
HEAR YE HIM



I thank you kindly, brethren. That's fine. That makes me feel real welcome and real nice. I don't know how I could feel any more welcome than you have made me feel this week since I have been here. So nice getting to meet everybody and—and I didn't have the opportunity to—to meet too many of the brethren, just one now and then. And so tonight, I lunged right down the line shaking hands with everybody.

(Say, by the way, come here, Brother Clibborn.) Becky, my little daughter way back there, this is Brother Booth-Clibborn, my old chum that wrote that famous song, "Down From His Glory." I have it sang everywhere. And I think when I die, if I'm still—not still living when Jesus comes, I want them to sing "Down From His Glory" for Him. Becky, this is Brother Booth-Clibborn, the one that wrote the song. My little girl, Becky, taking her piano lessons; that's the first song she learned, "Down From His Glory." God bless you, Brother Booth. Lots of good luck to you. God be with you.

² Say, by the way, Brother Booth has said something and was wrote in making connections to maybe some of his friends here, that this week about, we was going to have a—the week long service. Well, the reason that Brother Booth was to take the afternoon service, see, we had to make it short, just three days. And so I had to take it myself. And I. . . You don't know how I felt, knowing that a minister that can preach in seven different languages, Greek and Hebrew, and I don't know good English; and I had to take his place. That was quite a let-down. My old Kentucky "his," and "hain't," and "tote," and "fetch," and "carry," don't sound like one of these clergyman. So. . .

But Dr. Lee Vayle, one of my associates, I—wants Brother Booth to come and something another about to get together, I want him to get his address about his teaching in Greek. I think about a man teaching in Greek, and I can't teach in English. So. . . But, you know, let Him that's taught in all good things communicate with Him that's. . . How is that? Goes something, a Scripture to that then.

³ And we're very happy to have our fellowship here together, and the blessings of God upon all. And this has been one of the finest cooperating bunch of men that I have ever had services with. And I believe that this is the beginning of something that's much larger than what we have here now, when men will come together, and no matter what their doctrine is, they'll just let down the fence lines, and fellowship one with another. There's only one God, and we worship

that God. That's all. And if we were all going to Indiana in the morning at four o'clock with me, some might go in the Chevrolet, and I'm going in a Ford, and the next guy in a Buick, and the next . . . As long as we head towards Indiana, and keep going. That's the idea. And one car will take you same as the other. And that's the way it is now, I believe, is that . . . The main thing is get started right towards Glory. Keep going. That's good.

⁴ Now, the one great thing . . . Many people has misunderstood me when I talk of denominational barriers. It isn't that the denomination is wrong. But to build a fence around it, nobody else can fellowship; that's where the wrong part is. I think that God wants us . . . Well, what would it be if we didn't have denominations. You see? We have to have them. And they're God's plan. But the thing, when we come to think, "We are the only group," God goes right over here and blesses somebody else, and shows that we're not the only group. So, God works that way.

I'm so glad that He does, because we're all human beings, His creatures. And you know, as there's an old saying in Indiana. The old farmer said, "I'm glad everybody didn't see things alike, 'cause everybody wanted his wife." So, thought she was the prettiest woman in the world like he did. So that's a good idea that we'll have a—a variety.

⁵ As I was speaking this afternoon, God is a God of variety. He makes us different. He makes His mountains different. He makes His—the mountains, the deserts, the seas, the lakes, the little fish, the big fish, the big men, the little men, fat, wide, skinny, indifferent. He makes them. That's all. That's His way of doing it. And if He likes it that way, amen. That's the way I like it too. But we must all realize that we're God's creation, creatures of His creation.

Now, I just don't know how to express my thankfulness. As I was sitting behind the platform to hear of the brethren who've taken up a love offering for me, for the overseas. That's wonderful.

⁶ I met with Brother Borders and some of the brethren. I know we're just here three days. And they don't just give you these buildings, and the lights and so forth. And I said, "Brethren, don't take no love offering for me. Just go ahead and put it on the expenses. And if you don't meet all the expenses, they gave me a love offering at Angelus Temple. I'll put that in on the expenses. It'd be worth ten million times what I got just to find this fine bunch of cooperative people."

It's my heart to see brothers, one. If I could see every church in the world break down their ideas and barriers, put their arms around one another, and for that one for evermore, we are brothers, one great united Christian army. I'd raise my hands like Simeon of old, "Now,

Lord, let Thy servant depart in peace according to Thy Word, for my eyes have seen Thy salvation.” That’s right. I’d love to see that. The . . . It’s been my heart’s desire.

⁷ When I come from the Baptist church, I walked away, not because they put me out; I just come out on my own calling. Still have good standing with the Missionary Baptist church. When I come into Pentecostal, I just seen one group. And I thought that’s the reason they called it Pentecost. Come to find out, there’s just about as many denominations of Pentecost as there is of—of Baptists. There’s a . . .

But I want to say this to my Baptist friends, Presbyterians, and what-more: when Pentecost tries to think or say that it’s an organization, it’s wrong. Pentecost is an experience, not an organization. See? We experience Pentecost by the new birth. Pentecost is an experience that a Methodist can have, Baptist, Catholic, whoever will that wants a Pentecostal experience, can have it, because it’s for “Whosoever will, let him come.” And so, the Lord grant these things.

And when I come in to find, the very thing that I’m striving for, it here right by me. You know how it makes me feel. I just—I just dread going home tonight. I do.

⁸ Now, the money that you gave . . . I never took an offering in my life. The closest I ever come was one time when I was really up against it. We didn’t have any money to make a payment on a—something that we had, wife and I. And I said to her, “Honey, I’m going to take up an offering tonight.”

I pastored the Baptist Tabernacle at Jeffersonville seventeen years without a penny. And so, I worked for a living. And I would do it now, if I could just do it. And then I . . . Not because they wouldn’t give me an offering; they’d give me anything they had. But I just wanted to work, let them keep their money. And so, I knowed they needed it.

⁹ So I said to the wife, I said, “Well, I’m going over and take an offering.”

She said, “I’m coming over to watch you, to see what kind of an expression will be on your face.”

Said, “All right, young lady. You just get you a seat back there, my dear sweetheart, and I’ll show you how it’s done.”

I walked over. We didn’t have an offering plate. Nothing in the church, never did have one. So I said . . . Now, they have got one now. I’ve left from that. The pastor, they have to pay him now.

Then I went over, and I said, “Friends,” I said, “I’m sorry I have to do this, but I’ve met just a little flaw, that I haven’t got the money

to meet. I need about five dollars.” I said, “If each one of you gives a nickel, or a dime, or something?” I said, “It’ll sure be appreciated.” I said, “Uncle Jim,” an old fisherman friend of mine, one of the deacons of the church, I said, “Would you come, get my hat and pass it?”

He said, “Sure, Brother Billy.” Started over after it.

Setting right down like this from me was a little old woman, that had one of these little aprons that you had the pocket on the inside. How many ever seen one of them? You know, you—you carry it around like this and have a pocket on the inside. She was a prayer warrior. And I looked around at her, and she was reaching down under that apron, getting that little pocketbook out that snaps on top, pulling out them nickels. Brother, I couldn’t have took that. It would’ve choked me to have that. I didn’t; I said, “Oh, I was just teasing you. I didn’t mean that. Put my hat back up, Brother Jim.” That’s the closest I ever come to get—taking an offering.

¹⁰ And you know, there’s an old fellow rode a bicycle down there that was backslid. I—I wouldn’t want to say it was backslid; it was just wore out. See? And he—he gave it to me. And I go out, the ten-cent store the next day and got me two cans of paint: red and white. That’s Jeffersonville basketball colors, you know, the team colors. And I thought that would have a great psychology on the kids. I painted it all white and red, and set it out there, put a big sale sign on, for five dollars, and sold it the next day. Paid it, and didn’t have to take an offering after all. So that was my closest I ever come of taking an offering.

And tonight, I sure appreciate your fine love offering which will be given me after the service. I will promise you, there won’t be any cigarettes, any whiskey, anything wrong. It’ll go for preaching the Gospel in Australia, and wherever the Lord will send me. And a soldier born in the Kingdom there, it’ll be your credit the day that . . . I’m only following a leading of the Spirit. And that’s . . . I must do that. And you’re sending me—your money, your tithing is sending me.

¹¹ Now, I see laying here handkerchiefs, and scarfs, and so forth. It reminds me in Mexico, not long ago, about a year ago, going on two years now. They promised us a bull ring; then wouldn’t let us have it. The church down there kicked up against it, so we had to take them out in a big lot, the Mexican people. And they really loved it.

And they would gather in that place at nine o’clock that morning, and I wouldn’t be there till nine that night. No place to set down, stand up, lean against each other.

And the Lord had been doing some great things. I was there three nights. And there was a—an old blind Mexican brother came to the platform. And poor old fellow, barefooted, ragged clothes, blind

as he could be come walking through the platform. He kept saying something. And my interpreter, Brother Espinoza.

¹² And many of you Mexican people knows Brother Espinoza, he was interpreting. And he was a wanted to know where the healer was. And he reached in his pocket and got out a rosary, beads, to say his prayer. And I said to him, “That’s not necessary, dad.”

And I looked at him. And I looked with no shoes on, and I had on a pretty good pair of shoes. I put my foot up beside his to see if they would fit him. I would’ve give them to him. And he had . . . My coat was . . . Well, I wear Penney’s clothes, which is sev—seventeen to twenty-seven dollars. So it was a better than he had on. So, I put my shoulders against his. But, oh, he was much wider. And then I thought the poor old fellow probably never had a good meal in all of his life, little old greasy tortillas, or something they eaten, maybe raised a bunch of children. And there, dusty and dirty from working . . . And then think that fate was so ill to him, until he was blind.

¹³ Now, listen. I want to tell you a secret of praying for the sick. I’m not a healer. God knows that. But God has answered prayer for me many times. And the only way it can be done; you’ve got to enter into the fellowship of their suffering. You’ve got to really feel it.

And that poor old fellow there, I thought if my old dad would’ve lived, he would have been about his age. And I just put my arms around him and started praying. I thought, “Lord . . .” They don’t interpret the prayer. “What, this poor old man . . .”

And just then I heard him say that word, “Gloria a Dios.” I don’t, might not say that right, ’cause, I told you I can’t speak English, so you know I couldn’t speak Spanish. But I know that means, “Glory to God,” or something. And he run across the platform hugging everybody. He could see as good as I can. The Lord opened his eyes.

¹⁴ And the next night, there was piles of old shawls and hats. A rick of them three times as long as this, about that high. How they would ever know who it belonged to, or which was which, I do not know. But they had believed. They had seen something.

That night, Brother Espinoza . . . I would never state these things until they’re authentic, they’re proven.

A lady had been standing in the rain since along two o’clock that afternoon with a dead baby. And when Billy come to me, he tried to give out prayer cards. He couldn’t. So he had to go around with somebody else to give out the prayer cards and see that they didn’t sell them, and so forth. You know. So, he couldn’t speak Spanish.

And this little lady was trying to get in the prayer line, and a whole group of ushers couldn't hold her back. Oh, she was frantic, a little, a lovely little lady, about so high, about—weigh about a hundred and ten pounds, and about twenty-eight years old, I suppose. And she was just screaming, holding this dead baby in this blanket.

¹⁵ And Billy come to me; he said, “Daddy, you’re going to have to do something.” Said, “They haven’t got enough ushers there to stop her.” She’d climb over the top of them, anything. She was desperate.

And I said to Brother Jack Moore. Many of you know Jack Moore from Shreveport. And I said, “Brother Jack, go over and pray for the baby and that’ll satisfy her.” And I turned to look this a way, I seen a little baby setting, smiling, looking at me, a vision. I said, “Wait a minute.” I walked over to where the little one was. She had it covered all over there where that she’d fell down. And I said, “Bring her here.”

She begin screaming, “Padre, padre . . .” Ever what . . . It means father. A padre, a padre . . . And I got her up.

And I said, “The baby dead?” She couldn’t speak, of course. And I laid my hands upon the baby. And I said, “Heavenly Father, is that that little one You let me see just then?” And her baby screamed, and let out a big kick and started yelling the top its voice.

¹⁶ Now, Brother Espinoza chased that down through the doctors and everything. The doctor pronounced it dead at two o’clock that afternoon. This was about nine thirty that night. The baby’s living today, healthy, down in Mexico, because of the grace of God. See?

It’s your approach to anything. The lady herself was Catholic. That didn’t stand in her way. Methodist shouldn’t stand, because the Pentecost is having revival. Let’s get to Christ is the main thing (See?), no matter what it is. It’s not the messenger, it’s the message that we’re hearing.

¹⁷ Now, these handkerchiefs, we pray over them. I know many people anoint them with oil. That’s all right. Anything God will do and bless, I’m in for it. But now, if you’ll take the Scripture, I believe that Paul never anointed them; he took from his body handkerchiefs and aprons. See? And I think where Paul got that was by Elijah taking the staff and laying it on the baby (See?), because what Elijah touched, he knowed was blessed. But if he could get the woman to believe that . . .

Now, Saint Paul has been gone years. That’s right. But it wasn’t Saint Paul that done the healing. It was the people’s faith in the God that Saint Paul was serving. Saint Paul is gone, but Jesus lives on forever.

¹⁸ Now, I appreciate your thoughts that Christ answers prayer. If you haven't got your handkerchief here, just write me at Jeffersonville, Indiana. Now, I'm not trying to get your address. I have a hard time paying secretaries and things to answer the letter. I have no programs, and nothing to sponsor, nothing at all, don't ask for a penny, you don't have to send a penny. Sometimes they do to pay the postage. We send thousands times thousands and thousands around the world annually. So now, and there's a prayer cloth that comes, a little ribbon that I prayed over myself. Now, if it was my child that was sick, I'd want somebody I had confidence in to send it. Now, secretary makes up the letter, but I pray over the cloth. That's exactly right. And now, if you want one, and . . . (Thank you brother . . . ? . . .) If you don't . . . If you don't have need for one right now, send and get it, put it in your Bible on Acts 19. If anything happens, take that and lay it on the patient. If time would permit, it'd be hair raising experiences I could tell you that's happened. Now, let us pray for these here now.

¹⁹ Lord, these handkerchiefs are laying here, and scarfs in commemoration of Thy Word. Now, we know that there is Scripture says they taken from the body of Saint Paul handkerchiefs or aprons. Lord, we do not claim to be Saint Paul, but You're still Jesus. And I . . . You're just not One that would be a respect of persons. Peter said the same, that—that You're no respect of person or nation, but all that fear God and serve Him with holiness. And I believe, Lord, that You'll respect these people that sent these little parcels.

And one time it was said that when Israel was backed into the corner trying to follow the commandments of God under the leadership of Moses, that the Red Sea cut them off from the promised land. They had mountains on either side, Pharaoh's army coming in the back, pursuing. And then those people that were trying to follow Your instructions, and the Red Sea standing in the way. One had said that God looked down through that Pillar of Fire with angered eyes and that sea got scared, and it moved back, and a path was made across the sea, so that Israel could journey on to the promised land.

Lord, when these handkerchiefs touch the sick and afflicted, not look through the Pillar of Fire, but through the Blood of Your Son, Jesus; and may the sickness and disease move back. And let the people that's on their journey, claiming Your promises, may they move to the promise of above all things, brethren, I would that you would prosper in health. Grant it, Lord, for it is with this attitude, and this Name of the Lord Jesus, we send it to the sick and the afflicted. Amen.

Immediately after the service, claim your parcels.

²⁰ Now, thanking me back. . . The Lord willing, they give me an invitation. Your fine spirit told me that even before you said it. I do appreciate it. And. . . Now, I've committed it to the Lord. And it's just at the time; we'll notify the people, and come back to the valley just as soon as the Lord will lead me to come. I'm sure that's the way you'd want me to come. I only go where the Lord leads me to go. The place never gets too little or too big.

I just held a meeting in a place that held twenty people, a revival. It was pitiful, but I held it anyhow, 'cause the Lord sent me there. And great things happened. So, it never gets too small. See?

So this is a wonderful, a great crowd, fine people, lovely, just everything we could want. I sure the Lord is in this.

²¹ Now, to begin our service, we do not want to hold—make it len—lengthen out long. And I'm just wanting you to know, now that these three services, or four, five, I believe it will be altogether, that I have enjoyed it. And you have seen the Lord Jesus prove Hissself alive; for through our flesh, our eyes, our lips, our hands, do and perform the same things that He did when he was here on earth. And my campaign slogan is: Jesus Christ the same yesterday, today, and forever. He ever remains the same. He always will be.

Then most all of you are acquainted, I suppose. . . How many was here last night, raise your hand? Now, that's just fine. A great bu—group of the audience.

Now, I do not heal. It's a vision that's a sign to the Church that Jesus is alive and performing the same things, in the same way, that He did when He was here on earth, as we went through it time after time.

²² Now, tonight I want to take just three words out of the reading as I heard our precious friend, Brother Borders here, which has done such a great job; and a bosom friend of mine of helping getting things together. I want to take the last three words out of the 5th verse of the 17th chapter of Saint Matthew that our brother read. This is the words:

Hear ye Him.

More or less a Gospel text. . . So, let us bow our heads just a moment and speak to Him.

Lord, if there is anybody in the world or anywhere that I could direct people to would be these three little words, "Hear ye Him," the Lord Jesus, for He is our Saviour and our Healer. And now, here tonight where thousands of people setting present, I do not know just what to say, but just taking these words and depending on You to provide all that we have need of. May every man, woman, boy or girl that's in Divine Presence, may they settle down now, and may the Holy Spirit

take the Word of God and deliver it to the hearts, just as we have need. It is written, "Open your mouth, and I'll fill it." And I'm trusting in Thee, Lord, for I'm not able to speak to such an audience tonight.

It's the purchase of Your Blood. And if I had only two drops of Your literal Blood in a charger, how I would hold that to my heart. But tonight, in Your estimation, I've got a greater before me: it's the purchase of Your Blood. You so loved them that You gave Your Blood, that they might be cleansed from their sins, healed from their diseases. Now, Lord, let the holy Spirit use the lips of clay, and anoint the ears, that the Word might fall in good ground and bring forth a hundredfold. And when we leave tonight, may we say like those coming from Emmaus, "Did not our hearts burn within us as He talked to us along the way." For we ask it in His Name, and for His glory. Amen.

23 Being just a little hoarse now. I'll stand close to the mike.

"Hear Ye Him." You might say, "Brother Branham, you was speaking of having a great audience, don't you think that that kind of a small text for such a great audience and such a— a needy audience?" No, it's not the quantity of the text; it's the quality of the text. Now, as far as paper, it's just small. And ink, it did not take much to write those three words. But what It means, It's the Word of the Eternal God. "All heavens and earth will pass away, but that Word shall never fail."

Some time ago in our city, or just across the river, Louisville, Kentucky, there was a little boy who was up in the attic of an old building, looking around, just prowling as little boys will do, and he found an old trunk. Looking through this trunk, ransacking like a little eight or ten year old lad, he found a little yellow postage stamp. And he picked it up, and he thought, "You know, I wonder if that stamp's any good." It was only just about a half inch square. Well, he said, "It's awful old, and it's . . ." But he said, "I've got a friend down the street that collects stamps. Perhaps he would give me five cents for that stamp." And of course, he had ice cream in view with this five cents.

24 And down out of the old attic he went, and down to the postage stamp collector, and the man taken this stamp, put it under a glass and looked at it, said, "What do you want for it, Junior?"

He said, "Well, what will you give me for it?" He was a business man.

He said, "I'll give you a dollar bill for it."

Oh, my, quickly that bargain was made. Well, how many cones of ice cream would that buy? With the dollar in his pocket, he went out thinking he had certainly, perhaps, cheated his friend, by him giving a dollar for that stamp.

I understand that about a month after that, that stamp was sold for five hundred dollars. And later, it was sold for a larger sum, and now, they say that it's worth way up into the hundreds and hundreds of dollars. You see, it wasn't the little yellow piece of paper; it's what was on the paper that counted.

And that's the way it is tonight. It isn't how much of this Word, it's—or how much the paper's worth, or how much the ink costs, it's what It is that counts. There is enough on that one little text of three words to save the entire world, because It's pointing them to the Christ.

²⁵ I believe it was in the days of Abraham Lincoln, when a—a soldier had committed a crime. And he was up for execution. He was going to be shot before a firing squad. And some good friend went to the great Mr. Lincoln, which was an outstanding Christian, and he fell on his knees, and he said, “Mr. Lincoln, they're going to take the life of a man. Just one word from you will pardon the man. He may be guilty of doing something that he ought not to have done in military service. But I know him. He didn't mean to do it. Won't you pardon him, Mr. Lincoln?” And him being in a rush, he just picked up a piece of paper, and said, “Pardon So-and-so, Abraham Lincoln.”

The man bowed politely to him, rushed back to the cell and said, “My friend, you are free. I've got your pardon here from Abraham Lincoln, the President of this great United States of America. Here is his signature.”

²⁶ And the man that was in prison, said, “Why do you haunt me? Why do you make fun of me, knowing that I'm to die in the morning by a firing squad, and bring such a piece of paper as that to me and try and make me believe that that's Mr. Lincoln's name, that he signed it.” Said, “It ought to be decorated up. It ought to have a seal on it. It ought. . . .”

He said, “But he was in a hurry. Any man that knows Mr. Lincoln will recognize his signature.”

²⁷ But he rejected it. And the next morning, he died by a firing squad. He had the news of he was free, but he wouldn't accept it. Then, that was tried in Federal Court, and here was the—the verdict of the Federal Court. Here was Abraham Lincoln's name, the President of the United States signed that this man was free, and should not die by a firing squad. And yet he died by a firing squad. Now, what? Here was their verdict. “A pardon is not a pardon unless it be received as a pardon.”

Hear Ye Him; it's a challenge. It's a command. It's a pardon. It's all that you have need of, if you'll just accept it in that way. But if you do not accept it that way, it's just another piece of paper.

28 God, before He does anything, before He—any notable thing, He always makes it known that He’s going to do it.

I think that’s what’s happening right now. That this nation is so combed by evangelism, there’s something fixing to happen.

And this time, there was going to be a great thing happen. So He called three of His servants. And three is a witness in the Old Testament. “Out of the mouths of two or three witnesses, let every word be established.”

And God meets in different counsels of men. Sometimes He meets with large numbers, sometimes with small numbers. Once He met with five hundred, again He met with seventy, then with twelve, three, even to one. That’s what makes Him so real.

29 So, we find that they was called out: Peter, James, and John. And if you notice, Jesus always taken those three with Him wherever He went: In the house of the—the priest that He rose his daughter . . .

Always wanted to think of it this a way. The three was—was: faith, hope, and charity. Peter represented faith. James represented hope, and John love, charity. Faith, hope and charity, it bears witness to God.

And they went up on what we are—know to be the Mount Transfiguration. It must’ve been a great place. Peter, later in one of the Epistles wrote and called it the holy mountain. Now, he did not mean the mountain was holy. It isn’t the holy mountain, it was the holy God on the mountain. It isn’t the holy church; it isn’t the holy people; it’s the Holy Ghost in the Church and in the people.

Then we find Him as they went up they . . . Also three to bear record on earth. This was a very special occasion, so three came from heaven to make heaven and earth agree. There they seen transfigured, the Lord Jesus, heavenly. And they seen Moses and Elijah. Three of them. Three on earth, three in heaven.

30 Now, what He was doing here . . . God has never asked a man to do anything that He Himself would not do. That’s the reason that I appreciate Brother Clibborn’s song here. I like to sing it in a day when they try to make Jesus just a prophet, try to take Deity away from Him.

Some time ago, a woman who belongs to a church that believes He was just a prophet, just a good man, a teacher. If He was that, we’re all in sin. God created that body, Jehovah, and He built the own Tabernacle that He lived in. The Son of God, Jesus Christ was a Tabernacle that God dwelt in Himself. God was in Christ reconciling the world to Himself.

³¹ This lady said to me; she said, “Preacher, I like to hear you speak because you seem to be sincere.” But said, “There’s just one thing wrong.”

I said, “Well, if you can only find one thing, I’m happy.”

She said, “Here’s what it is. You brag too much on Jesus.”

I said, “I’d had ten million tongues, I couldn’t brag enough on Him. I could not find words to speak His precious praises. It doesn’t lay in mortal language to speak it. Angels can’t find words to express it.”

“But,” she said, “you see, He was just a man; and you try to make Him God.”

I said, “He was a God-man.”

And she said, “If I prove to you by your own Scriptures that He wasn’t, that he was just merely a man, a good man, a teacher. . . That’s all He was.”

I said, “If the Scripture says so.”

She said, “All right.” She said, “In Saint John the 11th chapter when He was going down to the grave of Lazarus, the Scripture said that He wept. And that showed He wasn’t nothing but man.”

I said, “Sister, your argument is thinner than the broth made out of a shadow of a chicken that’s starved to death. Why, that wouldn’t hold nothing.” I said, “When He went down to the grave, it’s truly, that man part was weeping. But when He straightened those little stoop shoulders up and said, ‘Lazarus, come forth!’ and a man had been dead four days stood on his feet and lived again; that was more than a man.”

³² He was a man when He come down off the mountain, hungry, looking for something to eat on the tree. That was a man hungry. But when He took five biscuits and two pieces of fish and fed five thousand, that was more than a man. That was God in the man. When He laid out there on that little ship that night, tossed about, where ten thousand devils of the sea swore they’d drowned Him, and had tossed about like a little bottle stopper in a storm; He was a man while He was asleep. But when He put His foot on the brail of the boat and said, “Peace, be still,” and the winds and the waves obeyed Him; that was more than a man. That was God speaking through Him.

It’s true that He died on the cross crying like a man. But on Easter Sunday this Roman seals could not hold the grave. The rocks could not do it, and He broke the seals and rose again. No wonder the poet said:

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

³³ Certainly. He was more than a man. He was God in His Son, God, the Spirit, dwelling in a Tabernacle that He created Himself by a virgin birth; that He might come into this holy Tabernacle to manifest Himself to mankind, expressing what He was in His Own Son, Jesus Christ. And here He was standing up there now as God had to be made flesh so that He could suffer pain, and suffer the agony of death that He might die for all creatures.

And then we find . . . You know what He was doing: In the Old Testament they had a law. And now, listen to this and throw out the bone. They had a law of this: that when a—a baby boy was born in the house of the father . . .

³⁴ Have you ever noticed in King James version, the translation of the 14th chapter of Saint John? “In My Father’s house is many mansions . . .” Doesn’t that sound strange? “In My Father’s house, a little house with many mansions.” Now, you see, in the days of King James, the house was called the “domain,” and the king was the father of that domain. The right translation is this: “In My Father’s Kingdom is many palaces.” One, Moffatt I. . . Someone, I really don’t remember which one it was, made it more ridiculous than King James has got it. Said, “In My Father’s apartment house is many apartments.” We ain’t going to rent no apartments up there; I’m sure of that. But the real translation is, “In My Father’s Kingdom . . .” But you see, in translating that for the king, they had to make it in the—the language that they talked in, which is more like the Bible times.

When a father owned a great, great farm, a little boy was borned in this home, he was a child, as—and he was a son as soon as he was born. But . . . Now, there’s where I think that we, the Full Gospel people has made a little slight mistake; maybe not intentionally, but trying to tell the people that as soon as you receive the Holy Spirit, that settles it. It doesn’t. It doesn’t. You’re only put on trial.

³⁵ And this boy, when he was born, he was a son. But then, the father would go out and find the best tutor, or raiser that he could find for this child, to educate it. He wanted his son to be brought up in the very best of school that could be. And then this tutor brought the father word all the time how his son was progressing.

Notice, how typical that is of God. When we were borned into the household of God, God searched the heavens to find the best Teacher

He could find for His Church. That wasn't the bishop or an archbishop. That was the Holy Ghost. That's the Teacher and the Tutor to the Church that's borned again in the body of Christ.

³⁶ And how do you think that tutor felt when he come up before the father with a shamed face and have to say, "That little boy of yours, that you love so much, oh, he's a rascal. He's not doing good at all. He's not interested in your affairs; he's just a—a roustabout." How he must felt.

What do you think the Holy Spirit says now when He comes up into the Presence of God to tell the Father the behavior of His Church. Now, I could make this awful poison right here, but maybe I'll just let it go, just touch a few things. What do you think that He comes up before the Father and says, "You know, that church that's borned again down there, they're even teaching perverse things, that the days of miracles is past." What do you think about that? What if He has to tell the behavior, that lots of the deacons is married four or five times and still holding the deacon's office. He must blush to do that. How that the women has cut off their hair, how that they wear shorts instead of dresses. Um! That must have been awful.

³⁷ Oh, someone said to me not long ago, said, "Brother Branham," said, "you see, I don't wear those shorts. I wear those (you know, what is it you call them?) slacks." That's worse than ever. The Bible said that a woman that'll but on a garment that pertains to a man, it's an abomination in the sight of God. What's happened? It used to be wrong for you Pentecostal people to do that. Somebody let down the bars somewhere. If it was wrong then, it's wrong now. That's right.

But the Holy Spirit has to take record up before the Father for those things. Isn't that terrible? My, it must be awful to have to do it, taking those kind of a messages of the way that they do.

³⁸ And then what do you think that He has to do to say that His daughters and sons is smoking cigarettes? He never made a smoke stack on you. He give you some lungs to breathe air. But He has to take that message that they'll not pay any attention to the preacher, "I'll do it anyhow." And wonder what He thinks when the preacher isn't preacher enough to tell about it in the pulpit, thinks more of a meal ticket than He does the Gospel. What about that, about his preaching? Oh, it could get scorchy, but we'll let it go.

You say, "Brother Branham, your beat. . . You're striking up women too much." All right, then men, here it comes. Any man that'll let a—his wife wear them kind of clothes and smoke cigarettes, it shows what you're made out of. That's exactly right. I've got. . . I got little respects of you being a man. True. Oh, you might be big, and have big muscles, and. . . I've seen man that weighed two hundred pound

and muscles like iron, and didn't have a ounce of man in them. That's right. Man's not measured by his muscles, but by the bags in the knees of his pants where he's been praying. That's the way . . . ? . . . Man is not measured by muscle; he's measured by character. There never was a greater Man than Jesus Christ. That's right. And He was measured by character, not by stature.

Well, I come to pray for the sick. They'll take care of that.

³⁹ But notice what a condition: the Spirit, the Holy Spirit how he must blush when He comes before the Father. And when He comes to say, "You know, the Assemblies and the Church of God won't agree together. The Methodists and the Baptists is fighting. The Presbyterian knows it all and won't let none of the rest of them come in." What do you think that happens, when the Holy Spirit has to take that before the Father, the Tutor of the Church?

You see the reason you don't go to the Holy Spirit with these things, you've adopted some other kind of a tutor. But that's really not your tutor. The Holy Ghost is God's selected Tutor. You might get a—one that comes tell you that them things are all right, but that's not God's Tutor. God's Tutor will follow the instruction of God's Word. Amen. Umm. But that's the truth.

⁴⁰ But then what if the son still won't obey. That son, though he is a son . . . We can't say that he's not a son, but he will never have any inheritance. That father says that he won't listen: "He won't obey; I can't put trust in him; I'll just have to let him go. He's always a son." Now, if you're a borned of the Spirit of God . . . I have to stay with that, because you're a son of God. But if you . . . You lose all your—your—the glory.

Then what if this son is a good son, an obedient son. Oh, how he loves the father. How the—the tutor would like to say, "Oh, dad, I'll tell you what. You know that boy of yours, he's a chip off the old block. I'm telling you; he's just about your business just as . . . Why, he take care of it as good as you can right now."

How the father swells up. "Oh, sure, that's my boy." That's the way I want Him to think about us. That's the way I . . . We want to follow the instructions of this Word, live by It, preach by It, die by It. That's what God wants us to do.

⁴¹ Then, if that child was obedient, then there's set a certain day when he become of age. Now, the Pentecostal church ought to be of age; forty years old or better, about fifty. So, it should be of age.

Then there comes a day when that son becomes . . . He's going to be adopted or placed. (You brethren, what I'm trying to say, placing of

a son. You understand what I mean.) He's to be placed, positionally. He becomes heir.

Now, they take him out in the streets, and they put him, on a certain garment. And they have a ceremony. And after that ceremony, this child is placed or adopted into the same family he was borned in, and his name's just as good on a check as his daddy's is. Right. He falls heir. He's positionally placed.

⁴² And that's what God was doing here to His son, because He had found Him. . . Hallelujah! He had found Him: "This is My beloved Son." God took Him up there on the mountain, brought down the witnesses from heaven, brought up the witnesses from earth. And what did He do? He dressed Him in a robe of immortality. His raiment shined like the sun. Hallelujah! (Don't let that scare you; that means "praise our God.") Robed Him in a robe of immortality, and spoke, "This is My beloved Son." What? "I'm placing Him. I'm stepping back from the picture. This is My beloved Son. Hear ye Him."

⁴³ Oh, it excited Peter. He was so excited, like men does get excited when the supernatural takes place. There's usually a mixed multitude like went with Moses, and like went with this last revival in the last days, a mixed multitude. It always creates that.

Peter got all excited when he seen the supernatural. People does that. And right quick, he wanted to make him some denominations and fix them all up. He said, "I'll tell you what we'll do." He said, "Let's build a tabernacle for all those that want to keep the law with Moses. And let's build another church over here, and make all that wants to keep the saying of the prophets." But I want you to notice, then he said, "We'll build another tabernacle over here for all that wants to believe in the grace of God, Jesus Christ."

⁴⁴ But before he could get that out of his mouth, something took place. And I'm so glad that it did. What could the law do for me? There was no grace in the law. The law was a—a policeman that told me I was a sinner. It put me in jail, but it had no power to get me out. Oh, I'm so glad. Then the next was. . . Moses represented God's law, to say that you're guilty, and you're subject to death; and there's no mercy in it. It's the law. "The day you eat thereof, that day you die."

Now, what did Elijah represent? God's justice. I don't want justice; I want mercy. I don't care for His justice; I want His mercy. Christ met His justice for me. Amen.

⁴⁵ Old Elijah went up there on the hill with a commission from God. And the king found him and said, "Take fifty men, and go up there, and bring him down. We'll get that holy-roller down here and teach him something."

And old Elijah set down on this rock by the brook Cherith, and he had colored servants was serving him every day with—the crows bringing him bread and meat, and he was drinking. He was . . . Saying, “Poor old Elijah.” He’s better off than a lot of us. And there he set there, and . . .

And the first thing you know, he seen an army coming with fifty. And he raised up and said, “If I be a man of God, let fire fall from heaven and consume them.” And down come the fire. And they were consumed; that’s justice. They was forbidden on that ground.

⁴⁶ “Oh,” the king said when he heard about it, “there must have been an electric storm that day.” And you know how people try to figure it out, you know. “It must have been lightning struck. I’ll send another fifty.”

And when old Elijah saw them coming, he raised up and said, “If I be a man of God, let fire fall from heaven and consume them.” Down come the fire and consumed them: God’s justice. He got tired sending fifties. Certainly. I don’t want His justice; I want His mercy.

⁴⁷ But, oh, we think then that while Peter yet spake these words, before they come out of his mouth, there was a Voice come from heaven said, “This is My beloved Son: [Blank spot on tape—Ed.] Hear ye Him.” There was Moses, don’t hear Him; the justice, don’t hear Him. It’s all been met in Him. “Hear ye Him.” No more laws. No more judgments, because He bears our judgment. I’m so glad. The law could do nothing for me.

But what can Christ do for me? Christ represents, not His law, not His justice; but He represents his mercy, His love. God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but has Eternal Life. Christ can give me love. Christ can give me Eternal Life. Christ can give me healing for my body. Christ can give me satisfaction. Christ can take away my gloom and give me happiness.

The law couldn’t do that. The prophets couldn’t do that. But, “Hear ye Him.” The church can’t do it today. The world can’t do it today. Your money can’t do it today. Your friends can’t do it today. So, “Hear ye Him.” He’s the only one can do it.

⁴⁸ There’s many of you here now that’s dying, got cancer, heart trouble—be dead in a few days if something doesn’t take place. Your doctors turned you down. The clinic’s turned you down. The hospital’s turned you down. And if they can’t do nothing for you, “Hear ye Him. I’m the Lord that heals all thy diseases. Hear ye Him.”

Come with it with love. The world is dying today for love. Christians today; we’ve got fine scholarly churches, wonderful

buildings. But we got weak pulpits. There's something wrong. The congregation don't feel to one another like they used to. There's something missing. The world is looking to that, Christians. What we need today is a baptism of love for one another. "This will all men know you're My disciples, when you have love one for the other."

And no man has greater love than he that will lay down his life for his friends. "Hear ye Him." And He was the only One that could do it. There was not an Angel could do it. There was nothing else could do it. And He did it. You've got no right to listen to nothing else contrary but Him—to Him. It's "Hear ye Him."

⁴⁹ Bible said, "Ye are the salt of the earth." The salt's a savour if it contacts. But if it's lost its strength, no matter how much it contacts. . .

That's where the Church is. That's what's the matter. They have lost their brotherly love. They've lost the feeling for one another. The world, the peoples are looking for something that's real.

They seen so much mockery, so much put on. People say, "Yes, I'm a Christian. I believe in Divine healing," and then act different. Say, "I'm a Christian," go out and put on them kind of clothes. Say, "I'm a Christian," and act—go out and smoke cigarettes, and shoot dice, and do all these other kind of things. Shame on you. That's a . . .

I—I—I'm not a . . . I love you. But, brother, I'd rather give you just a little correction now, than when I come to the judgment, you say, "Brother Branham, I'm so glad you done it." It's too late then. What we need is a love and respect for God and for His people. No matter what they belong to, the denomination, as long as they're brothers they're brothers. We need a love for one another. And love will contact when nothing else will do it.

⁵⁰ I'm a hunter. And I know animal life. They say, "Brother Branham, aren't you afraid to walk up to them bear and things with just a knife in your hand?" Certainly not. I know that if you're afraid of that animal, he knows it. You can't bluff him. He knows it. But if you're not afraid, he knows it too. See? And if an animal, by instinct knows that, what does a man?

You can't put on some painted fire. Well, you say, "Oh, I'm a Christian." You paint a fire of something that was. You can't tell a freezing man, "See that great big fire that burned one time, now go get warm by it." Painted fire don't warm. It's got to be the same fire.

We need the fire of God's love in our hearts. We can't get warm by some historical doctrine. We've got to have the Holy Ghost now. The same Spirit that sent Pentecostal fire in the first day is got to be the same Pentecostal fire today, that's burning their hearts, their love; they'd die

for one another. They went forth with only one objective: win souls to Christ, one motive: love. That's all.

⁵¹ I had a friend not long ago. I used to hunt with him up in the north woods. He was one of the best hunters I ever hunted with: Crack shot, good tracker, but the meanest man I ever seen. He was really mean. And he used to tease me, because me being a preacher. And I liked him, because I've won hundreds of such men to Christ, being in the woods.

Now, I liked to hunt with him, because you could leave him anywhere. You never had to look him up. He knowed where he was at. His name was Bert. And I'd go up there, and he would shoot these little fawns just to make me feel bad. Now, if you want to sh—kill a fawn, that's all right. Abraham killed a calf and fed it to God. But just simply to turn around and shoot them just to be mean, to act smart, it's. . . Sometimes it's not the things you say; it's the way you say it. Not. . . It's not the things you do; it's the way you do it. And so, he would just shoot those little baby fawns to make me feel bad.

⁵² I'd say, "Bert, you're the meanest man I ever seen. Why—why do you do that, Bert? Them poor little fellows. . ."

He said, "Aw, Billy, get next to yourself. You're a chicken-hearted preacher. That's all there is." Said, "You're a good hunter, but I—I—I. . . You're chicken-hearted."

I said, "Bert, that's not chicken hearted." I said, "That's trying to act with sense."

I was a game warden seven years, state game warden. I love wildlife. And I don't like to see it butchered up. I don't like to see anything run over, no matter what it is.

⁵³ Then I. . . He said to me. . . One time I went up there, and he'd—he'd made a little whistle. And he could take that little whistle, and go just like a little fawn crying for its mama. A little cry of the fawn is a—the little baby deer. And he could make that go just like the little fawn crying for its mama.

I said, "Bert, you're not going to do that."

"Aw," he said, "go on, preacher. That's what's the matter with all you preachers, you're so tender-hearted." Said, "You just go on so chicken hearted." Said, "I'm. . . I go out to hunt game."

I said, "I—I love you, Bert. But don't do that."

So, we went hunting that day. And it was been. . . a little late in the season. I'd worked late. And so he. . . We took us a jug, a thermos bottle of hot chocolate, just stimulation. When you get real cold, sometimes it's ten, fifteen, twenty below zero, and we just stick these

hot chocolate in there, and when we eat our dinner, where—get hurt, or get cold, why, we'd take a drink of that hot chocolate.

⁵⁴ So, it was late in the season. And just as soon as the guns start firing, them little deer scoot for cover. And I mean they stay there. They know better than to come out. So, they had about six inches of snow, just good tracking weather. And I knowed we'd get deer pretty soon. So we started out that morning, and he was leading. And we went up Cherry Mountain, around towards Washington. And when he come along. . . Usually, we'd hunt till noon, and then we'd separate. Bert would go one way, and I another. And then we'd wander our way back into the camp and get in that night.

So, it was along about noon, he set down at a little clearing, about half the size of this building. And he set down on the snow, and he started back in his side. And I thought he was going back to get that chocolate that we'd have just a bite. I set my rifle against the tree. And he pulled out that little whistle. And he looked up to me with them lizard looking eyes, and he said . . . put it in his mouth like that.

I said, "Bert, you wouldn't do that."

⁵⁵ And he cried just like a little baby deer crying. And just across the opening, a great big beautiful doe stood up. Now, a doe is a mother deer. She was so close, till I could see the big brown eyes and those great big pretty ears sticking up. Now, that's unusual. They won't raise up that time of day. They're laying down. And she looked. And he looked back to me as if to say, "You see what I told you?"

I thought, "Bert. Surely, surely you won't do that."

And he said. . . He bleated again, like this little—this little doe—little mother—the little fawn. And I looked, and this big deer stepped right out into the opening. That's altogether unusual. Why did she do it? She was a mother. There was a mother love in her. A baby was in trouble. She wasn't a hypocrite. She wasn't, say, going to church just to be seen. There was something inside of her. She was a mother. She had love. And the love was for her baby. She was borned a mother. And she listened again.

⁵⁶ And old Bert reached down and pulled up the bolt on that .30-06, and threwed the shell up into the barrel, leveled down. I thought, "Oh, my. In a moment he will blow her heart plumb out of her."

She walked right out in that open. And anyone hunts deer knows that that's—that's altogether unusual. But what was the matter? There was something in her, constraining her, and she turned. She saw the hunter right across the bush, and he was a dead shot. And that scope hair was laying right across her heart.

I thought, “Oh, I can’t look at it. How can I look at that? When that precious mother . . . He will blow that loyal heart plumb out of her, a hundred and eighty grain soft point bullet. Why, he will cut a hole in her that big at that distance.” Not over thirty yards from her. . . “He will turn her over, and over, and over, when he hits her. And that loyal heart will be blowed plumb out of her.” I thought, “How can he do it?”

⁵⁷ And I turned my head. I couldn’t look at it. I couldn’t see anything that real and loyal be brought down like that. I turned my head, and I started real softly praying, “Lord, don’t let him do that. That poor mother’s out there looking for her baby. She can’t help it. There’s something in her. She’s borned a mother. And there’s a baby in trouble. Regardless of—of danger, they don’t know any danger. They move on anyhow.”

And I waited, and I waited, and the gun never went off. And I turned to see, and the gun barrel was going like this. He looked up to me and great big tears running down his cheeks. He threw the gun on the ground and grabbed me by the pants leg. He said, “Billy, I’ve had enough of it. Right here on that—this snowbank, teach me that Jesus that you talk about, that really got love.”

⁵⁸ What was it? He had seen something real. He seen something displayed that wasn’t put on. It was something genuine. There on that snowbank, I led that cruel-hearted sinner to the Lord Jesus, because a mother deer could display something real: love, real love. Death or nothing else could ever separate it. The Bible said a mother may forget her suckling babe, but never can I forget you. Your names are engraved upon the palms of my hand. “Hear ye Him,” friends. He’s the one that give you Eternal Love.

Let us bow our heads. Just before we pray, how many in this great audience here tonight. . . Now, be honest at the closing of the service. How many in here, honestly would like to have the love of God in your heart to display to the world, as much love of God as she had mother love, that old mother deer. God bless you, lady. God bless you. Just look over this audience at the hands. Literally hundreds. “Lord, give me that kind of a love. A love for my brothers, a love for my—for my people, a love of God that just causes me to be what Jesus would want me to be, a real birth, borned again Christian.” You really mean that now? You can have it. Bow your heads just a moment now for prayer.

In your heart, pray, and say, “God, put love in my heart. I hear Him calling. What is that little voice that made me raise my hand?” That’s Him. “Hear ye Him. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, have Eternal Life.”

⁵⁹ O Lord, there is many many hands of mothers, fathers, young, and old raising their hands. They heard a little voice that spoke to them, "You need this kind of love." And they come humbly now to accept it. It is written in the Word, "He that cometh to Me, I'll in no wise cast out." Give to them, Lord, this great love. And may it so saturate their hearts, that it'll cause them to go right out in the face of the enemy, right out in the face of danger or anything to bring in lost souls to the Kingdom of God, for that is the Father's will. As Jesus said, "Wist thee not that I should be about My Father's business?" And His business is saving lost souls. Grant, Lord, tonight, that each of them will receive this deep love that we speak of, for I commit them unto Thee as the trophies of this message. They're Yours. And it is written, "He that will hear My Word, and believe on Him that sent Me, has Everlasting Life; and shall not come into the judgment, but's passed from death unto Life." The Spirit that spoke with Him, and they have received Him. Now, keep them, Father, in perfect peace. Let their hearts be stayed upon Thee. If I never shake their hands on this earth, may I do it in a better one just across the river. For we ask it in Jesus' Name, Thy Son. Amen.

⁶⁰ Oh, don't you just love Him? Let's sing that song. Give us a chord, "I Love Him." Let everyone here now sing it with me; worship now, everybody together. "I love Him, I love Him because He first loved me." When we were unlovable, He loved us. Let's all sing it now. All together. All right.

I love Him, (Just worship Him) I love Him
Because He first loved me
And purchased my salvation
On Calvary's tree.

Don't you feel good? If you feel real washed out by the Blood of the Lord Jesus, just raise your hands and sing it.

I (Just look to Him now, worship Him. Tell Him.) I
love Him
Because He first loved me
And purchased my salvation
On Calvary's tree.

⁶¹ I wonder if we could hum that. While we just think of His goodness, how He's done for us. [Brother Branham begins humming—Ed.] Just close your eyes now. Imagine He's right before you. The most lovable object in all heavens and earth, He's the expression of the father's love.

first loved me

[Brother Branham hums remainder of chorus—Ed.]

Oh, isn't He wonderful?

I love Him, (I love to worship. Love His Presence.)
Because . . . first loved me
And purchased my salvation
On Calvary's tree.

⁶² Lord, we are grateful. Thou art the Everlasting Father. And we're so grateful to Thee for the love of God that shed abroad in our hearts by the Holy Spirit. We feel His Divine Presence just bathing our soul. After hearing the Word, sinking down deep in our heart, and hearing the simple little story.

So glad, Lord, meeting him about a year ago, and how he hugged me. Said, "Billy, I'll never forget that snowbank." Been some fourteen years ago, but still a lovely Christian, deacon in the church. We're so happy for that, Lord. How that a display . . . God is . . . If they hold their peace, the stones will immediately cry out.

God can display His love through His animals, through anything that He desires to; can pick up anything and use it for His glory. We're so happy for that. We're so glad for Jesus, that He loved us. And we're having fellowship around His Word now, fellowshipping in the Holy Spirit. May we ever be in this condition, Lord, bound safely.

⁶³ Meeting's closing after the prayer lines. If I shall get back in next few months, there's perhaps some here who won't be here. This will be our last time of meeting till we meet at that gate. It'll all be over then. Grant, Lord, that everyone in Divine Presence, that You've sent out tonight, may they all be there that day, singing it anew, "I love Him, I love Him, Because He first loved Me." Grant these blessings Father, as we ask in Jesus' Name.

And now, Lord, we're calling the prayer line. And I would ask Thee once more, Lord, as leaving the valley now, that You would grant the Presence of the Lord Jesus so real tonight that it would work and do the same things that He did when He was here on earth. May every heart be committed to Him. And may my heart, Lord, grant that I can just yield myself so to Your Holy Spirit that It might use my eyes and my lips that might see the vision and speak it perfectly, that the people might know that it's You and Your promise; and we'll praise Thee for we ask it all in His Name. Amen.

⁶⁴ The photographer was taking the pictures. And I was giving a little space for that, 'cause as soon as the prayer line starts, they don't have pictures, because the Angel of the Lord is a Light When I see the light flash, that interrupts the service. You see? So, I suppose Billy and them has told them that. You see? That's the reason the brethren are taking their pictures now before the service starts. (Now, where is Billy.) . . . ? . . .

So pray for me. And when I'm over there across the seas, amongst the witch doctors and everything that challenges the Spirit of God . . . Many of you've heard the messages. It has never been challenged one time, but what the Lord God came to the rescue and . . .? . . .

⁶⁵ How many remembers reading in the book, the maniac up at— at Seattle, Washington, I believe it was, then, at Tacoma? Remember what happened?

How about the witch doctors in—in—down in Africa, or the holy men over in India? See what taken place?

How about the man that they hired to come hypnotize me, set in the meeting up there at Toronto, Canada? When he was setting there trying to hypnotize me, I felt that evil spirit. I couldn't find it for a little while. And directly I located it; I said, "Why has the devil put in your heart to do that? God will judge you." The man was struck with paralyism, and is still paralyzed. That's been eight years ago. They packed him out of the building. We don't play church.

⁶⁶ How about right here at this little city, Santa Rosa? Is anybody here from Santa Rosa, was there when I was at Santa Rosa? Remember Phoenix? That man said, "I don't have to put my head down." And his wife hold on to my feet, and was dragging through the mud at Santa Rosa. Six weeks later, her husband setting there totally insane—wild, screaming. An official of Phoenix, Arizona. Went in to him, asked God to be merciful. God healed him. He put his arms around his wife, and went home normal. See?

It's the Holy Spirit, friends. Be reverent, respect It. You can never get anything from God unless you respect It.

⁶⁷ Look at Martha when she come out to meet Jesus. (Now, from 50 to 75. You make your way out the other side there.) When Martha come to meet Jesus, looked like she'd had a right to upbraid Him didn't she. Say, "Why didn't You come when we called You? My brother was dying. You didn't come. Why didn't You come?" If she'd said that, it would never happen. See? But she said, "Lord . . ." That's exactly what He was. "If Thou would've been here, my brother would not have died." Listen to that. "But even now, whatever You ask God, God will do it." There you are. Something has to happen.

⁶⁸ He said, "I am the Resurrection and Life. He that believeth in Me, though he were dead, yet shall live. Whosoever liveth and believeth in Me shall never die; believeth thou this?"

She said, "Yea, Lord. I believe that You're just exactly what You say You are. I believe that You are the Son of God that was to come into the earth."

“Where have you buried him?” was the next.

Oh, something has to take place. See, she respected God as she respected His Son. And if you honor the Son, you honor the Father Who sent the Son. Is that right? If you honor His messenger, you will honor the One Who sent the message. That’s exactly. I’ve seen that all down through my ministry.

All right. Now, 75 to 100. You take your place, L-75 to 100, as the ushers are placing them in the line.

⁶⁹ Now, now I want to see how many in here that’s sick, anywhere in the building. You have no prayer cards, ’cause there’s all the prayer cards going. You have no prayer cards, but yet, you believe that Jesus will heal you, and You want Him to do so, raise up your hand. Just look at that. That just breaks my heart. The . . .

I’m not going to leave you, I . . . Because if I can get you to see this . . . Now, listen closely. This may be that crucial moment that you’ve waited for. Now, listen real close.

⁷⁰ The Bible says in Hebrews, that Jesus Christ is the High Priest that can be touched by the feeling of our infirmities. All that knows that’s Scripturally, say “Amen.” [Congregation says, “Amen.”—Ed.] Right now, He’s the High Priest, the only High Priest. Only Mediator between God and man is the Man Christ Jesus. And He can be touched now, not yesterday; He could be touched now by the feeling of our infirmities.

Now, the Scripture says that He’s the same yesterday, today, and forever. He said, “A little while and the world will see Me no more, yet ye shall see Me (“Ye,” who’s that? The believer.), for I’ll be with you to the end of the world.”

Now, if He’s still the same High Priest, same yesterday, today and forever, here in this tabernacle tonight among His people, using His people, He will act in the same manner He acted back there when He was on earth, if He’s the same High Priest. Now, if you touched Him, how would you know you touched Him? Because He’d act the same way, you’d know It was the same High Priest.

⁷¹ Look friends. It reminds me of a little story. The parents of Jesus, they went up to Pentecost. Now, listen close. They went up to Pentecost to worship with Jesus when He was twelve years old. When they come back, away from their worship, they put—they just thought that—taking it for granted that He was along with the kinfolks. And after a long journey, they went to seeking Him and couldn’t find Him.

That’s what the church is doing now. It’s trying to find where He’s at. You thought you found—could find Him among your kinfolks. He’s

not there. Sometimes you think you'd find Him if you go join the church. You won't find Him there. Where you going to find Him? Where you left Him. Church, you're wondering what's the matter: "The great Jesus that used to be. Why doesn't He do these things, He promised them." What's the matter? Go back where you left Him. Where did the Church leave Jesus? At Pentecost. That's right.

⁷² Jesus said, "I am the Vine, ye are the branches." Now, listen close. How many. . . You all know that's the truth, Saint John 17–15, I believe. "I am the Vine; ye are the branches." Now, remember, the vine does not bear fruit. The branch bears fruit. Where does it get its life? From the vine. And if a vine starts off and it produces a branch; whatever that first branch is, the second branch that comes out of the same life will produce the same kind of a branch. One. . . Take this one branch, say it's a grapevine; well, it'll produce grapes. Now, the next one might be a pumpkin, and the next one a watermelon; every vine—every branch that comes out of that vine will be a grape branch, because it's out of a grapevine.

⁷³ And if the first Vine that come out of Jesus Christ produced a Pentecostal Church filled with the Holy Ghost and power, the second branch will be the same thing, the third branch will be another. It'll. . . Every branch it puts forth will be the same kind of branch.

We've left Him somewhere. Same way they did, at the Feast of Pentecost, the Feast of Pentecost. Jesus is the same God, the same Christ, the same Son of God. He's still the same as He was then, He is now; only His Spirit is in here to carry on His work as He promised He would do.

⁷⁴ Now, for instance, here's a line of people. What if these people would come here and say, "Brother Branham, I'm sick. Can you heal me?" Nope. What if Jesus was standing here with this suit on that He gave me? What if He was standing here, and they'd come up and say, "Will You heal me, Lord?"

He'd say, "And you say you are a believer on Me? You read My Word?"

"Yes, Lord. Oh, I love Your Word. I read It."

"And then you would ask Me to heal you? How can I do anything that I've already done? I've already healed you. When I died for you, I healed you." Is that right? Then if He died, and the—the healing is completed, then the only thing that you have to do is to accept it. Now, He might tell you, do something that He did, perform some kind of a sign like He did back there.

What was that sign? What was the sign that made the people know that He was the Messiah? Here. . . When He told Peter who he was,

what his father's name was, and what his name was, Peter recognized It to be the Messiah. He went over and found another guy, Philip did. Nathanael, when he came to Jesus, Jesus told him who he was, where he was at, said He saw him under the tree.

And he said, "Thou art the Son of God, the King of Israel."

Jesus said, "Because I told you this, you believe? You can see greater than this." Sure, 'cause he was a believer.

⁷⁵ He went to the Samaritan people. He's got to do that before them now. So He goes to the Samaritan people, and this woman He met at the well. He talked to her a little bit. And in this course of talk, He said to her . . . He found where her trouble was. He said, "Go get your husband and come here."

She said, "I have none."

Said, "That's right. You've had five; the one you're living with now is not yours."

She said, "I perceive that You are a prophet. But we know when the Messiah cometh, He will tell us these things."

He said, "I am He that speaks."

She run into the city and said, "Come, see a Man Who's told me the things that I've done. Isn't this the very Messiah?"

⁷⁶ If that was the sign of Messiah yesterday, and He's still the same yesterday, today, and forever, He's got to do the same thing. Isn't that Scriptural? That's the Urim Thummim speaking, as I had this afternoon. Now . . . (I called from . . . all together.)

All right. There's some missing. 100 is missing. Prayer card number 100. Maybe it's somebody deaf and . . . Look at the cards. Prayer card number 100 in L is missing. All right. If it's here, raise up their hand, or somebody that looks on the . . . Is there any prayer cards out? Anybody got a prayer card, raise your hand? Are you 100, lady? What card, prayer card are you? What? Well, go ahead and get in the line anyhow over there. See? Place in the line. You got a card get in there. You wasn't here. That was last night, night before last's card. All right, go ahead and get in the line. That's all right. If you want in, take your place. Get in here anywhere. It's all right. Someone will put you in the line. With a prayer card, brings you in.

⁷⁷ Now, is there any more prayer cards? That's all. All right. Now, look. A lady, what's your number, lady? Let the usher there, he will take care of it.

All right. Now, who doesn't have a prayer card and believes Jesus will make you well, hold up your hand.

Now, before we start this prayer line, I can't stop for visions on each, 'cause when one little woman touched His garment, and He said He perceived that He got weak, virtue went out of Him. How many remembers that? And He looked around to find who it was that grabbed that virtue, and He found the little woman, and He said—told her her blood issue had stopped, because she had believed. Is that right?

⁷⁸ Now, all of you sick people out there, don't look to me; it's Him. But you look to Him and believe. See? And touch His garment and see if He is the same High Priest that He was yesterday. And you say like this . . . Now, everyone be reverent and be quiet. Now, look. If He's the same High Priest, and I've told the truth, you say this to God, this closing night. "Lord, I have no prayer card. The man doesn't know me. I'm sick. And if You'll just let me touch Your garment, and You speak through that brother, and turn around, and say to me like You did when You spoke—when this woman touched Your garment, and You spoke to her, and told her her trouble; if You'll just do that for me, I'll take . . . It'll take all the superstition out of my heart. I believe that You'll be God, and I'll worship You for evermore." You pray to God something like that, and then look this a way and see what He will do.

⁷⁹ What a challenge. You . . . I'm sure . . . Do—do you all understand what a—what that is? If there's anybody here that thinks it's not right, then you come here and do the same thing, I'll step off the platform. Anybody that wants to come here to do the same thing, they're welcome.

It's a quiet audience. Then be reverent, and listen, and pray, and believe. See what's happened? Right now, no matter how much I preach, all of it's wrong if it is . . . It's—it's a good thing, but will it work?

Someone come to me, a Lutheran college not long ago, and said they wanted to accept the Holy Ghost. Four hundred and something in this Lutheran college has already got the Holy Ghost. They said, "Brother Branham, we've heard all about gifts; we went to someone that wrote a book, and he said, 'I haven't got any of those,' said, 'We . . . I just wrote about them.'" Sure, you can write about them, but are they real? Sure they're real as God is real; it's His Word.

⁸⁰ Now, be real reverent. Brethren, I want to say one thing. Behind, you men, I've never had a better bunch of believers in my life. God bless you. Pray for me now, 'cause I need it.

Now, all of you out there now without prayer cards, you just look this a way, start praying, start believing, see what God will do. (That's all right, right there.)

81 Now, each one of you in the prayer line that's a stranger to me, I do not know you, raise up your hand, that you know I do not know you. All right. Out in the audience, strangers, raise up your hands, that's sick, I do not know you. There's not a person that I can see in this building that I know tonight in front of me, except my good friend, Brother Julius Stadslev, setting right here, and his wife, some . . . Here she is, right over from him, is the only persons out there that I can say that I know that's in the audience. Maybe many might know me, but I don't know them.

Now, just believe. Be real reverent. This will prove . . .

82 Now, here is a woman that I have never seen in my life as far as I know. You raised up your hand that we were strangers. Well, then here's a perfect picture of the Bible, Saint John 4, a man and a woman meeting for their first time. The first time that we have ever met is now. Now, if the Holy Spirit would come here and taken this woman so that you'll see the anointing of the Spirit gets on, then I'm going to just start praying for the people, and let that one go through, until I recuperate from that one, and then catch another one, And then go like we did last night.

Did you like that better than the old way I used to do it? How many like that better than the old way? Raise your hands. Used to, I'd just take just one or two, three, or four, five. Just let—go along whatever the Spirit said. Then by that time, I was so weak they'd pack me from the platform. But now, I just maybe talk to one till the Spirit reveals, then It goes out into the audience and picks them up all through the audience, and then every once in a while, down along the line again. Well, if . . . I—I don't know what . . . It's just a gift of . . .

Let me say this before I start. It's just the way I have of relaxing myself in the Holy Spirit, and letting Him take over. I don't know what He will do or what He will say. It's a gift. I don't know what, how I do it; I—I just know that He told me, and I believe it.

And I just believe He's standing right here now. And as soon as I just relax myself, He will just take over and start moving. He's never failed me yet, and He won't fail me now, 'cause I believe what He says will be the truth.

83 I just want to speak to you. (Now, ever who's the engineer on these mikes, sometime when the vision's on, I don't know whether I'm speaking at all or not, it's another world. See? And so you step them up as—or they can't hear.)

Now, if this be the first time us meeting, and the Holy Spirit will reveal something to me that you know that I do not know (See?), no way for me to know, it's something that has been, or—or something,

you'll know whether it's the truth or not. And then if it does, you'll know it'll have to be a miracle. It'll have to be a—a supernatural Being, because there's not a way for me to know you. I just know anything about you, you're just a woman standing there, and this is our first time. There's my hand. I never met you before, and you've got your hand that we've never met each other, and here's God's Word. See? So, here we are. Not to some corner, right here before thousands of people standing here looking at me.

⁸⁴ Now, if Jesus Christ is as He said He was, the same yesterday, today, and forever, and this Angel that came to me, and took this message, and told me to tell the people that I was borned for that purpose . . . Then if He will, He could tell me something about you that you know it would took a miracle to do it, would you believe it was the Son of God that did that? You would.

How many in the audience would believe it? That's His promise. He doesn't do it because He—because He has to; the only thing He does it for, is that It might be fulfilled. He didn't have to heal the people, but the prophet said He would do it, that it might be fulfilled. That's the way it is now, fulfilled.

⁸⁵ Now, if the audience can still hear my voice, the woman who's standing before me has a real dark shadow around her. She's shadowed for death. She's suffering with cancer. Now, you don't look it in your face. But that's right, the shadow of darkness.

Now, some newcomers that's never been here before, raise your hand, never been in one of the meetings. Now, if you think that that was guessing, just happened to guess it, let's speak to the woman a little farther.

Now, the Lord knows my heart. He knows what this is for. Yes, it comes back; she's shadowed, a dark shadow which is death, and it's cancer. And that cancer is in the colon, in the bowel. Then you have a stomach trouble. That's true too. You're not from this city. You're from a—east from here, which is a city called Fresno. That's right. Your name is Mrs. Duncan. That's true. Do you believe now? Go home as you have believed, so will it be to you. The cancer won't bother you. You can go home and be well in the Name of Jesus Christ.

⁸⁶ Let's pray now, while we pass these people along the line. Somebody out there that has no prayer cards, pray. Just pray, you without a prayer card. Somebody out there tonight . . . say . . . Just that you might see. The anointing's here; the Holy Ghost is here. Have faith, don't doubt.

A little lady setting right here looking at me, you got stomach trouble. You believe that Jesus Christ make you well? You did? The little

lady there with the little black looking shawl on, setting right there. You believe with all your heart? All right, you can have your healing. You have no prayer card. I do not know you, never seen you. And yet you were setting there praying for God to let you touch the High Priest, and something happened. What did you touch? You're twenty feet from me. You touched the High Priest.

⁸⁷ Will you do me a favor? Being that you're healed, the lady setting next to you is thinking in her heart she wants healing too for her eye's condition. Do you believe God will heal you?

Say, "I read her mind?" No, heard her prayer. How did I hear it? Through the Spirit. Amen.

God bless you. Now, you can both go home and be well. Yes.

The little man setting out there on the end of the row right here, got muscle troubles in his muscles. That's right sir. You were praying, said, "Lord, let me have too." Is that right? Is that right? Stand up on your feet if that's right. You're healed now, Jesus Christ makes you well.

Do you believe? Look. I don't know that man. I never seen him in my life. He's a total stranger to me. But it wasn't me he touched; he touched somebody up yonder, which is the High Priest. Can you realize what—where we're setting tonight? Anointed with the Holy Spirit in our midst. Amen. Believe it now, all of your heart, all that's in you. Believe it, you can have it.

⁸⁸ Come. Do you believe now? Let's everybody pray now. I'm just going to try now to keep away from the vision for a few minutes, start this prayer line going.

All right. Come now, sister, to be prayed for.

All you pray. How many's going to promise to pray out there now as we pass the prayer line, so I can get them through now.

Lord, in the Name of Jesus, heal our sister.

Come, sister. [Blank spot on tape—Ed.]

Diabetes. . . Stand over here. Everybody that's got diabetes, stand up. Stand right over here.

Come, believing. Come, lady. You got tumor. Everybody that's got tumor, stand up. Come right over here, lady. Just keep moving down the end of the aisle. Have faith.

Come here. You got diabetes too, so you stand right here. Have faith.

This woman's shadowed with cancer. Everybody that's got cancer, stand up. Stand over here, sister. Believe with all your heart.

⁸⁹ Come here, sister; look this way. You're pending an operation, tumor. All right, stand right over there. Everybody that's got tumor, stand up. Come this way.

Look here, sir. You believe me to be His prophet? You've got arthritis. Everybody that's got arthritis, stand on your feet. Come right over here, sir. Have faith in God.

You've got . . . You're trouble's in your back; kidneys. Stand over there. Everybody that's got kidney trouble, stand up. All right. You'll see the glory of God. Just keep believing now with all your hearts. Stand right here, sister.

Come, lady, this way. Do you believe me to be God's servant? All right, you got lady's trouble, female trouble. Everybody that's got female trouble, stand up. Just move right on down this way now.

Come. Let's see, lady; look this way. You got arthritis. Come right down here and stand. All right, get down off the platform and make the line. Have faith.

⁹⁰ Come here, sister. I appreciate that little Spanish veil. You're suffering with a nervous condition. Nine-tenths of this audience has got it. Stand up, everybody with nervous condition. Stand right down here. Come down here, sir, and believe.

Come here, sir. You speak English? All right, look at me. Do you believe me to be God's prophet? If God will reveal to me what's your trouble, will you accept it? You got asthmatic condition. Stand over here. Everybody that's got asthmatic condition, stand up.

This lady here . . . Looky here. It's arthritis. She's stiff getting up at morning. Stand over here, in the Name of the Lord Jesus.

This man here . . . Come here, sir. Stomach trouble—stand right back in here. And everybody that's got stomach trouble, stand on your feet. Have faith.

Stomach trouble—stand right back in here and believe God with all your heart.

⁹¹ Oh, you're going to see the glory of God. If God can heal them here, He can heal you out there, just as well as He can here.

Look this way, sister. Here, you, this woman, coming here. Look this a way. She's got heart trouble. All right. Everybody that's got heart trouble, stand up. Get right down here, sister.

All right. Look this way, sister. Arthritis—just keep in back in here.

Everybody, you're going to see something happen you've never seen before. Just watch. Stand right back in here, sister. Believe in God with all your heart.


Come right here. You have—facing an operation for tumor. Stand right back in here now. Believe with all your heart.

Another lady, look this way. Arthritis—come right on down in here now. Believe with all your heart.

Asthmatic—stand right down in here. Believe with all your heart.

⁹² Do you believe? You believe God can tell me something about you? You're really not here for yourself. You're here for somebody else; that's your father. Your father's not here. He lives in this country. He's in a wooded land. He's in Pennsylvania. That's right. **THUS SAITH THE LORD.** He's got a tumor in the stomach that you're afraid is cancer. If that's right, wave your hand? Amen. There it is. Stand right back here.

Here we are. We're ready for the prayer now. Each one of you people standing that's sick, lay your hands on somebody else standing. If God could cast every one of these out, that devil is exposed. You see, God knows all things. You're going to see the greatest healing line you've ever seen. Just listen to this. This is it. Pray one for the other.

O Lord God, Creator of heavens and earth, Author of Everlasting Life and Giver of every good gift, send Thy blessings and Thy praises, and all that's upon these people. Lord God, grant it. And may the power of Jesus Christ come in and heal everyone. Satan, come out of here. You're defeated in Jesus Christ's Name. 

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