
HEAR YE HIM



Thank you very much. Now, before we set down shall we just pray a moment, as we bow our head.

Blessed Heavenly Father, as we come into Thy Presence tonight, with glad hearts. . . Oh, to hear the testimonies of Thy children that Thou has delivered from the wages of sin; and has healed their sick bodies; and giving them happy, joyful hearts to serve Thee, we're very happy. And we pray, God, that this will be the beginning of many others, that maybe, is suffering tonight, may be healed and delivered from their afflictions. May it be the hour, that when many will make their eternal decision for their eternal destination, by choosing the Lord Jesus and forsaking the world. Grant these blessings.

Hide us behind Calvary tonight. And may we see Him, Who said, "I am the Resurrection and Life." And as we think, in this dark hour that we're now living, of what could happen, we're so glad to know that a settled faith in Christ can take its stand on the Rock of Ages while the troubled waters are beating at its feet, and look away across the sea, Who said—to Him Who said, "I am the Resurrection and Life." There rests its assurance that someday its Creator and Maker will come pack it away. Help that faith to be anchored in every heart tonight, as we go into the service for Thee. In the Name of Thy beloved Child, the Lord Jesus, we ask it. Amen. Be seated.

Today has been a great and wonderful day for me, this afternoon and through the day, of many interviews and so forth, with the different delegations that's coming and the planning for services in the future and so forth. And then, once in a while on the street passing someone who is sick and see the hand of our Lord reach out in mercy to them.

Tonight, while having a sandwich in the sandwich shop, I was really thrilled when some Italian brethren come up, and one of them said that he was a friend to my recording boy here, Gene Goad. Said, "Gene didn't hardly know me any more," he said, "because when he and I run around together we were in pool rooms. But now we're in the service of the Lord." He said, "I—I believe it. . ."

And he brought his baby to me. Catholic, his wife an Italian Catholic, and the little baby was last stages of cancer. And I prayed for it, and the blessed Lord Jesus healed the baby. It's a living tonight after two or three years, perfectly sound and well. And they're both saved and filled with God's Spirit. That would thrill the heart of anyone.

² Just a few moments ago, is a darling here in the pathway, another last stages of leukemia, to pray and lay hands on it, the faithful little mother and father . . . Brings my memory to about two years ago, one day I just come in from way away, and I so tired I could hardly stand up. Long about daylight was a call come from a motel, “Baby, seven days to live,” and they’d braved snowstorms across Kansas and through Missouri, and Illinois, to have the baby prayed for. I went down there, and a Presbyterian minister, and his daughter-in-law, and his son was in the room with the darling little thing, and the doctors had just give it seven more days.

The Holy Spirit came down and told the boy and the girl, father and mother of the baby, their condition of what they must do and how they must accept Christ. They with their hands up around their dying baby, promised God that they’d serve Him reverently from that day on. And two weeks from then the baby was skipping the rope in school, pronounced by the doctors sound and well. It’s living tonight glorifying God, because of the glory of God.

³ On the private interviews this afternoon, in a room, a young woman, I’d say middle aged, come in, been a teacher for years. And something has been wrong with the lady for a long time. Even when Doctor Lee Vayle, has been introduced here, the pastor of the First Baptist Church up at Spencerville, Ohio, bosom friend of mine, was keeping the ten minute interviews with each one as they passed. And the lady come in, and in her case it was a required for God to move and to show something. She’d done everything, been prayed for. But then the blessed Holy Spirit came down and undone the whole thing, and showed the thing, and the lady was perfectly delivered. After many, twenty years or more, of torment, the Holy Spirit delivered her. The great smile on her face when her ten minutes was up, left the room rejoicing. What do we say? The faith that was once delivered to the saints is delivered again tonight to those who believe. The Lord be blessed.

⁴ Now I wish to take just a moment here; I think it’s my lot to teach tomorrow afternoon here I believe, at the Tabernacle. Is that two-thirty? At two-thirty for just about thirty minutes I suppose, or whatever the lotted time is. [Brother Joseph Boze says, “Two hours.”—Ed.] Couldn’t do that, Brother Joseph. But He . . .

We have some at . . . It’s very nice of you to say those things, because I-I know there’s just—there’s one thing . . . Someone was trying to give me a doctors degree not long ago. And I said, “I’m too smart for that.” I said, “I—I know better; the people does too.” So . . . If a man knows his limitations and . . .” Now with my old Kentucky “his,” and “hain’ts,” and “tote,” and “fetch,” and “carry,” you know people

know how I wouldn't be a doctor of divinity. And so I—I'm just Brother Branham, you see, so . . .

And so, but in the audience tonight is many real men deserving who are doctors of divinity. How I wish I had their education and had their ability to do that they can, but I haven't got it. So I just have to depend on God to work on your hearts that to believe what I say, that's all, only way I know.

⁵ So now, the Lord bless you as I read for just a little short text, the Lord willing, in the 17th chapter of Saint Matthew's Gospel, and the last three words of the 5th verse. And being busy I don't get much time to read and pray, but I would like to approach this subject tonight, the Lord willing, on:

Hear Ye Him.

Three little words. But that . . . You say, "That's an awful small text, Brother Branham."

But it—it isn't the size of the text; it's the contents it holds. It's what it—it will determine the eternal destination of every man that hears it, and his attitude towards it. Sometimes we can't go by the size of things.

⁶ I was speaking, or heard some time ago it was, I believe, on the radio that where this boy was searching around through an attic. And he run into some old trunks, and he opened up one. And searching through there he found a little postage stamp, just perhaps about a half inch square. Well, he looked at it, and he thought it was, must be an old stamp. So down the street he realized, remembered that there was a stamp collector. And he runs down the street real quick, and he said to the stamp collector, "I have now found an old stamp. What would you give me for this stamp?"

And it looked yellow and old, so the stamp collector examined it, and he said, "I'll give you this one dollar bill for the postage stamp."

Well, the stamp being one half inch and the dollar bill many, about two by four inches square, there was much more paper in the dollar bill than there was in the little stamp, so the little boy said, "It's your stamp and my dollar."

And then that stamp collector, two weeks later, sold that stamp for fifty dollars. And about two months after that, that same postage stamp was sold for five hundred dollars. And the last I heard of that stamp, it was worth a quarter of a million dollars.

⁷ You see, it isn't the size, it's what is wrote on it. There's enough in this text tonight, the value of this, because it's three words of God's Eternal Word. When all the heavens and earth will pass away, but that Word will endure forever.

Down through the ages man has taught on this same subject for two thousand years. And it's just as inspiring to every generation as it was to the first generation it was read to, because it is the Eternal Word of God. And if time should roll on many thousands of years or aeons of time, it would still have the same meaning.

If I'd write you a letter, you might appreciate it, but you'd be the only one that could appreciate it, because it's from myself to you. But this here is to whosoever will. And it never dies. My letter would cease when, to be of a value, when you cease. But God's Word can never cease, because it is God Himself. "In the beginning was the Word; the Word was with God, and the Word was God."

⁸ So no man is any better than his word. I'm no better than my word. You're no better than your word. God's no better than His Word. And His Word is part of Him. Your word's part of you. My word's part of me. So God being infallible, His Word has to be infallible. God being omnipotent, His Word has to be omnipotent. So you see, it's the value of it. And it's a—it's a—an invitation to every mortal on the earth if it be received right. But if you turn it down, then it's no value at all.

Here some years ago there was a case tried on that in the federal courts of our land. A man had committed a crime, and the governor of the state had sentenced him to—to be shot, or to be killed by public execution. And while the man was in the prison waiting his time of execution, someone interceded to the governor until the governor found reasons to pardon the man. The governor wrote just a little line on a piece of paper and signed his name, "This man is pardoned, Governor So-and-so."

And when it was brought to the man, showed him by his attorney, he said, "I will not receive it. A pardon's got more to it than that. I believe it's bogus. Therefore, I believe someone's trying to put something over on me."

⁹ How that the devil says that same thing to the church tonight, "The Bible's misinterpreted; and it doesn't mean the same. It was only for another generation." But oh, my friend, let me say this tonight; it's for whosoever will, let him come. Just as forceful tonight as it was the night that it fell, or the day it fell from His lips.

The man, by rejecting this pardon, because it wasn't enough wrote out, the man then to reject it was executed the next morning. And then here is the governor's pardon, and here is the man executed after the governor had signed the pardon. So it was tried in federal court. And the decision came to this, and I want every one of my listeners tonight to think this real seriously. And when the decision of the federal courts of our land, and the Supreme Court, rather, of our land made

it's decision, here's what it said, "A pardon is not a pardon if it's not received as a pardon."

And God's pardoning grace, God's Divine healing is the property of every believer if it's received as that. But if it's turned down, then it's of none effect. God is not guilty, because He's offered it to you.

¹⁰ Jesus our Lord, as He walked here on earth, He did not just go about from place to place with great entertainments, and the applause of men, and the applauding of the audiences, and of the great flowery things that the men of this world, or the teachers, would praise Him by. But every footstep that He made was ordered by the Lord. Oh, I just love that, when He said even at twelve years old, "Know ye not that I must be about My Father's business?" How that brings us then to shame when we're so all the time gadding around. And the Bible said, "That the footsteps of the righteous is ordered of the Lord." We should walk in His ordination for us. Walk like a Christian; talk like a Christian; live like a Christian.

And we see Him meeting with the councils of men. Oh, He meets sometime with great councils of men. One time we see Him meet with five hundred, again with seventy, one time with twelve, once with three. And He even promised that "wherever two or three were gathered, I'll be in their midst." It's God's ordination for Him to meet in the council. No matter how small, it's His duty, and His privilege, and His love to keep the commandments of God to meet with you wherever two or more are gathered in My Name. He will meet with one in a secret closet, and there where their hearts are poured out God promised to meet.

¹¹ So you see that it doesn't take great big things to bring Christ; it doesn't take great organizations; neither does it take great churches, great gatherings; but it takes the sincerity of one heart to bring Him.

I think in the Bible, when Philip was having a great healing campaign and the Holy Spirit called him from his campaign and went into the desert to meet one Ethiopian to lead him to a saving knowledge of the Lord Jesus . . .

How did Jesus cross the stormy sea one time to the land of Gadara, to come to the aid of one maniac? And left the land of Gadara and crossed for that. Not only that, but He will come from the portals of glory to the Cadle Tabernacle tonight for any person that will believe Him and accept Him.

¹² In this text that we're speaking of tonight, Jesus was taking three of His disciples. For it is written in the Word that "In the mouth of two or three, let every word be established." God was just about ready to do something. And God never does do anything without first He makes things ready. He sets a scene for His great drama.

Let me say this tonight if I never utter another word. I believe that God is setting the scene of the greatest drama that ever struck the earth, the readying of the Church and the coming of His blessed Son, the Lord Jesus Christ. He's pulling His little flock together, and showing the Gospel in every sign and wonder and form to the world that those who are partakers of the world will perish with the world. And it is a choosing time now.

¹³ And as He goes up to the mount called Mount Transfiguration, it must have been a wonderful place. Peter later regarded it as a holy mount he said he was in. Now, that doesn't mean the mountain was holy; it meant the holy God was on the mountain. Oh, I wished I could get that to you. It's not the holy church; it's the Holy Spirit in the church what makes it what it is. It isn't the holy man; it's the Holy Ghost in the man that makes him what he is.

And on the road up, as God was fixing to set a drama, He taken three witnesses: Peter, James, John. Now, I just love to look at this in this respect, as Peter representing faith, James representing hope, and John love, charity; hope, faith and charity, those three great witnesses. And in the earth that is the three witnesses, faith, hope, charity. The Bible teaches that. And He brought forth faith, hope, and charity to give a witness of what He was just fixing to do.

¹⁴ Now, I know that many Bible teachers tonight are saying, "What's he going at?" I know the correct picture of this, brethren, is foreshadowing the coming of Jesus. But tonight I wish to take it in a little different sphere, little different way. It don't. . . Every subject in the Bible, and everything in the Bible ties together in every Word in the Bible. The entire Bible, every Word ties into Jesus Christ, everything. Every type, every shadow, everything ties in. So that's the reason tonight I believe solemnly in the Word of the living God, this blessed old Bible. I believe on any foundation outside of that it'll crumble as sure as the world.

And we find them going up into the mount. And there was three witnesses: hope, faith, and charity. And then God's going to do something; He brought three witnesses from Heaven. Peter, James and John of the earth, and He had Moses, Elijah, and Jesus on the mount: three Heavenly beings, three earthly beings. Oh, I just love Him when He does that. I'll imagine the leaves even stop blowing when this taken place. You know in the Bible it is written, "Be, stand still and know that I am God."

¹⁵ That's where the trouble is today among the churches. God can't get them to stand still long enough. They're running here and running here, and chasing here and chasing there, and mission trotting, and

church joining. Why don't you stop that and stand still a minute? When God was going to take His children through the Red Sea He made the Red Sea stand still. Why? He showed His power.

One day when the sun was setting in the west, and God showed His power, He made the sun stand still when He showed the sons of man what He was going to do. One day He was going to give sight to a blind man. And the Bible said, "Jesus stood still," while God worked with Him, or worked through Him. And I'm sure of this tonight, my Pentecostal friends, Methodist, Baptist, and whatever you may be, if you'd stand still long enough, don't get all flusterated, stand still, God will reveal His Divine purpose to you. Get quiet, get still before Him.

¹⁶ There's nothing like those beautiful hours, how I love to go out of a morning after the night has passed, and the earth has become still. Go out in the flower garden. All the fragrance of the flowers is hanging low and the perfume of the . . . Here in Indiana we have the honeysuckle. How I love to take a ride just at the break of day. But when the fluster, bluster of the day comes, the fragrance seems to be brushed away.

That's the way the church is today; it doesn't know what it believes; it just jumps from pillar to post. And every little thing comes along it jumps after it; and therefore, all the beauty and the perfume of the church has been sprayed away. That's right. Be still. Someday everything's going to stand still. Time's going to stand still, and it'll blend into eternity. The moon will stand still; the sun will stand still. Men will stand still. I'm saying this tonight, brother, that'll be a great time. The sinner will be there.

¹⁷ Oh, you that's running from nightclub and everywhere trying to find peace, you'll stand still one day. Brother, Elvis Presley will be there, and he will really be all shook up too, at that time if he don't repent. Arthur Godfrey will be there with all his little Godfrey's, blondes, brunettes, and so forth; it'll be a shaking time for him. All the hail Mary's in the world will never clean his guilty soul; it'll take the Blood of Christ. Such nonsense as that, that four or five psychiatrist trying to keep him a going. It takes the Blood of Jesus Christ to clean a man's soul from sin. And the pollution and the souls . . .

I might hurt your little pet idea now, your idol. This is a pulpit. Them kind of things is what's damning our nation. All the rock-and-rolls and boogly-woogly and all the other kind of stuff and nonsense the devil has placed into the hearts through such tommyrot as that. God be merciful, let's get still once and get before God.

They stood still, God was showing a picture of what He was going to do. God never asked a man to do anything that He wouldn't do. God made a way for man.

¹⁸ Now, the picture that I wish to place before you tonight is this: In the Old Testament there was a—a law called the placing of sons. Or it is said in Ephesians 1:5, I believe, that Christ, God has predestinated us to the adoptions of sons by Jesus Christ. If you'll run your reference on that, you'll find out it comes back into the Old Testament as placing of a son, the son being placed.

Now, in the Bible we find like John 14, it seems to be met very strange to some of us. "In My Father's house is many mansions." That doesn't sound right to us does it? "In My Father's house is many mansions"? There's something seems to be wrong. I believe it was Moffatt, one of the translators, made it more ridiculous than ever, said, "In My Father's apartment house is many apartments," like you're going up there to rent an apartment. That's ridiculous.

But the original translation is this, "In My Father's Kingdom is many palaces." Now, the reason the translators translated for King James like that, ought to the day of king of England. A great kingdom was called a house. And the king was the father over this house. That's the reason they put it in "In My Father's house . . ." It was His Kingdom. It come from the Old Testament teachings.

¹⁹ Back in the Old Testament a father owned a great portion of ground. On this he had little buildings. And in there he had servants. And when a son was born into his family, this son, as soon as he was born, was a son, because he was born a son. Now, this may be a little strange, but I trust that you'll take it and look at it first.

When the Pentecostal church and the Full Gospel people received the Holy Spirit, they said, "This is it. We're borned into the Kingdom; it's all settled." That was an error. When the son was born into the family, that's true he was a son at his birth. But this father, he was a busy man; he had much to do. So he looked out through all the country, and he got the best tutor he could find, a man to educate his son, and to raise up his son, and to make him the right kind of a boy.

²⁰ And how typical that is of our Heavenly Father. When His children is born into the Kingdom, they're not given a bishop, neither are they given any earthly person, but God the Father has given the best tutor the Church could have, the Holy Spirit, as a raiser of the Church. "When He comes He will teach you and guide you into all truth," the Holy Spirit.

And now, when this duty of this teacher of raising the son, was to bring word to the father how he progressed. And his conduct determined his inheritance. If he was a good son, he would inherit all the father had. If he wasn't a good son, then he got nothing; he wasn't worthy, yet he was a son.

And just because you have received the Holy Spirit; that doesn't mean that everything's just going to be poured into your hands. That's the reason if the Church would get quiet just a little bit and quit trying to say, "I'm Assembly. I'm a Oneness. I'm a Trinitarian. I'm—I'm this, I'm that, and the other." You're Christ's, and the purchase of His Blood. Got no right to break fellowships with people like that, unless they're living the wrong life, draw any fences or barriers. We're all one in Christ Jesus. For by one Spirit we're all baptized into one body, the body of the believers.

²¹ Notice now, what if this tutor, this raiser . . . Paul teaches it very plain over in the Gospels, or in the books of the New Testament. I want you to notice: as this tutor, he must be an honest man. Now, he mustn't pull any strings. The son couldn't pull any strings with the tutor, because the tutor, or the teacher, had to tell the father just exactly the conduct of the son. And how the tutor must've bowed his head in shame when he went before the father to say, "Your boy is not obedient. He's so loosely." How he must've hid his face . . .

And I wonder how the Holy Spirit is, how It must, as a prophet of old, blushed when He stood in the Presence of God, when He brings the character and the conduct of the church in this day. How He must blush when He stands before the Father and says, "Oh, they're all separated; they're acting like the world. They're marrying and giving in marriage. The women are dressing and acting just like almost harlots on the street. How the men are smoking cigarettes, and telling dirty jokes, and staying home at night and listening to *Who Loves Susie*, and all those things on television, and neglecting the church . . . How the pastor is leaving his post of duty for more money somewhere else . . . How the deacon board is running the bookies and so forth . . ." How it must make the Holy Spirit blush in the Presence of God.

²² Let me say this. You say, "Brother Branham, every time you come here you beat down on the people." Well, if you . . . Maybe you need it. We've got to tally up with this Book. Let me say something, sister. What's happened to the holiness church? What's happened to our people? I appreciate the decency that you do show. But did you know, years ago it was wrong for you to cut your hair? The Bible says it was. Well, why do we have so many bobbed haired women today? It used to be wrong for you to wear that manicure, ever, how that's the wrong name for it, but that stuff you put on your face, paint. There was only one woman in the Bible ever painted her face, and God fed her to the dogs. That's right. So when you see a lady wearing that, you can say, "How do you do, Miss Dog meat." That's exactly what she is in the Presence of God. Now, that's the truth. It's wrong. There's your example in the Bible.

²³ And the one thing I want to ask is this: We're supposed to be living in the height of civilization; sometimes I wonder. The women of the churches today, modern, and a lot of Pentecostals who's got this liberation of women. . . Did that hurt? It ought to. They take off just as much clothes as the law will let them take off. And then you say you're a Christian living in civilization.

In the dark lands of Africa where the Ethiopian women come to my meeting by the thousands, raw heathens, blanket natives, who did not know which is right hand or left, coming with just a little clout over the front of them here on a string around their waist, their whole body exposed, but when God came down in His power and saved them from sin, no one said a thing about clothes, but when they started to leave the audiences (I stood looking, weeping.), women folded their hands like this to cover themselves so they could get out to put some clothes on. Then we call ourselves civilized. We call ourselves Christians with the Holy Spirit. Shame on you preaching liberation of women. Brother, we ought to preach liberation from sin. God deliver us from all that stuff.

²⁴ Notice, if a raw heathen, that don't know right from left hand, the Holy Spirit Itself teaches her that she's naked, then you claim to have the Holy Ghost and stripping off everything that the law let you do, there's something wrong somewhere. Oh, my, what the Holy Spirit must think when It comes in the Presence of God, how His children are acting. Say, "What about the men?"

You brother, it's your time. You call yourself a man and the head of the house, and if you let your woman strip herself off and get out there at that lawn mower with a cigarette in her hand before men, that shows how much man you are. That's just exactly. That's right. You know that's the truth.

What we need is an old fashion Holy Ghost revival to clean up the church. That is right. I'm not saying that jokingly; this is not a joking place, because we're dealing with eternal destination to men's souls that I'll answer for at the day of judgment. But that's true. No wonder the church has to go after all kinds of little isms, and fantastics, little sensations and things.

Why take that substitute? Why don't you clean up and stand still? Pentecostal skies are full of the real Holy Ghost that'll make you what you should be. Why do you take anything like that, little isms? Because you're trying to live in sin and possess the Holy Ghost at the same time. She's took Her flight and left you. That's what's the matter with the church. That's exactly right. So much, we'll get on that a little later on.

²⁵ But then, if that child is obedient, a very good child, how the Teacher would like to stand to the Father and say, "Oh, Sir, Your little

boy is a perfect gentleman. Oh, he's so up-and-at-it, not home with the television, but at prayer meeting every night, at his post of duty, on the street testifying. He lives a life above reproach. He's just about the Father's business. When they're eating lunch at the mill, or wherever it is, he has Your Book under his arm. He reads It; he testifies to the other men. After evenings when he goes home and washes up, it isn't out in the back yard with some beer, but he's out somewhere giving testimony to the love of God that's in his heart." Say, "You know, Sir, oh, You got such a fine child."

I can see the Father pushing His chest out, say, "Oh, yes, he's a chip off the block. Yes."

²⁶ Sometime of the evening when the children are asleep, Mrs. Branham and I slip into the room and look at little Joseph. And I look at him as he's laying there sleeping, and I say, "Mama, do you know he's got big eyes just like yours."

She say, "Yes, he's got lips like yours."

It's the features of both of us that's represented in that child. Oh, how that God wants to see the reflection of Himself, and His church reflecting the power and glory to the world.

In the Old Testament when the beaters was beating gold . . . When you get gold that's full of pyrite (That's fool's gold.), it really shines better than the real gold. It's got sludge and everything in it. But the beater used to beat the gold. And the way he knowed he had all the dirt out of it, he seen the reflection of himself in it, like a polished mirror. He beat it, and he beat it, and he beat it, until he seen his own reflection.

That's what the Holy Spirit is trying to do to the Church, is to beat it, and turn it over, and beat it, until Christ reflects in the Church to the people, proving His resurrection. He's the same yesterday, today, and forever. He's trying to get the people to beat the world out of them. The devil's pouring it in. And the Holy Spirit, if you'll just stand still and let Him, He will beat your life, until the loving peace of Christ reflects into your life.

²⁷ Now, this child was obedient, then there come a certain day when this child become matured. That's the day the Pentecostal church ought to be now. You Presbyterians ought to been that way a long time ago, Baptist and Methodists, but what's the matter?

Then there's a certain day come, that when that father draw all the people around the regions that had come into the city, or some great place. And he took and set this son on a high place, and he put him on a beautiful robe. And they had a ceremony, and that father adopted that same son that had been born, he adopted it into his family. Or in

other words, he placed him, positionally what he was in the family, and then he become an heir of everything the father had. In other words, his name on a checkbook was just as good as his daddy's.

And that's where the church should be today; it should be to a place. . . . And I say this to myself and to you: oh, what a pity it is when I walk around and see the sin, and the afflictions, and the sickness of the people and so forth. We ought to be to a place in faith in God, so separated that what we ask the Father in the Name of His Son, He'd grant it to us. That's right.

²⁸ He took him into a place, and there he adopted him into his family, or as a special time when he set him apart. The church ought to be that way tonight, an Angel come to you, set you apart and tell you your position, where you're at. Not a bunch of men to lay hands on you, that's earthly. I mean God; God sets you apart in a place where you belong. God does it; your Tutor does it. He's present when it takes place.

Now, notice, God was doing here just exactly like He asked man to do. His Son had been obedient, He had minded the Father. He hadn't been gadding about in places and say, "You see Who I am? My campaign's the biggest there is in the country. Yes, sir."

He'd been obedient. He'd been obedient to the Father. He hadn't been gadding around the things of the world, associating with them; He'd been obedient. And God took witnesses of the earth, Peter, James, and John, brought down Elijah and a Moses from Heaven, and stood them there, and adopted His Own Son. He was glorified in the presence of these witnesses. And the—God came down and overshadowed Him. And the Bible said "His garments glistened like the sun." You see the robe, the glorification of Him? He put Him on a robe before the witness of Heaven, 'fore the witnesses of earth.

²⁹ You know Peter got all excited. Course it is enough to make a man excited. He got kind of excited when the supernatural came. Listen close. That's what makes men get excited. But you shouldn't be excited. You see, that's what made a mixed multitude go out of Egypt, that perished in the gainsaying of Korah. That's what's made the Pentecostal church is the confusion it is tonight. The supernatural's been done, and a mixed multitude went out.

Peter got excited; he said, "Lord, this is so great we better start some denominations here." That's right. "Let's build a cathedral here, or a school. And we'll call this a school for the law, for Moses and all his. Yes, we'll have that."

³⁰ Now, who could be saved by the law? No one could be saved by the law. The law didn't come to save us. The law was to magnify our sins,

to point them out to us. And listen, to you legalist believers, I want to ask you something: There's not one thing you can do to be saved in yourself. No sir. You are saved by grace and that alone, and you have nothing to do with it. God chose you in Christ before the foundation of the world. That's right.

There's not one thing you can do to merit. So you keep all the commandments you want to, join all the churches you want to, you're still lost. You might know your catechism, say Hail Mary's. You might know the Apostles Creed, the Doxology; you might know all the doctrine of the Bible. But to know the Bible is not Life. To know the church creed is not Life. But to know Him is Life. Alone to know Him. . . You might be baptized this way, that way, this way, that way, or sprinkled, poured, whatever it may be; you're still lost until you know Him. To know Him is Life. The church in its condition. . .

³¹ Notice, there they were. And Peter said, "We'll just build a tabernacle here for Moses." Now, the law only puts you in jail. The law only puts you under condemnation. The law only magnifies. It was the policeman that come, and caught you by the arm, and said, "You're guilty, and you're under the penalty of death." The law has no redeeming grace. Grace come by Jesus Christ, not by the law. I don't plead for the law; I don't want nothing to do with the law.

Well then, Peter said, "I'll tell you then; we'll build a us another tabernacle: we'll make it for Elijah." What did Elijah represented? The justice of God. Who wants justice? Brother, I don't; I want mercy, not justice. We're all borned in sin, shaped in iniquity, come to the world speaking lies. We are guilty from the beginning to the end. There's not one of us could redeem one another, if we're archbishops, popes, whatever we might be. We're prophets, or whatever, even if we were Angels, we would still be unfit to redeem one another, certainly. I don't want justice; never do I call for justice; I want mercy. God, give me Your mercy.

³² Look at Elijah, the sternness of God's justice set upon the mountain under the—the will of God. God told him to. And the king sent a bunch of men, said, "Go up there and get him."

When they got close to him he raised up the line of God's justice, said, "If I be a man of God, let fire come from the heavens and burn you up." Fire fell and burned up the fifty.

"Well," the captain said, "You know, that must've been just the lightning; a storm went over. We'll try it again. You know, it's just one of the acts of nature." So he sent another fifty.

And the justice of God raised up in His prophet, and said, "If I be a man of God, let fire come from heaven and to consume you." And

fire came and consumed them. The justice of God . . . Mercy brethren, we don't want justice.

³³ But Peter had no more than got it out of his mouth, when he wanted to denominate the church, when he wanted to have denominational barriers, one for this and one for that. A Voice spoke from Heaven and said, "This is My beloved Son; hear ye Him." And when they looked back they saw Jesus only. The law had passed away; all the judgments had passed away; and God said, "This is My beloved Son; hear ye Him."

What did He represent? God's love. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but would have Everlasting Life."

God, His nature, is so loving, that when Divine love . . . That's what the church needs. That's where we're standing, not in the need of Bible doctrine, not in the need of denominations; we're standing in the need of the love of God. That's been my theme and will be till I die. The love of God is what the church needs.

³⁴ If we had the love of God in the Assemblies, in the United, in the Church of God, in the Methodist, in the Baptist, then denominational barriers would be broke down, this Cadle Tabernacle tonight would be packed to the streets here, and the power and glory of God, and an old fashion revival would sweep this city and . . . ? . . . out.

If the people in this city that's called by the Name of the Lord Jesus as believers, would come together in that condition tomorrow night, a week from now, a bootlegger and a whiskey joint wouldn't be found in this city. What's the matter? Lacking of love.

What did Jesus represent? Moses, the law. Elijah, his sternness, his justice. What did Jesus represent? His love. And when God being love, and He was—so loved the world. And when Divine love is projected it produces its subject. God could do nothing else but send something to take the place of His love. So the law couldn't do it; His justice couldn't do it; so love took its place.

O dear dying lamb, Thy precious blood
 Shall never lose its power,
 Till all the ransomed Church of God
 Be saved, to sin no more.
 Ever since by faith I saw that stream
 Thy flowing wounds supplied,
 Redeeming love has been my theme,
 And shall be till I die.

³⁵ Love, God's love, it'll take the place of speaking in tongues, and that's all right. It'll take the place of gifts, and wonders, and signs, and everything else. If you haven't got love to accompanies that, what good

does the signs do you? God's tried to do it across the nation, but it wouldn't work. The greatest of all the gifts is wisdom, the second is knowledge. If you haven't got knowledge, you haven't got wisdom, how can—to control your knowledge, what good's your knowledge going to do? See what I mean? Seek the first things first.

We've gone after gifts; we've gone after this; we've gone after that, because the supernatural was done. But, brother, don't seek gifts; don't seek favor with denomination; seek the love of God. Do it, brethren.

³⁶ Love constrained Him. That's what He was: love in His great bosom, went out to Adam's fallen race and redeemed them through His Son, Christ Jesus. Laws, prophets, denominations is all faded away, "This is My beloved Son; hear ye Him." Love takes its place.

You can't impersonate love. You've got to have it. It's got to be a product that God has given you. It's not what you imagine. It's something God has done. Like I was talking today to someone. When I get ready to leave and go overseas, I don't get my wife and say, "Here Mrs. Branham, tell you something: Thou shalt not have no other husbands; I'm your husband. Let me hear you being out with somebody else, you know what you're going to get when I get home? Thou shalt not flirt with anyone else."

Now, wouldn't that be a home. That's about like the church is. "If you go to that revival, I'll give you your papers to your church." That's right. Oh, we're the ransomed church of God, there you are. Oh, we need love, sure we do.

³⁷ Now, she don't catch me by the collar, and pull me around, and say, "Wait a minute, my young man: Let me hear you being out with one woman while you're gone, you're going to get it when you come home." That isn't it. It isn't law; it's love. I love her; she loves me. When we get ready to go, we're both crying a little; we kneel down on the floor and pray God would take care of me and help me, and for God to help me win souls for Him. And I pray that God helps her and takes care of the children. We raise up and I kiss her good-bye; she says, "Billy, I'll be praying for you while you're gone, honey."

"All right, dear." That settles it. No more thought of it. Why? I love her. If I was overseas and away from home for a year, I don't care who the who the woman was, if she walked up, some young girl, or some woman, and say, "Billy, would you take me out to supper?"

I'd think, "Meda wouldn't want me to do that." But if I knowed that I could get by with it, if I knowed I could come back and tell her, "Meda, I took some girls, or women, went out to supper. I did, this, that, or the other. I—I—I tell you, I held her hand before I left, you forgive me, won't you, Meda?"

I believe she'd do it. But brother, I wouldn't do it for nothing. I wouldn't hurt her for nothing. I love her. And as long as I love her, she don't have a worry. And as long as she loves me, I don't have a worry. And as long as you love Christ, you don't have a worry, and Christ loves you, you know. It's love that does it. Not something that I do to merit it, it's God's Divine love.

³⁸ In closing you might say this. Some time ago, as you know I like to hunt; I just love to hunt, not so much to kill the animal, but to be in the wilderness. And I used to hunt up in the north woods, way up in northern New Hampshire, and up in Maine. And I used to hunt with a fellow up there, little old Yankee; he was a nice boy. I liked him real well. His name was Bert Call. And I thought a whole lot of him; he was a dandy hunter. I loved to walk, twenty-five and thirty-five miles a day through the wilderness. He was a good walker, come right along. And he was a good tracker; he was a good boy, good hunter. But he was the most cruel-hearted person I ever seen. He would just love to shoot little fawns just to make me feel bad.

Now, if the law says he can have a fawn, all right. But not eight or ten of them a year.

³⁹ So he liked to do that just to be mean. And he used to shoot those little fawns and laugh. I'd say, "Bert, how can you do that?"

"Oh," he'd say, "you chicken-hearted preacher, thought you was a hunter."

I said, "I'm a hunter, but I'm not a killer."

And he said, "Aw, ain't that all right?"

And I'd say, "Abraham, sure, killed a calf for God to eat. That's right. But Bert, not to be brutal just like you are."

He said, "Aw, you're chicken-hearted."

One year I went up there, he said, "Come here, Billy, I want to show you something." And he'd made hisself a little whistle. And he could go just like a little baby deer, little fawn, crying. I said, "Bert, you're not going to use that?"

He said, "Aw, get next to yourself preacher."

⁴⁰ We went hunting that day, and we were out in the wilderness walking around. We'd been maybe a half a day. It was getting near dinner time; we hadn't even seen a track. It was a great opening like that, and the snow had been melted off pretty well there where the sun had hit. And he kinda stooped down. I thought, "What's he going to do?"

I seen him reach in his pocket; he comes out with this little whistle. I thought, "Oh, my." And he took that little whistle and he went just

like a little baby deer crying. And no more than he'd did that, till just across the way a big beautiful mother deer, called the doe, raised up. She looked around.

I can just see her now, those big brown eyes, those big ears, the veins in her face; how pretty she stood. She looked around. I seen Bert look up at me and grin; I thought, "Oh, Bert, you're not going to do that."

Smiled and he ducked his head down. I couldn't watch it; I turned my head. And I heard the chamber come back as the—the lever come to pull his cartridge up into the barrel. Oh, he was a dead shot.

⁴¹ And I knowed that deer wasn't standing over thirty yards. And I looked around again; I seen him level that steady nerve, putting that cross hair right across the heart of that mother. She looked around; she heard that baby's cry. She come walking right out into the middle of that little place, right out in the open.

Why? She couldn't help it; she was a mother. She by nature was a mother. She wasn't putting that on, but she was a mother to begin with, and there was a baby in trouble, and she must get to it; it was in trouble. It was something in her. Any other time she'd been scared to death; that's what she was hiding back in the bushes for, to keep away from that light place till it got night, and then she'd go out and feed. But the baby was in trouble. The mother instinct called her. It was duty.

⁴² She walked out, listening again with those big ears up. And I seen his nerve as he quieten down; I turned my head; I thought, "Oh, God, don't let him do that."

I knowed in a few moments time, just a second or two, and that bullet of that .30-06 rifle would blow that mother's heart plumb through the other side of her. And I thought; that gallant display of real love, that mother loving that little baby so much that she was walking out there. . . . And I looked, and she'd seen the hunter; she stopped. Those big ears come to a point; she caught the scent of him, and she stood there. But the mother's love, she couldn't help it. She went walking on hunting that baby. It wasn't a put-on; it was the real thing. She was walking right in the face of death, because she was a mother.

I turned my head, I said, "God, how can that cruel-hearted man do that?"

And while I was praying, I noticed the silence. I heard nothing; I thought, "Why don't the gun fire?"

And when I turned to look, I seen the rifle barrel going like this. He dropped the rifle on the ground, and turned around, and grabbed me by the pants leg, and he said, "Billy, I've had enough of it. I can't stand

it no more. Tell me about that Jesus that puts that kind of love into a man's heart." There on that snowy ground, that cruel-hearted man, by the display of a real genuine love, led that man to Christ.

⁴³ When the Church of the living God gets to a place of, get out of its little old isms and sensations, until it can display the real genuine love of God, then you'll be the salt of the earth that'll create a thirst in the heart of the sinner, that'll make him want to be like you. God grant it to every disbeliever tonight, as we bow our heads.

"This is My beloved Son; hear ye Him," the heart of God.

Dear Jesus, as my mind slips back to that little opening upon the top of the—or the side of the mountain that day, some twelve, fourteen years ago, near that place called Pond of Safety, to see that old mother deer that she could not help it; she was a mother by nature. God, she had to display her love, her gallant love, because it was her nature.

O Jesus, there's people in this building tonight, that's joined church years ago, maybe some of them has not, but they're human beings that You projected Your Son to them, and the love of God to them. And they just cold formally joined the church, or maybe neglected it altogether. But they've always wanted the time that when they could have the real thing. They've had their ups-and-downs and ins-and-outs. God, grant to every person tonight, while Your great Presence is here, that they will accept Jesus, the Saviour, and let Him place into their nature, into their character, the characteristics of Jesus Christ, that they might love one another, and love You so much, that they'll go home, and act like Christians, and live like Christians, have fellowship with all Christians, and be Your children, and be such in the neighborhood, until as that mother deer displayed the love of a mother, and one unbeliever to Christ, may they display the salt of the Kingdom of God in Christian love, until they'll win their neighbors and all around them to the Christ of God. Grant it, Father, Thou knowest the heart of man. Please, Holy Spirit, move into this audience and touch every heart just now.

⁴⁴ While we have our heads bowed, our eyes closed, this may be the last time that God will ever touch at your heart.

"Oh," you say, "I've belonged to church for years, Brother Branham."

That's not what I mean.

"Oh, I have danced in the Spirit, Brother Branham."

That isn't still what I mean.

"Brother Branham, I've spoke with tongues; I've had the interpretation. I've even prayed for the sick, and they got well."

That still isn't what I mean, friend. I'm meaning the love of God, something in your heart that just makes you . . . just puts Christ first in everything.

If you haven't got it, will you do something tonight? Would you raise up your hand, not to me, but to God, and say, "God, give me the Christian love for the brethren, for the church, that that mother deer had in mother-love for the baby"? Would you raise your hand to Him?

God bless you, lady. God bless you, sir. God bless you. God bless. That's right. Too innumerable to count at the time, hundred or more hands up in here of people. That's right. God bless you. God bless you, there, sure. Is there another? God bless you, you lady, you. Yes, young man, God bless you, honey. God bless you, sir, here. God bless you lady, you brother. Be reverent, everybody. God bless you, lady.

Let the Holy Spirit do the talking now. Same One that was here last night that knows the secret of the heart, is revealing it right into your heart now, telling you, "Yes, you ought to put up your hands. You know you got enough temper to, it's spoiled you. You've never got rid of this. You've never got rid of your lust and love for worldly things. You know you don't put God first." That's your Teacher. That's your Teacher trying to tell you.

Don't you want Him? Don't you want that kind of an experience with God, where love constrains you to do all things for Christ?

44a Say, "Brother Branham, what does it mean . . .?" God bless you, back there, son. "What does it mean if I put up my hand?" You know what it does? It breaks every law of science, by, the gravitation of this earth makes your hands hold down. And if you raise your hand, it goes to show that there's a supernatural Power in you that's brought you to a decision. And you've raised your hand towards Heaven from whence Christ has ascended, and shall descend, to make witness to Him that Something within you tells you you're wrong and you want His forgiveness. That's what it means to put up your hand.

We have had the altars. I love the altars. But, course, that started in the Methodist church. God bless you, sir. That started years ago, and I do not condemn it, but that isn't it. As many as believed was added to the church, not just mental, but really, in their heart, believe. Jesus said, "He that heareth My Words, and believeth on Him that sent Me, has Eternal, Everlasting Life, and shall never come into judgment; but has passed from death to Life."

Just raise your hands to Him and say, "God, remember me. I want Your love in my heart." God bless you back there, brother. God bless you over here, brother, the aged man. God bless you over here,

sir. Those who haven't put up their hand yet, when you raise your hands . . . God bless . . .

I see a little girl that's trying to wave her little hands for quite a minute. Sure, honey, Jesus sees your hand. The Bible said, "Suffer little children to come to Me; forbid them not."

God bless you setting here, dad. God bless you, sister dear. You shall receive your reward. Back in the back, God bless you, sister. I'm just waiting a moment. God bless you, brother, to my left over here. God bless you, brother. God bless you, sister. That's right.

^{44b} You say, "Does that mean anything?" God bless you, brother. Sure it does. Every time you put your . . . You can't make a move, you can't make a thought . . . What's ent- . . . what's entering your heart? That's your Teacher. Then you know you been wrong. "Now, you know you been wrong; that's the reason I couldn't work with you." God bless you, brother. God bless you, sister. That's right. Be honest. What do you care about what man says? You don't care; you want to be right with God.

"Father, I want You to take me out somewhere to, there, place that love in my heart." Would you raise your hand? God bless you, young lady. God bless you, young man. God bless you, little lady, there. God bless you back there. Sure, God sees your hands, the young ladies in the back. God bless you brother, you sister. See how the Holy Spirit is speaking. Just keep praying, that's what does it. God bless you, sister.

^{44c} You say, "Brother Branham, why do you say . . .?" God bless you, little boy. "What does that mean?" Say anything to me, but the best thing that you could ever do, would say, "God bless you." If He blesses me, everything else is all right.

God bless you, sister, dear. God bless you, sister. Certainly, that's my sincere prayer. God bless you, my sister. God bless you, sister dear. God bless you back there, sister. God bless you, brother. God bless you, sister. You, my brother. That's right. God bless you, sister, you, brother, and you, sister. A whole family, as it was, coming to Christ. God bless you, little lady. God bless you, brother. Oh, what a time. God bless you. God bless you, standing in the back there, way back, mister, against the wall; you over there, brother, coming; and you down there, also; you back there, little lady, God sees you. Sure He does.

Just slip up your hand. Don't . . . No need . . . God bless you, lady. No need of doing anything else, but say, "God, be merciful to me. I'm wrong. Here's my hand, Lord. Here's my hand." Don't you think the recording Angels don't put that right down.

There's Something in you. That's the Tutor, that's the Holy Spirit, saying, "Child, you're wrong. You know you're wrong. I'm tired, taking

this report to the Father. Let Me change it from now on.” God bless you, brother. “Let Me change it from now on. Let Me say that you are a real son, or real daughter.” God bless you, sonny boy. Certainly. Certainly, He wants to do it.

Is there another before we pray? I’m just going to offer prayer. God bless you, sir. Yes. God be merciful to you. If I’ve missed anyone . . . God bless you, little man. God will see you, surely. He knows all about it. All right, real quietly. God bless you, brother.

Let’s quietly, now, as we hum:

Jesus knows all about our trouble; (God bless you,
brother.)
He will guide till the day is done.
There’s not a friend like the lowly Jesus; (God bless
you, brother.)
No, not one. No, not one.

There’s not a church, not a organization, not a bishop, not a pastor, not a prophet, not an angel; there’s nothing could help you but the Lord Jesus. Slowly now. God bless you, my brother, right here in front of me.

Jesus knows all about our trouble;
He will guide till the day is done.
There’s not a friend like the lowly Jesus;
No, not one. No, not one.

^{44d} Let us pray.

Blessed Lord, You know all about our struggles. You’re the One Who knows us. You knew us, Lord, before we were born. You know every nature and every thread that’s in us. And as we’re walking on this brittle threads of mortal life, not knowing what time they’ll break and our soul will plunge into an Eternity, be merciful, O Christ.

And by the fruits of the message tonight, some two or three hundred or more has raised their hands. You know every one of them. You was the One Who spoke to them through the Holy Spirit, and they raised their hands that Something within them has spoke to them, and they, with their own spirit, made a decision that they’re through with a halfway life, or with rejecting Christ, and they want the real love of God in their hearts tonight. God, grant it.

This is a new birthplace, and may each and every one of them receive the love of God in their hearts. Going from this building tonight, like those who came from Emmaus which said, “Did not our hearts burn within us as He talked to us along the way.” And I raise my hands to His, and said, “Lord, be merciful to me. I’m wrong.”

Oh, I know that You will, Lord, for I offer this prayer to You in their behalf. I may never get able to shake their hands in this life. But someday, standing yonder in the near future, when life is all over and the great table is set, and thousands of miles across the skies, and we look across the table to each other, and the tears running down our cheeks, like to hear them say, “Yes, Brother Branham, that night at Cadle Tabernacle, it changed my being.”

While we’re holding each other’s hands and the tears of joy running down our cheeks, the King will come out and wipe all tears from our eyes, say, “Don’t cry, children. It’s all over now. Enter into the joys of the Lord that’s been prepared for you since the foundation of the world.” Keep them sweet, humble, full of mercy, being the salt of the earth until the hour that You come for us. I present them to Thee.

Thou hast said in Thy Word, “No man can come to Me, except My Father draws him first. And all that comes to Me, I’ll give them Eternal Life, and will raise him up at the last days.” We know that that’s the truth.

And now, Father, by the fruits of the message tonight, hundreds has raised their hands. And I now present them to Christ as love gifts of God, and no man can pluck them from His hands. Give them of Thy love, Lord, and make them blessings to lead others. For we ask it in the Name of Jesus Christ Thy Son. Amen.

^{44e} [A sister gives an exhortation—Ed.] Amen. Oh, how blessed it is to feel the Spirit of God. Let’s just raise our hands like *this*.

Pianist, would you give us, “I Love Him.” All of us that love Him now:

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

Now, as we look to each other, let’s just shake each other’s hand. Methodists, Baptists, say, “God bless you,” as we. . . through the crowds you’ll see those who raise their hand, say, “God bless you,” as we sing again.

I love Him, (That’s right.) I love Him
Because He first loved me
And purchased . . . salvation
On Calvary’s tree.

Don’t you just feel real good? Oh, I. . . Love has been. . . I know I’m criticized a lot by that. But brother, let me tell you, you give me

that real honest heart full of love; I'd rather have it than anything that I know of. Yes, sir.

^{44f} Now, I was just looking at my watch. And I told my boy . . . I don't think he even give out prayer cards. I told him that I was going to start praying for the sick at exactly nine-thirty, and it's quarter after ten. I'm sorry. I was going . . . Maybe tonight, I better just call a few up here to the platform and pray for them, and, just like I did last night. Maybe tomorrow night we'll start early. I preach tomorrow afternoon; maybe I'll be run down a little more. And so . . .

Oh, you're such a lovely people. And I—I looked a while ago when I had you raise your hands, and just Something in me just said, "Looky there: What it will be someday, when you see those same hands raised to the God of Heaven, when they're crowning Him King of king and Lord of lords."

Think of it: When Jesus comes and the redeemed stands there, singing those redemption songs, Angels will be circled around the earth with bowed heads, not knowing what we're talking about. They never need redeeming; they don't know what it means to be lost and be found. But we was lost, and we're found, and we sing the redemption story. Tens of thousands times thousands with their hands up, singing the redemption stories while we're crowning Him King of king and Lord of lords, when the Angels with their heads bowed around the earth, and . . . Oh, what a day, what a day.

God, let me preach the unsearchable riches of Christ until death shall set me free, is my prayer.

^{44g} Honey, did you give out any prayer cards? Have you give them out? Now, what did you give out? B? [Blank spot on tape—Ed.]

You got a recording of that I like to hear it. "In . . ." I'll buy it. "In the Name of Christ, our Saviour, as a shield today." I remember one morning, getting up in the room, little ol' stove . . . Meda and I had just been married a little while. We had a little ol' stove, little, what we call "monkey stove," just about *this* big, set up on a block or a little box, and had a pipe oven. We'd bake the bread or toast up in it. And the frost was all over the floor. And I was barefooted and my feet cold, and I couldn't get the ol' fire to burn. I—I would finally set down.

I turned on my radio. I thought, of Cadle Tabernacle, "That morning program isn't off yet." And I turned it on. Mrs. Cadle, and I believe, Russell Ford was singing. . . no, I, believing Mrs. Cadle, by herself, was singing, "I want to see Jesus, don't you?" Oh, my, I just fell over on the floor and started crying like a baby, just on my face. "When I reach the Land of that far off strand, I want to see Jesus, don't you?" That immortal soul of hers rests in the bosom of Christ tonight.

That voice will never be forgotten as long as there's a people here to remember it. God bless her.

^{44h} We certainly want to cooperate with the Cadle Tabernacle with everything that we have. May it long stand till Jesus comes, is my prayer.

B's, did you say, son? B's, one to fifty? Fifty to a hundred. All right, start off with fifty. Who has B, fifty raise up your hand? Prayer card B, fifty, we'll just start and take just a few up . . . [Blank spot on tape—Ed.]

. . . friend, a real Canadian brother. I could say something about him right now, but he sure don't want me to do it, I'm sure. But a real, genuine Christian, he and his wife and his family and his loved ones from Canada, his father-in-law has been my translator, Norwegian. However, Mr. Sothmann is not a Norwegian; he's a German. His mother is . . . wife is a Norwegian. His father-in-law is my translator for years and years in Canada. We been associated together for a long time, and very good friends.

All right. Now, after this . . . We got plenty of time, pray for the sick. The first thing, brother, is salvation of souls. [Blank spot on tape—Ed.]

⁴⁴ⁱ Now, everyone be real reverent. And as they bring the sick around in a few moments, I wonder how many here tonight, that doesn't have prayer cards and wants to be healed by the Lord Jesus, let's see your hands wherever you are. Just look. Isn't this a sick world? How God will surely grant this.

Now, look. If I found favor in your sight, let me say this to you. Regardless, regardless, you just have faith in God. What's He done? He sent His Son to redeem you. You accepted it by faith and you believe it.

Now, remember, any redemptive blessings could not be reproduced by Christ tonight, for when He once does anything, it settles it for Eternity. How many believes that? Certainly, absolutely. Christ died once, for the sins and sickness of this world. That settles it. You are all . . . Every sinner, that was saved a few minutes ago, why, had been saved for nineteen hundred years. You accepted your salvation a few minutes ago. Every sick person was healed when Jesus died at the cross. How . . .

Is anybody here that's never been in one of our meetings before? Let's see your hands. Never been in one of my meetings before? Just look at the new people, each night.

Well, while the boys are getting the sick ready, I wished, if you would, if you can bear, just set still just for a few minutes now, while this part of the service is going on. It won't be but just a few minutes and then we'll be closing.

^{44j} Now, let's look this way, just a minute. Give me your undivided attention. I claim that Jesus Christ is the same yesterday, today, and forever, because the Bible said so. Now, is that the truth? Now, if that's not the truth, I don't want nothing to do with *this*.

I've stood many time with a Koran in one hand, the Bible in the other, and say, "One of them's right, and one's wrong," before tens of thousands of Mohammedans, and see thousands of them come to Christ. But what they . . .

When I went to India, and we've got Indian brethren here who was right there at the meeting, when they met me out there, so many garlands we had to pile them in a pit. The—the man there said, "Brother Branham, we don't want you coming over here and saying you're a missionary." Said, "We know more about the Bible than you westerners ever knowed." And that's truth; it's an Oriental Book. Said, "We had the Bible hundreds of years before you was a nation." That's right. Saint Thomas went right down into India. His church still stands, where he preached. Certainly. And all the Book was wrote in the Oriental customs, and we western people know little of their customs. You know that to be the truth.

Look. But he said, "What we're wanting to know, has God visit you Yankees over there with enough faith to make this Bible live again?"

^{44k} Am I looking at Sister Smith, setting out here? Is that Brother and Sister Smith? God bless you, Sister Smith, dying with a cancer just recently. I just recognized . . . You're from Tulsa, the . . . You write that magazine. Didn't you meet me when I went into Minneapolis here, a few weeks ago, for your wife who was laying at the point of death at Mayos'? So glad to see you, Sister Smith. How you feeling? Glad. God bless you. All right, it's amazing grace, isn't it?

Now, when Jesus was here on the earth, did He claim to be a healer? How many would say He did claim to be a Healer? No, no, He didn't. He said, "It's not Me that heals, not Me that doeth the works, it's My Father that dwelleth in Me." Is that right? "A little while and the world will see Me no more; yet you'll see Me; for I'll be with you, even in you, to the end of the world." He did not claim to heal anybody. He did not claim, say, "Bring Me that guy, and I'll show you I'm a healer." No.

Here's what He said, "I can do nothing in Myself, but what I see the Father doing, that doeth the Son, likewise." How many knows that that's the Scripture? Now, if that isn't right, none of the rest of the Bible's right. That's Saint John 5:19: "Verily, verily, I say unto you, the Son can do nothing in Himself."

^{44m} He was being criticized, by, a man packing his bed on the Sabbath day. No doubt, a big bunch of cripples down there. He had passed

through great multitudes who was lame, blind, halt, and withered: went right by them, never healed them. Went right on over and found a man laying on a little old pallet that had prostate trouble or something; wasn't going to hurt him, wasn't going to kill him; he'd had it thirty-eight years. So He said, "Will thou be made whole?"

Now, remember, He, Jesus knew that he was there, knew that he'd been in this condition. When they questioned Him about the rest of them and whatever they questioned Him of, He said, "The Son can do nothing in Himself, but what He sees the Father doing, that doeth the Son." Is that right? Then according to Jesus' Own Words, before He could do anything, the Father showed Him a vision, first, on what to do.

⁴⁴ⁿ Look at the resurrection of Lazarus. He went away. Lazarus had been dead four days. He said, "Our friend Lazarus sleepeth."

They said, "He doeth well."

He said, "He's dead. And for your sake I'm glad I wasn't there." See, the Father sent Him away. When He got back to the grave, listen at Him, said, "Father, I thank Thee Thou hast already heard. But I say it for these who stand by: Lazarus, come forth!" And a man that'd been dead four days, stood on his feet and lived again. The Father had showed Him.

Take any Scripture you want to in the Bible and see if it don't bank right with every other Scripture, tie in. The Bible doesn't say, "*This* here, and *this* here," and contradict Itself. There's no contradictions in the Bible. They every one run exactly right. Jesus said, "Nothing could be done 'less My Father. . ."

^{44p} We see a Jew come to Him one time, a man. And the man said. . . Been praying, way around, 'fore another man met him; Philip went and found Nathanael, as we quoted last night. When he come to Jesus, Jesus knew him. He said, "Behold, a Israelite in whom there's no guile."

He said, "When did You know me, Rabbi?"

Said, "Fore Philip called you. When you was under the tree, I saw you."

He said, "You're the Son of God." Was that the sign of the Messiah? It was to the Jew then. How many knows that Nathanael, the staunch Jew, when Jesus told him where he was before he even come to the meeting, that he recognized Him and called Him the Son of God, the King of Israel? How many knows that he recognized that was the sign of Messiah? Put up your hands. Saint John the 1st chapter.

How many knows that the woman at the well, when He told her of something that she. . . was wrong with her? And she said, "Sir,

I perceive that You're a prophet. We know that when the Messiah cometh He'll tell us these things." That was the sign of the Messiah to the Jews and the Samaritans. Is that right?

Well, if it were . . . If that's the sign of Messiah to the Jew and the Samaritan, what would it be to the Gentile, if He's the unchangeable Christ, the same yesterday, today, and forever? Be the same thing.

What did they say it was in that day? Spiritualism, Beelzebub. What do they say it is today? Polished-up soothsayer, mental telepathy, fortunetelling. Just exactly the same. Not with enough real Gospel, sound teaching in their hearts and spiritual revelation, because the entire Church of the living God is built upon spiritual revealed truth from Heaven. That's the thing, the Church: not built upon teachings; not built upon theologies; it's not built upon denominations. Jesus told Peter, He said, "Flesh and blood has not revealed this to you, but My Father which is Heaven has revealed it to you. No man can come to Me except My Father reveals it and brings him first. My Father which is in Heaven has revealed it to you. And I say, 'Thou art Peter. Upon this Rock . . .'" Not upon Peter, but upon the spiritual revealed truth that He is the Son of God. "Upon this rock, I'll build My Church, and the gates of hell can't prevail against it." It's when God does something to the person.

⁴⁵ Now, when God let Philip recognize, or, Nathanael, that was the sign of the Messiah. When He let the Samaritan realize, that was the sign of Messiah. Then He'll let the Gentile know the same thing, for He is the same.

Where is your . . . Oh, excuse me. I was waiting for . . . Is it . . . ? All right, come, lady.

Now, if you'll give us about . . . ? . . . [Blank spot on tape—Ed.] . . . ? . . . what to, not to show that He was *somebody*, but to prove His Messiahship. The Samaritans said, "We know that that's the sign of the Messiah." The Jew said, "That's the sign of the Messiah." Sure it was. When Peter went up to the house of Cornelius and told his vision, he seen that was the sign of Messiah, said, "Oh, I was up on the housetop I saw a vision coming down. He told me what to do and things." That was the Messiah-sign. What is it in the closing day? It's the sign of the Messiah.

Here's a—a lady standing here. Far as I know, I never seen the woman in my life. She's a total stranger to me. I don't know her. Perhaps she doesn't. . . She might know me, but I don't know you. But here she stands here, woman, bit older than I am. Here's the first time, as I ever know, meeting on earth, just a woman.

Now, if Christ is the same, He's got to be the same in principle, the same in power, same in attitude or He isn't the same. Now, I want . . . Is that true? How many believes that? Say, "Amen."

Here is a woman that I know nothing of. She doesn't know me. She knows I don't know what you're here for. She might be here for somebody else. She might be here for domestic trouble. She might be here, sick.

Neither did Jesus know what the woman come up to the well for, but speaking to her a few moments, He found where her trouble was, and He told her. And as soon as He told her where her trouble was, she recognized Him to be the Messiah. Is that right?

He told Peter . . . He even called his name, told him who he was by name. He knows your name. He told him his name, what he was. Said, "You're Simon, the son of Jonas." That's right. He's the same yesterday, today and forever.

And if Christ, the risen Christ, Who I'm trying, oh, church don't shut your ears up from it. You'll hear that Voice to haunt you in Eternity. Don't shut your ears up from it. Don't have eyes and can't see and ears that can't hear. Christ has raised from the dead. This is Him standing, not me, Him, the same Bible sign. It's not some fantastic outside of the Bible, but the Bible evidence of His resurrection as He said He would do. He don't have to do it, but He has to keep His Word. He said He would do it, so He has to keep that Word.

⁴⁶ If this woman, I, a man, just like that woman at the well and our Lord Jesus. Whether the woman's a Christian or not, I couldn't tell you. She might be an unbeliever. She might be a deceiver. I don't know. I've never seen her. But whatever she is, God knows. Right.

And if she is a deceiver, watch what happens to her in a few minutes. You've been in the meetings to see what happened then. Whatever takes place, you know what.

Now, if Christ will, by a Divine promise, reveal Himself here in the body of the . . .

[Blank spot on tape—Ed.] . . . ? . . . help us, dear God, to be Your servants as we submit ourselves to Thee in Christ's Name. Amen.

If lady, if there was one thing that I could do, if you're in need of finances, of healing, or whatever it is, if I . . . there was one thing that I could do to help you, and wouldn't do it, I wouldn't . . . I would be a hypocrite, or I'd be an unworthy person. But I have nothing; I have a little bit of money, I think about forty dollars. I'd be glad to share it with you.

As far as your healing, if you need healing, Christ has already died for that. If—if you need salvation, if you need a spiritual lift, whatever it is, Christ died for that. Anything was in the atonement belongs to the believer.

But I say now that you're a believer, because your spirit seems to be welcoming. See? I—I know you're a Christian. I don't mean a hitchhiker; you're a borned again Christian. That's right. You are a Christian. And if God will reveal to me what you're here for, lady, will you accept it as Christ? You know it'll have to come through supernatural. The lady, it's been a standing something; I see it start back long ago. And something about the throat. And it's developing into something severe. You're scared of cancer. That's right. Now, if that's right raise up your hand.

Now, there's nothing showing to her. But if I'd say. . . Well, I don't see a crippled person, but if I'd say a certain man. . . Here I see a little boy down here. If I say, "That boy's crippled."

You'd say, "Sure."

But this is a healthy looking woman, what about her? There's the mystery. There's the miracle; there's the miracle. Now, look, more I talk to the lady. . .

It's a gift that God promised: apostles, and prophets, teachers, evangelists, and pastors. Is that right? A spirit, a seer. . .

Now, if I'd talk to the lady. . . How many would just like to forfeit a little time and talk to the lady, let's see your hands. All right. All right, sister, now, what did He tell you, just your trouble? Now, see, the only way I know what was said; it'll have to. . . I have to pick it up on the recorder. See?

Now, if you'll just be reverent and believe with all your heart, maybe He would do something else, we'd find something, maybe a cause, or what, something about it. I do not know.

⁴⁷ Now, there's something strange, the lady is some sort of a worker, or—or something in a choir. No, she's got some kind of a robe, women, and it's a, oh, it's a Foursquare church that you're associated with. You are a teacher in the Foursquare Church. That's exactly right. And you're losing your voice, and therefore you cannot teach any more. And you come from Chicago. And you. . . I see someone you're shaking hands with, an elderly man that's a little bald. . . It's Brother Bosworth. You know Brother Bosworth, or associated with him. And I see a lady that I know; it's a lady kindly. . . Well, see if I get. . . It's a Mrs. D'Amico. You're some way associated with Mrs. D'Amico. That is the truth. That's **THUS SAITH THE LORD**. That's. . . You believe now?

Go and receive your healing in the Name of the Lord Jesus Christ. Amen.

Have faith. If thou canst . . . How many believes? Just believe. If that isn't Christ the resurrection, the same yesterday, today, and forever . . .

⁴⁸ While they're bringing them, how about some of you out there, do you believe? You just receive Christ a few minutes ago, lady, setting on the end of the seat. I seen you raise up your hand to accept Christ. You got your hand up now. Do you believe me to be God's servant? You got a prayer card? You don't? All right, you don't need one. Do you believe that God can reveal to me here what your trouble is? You believe that God can reveal it? Then the cancer won't kill you; you can be healed if you believe. Amen. All right, God bless you now. Just go on your road rejoicing.

How do you do, sir? We're strangers to each other. Now, be just . . . If you can be seated just a moment. See? When you move, each one's a spirit. And with you moving, it interrupts the contact that I have with the spirit world, which is the Angels of God and the Holy Spirit, in the audience.

Remember Jesus taking the people and put them all out of the room when He rose Jairus' daughter? How many remembers that? Taking the man out of the city . . . See, be real reverent. See? How many's ever read my book? He said, "If you'll be sincere and get the people to believe you," and when I say anything, believe it, that's the thing, believe it. And if God doesn't vindicate it's the truth then I'm a liar. Then it He does vindicate it's the truth, it wasn't me, it was Him.

⁴⁹ I don't know you, sir, but God does know you. He knows all about you. But if . . . Here's . . . The other one was a woman; this is a man. Now, if God will reveal to me what your trouble is, will you believe Him? You're very seriously sick and a shadowed with cancer. It's in the rectum. That's right. You're not from this city; you come from away from here didn't you? You're in a city what sets on kind of a side of a hill. It's got a big fountain in the street. I see you've had . . . It's Hot Springs, Arkansas, where you're from. That's right. That's right. They call you Mack, don't they? That's right. Let me tell you something: you—you got a good spirit. I'll tell you something else: your wife's here with you. She wants to be prayed for too, doesn't she? If I'll tell you what's wrong with your wife, will you believe me to be His prophet? She's got colon trouble, colon and bowels. That's right, isn't it? All right, you all return back to Hot Springs and rejoice. What the Hot Springs water wouldn't do, salvation in Christ does it, in the Name of Jesus. Amen. Only have faith, just believe.

50 Sir, you there praying with your head down. You believe He heard you? You do? Leroy, I'm talking to you, Leroy Carl. You're from Midland, Pennsylvania, aren't you? I never seen you in my life, never knowed of you. But you're suffering with a rupture, and you was praying for Christ to heal you. If that's right raise up your hand. All right, go home and receive what you asked for. You touched him. Amen. Don't get scared of Him knowing names; He knows who you are, certainly He does.

That man can stand if he will. I never seen you in my life, as I know of, is that right? But you were setting there praying for God to do that. Now, He's answered your prayer. Now, you just be. . . Believe, believe with all your heart, you can have what you ask for. God bless you.

51 Do you believe, lady? With all your heart? If I could heal you, I'd do it. I can't, Christ can. But Daniel told, in the Old Testament, to the monarch, that God knowed the secrets of the hearts of the people. When God was manifested in the flesh in Christ Jesus, He knowed the secrets of the hearts and perceived their thoughts. Is that true? If He's the same yesterday, in Daniel's time as He was in the days of Jesus, He's the same today in His Church, or His Bible's wrong. So His Bible's not wrong, so He's declaring Himself to be the same.

May I just have this lady, then you all draw your conceptions, whatever you think. By the way, you're not here for yourself, because I see a man. And that man is in a terrible shape. And it's not—it's—it's your pastor. And you're not—you're—he's from Columbus, Ohio. He's originally from Illinois. And he's had a heart attack; he's paralyzed. And his name is Ginter, Ganter. That's right. You believe me to be God's prophet. Then that handkerchief you got in your hand, send it to him. In the Name of the Lord Jesus. God bless you.

52 You believe with all your heart? What about you out here? A line of you. Somebody believe. Just start having faith. See, this could just go on, and on, and on. Well, what does it do? It only vindicates His resur. . . I challenge your faith to Him. What a thing. The Bible said He's a High Priest that can be touched by the feeling of our infirmities. Is that right? He is now a High Priest. He always has been a High Priest. And He's now a High Priest that can be touched by the feeling of our infirmities.

Well, the woman touched His garment, and He turned and recognized who she was and told her her condition. And her faith healed her. And if He's still the High Priest that can be touched by infirmities, He is the Vine; we are the branches. The branches bears the fruit. You touch Him and the branch answers back. Is that right? Do you believe it?

⁵³ What do you think, setting there, lady? You believe with all your heart? You do? If you do, you'll stop that coughing then. Amen.

What are you, lady, that raised your hand next to her? Do you believe with all your heart? Your throat trouble will be done with then. Amen.

What about you, lady, setting next to her? Do you believe with all your heart? You do? You got trouble with your legs, with your back, and trouble in your stomach. Is that right? Then you can have it.

What about you setting next to her? Do you believe? You got arthritis. Or you did have. All four of you is from Chicago. . . That's right.

You believe? Why can't you believe? Wait, we got another patient here before us, the lady's been brought here. I know you not, lady; God does know you. You was very happy when you was called to this platform, because this is your last night here. You have to go home right now. It's true. That means you're not from here; you're from a place called Canton, Ohio. That's right. You want me to pray for you being nervous. The reason you're going home; you got two children that's got to have an operation pretty soon. That's right, isn't it? Go home and find it so, as you have believed. In the Name of the Lord Jesus Christ.

⁵⁴ I challenge. . . Don't move around. I challenge your faith to believe it. Don't you believe it? Do you believe it? What about down in the prayer line, do you believe it with all of your heart? If thou canst believe, you can be healed every one of you. What is this the sign of? This is the sign that you are healed, that this is not a fiction story; it's the truth of a resurrected Jesus, the same yesterday, today and forever. That's the idea. Sure, "Hallelujah" means "Praise our God." He's in our midst, He's worthy of all praises. You could not over praise Him.

You believe He healed you standing there, lady? Then go on your road rejoicing, saying, "Praise the Lord." Amen.

What about the rest of you? Do you believe with all your heart? This is the hour of your healing. I challenge you to believe it, every one of you. The Bible says so first. The Spirit witnesses it. Christ vindicates it. I'm telling the truth. You are already healed, and have been since Jesus died for you. You've got to have faith enough to reach up and get it. Do you do it? If you do, rise to your feet and claim it, in the Name of Jesus Christ.

Let us raise and give Him praise.

Heavenly Father, I will now challenge the spirit of doubt and ask it to leave this building and go from hence. In Jesus Christ's Name. 

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