand that that great Messiah, that was prophesied from the very beginning of the Book, in Genesis, that He would come as a Saviour. All the sacrifices and all the prophets and everything had pointed to Him. And then, when He came, it was supposedly, by an illegitimate birth - by

a father that was not even married to His mother, supposedly. See? And the woman was found pregnant with the Baby before they were even married. And He was born in a little-well, it says a stable in the Bible. But a stable in those days was a cave back in the wall. I met such a place out in Arizona one time hunting. There was a stable back under a cliff of rocks. And that's the way Jesus was born, back in this little cave-stable on a manger of hay and straw, in a cow barn (see?) where stock was.

And He was raised up as a carpenter's assistant; and how could that be the mighty Jehovah? But it was (see?); it was. See? A very odd sort of a Person. But oh, when He was just a boy, He astounded the priests by knowing that Word, because, why? He was the Word. See? He was the Word. He never wrote a book. He never wrote a word. The only word He ever wrote, I guess, He erased out in the sand, when a woman had been taken in adultery. He never wrote a word. Why? He was the Word. See? He was the Word. He didn't have to write It; His life lived It. He was the Word. "If I do not the works of My Father, then believe Me not." See? "If I don't do exactly what the Word said I would do, then I'm not the Word." That's what He meant. He is the Word.

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

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

Now, Becky is just at the age of a little "Ricketta," you know, just a little "teeannie," as we used to call it. And then, she's just at that age. But now, she's a very sweet girl, and I thank the LORD for that: no smoking, no drinking, no running around, nothing. But she's just at that age. She's carefree. She doesn't want to go to church, and if she does, she sits back there and chews chewing gum, gets up and walks out. See? I want to see her filled with the Holy Ghost.

I want to see Joseph. I want that boy - I believe that some day, when I can't walk to the pulpit any more, I want to take this old worn-out Bible, hand it over to him and say, "Joseph, stay with It, Son." Then I'm ready to climb on up. I want to hear a wind blowing somewhere, look up, wave my hand, and take off.

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

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

Now quickly, I want you to turn in the Bible to the Book of Jeremiah and the 29th chapter. If you like to read, or if you don't, just mark it down.

Jeremiah the 29th chapter, and we're going to begin with the 10th verse. Also, we're going to read from Luke the 16th chapter, beginning with the 16th verse.

Now, I'm going to give you my text while you're turning. My text tonight is *Desperation. Desperation. You know what desperation is? And now we're going to read from Jeremiah the 29th chapter, the 10th verse:*

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

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

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

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

And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive. (Back to pentecost! I put that in myself; It doesn't say that. That's what I was meaning to the Church.)

Luke 16, beginning at the 16th verse:

The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. (Not just simply walks into it easily, but it's got to be pressed into. See?)

Now, when you seek Me with all your heart, then I'll be found. And He promised that He would return and bring the people from being scattered all over the earth, after those seventy years, back into Jerusalem where they left from; and He did it just that way. That's right.

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

In time of death, I've heard people, when they knew they were dying, speak things that they had kept secret all their life, [Brother Branham pants as one in desperation - Ed.] In desperation they were trying to confess it. See? And trying, "Take this ... and ... make it right. Go! ... Please. Go ... Do!" See? In desperation. They ought to have done that beforehand (see?), not wait till the time of emergency. "Will you do so-and-so for me?" The emergency causes desperation, whereas we ought to do it without the emergency.

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

They had seen the great hand of God. They'd seen all of His miracles, and then they came under the sign of the token. And while they were under the sign of the token, they had taken the Communion in desperation, for they knew at that time God was about to strike with judgement.

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

I would imagine the children, when they saw those big, black wings drop down from the sky like a smoke settling over the city, and heard the screams coming from every house, the children might've gone to their daddy and said, "Daddy, are you sure that we're under that token?"

And he could go to the door and look upon the post and the lintel and say, "Son, that's according to His Word."

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

"I am positive! That's according to what the prophet told us, and he has the Word of the LORD. He said, 'When I see the blood, I'll pass over you. Take a lamb for the house.' I've brought all you children in. You're my eldest, my firstborn; that's the one that's dying all out there. But there is the blood. That's what THUS SAITH THE LORD is. So rest, my Son, rest at ease because God made the promise." See?

"Well, Daddy, why have you got your shoes on? Why have you got the staff in your hand? Why have you got a piece of bread in one hand and a lamb in the other hand? Why are those bitter herbs and things there? Why are you eating it? What's the sweat running off your face for?"

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

Now, I believe that we're living in the days that we're under a token. Otherwise, the days that we're living in should cause the church to go completely into desperation. I believe, since the message this morning was from God, not me, I believe it ought to throw this entire congregation into desperation, that we have played long enough. We've gone to church long enough. We've got to do something!

How is it that we can see other great signs and wonders done on others, and wonder, What about us? It should cause a state of desperation, that we are determined, before God-The signs of His coming should bring this entire congregation to its knees, when we've read it from the Word. And the Holy Spirit has told us, "Go to a certain place, and such-and-such a thing will happen," not tell us what it was, but that it would happen. We go there; it happens that way. The newspapers report it. The magazines carry it, show the

pictures of it. We come back here and see those great mysteries hidden in the Bible opened up to us on a new field that we never knew before, and they perfectly blend in with the coming of the LORD Jesus.

Then at the end of the messages, we see the activity of the great Holy Spirit; see Him come down visibly before people, even have pictures taken of It; see It working and showing that it's not a man, it's not just a preacher, it's not a certain congregation, it's the Holy Spirit showing the same thing It did when It was embodied in the body of Jesus Christ. Now It's embodied in the body of His Bride. It should throw us into desperation.

Those people had seen the hand of God. And that night of the Communion, they took it in desperation, because they knew that something was about to happen. And we know something's about to happen. And remember, the coming of the LORD will be a sudden, secret going away. He'll come and take Her like a thief in the night. And to think that all of a sudden, there are members of your family gone, and you're left behind. It should throw us into desperation that, by the grace of God, we'll not be left back behind. If there's anything I don't want! Don't, don't leave me, LORD!

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

Remember me when tears are falling down. (Yes!)

Remember me when friends are not around.

When I cross over this river Jordan,

When You're calling the roll, remember me.

And on the Lamb's Book of Life, I want my name to be written. I want Him to remember me at the roll call. And it throws me into desperation, that is, as Paul said, "After I have preached the Gospel, shall I be a castaway?" It could happen. So it throws me into a desperate state, desperation, to think that after all these years of preaching, I could come to a place where I could fail Him! What's the next move? What must I do next? And it throws me into a nervous state about what I can do. It throws me to the mountains and to the valleys. And it's hard, because when I'm with the people I've got to be all things to all men, that I might win some to Christ; yet, with that Token always before me. See?

And I see things that are coming up, and you can't tell the people. You see different things, and you're forbidden. There are those visions that they call on, and sometimes they'd be sorry if you did tell them. And you know better than to do it. And then you go so far in visions till everything becomes a vision, and it throws you into a nervous state. You look and say, "Now, am I in a vision?" Like sitting right here, "Is this a vision? Where am I really standing?" See? You overwork yourself, you overtax yourself. And you find out things about people that you wish you didn't know. The people that desire these things, to know these things, they don't realise what that type of ministry costs. You don't know what goes with it. Then it throws one into desperation, "LORD, God, I know I'm going to have to answer."

Jack Moore said to me once, "I'd hate to have to answer as you will have to at the day of the judgement." He said, "God has put these people into your hands, and you're going to give an account for every one of them. You're going to answer for your ministry." That's been about fifteen years ago, or maybe eighteen; and since then, I've been in desperation. What will I do? "Let me say only what You say, LORD. Let me tell them what's the Truth or not say anything!" It throws me into desperation.

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

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

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

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

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

A man from New Albany, he may be here tonight. He's a friend to my Brother Roberson. He had a little boy here. I think his wife had cancer once and was healed. And now, the little boy has got asthma so badly, that he's just in a bad shape. The little fellow almost has cancer in the throat himself. See? And then, he brought the little boy (yes, I see his hand up in the back, back there), and he was prayed for this morning. You see? Desperation.

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

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

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

How can you have faith in your wife if you don't love her? That's in *phileo*. Now, how about in *agapao* to God? How can it be, if you don't love God? If you said you love your wife and never tell her about it, and never sit down and make love to her, express it to her, kiss her, hug her, and tell her she's the best cook in the country, and all the things that you know, and how pretty she is, and how much you love her; if you don't do that, she'll never know it. That's the way. If you do love her, you express it.

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

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

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

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

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

We find out in James 5:15 that the Bible says that the effectual, fervent -that's desperation - effectual, fervent prayer of a righteous man availeth much. When a righteous man, a good man, gets in travail or soul travel, or travail, either one - (I think "travel" is a better word. Travail or travel, either which one you want to call it.) But when a soul get into desperation in travelling, an effectual fervent prayer of a man that can show the Token, it does something. See? Notice what the Bible says here also in James 5:16 about confessing our

faults (getting right, making restitution for it). "Confess your faults one to another." Ask people to pray for you, confessing your faults one to another and praying one for the other. There you are. With love - love that I've confidence in - I can confess to you my wrong. You can confess to me your wrong, and I love you well enough that I'll pray for you and you'll pray for me; and we'll stay with it with an effectual, fervent prayer until it's answered. That's desperation. That's what we should have all the time.

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

Jacob, he was a man. He was first a kind of a care-free boy. He thought in his own mind that he knew that the birthright meant everything to him, and he didn't care how he had to get it, just so long as he got it. And after he got it, he thought everything was all right because he had the birthright. He thought the thing was settled. He came up to his brother when his brother was hungry, coming in from the field from working with the cattle and hunting the deer. And his brother, he needed a big pot of potage, wild peas and things together. It might have been very tempting when a man's hungry after working all day. And his brother said, "I'm just about ready to faint. Give me some of this."

And he said, "Well now, if you'll swear to me I'll get the birthright." See? He didn't care how he did it, just so long as he got it. And he thought when he got the birthright, that that settled it.

Pentecost, there's where you failed! You thought because you were born of the Spirit, born of the Spirit of God, the birthright, that settled it. But it only starts it. You remember in the message *Hear Ye Him*, how that the child, after it was born into the family, **became** a son. It had right to the birthright, but it had to be proved, child-trained. And then, if it did not prove out to be an obedient child to the father's will, then it did not become the heir. It inherited nothing, yet it was a son. But he inherited nothing, if he wasn't interested in the father's work.

And so, when the Holy Ghost fell upon the Pentecostal people and they began to restore back the gifts and things that were in the church, they thought that because they were born in the Spirit, that settled it. But you see, there's a placing of a son. And after this son proved to be a real son, then he was taken to a public place, and was then set up. His robes were changed, and then there was a placing of the son so that he became heir to everything the father had.

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

Now Jacob thought that because he had the birthright everything was made. So did the Pentecostal people, and they began to organise, the oneness, threeness, and trinitarians, and all kinds of organisations. And fussing and pulling at one another **proved** that the Token wasn't showing. Malice, envy, strife - see? But that's where it got to.

Now, see, Jacob thought the same thing. But in fear one night of his own life, desperation took hold of him. When he thought: "Just across that river yonder, my brother's waiting to kill me. He's going to." See, the birthright that he'd got himself was the thing that was going to cause his death. And sometimes that very thing that you received as the Holy Spirit, and are born again of the Spirit, if you don't watch, that same thing will condemn you at the end. That's right. The very waters that saved Noah, condemned the world. The thing that you would call fanaticism might be the very thing that condemns you at the end of the road.

Now Jacob knew that his life was close to the end. He had a messenger come and tell him that his brother with four-hundred-armed men was coming to meet him. He knew he was on his road. Fear took hold of him. He sent men on ahead with oxen, and cattle, and sheep to make a peace offering to Esau. Then after that, he started another group with another load of stuff. Then he started another group with another load of stuff, trying to meet him first, to try to turn his wrath. Then he got to thinking, "That won't stop him, because he's probably richer than I am. He doesn't need it." Then he took his wives and his little children and sent them across, that Esau would see those little children and his wives. And surely all his own little nieces and nephews, he would not slay them. Then he still felt he couldn't do it. God knows how to get a man. Jacob crossed the brook. There he got down on his knees. You know, he'd been a kind of little shyster before that. Excuse the expression, but kind of a little *Jacob*. *Jacob* means "a deceiver," and that's what he was. But there was something that had to happen to him there in desperation, there when death lay before him.

There may be men and women sitting here tonight for whom death lies right before them. And the only way that you'll ever be able to achieve the thing that you're wanting, is to come desperately. "I must have it tonight. I must get it now, or I'm finished. Tomorrow's too late, I must have it now." When you pray for the baptism of the Holy Spirit, the Token, don't say, "Well, now I'll go up and try. LORD, I'm a little tired." Oh mercy, stay in your seat! Don't even make an attempt. If you come and say, "I'll pass through the prayer line. Put the oil on my head; I'll see if it does me any good," you might as well sit where you are until you get to that place. Until the whole church gets to a place where it's between death and life, and you've got to have it now or perish, God will not move on the scene. It takes desperation to bring God on the scene.

Jacob cried as he never did before. Desperately he called until he got hold of God; and when he did, he wrestled not for fifteen minutes. He wrestled to keep Him in his soul all night long, and still he knew he didn't have the blessing; and he was able to hold on until the blessing came. He wrestled desperately until the blessing came, until God came on the scene. And then in despair, "I'll not let You go," when he began to feel the blessing coming down on him. A lot of people say, "Glory to God, I've got it now." There you're deceived. Yes!

Somebody says, "Oh, I just feel so good, Brother Branham. I went down there and prayed. Oh, shivers ran over me." That might've been God. "I saw a

great light before me." That still might have been God, but that isn't what I'm talking about.

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

And Jacob, in desperation, said, "I know, I felt You, You're here with me, but I'm not going to let You go." Somebody sees it fine, and at the first little sensation they get up and jump up-and-down, and run up the aisle, and say, "I've got It, I've got It, I've got It." Oh no - uh, uh - no! Jacob stayed there until something happened that made him walk differently, made him a different person, because he stayed until that happened. The Bible said he held until he prevailed. How can a man prevail over God? But you can do it. You can do it. A man can prevail over God.

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

Jacob stayed there until the blessing came and changed his name from "a deceiver" to "a prince with God." Even the nation was called by his name. Yes, sir! What was it? The results were because he got desperate about the thing. And the next day when he met Esau, he didn't need any guards. He walked right out and met him. (See?) Why? He was in desperation till he got the assurance. And you get desperate until you get the assurance. If you don't, don't even come to be prayed for. Don't even start to go to the altar. Wait till it's between life and death to you, then something will happen. Certainly! It's a matter of desperation.

Ruth got desperate once when she was standing by Naomi. Would she have to go back to her people, to all that she loved, all that she worshipped, her gods and her people, or would she cleave to Naomi? What must she do? And she came to desperation and she cried out, "Where you go, I'll go; where you live, I'll live; where you die, I'll die; where you're buried, I'll be buried; and your God shall be my God." There you are! Desperate. God blessed her, gave her a son, Obed. Obed begot Jesse. Through Jesse came Jesus. All because of desperation!

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

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

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

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

Rebekah, the beautiful damsel, came and watered the camels. And then he said, "Don't delay me in my way." She had to come to a time of decision whether she would go. She was a type of the Bride. Would she go and marry a man she'd never even seen? Now, that's a great thing. She'd never even seen him, she'd only heard by his servant. That's a type of the Bride. You've never seen Christ, but you hear by His servants what He is. You sell out everything, leave your homes, everything else it takes, to go to find Him.

Now notice! And she made the decision-a type of the Bride-left her denominational home (see?) to go.

Jonah, thrown overboard in the time of a storm, was at the bottom of the sea in the belly of the whale. All hopes of survival were gone. But it happened to come on his mind that Solomon in dedicating the Temple said, "LORD, if the people be in trouble anywhere and they turn towards this temple and pray, then hear." And turning over in the belly of the whale, he managed to get somewhere to his knees, I imagine, with the vomit of the whale all over him. There he prayed in desperation. And in that desperate situation Oust a few breaths of oxygen was all he had in the whale's belly), with those few breaths that he was drawing, maybe he didn't know which way he was; but he said, "LORD, I believe I'm looking upward towards Your temple." And with just a few breaths to go, in desperation he prayed under those circumstances. It had never been done before, but he was desperate. He prayed, and God kept him alive for three days and nights, and delivered him at the place to deliver his message. Desperation!

Hannah was a barren woman in the Bible. She wanted a son, and she got to fasting for him. And she fasted and prayed until even the priest at the temple thought she was drunk. She was in such desperation. The rest of the women were watching what kind of a bonnet the other one wore (you know how it goes), and the other one seeing what kind of clothes they had on, and talking about the things going on on the farm, but not Hannah: she stepped right through the whole crowd and went to the altar. She had been fasting. She wanted her reproach taken away. What a difference it is today! It's almost a reproach to have a child. Then it was a reproach not to have one. And she got on her knees, and never noticed the dignity of the temple. She never noticed the dignified priest as he walked out. She was in such distress that the tears

were rolling down her cheeks, and she was crying in desperation, "Oh, LORD God, give me a son. Give me a son."

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

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

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

The Shunammite woman had a little boy that the prophet had spoken the Word of the LORD over, though she was old and her husband old. They had no children, but she was kind to this prophet. And she knew that he was a man of God. She perceived that he was honourable, a real man. He came into the house, her husband not there and whatever more. He was a holy man. They could see that he was an honourable person. She'd watched him do signs and wonders; she'd heard him tell things that happened. He was an honourable, holy man. She said to her husband, "I perceive that this man that stops with us is a holy man." The lady of the house, she knew that he was a holy man; and she built a little house out there for him, so that he wouldn't be embarrassed. He could come by when he wanted to and so forth. She put a little bed out there, and a jug of water, and so forth, so he could wash himself and have something to drink. And she would probably send a maid out or somebody with some food to feed him, and come by, and visit him during the day, or something.

And so Elisha saw this kindness done to him. And it's written, "What you do to my little ones, you do to Me." So he saw that the woman was honouring God as she honoured this prophet, as she saw God in the prophet. Arid then she wanted nothing for it. It wasn't in her heart to ask for anything. She just did it because she loved God. She didn't do it for any blessing; she just did it.

Now! Now, Elisha said, "Go and ask her, Shall I speak to the king for her - I'm a personal friend - or the chief captain? I know him really well. There's some favour, something I could do for her; I want to give her something because of how she's been to me. She's fed me; she's let me sleep in the bed, and she's been really nice to us. Now, what can I do?"

She said, "No, I just dwell among my people. We're well off. We have a living, and that's all. We don't need anything."

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

No sooner than Gehazi said it, no doubt the prophet saw a vision, for he said: "THUS SAITH THE LORD, go and tell her that in the proper time, a year from now, she'll embrace a son."

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

The mother held him on her lap until noontime, and he died. Notice, he was her only child that had been given to her by the LORD through the prayer and the promise of a prophet and THUS SAITH THE LORD. She knew there was something wrong somewhere. It just wouldn't work. How would God give her that son and let her love come to that baby? Yet she never asked for it. She was too old to have it. The hand of God had to pronounce it. A man spoke it, the prophet. And there this baby in this condition had died, her only son. So she said to the servant, "Saddle me a mule; and you ride, and don't you stop. If anybody tries to stop you, don't you say a word, and you drive straight to Mount Carmel. Up there in a cave somewhere, pulled back, there's a servant of the most high God, the one who told me THUS SAITH THE LORD, I'll have the baby. I want to know why God did this." So she said, "Go straight forward and don't check that mule; let him run just as hard as everything's in him; let him run till you get there." Desperation!

And Elisha the prophet rose up, looked, and said, "Here comes that Shunammite, and something's wrong with her. God has kept it from me; I don't know what's wrong. Go and meet her. Let's hurry. There's something wrong." Desperation set in on the prophet, desperation on the woman. See, they were coming together, one wanting to know what the Word of the LORD was, and the other one not knowing what the Word of the LORD was. There you are. One wanted to know, and the other didn't know it. The woman wanted to know it, and the prophet didn't know it. He said, "God's kept it from me. I don't know what to tell her when she gets here." So she was almost there then. He raised up his hand; he said, "Is all well with thee, all well with thy husband? Is all well with the child?"

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

Elisha thought, "Well, what's going on now?" So she ran up and fell down at his feet. That looked somewhat uncommon, so Gehazi lifted her up. Elisha said to his servant, "Don't do that, let her alone. There's something wrong. God has kept it from me." Then she revealed to him that the baby was dead.

Now, the prophet didn't know what to do. He said, "Gehazi, take this staff that I've walked with." He knew that whatever he touched was blessed, because it wasn't he, it was God in him. He knew who he was. He knew that he was a prophet. So he picked up this staff and said, "Gehazi, you take this, and you go and lay it upon the child. And if anybody speaks to you, you get desperate. And don't you salute anybody. Just keep going on, don't speak to anybody. Put it upon the child."

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

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

The prophet went in. Now, he's in desperation. Now, what's he going to do? And we find in the Bible that he walked up and down the floor, desperate. "I don't know anything else to do, LORD. Here I am. You told me to speak that to that woman and THUS SAITH THE LORD; and it was exactly the way I told her, because You told me. Now, there she's in trouble, and I don't know what to do. There lies a dead boy. What can I do, LORD?"

No doubt the Holy Spirit said, "If God is in you, then lay yourself on the baby." The first thing you know, he stopped, ran and put his hands upon its hands, his nose upon its nose, his lips upon its lips. And when he laid himself over it, the baby sneezed seven times. Desperation was over. The baby came to life, because that desperation drove the woman to the prophet, and desperation drove the prophet to the baby. And desperation in both of them drew God on the scene. Love for God and love for His people brought the love of God down, and threw faith out on the battlefield, and the work was done. Case closed! Amen! That's it. Desperation does it. Certainly! She wasn't going to leave.

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

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

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

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

"No."

"Well, you know, in the Bible it says in our scrolls that the Son of David will be raised up to sit on the throne. That's He."

"Is that He? Is that He? And He's passing by!" Desperation drove him to scream, "Oh, Jesus, Thou Son of David, have mercy upon me!"

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

"Oh, Jesus."

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

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

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

He answered, "LORD, that I might receive my sight."

Jesus said, "Go your way, your faith saves you."

That was enough. Desperation. When desperation is to receive something, the faintest little touch, faith grabs it. See? He didn't say, "Now, wait a minute, wait a minute, hold that there; let me see if I can see now. I never did see my hands for many years. Let's see if I can see them. I don't see anything yet."

When Jesus said, "Thy faith has saved thee," that was enough. That's all he wanted.

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

Blind Bartimaeus caught the vision quickly.

Peter one night on the sea was all steamed up when he got in desperation. And he began to cry out, "There's something wrong. I see a spirit coming walking to me!" The ship was about to go down. He said, "If it be You, LORD, bid me come to You on the water." And he stepped down out of the ship and started; and he got scared when he got started, and began to sink and - desperation! though it's no mistake in trying to follow the commandments of God. I hope the church gets that. The man was doing what God told him to do.

Now, you Christians tonight, you're in the line of duty, trying to follow the leading of the Holy Spirit; and a cancer grabs you, or death grabs you with a cancer, tuberculosis, whatever it is in the line of duty. You have the same right that Peter had. "LORD, save me or I perish." In desperation he called out,

and a hand reached out and held him up. You have the same Name to call on. But he screamed out, "Save me, LORD!"

He heard my despairing cry,
From the waters lifted me, now safe am I. (See?)
That's it, when you cry out!

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

Then we find out that in the sinking, God heard him. In the line of duty he started to sink. He failed. No matter if you fail, that doesn't have anything to do with it. We all fail. We're a failure to begin with, but we've got Somebody standing now with a strong hand who can reach us and lift us above the water.

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

Our dear LORD Jesus Himself, in the world's greatest battleground, Gethsemane, He cried out in despair. Should He take the sins of the world or should He just remain on earth with His beloved disciples, which He wanted to do? But watch His humility as He humbled Himself! "Not My will, but Thine be done." He humbled Himself to the Word, the promised Word of the God of heaven. Notice, then He went a little further; and if He went a little further, how much more ought we to go a little further. See? And notice, the Scripture says here in Luke that He prayed earnestly. Brother, Sister, if Jesus had to pray earnestly, how much more have we got to pray earnestly. If Christ, the God of Heaven made flesh, had to pray earnestly, then how much more must we, sinners saved by grace, pray earnestly? If the decision threw the Son of God into despair, what will it do to you and me? Desperately we must cry.

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

Look. Florence Nightingale, the great-granddaughter or kinswoman of the late Florence Nightingale that founded the Red Cross, was in desperation. You've seen her picture in the book, she weighed about thirty pounds, cancer had eaten her up. They brought her from Africa to London, England. And there in despair she came. Brother Bosworth had written back and told her, "We can't come to Africa."

She just wrote back, had the nurse to write, and said, "I can't be moved. I can't do it." She sent the picture. You've seen the picture. (Only we had to put a little piece over it. It just had a small cord around. I thought maybe somebody, when it was put in the book, might criticise because her body was so exposed there, and we put a little thing across her here. She just had a little rag or towel lying across her hips, but up above there was nothing. But we thought we'd put a little piece of paper on there and photograph the photograph back. It keeps

the people who have not got the right kind of a position in their mind or way of thinking from criticising me for putting that picture in the paper.)

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

You know how London is, some of you soldiers have been there. It's always so foggy. And I knelt down there by the side of a window, and the tears were running off. I don't know how she even had enough moisture to let tears come. She was just only bones, with skin over them; and her legs up here at the hips weren't over about - so it looked to me - like two inches across, or three inches. Her veins were collapsed. How she was living, I don't know. You've seen her picture taken later. I knelt down by the side of the bed. Now, she was desperate. Whether I could come or not, they were going to bring her anyhow.

And as I got down there, my heart was bleeding within me, responding to the faith of that poor little dying creature. And I prayed with all the heart that I had. And when I started to pray, a little turtle-dove flew on to the window-ledge and began to walk up and down, cooing. I thought it was a pet. I hadn't been in England above an hour, and had just come from the airport down there. And I thought it was a pet, and when I rose up and said, "Amen," it flew away. And I started to ask the brethren, did they hear that dove? They were talking about it. And when I started to say, "Did you see it? What did that dove mean?" it came out, "**THUS SAITH THE LORD:** you'll live and not die." And she's living today. Why? Desperation! Desperation drove the woman to take a stand, live or die. Desperation arranged it that she got there at the same time as I did. And a token came from God, He sent a dove to give **THUS SAITH THE LORD.** She was desperate.

When Sister Hattie Waldorp of Phoenix, Arizona, was coming up the sidewalk to my first meeting, the intern and her husband were bringing her. She had cancer on the heart! She'd made her stand to try to get there to the meeting, but she was so bad she couldn't breathe any more, the blood was dropping back through her heart where the cancer had eaten into her heart. Now, cancer of the heart! That's about eighteen, nineteen years ago, maybe twenty - 1947 is when it was.

Now, she said to her husband and the intern, "Though I die in this line, take me up there." Desperation! She lost consciousness. I don't think she was dead; she claims she was. Now, she might have been. She may hear this tape. You see? Now, she claims she was dead; I don't know. They told me, "There's a dead woman coming up the line." And when the woman came by, she was Lifeless. And when they brought her up there, the Word of the LORD came; and I went and laid hands upon her, and she rose up and went home walking. This was, I'd say, safely, about eighteen years ago, and she's just as healthy and hearty now. She'll be at Tucson to meet me when I get down there.

Desperation! "Though I die on the road, nevertheless get me down there. He healed others, He'll heal me." She was willing.

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

Jairus at one time had a little daughter that was dying. He was a borderline believer. He believed Jesus, but he was afraid to confess it, lest they put him out of the synagogue. But the doctor came one morning and said, "She's dying now." Desperation set in. He couldn't afford, in his position, to be caught with Jesus of Nazareth, because he'd lose his position as a priest. But I tell you, when emergency came, it threw him into desperation. I can see him hunting for his little preacher's coat and hat, and slipping it on. And here he comes down through, the crowd pressing around, where there was a woman who just touched His garment, and so forth; and they were all shouting. But he went in and said, "Master, my little girl is lying at the point of death. Master, Master, my little girl is lying at the point of death, and if You'll just come and lay Your hands on her, she'll live." Oh, my! Desperation makes you say things sometimes, makes you do things, and puts you into action. His daughter was saved by his desperation.

Let's be desperate, like that little woman with the blood issue. The Bible said she'd spent all her money with the physicians, and yet they couldn't help her. She'd started at the time of menopause to flood, and had a blood issue, and it wouldn't stop. They'd maybe sold the farm, the mules, the horses, and whatever it was; and nothing could help her. And the priest had told her never to go around like that. But one morning she looked down. She lived up on the bank, up there where her farm was, and she saw a great crowd of people gathering around a man down there, and she said, "Who is that?"

They said, "That's Jesus of Nazareth."

Desperation set in. She said, "I'm kind of insignificant, but if I can only touch the border of His garment, I'll be made well." And she passed by every critic and everything else. But when she got to the spot, she touched His garment in desperation. And when she did, He turned and said, "Who touched Me?" And they all denied it. But He looked around. He was possessed with a great gift of God. He was God; and He found the little woman and told her her blood issue had stopped. Desperation drove her to do that.

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

Desperately! Those were human beings, like you, like me. They weren't any different from you and me. They had five senses. They ate, and drank, and so forth, as we do; they live and die. They were human beings.

It drove her into such desperation that she took part of her kingdom. It drove her to a place where she didn't think about the Ishmaelites who'd rob her in the desert, or her ninety days on the back of a camel across the Sahara Desert. Desperation, she was going anyhow. And when she got there, there was nothing withheld from Solomon, but he told her the things that she wanted to know. Desperation! Jesus said she'll rise in the day of the judgement with this

generation and condemn it, because a greater than Solomon is here. Desperation.

In closing I might say this: Not long ago down in Mexico I saw something desperate. I had just got to the platform there in the big arena, and people had been in there since 9 o'clock that morning, and it was nearly 10 o'clock that night. An old blind man, the night before, totally blind for about thirty years, received his sight, and was going around the city that day testifying. An old pile of clothes lying, maybe thirty or forty yards and that high, of just old shawls. There were maybe forty- or fifty-thousand people there. And old hats and shawls. Whom they belonged to, I guess they would have to decide that between themselves. And it was pouring down rain.

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

And Billy Paul came to me (my son), and said, "Daddy, you'll have to do something. There's a little Mexican woman down there with a dead baby that died this morning. I haven't got enough ushers to hold her out of the line." If laying hands on that blind man gave him his sight, laying hands on her dead baby would give it its life. She was a Catholic, and they couldn't hold her back. And Brother Espinoza and the others had told her that, "We have no more prayer cards, you'll have to wait until another night."

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

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

Then in that desperation she kept rushing. I said to Brother Jack Moore, "She doesn't know me. She's never seen me. She doesn't know who it is up here on the platform." That little Catholic woman couldn't speak a word of English, then how would she know who it is. I said, "Go on down, pray for the baby, and that'll satisfy her, and she'll go." There was just a constant roar down there. She'd jump up, and everybody'd be screaming. She'd run right over the top of

their shoulders and fall right down among them. She'd gain a few feet, and then they'd try to put her back out; and here she'd come right between their legs holding this baby, upsetting the ushers and everything else. It didn't make any difference, she was getting up there. She had to get there; it didn't make any difference what it was, she was going to get there, have the minister pray.

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

I turned, I, the minister, the evangelist at the place; I turned. I felt sorry for the woman, but there was no desperation. See? I turned and thought, "Well, Brother Jack will pray for her and that settles it." I turned, and I said, "As I was speaking, now, faith..." I looked out there, and there was a vision. I saw a little baby sitting there, a little black-faced Mexican baby with no teeth. It was laughing at me, sitting out there. I said, "Wait a minute. Wait a minute!" Her desperation drove the Holy Spirit to change my subject, change my heart, and show me her baby sitting there. That sent the Spirit back. I said, "Wait a -minute. Wait a minute. Bring me the baby." Here she came with a little, wet, soaking, blue and white blanket, a little dead form about that long. She fell with a crucifix in her hand and her rosary to say those Hail Marys. I told her, "Put it up, that's not necessary."

And she come up close to where I was, and she began to holler, "Padre," which means "father."

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

"Yes," she believed. He asked her how would she believe. She said, "If God can give that old man his sight, He can give my baby life!" Amen! Desperation drove her to it, not a thing on my part. I just saw the vision. I said, "LORD Jesus, I saw a vision of a little baby. It might be this one." About that time it kicked its feet went whack, whack!

I said, "Follow her to the doctor. Get a written statement from the doctor that that baby died." The doctor wrote the statement: "That baby's respiration and heart stopped this morning in my office at 9 o'clock. It died with double pneumonia." Oh, the baby is living in Mexico tonight, as far as I know.

Why? The desperation sat on the little mother's heart, crying for her child. She had seen God heal a man's blind eyes and knew He could raise the dead baby.

Desperation! "When thou seekest Me with all thine heart, then I'll hear you." See?

The law and the prophets were until John. Since then, the Kingdom of Heaven's been preached, and men press into It. You don't just stand around and say, "Pick me up by the collar, LORD, push me in!" You press into it. You get desperate, it's a matter of life and death.

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

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

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

And then, the first thing you know, she started praying a little bit, and directly she got louder and louder. And after a while she got desperate and said, "Oh, God, save me!"

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

Let's be desperate about this, it's a matter of death and life.

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

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

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

And now, as for these people who have the Token, that they've passed from death unto Life, they've changed from the old worldly life to a new one, the Blood has been applied and God gave them a Token sign. May they take that Token in their hands, they that are sick, and say, "I am a purchased product of God. I am in Christ, and in Him is no sickness. I am in Christ, and in Him is no sin. I am in Christ, and in Him is no unbelief. I renounce everything that the devil has told me. I take my Token, that 'He was wounded for my transgressions; He was bruised for my iniquity; the chastisement of my peace was upon Him; and with His stripes I was healed.' And I now hold the Token that God has recognised me as purchased by the Blood of the LORD Jesus. And I hold the Token of His death in my hands, because He was raised again, and I am His and He is mine. I go with determined faith, that from this night on, I believe God, and I'll be healed when I get there, and meet the requirements, because the last words that fell from His lips were these: 'If they lay hands on the sick, they shall recover.'" Grant it, LORD. May a desperation set in, for I ask it in Jesus' Name. Amen.

I can, I will, I do believe;

I can, I will, I do believe.

I can, I will, I do believe,

That Jesus heals me now.

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

I can, I will, I do believe. (Just think: "I'm determined.")

I can, I will, I do believe,

That Jesus heals me now.

You believe that. "I'm determined. I'm determined by the grace of God that I'll never stop until that something strikes me. I'm going up there to have hands laid on me." Now, God has never failed us. Now, I believe the Great Physician now is near. I believe the God that wrote the Word; I believe the God that made the sacrifice; I believe the Token of the God that cleanses us from sin tonight, the Token, His Own Life, is here with us. "I'll be with you, even to the end of the world. A little while and the world seeth Me no more, yet ye shall see Me, for I will be with you, even in you to the end of the world." You believe that? I'm trusting in Him. I believe that He will do it. Don't you?

Now, as soon as I start that, I see visions appearing (Amen!), great visions of the LORD, speaking great things. Amen! If I start that, we'll be here all night. Are you going to believe it? Do you believe? Amen! I believe it with all my heart.

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

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

If you'll only believe. That's right.

A lady in sitting right back here with back trouble, suffering really badly. Her name's Mrs. Wisdom. If you'll believe with all your heart, Jesus Christ will make you well. I never saw the woman in my life, but she's sitting there suffering. She's wearing a yellow dress. Is that right? All right. Are we strangers to one another? Yes! All right, sir. You can go home, be well. Jesus Christ makes you well. Amen!

Another woman that's just caught that, back trouble, sitting over here. She's got back trouble. She's got a boy, and he's got head trouble. That's right. Mrs. Parker is her name. If you believe with all your heart, Jesus Christ will heal you both. Amen! We're strangers. That's exactly right. Amen! Believe with all your heart.

Here's an elderly man sitting back there from Michigan. He's having a trouble in his ears. Oh, he thinks it's voices, spiritual trouble. Is that right? You're believing that. You don't know whether it's God or what it is talking to you. You hear noises in your ears. I'm a total stranger to you. If that's right, raise up your hands, and that's what's taking place. It'll never bother you any more, Jesus Christ heals you.

Do you believe the Great Physician?

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

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

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

Do you believe? Amen! How wonderful! Oh, my! The Great Physician now is here. Sister! Where is that Sister Ungren and that other sister at the piano? I want you to come right quickly if you will and give us a song, *The Great Physician now is near, the sympathising Jesus*.

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

Remember, desperation! See what desperation will do? Desperation will drive you across the sea. Desperation will drive you from another state. Desperation will drive you anywhere. Some precious old father and his daughter with desperation tried to get in, come in, and everything else, and sit down anyhow. A few moments ago the Holy Spirit delivered the thing here in the meeting, just before I got in here. Oh!

The sweetest carol ever sung,
Jesus, blessed Jesus.

The great Physician now is near,
The sympathising Jesus;

[Brother Branham prays a short prayer, while his words are mostly drowned by the singing - Ed.]

He speaks the drooping heart to cheer.
O hear the voice of Jesus.

Sweetest note in seraph song,
Sweetest name on mortal tongue;
Oh, sweetest carol ever sung (Let those come who are desperate now, that really know you're going to be healed. Just think, as far as I know, 100% from last Sunday night got well this week.),
The sympathising Jesus.

Watch, He comes. See? He's already healed you. He brings His Word, he confirms It, He shows His presence. Nobody can do those things outside of God; you know that. It's the sign of the Messiah, and you know I'm no Messiah. So it's He. Now, here He's proved everything to you. Now, it ought to throw you into desperation. It ought to electrify this place and touch it, that it'd be like a match to a barrel of powder. Certainly! It ought to explode the faith; and love and desperation drive those people right into the Kingdom of God to believe with all their heart. Do you believe now, every one of you?

All right now, Billy, you ought to get -

Tony, look here at me a minute! I haven't seen you for a long time, but you're sick. You're suffering with something like a dysentery. That's right. It's going to quit. It's going to leave you. I saw that thing following him as he started through there.

There isn't a thing that can be hid from God right now. I haven't seen Tony for months, I guess, but I see he was having that. He did have it, he hasn't now.

Let's bow our heads. Not one eye to be open. Not one eye to look. Let us, everybody, be in prayer. And Billy Paul or Brother Neville, one, will call the next rows when the time comes. Now, everybody in prayer. We're going to try, now, to pray for each.

The middle aisle will come to your left-hand side when you're called. And so will the left-hand aisle over here come to your left-hand side when you're called. Brother Neville will call you. Now, I wonder if there is any of the brethren here that would like to stand here to lay hands on these people as they come by, with me. Any of you minister brothers, you're certainly welcome to come and stand with me if you want to do it. It's not an isolated thing. You have rights to pray for the sick, the same as I. I know the Holy Ghost is here. Anybody that wouldn't believe that, there's something wrong with them.

All right, let's believe now with all of our hearts that God will grant these things that we're asking. Have faith now, don't doubt. And everybody, pray one for the other. What did the Bible say? "Confess your faults one to another; pray one for another."

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

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

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

All right. Everybody in prayer now as we start praying. First this little sick boy. [Brother Branham prays for each person individually. This takes a considerable time - Ed.]

The sweetest carol ever sung,
Jesus, blessed Jesus.

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

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

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

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

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

Now, our services just involve one thing right after the other. Now, we're going to dismiss the audience for those who have to go. And as best as I can see, it's about eight minutes until 10 o'clock; and if you have to go, we're happy you were here, and we want you to come back and be with us. The rest of you, after we stand, will be seated again and those who are going, go just as quietly as possible. And then, we're going to have the Communion service immediately after that. You're invited to stay if you can. If you can't, God bless you. Pray for me. I'll pray for you. And remember, **keep the Token applied, and be desperate to press into the Kingdom of God. Amen!**

Now, we're going to sing our dismissing song, if we can, *Take the Name of Jesus with you*, as we stand.

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

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

Shake one another's hand, say, "The LORD bless you my pilgrim brother, sister," deeply, sincerely, reverently. And Christian friends in times of fellowship, shake one another's hand, brother and sister. God bless you altogether. Wonderful!

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

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

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

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

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

Take the Name of Jesus with you,
As a shield from every snare;
When temptation round you gathers, (What do you do then?)
Just breathe that holy Name in prayer.

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

At the Name of Jesus bowing,
Falling prostrate at His feet,
King of kings in Heaven we'll crown Him,
When our journey is complete.

Precious Name, o how sweet!
Hope of earth and joy of Heaven;

Precious Name, o how sweet!
Hope of earth and joy of Heaven.

Now, just before you sit down, while the crowd is getting quietened now for the Communion service - If I'm not mistaken, isn't this Brother Blair, the minister that I met over in Arkansas not long ago? I thought it was; I wasn't sure. You were up here for the dedication of a child, a little one this morning. I thought, "Didn't I meet you not long ago here at Hot Springs, Arkansas?" Yes, something was about to happen and the Holy Spirit called it out. Was that right? Good. I just happened to think back now; I thought, "That's that brother." I'm so glad you're here, Brother Blair.

Now, I'm going to ask Brother Blair if he'll pray for God to make us clean now for the Communion that's about to take place. Will you, Brother Blair?

[Brother Blair prays - Ed.]

If you would, be seated now, each one.

And now, on the organ, Sister, we always play *There Is a Fountain Filled With Blood*. All right. Now, if we'll just get quiet, just for a moment.

[Brother Branham talks to the organist - Ed.]

All right. Now, Brother Neville will read the order of the Communion. And then, the ushers will be coming (if there are strangers here) to each seat, and bring aisle by aisle, and row by row, for the Communion.

And now, may you meditate now. Remember, Israel ate it in desperation, and through the journey there wasn't a feeble one among them to the end of forty years. This is Divine healing also. The LORD bless you, Brother Neville. [Brother Neville reads I Corinthians 11:23-32 - Ed.]

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

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

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

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

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

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

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

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

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

But when we are judged, we are chastened of the LORD, that we should not be condemned with the world. (The LORD bless the reading of His Word.)

I hold kosher bread, wrinkled and broken, representing the Body of Jesus Christ. Through this riven veil we have access to the Holiest of Holies.

Our heavenly Father, this bread has been prepared to represent that broken and torn Body. As we receive it, may it be as though we literally had done this act. And may we have the forgiveness of our sins, and the access to the Holiest of Holies, to live in Your presence in our future life, and all the days that we shall live here on earth, and be with You in eternity for ever. Grant it, Father. Bless this bread for that intended purpose. In Jesus' Name. Amen.

The Bible says, "After He had taken and broken the bread, in like manner He took the cup, after He had supped, saying, "This is the cup of the New Testament in My Blood, which is shed for you." May the LORD grant His blessings upon this as we pray.

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

And sanctify the wine for its intended purpose. May whoever drinks this wine tonight, and takes this bread, have strength for the journey that lies ahead. Grant it, LORD. May they be healthy, and strong, and filled with Your Spirit till Jesus comes. Amen. [The tape ends as people come to the altar to take the Communion - Ed.]