

# Then Jesus Came And Called

Tulare, California  
February 13, 1964

1 St. John, the 11th chapter, beginning with the 18th verse, I wish to read.

*Now Bethany was nigh unto Jerusalem about fifteen furlongs off:*

*And many of the Jews came to Martha and Mary, to comfort them concerning their brother:*

*Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.*

*Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.*

*But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.*

*Jesus saith unto her, Thy brother shall rise again.*

*Martha saith unto him, I know that he shall rise again in the resurrection at the last day.*

*Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:*

*And whosoever liveth and believeth in me shall never die. Believest thou this?*

*She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. [Watch that.]*

*Then when she had said so, she went her way, and called Mary her sister secretly, saying The Master is come, and calleth for thee.*

Let us pray.

Heavenly Father, confirm those words to our hearts tonight, as we wait on Thee now. Thy Word, thy servant and the text is all committed to You. In Jesus Christ's name. Amen. You may be seated.

2 My purpose of being here is to try to help the people of God--not insomuch as to pray, and lay hands upon the sick--but that they might recognize Jesus Christ in our midst, the Son of God in our midst. We're speaking tonight on this subject, "Then Jesus Came, Called."

3 Now on this time that we're speaking of, it was a very sad time. If you ever read the story in the life of our Lord, we find out that He was a great friend to this boy Lazarus. He was.... After the going away of Joseph ... or He'd left, and come and lived with Martha, Mary and Lazarus. And they were great friends. He was like a pastor to them, a real friend. They'd made Him little things to wear--a coat to wear, I believe they claim. And it was wove throughout without a seam. And then they had done things for Him, because they believed in Him. It was ... they believed, and had seen that.... They'd left the church, and so forth, to follow Him.

4 That was a great thing in that day, which even the penalty of it could be death, to go away from it. But Jesus.... This fellow that was going around, as they claimed, tearing up their churches, and saying evil things about their priests, and so forth, it had done a great harm to them, they thought. And to even confess Him would have been to be put out of the synagogue.

5 And then, if you're out from the church, they thought you had no chance for redemption. If you didn't belong to one of their sects--like Pharisee, Sadducee, or something--there was no redemption, if you was outside of that. And if they had the right, the keys, and they could just kick you out if they wanted to, that was their own thing. No wonder Jesus said, "You, by your tradition, have made the Word of God of no effect," see.

6 And that's repeated again, 'cause we all know history repeats itself every so often. And it's sad to say, but it was prophesied to repeat, and it's done it again. We find that Jesus wasn't well thought of.

7 Many times people want to judge the man who doesn't agree with them. We're not to do that. We can disagree with one another, yet be friendly. If I couldn't disagree with the man, and still love him and pray for him, and disagree with him upon the basis of the scripture, and for better enlightenment, then I won't say nothing to him. I always want to disagree with him friendly, because I love him. And I certainly don't want him to be lost. And he should do the same thing with me. We don't want to be lost. We must base our thoughts upon what the Word says. That's the Word, the truth; not our creed, not our thoughts, but what He said. No private interpretation--just what the Word says.

8 The other night I did something, it seemed sacrilegious almost. I believe I was at a ministerial breakfast, the other morning. I put Jesus on trial. I said, "Just as they did then, so do they do today." Maybe it'd be good if I repeated, just for a moment, if we have the time. Now, I said, "Today we find out that in Luther's reformation, he . . . in the time of that, he said, 'The just shall live by faith. The men that believe, that's got it.' But we found out many of them said they believed, but didn't have it."

9 In the days of John Wesley, if they got the second blessing (they called it), sanctification, entire sanctification, they got happy and shouted. Everybody shouted had it. But they found out they didn't have it. A lot of them shouted, and didn't have it.

10 The days of Pentecost, they said, "Now, the restoration of the gifts is come, the baptism of the Spirit. He that speaks in tongues has got it." Find out, many spoke with tongues, and didn't have it.

11 So they say, "Well, the fruit of the Spirit, that's what it is." Oh, no, not the fruit of the Spirit. Christian Science has that, where hardly. . . . Love--it's a fruit of the Spirit. And they have more love than anybody, and deny the deity of Jesus Christ--just call Him a prophet, just an ordinary man, see. So that doesn't do it. Let me just question that, just a minute.

12 Let's take Jesus on trial. God forgive me for this statement from the platform, but I'm going to be against Him for a minute just to bring you to light, see. I've got two people here. . . . Tonight I'm talking to you back in the other day, when Jesus of Nazareth was on

earth. I come to you, to reason with you against this fellow, Jesus of Nazareth.

Now we all know that God is love. The Bible says He is. All right. And the love of the Spirit is long-suffering, gentleness, patience, meekness, and so forth--love.

13 Now, say, I want to ask you something. We'll go to take what we hold Christian. Look at this old priest of yours. His great, great, great-grandfather was a priest. He had to be born in that lineage of Levite to be a priest. We find out, now, he doesn't have a young man's life like the rest of you did. What does he do? He sacrifices himself. He's up there to study the Word, the Word of God. He goes through it day and night, day and night, has to know every letter of it, every word on the scroll. He has to know it by heart. There's just something about it that he must know.

14 Then besides that, when your father and mother was married, who joined them together as husband and wife? Your godly old priest. Who was it come to your father when he was needy, had owed some money on his farm, and the mortgages was going to take it? Who stood by him? Your kind old priest. Who stood by your mother in the room there, when she was giving birth to you? Your kind old priest. Who comes to you when you're sick and needy? Your kind old priest. Who was it blessed you, and committed you to God, and circumcised you the eighth day? Your kind old priest. When your father and mother was about to divorce, who brought them back together, held them together? Your kind old priest. When there's trouble in the neighborhood, who takes care of it? Your kind old priest. Certainly.

15 Now, this kind old priest knows that the Bible says that God requires a lamb for a sacrifice. Many of you men are businessmen, so you don't raise sheep. Yet, God requires a sheep. They made some stalls up there. They sold their sheep, so that the businessmen could go up and buy them--offering a sacrifice for their soul that God requires.

16 What did this young fellow called Jesus ... where'd He come from? Said He was borned a virgin birth. Whoever heard of such a nonsense thing? We know His mother had Him before her and Joseph was born--or, her and Joseph were married, He was born. Now, we find out that He's a bad name to begin with. What membership card

does He have? If He was a godly man, what group did He join with? When your priest studied, studied, studied, studied to know that Word, here He comes down, tearing down what he's built up. Do you call that God? Certainly not.

17 Now the other day, when your priest had made that place up there, where you could buy the sacrifice, what did this young fellow do? Kindness? He beat ... put some ropes together, some ... plaited some leathers, and looked out upon the people with anger, kicked over those tables and beat them out of there. And you call that fruits of the Spirit? Looking upon them with anger?

18 And look, depriving a man of his opportunity to worship Jehovah. The businessman wants to worship Him. He don't raise lambs, and he went there to buy it. And He turned it over and kicked them, and run them out. Who has the fruit of the Spirit there, see?

19 There you are, see. Not the fruit of the Spirit, not speaking in tongues, not shouting. ... You say, "Then Brother Branham, what is the evidence? What is the evidence?" The vindication of the Word of the hour. They had the Bible. He was exactly what Jehovah said would happen. It don't need any interpretation. It interpreted there. There was your priest, there was all they had, and everything else just so routine, and everything. But, yet, they failed to see the Word. And He made that Word live out to that age. That's the evidence.

20 That age. ... Luther had the evidence of his age, Wesley of his age, Pentecostal of this age. But we're in another age. Those things were good. But like the baby's got a finger, an eye, a nose; after a while he has to become a human being. He has to become a mature child, then be born--have a soul, body, spirit, can move around.

21 Now we find out that all this, Jesus had declared. And just a few, just those who He had ordained to life, saw Him. Not great crowds. His crowds could never be like Caiaphas' crowd. Why, Caiaphas could have called the whole nation together. Jesus called just a few together. Not many knew Him. Thousands times thousands when He came on the earth--he went through the earth, and they never even knowed He was here.

So it'll be again. He'll come to those who are called to life. He knows who's called to life. And He'll not. ... It's His business to take care of that.

22 Now we notice that, then they'd come out of the church, and they believed Him. Everything the Word had been saying about Him, there He was. One day He left their home. I want to speak of three things. Jesus had left, death had come, and all hopes was gone. I want to speak on those three things, for a few minutes.

23 Jesus had left. And when He left, trouble come in. Now, when He leaves you, or your home where you dwell at, trouble's on its road. Satan's got a open door when Jesus leaves. He had gone. And as soon as He did, then death came in. And when Jesus goes out, death comes in. To be separated from Him is death. So death come in when Jesus went out. And death had lingered, with Lazarus.

24 And then, the one that they believed in, and loved, they had sent to Him to come pray for Lazarus; 'cause they'd seen Him and knowed that He knowed God, that whatever God. . . . Martha expressed it back there, "Whatever thou sayest to God now, God will do it." She recognized that He and God was one. He was the Word of the hour. So she recognized that. And she knew if she could ever get in contact with Him. . . . But He was gone, and they couldn't get ahold of Him. And they sent for Him. And instead of Him coming, He went on further. And then they sent again. And instead of Him coming, He went on further.

25 Sometimes we wonder why those things happen. But doesn't the scriptures say that all things work together for good to them that love God? He knows what He's doing. If He delays, that's all right. He knows what He's doing. There's a purpose. We find out that He said in St. John 5:19, "Verily, verily, I say unto you, the Son can do nothing in Himself but what He sees the Father doing." The Father had told Him to go away, and to be away so many days.

26 After the days was accomplished, then He said . . . what He said then that, "Our friend Lazarus sleepeth." And He said, "Well, he does. But he's dead. And for your sakes I'm glad I wasn't there." 'Cause they'd been trying to get Him to go to him to heal him, or say what had to be done. But He knowed what had to be done. So He done just exactly what He was ordained to do: stay away.

You notice Him at the grave when He come back, He expressed that--when He come back and found his home. All hopes was gone.

Lazarus had died. Every hour they kept thinking, “He might come on the scene. He might come on the scene. He might come back.” Finally he died. The breath left him.

27 They went out, embalmed him, taken the blood from his body, wrapped him in linen, spices. They embalmed him, and laid him into the grave. Put a rock over the grave, which was the custom of burying in them days. A hole in the ground, then maybe lay a rock over the top of it--that was their custom.

28 First day passed, second day passed, third day passed, fourth day passed. The man was already rotting in the grave. His nose had probably fell in (that . . . think that’s the first thing that falls in is the nose), and is already rotting. His flesh had gone back to the dust, or was going back. His soul was four days’ journey somewhere from him. All hopes of ever seeing him again in this life was gone.

29 And then when all hopes was gone. . . . They’d waited--maybe he’ll come the first day, second day, no. Then he died. He hadn’t come. Then desperation set in. After awhile there was somebody must’ve told her, “The Master’s outside.” Here goes Martha down the street.

30 Jesus came in that dark hour. When every hope was gone, that’s usually when He comes. He comes. . . . Just at that darkest time, then Jesus appears on the scene. Now watch. He come and called for Martha. His presence brought new hope. No matter if the boy was dead, yet His presence brings new hope.

31 You might be sitting here tonight, my friend, when the doctors has give you up. Cancer, heart trouble, maybe in a chair, crippled, all science has said there’s no hope for you. The deposits of calcium has knotted your bones, that you can’t bend them no more. Or either your heart is so bad the doctor says you might go at any minute. Oh, and great bunches of the people with cancer, and T.B., maybe the last hope you’ve got--and it seems like that the doctor has turned you down. Yet to be in the presence, and recognition of the presence of Jesus Christ, brings hopes again.

Somebody can even name it to you. Maybe you’ve never heard of it before. Let somebody say, “I know where there is a church. They believe in God, and they pray for the sick.” Quickly (now you’re ready to die, see), new hopes spring up. It always does in that

dark hour. That's usually when somebody says something about it, tell you about Jesus. His presence brought new hopes.

32 May it do the same thing tonight, like it did last night: when we seen that vindicated Word, beyond any shadow of doubt, that's been made manifested, proved; that that Jesus that lived nineteen hundred years ago, that died on Calvary, rose up on the third day, and appeared to those disciples and opened their eyes, and made this promise of the day, is right here tonight in our presence now. It's bound to bring hopes to people. New hopes flash up.

33 Maybe somebody said, "The church has been kind of dry for awhile. We haven't had any good, fresh water for a few months. We haven't had a revival. Looks like everybody's so stagnant," or something or other. "We just go to church, and sing a hymn, and hear a few messages and go back." But all of a sudden, then when we begin to get dry, then Jesus comes on the scene, freshens us up, brings something new to us. He's always there to do that. New hopes comes when Jesus comes in. His presence brings new hopes.

34 She knew that He was that manifested Word of God. She'd seen that age--or if she wouldn't, she'd still been orthodox. She'd still belong to the church. But she'd seen that promised Word. She'd seen that promised Word manifested by Him. And she knew that He was that living Word. And when she heard about it, she didn't care how many criticized, or what else, she took out for Him, just as hard as she could go, see. She knew He was that manifested Word.

35 No doubt but what she'd read of the story of Elijah in his day. Why, he was God's manifested Word in that day. He was a prophet. And the Word of the Lord comes to the prophet. And there was a woman in there, who had a little baby, that had been given to her by a blessing that the prophet had blessed her by. And she had the child. One day, about eleven o'clock, he must have had a sunstroke. He was out in the field with his father. The Bible doesn't say that it was sunstroke, but he began to cry, "My head, my head," about eleven o'clock in the day. And he had a servant, the father did, to take him to the house. He laid on his mother's lap till about noon, got sicker and sicker, and finally died.

36 And now, instead of going to despair the... All the neighbors come in screaming, and going on. But that steady mother... her baby



was dead. She took him up in that little room that she'd provided for the prophet, and laid him up on his bed, like that. And she said to the servant, "Saddle me a mule, and you ride straight. And don't you stop unless I tell you to." Oh, my! That's it! You ain't got time for debating, and fussing. This is past that day. Let's go on. We got to get there. We got a need.

And so, she said, "You go forward. Don't you slack your riding, unless I command you to." And they went till they got to Elijah.

37 Elijah, being a man of God--not like Christ; Christ knew all things, 'cause He was God--Elijah was a portion of God. That was Christ in Elijah. And that was the message of the hour. For the Word of the Lord for that hour was with that prophet.

38 Jesus was the fullness of all those prophets. Every one of them only manifested Him, that's all. All the way from Joseph, and thirty pieces of silver, every word he portrayed Christ. So did Moses. David, sitting as a rejected king up on the hill, weeping because he was rejected.... Eight hundred years after that, the Son of David sat on a hill. That was the Spirit of Christ in David there. And He ... why, He was both root and offspring of David. And so He sat upon the hill, weeping as a rejected king. "Jerusalem, Jerusalem, how often would I have hovered you as a hen her brood." What was it? It was Christ, back there.

39 It was Christ crying, when David wrote the hymn, "My God, why has thou forsaken me? All my bones, they stare at me. They pierced my feet, and my hands. They parted my garments among them. They cast lots for my vesture." That was Christ, speaking in David.

40 He was the manifestation of the Word. Christ come to fulfill them things that had been spoken by the prophets, 'cause the Word was with the prophets. I said that in the lesson last night: said He'd come to fulfill what the prophets had said about Him, 'cause they had the Word. And Elijah was God's prophet, the Word of that day.

So the Shunammite woman stayed with that prophet, until he come and manifested the power of God, and laid himself upon the baby, and the baby come to life.

41 Now, Martha must've recognized this, although she'd been busy taking care of the house, dishwashing, and so forth. But there she showed her colors. She showed really what was in her. She went to get Him, immediately. If God was in Elijah, God had to be in Christ. Knewed He had proved that He was that person. Amen! I like that type determination. She goes to Him. She had to get to Him. And she find out there, as she got to Him. . . . Now, remember . . . knew that He had never changed, that God never changes His program. If He was in Elijah, and could raise the dead, He was in Christ and could raise the dead, though He had not, 'cause it's the same God.

42 Neither has He changed yet! Just as much God tonight, as He ever was. He's the same yesterday, today, and forever. He changes not. And He knew she knew that it was in Him. Watch just a few minutes. It proved it, when she said something to Him about her brother. And she said, "Lord, I believe that You are. . . ."

43 And He said, "I am the resurrection, and the life. Though he were dead, yet shall he live. And whosoever liveth and believeth in Me shall never die. I am--that's I AM was in the burning bush with Moses. I am the resurrection! I am the life! I was the One! I'm still He! I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: whosoever liveth and believeth in Me shall never die."

44 After this great assurance that she had, that He was the promised Word, when He said (being a prophet, He could not lie), therefore when He said, "I am the I AM. I am He that's the resurrection and the life," she said, "I believe that You are the One, the Son of God that was to come into the world. Although my brother's dead, laying out there in the grave (his body has decaying now), but even now, whatever you say it'll come to pass."

45 All she wanted was to hear Him say it. Oh, Martha, where are we tonight? "Just speak the word, my servant will live." Just hear Him say it. They might've come told her He said it, but here He was

Hissself. O God! Open blinded eyes, that they might be able to see, when He in his presence speaks, the Word always is manifested.

She said, “Whatever You ask God, God’ll give it to You. Just let me hear.”

46 She wanted Him to say the word. That’s all she wanted to hear. Just get the word. That’s all she needed, was hear Him say He’d do it. And He would’ve done it right then, but you see, by the vision that the Father had showed Him, He had to be standing by the grave.

47 Oh, my! Hold your faith. God’s working everything right. It’ll be all right. Just wait till she got to the grave. Notice, if she could just get Him to say it. Even when He was yet. . . . All hopes gone, all, everything. He was dead, rotting in the grave. But just hear Him say it, it’s all she wanted.

48 Now, when He said, “I am the resurrection, and the life,” she believed it. She believed it. Now, notice, now she had to believe for the impossible. When she heard Him say, “I am the resurrection, and the life. Though he were dead, yet shall he live: and whosoever liveth and believeth in Me, shall never die.” Said, “Do you believe this?”

And she said, “Yes, Lord, I believe it. I believe that You are the Son of God that was to come into the world.” I like that.

49 I like that. I’ve said this before. It might stand again, now. I was talking to a woman not long ago, in a certain church I mentioned here awhile ago, that doesn’t believe that He was God, His deity. He was just a prophet, an ordinary man. He was that, truly. He was that, plus God, see. He was the manifestation. Jesus is the body, the boy, the man. God was what dwelt in Him. God was in Him. He was a God-man. He was a man, yet He was God manifested in flesh. When we see Jesus, we see God. That’s what He said. “When you see the Father, you see Me.” You see the Father, because He was the reflection, because He was the Word, amen, that was in the beginning. Amen.

50 He called the prophets gods. Did you know that? He said, “You call them gods, who the Word of God come to. How can you

condemn Me, when I tell you I am the Son of God?" 'Cause the same Word said He would be there. And there the Word, made manifest again. And still they wouldn't believe it.

51 This woman said to me, "I can prove. . . ." She said, "I like to hear you preach, but there's one thing you do too much."

"Well, what's that?"

She said, "You brag too much on Jesus."

I said, "I hope that's all He has against me. When He. . . ." I said, "I hope that's all the fault He can find in me." I said, "If I had ten thousand tongues, I could not speak enough. Oh my, what He has. . . ."

She said, "But you make Him God."

Said, "He was, or else He was the greatest deceiver the world ever had."

She said, "He was a prophet."

I said, "He was a prophet, that's true, a God-prophet: the fullness of the Word. The prophet just had the Word come to Him. That's what makes him . . . made him a prophet. But He was the fullness of that Word."

And she said, "I can prove. . . . You make Him divine."

I said, "He was divine."

She said, "He can't be divine."

I said, "But He was."

She said, "You said you believe the Bible."

I said, "I do."

She said, "I'll prove to you by your own Bible that He wasn't divine."

I said, "Do it. If the Bible says so, then I'll believe it, 'cause I believe the Word is right."

She said, "On the road from . . . down to Lazarus' grave . . . you remember that in St. John 11?"

I said, "I certainly do, madam."

She said, “Well, now on the road down, He cried. The Bible said He wept.”

I said, “Certainly the Bible said He wept.”

Said, “How could He be divine, and weep?”

I said, “He was human.”

“Human and divine?”

I said, “Yes, lady. You failed to see He was a man, going along there, crying with those that were crying. That’s right, grieving with those who grieve. He was a man. But when He straightened His little frail body up and said, ‘Lazarus, come forth,’ and a man that’d been dead four days stood on his feet—that took more than a man. That was God in the man. Who can raise the dead, but God?” He is the resurrection, and the life. That’s right.

52 That night, out on the sea when He was out there, tired, laying in the back of the boat, where. . . . Ten thousand devils swore they’d drown Him that night. And that little old boat, flopping around like a bottle-stopper out there, on the stormy sea, them devils thought, “We’ve got Him now. He’s asleep. We’ll sink the whole bunch.” Oh, He was a man, tired. But when once aroused, he just put His foot upon the brail, looked up and said “Peace, be still.” And the winds and the waves obeyed. That was no ordinary man.

53 He was a man when He was hungry, and come down off the mountain looking for a piece of bread, or something to eat, or a fig off of a tree. But when he took five biscuits and two fishes, and fed five thousand, that was God in that man. Right.

Oh, every man that’s ever amounted to a hill of beans believed that. All the poets that believed that. . . . No wonder one wrote:

Living, He loved me; and dying, He saved me;  
Buried, He carried my sins far away;  
Rising, He justified freely forever:  
Someday He’s coming--oh, glorious day!

54 Eddie Pruitt [Perronet], who... His songs would not sell. One day he was staggering under the impact of the Holy Spirit, grabbed a pen. He wrote the inauguration song when he wrote:

All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown Him Lord of all.

Certainly, that's what we believe He was. Yes, sir!

55 She's got to believe for the impossible now, to the modern thinking of that day. So do you have to believe for the impossible, to see new life, to see something happen. But if He recognized... she recognized Him to be the Word, then the impossible can take place, because He is the creator, and will stand by everything He said.

56 Now all things are possible to them that can believe. That's His Word. But the impossibles are made manifested when God is took at His Word. Yes, sir! When God's took at His Word, the impossibles are made manifest. When God says it'll be, then you take that Word and watch what... the impossibles happen. It certainly will.

57 But notice, even in all that, she said, "Even now, Lord, whatever You ask God, God'll do it." She knew that if she could just get that word to come from Him, that's all she needed to do, was get that word. Yes, it was her darkest hour. And Jesus come along and called. Oh, what a thing they saw! A resurrection!

58 Let's look at some more, where the dark hours come. There was a man one time named Job, one of the oldest prophets in the Bible. He was a great man. He'd loved the Lord. And he'd done all he knewed how to do. And Satan desired to sift him. So he said to God one day... God said to him, rather, "Where have you been, Satan?"

"Oh, walking to-and-fro, and up-and-down on the earth."

Said, "Have you considered my servant Job? There's none like him in the earth. He's a perfect man."

“Oh,” he said, “sure. You give him everything, do everything for him. Certainly, he’s a great man. But let me have him one time. I’ll change the tune. I’ll make him curse you to your face.”

He said, “You can’t do it.” That’s His confidence in a believer. Why? He’s infinite. He’s eternal. He knows the end from the beginning. He knowed Satan couldn’t do it, for He is the Word. He knowed what Job would do.

59 Now remember Job. He broke him out in boils, killed his children, took everything he had, his health was gone. Even his comforters came, and they couldn’t do nothing but just accuse him of being a secret sinner. And old Job got in such a place until he got so distressed. You have to get in distress first. You have to get to the time where it’s the end of the road.

60 Job got in to the end of the road, when he said, “Cursed be the day that I was born! May the sun not even shine, and may the moon not shine by the night! May the name never be called!” And in that distress, then Jesus came along.

61 He looked down and said, “I see a flower die. It rises again in the spring. If a tree blows down, it comes up again through the scent of water.” He seen all botany life living again. But he said, “A man layeth down, he giveth up the ghost. Where is he?”

62 He knowed he was an old man. He said, “His sons come to mourn over him, and he perceives it not. O that Thou would hide me in the grave, and keep me in the secret place till thy wrath be past. Appoint me a time, and set me a time.”

63 He went going on like that talking. He was at the end of his distress. What would happen? The leaves live, come back in the trees. The flowers come back again. Everything else come up. But a man layeth down, and giveth up the ghost. He was in distress. He didn’t know what could happen to him, and him at that age. When he did, then Jesus came along. God pointed his head towards the sky, and he saw Jesus coming in the last day.

64 The darkest of hour, when his wife said, “Curse God, and die the death,” yet he said, “Woman, thou speakest like a foolish woman. The Lord gave, and the Lord taken away. Blessed be the name of the Lord.” Even his wife turned him down, his church turned him down, everybody had turned him down. In that dark hour, when he didn’t know where he was going from there, Jesus came along. Then he screamed out, “I know my redeemer liveth, and at the last days He’ll stand upon the earth. And though after the skin worms destroys this body, yet in my flesh shall I see God, whom shall I see.” In his darkest hour, then Jesus come along. Yes, sir!

65 Moses.... For Moses the darkest hour come for him in Israel. He was right in the line of duty. Met God up there in the bush, who said, “I am the I AM.” He went down there and fought through all kinds of impersonation, of Jannes and Jambres trying to impersonate his word. All these, he stood true to God. He finally got Israel to believe in him.

66 Here he comes out of Egypt, going up to the promised land, where God said, “You’ll worship Me on this mountain.” That was the Word of God. Moses knowed he had to go to that mountain. Amen. God said so! No Pharaoh can kill him. No devil can kill him. Nothing can kill him. He’s coming to that mountain. Hallelujah! I feel religious. He’s going to that mountain.

So are we on our road to glory. Nothing’s going to stop us. God’s going to vindicate His Word. I don’t care what takes place, He’s going to do it anyhow. Yes.

67 On his road right in the path of duty, here he is hemmed in between the mountains. He listens and hears a roar behind him. What is it? Pharaoh’s chariots by the thousands coming, armored with spears and things, to ride them down and tramp them down. There’s the Red Sea, had him cut off. What did he do? He got in distress. The people all screaming, “Oh, we’re in for it now. Pharaoh’ll kill us! The swords will be run through us! Our babies will die here in the wilderness!”

Moses cried out, “Oh, God!”



68 And then Jesus came on the scene. He was the pillar of fire. That's right. He come down, and He hung between him and the danger. Amen! He's our go-between. He's the same Jesus. Amen! A mediator. There He stood, standing there: darkness to the Egyptians, those who were coming to try to do something about it, He was light to them to walk by. And in the morning. . . . When the winds started blowing real hard that night, then what did He do? He had come in the form of the pillar of fire. Remember, He's still that pillar of fire. Yes, sir.

69 When He was on earth He said, "I come from God, and I go to God." And after His death, burial, resurrection, and ascension, St. Paul, on his road down to Damascus, he was struck down by that pillar of fire. Remember, he was a Hebrew. He would not have said this: he said, "Lord, who are you? [capital L-o-r-d, Elohim] Who are you that I persecute?"

He said, "I am Jesus."

70 Amen! Hallelujah! He's the first and the last! He's still the same! "A little while, and the world seeth Me no more. Yet you'll see Me. I'll be with you, even in you." The same pillar of fire, the same God doing the same thing with the same promise. Amen! Making His Word manifested. "I am the resurrection and the life. I'm He that was, He that is, and He that shall come." Yes, sir! "Thy fathers eat manna in the wilderness." He said, "They're every one dead. But I am that I AM." Moses and the burning bush, that was the I Am. He's still the I AM. Not I was, I AM (present tense, all the time).

71 We find out here, that Moses was backed out into this corner, and the . . . that Christ had come down. Now the Bible said that Moses esteemed the reproach of Christ greater riches than the treasures of Egypt. The reproach of Christ--Christ was the anointing, the logos that went out of God, the angel. Any Bible reader knows that that angel was Christ. And there he was in the wilderness, and He came on the scene in the form that He was supposed to be manifested in. Glory to God! He comes today in the form, the same Christ manifested in. He told them He would take them out. He was doing it. There He come to stand by His Word, to vindicate it.

72 Then after He'd done come, like He did to Martha, then He called. He said, "Moses, why are you crying to me? Speak to this people, that you go forward." That dark hour, the Red Sea opened up and they went across on their journey to fulfill the Word of God. Yes, it was Moses' darkest hour. And then Jesus come along. We got time now. . . . And He called Moses.

73 We want to draw your attention to another little man. His name was Jairus. There's so many of them in the world today. He was a secret believer. He loved Jesus. He'd heard about Him. He believed Him. But you see, he'd already joined himself to an organization. And he just couldn't come out, and confess it. He believed it, but he couldn't confess it. So he'd done joined up with the unbelievers; but he really believed it.

74 You know, when a man gets in that shape sometimes God brings him to the showdown. It's in distress when we really show our colors, what we really are. So there he was. He was already joined up to the unbelievers. He done went over and put his name on the book, and so forth. And he was a priest. And so he just couldn't hardly make a confession, 'cause that was his meal ticket. And so. . . . But he still believed Jesus.

75 One day his little girl got sick. Oh, my. There's no doubt, a man like that would have called the doctor. The physician come, attended to the child. The fever got worse and worse. After awhile she got so hot, and everything, she finally got to the point of death. He was in distress. He had to do something. He just didn't know what to do. Now, he thought, "If I could only find Him, wherever He is. . . ." Now, he never waited until it got nighttime, like Nicodemus did, to have a private interview. Time was for action. The time had come for action. And he must act then.

76 I think, brother, sister, the same is now. The time is come for action. The time has come to believe, or don't believe. That separating line comes to every man and woman. It comes to every child. Sometimes when you pass that line, there's only one thing left: that's judgment, when you pass between mercy and judgment, when you pass that line.

77 Remember, he got in distress. He didn't know what to do. There stood his priest, all the rabbis standing around him. The fellowship was with him, all down there watching his little girl die.

The doctor standing on the outside with his hands folded, shaking his hands, “I give every medicine I know, and still. . . .” See, it was Jesus working all the time. Jesus was doing this for a purpose, to bring the color out of that little fellow.

78 After awhile, I can see him go get his little black hat and pull it on, put his little priest’s coat on.

“Where are you going?”

“I’m hurrying down by the river. I’m going after Him.”

79 Oh, my! Away he went in that hour of distress. He had to make a decision: let his child die, or. . . . He knowed that was the manifestation of the Word. He was a priest and he’d read the Word. And he knowed that that was God’s manifestation. God was in Christ reconciling the world unto himself. He knew that. And he was forced to the issue. He had to make a decision: let his child die; or make his confession. When he got in that distress, it was about that time that Jesus came along. He went to see Him. He said . . . He said, “I’ll go with you, whatever you say.”

80 And out on the road, here come a runner. The dark. . . . Same day he had made his confession that he believed it. He’d done excommunicated himself then, put himself in public eye, saying that he was a believer on Jesus. And here come a runner, said, “Don’t bother nobody, ‘cause your girl’s already died. She died yesterday. She’s already dead. Don’t fool with it no more.”

81 And though his little heart liked to have failed, but he looked and seen those eyes of Jesus, who said “Didn’t I say to you, don’t fear, if you want to see the glory of God. What you scared about? I’ve already told you I would go.”

82 He’s already said He would come. He’s already said He would do this. And here He is, doing it. Amen. He said He would rise on the scene in the last days, and do these things, as He did--that we read last night, and talked. Here He is, doing it. What are you scared about? Remember when He came and He called her from the dead. He came on the scene, and called her from the dead.

83 Old blind Bartimaeus, one time, had his darkest hour. Jesus was down there, organized the Full Gospel Business Men's breakfast, down there in Jericho. And He had Zacchaeus down there. He had met him in a tree, down the street. So when He was. . . . He wouldn't organize anything else, I'm sure, see. So then, when He come down there, He had. . . . Zacchaeus went with Him. Old blind Bartimaeus had been blind since he was a little boy. So he thought Jesus might come out that gate. He was waiting.

84 After awhile he heard a lot of noise, and everybody coming by. And he heard priests say, "Hey! Hey you! You going up the hill there--we hear that you raise the dead. We got a whole graveyard full of them up here. If You be the Messiah [if you be the Messiah], come up here and raise these dead."

You know, that same devil still lives, in the form of religion, the same way. "If you be the Messiah, you raise the dead. We got a graveyard full of them up here. Come."

Oh, everybody screaming, one hollering, "Hosanna to the prophet," and the other one hollering this, that, and the other--such a confusion.

And this old blind man thought, "Oh, I've missed him. He come out down there, and I thought He'd come here. I been put in the wrong place." Then he got to screaming, thought, "If He is the Word, he's God. He's got to be." He said, "O Jesus, Thou Son of David, have mercy on me." In that hour of distress he called out.

85 Now Jesus, if you'll mark Him here, was in Jericho. Where they said he was sitting, he was 150 yards from where Jesus was, with thousands of people rushing around Him. He couldn't have heard that man's cry. No, but He felt it. He stopped. I want to preach one of these nights, "And then Jesus stopped." Oh, and then Jesus stooped. Oh, but when Jesus stopped, what was it? He called him.

"The Master has come. Don't be worried," said the disciples. "He calls thee. He's calling you." Called him out from that crowd!

86 He does the same thing now. Does it soak in? The Master has come, and has called for you. And He's calling from blindness to light, darkness to light, like He called Lazarus from death to life. The Master has come, and He calls for you. And when He called, He give him back his sight.

87 The little woman with the blood issue, one time, up on the hill, had spent all of her money with the doctors. No doubt they'd sold the team, they'd sold the farm, had it mortgaged. They'd spent all they could with physicians. None of them done her any good. She constantly got worse and worse. The blood wouldn't stop. Constantly on and on it went. She got deeper and deeper. And one day while sitting there, knitting, up on the hill there where she lived, she looked down into the valley. And she seen a boat come in. Everybody began to run. "Hosanna to the prophet!"

She'd heard about Him. Faith comes by hearing. Now she said, "I'll go down and get a look at Him." And when she walked down there and she first got a sight of the Word of God manifested in flesh, there was something about His talk and His look, that she knowed that was Him. Yes, sir!

"Oh, if I could only attract His attention some way. If I could only touch Him in some manner."

88 And she slipped through the crowd, and she touched His garment. Now, remember, it wasn't her finger that He felt. No, sir. Because the Palestinian garment hangs loose.

And Peter said, "Everybody's touching."

He said . . . but He said, "This was a different touch. I perceive that I have gotten weak."

89 Jesus had come. Her money was gone. Everything was gone. In that dark hour when the blood wouldn't stop, and the doctors couldn't stop it, Jesus come. And what did He do? He called, looked around until He found her. And He said. "You had a blood issue, but it stopped." He's the same yesterday, today, and forever. The Master

has come, and He calls for you. He's come and He called. He called her back to health.

90 The little woman at the well, that we spoke of last night. . . . All hope was gone. Perhaps, maybe, her fifth husband had left her. And she just took the sixth one that night. And she was a little doubt about him. Morally she was gone. She wanted to be a real lady. No doubt, she'd been reading the Bible. And she was going along there, going up about eleven o'clock.

She couldn't come early in the morning, when the righteous women come. And they packed their water up on their heads, and their jugs, and went back down. So she couldn't come and mix with them. They had a segregation of that in that day. The right and wrong didn't mix together. The immoral stayed in their place. So she couldn't come with the rest of them. They wouldn't let her come.

So, after everybody got their waters, and went back, she come for better. And then she come up there with her pot on her head.

No doubt, she's going along thinking. "Now, the man that I married, got ahold of last night, I'm doubting him. He's a man. . . . He acts so funny. I just don't know about him. I haven't got a chance. I'm ousted from society. And I can't go to those churches. They don't. . . . Just look at them. I don't know what to do. I'm in distress.

"And I've been reading the Bible. Surely some day that prophet will come on the scene. I know they claim that there is no such a thing, and this'll be maybe a hundred years off, maybe a thousand years off. 'We've been looking for it for thousands of years, and it's never happened yet. So we ain't looking for it now. Everything's so, oh. . . . No, we've got churches, and things. So we don't need nothing like that, now.'"

91 So, she was going along there thinking. You know, when you think about Him, that's when He appears to you. Like we had last night, when they was on the road to Emmaus. When she'd thought all those things, she heard a man say, "Bring me a drink." But that, in her darkest of hours when her morals was gone. . . . Maybe a pretty little lady, been through . . . gone in the streets and lived there. Sometimes it's not the little girl's fault, it's her parents' fault--let her get out like that.

And there she was, maybe her little curls all hanging down. She was depleted, going along weary. Nobody had anything to do with her, a child. Maybe a big story behind it. Anyhow, I know one thing. She had read the Bible, and she believed the Bible. And there was a little seed, laying down in her heart says, "If it ever happens, I'll know it." She was predestinated to that.

92 Look at that old Judas standing there, and acting like what he did. He was black down in the bottom of his heart. The light was shining up here in his works, but down in his heart he didn't believe it. And here she was. . . . See, the light couldn't get down to that. But here she was, believed. She believed it, but her life was blacked out. When the light struck, it took the blackness out. But when the light struck up here, it blacked it all over. That's the difference.

93 See, she was born for that purpose, see. She said. . . . When He told her how many husbands she had, she. . . . What happened? She got all at once excited-like. She got in distress. She said, "Sir, I perceive that You are a prophet. I know that when the Messiah cometh, He'll do these things." Then He called her.

Then He called her. "I am He, He that speaks with you."

She recognized it by the Word of God. He called her from her sin, to a light, and her name is in the Bible. And she's got immortal life today.

94 He can call you the same way, because He's the same yesterday, today, and forever. Yeah. Her morals was gone. But still she knew that He had that discernment. She knowed that that had to be the Messiah. Then, when Jesus said, "I am He, I am He," she knowed that was.

95 One time the disciples was out on the boat. All hopes was gone. The storm. . . . They'd went away without Jesus. The storms was. . . . Just like it was at Lazarus' house, all hopes was gone. The little old boat had water-logged. And they were screaming, and crying, and maybe praying, and going on--the lightning a-flashing. And the boat filled up with water, the mast poles dropped down, the oars broke. They were holding one another, crying.

96 And in that real darkest of hour, then Jesus come walking along. But He looked like a shadow to them. He looked scary, like a spirit. And they cried out with fear. That's what's the matter, today. Jesus comes in an hour, your dark hour, and you're afraid of it. You don't know what it is. They didn't know what He was. They said, "Oh, it's a spirit!" They're screaming. And then He called and said, "Fear not, it is I." In the darkest of hours, Jesus come along to help. That's the way He always does come, in the darkest of hours. Then Jesus came, and manifested Himself, and come to them.

Peter said, "If it be You, bid me come on water."

Jesus said, "Come on."

97 You know what, friends? Soon He will come for those in this last days. Now, isn't it strange that the church has got in this dark hour again? Now, I'm going to say something here. It's not a doctrine, I'm just prophesying. You know what's happened? It's going to come to a place soon, mark my word, that all denominations are going to have to join the ecumenical council. If they don't, they can't have the support of the council.

98 Therefore, there'll be a boycott, that nobody can go to these churches, or go to any churches. Unless you have a mark from your own church you cannot buy, or sell. You see it. Just as it was, so is it going to be again--a mark unto the beast. And the church shall realize, and that's spiritual people. And you Pentecostal people, anyhow, ought to recognize this. You begin to feel it. When your churches . . . . Many of your organizations of the Pentecost, (and I don't have to call your name, but you know), right now they're coming into it. They've done witnessed that they were.

99 And when you do that, what are you going to have to do? You're going to have to forfeit your evangelical teaching of the baptism of the Holy Ghost. You'll have to forfeit your doctrine of the Bible. And the members is not going to stand for it. Real borned-again Christians will die first. They're warned by the Word. They know this thing's coming. Yes, sir.

100 And isn't it strange, that right in this darkest of hours, then Jesus comes along and calls us? Says, "Don't get discouraged, it's Me. I'm still with you. I'm here to manifest my Word." As He was then, so is



He now. He said He would do that. Oh, my! The Master is come, and He's called for us.

Many sick people here no doubt that are sitting here, and the doctor has told you that there's no hope for you. Maybe your doctor said... All right, but remember, the Master has come and called for you.

101 And some day, some day the Master's going to come, and call for every name that's wrote on the Lamb's book of life. If yours are not there, get it on there now. For He's going to come and call. Even those that are in the grave shall hear His voice, and come forth to life. The Master will come, and call for you.

102 And while He's calling today, answer and make preparation for that day, is my advice to you. The promise of this age, He promised He would be here. The things that He did, He would do again. And now again, the Master has come, and calls for you.

Let us bow our heads. I've got about six more pages here, but I can't get to that now. Let's bow our heads. I promised to let you out early, and it's already a quarter after.

103 Heavenly Father, O Lord, let it happen again, all these things that I've said. "Jesus has come, and calls for thee. What does He do when He comes? He calls." Let it happen again, Lord. Let thy Holy Spirit come among the people, tonight, the Lord Jesus in the form of the Spirit.

Let Him come tonight, and reveal Himself, and then manifest Himself. Like those people, how they believed we will believe also, Lord. There's many here, maybe, that's never had this opportunity. We pray that You'll grant it to them, again tonight, for we ask it for the glory of God, in Jesus' name. Amen.

[Brother Branham speaks to pianist] That's it, sister. Go ahead with that. That's fine. Go right ahead. Oh ... be real quiet, everybody.

104 Do you believe that He is come? He has. That He still calls when He comes? Now, if you'll just only believe, if you'll just believe the Word of God, God will grant it.

Now, look. I haven't got time to call a prayer line up here. I'm going to call one tonight out there, if the Lord willing.

105 But the Master has come. He has come to fulfill His Word in the last days. And what He was then, He is today. What His manifestation, or identification, was then, it is today, because He's still the Word of God. Do you believe that? And the Word of God is a discerner of the thoughts, and intents of the heart, the way He did then. The way it's always been, He is still the same. If He would do that just now, would you believe Him? Would it make you believe Him?

You people out there now... Let me look first, and see if there's anybody that I know sitting anywhere in here, that I know. All that's around up in here that don't know me, raise up your hand. Know that I know nothing about you, in your seat, raise up your hand. I guess everybody. All right.

106 Now, you believe. You just believe, with all your heart. Now, have faith. Believe God. I'm going to ask you to be real quiet. Be seated. Don't stir around, please don't. See, you are a soul, body, and spirit. Your spirit... Now, the Holy Spirit is real timid.

107 How many remembers, many years ago, that the Holy Spirit, when I come by here, told you... When I'd take the people by the hand, He told me this discernment would come, then it'd go on, remember? Remember that? But He said, "If you can get the people to believe you..." Remember that day, many years ago? You got to believe.

108 I seen a man, I believe it was down here at the other meeting, sitting out there. And the Holy Spirit.... I had been watching him while I was preaching. He was a crippled man. He had crutches on his arms. And just when I started to make the call, Satan came to the man--a black shadow. And I watched it with my own eyes. He got up and walked out. He'll always be crippled, see. And so, where he beat him was right there. If he'd just... see. But just.... I don't know why. I guess he just listened to the enemy. But if you'd stand and watch those shadows, see those things and forms, the way they are, and watching how they do, see, it would be....

109 Now, I cannot heal. The man that tells you he can heal you, he is wrong. You're already healed. But it's recognizing the presence of Jesus Christ. Now if Martha knew that if she could see Him again, that she'd get her desire because He was the manifested Word, can't we believe that much tonight, to believe Him? Sure, we ought to. He

has come. He's come. He's come in the form of the Holy Ghost. That's who He is.

110 Now, you just pray. See, up here, I had somebody standing right here by me, you just ... pray. And you see, there's so many people praying. It's all over the building. You just have to watch it. You can't... Say, "Brother Branham..." No, sir. I couldn't do it, no more than you could dream me a dream, see. You might think you... If I could have you dream a dream of me, you'd believe that. But you can't do it yourself. You can't say "Brother Branham, I'm going to dream a dream of you now." No. You can't do that. Neither can I see a vision. Ever who gives the dream to you, that's the One that has to do it. The same way it is with a vision.

111 I see a man sitting right here at the end of the row, with arthritis. If he'll believe with all his heart, God'll heal him of the arthritis. You believe He'll do it, sir, sitting out there, the Mexican man sitting at the end of the row? Will you believe it? Then all right.

112 The lady sitting next to you, she also has arthritis, too. You believe God'll heal you, lady? (Has this got a rebound to it? I'm afraid the people don't hear it.) You will? All right. How about the other little Mexican lady sitting by her? She suffers with a stomach trouble. You believe God'll heal your stomach, lady? She got it. When you see that light go down, that means it happens. It struck her. There it was whirling out around [end of side one of tape]. That does it, see. When He could find faith, see... Many things He could not do because of their unbelief.

113 Here's a lady sitting here, praying. She's scared. She should be. She's got a cancerous condition, real bad. I don't know you, but God knows you. Do you believe that God can tell me about this cancer, or something or other? Look at me. So many are praying. Just want to see it. Look here. Now, you're not from here. This is not your home. You're from a place called Porterville, California. You believe God can tell me who you are? Your name is Mrs. Wintham. That's right. Now, believe--the cancer will leave you. If thou canst believe--that's all God asks you to do--if thou canst believe. Do you believe that with all your heart?

114 Somebody in this section over here, can't you believe? The Master has come, and called for you. He's called you from death to life, from sickness to health. Here's a man sitting right back here,

head down, praying. He's really not praying for himself. He's praying about somebody else. It's a girl. It's his daughter. You believe, sir? You got trouble with your leg, you got trouble with your knee. That's right. No need a-weeping. That's Him there by you. Your daughter's in the hospital, isn't she? Tuberculous case. You believe. You believe? The Master has come, and calls for you. Will you believe it for your daughter? You will? He visits her tonight, and you. May it be over.

115 Here's a little boy, a little brown-faced boy. He's suffering with a skin disease, and asthma--a little Mexican boy. He isn't from here. He's from San Jose. Do you believe, son? Another thing, your father's here with you. He's a minister. That's right. Do you believe God can tell me what your name is? Will it make you believe, real strong? Your name is Reuben. Now believe.

116 The Master has come, and he calls for you. Oh sinner! Oh sick person! Don't you see the Master manifested in the human being, between believers? He's come to call His believing children to health. He's come to call the sinner to repentance. Backslider, church member, the Master has come, and calls for you. Do you believe it? Do you believe Him for your needs, right now? If you do, raise up your hands and say, "I believe for my needs." Then raise up on your feet, now, and accept it. The Master is come, and He calls for thee. And whoever you are, whatever needs you have for, the Master has come, and He calls for you. He's the same yesterday, today, and forever.

117 That little woman went into the city, and said, "Come see a man who told me what was wrong." You didn't go into the city. You come and seen it yourself. So the Master has come, and calls for thee. Raise up your hands, and praise Him and say, "Lord Jesus, I'm a sinner; forgive me. I'm a backslider; take me back, Lord. I need the Holy Ghost; fill me. I'm sick; heal me. I'm crippled; make me well." The Master has come and calls for thee. Raise up your hands, now, and give Him praise.

Do you believe?

I will praise Him, I will praise Him,  
Oh, praise the Lamb for sinners slain;  
Give Him glory all ye people,  
For His blood has washed away each stain.

Do you love Him? Now, don't you love to sing to Him while He's here? He's the Spirit moving around through the building. He knows your heart. He knows all about you. Let's sing it to Him with all of our hearts.

I will praise Him, (Raise your hands when you do it.) I (now just praise Him) praise Him,  
Oh, praise the Lamb for sinners slain;  
Oh, give Him glory all ye people,  
For His blood has washed away each stain.

An old lady in the wheel chair, if you'd just believe on the Lord right there. . . .

I . . . (Just try it once more, leaning on something.)  
I will praise Him, I will praise Him,  
Oh, praise the Lamb for sinners slain;  
Give Him glory all ye people,  
For His blood has washed away each stain.

Now while we sing that again, turn around and get ahold of somebody's hand while we sing it. Sing "I will praise Him." Come on, all together now.

I will praise Him, I will praise Him,  
Praise the Lamb for sinners slain;  
Give Him glory all ye people,  
For His blood has washed away each stain.

118 Oh, sinner friend, won't you walk up here now? Come up and give Him praise, all ye people. All ye people that wants to confess Him as savior, in His presence while the saints are worshipping in the Spirit. Won't you come here, and stand and say, "I want to testify tonight. I want to give Him praise. I want to come. I'm not ashamed of Him. I want the world to know that I accept Him as my Saviour right here, while He's present." Come while we sing it.

I will praise Him, (won't you come?)  
I will praise Him,  
Oh, praise the Lamb for sinners slain;  
Give Him glory all ye people,  
For His blood has washed away each stain.

119 Oh, that's it lady. Come right on. Who else will come in the presence of Christ? Come right up here, sister, stand here. Some other person that wants Him to be your savior right now, not ashamed. He said "If you're ashamed of Me before men, I'll be ashamed of you before my Father, and the holy angels." If you're not ashamed of Him now, and you want Him for your Savior while He's here, He sees you. It's so perfect. The Word itself, making it known, come up while the saints are worshipping. Won't you come up? God bless you, sir. Here comes an old lady, coming through, great age. Won't you come now?

I will praise Him, (sing it now) I will  
praise Him, (That's right, young folks,  
come right on around.)

Praise (God bless you, lady. That's the  
way to do it. God bless you, young  
man.) . . . sinners slain;

Give Him glory all ye people,  
For His blood has washed away each stain.

120 While the ministers are going to these people now, won't somebody else come? Backsliders, would you come? Say, "I'm ashamed of my life." Here He is. If you believe me to be God's servant, raise your hand. Why, Jesus Christ is in the midst of us. Won't you come?

Give Him glory (Won't you come give  
Him glory?) . . . ye people  
For His blood has washed away. . . .

121 Martha, are you coming, or are you going to sit in the house with Mary? Are you going to stay back in some organization, and say, "Oh, my church don't believe it this way," when Christ is made manifest? Are you going to sit back, and say that? Or are you coming out? "Well, I tell you, when. . . ."

"I called today." This is the hour. Death hangs around you, like Jairus' daughter. Come now. Backslider, come now. Sinner, come now. This is the time.

122 The Master has come, and He calls for you. He's calling you. You say, "How do I know?" He's using my voice. If He uses my voice to tell sickness, afflictions and things, don't you know He's

calling also for sins? Come out. Come now. This may be the last opportunity you'll ever have.

123 Once more, He's calling you. You ought to come, friend. I don't want to embarrass you, to call you out like this. That's not right. You... Sometimes, maybe... Them Pharisees thought they were saved, but they wasn't. You're thinking the same thing. Come now, be sure. No, don't just take a half-way chance on it. If there's any doubt in your mind don't take no chance. Come out now. Now's the time--now, while the fountain's open, while the Holy Spirit is here. The Master has come. But don't doubt, 'cause what He's trying to tell you, you're doubting. Give it over. Come on now. The Master has come, and calls for thee. That's right.

I will praise Him, I will praise Him,  
(Won't you come give Him praise?)  
Praise the Lamb for sinners slain;  
Oh give Him glory all ye people,  
For His blood has washed away each stain.

Now, while the sinners are coming to claim Him, let the people give Him praise at the same time. Up with your hands. Sing the praises, all together.

I will praise Him, I will praise Him,  
Praise the Lamb for sinners slain;

Just give Him praise, you people down here praying. Ask Him to forgive you. That's what He'll do. The Master has come, and calls for you. God bless you.