
HEAR YE HIM



For a word of prayer: Our blessed heavenly Father, we are grateful to Thee for the privilege of coming into Thy Presence and calling You our Father. Oh, it introduces us to that GREAT I AM, the ever-present One, Who is always near to help in the time of trouble. And we thank Thee because that we have this privilege. Bless us this afternoon as we come to talk about Thee, to preach Thy Word, invite sinners to accept You. We pray that You will deal with us all as Your children. Correct us in our errors and encourage us in the way that we go, when we are serving Thee. We ask in Jesus' Name, Thy son, Amen. May be seated.

² It's certainly wonderful to be here in Saskatoon on this most beautiful day, and in the service of the Lord Jesus. I was out to breakfast this morning, and I, with some of my friends, and I happened to meet some of my friends that I associated with before, over in another province. And I was so happy to hear that my good friend, Chris Berg, is to be—is in our meeting. I don't know he—don't know where he's at here in the meeting, but, Chris, if you are listening at me, I'm to see you in the morning at breakfast. It'll certainly be a happy time to meet Chris again. The many times that we have come together, and I . . .

A little story I used to tell, and many of you who have my tapes on, I believe, "The True Vine," it's entitled. I was with Chris when this revelation come to me of them old burn-over that we was in, and I've—I've preached the message around the world. And it will be a great thing to meet you again, Chris.

³ Now, I wonder . . . Happiness to let us meet each other again, man that we have met on earth, what will it be when the battle is all over, and arms is stacked, and we—the smoke's all dried up in the battle, and we meet each other to never part again. Won't that be wonderful, friends?

Oh, I'm thinking of a great wedding supper's coming someday, that when all across the eternity, or through the skies, the great table will be set, as it were. And we'll look across the table and see each other there. Just to reach across the table and get each others hands, won't that be wonderful? You know, I believe a little tear might run down our cheek once in a while. And when it does, the King will come out in all of His beauty. He will walk down along the table, and wipe the tears away from our cheeks, and say, "Don't cry. It's all over now. You're home. Enter into the joys of the Lord which has been prepared for you since the foundation of the world." That's why I am here today is to try to pull my brethren from the errors of the life that—in this world now,

to—and to meet together in heavenly places in Christ Jesus, and prepare ourself for that great day that's a coming. For just the redeemed shall walk therein. And that's what we are here for today. The Lord bless you.

⁴ Now, this evening we're going to have another healing service or prayer for the sick. And last evening was one of the outstanding times to me, when God can open the eyes of the blind, and make the dumb to speak, and the deaf to hear, that means God is on the job, doesn't it? Certainly does.

And now, I'm almost positive that the vision I was speaking of has—is being fulfilled. And maybe tonight, the Lord willing, I'd like to—I've got it wrote on the flyleaf of my Bible, here, that happened on, I believe January the 14th, at Lima, Ohio. I want you to see just exactly how it unfolded, which was told. God cannot lie, 'cause He's God. He can't—He can't tell something and then take it back. I have tell things, and I have to take it back, 'cause I'm a man. You tell things, and you have to take it back because you're mortal, too. But God can't say anything and take it back, because He's God. He knows the end from the beginning.

Something can come up, and we won't keep our promises, 'cause we can't; we don't know the future. God does. So He can't say anything and then take it back, say, "I was mistaken." He wouldn't be God and do that. He's never mistaken. He's always perfect.

⁵ And since a little boy, there's one thing I . . . Gifts and callings are without repentance. God gives them by His sovereign grace. And I have seen visions since a little boy. The first thing I can remember is a vision. And I have never, in one time in all these years, ever—He has never said one thing in them visions, which has been thousands of them, that's ever been one time wrong. Think of it. I'm forty-eight. I have seen visions since I was about eighteen months old. That's right. Just a baby. And I have never seen it one time fail. And it won't fail. It can't fail. It's God.

Now, I can't make Him show me anything. He doesn't show me according to my desire; He shows according to what His will is. There's been many things that I have prayed for, "Lord, will you just tell me how it will come out, so I can comfort the people?" He never—He never say a word to me about it. Turn around and tell me something else. But He tells me what He wants me to know. He's my Father. And what He wants me to know, why, He tells me. Ain't none of my business, well, that's—that's His business. You see? But . . . That shows it doesn't lay in man; it's in God. These are just gifts.

⁶ Now, at nighttime when we see the things take place like you do . . . I thought I'd maybe—I would take just a moment to try to do my best

to explain it, the best that I can. There's no way to explain it. I do not understand it a bit more than you do. It just happens, and that's all I know. I have no control of it.

Someone said not long ago, said, "Brother Branham," (I had a—a sick spell). Said, "Did you keep your religion during time of your sick spell?"

I said, "No, sir. My religion kept me during my sick spell." That was the difference.

7 It tells me, I don't tell It. He tells me. I don't tell Him what to do; He tells me what to do. Sometimes my desires are different from His will, so then, He just lets me alone. But when He wants me to do something, He does it.

Now, we see those things . . . So that it might kind of clear up in your mind . . . And now today, I've—just not coming . . . That anointing is a different thing, it's a different feeling when it—what it is of preaching. The anointing, something's going from you all the time. That . . . It's the visions, the people, they draw it themselves. It isn't me that sees the visions of those people. I'm not the one that operates that. It's you're the one that operates that.

You say, "Brother Branham, tell me about . . ." I can't, I don't know. See? If—you are the one that does that. It wasn't Jesus that healed the woman that touched His garment; it was the woman's faith in Him that healed herself. Why, "Thy faith has saved thee." Jesus didn't know who she was or what was wrong with her, or nothing about it, until God showed Him. She just touched His garment. See? "Thy faith has saved thee." Not, "I healed you." Your faith did it. See? That's the difference.

8 Now, this little gift that the Lord has, by His grace, given to me, is not anything to glorify my . . . If I'd ever do that, it might leave me. Or I might have to leave the world. It's not for me. It's for you. That's the reason I can't operate it. You operate it. You're the one who does it.

Now, if I come here with ever such a great gift, and you people come in, you say, "I don't believe it. Nothing to it. Not nothing to it at all." There would be nothing happen. So therefore, it doesn't take me, it takes you and I both. Both of us operate the gift of God. The gift comes on me, and you operate it by your faith. How many understands that, just raise up your hand say, "I—I see what you mean, Brother Branham." See, see? So no man can say, "Oh, it's me." It isn't. It's God.

Neither is it you. You couldn't operate it, 'less it was somewhere to be operated. I couldn't operate it, 'less there's something to operate through. See there? "I am the Vine," said Jesus, "You are the branches." Jesus gives the energy, and we collect it.

⁹ Now, here's what . . . Now, like in the Son of God. Now, in Him, in the Son of God was the fulness of God. God, Jehovah dwelt in His son, Christ Jesus. We believe that; all of us do. I know there's a little fuss about that, and about the trinity, and so forth like that, but that's just the carnal condition of man. They both believe the same thing, and they just won't stand still long enough to listen to it; that's all.

There's . . . Trinity, they don't believe there's three Gods. That is heathenism. And the Oneness don't believe that Christ was His Own daddy. So, what would that be? See? But you both believe the same thing. But as long as you fuss, God's never going to bless you. When you just tear your walls down and be brothers, and shake one another's hands, God will come in and bless you. That's exactly right.

¹⁰ But you'll never isolate yourself and get anything from God, 'cause we're won't—we've got to not imitate, impersonate. You've got to have it. That's exactly right. There's too much pretension of Christianity, pretending, so-called Christianity. But Christianity is not nothing you pretend; you've got to have it. You've got to have it. The devil knows whether you've got it or not. He knows all about it. No matter how much you can put on a great psychological effect on the outside, the devil knows just how deep that is, and he stand and laugh at you. Certainly. He knows he has got you whipped to begin with. But when God, in the stillness of His Spirit, has placed it in you, the devil can't stand on that ground. He can't guile that sand with his dirty hoofs. Certainly. He can't come to that place, because it's a place where God and man meets alone. See?

Now, like the Son of God, like all the water that was in the whole world was the Spirit that was within Him. He had the Spirit without measure; we have It by measure. Is that the scripture? All right.

¹¹ Now, say this little gift here would be a spoonful of water out of the whole ocean. That would be comparison with this little gift, the sight of the Son of God. But remember, one spoonful of water out of the ocean is part of the ocean. Do you get it? In quality, the same, in quantity, much smaller (See?), much smaller.

Now, that's the reason . . . But the same chemicals that's in the whole ocean is in this one little spoonful. It's the same type. And that's how that you, by your faith, touch God, and He answers back that way. That's the way it was in the Bible. That's the way it is now.

It's been kind of hard to get the English speaking people to understand that. Very hard, but I . . . This great vision that the Lord gave in January, I believe He's just now unfolding, and I make this announcement in this arena, here, that I believe that my ministry is unfolding to something it's never been in before. That's right.

¹² Now, we're going to speak of our blessed Lord Jesus this afternoon. Someone said to me one time, said, "Brother Branham, there's just one fault I can find to you."

I said, "Well, your just one fault. That's good."

Said, "But that is you brag too much on Jesus."

I said, "What?"

Said, "You brag too much on Jesus."

I said, "I couldn't brag too much on Him. No matter what I'd ever say, I still can't brag enough on Him. I can't find the words to speak to—to exalt Him high enough. I can't find the gifts anywhere to declare Him. He's beyond that."

Said, "Well, you brag so much about Him."

I said, "He's worthy of every word I would say, and every word or every praise that we could give Him. And I love Him."

And I want—we want to talk to Him. And I know you do, too. That's why you are here this afternoon. You love Him. You long to see Him. There's something in your heart that longs for that place where you know you've come from; it's behind the curtain. Just the human heart is hungering to get in behind that curtain again, to look a past the curtain. That's why we come together in heavenly places in Christ Jesus, to see what God will tell us.

¹³ Now, by the grace of God, I have chosen this afternoon to read a little Scripture out of Saint Matthew, the 17th chapter of Saint Matthew's Gospel. And I'm going to read a few verses, because I love the reading of God's Word. How many loves to read God's Word, just . . . Oh, my. The reason I read it, is because I'm such a poor speaker and a substitute for His servant, to . . . I know if I read His Words, and nothing else is done but reading His Word, some good will come from the meeting. His Words will not fail; mine will. So if I read His, that'll be enough, just reading that Word, till the people will have something that's eternal and cannot fail. So let us read now, as we look in the Bible. The 17th chapter, the 1st verse.

And 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 him Moses and Elias talking with him.

Then answered Peter, and said unto Jesus, Lord, it is good for us 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 little text this afternoon, and to bypass the—some of the things that I had said about it, I wish to take this for a text: “Hear Ye Him.”

¹⁴ Now, before we approach the other part, let us speak to Him again as we bow our heads.

Now, blessed Lord, we have read Your Word as a text. We pray that the Holy Spirit will give unto us the context of this Word as we wait with open hearts and open ears. We ask in Jesus Christ’s Name, Thy beloved Son. Amen.

There’s something about the reading of the Word. Now, can you hear me all around good? If you can, raise up your hands, if you can hear all the way around? That’s—that’s good. All right.

¹⁵ There’s something about the reading of the Word that’s eternal. Every Christian should read the Word every day, for Jesus said, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

And I wish to state this too: And remember, that every promise in this Bible is good, and it will hold tight, and God’s guilty of His promise if you’ll take the right mental attitude towards it, it’ll bring it to pass. Every Divine promise in God’s Word, if you can take the right mental attitude towards it, God will bring it to pass. Think of that. For It’s a Seed that a sower sowed. And It’s got—It’s—It’s Life. And any . . .

You farmers here know that if you put your seed in the ground . . . Now, every morning you don’t go out and dig it up, see if it has sprouted yet or not. If you do, you’ll never get a crop. You—you hinder it every time you dig it up. You place it in the ground, commit it to the ground, forget about it. It is up to God to do the rest of it.

That is the way you take His promise. You place it in your heart, say, “That means for me. And I’m going to keep it there.” Don’t every day say, “See if I’m getting any better.” That’s not even in the subject. Just keep on believing it. God will make it come to pass, for it’s a Seed.

¹⁶ Now, our Lord Jesus, as we are speaking of Him, I love to read after Him, because He never made one mistake. Everything He done was perfectly in harmony with God. Oh, how much time that we waste as we leisure around. But you never found Jesus at no time, ever what

we call gadding around. Every move, every place He went, everything He did, ever word He spoke had a meaning to it and was exactly in harmony with God and the will of God. That's the reason that He was so pleased with Him, saying, "This is My beloved Son in Whom I am well pleased." Everything was perfectly in harmony with Him.

And now, sometimes God meets in councils of men. Sometime in a council of—of . . . One time in five hundred He met in a council. Another time, He met in a council of seventy, one time in—in twenty-four, another time in twelve, once in three, and sometimes only one. But Jesus left this blessed Word to us, that wherever two or three are gathered in My Name, I'll be in their midst.

¹⁷ So, God is just getting ready to do something here, in our text. He's fixing to declare to a world a picture that I think that the whole world ought to know. And God, before He does anything, He always bears witness of what He does, puts it down and makes a memorial, or a witness of what He is going to do.

And we find Him here, taking Peter, James, and John, taking them aside and going up into a high mountain, apart.

Now, it is written in the Old Testament that three is a confirmation. And God is trying to do something here, or going to do something, rather; and when He does, He wants it confirmed. God doesn't do things just at leisure or just haphazardly. He means it for a purpose. The Bible wasn't put here just for man to just look at it, argue, and fuss about. The Bible was put here for correction. It's a life that's to be led. And it's a road map from mortal to immortality.

¹⁸ And God was going to make witnesses. So He taken the appropriated number three: Peter, James, and John.

If you notice, when He went to raise the daughter of Jairus, the priest, He put them out except Peter, James, and John: three for a witness.

Now, this could be very well applied here. The three witnesses stand for the three great, major fruits of the church: Love, faith, and hope. The Bible said these are the greatest: love, faith and hope. John represented love; Peter represented faith; and James represented hope. Watch their lives, you Bible readers, and see how beautifully they lived that life.

John the beloved, one time wanted to call fire out of heaven and burn up the—the country. And the same one become the most loving of all the apostles. Peter, impetuous as he was, but he had that determined, everlasting faith, that he wasn't scared to grab anything. And James, always trying to present the hope of anything to them.

¹⁹ So, God taketh these three up into a mountain. It was such a beautiful place to be, until Peter referred to it later as the holy mount. Now, it didn't mean that the mountain was holy; It meant the holy God was on the mountain. That's in the people where we call holy people. It doesn't mean that they are any different from anyone else. It's the holy God that's on the unrighteous people. They're still human. But it's a holy God.

Now, he has them up here alone. And He's got Peter, James, and John standing there as earthly witness of what He's going to do. And then He brings three from heaven, that He will confirm the same in heaven. For whatsoever is confirmed on earth is also confirmed in heaven. "What you bind on earth, I'll bind in heaven."

Upon such a word as that, I wonder this afternoon, our listeners, how can we be so petty then? And so dilatory about reaching out and taking a hold of the promises of God, when He gave this blessed promise to His Church: "I'll be with you, even in you, till the end of the age." And then we set along as if God never said it. "Whatever you bind in the earth, I'll bind it in heaven. What you loose on the earth, I'll loose it in heaven." Whether it's sickness, whether it's disease, whether it's whatever it is, God gave this blessed promise. And it's our privilege to pick up this promise and use it.

²⁰ Some of we ministers, we should be ashamed of ourselves, as we keep our congregation way below their privileges. The whole Christian church today is living thousands of miles below their God-given privilege, because of just so half asleep, dismal like. . . Take the promise; believe it. God said so; that settles it forever.

No matter how long it takes to materialize, don't—that. . . Time doesn't mean nothing to God. It's His Word that we take and we believe. Abraham waited twenty-five years for that child to come. But it arrived. Certainly. We believe it, because God said so.

²¹ And now, God in His great picture drama that we have under consideration this afternoon, He brings in earthly witnesses: Three: Peter, James, John, earthly witnesses. Then from heaven He brings three heavenly witnesses to see what He's going to do. Oh, I love to see Jehovah moving out to display His power and His grace. Oh, it's so beautiful when you see Him in His great power. Before He does it, He will set on the sideline something, some people, some believers to watch Him display His great omnipotence.

And I notice Him now, as He brings from heaven to watch this scene, three: Jesus, Moses, and Elijah. He brings from the earth Peter, James, and John. 'If I'm going to confirm this in the earth, I'm going

to confirm it in heaven, also.” It’s got to be a witness here on earth, and it’s got to be a witness also in heaven. Oh, can you see it?

²² Notice, now, as He comes. And then this had another meaning to it. I know many of you my brethren, the clergymen, you apply that to the coming of Christ. That’s right. It was applied there, the order of the coming of Christ. As they looked and they seen glorified Jesus, they looked again and seen Moses and Elijah, the two witnesses Revelation 11. Then they looked back and seen Jesus only. Exactly with the order the—the coming glorified Christ a preaching to the Jews, and then Jesus coming with His Bride. Exactly.

But every word is so inspired, till it will just connect the entire Bible together. Any subject in the Bible that you’d want to speak on will tie right in with that. Certainly it is. It’s inspired.

²³ I’d write a letter to you; you might appreciate it. You’d read it and say, “Brother Branham wrote me this nice letter.” But to you is the only one it would mean anything. And after awhile, that letter would become no good at all.

But this blessed Word of God, It was wrote from the lips of God. And to every generation, It’s inspiring. This same text has set men’s heart afire since the hour it was wrote, through all generations. ’Cause it’s God’s Eternal Word.

And now, He’s going to make a display. Now, first I want to take you in another angle, maybe from what you noticed it, so it will be a little new to your congregation.

²⁴ God, here, was going to do something that He’d asked man to do. And God will never ask you to do anything, that He would not do Himself. Did you ever think of that? Did you ever go back to the garden of Eden in the great coming forth of Adam and Eve? The Bible said that Adam was not deceived. Adam was not deceived; he knowed just exactly what he was doing. But because of the love that he had for Eve, he walked right out into death with her. Not because he had to, he knowed different. Eve was absolutely deceived. She thought she was right. But Adam knowed better. But he walked out with her and took death with her.

Was the—was a great sign that the Church, the Bride, was guilty. Christ was not guilty. But He become guilty to die the death for His Church. To redeem her He went to death with her.

God never asks you to do anything that He wouldn’t do. That’s right. And in this great subject this afternoon in the Old Testament, it was given to man that they . . .

²⁵ Now, we notice lot of times in our Bible, we think there's mistranslations; there's things that sound strange. But it has the same meaning. For instance, you English people would know this better than I perhaps. Now, in the King James version on John 14, it said, "In My Father's house is many mansions." Doesn't that seem just a little strange? "In My Father's house (a little house) is many mansions?" Mansions inside of a house? Doesn't seem right, does it?

Now, Moffatt translates it (I think it's Moffatt); he makes it more ridiculous than that. He said, "In My Father's apartment house is many apartments." Like you are going up there to rent an apartment. But that . . .

In the King James translations when they translated the Bible for the King James, they had to speak in the language that they were using in that day. And they were using in England, that day, the same types that they used in the old Bible day. Now, the word "house" means "kingdom." The right translation for it would be, "In My Father's Kingdom is many palaces. In My Father's house is many mansions. In My Father's Kingdom is many palaces."

²⁶ Now, here's the way it was. When King James was king over all England and its territories, its countries, he was considered the father of that house. They were all his subjects, his children. And that's the reason the translators made it, "In My Father's house . . ." so that the English speaking people would understand.

Now, in the Bible, it was the same way. They had a—a father owned a big piece of land. And on there he had many little tenant houses and places. And then when a son was born into this father's house . . . Now, that son when he was born, he was a son. He was born . . .

Now, there's where you Pentecostal people jump the line. Exactly. Now, this boy . . . I don't mean this through any harm. And I wouldn't want you to think I was standing as a know-it-all. I'm only trying to explain God's Word. And listen.

²⁷ Now, when that son was born into that family, he become a son, because he was borned in the family. He's a son by birth. And now, to you Presbyterians and Baptists, also, listen to this. But because that you are borned again, that doesn't mean all of it. You just become a child. You become a member of the body of Christ. But that doesn't mean that you're living in your privileges yet.

And that's what's the matter with you people, what's the matter with the world. They are living under their privileges, because they think when they were borned again, that settled it. That only puts you in position for every Divine promise that God made. That's right.

28 Now, when this child was born . . . Now, any of you know, you ministers know where I am going, right straight to the placing of a son. Now, when this child was born, what did they do? They—the father did not have time with the child, because his business was so great, he put a tutor or a raiser over this child. And now, before he put any man over his child, he was sure that he had the right man.

Oh, this is the part that cuts down deep, to me. The father so loved that little tot of his, he must be educated. The father had business all over his kingdom, all over his place. And maybe he wasn't able at the time to bring up the child, so he gave him to a tutor, a raiser, a teacher. But before he did that, he certainly combed through the country, until he found the best teacher he could find, and put it over his child.

29 What a beautiful type it is, that when a child is born in the Kingdom of God, God selected the best Teacher that could be found: the Holy Spirit, not some denomination. The Holy Spirit is the Tutor of the Church of the living God, not men. They only know earthly things. So He couldn't have said, "William Branham, you be tutor." I don't know enough. He couldn't have said, "Billy Graham, you be tutor." He don't know enough. Oral Roberts, we don't know enough. We are human. We've got to be raised ourselves. But God searched the heavens and got the mighty Tutor, the Holy Spirit, and set It down to raise His Church. Oh, how beautiful.

Now, this tutor had to be an honest tutor. He was to raise the child, and to bring the father word how the child was progressing. Remember, and bear in mind, he's already a child. But his character, after he's a child, will count his inheritance. So he's a child. And here the tutor would have to bring word to the father how he was progressing.

30 Now, what do you think today (now just draw it in your minds), how the Holy Spirit must blush when It comes before God to bring the differences, and the isms, and the condition of His children today. When we fuss, we stew, we fight, we argue, we have all kinds of isms, and mix-up; and brotherly love is gone, and all the things that God put in the church, we are riding over it. And what do you think the blessed Holy Spirit does when He comes before the Father? How He must blush to say, "Oh, a . . . they're not a . . . doing so well." And remember, the Holy Spirit is honest. He brings a true report. "They're not doing so well. Oh, they're fussing at each other; they don't get along. There's no—there's no fellowship among them; they are jealous of each other." Oh, my.

How that must make the Father feel, when the Tutor has to come and say, "Well, Sir, I—Your—Your—Your child is not doing too good. Oh, he . . . No, he won't listen to Your Word. That's right. He's got his

own ideas. He—he just won't listen at all." How that Tutor must hate to tell a Father, and how the Father would be hurt.

"The—they won't listen to My Word?"

"Oh, no. They got their denominations. 'I'm a Presbyterian. I'm Pentecostal. I'm Apostolic. I'm a—go—don't tell me nothing about it.'"

³¹ Now, what the Holy Spirit, the Spirit of love must mean when He goes before the Father. How the Father must feel. If you're a Presbyterian, Lutheran, Pentecostal, whatever you are, that's all right. But when that fellowship, when them lines is drawn, "Don't have nothing to do with that there. Oh, no, no, no, no." Christ died for the entire world. He's Father. And we are all one in Christ Jesus. There's no differences in us.

But men teachers make difference. God's Teacher makes no difference. When you Methodists got the Holy Ghost, you received it the same way the rest of them got it. When you Apostolic received it, you received it the same way the Pentecostal got it. And it brought love, peace, and joy in the Pentecost; it brings it to the Methodists, and the Baptists, to the Presbyterian, or whoever you are. You're God's children. But men tutors is what has got you apart, men raisers. They're not taking God's child Trainer, which is the Holy Spirit. You get it?

³² God stays right with His Word. Here's the instructions the Holy Spirit got to teach a child by. He will never leave that for nothing. He will never add one word or take one word away from it. He will stay exactly on that. He will never leave that Bible.

If the Bible said, "Jesus Christ is the same yesterday, today, and forever," the Holy Spirit will say the same thing.

Men will say, "Oh, no, you can't teach that. You couldn't get by with it."

The Bible said, "I'm the Lord healeth all thy diseases."

Man say, "Oh, you can't believe that."

The Holy Spirit said, "Amen. It's right."

See? But that's what makes the difference. "Oh, we Presbyterian, we Pentecostal, we Assemblies, we this, we don't believe that."

Why don't you believe it? Because you're listening to men teachers in the stead of God's Teacher, the Holy Spirit. That's exactly right. Stay right with the Word. He will never add nothing to It or take nothing away from It. He will stay right with the instructions. He is God's Teacher.

³³ How he . . . A prophet blushed one time, when he went before God to pray for the sins of the people, how that they had did . . . What do

you think the Holy Spirit does today, when it's just about the time for the coming or the child to fall to its inheritance, and He comes and says, "They won't even get along with one another. I can send a meeting to the city, and they'll turn their back. Some of them say, 'I ain't having nothing to do with him, he did this, and that. . . them's a bunch of. . . I ain't going to associate with them at all.'" How do you ever expect to go on with God? How you expect to ever receive a blessing from God when you act like that? That's right.

The Holy Spirit down in your heart, gives you a hunger to come if you've got the Holy Spirit. "For wherever the carcass is the eagles will gather," said Jesus. But there we are today (See?), no fellowship, dishonoring God.

³⁴ Now, notice another thing. Now, what if this child is obedient? What if he's a fine boy, and how that Raiser, that Tutor must feel then, when He goes up to the Father and says, "Oh, sir. Your boy is exactly like You. Why, he's just (in the street expression) the chip off the old block. Why, he's just like You. He believes that whatever You say is the truth. He—he absolutely takes Your Word and creates things by it. He believes You."

How the Father must swell out and say, "That. . . Yeah, that's My son. Yeah, I—he's sure a fine boy."

That is the way the Father would feel about us today, if we would only break down our little walls, and our little isms, and really have brotherly love, and associate, and have fellowship together like we should have, seek God and get away from all the rest of it, and love Him.

³⁵ The world's dying for love. That's the fountain that God's got open. And look. I want to ask you something. The greatest of all the gifts that's in the local body. . . And we put so much emphasis on speaking with tongues or interpretations, and the first is wisdom. Is that right? The next is knowledge. How are you going to operate knowledge when you haven't got wisdom to operate it with? See? If you haven't got no wisdom, you can't operate your knowledge. If you haven't got knowledge, you won't know to—how—how to have peace. You've got to put first things first, not on evidences, upon the Spirit, God.

Notice now. When he come to the father, he said, "Your son is progressing."

The father says, "Yes, I'm so happy about that. I'm glad you're. . . Oh, he's my boy."

³⁶ Now, Christian people who read the Bible, when that child become a certain age, and if he was a—if he was a bad boy. . . Now, he never could be denied being a son. No, sir, 'cause he was born. I'm just a

little enough Calvinist to believe that, that when a man is born a son of God, he's a son of God. That's right. And God wouldn't save you here, knowing He was going to lose you down . . .

You might be worked up and think you are saved here. That might be true. But let me tell you something. When you're really saved, God don't save you here and know He's going to lose you there. If He did, He's not the infinite God. He's defeating His own purpose. He can't do that. If you're saved, you're saved. If you're not, you're not. And if you're saved, you live like you're saved. I don't act—quit drinking, quit smoking, quit gambling, because I know it's wrong; there's something in me . . . God loves me so much, and I love God till I wouldn't do it anyhow. Not a law, but a love. It isn't law that saves us; it's love that saves us. God so loved the world. It isn't evidences and signs that saved us, it's love that saved us. Certainly.

³⁷ Now, notice this father. He was so happy of his son. Then when that son became of age, that father took him out into the street, into a public place. And notice, the father put a royal robe on him. And he set that son up before the public. And he had a ceremony, and he adopted that same son that was borned in his house into his family. Did you know that? Read the Old Test . . . Take Ephesians 1st chapter and the 5th verse, and run your reference on that, and see if it don't go back to your adoption or placing of sons. God has predestinated us to be the sons of God by Jesus Christ, predestinated us unto the adoption, predestinated or foreknowledge, by adopting us into the sons of God.

³⁸ Now, when it become a son, when he was adopted into the same family he was borned in . . . Now, listen, Presbyterian friend, Methodist, and Baptist, and Pentecostal, when you're born again, that only puts you in the family. It's your character, your conduct that gives God confidence in you. The reason that we haven't got the great church marching on today, is because God can't find people to put His confidence in. The Holy Spirit keeps saying, "They're tearing up; they're breaking up; they're doing this; they're off on the lines." Stay with God's Word. That's God's Truth; that's the Pattern; that's the Blueprint.

That's the reason the church today has got all kinds of isms and everything in it, is because they don't stay with the Word. They won't listen to the Holy Spirit. The Holy Spirit won't testify of one other thing but God's Word. That's exactly right.

³⁹ Now, I want you to notice. What a beautiful thing, when this son was adopted, and the ceremony was said, and the people stood by to witness, then that father adopting that son into his own family, to which he was borned . . . See now? You're born, when you are borned

again in the Spirit of God, then you are adopted or placed into the body of Christ, positionally.

And with the—this adoption taken place, that boy's name was just as good on the check as his daddy's was. Everything the father had was his. Read the Old Testament adoption laws and find out if that's right or not. It certainly is. That son could walk down the street, and this fellow wasn't doing right, he could say, "Here. Straighten up." That meant so if he fired the man, he was fired. If he wrote a check and paid this off, the bank will recognize the check. Just his name was just as good as his father after he'd been adopted, not because he was born, because he was adopted or placed.

And God's trying today to make His church stand still long enough that He could place them into their position. But men teachers are making it, "Oh, hallelujah, we're all this. We're all that." Oh, my, what a conglomeration, a mess is done. It's a placing.

⁴⁰ Now, watch. God never did anything 'less He asked man to do, but what He did Himself. His Son, when He was borned here on earth, He was an obedient Son. Every step was for the Father. Everything He done was to glorify God. And we seen God in Christ. Is that right? "No man has seen the Father at any time, but the only begotten of the Son has declared Him." The very move, the very action, everything that Christ did was God working in Him. You get it now?

Now, watch what takes place. Then God takes His Son after a long life, just before Calvary, and He taken Him up on a high mountain in a public place. He brought the heavenly witnesses down. He brought the earthly witnesses up. And there God took His Son, and when they looked up, they saw a cloud that overshadowed them. And a . . . Jesus' raiment shined like the sun in the midst of the day. What was it? God put a robe on Him, just like the old adoption said. He robed Him in a glorified condition. No wonder He said, "All powers in heavens and earth is given to My hands." He robed Him and He placed Him. And then He said, "This is My beloved Son; hear ye Him." Then He had the powers of heavens and earth was given unto His hands.

⁴¹ Notice, Peter got all excited under this vision. Many times when the glory of God is close, men get excited. No matter how good they are, they get excited. They want to run out and build a denomination. That's what started when Martin Luther got on the road in the reformation. That's what started when John Wesley in England, got started. They wanted to build a denomination. That's what started when John Smith got started, and they built the Baptists. That's what happened when—when Alexander Campbell got started, and they built the Christian. That's what happened when Pentecost got started.

They built the denominations. God never did intend it. It's a man excited under the glory of God. Stay with the Word. That's it. Don't build a denomination. When you do . . . I ain't got nothing against the denominations, but as long as you make yourself prejudice to the other fellow . . . Be brothers, what Christ died for.

⁴² Now, notice as we come to a close. Peter was excited. He said, "Look. Let us build here three tabernacles. Let's build one for Moses, and one for Elijah, and one for Jesus." Let us build three tabernacles. Now, isn't that just the way man does today? They want to build a tabernacle; they want to build a denomination. "We'll just make ourself the Oneness. We'll make ourself the Trinity. We will make ourself the Methodist." Want to build three tabernacles.

Peter said, "You know what? We ought to do it this a way. We could have all these different denominations, and all just be all right anyhow." But God proved it right there; it won't work. Peter said, "Now, we'll build one for Moses, and all that wants to keep the law, let them keep the law: keep the sabbath day and the new moons and all, quit eating meat and all that. And we'll just . . . We'll just have . . ." A very good picture of the Seventh Day Adventists, we'll just let them start right there.

"Well then, one says, now if they want to listen to the prophets, we will build one for them."

But no sooner than he had got it out of his mouth, God spoke and said, "This is My beloved Son; hear ye Him."

⁴³ Moses was gone. Elijah was gone. Prophets and so forth was over. It's now "My beloved Son." You get it? Listen closely, now, as we pull this to the end. Watch.

Now, aren't you glad that He said that? Notice. Peter wanted to have all the denominations. It finally turned out that way, but not the will of God.

Now, here Moses: Moses represented the law. No man can be saved by the law. The law doesn't save anybody. No matter what you ever do, how good you live, how many good deeds you do, you're lost. That's all you got.

"Oh," you say, "Brother Branham, I give so much to the Red Feather; I give so much to charity. I feed the widows, I—I—I clothe the orphan children, and I go to church, and I . . ." Cain done as good as that any time, and was lost. It's not by good works that we are saved; it's by the grace of God we are saved.

⁴⁴ Notice, he said, "Well, now, we'll keep the law." The law was not a saviour after all. The law was a—the prison house. The law only made

you know you was a sinner. The law pointed out your sin, but it didn't have any remedy. If the policeman comes, and arrests you, and throws you back in the jail, that's the law. That shows you you are a sinner, but how you going to get out? That's the next thing. The law was just a school master. It pointed out sin.

And then what did Elijah mean? Elijah was the justice of God. Now, no man can be saved by the law, so I don't want to hear Moses any more. No man's saved by it. Now, no man could be saved by the law. It hasn't got no grace in it at all. So you can't be saved by your works, by the law, so then we'll find out then what Elijah meant. He was the justice of God.

⁴⁵ Elijah went up on the mountain. And here's to show he's justice. God told him to go up and set down. And when he did, the king sent up fifty men, said, "Come on down off there, Elijah, want to talk to you."

Elijah raised up and said, "If I be a man of God, let fire from heaven come and consume you." And fire fell out of heaven and killed fifty: justice. It was tampering on God's territory. Who wants justice? I want to know today, who in this church would plead for justice? Not me. I plead for mercy, not justice. I'm justly due to die and go to hell. But it's the mercy of God that saves me, not the justice. I don't want it.

"Oh," the king said, "That might've been an accident. It perhaps was a thunderbolt hit the sky. We'll send another fifty."

And he sent another fifty, and that old prophet raised up in the stern justice of God, and said, "If I be a man of God, let fire come and burn you up."

And down it come again and destroyed fifty more. So it wasn't a accident. It was the justice of God. How dare anybody to say, "I want justice." I don't want justice; I want mercy.

⁴⁶ But oh, here we stand now. Look where we are at. The law has passed. No man can be saved by it. The justice of God, oh, we are all sinners, borned in sin, shaped in iniquity, come to the world speaking lies. Now, who wants justice, when you're lost when you were born. You haven't got a chance. You can't even get started. So how could you want justice?

God passed Elijah by. And when they looked up, I'm so glad. [Blank spot on tape—Ed.] He said look over here. What did Jesus represent? The love of God, not the law, not the justice, but the love of God, He represented. "God so loved the world that He gave His only begotten Son."

47 My brother, sister, today we're trying to make denominations; we're trying to build churches; we're trying to organize people, educate them. It's all in vain, until the love of God comes in. You want to speak with tongues; you want to clap your hands; you want to jump, you want to dance; you want to do certain things to make yourself a Christian. You'll never be, until the love of God takes over in your heart, that tears that middle out, that makes you feel for your brother, that'll make you act like a man, like a child of God, and put Christ in you, the Hope of glory.

Until the church comes to that, she's still a total failure and always will be.

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.

48 Not your emotions, not your denomination, not your little isms, not for your cults, not for this, not for your church, not for your building, not for your pastor, but the love, love is what the world needs. Love is what the church needs.

How can you love? Look. The people . . . If I go overseas . . . I've got a little wife at home. I love her with all my heart. Now, here, when I go overseas, I don't say, "Now, wait a minute, Mrs. Branham. Set down here. I'm going overseas. I'll be gone for six months. Thou shalt not have any other husbands but—but me. Don't you dare have a date, 'less you go out with me. Thou shalt not make eyes at any man." Wouldn't that be awful? Wouldn't that be some kind of a home? Certainly, that's the law. "And if you do, when I come back, girl, you are going to get it." Wouldn't that be a home? That's the way you got your church. That's the way your church is operating.

"Don't you go over there. And if you do, you—I'll excommunicate you and strike your name off."

Oh, yeah. "But, bless God, I'm a church member." There you are.

49 Now, what if she turned around to me and said, "Now, just a minute, Mr. Branham. Thou shall have no other wives but me, either." Wouldn't that be a lovely home? No. Why? That don't even come in my mind. Why, I love her. She loves me. When we get ready—I get ready go overseas, I reach over and look in her eyes and I see the tears coming, in my own too, I say, "Sweetheart. Jesus said, 'Who will not forsake

His own and follow after Me is not worthy to be called Mine.” I say, “Let’s kneel and pray and get our little children around the chair.” I say, “Father God, the harvest is ripe. I must go and preach the Gospel.”

Little Sarah standing on one side holding my coat and little Becky on the other side. “Daddy, do you have to go?”

“Yes, sweetheart. My Lord said, ‘Into all the world and to ever creature you must go.’”

“Well, daddy, if something would happen to you, what would we do?”

“God will take care of that, my dear.”

⁵⁰ And we kneel there and I say, “God, take care of my little family. I love them. Help me to be Your servant and stand gallant at the battlefield against the enemy. If he should rise, give me strength to stand. And O God if I fall, give me strength to rise again. I’m only going. I commit my family into Your hands.” I raise over and take my dear wife in my arms and kiss her good-bye, and say, “Sweetheart, pray for me while I am gone.”

She’ll say, “I will, Billy. I’ll be praying while you’re gone.”

Little ones kiss me good-bye. “Daddy, we’ll be praying.”

That settles it. I don’t worry whether she’s going out with anybody else or not. She don’t worry whether I’m going out with anybody or not. Why is it? We love one another. There’s no law in it at all. Love is the law of God. If you love . . . If you just boost your wife around, and only by cruel treatment that you get her to live with you, there’s—it’s a bad home. It’s love.

That’s the way it is with God. Not because I quit lying, stealing, smoking, drinking, that didn’t make it; because I love Him, I don’t do it. I just love . . . I wouldn’t hurt that little old gray headed wife of mine for nothing in the world. And if she come . . .

⁵¹ If I knowed some woman walked up, some young girl, and said, “Billy, I want to go out with you and have supper tonight.” And I know Meda wouldn’t . . . When I got over there that—that she’d forgive me for it . . . If I tell her, I do something wrong, I—I know Meda would forgive me. I’d say, “Honey, I did certain-certain things. Will you forgive me for it?”

I believe she’d say, “Yes, Billy. I understand. I forgive you.”

And I know that I could get by with it. Yet I wouldn’t do it. I love her too much to hurt her. I don’t want to hurt her; I love her. If I could get by with it, I still wouldn’t do it. I love her too much.

And when you really love God, my brother, you don't want to get by with nothing. You love Him and you serve Him, because that you love Him, because that He loves you.

⁵² The world is a hungry today, to see love demonstrated. They don't want to see so much action, so much clapping hands. Them things are all right, now. I'm not discrediting them. I'm just trying to put them in their place. They don't want to hear you speak with tongues to prove you've got the Holy Ghost, or interpret it to get the Holy Ghost. They want to see the love that you got to display. That's what the world is a wanting, is love.

You let people know that you love them. There's something about it. You can't fool the people. It was Lincoln, one time, said, "You can fool part of the people part of the time, but not all the people all the time." You've got to have it. You can't impersonate it. You've got to have it.

⁵³ And my brother, sister, why would you take a substitute, when the Pentecostal skies are full of the real thing for you? Why would you run off after some this, that, or other, when the real love of God is waiting for you, where God can get into you, and have confidence in you, and like you—I would my wife, or you would your wife. I don't care how many man would come up, that wouldn't bother me a bit. She don't care how many women would be around. That wouldn't bother her a bit. We got love and confidence. And the only way you can have confidence is to have love. And the only way you can believe God and take Him for your healing or whatever you are taking Him for, is because you love Him: you got confidence in Him, that He won't lie to you. He promised you He'd do it.

When that love is in there, you say, "Yes, God, You're my Father, and You love me, and You'll do it." Oh, brother, that's what the world needs. It don't need a new denomination. It don't need a new something start up. It needs to get back to the love of God. That's what it needs. The world's is a crying for it.

⁵⁴ Just this, I want to say, and I want you to be real reverent just for a minute, and think, and look this way a minute. I was thinking of Chris Berg, setting here somewhere in the service this afternoon. I . . . Everyone knows that I'm a hunter. I just love to hunt. It's not so much to kill the animal; it's to be in the woods. My mother's a half Indian. And I—I just love the woods so much. There's . . . Even my conversion, still I get out there; that's where I first found God, was in the woods, watching nature, how flowers die. It's gone, but it lives again.

I said, "If God made the flower, and it's got a way a live again, surely, He's got a way for me to live again."

I watched the nature, watched the eagle soar up, the prophet, way high, so he could see far off. All these things I watch in nature.

⁵⁵ And I used to go up to the north woods, before it went to going west. I would go up in New Hampshire to hunt. And I had a good hunting partner up there. I love to ramble. Chris knows that. And I put in a good thirty-five miles a day in walking, just love to do it. Up over the mountains and around through the valleys and things, I love to roam. And Bert was a good walker, a good tracker, a good hunter. But he was the most brutal man I ever seen in my life. He would shoot those little baby fawns just to be mean.

And I said, “Bert, aren’t you ashamed of yourself?”

Now, the law of New Hampshire gives you a fawn if you want it. It’s nothing in killing a fawn. If the law says so, you can do it. Abraham killed a calf and fed it to God, and God eat it. See? So there’s no harm in that. If the law says you can have it, all right. But not go and kill a whole string of them just to be mean. That’s the wrong part.

⁵⁶ And Bert would go out there, just because I was a minister. A little—if a deers would jump up, he’d just shoot the fawn, just to make me feel bad. And I said, “Bert, you are a brute.”

And he said, “Oh, that’s what is the matter with you preachers. You’re chicken-hearted.”

And I said, “Bert, it isn’t that. It isn’t justice. There was a big buck in that bunch. You could’ve got the buck.”

He said, “Oh, you chicken-hearted preacher.”

Always throwing off like that. And I like Bert. He was a good fellow, but just so brutal; and he just wanted to act smart. And many times you hear people say, “Oh, I don’t this, that, or the other.” Their—they may be good people, they just want to act smart, want to show off.

⁵⁷ So I noticed, one year when I went up there, he had invented himself a little call. And he could take that little call and go just exactly like a little baby deer a crying for its mammy. And he’d get out there and blow that, and that little—make it go like a little deer crying.

And I said, “Bert, you’re not going to use that.”

He said, “Oh, come on preacher. What is the matter with you.” Said, “You chicken-hearted preachers.”

We went into the woods, and we’d gone practically a half a day. We’d never even seen a track. And we come to a little open space. And Bert got down and he reached in his pocket. I thought, “Oh, no. Surely he ain’t going to do that.” And he pulls out this little old whistle and looks around to me. I said, “Bert, don’t do that.”

He said, "Oh, shut up."

⁵⁸ And he took this little whistle and made a little cry that sounded just like a little fawn crying for its—its mother. And when he cried it a couple times, just across the way, a great big, beautiful doe (that's the mother deer) jumped up. And I seen that smile come across his mouth. And that big doe, she was so pretty, her big brown eyes, those great big graceful-looking ears, as she looked around. What was it? There was a baby in trouble. She couldn't help it. She was a mama. Mother was in her, was borned in her. She wasn't putting it on. She was a mother to begin with. [Blank spot on tape—Ed.] . . . ? . . . of it is, you can't impersonate love, it has got to be real.

⁵⁹ And the big mother deer begin to look around, see where that baby was. And I seen Bert take the lever on that rifle, shove the shell up into the barrel. Oh, he was a dead shot. And then he raised up that .30-06 as he leveled that scope hair right across the heart of that mother. And she come walking right out into the clear. Why? She was a mother. It was dangerous. She wouldn't have got in that clearing for nothing in daytime. But there was a baby in trouble. She had mother love. She wanted to see where that baby was. She hadn't thought about danger. She was watching for the baby.

So she walks out. And Bert raised up slowly, and I turned my head. I thought, "Oh, God, I can't watch this. How can he do it? How can he kill that mother? 'Cause, she's trying to find her baby." And the big mother deer turned and she seen him. She startled and she looked. Those big ears stuck out. But did it bother her? No. She had to find that baby crying. She moved on. Why? She was a mother.

⁶⁰ And I seen Bert level that hand down, put that scope right across her heart. And I thought, "Oh, just a touch of the trigger and he will blow her heart plumb out of her." Across that little space, and I watched him for a minute. I thought, "Oh, God, how can he do it?" And there was a silence. I thought, "Bert . . . Why hasn't he shot?" And I waited just a moment; he still didn't shoot. I couldn't watch the scene.

And when I looked around at him, the rifle barrel was going like this. And he turned around. The tears was running down his cheeks. He threw the rifle on the ground and grabbed me around the legs. He said, "Billy, I've had enough of it." Said, "Pray for me." Said, "I can't stand it."

⁶¹ What was it? He seen genuine love displayed. He seen love in the face of death would hold strong. Brother, if a mother deer could cause a hunter to be converted by displaying a real, loyal, motherly love, what would the sinner do when he sees the love of Jesus Christ displayed in

the believer's heart. Yes, brother, the world needs love. That's what the church needs today.

And while we think of these things, let us bow our heads just a minute, will you?

⁶² O blessed God, as my memories goes back to that cold chilly day yonder in northern New Hampshire, when I can see that big mother deer walking out there, and those big veins down across her face, how gallant she walked out to her death. She wasn't even thinking of anything else, but to find that little baby that was in trouble. And by that display it caused a brutal hearted man to surrender and know that that come from a real resource. It was in her heart; she was a mother. And today that man a happy Christian because love was displayed.

O eternal God, there's many here, probably Catholic, Protestants, Orthodox, Anglicans, and Pentecostals, Presbyterians who has never, ever sensed the thing of real, genuine, loyal love. They've joined church. Some of them has come in because of some mental emotion. Others has come in because of a intellectual conception of the Word. They heard it, and they believed it in their head. But never has it ever went into the heart to produce that real love.

⁶³ O God, while we're in Your Presence, knowing that that and that alone is the Holy Spirit . . . God is love. God so loved the world that He did something about it, just as that mother deer, it was in her. She was a mother. And when there was a need, she come to the need. She couldn't do nothing else. Her very nature called her to it. And when God seen the world dying in sin, He could do nothing else but come to the rescue. That's what He was, was love. And He so loved the world that He gave His little crying Child yonder on Calvary, that we unworthy, guilty sinners might be redeemed by His love.

No wonder it's thrilled the hearts of poets, till one said:

If all the ocean was ink,
And the skies of parchment made,
And every stalk on earth a quill,
And every man a scribe by trade,
To write the love of God above would drain the ocean
dry.

Or could the scroll contain the whole, though
stretched from sky to sky.

⁶⁴ O God, I don't know when I'll preach my last sermon, but I pray God that somehow, that this deep love and peace will settle on ever heart here this afternoon, and that they might become borned again in the love of God, and fellowship and love for each other and the brethren, and loyalty to God. It would revolutionize every

organization; it would build up every church; it would build up communities; it would build the Kingdom of God.

And Father, dear, while we're thinking on these things, help us to understand, not to impersonate, but to really have what we're speaking of, something that drives us all: the nature of our own being, God's Holy Spirit.

And while we have our heads bowed and our eyes closed. And if you ever was sincere with God, be right now. My poor decrepit friend that's outside of Christ, do you know what mother love is? You want love for—a mother will do for her child? Well, the Bi . . . Could a mother forget her little baby? The Bible asks that. Said, "Will a mother forget her suckling babe?" Said, "Yes, she might. But never will I forget you. Your name's engraved on the palms of My hands."

⁶⁵ Now, if God so loved you, and displayed His love at Calvary for you, sent the Holy Spirit here, and the resurrected Christ standing before you, right at your seat, speaking to your heart, will you appreciate it enough to say, "By this, Brother Branham, I raise my hand today and say, 'In God's Name, I'll take my stand for Jesus Christ this afternoon.' And that love hasn't been in my heart, like you've talked of it, Brother Branham, like the Bible has proved it. I now want that love in my heart. And God, You help me to have it."?

God bless you, mister. I see your hand up. Somebody else? "I want that love in my heart." God bless you, lady. Somebody in the balcony to my right, now, raise your hand, say, "I . . ." God bless you, sir. "I want that love in my heart. I . . ." You may be a good church member. God bless you, sir. God bless you, over here. Balcony to my left, would you raise your hand, someone in there, and say, "Brother Branham, pray for me. I want that love." God loves you. God bless you, lady. Somebody else? God bless you, sir. God bless you, sir. God bless you. God bless you, lady. That's good.

⁶⁶ Be sincere now. Say, "Brother Branham, you know I've been a church member. I've went to my church for years. But really, it's sure been a up-and-down life. I never knowed where I was at nor nothing. I never did have that kinda love you are talking about. Oh, I've felt like I wanted to serve the Lord." That's intellectual. That's something that you got in your mind. But brother, sister, dear, when He comes down into your heart, it's different. It's something you can't forget. It's part of you.

You say, "Yes, Brother Branham, I've seen lot of times I walked to keep from saying things to people when I hear them cursing and going on. I wouldn't say nothing. I . . . Oh, I wish I could've had the grace

to . . .” That’s it. You want it? It’s for you. Just about a dozen hands has been up.

⁶⁷ Now, be real honest. What if this was your last opportunity? Wouldn’t you like to walk before Christ, knowing that you display His love? What do you do around the city? Is your life so in your country where you live, that everyone knows that you’re a Christian, and they love you, and believe you to be a real servant of God? Or do they know that you got too high temper, and—and you get angry with your neighbors, and you fly off the handle, and you’re up one day and down the next, and—and you halfway believe and . . . Is that the kind . . . But you go to church. God can’t display His love in that. You’ve got to sell it all out and lay it on the altar, and then really come and be borned again. I mean let the seed come down into the heart and make you a new creature.

Do you desire it, want me to pray for you? Raise your hand to Christ, just now. Somebody that hasn’t, raise your hand. God bless you, you, you. That’s—that’s the way. Now, that’s more like it. I thought there were more hands than that. God bless you, young man. God bless you, young lady. Someone else now, anywhere in the building? Just raise your hand to Christ.

⁶⁸ Remember, this day we’ll have to answer for it. God bless you, young lady over here to my left. This day we’ll have to answer. This message will be on recording at the judgment bar. This message will linger with you as long as you live. God bless you, lady, you here with the red coat. The little boy, God bless the little boy. This will linger with you as long, and it’ll be on recording, because we spoke the Word. God wants to call you right out now.

And this will be a coronation time. Every believer has a time of coronation when he—God pulls you out and touches your heart. And if God touches your heart . . . Well, you say, “I—I hate to stand up. The people knows that I been going to church for years.” I’d rather that people . . . What about God? If the Holy Spirit condemns you and says you ought to stand tonight (or today) and receive Christ, I don’t care how long I’d been going to church, I’d stand anyhow. What’s the people going to do at the day of judgment? They’re going to be screaming like you. Well, what about then when Christ knows? Will you just raise up your hand now, while we ask one more time?

⁶⁹ I want you to give me a little chord, sister, while they’re praying. Christians pray. “Almost Persuaded,” if you will, give me a chord on it. All right.

“Almost persuaded,” now to believe;

“Almost persuaded,” Christ to receive;

Seem now some soul to say,
“Go, Spirit, go Thy way,
Some more convenient day
On Thee I’ll call.”

You love Him? You really want to meet Him? I’ll tell you, friends; just take it from your brother today. There’s got to be something happen within you, a birth that changes all your disposition. Just a mental, dry-eyed conception won’t work.

⁷⁰ I remember the time standing at my latest temptation, my hardest. My wife was laying in the morgue, a corpse. My little baby was laying dying. Healthy little child a few hours before, but it tookin’ meningitis. And I went to the hospital. They had it in an isolated ward, and the flies was all over its little eyes. I was just a young minister, about twenty-five years old, mother dead, the baby laying dying. I went in reverently, got down on my knees, and I said, “Lord God, what have I done? Has there been anything that I’ve done to transgress You? Are You doing this. . . Or, why You tearing my heart apart? Don’t take my little baby.” I said, “Lord, I love that little thing so much.” She was just big enough that when I come around the corner and blow the horn, she’d raise her little hands out and go, “Goo, goo, goo.” And I just love little children.

And there she laid there. The meningitis had drawed her, just in a few hours, her little blue eyes had cross, her little hand trying to wave good-bye to me. Oh, I couldn’t stand it. I thought, “Oh, God, what can I do?” I knelt down to pray, and when I prayed, looked like a black sheet come down. God refused to hear me. What about that? I raised up and looked at the little thing.

⁷¹ And Satan come to me. He said, “Now, will you serve Him? Now, what do you think about Him? Your daddy died about a—two weeks ago in your arms. A doctor killed him with a dose of medicine.” Said, “Your brother, less than a month ago, was killed up there on a—on the road, and you picked him up and his blood running out of his body, where a drunk run over him.” Said, “There lays your wife down here in the morgue. And now, He’s taking your baby out of your arms.” Said, “You still love Him?”

I said, “Though He slay me, yet I love Him. If He sends me to hell at the judgment day, He’s just. I love Him anyhow.”

Something happened one day down in my heart. He’d put love in there. It’s part of me. And it’s more me than I am myself.

I laid my hands over on her little head. I said, “God bless you, sweetheart, Sharry. I am going to take you in a few minutes when you die and lay your little body on mama’s arms. When I take you up there

in the graveyard and I bury you. But daddy will see you again someday, sweetheart.”

⁷² The Angels come and took her little soul away. Packed her down and put her on the arms of her mother. I went out there and you heard the undertaker say, “Ashes to ashes, and dust to dust, and earth to earth.” And as the old yellow clay clods dropped upon the little casket, the breeze come down through the trees seemed to say,

There’s a land beyond the river,
They call the sweet forever.
We only reach that shore by faith decree.
One by one we gain the portal,
There to dwell with the immortal.
Someday they will ring those golden bells for you and
me.

And old turtledove flew up there in the tree and begin cooing. I thought it might be the soul of my baby. Then it left me. I know it wouldn’t leave me.

⁷³ How I remember taking little Billy, here. We went to put a flower on the grave the next easter. Just about the break of day. He had the little flower hugged up in his arms. And as he walked along, I took off my hat as I walked to the grave. He reached over, took off his little hat (he was about four years old). He set the flower down on his mother’s grave and put his little hands up, begin to cry.

He said, “Daddy, is my mama down there?”

I said, “No, honey. She’s not there. No, little sister is not there either. But they are in a land beyond the river.” Yonder someday, this grave will open. She was a Holy Ghost borned again saint. And some glorious day that grave will open, and I’ll see them again. Just as sure as I’m standing in the pulpit, I’ll meet them again. I’ll see my baby.

⁷⁴ I saw a vision of her after I couldn’t get over it for a while. I had a vision one night when I knelt by the side of an old dirty cot where I was sleeping. I couldn’t give them up. I was trying to work, and I was—couldn’t satisfy myself. I remember coming in that night and kneeling down. I al—tried to commit suicide, nearly, that day. I was getting frantic. I couldn’t stand it no longer. I knelt down by the side of that old cot. And I said, “O God, why’d You take my baby?” I said, “I just can’t understand it, God.”

And I fell into a trance. I thought I was walking along down on the prairie. As you all know I worked lots on a ranch herding cattle and so forth, outdoors. And I was walking along, had a hat on. I was whistling that song “Wheel on the Wagon is Broken.” There the old prairie schooner was broke down. There stood a lovely young girl there.

She said, "Hello, daddy."

And I said, "Why, lady," I said, "I'm as old as you. Why would you call me daddy?"

Said, "Daddy, you don't know where you are at." Said, "This is glory." Said, "We don't have little babies up here; we're immortal. We're all young here forever." She said, "Mother's waiting for you up there." Said, "Where's Billy Paul, my brother?"

I said, "He be coming along."

⁷⁵ I remember going into the house and looking at her there, seeing her. She said, "You're home."

Well, we never did have a home. We're ramblers, all the Branhams. And I said, "Look it there. Is that my home?"

She said, "Yes, daddy. You got a home up here."

I went up there and looked at that home. And I seen my wife coming. She was a German, black hair and black eyes. She come with her hands out, reaching for me. See took me by the hand and I knelt down.

And I said, "Hope, I don't understand it. Look how pretty Sharon is."

She said, "Billy, you're worrying too much about Sharon." Said, "We're all right." Said, "Don't worry about us." Said, "Promise me you won't worry." She put her arm around me, commenced to pat me. She said, "Billy, don't worry. Will you not worry?" Said, "Everything's all right here. We're far better off then you are."

⁷⁶ And just then I come to in the room. It was dark. I felt her arm around me, patting me. I heard her voice. I thought, "Oh, it can't be. It can't be. The vision's over." And I shook my head; I looked. Her arm was still around me. She was patting me.

She said, "Billy, promise me you won't worry no more."

I said, "I promise, Hope."

She took her arm away, and that was all of it. I've never worried since. I tell you, brother, a real anchored faith in God can take its stand upon the beaten rock of the rock of eternity, and stand there, look off into the heavens when the waves and things are beating against its bows and look to Him that said, "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me shall never die." Brother, it takes something here in the heart.

⁷⁷ The state senator of Indiana comes to my church. He met me going up the road a few days after that. I was walking along crying. He said,

“Billy, I want to ask you something.” He jumped out of his car, put his arm around me. He said, “I’ve heard you down here on the street corner.” I was just a young Baptist preacher. He said, “I’ve heard you on the street corner, preaching. I’ve heard you over yonder at the Baptist church preaching, in the Tabernacle and so forth.” Said, “What does Christ mean to you now. Do you still love Him?”

I said, “Mr. Isler, if He sent me to hell, I’d still love Him.” Why? It wasn’t just something in my mind. Something happened down here. That’s what I am talking about, brother, is love.

⁷⁸ Now, you that wants to have that real love this afternoon, just this mental intellectual part taken away, and you want a real love of God, would you stand to your feet right now. You who wants it, you who raised your hands. God bless you, my brother. God bless you, my sister. Just keep standing, just a moment. God bless you, lady. God bless you, sister. God bless you. God bless you.

You want a real love that’ll drive you right on into heaven for the love of God. Over in the balconies, God bless you, sir. Just remain standing just a moment, if you will just a moment, for prayer. Someone else over here? Would you be? Over here to the balconies to the left, would you raise, somebody stand to your feet? God bless you, lady. Someone else. You . . .

⁷⁹ Now, look. I don’t know your heart. God does. But you’re willing. Jesus said, “He that will confess Me before men, him I’ll confess before the Father and the holy Angels.” When this great canvas is spread across the sky, and this sermon begins to record up yonder, and this day has to be brought in, your picture will be standing there on God’s big television screen. You stood for Christ.

“You stand for Me, I’ll stand for you.” That’s right. Will you make that gallant stand this afternoon and say, “God be merciful to me. I now want this real love in my heart that makes me a real born again Christian.”?

I don’t care if you’re a church member. Don’t be ashamed. Church member is all right. But brother, that’s not what we are talking about. Have you really received something in your heart that makes you love everybody, love your enemies, ever—all the old things is passed and you become new. Would you stand to your feet now, just before we go to prayer. Are you sure you’re finished. Now, bow your heads everywhere.

⁸⁰ Quietly now. This is a moment, and if you believe me to be a servant of Christ, Angels of God are taking their positions. He Who gives eyes to see visions is present. Angels of God, the recording Angels are taking their position to record the names in the Lamb’s Book of Life, which can never be taken out. He that heareth My words and

believeth on Him that sent Me has Everlasting Life, and shall never come to the judgment, but has passed from death unto Life. Little girls, young women, old, middle age, they're standing to their feet, men and women.

O eternal and blessed God, in this moment of silent pausing here, it just means the difference between death and Life. I have made the call the best that I knew how, to introduce to them an undying love, to an eternal God. And many have stood to their feet. You're looking at them. They're not ashamed.

If there's any here that is ashamed to stand because of their associates, because of their affiliations and yet You spoke in their heart, let them know that they have lost the greatest treasure that could ever be given them. For God has clearly said; Jesus said Himself, "No man can come to Me except My Father draws him. And all that the Father has given Me, will come to Me."

⁸¹ And how, what a great privilege it is to know, that Jehovah God stands here today, taking this bunch of people, standing on their feet and giving them over to Jesus as a love gift. By the preaching of the Word, God has give these to His Son, Christ Jesus, for a love gift. They're Jesus' love gift. He's embracing them into His heart now. The Angels are recording their names.

And on that great, final day when the books are open, and another Book, which is a Book of Life, may their names be recorded there, Lord, every one of them. They're not ashamed here. There's several hundred people setting in here this afternoon, their associates, the people that they chummed with. But they're not ashamed; they love You. And they want to display this, like the mother deer. They are not ashamed; they stand right out here. They're ready to take their death to the old things of the world, that they might be new creatures in Christ. They want real love. And You've give it to them, to stand up and make this gallant stand.

⁸² No doubt there's many a self-style church member who ought to have stood and would not do it. Oh, what will it be that day, when You say, "I was—you was ashamed of Me that day in that meeting in the arena. I'm ashamed of your character." The Holy Spirit has to bring that to the Father: ashamed of Him. But O God, bless those who are standing. And we pray that You'll write their names in the indelible Blood of the Lord Jesus on the Book of Life. May they have Eternal Life from henceforth. Give them peace and love. May the love that only You can put in their heart, that I been speaking of: a love and a peace that passes understanding, a love that constrains them to God. May it come to every heart this afternoon.

And to those, even, who were indifferent, may they repent in their heart right now, and may they come sweetly and lovely to Christ just at this hour. They're standing, Lord. There's Your Word, is the only way I know how to place it. "He that heareth My Word and believeth has Eternal Life. He that'll confess Me before men, him will I confess before the Father." God, heavens and earth will pass away, but that Word will go forever. These people are now Yours, and I give them to Thee as the results of the message today, and the working of the Holy Spirit and God's love to them as gifts to Christ. In Jesus' Name. Amen.

⁸³ May be seated. And you that's—when they set down, every Christian near the person that stood, reach over and shake their hand, will you? Say, "God bless you, brother. God bless you. We're glad to have you, sister." Shake hands with each one that stood up. Somebody make it their business to shake hands with those people and welcome them into the fellowship of the Lord Jesus.

Now, there's lots of good churches around here, all around through this country. Now, you join one of them churches right away. Go do it, and tell the pastor you want to be baptized into Christian faith, and you go and serve God. I'm just a—I'm just a missionary traveler, but someday I'll see you in the sweet by and by. I'll see you again by the grace of God, because I believe that you have now received Christ.

⁸⁴ How many Christians in here feel that real love in your heart that I been talking about, raise your hands now? Just—that you feel in your heart. . . Isn't that wonderful?

There's a land that is fairer than day,
 And by faith we can see it afar;
 For the Father waits over the way,
 To prepare us a dwelling place there.
 (Everybody now. Right out.)
 In the sweet by and by,
 We shall meet on that beautiful shore;
 In the sweet by and by,
 We shall meet on that beautiful shore.

⁸⁵ How many likes them old fashion songs, raise your hands? I'd rather have it than all your fast boogly-woogly. I'll. . . I don't like to see that in church. Church songs belongs in church, don't you think so? Absolutely. I love the inspired pen of those old writers.

Now, don't no one leave, but I want you to stand and just turn around and shake hands while we sing this next verse. All you Christians, you Methodists and Baptists and everybody, shake one another's hands. I'll—I'll. . . We shall sing on that beautiful shore. All right. All together.

We shall sing on that beautiful shore, (That's right.
 Turn right around now and shake it.)
 . . . melodious songs of the blest,
 And our spirit shall sorrow no more,
 Not a sigh for the blessings of rest.
 In the sweet (everybody now) sweet (let's raise your
 hands) and by,
 We shall meet on that beautiful shore;
 In the sweet by and by,
 We shall meet on that beautiful shore.

⁸⁶ Doesn't that just make you feel all scoured out inside? How many feels that way? just all scoured out? the love of God just sweeping through and taking all the old malice and laying it aside? It's much better than anything else I know of. Don't you think so? Just something does something to you.

Now, we got to dismissing song we're going to sing, and that is our favorite song, or mine, at the Tabernacle, one of them. And I wonder if there's a soloist in the building that could be here tonight? Somebody, a—a baritone or some singer would sing for me this song tonight, "Down from His Glory." One of your Canadian boys wrote it, Booth-Clibborn. How many knows Booth-Clibborn? Why, most all of you do, I'm sure. Is there a baritone or something or a woman, man that would sing it for us tonight? I love it.

⁸⁷ All right, now tonight the prayer cards will be give out at the fast time, seven o'clock. It's right now quarter after four by fast time, quarter after three by God's time. But now, the fast time, man's time, it's a quarter after four, and at seven o'clock my boys will be over here to give out the prayer cards for healing service tonight.

Now, we're going to sing, "At the Name of Jesus bowing, falling prostrate at His feet, King of kings in Heaven we'll crown Him, when our journey is complete." Everybody now:

At the Name of Jesus bowing,
 Falling prostrate at His feet,
 King of kings in Heaven we will crown Him,
 When our journey is complete.
 Precious Name, O how sweet!
 Hope of earth and joy of Heaven;
 Precious Name, O how sweet!
 Hope of earth and joy of Heaven.

⁸⁸ Now, to you local people here in the city that's got churches that's not dismissing for the service tonight, you attend your own church.

That's your post of duty. We don't want to call you from your church when you got service.

If you're strangers and in here, or if some of you is from another church that's having service and you want to be prayed for, tell your pastor. I'm sure he will say that's all right. He's a man of God, he will tell you to come down, be prayed for. But if you're just coming, listen to your pastor tonight, a good God-fearing man, and your church will appreciate it.

And now, you visitors that's here in with us, I think that's the reason they brought the service over, 'cause so many visitors here today, we want you to come be with us if you can.

Until we meet, may we bow our heads. And our little pastor here, Brother . . . What is your name? Owing? Corning. Brother Corning from Edmonton. Would you come here . . . 

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