
SPIRITUAL AMNESIA



Now I believe, now I believe,
All things are possible, now I believe;
Now I believe, now I believe,
All things are possible, now I believe.

² Let's remain standing just a moment now for the Word of the Lord. Let's turn to Amos, the prophet Amos, the 3rd chapter, beginning with the 1st verse.

³ I want to thank Sister Juanita and Anna Jeanne and Sister Moore, for that lovely chorus of songs. It brought me back, as I set over there and listened to it. I was thinking, when they were with us, singing in the campaign, Brother Jack and I were talking, them girls were little bitty girls, just little sixteen, something like that, girl. Now, I think, Sister Anna Jeanne has five children, and Sister Juanita has—has . . . the mother of two children. And we are really closer to that sunset, women, than we was then, about sixteen years difference. Won't be long, we'll be crossing over, that glorious time.

⁴ Now in Amos the 3rd chapter, let's read.

Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up . . . out of Egypt, saying,

You only have I known . . . all the families of the earth: therefore I will punish you for . . . your iniquity.

Can two walk together, except they be agreed?

Will a lion roar in the forest, when he has taken no prey? will a young lion cry out of his den, if he's taken nothing?

Can a bird fall in a snare upon the earth, where no gin is for him? shall one take up a snare from the earth, and having taken nothing from it?

Shall the trumpet be blown in the city, and the people not be afraid? shall there be evil in the city, and the LORD has not done it?

Surely the Lord . . . will do nothing, but he reveals his secrets to his servants the prophets.

The lion has roared, who shall not fear? the Lord . . . has spoken, who can but prophesy?

Let us bow our heads.

5 Lord Jesus, may this, Thy Word, Lord, may we have fellowship tonight around this portion. We pray, Lord, that You will give us a context for the text, that we shall take from here, and may it bring honor to Thee. Bless us as we're waiting, Lord, tonight, upon Thy Word. Heal the sick and the afflicted. Save the lost. Give strength to the feeble, Lord, that's getting weak, both physically and spiritually. And give us a great outpouring of Thy Presence, for we ask it in Jesus' Name. Amen.

6 I wish to take for a text, from this, tonight: *Spiritual Amnesia*.

7 Don't forget, tomorrow, it's the prayer for the sick tomorrow. We expect the Lord to do exceeding great things, tomorrow afternoon at two o'clock, where we . . . when we begin our services. The boy will be here to give out prayer cards. And everyone will be prayed for that wants to be prayed for. And we're expecting a great time, tomorrow, in the Lord.

8 Now you people are here, visiting from out of town. Remember, there is fine, full Gospel churches all through the city. You are welcome to all of them.

9 I was just talking to one of my associate pastors, outside, just come in, Brother Jackson, formally a Methodist church, down a city or two below us.

10 And how many is here that's associated with the tabernacle, let's see your hands, everywhere. My, I'm sure—sure glad to have you down. This is the closest meeting I've been to Indiana for quite a while. I'm thinking about coming back, pretty soon, and putting up a tent and having those seven last Trumpets, the Lord willing.

11 So, now, but remember tomorrow. Don't forget it, tomorrow at two o'clock. And, now, our next service will begin next week, in Tampa, Florida.

12 Now I want to speak on: *Spiritual Amne- . . . Amnesia*.

13 Now, this little fellow that we're talking about, Amos, just for a moment, to get our background before we get to the text. This was during the time of the great prosperity in Samaria. Israel had prospered. They had really went after the world and had prospered.

14 Not always prosperity is a sign of a spiritual blessings, but sometimes on the contrary. People think maybe you have to own a lot of worldly goods, and shows that God is a blessing you. That's not true. Sometimes it's the other way.

15 But we find, him, we don't know much about this little fellow. He, we have no history, where he come from. We know he, according to the Scripture here, he's a herdsman, but God had raised him up.

16 I can imagine seeing, on one hot day in Samaria there, the one of the great tourist cities of the world at that day. Is something on the order of, we'd say, Miami, or—or Hollywood, Los Angeles, some of them places like that, some great place for tourists. And we can just imagine seeing him. He had never been in such a city. But, he had the Word of the Lord, he was coming to this great city where sin was heaped on every side. The ministers had all got away from the Word of God, and they hadn't had a prophet in long years.

17 And so this little fellow, as he topped the hill, just kind of north of Samaria, I can imagine seeing him, the hot sun shining down, and his gray whiskers over his face, and his little eyes narrowed, and his little, bald head shined, as he looked down upon that city. And his eyes narrowed. He wasn't looking at what tourists usually see, to go to a city and see all of its enchantments of beauty. He looked and seen what a sight that that city had become, a city that once was the city of God, and had got in such a morally decay as that. No wonder . . .

18 This little, unknown fellow was Amos the prophet. And now we don't know very much about him. We don't know where he come from. Prophets usually come on the scene, unknown, leave the same way. We don't know where they come from, where they go, don't know about their backgrounds. God just raises them up. He wasn't much to look at, but he had **THUS SAITH THE LORD**. That's the main thing I see. Of course, he come to Samaria to begin his campaign. I'm sure he had no co-operation from nobody. He had no fellowship card from any denomination. He had no credentials to show what group he come from. And, but, he had one thing, he had the Word of the Lord for that city.

19 And I wonder, if we could transport Amos, today, down to our time, I wonder if he would be welcome in our city today. I wonder if we would receive him, or would we do just like they did. We find our cities in the same decay. And we find that sin is just great among the people, as it was then. And I wonder, if this little, unknown man, how is he going to start this campaign? How, where is he going to begin at? What church is he going to, or who is going to co-operate with him? He had nothing to show where he come from, he had nothing at all but **THUS SAITH THE LORD** for the city.

20 He found them so decayed and so morally corrupted, it was a great time. The women in that city had become almost like they are in the United States. They had become corrupt. Everything that God had expected out of them, they had went right the other way. And—and we find that it was a great place where they had dancings on the street, the women immorally stripping their clothes, and so forth, like striptease. Course, that was a public amusement in them days, now it's every day.

Just let the weather get hot, and you don't have to go to any show. They're all on the street, anywhere, anyhow. Shame on you women, to do a thing like that! Aren't you ashamed of yourself?

21 And then—and then I said that to a woman here, not long ago, and she said, “Why,” she said, “Brother Branham,” said, “that, that’s—that’s just like the rest of the women.”

22 I said, “But we’re not supposed to act like the rest of the people. We are different. We are a—a different character.”

23 Reminds me of a woman, said, “Well, Brother Branham,” another one said, “I—I—I don’t wear those shorts.” Said, “I wear slacks.”

24 I said, “That’s worse.” Uh! “God said, ‘It’s an abomination,’ in His sight, ‘for a woman to put on a garment pertains to a man.’” That’s exactly right.

One said, “Well, they don’t make any other clothes.”

“They still make sewing machines and have goods.”

25 There is no excuse. It’s just what’s in the heart. That’s what shows out. It—it identifies itself.

26 And now we find, in this city, it become morally decayed. The preachers was afraid to say anything about it. And, but they had a little, this little old fellow coming up over the hill, was coming to tell them **THUS SAITH THE LORD**, “Clean this thing up, or you’re going to go into captivity.” And he lived to see the days of his prophecy fulfilled. He prophesied in the days of Jeroboam the Second, which was just a outcast, anyhow; he—he favored the other nations. And—and this little Amos prophesied and told them, he said, “The very God that you claim to serve, He’ll destroy you.” And He did.

27 And if His voice would be here tonight, in the . . . in Birmingham, it would claim the same thing to the churches. “The very God that you claim to have served, will destroy you someday.” I’m not speaking to this audience here. These tapes go around the world. Now, remember, that is true.

28 Then he found out, when he come into the city, that he . . . all this stuff, I wonder how he must have felt to look and see that decay of the people of God, to whom he was sent.

29 I wonder if we would receive him now? If he would come in, would we—would we co-operate with him? Would we give him our—our best? Would we give him our attention? Would we repent if he told us that we should go back to the Word of the Lord and do the way the Lord said do?

30 I wonder what our sisters would do about their bobbed hair? Would they let their hair grow out again, if Amos come on? He would preach it, and I'm telling you that, because that's the Word of the Lord.

31 I—I wonder if our—if our boards that put out deacons, is married three or four times, and—and so forth like that, and trying to be deacons, I wonder if all these things, I wonder what he would do to man that would let his wife wear shorts and get out in the street out there, and mow the yard, out in the yard, when man is passing by? I wonder what he would say to man like that?

32 He would certainly blast it with all that was in him, for he had THUS SAITH THE LORD, and he couldn't do nothing else but that. He found them in that day with a bad case of a disease, spiritual amnesia, and that's just exactly what we got today.

33 Now, how did he know what was going to happen? How would Amos know? First, he was a prophet. And, the next thing, he knowed by the disease what the diagnoses was, and he would knowed what the results was.

34 If a doctor looks upon a malignancy and sees that that malignant has done took a hold, he knows there is nothing but death left. That's all, unless God does something about it.

35 Well, when you look at a city, and you look at a people, you look at a church, and look at a people that's so far away from God, there isn't nothing but to diagnose but, "Sin! 'And the wages of sin is death.' It's dying." The diagnoses proves what it is. You see, when people get away from God and won't listen to the Word, have no more desire for the Word, then there is one diagnoses to it, "'The soul that sinneth, that soul shall die.' Unbelief shall separate you from God." That's exactly right.

36 That, he knew what the disease, what the results was, when he seen the disease of—of sin in the city.

37 Now, this amnesia, we're told it is a—a—a . . . cause you to be to a place where you cannot identify yourself. Now, it's a unusual thing. It don't happen too often, but the causes is from shock. It's somebody that don't even know who they are. You find it from wars, sometime, soldiers get it. Sometimes people get it. Another thing causes it, is worry. Worry will cause it.

38 Worry has no virtue to it, at all. Yeah, just—just—just skip worry, and accept faith.

39 Someone said, "Well, now, what if you're going to be shot in the morning, wouldn't you worry?"

I said, "No, don't think so."

“Why?”

I said, “Worry couldn’t do nothing but make me worse.”

“Well, what good is it going to do to have faith?”

I said, “It might deliver me.” And that’s right, see.

40 So worry has no virtue to it, at all, but faith has all virtue. Believe!

Now worry sometime cause it.

41 And another thing that cause it among the people, is getting between two opinions. That’ll cause amnesia. And it gets you to a place where you—you, actually, what you’ve done, you’ve lost your reasons. You’ve lost your mind. You can’t make . . . You don’t know who you are. You can’t identify yourself. You can walk around, eat and everything, but, you, still you can’t identify yourself. You have got your scholarly education, you can . . . same education you had, but you don’t know where it come from, you don’t know who you are, where you belong. That’s amnesia, so we are told.

42 We are identified with our families, in this human life, by marriage. And with our wives, we marry, and our family is identified by the union of our—our—our marriage. And then, what to think, what if this horrible thing would happen to you and you wouldn’t be able to remember who you married, who’s your wife, which is your children, who is your father and mother, who is your neighbor? That would be a—a horrible thing.

43 Then we are identified, again, can identify ourselves in the human race, by having intelligence and—and being different from the animal life. The animal cannot think, he just goes by sounds. He has no soul. And, but, we’re animal life. What makes us different . . . We’re a mammal, but what . . . That mammal is warm-blooded animal, and we are in the feature of animal. But what makes us different, we’re identified by having a soul, a conscience that tells us what’s right and wrong.

44 Now there is a place, when you get this amnesia, you might get like Nebuchadnezzar, it was, who exalted himself one time, and God let him think he was an animal. And he lived out in the wilderness and—and eat grass like an ox. And—and his—his hairs grewed down his body, like eagle feathers, and he had become the heart of a beast in him. See? That was amnesia, because he had forgotten that he was a king. He had forgotten that he was a human being. And he thought he was a animal, so he acted like an animal, because he forgot he was a human being.

45 That’s so easy, today. And we forget, sometimes, what the Christian Church is. We act like the world. That shows that we got

spiritual amnesia, because that you don't act like the Christian. You act like the world. You receive the heart of the world, and it causes this.

46 Here we—we find that Israel had exposed, got exposed to the world, and had fell into this rut. And this prophet was sent to dig them out of it, if he could, and to tell them. God, by His grace, chose Israel from all the rest of the families on the earth. Grace had did that. He had given them the choice lands. He gave them houses that they never had to build. God did that, chose them. He gave them farms that they never bought. He—He gave them, He gave them food that they never planted. He gave them wells that they never dug. He gave them victories that they never won. He gave them grace that they never merited. God did that by His grace for this people, Israel, His chosen, His beloved.

47 And He said, in the Bible, “He found her in the field, as a little girl sitting in her own blood, and He washed her and cleaned her up, and what He done. But after God showed all these mercies to her, and she got rich,” she got amnesia, amnesia, “and she forgot all about where these things come from.”

48 I think that's a picture of U.S.A., 1964. It's suffering with the same disease. We are a great powerful churches. We are a great, powerful people. We are millions in number, and we have forget where these things come from.

49 They had a bad case of it. After God had been good to them, and brought them up from all the heathen lands, and made them a separated people, separated them to Hissself. He said, “He took a vine out of another country and planted it over in another country, and how He fixed it around to make it grow fruit and be fruitful, but the vine forgot where its blessings come from.”

50 So has God's people, in these last days, has forgotten what the testimony of being a Christian means. It's again, this amnesia has become upon the people. They can't identify themselves.

51 They, they forgot all about It. They had forgot His holiness. They had forgot His law. The women were living like the rest of the women.

52 God's Church and His people has always been, “A separated people, a—a called out people, a peculiar people, a holy nation, a royal priesthood; offering spiritual sacrifices to God, the fruits of their lips, giving praise to His Name.” God called His Church and separated It from the world, for that very purpose. And He give it a law, and He, It, must be holy. He said, “I am holy, and you must be holy, and without holiness no man shall see the Lord.” God said that, Himself.

53 And He had called this people to be this type of people, but they had forgotten about it. They had forgotten His laws, and they had forgotten their morals. The women out in the street, Israelite women

out there, each one expecting to—to be conceived by the Holy Spirit, to bring forth the Messiah, and then acting like that. Their character was terrible.

54 I want to stop here a minute, to say it's the same thing among our peoples, today, that call themselves Christians. Their character, if you would only realize!

55 One time, in the South. I read a story from down here, where when they used to have slaves. They'd take those people and sell them on the market, just like you would a used car. And then there was a buyer, broker, would come by and pick up these slaves and trade them, and just like you would a car or something.

56 And those slaves was away from their home country. They were from Africa. The Boers kidnapped them, brought them over here to the islands, and then smuggled them into the United States and sold them for slaves, from out in Jamaica and around.

57 Now we find that those people were sad. They had been kidnapped from their own home. They had been taken out by an enemy, and they were sad. They would never see their husband no more, or their wife no more, their father and mother, their children. They were absolutely . . . They had to whip them, with whips, to make them work, for they was sad people.

58 And one day, a broker came by a certain plantation, he saw a bunch of slaves out there working. And he—he went in and asked the owner, said, "How many slaves you got?"

Said, "About a hundred."

Said, "You got any that you would swap or sell?"

He said, "Yep."

Said, "Let me look them over."

59 And he went out in the field and watched them, and he seen them have to whip them around. And after a while, he saw one young man they didn't have to whip. He had his chest out and his chin up; didn't have to whip him. So the broker said, "I'd like to buy that slave."

And he said, "But he is not for sale."

60 He said, "Well, what's the difference of that slave?" Said, "Is that slave the boss over the rest of them?"

He said, "No, he's just a slave."

He said, "Well, maybe you feed him different."

He said, "No, he eats in the galley with the rest of the slaves."

61 He said, "Well, what makes him so different from the rest of the slaves?"

62 He said, "Well, this I wondered, too, for a long time. But one day I learned, that, over in the homeland where he come from, his father is the king of the whole tribe. And though he be an alien, and away from home, yet he knows he's the son of a king, and he—he conducts himself like the son of a king."

63 I thought, "But, that, if a Negro coming from Africa, and knowed that his father was a tribesman and a king over a tribe, what ought it to do to a Christian that's born again, a man or a woman, that our Father is the King of Heaven in Glory!" We should conduct ourselves as Christian men and women. We should act like it, dress like it, talk like it, live like it. Though we be an alien, yet we are children of the King. Amen.

64 Our character, our demoralization in the days that we're living in now! Israel had dropped into that same rut and was also immoral. They had forgot the laws of God, "Thou shalt not commit adultery, and thou shalt not covet thy neighbor's wife," and so forth. They had forgotten those laws. They—they—they didn't want it any more. And they—they wanted to—to be like the rest of the world, just like the church has got today.

65 One time, Israel, when they started, wanted to have a king over it. Samuel told them, the prophet which was sent to them, he said, "Now have I ever told you anything in the Name of the Lord but what come to pass?"

They said, "No, you haven't."

66 "Did I ever beg you for my food and money, your money, too, for me to live on?"

67 "No, you haven't done that. You never told us nothing, Samuel, but what come to pass. And you've never asked us for our money, for your living. But, yet, we want the king, anyhow."

68 God said to Samuel, "Let them have him. They didn't turn you down; they turned Me down."

69 Israel had got in that same shape now. They didn't want God's prophets no more. They didn't need them. And if one would come, and bring them the Word, and try to bring them back to the Word, they would reject It. They always do it, in that manner of corruption.

70 When the world and the church joins itself together, then they don't want nothing spiritual. They don't want **THUS SAITH THE LORD**. They want what they want. They want the world, and to say they're a Christian; and live in the world, and live with the world, and live like the world, and still maintain their confession of being a Christian. You know, the thing of it is, it's spiritual amnesia. That's exactly what it

is. They don't know who they are. They've forgotten that what they're supposed to do.

⁷¹ If one would come today, like that, it would be rejected just the same. They had a bad case of it, and so have they today. They could not identify themselves with the supernatural things, anymore, because they didn't want it. The Word, the Gospel, they didn't want It. Sin disease had afflicted them, and they loved that.

⁷² Sin is pleasant to the unconverted heart. It looks good to the unconverted mind, but it's the way of death. There is nothing left but death. "The wages of sin is death," and you must reap them wages. You've sowed to the winds, and now reaping the whirlwind.

⁷³ The spiritual signs and the preaching of an ordained messenger from God, never stirred them anymore. The women could laugh right in their face, and say, "I don't have to go hear such a stuff as that." If that hasn't repeated again! What is it? Spiritual amnesia, exactly what it is. They have forgotten that God and His Word is the same, and He cannot change It.

⁷⁴ If a prophet rose on the scene in them days and give a spiritual sign, a spiritual voice, and gave the voice of God behind it, they'd only laugh at It and make fun of It.

⁷⁵ You know the old saying, "Fools will walk with hobnailed shoes where Angels fear to trod." That's what this spiritual amnesia does. It makes people get to a spot till where they have no feeling on the inside of them. They don't want nothing that's spiritual.

⁷⁶ Take a real spiritual meeting, where the Holy Spirit is healing the sick and discerning the thoughts that's in the heart, and put it in among all the churches, just a great rally out here in this stadium, and look what would happen. In a few minutes, everybody would be getting up and walking out. They have nothing to do with it. They don't want nothing to do with it. They'll listen to some intellectual talk.

⁷⁷ But when it comes to the Power of Jesus Christ, and His resurrection, and the Holy Ghost, they want nothing to do with It, because it condemns them. It sets them afire with the thing that they ought to know. No chastisement, of course, is pleasant for the season. But, it, if you'll yield to it, it—it brings the fruits of repentance. So we find out, when this spiritual amnesia get a hold of the people, then they are—they are in a bad condition. Now we find the same now. Now I want to . . .

⁷⁸ You must be identified. Somewhere, you must show. Your life shows, tonight, where you are identified. You are identified either in Christ or out of Christ. You are not half way. There is no such a thing as a drunk sober man. There is no black white bird. You're either saved

or you are not saved. You are a saint or a sinner, one or the other, and your spiritual attitude towards God's Word identifies you exactly where you're standing. Right!

⁷⁹ God's Word, vindicated, proved that the baptism of the Holy Ghost is just the same as it ever was on the Day of Pentecost or any other time. And Jesus Christ is the same yesterday, today, and forever. And your attitude towards That identifies whether you have spiritual amnesia, or not. That's right. No matter whether if you're a deacon, or even if you're a preacher, it doesn't make . . . Yeah, they get it, too. So we find out, it's contagious and hits the whole thing. Now we notice.

⁸⁰ Now, to be an American. To be American, I must be identified with my nation. Now listen close. To be an American, when I am born here in this country, I become a citizen, and I am identified with this nation. All it is, I am. All that it has been, I am. For I am identified as an American, then I have to take all of its shame, all of its glory. Whatever it is, I am, because I'm identified with it. Amen. I want you to get it. I am identified as an American citizen, then all it was, I am. All it is, I am. I must be part of it. I've got . . . if I'm an American citizen, I am part of America. And all that it is, I am.

⁸¹ I must never forget this. If I want to remain a true American citizen, I must remember that I am what my nation is, for I'm identified with my nation. To forget her, or—or . . . To fight for her, or to die for her, or to stand for all she stands for, I must stand for it. What my nation is, I am. What it stands for, I stand for it. To be a loyal American, I'll be ready to die for it, fight for it, stand for it, do anything there is. I'm part of it. You can't pick on it without picking on me. When you say something against it, you say it against me, for I am an American. To say it against you, as American, and what they say against this nation, they say against you, for you are a part of it. Don't you never forget it; when you do, then you've got amnesia, sure enough.

⁸² And, remember, you're no more American citizen when you can't become a part of it. You must be. What American is, you must be also. I must be partakers of her. This is my nation, I must be partakes of her. What she is, I am. See, what she was, I am. No matter what she was, I am still what she was.

⁸³ To be an American, I landed on Plymouth Rock, with her, with the forefathers. I had to; I am part of her. I rode with Paul Revere, to warn her of her dangers. If I'm a real American citizen, I landed on Plymouth Rock. I rode with Paul Revere, to warn her of her danger. Do you know what I'm meaning now?

⁸⁴ I crossed the icy Delaware, with George Washington, with his barefooted soldiers. I was there, for I'm identified with this nation.

What he did there was part of me; what I do now is part of him. I was identified with Washington, at the Delaware.

85 I stood with Stonewall Jackson, when the odds was so great against him, and they asked, "How can you stand like a stone wall, when the odds is against you?" The little bashful blue-eyed fellow kicked this dust with his boots, he said, "I never take a drink of water until I thank Almighty God for it." I have to stand like a stone wall with him. I stood there with Stonewall Jackson. To be American, I'm identified with him and his stand. Crossing Delaware's! Fighting battles!

86 I hoisted the flag. I was with them when they hoisted the flag on Guam. After thousands of American soldiers give their life, and when that little group run up there and throwed the flag up, I was identified at that raising of that flag; every one of us was. All American citizens was identified with that flag hanging over Guam. When I heard that they had put that flag up there, tears run down my cheeks. That was me. That was you. That meant us all, when we was identified there with that.

87 All she is, I am. All her glory is my glory. All her shame is my shame. If she has done shameful things, then I'll have to stare her . . . stand her reproach. If she receives glory, I receive glory with her, because I'm identified with her. Now, to be identified, American has to stand for all America's shame, all America's glory, all she ever was. All she is, or what she will be, you are identified with it.

88 Now, to be a true Christian, you have to be the same. We don't want to forget that. All that He was, I'm identified with Him. I'm identified with Him.

89 Notice, and He is in me, and I in Him. Notice, then, every Christian that's a real genuine Christian—Christian, was with Him, "When the morning stars sang together and the sons of God shouted for joy, before there was a foundation of the world." We were identified in the immortal realms with God, ten million years before the world was ever formed. I was back there with Him. If I got Eternal Life, I was there with Him. I was identified with Him, "When the morning stars sang together and the sons of God shouted for joy."

90 I was with Him when He called Abraham at the age of—of seventy-five years old, and his wife being sixty-five, and told him they were going to have a baby. I was with him when he took his stand upon THUS SAITH THE LORD, "I'm going to have the baby." I stood with him. Every other Christian stood with him. I was with him when his temptations come. I was with him when he went up on top the mountain, to offer up Isaac. I was with him when the ram appeared.

91 I was with Joseph when he was rejected of his brothers, because he was spiritual and the rest of them was carnal. I was with him when he knowed the reproach he had to stand by his own brothers. What he was, I am. What I am, he was. "For we are all one in Christ Jesus." I was with Joseph in his cave, grave. I was with him when he went to the right hand of Pharaoh. You had to be identified with him.

92 I was with Jacob that night when he wrestled all night with the Angel. I've wrestled, myself. I know what he went through with. So I wrestled with Jacob the same time he did, for I am his brother.

93 I was with Moses when he went down into Egypt. I was with Moses at the burning bush. If you're a Christian, you are identified with them Bible characters. Don't forget it! I was with Moses when all the people turned against him. I was with Moses when he crossed the Red Sea. When he raised his hand and walked forward, and the Red Sea opened, I was identified in Christ right then, and I was with Moses at that hour.

94 Whatever Christians has been, whatever believers has been, every believer now is identified with that same person. Whatever it is, you must be identified. Don't forget that. When you do, you've got spiritual amnesia; you've forgotten who you are.

95 Now identified with him, with Moses, when he crossed the sea.

96 I was with Elijah in the days of Ahab, when they had to make a choice who they would serve, God or Balaam. We was with him on Mount Carmel, when he had to make this choice, for we are identified in the Body of the same God that he was identified in. So if we're identified in that Body, then we must remember we were there with him. That's right.

97 Now, I was with David, when he was rejected by his own brethren. I was with David; you were, too, if you're a Christian. You have to be identified in his rejection.

98 I was with the Hebrew children, in the fiery furnace, when the—the fire couldn't burn them because of the Presence of the fourth Man.

99 I was with Daniel, in the lions' den. I was identified in there, when the Angel of the Lord identified him in there.

100 I was most surely with Him at Calvary. I must be identified with Him at Calvary. I must be there to a place, that, where not also was I identified with Him at Calvary, I died with Him at Calvary. Every Christian must die with Him at Calvary. If you don't die with Him at Calvary, you can't be none of His. I was there when He died. I died with Him. And then I was with Him when He raised up from the dead. I come up on Easter morning with Him, in the resurrection. Whatever He did, I was right there with Him; every believer was the same.

¹⁰¹ And now I am seated with Him in Heavenly Places in Christ Jesus, with all the powers of hell conquered, through Him. Every Christian believer was seated the same way, 'cause you have to be identified.

¹⁰² Now I find myself, in this last days, with the many of the believing Christians, identified in His ministry. "He is the same yesterday, today, and forever." I find myself, in this day, identified in His ministry. Do you find yourself that way, believing it, walking with it? Notice, the works that He did, He said the believer would do the same thing. "The works that I do shall you also." Then can you be identified with Him? Then when the reproach comes on the Word, can you stand the reproach like He did, see, identified with Him? I was identified with Him.

¹⁰³ I was with Him at the Day of Pentecost. I was with the disciples up there, identified with them in the baptism of the Holy Ghost.

¹⁰⁴ I wonder if the church hasn't got amnesia so much now that they don't, some of them, don't even believe there is such a thing as the Holy Ghost. See where the church has got? A very bad case of amnesia! See, they have forgotten that that was Jesus Christ back there. They have forgotten what Jesus Christ was. They have forgotten. They thought He was just a—a law-maker, or a prophet, or a—a good man. They forgot that He was God. They forgot that He is the same yesterday, today, and forever. And the church has got a bad case of spiritual amnesia. They have forgotten all these things. They don't understand It no more.

¹⁰⁵ We must be with the disciples at Pentecost, identified with them. I was identified with Peter's sermon on the Day of Pentecost, in Acts the 2nd chapter. I heard what he said. I believe what he said. I obeyed what he said. Now I'm identified in the same thing.

¹⁰⁶ Don't get spiritual amnesia. Cause, you will, you'll identify yourself with something else. Stay right with that Word!

¹⁰⁷ We was with the Church when it was commissioned by Jesus Christ, in Acts, the 16th chapter. "Go ye into all the world, and preach the Gospel to every creature." I want be to identified there, "All the world, to every creature." "These signs shall follow them that believe," can be identified in that.

¹⁰⁸ Well, now, are you identified with that, or have you got some spiritual amnesia, that you find out you don't believe those signs follow the believers? See, if you don't believe it, then you have spiritual amnesia, see, you've forgotten that God promised that. He said, "These signs shall follow them that believe." Don't forget it. You can't forget it and be a Christian. You must be identified with it.

¹⁰⁹ You must be identified with Saint John the 14th chapter, the 12th verse. "He that believeth with Me, the works that I do shall he do

also.” Don’t forget it. If you do, then you’ve got spiritual amnesia. You forgotten who you are. You forgotten what your testimony means.

110 How about, He said, “If ye abide in Me, and My Word in you, you can ask what you will and it’ll be done for you”? Are you identified there, to believe that that is the Truth? Mark 11, when He said, “If you say to this mountain, ‘be moved,’ and don’t doubt in your heart, but believe that what you have said will come to pass, you can have what you’ve said.” Can you be identified there, to believe that that is the Truth? If it hasn’t, then you’re getting spiritual amnesia.

111 And—and you forget, you lose your Christian balance. You can’t tell where you belong. You say, “I am Methodist. I am Baptist. That’s what I know about it. I’m Pentecostal. I’m *this*, *that*, or the *other*.” Watch out! That may mean that the disease sign is showing on you, that you’ve got some spiritual amnesia.

112 You say, “Well, Brother Branham, I—I believe *this*, and I—I don’t hardly. . . .” Now wait just a minute. If God promised to do these things, and said they would be in the last days, and your creed will keep you from it, that’s a good sign I can see the disease sign on you. It’s spiritual amnesia. You have forgotten to identify yourself with the Word.

113 You say, “I don’t believe that the sick are healed.” You’ve got spiritual amnesia.

114 You say, “I don’t believe in the baptism of the Holy Ghost.” Spiritual amnesia!

115 You say, “I—I don’t believe that God promised to do these things in the last days.” Then you’ve listened to a creed, or some doctrine, instead of the Bible. You have spiritual amnesia. You don’t know where you do belong then. You’re confessing, “a Christian,” and denying the Word. Brings you right back to spiritual amnesia again, see, don’t know where you stand. You got spiritual amnesia. You can’t identify yourself with the Scriptures.

116 You have to be with the disciples. You have to be with all the Scripture, with the Church when it’s commissioned. But, now, when the Church was commissioned, “Go ye into all the world and preach the Gospel; these signs shall follow them that believe,” that was her commission. Now they have. . . . That was the commission.

117 But they have gotten a bad case of this spiritual amnesia, just like Eve got on the. . . on her, around through the garden, one day. Now she is like Israel, suffering from this same disease, an allergy from a seminary diet that will give you spiritual amnesia. Get some seminary diet, and you’ll get an allergy, and then, the first thing you know, you’ll get amnesia real bad. You don’t believe anything the Bible says.

¹¹⁸ That's what's the matter with the church today. That's what's the matter we can't have revival today. That's what's the matter with the people today. They've been so drug over coals of everything, and every ism that could hatch up, till they don't know what is right and wrong. Exactly. She can't remember her Lord. She can't remember His Word. She can't remember the promise.

¹¹⁹ That was just what was the matter with Israel, when Jesus come on the scene. They could not remember, that, "A virgin shall conceive." They could not remember that Moses said, "The Lord your God shall raise up a Prophet liken unto Me." They had spiritual amnesia.

¹²⁰ That's exactly what the church has got today. He said, "It shall come to pass in the last days," that these things would take place, that we see taking place, and the church sits just as dead as twelve o'clock. What is it? Spiritual amnesia. We call ourselves Pentecost, and can't identify, and can't identify ourself in the Word when It's preached in the power of the resurrection of Christ; and Him here among us, performing it, and doing exactly what He said It would do. Then, watch out, our denominational system has got us into spiritual amnesia. We're suffering. We don't know where we belong. One takes his papers from *this* church to the *other* church, and *this* church, and *this* ism and *that* ism. See?

¹²¹ What we need, again, is another Amos to come on the scene, with THUS SAITH THE LORD. Would we receive him? About like they did. They never received him. They wouldn't receive him today. He couldn't get his head in a place, hardly, to preach. Now, that's exactly right, because the church is suffering with this spiritual amnesia.

¹²² Now, why? God promised in this last days, "When the Son of man would be revealed," according to Luke, 17th chapter, "at the sign that was taking place at Sodom, would take place again." And the people see it done, and some of them don't even believe it. They think it's telepathy. They think it's a devil spirit. What is it? They're suffering with spiritual amnesia. That's exactly. They can't understand the Lord. "Jesus Christ is the same yesterday, today, and forever." What He was then, He is now.

¹²³ But, what's happened, just can't identify ourself no more with the Word. Why? She, she don't know whether she's a lodge or whether she's a church. She don't want to be called a lodge, and she can't be called a church; 'cause, to be called a church, would identify herself with Christ. That gives her spiritual amnesia. And she don't want to be called a lodge. So it ain't the Pentecostal church, the Methodist church, the Baptist church; it's the Pentecostal lodge, Methodist lodge, and Baptist lodge, 'cause she can't be identified with the Word. And when

the Word is made manifest, they still don't believe It. It's a disease, spiritual amnesia. Can't identify themselves; they don't know where they belong. That's right.

¹²⁴ It's just exactly like hybreeding something. As I have often said, "I always thought one of the most dumbest things I ever seen was a mule." See, he's a hybrid. See, his mother was a mare, his daddy was a donkey, and he don't even know where he belongs. And the first thing you know, you—you—you—you can breed him and get a donkey, and then . . . or get the mule, but the mule can't breed itself back again. See, he don't. You can't teach him nothing. He's hard-headed. You'll never tell anything . . . You can set them big long ears. And he'll wait till the longest day of his life, just before he dies, to kick you. That's all. He's always waiting for something to bust it on you, if he can.

¹²⁵ And that puts me in mind of a lot of so-called hybrid Christians. They've hybrid the church until they got the disease of spiritual amnesia. They can't reproduce nothing again.

¹²⁶ They talk about hybrid corn. Hybrid corn is nothing. It's the worst thing you ever put in your mouth, anything hybrid. That's the reason you have to take these little hotbed plants, and hybrid stuff, and spray it and doctor it and baby it. Why? Because they can't keep the bugs off of it.

¹²⁷ But a genuine, thoroughbred, you don't have to put no disinfect on him. He's got Power within himself, to keep the bugs off of him. That's what it takes to keep the bugs of unbelief off of a real genuine-Spirited man.

¹²⁸ Take an old mule, and you go to talk to him, say, "Say, boy, I want you to do *this, that*."

¹²⁹ He'll set there, "Haw! Haw! Haw!" Them big ears working up-and-down. I've seen a—a lot of Christians about like that, so-called.

¹³⁰ You say, "Jesus Christ the same yesterday, and forever. These signs shall follow them that believe."

¹³¹ "Haw? I believe the days of miracles is passed. Haw? Haw? Haw?" See, he don't know what he does believe. He don't know nothing. He don't know where he come from; he don't know where he's going. He's got horse amnesia. He don't know where he come from, and he can't go no farther.

¹³² But I like a genuine thoroughbred. Oh, he's gentle. You can talk to him. He knows who his papa was, who his mama was, who his grandpa and grandma was. He has got pedigreed papers to show where he come from.

¹³³ And I like a pedigreed Christian, that can go all the way back to the Word of God, to the day of Pentecost, and identify themselves there with the saints, where the Power of the Holy Ghost came upon them. That's a pedigreed Christian. He knows where he come from. He's not identified with Methodist, Baptist, or nothing else. He's identified in God's Word. He knows exactly where he is standing at. The royal Blood of his Father flows through him; the Blood of Jesus Christ. He knows what It does! He believes every Word. God works through him and confirms it with the signs that He promised to follow. He hasn't got no spiritual amnesia. He's a genuine thoroughbred. I like that.

¹³⁴ But the church today has got a bad case of spiritual amnesia. It doesn't know where it belongs. It's forgot all about It, forgot all these things that makes it a Church.

¹³⁵ What made us so rich as we are? It's got into the place of Laodicea again, back into that rich place like Israel was. When it was poor and had to trust God for everything it could do, everything it got, it trusted God; then God was with it, and it was spiritual, and moved on. But when it got rich, here is what happened: their cities built up, and their women got immoral, their man permitted it, their preachers let down the bar, and they denounced the prophets. And that's the kind of a condition they got into. What caused that, was forgetting where them blessings come from.

¹³⁶ And you Methodists, and you Baptists, and you Presbyterians! You Methodists can remember John Wesley. You Baptists! And the John Smith wept over the affairs of people till his wife would have to lead him to the table, his eyes was swelled shut, from crying and praying all night long. What's the matter?

¹³⁷ John Wesley said that one of the great things . . . I believe it was one of the early Methodist fathers said, "The disgrace of the daughters of the Methodist church, was being begin to get so worldly, they were wearing rings upon their finger." What would he say now, with shorts on?

¹³⁸ What happened? Spiritual amnesia. Exactly what it is, forgot where you come from. You've got all these things because God's giveness, goodness did it to you.

¹³⁹ Do you think this is a strange thing? It's exactly with the Spirit of Jesus Christ, the prophesy. In Revelation, the 3rd chapter, it said, "Because thou sayest, 'I am rich, I have need of nothing,' and know not that thou art poor, blind, wretched, miserable, naked, and don't know it" See, don't know it! What is it? Spiritual amnesia. They don't know it.

¹⁴⁰ The churches has got the—the money now. There is not a church, hardly, in the country, a denominational, but what's worth millions times millions of dollars. Building millions and millions of dollars in buildings and things, and preaching the Coming of the Lord is at hand. "'Rich,' and said, 'I have need for nothing.'" The best educated preachers they ever had, know more theology than they ever knowed. And they got the biggest buildings, the best selected places in the city. They got the rightaway to anything they want to do. And then what did they do? Got spiritual amnesia and forgot that it was God that done that for them, just like Israel.

¹⁴¹ And the Bible prophesied, Jesus Christ sent His angel to John and said, this last church age would have this spiritual amnesia. They were "wretched," remember. They think they're big. They think they've got something. But He said they were "miserable, wretched, poor, blind, naked, and didn't know it." And there is no way of telling them.

¹⁴² Now, if a man was out here on the street, disgraced, or a woman, naked, on the street, blind, that would be a pitiful shape to be in that shape. But then if they had their right mind, knowed who they was, that they was a human being, and they're supposed to wear clothes; well, you go out there; they're—they're human beings, supposed to be identified with human race; and out there, "wretched, miserable, blind, and naked." And you go to him, saying, "Brother, you are naked."

¹⁴³ "Now, here! I'm Doctor *So-and-so*! You just mind your own business. I tell you, I belong to *So-and-so*! *You* ain't got no business, you holy roller, to tell me nothing!" [Blank spot on tape—Ed.]

¹⁴⁴ Tell them, "It's wrong for man to do this, and for people to do the things that they are doing."

¹⁴⁵ And they'll let you know that their preacher is broad-minded. See? What is it? It's, they've forgotten the Lord Jesus' commandments. Then let Him come down and do a signs and wonders that He said He would do, they don't want to believe it. It's spiritual amnesia. See, they have forgotten! And they're naked, and don't know it, don't realize it.

¹⁴⁶ They think, "Just because I belong to church, that's all is necessary." Oh, brother, that means no more to God than to be a Mason or anything else, any other lodge. To belong to church, that don't mean nothing to God.

¹⁴⁷ You've got to be sons and daughters of God. You've got to be born of God, and God is the Word. When I become part of my father, I become all my father. When you become part of God, you become God, in full. His whole Word, you believe all of It.

Spiritual amnesia!

148 What if you didn't know your name was what it was? And if you are, you'll come from a fine family, which I hope you did, if you come from a fine family of people, and what if you forget the family name, and you go out here, living disgraceful? They say, "Aren't your name Jones," or whatever it was. "Well, I don't know who I was." See? All right, see, that's a horrible thing to be, a horrible condition to get into.

149 Well, that's just where the church has got. It's supposed to be the representation of Jesus Christ. But it's forgot that, because it's got, injected into it, creeds and denominations, that they've accepted that instead of the Word. "And they're naked, blind, miserable, and don't know it," and no way to tell them.

150 I may never be in Birmingham again, but this is one time they're going to hear it. See? See? Right. I'm just . . . I'm not responsible for nothing but sowing Seed. God directs It to the ground where It's supposed to go.

151 Forgot, yes, they forgot the Word of the promise. They forgot. Israel was in that kind of a fix when Jesus come. It had forgot. They looked, oh, they said they believed there is coming a Messiah. But when the Messiah come and identified Himself by the Word, they had so many traditions till they had made the Word of God of no effect.

152 And Jesus promised, just before the end time, "As it was in Sodom, so would it be." And it'd be a identified, and the people is so traditional till they've made the promise of God of no effect, by their tradition. Spiritual amnesia! Spiritual amnesia is exactly what it is. See, they have forgotten these things.

153 "Oh, I belong to *this*. I—I done *this*. I've danced in the Spirit. I did *this*." Well, my, my, that has nothing to do with it, not at all.

154 How can you be a Christian and deny the Word? You can't do it. God is the Word. If the Word is in you, you and the Word are the same. All the Word is, you are. Amen. If I'm living in this generation, what this portion of Word has promised for this generation, I've got to be that. If I'm going to be a Christian, I've got to be identified with all that the Bible preaches and stands for.

155 Hallelujah! Going to call me a holy roller, anyhow, and I feel pretty religious right now. Yes, sir.

156 I've got to be identified with everything that that Bible claims. And It give it claims, and, if I haven't been stricken with this modern-day spiritual amnesia, I will be and can be identified with It. If I deny It, then I've got spiritual amnesia; something has happened, I've accepted a creed or a doctrine, or some church or a group of man. "I can't do it," when yet the Word comes and identifies Itself.

157 That's why Jesus wasn't recognized. "Oh," they say, "well, this man is holy, and our holy priest, our holy *this*."

158 And Jesus said, "You are of your father, the devil, and his works you'll do."

159 Did you know Cain offered as a good sacrifice, too? He was sincere, built an altar, knelt down and worshipped, and offered a sacrifice, and prayed to God. And if, God, that's all God requires, for you to belong to church and have an altar, and pay your tithes and go to church, and to live a good life; if that's all He requires, He was unjust to condemn Cain, 'cause he did the same thing. Yes, sir. That's exactly.

160 But *religion* means "a covering," and you can't be covered by your own good works. There is only one thing that God will accept, and that's the Blood of Jesus Christ. That's the only covering. Outside of That, if you say, "Keep the creed," spiritual amnesia! That's what happened.

161 Now notice, they have forgot their Word. They have forgot the Bible. They have forgot the promise. They're trying to live in a glare of what Methodist was, what Baptist was, what somebody else was. Here is the promise of the day, and God speaking It through His Word, and confirming again and proving that It is so, and they still don't believe It. Spiritual amnesia! That's exactly right. Total, total amnesians, absolutely don't believe It at all.

162 A French soldier. I was told a little story; before we close. I didn't know it was even that late, and I got about ten pages of notes here left; get it some other time. Notice, a French soldier. They got a bunch of soldiers in from the army, and they had this amnesia. It's from shock, on the battle. And they had a program, and they—they called up and let people who had missing loved ones to call and see if they could identify these boys. No hope for them, maybe one or two, out of it, caught it. And then they took the rest of them, they was going to put them in a sanitarium, where they'd have to stay the rest of their life.

163 They was going up the hillside, train pulling; and they stopped at a station, let the boys get out and stretch their legs. And the guards got out on the hill, to watch them, because with amnesia, why, they—they had to watch them.

164 So they watched one young fellow there, he got out and begin to look around at that water tank, looked all around over the hill. He rubbed his face, and he studied. And he looked again, and he seen that water tank. He looked all around at the station, and he started walking. Instead of the guard stopping him, he followed him.

165 He went up over the hill, down a little path, turned to the right and went up over another little hill, and come to a little log cabin.

He looked. Coming out on the porch, an old man with a cane in his hand, come out and throwed his arms around him. Said, "My son, I knowed you would return. They told me you were dead, but I knowed you would return." And the boy come to himself. His amnesia left him. He could identify who he was. He knowed that was his father.

¹⁶⁶ Oh, soldier of the Cross, that's been shocked with so much training, so many shocks of denomination and creed, and things of the world, why don't you just step off for a few minutes and go to looking around at the Bible? Might wander around, and you might find yourself identified here in the Word, as a believer, one of these days. You might not know Him. You may come to yourself, like the prodigal son did, and find yourself. You might find your identification in the Words of God.

¹⁶⁷ Someone said, the other day, not long ago, said, "But, Brother Branham, look at us Pentecostal people, what fine churches we got. Why, we, we got ministers that's been trained."

¹⁶⁸ Listen, when a man marries a wife, he doesn't trust in her beauty. No. He trusts in the loyalty of her vow, her word. He doesn't trust in her beauty. He trusts in her loyalty.

¹⁶⁹ And that's the way when you marry to God, you don't trust in some big beautiful church you can build, but in the promise that Jesus Christ made, that, "I am the same yesterday, today, and forever." Do you believe that?

Let us bow our head just a moment.

¹⁷⁰ I wonder, tonight, in the building here where the people are setting, where there is men and women who are Eternal, Eternity-bound people, and you know that someday or other you've got to meet God. And I wonder if you had a little breath of that amnesia, and you would . . . You've been identified in the wrong thing, and you'd—you'd like to kind of wander around through, tonight, and find out if you can't be identified in Christ Jesus? Would you raise up your hand, say, "Pray for me, Brother Branham, I—I want to be identified as a real Christian, a real believer." God bless you. God bless you. Bless you! Oh, yes, way around. The Lord God bless you.

¹⁷¹ Somebody up in the balcony, you say, "Brother, I really believe that's the Truth. I believe, as Christians, we're not Christians like they used to be years ago."

¹⁷² What about you Pentecostal people, when your mothers and fathers used to stand on the street out here, and beat a old tambourine. And your mother, how she had to . . . she got to be weary, and struggle with you little children. Sometimes you had to go without clothes,

and everything else, but dad and mother was faithful to the Cause, to hold up Christ.

¹⁷³ Look what you Pentecostal people did. Fifty years ago, you come out of the organization. That's what makes you Pentecost, you separated yourself from the unbeliever. "And like a hog to its wallow, and a dog to its vomit," you've went right back and done the same, made the same kind of a mess you come out of. What's the matter? Spiritual amnesia broke out among the people. You got your creeds and your denominational papers now, and you're right up with the rest of them, want to be with the rest of them. You permitted your women to cut their hair, wear paint. You, you're permitting them to do all these things, permitting all this stuff in the—in the churches. What is it? Spiritual amnesia.

¹⁷⁴ Then, the first thing you know, when God begins to visit amongst the people, then what happens? You can't receive it. See, you've been so sick with that amnesia, see, the only thing you've ever heard. Don't you think you ought to step off of that creed just for a few minutes and pick up the Bible, and see what a Christian is supposed to be identified like? "These signs shall follow them that believe!"

¹⁷⁵ Acts, Peter said, "Repent, every one of you, and be baptized in the Name of Jesus Christ for the remission of sin, and you shall receive the gift of the Holy Ghost; for the promise is unto you, and your children, and them that's far off, even as many as the Lord our God shall call." If they tell you That isn't so, then your pastor has a bad case of spiritual amnesia. He can't find hisself identified with that Church; not organization; a Church, a mystical Body of Christ.

¹⁷⁶ Now the Holy Ghost is here. He's here to do just exactly what He promised to do. Now while you're here with your heads bowed, just keep a praying. Let the Holy Spirit speak, Himself. And see if this . . . Anyone knows that, the promise, what it is for this day. Now you that's in need, tonight, you, many of you raised up your hands. Before you do that . . .

¹⁷⁷ I wonder, while we're here and really pray for the sick, I wonder if you can get away from that unbelief, that denomination, that creed that tells you these things are not so, that one that would tell you It's of the devil. When they do that, "They will never be forgiven, in this world or the world to come." What if This is the Truth? Just think, what if It is, then where are you? See, you don't have to speak it out; just believe it in your heart. And there is people here that believe that. I've sit right here, for the last two nights, laboring under something, just, my, hold and bit my tongue, to keep from calling it right out.

178 And remember, friend, it's between you and God. What if it is wrong, and you thinking that? You know what happens, you'll never be forgiven for it. Spiritual amnesia, you'll go right on into your Eternal death, unbelief. "He that believeth not is condemned already!"

179 Now pray for your sickness, say, "Lord Jesus, You promised. I . . ."

May be some strangers here, that's never been here before.

180 Jesus promised, "Like it was," I'll take one Scripture, "in the days of Lot," when God was manifested in a body of flesh; and the people, Abraham, the elected group, the called-out group. And Abram's name was changed to Abraham, then he seen the Word made flesh, and It discerned the thoughts that was in Sarah's heart.

181 And when the Royal Seed of Abraham come on, that's what He did, and they called Him "a devil."

182 He said, "Now when the Holy Ghost comes, will do the same thing." Said, "Now there's forgiveness when you call Me that, but, when you speak against the Holy Ghost, there is no forgiveness."

183 Now may He, in His Power, come through this audience of people, wherever you are, and with His spiritual discernment showing that He is the Word. So that if there's any here suffering with amnesia, that they will not . . . will be without an excuse, before this altar call is made.

184 May the Lord God help. Now with your heads bowed, reverently praying.

185 See, there is a lady sitting here before me. She's got her hands up to her face. She is suffering with a spinal condition. And she's also got nervousness. She's got stomach trouble. And she is sitting here before me now. And she might know, she is not from this country. She is from a city called Macon. Yeah. Do you believe God can tell me who you are? You're Miss Ayers. If that's right, raise up your hand. I'm a stranger to you. That's true, isn't it? Now your trouble is over. Jesus Christ; you touched His garment. He made you whole. Now just believe it.

186 There is a man sitting in the back of the building. He is seeking the baptism of the Holy Ghost. He wants the baptism with the Spirit. He stands here before me. He is not from here, either. He is from Carolina, Charlotte. Lepoe is his name. Believe with all your heart, and God will fill you with the Holy Ghost, my—my brother, if you'll believe it.

187 Here, over to my right, here is a—a man and his wife sitting right straight in front of me here. It's an old couple, to my right. The lady is suffering with a colon condition. Her husband has heart trouble. They are not from here. They're from Tennessee. Mr. and Mrs. Thomas, if you'll believe with all your heart, raise up your hands and you can

accept your healing. Jesus Christ make you well. That's exactly what He promised to do. But I never seen the people in my life.

Spiritual amnesia!

188 Jesus said, "The works that I do shall you also. A little while, and the world won't see me no more; yet ye shall see Me, for I," personal pronoun, "will be with you, even in you, to the end of the world." "Jesus Christ the same yesterday, today, and forever."

189 Now, to men and women in here, that just got something wrong with you, that you just simply can't see how. . . You, you want to believe, but you just can't get into it, and you would like for to be prayed for, you want to accept Him while you're in His Presence, would you come and stand right here by me, let me pray and lay hands on you. If you'd come right up here now, you that's suffering like that, with spiritual amnesia, and would want to be prayed for, that you'd be released from that. If you're not a—not a believer, but want to be prayed for, come up here and stand. God bless you, young man. Somebody else come? God bless you, lady. Come. God bless you, young lady. Somebody else come? Come, stand right up here, just now.

190 Spiritual amnesia, I don't want to be plagued with that. God forbid. Let me—let me die the death of a—of anything, but never let me die that death as an unbeliever.

191 Come, accept Him now. Won't you do it? Come from, and come down out of the balcony, friends. It's just a few steps down here, and it might mean the difference between death and Life, to you.

192 Look, I can't make Christ do nothing. Christ don't have to do anything but one thing: He has to keep His Word. He must do that in order to be Christ, be God. He must keep His Word.

193 Now remember, if you're not sure of your experience, why not come down now. If you just belong to a denomination, if you are a Pentecostal grandchild, God don't have any grandchildren. He has sons and daughters, but no grandsons and -daughters. See? God don't have that. He just has sons and daughters, and you know that you're not.

194 Maybe you've spoke with tongues, you might have danced, you might have done all *this*. That's all right. I have nothing against it. But yet if you still got that spiritual amnesia, come on down, and come here and stand here. Let's pray about it. What do you say? Church member, just a—just a nominal church member, why don't you come up here and let's get rid of it right now?

195 I don't want to leave Birmingham here, and know that someday, when the Judgment comes up, and I've got to stand then before you. . . Remember, I'm going to meet you again. If I never meet you here on

this, or I'm going to meet you at the Judgment and I've got to answer for what I said tonight.

¹⁹⁶ Now listen. Repent, friends! Repent, come out of it. Get out of there. Come on now.

¹⁹⁷ That ought to make every bobbed-haired woman in this country, or this place, come up here now. That's exactly right. That, that you haven't got grace enough to really say, "I—I—I—I want to, I want to let my hair grow out, Brother Branham." It ought . . . "I've got . . . Well, I haven't got the grace to do it."

Why, you say, "Has that got anything to do with it?"

¹⁹⁸ Here not long ago, a real great minister come to me, and said, "I want to lay hands on you, Brother Branham." Said, "Everybody regards you as a prophet."

I said, "I never said I was a prophet."

¹⁹⁹ He said, "But the people regard you that. You're always tearing them women, about wearing shorts," and—and, oh, a Pentecostal man. And said, "About wearing shorts, and bobbing their hair, and things." Said, "That's not your business."

I said, "Whose business is it then?"

²⁰⁰ And he said, "Them people, why don't you teach them women how to be, have great spiritual gifts, and help people, instead of trying to . . ." Said, "They regard you. What you tell them, they would believe you." Said, "Why don't you tell them how to get great gifts and to help people, instead of always condemning them?"

²⁰¹ I said, "How can I teach them algebra when they won't even learn their ABC's?" See? See?

²⁰² You've got to start from the bottom, repent or perish! Now you can suit yourself, repent or perish! Jesus Christ has thoroughly identified Himself here, night after night. And this is the night we was turning over for this salvation. It's just a few steps up here, and I got plenty of time to wait.

²⁰³ Remember, Birmingham, your blood not upon me. I'm innocent. And if you're really got the Holy Spirit, you've got an opportunity to come now. And if you're suffering with some kind of a church-anity that's caused you to have spiritual amnesia, why don't you come? Jesus is the cure. Won't you come?

²⁰⁴ Now some people left the balcony. I was waiting to see where they were, going out or coming to the altar. These down here, come on up around. That's right. You that are here, come stand around the altar, say, "I'm finished with this." Yes, they were coming down, two ladies. That's fine.

205 Come right on up now. Just a few steps from it. And them steps might mean the difference.

206 Now, look, I want to ask your something. What if He does come tonight? "Oh," say, "He isn't coming." I don't know whether He is or not. This is the last sign. Remember, **THUS SAITH THE LORD!** Did you ever hear me say that but what it was true? You are seeing your last sign. That's Scriptural. You've seen your last sign, Pentecost. Don't get mixed up now with what He promised Israel after the Rapture; that ain't you. You're done, then. See? Now is your day. Now is your sign. Now is your time. Don't reject It. Don't do it. You'd better come. You believe me to be God's servant? Remember.

207 Birmingham, I've never met nicer people. You're the nicest people I would want to meet in my life, but you need a revival. You are dying. You're taking spiritual amnesia. You are dying. Don't do that. Revive that what you've got. Bring it up again, quickly, before Jesus comes.

208 All right, while they're . . . Keep coming. Just let them keep coming till we get all, that the Lord is calling, up here. Come now.

209 Get rid of that amnesia. The great Physician is here now to heal that, take it away from you. He has proved that He's here. How many will identify that, by raising up your hand, say, "I truly believe it; that He said He'd do this"? See? Now He is here. See? See? You believe.

210 And how many knows that I am telling you the truth, that you're dying and need a revival? See? It's truth.

211 You're fine people. You can't find no better. There's no better hearts beat, than under these old Southern shirts down here. That's right, real people! But, folks, you better wake up, right quick! In the hour that you think not, it might happen. It might not happen; I don't know.

212 But, remember, you're getting your last warning, so flee while you have time to flee. Come now. As long as they're coming, I'm going to keep waiting, because there might . . . One soul is worth ten thousand worlds. And as long as people are being convinced . . .

213 I'd like to see this break into a great big revival that would set every church around here; if you'd break up your differences and get all that selfishness away, and accept the Holy Ghost. You claimed you believe It. You claimed to believe It, and, when It comes to identify Itself, then you'll pull apart from one another. Why not join our hearts with God's Word and believe the Truth? That's what. You'll just keep on dying, dying, and you're going right on out into Laodicea. Exactly what He promised, It'll be that way. Won't you come now? Now is the day. Now is the accepted time. Watch what the Holy Spirit will do.

214 Now I want all the ministers here, that's interested in these people, come pray with me, too. Come up here, all ministers that's interested in these people. Come, just come right around, and get in among the people, the minister or a personal worker, a good personal worker, a women that would want to stand with these women now. I'm going to believe, with all my heart, that the Holy Ghost is going to come into this place right here now and just identify Himself all among these people.

215 Now let me instruct these people here, first. Now, friends, whatever you're here for, He knows. And I can prove it to you, It'll take, one by one, bring you up here on this platform, and there won't be one thing that He won't make known. Now that's been since I was a little boy. That gift is not in question. But the question is, can you receive it? Do you believe it? Now He's here. Well, if He's here, then there is only one thing, He keeps His Word. Then just believe that you receive it, and accept it, and raise up and say, "Lord God, I'm here to accept it," and just stay there until it happens.

216 Like Buddy Robinson said one time, in a corn field. He said, "Lord, if You don't give me the Holy Ghost, when You come back You'll find a pile of bones laying right here." He was dead earnest. And you're not going to get anything from God till you get desperate enough.

217 Now, have you noticed today's crop, have you noticed today what we do? We, actually, we got enough God about us till where we come up to the platform, we say, "Yes, maybe I better come up." Now this is the experience of worldwide. "Yes, I better go up and stand." Say, "Well, well, I don't know. Here I am, see." Hum! What a place to be in! There is no fire burning. There is no enthusiasm. There is not a "go into It!" And, as an evangelist, that just kills me to see God's people in that shape. We're supposed to be on fire.

218 But, you see, what is it? It's exactly what I told you. Revelation 3, "You're lukewarm. And," He said, "because you're lukewarm, then I'm going to spue you out of My mouth." That's right? That's what He said. And, if He said that, that's what He is going to do. So let's not be that crowd.

219 You're here, needy. Let's get It, or die, right here. That's right. Let's get It, or die.

220 Now, my dear brother, sister, if I could come down and help you do something, I'd sure do it. Now, by a gift, I can tell you what you're here for. I can tell you what's, by the Holy Ghost, by God's Spirit, tell you what you've come for, what you've done, what will be the future, or something like that; but that don't take care of it. You've got to accept This, yourself. It's got to be you!

²²¹ Now are you ready? Raise up your hand, say, “I am ready. I am ready to die right here.” Now don’t do it unless you mean it. “I’m ready to die right here, or get what I want from God.” Amen. Are you really ready?

²²² Then let the audience stand, everywhere. Now together, together, let’s unite ourselves together. Let’s pray. And let’s just . . . You ministers now walk up to these people here, every one, and you’re representing the hands of Christ now.

²²³ You that wants the Holy Spirit, you that wants that experience, not a emotional excitement; you want the Holy Ghost, the Life, the germ of Life inside you. And you want to get rid of that amnesia that’s making you—you can’t identify yourself; you don’t know where you stand; you don’t know what you are; let’s get rid of it right now! There is a new Birth here for you, a real, genuine new Birth.

²²⁴ Now let’s lay our hands over on these people. Let’s, every one, raise up our hands and pray with one accord.

²²⁵ Heavenly Father, in the Name of the Lord Jesus, grant, Lord, that in Jesus Christ’s Name, that the Holy Ghost will come tonight, this Saturday night, where the Holy Ghost fell like a rushing mighty wind. May these people be baptized into the Holy Ghost. May the Fire and Power of God not leave them. If they’re here in the morning, may they stay, stay until the Holy Ghost comes.

²²⁶ That’s the idea! That’s it! There It is. That’s the Holy Ghost coming. (I done done it. I know that.)

That’s all. Believe It now! Accept It! Be filled with His blessings. 

SPIRITUAL AMNESIA

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