
WHAT DOES THOU HERE?



Thank you, Brother Neville. As I said, this morning, it's always good to come to the house of the Lord.

2 I was kind in the notion of calling a little missus here, tonight, to sing a song that I heard her singing in my house, the other day. I believe we still got time for it, if she isn't too backward. Miss Jefferies, what do you think about that, that little song that you sang over there? I come in and heard it being sung, and I liked it real well. And I hope I'm not embarrassing you, to ask you to sing it again. *Tell Me His Name*, or something like that. Is that it? I'd like to hear it again. I know you'll all enjoy it.

3 [Blank spot on tape. Sister Jefferies sings *Tell Me His Name Again*—Ed.]

4 Oh, I just love that! I love His Name. You know what caused me to think that, that had that little lady to sing it? She's a little school chum to my little girl, Rebekah. And I was back, the other morning, doing something in the room, and I heard that singing. And I thought, "Well, I'll just have her to sing that in church some time."

5 On the road down, I taken the children to school, and I spoke to her about the singing. And she said, "I just raised up . . ." I might not say it in the same words. But she said, "I raised up the other night, or, and was in the bed, and was thinking of that song, and I got such a blessing!"

6 Well, I thought, "That's outstanding, for a teen-age girl, talk about the Holy Spirit blessing them, especially in this community, in this city." We need more teen-age girls like that. We do.

7 This other little girl that just sang, too, here, a few minutes ago. I don't know her name, but enjoying those little children, little teen-age girls, singing. Do you know, the walk that we make makes an example for others? Really is.

8 An old story of some years ago, in England, there was a man. He thought he would go out and have a little friendly drink at Christmas time, just for fellowship. And he went out among his neighbors and he was exchanging presents, and everybody would say to him, "Now, John, just take a drink of this." And a little sip *here* and a little sip *there*, and he got really intoxicated.

9 And on his road home, there had come a snow, about six inches. And—and his little boy was following him. He couldn't pack him; he was too drunk. And he was on his road home, and he happened to turn

around and notice his little boy just almost wallowing in the snow. And he said, “Son, why are you wallowing in the snow?”

¹⁰ He said, “Daddy, I’m trying to follow your footsteps.” And he picked the little lad up in his arms, and said, “God, from this day on, I’ll never take another drink.”

¹¹ Somebody is going to follow your footsteps. Let’s walk that straight line, from the cradle to Calvary. That’s the footsteps; let’s have them to walk in.

¹² Now, I know tonight is communion night. And I’ll just have a short time to speak to you in the Word. And I—I love to talk about Him, because He’s so real to me.

¹³ I was reading a little article some time ago, thinking back to the girls again. It happened out in the West. There was one howling, stormy night, and the winds high. And there was some peoples had a prayer meeting. And the one that led the prayer meeting was a very attractive little lady. Not thinking about the danger she would be in, but she lived kind of cater-cornered across the little city. And usually on the streets there was lots of people at that time of night. When the prayer meeting closed, their songs had been to the Lord, and their hearts were happy. And I guess, altogether, they felt about like Brother Beeler did a while ago when he was testifying. Just so happy, they couldn’t contain the joy, and just had to leave it roll out some way. After the last “amen” had been said, they all made their way to their homes.

¹⁴ And the little, young lady, picked up her coat, and pulled the collar up, and latched over the front of it, and started down the street. And she come to find out that the cold night had run everybody in to their own fireplace. And she found herself alone on the streets. And it seems to be like a danger begin to haunt her.

¹⁵ You know, I’m so glad that the Holy Spirit can warn us of things that’s coming; escape those dangers.

¹⁶ And she had never thought of being afraid. And she just got to singing that old song: *No, Never Alone*. And as she went on across the city, seemed like no one was going to bother her, but all of a sudden there arose that great fear again. And she happened to look, standing close, and there stood a real hideous-looking man, looking right at her, holding his arms out like *this*, coming towards her.

¹⁷ There’s no way to get away. And it’s a true story. So she could not run; he’d catch her. There was only one thing to do. She couldn’t scream. The winds was blowing so hard, almost lifting her body from the street. She’d never make anyone hear. And the snow just a blinding.

18 And there's only one thing to do, that was pray. So she begin, under her voice, whispering a prayer to God. And she said, she never knew where it come from, but, all of a sudden, by the side of the door, stood a great big dog. And he had his bristles up, and he walked out to her side, and come on the side which the man would be on, and begin growling viciously, as he passed on by the man. And as soon as the man went on down the street, the dog turned and went back and laid down in the door.

19 God will care for His Own. God, sometimes, He works through even a dog or an animal, or some other way, to show His glory and His protection. I'm so happy that I know Him in the forgiveness of my sins, and with the assurance that my sins are under the Blood, as I confess them daily to Him.

20 This morning, in the Message, I might have seemed a little choppy or a little rude, but not a very much of a text for a—a healing service. But I've lived long enough to know this, Brother Tony, if a man will just do as he feels led to do, God taken care of the rest of it, in a master way. First time it ever happened like that, here. We usually give out prayer cards, and stand up the people. But the Holy Spirit had me to ask how many strangers was in the building, which would cover it completely. And then He made known to them their desires. And the . . . and pronounced their healings and so forth. Just goes to show, that, "Obedience is better than sacrifice, harkening unto the . . . and the fats of rams."

21 So, tonight, I've chosen a little Scripture here for just a few moments, to speak. And before we do that, let us bow our heads just a moment in prayer.

22 Lord, Thou art God, for evermore. And we thank and praise Thee for the privilege that we have, of coming before Thee, in the way of prayer. Knowing this, first, that it is promised to us, that, "If you ask anything in My Name, I'll do it." And we have the assurance that You'll grant our request.

23 And there's been so much already done, tonight, that we feel that if we should just close the service and go home, we could say, "It has been good to be here." To hear these songs of Zion, sang in the audience! To hear the people as they give out their voices in prayer, and in meditations, and in hymns! As the Scripture says, "Making merry in your heart, singing spiritual songs." To hear these little teen-age girls! In this dark hour, as it's been expressed tonight through our Brother Beeler, that we're living in, and to hear them sing the songs of Zion! To hear Brother Beeler's expression to You, how he appreciated You, and what You had done, and how that You crippled him up, to let him

realize what would he do without that arm now. It just goes to show that we are protected by Your grace and power.

24 Let us all take heed, tonight, Lord. For, I believe that it's time for us to take inventory, checking-up time, for we don't know what time it's going to be checking-out time. It may be later than we think. So let us consider our ways, tonight, and our thoughts.

25 And we would pray that You would speak to us for a few moments in the Word, then bless us in the communing service afterwards. As we take the broken parts of this kosher bread, and wine, that represents Your broken body and shed Blood, for the remission of our sins.

26 Our most beloved pastor, tonight, wasn't feeling too well. But, in our telephone conversation, he has placed it upon the altar. I'm sure You'll receive it, Lord. And I further offer a prayer for him, for we love him and we need him. We pray for he and his family, and for every family that's here, and for all the spoken requests tonight, and the silent, also.

27 Bless us further in the meetings. For we ask it in Jesus' Name, Thy Son. Amen.

28 I want to read just a little portion of Scriptures here, found in First Kings 19, and beginning at the 9th verse.

And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came unto him, and . . . said unto him, What doest thou here, Elijah?

And he said, I have been zealous, or jealous for the LORD God of hosts: and for his children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I alone, am left; and they seek my life, to take it . . .

And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great storm wind went and rent the mountain, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake:

And after the earthquake . . . fire; but the LORD was not in the fire: and after the fire a still small voice.

And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

29 I want to take for a text, for a few moments: *What Does Thou Here?*

30 Elijah had had a hard day. He had been on Mount Carmel, and he had seen the glory of the Lord come down. He had prayed fire out of the

heavens, and—and then prayed rain down upon the earth. And under all this strain, his nerves were about broken. Oh, how I can feel for him!

31 And here we find him, first, preaching to a backslidden nation of people. And to a Jezebel that wanted her way. And the people had come to a place that they had forsaken God, forsook all of His promises and all of His commandments, and no longer kept His statutes, and cared nothing for Him. And Elijah, in the midst of all of it, he could not compromise. He had to stand true to his convictions. Oh, how that reflects in this day!

32 And they had a queen there, by the name of Jezebel. And she had led all the children of Israel astray, with her modern fantastic way of living. She caused them to commit fornications and to do evil things. If that isn't a good parallel to today!

33 But, Elijah, in the midst of it all. . . Yet, many of the children of Israel, thousands of them, had compromised, and wanted to live the modern trend of life. Yet, Elijah would not compromise. He told Jezebel her place and how she must do. Oh, she hated that prophet. But, just the same, she wouldn't claim him, but he was her pastor.

34 Oh, there's a lots of times they don't want to claim it, but a god-sent man to a community is a pastor of the entire community, whether he's Baptist, Presbyterian, or who it is. God anoints His man, and he will not compromise. And the people sometimes hates him, because that he stands for Truth, but yet he's God's pastor for the hour.

35 Oh, she despised him. She would do anything she could to kill him, but yet he was true to God's principles and God's standards. Her modern parties and socials, and her painting of her face, and the wearing of her clothes, had polluted that nation. And old Elijah wasn't easy. He told her right where she was standing.

36 God send us some more Elijahs in this day, that will not compromise with sin; somebody who will preach the Truth, no matter how bad it hurts. God has still got servants in every community, that won't compromise with the things of the world.

37 Elijah didn't like the modern trend of things, so he stood true to God. And the showdown came. And the showdown has come again.

38 And Elijah, upon Mount Carmel, when they thought that all the days of miracles were passed, and there could not be nothing else like miracles, there was one man who believed in it. And he said, "Bring up all your prophets. Bring them up here on the mountain, and let's prove and see who is God." I love that Scripture.

39 Oh, if there ever was a time, in a place, that the true Power of God ought to be made manifest, is today. Let's prove what's God.

40 If education is the way out to freedom, why don't it act? If social standings, and so forth, is the way out, why don't it act? If paying other nations to be our buddies. . . And we find out they turn heels against us, just as soon as they can. And you can't buy friendship with money. Friendship is a gift of God. If the great churches and great teachers is the way out, why don't we have more God in our communities then? Why is it we're on the constant move backwards? If the educational program, and the well-trained pulpit, and the well-trained choir, and constantly we get further away from God, all the time, then it won't work.

41 What has science done? Science, you say, "The time will come when science can do *this* and do *that*." What have they done? They've brought us to a place till they're destroying the whole world. What are they doing? They are wrecking the world instead of making it better.

42 Not long ago, when Captain Al Farrar of the FBI, over the juvenile parts of the United States, had me in his office; after I had led him to Christ, down in the shooting gallery. Said, "Brother Branham, I'm a Baptist. I hear you was a Baptist."

I said, "Yes, sir."

43 He said, "But I haven't got that Holy Ghost that you're talking about." He said, "You think It would be for me?"

I said, "Yes, sir."

44 He said, "Well, I'll order a nice suite somewhere in some nice hotel room. And let's you and I go up there, and maybe He'll come to the hotel room and fill me with His Spirit."

I said, "You don't have a ho- . . . have to have a hotel suite."

Said, "Well, where would He meet me in?"

I said, "Right here."

45 He said, "He wouldn't come in this gallery, would He, a shooting galley here?"

46 I said, "He went in the belly of a whale for one; into a fiery furnace for another. He'll meet you on any grounds that you'll meet Him on." Sure. God wants to meet you. He wants to talk it over with you. He'll come to where you are.

47 Now, Jezebel had polluted the land. And Elijah nerves had been on a strain, and he had performed great miracles and done signs upon the hill, to prove that God was still God, and could answer in the way by a miracle. And what did it bring, a results? A threat for his own life. What did it bring instead of a universal revival? It brought a threat to his life.

48 Jezebel, when Ahab told her these things, she said, “May the gods do to me, and more, too, if I don’t cut his head off by this time tomorrow night.”

49 And Elijah who was trying, with a heart in him, of God, trying to show the people that God was still God. And it had backfired on him. And he run out into the wilderness when he heard it. And there he laid under the juniper tree, trying to find consolation. He had—he had sent his servant away, and left him.

50 Now, our story goes in three different places. One, Mount Carmel; the next, under the juniper tree; and the third place God meets him, he’s in a cave.

51 And it’s very strange. Pastor here knows, and other ministers. Watch, after your Mount Carmels, you’re going to have a juniper tree. Whenever a man has a blessing, and the Power of God pours down and does something for you, look out, Satan is on the track. Just remember, the next day, that Monday after a good day on Sunday, it’s going to be a hard thing, because he’s going to do everything he can to knock that confidence out of you, that the Holy Spirit instilled in you the day before.

So, Elijah had had a big day. And he’s nervous, anyhow.

52 All prophets are. . . was declared insane. Jesus Christ was declared insane. Every one of the apostles was declared insane, by the public, ’cause their ministry was so supernatural till the people thought they were out of their minds. Everyone that lives godly in Christ Jesus will suffer persecutions. You become a different person.

53 As Brother Beeler said about his sign in the back, you become born again. You become a new creature in Christ. Old things have passed away. The carnal things of the world has no more hold on you, and you have no more hold on them, when you’ve passed from death unto Life.

54 When God gets a hold of a man, the first thing He does in a church is bring it from worldliness to holiness, and He brings it from death unto Life. It’s born again. It’s new. Its ideas are new. What we need is a revival like that, today. Really is true. Oh, we’ve had a dip of the Spirit. We had spiritual blessings and spiritual uprisings, but we don’t need that no more. We need a revival of the Spirit of the living God, in the hearts of the people. We don’t need so much of the dips of the Spirit, or spiritual awakening. We need a revival, that’s, revive what we’ve got. Not a spiritual awakening; sometimes that causes mixed multitudes. But we need a revival that’ll sift down, shake down, and will cut out all the things.

55 Like standing by the seashore. I was talking to some brethren over in Puerto Rico a few weeks ago. That, when I seen the great sea, and

a great storm, the waves were higher than this tabernacle. And I said, “You know what? It hasn’t got one more drop of water in it than when it’s perfectly calm. But, what does that churning and jumping, and what does it mean? It throws all the trash out of it, upon the bank.”

⁵⁶ That’s what the Church needs, is a revival, to shake from It all the worldliness and the things of the world, and bring back purity and holiness of God, in the hearts of Its believers, humility.

⁵⁷ Why, men, to suit hisself, they don’t get a revival once in a while, on their spirit, they become so carnal and so indifferent, till they get self-styled, starchy, self-righteous. They read and study, and that’s good, but that ain’t the thing we’re talking about. You know more about the Word. It’s good to know the Word, but it’s better to know the Author of the Word. See? That little Something that you leave out, that Something in the heart that makes you what you are, that’s the thing.

⁵⁸ And I tell you, Elijah, and his nerves on the edge, anyhow, I always felt sorry for him, his nerves was about ready to break, anyhow, and that great pound from Jezebel finished the stroke. Then he run, and went into the wilderness and laid under the juniper tree.

⁵⁹ Oh, that experience of the juniper tree! There’s many of us find ourselves under the juniper tree. I get myself under there, many times, to a place that you don’t know what to do. You’re flusterated. Frankly, I’m right under it now, and wondering, “O God, what would You have me do?”

⁶⁰ You know, people under the juniper tree is like Elijah, they like to sleep. I—I preach to more tired people than anybody in the world. People is so tired. They—they—they—they’re so mentally strained until they’re filling the insane institutions and the hospitals, everywhere. They’re went in such a nervous condition till they don’t know what they do believe, and what they want. They’re just laying there. They don’t know what to do. Oh, it’s such a sad sight.

⁶¹ Listen here, my brother. You can’t drink it off. You can’t shout it off. Neither can you play cards till it’s dull. And you could take a thousand siestas and try to sleep it off, and you can’t do it. All of our little remedies, only thing it does is help the symptoms. We’ve got to have a cure for the disease. We got to have a . . . All the psychiatrists in the world cannot cure it. It only helps the symptoms. The cure is in the Blood of Jesus Christ. Not take a rest at the seashore. Not go get an anthem, a choir to sing anthems. That’s what we’re trying to do, today, sing it off.

⁶² “Oh, we’ll make ourself like the Joneses.” And we’re—we’re trying to do something different, trying to educate it out. There’s only one way to do it, that’s, face the facts. That’s right. Oh, if you’re upset

and flusterated, don't join church. Come to Christ. That's the only remedy. Don't apply and turn a new page. Just get a new Life. Christ is the answer.

63 There he laid, under the juniper tree. He didn't know what to do. His nerves was broke. He was shaking. He was crying, no doubt. And he was in a terrible condition.

64 Many of us hit those places, especially after a Mount Carmel experience. It was asked of me, the other day, by someone, about that. And how that. . . What would we. . . What can, we, be done? What can be done for us at that time? There's only one thing to do: commit yourself to God. Now, I know that a man can overwork himself, and a man can underwork himself, a man.

65 God knowed this man need feeding. He needed something to eat. And under this place here, where he was laying, God had to do something for him.

66 God has to do something for every man that comes under the juniper tree, or he'll go to pieces. He has to do it, if His servant is laying under the tree, yonder, don't know what to do. He's carried out his commission.

Elijah said, "O Lord, let me die."

67 I've had those feelings after I had come out of a meeting, and looked like I tried, and preached, and begged, and persuaded, and seen the Angel of God sweep through a meeting and do signs and wonders. And sit in a car on the outside, and hear them cry, say, "That wasn't nothing but psychology. There is nothing to It. Nothing to That. That's all nonsense."

68 Oh, then I crawl under the juniper tree. I think, "Lord, why did You—why did You let me do it for? What can it be done?" But we all hit those experiences. But, the mercy of Jehovah, to His servant! God knows your trials. Just know this, He knows all about it, so He comes down.

69 And He knows His servant needs some rest, so He just puts him to sleep for a little while; while he's laying there, waiting to recuperate, or praying to die. "Lord, my fathers died, before me, and now take my life. I've done done enough. I've fought a good fight, I've finished the course." But there was work to be done yet. God wasn't through with His prophet. He still had work.

70 No matter how much we cry out, and think *this*, *that*, or the *other*, nothing can take us until God is finished with us. I'm so glad to know that.

71 Sometimes you feel like, as I did one time, put a pistol against my head, to commit suicide, but I couldn't do it. I took my glove off, to lay it on a high voltage line where I was working, but I couldn't do it. Something still held. The same God that was with Elijah, that same God, today! He seen me under the juniper tree. My wife and baby laying yonder in the grave; and my daddy, my brother, and all. I was just about gone, myself. I've laid under the juniper tree. It's hard. And I got to a place, I was so beside myself, I tried to make a gun shoot my brains out; it wouldn't do it. See? There's work yet to be done. Something has to be done. God wasn't finished. He'll always take care of you.

72 Poor, tired, weary servant! He saw him. He knowed where he was.

73 He knows where you're at, tonight. You may be under a juniper tree, everything gone, but, remember, He knows where you're at. We don't need a whole lot of re-fixing up.

74 Like the old colored woman said, down in the South. She had had an accident; a car had hit her. And it was . . . It hurt her pretty bad, and the—and the lawyer said, "Do you want to sue for damages?"

75 She said, "Laws-ee, mercy! No, honey." Said, "I have enough damage. I want some repair."

76 And I think she spoke well for this community, and this church, tonight, and this hell-bound America. It ain't backslidden; it's already gone. It ain't—it ain't on its road to hell; it's already met hell. It ain't lost, going to be lost; it's already lost. It doesn't need to sue for damages; it needs a repair. It's the truth. He knows where you are. He knows where you're laying.

77 And He sent an Angel. And the Angel touched him, and he went to sleep. And when he woke up, there was some corn cakes, or some kind of cakes, baked, laying by the side of him. And He said, "Elijah, rise up and eat." There's the grace of God, to His servant. See, He's resting him.

78 You know, Jesus said, "Come aside, into the wilderness, and let's rest a little while." Some of these guys that think you don't have to rest, we find out they burn out pretty quick, too. If they don't take rest, they find themselves wrecked up somewhere. I think that's where our Brother Billy Graham is, tonight, trying to overshoot the mark. These human bodies are strong, but they need rest.

79 Then you can take a little rest, and go somewhere, and they'll criticize you, say, "I thought he was a preacher. Look at him, out yonder on the bank, fishing," or something like that. But that doesn't matter. Jehovah will take care of His Own.

80 And while he was laying there, under the tree, wearied and upset, God quietened his nerves. He fed him. He woke him up again, and fed him again, and put him back to sleep.

81 You know, I've often wondered what was in those cakes. What kind of a vitamin did he get in those cakes? However, whatever there was in there, it lasted him forty days and forty nights. He went in the strength of those cakes.

82 God knows, tonight, I need some of them. And I'm sure that this church needs some of them. Come aside, away from the world, and let's rest a while. Let's talk a while.

83 You don't have time to rest, you say. John Wesley said that, one time. He said, "I'm afraid to rest. I ain't got time to rest." And you find yourself broke up, if you don't take these rests.

84 And we find, then, that he went forty days and nights, and God located him, standing, or pulled back in a cave. And God wanted to attract his attention. So there was a great storm passed by, and it rent the mountains. It was so powerful till it shook the rocks, but God wasn't in the storm. It went before God did. And then there come, again, a great earthquake that shook the earth, but, still, God wasn't in the earthquake. And there come a fire, but God wasn't in the fire. And then there came a still small Voice, and God was in the Voice.

85 And, brother, sister, I've been back in a cave long enough, and you have, too, to know that there has been a lot of earthquakes shaking around, a lot of noise and fusses, and stews, and things like that, and big meetings. But where has been God, out of it? That's the reason I said what I did this morning. There's got to come something deeper than a healing service. There's got to come something deeper than a gift to speak with tongues. There's got to be something deeper than a rushing mighty wind. The wind went forth, but God wasn't in it. We've had rushing mighty winds, all over the country, and sensations, and blood in the face, and in the hands, all kinds of signs. But where is God at?

86 Elijah waited. Yet, he was a prophet, but he listened to It. He never went out to compare revivals with them. He never went out to get the biggest tent in the country. He never went out to go on television, or so forth, as we would call it.

87 All the great fuss, and America is guilty of listening to those noises. Oh, we love noise, but God is not in the noise. Although, as honorable and things, as they are, yet, God isn't in noise. If that would have been so, when the Africans beat the tom-toms, you never heard such a noise and rhythm. God wasn't in it. And we've had rushing mighty winds. We've had all kinds of fires, and earthquakes, and shakings, and great

revivals, and things like that. God wasn't in it. If it had have been, it would showed itself up.

88 But, after that, come a still small Voice, then God was in the Voice.

89 That's what I'm thinking today, friends. We people are so—are so carried away with all the noise. So, America loves noise. Looky what they're doing. They turn on these old radios, just as hard as they can, with rock-and-roll, and boogie-woogie, all that kind of stuff. They got to have it so loud, it'll blast your eardrums out, nearly, all the noise, all the time of the day.

90 And in the church, we beat the tambourines, we've run up-and-down, and screamed and hollered, and whooped, and had a great time like that. Nothing against it, but where was God in it? What did it do? Broke us up in little pieces, called the Assemblies of God, the church of God, the Pentecostal United Oneness, all these other different little denominations. God wasn't in it. It's a forerunner of God. It's a framework.

91 When you see so-called Christianity today, people that goes to churches and—and lives these dignified lives, and goes out and denies healing, and denies the Power of God, and denies a consecrated life, calling you "fanatics," remember, that's framework. That's. . . Brother Wood, I believe you call it scaffold work. It's a bogus. It's a frame that goes on the outside. God only stands on it, to build the building. Glory to God! It's only a bogus frame that'll be tore down.

92 We've clapped hands, and said, "Glory to God! When you shout, you got It." The Methodists said that, the Nazarenes. They found out they didn't have It.

93 The Pentecostal said, "Clap your hands and shout, till you speak in tongues. You've got It." But we found out we didn't have It.

94 There's one more thing left. "And, God, take me to a cave where I can find It." Let's get that still small Voice, that Something that puts the cream in the life. That Something, that, "Though you speak with tongues of men and Angels, and have not That, you're nothing. Though you can prophesy and speak with tongues, and show signs and wonders, and work miracles and do great signs, but, if that little, still small Voice isn't in there, you're nothing," says the Scripture. That's what we're listening for now.

95 We've had the thunders. We've had the fire. We've had the rushing winds and the earthquakes. But, "God, send us the still small Voice." That's what we need. Listen, brother. We need that still small Voice, a still small Voice that spoke.

⁹⁶ Jesus. Said, “You couldn’t hear His Voice in the street. You didn’t hear Him crying.” He was our pattern. Look at Him. He was compared, His Spirit, like a dove, gentle.

⁹⁷ It’s great things are quiet things. Did you know that, friends? Listen. The sun, which gives life on the earth, to every living thing, in botany life, plant life, tree life, whatever more, it brings forth life, the sun does. And it can draw a million gallons of water from the earth, and make less noise than we can get a bucketful out of a pump. See? It’s big things. Quiet things are big things. Did you ever hear the world turning? Did you ever hear the planets as they pass through the orbits? Do you ever hear one? That’s the big things. Did you ever hear the sun rise?

⁹⁸ Oh, we think we have to have a lot of noise, have to have a brass band, to beat, a lot of jumping up-and-down, or we ain’t got a good meeting. We think everybody has to be on top, they’re clapping their hands and things. We think the music has to be going in a rhythm, and everybody run up-and-down the aisle. We’ve had that. What good has it done? Where is it at? Where has it got us today? In a bunch of confusion, a bunch of denominations; broke up, brotherhood ruined. Certainly, it has. It’s been the old cankerworm, and palm-worm, and—and all kinds of bugs from back there in the beginning. And Job saw, or . . . Joel saw them. “What the palmerworm has left, the cankerworm eat; and what the cankerworm eat, the grasshopper eaten,” and so forth, till we’ve eat it down to a stump.

⁹⁹ But the Scripture says, “I will restore, saith the Lord.” We’re waiting for something.

¹⁰⁰ Of all the shouting, we’ve had enough blast and noise to—to convert the whole world. We’ve had enough hurraing and hollering and carrying on. Till, what’s it done? It hasn’t built the Church. It’s built denominations. It’s made men go out with puffed-up ideas and stuffed shirts. I don’t like that stuff. Walk out on the platform, say, “Oh, look at him. He’s a prince. Look how he’s dressed, just polished and everything. He knows how to make his vowels, and so forth.” That ain’t what God chooses.

¹⁰¹ A prophet thought that, one day. He was going to anoint a servant. He said, “He’s the biggest in the family. He’ll look right.” But God refused him.

¹⁰² You don’t have to have princes, and—and so forth, to stand up there like I-don’t-know-what. It ain’t the clothes you wear, or the eloquence you speak with. It’s the Something that’s inside of you, that Voice of God. That’s what it is.

¹⁰³ The prophet passed by another one, said, “That’s not him. God has refused him.” Passed another one. Said, “Haven’t you got another?”

104 Said, “We got a little, old ruddy one, back here on the hillside, herding the sheep.” It was David.

105 When they brought this little, red-headed, freckle-faced guy across there, and his little, stooped-in shoulders, and a sheepskin wrapped around him, God said, “That’s him.”

106 All your big statues and stuffed shirts didn’t go with God. You might be D.D.D., Ph.D., or double-L.D. You might be bishop, pope, or whatever you might be. But it takes God to make something out of nothing. As long as you can be the nothing, God is the Something. As long as you can get yourself out of the way, then God can come in. But when you’re so stuffed up and starchy, till you got the biggest and the best, you haven’t got nothing that you ought to have: that’s a humble heart before God. And we know that, brethren. Certainly. Sure.

107 You never did see, or . . . hear the sun rise. You never did hear that. Did you ever go out, at night, to hear the dew fall? What would we do without it? See, it don’t take that.

108 I’ll tell you one thing now. It’s the still . . . It isn’t the riffing waters that makes such a big noise, and jumps up-and-down, that reflects the beauty of the stars, in it. It’s the small pool that’s deep and still, that reflects the beauty of the stars.

109 What we need, tonight, is that deep, rich experience, that Something down in us. It—it don’t have to shout, yet it might. But we put all emphasis on our shouting. It might never speak with tongues, yet it might. But we put all the emphasis on that. [Blank spot on tape—Ed.]

110 It might not attended Billy Graham’s meeting, Oral Roberts’ meeting, or my meeting. You don’t have to. What it has to have is that depths of God’s Eternal Love. That Spirit on the inside of him, that makes you what you are.

111 That’s what I was speaking about, this morning. That’s what I was pulling, the Church across Calvary, back and forth. Don’t you think because that you’ve spoke with tongues, or that you know so much about the Scriptures, or you read somebody’s books, and you know more than the other fellow. He said, “Put a mark on those that sigh and cry for the abominations that’s did in the city.” Who would He mark in our cities, tonight? See, it’s the depths of the Spirit, not the shallowness. It’s not the shell on the—on the hickory nut that’s good. It’s the hickory nut under the shell. You got a big empty shell. You got nothing under there. What we need, tonight, is the depths of God’s love.

112 And when Elijah heard that still small Voice, nothing bothered him.

113 What have you heard in all of it? You'll be going, in a few days. You heard Billy Graham. You'll hear Oral Roberts. You'll hear others, great men. Nothing against those men; they're God's servants. But don't listen to the noise. Hear that still small Voice, that depths of Something that comes into the human heart, that takes all foolishness away from you. It takes all the world away from you. It makes you hate the things of the world and love the things of God. That's the depths, that's the pool that reflects the stars of God's Eternal glory. That's the thing that brings forth tears to the eyes, brings joy unspeakable, and full of glory. It makes you stand when all other things will fail you. It makes. . . . When sickness comes, or even death itself, it's still got the reflection of God's blessings in it; that little pool that's deep, and reflects the heavens, not the ruffle and noise of the water. Ruffling waters are not very deep. It's still waters that runs deep.

114 May God help us, tonight, friends, as we're coming to the communion table, to remember that; no matter what outward we do, how many good things we do.

115 You say, "Well, Brother Branham, I go to church. I try to live the best that I can." Good. There's nothing against that, brother. "I have spoke with tongues, Brother Branham. I have shouted in the Spirit." That's good. But that's not what I'm talking about, brother. That still isn't it. That isn't what I'm speaking of.

116 I'm talking of that still small Voice, that Something rich and royal. That, I used to see the old mammies when they come down this aisle here, years ago, the tears streaming from their cheeks, when one sinner boy would raise up, to come to the altar.

117 Today, I make a call, and see a boy come, they sit and pop their chewing gum. What's the matter? You've lost the *hear* of that.

118 What have you heard? What hearest thou? We're at the end time.

119 You hear on the television, and on the radio, in your magazines, in your papers, that there's going to be a whirl across this country someday. What are you listening for, to hear that all-alarm, your radio on, all day long, with all that nonsense carrying on, to hear when the bullets are going to drop, or the bombs? I'm not listening to that stuff.

120 I'm listening to hear a Voice say, "Come up higher. It was well done, My good and faithful servant."

121 What hearest thou? You know, I think that we're so interested in listening so close to all the things of the world, and things like that, we can't hear that little, still small Voice.

122 We hear our pastors say, “Just join the church, it’ll be all right.” We hear some of them say, “Just speak with tongues, it’s all over.” Some of them say, “Just shout, it’s all over.”

123 You can’t hear that little, still small Voice that places Something rich and deep in the life, makes you what you should be.

124 A wheat doesn’t bear wheat because it’s on a vine or on a stalk. A weed also is on a stalk. But it takes the life in that vine to bring forth wheat. The waters that fall on it will water both of them. They’ll both rejoice in it. They’ll both grow in it.

125 Men and women can grow up, shouting and praising God, speaking in tongues and belonging to the church, dancing in the Spirit and paying tithes, and still not be, in their heart, that still small Voice of God’s rich, deep love.

126 “Though I give my body to be burned as a sacrifice, and have not love, I am nothing. Though I give all my goods to feed the poor, I’m still nothing. I have faith to move mountain, I’m still nothing. I—I—I do speak with tongues, as men and Angels, I’m still nothing.” See? It’s that still small Voice that speaks down in your heart, that changes every attitude, makes the nature different, and you become a new creature in Christ.

127 What hearest thou? Depends on what you’re listening for, friend. If you’re listening, hear . . . not no remarks, no reflection, but if you’re listening, hear of a great revival somewhere, where ten thousand people are gathered, go ahead; you’re listening at the wrong thing. “I’ll go over and see. They say they have great crowds.” That don’t make a bit of difference. The race tracks have that. Everything else has that. The rock-and-rollers have that.

“I’m going over to . . . I’m going over for something else.”

128 If you go for anything else but . . . If you’re listening for anything else but that still small Voice, get back in the cave. Go back under the juniper tree, until we can prepare. Hold yourself quiet, and wait. Let the thunders go by. Let the earthquake shake. Let the rushing winds go, and the fire sweep, whatever it will. I think of that song:

Teach me, Lord, how to wait when hearts are aflame,
Let me humble my pride, call on Your Name;
Keep my faith renewed, my eyes on Thee,
Let me be on this earth what You want me to be.

That’s what I want to do.

They that wait upon the Lord, shall renew their
strength,
They shall mount up with wings as an eagle,

You believe that?

They shall run and not be weary, they shall walk and
not faint;

Teach me, Lord, teach me, Lord, how to wait.

129 Let the thunders go by. Let the fire sweep by. But let me hear that still small Voice, says, “Come unto Me, all ye that labor and are heavy laden. Come out from under the juniper tree. Come out of your caves.”

130 I want to veil my faith, facing His Blood, walk forth and say, “Yes, Lord. I now believe.”

Let us pray.

131 O Lord, Creator of heavens and earth, Author of everlasting Life, and giver of every good gift, be merciful to us, Lord. We now stand in need of hearing. Our voices, Lord, has come up.

132 And now we have heard so many voices. There is so much that says, “Come over here to *this* church. If you’ll join our church! We have the best group in the city, the best-dressed people. The mayor of the city goes to our place.”

133 And many peoples, in their meetings, Lord, have governors, and so forth, to come out and make speeches. O God, keep it from me, Lord. Hide me in a cave and let me wait, Lord. What do I care about what the governor says? I want to hear that still small Voice of my Saviour. Oh, help me to wait, Lord, and to renew my strength as I wait on You.

134 And help this church, Lord, that they shall wait upon You, and renew their faith, and renew their strength, mount up like wings of eagles. May they be listening, Lord, not for the noise, not for the shout, but be listening for the still small Voice.

135 Lord, in a few days, I’m climbing into a cave yonder, to wait. O God, help me, Lord. Blind me, and deafen my ears, from the things of the world, for popularity, or for fame, or for any vain thing that this world could offer. Let me stay there, Lord, till I hear that still small Voice. Then let Your servant come forth, Lord, mounting up, on the wings of an Eagle. Grant it, Lord.

136 Bless this little church. Bless our Brother Neville. Take that sickness from his stomach, Lord, and cast it away from him. Put him in the harness, Lord, and let him come back here, renewed. “They shall renew their strength.” Grant it, Lord.

137 Forgive us of our sins. We’re coming to the communion table now, Lord. You said, “He that eateth and drinketh this unworthily, eats and drinks damnation to himself, not discerning the Lord’s body.” Help us, Lord, to search out our souls, our hearts. And try us and see if there’s

any unclean thing about us. If there is, forgive us, O God, as we wait humbly upon Thee. We ask it in Jesus' Name, Thy Son. Amen.

Teach me, Lord, to wait, down on my knees,
And in Your Own good time You'll answer my pleas;
(That's right.)

Teach me not to rely on what others do,
But wait in prayer for an answer from You.

¹³⁸ That's what I want, an answer from Heaven. I want to hear His Voice, not the manager's voice, not the mayor's voice, not the governor's voice, not the bishop's voice. I want to hear Your Voice, Lord. That meekness and gentleness of the Holy Spirit speaking in my heart, "Come unto Me, all you that labor and are heavy laden." Yes, Lord, we're laying under a juniper tree now. We're waiting, seeing what He will say.

¹³⁹ The Lord has blessed you, each one, now. How many wants to be remembered in prayer? Let's see you raise up your hand. Say, "Lord, teach me to wait. Teach me. Let—let—let me forget all my pride. When others are going by, doing great things like this, let me humble my pride, just call on Your Name. Teach me not to rely on what others do, but just wait in prayer for an answer from You."

¹⁴⁰ Like Elijah did. He waited back there. He heard the thunder. He heard the lightning. He heard the crumbling of the rocks. He heard the fire. He heard the wind. But that wasn't what he was looking for. It didn't even move the prophet. He let it pass on by. But when that still small Voice, he picked up his mantle and put it over his face, and went to the end of the cave. And the Lord said, "Go, stand upon the rock down there."

That's what I want to hear, "Stand on the rock." All right.

¹⁴¹ It's time now for communion. The Lord bless you. I think, first, 'fore we do this, we want to offer prayer for each one in here that raised their hands, that they really wanted God to speak to them. Is there any of you here under a juniper tree, tonight? Raise up your hand. Sure. Sure, we are. Many of you here is in the cave, waiting.

¹⁴² You've seen all these things went by. You heard the great revivals of Billy Graham, of Oral Roberts, my own, everywhere else, Tommy Osborn, Tommy Hicks, all these going by. But where is It at? Where is that Voice?

¹⁴³ You say, "I've shouted with the Jessups. I've—I've danced in the Spirit with the Musical Harts. I've all these other things. I've done all that. But where is that Something, Brother Branham, that squeezes me down and puts a burden on me for lost souls, till I just can't rest because of it?"

144 Now, that's the only kind that's going in. That's what the Bible said. "Put a seal only on those that sigh and cry for the abominations that's done in the city." Oh, that's where we need it, friends.

Let's pray again.

145 Lord! Please, Lord! Oh, I might sing too much. I might preach too much. I might shout too much. I might cry too much. But I'll never pray too much. O God, search me and try me.

146 Was just speaking, a while ago, about the deep pools, how they reflect the stars; put a depth of Thy Spirit in us, Lord, as David the prophet said, "Lead me beside the still waters," not the riffing waters. The still waters, lead me there, Lord. Get me quiet. I'm nervous, I'm all up-set.

147 I've done everything that You told me to do, as far as I know. I've crossed the nation, around the world, preaching, and crying, and persuading. You've been faithful to throw out that sign of the Messiah, to show that it's You, Lord, that's a doing it, and not a man. I'm thankful for that. But, Lord, I'm under the juniper tree, tonight. I'm wondering, "Why don't they repent? Why can't this America see it, Lord?" Has her senses so dull? Is the church so organized, so tight? And they won't cooperate. They won't do nothing but criticize.

148 But I'm just as sure, tonight, as it was by Elijah, under the tree, You've got seven thousand, yet, that hasn't bowed their knee to Baalim. You've got many saints in the earth today, waiting for the Coming of the Lord.

149 O Lord, have mercy on us. Try us, and put us into Your measuring scales. And if we see we been found wanting, O Lord, cleanse us then from our sins. And make us what You would have us to be. Grant that to every individual in this church. For we ask it in Jesus' Name. Amen.

150 Now it's going to be communion time. We pray that God will bless you now. All that must go, and don't want to take communion, meet here Wednesday night, will be meeting again.

151 Don't forget to pray for me. I going to need it now. In the next few days, I'm going to need prayer. Now don't just take it lightly, but put me upon your heart and pray for me. I need your prayers. I've got decisions to make that might mean the difference of millions of souls. Something has to be done. I've went as far as I can, in my own strength. I—I've got to have a vision from God, for myself. He'll show me for others, but I—I got to have something for myself. I need it. Pray for me. He'll send it if you'll just pray.

152 Riding around, today, I was looking around. I was out to your house, Brother Roy. And I didn't want to come in; there was a car

setting out there. I owe you and Sister Slaughter a visit. Meda and I were riding around. I said, "Well, we'll get back a little later," but I got tied up and didn't get back. Going around, riding around, on the roads, thinking, "O God, something must be done. I just got to get a hold of You somewhere."

¹⁵³ The hour is pressing. The—the darkness is a settling. The end time is here, one minute before midnight. See the presence of the enemy, the shaking, the feeling, the nervous condition, the tension of the world, and not knowing that that's your doom. See? Oh, my! Let's mount up with wings as an eagle, now, fly into the arms of Him that's the same yesterday, today, and forever.

¹⁵⁴ Now, all that wants to stay for communion, we'll be glad to have you in this time of fellowship.

¹⁵⁵ Now, you have First Corinthians, I believe, 11th chapter, there. I'll have you read it right now, then, Brother Neville, if you will. [Brother Neville reads First Corinthians 11:23-32—Ed.]

[For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:]

[And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.]

[After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.]

[For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.]

[Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.]

[But let a man examine himself, and so let him eat of that bread, and drink of that cup.]

[For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.]

[For this cause many are weak and sickly among you, and many sleep.]

[For if we would judge ourselves, we should not be judged.]

[But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.]

¹⁵⁶ That doesn't need any explaining, it's just this, "If we eat and drink unworthily, we eat and drink damnation to our own self, not discerning the Lord's body. For this cause many are weakly and sick among you, and many are dead," see, when we come to take communion.

¹⁵⁷ Every Christian should take communion. It's your duty. It's a showdown. See? Jesus said, "If you don't take it, you have no part with Me." See?

¹⁵⁸ "But he that eateth and drinketh unworthily, eats and drinks damnation to himself." That is, if you're still out with the world, and doing things of the world, and people see you taking communion, you're doing wrong. You're only bringing disgrace to you. And it'll only harm you. It isn't that it'll harm God. It'll harm you. And so a person should examine themselves.

¹⁵⁹ And before we approach this sacred moment, you ask God to search my life. And if I've done anything that's not right, forgive me for it. I—I don't mean to do it. I'll make it right if He'll reveal it to me. And I'll ask the same thing for you. Said, "When you come together, tarry one for another." That's, "Wait on one another, and pray for one another."

¹⁶⁰ We want to take this communion. And if we don't do it, we have no part with Him. That's what He said. First . . . Or, Saint John, the 6th chapter.

¹⁶¹ Now, let's just pray. You pray for me, silently, while I pray for you.

¹⁶² [Brother Branham prays softly—Ed.] I pray that You'll forgive us, by faith. Let Thy Spirit, O God, come. I pray that You'll forgive us of all our trespasses to men . . . ? . . . forgive . . . ? . . .

¹⁶³ O Lord, hear our prayer. This is our prayer of forgiveness, Lord. We pray forgiveness. We pray for mercy. Forgive us, Lord. As it is written in Thy Word, "Forgive us our trespasses, as we forgive those that trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever. Amen."

I believe you have so many . . .



WHAT DOES THOU HERE?

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