
THE MESSAGE TO THE LAODICEAN CHURCH



Thank you very much. Thank you. [Congregation applauds—Ed.]

Thank you, kindly. It's a privilege to be here in Dallas, tonight. I certainly looked forward with great anticipations of getting back to this state of Texas again.

² And some time ago, when I was in Waterloo, I had come in contact with Brother Lindsay, that invited me down to this Voice of Healing Convention. Later, in Chattanooga I met our dear friend, Brother David duPlessis, that also inspired me to come, and to come and have a part in this convention, just to see this nice group of people, and so forth.

³ And it was very fine of them to ask me to be their night speaker these six nights. I missed one of them by not knowing that it was to be in the afternoon, and I'm sorry of that, because I got in the city too late to even get here for the afternoon speaking. But it's certainly a privilege to be here tonight, and to be associated with this *Voice of Healing* convention. And we're trusting that God will give us that exceedingly, abundantly above all that we can do or think.

⁴ And hearing Brother Vineyard, just now, as we drove up, going over into Finland, I believe, that's wonderful. And we believe that our Lord is coming soon, and we are now just gathering up, gleanings from the fields—the part that's been left, like Ruth in the field, I suppose, gathering up that which is savable, and God has ordained Eternal Life, we are trying to gather that up. And I am so glad to know that we live in the, one of the greatest days that man has ever lived in, just before the coming of the King.

⁵ This is my third visit to Dallas, I believe. Once was with a minister, I forget just, I think his name was Brother Goff, he had a little church out here, I believe, over in Dallas, proper. And then, I come one time to some stadium, or something here, or some . . . I forget what the name of the place was [A brother says, "Fair Park."—Ed.], Fair Park, that's exactly right, sir. And—and then this, I think, is our third time. And we're happy to be here tonight and minister on through Friday night, the Lord willing.

⁶ But it certainly does make me feel rather out of place, or a little small, as just an old, what would I call in the South, a sassafras preacher. How many knows what sassafras is? My! What part of

Kentucky you from? So here where . . . And up here to speak before these fine ministers and to be an evening speaker, it certainly makes me feel good.

⁷ And to think that many of these men here were on the field preaching when I was a sinner boy, running horse races, so, or out at the boxing ring somewhere, and to know that they made the way clear so that I could run over a smooth road! So I'm grateful for my brethren, tonight. And I trust that what little effort that I can put forth, that will be a blessing to all, to make the sinner realize that he is a sinner, and to make the saint rejoice in Christ, to make the sick know that there is a Healer, and to my brethren to be inspired, that's to—to move forward with greater anticipations than ever before. See?

⁸ Now, I . . . Course you know as I never have yet . . . I was ordained in the Missionary Baptist church. And after leaving the Missionary Baptist church, I have never taken up any affiliation with any churches since, any certain denomination, because I try to stand right in the breach between them all and say, "We are brethren." And I believe that yet tonight, that we are brethren. And so, therefore, I don't represent any certain denominational church, but I represent *the* Church: the Church of the Lord Jesus Christ. That's where all of you belong, in that great Body of Christ.

⁹ And we're looking for that day to come when He'll rapture His Church and go Home. The Lord willing, this week I want to speak on some of that, on *How Close Is The Church Going?*, *The Handwriting On The Wall*, and *United Under God*, and a few things of that type, the Lord willing, in these, this coming week.

¹⁰ Now, I believe that *this* is the true foundation, the Bible. I believe that God does many things that's not in the Bible, He can do anything, because He's God, but I—I think that Doctrine should come out of the Scripture, that That is God's Book to us.

¹¹ Now, in the Old Testament they had two or three ways of knowing whether it was truth or not, and that is they would go back to what they called the Urim and Thummim. And that was, I've been told that was the breastplate that Aaron had that had the—the twelve stones in it. And then when a prophet prophesied or dreamer told his dream, and—and did not, a conglomeration of lights, flicker on this Urim and Thummim, then the prophet was wrong. See, God always had a way of answering supernatural, always the truth is known. So if that would not flash, then the man, the prophet was wrong.

¹² And now, after that priesthood was done away with, and, we have a new priesthood tonight, Jesus Christ being the High Priest, we have a new Urim and Thummim, and that's the Bible. "Take away or add to,

the same shall be taken from the Book of Life.” So we’ll try our best by God’s help to stay right in these pages. I’ve often said this: I do not want any less than God has in the Bible, and I, but I want all He has in the Bible, just all the promises that’s to us.

13 So before we open His Word for our text, let us bow our heads just a moment for prayer.

14 Eternal and Blessed God, it is such a grand privilege, tonight, that we have of standing in Thy Divine Presence, under this great tent where your children are assembled together for no other purpose but to hear the Word and to see the moving of the Living God. And we would ask tonight that You would pour out Your blessings upon us in a—a great way.

15 Change our ways of thinking, if they are wrong, Lord, and set our thinking on Thy Son, the Lord Jesus, may our hearts be filled with His Presence. And when we leave tonight from the meeting, may we say like those who came from Emmaus, “Did not our hearts burn within, us as He talked to us along the road?”

16 And now, Father, we pray that the Holy Spirit will just take these few words that’s to be read and will pour out the context of them in every heart. Grant it, Lord. Help me, Father, as I’m standing here, that my soul may rejoice in Your blessed Presence. For we ask it, in Jesus’ Name. Amen.

17 Tonight, to begin my part of this convention of the speaking, I have chosen a little text found over in the Book of Revelation, you who mark it, in Revelation the 3rd chapter and the 20th verse, I wish to read this portion of the Word:

Behold, I stand at the door, and knock: if any man hear my voice, and will open the door, I will come in to him, and will sup with him, and he with me.

18 This text of Revelation here is: *The Message To The Laodicean Church*. Which I truly believe that, not being a dispensationalist, exactly, but yet I believe that we’re at the end of the Gentile dispensation that was spoke of. And I believe that the Laodicean Church Age was the last church age, and I think that’s where we are tonight. And that’s why I’ve taken this for a text.

19 And some might say, “Why, Brother Branham, isn’t this rather a small text for a—a group of people this size, and for a convention of this caliber, if you just read just a few words in one little verse of Scripture?”

20 But you see, it isn’t the size of the Scripture, it isn’t the size of the reading, it’s what it is that counts.

21 Some time ago in Louisville, Kentucky, a little friend of mine was up in the attic, in an old garret, in the house, and he was fumbling around, the little lad, and he stumbled into an old trunk. And in this trunk he found an old postage stamp, just about one half inch square. And he thought, maybe, with this on his mind that ice cream might come from this stamp, so he hurried down the street to his friend that collected old stamps, and said to this friend, "I found a little, old, yellow stamp, it's quite old, but I—I just wonder if this stamp is worth anything."

22 And the stamp collector got his glass out, looked over it a little, and he quickly said, "I'll give you a one dollar bill for this certain stamp."

23 And of course, the little lad, not expecting more than five cents, the sale was made quickly, because that dollar meant many ice cream cones.

24 So after while he, about two weeks later this collector sold this certain stamp for twenty-five hundred dollars, and about six months later, it was sold for five hundred thousand dollars. And you see, it wasn't the little stamp, the little piece of paper, it's what was wrote on that paper that counted.

25 That's the way it is with my text tonight: It isn't the paper that it's wrote on, it isn't the size of the text, but it's what's wrote on it, It's the Word of the Living God. It's so essential, till all the Heavens and earth will pass away, but It shall never pass away. See, God notices every little word that we read, God knows every little thought that goes through our mind, every little act that we do.

26 And I'm kind of thinking this, that many times the church in it's looseness gets to doing things, and thinking things, and—and taking things just as they are, when we ought to weigh what we do and say, we ought to think it over before we speak it.

27 My ol' southern mammy used to tell me, "Think twice and speak once." It's the little things, sometimes, that we leave undone that means so much to us. We get in such a hurry to race over things in this neurotic age that we live in, it would behoove us, as the Church of God tonight to stop and wait a minute, see where we're at.

28 Some time ago, I was standing in Vancouver, British Columbia, and the King George of England had come over to visit Canada, and he was making his way down along the street in the carriage, and his beautiful queen setting by him, and Mr. Baxter, one of my associates, he was weeping, because he said, "Just think, Brother Branham, our king passes by!"

29 And I thought, “If that would make a Canadian weep because King George, the honorable king, was passing by, what will it be when Jesus passes by as the King of kings with His beautiful Bride, the Church?”

30 And now, just, all the schools turned out, and the teachers give the little children a little British flag to wave their loyalty to the king as he passed by. And after the king had went by, there was, one of the certain schools there was a little girl that did not return to her place, and the teacher, being alarmed, she rushed out in the street to find what had become of the child.

31 And as she looked along the street, she found the little girl standing by a telegraph pole, just weeping her little heart out. So the teacher goes over to the little girl, and she said, “Darling, why are you weeping so?” Said, “Did you not be able to wave your flag at the king?”

And she said, “Yes, I—I waved my flag at the king, Teacher.”

“Well,” said, “did you not get, be able to holler, ‘Hail to the king?’”

Said, “Yes, I hollered, ‘Hail to the king,’ Teacher.”

“Well,” said, “did you not see the king?”

Said, “Yes, I saw the king, Teacher.”

Said, “Well then, what are you weeping so for, darling?”

She said, “Teacher, you see, I saw the king, but I’m so little, the king didn’t see me.”

32 But how different it is with Jesus! You don’t have to be in *Who’s Who*, you don’t have to have your name on some great book of some sort, no matter who you are, Jesus sees you, and He knows every little act that we do. Every little thing that you do for Him, every little move that you make, He keeps it on His Book. He knows all of us, whether we are important in this world, or not important, we’re all important to His Kingdom, whether we are rich, poor, or indifferent.

33 You see, this also is a pardon. To small groups, I’ve read enough Scripture tonight that would close up every bootleg joint in Dallas, that would put every church that’s at one another’s throat, put them right back to a old-fashioned fellowship and a revival, it would do it.

34 Some time ago in the days of our most notable Abraham Lincoln, it was told that there was a prisoner in the camp, that was sentenced to death by a federal crime that he had done. And some good man went and asked the president, “Won’t you pardon this certain man?” And the President Lincoln, as we all know to be a Christian. The man said, “Sir, do you know the man has got a mortal soul, or, an immortal soul that you are going to take from his body? And would you take his life, and him begging for mercy?”

Mr. Lincoln, fixing to get into his carriage, just wrote a little piece and said, "I pardon this man. Abraham Lincoln."

And the man rushed back quickly to the prison cell, and said, "Sir, I have your pardon from the president of the United States."

³⁵ And the man looked at him, and said, "Oh, if that was a real pardon, it would be on a great paper with a seal, and it would have all kinds of—of gold letters on it if it come from the president." And he said, "Why do you make fun of me, and knowing that I'm to be shot in the morning at sunrise?"

He said, "I'm not making fun of you, sir. This has got Abraham Lincoln's signature on it."

"Oh," he said, "This is just enough for me to believe it." And he refused to receive it, and he was shot the next morning.

³⁶ Now, there is a pardon, at large, wrote by Abraham Lincoln that this certain person was to be pardoned on *this* day and a firing squad killed him the next day. It was tried in Federal Courts, and here was the decision: A pardon is not a pardon, except it be received as a pardon.

³⁷ And this is God's Word that I have just read, It's a Pardon to those who want to accept It as a Pardon, and It's healing to those who want to accept it as healing. And it could be any great blessing that God has promised, if we will believe It and accept It as such, see, no matter what size It is, what kind of a book It's wrote on, as long as It's God's Eternal Word.

³⁸ This is a very strange thing to see a Man knocking on a door to be in the Scriptures. I just forget the artist, or, the name who painted the famous picture of Jesus knocking at the door, I can't call his name, he's a Grecian artist, I believe. And when . . . All great pictures, before they can be hung in the hall of fame, they have to go through the hall of critics first.

³⁹ And then, it just reminds me of the Church, before the Church can ever be taken to Glory, It has to go through the, this world of criticism. And sometimes we try to shirk, pull back from criticism. Well, that's only testing, it's—it's golden nuggets to you, it's something that God has permitted to you, to try you, and to bring you through a hundred percent, pure gold that's shining. "All that live godly in Christ Jesus shall suffer persecution," says the Scripture. So the criticism, we welcome that, because that's what we have to have to put us through the fiery trials.

⁴⁰ So this artist, when the picture was going through the hall of critics, there was one critic said, "Sir, I think your portrait of Christ is beautiful. And I think, standing at the door, and the fine, and,

anticipations of watching and waiting that someone would open, but,” said, “there’s one thing wrong, that is that you haven’t got any latch for Him to go in at.”

41 And the artist said, “Oh, I painted it thus. You see, in this case the latch is on the inside, you must do the opening, Christ does the knocking.”

42 And that’s the way it is with every person here tonight that’s seeking God for anything, He’s knocking at the door, but you have to open up, you are the one that’s under control, you’re on the inside to open the door. If you need salvation, if He knocks, receive it, open the door; if you need healing, open the door, that’s all you have to do, and then He will come in.

43 Then if you’ll notice, a man knocking at a door is trying to gain entrance. And surely, no man would knock at another man’s door unless he had something important, or something that he thought was important, to talk over with the man.

44 And great man have knocked at doors down through the ages. For instance, back in the days of Rome, what would have happened if the great Caesar, Augustus Caesar, would have went down to a peasant’s house and would have knocked at the door? And this peasant would have come to the door, he would have seen who that great emperor was, he would have fell prostrate on his face, and said, “Great man, great Augustus Caesar, come into my house.” What an honor it would have been for a poor man, a peasant, to have the emperor of Rome standing at his door, that would have been a great honor.

45 Or in the days of the late Adolf Hitler, what if Adolf Hitler would have went down to a peasant’s door, or a German footman, a soldier’s door and would have knocked at his door. And when this soldier opened the door and saw the great fűhrer of Germany at that day standing at his door, he would have come to attention and would have saluted, and said, “Oh, Hitler, come into my house. Anything that’s in this house that you want is yours.” Why? Hitler was an important man in his day, especially to a German, in the days that he was the dictator of Germany.

46 Or I might say this: What if our great President Dwight Eisenhower would have come to Dallas tonight, and he could have come to the house of the best Democrat there is in Dallas? It would be an honor to you. Sure. You might have disagreed with him on politics, but Dwight Eisenhower is the president of the United States, he’s a great man. It’s the importance of the person at the door knocking that counts. Certainly.

47 And though if he come and knocked at your door and you would disagree with him, said . . . you wouldn't have said, "Now, wait a minute, Mr. Eisenhower, you just go away from my door, I'm a Democrat." No, sir. You would invite him in. And what would happen? Tomorrow, why Dwight Eisenhower would have humbled himself, I believe him to be a great president, and if he would humble himself to come to your door, just an ordinary man, why, the—the—the television would pack it, all around the world tomorrow would know that Dwight Eisenhower come to some poor man's door in Dallas, Texas, how he humbled himself to do such.

48 Or what if the queen that just visit here? She went up into Canada, the queen of England, and she come down into the United States. What if she would have come to one of your doors, you women, here? Maybe you would have looked at her, and said, "I don't understand who you are."

And she said, "I'm the queen of England."

49 Though you're not her subject, but yet you would have been honored to have the queen of England at your door; any person would, because she's an important woman, she's the greatest queen on earth, over the greatest . . . That's the greatest known queen in the earth, is the queen of England. Why, you would have said, "Come in, Queen, and look over my house. And if there's anything here that you desire, you may have it.

50 If there had been a little trinket setting on a shelf that your grandmother would have held back giving you, and if she would have asked for it, you would let her have it, because of her importance, she's a great woman. It would have been an honor to surrender this little treasure to the queen of England, certainly, because of her importance.

51 But, oh, brother, sister, here is what I'm here to say: Who is more important to knock on your door than Jesus? And who is any more turned away than Jesus? He's turned away more than all the presidents, dictators, and kings in all the world was ever turned away, Jesus has been more turned away. The queen, the dictator, might have bringing something to you, or taking something for you, but Jesus coming to your door, wants to give you something: the best thing that you ever could receive, Eternal Life, and He's turned from the door. Oh, it is a tragic thing!

52 If a man or woman would only stop and think for just a moment, that the King of Glory, the King of Life, the Son of the Eternal God knocking on mortal's heart to give him something good, and he's turned Him away.

53 Every Divine promise in the Bible is yours tonight, if the faith of God knocks at your heart, then you can have it. Why would we weary? Why would we try to say, “Well, I’m just afraid it won’t happen”? How could we ever comprehend that in our mind, when the King of Glory promised it, Jesus Christ, the Son of God? “I stand at the door and knock, and if any man will hear Me, and will open the door, I’ll come in and sup with him.”

54 Now, *sup* here means, “to commune or fellowship.” Jesus wants fellowship. That’s what God’s heart longs for tonight. He longs for it in Dallas and in every place in the world, a breaking down of prejudice, a cleaning up from the pulpit, all the way to the basement, and an old-fashioned revival that’ll shake denominations together, and make a real Church of the Living God. Shake hands with the Holiness, Baptists, the Methodists, the Pentecostals, the Nazarene, He longs to get in to have fellowship in His people, come in to commune and to bring you something good, but the church and the people keeps Him away, you turn Him down, because you say, “Well, that group don’t believe just like I do.”

55 What difference does that make? That has nothing to do with it. We are Christians, borned again in the same family, a bunch of children, we’ll never see eye to eye, until we see Him face to face, and be changed and made like unto His Own glorious body.

56 We need a breaking down, a cleaning up, a housecleaning, and a real revival to start, then the gifts, and powers, and manifestations of the Holy Spirit can come into the Church with great signs and wonders. How can God do it upon a divided group? We can’t do it. God loves His people, and we must all come together, great mass meetings, and forget being Baptist, and Presbyterian, and so forth.

57 He knocks at the door of every mortal, that’s His duty, that’s His . . . that’s what He’s here for. No one gets passed by, all is invited, crippled, lame, halt, blind, you set . . . Dallas tonight. And every church here, Methodist, Baptist, Pentecostal, Nazarene, Pilgrim Holiness, Oneness, Twoness, Threeness, all you are, and drag down those little differences and come together, they’ll empty the hospitals around here, and go straight to . . . ? . . . Oh, it would cause something to take place that headlines would come into the paper, television would cast it across the world when Christ come into a thousand homes. It would do it, friend.

58 That’s what these meetings are for that. That’s the idea of these ministers setting on the platform here. That’s my purpose of being here, is to try to tell you that Christ loves His people. And we must

get together for the moving of the Holy Spirit and the Rapture of the Church. God willing, this week, I'll get to it.

⁵⁹ Now you say, "Mr. Branham, I just want you to know that I have let Jesus in a long time ago."

⁶⁰ Well, to that I'm thankful, if you let Him in. But now, there's a whole lot more than just letting Him in, and letting Him have His way after He gets in.

⁶¹ If you ask me to your house, and I knocked at your door, and I believe that you love me well enough, you would say, "Come in, Brother Branham," and shake my hand and say, "welcome."

⁶² Well, if you told me I was welcome, there's enough Kentucky in me to believe that I'd be welcome to anything in the house. I'd go and take off my shoes, stretch out across the bed, and rest, if I got hungry, go at the ice box and make me a sandwich, sure. I'd feel welcome if you told me I was welcome.

⁶³ But when you let Jesus in, the people take a different attitude. You say, "Jesus, I don't want You to let me go to hell now. Well, I'll let You in the door, but You stay there at the door."

⁶⁴ Now, you know, in the human heart, after He come in the first door, there's a whole lot of little doors all around. Let's talk of a few of those, not to hurt your feelings, but let's just talk about them a few minutes.

⁶⁵ The first door that you turn to your right when you get inside, now, that's the door of *Private Life*. Now you say, "Jesus, You can come in and save me from hell, but don't You go to meddling in my private life. You see, if You do that, I—I just can't go any farther with You."

⁶⁶ That's the reason we never get nowhere. You're willing to accept some form of baptism, and some rituals of the church, but when Christ begins to come in and tell you to put away sin that's in the camp, now you can't play cards no more, and you can't stay home on—on every morning when prayer meeting is on and listen to Arthur Godfrey, that rascal, or have Elvis Presley's rock-and-roll in the house, set yourself in the back yard and get a suntan, you deacons and church members smoking cigarettes, and things! No wonder you . . . No wonder Christ can't have the right of way in the heart.

⁶⁷ I'm going to . . . I don't want to hurt your feelings, but what happened to the morals of this Pentecostal church? It used to be wrong for you women to cut your hair, I remember that.

⁶⁸ But, and now you say, "Preacher, there you go. You're—you're hitting that."

⁶⁹ All right, you see where your private life is? The Bible is against it. If the Bible said that in grandmother's days it was wrong, it's the same

Bible tonight. The Bible says if a woman cuts her hair her husband can divorce her, she dishonors her head. Now, that's right, that's what the Scripture says. Now, there's something wrong somewhere, either in the pew or the pulpit, one. That's right. Now, that's truth.

70 Now notice, it used to be wrong for the ladies even to—to wear their skirts low and through the front, and up like that, but now they, the—the Pentecostal women wear shorts. Now, that's right. What do you do it for?

71 Well, you say, "I won't wear them, I wear slacks."

72 That's worse. You know the Bible said that a woman that'll put on a garment that pertains to a man, it's an abomination in the sight of God?

73 Why can't we have a healing service and a great revival? Stand up for it. The sin is at the door, that's where it's at.

74 You say, "Well, I belong to the *this*, and I . . ."

75 That don't have nothing to do with it, it's Christ through His Word, knocking at the heart . . .? . . . It's true.

76 Some of these little ol', dirty-looking clothes that women wear! "Well," you say to me, "Brother Branham, that's the only kind they sell."

77 But they still sell sewing machines and goods. That's right. Just the way it suits you. And let me ask you something, sisters: Do you know what you're going to be guilty of at the Day of the Judgment? For committing adultery with sinners. The Bible said, Jesus, our blessed Lord said, "Whosoever looketh upon a woman to lust after her has committed adultery with her in his heart, already." And if you present yourself like that, you may be as pure as a lily to your husband, or your boyfriend, but Jesus said that you've committed adultery with a sinner that you have presented yourself to him. Now, Jesus said that. Who is guilty? You presented yourself like that.

78 Now, you say, "Brother Branham, you're picking on the women."

79 All right, you men: And any man that'll let his wife smoke cigarettes and wear those kind of clothes, it shows what you're made out of. You're supposed to be the ruler of the house. What's happened? You can't make American homes . . . No wonder we got juvenile delinquency! We got parent delinquency, we got church delinquency. Certainly we have. That's true. Not to hurt you, but to tell you the truth, we got to clean up. Got to have a—a revival and get all the bugs out of the thing before we . . . God will ever come in. Stand at the door . . .

80 You say, "You're interfering with my private life."

There it is. See?

81 Well then, you have a little, another little door called *Pride*. Oh, my! “Don’t you tamper with that. Now look, Brother Branham, I think it’s so much today.” All right. It’s your private life. You say, “You got no business busting in on my private life.”

82 That’s what you’re telling Christ. I’m talking from the Word, the Word speaks for Itself. That’s right.

83 Private life, “Just me and the Joneses, ” you know, “me and my denomination.” You’ve got no right to draw denominational lines in brotherhood. That’s right. That’s right. You might differ on doctrines, and so forth, which is all right. I eat cherry pie, somebody else eats an apple, but we’re eating pie just the same. We got no rights to—draw lines just because a fellow don’t believe with you, or think, church or denomination with you, so “I’ll pass *this*. I tell you, I don’t go for them holy-rollers.” If you ever go to heaven you’re going to go with them. That’s right. Sure, there’s going to be plenty of them there.

84 “Well, I’m a Presbyterian, and I don’t go . . .”

85 Well, all right. There you are. See, you’ll let Him in, you’ll let Him save you from hell, but you won’t let Him be your Lord. *Lord* means “rulership.” *Lord* means “ownership.” When He comes in, let Him be your Lord.

86 This great evangelist, Billy Graham, I was at his breakfast in Louisville, at his great meeting there. When I heard the man get up, and he took the Bible, and he said, “*This* is the example,” which is correct, exactly, he said, “when Paul went into a city, and he had a revival,” said, “he come back about a year later, and that one fellow he got saved had got thirty more saved.” He said, “I go into a city and have a revival and have twenty thousand saved, go back six weeks later and can’t find twenty.”

87 What’s the matter? Here’s the matter: They just get enthused with the evangelism and a big crowd of people, that’s all, that’s exactly. And the Pentecostals are getting to be the same. What we need is Christ being Lord . . . ? . . . into His Presence here and say, “Lord, come in.”

88 Now, He said again in there, that there’s a little door called *Faith*. Wish that we had time to open all these doors, but I want to open, look at this little door of *Faith*.

89 You know, you say, “Well, now I’ve got faith, Brother Branham, I let Jesus come into my heart.”

90 You thought you had done Him an honor. Sometimes you act like it. Oh, what a great thing you did when you let Jesus come at the door and stand there. He won’t stand very long, don’t you worry. See? I

wouldn't stand long, and you wouldn't stand long in my house if I said, "Come, just stand here. Don't you move, don't you go fooling with anything else here." You would know you wasn't welcome. That's the reason there isn't twenty out of twenty-thousand.

⁹¹ Now, we need to let Him in, and when He comes in, worship Him and say, "Come in, Lord, be my Saviour, be my God, be my Ruler, be my Healer, be my . . . be all that I—I want to know in life, be, be my Lord. Take everything that I've got, Lord, and rule it. Take my emotions, I'll not be ashamed anymore. Take my pride. Stand in the door and clothe me, Lord, with Your Word." Going to see a revival start then. "Stand in my private life, Lord. Make me what You would want me to be. Let me not take my own thoughts but take Yours, God. Lead me, O Lord."

⁹² He'll never take you from the Word, He'll keep you right in His Word. Not because the Baptists do it, the Pentecost do it, the Presbyterian, but because God's Word said so, you believe it.

⁹³ Man that's ever borned of the Spirit of God meets something that He never gets away from you. There's no man got a right to preach the Gospel, until first he's been on the sacred sands from the backside of the desert. There's theologians in this world that's smart and shrewd, and can explain everything away, take everything away, even the whole Bible. They might twist your mind and everything else, but if you've ever let God come into your heart fully, and get that backside of the desert experience, then, brother, all devils out of hell can't come on that ground where you . . . ? . . . It's something that's real.

⁹⁴ This little door of faith! "Oh," you say, "Preacher, I know you people believe in divine healing, but my faith don't teach that."

⁹⁵ Then you've got the wrong faith. See, if you let Jesus come in, you won't no more say, "The days of miracles are past." Jesus is in there, and He is the miracle, He's the miracle Performer. And He's brought the miracles that's right there in your heart, just as present as it was when He walked Galilee. True. He's there.

⁹⁶ That's the reason people won't let Him in. Let Him stand in that door one time, use God's faith, it's yours. If you've been borned again and let Christ in the door, He'll stand right in the door, and say, "I am the same yesterday, today, and forever." That's right. Every Word that I said is part of Him. "I'm not . . . I'm your Saviour, I'm your King, I'm your Healer, I'm your Joy, I'm the Fountains of Life, I'm Alpha, Omega, I'm your getting-up-at-morning, I'm your going-to-bed-at-night."

⁹⁷ As David said, "Yea, though I walk through the valley of the shadow of death, I'll fear no evil, for Thou art with me. If I make

my bed in hell, He would be there.” What we need: an old-fashioned revival. How true!

⁹⁸ Notice now, just another thing, He said in here to this Laodicean Church Age that we’re now living in, He said, “I counsel of you to come and buy from Me, fine gold.” Said, “You say that you are rich.” Now, how rich is the church today? The greatest buildings it ever had, the most money it ever had. “You say, ‘I’m rich, and I have need of nothing,’ and you don’t know that you are naked, miserable, blind, poor, and wretched, and don’t know it.” What is it? “I. . .” And don’t know it.

⁹⁹ Now, if you seen a man coming down the street that was wretched, naked, blind, and you could run to him, say, “Sir, you’re naked.”

“Oh, am I, sir? Well,” said, “I’ll. . . You help me?”

¹⁰⁰ “I’ve got help for you here, and come in right quick, let me clothe you.” Well, if—if he was. . . If he would listen to you, all right. But what if the man is in that condition and doesn’t know it? And the Bible said that this last church age would be that way.

¹⁰¹ And you Pentecostal people, you have got the best churches you ever had, and you would be a lot better off down on the mission with, on the street down here, with a little, ten-cent can, beating on the drums, or *something another* like that, calling sinners to repent, than you would be in these great big churches you got, turning into morgues. You know that’s right.

¹⁰² Now, now, I don’t mean to hurt your feelings, I’m your brother, and I’m just telling you the truth. The Laodicean church. . . That’s the reason I said about you women making all yourself up, you Pentecostal women wearing that manicure over your face, you know, well that stuff, ever what it is, you don’t need that, no, sir, that’s of the devil, absolutely it is.

¹⁰³ Let me tell you, there’s only one woman in the Bible that ever painted her face, and her name was Jezebel, and God fed her to the dogs, so, you see, it’s dog meat to paint your face like that. I don’t mean that for no joke. It’s—it’s not a place to joke, friend. I’m just telling you the truth. It’s a heathen trait. What’s happened?

¹⁰⁴ Now, It said that, “Miserable, wretched, blind, and don’t know it.

¹⁰⁵ I was raised in Kentucky in a little ol’, clapboard shingle house, and Mama used to take all us little Branhams and stick us all in one bed, about three at the foot, and three at the head, and about three more across the middle. And she would. . . And we had just an old piece of canvas we would put over the top of the bed to keep the snow and rain out of our eyes. And the draft would come through at nighttime when that cold wind would come through, sometimes, Mama called it *matter*,

cold would get in our eyes, and it would stick our eyes together. And I was the oldest, and she would say, “Billy, come on down.”

I’d say, “Mammy, I can’t see, my eyes have stuck together.”

And my little brother, Edward, he would say, “I can’t see either, Mammy.”

¹⁰⁶ You see, we had caught cold in our eyes, and—and they got infection, and it stuck our eyelids together. And my grandpa was a coon hunter, and used to catch coons, raccoons, and take them out and he would render the grease out of them. And Mama would go get that old pan, set it on the stove, that coon grease, she would get it real good and hot, come up there, and massage our eyes and—and—after while they would get open. I don’t know what happened, but it softened up the—the matter in our eyes, and—and we could see.

¹⁰⁷ I tell you, brother, there’s been a cold spell in the church, and the Pentecostal church has caught a bad cold somewhere. And it’ll take more than coon grease to open their eyes . . . ? . . . God said, “I counsel thee, I’ll give you some eyesalve, and that eyesalve will open your eyes.” And if the preaching of the Word don’t do it, I don’t know any other eyesalve. The Holy Spirit warms up the Word, and tonight across the Church . . . and the Church loves that Word, certainly, and It opens the eyes, then you can see.

¹⁰⁸ We’ve had a—a little draft come across the church somewhere, I think we got to breaking up, and making, “I’m *this* and I’m *that*.” I wonder what we are after all. See? Oh, if you only knew it, friend, you’re sons and daughters of God that God is trying to get! You just got your eyes mattered, that’s all. God send us some salve, is what we want in this revival here to get the eyes opened up.

¹⁰⁹ Look around, see how good God has been to us. “I stand at the door and knock, and if any man will hear My Voice, and open up the door, I’ll come in, commune with him. If the Baptist will hear It, if the Methodist will hear It, if the Pentecost will hear It, if the Nazarene, the Pilgrim Holiness, I’ll come in, I’ll put a little grease over your eyes and open up your eyes to let you see where we’re at.”

¹¹⁰ Oh, you know the Pentecostal church has had a revival. When this little minister a while ago, the little, Jewish brother here, that introduced me about spearheading a revival . . . We’ve had a wonderful revival, I don’t know whenever in history there’s been a revival like has been this Pentecostal age. That is right. There is revival fires burning in every nation under Heaven tonight. That’s right. We’re in the end time; it’s wonderful. And we . . .

¹¹¹ Let me say to you people here in Dallas, a headquarters of these great churches, and great people, now, don’t feel bad because I say these

things like I've been saying, I'm saying it for your good and for the good of the Gospel, friends.

¹¹² Now look, then we can have real healing services, then we can have something real take place when we break down our little walls, and straighten up ourselves, and wash our faces, and shake ourself, come to, and get under the cross, that's right, then God will go to blessing us, then the songs of Zion will return the old-fashioned blessings that we've longed for. God has got. . . The Pentecostal skies are full of it. Why would we accept a substitute when the real things are at hand? No need. But you know what? That we have seen so much, until we've lost the value of what we got.

¹¹³ One time there was a man going down to the sea, he wanted a little rest, he had never saw the sea, he had been raised in more or less a desert country, and he was on his road to the sea. And he said, "I'm going down, I just long to smell the salt air, and see the great, briny waves, as they leap into the air and break, and the heaven's blue, shining down upon the briny water making them blue, hear the wild screams of the sea gulls as they circle over the sea. I long to hear it and to see it. It'll be so restful for me, for I have heard that such things exist."

¹¹⁴ So he made ready to go to the seashore. Just before he got to the seashore, he met an old salt returning, which means an old sailor, and he said, "Where goest thou, my good man?"

He said, "I go to the seashore, sir." He said, "I go to see the great waves," and explained to him how his heart would be thrilled to only see those things.

¹¹⁵ And the old salt said, "Now, I was borned on that sea," he said, "I was borned in a ship," he said, "and I've watched those waves for forty years and heard those gulls holler, I don't see nothing exciting about it." You see, he had saw it so much, till it become common, that's the way with Divine healing.

¹¹⁶ Someone told me a little preacher prayed for a little girl here yesterday, and two or three inches growed onto her leg. Mercy, that ought to set this place afire, sure, it ought to. The King is here, the great, mighty Christ of God Who rules the Heavens and earth is present and can do great and mighty things if we'll just believe Him.

¹¹⁷ Don't you believe it? Certainly, if we'll just believe Him, have faith and say, "God, if You'll just open our eyes tonight, let us see Your glory, Father God, then we'll do. . . we'll see great things, but how can you do it unless our eyes come open." Isn't that right? We have to have it.

¹¹⁸ And we see so many great miracles take place that, we see people shout and praise the Lord, and yet we just fail to look at it. Isn't that

right? True. Great and mighty moving, it becomes common to us, just so common that we don't pay any attention.

119 Some time ago, down in Louisiana, or, I believe it was in Georgia, an old, colored preacher that I knowed, he was a great old man, great soul, but he had an old man that went to . . . his wife went to church, and she was a godly, saintly, old woman. She said that she had prayed for her husband a long time, but . . . His name was Gabriel, but they called him Gabe for short. So, they just couldn't get old Gabe straightened out, *somehow another* they couldn't get him straightened out with the church and with God.

120 And so this old colored preacher taken old Gabe hunting with him many times and they would go out and hunt. So one day they had been hunting and on their road back, oh, both of them had rabbits and birds was hanging over them till he couldn't even walk, hardly, just so loaded down. They was coming along a certain old, familiar path, and as they walked along this path, the parson kept looking back towards the west as the sun was setting.

121 Brother, I'm telling you, the church ought to know that it's sun-setting time, the sun is going down. What's these blessings that we see? What did the prophet say? "It'll be Light in the evening time." What kind of Light? How does the sun travel? It rapidly rises in the east and sets in the west. And civilization rose in the east and traveled westward. *The East And West Has Met Together*, I'll preach on that this week, the Lord willing.

122 Now notice, and the same light, when the sun come up and shines on the east, the same sun shines in the west. You get it? The Bible said, or, the prophet said there'll be a day that wouldn't be day or night, a dismal time, just a dismal time. We've had enough Light to join church, and build an organization, fine churches, we've had that for two thousand years, but God promised in the evening time it would be Light. And what is it? The same Light that fell on the Orient, the same Holy Ghost that fell at Pentecost, bringing the same results, is falling on the Western people today, bringing the same results that it brought back there; it'll be Light.

123 And as he was looking towards the west, the old darkie walking along there, he touched the parson on the shoulder, the preacher looked around, he seen old Gabe, and the tears was running down his cheeks, and he said, "Parson, today is Saturday, and tomorrow morning you're going to find me at the mourner's bench. And I'm going to get me a seat by the side of my dear wife, back there in that church, there I'll remain faithful till God takes my life."

¹²⁴ The parson was so happy to hear that, he said, “Gabe, you know that I appreciate that. I love to hear you say that, Gabe! But what caused the sudden change? Was it the sermon I preached? Was it the things that I’ve talked to you about, the goodness of the Lord?”

¹²⁵ He said, “No, Parson, coming right around that bend down yonder, I felt something knocked at my heart.” He said, “You know, Parson, I—I couldn’t hit a barn,” he said, “I’m the poorest shot in the country, and yet, just look hanging on me, at the rabbits and birds that I got myself.” He said, “He must love me, or He wouldn’t have give them to me.”

¹²⁶ A little, simple thing like that, and a knock of Christ at the heart: “Gabe, I was on your gun sight today.”

¹²⁷ What about you tonight? What about you that drove up in nice cars? What about you that go to fine churches? What about you that’s setting here in good health, not like that little child laying there, twisted around on his cot? What about you, young lady, that’s setting here in good health, to a little sick girl in the building there, little spastic-looking child, girl? Don’t you know that’s God knocking on your heart to say, “It’s good to see you”? It’s His goodness.

¹²⁸ You eat your Sunday dinner yesterday . . . I stood a few months ago in Bombay, India, where I was preaching to nearly half a million souls, and seeing them little mothers and their little babies, their little bellies swelled out, dying with hunger! That your garbage that you raked out on the can would feed them. Don’t you know that’s God knocking at your heart?

¹²⁹ And here you’ll say, “Well, I belong to church, Brother Branham.”

¹³⁰ Prejudice, indifferent, the door is closed. Oh, if this entire group of about a thousand people here tonight, maybe not so many, if you would open every door in your heart to Jesus Christ tonight there would be a revival break through in these next few nights that would set the newspaper headlines, Christ would come.

¹³¹ He wants that, that’s God’s desire tonight above everything, is to have His Church one. Knocking at your door, fine ministers, fine clothes, fine cars, fine jobs, and, oh, wonderful Christ standing at the door. Why don’t you let Him in? Let Him come in.

Let us bow our heads, just a moment.

¹³² Let every eye be closed if you will. I just wonder, just before we have prayer, is there some in here would raise your hand, and say, “Brother Branham, I ain’t raising my hand to you, I’m raising it to God, because I—I felt that somewhere along, the last few days, I’ve heard a little knocking on my door. I haven’t lived the life that I should, Brother

Branham, I've been prejudice, I'm a church member. I—I should have done better, I know I should. I've fussed at my neighbors, I've argued with different churches about their doctrines, I've—I've scolded, I've—I've not lived the way I should. I—I know I shouldn't have done the things that I've done, but by God's grace I'm going to let the doors open tonight, I'm going to let Him be my Lord from this hour on, and I'm going to mean this, Brother Branham. I'm not raising my hand to you, I'm raising my hand to Christ. I will come, Lord," and let me remember you in prayer?

¹³³ Quietly now, while everybody is in prayer. Would you just raise your hands all over the building? Oh, that's it. Set quiet. 

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