
RETURN AND JUBILEE



Thank you, brother. You may be seated. [A brother speaks in tongues. Blank spot on tape. Another brother interprets—Ed.] Amen. Amen. Praise be to God. [A brother speaks in tongues. Blank spot on tape. Another brother interprets.] Amen.

² What a grand thing it is tonight to hear this said just before we . . . 'fore I come to speak to you, God promising us that He will give us a fresh anointing. That's why we have assembled here, that's why this meeting is called.

³ I certainly deem this such a grand privilege to be here tonight to assemble with this church again, these worshippers, with my good friend, Brother Moore, his lovely wife, and their family, and all the families of the Lord that has gathered out for this time of fellowship, jubilee. We gather around the Word of God and around the praises and worship of His people.

⁴ And I certainly miss something of not being here to hear our brother speak of the outpouring, at the beginning of the outpouring of the Holy Spirit at Azusa Street in Los Angeles. And I sent the tape man ahead, Brother Sothmann, which is here somewhere, to tape the message this morning so that I'd be able to get to hear it. And we drove last night through the storm, trying to make it, but we missed it, and we got so tired, just had to stop at Little Rock about, between twelve and one o'clock and sleep awhile, I overslept this morning. So, was kind of tired, we been pretty busy, and getting ready now for overseas and so forth, so we was just a little tired. And but, I'm . . . know I will enjoy hearing this patriarch's message on that time.

⁵ One time in, up in Canada I was privileged to hear Brother Moore read the story, and I've always wondered where that book went, I wanted to read that, about the heartaches and cries of those people in the early outpouring of the Holy Spirit. I believe one of them lost a little child or something, had to . . . didn't even have a casket to put it in, had to go saw some boards and make a casket. And oh my, how they was rejected by the people! But yet, with an undying faith, moved on to see the great church today that it has produced.

⁶ Goes to show what faith can do. I think if a person ever is sure in their heart and has something that faith can anchor on, they should never cease, no matter how many times they're defeated, they should continue on.

7 You know, there was a man one time who wanted to write a . . . thought he could write comic strips. No one would accept his—his ability, and finally he begin to write some little editorials for a church, and he got out in a—a little ol’ rat-infested garage and tried to write some stories, and no one would receive them, and every newspaper turned them down, said he didn’t have the ability, but yet he believed he did, and he continued on and on. And he begin to notice the peculiarity of a certain little mouse that was in the garage, and there’s where the story of Mickey Mouse was born. And Walt Disney now, millions and millions of dollars that his company, or whatever he has, is worth, because he believed that there was something in him, pulsating.

8 And if a man can do that by the natural, what about a man that’s been pulsated by the Holy Spirit, that believes that God wants His achievements to be brought to people, and will stay with the Scripture?

9 I’m looking forward, this week, to a revival in my own soul. I told my wife, yesterday, when I’d heard some good news, and I rushed over and threw my arms around her and screamed, “I’m free!” and went out into the room and started weeping. And I said, “You know, I—I—I want God to give me a revival in myself.” I said, “For about five years I’ve been choked down under a—a great burden that’s been released now and . . .” And I thought, “Oh, my, I’m going down to Brother Jack’s and have all people pray for me that I’ll have a revival down in myself, I really need it.” I think we all feel a whole lot that way.

Sister Anna Jeanne, I sure appreciate that article that you wrote, especially on that little cap, I’d like to see that.

10 So thankful to see Sister Moore over here, knowing she’s been sick for some time; and Billy told me that she taken the floor a while ago down here of something, it was a testimony of the grace of God, His healing power.

11 And during time this week, the Lord willing, we want to have some healing services, pray for the sick, and we intend to do that, and pray for everybody, comes to be prayed for, and we’re expecting God to give us another Azusa Street-outpouring.

12 And so now, I know it . . . you’ve had . . . I thought the revival, or, the meeting, started yesterday, but I find out it’s been going on since last Sunday, I believe. So, I know you’ve had great speakers in here, and we’re certainly grateful that the meeting has this . . . has come into this atmosphere tonight. It ought not to be too hard to think of something to say to such a receptive audience, and—and the Spirit already here, so you just walk right into It, it feels real fine to do that. And I, grateful

that I always find that here in this church, a fine welcome of the Holy Spirit.

¹³ Now, there's people that's standing, and outside, and it was around when we come down, they were coming down, making a line going back; they . . . no room to get in upstairs or downstairs, in the balconies and things. So, we are—we are going to try to hurry just quick as possible, and tonight, speak to you awhile, and then, tomorrow morning, there is a—a—a session, I believe in the morning. And I—I'm sure everybody wants to be here tomorrow afternoon, Brother Jack's going to answer questions.

I said, "Brother Jack, what about that?"

He said, "I—I—I got the answer, but I don't know about the question," he said. So, I'm sure glad the burden's on him to have to answer questions.

¹⁴ Now, we're happy and always like to meet each other, and talk, and—and have a good time of fellowship, and that's what it is, but now let's get settled now for a few moments on the sincere side of these things, knowing that we're all marching towards the end, day by day. I was thinking of this old patriarch here, how many that worshipped with him in Azusa Street has already crossed that river. Someday some of us, if the Lord tarries, will be talking about the meetings in Shreveport at the jubilee, we will be crossed over, many, we must remember that we must do it.

¹⁵ So, it behooves us to take every precaution, we don't get to come back and try over no more, we got to do it now, so when I come to the audience, I never try to come to please an audience, I've never been guilty of that, I come to try to please God. And sometimes I might say things and . . . ? . . . might pinch or hurt, but I don't mean it in that way; we need to stay with truth and what's right, and to see the Holy Spirit come down to vindicate that, that it is right, and that's what we're all seeking.

Now, before we read a Scripture, I would like if we just bow our heads again for a—a word of prayer.

¹⁶ Our God, we are approaching Thy Throne, tonight, in the Name of the Lord Jesus. Just to speak the Name does something to us, for It is lovely. And we're coming up now, lifting up from this little building here, going beyond the top of the building, beyond the moon, stars, into Thy Presence and around Thy great golden altar to lay our faith and our petitions up There with our Sacrifice, the Lord Jesus, and we're coming in His Name, knowing that He said, "If you ask the Father anything in My Name, I will grant it."

17 And now we come first to confess our sins, and our faults, and all the wrongs, oh, they are, so many of them, Lord, that they are numerous, but we just plead for mercy. And we would ask, Lord, that in this great time of fellowship, that You would return to us in a great outpouring of Thy blessings again upon Thy people. As we see darkness settling and the hour drawing nigh, and see the churches widening away from one another in the hour that we're living in, draw us close again, Lord, with the bonds of fellowship around the Word and around the Spirit.

18 May there not be a person that's anyways near, inside or out of this building, but what will be benefited tonight by their coming here, may they come with open hearts, and may we who speak, speak with open hearts, may we altogether be committed to the Holy Spirit, that He might take us and work His will.

19 We most humbly thank You for the Message that was given a few moments ago, that we feel down in our hearts that we have the promise now that—that You will visit us, and we're looking forward to that, Lord, like children that's been given a promise.

20 Bless the Word, the reading, sanctify the ears that hear and the voice that speaks, and bring those who are wandered away back to the fold, and those who are remaining in, encourage those to go on. Heal every sick person, O God, may there not be a feeble person in our midst tonight but what will be healed by Thy Presence. May we realize that this what we are speaking to and hearing it speak back to us is not a myth, but it is the resurrection power of our Lord and Saviour Jesus Christ, Who dwells among His people. We are listening to Thy Voice, Lord, to hear what we should do. In the Name of Jesus Christ, we ask it. Amen.

21 Now, I want you, if you wish to, to turn with me in the Bible to the Book of—of Leviticus the 25th chapter, and I want to read the 9th and the 10th verse to draw from this a context for what I wish to say.

22 While you're turning, I want to recognize some friends in here that I see tonight: Brother and Sister Williams from Phoenix where a meeting comes up shortly over there, with the people in Phoenix; I see also Brother and Sister Norman here from Tucson; right behind them Brother and Sister Evans from down in Georgia; and many others that I just begin to spot around and see. The Lord bless you.

In Leviticus, the 25th chapter and the 9th and 10th verse:

Then shall thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of the atonement shall ye make the trumpet to sound throughout all your land.

And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto . . . the inhabitants thereof: and it shall be a jubile unto you; and ye shall return every man to his possession, and ye shall return every man to his family.

23 And I want to take the text from: *Return And Jubilee*. Now, as I understand, and have been told, that this is the time of fifty years ago today, I believe it is, if I did not misunderstand, that the Holy Spirit was poured out afresh in the state of Louisiana.

24 And I have been reading some history on the Pentecostal move, how of right on a hundred years ago It was poured out in Russia, they rejected It, you see what they got; and wherever God sends His blessings and people reject it, the place always goes into chaos, just rots in its condition. And we are sure that the Message and the power of God, which we all believe in, is such strange . . . so strange to the world and its way of thinking, until, I believe, that our nation has practically done what the rest of them has done. Now, to the honor and praise of God, we are grateful for what He has given to us.

25 And Israel, God gave Israel, which was His servant, a possession. And we want to base it like a Sunday school lesson. I, tomorrow night, I intending to preach on the subject of: *Why And How To Return Back*. And now, tonight I thought I'd, more or less, so the people wouldn't get it, wouldn't miss it, rather, fail to get it, I'd kind of teach it like a lesson of what has taken place, and to my honest and sincere belief, what it's been, and what has taken place, and why. And then tomorrow night: *How Do We Come Back?*

26 Now, in a type, or a figure, we take Israel because it's the jubilee time and the Church was given a portion, which was Christ Himself that was poured out by the Holy Spirit into each heart that would receive It and become sons of God. Now, Israel was a servant to God, and he . . . they was given a possession, and this possession was not to be given to anyone else, it was to be to Israel only, Palestine belonged to them.

27 And if we had the time, or, time would permit us, rather, to go back and take the birth of those patriarchs (When they were born by those women, and, each one when the baby was being borned, and the mother in labor uttered the voice of this patriarch, positionally placed him, in his place, in Palestine hundreds of years later.) how we can put our confidence in this written Word of God because It's so inspired, that every phase of It hangs together, and It's drawing a picture for us of what God was, and what God is, and always will be!

28 Now, we find that when Joshua divided the inheritance to the people, each person was placed positionally, exactly the way these

Hebrew mothers named those children, how they were placed in Palestine just at their place: Asher, Gad, and—and Naphtali, and each one, Judah; every one just placed in their position.

²⁹ What a—a wonderful picture it gets us, because it's a type of God placing in the Church, Himself, every member, every stone, every place, every Christian, to itself. Each one of us in our peculiar way has a place in the House of God, like Solomon's temple when it was cut out all over the world, but when it was brought in by . . . to Joppa by, floated in, and took from there by ox-cart, and all these odd rocks had their place when the temple went together.

³⁰ And I think that God, down through this time has cut out some very odd stones that we might not have understood, but they have their place exactly in the temple, in the building of God. And Joshua, by inspiration, not by just mathematics, he—he by . . . inspired by God he lotted each one of those patriarchs in their position, just exactly the way their name belongs.

³¹ What a—a picture it puts before us of God in His masterwork! No one could have ever done it but God, there's no way of doing it, God alone. It was to be for- . . . was to be their—theirs forever, it was a gift from God. God, by His marvelous grace, give these people this land in this position and placed them in it according to His Word and the birth of the people, just perfect, how it *clucked* right together, and I think it was a type.

³² And now, no one else could take that place, that had to be for Israel alone, just them alone was the only ones that could take this place, and still it, the blessings, on the place. And if *somehow-or-other*, during these time, if they lost their inheritance by some means, it might been poverty, it might been some other way that they—they lost their inheritance where their fathers. . . One would leave it to his son, he would leave it to his son, it belonged to that tribe, it belonged to that people forever, it was an inheritance.

³³ And if I'm not misunderstanding the Scriptures wrong, I believe in the great Millennium that is to come, you know what I mean, they'll take right back to that place, for we know Zion shall be lit up, that great City, and they'll not have day nor night there for the—the Light will hang on Zion, and I believe in the Millennium, those tribes will take their positions again.

³⁴ Now, if *somehow-or-other* the individual lost their inheritance that was given to them by God, there come a year called the Jubilee Year, and that was, every seven years they had a—a rest, a Sabbath, every seven days they had a sabbath, every seven years they had a Sabbath, and seven Sabbaths was forty-nine years, and the fiftieth year was

Jubilee, and in this Jubilee, every man that had lost his inheritance by some means, if he was a freeborn and a true blooded Israelite, no matter who held the possession, it had to go back to him free. He didn't have to pay a thing, he didn't have to do a thing, but just stop what he was doing and go back to his inheritance.

³⁵ Oh, my! He had a right to it, it was a God-given right, because he, by grace, had inherited it, and it would be given to his fathers and handed down year after year. No matter what had taken place, if he lost it, it must go free, it meant grace is, way provided for each individual to return to their rightful inheritance.

³⁶ And what a picture it gives us tonight of the Church in this last days! You see what man can do and then you see what God does. What man does is failing, and will fail, has failed, and always will fail, but what God does is Eternal and must forever remain, nothing can ever take it away. God give it, it's His free gift, and by His sovereign foresight saw it and placed it, and there's nothing can ever move it, it's there Eternally. And Jubilee was God's manner of expressing grace to His people for restoring or be brought back to their rightful position.

³⁷ Now, I believe that this is the hour again of jubilee, I believe it's the time of jubilee. I believe that fifty years ago in Louisiana, this great state where the Pentecostal people are powerful and strong, I believe that God set in operation a Church.

³⁸ And I do not say this critically, I say it sincerely, that I believe that though that little minority has growed to a great, powerful tens of thousands times thousands of Pentecostal members that's associated in every form of—of government that we have, and every, like police and—and statesmens, and—and great men, even into the federal government . . . Some time ago I understood that during the reign of Dwight Eisenhower, that almost forty percent of the employees of the government was either Pentecostal or had Pentecostal backgrounds.

³⁹ Think of that, within fifty years that the church has growed from a little handful of people down on Azusa Street until one of the mightiest churches marching forward in the world today. We are grateful for that, and I'm thanking God for that, and I am so glad to be one of them, that God, through His marvelous grace, saw fit one day to bring me into them and make me a part of them.

⁴⁰ And it is by no means that I say this next thing through any harm, but through zealous of the church: But the church, yet, has growed in numbers, and it has growed in power, it's growed in finance, but it is fallen from what it was at that day, spiritually. There has . . . The greatest thing that could've happened to them, whether they become great in finance, great in numbers, or whether they had to stay in the

minority, the greatest thing they could've held to, would been that Holy Spirit that God, by His marvelous grace, had poured out upon them to lead them and guide them.

41 I believe that they have lost, and a—a great deal of that zeal that they had, that burning Fire that fell and caught their souls aflame, that went into the street corners, to the byways, and to the highways, in the, not through the easy way that we travel today, but through the way of persecution, through the way of sorrow, through the way of heartache, turned down by everyone.

42 How I would like tonight, if my good brother maybe can hear in the world beyond . . . But an old saint, that lived here in Shreveport years ago, used to set out, when I first come here, and tell me, “Brother Branham, you are so right, the church is losing its grip. Oh, I pray that God will help get it back again.”

43 And Brother Lyle and I, as we set out there, that's Sister Moore's father, and how he told me that in the early days, back in those days when they were persecuted and turned out from everywhere, that he was in a meeting once to where they were . . . had forbid them to worship the Lord in the Spirit, and a group of people come up and shot through the windows with pistols and rifles, and an old sister standing in the floor with her hands up in the air, praising God, while the windows was being riddled with bullets from rifles, and the bullets struck the woman's dress and fell to the floor without harming her.

44 We need to go back to a power of God, and a *something* that can do the same thing today. Although in our numbers . . . Persecution always gives strength to the church; we've had it too easy, we get slothful, we get to a place where we don't want to move on, because everything's just handed to us. It takes sorrow, and tears, and sweat, and prayer, and faith, and promise to move forward in the power of the Holy Spirit. That zeal and power that they had in those days has long time vanished from our assemblies. I'm afraid if the windows would be shot out tonight, people would run every way and never come back again.

45 But . . . And another thing, it's too bad, you know, to think of those things happening like that, but yet it's, proves that the God that was in the old days is still God today, the God that was, ever remains God, and He expects His people to—to keep their vows and their promises, but when we get everything so easy, then we just slip along, and the first thing you know, we've gone out from these things, losing our inheritance.

46 Now, read down here, about the 25th verse, or along in here, in this 20, or, the 25th chapter, rather, of Leviticus, that there was something that I'd like to type, not critically, but soberly, reverently, and in the

fear of God, Who we're all in Presence of tonight. Did you notice, as you read it when you go home, if you haven't, that if a man bought property inside of a walled city, then he had one year to redeem that back if he sold it, and if he did not redeem that back, that property, if it was inside of a wall, had to stay in there, it could not go free in the Jubilee? It was bound to stay there, they were over the wall, they never heard the Jubilee, the trumpet sounding. They sounded a trumpet and it could not go free.

⁴⁷ And I am sore afraid that one of the things that we had in the beginning, how the old timers preached against organizing ourselves together, we turned around and done the very thing back that our fathers fought so hard to come out of. And the walled city, I'm afraid that too many of us today, too many of our Pentecostal people has got walled into some denomination, some organization somewhere, and will never hear the sound of the jubilee, never come again back to the—the Inheritance.

⁴⁸ Now, remember, the ones that was walled in never got to go free, they were bondslaves the rest of their time, the owner owned them if they put their inheritance in a city that was walled in, but if it was outside, little bitty cities that wasn't walled in, then it was considered like the plains, that it could go free in the Jubilee.

⁴⁹ I do not wish to criticize, but I only wish to state what is truth, what is actually Scriptural truth. Now, we find that so many of us, in these last days, in our organization of Pentecost, that we have come in and organized ourself, and rejected the leadership of the Holy Spirit by the wisdom of some groups of people. Instead of having fellowship one with another, it's divided us and separated us into several different organizations of people, and in doing so, it has broke up our Inheritance.

⁵⁰ Now, these walls, inside, where if we ever get walled into a place where we can't accept the Word and the Holy Spirit, and have to take the—the creeds and so forth of a church instead of the power of the Holy Spirit, the jubilee will never mean nothing to that person, no. No matter how much you can say mother left the . . . your Inheritance, daddy did that, but you sold out, and walled up, and come into a creed, and accepted this dogma that was injected into your fellowship instead of being free in the Christ and letting the Holy Spirit lead us.

⁵¹ Along back in the age when the early church was getting itself together, immediately they had to go to organizing, and when they did, because they was afraid that somebody else would, a leader, would get a little group, they had issues that came in, and then they had to organize these issues, if they had just left it alone, let the Holy Spirit

weed out, and bring out, and lead in, and put in, the church would have been farther advanced than it is now in spiritual power. Yes.

⁵² Now, a man and his family could go back to their original inheritance if they could hear the Jubilee, and a trumpet sound, and know that what it meant to them. Now, if they heard the priest sound the trumpet (the minister, the Trumpet is the Gospel), and when they hear it, and they know what it means, and they know that that's their inheritance, no matter where they'd lost, how far they went back, whatever they had to do, they had the privilege to come and receive again their inheritance, the whole family could come and receive their inheritance.

⁵³ So is it tonight that men and women, here of Louisiana, that knows the things that we do know and have heard from our brother and different ones, of our Pentecostal experience of years ago, and find that we have walled, or, if we haven't walled ourself away from it so far that we got to hear what *somebody* says instead of what THUS SAITH THE LORD is, and can hear what the Word of God has got to say about it, now is the hour of jubilee, come back to your original Inheritance, to a real Holy Ghost again.

⁵⁴ Remember, he could go free, didn't have to pay nothing, didn't have to do nothing, just get up and go, that's all he had to do, go back, if he knew the sound of the trumpet, but he had to know the sound of the trumpet, see, for they were sons of God.

⁵⁵ We . . . Jesus said in Saint John 8:35 that the son abides forever in the house. Now, a servant does not abide, a servant does not abide. Remember, he is a son, not a servant; if he's a son, he is born a son, if he's a servant, he is joined or bought.

⁵⁶ Oh, there is no such a thing as joining the Church. There's no word for it in the Bible. You cannot join the Church, the Church is the mystical Body of Jesus Christ, that you got to be borned into It by the baptism of the Holy Spirit. And there's no such a thing as joining the Church.

⁵⁷ In Revelation the 17th chapter, if you'll read in the *Diaglott*, *The Emphatic Diaglott* of the original Vatican manuscript, you'll find there in Revelation 17, in the King James Version, it says, "and she was full of names of blasphemy." The prostitute church, a daughter, she had daughters, many daughters was associated with her, and she was the prostitute, the first organized religion ever was, was organized at Nicaea, Rome, at the Nicaea, after the Nicaea Council, then she become an organization, a universal Christian church of an organization, she had daughters.

58 And you see there the King James put it, “she had names of blasphemy,” but in the original *Diaglott*, it said, “she was full of blasphemous names.” What a difference from “names of blasphemy” to “blasphemous names.” That means to me, I don’t know, I . . . if I’m wrong, God forgive me, but it means churches that has took on the names of Christianity, that live like the world, and act like the world, and do the things of the world, and has brought a disgrace upon the true Church of the living God, and they join those.

59 You might join the Methodist lodge, Presbyterian lodge, or the Pentecostal lodge, but you cannot join the Church. You must be born into the Church by the baptism of the Holy Spirit. That is true.

60 Now we see where we’re getting to. All right. Remember, sons abide, they are forever in there, they are brought in there by predestination, Ephesians 1:5, “Predestinated unto the adoption of children by Jesus Christ, before the foundation of the world.” They are sons that are born into the Church of God, and they ever remain there because they’re borned into It. That’s right.

61 A servant, now, remember, a servant gets his reward or his wages, but he was never to be free in the Jubilee. No, sir. A servant was not free in the Jubilee that was not born an Israelite. He had to be borned in order to be free in the Jubilee, he got his wages.

62 And many people get their rewards. Jesus said about the hypocrites, said, “They have their rewards, but you’re different.” Yes, that’s what Jesus was saying in John 8 about the Jews. They said, “We are free.”

He said, “The servants does not abide in the house.”

63 But when He gave them birth, they was no longer servants, they were sons and joint-heirs with Him in the Kingdom. That’s the way the Church is, it’s joint-heirs with Christ in the Kingdom, heirs of all things to God, through Him.

64 Now, we find that the church moved off in the same direction that its forefathers moved in, the—the first organizations of churches. It’s been that way down through the ages.

65 But they are never, never, the servants will not be free, they will not hear the Word, they will not believe the Word. The servants, they heard the trumpet sound, that priest riding through the land, sounding this trumpet that every man was free, sounded out throughout, liberty all out the lands, and every man that was borned a Jew knowed he could go back to his inheritance, I don’t care how far he was sold, what happened, he could go back, because he was borned in the house, he was in his father’s house, born, but the servant didn’t know what he was doing. Oh, my!

⁶⁶ Both of them were working for the same master, sold under sin, many a Pentecostal tonight is sold the same way. Oh brother, return! Go back to your original Inheritance, all of youse, turn and go back, it's time to go back.

⁶⁷ The heathen, now, the heathen slave could not do that, he didn't know nothing about it, and after all, a *heathen* means "an unbeliever," an unbeliever in the Word. Many of them will take dogmas and rituals and creeds of the church instead of listening to the real Word, and when the real Word sounds Itself out, they don't know what you're talking about. They want to call you a holy-roller, they want to call you, like they did the forefathers fifty years ago in Louisiana, "crazy." Like it was back in the days of Paul, "In the way of heresy, that's the way I worship the God of our fathers." See, the heathen don't know nothing about it, though he professes to be something, but yet, a *heathen* is "an unbeliever," unbeliever in God's Word, that makes him a heathen.

⁶⁸ It was only for the elected, God's chosen, that's the way it is today, "Not him that runneth, or him that willeth, it's God that has mercy." It's God that does it, God, by His grace. Jesus said, "No man can come to Me except My Father draws him. And all the Father has given Me will come to Me." It's God's grace that He chose the Church before the foundation of the world.

⁶⁹ That Church will hear the Word of God, they'll turn every creed down, they'll turn every organization, every denomination that's contrary down, and they'll serve God by the power of the Holy Ghost. Amen. They certainly know the Trumpet sound. "My sheep hear My Voice."

"What are you talking about?"

"The Word!"

"You say That's God's Voice?"

⁷⁰ "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us. My sheep hear That, they know It, a stranger they will not follow." They don't hear these creeds, they don't hear these dogmas and these things that's been injected to make an organization instead of a body. "A body has Thou prepared Me," said God, Acts, or, Hebrews, "A body has Thou prepared Me. A sacrifice and offerings Thou wouldst not, but a body has Thou prepared Me," a body of believers, a body that's been born.

⁷¹ Before it can be a body of human beings, before I can act as a human, before I can walk like a human, before I could talk like a human, I have to be borned a human. How would a knot on the tree know how I acted? How could he ever say, "I don't act like that."

The only way he could be that would be born like me. That's the way organization is, they have drawn people away, because it went after a creed.

⁷² But in order to be a son of God you got to be borned of the Spirit of God, then you become Christ-like and do the works of Christ, then you're not funny to them people. A human acting like a human is not funny; and a Christian acting like a Christian, borned of the same Spirit, you see the Pentecostal group at the beginning, that same Pentecostal group acts the same way if it's borned of the same Spirit, 'cause it's born. That's why, today, that people doesn't understand the Church. And the Church has begin to grow cold and formal, getting after creeds and things and leaving off the following of the Holy Spirit. All right.

⁷³ Others doesn't know the sound of the trumpet. The bondslave is bond, the Bible said here, from generation to generation. Every one that come into that city and bought property, he was bound, he could not redeem his property in the Jubilee, it did not go out free, and he could not redeem it, it remained, the one that bought it from generation to generation. That's what the Scripture says here, he must remain in that city with his property, for that's where his inheritance was, was in the city. He wasn't free to go back, because he'd sold out, now, we say, from generation to generation.

⁷⁴ I asked a man not long ago . . . One time, Doctor Bosworth, I guess you remember Brother Bosworth, he said, "I asked a girl one night in Toronto, Canada, 'Are you a Christian?'"

She said, "I'll have you to understand, I burn a candle every night." Like . . . See, that's all she knows about Christianity.

I asked a woman one time, was she a Christian.

She said, "I'm an American, I'll give you to understand."

I said, "That's not nothing to do with it."

⁷⁵ I was going to pray for a woman one time, and the lady said, "Pull the curtain there."

I said, "Well, I was just going to offer prayer."

She said, "Pull that curtain."

I said, "All right. Aren't you a Christian?"

She said, "We're Methodists."

I said, "That testifies fine that you're not." See, see, see?

⁷⁶ See, if you say, "Methodist," that's just a blasphemous name; you say, "Baptist," that's just a blasphemous name. We can say, "Amen" to that, but brother, let me ask you something: "What about Pentecost?"

If it's not a borned again experience, it's still a blasphemous name patterned after the beginning. . . ? . . . correct. That's right. See, they don't know one another, they don't know fellowship, all they know is your creed, they're just settled down like some kind of a lodge, like lodges. I. . . Lodges is all right if you want to belong to them, but don't associate it with the Church. The Church is a borned again bunch of believers that's in Christ by the Holy Ghost, led by the Spirit of God. They're not of the world, they're out of the world, they're different from the world, that's what makes them what they are. Their life is dead and they're hid in Christ and dead in Christ and hidden by, sealed by the Holy Ghost, they're away from the things of the world.

⁷⁷ The bondslave, from generation to generation: One woman said, "Well, I'm a Lutheran." All right. [Brother Branham clears his throat—Ed.] (Pardon me.) "A Lutheran, my mother was a Lutheran, my grandfather was a Lutheran." All right, bondslave from one to the other one, handed right on down, just will remain that way. You'll never go free in the jubilee. You could preach the Word, you could see the Holy Ghost heal the sick, open the eyes of the blind, speak in tongues, interpretate it exactly what the Bible says, but you don't know the sound of the Trumpet. Right! That's the truth. They don't know the sound of the Trumpet, they've sold out, they put their Inheritance back yonder in some walled-in city.

⁷⁸ Our Pentecostal church has done the same thing, exactly, put it right back into a roped-in city, they don't hear the Word of God. They say, "If they don't come *this* way, it don't come to our bunch, well then it's not the right thing, but your name's not on our books, you can't go in the Rapture."

⁷⁹ Your name's on the Lamb's Book of Life, and it was put there before the foundation of the world, and there's nothing can rub it out. "My sheep know My Voice, a stranger they'll not follow." Yes, sir.

⁸⁰ If the rich servant. . . A man come in, become a servant and got rich, and he bought a brother, now, that brother could be redeemed by a kinsman, a kinsman could come, get him in the year of Jubilee, and could redeem him.

⁸¹ What a beautiful Christ here we have, a—a beautiful picture, rather, of Christ! How that a—a pilgrim out there in a bond, sold out to the rich cities out there, sold out into the riches of organization, but a kinsman brother who knows he's out there, some night put his Bible under his arm, go after him, a kinsman, because he's got the same spirit, he's borned in the same family, go call him out of that group! He's a kinsman redeemer. How that the picture was portrayed wonderful in the Book

of Ruth: Boaz, that when he taken the place of a kinsman redeemer, representing Christ!

⁸² The Church now is like Israel. The Church is like Israel when they come up out of Egypt. When Israel was down there in Egypt, God by His marvelous grace, without any organization or anything else, He called Israel to his health, He called them to their inheritance. He . . . Grace furnished them a prophet, grace give them a Pillar of Fire, grace give them a lamb, sacrificial lamb, grace give them power, grace give them deliverance, grace give them victory, grace give them all these things, and they danced in the Spirit, and shouted, and praised God about it.

⁸³ And little did they know when they were dancing on the banks of the Jordan there, or, the Dead Sea, that they were forty years away from the land; they was only about five days away, but they made their rash mistake in Exodus the 19th chapter where they accepted law instead of grace, where they turned down God's way to have a way for themselves, "Give us something to do." That's been man's idea all along.

⁸⁴ Now, remember, it's been man's idea, it's . . . that's the nature of man. Adam expressed that in the garden of Eden, when he was lost, instead of going back to God for grace, he tried to make hisself an apron. And ever since then he's tried to have something to do with redemption, when redemption is a free offer of grace by God, God alone. There's nothing you can do to save yourself, God saved you. No way at all you can do, but man wants something to do into it; they accept it today.

⁸⁵ And as fifty years ago, when your mothers and fathers, you Pentecostal people tonight, when them old timers, and this one setting on the pulpit here tonight, shouted and praised God, they come out of them organizations. Why, you speak organization to them, they'd laugh in your face, they were free. Yes, sir. They shout and praised God, they spoke in tongues, they had signs and wonders and miracles, the Holy Ghost came down, they seen the literal form of Christ, they done great signs and wonders, they suffered, they bled, they went under persecution, bitter, and everything for that cause.

⁸⁶ And now what did they do? The same thing Israel did, they made their rash mistake too, they wanted to organize. And what did it do to Israel? What did it do to Israel? It . . . They—they wouldn't accept the leadership of the Holy Spirit, they wouldn't accept the leadership of Moses, they tried to even raise up Korah and Dathan and so forth to— to lead them. They didn't want the leadership that God had provided for them.

87 And today we don't want the leadership, or the church don't, that God has provided, they try to think of some other way. They go to seminaries, educate their men, come back out with a theological experience.

88 Oh, I'd rather have a man preaching to me that don't know his ABC's, that never was in a—a theological seminary, and have an experience out yonder on the broom sedge hill somewhere behind a stump and God fill him with the Holy Ghost. Certainly. Let him be led by the Spirit, God will make everything move right in direction towards him, he's like a magnet, can't hide him, like a house on fire in a high wind, you can't put him out, he will burn right on. He's burning for Christ, you can't do nothing about it. Yes.

89 What did they do though? They did the same thing that Israel did. Oh, they had victory, they shouted, they danced, they spoke in tongues at Pentecost, down here at Louisiana fifty years ago, but as Israel wanted something to do themselves, so did the Pentecostal church; they all organized the Assemblies of God, then after that come the other, I believe it's called United, or, *something*, then along came another one, then another one, then another one, then another one, till look where it's at today.

90 You know what you done? The same thing Israel did. When they rejected God's provided plan for them, they begin to wander. That's what the church has done today, wandering about and taking in everything into their denomination: tobacco smokers, and unholy people that married four or five times, and everything else, and let them preach, and take a hillbilly singer out yonder out of a—a rat house out there one night and let him play on the platform the next night. Why, it's a disgrace to the Church of the living God to think of such a thing! Certainly.

91 What did they do? It's brought blasphemous names, throwed Pentecost, the very name that should be holy, it's throwed it into a spot because they say, "He's Pentecostal, she's Pentecostal, they are Pentecostal, look, the way they do and act." That's right. Blasphemous names! Sure, that's the truth.

92 Yes, sir, they made a rash mistake when they did that, and they wandered for forty years, that's exactly what they done; they wandered for forty years when they wasn't over five days from the promised land. It's about forty miles from the Red Sea to where they crossed Jordan, about forty miles; they could have walked in three or four days and been into the promised land, but they made their own choice.

93 And the church would've been a Church tonight, glorious, without spot or wrinkle, if the fathers would accepted and stayed with the Holy

Spirit that God had brought them out of them organizations, but they went right back into it like a dog to its vomit and a hog to its wallow, they went right back again into that, and now we've wandered another fifty years, wandering in the wilderness.

⁹⁴ But there come a time when God said, "You've been on this mountain long enough. Come on, we're going over." May it be Louisiana's experience now in this jubilee. May it be an experience again that God, the Holy Spirit, will speak to the people of this generation, their sons, as they did back there when the old fighters have died out, that fought, and said, "Do you . . . Go to do *this*, I'll do *this*. And if you baptize in the Name of Jesus, we'll have nothing to do with you. And you do *this*, we'll have *that*, and the *other* thing." The old fighters are dead. That's right.

⁹⁵ It's time to rise, be sons of God in the Name of Jesus Christ, and rise to a place so you can return in this jubilee and hear the sound of the Trumpet of the Gospel of the Word of God. Ye are brethren, you are not denominated; you are brethren because you can't be denominated, you are born sons of God. If the slaves want to stay in the walled city, let them stay, but you are free. Amen. You are free. Let's go back, let's go back to our Inheritance, let's go back to the beginning, back to "they are—are led by the inspiration of the Holy Spirit."

⁹⁶ That's the way they made a mistake. One time again Israel did that. It's just a thing that people does. One time Israel looked around after they'd had their inheritance divided to them, they wanted to be like the rest of the world, they desired a king.

⁹⁷ The old prophet . . . Prophets always been God's way of telling people, "The Word of the Lord came to the prophets." It's the prophet who told them the truth.

⁹⁸ And Samuel stood up, and he said, "Have I ever taken your money, or have I ever told you anything in the Name of the Lord but what come to pass?"

⁹⁹ They said, "That is true, you never took our money, you've never taken our livings, you've never begged us for things, and you never told us nothing in the Name of the Lord but what was the truth."

He said, "Then stay away from them things out there. Get a king over you? God's your King."

¹⁰⁰ And it displeased God. And Samuel wept before the Lord, and the Lord said, "They haven't rejected you, Samuel, they've rejected Me, you're just an instrument I'm working through, let them have it."

¹⁰¹ And that's exactly what they got, and we find the sorrow that followed it, God is their King. God is our King, the Holy Spirit is

our Leader, God give us the Holy Ghost, let's stay by It: the Bible of direction to see whether it is the Holy Ghost. The Holy Ghost can't promise something *here*, deny it over *here*, It has got to keep exactly what It said to remain God. Right. It has got to stay Holy Spirit, got to be the same. Yes. They wanted to disbelieve Samuel when Samuel had the Word of the Lord and told them.

¹⁰² Israel shouted and danced, sure they had a great time, but they found out, they wandered for forty years. Now, in our wandering. . . Did you ever think what they did out there in the wilderness? Did you ever think of what Israel done? God blessed them. Sure they did. They had their gardens, their crops, they married their wives, they raised their children, God blessed them. And He has blessed the Pentecostal move. He. . . Sure. But remember, that wasn't what God sent them out to, to live in that wilderness, they was just to pass through the wilderness, they were on their road to their promised land.

¹⁰³ The Church was to go on to the full promise, the Church tonight should be in Her splendor of glory, She should be waiting for the Coming of the Lord, instead of that, She is scattered everywhere, wondering *which* is right, "Is *this* right? Is *that* right? I'll join *this*, and go over *here*, and down *that*." Oh return, get away from those things.

¹⁰⁴ Now, what has it done for us? It done that for them, it made them remain in the wilderness. It's brought us right back into the same vomit that we come out of, we organized ourself, and put us right back in the same mess that we come out of. Can't you understand that God never had an organization, never did ordain one, and never spoke of one, but always against it? God wants to lead men, men just can't lead themselves. They say, "We're in the multitude of counsel."

¹⁰⁵ That proved a great fake one time when Jehoshaphat went down to meet Ahab, and they said, "We got. . . We'll just consult the Lord." It sound very Scriptural, it said, "There's Ramoth-Gilead, it belongs to us, God gave it to us. Hebrew children ought to be eating that wheat up there, but instead the enemy is eating it. Don't you think we should go up?"

¹⁰⁶ And Jehoshaphat said. . . A good man in wrong company, that's the way the Pentecostal groups are tonight, fine people, Methodists, Baptists, and so forth, Pentecost is not an organization, Pentecost is an experience. See? Many good people got in the wrong company, listening to those dogmas and rejected the Word. That's exactly.

Notice, Jehoshaphat said, "Should not we consult the Lord?"

¹⁰⁷ He said, "Sure, excuse me, oh, of course, I ought to knowed of that. I got four hundred fine Hebrew prophets down here, I'll go down and get them."

108 So, he went down, they all prophesied, Zedekiah got him two horns, he said, "Go on up." Sure, sound logical. They said, "God gave us the land, that's ours." But there's something goes with it, you must obey God to stay in that land.

109 That's the way it is tonight, Pentecost, you disobeyed God when you organized and separated yourself, seemingly not having the faith. You may be Pentecostal, but you're not . . . by name, but you got to be Pentecostal under conditions: that the Life of Christ, the Word of God, can flow through you and manifest Itself, and prove It's, be God, and God working through you, the Life of Christ in you.

110 Now, we know that . . . See what this . . . He said, "Well, the . . ." All them said, "Go up, the Lord is with you. Go up and push them back off the land, it belongs to us."

And you know, that didn't sound just right to Jehoshaphat, he was a spiritual man. He said, "Isn't there one more that we could consult?"

111 "Why consult one when here's a whole organization, now, with all the bishops and presbyters and all? They're all standing out here. Why get any more?"

He said, "But surely, there's one more."

112 He said, "Yeah, I got one that I could consult, but I hate him." Why, sure! Certainly, he hated him, he was a real prophet. He said, "He's Imlah, the son of Micaiah. The organization put him out a long time ago, don't have any fellowship with him."

Said, "Let's hear him."

"Oh," he said, "I hate him."

He said, "Let the king not say so, but let's hear what he's got to say."

Then some of the presbyters run over, told him, said, "All the bishops and everybody said *this* and *this*, you must say the same thing."

He said, "I'll just say what God puts in my mouth." Amen.

113 Oh, we ought to have Brother Zepp here now to sing *Amen* chorus for us. Yes, sir. Say what God puts in your mouth, He will never say nothing but His Word. A prophet is a teller forth, the same as a forth teller. True.

114 So he said, "I'll say what God says." And then he checked his vision, said, "Let me have tonight, see what the Lord says." Next morning, come out and had THUS SAITH THE LORD.

115 Why? He checked it, he knowed that that real prophet before him, who the Word of the Lord came to, had to be right. He cursed Ahab, told him the dogs would lick his blood, and Jezebel would be strowed

over the fields, and so forth. He knowed nothing good could come out of that thing, was a hypocrite.

¹¹⁶ I'll tell you, that God will never bless the church as long as she organizes herself and sets herself to one side, which God has proved down through the age He has cursed. Show me one group of people where God raised up a revival down through the Methodists, Baptists, Presbyterian, Lutheran, Campbellites, whatever it might be. When He raised up a group of people and started a revival, when they organized they died and never come back. How can God bless what He has cursed? Oh, return, Louisiana! The Year of Jubilee is on, return to your own, return to your Inheritance. Certainly.

¹¹⁷ Notice, and then he went up there on the hill and he lost his life, just exactly because, notice, that Micaiah said his prophecy and knowed that his vision compared exact with the Word of the Lord. Certainly.

¹¹⁸ What has it done to us? Done the same thing. We took multitude of counsel for safety, that goes in another place of Scripture, I can say, "Judas went and hung himself and you go do likewise." But it don't—don't apply in the Scripture right; you got to make It say just exactly what It says, It is no private interpretation, read It just the way It reads. That's the way it's got to be, and then you'll always come back to It and God has got to honor It, He watches over His Word to fulfill His promises.

¹¹⁹ What has it done to us? It weakened our faith, first thing. I got a list of things wrote down here, ten pages, what it's done to us, I'll skip part of them. The first thing, it weakened our faith because it separated us, and we seen another brother over in another organization speaking in tongues, and receive the Holy Ghost, and doing the same things we did, and yet we were taught that he is an old hypocrite because he didn't believe in our group. "We are not divided, all one body we; one in hope and doctrine," the Bible, "one in charity." It weakened our faith, paralyzed us. Yes, sir.

¹²⁰ What did it do? It made chickens out of eagles, earthbound birds out of Heavenly ones. Well, a—a chicken is a bird all right, but he's earthbound, he keeps his nest down here where every weasel that come, come around, kill his eggs and get his little ones and things, but not an eagle, he builds it so high yonder till nothing can touch him.

¹²¹ God likens His heritage to eagles, you know. That's right. And we've got a bunch of Pentecostal chickens and not eagles. What made it? We give them chicken feed, that's what did it, some kind of a creed or denomination, not the Word of the living God. We twitched it, and turned it, and made what we wanted to make out of it to make an

organization, added dogmas exactly like the Roman church did, same thing. No wonder she was the mother of harlots.

¹²² Yes, sir, they give them chicken feed, denominational creed, and they've lived on that, that's all they know. They're earthbound, they don't know how to raise their feet, and rise up in the Presence of God, and claim victory, they don't know how to shout the praises of God, they don't know how to accept Divine healing. You talk to them, they bray like a mule, they know nothing about it. I'm not. . . If I'm. . . Just forgive me if I said something wrong. I didn't mean to say anything wrong, I mean to make a point that people, you can talk about Divine healing, they turn their back, oh, even our Pentecostal groups are denying it.

¹²³ Did you know the Roman Catholic Church was first the Pentecostal church? Two thousand years has brought her that, let this Pentecostal organization run the way it's been, in a hundred years from now it'll be worse than the Roman church, that's what adding creeds and dogmas does, you make chickens instead of eagles.

¹²⁴ God—God is Jehovah-Eagle, all these little ones are eaglets. Brother, they know how to take a ride up there in the blue above all this kind of wick-wack down here that goes on, they don't want none of your barnyard assemblies, they fly up in the heavenlies where the stars are, breathe the fresh air of purity. Yes, sir. Oh, yes.

¹²⁵ They've modernized our assemblies, that's what they done, and another thing they've done, they've brought immorality to our women. Exactly. Our men, our brothers, put them in denominations and say, "If you don't. . . If we give it out. . . take your card away from you, your fellowship card, why, you'll never be able to preach to nobody else 'cause we'll blackmail you. . . we'll blackball you," and they're afraid, that makes a chicken out of him.

¹²⁶ Brother, shake loose, come back. This is jubilee, you're a eagle; let nobody tell you you're a buzzard, or, a chicken, excuse me, that you're, well a buzzard too, and a vulture, yes, sir, you're a eagle. Yes, sir. You don't care for the old dead creeds and denominations. Let's come back, we're eagles, we fly in the heavenlies. Amen.

¹²⁷ A eagle can go where no other bird can think of going, if he'd try to follow him, he'd disintegrate, he's a special built bird, yes indeed. I tell you, a man that's borned of the Spirit of God is a special built man or woman. Hallelujah! They are born with a Spirit in them that knows how to act and to do and to be a son of God. Amen. It's true. You know that's the truth.

¹²⁸ Yes, sir, we don't have to have. . . Our women, it used to be a shame for our women to cut their hair, they're doing it; used to be

wrong for women to wear makeup, they do it, Pentecostals. I went, here not long ago, to one of our famous Pentecostal churches, they knowed what was coming, so I just go preach the Word. And I'd been preaching it, every one of them got up and went out, almost, they didn't have hardly enough to have a Sunday school, there went bobbed hair women, Rickys and Elvises, and all of them taking off *one* way and *this* way, *that* way, and was Sunday school teachers. I said, "That bunch of chickens, they can't stand good fresh meat." That's right. We need a Holy Ghost. Eagles eat eagle's Food, eagles don't live off of creeds, they live off the Holy Ghost, they live off of Christ, God's real eagles, they're, have to be born special.

¹²⁹ Chicken say, "I'm a bird too." I know you're a bird, that's right, but not an eagle. They don't hear It, they can't stand It, they can't get, fill up, they just can't take It. Why? They can't take It, they don't know nothing about It. Solemnized our assemblies, paralyzed them, our assemblies has been paralyzed by modernism; we've got great big fine churches, great big fine organizations, great big fine doctors of divinity.

¹³⁰ I ever had a respect for a little woman one time, was Mrs. McPherson, Rolf McPherson's wife, a lovely little Christian. And I was setting, talking, at a breakfast with one of the Christian business men and we were setting there talking, having, oh, it was a dinner, it was. And so, Brother Teeford said to me, said, "Brother Branham, I wonder why you haven't come out to see us." A long time ago. And Sister McPherson, she come out of an old fashion Pentecostal home, her father and mother, one of the old pioneers of Pentecost.

¹³¹ And I said, "Well . . ." They got talking about another brother who established a big church and take pretty near all they had from the temple, all that he had done like *this*. I said, "Well, that's a very poor compliment to the church here, if they're going over there to build a million-dollar church and got one already built here." I said, "Hungry children eat out of a garbage can, they're hungry. That's all."

¹³² And when we got to talking about it, Sister McPherson raised up and she said, "Rolf, that's true." She said, "What have we got here but a million-dollar white elephant?"

¹³³ I said, "If you'd get back to that Gospel that Mrs. McPherson stood for, for the baptism of the Holy Ghost and the power of God instead of Doctor, Ph.D., LL.D., all that kind of schooling here . . ." We need a return to Pentecost, back to the Gospel, back to the leadership of the Holy Spirit. Yes, sir. Go out there and see them women preachers, short-cut hair, all kind, you know how they do.

134 You know what it does? I went the other day up here in the country, and I never seen . . . I seen a woman over here in Los Angeles, I, going up to pray for her, I thought she had leprosy, but I had seen leprosy, didn't look like that, green under the eyes and everything like that. I . . . What . . . I never . . . I started to walk up and say, "Lady, I'm a missionary, I've seen leprosy, I've seen pellagra, I've seen everything, I never seen anything like that, I'm a minister, would you let me pray for you?" Here come another one up, looked just like her and I thought, "Wait a minute."

135 What was it? Why, it's a shame! Maybe a nice-looking woman, but you know you're not supposed to look like a freak, that some prehistoric *something, something* off of somewhere they call Mars, you are a borned again saint of God, stay the way God made you, right, many of them Pentecostal women. When a woman does that, false on the outside, the outside only expresses what's on the inside, it's false on the inside. She's got a false denomination she's holding to in the stead of . . . Christ ought to fill her life with the power of His resurrection, instead of that, she's took some man-made creed. The outside always expresses what's on the inside, the tree's known by the fruit it bears. Oh, my!

136 I know you might think I'm critical, but I'm not critical, I'm just trying to tell you what's truth. Look what it's got our churches today, look where we're at. Why, our mothers wouldn't have thought of such a thing, our brothers wouldn't have thought of such a thing as a organization. Why do . . . You went back there in his early days and said something about that, they'd laugh to your face, we would say, "we come out of that vomit, we come out of that wallow, God called us out."

137 We don't want to go back, like Israel, for the flesh pots again of Egypt, God brought us out of it, but we been wanting to go back. We went back, you can see what we got, the same thing they are, pot can't call kettle black. That's right. Six of one and half a dozen of the other one. Creeds and things just separated us. But brother, oh, I could hold on this a long time, but let's not do it. Let me give you one good news: This is the year of Jubilee. If you've got mixed up in that kind of stuff, let's return, we got an Inheritance.

138 The fathers of Pentecost fought to win the prize, and sailed through bloody seas, let's not walk this flower bed of ease by joining some organization, and settling down, saying, "Bless God, I'm Pentecost."

139 Let's get the experience, let's go back to God, let's go back to the eagle Food, let's go back to the leadership of the Holy Spirit, let's go back to the Word of God, let's go back to the fast-and-pray.

¹⁴⁰ Why, the church forgot the street meetings long ago, the church forgot its long nights of prayer. Why, they can't pray fifteen minutes no more, oh, my, and when it does, it's some little formal thing, half of them fall asleep. Why, it's a—it's—it's a disgrace! Chickens trying to eat eagle Food, you can't do it, won't digest. That's right. You're not built for It, you're not built for the rugged part, got to be built rugged, and the only way you can ever get that is to be borned again and change your way and come back. Amen. Yes, sir. Yes, sir, it's time to return.

"Return to what, Brother Branham? Return back to the organization I come out of?"

No, return back to your Inheritance, the Inheritance that our Father left us.

"How did He . . . What kind of an Inheritance did He leave?"

"Wait ye, in the city of Jerusalem until you're endued with Power from on High." That's the Inheritance.

¹⁴¹ Not, "Go, join *this* one, and go join *that* one, go join *this* one." Wait till the Power comes from on High. "How long?" Until. "One day? Two days?" Wait until. Don't take some little emotion, some little flusteration, wait there until you are dead and buried and borned again anew in Christ Jesus, and every pulsation of your life beats out Jesus Christ, till you can see the Life of Christ reflected right in your—your living, the way you go, yes, sir, till you can find that Power like they had back there in beginning.

¹⁴² Back to a Pentecostal Inheritance. Yes, sir. That's your Possession, denomination is not your possession, Pentecost is your Possession, not a Pentecostal organization, your fathers come out of such a thing, the Pentecostal Experience is your Possession. Examine ourselves. The sounding of the Trumpet, "What kind of a Trumpet?" The Word, God's Trumpet, the Holy Ghost in the Word.

Oh, the poet really expressed it right when he said:

Nations are breaking, Israel's awakening,
 The signs that the prophets foretold;
 The Gentile days numbered, with harrows
 encumbered;
 Return, O dispersed to your own.
 The day of redemption is near.
 Men's hearts are failing for fear;
 Be filled with the Spirit, your lamps trimmed and
 clear,

¹⁴³ Today, we have preachers, ethical, educated, fine scholars, turned out, can stand up and never move, never muss up a hair, never sweat a

drop, and just stand there and speak, and, oh, give the articles of the church and everything just so pretty for fifteen minutes while you're sleeping, go on back home, and you call yourself Pentecostals.

¹⁴⁴ Brother, we need an old rugged backwoods preacher that'll come out with a pair of overalls on and hit the pulpit (Hallelujah!), anointed with the power of God, he won't preach five minutes till the Spirit will take the church, and it's gone the rest of the night up into the heavenlies, it's eagles, they won't peck around on barnyard stuff, they go on up into the heavenlies for their Food.

¹⁴⁵ The sounding of the trumpet, yes, sir, return, dispersed. But if you sold your inheritance, if you sold out and done these things (What am I saying? Return back!), if you joined up with some cult that tries to keep you away from fellowship with other brethren, leave the thing, this is jubilee. Amen. I feel religious. Return. Return! This is jubilee, don't let it pass by. Remember: Don't let it pass by. If you've sold out, if you've went out in the world, if you've sinned, you knowed that you once had the experience, you went and joined up where you can't fellowship with the rest of them, you done all these things, I don't care what you've done, if you're a son, you have a right to return now because it's jubilee, it's jubilee time.

¹⁴⁶ But if you settled back into a wall somewhere, put your name down and anchored, got all *chickenized*, there isn't going to be much happen to you, 'cause you'll never hear it. You'll walk out and say, "Well, I guess it was all right, I've heard that before." See? Go home, sleep it off, get up the next morning; but conviction you don't sleep off, the Word of God, you can't shake off, if you're an eagle, you've caught something.

¹⁴⁷ This sounds sacrilegious, and I hope it. . . don't mean it that way to you, but I—I don't mean it myself. Like the farmer that set the hen, he had, didn't have, well, he had enough eggs to set her, lacking one, he put a eagle egg under it. When that little eagle was born, it was the funniest looking thing amongst them chickens you ever seen, he's a odd bird, all right. So he. . . The old hen would cluck and she'd eat, and nearly anything, and that little fellow, that wasn't a diet for him, he just—he just couldn't stand it. And he'd hear that clucking, the hen. What does that mean? "We got pie suppers, socials, dances, buncos." See? He's a eagle, he just couldn't understand that stuff.

¹⁴⁸ One day, the old mammy, hunting for him, must've been the Year of Jubilee for the little fellow, the old mother come over and she screamed, he looked up, said, "That sounds right." He heard something.

She said, "Son, you're not a chicken, you're a eagle, come out of it."

Said, "Mama, how do I get out?"

¹⁴⁹ Said, "Just flop your wings, that's your God-given deliverance. You are borned a eagle, you got an inheritance. Come on up higher, get out of that stuff. Return back!"

¹⁵⁰ He made four or five flops, and when he did, he set right down on a post in the yard, right in the middle of Pentecostal organization. She said, "Son, you'll have to jump higher than that or I can't get you." Next jump he lit on his mammy's wings and went on into the heavenlies. That's the call of the day, brother. Return back. You are not chickens, you are eagles. Return back. Yes, sir. Now, we know that it's true.

¹⁵¹ Now, the Trumpet is blowing, It is sounding, this is the fiftieth year. You heard by this old patriarch this morning and through these messages what it was. I'm telling you tonight that the promise is now, let's return back. Paul said in Acts, and no, in First Corinthians 14:8, "If the trumpet gives an uncertain sound, who can prepare himself?"

¹⁵² We got great men crossing the world today, all the churches organizing together like a big political machine, people come out like some great regime, coming to it, and the first thing you know, the Methodists take theirs and go *that* way, and the Baptists take theirs and go *that* way, and one don't know what the other one's doing.

¹⁵³ Mercy goodness, that's not it. The trumpet gives an uncertain sound, "Come, join this creed, come, join that creed," and the Bible saying something else. Yes, sir, if the trumpet don't give a certain sound, you can't, don't know what to prepare yourself for.

¹⁵⁴ But when you see the Trumpet of God sounding the Word of God, and God vindicating It with signs and wonders as He said He would do, that's right. And if the trumpet gives an uncertain sound, the Chief Captain won't vindicate the call. Oh, brother, that was a stomach full! The Chief Captain won't vindicate the call. For He said in Mark 16, "All the world; and these signs shall follow them that believe." That's the Chief Captain. "In My Name they shall cast out devils; they shall speak with new tongues." Hallelujah! That's the call. The Captain said, "I'll vindicate them by this." He said also in John 14:12, the Chief Captain said, "He that believeth on Me," not him that says he believes, "he that believeth on Me, the works that I do shall he do also." Amen. That's the certain sound.

He said to . . . Those Jews, said, "Why, you're a man making yourself God."

¹⁵⁵ He said, "If I do not the works of My Father then believe Me not." Amen! Let's have it, we're a church. Glory! Right. "These signs shall follow them that believe."

156 Up and down through Louisiana in a buggy, in old T-Model Fords with tires wrapped on with baling wire, went your fathers preaching that, against these dogmas that you've added to it. Come out of it. Return. Come back. Repent. Return back to where you come from, this is jubilee year. "These signs shall follow them that believe." Yes, sir.

157 Oh, let me say this! This is taped, I know. You rich Laodicea church, said, "I have need of nothing." You know the Bible said you'd be that way, said, "You're lukewarm."

158 Oh, you say, "We shout and praise God." Oh, yes, Israel did the same, and made such an awful mistake, and that ain't it. I mean that burning zeal of God, nothing can stop it. Look at that Hebrews 11 there where just one nod of them patriarchs from God, they subdued kingdoms, wrought righteousness, stopped the lion's mouth, and escaped the fire, and the things that they done through faith by just one nod from God.

159 Today God can send a preacher and hammer that Word as hard as he can, and we go to sleep, get up and walk out. No wonder you're walled in, the church is. I'm . . . I know this is taped, it is going lots of places, you see, this, go all over the world, 'cause we have a tape sale completely around the world, goes to missionary in foreign fields.

160 And I mean everyone. Yes, sir. Return. This is the time to return while the call's coming. Yes, sir, these signs shall follow sons, not slaves, not bondsmans, not servants, but sons. "These signs shall follow believers; and no man can call Jesus the Christ, only by the Holy Ghost." That's right. You might say you do, but the Holy Ghost has to vindicate it and prove it. Yes, sir.

161 Oh, rich Laodicea with a church on the outside, Christ on the outside of the church, rather, knocking, trying to get in, said, "I'm rich and don't have need of nothing."

162 Sure, you come right up with the Methodists and the Baptists, overrun them in numbers, but where is that power of God that fell fifty years ago? Where is that zeal that burned in the hearts of them people that walked the railroad tracks and picked up corn and crushed it out there to bring the Gospel? We make them turn over in their graves. We bring disgrace to our fathers and mothers that fought to win the prize. And here we *luxury* around to denominational . . . Have I said enough to let you understand, it's return?

163 God pulled His elected Church out of them denominations fifty years ago. God, pull that remnant out! This is jubilee, He is calling again. Return, jubilee! Fifty years ago God pulled them from it, and

tonight He is trying to do it again. We'll continue tomorrow night, it's quarter after. Let's bow our heads.

Nations are breaking, (Christ is everywhere.) Israel's
awakening, (She's her own nation, got her own
money, her own army, she's in the United Nations.)
The signs that the Bible foretold;
The Gentile days numbered, with harrows
encumbered, (Atomic bombs and everything.)
Oh, return, O dispersed to your own. (This is the year
of jubilee.)

The day of redemption is near,
Men's hearts are failing for fear;
Be filled with the Spirit, your lamps trimmed and
clear,
Look up! Your redemption is near.

¹⁶⁴ "Return. Return." The Holy Spirit cries, "Return!" I can think of when Jesus looked out over Jerusalem and He wept, He loved it, and they had rejected Him. And a man that's filled with the Spirit tonight can look out over the church and see a people that ought to be shining with the glorious power of God, and the Holy Spirit within your heart weeps tears of regret. What have we done?

¹⁶⁵ God called us, our fathers out fifty years ago, and we returned back. And you see what it's got us: a disgraceful bunch under the name of Pentecost, people who smoke, drink, married three or four times, women who cut their hair, paint, use their . . . shorts, wear immoral clothes, everything, call themselves Pentecostal sisters. What a disgrace on the Name of Christ! What a disgrace upon His Church! No wonder He says blasphemous names was found in Babylon, organization, confusion, all messed up, all kinds of this, that, and the other. Where is Christ in the whole thing? Return, people.

¹⁶⁶ I wonder tonight, while we have our heads bowed, people believe this is the truth, that we ought to return during this jubilee, it's God's last call to His Church, if you do, raise up your hands to God and say, "God, I want to come," just raise your hand, say, "I believe it, I believe it," all eagles now who know and believe.

¹⁶⁷ Our Heavenly Father, You see these hands, at least half of this audience or more has their hands up, and they know that it's the truth. God of Heaven, send the Holy Spirit, Lord. I see the hours are darkening, and men's heart are growing, waxing cold and formal, the churches has got away, but they don't know what that zeal and love and power that they knowed fifty years ago in the Pentecostal move,

they have made themselves little caves, they've made themselves walls around them, and they cannot come out in the jubilee, it never was so.

¹⁶⁸ And God, You are a God that don't change, You keep Yourself the same all the time, Your commandments cannot change, every decision is perfect, therefore, it doesn't have to be altered, it's perfect, It's Your Word. Let it be tonight, Lord, let it be that Your servant, everywhere, many God-fearing men, Lord, are standing these days all around over the country, preaching, "Return, return." Their faces are blushing with embarrassment when visiting ministers come into the church and see the women and the men and the way they're doing and acting, and—and ministers that's filled with the Spirit, and they know, their faces blush. What can they do? If they say anything about it, that organization system puts them out.

¹⁶⁹ O God, bring them eagles out of there, Lord, take them out of that cage, this is jubilee, bring them out to freedom and the Holy Spirit. Let them stand, live or die. Our forefathers dropped out of the Methodists, Baptists, and Lutheran, then generation after generation where they organized themselves, sold out. You called Your eagles out of that pen, out of that barnyard, Lord God, You are the same God tonight, call again, Lord. It's jubilee time.

¹⁷⁰ Grant, Heavenly Father, that before this week shall end that we'll see the power of God restoring back again great signs and wonders, may the sick be healed, the cripples walk away, may the lame walk, the blind see, the deaf hear, the dead raised up, and the power of God be manifested in the hearts. Grant it.

¹⁷¹ Start a revival again, Lord, bring the people out of these cold formal things that they do, play a little music and dance, they call in the Spirit, by the rhythm of the music. O God, a saint of God could dance up and down the streets, or in a barroom, or anywhere else under the power of God when he's dancing with the Spirit, and shout and praise God. They . . . Makes them live different on the outside, Lord, and Your church is expressing what's on the inside of it, hollow, shallow, creed, denomination, eat up, cankered, malignancy all over it, it's a putrefied sore, surely.

¹⁷² I pray, God, that You will receive my offering tonight as I lay it upon the golden Altar with the Sacrifice, Christ, Who taught the Word. And I'm calling tonight, Lord, let Your Spirit bring the church back again. Grant it, Father. I commit these words to You in the Name of Jesus Christ. I commit these . . . church to You, I commit this group of people to You. O Lord God, do something for us, I pray, hear the prayer of Your servant. Grant it, Lord. I ask it sincerely with all my heart in the Name of Jesus Christ. Amen.

¹⁷³ Do you love Him? Do you believe Him? Do you believe it's the hour to return? We're too late to start a healing service now. We'll catch it tomorrow night. It's too late. I want to hold on to this awhile.

¹⁷⁴ You think I'm crazy? I'm not crazy. I'm not besi- . . . I know exactly what I'm talking about, I know it's the truth. The church is rotten to the core. That's right. She needs to be borned again, she needs to come back to her Inheritance, she needs to come back to Pentecost, she needs to come back to *something*.

Oh, you say, "I am Pentecost."

¹⁷⁵ Oh, brother, I'm ashamed to call myself Pentecost, not because of the holy name of Pentecost, but because that I could be different. I want to surrender my own life, I want to put myself on God's Altar and say, "Lord, beat me, and mold me, and take me till I'm different from what I am now, make me Yours and lead me, Lord. I've been led around too much by man, I want to be led by God's Spirit. I'm confessing, this is Pentecost, I want to return back again to see a revival." Amen.

¹⁷⁶ Do you believe that? Let's raise our hands and sing, *I Love Him*. Give us a chord, sisters, if you will now. All right, everybody raise your hands and sing to the top of your voice, *I Love Him*, and when we do so, let's stand up on our feet. Altogether now, express that you love Him, let's be real Pentecostals.

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

¹⁷⁷ Now, let's hum it. Now, there's a Methodist standing by you, a Baptist, a Presbyterian, a Pentecostal, let's shake one another's hands and say, "God bless you, Brother, let's return." Let's say that when we turn, shake hands to everyone in here.

I. . .

¹⁷⁸ Let's say it together: "Let's return! Let's return! Let's return! Let's return!" Brother Holstein said, "You preached Azusa Street exactly." Amen! Let's return!

I love Him, (Let's raise our hands.) I love Him
Because He first loved me
And purchased my salvation
On Calvary's tree.

The Blood of Jesus Christ:

Oh, precious is that flow,
That makes me white as snow;
No other fount I know,

Nothing but the Blood of Jesus.

I don't know no organization, I owe nothing. But I owe it all to Him.

Jesus paid it all.
All to Him I owe;
Sin had left a crimson stain:
He washed it white as snow.

I love Him, (Let's just praise Him as we raise our . . .)

I love Him, (Thank You Father, thank You.)

(Pray, Lord, that You will—that You will send Your Holy Spirit.) . . . loved . . . (O God, take us back, Lord, to that Experience, pour out the Holy Ghost, upon us.)

. . . purchased my salvation

On Calvary's tree.

¹⁷⁹ While the music continues, let's just keep our hands up. Let's just love Him, let's just praise Him. Let's pray in our own way, pray the way you do at church. All that wants to get a fresh baptism raise, shake your hands back and forth, "I want a fresh baptism Lord." O God! Praise Jesus! God, send the Holy Ghost upon us. Take us back, Lord, to those experiences again, forgive us of our trespasses, Lord, and help us to come to this knowledge of the power and truth of the Gospel. Grant it, Lord.

. . . salvation

On Calvary's tree.

¹⁸⁰ Right where you're standing, right in your own way, right where you're standing, just praise God, say, "God, I'm going to accept right now, I promise You right now, that I'll not let loose until my soul returns to that kind of an experience." How many will do that with me? Raise up your hand. "I'll not turn loose, I'll hold to the altar."

I love Him, I . . . ("I'll pray! I'll pray! I'll do anything,
Lord, bring me back to—bring me back to my
heritage, bring me back to my real place again.")

. . . me (Praise God!)

And purchased my salvation

On Calvary's tree.

¹⁸¹ Oh! Blessed be the Name of the Lord. O God, send His power. Send forth Your prophets, Lord, send them with the Word, don't let them compromise on a thing. Send back to the Bible, back to the Holy Ghost, back to a zeal; raise up a Church without spot or wrinkle, You promised it, Lord, you promised it, we believe You. I plead for every

one of us, Lord, myself too. Send it, O Lord. Send the power just now, fill every heart. I pray, Lord, that You will send us that what we need, Lord, that You poured out fifty years ago here in this state. Pour it out again, O Lord God, fill up Your vials and pour the love of Christ into our hearts, and make us that Church that we should be, Lord, forgiving our sins.

¹⁸² We return tonight, Lord, as a group of people, we return as a people and an individual, we return to our heritage, Lord, the baptism of the Holy Spirit. God Almighty, You promised it, honor it, Lord, honor Your Word, I pray in Jesus' Name.

I . . . (O God, O God, holiness, righteousness, God's heritage, inherits the praises of His people.)
 . . . my salvation
 On Calvary's . . .

¹⁸³ While you remain standing, I want this dear old patriarch of the faith . . . The thing that I've been talking about, Brother, it's the things that you all fought for many years ago.

[The brother says, "Absolutely."—Ed.]

The church ought to come back to that, don't you say, Brother?

["We've gotten away from . . . To save the movement, we've got to get back."]

Amen.

["We've gone the way of all the other denominations, it was good to begin with, wonderful, and step-by-step they've fallen into the clutches of machinery that has been of human-genius making. We've got to get back to the Spirit, we've got to get back."]

Hear the cry of that dear old saint from his heart with tears running down his face, he knows that there's souls waiting across the altar yonder.

¹⁸⁴ Jesus will come someday. I hope and pray that God will raise up men, here, and women that'll go back, that'll go back in spite of everything. Return back! It's jubilee! Get out of this mechanism, you can never achieve anything for God in there, you're only achieving it for an organization. Let's come out and achieve for God, and you can only do it by His Mechanism, the Holy Ghost, That's What was give us. God bless you. 

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