
HEAR YE HIM



[Tape begins incompletely—Ed.] . . . faith shall save the sick and God shall raise them up. [Blank spot on tape—Ed.] Would you come forth, brethren, as we could put our hands upon these . . . I know in this . . . We always have heard them ask, “Have you anointed those cloths?” Many people anoint them, and it’s all right. God blesses it. But if you watch the Scripture, Paul didn’t anoint them, but he took from his body. See? So we’re going to pray over them now, and you pray with us, each one. Let us bow our heads now for prayer.

Our precious Lord, we stand here tonight in the shadows of Thy mercy, asking as the Church of the living God for these precious cloths that’s here, handkerchiefs and little parcels. We ask that You’ll bless them, Father, and may whosoever they are laid upon, may the Holy Spirit come on them; may they be healed, delivered from every affliction. We lay our hands by faith as believing brothers and sisters; by faith we do this, while we ask it in Jesus’ Name. Amen.

² Thank you, brethren. You may be seated. I would like to say this: that I have had many meetings in Phoenix that has produced greater crowds, but I have never had a more enjoyable stay. And with the fellowship, that has been one of the greatest I have ever had. We have visited different churches. We come in with the Assemblies of God . . . And the first time I remember of ever getting to meet in personally, Brother Shores. And I don’t say this, him standing here . . . But when you can hear other ministers of different faiths that would (not just same faith, but of different denominations) speak well of him—good man. That’s right. Other men who would disagree with him probably upon doctrine of the Bible and little amateur things, would disagree with him, and yet says, “Brother Branham, that’s a godly man.” So we’re thankful for the cooperation of the Assemblies of God, all out through the city, the different Assemblies and so forth. May the Lord bless them richly.

³ While we were here, and we had to come from the Assemblies over here, why we . . . It’s an interdenominational affair. And then I find that there’s different groups. And I’m glad that there is different groups. I’m glad that God makes us different. God is a God of variety. He has big mountains and little mountains, and He has . . . He has deserts and He has swamps. He has white flowers, and blue flowers, and—and red flowers, and He has little bitty men, great big men, and short women, fat women, skinny women, and oh, just all—all different kinds. He’s a God of variety. Some red-headed, black-headed, some men with wavy

hair, and some with none at all and just . . . Well, He's just a God of variety. See? He just makes things the way He wants them.

⁴ That's . . . way I think about . . . He makes white men, brown men, black men, yellow men; God of variety. See? And we have difference of churches. We have one of one kind and one of another, but we can all be human beings together. The black man can give the white man a blood transfusion. Vice versa, the Indian can give the white man, the white man the Indian; for God made of one blood, all nations. So He made us to be one people.

But just as Solomon's temple was cut out in different parts of the country . . . But when they come together (they was different kinds of stones), but when it come time for it to be fitted together, they all went stone into stone, no hammers, no saws, forty years in its building. I believe when God gets ready to take the church, we won't be arguing whether we're Methodist, or Baptist, or . . . whether what we are, it'll just all go together.

⁵ Sunday, a week, I had a great fellowship down to Brother Fuller, Faith Temple. Brother Fuller's a wonderful man. He represents the—the interdenomination. The . . . what they . . . believe it's called, you know, the independent churches. And he and Brother Groomer . . . them . . . it's the independent brethren . . . wonderful bunch of men, and fine Christian people . . . had a wonderful welcome.

Then today, I was with Brother Outlaw, the man that sponsored me first when I come to Phoenix, he and Brother Garcia, the Mexican people. And up at the . . . Brother Outlaw has the Jesus' Name Tabernacle. We certainly had a wonderful time there this morning. The Holy Spirit was there. And they had a choir that sang. And I—I got a whole handful of their records and I just can't wait to get home and . . . They sang that “Up, Up, Up, Up.” I like that.

You know, I—I got a little Southern in me that likes to clap my hands, you know, and you know, just kind of feel my religion. So we had a wonderful time there this morning in fellowship with our Brother Outlaw. The Lord met with us in a great way. And that way . . .

⁶ He represents the United Pentecostal Church, and the others represents the Independents. And Brother here that represents the Assemblies of God; and we're all one in Christ Jesus. All have the Holy Ghost. Next time, coming back, I'll try to get with other churches, the ones that I didn't get to get with. Just to let you know that we love you; no matter what you believe; it's Who you believe. That's good. It's Who you believe. And we all believe on the Lord Jesus Christ for our salvation. Don't trust in our own works or in our affiliation with church, but we trust in what He did for us when He died at Calvary.

7 Such a great, fine groups of people that's attended the meetings. These men, many of them's closed their churches during this meeting. We thank you for it. The Christian Businessmen, the chapter was organized during this stay here. I—I like that. I'm glad it happened while I was here. I'm for the Christian Businessmen, long as they keep pushing on that way to help the church, not to take the church's place, but to help the church give fellowship with businessmen. Why, businessmen can testify to businessmen. It would, if it's carried that way like it has been, it'll build the church, make it greater. We're thankful for anything that builds the Kingdom of God.

8 And then I want to thank each and every one of you for your fine cooperation, coming night after night. This has been about fifteen days of service and . . . I . . . My little boy, Joseph, when we heard Indiana's got eighteen inches of new snow . . . all . . . state of emergency and schools all closed and everything. . .

My little boy, Joe, said "Daddy, why can't we stay two or three days, and we'll go out on South Mountain and hunt gila monsters again?" Pretty smart boy for four years old.

I said "Honey, I'd like to do that, but sister's got to get back in school and . . ." And then we've got to come right straight back to Tulsa with Brother Roberts and Brother Osborn and the—all the brethren throughout that country with the full cooperation . . . It's wonderful how people are coming together in that manner. That's what I've lived to see, that brethren could reach across the fence. That's it; that's it; that's it, be brothers.

We are not divided,
All one body we;
One in hope and doctrine,
One in charity.

This great onward Christian soldiers, that's just what we're looking for, the coming of the Lord Jesus.

9 Now, I want to thank you all for . . . They just told me, just now (Brother David and—and my field secretary, Mr. Mercier) just told me that you had given two love offerings of this meeting to me. Thank you, my precious friends. That love offering will be placed in the foundation of the Branham Tabernacle, and will be used to sponsor meetings. I'm paid a salary: hundred dollars a week. And so then, that will go for the Kingdom of God.

At each of those churches, at Brother Outlaw's church this morning and down to Brother Fuller's church Sunday week, I've tried to not let them do it, but they'd . . . By the time I enter the door, Brother Fuller'd hand a check in my hand of . . . I forget just what it was, around a

hundred dollars for missionary. And this morning, Brother Outlaw's church gave a hundred and one dollars and fifty cents, missionary offering. Secretary has it, goes right into the foundation to send us overseas to preach the Gospel. Someday, I pray in heaven that that'll be mortar to your eternal home on the other side.

¹⁰ We thank you for all your fine cooperation, for your buying of the tapes, for the books and everything. And they just about take care of their self. Sometimes we have to let the campaign catch up the books, because if no one has any money and they want the books, they can have it anyhow, free. That's right. It's not the idea . . . Just so I can get enough back to have them printed again to take them out. And we . . . The boys work on a very small salary on selling those things; they work all through the foundation of the church.

And the church . . . If you want receipts for those things, we have a number now at Washington, DC that you can officially get . . . your redemp . . . your . . . off of your income tax, from Washington, DC.

¹¹ Thank you again for everything that you've done, for the fine people who's been ushers and helped in the prayer lines; and above all things, we thank God from the depths of our heart, every one of us, for His Presence in every one of the churches and here in this auditorium. Night after night have we seen His great hand stretch out in mercy to heal the sick, to prove His appearance, and His second coming being close at hand.

I'd like to ask tonight, while the auditorium's about packed out, I think, tonight, this arena, that I'd ask you all to pray for me. It may be, within the next few days, week, or three or four or five weeks, that Brother duPlessis and myself will be going to Europe (all through Europe) in meetings. Perhaps a little later in the summer, going down into Australia and New Zealand.

And then it was by the Christian Businessmen wants thirty days over in (What was the name?), Cuba, where the government is inviting us to come, and Haiti's, and those places in there. And then also, where we were at, down there in the Caribbean Islands and Puerto Rico, the same group that sponsored Billy Graham had a meeting with me there and wants the entire island . . . Make a— a rim-fire around, night in this place and night in that place, and then come back to the ballpark again for a great meeting in the ballpark. The great compliments they said about the meeting and things . . . Oh, the harvest is truly ripe, laborers are few. Let's pray to the Lord that . . .

¹² I want to thank the homes that I visit for being so nice, especially Brother and Sister Sharrit and Brother and Sister Williams, and all the fine fellowship everywhere. We sure appreciate you with all of

our heart. I say that for my wife, my family, my son, Brother David duPlessis, Brother Roy Borders, my associate Brother Gene Goad, and Brother Leo Mercier. The whole staff . . . Brother Sothmann (Fred Sothmann from Canada) which is also on the staff at the church, is one of the trustees in the foundation. We thank you all that . . . from our hearts. God be with you, and we hope to be back with you again before Jesus comes, if it's possible. God bless you, make your churches prosper, and many souls be saved.

¹³ Now, let us bow our heads just a moment for prayer. Now heavenly Father, we most surely want to thank You. For it's been Your Grace that's did all of this for us. We have did it, Lord, coming here to have fellowship with the churches, with the brethren; get to meet the precious souls again. We feel like Paul did that time when they followed him down as far as the seashore and then knelt down and prayed. Lord, that same Spirit lives in men and women right here in Phoenix. And when we see them, and get to fellowship again, and talk about You and Your coming, and preaching the Word, and seeing Your sick children helped, the churches built with new members coming in, we are so grateful to You, Lord. It's been a—the amazing grace.

We pray that You'll bless this city and all of its ministers, and may the church grow and prosper through Jesus Christ.

¹⁴ Now, we're coming to the Word, at the final words of this revival. Father God, we want You to have the final words. We want to feel Your blessing upon us, and hear Your Voice speak to us again tonight. And as we endeavor to read Thy sacred and holy inspired Word, we pray that the Holy Ghost will take the words and divide them severally in the hearts as He desires and where they're needed. May the Seed fall on fertile ground, grow into great trees of salvation. Grant it, Lord. Bless us and help us as we further go into the service. In the Name of Thy dear, precious Child, the Lord Jesus, we ask this. Amen.

¹⁵ I wish to turn tonight to Matthew the 17th chapter, to read for just a moment, a few verses. While you're turning, I'd like to say to the audience also, that I appreciate your compliments to my associate, Brother David duPlessis. The fine things that I've been told about his teaching . . . I thank you all for your compliment. I'm sure it will do you good.

Now, the 17th chapter of Saint Matthew's gospel, beginning with the 1st verse:

And after six days Jesus takes Peter, James, and John his brother, and bringeth them up into a high mountain apart.

And was transfigured before them: and his face did shine as the sun . . . his raiment was as white as the light.

And, behold, there appeared unto them Moses and Elias talking with him.

Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee . . . one for Moses, and one for Elias.

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

¹⁶ I want to take those last three words for a text: “Hear Ye Him.” I go back again tonight with a very small text for such an audience, three words. But they’re . . . If we can have obedience to those three words tonight, you’ll see a repeat of Pentecost in this building. It’s just small, but oh, there’s enough power in there, that the rest of the Bible will connect to it. “Hear Ye Him.” It isn’t too many words.

Sometimes we have found brethren of the precious faith . . . And I’ve heard this myself, when they would say, “Oh, Brother Branham, I don’t believe it’s any use for me to go on any further. I was over to hear Billy Graham, and oh, there was so many thousands of people. And I was out to hear our most noble brother, Oral Roberts, and thousands of people packed in the tent. So it just seems like, that maybe my little crowd doesn’t mean very much.”

But you’re so wrong. Do you appreciate your finger? You wouldn’t want your finger to say, “Because I’m not a eye or ear, I won’t act any more.” It’s so different.

¹⁷ It reminds me of a little story once that when the late King George came to Canada to visit, he and his precious wife. The king was suffering at that time with multiple sclerosis—which he had wired later and I had the privilege of praying for him, getting a letter from him. And the day that he was to pass through Vancouver, British Columbia, he was setting up in his chariot as he rode down the street. And all the people turned the schools out, the teachers . . . And they made ready to visit the king and to have a great time.

And I remember my associate, Brother Ern Baxter. Brother Baxter said, “Brother Branham, when I stood there and seen the king pass by, and his lovely wife in her pretty blue dress,” said, “I just chuckled and cried.” See, it meant something to him; that was the king and the queen passing by.

And I thought, “If to see the king of Britain pass by (the Canadian people, which are parts of his subjects) if they could feel that way, and the emotion would rise to see the king Eng—of England pass by, what will it be when the King of Glory goes by?”

18 All the little children was given a little British flag, and when the king come by, they was to wave this little flag, and—and sing, “God Save the King” as it went by. And when it come time, the king had passed on down the street and had entered his hotel or wherever he was to stay, the children was to return back to school. And in a certain school all of them returned but one little girl. And the teacher was so upset about it, she went out into the streets to look for the little fellow, and she found this little girl standing by a telegraph pole, leaning up against it, and just weeping her little heart out. And so, she run to the little girl, small in stature, and picked her up, and she was sobbing like her little heart would break. And she said, “What’s you crying for, honey? Did you not see the king?”

She said, “Yes, I saw him.”

Well, said, “Did you wave your flag of loyalty as he passed by?”

She said, “I waved my flag to the king when he passed by.”

“And you saw him?”

“Yes, I saw him.”

Then she said, “Why are you crying?”

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

19 That isn’t so with Jesus. No matter how little you do, He knows everything that you do. It’s recorded in heaven, just as much for your account as it is Billy Graham’s, or Oral Roberts’, or any of the rest of them that has great meetings. It’s not the big things sometimes we do; it’s the little things we leave undone.

Now, Jesus is no respect of groups. Jesus met in all kinds of groups, all sizes and all walks of life. One time we have a record of Him meeting with five hundred; sometime with thousands. One time we see him with twelve; sometime once with three, and even to one. No matter the size of group, the main thing is Jesus is there to meet with that group. No matter how small your church is, or how large it is, how many you preach to; the question is, are you so committed to God that Jesus meets in your company?

20 This must been a special occasion, a great occasion. Peter called it later, the holy mountain. Now, I do not believe that Peter meant that the mountain was holy. I believe Peter meant that the holy God met them on the mountain. It isn’t the holy church; it isn’t the holy people; it’s the Holy Ghost in the people that makes it something. Not the church, nor the people; it’s the Holy Spirit.

When God starts to do anything major, He usually declares it in the heavens first. And this must’ve been a special occasion. They were

going up to what we call Mount Transfiguration. And He had said a few days before, “Verily, I say unto you, there’s some standing here that shall not see death until they see the Son of—the Kingdom of God coming in power.”

²¹ I believe as . . . Perhaps all the ministers, or many of them, knows that this setting meant the coming—the order of the coming of Christ. The first thing they seen, and how the order was, they seen Jesus, which was to appear, and then they seen the coming of the glorification, and Moses, and Elijah, the very order of the second coming. Then when they looked back, they saw Jesus only, when they looked again.

Now, we find that He taken them up there for a purpose. And He took three. In the Old Testament, also, the New, three is a confirmation. “In the mouth of two or three witnesses, let every word be established.” That’s in the Old, and both in the New Testament. And we notice that Jesus taken with Him, Peter, James, and John: three earthly witnesses to bear record. And God had on the mountain: Moses, Elijah, and Jesus, for a heavenly witness. God’s fixing to do something great.

²² What I think that God was doing here—one of the things that I would like to call your attention to—I believe that God was trying to place, or to follow His own laws. God has to follow His own laws. He has to live in His own laws. That’s the reason that I believe that Jesus was more than a prophet. Jesus was God made flesh. God could’ve not sent another person borned of a man and woman to take the place and to be—take the—swallow up death, because that God had to take His own penalty. God could not die in the Spirit, so He was made flesh and dwelt among us in order to take death, and our condemnation was placed upon His precious body and He died for us all. There in that precious body which sets at the right hand of His Majesty tonight, God cannot look at sickness no more; it’s condemned. He cannot look at sin no more; it’s condemned. There sets the Atonement, the bruised and then smitten body of the Lord Jesus, setting on His right hand in heaven. That’s what makes us have faith, because He’s setting there to make intercessions upon our confession.

²³ God also here was doing what we call in the Bible, the placing of a son. Now, in the Old Testament when a child was born (a son in a home), then that son was a son as soon as he was borned, of course. He was the son of the father. But yet before he fell heir to the kingdom of his father, or the possession, the first that son had to be raised and tried. He had to find out whether this son was a true son or was he just simply a roustabout. And this son would never be heir if he wasn’t qualified to take his father’s place. But if he was qualified and took the father’s place, then all that the father had was given to his son.

There's where I think that many of us Pentecostal people has made a mistake. We think as soon as we become sons and daughters of God, that settles it. We just come into a place of trying. The Methodists said as soon as they shouted, that settled it. The Lutherans believed by faith on justification and thought it settled it. No matter what kind of a position God put you in, you're still growing—going on towards perfection. And we'll never reach it until Jesus comes.

²⁴ Now, in the Old Testament, God had His kingdom of the people ordered just like His Own under the old laws. Now, a father owned a p—piece of ground, had hired hands and all, out over the ground. We notice in King James Version in John 14; we read there, it said, "In My Father's house is many mansions." That sounds strange, doesn't it? Mansions in a house. I don't know whether it's Moffatt (one of them I was reading, of the translators) made it more ridiculous than that. Said "In My Father's apartment house is many apartments," like we were going up there to have apartments to pay rent on. No, that's all wrong.

And in the days of the translators of the King James Version (so I am told) that they translated in the language of that day. Now, in Eng—England, really the king was the father, and all of his domain was his household. That's perfectly in line with the Old Testament: that the father was—had his domain, and he was the ruler in this domain. And as soon as the child was born, the father being so busy with other things, he sought out a tutor, or a raiser, of his child. And then, him knowing that this child was in line of heir of everything he had . . . His property, his good name, and everything that he had would go to this son; he sought the very best school teacher he could find to teach that child.

²⁵ And God does the same to His children. When a man is borned into the body of the Lord Jesus, and becomes the son of God, God has sought the heavens for the best Tutor He knows of to put over His children. And it's not a bishop, but it was the Holy Ghost, God put over His Church to raise His Church to believe in spiritual things and supernatural workings of God. He would not put a bishop over His Church that doesn't believe in the days of . . . blaze . . . the days of miracles is past and all the supernatural's gone. God wouldn't do that. And the Holy Spirit was sent to govern and guide the church. God gave it to the Holy Spirit to do this.

²⁶ The father would not seek a man would try to get a feather in his hat, as we call it, and say, "Well now, he will . . . he knows I'm the father, so he will . . . the son . . . the little . . . renegade, like, but he'd come up and . . . (to get a feather in his hat), 'Oh, your son's doing very well.'" He wouldn't do that. He got a man that would tell him the truth, for he wanted to know just exactly the welfare of that boy at all times. That's what God did. He never trusted it with any pope,

bishop, or anything else; He sent the Holy Ghost upon the Church to be the Teacher and the Raiser of the Church. Therefore, the Holy Spirit will be honest with God.

²⁷ And now this raiser, this tutor, was supposed to come and bring word to the father, how the child was progressing. And how that tutor must have blushed, if the child was misbehaving itself, how that the—the little boy was not interested in the things of his father’s farm or kingdom.

How that the Holy Spirit must feel today, when It goes before God with a bowed, shamed face as it was, to have to take a report of our indifferences in the church today. How we’ve laid aside all the baptism of the Spirit, how that the churches are having a form of godliness and denying the power thereof. How He must blush to say, “Your daughters are dressing immorally.” How He must blush to say, “Your children can’t even agree with one another long enough to have a meeting.” How that they’re making fun of your people that’s been called out and filled with the Spirit. How the Holy Ghost must feel to go before God with such messages as that. Coming back, saying they’re having a form of godliness. . . They don’t believe in the supernatural no more. They won’t even go to church on Wednesday night; they stay to watch some favorite television program. How it must be. . .

²⁸ “And Your gifts that You send down to Your church to confirm Your Word that You promised, people walk away and call it the works of the devil.” Now remember, the Holy Spirit’s got to bring to God everything that every professing Christian says about it. Because He sent. . .

Well, may the Father say, “Did You try? Did You knock at the heart’s door?”

“I knocked night after night, and they won’t listen.” How He must feel. How can. . . He trusted us. Like He did Adam and Eve, put them in the garden of Eden and trusted them to be right, to obey His Word. They fell; and as soon as man gets things in his hand, he will fall every time. He cannot hold it himself. It takes God to hold us.

²⁹ Then we notice again, that when. . . What if that boy was a good boy? Oh, how the teacher would shove out his chest, walk up to the father, and say, “I am so glad, sir, to bring you the message of the—how your son is progressing. He’s just as smart as he can be. He’s just—just like you. He’s a. . . as we would call it a chip off of the block. He’s just exactly like you; he loves the same thing you love. He does the work just exactly like you done it when you was out there.”

That’s the kind of a church that the Holy Ghost likes to witness for before God. “The kind of works,” Jesus said, “that I do, shall

you also.” That’s the kind of a church that the Holy Spirit likes to witness before God.

³⁰ And then if that child (that son) did not obey and was not obedient child, it never was no more than a son; it remained a son, but yet it had no inheritance.

Now, we don’t want to stay in that place. The church ought to be a thousand miles up the road farther than it is tonight. The Pentecostal blessings has been falling on the people here in America for fifty years; and if anything, we’re dwindling instead of going on. “What are you preaching such as this for, Brother Branham?” I want to see the church of God in deep sincerity; I want to see the old fashioned prayer meetings. I want to see them times when they can’t leave church; they just stay all night, and pray, and fast, and call out till God answers. Instead of that, it seem like love has dwindled away from us. The love of God . . . just love . . .

Why, a real Christian can hardly wait: when the bell rings, he’s got the front seat, and there ready with the song book in his hand. But now, we say, “Oh, my, I don’t know.”

Oh, blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.
When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.

That’s the way real Christianity is a living experience. Pentecost is not a denomination; Pentecost is an experience that anybody can have if they’ll wish to have it. It’s something that you experience, the Holy Spirit.

³¹ Now, when this boy, if he come up that way and did not become obedient, did not have the action of his father, did not try to carry his father’s business on the way his father did, then that child missed all its inheritance. Another brother had to take its place.

Now, today if we try to take the church before God under just common church creed or theology, that’s not the way Jesus took the church before the Father. God wants the church to be filled with the Holy Ghost, doing the same works that He did when He was here on earth. That’s the kind of Church that the Teacher, the Holy Spirit, will want to present before God.

³² As I told you one time here, the contract that . . . In the Old Testament, when it was wrote out and then tore apart, when they come

together, it had to dovetail. Each piece of paper had to fit right in, and the whole program had to line up right. God confirmed His covenant with the people through Isaac to Christ; and at Calvary He tore the Messiah apart. He took the body and set it on His right side, and sent the Spirit down here upon the church. And the church will have to have the same Spirit, doing the same things that Jesus did; or it'll never go in the rapture. Dovetailing . . .

Take this piece of paper here and tear it apart. Now, you couldn't impersonate it if you had to. It's got to come back the same paper, so them letters will come just exactly like they were. That's exactly the way the church has got to be. Jesus was always about the Father's business, doing that which was right in His sight, not just about, doing this and that, what the church becomes to do, but it is about the Father's business, and Jesus had the testimony, "I always do that which pleases the Father."

The type, Enoch, before the translation . . . Enoch walked with God five hundred years, and had a testimony that he pleased God. And he was a type of the raptured Church. Oh, but we're short.

³³ Then that child . . . God had to raise up another child. And if Pentecost fails God, God's able of these stones to rise children unto Abraham. God can call it from the Lutheran, from the Baptists, from the Presbyterians; God's able of these stones to rise children to Abraham. Somebody's going to see the vision and take it on.

I don't mean to deafen you or scare the babies, but I just get a lot of steam, and I just got to blow it out somewhere; it builds up. I feel good, feel religious, 'cause I know that the very Holy Spirit that wrote the Word is here confirming It, "Word by word, letter by letter, line upon line, line upon line, here a little and there a little, and hold fast to that what's good, for with stammering lips and other tongues will I speak to this people and this is the Rest, the Sabbath." All of this they would not hear; for the Word does come letter by letter, line upon line.

³⁴ Now, if that child then did not obey, was not about the Father's business, God would—could raise Him up another son. And that's what He's done through the ages: raising up a Luther; raising up a Methodist; raising up a Nazarene; raising up a Pilgrim Holiness; raising up a Pentecost. He will keep on raising and raising and raising until He gets one. Hallelujah. God, I hope to live to see that Church when She rises in the power and the beauty of the resurrection, with the powers of God working through Her, signs and wonders following the believers like it did in the—the New Testament. God in His power and in His might . . . Oh, how wonderful.

³⁵ Then if this church did obey, how the Tutor like to come to the Father and say, “Oh, he is just wonderful. Why You . . . It . . . The work’s done just exactly the way You did it. You’ll get what I mean? That son of Yours down there, Father, is carrying the work, Your instructions just letter by letter, the way You done it.” That’s the kind of a church; that’s the one.

³⁶ Then how the father says, “Sure proud of that son.” You know what happens? When he’s getting his chew—schooling, his training . . . Yet, he might not be able to exercise all authority; he hasn’t got it yet. He’s still a son, but he hasn’t been placed. Now, you ministers know where I’m—what I’m getting at: placing of a son.

Now, if that son proven to be a right kind of a son (loved the father’s business, stayed right with his instructions), the father then on a certain day took that son out before the public, set him up on a high place, clothed him in a beautiful garment, and he had what they call the adoption of a son, or placing a son positionally what he was.

They had a ceremony, and then the father said, “This, my son, I adopt him or place him positionally.” And if they had checks in those days, that son’s name on the check was just as good as his father’s name was, ’cause he was placed. And the son could fire who he wanted to; he could hire who he wanted to; he was in full possession of all the father had.

³⁷ Now, you see, Jesus had proven to God that He’d been the right kind of Son. And God took Him up on the top of the mountain, brought witnesses out there—heavenly witnesses and earthly witnesses—and He clothed Him in immortality. When they looked up, they said, “His garments shined like the sun.” A supernatural something taken place. His garments glistened like the sun in its middle of the day, as white as they could be. God placed on Him that robe of immortality, showing that He had received Him.

That’s the thing that God will do to His sons here on earth someday. He will call you aside, Church, if you’ll only obey Him and stay on the Word and believe it. And He will place into the Church, before the coming of Jesus Christ . . . He will place into the Church . . . All the powers that Christ had in Him will be in the Church. All that God was, He poured into Jesus; all that Jesus was, He pours into the Church. God wanting His work done, He sent it into His Son; the Son wanting the work done, sent it into the Church. “At that day you’ll know that I’m in the Father, the Father in Me, and I in you, and you in Me.” At that day, because the same power of God, was in Jehovah God, rested in Jesus Christ. The same power that rested in Jesus Christ, rests in the placed sons in the body of Christ.

³⁸ Placing of a son . . . Take him out in a certain place, have a ceremony before Angels, and place him positionally what he is in the body of Christ. Then that person has the authority. Let me say this, if you count me a fanatic from this night on. That very same thing that I'm speaking of will be done. There'll be a power put into the Church, and now is coming in, that the Holy Spirit will so anoint the people, till they'll speak the Word and It'll create Itself right there. We haven't seen powers like's coming into the Church now. I know it for a fact.

"Say unto this mountain be moved. Don't doubt in your heart, but believe that what you've said shall come to pass, you can have what you have said": the placing of the Church in position, where the fulness of the power of the Holy Ghost comes into the Church. Then critics' mouths will be shut. It'll be a short time. Jesus come right off the mountain, went straight to Calvary. Notice, it won't last long, but it'll be here.

³⁹ Now, when the supernatural is done in the dedication . . . When the supernatural is done, it excites people, makes them get all excited and go haywire. When Moses done the supernatural down in Egypt, there was a mixed multitude that went with them, caused trouble in the camp. You know that; all Bible readers are aware of that. It caused a mixed multitude: believers mixed up with unbelievers. It caused trouble in the camp later on. When the supernatural's done, it makes people excited and they go wrong.

That's the same thing happened in your Pentecostal realm. The supernatural was done. God poured out the first thing, the gift of the Holy Ghost to let the people speak in tongues. And then they got a lot of impersonation with it, carnal comparison. Men get down and say a word over and over and over and over, till he gets some kind of a tongue to speak in. Or the supernatural in any way starts to being done, then there's somebody tries to impersonate it.

⁴⁰ Do you know God never made two men the same? There's no two of you in all the world, or ever has been, that's got the same thumbprint. God makes men different, and He has diversities of gifts and sends them to His Church. But we just cramp down on one and there you go (You see?) you don't get the wisdom of the Spirit. That's the reason God can't place us into the position where we should be in His body. For to one is given this sort of a gift; to another this sort of a gift; to another, another sort of a gift, and so forth—but all the same body. But we want to be just exactly like that other one. You can't do that. You must use the wisdom of the Word. The Bible's what our Blueprint is.

⁴¹ Now, when this son was placed . . . God placed His Son by the same law that He ordained for them. Now, as He ordained that there'd be

death for disobedience, God came down and was made flesh, and took the disobedience upon Himself, and died for the human race that He put death upon (or they'd brought death on themselves) and took death for them, that He might redeem them.

In the placing of a son that He had the orders of the Old Testament, God came down and placed His own Son. Right while they went up to the mountain, and all at once, the—the Angel of the Lord came, and the power of the Lord overshadowed them, and His garments begin to glisten like the sun. And they seen Moses and Elijah appear to Him and talking to Him, there came a Voice out of heaven saying, “This is My beloved Son, hear ye Him.” All the powers in heavens and earth was given to Him; He had been obedient. He was the Son of God then; God placing His own Son. Listen . . . Hear Ye Him.

⁴² Now, what taken place there? As soon as the supernatural was done, Peter got all excited. Said, “I’ll tell you what let’s do; let’s build three tabernacles here, make three different denominations, three different tabernacles. We’ll have one that wants to keep the law of Moses; we’ll let them worship in that tabernacle. One wants to keep the prophets’ saying; we’ll let them worship in this tabernacle. And the one that wants to believe what Jesus said, we’ll keep them in that tabernacle.”

I’m so glad that God stopped that. What if we’d have kept the law? The law has justice with no mercy; you can’t be saved by the law. The law has got no salvation in it. The law only condemns you; it tells you you are a sinner and guilty, but it has no mercy. It’s a policeman that throws you in jail without any way of getting out. I’m glad that we don’t have to listen to Moses, ’cause he brought the law.

⁴³ And the prophets was justice. I don’t want God’s justice. No, I want His mercy, not justice. I . . . If I had justice, I’d be condemned; I want mercy. I don’t plead for His justice; I plead for His mercy. Moses . . . or Elijah, the one that was for the prophets . . . He went up on the mountain and set down there. No one was to come near him. And a mad king sent fifty, said, “If I be a man of God, let fire fall and consume you.” Justice—I don’t want that.

But before Peter got through speaking about those three different tabernacles, the Voice spoke out of glory and said, “This is My beloved Son; hear ye Him. Moses was gone; the law’s gone; the prophets are gone; but this is My beloved Son, hear ye Him.” No matter where you are: “Hear ye Him.” No matter what anything says: what mama says, what papa says, what the law says, what anything else says. “Hear ye Him.” He is the everlasting Voice. God positionally placed Him as

your Mediator, as your Father, as your God. "This is My beloved Son; hear ye Him."

⁴⁴ Friends, the people of this nation and this world as I travel around it, I find are so hungry for real, genuine Christianity. We have got so much make-up, so much put on, so much impersonation, till the world is really hungry to see something real.

What a blow the other day, when Mr. Graham let that bunch of heathens stand there and challenge him to the Gospel that he was preaching. I don't know what I would done, but I believe I'd be like the Hebrew children, "Our God is able to deliver us from this thing." I'll never let the Gospel be tramped on.

Look, it's come to a place, friend, where the world is so awful, it's going make you prove every inch of ground you stand on; Satan's going do it. And it's coming to a time where impersonations and carnal thinking is going to be circumcised from the real true body of Christ. And He's going to have a body that's pure, and holy, and filled with His Spirit, walking in His Spirit and doing the works that He did. Be faithful to that.

⁴⁵ Want something real. . . They're hungering and thirsting to find the real thing. They don't want psychology; they don't want some intellectual speech; they want something that gives them the assurance, something that makes this Bible live again.

When I got off the airplane at Bombay, India, where we had our largest gathering, estimated some five hundred thousand to be in a meeting, the first one I met at the Taj Hotel where maybe four hundred or better missionaries had gathered together, was the bishop of the Methodist church there. He said to me, "Brother Branham, I might disagree with you upon your doctrine of Divine healing." He said, "But you got a good name, and I—I want you to keep that clean, for it's something for these people." He said, "But don't never call yourself a missionary here." Said, "We had the Bible before—two thousand years before you was a nation."

And that's true; Saint Thomas went out and brought the Gospel to India. But what did they do? They turned it into an intellectual theology, and there it's laid.

He said, "We hear, over here in India, that God has given you a gift to make this Bible live again. That's what we're interested in—to make the Bible live again." That's what hungry hearted souls want, is to see the Bible made real, to see God come on the scene, and do the way He did, the living Word become a living thing to us. Thirsting for real things. . . Too much impersonation. . .

46 I don't know whether I ever told you this little story or not; it could stand it again. Everyone knows that I hunt; I love to hunt, borned in me, can't help it. And one day, I was hunting up in the north woods with a fellow, that was a good hunter, a very fine man on tracking, a real good, dead shot. And he was a man you didn't have to hunt up all the time; he—he knowed where he was at in the woods. And I enjoyed hunting with him.

And we'd leave one another, and I'd say, "I'll meet you in . . . twenty miles over at a certain place, or so-and-so." He'd be right there. And so you never had to worry about him being turned around or lost; he was part Indian himself and knew the woods. So he . . .

47 One day I went up to hunt with him. But that was the meanest man I ever met in my life—cruel-hearted. He would—loved to shoot little fawns (That's the little baby deer.) just to make me feel bad, because I was a preacher. And he'd laugh at me, and say, "Oh, you're chicken hearted. That's what's the matter with you preachers; you're all chicken hearted."

I said, "Bert, it's not that."

He said, "I thought you was a hunter."

I said, "I'm a hunter, but I'm not a killer." I said, "I—I don't believe . . . I believe that's murder, just to do that for meanness."

48 I do not believe in killing animals like that just for targets. If there's anybody that's a murderer, it's the white man. Take him over in Africa one time, watch him; he will kill just as long as he can shoot and kill down. That's right. It's just right in him, his nature to do that. Kill out . . .

These poor Indians setting here, how they killed off their buffaloes and deers; just picked up bones and things, shooting them for targets. No wonder they got a bad feeling about it. God gave them—them heritage. We shot them all for targets. It's a shame, disgraced, a stain on the flag . . . of anything. But just to be a killer . . .

And that's what Bert was—he's just a killer, just killed for the fun of it, killed four or five of them in one day, just for the fun of it. One year when I went up there, he'd made a little whistle that sounded like a little baby fawn, how it squeals, you know, calling for it's mammy. And he showed it to me, and I said, "Bert, you're not going use that."

"Oh," he said, "get next to yourself, preacher." Said, "You're too chicken hearted."

And I said, "Bert, would you do that?"

"Well," he said, "just follow me and see."

49 We went hunting that day—about six inches of snow, good tracking weather—but deers, after they’ve been shot at a few times, are real wild in that country, the white-tail. They can hide and you can’t see them to save your life. And they won’t come out in daytime; they will not do it. So if they’re ever out, you’re going to get them around just break of day, or just a . . . before dark sets in. That’s when you find them. And we’d hunted till about eleven o’clock and didn’t even see one track; it was late before we went up there. And then . . .

The season had been in for a couple of weeks over on the north side of the road; opened up after Christmas on the south side of the—of the Presidential Range. So we was right behind Mount Washington. And when we were hunting that day, at about eleven o’clock . . . We usually carried some hot chocolate (got a lot of energy to it) we’d carry that with a little lunch in our back, where if we got lost or stranded, why, we could find our way around, and have something to eat to warm you up if we got too cold. It was very cold.

50 And Bert set down at a narrow, little clearing there, and I was following him along, ’cause after noon we usually separated and hunted other ways coming back through the draws. And then when he set down there, he went back in his shirt like this—I thought he was going back to get his hot chocolate.

[Blank spot on tape—Ed.] Big doe raised up, right perfectly in sight. Now, that’s kind of strange for them to do that, eleven o’clock in the day. And he looked at me with them . . . sheepish look. And that doe . . . He whistled again, and the doe stepped right out into the open. Now, that’s very unusual. You could see her great big brown eyes and those big ears looking around.

51 Bert . . . We never carried a shell in the chamber, so he pulled back and put a shell in. When the rifle clicked down, the deer heard it, and she looked around. And he raised up with the rifle. Oh, I . . . That cross hair in that scope went right across her heart. I knoed in a couple of seconds, he’d blow her heart plumb out of her. And I thought, “How can he be so cruel?” I whispered to him, I said, “Bert, you’re not going to do that.”

But that deer wasn’t putting on nothing. She was a mother; she was borned a mother. There was something in her loved a baby. Did you ever notice, a little girl when she is born, she . . . When she gets big enough to walk around, she wants a doll. What is it? Mother to start with; it’s nature. And that deer’s nature was to hunt that baby. And she turned around and looked right straight at the hunter. She stuck those big ears up for a moment, but she knoed that baby was in trouble, and she started looking for it.

When I seen him level down, I thought, “Oh, my, how can you do that, Bert, kill that poor mother standing there like that, after deceiving her like it’s her baby calling?” And perhaps she had a fawn there somewhere, and she thought it was in trouble, and she was hunting it, because it was crying. Now, she wasn’t putting on; that was genuine. That was genuine mother’s love.

⁵² And when he started to shoot like that, I turned my head. I said, “Heavenly Father, be merciful to him. I love him. How can he be so cruel? That real loyal motherhood, and there he’s going to blow her heart out of her, when he’s deceived her and got her out there in the open, that mother with a fawn here somewhere, and he’s acting like he’s that fawn, crying for the mother.”

And I waited to hear the gun fire. I waited for about a minute; the gun never fired. I wondered what’s the matter. I turned around to look, and the gun barrel was going like this. He couldn’t hold it no longer. He looked around at me and the tears running down his cheek; he threwed the gun on the ground and grabbed me around the trouser leg. He said, “Billy, I’ve had enough of it. Lead me to that Jesus that you talk about, that’s so sweet and full of love.”

⁵³ What was it? He saw something real; he saw something genuine. He saw something that she wasn’t impersonating; she wasn’t acting like it; she really had what she was acting out. That’s what the world is looking for in the church today, something that’s real.

Oh, with the rest of us, would you not like to be as much of a real, loyal Christian in your heart as that deer was a mother? Wouldn’t you like to have that? Would you? Would you raise your hands and say, “I would like to be that?”

God said, “This is My beloved Son; hear ye Him. The works that He does shall you do also.”

“Greater than this shall you do or more,” said Jesus. “I go to My Father.”

May God grant to you Phoenix people here is my prayer, that the loyalty of Christ will be in your heart, borned in there by a nature of the Holy Spirit, that’ll make you hunger for God and stand just as loyal for God and for His Word as the loyalty of motherhood stood in that old fawn—that old doe that day for her fawn. Let us pray.

⁵⁴ Would there be, by chance, while you have your heads bowed . . . How many sinners in here would like to be remembered in a word of prayer as we close tonight? Would you raise your hands? The balcony to my right, first. God bless you all up there; God bless you. Just want to be a real Christian . . .

'Course I don't blame you. You've seen a lot of people's put on and act like . . . And it's just made you sick. But you want to be real. My brother, my poor lost friend, there is a real Jesus Christ. There's a real heavenly Father, a real Holy Spirit, real Angels. And there's real Christians. I pray that God will make each one of you there in that balcony to my right, that raised your hand, a Christian like that.

⁵⁵ The balconies in front of me, would you raise your hand there and say, "Pray for me, Brother Branham. I want to be a Christian, just as much Christian as that deer was a mother, and my loyalty can be displayed for my Saviour." God bless you; God bless you, sonny; God bless you, that's mighty fine.

The balconies to my left, would you raise your hand, say, "Pray for me Brother Branham, that I'll be the kind of a Christian . . . as much of Christian and borned in me, something in me, that I—I'll be true to Christ, as that mother was to the call of her baby." Would you raise your hand, anywhere at the balconies to the left?

⁵⁶ Beneath the balconies, here on the left on the floor, would you raise your hands. God bless you, sir; God bless you all down there, that's very fine. All back in there, God bless you; that's good.

The straight center aisle here, how many would raise your hands and say, "Remember me." God bless you, all right back through there . . . I see you, even way back to the colored people there, I see you. God bless you. He will make you that . . .

Now, beneath the balcony on the right and this aisle in here, how many would raise your hand, say, "Remember me, Brother Branham." God bless you; that's good, that's fine; God be merciful to you.

⁵⁷ Now, to my . . . back here behind me, back there . . . God bless you. That's fine. I've been missing you back here for a couple nights. But God being with you now, may He grant it, give to you the desire of your heart.

Now, I want each one of you that raised your hand to pray with me. And I want you to believe God with all your heart. Now, there's something made you raise your hand; it was something that you want to see that's real. I want you to pledge to God tonight, if you'll see Him come into this healing line and do the very same things that He did when He was here on earth: knowed the secrets of the heart, heal the sick and the afflicted, made the lame to walk, blind to see, deaf to hear, dumb to speak. We don't know what's going to be in here. If He does that, then you've seen a display of the Holy Spirit, the genuine Holy Spirit. Then I want you to come, as soon as the—the healing service is over, up and stand around the altar here where you can be prayed

for. And then some minister can take you as shepherd to his flock, and there feed you and nourish you, until you be placed into the body.

⁵⁸ Our heavenly Father, there was some, maybe, thirty to fifty hands up tonight, all around, all in the balconies and all underneath the balconies, out in the center of the floor. Many people raised their hands, young and old and middle-aged, all wanting to be real. They want to be real Christians. They want to have, not a substitute, something that they had to impersonate someone, but a real experience given them of God alone, that makes them a real, loyal Christian. I pray, heavenly Father, that Thou wilt grant this blessing to each one.

Bless those, Lord, who are backslid tonight, that doesn't walk in the faith any more, that's turned aside to walk in this present world, loving it more than they do Christ. I pray that You'll turn them aside tonight, and may they see something so real tonight, that they'll. . . It'll attract their attention like the burning bush did Moses. And may they come into sweet fellowship again with You and with the church. Grant it, Father.

⁵⁹ And bless all the church. And may they set close together, in love and communion—all churches and all bodies of believers—until we see the perfect Son of God formed in our midst, to bring back the literal body of Christ. And the bodies of those asleep in Him shall be changed and made like into His own glorious body, whereby He's able to subdue all things into Himself. Grant it, Father.

I ask this now, that You'll come on the scene as we preached this morning, the God of history rise on the scene, the same God, to let people know that, "Fear not; I am with thee always to the end of the world." May the voice of God ring through their hearts tonight, "This is My beloved Son; hear ye Him." In Jesus Christ's Name, we ask it. Amen.

⁶⁰ We are setting here tonight, under great anticipations now, waiting in the prayer line. I believe Billy told me he give out fifty prayer cards to people, was that right? C. . . A-B-C. . . The third time we give out prayer cards. They're not. . . I asked you how you wanted the meeting to go. And you asked for prayer cards tonight, so the whole group could come over and have hands laid upon them. That's wonderful, the Scripture says that.

Now, so that they won't be mixed up. . . That's the reason we can't run everybody. It's not in an arena, you know, it is an arena, but now it's a church. Brothers, will be fighting brothers tomorrow tonight, but we're fighting the devil tonight in this arena. But we want to make it the church of God.

61 Who has prayer card C, C like in Christ. C-number 1, would you raise up your hand? Someone with C number 1. Prayer card . . .

62 [Blank spot on tape—Ed.] . . . hem of Jesus garment and He felt her infirmity. When she touched Him, she—He felt her faith and looked out over the crowd, and found her, and told her that her blood issue had stopped. How many knows that to be the Scripture? How many knows that Jesus did not claim to be a healer; that He said, “I . . . The Son can do nothing in Himself, but what He sees the Father doing, that doeth the Son.” Saint John 5:19. No work when He was there . . . All right, does . . .

How many here believes that Jesus Christ is not dead, that He’s alive? How many believes that the Bible says in—in Hebrews 13:8 that Jesus Christ is the same yesterday, today, and forever. Well, if He’s the same, He’s the same in principle, the same in power. How many knows that He said that a little while and no one would see Him no more, ’cause He was going to ascend up on high.

63 But here’s what would take place, He would be the Vine and the Church would be the branches. How many knows that? How many knows that the—it ain’t the vine that bears fruit; it’s the branch. The fruit comes out on the branch. Then if ye are the branches, that is the Church, the members of the Church, the body. All right? Then if the branch—the—is in the vine, the branch will bear fruit of the vine. Is that right? Then that’s the Life of Christ in the Church bearing the same fruits that He did.

How did He let the people know He was the Messiah? Now, was the Gentiles looking for a Messiah in that day? No, sir, they were heathen. All right. Was the Jews looking for a Messiah? Yes. Was the Samaritans looking for a Messiah? Yes. How did He make Hissself known to them two . . . There’s only three people anyhow: Ham, Shem and Japheth’s people (according to Bible) the sons of Noah. That’s Jew, Gentile and Samaritan. You believe that?

64 How many knows that Peter was given the keys to the Kingdom? When did he open it to the Jews? Pentecost, is that right? When did he open it to the Samaritans? When Philip had went down there, and preached to them, and baptized them, and had a big revival on, the Holy Ghost had fell on them, Peter had the keys. Come down, laid hands on them and they received the Holy Ghost, is that right? When do the Gentiles get it? The house of Cornelius, the Roman. “While Peter yet spake these words, the Holy Ghost fell on them that heard the word.” Is that right?

But when Jesus was here, He only manifested Himself to Jew and Samaritan, only two looking for Him. When He did, how did He make

them know that He was the Messiah? Moses said, “When the Messiah comes, the Lord your God shall raise up a Prophet liken unto me. It shall come to pass, whosoever not hear that Prophet will be cut off from amongst the people.”

⁶⁵ Now, this Messiah must be a Man (Is that right?), borned of a virgin, and would do the sign of a prophet, a master prophet, is that right? When Peter was told who he was, said, “Your name’s Simon; you’re the son of Jonas.” He worshipped Him and knowed that that was the Messiah.

When Philip went and found Nathanael under the tree and brought him back before Jesus, Jesus looked at him and said, “Behold, an Israelite in whom there’s no guile. (Tell me when you’re ready . . . ? . . .) Behold, an Israelite in whom there’s no guile.”

And when he said, “Rabbi, when did You know me?”

He said, “Before Philip called you, when you were under the tree, I saw you.” What eyes.

And what did he say? “Rabbi, Thou art the Son of God.” How did he recognize Him? By the sign. “Thou art the King of Israel.” He is.

⁶⁶ Then when He went down to the Samaritans, He had need to go by. The disciples went in to buy some food; He set at the—on the little banister around the well, the public well there. A woman (a harlot, we know her to be) come out. She started to draw water, and Jesus looked at her and said, “Woman, bring Me a drink.”

She said, “It’s not customary; we got segregation. You Jews and us have no dealings with one another. It’s not right for You, being a Jewish man, to ask me, a Samaritan woman, such.”

He said, “But if you knew Who you were talking to, you’d ask Me for a drink.” And the conversation went on till Jesus found where her trouble was. Anybody know what her trouble was? She was living in adultery. And Jesus told her, said, “Go get your husband and come here.”

She said, “I have no husband.”

Said, “That’s right. You’ve lived with five, and the one you’re living with now is not your husband. You’ve said right.”

What did she say? She said, “Sir, I perceive that You’re a prophet. (Now, listen; that’s not all.) We know that when the Messiah cometh, that’ll be His sign. (How many knows the Scripture says that?) We know when Messiah cometh, He will show us all things. But Who are You?”

He said, “I am He, that speaks to you.”

What was her message now? Run into the city, and said, “Come, see a Man that told me the things that I’ve done. Isn’t this the very Messiah.”

⁶⁷ Now, God is infinite, do you believe that? He cannot change; He didn’t let neither of those people, tribes of people, cease their generation without seeing that sign. He prophesied that the Gentiles would see—receive it as it was in the days of Sodom, before the burning of Sodom. Now, if He gave that sign to them and just let us get on—in on intellectual, He cheated us out of something. He won’t do it; He’s the same. If that was His idea, if that was His . . .

When God’s ever called on the scene, in the way God acts the first time, He has to act forever that way. If it didn’t, He acted wrong at the first place. He done something wrong. But you notice, when God acts, He acts every time the same. If a sinner called, and He saved that sinner, the next sinner calls, He’s got to save, the next sinner, the next sinner, the next sinner, the next sinner, and all that call. If a man calls for healing of his body and God heals him, then the next one, the next one, the next one, the next one that calls got to be healed on the basis of faith for either one.

⁶⁸ He showed the Jews the sign of the Messiah before their dispensation ended. He showed the Samaritans the sign of the Messiah before their dispensation ended, but not one time did He show that to the Gentiles. They wasn’t looking for no Messiah; now they are. Here’s that same Messiah that prophesied that He would do it, coming right back among the people; not me, us, the Church, world over, coming back, showing the very same things that He did right there. We must believe it. Now, you that want to see something that’s real, something that’s genuine, may the Holy Spirit be able to give it to you tonight.

How many did you say was here didn’t have prayer cards? Raise up your hand. ’Course you don’t. I mean sick, the prayer cards in the line. Now, pray just a minute while they’re finishing up that line.

⁶⁹ What say? [Someone speaks to Brother Branham—Ed.] All right, all right. . . It’s—it’s okay. Just a minute. I’m trying to deal with the people out there now without the cards.

I keep thinking of that watch, but I don’t know when we’ll ever meet again. Let’s set quiet just a minute, get quiet. You get to pressing, then the devil gets to working on that (See?), trying to make it something that it isn’t.

Now, let’s have faith and believe. Let’s just believe with all of our hearts that Jesus Christ, the Son of God, is here, ready to give us what we desire. (Paul, all ready?) I want all around the building, everywhere you are, I want you to pray.

70 And I want to ask you a question before I do it. Look here. That you might know the sincerity . . . This Bible, that I love and believe to be the Word of God, that Angel that you see on the picture . . . Well, I don't have to tell you—there it is on the picture. There's Mr. George J. Lacy, of the FBI, fingerprint and document, proves that the light was there and struck the lens; it ain't psychology. He said, "The mechanical eye of this camera won't take psychology." Huh, certainly not.

So God being my judge, I see that Light. For revelation, for vision . . . If I never meet you no more till I meet you in the land of glory, and stand that day at the judgment seat of Christ where we'll all come, I've told you the truth. I know you think that my not being educated, and I'm not much of a preacher, 'cause I have no education, but God just give me a gift: That's just to get William Branham out of the way, so He can take the hull and speak through it Himself.

71 Now, you pray, and I want you to be honest. And if God will do and act right here tonight, exactly like He did when He was in flesh here on earth, acting through our flesh, perform the same signs, the same wonders, then I want you to do this: stay a hold of the cross until God places you positionally where He wants you in the body of Christ. God, grant it.

It's behind me. The lady is setting on the end of that row there, you—you're wanting God, aren't you? If God will explain to me your trouble, will you believe me to be His servant? You will? You had heart trouble. That's right. If that's right, wave your hand. Now, I don't know you; have you a prayer card? No, you . . . 'Course you don't. All right. Now, do you believe my . . . You believe that's true? You believe that would be the same Spirit that told the woman she had five husbands? You believe it with all your heart, then you've got to be healed. See? I don't know you, never seen you. You touched something, and He's a High Priest that can be touched by the feeling of our infirmities. If the High Priest could be touched by the feeling of our infirmities, wouldn't He act just like He did then if He's the same High Priest?

72 That's thrilled that woman setting next to you. It was you that drawed the Spirit of the Lord. Do you believe, lady, that God knows what's wrong with you? If I tell you from here what's wrong with you, will you accept your healing? Would it help you? A growth on your ear, you're praying about. That's right, isn't it? You have faith? Believe now.

What about out in the audience here? That man setting there, head in his hands a praying, that's got gland trouble and nervousness, if you'll believe, sir, it'll leave you, you can go home, be well. You accept your healing? Believe with all your heart? All right. You was praying then; that's right. Jesus heals you.

73 That woman right behind him there, do you believe God could tell me what trouble is? Believe your feet would get well? You do? Been bothering you for some time. You believe God knows who you are? Miss Hershey? That's right. All right, you can go home now and be well if you believe it. Raise your hand, say, "I praise Him for it." All right. Have faith in God; believe.

What about somebody in through here, some of you people, so you . . . There's a man setting right here praying. I don't know him, never seen him. Got arthritis. That's his wife setting by him; she has arthritis too. Believe you're missing it. Mr. Rinehart, believe with all your heart. Raise up and be healed, you and Mrs. Rinehart; Jesus Christ will make you whole. Amen. Believe now. Amen. M-m-mp . . . Glory! Oh, God, why can't people see That? Don't think I'm crazy; I'm not. Why . . .? Looks to me like that would set a place afire somewhere! Can't you see that? It's the living God making Himself real.

74 That little Indian woman setting back there, high blood pressure, believe, sister, be healed. You believe? Pink dress on, looking at me . . . All right. You believe the high blood pressure's gone? All right. Wave your hand if you believe it's gone. All right. God bless you; God loves you.

That thrilled another Indian girl setting back there, to see the other woman. You think God take that back trouble away from you, sister, with the little white . . . back there. You believe He'd take—make your back well? The Indian setting next to her has lung trouble; one next to her has back trouble too. You can't . . . See, God knows all about you. You believe God will make you well, each one of you, setting back there on that back row? Can you understand English? All right, just believe with all your heart then; be made well.

75 Where's that woman somebody pointed out to here? Is this the lady standing here? Look here, lady. Do you believe me to . . . Is that the woman in the line? Oh, I didn't see her . . . Can't get up, all right. Look here, if God will reveal what's wrong with that woman standing there, will the rest of you in the line believe it so we can pray for all the people? You believe Him with all your heart now? How many believe that that's real? How many believe that's just as real as it can be? Bless your heart; that's good. Now, you keep that Spirit right on you like that; keep that anointing. You too, sir.

76 Well, you're really not so much praying for yourself. There's a question in your mind that you're praying for which is greater then for yourself. That's right, isn't it? That's true. I don't know you; far as I know, I've never seen you in my life. But God does know you. If God will reveal to me what that deepness is . . . It seems like your spirit

keeps moving back. If God can reveal to me what that is, would you accept, if you get it, whatever you ask for? Would the rest of the people, join in with her?

It's for somebody else she's standing for. That's a woman, much younger than she is . . . Oh, it's her daughter. The daughter is shadowed for death; she has cancer. The cancer, she's been operated on for it, and the cancer, it was—it was unsuccessful; they couldn't stop it. The cancer is in the blood vessels; there's two of them. And you are kind of a cripple. You . . . The reason you couldn't come up the steps, you walk on a cane, or a stick, or . . . There's something you walk on; I see you trying to get off the street. That's right. You have been in my meetings before. You were prayed for once in my meeting and you had something wrong with you that . . . it was . . . you . . . hard to breathe—asthma. And the Lord healed you of it, that's **THUS SAITH THE LORD**. You believe with all your heart? Or do you really believe?

Now, you know I don't know you. I don't know what I said; it's on that tape down there. God knows; with my hand right on my Bible, as far as I know I never seen the woman in my life. Do you believe God can tell me who you are? Mrs. Schaeffer, you can go home now. Jesus Christ will grant you your request.

Say, "Praise the Lord" Don't you believe?

⁷⁷ Now you realize lady, I would know what was wrong with you. But whatever I'd say or whatever, that wouldn't do no—no more good then just what you'd just—just be prayed for and that would do it, wouldn't it? But do you think you're going to be a cripple? You think God is going to heal you, and the arthritis and things is going to leave you, and you're going to be well? You do? That's all you have to know. Just believe with all your heart.

Would you come? Now, you know I know what's wrong with you. I don't; God does; but I could tell you. Do you believe that God could reveal it to me? Would it help you? Are you Spanish? You're Spanish. Would that help the Spanish people, you think, if I tell them what your trouble was? You think it would?

Spanish believing people, would it make you believe? This is your sister, my sister too. Would it? Well then, the diabetes will leave you; you can go home and be well. You believe that? All right, then you can go on your road and rejoice.

⁷⁸ How do you do? All right, do you believe that all the white people out there'd believe if God would tell me what your trouble is? Then your nervousness will leave you; pretty near all of them out there's suffering with it anyhow. See? And it'll leave you can go home, be well. God bless you now. Have faith; believe. Do you believe with all your heart?

Oh my, that old asthmatic condition, you believe God's going to make it well? All right, in the Name of the Lord Jesus, go and be made well.

Now, to the Indian, here's your sister. The Indian people . . . How many Indians are in here can understand English? Raise up your hand, Indians. All right, here's your sister, my sister too. I never met her in my life, know nothing about her. If God will tell me what's wrong with her, you believe It's the same Spirit that told the woman what her trouble was? Will you believe it, Indians? You understand English all right? Your heart will be well; go. Amen. Believe.

⁷⁹ Your trouble's in your back. Go, believe and be healed. Have faith; don't doubt.

You got arthritis for one thing, gland trouble and arthritis. Believe with all your heart; go, be healed.

A nervous condition, go; be healed; have faith. Do you believe with all your heart? All right, let us say, "Praise the Lord."

You're awful bothered about something. You're afraid something's happened, haven't you? You believe the Lord Jesus can make you well of that rectal trouble? You're praying for someone else. I seen him rise before me just then. It's your brother. Your brother's not here; he's in California. You believe God can tell me what his trouble is? Asthma. Go on and believe now. Yes, sir. Go believing. Yes, don't—don't . . . ? . . .

Can God heal heart trouble? Yours? All right, then go on, believe. Let's say, "Praise the Lord!" Everybody . . . ? . . .

⁸⁰ Now, how many of you'll join with me with all your heart now, and pray now while we pray for these people. It's making me so weak; you're becoming like, you're just a shadow dancing around in front of me. Let's pray just a little bit, you pray with me now. Come, sister.

Our heavenly Father, in Jesus' Name, I pray for our sister, that You'll heal her. "These signs shall follow them that believe."

In the Name of Jesus Christ, may our brother be healed, Lord, in Jesus' Name. Father God, I pray that You'll heal our sister. In Jesus' Name may she be healed.

Father God, I pray that You'll heal sister. God, she's been healed so many times; I pray that You'll grant it again, in Jesus' Name. (Okay, sister.)

Heavenly Father, I pray for our sister, that You'll heal her in Jesus Christ's Name.

God, I pray for the little boy, that You'll heal him in the Name of Jesus Christ. Amen.

God, I pray for sister with this great church tonight, laying hands upon her as believers, in Jesus' Name. Lay hands upon her, and ask that the devil depart in Jesus' Name. Amen. You understand what I mean?

In the Name of Jesus Christ, may our sister be healed.

Come sister, you believe Him now? In the Name of Jesus Christ, may my sister be healed. Amen.

In the Name of Jesus Christ, may my brother be healed. Amen.

In the Name of Jesus Christ, may my sister be healed. Amen. All right.

⁸¹ You're worried? You're afraid of that operation for that tumor, but it'll leave you if you'll believe. You believe it? Then go rejoicing, saying, "Thank you, Lord Jesus."

Do you believe, all of you? See? I just do that for a little rest just a minute. You just . . . God knows every heart, but Jesus, when one woman touched him, He said virtue went from Him. Is that right? How many knows that's strength? Sure it is.

Would it help you if I told you what your trouble was? Would it help you? All right. You're here for somebody else—your mother. She's almost dead. She's got cancer and heart trouble, so weak she has to take shots. That's true, isn't it? You love her; God loves her. May you find her in the condition that—that you want her to be, is my prayer. God of Heaven heal her in Jesus' Name. Go and touch that handkerchief, be for her. Go, believing now.

⁸² Come, my sister. In the Name of Jesus Christ, may she be healed. Grant it, Lord.

Come, sister, here. In the Name of Jesus Christ, may she be healed. Amen.

Oh, eternal God, I bless this woman and child. May the power of God come upon them and help them, in Jesus' Name I pray. Amen. God bless you, sister; believe now.

In the Name of Jesus Christ, may you bless my brother, Father, as this great church prays for him.

Come, sister. In the Name of Jesus Christ, God, may you bless my sister and heal her. Amen.

Come, sister. You believe? In the Name of Jesus Christ, I touch this woman's hand, ask that she be healed.

Come sister. In the Name of Jesus Christ, I pray, God, that You'll touch her and heal her, in . . . Now, don't be worried about those hands, sister. Don't—don't—don't be worried, just go on believing; it'll be all right.

83 You believe God will heal you? [Sister speaks to Brother Branham—Ed.] Glands are bad, they're cancerous. Will you believe God will make them healed and make them well for you? Then, heavenly Father, I pray that You'll heal her and make her well, and so that she'll . . . can be well again. I rebuke this devil in the Name of Jesus Christ. Amen. All right.

You believe that God will make you well, make your stomach well, make you to walk and be good again? God, I pray that You'll grant it in Jesus' Name. Amen.

Come, brother. God, our Father, I pray in Jesus' Name, that You'll heal him.

Come, little lady. You believe the Lord Jesus will make you well? Fine. Lord Jesus, I pray that You'll heal this darling, little Indian girl and make her well, in Jesus' Name. Amen . . . ? . . . healed? You believe on Him.

Heavenly Father, I pray for our sister, and pray that You'll make her well, in Jesus' Name. Amen.

God bless the little boy. I pray, Father God, that You'll heal him and make him well, and so that he can go and play and be like other boys, in Jesus' Name. You know Jesus can make you well? . . . ? . . . That's right.

84 Heavenly Father, I pray for my brother and ask that You heal him, in Jesus' Name. Amen.

Come, brother, dear. Father God, I pray that You'll take the infirmities and crippledness out of my brother, and make him well, in Jesus' Name. Amen.

You believe, little lady? In the Name of Jesus Christ, may the Holy Spirit heal her and make her well. Amen.

You believe now, sister? In the Name of Jesus Christ, may you be healed and well. Amen.

You believe, sister dear? In the Name of Jesus Christ, may my sister be healed. Amen.

In the Name of Jesus Christ, may my sister be healed. Amen. Lord God . . .

85 [Blank spot on tape—Ed.] . . . are? You believe that He can make you well? Got a bad ear, can't hear good out of it. Had a accident, long time ago, hurt your head, your chest. That's right. You believe that God can make you well, make you hear in your ears again, good? All right, you do. Let's pray; bow your heads just a minute.

In the Name of Jesus Christ, I rebuke this devil. Come out from the man. How long have you been this way? How long? 1944? See

you're hearing out of both ears? Hear me? Hear me? Now you can raise your head. Look here. Hear me, hear me? You're healed. I see you got something you've been trying to overcome a long time, a habit. Go, give them up tonight. Believe in it. Cigarettes won't bother you no more. [Blank spot on tape—Ed.]

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

⁸⁶ With our heads bowed just a moment, if you will, I wonder now: Is them here that would like to come up around the altar and say, "I believe, God, that I've seen the real Holy Spirit moving among the people." Would you like to do it? While we bow our heads and sing again . . . Everyone please, if you will bow your head and let's pray and sing. (Brother Borders, lead this for me. I'm getting hoarse.) Come up around the altar here, and stand here for prayer. Will you do it? You who raised up your hand and wants to find the God that knows the secret of your heart. That's the way, ladies, that's the way. Let's bow our heads now, while we sing.

I love Him, I . . .



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

VOICE OF GOD RECORDINGS
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org