
HEAR YE HIM



Thank you brother. That's very fine of you, thank you. [Audience is applauding—Ed.] I say this, "God bless you all." And thank you so much. I hope to be back in Phoenix again right away. Now, let us bow our heads for prayer.

Father God, we are so happy tonight to know that this group of people love us, and we love them; and all together we love You. And it's because of Your love that we love one another. And may this love be undying love and never cease. Bless them, Father. Give to them the best that there is in the Kingdom. And someday when life is all finished for us, every one, may we gather at Your house, and there, eat at Your welcome table, live together forever. Until then, keep us healthy, happy, serving You. Bless us tonight; heal the sickness in our midst. Be Thou merciful to us and forgive us of our sins, in Jesus' Name we pray. Amen. Be seated.

2 I just don't hardly know what to say tonight. My wife said to me this afternoon . . . I'd preached so hard till I was just about ready to . . . My throat's spitting blood from it and out of my chest here hurting. She said, "What makes you preach so hard?"

Said, "Look, I've got the purchase of Christ before me." I said, "In the sight of God, a greater than the Blood of His Own Son." You're the purchase of His Son's Blood. You are bought with His Blood. And I like to put everything that there is within me, because of the love of Christ, and for you.

3 And you're so good and kind to me. And I thank you, each one, for your attendance. Even though maybe you might disagree with me on the sickness, praying for the sick and different things, you've come right along anyhow. That shows there's real something about you that I love.

Phoenix has always had a spot in my heart. And wife and I are intending, if—if the Lord willing, one of these days, maybe this coming fall, to live right up around Phoenix here somewhere for next—this next winter. If the Lord willing . . . ? . . . [Audience applauds again.] Thank you.

4 And to the pastors, we're not coming in to start a church, not at all. We're coming in. While I'm in here I'll go from church to church, everywhere, and visit everybody and pray for them. [Audience applauds again.] Thank you.

And I wouldn't . . . I think Phoenix is beautiful. Once when I was a boy, I was here. And I lived up here on 16th and Henshaw Road. How Phoenix has grown since those days. I remember I used to take my horse down and water it (Salt River) right behind, on 16th and Henshaw, close to Brother Ballard's tabernacle. And then it was so far in the wilderness, while the horse was getting a drink, I'd go in swimming. And just think of this 16th and Henshaw of twenty-five years ago.

⁵ Well, it's built up, and I've got old, so it's quite a difference. But I still can remember it. I remember working out here, might be somebody here tonight, used to be out here near Wickenburg, a Circle R Ranch. I don't know whether you ever remember it or not, any of you old timers here. I was out there. I remember the man's name was Dale, I worked for, at the Circle R Ranch, right out between Glendale and—and Wickenburg. I remember we used to go in, either to Glendale or back to Wickenburg.

And it's . . . That same time, I didn't know it, but one of my associates was preaching in Wickenburg at that time. He was in the ministry then, and he's just a little older than I; that's Gordon Lindsay. And He was there.

I remember one time I taken a whole day's journey, and we had to leave early of a morning and drive to way late that night to get to Ajo: washboard road, just like that. And I went down the other day to Glendale, and it's just a smooth slick highway right on through. I'd like to visit Ajo again. I hope to be in the valley here, if the Lord willing, as soon as possible.

⁶ Our little children, we got a little boy. I was talking to him tonight; he's twenty-two months old now. He was—could just say, "Dad and Mom, all bon." That's "all gone."

And so, I—my little girl is six, going into school. And I, little—other little girl is eleven. I think that's right, honey, wherever she is, my wife. And I . . . She's around here somewhere. She hides from me because she's afraid I'm going to make her stand up. Talk about a bashful person; she is. And . . . But she's a . . . Not only that, but she's a lovely person. I certainly would pray that every person, young person here, when you get married, that you're just as happy with your wife, and as happy together as Mrs. Branham and I are living together for the Lord Jesus, raising our children.

⁷ And I love her, and I just . . . She loves me, and so we just love the Lord together. And we feel that Lord—the Lord put us together, and I hope we remain that way as long as life's in our body. And live together in glory someday.

I want to thank each one of you for your attendance. I want to thank this fine bunch of ministers here who's cooperated. And you see their names, I think, on here somewhere. And how we appreciate that cooperation. You've been very kind. And I want to thank each one of the ushers; you've done a wonderful job. And for all the music, the lady here that plays the music, and for every one of you.

⁸ And then for the offering that you gave me, love offering. I didn't come for that, friend. I wish it was so I didn't even have to take any. And we never let pressure be put on a meeting. I understand that all the debts were paid off, and everything's fine and dandy. We thank you for doing that. It was your—your kindness. The offering that you give me is a portion of living from your family. I know that. You're poor people. I wished I didn't have to take it. But I got three children, a home; expenses runs me about a hundred dollars a day.

Now, of course that don't sound—that's sounds like a whole lot to me. But that would sound very little to Brother Roberts, or Brother Allen, or some of those brothers who had great big programs that has to have lots of money. And that's the reason I don't have to have much money; I'm not under any expense. I don't have television programs. I'm just not. . . I guess the Lord never called me for that. I'm too illiterate, the first thing. I'm not nothing in business, and I don't believe I could take care of a . . . Like Brother Allen and Brother Roberts and many of those others who have those big programs. . . I guess Brother Roberts has to have around seven or eight thousand dollars a day to operate his expenses.

⁹ Now, if I had all that on my mind I'd—I'd be worse than what I am now. I—I—I don't believe I could rest. But I—I'm so glad I haven't got it on my mind. I can go to little bitty church or I can, if the Lord wants me to, I've preach to nearly, many thousands at a time: hundred and fifty thousand or two hundred thousand, so forth. When I do that, the Lord always puts on somebody's heart to help sponsor me to go overseas. Then when He wants me to go down to little, what we call Timbuktu, just a little place there where the . . . I preached couple weeks ago in a church that had thirty: thirty people. Brother needed help. I felt the Lord wanted me to go there, so I went. And that's it. See, I—I don't have to have very much, so it don't take very much to run me. So I'm so grateful to you helping.

¹⁰ Now, to the best of my knowledge, I put every penny of it to the glory of God. And someday, friend, when we meet in a—in a better Land, in God's Land, where we'll never be old and never be sick, we'll never pray for the sick, anymore, all the old will change back young again, won't that be wonderful?

I hope to meet each one of you, set down and shake your hand, talk with you, just a thousand years apiece, you see. We won't have no less time than we—than we did the first hour we entered; there'll be no time then, it'll all be Eternity.

¹¹ And I pray that He who keeps the moon shining bright, makes the stars clean and bright for traveling at night, I hope He will watch over you and protect you, till we meet at that Side. God bless you.

It was something I had on my mind: yes, to thank the people for this auditorium, this—this arena here. I want to thank them, if any of them's present, custodians and so forth, been mighty nice. This is about two or three times I been in this place, and I certainly want to thank you.

¹² Coming in the door just a few moments ago, I was introduced to a minister, had no limbs. I think diabetes caused him to lose his limbs some time ago. And he was in a little wheelchair . . . ? . . . shake that man's hand. No limbs and yet, when I was knelt down or stooped over and had a little prayer for him, he raised up his hands and praised God. Oh, my, how wonderful that is. The Lord bless that man.

And now, remember me. How many will pray for me? I'll be praying for you. Thank you, friend. God bless you, each one. I'll be praying for you.

Now, I see some of my friends, the Indians are setting back here tonight. Are you all from Apache's up there, the Apache? Are . . . I had a wonderful meeting up there the last time I was there. How many was up there to see that little Indian princess girl receive her sight? I believe her daddy was behind her. How the doctors and them went up there to examine them . . .

¹³ We've always had a good time up there on the reservation, and I wanted to come this time. Just so hoarse, I know I couldn't speak outside. I see you understand English, don't you, lady? You tell the brethren up there for me, will you do it for me now? Tell them that I didn't get to come 'cause I was so hoarse and so tired. But if nothing else, I'll come down. I'll be down in the valley pretty soon, the Lord willing. And I'll come up and have a good long meeting for you all up there. Pray that God will bless you.

I know all their other people here. We all appreciate the Indian people, don't we, friend, every one of us? It's their—it's their land that we're living in. Who is the American? The one that God put here Himself and give the land, the Indian, exactly right. Such wonderful faith, I remember the first night there. Brother Moore, we could say many things about that, Brother Brown. So thank you very much, God be with you now.

14 Now, I want to speak for you in the closing service, just for a few moments. And we want to try to hold that prayer line just as long as I can tonight; that is, if we should call one.

And now remember, if any time I can pray for you, call me up. If any time you want a prayer cloth, send it. Just send for it. I'll send it to you. And now, anything that I can do to help you, be a blessing to you, help you solve a problem, pray for you, let me know, just write to me. Everything's free; you won't be wrote back and dunned, or billed for anything, or to . . . I have nothing to sell or nothing but just, I got love. And I want to express that with you to the Lord Jesus.

15 In the 17th chapter of the book of Saint Matthew, beginning with the 1st verse, I wish to read a portion of this tonight for my closing thought to this revival.

And while you're turning to it, if any other evangelist comes through, any of the brothers, Brother Roberts, or—or Brother Hicks, or Brother Allen, any of the rest of them that comes through the land, when you're meet them, greet them for me. Any of the ministers of praying to—maybe wasn't in the church today . . .

16 I tell you what I think, unless something strangely happens tonight. The great thing that I was praying for God to do, I think I seen it happen this afternoon, when around a hundred and a hundred and fifty preachers come down here with their hands to God, that they'd settle their difference, and not fuss any more, but have fellowship with one another throughout the valley of Phoenix. I'd rather see that done than to see five thousand souls come to Christ. If they'll stick to that and stay with that, it will win more than five thousand souls to Christ: if they'll just stay with it.

17 One man can't do it. We've got to do it as one united brethren. We've got to do it together. And, brother, as long as we're divided, we can never do it and please God. For I pray that that'll be the motive of each and every one, that all differences will be cleared up, denominational differences, have love one for the other.

. . .after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart,

And was transfigured before them: and his face did shine as the sun, and his raiment was as white as the light.

And, behold, there appeared unto them Moses and Elias talking with him.

Then answered Peter, and said unto Jesus, Lord, it's good . . . to be here: if thou wilt, let us make here three tabernacles; one for thee, one for Moses, and one for Elias.

And while he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

And for a text tonight, I want to use that last three words, “Hear Ye Him.”

Now, Jesus, when He was here on earth, He didn’t just go about all haphazardly. He had one thing to do; that was the will of God Who sent Him. And everywhere He went, everything He done had a meaning, had a purpose, had a—a plan, a foreordained plan of God, everything He did.

¹⁸ And if we be the children of God, our life is in the hands of God Who orders our footsteps. And “the footsteps of the righteous is ordered of the Lord.”

Jesus never went places or did things unless it had a meaning. Many men down through the ages has read this same Scripture, and It has inspired men through the ages.

I might write you a letter, and you, being my friend, you’d appreciate that letter. It isn’t long till that letter doesn’t have any meaning to it no more; it’s gone. Maybe when you and I are finished on earth, then your children pick up that letter long. . . “That’s just a letter. My mother knew a preacher and my dad knew a preacher by the name of Branham. Why, they’re gone.” That’s all. ‘Cause it just was designated to you, and the meaning of it was little.

But not so with the Word of God. God’s Word is for the whole human race, and it’s Eternal Life. And every time you read It there’s a blessing in It. And every time that you, every age, when men read It, you just read something in It that you didn’t read before. My word is just a flat word, like a man. But that Word is got Life in it. It’s a—Life of God lays in His Word.

¹⁹ And now, quickly, because I’m just going to speak a little bit. I want your attention.

Now, if Jesus taken Peter, James, and John, and went up into a high mountain. . . Now sometimes God gathers in great numbers of people. One time He gathered with five hundred brethren. Again, He gathered with twelve, then He gathered with seven, then with three. And He ga. . . He, one time He met just with one. But He’s promised that wherever two or three were gathered together He would be in their midst. So we have that blessed assurance tonight to know that Christ is in this building. For He can’t take His Word back, He’s got to stay with His Word.

20 Now, when they went up to the mountain . . . And three is a witness. In the Old Testament under the Jewish laws, three testimonies was a witness. It could be confirmed by three testimonies. And now, God taken Christ up to the mountain, not just for just to take Him up there, but He went for a purpose. He was going to do something. And wherever Christ is around, He's there for a purpose. And if He's here tonight, He's here for a purpose.

And when He was up there, watch, He taken Peter, James, and John; that's a witness. And they represent: hope, faith, and charity. That's the three greatest witness we have in the Christian realms anyhow. Hope, faith and charity, that's hope, faith and love. Peter represented faith; James, hope; and John, charity. And then, did you notice while they were there (God fixing to do something) He also had three from heaven to come down: Moses, Elias, and Jesus. There was three men of the earth to witness these events. There were three men from heaven to represent this, or to witness this event.

21 Now watch close, because I haven't got much voice. Three here on earth: Peter, James, John, of the earth; Moses, Elijah, and Jesus of the heaven was to witness this event.

Now, my brother theologians, I know the real meaning, the significance of this was the coming of the Lord, the order of the coming: Moses and Elijah to appear and then they looked back and saw Jesus only.

But tonight, let's approach it (for a few minutes) under another way, 'cause all the Scriptures tie together; there's no loopholes. That's the reason on some things that I might speak, it might seem to seem strange to you. The Angel of the Lord Who speaks to me, has never told me nothing but what was vindicated in this Scripture. That's the reason I know it come from God. See?

22 Now, what I think God was doing here to the world also . . . If we'll go back to the Old Testament just a—little bit to pick up a little Scripture to bring up here before we close it, or, Holy Spirit nail it down for us . . . In the Old Testament there's patterns and types and shadows; all the Old Testament was kind of a shadow of the New Testament. And all that was in both Testaments is a shadow of this day.

Now, we find out that in the Old Testament, when a child is borned in a family, we find out that when he was borned, he was a son. When this boy was borned he was a son by birth.

But before we go to that, I like to speak something to you, which many people has asked me, why is John 14 wrote the way it is? It speaks like this, "In My Father's house is many mansions." Doesn't

that seem strange, “In My Father’s house? is many mansions?” How could a mansion be in a little house?

²³ Now, it must’ve been Moffatt; I think it was or some of the translators; I read it somewhere. It was more ridiculous than that. It said, “In My Father’s apartment house is many apartments,” like you’re going up there to rent an apartment.

But in the original it’s written like this, “In My Father’s Kingdom is many palaces.” But if you notice the tradition of the Bible was brought down to England, in the days of King James, when the translators translated it. And what it was, the kingdom was a house, and the king was a father. And all of his delegates, his—his subjects in his domain was his children. And so, making it so the people of England would understand, they translated it that way: “In My father’s house is many mansions.” That meant, “In My Father’s Kingdom is many mansions.”

²⁴ And now, in the Bible time that’s the way it was too. A man owned a great portion of land, and in this land he had many hired servants. And they were—they were scattered abroad, and they were . . . Then when this man, being a business man, running his farm or his place, his stock, his business . . . When a boy was born, that boy was his son by birth. But yet, that son did not fall heir to everything until he become of age and the father tested his character.

Now, in the Old Testament when this baby boy was born, the father hired a tutor, or a teacher, a raiser. And to get this raiser, tutor . . . Many of you know the Galatian letter, Paul writing, like, to us. In this picking out this tutor, the father picked out the best man that he could find for the job, because he was certainly interested in his child. And any father is that way, that’s a real father. That’s just the love of a parent to a child.

And this father went around and found the very best tutor that could raise his son, and could bring up his son, educate his son, and teach his son to follow in his father’s footsteps. And this tutor was to bring messages to the father how the child was progressing.

²⁵ Now, all that was a type of the church today. For when God brought us into His Kingdom by the baptism of the Holy Spirit, and become a child of God, God sent us the best Tutor that there was in all heaven: the Holy Spirit. He is to nurture, and to bring up, and to raise, and to teach the church. Brother, we need Holy Spirit teaching and tutoring.

Now, now, if this child did good or if he did evil, think of what that tutor would do when he went in the presence of the father of the child and has to bring a report of disobedience. How that tutor must have blushed in the presence of the father. “Your child is not doing good. Oh, he’s sassy; he’s snoopy, and he won’t behave. He won’t try to listen.

He won't try to learn. He just doesn't care." Oh, how that teacher must feel to stand and talk to the parent like that.

²⁶ I often wonder, brother, sister, I hope . . . This is not meant to hurt, but it's meant to put something before you. How do you think the Holy Spirit must be, to go before God to bring our character, our fussing, fighting, making differences, separating brotherhood. How do you think it must be when He has to go before the Father and say, "Your child didn't go to church tonight. The bells rung, but he stayed home to look at television."

How it must be to say, "Your daughters, that you gave the Holy Spirit, oh, they're dressing so immorally, till they're making men on the street lust for them." How that must hurt the Holy Spirit to bring such a message as that. How it must be when He goes and says, "Father," as a child of God, to us, "how that they had meetings and they won't do this and won't do that. How I speak to their hearts to move them up and nurture them by the way, and they won't listen to it." How the Holy Spirit must feel.

²⁷ What it is then, when the minister comes to town to preach the Gospel in the fulness of the power of the resurrection, and the people walk the street and walk by and make fun of the Word of God. And the Holy Spirit has to bring that before the Father and say, "They even make fun. They won't listen; they are stiff-necked people. They're starchy; they're know-it-alls. They won't listen." And if the Holy Spirit (Here it is.), if the Holy Spirit would teach anything, it'll be out of that Bible, for He said, "When the Holy Ghost is come He will bring these things that I've taught to you, to your memory, and will show you things to come." That's the kind of Tutor we got, the Holy Spirit to reveal and to bring the discipline book of the Father, and reveal to you what God's plan is. Then when we step across them boundaries and turn away from it with a stiff neck, what does the Holy Spirit think when He stands before the Father to bring our character to Him. Can you see, brother, sister, why we're not progressing like we ought to? It's our own character that's a tearing us down. Now, we're children. Don't forget that. When you're borned again you're a child of God. We're children, but disobedient children.

²⁸ Oh, I wished I had the voice and could stand here, and the time; we could lay on that for hours of the disobedience of the church to God. And the Holy Spirit is bringing that Word back and forth.

Now, but what if that child has done good? Oh, how the Holy Spirit likes to bring their character, how the teacher would like to come to the father and say, "Are you the father of this child?"

"I am."

"All right, I want to tell you. That little fellow is one of the smartest little chaps I've ever seen. Oh, even though he's youthful, he's just a . . . Oh, he's just a chip off the old block. That's all. He loves you. He's just exactly like you. He's about your business. He stands just exactly firm on what you say. Why, he's just—he's just like you." How that teacher likes to say that.

What do you think that father thinks? Swells out his chest, "That's my boy." O God, how I hope . . . I hope I can be obedient enough till the Father will be pleased with what I did. I hope that you're obedient enough to be—that it'll please God.

²⁹ Then as that goes on, it progresses, time goes on, after a bit . . . Then when this child becomes of age, then if he's been a . . . And now, if he isn't an obedient child, he will never have nothing else but be a child.

And brother, Pentecost is fifty years old in America this year. I wonder: fifty years old.

When the child was disobedient it was still a son; it was borned a son. But the father could not put any confidence in it. So it never fell heir to any of the possession that the father had (but yet it was a son), because he couldn't trust it. But if he could trust it, he took that child and set a certain day, and put it out in a place in the street, put it on a shining robe, beautiful robe, had a big ceremony; and the father adopted that own child into his family. Or otherwise, for you teachers, it's the placing of the son that I'm talking of. That son was placed by a ceremony into position, and after that ceremony was said, that boy's name on the check was just as good as the father's. He was positionally placed to a position.

³⁰ Now, I believe that the Pentecostal church has all nine spiritual gifts operating in it, but it's so mixed up. If we could only get quietened down, away from our differences and become one great united body, God would place those gifts exactly where they belong. Then you'd see miracles done, signs and wonders done. These gifts, like speaking with tongues, how we misuse that, just fly loose any time. Did you realize that that's wrong? Certainly it is, but put it in its place and let it be used exactly the way God intended it to be, it'll bring down the power and blessings of God. Out of place it'll cause confusion, like Paul said, say aren't you all crazy?" or so forth.

³¹ Healing is a marvelous thing. But if it's misused, placed in the wrong position, then it becomes a reproach. All the other gifts are the same. And that's what, through this week, I've been trying to tell you, my dear friends. It isn't that I've been trying to be indifferent; it's the things that I know, that these great things are not positionally

placed where they should be placed. Explain to you, if everything was operating perfect in harmony with God, this great Pentecostal group would be one great, big Pentecostal church of the living God. That's right. But the way we misuse . . . The gifts are here. But, as I said the other morning, we hold so much on speaking in tongues and interpretation.

³² Now, watch it. That's the last and the least of the gifts. The first gift was wisdom; the second gift was knowledge. And what good is it going to do to have knowledge if you haven't got wisdom to know how to take care of your knowledge? What good does it do to speak with tongues if you haven't got wisdom to know when and how to place it? Same thing with healing, with any of the other gifts. . .

And that's the reason we won't listen; it's just . . . I ain't laying it onto the laity so much; I'm laying it onto the preachers. It's just so confused with their organizations. If you've got an organization, that's all right. I wish we had more organizations, and every church was it's own organization, would be all right with me, as long as the unity of brotherhood and fellowship, to be amongst the people in one great big bubble of love. See where we miss it?

³³ Now, if we are obedient children. If we in the Methodist, in the Baptist, in the Oneness, in the United, in the Assemblies, Church of God, Nazarene, Pilgrim Holiness, if we were obedient children . . . When our founders raised up, they got a revelation on something and built an organization around it. That's all right; it's okay, if you would build your organization and end it with a comma: "We believe this, plus as much as what God can show us." But the trouble, we build our organization and end it with a period: "This is it, and that's all of it." Then God can't work. See? And then in doing that, the devil comes around and can give you false things. What we ought to do is big—one big body of love all together, every church, and the different . . .

Well I've got nine brothers. There isn't a one that looks like me or is not a preacher in the bunch. I've got a brother next to me, great big, tall, blond-headed, blue-eyed, fair-skinned. Why, he don't like the things I do. Our appetites are not the same. Our desires is not the same, but his daddy is my daddy.

³⁴ So if a man disagrees with you, yet a Christian brother, what difference does that make? If we're real children we'll be loving one another, taking up for one another, helping one another, standing together. If one of the brothers get out of line then the whole group ought to go and say, "Now, wait a minute, brother, (See?) come here." See? That's what we ought to do.

Now. Then—then when that son was adopted or placed positionally into the—the—the kingdom, he was a coheir. He was just as much authority as what the—his father had. He could bind, turn loose, do whatever he wished to, because he had already been recognized and adopted and positionally placed under the authority.

³⁵ Now, God never done anything, never asked a man to do anything, that He didn't do Himself. He pronounced death upon a man when he sinned. God come down and took the death of a man upon Himself, and died the death of a sinner man, that He might redeem him back. That's the only way He could do it. God in Spirit, He couldn't suffer. God was made flesh in order to suffer to take the penalty of sin upon Himself.

Now, when God was going to adopt His own Son, He taken three witnesses of the earth: Peter, James, and John. He brought the three witnesses of heaven, and Jesus was transfigured before them. And there He stood out. Watch this ceremony. And He was overshadowed, and His raiment shining like the sun. He was placing His Son, like in the Old Testament. And Peter got all excited, and he's just like me and the rest of us. He said, "Lord, you know it's good to be here. Here stands Moses, and here stands Elijah, and here's Jesus." He said, "Let's just build three tabernacles up here; let's make three denominations. Let's have all those that wants to keep the Sabbath, and don't eat meat, and keep the law. Let's just build a tabernacle for Moses and let him lead his group." And said. . .

³⁶ Now, Moses represented the law, and by the law no flesh is saved. You can't be saved by the law. The law was only a schoolmaster; it only pointed sin. The law could point out sin, but it didn't have the remedy for sin. Moses represented the law.

Then what did Elijah represent? Elijah represented the justice of God. Elijah was the stern representation of God's justice. He had a revelation from God, a vision, went up and set on a hill. Here king sent fifty men; raised up, and he said, "If I be a man of God, let fire fall from heaven and consume you." Down come the fire: justice of God, transgressor must die in the presence of it.

The king said, "That just might have been a thunderbolt pass through. I'll send up another fifty."

So when they come up on the hill of fifty, Elijah raised up said, "If I be a man of God, let fire come from heaven and consume you." And down come the fire and consumed another fifty: justice.

³⁷ Oh, we don't want justice. Would you dare to say that you want justice? Would you dare to try to go to heaven on your own keeping of laws and legalistic things you'd do? If that was all right, Christ died in

vain. The law is not a remedy; a law is the magnifying glass to show you sin. It's the one who can put you in prison; it's the law. But it has no redemption in it.

Look where we're standing then, when Peter spoke that, "Let one keep the law, and let one do this, and one that." Oh, I'm so glad that there's Somebody else to look to. When we're standing in the realm of law and legal, all by it we're all condemned, and all flesh is condemned by the law. And we were all borned in sin, shaped in iniquity, come to the world speaking lies, without a—or not even a chance, we don't have it. How could we stand the justice of God?

³⁸ But, oh, my dear precious friend, turn your head and look this way, God said, standing there, said, "This is my beloved Son; hear ye Him." There's the remedy. Dear dying Lamb, Thy precious Blood shall never lose Its power, till all the ransomed church of God be sinned to—saved to sin no more. Then in a nobler, sweeter song, I'll sing thy power to save. When this poor lisping, stammering tongue lies silent in the grave.

Jesus represented God's love. "God so loved the world that He gave His only begotten Son." Moses is justice—or is law, His magnifying glass, His body of officers to throw you in jail because you sinned. Elijah represented the one who called fire on you when you're in jail. That's God's justice. Moses throwed you in jail, and Elijah called the fire from heaven and burnt you up.

But Jesus was the Redeemer, God's love for you. Oh, Christians, that's the Gospel; that's the power of God. "Hear ye Him." Moses cannot save you; He can. Moses cannot heal you; He can. Elijah, none of the rest of them can do anything for you; He can. Moses cannot raise you up on the day, neither can Elijah, but Jesus can. God said, "Hear ye Him." He's the One. What we need today, brother, sister, is more real, genuine, Christian love displayed among believers.

³⁹ The world's a looking for something today. When your little wife told you she'd be your sweetheart and wife, she was looking for somebody to love her. And when you promised your husband, he was looking for somebody when he come in tired and weary from working all day, some little wife to put her arms around him and kindly brush his hair back, and tell him how much she loved him.

That's what causes separation in families, is the neglect of love. That's what causes the separation in churches: neglect of love. We've got to have love.

Some time ago . . . As you know, I'm a hunter. I went up to the north woods; I usually hunt up there. And one year I got acquainted with the man up there, which was a nice man, but a cruel-hearted fellow. He was a good hunter, a good tracker, but he was the brutalest

guy I ever seen amongst wild animals. He would just shoot little old fawns just to see them fall. And that used to get all over me, where I was a game warden. I'm still a conservationist. I don't believe in killing the little things. If the law said you can have one, that's all right.

⁴⁰ Abraham eat a calf. God eat the calf with him. That's all right. But if the law just requires one, take one. But Bert would just take about eight or ten just to be mean. Well, I would go on to him; I said, "Bert, what makes you do that?"

"Aw," he said, "Billy, you're just chicken-hearted like the rest of the preachers."

I said, "Bert, it isn't chicken-hearted; it's the principle that's involved."

"Oh," he said, "that's the way with you preachers."

And one year I went on out there, he had made hisself a little old whistle, and it sounded just exactly like a little baby fawn crying for its mama. And he blowed it for me before he left the camp, and I said, "Bert, you're not going to use that."

"Aw," he said, "go on, get next to yourself preacher."

⁴¹ So we'd hunted several hours and hadn't found nothing; we come to a little clearing spot, and he stooped down there by the snow, took out this little whistle to blow it. I stood right behind him, looking at him. And he got down and got this little whistle, and he cried with it, made a sound like a little baby fawn squealing. And when he did, just across the way, a great big mother doe (that's the mother deer) raised up. Oh, I noticed Bert duck his head down. I seen her with those great big, brown eyes; oh, she was a beautiful animal. Those big ears, they're so pretty, sticking out like that; she was looking around.

What was it? She was a mother; that's what she was. A baby was crying. She was a mother; by her nature she was a mother. The baby was crying. Where is it? She walked out, and when she come out of the bushes into the clear, I could see the big veins. Wasn't over thirty or forty yards, and that Bert was a dead shot. I see him take the bolt on that rifle and pull up a shell into the magazine, up into the barrel. I noticed him, as he leveled those strong arms out, that cross hair across the heart of that doe.

⁴² Here she come walking out, looking; she was a mother. She was watching every footstep. A baby somewhere was in trouble. I thought, "Oh, Bert, surely you're not going to shoot that deer." And I noticed him leveling that hand. I turned my head; I couldn't look at it. And I looked back, and I seen the mother deer had spotted him. When the click of the rifle went down, the bolt, pulled the shell in the barrel

and locked it, the mother deer heard that. She turned her big head; she threw those ears pointed. She looked at the hunter, that cross hair laying across her heart. Just a few minutes and her heart would be blown plumb out of her.

But did she notice it? No, sir, there was a baby in trouble. She moved on out, slowly, with those ears and eyes watching that hunter, but looking for that baby. She couldn't help it; she was a mother, that was her nature. I thought, "Oh, Bert, don't do that." I was standing like this. I thought, "God, please don't let him destroy that mother. He doesn't need that deer like that." And I was praying; I'd listen any minute to be shocked when the great blast of that .30-06 fired.

⁴³ But I noticed I didn't hear the gun go off. And when I turned to look, the rifle barrel was going like this. He dropped the rifle on the ground, and turned around, grabbed me by the hand, he said, "Billy, I've had enough of it. I just can't do it." He said, "I want to know about that Jesus that you know so much of . . . ? . . ."

There by the grace of God that cruel-hearted hunter, after seeing that display of real genuine love, it tore the heart out of the hunter. The love that the mother deer was displaying, she couldn't help that; she was a mother. Let me tell you, brothers and sisters, when the people who belong to the church of the living God will display the real Christian love, it'll conquer more sinners than all the other things you can put together.

That's what you need. No matter what takes place, if you don't love the Lord Jesus, O God, be merciful.

⁴⁴ Not long ago, evangelist passed through the country, the middle east (fifty years ago) called Daniel Curry. He had a dream one night that he died and he went up to heaven. And when he was there in the Presence of God at the gate, he said that there was a—a man came out at the gate, and he said, "Who are you?"

And he said, "I am Daniel Curry; I'm an evangelist; I've come to possess my heavenly possessions."

Said, "Just a moment, Mr. Curry." The gatekeeper read, and went in, said, "Mr. Curry, I'm sorry, your name is not on my books."

"Oh," he said, "you must be mistaken."

Said, "I'll look again." Said, "No, Mr. Curry, your name's not here."

"Oh," he said, "I won thousands of souls for Christ. I stood for Christ for years. Surely, surely my name's there."

He said, "I'm sorry, sir, but you'll have to depart from the gate." He said, "Unless you want to appeal your case. If you want to appeal your case to the great white throne, you may do it."

"Well," he said, "I have no other choice."

So he said, "All right, you can appeal before the white throne. That's the law."

⁴⁵ And said he seemed like he was going for hours, just through space, he said in his dream. And after awhile he got lighter and lighter; he got slower and slower, until finally he stopped right in the midst of this big Light. "It was coming, not from any certain spot; it was just all Light," said, "shining thousand of times brighter than the sun."

And when he stopped, he heard a Voice speak from this Light and said, "Daniel Curry, when you were in the earth, did you break My laws? Did you ever tell a lie?"

He said, "I thought I'd been an honest man," but said, "in the Presence of that Light, I seen a many thing I told that wasn't right."

And brother, sister, that'll be the same thing to you. You may seem all right here, but in the Presence of that Light . . .

He said, "Daniel Curry, did you ever steal?"

He said, "I thought surely I was—never stoled." He said, "Just getting ready to say, 'No, Lord.'" And said, "When I started to say it, before me come many little shady deals. In the Presence of that Light, it wasn't right."

⁴⁶ You may be able to . . . ? . . . over your conscience now, but in the Presence of God's great white throne yonder, oh, mercy brother. I'm satisfied that none of us has even the faintest idea how pure and holy it'll be.

And he said, "No, Lord, I—I . . . Yes, I've told lies."

And He said, "Daniel Curry, to come into My place, a man has to be perfect. In your lifetime, Daniel Curry, was you perfect?"

He said, "No, Lord, I wasn't perfect."

And said he was just waiting for that great blast to say, "Depart from Me you—and . . ." And when, he was just getting ready to hear that, said seem like every bone went out of joint, and he couldn't stand any longer.

Then said, "He heard the sweetest voice that he had ever heard in all of his life. It was sweeter than any mother's voice that ever called a child." And said, "When he turned he saw that sweetest face he ever saw; there was no face of a mother could express such love." And said, "It was the Lord Jesus, and He come and put His arms around me, and He said, 'Father, in—that's true, Daniel Curry wasn't perfect in the earth. Daniel Curry did many mistakes and things that was wrong,'" but He said, "Father, on earth Daniel Curry stood for Me. Now, here

in heaven, I'm going to stand for Daniel Curry. Take all that's against him and put it on My charge yonder."

47 Brother, sister, that's the Voice that I want to hear. I want to stand for Jesus tonight, that on that day I know I'm imperfect, but I want Him to say, "Father, William Branham stood for me on earth; I will stand for him here in heaven."

While we think of it then, and bow our head, I'm going to ask you to think it seriously: Who will stand for you that day, will your pastor, will your priest, will your mother, will your friend? There can be none other stand for you, but Jesus. Won't you stand for Him tonight, while we think it over.

48 Our Father, we thank Thee, that Thou has said, "This is My beloved Son, in whom I'm well pleased, or, pleased to dwell in." The law is passed, all of the self-wills and self-sacrifices and so forth, has faded away. But Jesus remaineth forever. And tonight, there may be men and women here who have never made a stand for the Lord Jesus. Now, You speak to their hearts, Father, while I pray. And I pray for every one here, that if they've never made a stand, at the closing of this revival this night, that they would make that one all sufficient stand, convinced in their hearts that Jesus is their Saviour. We ask it in His Name.

And with our heads bowed, think of it, who will stand for you, friend? If you die tonight, have you someone there to stand for you? And frankly, there's no one that can stand for you but Jesus. He is the only Mediator between God and man. Will you just raise your hand to Him tonight and say, "Lord Jesus, I raise my hand to You. By this I mean to say, I will stand for You. And in heaven, when I die, I want You to stand for Me"? Will you do that much for Him? Raise your hand. God bless you. Oh, my, God bless you, all around, over the bottom floor here, there's many, many hands up.

49 Up in the balconies to my right, yes, I see your hands up in there. God bless you. Back over here, this corner, this way to the south, yes, I see your hands. God does, surely. The balcony to the rear, would you raise your hands, say, "Lord God, I stand for you now, put my name on Your Book, that when my soul comes in Your Presence, in the presence of the white Throne of God, stand for me, Lord." Will you do it? "He that will receive Me, I will in no wise cast him away." Balconies to the left now, to my left, God bless you all along there. Raise your hand; that's a little thing to do. God bless you, little ladies, God bless you, brother. God bless you, God bless you, sister, God bless you, brother. All along there, yes, I now stand for Jesus.

50 I wonder now, with your heads bowed, if you would do just a little more than that. I wonder if you'd just stand up to your feet for an

example, for a proof that you want Jesus to stand for you. And when you stand to your feet, then I'm going to have prayer for you, while you're standing. I won't call you up to the altar. I just want you to stand where you are, and say, "I'll stand for Him now, and I want Him to stand for me that day." Stand up to your feet now for prayer, all around, balconies and everywhere. That's right. Just remain standing for prayer. Everyone raised your hand, stand right to your feet now; stand for the Lord Jesus.

⁵¹ All those who did not raise their hand and wants to stand for the Lord Jesus, stand up. God bless you. That's right, everywhere. No matter who setting by you; that's what you want to do. You want to stand right by the people that even criticize you, so that you'll know, they'll know that you're standing for Jesus. Look all around, my, my. With your heads bowed, everyone standing now that wants to make a stand for Christ tonight.

I noticed some men well dressed and women well dressed, some men with plow clothes on, some with cowboy clothes, they're standing. They love the Lord; they're making a stand. Husband and wife standing here together, little children, young ladies, young men, all standing together.

⁵² Now, our blessed heavenly Father, by the fruits of the Spirit that's went forth with the gentle love of the dove, and spoke to these hearts, they are convinced that they could not stand in their own self-made will. But they have stood tonight for You. Thou hast said, "He that will stand for Me before men and not be ashamed, him will I stand for in the Presence of God and not be ashamed. But if they're ashamed to stand for Me on earth, I'll be ashamed to stand for them in heaven."

But, God, these tonight has raised to their feet, let the recording Angel put every name down, for they're standing for Jesus tonight, confessing their sins, and accepting Him as their personal Saviour. God put their names on the Lamb's Book of Life, knowing—we know it can never be blotted out. For God will keep him in perfect peace whose heart stayed upon Him. And I pray that You'll bless them now as I present them to You, in Jesus Christ's Name. Amen.

⁵³ I want you to look and see all that's standing around everywhere, you with your eyes up. Now, when these people set down, you give them the right hand of fellowship by shaking their hand. And you may be seated, dear Christians, that just becomes Christian. Give that—somebody near them shake their hands and say, "God bless you, God bless you, so glad to see you do this. You're a fellow citizen now of the Kingdom of God."

Now, immediately after the healing service, I'm going to ask each of you, when the minister shall take over, I want you come up here and thank God, and pray personally, to thank God for what you have—what He has done for you. For it's, "by grace are you saved through faith, that not of works of the law, lest any man should boast."

⁵⁴ How many love Him now? Let's put up our hands. Oh. "I Live For Him Who Died For Me."

I live for Him, Who died for me.
How happy is, my life shall be;
I live for Him, Who died for me.
My Saviour and my God.

God bless you. Don't forget that now. Live for Him Who died for me. Now, walk out with the real experience, not with just anything different, but a real borned again experience, that you can display the love of Christ before a world that's sinful and indifferent, dying for a little bit of love. May the Lord bless you is my prayer.

⁵⁵ What were the . . . ? . . . All right, prayer card "B's" were give out today. Let's start standing the people up for prayer. B number 1, 2, 3, 4, 5. Bring your . . . Will you raise your hands, if you look around. B number 1. Did you say B? Maybe you're wrong—1 to 100, or 50 to 100? 1 to 100."

B number 1, raise your hand, will you? Oh, I'm sorry. Number 2, raise your hand quickly, B number 2. Number 3, all right, 2, 3, 4, 5, who's got 5? B, 5? Raise your hand. Watch for me here if you will, brother. All right, 5, 6, 7, who has B number 7? Look around, does He? All right, 7, 8, 9, 10, 11, 12, 13, 14, 15. None of them's your number, brother? None of them is your number? Check the man's card right down here and see as you go by; he kept looking at me so sincerely. Let's pray for these now while we're . . .

⁵⁶ Heavenly Father, bless these handkerchiefs, as I send them out to the meetings; in the Name of Jesus Christ, may Your Spirit move upon them. Grant it, Father. I pray in Jesus' Name. For the glory of God I ask it. Amen. Is that little jacket to be prayed over there, Brother Brown?

All right, everybody be reverent. And we're going to pray. How many's never been in one of my meetings, let's see your hand? Just oh, there's quite a number. Well, Christian friend, it is been my motive always to try to get people to believe without even touching them. I want them to believe in the resurrection of the Lord Jesus. And I want them to accept Christ.

⁵⁷ Now, we believe that Christ died and rose again. You believe that? I believe the Bible teaches He's the same yesterday, today and forever. You believe that? Then if He is the same, He's got to be everything the

same except the corporal body. Now, that Body, when It comes, time shall be no more, how many knows that? Yes, when Jesus comes in His literal Body. . . . But He come now in the form of the Holy Ghost. And He lives in His Church. He—we said, “We are the branches and He’s the Vine.” He just stands in us in Spirit manner, and feeds the gifts of the church. How many knows that? And He said, “The things that I do, shall you also.” Did He say it? What did He do?

He never claimed to be a healer. How many knows that Jesus never claimed to be a healer? All right. Jesus said, “It’s not me that doeth the works; it’s My Father that dwelleth in Me, He doeth the works.” He said, “I can do nothing except My Father shows me first.” How many knows that? That’s right.

⁵⁸ Passed right through a pool where there’s thousands of people laying blind, halt, and withered, never touched a one of them. What if He done that in Phoenix tonight? He’d be criticized. He was then. He found a man laying on a little pallet, and He said, “Will thou be made whole?”

He said, “I have no one to put me in the water.” He could walk; he wasn’t crippled, nor blind. He had some kind of a trouble, maybe a prostate trouble, or tubercular; it was retarded. He had it thirty-eight years, wasn’t going to kill him.

So he said, “I have no one to put me in the water. When I’m coming, somebody else steps down ahead of me.”

He said, “Take up your bed and go to your house.” Watch, He was looking around there till he found that man.

⁵⁹ Why, the Jews questioned Him. And He said, “Verily, verily I say unto you,” Saint John 5:19, “Verily, verily, I say unto you, the Son can do nothing in Himself, but what He sees the Father doing.” Is that what He said? Saint John 5:19, look in your Bible. Jesus never performed one miracle without God showing Him, first, what to do, or He told something wasn’t right, and then He wasn’t God. “Verily, verily (that’s absolutely, absolutely), I say unto you, the Son can do nothing in Himself, but what He sees the Father doing: that doeth the Son likewise. The Father worketh, and the Son worketh hitherto.” That’s right.

And we want to believe. We want to have faith. We want to believe that God will grant these things to us. And if He will come and present His Life here to us again, just the way He did it when He was here on earth, how many will accept it then. Say, “I believe it.” Now, what is it?

⁶⁰ Of course you’ve been here with me for two weeks now. I don’t claim to be a preacher; I mean (what I mean) a theologian preacher.

I just love to talk about the Lord. But my gift is seeing visions. It's nothing nobody laid hands on me for. I don't believe you do that. "Gifts and callings are without repentance."

When I was born, just a baby, not over three minutes old, that Light stood over where I was. My people are Catholic; you know that. I come from a Catholic family, Irish. Both mother and father, my mother was—the blood was broke there. My mother was almost a half Cherokee Indian. That's right. If you'd see my mother walk across this platform, you wouldn't know her from an Indian. That's exactly right. She shows it; anyone who knows her knows that's true.

⁶¹ But her mo—her mother was an Indian; her father was Irish. And they come from a Catholic family. But my father and mother didn't go to any church at all. But when I was borned up there in that little mountain cabin, they pushed the . . . They didn't have a window like you got here, nice glass windows, just an old door like; they pushed it back at five o'clock in the morning, and that Light circled in and stood over to where I was at.

Brother, I know He's God. I make my mistakes; it's nothing to me. I couldn't do nothing; you know that. But I've certainly told the truth, and God has vindicated to the millions that It's truth. And now there's scientific records shows It's truth, 'cause they took pictures of It in the United States and foreign countries, and took it before the examiners and everything. And they say a supernatural Light become natural and struck the lens. Amen. That's science. It's in Washington, DC. They got the picture up here with George J. Lacy, the head of the FBI in fi—a—fingerprinting and doc—documents. That's right, the scientific world knows I've told the truth. The Church knows I've told the truth. God knows I've told the truth.

⁶² Now, if you'll believe me, then you'll have what you ask for. If you can believe that Jesus died and rose again, and died for your sins and sickness, accept it, just on the basis that He did it, you can have whatever you ask for. God will give it to you. May the Lord bless you now, while I turn to the audience, or to the sick line.

It's not necessary for you to be here. That has nothing to do with it. You just look out . . . How many don't have prayer cards and wants to be healed, let's see your hand. All right, you just look and believe. Have faith, see if God don't call you.

⁶³ As the—the woman touched His garment, she went off and set down. And when she did, Jesus said, "Who touched Me?"

They—Peter said, "Why everybody's touching you."

He said, "But virtue went from me; I got weak." He looked around till He found that woman that touched Him, and He told her she had

a blood issue; her faith had saved her. Jesus never touched her; she touched Him. See what I mean? When Jesus did anything, the Father showed Him what to do, but the people could touch Him and draw remunerations by their faith on Who He was. So you do the same thing, for He is the same tonight, and can do the same. The Lord bless you. All right.

⁶⁴ See you're an usher; that's mighty nice, sir. I suppose between the two of us we've never met before. I guess we're strangers to each other. You shook hands with me one time. I mean I don't know you. But there's Someone here Who does know you, besides your friends, or who—your associates, your people, or whoever that's here with you, or what-more, your church. There's One Who knows you; that's Christ. And if Jesus is the same, I'm saying this for the audience who hasn't been here before.

There was a man came to Him one time, and He knew where that man was from. And He told him he was a believer, a Christian. Said, it was a guy by the name of Philip went and got a man named Nathanael. Jesus told him he was a believer, and he—he couldn't understand that, 'cause He told him he was a Christian, a believer, what we call a Christian today. And he said, "When did you know me, Rabbi?"

He said, "Before Philip called you, when you was under the fig tree there, I saw you." He recognized that to be the Son of God. Now, if He's raised from the dead, He's obligated to His Word to do the same thing. Is that right, audience?

⁶⁵ Now, here's a man . . . Anybody want to take my place? You're welcome. See? I don't know the man. He knows I don't know him, and God knows I don't know him. Now, if the man is sick, I couldn't heal him. I have nothing to heal him with. But I'm trying to tell him that healing comes by God. God alone does the healing. Doctors don't heal. They set bones and remove tumors and—but God does the healing, because healing is creation, developing cells. So man can't do that, if he could, he could build a man. He only keeps the place clean with disinfects, keeps the germs out of it, while God knits it together and builds the tissues back. Healing is alone with God. So if any man tells you he's a healer, he's not telling the truth. Let him be whoever he may be, preacher or doctor, there's no Healer but God. I'll admit that doctors are wonderful; they're God's servants. Some of them are staunch Christians; some of them are not. We find the same thing amongst preachers. I find more believing doctors than I do believing preachers on Divine healing. Doctors many times . . . Why, doctors come to my home, set there in the room, ask prayer, great doctors of the nations. Certainly, they believe.

66 Now, this man and I, we're probably, maybe born many miles apart. I suppose I'm a little older than he is, but we—here we are meeting for our first time face to face this way. And him knowing and witnesses himself, I don't have one idea what he's standing there for. He's just a man. Now, if God will reveal to me what the man's here for, or something he's done, or something another that he knows that I know nothing about, will you believe? You believe that God gives it to you?

Now, see, God don't have any voice on earth but ours. How many knows that? No hands but ours. . . We are the branches; He's the Vine. And He just energizes us, and we bear the fruit, the Vine, or the branch.

67 Now, that we are strangers and do not know each other, but if God will let me know what you're praying for. . . Now, you just speak to God about that. Then you're going to believe that God will give you what you ask for.

My brother, I see the man going way, way from me; he's really not from Phoenix. He's in a country different from this country. I believe it looks to me like Montana, up in the range country. And he's seeking the baptism of the Holy Ghost, and that's what he wants me to lay hands on him for. And besides that, he's praying for somebody else. It's a man, and he's a relative to you; he's a relative to you by marriage. He's your brother-in-law, I believe. And he's got a skin condition that you want me to pray for. That's **THUS SAITH THE LORD**.

68 You believe now? You believe, all of you? [Congregation says, "Amen."—Ed.] Then, heavenly Father, I pray that You'll honor the faith of this people, and give to them that what they have need of. Bless this man for whatever he needs, in Jesus Christ's Name. Amen. God bless you, my brother. Receive what you asked for; find it that way.

Now, that's more weakening than all the preaching I've done this week. Hm.

69 Now, here is a woman. Here's a beautiful picture of the Bible again. Here's a colored woman to a white man. There was a Samaritan talking to Jesus, a woman. And He said to the woman, "Go, get Me a drink, or, bring Me a drink."

She said, "You Jews have no dealing with we Samaritans. And it's not customary for you, a Jew, to ask a Samaritan such."

Jesus said, "But if you knew Who you were talking to, you'd ask Me for a drink." He let her know that there's no difference in the color of people. Black, white, brown, yellow, whatever it may be, they're all God's children from one tree, Adam.

⁷⁰ Now, here's a colored woman and myself, another picture of the Bible. I don't know the woman, never seen her in my life; we're total strangers. Is that right, lady? But you have a right to the Tree of Life. And you know, one time, when Jesus was going up the mountain, dragging that old rugged cross, dragging out these bloody footprints, some of your people picked it up and helped Him pack it on. You know that; He knows it too.

Now, if the Lord Jesus, talking to the Samaritan woman, told her where her trouble was. And she said as soon as He told her, that she told Him, that she didn't understand how this was. . . . But she said, "Sir, I perceive that you're a Prophet." She said, "Now, we know when Messiah cometh, He will do these things, do all things." But she couldn't understand. . . . ? . . . that's why she thought He was a prophet. So that was the sign of the Messiah. To the Jew, that was the sign of the Messiah, to the Samaritans. Is that right?

Well, would it be the same Jesus that's raised from the dead, wouldn't that, if He's the same yesterday, today, and forever, wouldn't that be the sign of the Messiah to us if He's the same? Now, may He grant it to the woman. I don't say He will, but may He'll do it.

⁷¹ The lady, for one thing, I see her; she's extremely nervous. And by being nervous, there has developed something wrong with her inward parts, which is in her stomach. She has ulcerated stomach; it's a peptic ulcer which is caused from nervousness: Causes your food to sour and ferment, belching it up, and so forth. And you've been in a hospital for tubercular. That's right. But you don't have to go now; it's finished. Your faith has made you well. God bless you, lady, and may His grace be sufficient to you. May the Lord add His blessing.

⁷² Now, His attitude here is His attitude to you. Be reverent. Don't doubt; believe.

Now, here stands a little lady. I guess this is our first time meeting in life. I don't know you, far as I know. You might know me, but I don't know you. We're strangers to each other. If that's right, raise up your hand. But God does know you, and if you. . . Both of us being, you a white woman, me a white man. . . You are a Christian, and you're suffering with a tremendous nervousness, which is, a lot, due to the time of life that you're living in. And you have just had a heart attack. And there's something about a—a hospital; you've been in a hospital. And you're something represented here. You know Brother Moore by some means. And you're formerly from the south anyhow. That's exactly the truth. Now, go home; it's over. God bless; your faith did it, lady.

73 Supposing us to be strangers to each other, sister . . . I don't know you and you don't know me. If that's true would you just raise up your hand so the people would know?

74 You believe God would heal you of that back trouble, lady, right there, the Spanish lady? Got spinal trouble. You did have it; you don't have it now. Your faith has made you whole. I want to ask you, if you'll raise up; she's well now. What happened? Who did she touch? The Bible said that He's a High Priest that can be touched by the feeling of our infirmities. She touched something. You can touch the same thing, the Lord Jesus.

75 Have faith. Look, little lady; believe. I don't know you, but God does know you. You are suffering with something that's on your right side, right under the ribs; it's a gallbladder, with a liver, gallbladder, gallstones like. And you have . . . I believe you've come from somewhere else too, here. And haven't you been in a hospital? But they didn't operate, and that was up in California, San Francisco. That's right. And now that I've got your spirit, you flew down here; you flew in a plane down here to be prayed for. You're supposed to go back in about a month. But I don't think you'll have to do it. I believe your faith has settled it, lady, and you'll be well. O eternal God, bless this dear little woman and make her well through Jesus Christ. Amen.

76 Be reverent. I don't know you, of course, lady. But God does know you. But if God will let me know what you're here praying for, will you believe Him?

77 Little boy setting there has epilepsy. You believe the Lord Jesus make you well? You do? If you do it, little fellow, you can go home and be made well, in Christ's Name. What did he touch? Blessed be the Lord Jesus Christ.

78 You suffering nervously. And then in that it's caused a stomach condition in there, which causes a burning in your stomach. It's acid. Your nerves are such a fix, that jumps out from the pancreas, secretions of acid, and it's burning your stomach. And you're praying for someone else: a paralyzed friend. That's right. To heal, I can't. But a gift of God will make manifest every time. Come here. O blessed Jesus, I bless this little woman in the Name of Christ that she will receive that which she's asked for. Amen.

79 You Spanish? But you can speak a little English. That's what I knew, just a little bit. But you will be able now to understand it because the Anointing is on you. I am your brother, but that which is on you is your Saviour. You come for me to pray for you for a rupture condition. And that's the navel is ruptured. You're from—not from this city; you're from a city down south: Tucson. You got a little crippled girl down

there you want me to pray for. O Jesus, Thou Son of God, be merciful and heal, in Christ's Name. Amen.

⁸⁰ Cancer, skin cancer, but do you believe that Christ will heal you? If thou canst believe, you could be made well. In Jesus Christ's Name may it be so. Amen. Have faith.

You believe God heal you of that sinus trouble? You do? All right, then you can have what you asked for; just raise up your hand to God, setting on the end of the seat. All right, you can go home well.

And this lady has asthmatic trouble. That's right. Go home well too. The Lord Jesus bless.

It could cripple you, this arthritis, and put you in a bed or in a wheelchair. But if you'll believe with all your heart, God can remove that acid from the blood and make you well. You believe it? O blessed Jesus, I ask for the healing of my brother in the Name of Jesus Christ. Amen. God bless you now. Don't doubt; go, believing.

⁸¹ You're a healthy looking man, but the heart is something that doesn't show whether it's healthy or not. But God can heal that. Do you believe it with all your heart? Then come here. Blessed heavenly Father, I bless this man in Jesus' Name, for his healing. Amen. God bless you, sir. Believe now with all your heart.

⁸² Dost thou believe the Son of God could heal you from the lady's trouble and the arthritis too and make you well? Do you believe that? Then the Bible said, "These signs shall follow them that believe." Do you believe I believe Him? Then, "These signs shall follow them, they lay hands on the sick, they'll recover." Then I ask for her healing in Jesus Christ's Name. Amen. Have faith.

Wouldn't you like to eat again like you used to, that old stomach be well? You believe me to be God's prophet? Well then, go, eat in the Name of the Lord Jesus.

You're nervous? The nervous trouble is what you think. You're always crossing bridges before you get to it. In that it's create an acid condition, which make you have arthritis. That's right. You believe me to be God's prophet? Then go and receive your healing in the Name of the Lord Jesus.

Like to eat again like you used to? Go, get you a nice hamburger and eat in the Name of the Lord Jesus.

⁸³ [Someone speaks in tongues—Ed.] Amen. If thou canst believe, all things are possible. Do you believe it, lady, look down at me with the high blood pressure, setting there. You believe it? The line cleared down; there you set. That's what you're suffering with. Now, if you believe me to be God's prophet put your hand over on the other lady

setting next to you. Now, you want to get . . . ? . . . varicose veins, lady, be made well? Raise your hand up if you do. All right, you can have what you ask for.

⁸⁴ Do you believe? All right, lady, look here just a minute. Do you believe me to be His servant with all your heart? I could not heal you, for I have nothing to heal with, but He's Whose Presence you're in can heal you. You're suffering with a trouble, nervousness, and you got a spine that bothers you, which is a slipped vertebrae. Also you have hemorrhoids. That's true. And besides that, you want me to pray for somebody else. That's your daughter. She has kidney trouble. She lives in California. And she's unsaved, and you got a broke up home. That's exactly right. You believe? Then go and receive what you ask for in Jesus Christ's Name.

⁸⁵ You believe? O Lord, help our unbelief. This is a crucial moment. I love you with Christian love. I told you the truth by God's Word. And God has vindicated that it is the truth. Now, here's perfectly the truth. Jesus Christ has healed every one of you. You're every one healed, if you can believe it. What more would have to be done? Do you believe it? Stand up on your feet, and expect it'll be made well in the Name of the Lord Jesus Christ. 

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ENGLISH

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