
HEAR YE HIM



Thank you, Brother Borders.

Good evening, friends. You may be seated.

2 Certainly nice to be back, tonight, in Spokane, Washington, where we enjoyed such wonderful fellowship around the Word of God, in times past. And I was just . . . met your pastor, and he was telling me that this is the same building that we were in about fifteen years ago, when we come through here. And it certainly has changed and, to the better, and we're thankful for that.

3 And we are bringing you greetings from the other parts of the world, of pilgrims, who are sojourning as you are, looking for the coming of the Lord. We believe that the day is drawing nigh. I don't know how long it'll be, and if He isn't here today, I'll be looking for Him tomorrow, if I'm living, just waiting and watching for that time; we have been, through the years.

4 And someday our watching will be over, for we are as Abraham was, of old, "We are looking for a City whose Builder and Maker is God." And therefore, we profess that we're not of the world, we become pilgrims, we're looking for that City. All of our rights of this world, the things that we once cherished and thought was so great, such as treasures of life, such as money and popularity, and, oh, things that the unbeliever seeks after, then we lay that aside when we find Christ, and He becomes our Mainstay, is Christ, the Son of God.

5 I'm glad to be with this church . . . in this church, tonight. I like that sign, *Open Bible*, that means, "Take It all." That's the way we have to take It, the *all* of It. I believe that the Word of God is the Standard in which God will judge the world by, is by the Word.

6 I'm of a Catholic background, as you all know. I was a young boy . . . My mother and father both married out of the church. And they . . . I had that call in my life, from just a child; I suppose you've read the books. I knew there was a God, I'd met Him, He had talked to me. And though my people, they thought maybe I was just nervous, and something wrong, upset, but I—I knew there was a Person, that had . . . I'd talked to Him, and He had talked to me and told me not to drink, or smoke, or defile my body, there was a work for me to do.

7 And I wanted to find what that was when I become about twenty years old, eighteen, twenty, and I went to the church, he told me that God was going to judge the world by a church. Well then, if that be so, then there's about nine hundred different organizations of them, so

now, which one is He going to judge it by? So then, I thought, “If He judges it by the Catholic church, the Lutheran is certainly out. If He judge it by the Lutheran, the Baptist is out. He judge it by the—by the Methodists, then the Baptist too, is out.” And I—I just wondered what it was all about.

⁸ So, finally, I come to find out that He will judge the world by His Word. That was What He gave man in the beginning, to fortify the man from sin, was to give the Word, and just to misbelieve one part of It is Eternal separation from God. That’s what happened when Eve, just never disbelieved It, just reasoned to something contrary to It. Then she don’t have to disbelieve It, just reason with It. And anything that reasons against the Word, remember, it’s the enemy, don’t you listen to it at all; It has got to be the Word.

⁹ Today, we find our places, churches, our organizations, and so forth, begin to weakening again, after this great revival we’ve just had to sweep the land. We find out, that in there, they—they add a little to *Here*, or break down a little *here*, or something over *here*. That just can’t work, it never will work. It . . . God would not let it work at the first.

¹⁰ And just remember, that every sick person, setting here tonight, you know the reason you’re here, reason you’re sick, is because one person just misbelieved one little . . . half of a sentence of God’s Word. Just one Word, just misinterpreted, that’s what caused you to be sick; that’s what caused every graveyard out here; that what caused all old age; that’s what caused all premature babies, dead; that’s what caused all death, was someone just to misbelieve the Word, just a teeny bit. And if it caused all of this heartache, we’ll certainly not go back in just misbelieving a little bit of It again, we got take It all, every bit of It. And that’s the way God wrote It, that’s the way I believe It.

¹¹ Now, I may not have faith enough to make all of It act, but I certainly won’t stand in—in somebody’s way who has that faith. I’ve often said I wish I had faith like Enoch had, took a little walk one afternoon and went on Home with God, didn’t even have to die. I’d like to have that kind of faith, but if I haven’t, I certainly praying for it, that I will have that. And I believe the Church is coming into that place, the—the elected Church of God is coming into that spot, to that great, predominating faith.

¹² Now, we’ve just finished a revival across the nation, the last fifteen years. There’s been quite a revival strike the world, dying down now in America, just about gone; and we, returning from mission fields and feel real bad after we tell the people, over there, that such a revival been going on here, and then see it die. Of course, according to history, revivals only last about three years, and then revivalists last about that

long, then they live on the reputation of what they was in those three years. Now, we find that the revival, the interest of the people has fallen altogether away.

13 Now, twenty-minute sermon is a long time, fifteen years ago you could stay all night long, and all day and all night, and just keep on. I stayed eight days and nights without leaving the platform, and there was five times as many there as there was when it started. But now, just a little while, is tired. See? The people can't help it, it's, revival over.

14 And now, we're back just . . . I leave again, for overseas, this coming January, I suppose for another world tour. And then over in Africa, and India, and Japan, and China, and down in the islands we find that there is still fire burning among the people there, that the revival is still moving along in there, but in our homelands it's died out.

15 It's my purpose to visit my friends, loved ones, I called you that, up and down the West Coast, I was on my road to Anchorage, Alaska. This is my eighth straight meeting, and about four and five, six nights to a meeting. We're going from here down, back down to Portland, and then on into Vancouver, and then getting ready for the overseas. And I wanted to visit all the people that I once knew, up and down the coast here, many years ago. And it was my grand privilege, by the invitation of your pastor, and so forth, the . . . and other ministers here, to stop in and visit you for a few nights. And I'm sure you're going to be a blessing to me.

16 The only one thing I wished, out here, while I was here, that you had different water; all of us are sick on this water you got. And so if you just had a little different water, we've looked everywhere, they don't even have spring water, nowhere, in the city. Billy's out now, somewhere, trying to find some. Kiddies and all.

17 So we are here to do our very best, that we can, in the help of the Gospel of Jesus Christ. And we're putting forth . . . I see they brought . . . got some sick people in. I really didn't even know whether the brother believed in praying for the sick or not. I never told them to give out prayer cards or anything, I just come in. So, tonight, we thought we'd just get introduced, and find out each other, and see what the Lord will do for us.

18 Now, we do believe in praying for the sick, we believe all the Bible stands for. We don't belong to an organization, any denomination, but we just believe the Bible. And I believe, that in the Old Testament, Bible readers know, that God had a way of finding out whether a prophet was prophesying right, or a dreamer telling the right dream. They would . . . If it was a question, they taken him down to the temple, to the Urim

and Thummim. I don't what you . . . understand what I mean or not, it was Aaron's breastplate, had the twelve stones.

¹⁹ And if this prophet prophesied, no matter how real it sound, if them lights did not make that supernatural Light over that breastplate, they didn't receive it; it wasn't from God. No matter how real the dream was, if the Urim and Thummim didn't flash it, then it was—it was—wasn't right. Now, that was in the—the Levitical priesthood, they used that.

²⁰ Now, the Levitical priesthood has ceased, and we have now, Christ. And, but we still have the Urim and Thummim, that is *This*, the Bible. No matter how . . . I believe God can do things that's not written in the Bible, But if He will just do what's . . . He wrote about, that'll be fine for me. I'll—I'll be very happy, just stay with what He said in *here*. And I—I believe He will, if we can just appropriate the faith to believe it. And the first thing is for salvation, that's the first thing.

²¹ Most of my meetings are based on Divine healing, we know . . . not based on it. But we . . . People just speak, because . . . I don't know why, I just pray for the sick, and they get well, God just honors it, somehow, the prayer. And I have been very thankful to God for the millions that I have seen healed by His power, all kinds of afflictions, and demon-possessed, and things that you could hardly make a person believe it, 'less they'd be there to see it, drew up, twisted in all kinds of forms and defections, seen God make them per- . . . people just as straight, normal.

²² Durban, South Africa, recently, I had a meeting there where we had around close to, I guess, two hundred thousand people, at one meeting, at the Durban race track. I seen Him take a boy, there on the platform, one day, about second day of the service, and straighten that boy to . . . I never seen any- . . . I just dropped back and looked. He wasn't even mentally right, and he raised up like *that*, and the tears dropping off on his naked belly.

And the next morning the mayor of Durban, Sidney Smith, called me, he said, "Go to your window, look out towards the seashore."

²³ Now, we had many tribes, and we had to fence them off across the race tracks, because they had tribal war among one another. And when I got through with that . . . About five people, is all, got to the platform. And I seen thirty thousand blanket natives receive Christ as their Saviour at one time, thirty thousand, they recorded that many. Seen them break their idols on the ground, it looked like a puff of dust went up in the air for, oh, several city blocks. And Mr. . . . Then I offered prayer, congregational prayer, for the people, just stood up, the platform and prayed, and it was estimated around twenty or twenty-

five thousand stretcher cases and wheelchairs got up and walked away at one time. That's simple faith, they just seen it done once, and that was enough; that was enough for them.

²⁴ And the next day, Mr. Sidney Smith is the mayor of Durban, South Africa, great city, three or four times the size of this one here, and he said, "Go to your window and watch out towards the seashore, you'll see something you never seen." And the great buses, or, trucks there, just about long as the . . . where *that* clock is, or farther, the beds of them, six- and eight-wheel long, and they had around seventeen truckloads of boards they'd used for stretchers, clubs that they'd walked on, things that pulled them by. There was seventeen of those busloads just laying, piled full, with the people coming behind, that was laying on them the day before, coming behind singing, in their own native tongue, "All things are possible, only believe."

²⁵ Oh, my. Ah, what a wonderful Christ we're serving! He is so lovely, no wonder He is the Fairest of ten thousands, He is the Fairest of all. So we love Him with all of our heart, to see Him do those things.

²⁶ Now, it's a little different here, because you find, here, the people becomes more or less chance-taking, Gospel-hardened. But there, they just . . . you can't teach them intellectual religion, because they won't receive it. You pass them tracts, or go there and start talking about Christ, or things like that, they'll walk away and leave you standing there. See? They—they won't listen to you, Mohammedan, or none of them, because they have an intellectual religion, they got to see something positive, something in action, see it with their own eyes, stand there and look at it, see it spoke of in the Word, and then come to pass; that's what they look for. Once like that, and then it's all over, they really believe then.

²⁷ So God is just as much God, tonight, as He ever was. If He isn't still the same as He was, He never was. See? But He has got to be the same yesterday, today, and forever. That is true, we believe Him like that. We believe He heals the sick, He saves the lost, He fills with the Holy Ghost those who have hungry hearts and waiting for It.

²⁸ And one thing I might say to this . . . And I know this Open Bible Standard Church believes in the baptism of the Holy Ghost, because I know Brother DeWeese and them, that I've had meetings for, and, oh, how many of the fine brothers!

²⁹ Then I—I want to say this, that you take a person that doesn't know right and left hand, standing there, women, no clothes on at all, just a clout, don't even know what right and left hand is or nothing, but let them receive the Holy Ghost, you speak to them, and they see something happen, and then ask and receive the Holy Ghost, they do

the same thing you do, right here, when you get the Holy Ghost. Shows that It is for everybody, and It is the same Spirit. They act the same way and do the same things. Goes to show that It . . . He is universal. He is God's Holy Spirit, and we're thankful for Him, tonight, for our Comforter.

³⁰ Seeing that you got sickness, wonder if you could give away a little while, tomorrow, and we'll give out some prayer cards, and have prayer service for the sick. Would that be all right? Is it okay with the ministers, all, everybody? Sometimes we have to watch, I hate to say it, but many of our Full Gospel people are getting away from praying for the sick, they don't believe in it no more. And there's a . . . [A brother comments—Ed.] What say? ["We still do around here."] Thank the Lord for that. That's good. All right. The Lord willing then—then, we'll—we'll do that.

³¹ Now, so many . . . I was turned out of a church, here just not long ago, and a fellow told me said, "Any . . ." I asked him for some seats to go in a auditorium, where we had to move the meeting to be, for the people to get in. And he refused to let us have the seats, and said he wouldn't even let anybody set on his seats that even believed in Divine healing. That's Full Gospel too, supposed to be, it ain't Full Gospel, it's just supposed to be, carrying that brand.

³² I love Him. Now, before we approach His Word, let's approach the Author of the Word as we bow our heads in prayer. I feel we all know each other. We are not strangers; we are brothers and sisters. I want you to not be nervous, I want you to be . . .

³³ Now, you sick people, pastors has give us the right of way now, that we can go to praying for the sick. If you went to Mayo Brothers, to find out your trouble, you know how long you'd wait? You'd probably wait two months to get a place in, then they'd take you, about two weeks to take you through the clinic. And when you got through the clinic, you'd only know, if they could find it, what was wrong with you. But if you'll just be patient, believe on Christ, and watch what will happen, you will be healed. I'm not here to deceive you, I'm here to help you.

³⁴ Now, all in here that has, beneath their hand, as I ask you to raise, if there's a request to be known to Christ, would you just raise your hand? I don't care what it is, just raise your hand, saying, in your heart now, "Lord, I have need of healing, salvation. I have need of . . ." whatever it is, I'm sure He sees all around. Now, let's—let's pray.

³⁵ Lovely Father, we come to Thee, the Almighty, omnipresent, omnipotent, infinite God, in the All Sufficient Name of Jesus Christ, Your Son. We come because He told us, "If you ask the Father anything in My Name, it will be granted." Then we do not have anything else that

we would desire to approach by, because the name of our church, or our organization, our own name, or our city, or our race, or nationality would not please God at all, but it does please Him when we come in the Name of His Son.

36 So we are approaching Thee, Father. And we do not wish You to direct us towards the Judgment Seat, but towards the Mercy Seat, for we are in need of mercy. We are needy people, Lord, Thou knowest our needs. You know what was beneath that hand that just raised up, all over this building, You know what they had need of. I seen these sick, some of them so crippled they couldn't hardly raise their hand, but was trying to get it up, God, I'm sure You saw that, for, "Not even a sparrow could fall to the street," said Jesus, "without the Father knowing it."

37 Now, God, I'm asking You for mercy. Grant that each one of those hands that went up, before these services close, this coming weekend, that every request will be granted. May the people be patient. Remember, "They that wait upon the Lord, shall renew their strength. They shall mount up with wings like an eagle." We pray for a—a revival this week, Lord, burning of the Holy Spirit in our hearts.

38 Father, from the pastor, and my heart, all that's with me, and every member of the church all the way down to the—the skid row, may it be, Lord, this week, that we'll see the exceedingly abundantly. May the Holy Spirit just grace us night after night. May we see these people, every one on cots and stretchers, every one of them, night after night, taking their position, setting back there with the rest of the people, don't have to use them no more.

39 Grant, Lord, that every wayward sinner, boy, girl, man, or woman will be shining with the Spirit of God in their heart before the meeting ends. May the little church, Lord, grow, and not only this one, but every church in the city. May there come an old fashion revival, that not only be a World's Fair in the sister city, but may it be a world-shaking revival. That's what we long for, Lord, that will shake the hearts of the people, Lord, that will bring them back to a knowledge of the Lord Jesus, and His mercy and grace to His people.

40 Now, Father, we would not ask this unless we had faith to believe that it could be done. And we believe that it—it's altogether possible, Lord, and probable, that God will do such a thing for us, and we're looking forward to it.

41 And now, Lord, help, and bless this church and its pastor, its board of trustees, deacons, and whatever that's associated or affiliated with it, all of its members, and all the visiting members, and all the pastors; God, don't leave a one of them out, from the smallest to the largest.

42 And may we have a revival in our hearts, Lord, burning with the Fire of God. We don't know how much longer we have left, it certainly looks very doubtful that we'll be here long. And, oh, what a glorious thought it is to know that these ol' vile bodies will be changed one of these days, "in a moment, of a twinkling of an eye. And we'll be caught up together, to meet the Lord in the air." This weary day of sickness, in this ol' earthly pesthouse of sin, we shall mount up with the wings of an eagle and fly away one of these days. And even death itself shall not prevent this great event, "For the trumpet of God shall sound, the dead in Christ shall rise first. Then with them we shall be caught up to meet Him." We're looking for the coming of that great day, Lord. Help us now.

43 May we purpose in our hearts, tonight, to be quiet before the Lord, wait upon Him, wait, moment by moment, expecting the right word to be said, or the right thing to be done that would give us the appropriate faith that would dash right into the blessings of God.

44 As we further wait, Lord, reading the Word, help me, O God, that I'll be deeply sincere and anointed with the Spirit, bless all the ministers, that they will be likewise, and all the people, because it takes us all together, Lord, as we've assembled in Your Name, waiting in Your Name, expecting in Your Name for these blessings, that we have now asked, to come to pass, we place it upon Your altar by the Sacrifice of the Lord Jesus, with all the faith that we got, may each one of us, our requests up there, and asking over it in the Name of Jesus Christ for it to come to pass. Amen.

45 Now, let us be real sincere, and hopeful now, that what we have asked for. . . It would be wrong to ask for something and then disbelieve it. See, we don't—we don't get enough sincerity with our—with our worship, we must be deeply sincere.

46 And I wonder, can you hear all right in the balcony? Not just. . . Yeah, back there, I see their hand. [A brother says, "Tested it all, tonight."—Ed.] You just tested, well, wonderful. That's fine. Now, I don't mean to yell. Sometimes. . . I've been used to speaking outdoors, and I speak a little loud, so I don't mean to be yelling.

47 And now, just be yourself, simple, humble, waiting for the coming of the Lord. Now, we don't believe in glamour, something shining. You know, I always said, "Hollywood shines, but Christianity glows." There's a lot of difference between shining and glowing. Hollywood shines with great class, and—and society, and, oh, glamour, but the. . . Christianity glows with humility; the way up is always down.

48 Now, I trust that everyone will be filled with the Holy Spirit. And now, before you can be filled with the Holy Spirit, you got to die to

yourself first, in order to be borned again.

49 I just had an accident, still see the scars over my face, where, shooting a rifle someone give me, and it blowed up in my face, a big Weatherby Magnum, about sixty-eight hundred pounds of pressure, steel striking through my face and into my eyes. It's a wonder I've even got eyes, it's just God's grace, and . . . or even a head or shoulders. And what they said was the matter, was that the gun was leaking pressure. It had been a converted gun that had been, made it over from what, not a regular Weatherby Magnum, but a Winchester been converted into a Weatherby Magnum. I always wanted one, but I never could think I could afford one, I wouldn't let none of my friends buy such, they're expensive.

50 Now, you know, I hunt big game, world over, Africa, India, Alaska, everywhere. And I do a lot of target shooting, and I—I was testing this gun that somebody had made it over . . . had Weatherby to make it over, but he didn't make it right somehow, it blowed back, instead of going out, it blew back, and all the mechanism just melted in my hands. And some . . . The barrel blew out on the fifty-yard line, and—and the scope and pieces struck off the trees, and the stock went about twenty-five, thirty yards behind me, what was left of it, and I was just standing there, just bleeding, and blood flying every way. All I seen was red fire go about as high as the ceiling *there*, and that's all I remembered for a second or two.

51 What . . . I got a sermon out of it. You see, that gun wasn't . . . by being converted into a something that it wasn't, they built up a pressure. Instead of blowing the bullet *that* way, it blew the mechanism *this* way. Now, that's the same way, happens when a man comes to God, and just shakes a preacher's hand or something, and don't go back, and die out and be borned again.

52 Now, if that gun would have started, from the beginning, in Weatherby dies, and had been made a Weatherby rifle, it would've never blowed up. See, because it would've been Weatherby rifle, their same kind of steel made up in their dies, and everything, and come right out into the regular rifle that it should be. But being it was something else, and just not only converted, but was perverted into something, and that's what made it blow up.

53 And that's the way we find ourselves along the road. We find, so many times, that people just can't stand the—the pressure, it's bec- . . . of being a Christian, is because they have never really died out to self, and be reborned again, made from the dies of God to stand the load, the pressure that comes against a real Christian.

54 You try to walk with a real saint of God, and find that pressure hit against you like *that*, you'll blow up and be back where you was to begin with. But if you've been borned again, and really filled with God's Spirit, then you are pressurized by God to stand the pressure that the world can put against it like *that*, but it must be that first.

55 Now, I want you to read with me, tonight, out of the 17th chapter of Saint Matthew's Gospel, the first 4 or 5 verses for a context and a text.

And after six days Jesus take 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 . . . 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, or one for Moses, . . . one for Elias.

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

56 If the Lord willing, I want to take from that a text, them three last words: *Hear Ye Him*.

57 Now, that's a very little text to start out a revival, on the prayer that we have prayed and the requests of the people. Practically every hand in here was up, a few moments ago, for requests. Now, I'm going to believe that God is going to answer every one of those requests; you believe it with me, and He will do it. Now, you say then, "Take three little words for a text, *Hear Ye Him*, for all of that?" Yes. That's enough. See, it isn't the—it isn't the size, it's the value of it, because it was God speaking Himself, "Hear ye Him."

58 Sometimes it's the little things that we omit that spoils our—our great faith. We'll see a little something come up, the weather is too hot, they got too tired, *this*, or some little thing like that, that you'll—you'll omit coming to the meeting again, or maybe somebody got out of order, something went wrong, or something, and then, that right there, is where you fail. See, if . . .

59 But you see, faith is so positive, it never . . . you can't hinder faith; no matter what it is, you're going, do it anyhow. No matter what anybody else does, if you believe it, you're going to stay with it, because faith has no hindrance; you might have a lot, but your faith doesn't. So it'll stay, just stay right with it.

60 Now, like here, some years ago, before the . . . What is . . .? When the great King George of England was living, he visit Canada, they say, and there was . . . the schools all let out, over there, for the—for the event, for the king and the queen. And the teachers gave the—the children little flags that they could hold and wave to the king as he passed by, as paying a tribute to his loyalty, and, their loyalty to him, rather.

61 And when the king had passed by, the children was all supposed to return in again, to the school. And in one *certain* school, why, I believe it was in Vancouver, that all the children come back but one little girl.

62 Well, the teacher was frantic, and she ran into the streets and begin to hunting for the little child. She looked up and down the streets, in the cars, and she heard someone snubbing, crying like a child. And she looked, standing behind one of the telegraph poles, and here stood the little darling, standing back there, with her little flag over *this* way, weeping.

And the teacher said to her, she said, called her by name, and she said, “What’s the matter, Honey?” And the little girl didn’t answer.

And she said, “Did you not see the king?”

She nodded her little head, “Yes,” she had saw the king.

And said, “Did you wave your little flag to the king?”

“Yes,” she got to wave her flag to the king.

“Well, then,” she said, “why are you crying?”

She said, “You see, I am so little, Teacher,” she said, “I saw the king, but the king didn’t see me waving my little flag, I was too little.”

63 That might be so with King George, he might not have saw the little girl, but there’s one thing about King Jesus, I don’t care how little you do, He will see it. He is always ready. He watches every little move that you make, and He loves you.

64 Now, on this occasion, God is meeting with His people. Now, many times God meets in the realms of great congregations; He meets with small congregations. One time He met with five hundred, again, He met with seventy, twelve, three, and even one. No matter how small the congregation is, God always will meet when you have a need and believe that He will be there.

65 Jesus said, “Wherever two or three are gathered in My Name, there will I be in their midst.” Now, that is His promise, if that isn’t true, then there is no Heaven, there is no such a Thing as a Saviour, see, if that isn’t true. It’s got to be the truth.

66 So God meets with great congregations, and then He meets with small congregations. It just doesn't matter, just wherever somebody has faith, God will meet with them.

67 Now, on this occasion, it was to be a great occasion. So God usually calls people, when He has got something great to tell them, He calls His people together. Maybe it's just two, maybe it's five, maybe it's a thousand, but He calls them together, when He has got something real . . . something He has to tell His Church.

68 Now, on this occasion, it must have been very great, for Peter, years later, he called it "the holy mountain." He referred to it as "the holy mountain."

69 Now, I don't believe that he really meant that the mountain was holy. It isn't a holy mountain, it was the holy God on the holy mountain. It isn't the holy Church, as we call the holy Church, or the holy people, it's the Holy Spirit in the people, the Holy Spirit in the Church. Not a holy Church, Holy Spirit in the Church, that's what makes the holy, because He is the One that is holy.

70 Now, Peter called it "the holy mount," because the Holy God had been on this mountain. And before God does anything, usually, on the earth, He usually speaks of it out of Heaven first. Did you ever notice that? He always speaks from Heaven first. The supernatural always manifests itself and then comes down, and to the people.

71 If you notice, before Israel was called out of Egypt, Moses had tried to do that, believing that he was the person that was to give the—the Message, but he had tried to do it by his own will, by an intellectual standpoint, but before the time was right. But when the time got right, there was a Visitor came down from Heaven, It was God Himself. He came to the burning bush, and He spoke to Moses before He sent him out.

72 I believe that every man, before he goes out on the field, to preach the Gospel, ought to first have an experience with God before he goes, because in this intellectual day, as the Bible tells us, will come this day, "For they'd be heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof."

73 And they got intellectual giants in the world, today, that can almost explain away everything that God said to be true. They can take it from a theological standpoint, intellectual. And if you just take your own mind of thinking, reasoning, like Eve did at the beginning, they can explain everything of the Bible away from you.

74 But if a man, or a woman has ever been on the backside of the desert, in those sacred sands, where no intellectual can stand, and there come in contact with the living God, no devil, or scientist, or anything

else can ever explain that away. You were there, it happened, you know it's the truth. There's no one can take it away from you: You met God.

⁷⁵ And I believe that God, in every age, sending forth a messenger always, first, meets that person on a sacred ground, because it's got to be so, there's too much of evil to try to explain all the supernatural away. And where there's a supernatural God, there's going to be supernatural things happening, because He is supernatural.

⁷⁶ Now, God spoke first, to Moses, before a supernatural thing taken place, of His miracles. And also, God spoke to John the Baptist before the coming of Christ. Always. Said, "He that said to me, in the wilderness, 'Upon Whom thou shall see the Spirit descending, and remaining on, He is the One that will baptize with the Holy Ghost and Fire.'" See?

⁷⁷ Now, John, really, come from a priest's family. His father, Zacharias, was a priest, and he died when John was just a young boy. Instead of John going and following the same line of ministerial thoughts that his father had, the job was too important, he just couldn't do it that way, he had to go in the wilderness and wait there until he heard, first, from God, because he was to be the one to introduce the Messiah. And them days they'd had all kinds of signs for a Messiah. They'd had *this*, *that*, or the *other*, and *this* will be It.

⁷⁸ No doubt the Pharisees would come, said, "We got Dr. Jones up here, he's one of the finest men. I know he's got to be the Messiah, that's it, because he's such a brilliant man. He takes so well with the people, he dresses so nice," and—and so forth; each one would've had a man.

⁷⁹ So but when God gets ready to do anything, He calls somebody aside and speaks from Heaven first. Then they know exactly what they're talking about, they don't have to fear anything or take anything of anybody's ideas, they know exactly what's required, and they go get it. That's the Message that God always speaks first.

⁸⁰ And here, God was going to do something great, because He was bringing forth Peter, James, and John. Now, that's, I'd call it hope, faith, and charity: the three great gifts of God. Say, take Peter for faith, and James for hope, and John is always love, which is charity. And He takes faith, hope, and charity with Him, and He goes up to the mountain, because He is fixing to do something, He is going to make an expression, and He wants it to be confirmed. And He always confirms it with three witnesses, two or three witnesses. That was an Old Testament statement. "Two or three witnesses, let every word be established."

81 And He goes up to the mountain, calling these three men, three outstanding gifts of the people that was with Him, and brings them up to the mountain, and then He has three Heavenly Beings. Something must go to take place, He has got three of the earthly witnesses and three Heavenly Witnesses. There is Moses, Elijah, and Jesus transfigured, transformed; and there was Peter, James, and John; the earthly and the Heavenly all meeting together now.

82 And now, Moses and Elijah, and then Jesus was glorified before them, and His raiment shined like the sun. Now, what was He trying to do here? We find out that they went up, and they found a Cloud overshadowed Him, His clothing was changed, the vesture that He was in, and it shined like the sun in its brightness, and a Cloud was over Him, and a Voice saying, "This is My beloved Son, in Whom I am well pleased; hear ye Him."

83 Now, to my opinion, what He was doing. . . God never asked anybody to do anything that He doesn't do Himself. That's the reason that I believe in the Deity of our Lord Jesus Christ, that He was more than a man. He was—He was more than a prophet, yet He was a Prophet, yet He was a Man, but He was more than that, He was Emmanuel, He was God manifested in flesh. I believe that.

84 That's exactly what He was, because any man, or a prophet, or an ordinary person would be born like we are then we're still in our sins. But see, He was born a virgin birth. No one had nothing to do with it but God Himself. The God, the Creator, overshadowed the virgin Mary, created in her a blood cell.

85 Now, we all know that—that the life comes from the male sex. Just like a hen can lay an egg, but if she hasn't been with a male bird, it'll never hatch, it's not fertile. So the male Sex was God. And it was a— a creation that God. . .

86 Now, you precious Catholic people here, not to hurt your feelings, but when you say, "Mary, mother of God," well who was God's father, if that was His mother? See? See? She, not no mother of God, she was an incubator which God used. God used Mary, she's not an intercessor, she's. . . and she's not a mediator, she is a woman to which God, the Father, overshadowed, and in His creative power, without any sexual desire at all, created in her the Germ that made the Son of God. Therefore, He was neither Jew nor Gentile, He was God.

87 Someone said we was saved by Jewish blood, if we are, then there would had to be a sexual affair. So it's. . . He—He was the Blood of God, a created Blood, that God, Himself, was wrapped up in a little, infant Baby. And He was Jehovah God, manifested in the flesh, now, not just a—a prophet.

88 Some people says, “Oh, he was a good man.” A little—little story: Here some time ago a woman said to me, she said, “Mr. Branham,” she said, “I—I like to hear you, but,” she said, “there’s just one thing I got against you.”

89 I said, “If there’s just one, thank the Lord.” I said, “I’m glad of that, usually it’s about everything.” I said, “And you say you just got one thing? Let’s hear it, Sister.” She belonged to a church that don’t believe in—in the Deity of Christ. They believe He was a good man, a teacher, and they believed in Divine healing, and so forth. But they—they just didn’t believe that He was God.

And she said, “You brag too much on Jesus.”

90 I said, “Oh, my. If that’s the least sin I got,” I said, “then I—I’m going to go in all right.” I said, “I—I brag too much on Jesus?” I said, “Sister, if I was fifty people, this one, I couldn’t brag enough on Him, if I bragged day and night. I couldn’t say too much for Him, no matter what I’d say, it still . . . it’s more than that, ‘The half has never yet been told,’ after it’s been two thousand years trying it.” I said, “‘The half has never yet been told!’ What would you . . .”

She said, “Well, you said you believe the Bible.”

I said, “I do.”

She said, “If I’ll prove to you, by your Bible, that he was nothing but a man,” she said, “will you—will you accept it?”

I said, “If the Bible says that.”

She said, “All right, I’ll prove to you that he wasn’t Divine, like you said he was.”

And I said, “All right, I want to hear you.”

91 And she said, “In Saint John, the 11th chapter, when Jesus went to the grave of Lazarus, the Bible said, ‘He wept.’” And said, “He could not be Divine and weeping.”

I made a little rude remark to her, I hope you don’t think it’s sacrilegious, but I told her, I said, “Lady, is that your Scripture?”

She said, “That’s where I’m standing.”

92 I said, “That’s weaker than the broth made out of a shadow of a chicken that starved to death.” I said, “Why, you’ll never . . . That’s . . . Why, you don’t mean to say such a thing as that. Why,” I said, “He was both God *and* man. When He was on the road down to Lazarus’ grave, He wept, that’s true, that was the human part of Him, but when He stood there, straightened His little shoulders up, and said, ‘Lazarus, come forth,’ and a man had been dead four days stood on his feet, and

lived again, tell me where a man can do that! That was God, could speak in Him.” It was true.

⁹³ He was hungry one time, for food, looked all over a tree to find something to eat, was hungry, and cursed the tree because it had no figs on it, but when He took five biscuits and two fish, and fed five thousand, and take up five basketfuls, that was more than a man, that was God in that Man. Sure is.

⁹⁴ That was a Man, that night on the sea, where He had preached till His mouth was parched, and His body was tired, and ten thousand devils of the sea swore they’d drowned Him, that night, in that little ol’ ship tossed about like a bottle stopper, out there, in the storm. That was a Man laying there asleep, but when He was aroused up, put His foot upon the brail of the boat, looked up, and said, “Peace, be still,” and the winds and the waves obeyed Him, that was more than a man, that was God. Certainly was.

⁹⁵ It was a Man that cried on the cross for mercy, “I thirst. Give me drink.” It was a Man crying there, but on the third day, when He took the keys of death, hell, and the grave, and broke every Roman seal, and rose up again! Why, sure.

No wonder the poet said:

Living, He loved me; dying, He saved me;
Buried, He carried my sins far away;
Rising, He justified freely forever:
Someday He’s coming—oh, glorious day!

⁹⁶ Right. He was Divine. Emmanuel, that is Who He is. That is Who He is tonight, “The same yesterday, today, and forever.” If He isn’t the same tonight, He wasn’t then. That’s right. He is tonight as He was then, always will be the same. Yes. Now, there He was, God was manifesting Himself, showing to Peter, James, and John what He had required of Israel.

⁹⁷ Now, in the Old Testament . . . We find in the books of the New Testament, also in Galatians, and so, how Paul, explaining it, He was placing a Son, like in the Old Testament.

⁹⁸ Now, when a father had a great . . . a Kingdom . . . You notice in—in over here, also, in the Bible, it says in Matthew the 24th chapter, I believe it is, or, no, it’s Saint John, the 14th chapter, I’ll take that one, another English interpretation of it, said, “In My Father’s house is many mansions.” Doesn’t that sound kind of strange to us today? “In My Father’s house is many mansions.” Mansions, in a little house? Many mansions in a house? Now, you see, that . . . Now, the . . . And the translators, that translated that, for the king . . . See, in that day a kingdom was called a “house,” and the father was a king over the

house. "In My Father's Kingdom is many mansions," is the right way, the Hebrew way of interpreting.

⁹⁹ Now, Moffatt made it worse than ever, "In My Father's apartment house is many apartments," like we're going up there to . . . That shows what a carnal mind can do with the Word of God. That's right.

¹⁰⁰ I stood, here not long ago, in Athens, Greece, and seen the picture painted of what they call *Adam And Eve*. That Eve was the most hideous looking thing I ever seen in my life, and Adam looked like some prehistoric giant. Why, it goes to show that, what the carnal conception of what God's creation is. It takes the Spirit of God to reveal things, and God's Word is revealed only by His Spirit. That's right. "It's hid from the eyes of the wise and prudent, and revealed to babes, such as will learn."

¹⁰¹ Here, God was standing there. Now, He was doing exactly what He asked them to do. Now, in a father's great heritage where he had, he had many hired men working for him. Now, this is a little teaching here, I hope it don't hurt, but I just want to make a point, get faith started right, that when we get started we'll be on the right foot.

¹⁰² Notice, now, when a baby son was born into this family, of this father, he was borned a son, but yet, he had no inheritance just as a son. Now, there's where I think that we Full Gospel people let down a little bit on our doctrine. See, we take a person, say, "Well, now he's filled with the Holy Ghost, he speaks with tongues, that's it." No, you just only began, you just been borned into the family, that's all. That's the reason, today, that we . . . our churches is not progressing the way they should be.

¹⁰³ I think, after this great revival that's swept the world, in these last few years, I think the saints of God ought to be in the heavenlies everywhere, and the power of God going into hospitals, and everywhere else, and great signs and wonders, and miracles taking place, but He can't get the people, stand still long enough. If we sow denominational seeds, we reap a denominational harvest. That's exactly. That's what we've done.

¹⁰⁴ If you notice that word, there, in the Hebrew, "former and latter rain," *former rain* means "a sowing rain," and then, when the Spirit falls, it falls on the just and unjust, if we've sowed denominational seeds, we just reap the denominational harvest. That's what we've done. The Baptists took "a million more in '44," and hard tell what they are now, after the great evangelist Billy Graham, and many of them, has swept. Look at our Pentecostals, through Oral Roberts, and Tommy Osborn, and great men like that.

¹⁰⁵ Well, what have we done? We've add members, got better churches, bigger membership, what we need is quality, not quantity. That's the trouble. That's the hunting of the Bride today. Eliezer had an awful time finding—finding quality, and then to get her ready to go was the next thing, after he found it. So that's—that's the next thing to do, we're hunting for that now, the Holy Spirit, God's Servant, as Eliezer was, is hunting for that quality, that genuineness, that something that won't take back on God's Word, will stand there, live or die, and say It is the truth, "God said so, that settles it."

¹⁰⁶ Just got through preaching a week's service, down here, at Grass Valley on Abraham, on his Seed, and so forth. How that that genuine, Royal Seed of Abraham holds that Word, regardless of how ridiculous It sounds or anything else, he stays right with It because he's the Seed of Abraham, that's right.

¹⁰⁷ Now, notice in the Old Testament now, this boy, when he was born into a family, now, the first thing the father did, after he got old enough to begin to be taught . . . Now, he's a son when he's born, certainly, he has the family name, he has got it, but he has no inheritance yet. You have to find out what kind of a person that's going to be before he has an inheritance.

¹⁰⁸ Now, the father, to be sure that that son had the right training, hunted the very best tutor that he could find. And he never got one that would just pull punches to find favor, or something like that, say, "Well, I'll make a report on the boy, he's doing all right, because the father might lift me up a little." He's going to get somebody that's going to tell him the truth. And he . . .

¹⁰⁹ And now, if the boy did real well, how the—the tutor liked to walk up to the father with a good honest faith, and face, and say, "Yes, sir, your son is doing fine." But how it would be shameful if he'd walk up there and tell his boy is a renegade; how he'd hate to do that.

¹¹⁰ And I wonder, today, that when God has called His Pentecostal church, about fifty years ago, I wonder if . . . And when He called the Church at the beginning, what kind of a Tutor did He put over the Church? He sent the Holy Spirit to be the Tutor. And today, we've twist it around with bishops, and cardinals, and popes, and everything else, with all kinds of ecclesiastical ideas and dogmas, that's added and took away from that Bible, till the people don't know what to believe. Right. They don't know which way to turn.

¹¹¹ The poor people, like a bunch of sheep having a sh- . . . no shepherd, a bunch of geese without a leader. That's right. They don't know which way to fly; everything, it's just gone every way. *This* one says, "*This*

way,” and *this* one, “*This* way,” and, why, they don’t know what to believe.

112 But God sent to His Church, the Holy Spirit, that is the Tutor, and that Tutor will tell the truth before God. Amen. He feeds and teaches the children the Word, “In the beginning was the Word, and the Word was with God, and the Word was God.” God will judge the churches, I said a while ago, by His Word, the Bible said, I felt that come to me, the Bible said in here, the . . . God would judge His Church by Jesus Christ. That’s right. And Jesus is the Word, so it’s the Word made manifest, if Christ still remains Christ, He takes that Word and manifests It. Amen. There you are. It is the Word living among us, coming to life.

113 Now, this tutor, what if that boy was awful? He wasn’t about the father’s business? He’d just do anything? How that tutor would be ashamed to walk up before the father and say, “Sir, I—I hate to tell you, but your—your boy is just not doing very well.” I imagine he’d—he’d—he’d blush, turn his face away.

114 What do you think the Holy Spirit does, today, when he comes up before God our Father, with a report from the church, that we’ve broke up in nine hundred different organizations, won’t have fellowship one with another, and everybody got *this*, *that*, and the *other*? Nobody . . . Just wanted to make more members, bring in more *this*, and *that*? I imagine He turns His head.

115 I could say something right-burning here, it might hurt, but you know, this is a house of correction. You believe it? [Congregation says, “Amen.”—Ed.] I’m glad you said that, that means, “So be it.”

116 What do you think that God would do today, when the Holy Spirit comes and tells Him that, in our churches, that we’ve accepted dogmas in the stead of His Word? What do you think, we accept creeds instead of Christ? What do you think He does when our . . . when He comes up and says that His daughters has all bobbed off their hair, wearing shorts, smoking cigarettes? That’s the . . . The Bible said such can’t enter. To misbelieve . . .

117 You say, “It don’t make any difference.” Don’t you let the devil tell you that. If God said so . . . Paul said, in *here*, in Galatians 1:8, “If an Angel from Heaven preaches any other Gospel than this that I have preached, let him be accursed.” Why did it make so much difference? Even the little thing of Lot’s wife even turning, looking over her shoulder, and turned to a pillar of salt.

118 You got to take the Word. There’s a letdown somewhere. You got to get back to the Gospel, back to Christ, back to the living Word, not bypass It for some something *this* way, you got to believe It.

119 What if He go, say, “They don’t believe in healing any more, Your stripes was in vain to them, ’cause they say, ‘Days of miracles is past’”? Oh, He must have to blush when He says that before the Father. Yes.

120 See, they don’t—they don’t believe It. They’re getting away from It, day by day falling farther and farther away. You know that. You don’t have to think about . . . Some of you old people have been in this longer than I have, look back a few years ago, what it was: all night prayer meetings.

121 What do you do tonight? Let off on Wednesday night, maybe by six o’clock or seven o’clock, maybe you don’t even come to prayer meeting, you want to go see some ol’ filthy television thing, of some woman married four or five times to some man, or man married four or five times, then say you love God, staying away from prayer meetings. That’s right. Watch *We Love Susie*, or Elvis Presley, or some of them guys that sold their birthrights for a mess of po- . . .

122 Elvis Presley was a Pentecostal boy, sent more souls to hell than Judas ever would. Sure, ’cause taking these young girls, and they say, “Why, he’s very religious.” Don’t you believe such a thing as that. Religious? Satan is too, so was Cain. Don’t you believe that. It’s just the devil’s works to get you kids out there on them floors with all this boogie-woogie, and all that nonsense, *Twist*, and all kinds of stuff out there, vulgar living, half-dressed.

123 Some of you Pentecostal women, it’s a shame. That’s right. You men will let them do it, you’re worse than they are, by doing it. That’s right. A man is supposed to be the ruler of his own house. That’s right. But what have we got today? No wonder we can’t have faith. No wonder there can’t be healing services in America, we got away from God.

124 Not long ago, I stood there in South Africa, at a meeting one day and seen as many as ten thousand native women, didn’t know right and left hand, naked as they come in this world, and receive Christ as personal Saviour. And while they were standing there, with their hands up and received Him, when they dropped their hands, they folded their hands to walk away, covering up as much of them as they could; Holy Ghost, Himself, making them know they were naked.

125 How can you say that that blanket native, who knows nothing about God, receive the Holy Ghost and realize they’re naked, and these American women stripping every year, and claim to be, singing in choirs, and Christians, supposed to be . . . ? There’s something wrong somewhere, and it ain’t with God or His Bible, and you know that’s true. No wonder we can’t have revivals, no wonder we can’t press into

this, no wonder the things can't happen. The Tutor is coming before the Father shaking His head.

¹²⁶ Oh, my, that's terrible the way they're doing. Well, that's true. What's the matter? Some little ticket, meal ticket or something, or—or a little something that somebody's afraid to say something. That's God's Word, preach It or leave It alone.

¹²⁷ Now, strange thing, some lady said to me, not long ago, I—I made a remark, after coming back, she was . . . had a lot of manicure on, you know the—you know the . . . What is you call it? The . . . I seen one the other day. Honest, I—I felt so . . . I was at Clifton's at the Business Men's breakfast, and I was standing down there, waiting for Brother Arganbright, come up, and one of these women come up, big water-head haircut, you know, one of them big things like *that*. I never seen such a outfit in my life, that—that might have been a nice-looking woman, but she looked like a prehistoric animal. And she was standing there. I ain't—I ain't saying that for a joke, that's . . . this is no place for joking, This is the Bible, This is God's Truth.

¹²⁸ And there she stood there with—with blue over her eyes and—and red over the top of that, and, oh, I—I said, "I'm a . . ." I—I seen pellagra, I seen leprosy, but I never seen anything like that, I thought the woman—I thought the woman was sick, and I walked over to her, was going to ask her, uh, tell her, I say, "Sister, pardon me, but I'm a missionary, I pray for the sick. Could I help you?" And just about time when, here come two or three more women up the same way.

¹²⁹ And I thought, "You don't mean to tell me these Americans are acting like that!" I could see the natives out *there* do that. That's a heathen trait, I can see them put mud on their face, and things, and make color, but nothing in a, what civilized people is supposed to be. You talk about civilization, we're . . . the old pinnacle swung backwards. That's exactly right. Oh, such a disgrace!

I said something about it one time, the lady met me outside, she said, "Mr. Branham, I give you to understand, I'm Pentecostal."

I said, "Well, praise the Lord, then act like it."

She said—she said, "Well," she said, "do you think it's wrong, then, for a woman . . . You said about a woman putting on a man's garment?"

I said, "The Bible said . . ."

She said, "I don't wear shorts," she said, "I wear slacks."

I said, "That's worse; the Bible said it's an abomination for a woman to put on a garment, pertains to a man." Right.

¹³⁰ God is infinite, God can never change, His decision is perfect. Show me one time God changes; He doesn't. He made the recommendation,

in the garden of Eden, that the only place to worship God was under the blood, and He has never changed it, it's always, He only glorifies it: "You've heard them say, them old time, 'Thou shalt not kill.' But I say to you, 'Whosoever is angry with his brother . . .' You heard them say, 'Thou shalt not commit adultery.' But I say unto you, 'Whosoever looketh upon a woman to lust after her . . .'"

And listen here, she said, "Well, I tell you now," she said, "they don't make clothes like—like that."

I said, "They still make sewing machines and sell goods, there's no—no excuse, you see, you're—you're just going to be left without an excuse."

¹³¹ Listen, let me ask . . . just say this one thing, I'm going to leave the subject, 'cause that's for your pastors, but I just—just, to let you know what I think about it. Now look, when you come to the Judgment Bar, did you know you can be condemned, right there, for committing adultery, and yet be just as pure as a lily? Jesus said, "Whosoever looketh upon a woman to lust after her . . ." And some of you women let your girls go out there, and—and put on them clothes, and walk out there. Now, what if that sinner comes down the street and looks upon that woman lustfully? He's going to have to answer for it at the Day of Judgment for committing adultery. Who did it? Who is guilty? She was, for presenting herself like that. That's exactly right. Don't fall out with me, talk God about it. That's right.

¹³² But that's what . . . The Holy Ghost comes up before the Father, and said, "How could we ever build a Church upon something like that? How can . . .?" Listen, friends, it's time to clean the . . . from the top of the pulpit plumb to the janitor down there, and start over.

¹³³ It's just like a bunch of . . . You take the birds, lay their eggs in the springtime. And the ol' mother bird can lay a nest of eggs, and she don't have to be with her mate, but she can lay them eggs, and she can hover them, she can turn them, and she can stay there till she starves herself, till she gets so poor she can't get off the nest, and they'll never hatch. Why? They're rotten; they rot right in the nest.

¹³⁴ And that's just what's the matter today, we just took in *so many* members, and so forth, and babying them *here*, and babying them *there*, just got a nest full of rotten eggs. It's time to clean the thing out, and get them people with the Mate, Christ Jesus, with the Word of God, back in action and power, then we'll have a revival that'll shake something and do something, then you'll see Christ ride in on the scene on the power, He cannot come as long as these things are blocking Him. That's right.

No wonder the Tutor come up before the Father, blushes, and say, "Yeah, Your church . . . Yeah, I know It says that, but they—they don't

do it.”

“You mean they’re not?”

“They’re not doing it.”

¹³⁵ There you are. What a disgrace! What a pity that must be before the Father, when the Tutor comes up, the Holy Spirit, and brings that, ‘cause He is our Tutor, we know that. Now, now, this, the . . . And the Holy Spirit wrote the Bible, the Bible said so, “Men of old, moved by the Holy Ghost, wrote the Bible.” So the Bible is written by inspiration, there’s no private interpretation, It is just the way It is wrote, right *There*. Just take It, and believe It, act on It, God will bring It to pass. I’ve never seen Him promise anything yet but what He done it; He will always do it.

¹³⁶ Now, here comes the—here comes the Tutor up. Now, what if His . . . He comes up before the Father, how He feels! My! Comes up, and says, “Oh, Your son is progressing! He is just like ‘the chip off the old block,’” as we call it down in the south. “He’s just exactly like You, he, just so interested in all the sick and the afflicted, he’s so interested in salvation of the people, he’s so interested in all of this, he believes every Word You said. You know what? He’s running the church just exactly like You would run it if You were there. You know the way Your Son run it, when He was there?”

“Yes.”

“That’s the same way he’s doing it. And You know, You had wrote in *There*, ‘He is the same yesterday, today, and forever.’”

“Yes.”

“Well, that’s just exactly what they’re doing.”

Oh, my! Now, how the Father must say, “That’s My son! That’s My child!”

¹³⁷ That’s the reason He could smile *here*, Jesus had carried out every Word of it. That’s it. He had carried out, just exactly to the Word, now, because He was that perfect Son. And He is the same, and He died to become the Vine, that we might become the branch, that He could energize us with His Life to make the same Life that He had, living in us, then we’ll do the same thing.

¹³⁸ Jesus said in Saint John 14:12, “He that believeth on Me, the works that I do shall he do also.” Now, we watch what He done. See, we haven’t time, tonight, but we’ll take it up later, and see what His works was, maybe tomorrow night, then, see if He will perform that same works, if He does, He remains the same. Now, then God will be pleased with that.

But when we go around saying, “Well, I tell you, we belong to the *So-and-so*,” and . . .

I—I asked a woman at one time, on a prayer line, I said, “Are you a Christian?”

¹³⁹ She said, “I’ll give you to understand,” she said, “I burn a candle every night,” like that had anything to do with Christianity, burning a candle every night.

¹⁴⁰ I said, “Well, that, no more than slopping hogs every night.” See? I said, “That wouldn’t be a bit more to me.” I said, “Are you borned again? Do you know Christ as your Saviour? Has He become a real reality in you? Are you living in Christ? Is Christ living in you?”

¹⁴¹ “That day you’ll know that I am in the Father, the Father in Me, you . . . and I in you.” That’s it. God living among His people, that’s the way.

¹⁴² Then we find out on this day . . . Now, we take . . . If that son had been a good son, he was just exactly . . . Now, remember, he was a born son, now don’t miss this, he was a born son, but year after year he progressed. He was constantly about the Father’s business, he done the work just exactly the way the Father did.

¹⁴³ How the Tutor said, “Oh, that’s wonderful!” Tell the Father, “Why, it’s just exactly the way You would run it if You were there. He bawled out *this*, he condemned *this*, he give *this* a place, he done *this* just exactly the way You do, no different, just exactly. It’s just like You, there. It’s Your life in Him sure, ’cause . . . You can sure tell he’s a son of God, ’cause he was borned after You.” See? “He does the same thing, stays right with Your Word, never misses a Word, stays right into It, punches It right on through.”

“Oh,” the Father must say, “that’s wonderful.”

¹⁴⁴ And there come a day then, if this son continued on, there come a day, to what they call, “The placing of a son.” Then the father called a group of people together, in the city, he took his own son, and dressed him in a lovely robe, and set him up high so everybody could see, had a ceremony, and he adopted his own son that had been born into his home, or “placed” him. And when he did, that son’s name, after that, was just as good as the father’s name, on the check, or whatever. His signature, them days, was a seal, a ring, ’cause many of them couldn’t write. It was a penitentiary offense to ever . . . to copy that seal. And they had to, on the back of the ring and they would mash it, like *that*. And he could wear his father’s ring. Why? His name was just as good as the father’s was.

145 Now, that's what God is trying to get His Church to, to a place that where we are sons and daughters of God. See? But are . . . We are—we are troubled. We're letting everything . . . And now, the—the world, trying to smother the real thing down, is trying to make people scared of communism. Don't you be scared of communism, that's nothing.

146 Communism . . . I want to ask you Bible students something. I want somebody to produce me a Scripture, anywhere, that communism will ever rule the world. Why, communism is just something playing in the hands of God, if you read the Bible, to burn the whore, persecute her. Communism won't rule the world, but the Bible said that Romanism will rule the world. And you see it, right now, in the White House and starting. So, you poor Democrats, you see, go ahead (All right, all right.), selling your birthrights for a mess of politics. I'll shut up on that. But wait . . .

147 Anyhow, let's go back to this, to placing of the son. When the father placed that son positionally, then whatever he did, it was okay by the father, for he had his seal.

148 Now, that's where the Church ought to be today. After seeing God, seeing His power, it ought to be that the Church walk right out and say, "In the Name of the Lord Jesus Christ," use the Father's Name, see it come to pass, "THUS SAITH THE LORD!"

149 Now, Jesus, when He was here on earth, He said, "I do nothing till the Father shows Me," Saint John 5:19. We ought to be in such a position till the Father would show us anything, and watch it, just perfectly, every time happen, just like *that*. See? Just like . . . There it is. That's where a son has been placed. That's what we ought to be, placed positionally in Christ. Oh, what a time it would be.

150 How the church has fallen short! How we've took the great revivals and capitalized on it, in the stead of spiritually, brought it into the people as real sons and daughters of God, filled with the Spirit burning in our hearts day and night.

151 Remember, the Bible said, "The Holy Ghost only sealed those who sighed and cried for the abominations that was did in the city." I like to take your pastor out, take the other pastors there, "Have you got . . . How many members of your church, that lays on their face, and cries nightly, daily, for the abominations done in the city?" There. See, the zeal is all gone.

152 We've looked out, till we got a nice church, we got a wonderful building. That's all right, nothing to say against that. Fine organization, not one word against that, that's all right, I have nothing against that. But what I'm trying to say, you're leaving off the main Thing. You're leaving off the main Thing: the Christ of this church, the Christ in this

organization, the Christ that . . . You're looking at the organization, looking at the church instead of the Christ, and the Christ is the Word, and the Word is positive.

¹⁵³ Now, there's what we want, friends. That's what we want to see this week, don't we? We want to see that Christ, walk right down here, not come to you and say, "Oh, dear pastor, dear brethren, my pastor brethren, I'm introducing to you, another organization that'll outshine the Assemblies of God, or the Church of God, or the . . . all *this, that*, or the *other*. Well, someday we'll outgrow the Catholic." Now, nonsense to that. Which, it might be all right, but we're too late for such stuff as that. How can we preach the coming of Christ at hand and act the way the church is acting today? Millions of dollars in buildings, and everything else, and act- . . . and saying Christ is coming, why, our own action condemns what we're talking about. Now, that's true.

¹⁵⁴ I don't mean to be rough, friends, but let's lay it down here. Let's look at it. That's the reason. We got to get back to this Word. We got to get back to the God of the Word, and the Word is God. See?

¹⁵⁵ Now, Jesus had been put through the test and trial, and, "Every son that cometh to God must be chastened and tried. If he cannot stand chastisement, he becomes a bastard child, and not the child of God, the son of God." That's right.

¹⁵⁶ Now, look laying here, in—in our . . . Look, laying here that's sick and afflicted. (I don't say that's pastors doing that, now, that may be people.) And they say, "Well, maybe, have they sinned?" I—I don't know, that's up to God.

But one time there was a man . . . He said, "Who sinned, him, or his father, mother?"

Said, "Neither, but that the works of God might be manifested."

¹⁵⁷ Would it be nice to see every one of these cots and wheelchairs emptied up, here in the next two or three nights? Wouldn't that be glorious? Then the manifestation of God will be here. Wouldn't it be wonderful to see the Spirit of God move in among here and break a revival among, till it'd just be one constantly weeping all day and night, and the meeting wouldn't even close, just go all night and all day? People wouldn't even want . . . even get hungry, just stay here, just feasting on the goodness of God.

¹⁵⁸ The newspapers would be writing it up everywhere, like *that*, and people coming from the World's Fair to see what kind of a fair God was putting on, that's right, coming from Seattle to Spokane. It can happen. Let God move in among us.

159 Now, we find God, I got to close now in this, God standing there, and watch, He took His Own Son up, after His . . . Remember, He went straight to Calvary from there. And took His Own Son up there. And what did He do? He showed Him in His Coming, He was glorifying Him. There He was standing there, and “His raiment shined like the sun.” In other words, God said, “I have been Your Father through the age, but now, the only way to approach Me, from this on, is through Him. This is My beloved Son.” See what He was doing? The adoption, the placing. See? “This is My beloved Son; hear ye Him.”

160 Now, Peter, he got excited when he seen the supernatural. That’s what’s the trouble today. They see the supernatural, and they all get excited. That’s what started off the very first thing, when the Pentecostal blessing begin to fall on the Pentecostal people years ago; I guess I wasn’t even born then, but I’ve read their books. And the Holy Ghost fell upon them, and God begin to restore the gifts of speaking in tongues back to the Church. Then all got excited, and one said, “He is coming on a white horse; coming on a white cloud. Well, we’ll just make our own organization.”

Then they got people down, and they got . . . took in everything in the church, and just . . . instead of just letting it alone.

161 Little did Israel know, when they had seen God come up there, they thought the Millennium was right on for them, they’d seen God smite them Egyptians, and drown them in the Red Sea, and perform all kinds of signs, and standing there on that bank, and Miriam, with that tambourine, beating and shouting, and jumping, and Moses singing in the Spirit, why, they wasn’t but about three days away from the glory land, they didn’t know they had forty years ahead of them yet. Neither did Pentecost know when the Holy Ghost first fell on them.

162 But you see, where they made their rash mistake was Exodus 19, when they got away from grace that God had already provided for them, and got them a prophet, and a Pillar of Fire, and a sacrifice, and doing signs and wonders. Grace had provided that, but they wanted something to do themselves, they had to have something to make themselves doctors of divinity, so they wanted a law. There’s where they died, and they stayed right there till all the old fighters died out. That’s right. Then God come, and took a new bunch, and crossed over Jordan with them.

163 Pentecost has stayed in the wilderness today, the same thing, wandering around, around the same hill. Did you ever think what they did? Married the young, buried the old, kissed the babies, and raised crops, and prospered. And that’s all right, but, brother, there’s a Promised Land yonder, where all things are possible to him that

believes. Every promise in the Book belongs to the Church. Christ is the Word to come into the heart of the person and manifest that Word. See?

¹⁶⁴ We just satisfied, “Well, I spoke in tongues.” That’s—that’s good. “See, Brother Branham, I got it,” and acting the way you do? I doubt it. “By their fruits you shall know them.” The water falls on the wheat and on the weeds too, you know, “By their fruit they’re known.” Now, we see that.

¹⁶⁵ Now, that’s what we need, is a revival. We need a—a, not a—not a, just a—a—a [Brother Branham’s watch alarm sounds—Ed.] ecclesiastical gathering, but a revival.

¹⁶⁶ Don’t get excited, that was my watch alarm, and I . . . telling me that I . . . In the church for the first time, usually, I don’t preach very long, about six hours, but this time I had the alarm up there, and I had a watch in front of me, so it’s all right. I got a little alarm-watch that usually tells me it’s time to shut off. So then, there’s so much to say, so much to be done. Got a nice group of people here.

¹⁶⁷ Why can’t we have it? Why can’t Christ be the same to us? Why can’t He heal the sick? Just did it, here the other night, at Grass Valley. I seen every wheelchair, everything there was in there, cleaned completely up, not a feeble person among us; walked right out of there, with not one feeble person. That’s right. They set still, and listened till they caught it, and then when they caught it, there it went, and it . . . there wasn’t a feeble person among us, about four or five times this size a group and, yeah, many times; was in a big auditorium. So then, now notice, it can be done, but you see, you got to be patiently, you got to be willing, and you got to have Christ.

¹⁶⁸ Now, wait, just at the last now. Peter got all excited and he said, “Let us . . .” You know, the supernatural usually makes people excited. You know, Israel got excited down there, instead of coming under the atonement, there was an uncircumcised group went with them, “a mixed multitude,” the Bible calls it. It caused trouble a little later on. The supernatural had been done, and there was a mixed multitude that went with them.

¹⁶⁹ That’s the same thing’s happened to this revival, half-way-believers. There’s only three classes of people in the world, that is: believers, make-believers, and unbelievers, and they set in every group. So you find it. Yeah. That’s it. So then, we watch.

¹⁷⁰ Here he was. Now, Peter wanted, right quick, he wanted a franchise on this, said, “Let’s start three denominations out of it. We’ll build a tabernacle here for You, and we’ll build one for Moses, and we’ll build

one for Elijah. We'll have . . . We'll just start right off here, with three to start with."

¹⁷¹ Now, oh, what a thing. I'm glad that he . . . it didn't go through, 'cause I—I wouldn't want to come to Moses. Moses represented the law, and the law has no saving power. The law can only put you in jail, can't get you out. The law has no grace to it. No, sir. The law was a schoolmaster, and the law only condemned us. The law showed us we were sinners, but it had no grace to it.

¹⁷² Then, what did the . . . what did Elijah represent? Justice, the prophets. Mercy, we don't want His justice. If I got justice, I'd be dead, and all of us would. We don't want justice. I couldn't want justice, I'm . . . I'd be condemned. We don't want His justice, I don't want God's justice.

¹⁷³ But, "While he was still speaking. . ." Said, "'Let us build three tabernacles here.' And while he was yet speaking. . ." I'm so glad God cut him off. Yeah. He said, "This is My beloved Son; hear ye Him." He don't care about how many denominations you start, and how many *this* you start, and how much of *this* you start. "This is My beloved Son; hear ye Him." What does He got for me? He has got grace, He has got pardoning, He has got healing, He has got salvation.

¹⁷⁴ So, tonight, I don't come as an organization, I come, setting with my brothers, every one of them, I love them every one, all the organizations, but I'm coming to represent one Person to you, God's beloved Son, Jesus Christ, "Hear ye Him." Let us bow our head, just a moment now.

¹⁷⁵ Do you believe, tonight, with all your heart? Not just imagine, not accept it by a creed, but accept it because you, down in your heart and soul, you know it, that He is the Son of God, you believe it. God bless you. I wonder how many here, and up in the balcony now, that's not a Christian, and would like to come and hear Christ? "Hear ye Him." Them three little words, "Hear ye Him," if you'll hear Him, your life will be changed, tonight. And you that's backslidden, once knew Him and has got away from Him, "Hear ye Him."

¹⁷⁶ And you without the Holy Ghost, and knows that *that*, you got to have *that* germitized Seed or It won't come up . . . You farmers know that. If that seed isn't germitized, no matter how good it looks, it won't live. No matter how much you can impersonate a Christian's life by good living, you got to be borned again. You got to have that Holy Spirit; you haven't got It, then come "Hear ye Him."

¹⁷⁷ And you sick people in here, some with heart trouble, some in wheelchairs, some are going to die right away if God doesn't do something for you, won't you hear Him? He is the same yesterday,

today, and forever. Don't be discouraged now. Want you to hear Him, believe Him, I want you to believe that He is here and will grant it to you.

¹⁷⁸ Now, you back there, with our heads bowed now, and every heart praying, you that's a sinner and doesn't know Christ (And to begin the meeting right, let's prove to God that we love Him.), come up here around the altar and let's pray. Will you? Raise up out of your seat, come. Sinner friend, wherever you are, come, hear the Son of God speak peace to your heart, peace like a river. Will you come?

. . . to roam;
Open wide Thine arms of love,
O, Lord, I'm coming. . .

Now, you've never seen a miracle, you say, "I've never. . ." but before you see anything, come, accept Christ first.

Coming. . .

Then you'll be in position to accept miracles, and things, when you see the lame walk and the blind seeing.

Oh, nevermore. . .

¹⁷⁹ The other night, a lady with a little baby had a water head, way up in. . . God bless you, Sister. She had this little baby with a water head. We just had prayer for it. They took it to the doctor, next morning, the—the doctor said, "What's happened to this child?" It alarmed the neighborhood, the country through there, the head went down, normal, come back, it's all right.

. . . coming home.

Come, see the greatest miracle of all: Christ, to change the sinner's heart.

. . . home, coming home,
Nevermore. . .

Won't you rise up and come? What about you now, that's wandered away from God? What about you? Will you come? I can only ask you, you know. It's your decision.

. . . Thine arms of love,
O, Lord. . .

Have you wandered away from Him? Come up, tonight, with this woman, *here*. God bless you. Come up, we're inviting you. Come up right now. That's right.

Coming. . .

What about up in the balcony? We'll wait for you, people will clear off the steps, and you can come right on down. Come right on down, we're . . . be waiting for you.

Oh, nevermore to roam;
Open wide Thine arms of love,
Lord, I'm coming home.
Coming . . .

Backslider friend, just wish you would come; you'll start the revival right if you'll do it. Make your own peace. That's right.

. . . roam;
Open wide Thine arms of love,
Now, Lord, I'm coming . . . (. . . ? . . .)

¹⁸⁰ Now, as the songs are still being chorded, I want to ask you something. If you want to see revival start, start it in yourself. See? It's got to begin in you. Faith has got to begin.

¹⁸¹ Now, what about some of you people that's church members? I asked this at Grass Valley, the other night, before that *clean-up*, as we was talking about, and I asked all those women even, that had bobbed off their hair and wearing clothes and things, I asked them, even ministers stood up and confessed that they'd done wrong, then the Holy Spirit come in.

¹⁸² You got to get right, friend. God will not build a foundation upon something that'll fall, it's got to build—build upon, not some mental, emotional workup, it's got to come by the Word of God. Are you willing to admit you're wrong, church member? Come up here and pray with me? I'm going to pray with you.

¹⁸³ Come on now, some of you people that knows that you're wrong, see how sincere you are, walk up here before God, say, "I realize I'm wrong, I'm going to make it right."

¹⁸⁴ God bless you, Lady. That's the way to get something from God. That's right. God bless you, young Lady. That's right. While we sing again, come on now, church member, men, women, whoever you are, come kneel down here. We know if we're wrong, let's admit we're wrong. What . . . ? Don't take no chance, you ain't going to get no more chance. You . . . What if you die tonight?

¹⁸⁵ In Los Angeles I was preaching on salvation, there at the Cow Palace, at the South Gate, and was preaching on salvation, an old woman, seventy-five years old, had put off salvation all of her life, come to the altar, and got filled with God that night, went home, and went to God, went home and met God. The grace of God, think of it, all those years and then come that last time. What if she'd have missed it

that time? Tonight, she's in the peace of God. If she'd have missed that, she'd have been gone forever.

Come now. Won't you come while we sing again? (Sister, you, all of you.)

Coming home . . .

Come on, Brother; come on, Sister, let's come up around the . . . That's right. Some old dad kneeling down here, to pray.

Nevermore . . . roam;

Open wide Thine arms of . . .

¹⁸⁶ Church member, you know. How many in here has been in my meetings before (Raise up your hands.), the meetings the Lord has given me? Then you all know what I'm talking about, the Holy Spirit. Under discernment, I'm looking at two dozen or more, right there, should come. That's right. That's exactly right. That's the reason I'm holding the way I am. Come on.

¹⁸⁷ Let's face it right now, friends. You might think I'm trying to scold you, I'm not. God knows that; I'm here to help you. I'd rather be home with my family, somewhere else, than to be standing here an impostor, or hypocrite, die after all this life of struggling across the world, and everything, leaving my family and things, and my loved ones, and standing here.

¹⁸⁸ You know I don't come for money. Have I ever asked you for money? No, sir. Have I ever tried popularity? I shun it, don't have television, radio, nothing. I don't have nothing. I come so I can come to little churches and things, and get out here; I come because I love Him. I'm putting my shoulders with those brothers, and trying to shove everything into the Kingdom of God.

¹⁸⁹ You read in the *Business Men's Voice* of the little translation-like, I had recently, seen Heaven and all those loved ones, and I seen that woman, ninety years old, had come to Christ, that lovely young person.

Said, "Don't you remember her?"

I said, "I don't."

¹⁹⁰ Now, you can't afford to miss it, friends. And remember, one little wrong misconstruing of the Word kept all *this* . . . would have kept all *this* from happening. Come on. Let's be real—let's be real sincere with it. Let's—let's come on.

¹⁹¹ And now, if you'll do that, when you raised your hand, you'll find out, you'll see that God will answer. See, the trouble of it is, it goes right over and you say, "Yeah, I believe that's right." But do you mean you're letting Satan put that right over on you and smothered it down,

when you know your place is right *here*? I can tell you that is “THUS SAITH THE LORD.”

¹⁹² Now, you watch the rest of the meetings, see how it works, see if I’m not telling you the truth. First night I’ve ever had a meeting without having that prayer line, for I’m doing exactly what the Holy Spirit told me do, “Get that foundation first,” ’cause I seen, happen right *there*, “then build from there.” All right. Church member, shame on you. Once more, girls, if you will, all of you.

Coming . . .

¹⁹³ Lord God, please, I pray, Father, this is all I know to do. Convict every person that’s wrong, Lord, they know they’re wrong. I pray that You will grant it, Lord, that they might see the glory of God in the day yet, for the evening Lights are fixing to shine, the sun is going down.

¹⁹⁴ I pray, Father, for grace and mercy, have mercy, Lord, I pray as we’re waiting upon Thee. Grant it, Lord. Save these who are savable now, get glory, don’t let the meeting drop on account of some. I pray that You will grant it, tonight, Lord, in Jesus’ Name.

I’m coming home, coming home,
I’m nevermore to roam;
Open wide Thine arms of love,
Now, Lord, I’m coming home.

¹⁹⁵ I wonder, how many, out there, that’s really knows how to pray, that believes in God, and knows that you’re living above all the things of the world by the grace of God? The things of the world doesn’t bother you, the fashions and filth of Hollywood that’s drifted . . . Remember, civilization has traveled with the sun; this is the West Coast, here is where she’s dumped right down. So here is where the habitation of every unclean spirit . . . You know, that’s the truth: perversion, homosexual, immoral women.

¹⁹⁶ Just look what started in the beginning; look in the last days what’s happened. Here it is right here, dumped onto this West Coast, the fashions of the world leave, right here, from Seattle and around here, will go . . . There is Paris out there, carrying on, their naked women, and everything; and then to . . . we used to go there to get our fashions, now they come here. Shame on this nation that calls itself a Christian nation. God, be merciful, save the savable is my prayer.

¹⁹⁷ You’re on speaking terms with God and interested in lost souls, come up around the altar now, let’s have a word of prayer with these people. Come on, while we sing again. All good people, you godly men and women, who really believe in God, move out of your seats and come up here, let’s pray. Let’s get . . . Let’s let these people know that

we're here to help them. We're—we're here to stand behind the Word of God, we're here to help. That's right.

I've wandered far away . . .

¹⁹⁸ Some of you up here, want to come down, brethren, come right ahead, that's all right. These people will be going to your churches, so you better come on down here, help me.

I'm coming home;
Open wide Thine arms of love,
Now, Lord, I'm coming . . .

(What time . . . ? . . .) Prayer cards tomorrow at six o'clock. Everybody . . . ? . . .

¹⁹⁹ Now, everyone, let's stand to our feet now. Everybody, all around out there, while we're praying for these, let's bow our heads now and raise up our voices to God.

²⁰⁰ Our Heavenly Father, we come, tonight, in the Name of the Lord Jesus to give thanks and praise for the Son of God. He speaks in His Word, and we hear Him, His Voice calls out of the Heavens, and we know that He remains the same yesterday, today, and forever. Now, let the power of God come upon these convicted people and save them from a life of sin. Grant it, Lord.

²⁰¹ The church praying, Satan's defeated. The Angel said, "If I can find ten people in Sodom that's just." O God, here stands, tonight, a great number of them, standing ready, we're waiting for the meeting, Lord, a revival of the outpouring of the Holy Ghost, and the healing of the sick. Grant it, Eternal God, through Jesus Christ, Thy Son.

²⁰² Raise up your hands now. Believe that He will do it. Lay your hands on one another, pray. Have faith and believe, God will grant it. Amen.

(No need . . .) 

62-0711 Hear Ye Him
Open Bible Standard Church
Spokane, Washington U.S.A.

ENGLISH

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