
HEAR YE HIM



. . . God to give us the exceedingly abundantly above all that we could do or think.

2 And now, I think in the morning, it's been announced, that I'm at a ministerial men's breakfast tomorrow. You've announced it. [Blank spot on tape—Ed.] . . . the Chevrolet Company here. And I'd like to meet Captain Al Farrar and I hope that he will be there tomorrow, he is on the police force here. And many of the other fine boys there, that I met the last time that I was here, I'm trusting to meet them.

3 Was sorry to hear that my good friend and brother, the late Dr. Terry, has gone upstairs to be with the Lord. The last time I was here, he filled a tooth for me, here in front. I was sorry to hear that he was gone from us. Very fine man. And if his wife is here, I would say that Dr. Terry is . . . was one of the finest Christian gentlemen that a— a man would want to meet. I believe tonight, that he is with Christ, immortal.

4 And I hope to meet many of my good friends here, that was in the meeting the last time, and the minister brothers, to get to shake hands with them, and exchange a few words. It—it means something to me.

5 Then tomorrow at noon, I'm to speak with the Christian Businessmen, here, of the city. And tomorrow night, here, back at the tabernacle, or the auditorium. And then Saturday morning is the Full Gospel Christian Businessmen Fellowship; I believe that's at the New Yorker, also. And then Saturday night, back here. And Sunday afternoon, the service is here.

6 And now, if the Lord willing, I never like to announce the text because usually I have to change it, but I don't preach by . . . Just the inspiration, what little I do do. And I always said I was a spare tire when . . . but, use a spare when you got a flat, but we ain't got no flat, but we—we're rolling on the spare, maybe, a little while. And I want to speak Sunday afternoon, if the Lord willing, out of Deuteronomy 33: *When The Eagle Stirs Her Nest*. That's Sunday afternoon, then Sunday night, the closing service, so we expect to have another healing service like last evening if God willing.

7 And then we take to Edmonton, Alberta, for, begin on the fourth, and running through the eleventh, at the big ice arena. My good friend, Fred Sothmann, he's here somewhere, was on the platform last evening, he and his family are here. He's making the arrangements for the meeting there in—in Edmonton.

⁸ We just had a great meeting that he set up at—at Saskatoon, the home place of my good brother and friend, Ern Baxter. And I hope Ernie gets down, he's up at Vancouver, I hope he gets down during this meeting, he's been with me in a many a hard battle. Brother Baxter is a marvelous preacher, a very good friend of mine, and so, it was good to be in his hometown.

And—and I think my old friend, Brother Dawson, wrote that he's coming to be prayed for at this last meeting. He has been paralyzed for some time.

⁹ Being prayed for, it doesn't have to be an instant healing, now. It can happen in a week afterwards, it can just . . . Hold on, God will do it, if you'll just believe Him. See, when faith is anchored, it's finished right then. See. As long as we keep moving from place to place, and shifting about, God can't keep us quiet enough to get His hand on us. But when we anchor right at Calvary, it's got to happen. I have never seen it fail and it will not fail. It's no . . .

¹⁰ If the people can just get this in their heart: that it isn't anything that any man can do, it's accepting what God has already done. See? And then, when you—you, int- . . . you—you receive it intellectually, that's all right, but it'll never work *here*. Your reasoning powers is in your intellectuals. But when it leaves your intellectuals and settles in your heart, it's a finished product. There's no reasoning *there*. We must cast down reasoning. If you reason, "Well, my case is worse. And maybe it didn't. . ." Then, it—it hasn't settled yet. But when it comes right down into the heart, there's nothing in the world can ever move it anymore; it's settled forever. So therefore, healing, that way, is perfect, if we can believe it, that it is a finished work that Christ purchased for us, at Calvary.

¹¹ Now, we don't like to just put all the services on healing, 'cause healing is just like going fishing; you never show the fish the hook, you just show him the bait. So he takes the bait and gets the hook. So that's what we have healing for; the Lord just does the miracles in order to—to get the hook into their mouth, then He leads them to the Kingdom, gently. So I—I . . . we want to do some leading, also, to the Kingdom of God.

¹² And I pray that every sinner, that comes in through these doors, will be converted, and will take a good church home. There's some fine churches and fine ministers here. And I would not say *which* one, or *where*, because if I was here, I'd be in confusion, which place to go. There's just so many fine churches and fine places. And you just take you one of your choice, but be sure to be there every night the door

is open. And if you love the Lord real well, you'll be there. That's one thing, sure.

¹³ Now, the tapes of the messages and the books and . . . they're all back at the back. The boys, here, are Mr. Goad and Mr. Mercier, which is my bosom friends. I might tell you sometime how I come to get acquainted with these boys. One, a Catholic, and the other one, I don't think was anything. They formed them a little FBI to investigate, to find out about these visions. One come down with a big set of whiskers on his face, about like this, and they were strangers passing through, but it happened to be, one day, the Holy Spirit knew them. It just won't work. Uh-huh.

¹⁴ Just speaking of visions, someone says, "Is it just visions on the platform?" This is the amateur side of it. The real visions happen when I'm out . . . the real, powerful visions is when I'm—I'm out, away, in, among, out in the woods, and in my home. That right, Gene? Uh-huh. And so, and them who know, around the home, where the visions . . . These here are . . . this is just your faith pulling, that's all it is. It's just something, maybe I would take a moment for this.

¹⁵ Here is what does it: It's your faith in Christ that does it. It's nothing. . . I don't operate that. You do it, yourself. That's the reason I get someone on the platform first. See, it's your faith. It wasn't . . . Jesus never turned around to the woman and said, "Well, certainly, you—you had a blood issue. Come here, and I'll heal you." She touched His garment, and pulled from Him, because she believed Him to be exactly what He was, the Son of God. And she said, "If I can only touch His garment, I'll be made well." Jesus didn't know who touched Him; He wondered.

¹⁶ It's just like, say there's a great carnival, circus come to town. You boys remember when the circuses used to come. We didn't have any money, and we'd pack water, and everything else, to get to see the—the monkeys and the giraffe and so forth; work hard as we could for a nickel, when the circus came to town.

¹⁷ Sometimes they put it in a big place, where there's big, high boards. Let's say that's right, for this, tonight: We're standing there, Brother Rasmussen, and maybe I'm a taller man than you. You're short, but stronger. And we would, say . . . There's a knothole way up high. And you would say, "Well, Brother Branham, you're so tall, you can see in there." Now, I can't help, because I'm tall; God just made me tall.

¹⁸ I say, "I wish I was strong like you, I'd pack water for the elephants, and get in." See? But he can't help, 'cause he's that way; God made him that way.

¹⁹ Well now, we want to see what's on the inside of the—of the show, so I jump real high, take a hold by the end of my fingers, and pull myself up, just strain. And when I get up there, I look in. *Huff!* I'd come down, he'd say, "What did you see, Brother Branham?"

"An elephant."

"Oh, that right?"

²⁰ Now, that's what is here on the platform. It's your own faith operating that, which, that's what makes the weakness come. See? See, it's your. . . Jesus said, when the woman touched His garment, and went away, He said, "I perceive that I have gotten weak, virtue is gone from Me, My strength left Me." See? That's what she did, she touched it.

Now, most of the people say, "Oh well, he might have guessed that." See? So then, up you go again. "All right, I'll try again, up I go."

"What did you see?"

²¹ *Huff!* "My! I saw a giraffe." Tumor, cancer, whatever it is: check it, and see if it's right each time. See. Well, then you look at the person again, and still they halfway believe it. See? It—it makes it hard.

²² Now, if the person, when he was told, would say, "Oh, bless God! That's right! And Jesus would have to reveal that. I accept Him now." It'd, you'd see a real meeting. You'd see something take place. The whole audience would be illuminated with the power and glory of God, and it would—it would do something. Cripples. . .

²³ How many was at the Portland meeting, down here, when that maniac ran out on the platform there to kill me that night? And the devil was defeated and that whole entire audience went into a—a power and they just left their crutches, wheelchairs and walked away. So, that's what it takes, you see.

Well now, what if then, the—the boss of the circus comes by, say, "What are you fellows looking at?"

I'd say, "Well, it was over in, looking at the certain things."

²⁴ And he'd reach down, and pick me up by the collar, and raise me up, say, "*Here* it is. It starts in down *here*, it comes around *here*, it goes *here*, and over *here*, and down *here*." Set me back down, I'm not tired. I tell Brother Rasmussen everything I seen.

²⁵ Now that's the way it is in these meetings. See? I come here praying, keep myself open, just submissive. Your faith moves into God: It speaks. That's the giraffe or the. . . whatever is wrong with you, like that. But then, that's *you* using God's gift.

26 When God gets ready to use His Own gift, He just picks you up and shows me: “You’re going over to Seattle, you’ll come down to *this* corner, you’ll meet a person *here*, it’ll be *here* and *this*.” There’s nothing wrong with that, when I come down, feel fine. That’s the Boss using His Own gift, God. *He* uses His gift, and *you* can use His gift.

27 Now, when Jesus was warned by God, and told by Him to go away from the home of Lazarus, for he was going to die, He omitted that, and He went away, and waited four days, till the vision was over. He said, “Our friend, Lazarus, is dead. And for your sake, I’m glad I wasn’t there; but I go wake him.” At the grave, He said, “Father, I thank Thee, thou has already heard Me: but I say this because these stand by.” See? He—He’d already knowed what was going to do.

28 He never did one thing until, first, God showed Him by a vision. How many knows that’s true? Saint John 5:19, “Verily, verily, I say unto you, the Son can do nothing in Himself, but what He sees the Father doing: that doeth the Son likewise.” See? So, the Father showed Him a vision.

29 When He raised Lazarus from the grave, wasn’t nothing said about Him being weak. No. That’s what God did. But when this little woman, with faith, touched His garment, He complained with being weak from just healing, the woman being healed by a blood issue. See? And here was a man raised from the dead, no weakness about that.

30 It’s what *God* used His gift, and the *woman* used His gift. Do you understand now? It’s your own faith; and it would never operate one bit, unless you were the one who operates it. I can just explain it, and tell you that God has give it; it’s your faith that does the operating.

The Lord bless now, while we bow our heads before reading His precious Word.

31 Our dear Heavenly Father, we humbly thank Thee tonight, from the depths of our heart, for the Blood of the Lord Jesus, which is all sufficient to save us, to heal us, to give us those things which we so need. And while we are gathered in this auditorium tonight, we pray that the Holy Spirit will visit every heart. Come down through the intellectuals, and settle into the heart; and may the Holy Ghost take the Word of God, and plant it into the heart of every man and woman, just as we have need. Speak, Lord, through the lips of Thy servant. Get glory to Thyself, for we ask it in Jesus’ Name, Thy beloved Son. Amen.

I wish to read tonight, just for a text, for a few moments.

32 And I was a little late last night, I’ll try to be a little earlier tonight. And now, remember, get the sick people out here. You don’t know what God would do. We just got three more nights, after tonight.

I want to read from Saint Matthew's Gospel, the 17th chapter, beginning with the 1st verse.

³³ And I love to read the Word. *My* words will fail, because it's a man's word. *His* Word can never fail, because it's God's Word. So, if we just read this Scripture, we are sure to be blessed, because it's hearing His Word. "And faith cometh by hearing His Word." Faith cannot rest upon the shifting sands of man's theology, it has to take its firm stand on the Eternal Rock of God's Eternal Word.

. . . 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 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 is . . . if thou wilt, let us make . . . 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.

May the Lord add His blessings to the reading of the Word.

³⁴ This is rather an unusual Scripture. And I wish tonight, of course, we know that the real meaning, where most of you ministers refer this Scripture to, is to the Second Coming, the order of the Second Coming of Christ, which is right. It's most certainly right.

³⁵ But every Scripture has a compound meaning. Many times a prophecy will mean a certain thing to happen *here*, and repeat it over *here*, again. Like in Saint Matthew, the 3rd chapter, when it said, "Out of Egypt I have called my son." Now, that refers back to calling out Jacob, was His son also, and it meant calling out His Son, Jesus. So it had a compound meaning. Compound, two times that it was meant to be fulfilled.

³⁶ And prophecies of the New Testament come right into this day, to be fulfilled again. And especially, I believe the one, when He said that, "Whosoever shall speak against the Son of man, shall be forgiven him: but whosoever speaketh against the Holy Spirit, shall never be forgiven him." That means for all ages.

³⁷ But I want to approach this, tonight, from just a little different standpoint. And now, Jesus meets with men in great circles of many: one time with five hundred brethren, once with seventy, with twelve, with three, and even with one. That's what makes Him so Divine, that

what makes Him the infinite God to me. Is because that He does things in such a simple way, that our little, finite mind cannot comprehend it.

³⁸ His ways are beyond ours. They're past our understanding. And to think that He would come down from Heaven to visit one poor, lost sinner, is more than I can understand. How did He ever come down to take on the form of sinful flesh to die to save sinners? Why was He so interested in our healing, that He was striped, and wounded by the Roman lash, that through His stripes and suffering, that we who suffer might be delivered? It's more than the little finite mind can catch.

³⁹ Men who, all ages, has tried to explain that great love of God. It's just as fathomless as the skies is. There's no way to ever try, to where, any man, to take upon himself, to explain the depths of the love of God. For God is love. His very being is love. He's the Fountain of love.

⁴⁰ And then, to think that He would bring Himself down, and would talk to an individual, would save an individual, that would heal His enemy who was against Him, who had done everything against Him, and blasphemed His name; and yet, He was willing to come down, and to make this atonement, and make it so that we could receive it.

⁴¹ And then there's one thing that startled my thinking, is, how could a mortal being ever turn down, and reject such Divine love, when you know you're Eternity-bound, and you've got to spend that time somewhere? And when all preparations has been made for your good pleasure, and your Eternal Life, and then to cast it aside for just a little pleasure of this mortal life. Then you would complain about Esau selling his birthright. We are way beyond Esau in the way we sell our—our heritage for less than what Esau got.

⁴² But on this occasion, God does not just go about like we do, just haphazardly. Every move of Christ was ordered of God, and He walked before God in a way that He pleased Him.

⁴³ Oh, I would love to have a testimony like that, and I'm sure that every person in here would, like Enoch of old, who walked for hundreds of years before God, and had a testimony that he pleased Him. Enoch being a type of the Church, taken before the Tribulation.

⁴⁴ Notice! Jesus called out three people separate from the rest of His disciples: Peter, James, and John. We find Him doing this on many occasions. *Peter* always, to me, represented "faith," and *James* was "hope," and *John* was "charity."

⁴⁵ So when God goes to do anything, He always wants to witness it. God doesn't do things back in the darkness, and never brings it to light, like the heathen gods of the old countries. God brings it right out before the audience. He's the God of the Light. And then, when He gets ready to do anything, He wants witness of it. He wants us to be His witnesses.

He said in Acts 1:8, “You shall receive power, after that the Holy Ghost is come on you: and then you shall be My witnesses unto Jerusalem, Judaea, Samaria, and to the uttermost parts of the earth.” A witness.

⁴⁶ And God was just about ready to display something, and He wanted witnesses. And the greatest witness that He could pick out was hope, faith, and charity: Peter, James, and John. He did the same when He raised Jairus’ daughter from the dead. And He takes them up into a mountain apart.

⁴⁷ Oh, for those glorious hours when you come apart with Jesus. I suppose every Christian in here has had that type of experience, when you could come apart for a little while with Jesus. When He calls you when you’re doing your ironing: “Go into the bedroom, and close the door, I want to talk to you, just a little while.” When you’re riding on the highway in your car, and all of a sudden Something comes to you: “Pull off the side of the road, I want to talk to you, just a little bit.” Oh, what glorious hours that is: “Come apart, I want to show you something.”

⁴⁸ And He taken them up into a high mountain. It must have been a glorious experience up there for those apostles. Peter referring to it, some many years later, spoke of it, of a “holy mountain.” Now it did not mean that the mountain, itself, was holy, as people try to make the places where things happen, “holy.” It isn’t the holy mountain; it’s the Holy God that was on the mountain. It isn’t the holy church; it’s the Holy Spirit in the church. It isn’t the holy man; it’s the Holy Ghost in the man that’s to be referred to.

And those experiences alone with Christ.

And He was going to do something there that He wanted the world to see. It was a beautiful type.

⁴⁹ Now, in the Old Testament, we are taught, back in the settings of the law (As many, much more able men are here tonight, to explain that.), of the setting of a son, or, the placing of a son. In the Old Testament, we find where that a man had a great kingdom of his own, “a great farm,” we would call it, or, “a ranch,” you would say, here. And on this ranch he had many tenants, many hands, working in little places. Now that was carried over, all the way down, like in the King James version of the Bible.

⁵⁰ You read some strange things about the King James version. In John the 14th chapter, it reads like this: “In my Father’s *house* is many *mansions*.” A *mansions*, plural, in a *house*, singular. That seems very strange, that in a little *house*, many great *mansions* were in there.

⁵¹ I’m not sure, but I think Moffatt translated it like *this*, more ridiculous than *that*: “In my Father’s apartment house is many

apartments,” like we were going up there to rent an apartment. But I’ll say this: them days are finished when we leave this world.

⁵² The original reads like this, in the original Hebrew: “In my Father’s *kingdom* is many *palaces*.” That’s different. But the reason the translators made it for the King James, while they were translating it for him, in them days the kingdom was called the house. And he was the king, which was the father over the house, and all of his delegates, or, all of his subjects, was his children. And that’s the reason the translators put it, “In my Father’s *house* is many *mansions*,” so the English people would understand it.

⁵³ Now, that was taken from a Bible setting of the Old Testament. The father owned much ground. And when a child was born, a son, into that family, he was a son when he was born.

⁵⁴ And if you will excuse me, knowing that, tonight, what I say, I’ll have to answer at the judgment for it. And I do not say it to be critical, I only say it for the embetterment of God’s church and His Kingdom.

⁵⁵ I think there’s where the Pentecostal people got off on the wrong foot, when they thought, “When you were born again, that *that* settled it.” *That* is only the beginning. When the son was born, he was a son as soon as he was born. And you are a child of God the very minute that you believe on the Lord Jesus Christ, and accept Him as your personal Saviour. Jesus said, in Saint John 5:24, “He that heareth My Word, and believeth on Him that sent Me, has everlasting Life, and shall never come to the judgment; has passed from death unto Life.” That’s His Word. Now, the minute that, in your heart, you believe that Jesus is the Son of God, and God raised Him up for your justification, and accept Him as your personal Saviour, new Life takes hold in you, that very minute.

⁵⁶ Now, when this son was born, that didn’t make him heir of all things. Now, when the son was born, the father was a busy man, so he went through his kingdom, and everywhere that he could find, till he got a teacher, or, a “tutor,” it’s called, in Galatians. A *tutor*, a “raiser” for his son, that his son might be raised up in the right atmosphere, that the son might be educated correctly, that the son might be taught the right thing. And could you imagine, a wealthy man, how he would seek out to find the very best tutor that he could find, to raise his son, for he loved him.

⁵⁷ And taking that in parable, how much God, our Father, when His child is born into the Kingdom, how God sought the Heaven, and He put over the church the best Tutor that He could find. It isn’t a bishop, neither is it a pope, or a cardinal. It’s the Holy Spirit that’s the Teacher of God’s church.

58 The father sent the—the tutor, and this tutor must not be one of these little wishy-washy, pull back and forth, and hunt for a feather in his hat. He must be a man that's honest, that will correctly correct that child, and will bring word to the father exactly how that child's progressing.

59 Now, the Holy Spirit is such a Being. It will not lie to God about you. If your character is wrong, then the Holy Spirit will witness the same before God.

60 And you know, it must have been an awful thing, when the tutor had to come to the father, and tell him the character of his child, if he was disobedient. How he must . . . walked up with a blush on his face, and said, "Sir, your boy is very disobedient. I cannot do nothing with him. He's so worldly minded." How the father must have felt.

61 And in this view of this, I wonder tonight, on we, the Pentecostal church, that claims the new birth: how the Holy Spirit must blush, when It comes in the Presence of God, to bring our character record before the Father.

62 We call ourselves believers, and we dilly-dally around in the world. The men have got away from God. The women has got away from God. It used to be, in the old fashioned church, it was wrong for women to cut their hair: they just as bobbed-haired as the rest of the world. It was wrong for women to wear this stu- . . . manicure, or ever what you call it, on their lips, it was wrong for them to do it: and today, they just do it like the rest of the world. And today, the Pentecostal women wear shorts, little old vulgar clothes, and stand out, and mow their yards. Oh, brother, something's happened.

63 That's awful old fashion, but brother, it'll scour you out. It's what the church needs: is not so much of this Hollywood preaching we're having today, but an old-fashion revival that'll sweep the country, and to scour out the church of God. That's the reason we don't have miracles, all night prayer meetings, and things, that we used to have, is because something's happened; and the Holy Spirit cannot bless. We've taken different teachers; we've not let the Holy Spirit do the teaching. And oh, how we get away with some little fancy, slick-tongue fellow, that'll say, "Oh, that's old-fashion. Don't believe in that." But that's the teaching of God's Bible. Right.

64 "Oh," you say, "you're just old fashion, Brother Branham." The Bible is also. We're guilty before God, if we neglect to preach the entire truth of that Bible.

65 My sisters. The other day a young lady come to my house, and she was a beautiful woman, setting on the porch when wife and I had come in. And she was *so* dressed, she looked terrible.

And she said, “Brother Branham, excuse me.” She said, “I’m, act like the Shunammite woman, I had to press my way in.”

I said, “What is it?”

She said, “I like to talk to you, privately.”

⁶⁶ We went into the—into the study. And I said, “All right, sis, what is it?” I thought she was a sinner. She was dressed like one, and she was a beautiful woman, but just all poured into a little old dress that was terrible looking, wasn’t made for women to wear. And she was . . . Now, I’m not critical, or I’m not joking; this is the platform, and the Bible. And the woman looked terrible. And she kept telling me about, something another, about her having nervous spells.

Well, it just happened to be, I said to her, “Well now, the first thing you ought to do, is to accept Christ.”

She said, “I am a Christian.”

“Oh,” I said, “Excuse me.”

And I looked at her and she said, “Yes,” said, “I’m a Christian.” Said, “I’ve got the Holy Ghost.”

I thought, “Merciful Father.” And she said . . . I said, “Well lady, why don’t you dress like it then?”

And she said, “Oh, you’re of the old school of thought.” She said, “My pastor don’t believe it like that. We got liberation of women.”

I said, “You got liberation of something: it’s from the Bible, that you’ve liberated yourself from.”

And I said, “Did anyone ever tell you, you were a attractive woman?”

She messed her hair up on the side, and said, “Oh, yes.”

And—and I said, “Do you realize, that the way that you’re dressed, you’ll send more men to hell than all the barrooms in the country?”

“Oh,” she said, “Brother Branham, I—I—I don’t mean anything.”

And by God’s grace, there come a vision, and I seen what she was doing. And I said, “Now, you work in a office.”

“Yes,” she said.

I said, “Your mother is dead, and you got four sisters and a brother.”

“That’s right.”

I said, “You was lifting a fan around, you hurt your back.”

“That’s right.”

I said, “If you’ll put your hand there, you’ll find it’s sore.”

She said, "It is."

"There is your nervous trouble."

Now, she said, "Well, thank the Lord."

I said, "Now, go put on some clothes."

And she said, "Brother Branham, we don't believe—we don't believe in that kind of old-fashion stuff."

I said, "Then what about last night? That boy you was with in that place?"

⁶⁷ And she started crying. And it exposed her sin, and told her the adultery that she was living in. And how she fell on the floor and begin to weeping.

⁶⁸ What is it? Lady, you might be as virtue and clean as you can be, but if you dress these little old Hollywood dresses, and get on the street, and a man looks at you, you're guilty of adultery. Jesus said, "Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart." You may never go through the act, but at the Day of Judgment, that sinner that looked at you, you presented yourself to him like that, you're going to be counted for adultery. That's God's Word. That's old fashion, but it's God's Truth.

You say, "Well, Brother Branham, that's the only kind of clothes you can buy."

They got sewing machines yet, they sell *them*, and they got goods. There's no excuse.

Say, "All right, quit picking on the women."

⁶⁹ All right, you men: And you, who call yourself a Christian, the head of the house, and will let your wife do like that, I've got little respects for you as a man, let alone a Christian. That's right. You're supposed to be the head of the house. Take her by the arm and say, "Honey, don't do those vulgar things." Get down on your knees five minutes before God, and see if the situation doesn't change.

⁷⁰ Why? Then the Holy Spirit has to come before the Father, and saying, "My children, down on earth, Your children, that's called by Your Holy Name, they're dressing themselves as an adultery on the street, all the things that they're doing." How He must blush to say that; born again Christians. How He must say that they stay home on Wednesday night to see some of these old vulgar televisions: *Who Loves Susie*, or Arthur Godfrey, Elvis Presley, with your rock-and-roll and shindig. And love that better than you love God's house; something's happened. That's right. "If you love the world, or the things of the world, the love of God is not in you," says God's Bible.

71 I know your pastors may not appreciate me getting so strict about it, but this may be the last time, in Tacoma, I'll ever be here, and at the judgment bar, I've got to answer. That's right. You cannot be too strict. No, sir. You stay with the Bible.

72 Wonder what the Holy Spirit thinks when It comes before the Father to bring such a message as that? No wonder we broke up into . . . and fussing about, "I belong to *this*," "I belong to *this*," and "I belong to *that*." That's what's done it.

73 If you get back to the spiritual side of it and the old fashioned prayer meetings, and take the comic books and all the old, *Life*, *True Storys*, and things off of your table, and put the Bible there and get a wholesome literature, it would be different around your house. That is true.

74 My brother, you listen to it. If you count me to be a servant of God, the Holy Spirit will not in-tolerate such living as that out of people who is called by His Name. Now, the world, sure, they live like that. It would not be a strange thing for me to see a pig on a manure pile, that's his nature. But you'll never find a lamb there. Sure. If he's a pig, let him be a pig, that's what he is. But you who know different, and then in-tolerate the things like that, I got little hopes for you, unless you repent. That's straight Gospel.

75 Oh, how he must feel when he comes in the presence of the father. But then, what if he finds a son that he brings the message to the father, how happy he is to get to come to the father and say, "Oh, sir, your boy is a real boy. He's just a chip off the old block. I'm telling you, he is just about your business. He's just shrewd. He just acts like you. Oh, he will not in-tolerate wrong doing among the men. Oh, he's just like you."

How the father would swell out his chest and say, "Yes, that's my son."

76 How it pleases God to find His children obedient to His Word; not on little isms, but obedient to the Word; not obedient to the church, obedient to the Word: *That* is the thing that's going to stand, *This* is the blueprint, *This* is the standard, *This* is the only thing. "Whosoever shall take away or add to: the same will be taken, his part, from the book of life." I don't want anything less than this Bible's, puts in here, and I don't want anything more: I want just what it says.

77 Notice, then when he come, and the father was pleased with his son, when that son became a certain age, he taken him out into a place in the street and there he adopted that same son that was born into the family. He set him up on a pinnacle, a high place. He had a ceremony. He placed a certain fine robe upon the son and had a ceremony and

adopted him into their family, or otherwise, he placed him in the family, positionally, what he was, because he had been time-tested.

⁷⁸ Oh, I wish I had the ability to grind that in the peoples' hearts: God is looking for time-tested Christians. Every son that cometh to God must be tried, child-trained, tested. And you, who jump from pillar to post, and *this* to *that*, and *in* and *out*, how can God ever adopt you into his family or positionally place you? Now, think of that for a moment. How can you be positionally placed, when you will not stand still long enough for God to do it?

⁷⁹ Now, notice. No wonder the church hasn't got one big blast of healing services universally. No wonder the church hasn't got one great growth constantly going. He cannot get His children to stand still long enough. One said, "I won't have nothing to do with that. My church is not cooperating. I'll just leave out of the picture." Hmm. Hmm. That's where you get in trouble. Notice: "My denomination, I'm a Presbyterian, we're not affiliated with that, so I could not even go to such a meeting." Oh, my.

Well, I like to say this: "I'm a Christian. I can go where I want to and where God leads me." Amen.

⁸⁰ Then, when this son became a certain age, he took the son out and adopted, or positionally placed that son, and then from that day on, that son's name on the check was just as good as his daddy's name. He was heir of all things until that . . . he was tutored, until he become of age.

⁸¹ And this Pentecostal church has had fifty-one years of growth. Why ain't we of age? Because that the Holy Spirit has to bring the message that we broke ourself up in denominations and drawed fences across it; and cutting in with the world, and living like the world; prayer meetings is gone; the old fashion services is gone. That's why we're not where we should be, that's exactly why the people won't stay placed.

⁸² And when this ceremony was done, that son had the same authority to write a check as his dad did. If he fired a man, he was fired. If he hired a man, he was hired.

⁸³ Jesus said, "Whosoever sins you remit is remitted. Whatsoever you bind on earth, I'll bind in Heaven: what you loose on earth, I'll loose in Heaven." That's the power of God's church. Brethren, we're short of that. We say it with shame face. We're short of that because the church has drawed divisions and lines, and so forth, and accepted other things, in the stead of staying with God's love and the Holy Spirit and the Bible.

⁸⁴ Notice. Men has thought more of a meal ticket. People go around preaching, having these healing campaigns just to get money. That's not pleasing with God. God will make a man answer for such as that.

You're capitalizing on a gift. God will hold you responsible, if it isn't coming from your heart. Men sometimes stand up and preach just to make gain. Well, as Paul said, I'm glad it's preached anyhow, but God will hold that person responsible for that.

⁸⁵ And pastor, he's going to hold you responsible for the way you let your people do and act, in your church. Certainly it is. You're going to be responsible for it.

⁸⁶ And Christian, you're going to be responsible before God, after you've accepted Christ as your Saviour, for your life. God is going to hold you accountable.

⁸⁷ Now, notice, then when that son was placed, then his name on the check was as good as his dad's. Now, God never asked man to do one thing that He would not do Himself. So He's taken Peter, James and John up into a high mountain, and the Bible said, "He was transformed, transfigured before them." What was God doing? He was placing His Own Son. Watch Him. The Bible said, "His face shined like light, His robes glistened like the sun." The Father was taking His Own Son and positionally placing Him, and a Voice screamed from Heaven: "This is My beloved Son; hear ye Him."

⁸⁸ And of course, the disciples (Peter especially, just a little nervous type) got all excited. Usually men does, when they see the Supernatural, it excites them. And he got all excited, and he said, "I'll tell you what we'll do. We'll make some denominations here. We'll have . . . build a tabernacle for all that wants to keep the law, and let Moses preach to them. And we'll build a tabernacle for Elijah, let (all that wants to believe the prophets), preach to them."

⁸⁹ But God changed it before he could say anything else. He said, "This is My beloved Son; hear ye Him." (Moses and Elijah and all's passed away.) "Hear ye Him." He was placing Him positionally: "For every knee shall bow, and every tongue shall confess to Him." Oh, I'm so glad that He said it.

⁹⁰ What if we took the law? There's no flesh justified by the law. Moses represented the law. The law has no salvation. The law is a policeman. The law brings you under condemnation. The law put you in jail, it has nothing to bring you out with, it just jails you and tells you you're a sinner and guilty.

⁹¹ What did Elijah represent? The justice of God. God is just, and just requires law, and law requires penalty. So he represented the justice. Elijah was God's line of justice. The stern prophet stood on the mountain and the king sent fifty men. He raised up under the anointing of God, no one was to touch him. And the king sent his officers up there and said, "Go get him anyhow, that holy-roller, bring him down here."

So the captain came and said, "Elijah, we're coming after you."

⁹² And he raised up and said, "If I be a servant of God, or, a man of God, let fire fall from heaven, and consume you." And the fire came, and consumed them. That's justice. That's right.

Well, the king said, "Perhaps a storm was passing over, lightning just struck them. We'll send another fifty." So he said, "Here I come, Elijah."

Elijah stood up and said, "If I be a man of God, let fire come from heaven." And a fire came and consumed another fifty.

⁹³ God's justice. I don't want that. I never ask for justice, I want mercy. I don't want law, I want mercy. Look how dark that side was, that Peter was trying to get us off onto. But listen what God said, "This is My beloved Son; hear ye Him." What did He represent? The love of God, the mercy of God. "This is My beloved Son; hear ye Him."

⁹⁴ There's no other laws, there's no other nothing, just Jesus alone. He raised Him up for our justification. He is alive today. He is in our midst tonight. He's standing here tonight. He lives for evermore. He died, yea, He rose again. He ascended on high and has sent back the Holy Spirit as a witness of His death, burial and resurrection; and He lives today, for evermore. He stands in the midst of people proving Himself to be, not the I was, the I AM, right now, the present tense, right here, performing and doing; where all Tacoma ought to pressing the grounds to see for themselves. But it's little interest; just the Elect of God.

⁹⁵ The old pond's been combed through and seined out till all the fish are about gone, nothing left but crawdads and serpents and turtles and so forth. They were born that way, that's their nature, they don't care for it, they wouldn't listen to it. They don't have no idea about it, they don't want to know nothing about it, so they just go out. They won't listen to it. That's the same thing if they got anything to say, they say, "It's the work of the devil." That's what they said about Him. They didn't set down and reason it with the Scriptures. They passed their judgment and said, "It's Beelzebub," and walked away. That's right. The same thing tonight. Oh, brother, no one. . .

⁹⁶ What we need today is more Divine love, more men who are firm, more preachers who will take their stand. If they're throwed out of their pulpit or denomination, stand for God's Eternal Truth. Yes.

Today it is, the people are hero worshippers. You be a hero worshipper, all right, if it was the right hero.

⁹⁷ The old story, well known in Switzerland. You boys, when we were young men, you heard this in school, you ladies. The old, aged old story of the great battle in Switzerland. I say this in closing.

⁹⁸ One time the Swiss, they were Germans that went up into the mountains and got some material and build watches. And they're a peace-loving people. And one day, a great army invaded their little lands and their little economy, their little homes and farms. And all the men of Switzerland gathered on the plains to meet this big oncoming army.

⁹⁹ And there they were, outnumbered by the thousands. They went to fight with old sickles and rocks and sticks in their hands. That's all they had to fight with.

¹⁰⁰ But the great army come along, was well trained, like the bricks in a wall. Great spears and shields as each man walked; as he walked, he walked in step.

¹⁰¹ Here was the little Swiss people, backed right against the mountain. What could they do? They were defeated. There was no hope for them. And as they stood there, trembling, wondering what the outcome would be, as this great army moved in closer and closer . . . [Blank spot on tape—Ed.]

¹⁰² After while, a young fellow by the name, which should never be forgotten, and will not be, in Switzerland, by the name of Arnold von Winkelried. He stepped out and he said, "Men of Switzerland, all the state of Switzerland is at stake; and today, I give my life for Switzerland. I shall save Switzerland this day."

And the other men was with him, the soldiers and his comrades, said, "Arnold von Winkelried, what will you do to save Switzerland?"

¹⁰³ He said, "I'll give my life. You follow me and fight with what you have and do the best you can." And he threw down his sickle that was in his hand, he raised up his hand, and pushed his royal heart towards those spears. He looked over the whole group till he found the very densest part, and he rushed with his hands up and screamed, "Make way for liberty. Make way for liberty." And he rushed in where a hundred spears caught him as he drewed them into his bosom into his heart, and plunged hisself to death.

¹⁰⁴ Such a hero act rallied that great army. His fellow men followed him with the sickles and sticks. They beat that army out of Switzerland, and they've never had a war from that time, since.

¹⁰⁵ I could get up last summer in the great Alps amongst the Swiss people and speak and say, just call his name, and four hundred years or better has passed, and the tears will run down their cheeks as they hold their hand over their heart and say, "God rest the soul of Arnold von Winkelried. We would not be Switzerland today if it wasn't for Arnold von Winkelried." That has never been exceeded, and very seldom compared with, as heroes of this world.

¹⁰⁶ But, oh brother, that was a small thing. One day, when Adam's race (They'd sent Moses, the law; God had sent the prophets and they had refused, they had failed.), and when Adam's race was backed up against the backboard of eternity, there they was, standing there in doubt and fear and trembling. And Satan's great army marching on; sickness and ignorance and superstitions and things was taking them from side to side. There was One stepped out in Heaven, screamed to the Angels: "I'm going down to earth. I'm going to save Adam's race."

The Angels said, "What will you do?"

¹⁰⁷ He came to the earth. He lived thirty-three-and-a-half years. Three-and-a-half years, He preached. He looked over the earth till He found the very midst of the deepest, dark of fear of man; that was death. And He went to Golgotha and plunged every spear of death into His Own heart. There He died, and He sent back the Holy Spirit, and He said to the church: "Take *this* and fight with it. Follow Me. You shall receive power, after the Holy Ghost is come upon you: you shall be witnesses of Me in Jerusalem, Judaea, and Samaria, unto the uttermost parts of the earth. And these signs shall follow them that believe; in My Name they shall cast out devils; and speak with new tongues; and take up serpents; or drink deadly things; if they lay their hands on the sick, they shall recover."

¹⁰⁸ The greatest weapon was ever put in the hands of man, is the Bible, to be backed up with the Holy Ghost, that Christ died at Calvary to free His church from superstitions and fear and doubt and trembling. He lives today, He rose from the dead, He's alive tonight. Hear ye Him.

Say, "But the doctor told me I couldn't live."

But, "Hear ye Him."

"The pastor excommunicated me, and said I'd be lost forever."

"Hear ye Him."

¹⁰⁹ Say, "Well, Brother Branham, I haven't got it. I don't know what I will do if I, if they—if they . . . Well, the doctor said I couldn't live. The hospital turned me out."

"Hear ye Him. I'm the Lord Who heals all your diseases. A little while and the world . . ."

"What do I hear?"

¹¹⁰ "A little while, and the world will see Me no more; yet you'll see Me: because I live, you shall live also. The world won't see Me; but you will. And the things that I do, the works that I do, you'll do also. I'll be with you, even in you, to the end of the world."

¹¹¹ "Hear ye Him." He's the One that can save you. He's the One that can heal you. He's the One that's responsible for this. He's the One

responsible to His Word. "If I be lifted up, I'll draw all men unto Me." Oh, preach it from the pulpit. Wherever you are, lift Him up, give Him to the people. "Hear ye Him."

¹¹² He's here tonight, Christ lives, the Holy Spirit is here. If that isn't so, the Word is wrong and I'm a false prophet. That's a statement to make. And I'm not afraid to say this: but say that Jesus Christ, God's Son, in the form of the Holy Ghost, is in this building tonight. Yes.

¹¹³ So why will you hear a creed? Why will you hear a denomination? Why will you hear a doctor when . . . And, say, well look, I, no, I'm not against the doctor, I'm not against the creed or the denomination; but when all that is failed: "Hear Him." He's the One.

If the doctor said, "You're dying."

¹¹⁴ "Hear Him." He's the One Who brings life. "I'm the Lord Who heals thee." He's raised for your justification. He's here tonight. His arms are open to receive you.

¹¹⁵ And now, brother, I know I'm an uneducated man, just a small pebble on the beach, as it was, to say. But I know this one blessed thing: He lives! I don't know how much more time I got on this earth, I'm forty-eight years old, I'm not no kid no more. But I know this: I know He lives. I can prove He lives. My heart knows He lives. And His Spirit is here tonight, in a visible witness, to prove that Jesus Christ, God's Son, is here. You have no need of anything else but to hear Him.

¹¹⁶ I want to ask you a little question before we pray. I wonder if you'd be this much courage in you.

¹¹⁷ I know this is hard. I hate to skin people down, jerk the hide off of them like that. But brother, my old daddy, he used to take me out, get a great big hickory stick off the side of the wall, and he said, "Son, come here." I know what it meant. I know what it was. And brother, I want to be a better preacher for God, than my daddy was a father to me. So I love people and I must be truthful.

¹¹⁸ But in the face of this, and in the witness of Jesus Christ: If I've told the Truth, Christ is obligated to bear me witness. If I don't tell the Truth, then He will never bear witness.

¹¹⁹ Could anybody here raise their hand? And say, "Brother Branham, if Jesus Christ will appear after this type of preaching from the Bible, and will prove that He's here with us, with the same signs and wonders He did when He walked Galilee, I want to accept Him." And, "I've been away from church, I'll go back." Or, "I've never been. I want you to remember me in prayer." Will you raise your hand? Say, "I acc- . . ." God bless you, brother. God bless you. That's right. Just raise up your hand. Say, "I will do it, Brother Branham. I want . . ." God bless you,

sonny. In the balconies over here, God bless you, sister. Someone else? Just raise your hand and say, "Brother Branham, remember me." God bless you, son. "If Christ is the same yesterday, today, and forever; I can see it proved: I'll promise God I'll accept His Son, and hear Him, right tonight."

¹²⁰ Now there's such a thing as going to church; and *this*, and *that*; and telling something, and making out something; but it's different to prove it. God is obligated to His Word, to prove it.

¹²¹ Now, if you believe, let's see your hands. Say, "I want you to pray, brother." God bless you, little boy, over here. God bless you, lady. Up in the balconies, up this way, would you raise your hand? Say, "Brother Branham, pray for me. I want Christ, I really want Him, and I want to be placed." God bless you, son. Someone else? Just slip up your hand.

You say, "Brother Branham, what does that mean?"

That means the difference between death and life. Do you know . . . ?

You say, "Just to put up my hand?"

¹²² Yes, sir. I wouldn't think you'd do it in hypocrisy. I believe you did it because you believe it. You know what you do when you raise your hand? You defy every law of gravity, you defy nature, you defy science, when you raise up your hand. Your hand is made, and gravitation will hold it down. And when you raise your hand, it shows there's a spirit in you, that has come to a place that's made a decision; and raise your hands towards your Creator, it defies scientific, it defies gravitation, the law of gravitation; it raises the hand, to accept the Creator, that's able to raise it up. That's what it means.

¹²³ Will you raise your hand, do that much for Christ tonight, Who's done so much for you? Would you raise your hand? Say, "I will accept Him, in the fulness of His power and Spirit." God bless you, sister. Somebody else do it? "I will, by my uplifted hand, before this audience of people, accept Jesus Christ in His power and His resurrection." Someone else, now, before we pray? God bless you, lady. Will just another . . .

Now, remember what you're doing, the Holy Spirit is speaking in you. What is that? That's the Holy Ghost: "Hear ye Him. Hear ye Him."

"Well, what would the people think?"

¹²⁴ Well? What are you going to listen to, the people or the Holy Spirit? The Spirit says, "You are condemned. You're wrong. You must get right." Then I don't care what the people says, setting around you; raise your hand, say, "Yes, Holy Spirit."

125 Did you ever think, in the beginning, what you was? Did you know: Your body laid here on the earth, in the beginning? When the earth was created, without anything on it, just volcanic eruption, your body laid here? You're made of sixteen elements of the earth: cosmic light, petroleum, moisture, potash, so forth?

126 And what happened? God sent the great Holy Spirit forth, the Logos, that went out of God, the Theophany of God, and it begin to brood, or make love to the earth. What happened? A little potash and calcium and moisture come together, and up come a little Easter lily. God said, "That's beautiful, just keep on cooing." Grass come up, trees come up, birds flew out of the earth. That's right. Animals come up. And then man come up.

127 God didn't create anything more, because man and woman are one. A woman is not in the original creation, she's a by-product of man. Took from his side, a rib, and made a helpmate to him; them two are one.

How sweet it must have been, to have seen Adam and Eve in that love affair, walking through the garden.

First thing you know, the winds blowed. Eve said, "Oh, that wind."
"Peace!" said Adam, and it stopped.

The great lion, Leo, roared.

He said, "Leo, come here."

The Sheetah, the tiger, roared. They come up, and meowed like kittens.

128 Adam says to Eve, "Sweetheart, let's go up to church. It's time to worship Father." They didn't have plush seats. They had no denominations. They went right up into the great cathedral, and there, when that great Light come down, and they worshipped God.

129 When God laid them down to sleep, laid Adam's arm out, and Eve's head on it, his beautiful little wife. He laid Leo, the lion, down; Sheetah, the tiger. Nothing could bother them. How the Father must have felt when He looked up there and saw His children.

130 I think, sometime, when we go into the room, the wife and I, and look at the children when they're sleeping. I look at little Joseph. She said, "Dad, he's got a nose just like yours, his forehead is like yours."

I say, "Mother, his lips is just like yours." It's the features.

131 Man was made in the image of God. Then sin came in and spoiled it. That's the reason we get old, and wrinkled, and crippled, and sick. But you know what? The Holy Spirit will not be defeated. He let

woman, through the sin, bring children to the earth, but we're still of the dust of the earth.

¹³² Here some time ago, a doctor said he was a skeptic. We was talking at a Kiwanis meeting. And he said, "I'm a little skeptic of the whole thing."

I said, "Doctor, when, every time I eat, what do I do?"

He said, "You renew your life, blood cells, by food."

I said, "What does that food do?"

"It makes blood cells."

¹³³ Now, listen close. Then every . . . the reason you live today, something had to die: because if you eat meat, beef, the cow died; you eat pork, the hog died; you eat fish, the fish died; if you eat bread, the wheat died; if you eat potatoes, it died; if you eat greens, the greens died, it's a form of life. Something has to die, so you can live, physically.

¹³⁴ Then, if something had to die, so you could live, physically, how much more did Something have to die, so you could live, spiritually? God's Son gave His Life. And that same Holy Spirit come forth and broods you, He's watched over you, and brought you here. Then if I am what I am, if I'm a man, because the Holy Spirit made me. I would have never come by the will of Charles and Ella Branham, if the Holy Spirit hadn't have brought me.

¹³⁵ And if He made me what I am, and made you what you are, without having any choice, how much more, if this potash and calcium spreads back over the earth, if He broods to me, and I brood back, and answer to Him, and love Him, we make love to one another, with His answer, that His sworn oath: that He will raise me up in the last days. What do I care if they bury me in the sea, burn me in the furnace? When that hour comes, and the Holy Spirit falls, His wings across the earth, and broods, I'll come out of the dust of the earth somewhere, made in the image of God, to live forever.

¹³⁶ Brother, you can sign your name on every church book in the world; it'll never do any good, until you answer back, that call, to the Holy Spirit: God's Son calling, He said, "This is My beloved Son; hear ye Him." Won't you hear Him, while we pray?

¹³⁷ Heavenly Father, I pray, that in Christ's Name, that You will answer to these calls tonight. Many people raised their hands to be remembered in prayer. O Eternal God, take these few, broke up words, and put them together, sow the seeds into the heart of men and women, that they might know that this message tonight is for them. Then, that they should come, and they should repent, and be born again, and really

(not a make out, a make believe), but really be born again of the Spirit of God. Grant it, Father.

138 Now, I've talked of You, I've spoke of You. I pray, Lord, that You'll speak back, and let the people know that I've told the Truth. Send the Holy Spirit, Christ Jesus. Let Him use the lips of Your servant, let Him use the eyes of Your servant. I submit myself to Thee, Lord, and to this audience. And may You speak now, and do the same works.

139 May the Vine go into the branch now, and produce the very same ministry that His blessed Being did, when He was here on earth. We know the Vine does not bare, anymore, fruit: it always puts it into the—the branch. And God, we are the branches.

140 Now, energize us with faith. May this Word take hold, and bring faith. And by faith, we receive it. Hear the prayer of Your servant, Father, for we ask it in Christ's Name. Amen.

141 [A brother speaks in tongues and interprets—Ed.] Amen. The message from the Bible first. A witness by the Spirit. What more you need? "Hear ye Him." Now be as reverent as you can be, with the Spirit of God in the meeting. Now friends, we are not playing church. "*This is—this is that.*" Now, be reverent, and listen closely, pray.

142 I'm going to try something here, if the Lord will permit it. Before I call a prayer line, I'm going to challenge your faith. I'm going to challenge you to believe that what I've you is the Truth: That Jesus Christ is risen from the dead, and He's here right now; I am His witness, I am His witness, just as a witness is a gift.

143 Now, don't move around, just set real still, a minute. Look this way, and say, "Heavenly Father, I'm sick. I have a need of *this, that, or whatever* it is. Let Your servant speak, Lord, and it'll confirm the whole thing to me. I will believe, and I raise my hands, or, I didn't raise my hands, or, whatever it is, I will believe and hear Him." That'll make three: the Word, the message, and then the witness of the Spirit.

Let it be, that God of Heaven, Who created the heavens and the earth, will grant these blessings, is my prayer.

144 Just look and pray now, look to Christ, touch His garment. There's not a person in here that I know, only Brother Weston and Brother Goad is the only ones in front of me, that I see, that I know of, anywhere. Now be reverent, if you ever did, for the next five minutes. Maybe the Holy Spirit will do it. You'll have to know it comes from the Holy Spirit.

145 How many in here knows that I am a stranger to you? I don't know you. Raise your hands, anywhere, especially here in front, so I can see you (When it's way back, in the back, it's hard.), around in here, knows

that I don't know you, raise your hands. Sure. All right. I don't know you. God does know you.

¹⁴⁶ Then, if He will speak to me, and tell me something about you, like He did when He was here on earth? He knowed Peter's name, He knowed where he come from, He knowed all . . . He knowed his . . . the sickness of the people. He perceived their thoughts. How many knows that's the Truth? Sure it is. This is the Bible. He said, "The things that I do shall you also." He's obligated to manifest Hissself. And if I'm telling Truth, God will manifest that this Bible is right.

Just have faith. Believe.

Now, Heavenly Father, the service is Yours. We wait humbly on Thee.

¹⁴⁷ What are you doing, Brother Branham? I'm doing the same thing that Jesus Christ did, setting at the well, talking to the woman. I'm trying to perceive what the Holy Spirit would have me to say. Now, just be reverent. I have to watch. It—It's—It's His Spirit. I have no way at all of knowing anything about you, or anything. Here It is. Now, just a moment.

¹⁴⁸ There's a lady setting, praying, right in front of me. She's praying, "Lord, let it be me." The woman is setting here on the front row, and she's in prayer. And she's suffering with a condition of her hands. It gets numb, her hands and arms gets numb. That is true. Isn't that right, lady, to you, that's praying, with the little red sweater on, glasses on? That's right. You have numbness in your hands and arms. See? You believe Christ heals you now? Raise up your hand. All right. You can go home and be well, your faith has healed you.

¹⁴⁹ What was that? The same thing that touched Jesus, when that blind beggar, crying, He couldn't hear his voice, of course not; or the woman that touched His garment, and so forth.

¹⁵⁰ The elderly lady setting next to her, there. She's weeping because the Spirit struck her just as the woman . . . 'cause she reached over and punched her with her arm. Sister, look this way. You were kind in doing that. You helped the lady to understand. I perceive that you're in need, too. If the Holy Spirit will tell me what your need is, then, will you receive Him, and believe me to be His prophet? Will you do that? You suffer with heart trouble. That's right. If that's right, raise your hand. Now, I never seen you in my life. Is that right? I don't know nothing about you; but your heart trouble is finished. You're healed. He Who knows you, certainly knows what He's talking about. Now, do you believe? Just have faith.

¹⁵¹ Heart trouble. I see a woman dying with heart trouble. She's in a serious condition. Just a moment, everyone, reverent. She's praying

right now. And I don't see a person that looks like her. Yes, here she lays, over here, on a bed. That's right. She's got many kinds of heart trouble. That's right, isn't it, lady? That's right. You were praying, had a funny feeling, when, that woman, said that, didn't you? If that's right, raise up your hand. Sure. The doctors has give you up. You got all kinds of heart trouble. I just see him just writing it down, a lot of things; short, heavysset fellow. And that's right. With your hands up. Now, I can't heal you, lady, but the Healer is right there, with you. You've touched Something. You can live if you want to. Believe Him.

¹⁵² What do you think about it, lady? Setting there next to her. Do you believe with all your heart? You do? Uh-huh. You suffer, too. Don't you? If God will reveal to me what's your trouble, from here, will you believe me, who is God's prophet, and accept your healing? It's a blood clot on, of her head. If that's right, raise up your hand. All right. You want to go home and be well? All right. You can have it.

¹⁵³ You setting next to her there, too. You want Christ to heal you? You do? If He doesn't, you're going to die. Your trouble is in your spine, isn't it? It's cancer of the spine. That's right. And you're a preacher, a woman preacher. And that's right. If that's right, raise up your hand. All right. See what I mean? You couldn't hide your life, if you had to. The Holy Spirit is here. I challenge that, in Jesus' Name. Oh, how you can feel. He's the Boss, now. Amen.

¹⁵⁴ What do you think, lady? Setting there on the end, looking so earnestly, saying, "O God, if it could be me." Yes. Got female trouble. Your name is Mrs. John Lennington That's right. Is that's right, raise up your hand. All right. He knows you. You got an abscess on the ovary. If you believe with all your heart, you can go home, be well. Do you believe it, accept it? Then go home and be well. Amen.

¹⁵⁵ I challenge your faith. What about in this sections, in here? Have faith in God. Don't doubt. Believe. "If thou canst believe, all things are possible."

¹⁵⁶ You're setting there trying to get somebody else, to 'courage them, aren't you? You believe that God heal the diabetes, and make you well? You believe it? Being that you was so nice, to try to encourage that lady, God has healed you, with the diabetes, now. Amen. You go home, be well. Oh, how wonderful He is.

¹⁵⁷ What do you think, back there, lady? You got a—got trouble in your chest, haven't you? Setting right back here, on the end of the row, back here. Got head trouble, heart trouble; little dark-complected woman. That is right. You was setting there, praying. . . ? . . . That's right, isn't it? If it is, raise up your hand. You're healed now. You go home, be well.

Oh, the wonderful Lord Jesus. Believe.

158 Here is a lady setting here, very sick. She's praying. She's got TB. Her name's Della Lowe. Della, you believe that God will heal you? All right, accept your healing. Have faith in God.

That lady setting next to you: she's suffering with eye trouble, and getting weak spells. That's right. That's right.

159 The lady setting next to you: she's weeping, she's praying, she's an Indian. That's right. She's suffering with severe headaches. She's not only that, but she's praying for her boy, setting next to her, that's blind. That's true. And the boy is praying for his daddy, setting next to him, with back trouble. You're Indians. That's right. You're from a city called, "Shelton." That's right. Your name is James. That's right. The one that raised his hand: all right, Ray, do you believe? Your little boy's name is Tony, isn't it? Your wife is named Sally. That's her mother setting next to her.

Hallelujah! Jesus Christ, God's Son, is here. If thou canst believe. Have faith in God.

Sally, bring your little blind Tony to me, in the Name of Jesus Christ.

160 Oh, to the praise of the Omnipotent, the Omnipresent, the Almighty, the All Sufficient God, Who raised Lazarus from the dead: He is able to heal the blind. He can restore sight. His Spirit is here now. Will you believe?

161 Little Tony, will you give glory to God? Will you bow your heads? And don't raise your head till I call for your heads to be raised; every head bowed, every eye closed. Little boy, come here to me. Do you present him to me, lady? Close your eyelids. Don't raise your eyelids till I call.

162 Almighty God, Creator of heavens and earth, these poor Indian, the lands taken from them, they shoved back in a corner. They did get a raw deal from the country, but God, You will never pass them by. O Omnipotent, Creator of heavens and earth, this little blind Indian boy is standing here, with his head on my bosom, I pray Thee, Father, to give grace tonight. We do not seek for miracles, for we know "a weak and adulterous generation seeketh after miracles and signs." We have the sign already, tonight, that Jesus is raised from the dead, and standing in our midst. But my heart went out for this little blind boy. O God of Heaven, hear the fervent prayer of Your servant, and open the eyes of this blind boy.

163 Thou demon of blindness, who's closed this little boy's eyes into darkness, I adjure thee, by the living God, that you come out of him, and give sight back to his eyes again, that God intended him to have. I judge thee, by the death of Christ at Calvary, to be uncredited; you

are defeated, Christ stripped you at Calvary, you have no legal rights. And we come to call your bluff. In Christ's Name, open the eyes of the child, for the glory of God.

¹⁶⁴ Now, let every head be bowed, every eye closed, while that this blind spirit should leave the child, it might go to one of you, and you'd find your own self with ophthalmia in a few days. Now, keep your heads bowed. I do not know what's happened, but there's something has taken place. Now, you wait till you hear me say it. Every mother keep your child near you, for it's spirit. Now, Tony with your head bowed, and your eyes closed, the lids, I want you to raise your head, positionally, to me. Now, look, and open your eyes, and look at me. I want you to look at me, here. Can you see me? [Tony answers, "Yes."—Ed.] You can see me. Put your hand on my nose, Tony.

¹⁶⁵ The audience may raise their head. Looky here. Tony, look at me. Put your hand on my nose, Tony. Follow me, Tony, come with me. Praise the Lord. Let's give God praise, everybody, for the healing. Your little boy will be all right now, sister; he'll get well. God bless you. Let him go back himself.

Let's just raise our hands, and give praise to the Lord.

¹⁶⁶ Omnipotent God, Who can open the eyes of a blind Indian boy, can surely, with Thy grace Divine, be all sufficient to heal the needy here, tonight. Grant it, Lord. I pray, that in Christ's Name, that You'll do this, for Your Own glory.

¹⁶⁷ I wonder, in the face of this person and in the face of this company, how many of you people that believe that Jesus Christ is here, and you have a need for Him for your soul, would you come here while the anointing of the Holy Spirit is here with me, and stand here for a Word of prayer? Sinner friend, would you come here? You'll never be any closer to God. You that raised your hand, come here just a minute. You'll never be closer. "This is My beloved Son," said God, "I've raised Him from the dead, He's here declaring Himself, He's doing the same things that He did in the days gone by. Hear ye Him."

¹⁶⁸ Will you come here so I can take a hold of your hand, and shake your hand? Come now, will you? Everyone from the balcony, everyone who desires to know Christ in free forgiveness, and to reinstate yourself again in His love and His Presence, come forward here. We're going to hold the prayer line just for a minute. God bless you. Give us a chord on the organ, lady.

Just as I am (If you will.), without one plea,
That Thy Blood was shed for me,
That Thy promise I believe,
O Lamb of God, I come! I come!

All right, everybody:

Just as I am, without one plea,
And that Thy Blood was shed for me,
And that Thou bid me come to Thee,
O Lamb of God, I come! I come!

Now, to the backslider:

Just as I am, and waiting not
To rid my soul (Of what?) of one dark blot,
To Thee Whose Blood can cleanse each spot,
O Lamb of God, I come! I come!

¹⁶⁹ Right down out of the balconies, right around here now, as we are waiting. “This is My beloved Son,” roared with Supernatural Voice one day, “Hear ye Him.” Jesus said, “A little while and the world will hear Me no more,” or, “see Me no more; yet ye shall see Me: for I’ll be with you, to the end of the world.” He’s here. He’s proved Himself here. If there’s a doubt of your salvation in your heart, come now, will you? And receive Him while His great Presence is here, His great signs and wonders being done.

¹⁷⁰ Where was that little boy that was blind, was healed just a few minutes ago, which way did he go? The little boy there? Walk up here, sonny, I want to shake your hand. Just let the people see how much more you can see. He’s going, with himself, a blind boy a few minutes ago, coming to the steps, walking up himself, with sight in his eyes to see.

¹⁷¹ God bless you, honey. How long you been blind? Blind ever since. My!

¹⁷² He fell from his crib at eight months old, and been blind ever since. Here he is standing here, a little Indian boy tonight, with his sight. What is it? The curse is gone from him. His sight will be perfected, just grow and grow. Just like a band around my arm: take the thing off, circulation has its right of way. If’s, if nature isn’t— isn’t hindered, it’ll grow normal. But when the hindrance is a s- . . . the devil, it cuts off nature, and tries to defy God. But God is here, Who defies the devil. There it is. God bless you, sonny boy. Go home now, and be a real good boy, and preach the Gospel.

Let’s say, “Praise the Lord.”

Just as I am, Thou wilt receive,
Will welcome . . . (His mother and father and
grandmother and them, setting there, just
rejoicing.) cleanse, relieve;
Because Thy promise I believe,

O Lamb of God, I come!

¹⁷³ God bless you, sonny. A little boy, about the age of the little Indian boy, is convinced that Christ is in the building tonight, walks up to make his confession. Oh, my! Isn't it too bad that people just pull their hearts through old magazines, and things, to become cold and calloused, and the lovely Holy Spirit can't find His—His wedding garment in the heart of a man anymore? Isn't it too bad that those things happen like that? My!

¹⁷⁴ If you all think that this was bogus, or put up, ask any of the people, especially these Indians here. I believe they're Indians, or Mexicans, or whatever it was. I don't know what He said now. But what was they? Indian? Is every Word that was said, the truth? Are we strangers to each other? I know you, do I? I don't know you at all. Then God is God. Isn't that right? Certainly, He is. Blessed be the Name of the Lord.

¹⁷⁵ Now, I want the ministers of this city to come here, and stand around these penitent souls, while we pray. You ministers here, the pastors of this city, these are going to be men and women that's going to be in your church. I want you to come around here, and have a little word of prayer with us, while we are praying for these people. Come right ahead, pastors, while we sing once more. Sinner, if you want to come with them, come right ahead. All right.

Just as I am, Thou wilt receive,
Will welcome, pardon, cleanse, receive;
Because Thy promise I believe,
O Lamb of God, I come! I come!

¹⁷⁶ Now, slowly, quietly, all together, as ministers are standing around the penitent ones: my poor decrepit friend, Jesus Christ, God's Son is here. He is the One Who has called you, and you've heard His Voice. Some of you are just children, some of you are old. God has called your heart now, you've come to surrender your life to Him. You could not have raised up out of that seat, and come, unless He called you. "No man can come to Me, except My Father draws him first: and all that comes, I'll give Everlasting Life, and will raise up at the last days."

¹⁷⁷ God made the promise. We'll see each other again, in the great Glory Lands above, where the old will be young there forever, sickness and sorrows will vanish forever. We'll be in His likeness, conformed into, made into His image, never to be old, never to be gray, just young and youthful forever.

¹⁷⁸ You're listening to the Holy Spirit that brought you from the earth, and give you a chance to make a choice, and tonight, you come making that choice. I want you to come here, because He said, "He that will confess Me before men, him will I confess before My Father and the

holy Angels.” God’s Son is here. The Voice says, “Hear ye Him.” You’ve come, you’re standing, making your confession, now let’s offer a word of prayer.

¹⁷⁹ Which, you, after the service is over, if youse desire to receive the Holy Spirit, I believe the pastors has got a place here for you to go, for a deeper experience than just to come and surrender your heart. You’re not born again here at the altar, there’s a place where you can go tarry.

¹⁸⁰ Let us pray. You pray with me. You pray this prayer: “God, be merciful to me, a sinner.” And like this: “God, You spoke to my heart. I now come to make my confession, and to accept Jesus as my personal Saviour.”

¹⁸¹ Heavenly Father, I bring this fruit of the message to Thee. It’s the purchase of Thy Blood. Somehow, I was very strained tonight, or, constrained to stop that line, and make this altar call. How do I know there’s not a missionary or a Gospel preacher standing here? How do I know that someone standing here isn’t getting their very last call? “My Spirit will not always strive with man.” It may be, that in this audience, some, that’s failed to come, this may be their final call. Tomorrow they may be a corpse, and their soul plunged out into dark eternity, as they’re walking on these brittle threads of life, not knowing when they’ll break.

¹⁸² But these, Lord, has come, and I’ll bring Your Word to them: “He that will come to Me I will in no wise cast out. He that heareth My Words, and believeth on Him that sent Me, has everlasting Life, and shall never come into the judgment; but’s passed from death unto life.”

¹⁸³ And, O blessed Lord, as we know, beyond a shadow of doubt, that You are standing here; the Holy Spirit is here. And You’re energizing the vine and the branches. And great signs of the risen Christ is here, our great Hero, Who died in our stead, and taken away our sickness and—and our death (Eternal separation from God), and given us the privilege to come to Him. We thank Thee for this, and we worship Thee with all of our heart.

¹⁸⁴ And Lord, I bless these people who stand here. May they now humbly and reverently receive Jesus Christ, Who has brought them to this altar. May they receive Him, just now, as their personal Saviour, and go into the prayer room, and be filled with the Holy Spirit.

¹⁸⁵ And if they’re sick, and the cripples, as they’re standing around the altar here, may they be healed also; that they’ve made this great gallant move to be healed of their soul, may they be healed also of their body and their infirmities. I pray this prayer, Lord, as Your servant, in Jesus’ Name, Thy Son.

¹⁸⁶ Now, to you that's standing at the altar, with your heads bowed: Do you solemnly now confess your faith in the Son of God, and accept Him as your personal Saviour? And say, "From this night, henceforth, I'll live for Him Who died for me"? Will you do it by raising up your hand? Say, "I now accept Christ on the basis of His shed Blood"? Will you, at the altar, raise your hand, every one that will do it? God bless you. That's right. One hundred percent.

¹⁸⁷ Now, the audience is looking at you. I want you, turn around, each one of you, right to the audience now. Each one at the altar, turn right around, like this, to the audience, as you turn around. I want the audience, from both sides of the balconies to this way, to look this way. I want you to raise your hands again to Christ, your Saviour. Right here at the altar, raise up your hand, each one of you, around the altar now, raise up your hand, each one, to Christ, as you accept Him.

¹⁸⁸ And while I quote this Scripture: "He that will confess Me before men, him will I confess before My Father and the holy Angels." You are now God's children. Your hearts has been cleansed from sin through faith in the Son of God. You need now, the baptism of the Holy Spirit, and I trust to God that you will receive It.

¹⁸⁹ And there's a room right around the side here, to my right, I believe (Is that right, Brother Rasmussen?), where you, right behind the screen here, where you can go back there, where Christian instructors will go with you, to receive the baptism of the Holy Spirit. Now, if you will turn to your right, go right around behind the place here, where you can be filled with the Holy Spirit. Ministers will go with you. Right around like this.

Now, as they're going around, let us sing *The Great Physician Now Is Near* for the healing line. All right.

The great Physician now is near,
The sympathizing Jesus;
He speaks the drooping heart to cheer,
Oh, hear the Voice of Jesus.

Sweetest note in seraph song, (. . . ? . . .)
Sweetest Name on mortal tongue,
Sweetest carol ever sung,
Oh, Jesus, blessed Jesus.

¹⁹⁰ Didn't this lady, laying on the cot, wasn't she called a while ago? Wasn't she called by the Holy Spirit, or something about her, or something another? All right. You feeling better, lady? All right, you can take your bed now, and go home. Amen. He's wonderful. I don't know what was wrong with you, but there's a Light around you now; if you'll just stay that way, you found grace to Him. Amen.

¹⁹¹ Oh, isn't He wonderful? "Eyes have seen, ears have heard, what's recorded in God's Word; isn't Jesus our Lord wonderful?" Do you believe Him? (What time does it have to get where you have to close here? Which? Ten?)

¹⁹² How many believes, if we would just forfeit the prayer line, and start from fifteen tomorrow night, where we was suppose to start tonight? It's late and we don't want to trouble the people here. Would you—would you do it, or would you rather have the prayer line, and go through? That's up to you. How many would just think, a congregational prayer, that you could accept and believe it? Raise your hand: on a congregational prayer. All right. Now, the contrary, that wants to have the prayer line to go through, raise your hand: wants to go ahead with the prayer line.

¹⁹³ I believe the congregational prayer has the most. Uh-hum. All right. That's good. I'm thankful for your faith. And if God doesn't touch your body, tomorrow night, we start with where we left off last night. A-one, go . . . A-one? No, we got some last night; -fifteen. We start, A-sixteen, tomorrow night, go right straight through the line, I'll try.

¹⁹⁴ Now, tonight, the Holy Spirit definitely led me. Reason I'm thinking that right now, that anointing left me immediately after something happened; I believe a—a little boy here, or, something, it all seems like a dream to me now, a little boy was healed, here on the platform, and it left me. So, I just want to pray a prayer of faith, you pray with me, as you lay your hands on each other now. Amen.

¹⁹⁵ Oh, my. My poor Irish heart just quivers with joy. I hear the sound of abundance of rain.

¹⁹⁶ Who could deny that Jesus Christ isn't real? Who could deny that He isn't here tonight? Who could deny that He isn't right here in our midst right now, that lovely Sacrifice of Calvary?

God speaking: "Hear ye Him. Hear ye Him. This is My Son; hear ye Him." Let us pray now.

¹⁹⁷ Heavenly Father, we pray as a congregation; we pray as the ransomed Church of God. I now condemn every sickness, every disease, every affliction. The great omnipotent God. And I'm thankful for the faith of this people, who would forfeit. They don't need to come up here, there's nothing in man; but God is here, and they believe it. And now I'm offering this prayer in their behalf.

¹⁹⁸ And Satan, we cast thee out: Take your flight, and leave every one of these people, and go into outer darkness. We adjure thee in the Name of Jesus Christ, the Son of the Living God, for you must leave them all. God lives and reigns, and you're defeated. We cast thee away, in Jesus Christ's Name.

I can, I will, I do believe;
I can, I will, I do believe;
I can, I will, I do believe
That Jesus heals me now.

I can, I will, I do believe;
I can, I will, I do believe;
I can, I will, I do believe
That Jesus heals me now.

Do you believe it? Raise up your hands, if you believe it. Blessed be the Lord.

. . . believe;
I can, I will, I do believe;
I can, I will, I do believe
That Jesus heals me now.

¹⁹⁹ God bless your royal hearts. If my prayer means anything to you, my deepest and sincere prayer goes out for each and every one of you. From the depths of my soul, He, Who is omnipresent, knows I mean that.

²⁰⁰ It's late. We rented this auditorium. We don't want to keep it too long. And you forfeit the time in the prayer line tonight, to see salvation brought to the people. God will certainly honor that.

²⁰¹ Tomorrow morning at seven-thirty. At the New Yorker Hotel? Cafe? We'll be seeing you then. I turn the service right now (Don't leave yet; Brother Rasmussen has a word for you, I'm sure.), Brother Rasmussen. God bless you. 

57-0725 Hear Ye Him
Memorial Field House
Tacoma, Washington U.S.A.

ENGLISH

©2020 VGR, ALL RIGHTS RESERVED

VOICE OF GOD RECORDINGS
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
(812) 256-1177 • www.branham.org

Copyright Notice

All rights reserved. This book may be printed on a home printer for personal use or to be given out, free of charge, as a tool to spread the Gospel of Jesus Christ. This book cannot be sold, reproduced on a large scale, posted on a website, stored in a retrieval system, translated into other languages, or used for soliciting funds without the express written permission of Voice Of God Recordings®.

For more information or for other available material, please contact:

VOICE OF GOD RECORDINGS
P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
(812) 256-1177 • www.branham.org