
SHEPHERD OF THE SHEEPFOLD



Shall we pray just a moment before setting down. Our heavenly Father, we thank Thee for the privilege that we have of coming, gathering one more time this side of the second coming of the Lord Jesus into Thy lovely Name, into the congregation of the Blood bought children of the Lord Jesus; we thank Thee for them.

And we pray God, that You'll smile upon us with all Your blessings this coming week. May it be an exceeding great meeting, God, not because of us, but because the need is so great. Sin is on every hand. And I pray that something might be done this week here in Chicago that would cause a real city wide revival to come. Grant it, Father. We can only ask with faith believing. Bless all the sick and afflicted, may they be healed; may great things take place, and we'll humbly give Thee praise. In the Name of the Lord Jesus, Thy Son, we ask it. Amen. Be seated.

² Good evening, my lovely friends in Christ here in Chicago. It's a great privilege I deem it to be here tonight on the platform in this lovely Philadelphian Church, which seems as though a second home to me. Always glad to be here and serve the Lord here with you congregation of believers. I have always . . . It's never burdensome for me to go to any service, and it's always a joy; but it seems like it's just a—a great relaxing for me to come to the Philadelphia people, church here in Chicago. Because of your faith, it's so easy to minister to you with your kindness and with your lovely pastor Brother Boze. And I was happy tonight to meet Brother Rasmussen, a very dear friend. I believe he used to be the associate pastor here. And this our other brother, [Brother says, "Hutchins."—Ed.] Hutchins from Philadelphia, ["Brooklyn"] or Brooklyn. Excuse me. And to have this fine fellowship with you all . . .

³ Now, I—I don't believe you ever see me when I didn't say I was tired. I don't know why. I guess I just always tired. It's because of constantly in the services, is what it is. And I remember years ago when one time I saw a vision of, when I was so perplexed and not perplexed, but just so discouraged maybe I'd say, or . . . After I lost my wife and baby, I saw my baby, a young lady she was in glory. And there was a chair setting there in our home, and you know the story, and I said, "I'm so tired," said to my wife.

She said, "Yes, you've been going constantly, Billy." She said, "Set down and rest awhile." That's what I'm waiting for, for some time I can set down and rest awhile. I want to pull up a chair around all your chairs (You see?), and we'll have a lot of fellowship there. No time to quit, sun never goes down, never no trouble or in a hurry, eternity just—just

begin. . . And so we—we just stepped out of time into eternity, rather. And so we look for that day.

And while it's daylight, I think this, I keep this in my mind, and it's good for you dear Christians to remember that this is the only time of all ceaseless ages beyond the time to come, that you'll ever have the privilege of working for Jesus Christ. This is the only day. And we don't know whether we're going to be here tomorrow or not. See? So I believe it behooves us to move with all that's in us and do everything that we can.

⁴ And I look around; someone said the other day said, "Billy, you oughtn't to get too tired." Doctor friend of mine, said, "Now, there you go again."

I said, "But doc, the trouble. . ." And I happened to look. I see Tommy Hicks off the field now with a breakdown. Gayle Jackson and that King boy, I forget what his name is, the young King, I. . . What is his name now? I ought to know him, but. . . I do know him, but I can't think of his first name. [Brother says, "Paul."—Ed.] Paul Cain, excuse me. Thank you, brother. Paul Cain, and many them, the boys just try to work too hard (You see?), and when you do you break yourself down quickly.

⁵ So I got about a month's constant of services before I get any let up at all. We leave right straight from here and go to Columbia; and from Columbia to Spindale; from Spindale to—to Charlotte; and from Charlotte to Anchorage, Alaska, and then come right back and in the Cadle Tabernacle, right back to Minneapolis and overseas. So we're just really—just right—one right after the other. Well, I love to do it. If you all will just pray for me, I will just keep on going. It's—it's. . .

I was talking to a minister not long ago; he said, "Well, Brother Branham, it's good to wear out instead of rust out as it is setting around wishing."

⁶ So I thought tonight it might be good for us getting acquainted again, or having a little fellowship around the Word, and ask you a little favor, if I could just have a congregational prayer for a night or two. I come pretty near just passing out of the picture in Mexico last week, and I want to tell you about the meeting. I thought coming right straight here, and went to my home Sunday when I should not have done it, to never have that type of meeting. But my heart is so thrilled. How many's read the vision, let's see? It's. . . Sure, all of you have. And my heart is a longing for that. Now, you mark my word. See? And this is not me; it's THUS SAITH THE LORD. See? That's going to be the greatest of all, right there when the Lord, when we get to

moving the services in that manner. And I'm longing just like a child with Christmas anticipations to get to it.

And I thought Sunday maybe I could run a service like that at my tabernacle. And then when I—I did, there was just so many packed in there till I couldn't do it. And then we had to run it just a regular prayer line like we do here, what-more. That was yesterday, and it—it tore me down pretty bad. And so tonight makes me more tired than ever.

7 And then I thought I would tell you about our—our lovely trip down in—in Mexico, read some Scripture, talk to you about the Lord and just see what He'd have us to do. I te—tell you; I can appreciate the Lord Jesus and His blessings more than I ever in my life. And if I know that we're living in the day that we are, and so many things that missionary life consists of. . . Especially these evangelistic missionaries where we're all over the world among all kinds of diseases and—and everything, you—you. . . I tell you it's a hard thing. You wouldn't think it, but it's a real hard thing when you have to go in to people where you have to eat what they got and trust God; it's full of everything. And—and you just don't realize. Leprosy and—and everything that could be thought of. . . And right in there, and dirt and filth and everything. You—you just have to close your eyes and eat anyhow, 'cause you're winning them to Christ. That's right. And it's a pleasure to do it for Him Who died for you and I. That's right. And to know that His love has been so kind to us. . .

8 We're here in this old feeble body, pesthouse. But just think, after this earthly tabernacle is dissolved, we're stepping into one right over there just beyond the veil. We won't be there long. That's right. We wasn't made for that one. We wasn't made to be Angels. God's got Angels, but we were created men and women. So that's the way we'll—we must be. And when we're up there in that celestial body, we're not in our right estate. You see?

And then when Israel was away from their homeland in Egypt, they had a memorial before them that someday they were going back to the homeland. You know what it was? The bones of Joseph. And when they passed by, no matter how tired and weary they was, they'd look in and see the bones of that prophet; they knew that someday someone was coming, and those bones would be packed out; and they were on their road to the promised land, back home.

9 And when we leave this life and go into that life beyond, we. . . I could shake. . . I couldn't shake your hand because you won't have a hand.

See, there's everything in the Bible runs in threes; we know that. And there's three comings of the Lord. The first coming is past; the

second coming's the rapture when we meet Him; and the third coming is when He's coming to rule and reign a thousand years. And everything travels in a trinity like Father, Son, and Holy Spirit, the one God in a trinity. And the works of grace in a trinity, and all . . . Everything in the Scripture runs in the trinity. Now, threes, sevens, twelves, twenty-fours, forties and fifties . . .

¹⁰ And in this stepping out of this body, it's not revealed unto men what kind of a body that will be. We don't know what it'll be; it's not revealed. And then that's not our right estate yet. We're was made here on this earth to be human beings, to eat and drink and live and love and . . . That's what we were made for. And we love our home. You love it. Don't you love to be here? Sickness sometime and all these horrible things makes it so miserable, but that'll all be vanished away with then. But just to think, to live here young and youthful, and no one worried about anything, and just love and to the perfection, what a—what a time. Now, that's not a mythical dream; that will be. That's right, it's the Bible.

And then we break out of this to go yonder into that body there, and there we remain. And while we're there walking around, looking at each other, we can't shake hands because we don't have that type of hand. We don't go to sleep, because we're not that kind of a body. We don't eat, because we don't need that food like that to make blood cells and so forth. But we're in a different body. But all the time the Bible said the souls under the altar were crying, "Lord, how long?" How long for what? To return back and become flesh again.

¹¹ And then we got a memorial there as we pass by, like Israel had; setting there in the splendor of its beauty on the throne of God is the Lord Jesus Christ in a corporal body that was raised up from the dead as a memorial that someday we're coming back to the homeland. One day He will rise from that throne, His Father's throne. He's not on His own throne; He's on the Father's throne. And He will come back, and His throne is to take the throne of David on earth. So when He returns back, gets up, and we . . . He raises; His robes drop around Him and comes back to the earth, I tell you, it's going to be a marvelous time. You talk about people emotional and shouting, just wait till that time. Just think of it, that when we're coming back.

¹² I was speaking the other day to some friends, and I said, "You know, when God met Abraham and talked to Abraham in a body of flesh . . ." about eight hundred years before Christ was born. And I said, "It was Almighty God. The Bible said it was God. And there He was and two Angels, and He was hungry when He was here. He eat the flesh of a calf; He drinken the milk from the cow, and eat some corn bread and had

butter on it.” That’s a pretty good meal. God and two Angels enjoyed a earthly meal. That’s right.

They said, “Now, Brother Branham, where did He get that body?”

I said, “Don’t limit Him to your faith, brother.”

Oh, my. What’s this body made out of? Oh, some petroleum, some potash, and some cosmic lights, and atoms holding it together; that’s all. It was nothing one time; it is now; and it’s going away to nothing, and then come back again in a glorified state. See, it’s just a process like developing a picture.

I said, “The only thing God did, He said, ‘You know they tell me that down in Sodom and Gomorrah it’s getting very sinful. About time to show an example of what we’re going to do at the world in the end time.’” So He just said, “Come here, Gabriel, and come here, Michael.” And He, “Phew! Step in that body.” That’s all. He just pulled the cosmic light and everything together, and stepped into that body, and put one . . . And made one for Hissself. And when He was here He hungered like a man and eat like a man, and vanished into air in the presence of Abraham (That’s right), went back to God again. Sure.

¹³ Now, if that’s the kind of God we’re serving, if that’s the omnipotence we’re serving, then what have we got to worry about? Sickness, or death, or sorrow, or corruption, or whatevermore . . . One of these days all these old atoms that’s holding these bodies together is going to be broke away, and we’re going back to the dust, and the light’s going back, and all the other parts of the earth is going back to its place; but at the resurrection, He will, “Phew! Step into it.” In your home. That’ll be it. Yes, sir. Isn’t that wonderful?

And that same promise that that same God make appears to us in the meeting, blesses our hearts, gives us His Word, changes us from sinners to His children, saints, washes us in His Blood, heals us when we’re sick, foretells us things to come, shows us our sins and iniquity, and every time perfect. We haven’t got nothing to worry about then, have we? We’re just on our road home. So why wouldn’t we want to love and serve and cherish One like that. Knowing that . . . Don’t know what minute that the heart will make its last beat and we’re finished, but to step out of this life is step into His Presence.

¹⁴ And then He—He knows that we wasn’t made angels; we don’t know how to enjoy like angels; we’re away from the homeland, but someday . . . Why, away from the homeland? We were made out of the dust of the earth. And God wanted us to be earthly creatures. It was sin that made us die and go off this earth. It’s sin that brought old age and sickness on. But when all that’s done away with, His creatures and His delegates of His great domain will be just like they was in the

garden of Eden, without sin, without death, without sorrow, without sickness, without heartache, without worry. Won't that be wonderful? And we're on our road there, just as certain.

¹⁵ One of these days I want to pitch that tent the Lord's going to give me, right outside of this side of Chicago here somewhere, have about a six or eight weeks meeting. We're just going to go right down the Bible and teach on those things and just let Divine healing rest, go just about once or twice a week, or something, and just teach the Bible.

Now, those things are not mythical. In contact with the Holy Spirit, I'm an illiterate person. That's true. There's nothing to me. But when I come under His anointing, and He takes me away and shows me things, I just got perfect confidence that it's just exactly right, 'cause it's never failed. And He will never say one thing outside what's written in this Bible. That's right. You watch it. Through the years, He's never said one thing at any time, unless it was absolutely Scripturally based on the Bible, THUS SAITH THE LORD.

¹⁶ A few nights ago I'd come from down in—a few months ago, rather, from the meeting. And I was discouraged in California. And I. . . My meetings had failed terribly. And I'd promised the Lord if He ever failed me. . . . When I started on the field, I know there's two or three things that a minister has to watch, and one of them is money. So money, popularity, women and so forth. . . . So I'd made a pledge to God. I found out that Samson fell because of Delilah, the—the woman. And I found out that Saul fell because of pride. And Balaam fell because of money. And all those things are written for our examples, said the book of Hebrews. And we watch those things and keep the Blood cover between us and those things.

And as went along, I said, "Now, Lord, I know there'll be a lot of money mixed up in this, but naked came I into the world and naked shall I return (See?), and You help me." And by God's grace, it's been wonderful. And so I said, "If You ever go to failing me where you have to beg for money or put strain on offerings, I—I come in off the field." And I did when I—I failed six thousand dollars, or fifteen thousand dollars, rather, in California. And the. . .

¹⁷ I got home, and the next morning He appeared to me in a vision and told me, as you've read. Just watch how that happened. I didn't know it was Mexican children that come walking down, as you've read the vision. I—I said it was just dark children. I was supposed to go to Arizona during that time and set up a tent. And there I was going to have in the vision this little place on the side just as He had told me and how to do it, where I would not be in the presence of the people. You. . . The microphone coming out, talking all about it. . . He said,

“This will not be impersonated.” So then, when it would set on the side. But then you could hear it. . . . But the people is what operates that gift. It’s not me; I have nothing to do with it. It’s just yielding myself, and you do the operating of it yourself. Your faith is what does it. And that’s where then when all the faith begin to come, now you can just imagine what it does to you. And I can just stay for a few. But when I get it fixed up and arranged in that manner, I can take hundreds times hundreds of them each night. And the Lord will do the exceeding abundantly. You just mark that down. And I thought, “Start it in Phoenix is just right.”

¹⁸ And then it come to pass, about time I was to go to Phoenix that our Brother Allen moved in there, and he said, “I’m not getting out for anyone.” So he—he just stayed there.

So I said, “Oh, I wouldn’t go and our brother there. That wouldn’t be right, two meetings at the same time.” So I said, “Well, I just won’t go then.” Fore I signed up for anything, I just let it go. I let it go like that for a while.

And then Mr. Arganbright come and told me, said, “Say, how about going to Mexico.” Brother Joseph tried to get me to go to Mexico.

I said, “No, I don’t want to go Mexico.”

Then something said, “Go on to Mexico.”

So I said, “All right, get it fixed up.”

They said, “We got a hall down there,” some kind of a big hall. And the next night I was over to Brother Wood’s and I said, “You know what? That’s just it. Little dark children, ragged, that’s it.” And Brother Arganbright was supposed to arrange it. You read the vision. And so I said, “That’s just. . . .”

¹⁹ But the hall kinda disturbs me, ’cause it was in a panoramic, and somebody dismissed the meeting and nobody knowed who done it. I said, “That was strange.” So a few nights after that he called back and said, “Say, we got the big bull ring.” Said, “That’s what we’re going to have, the bull ring.” Panoramic just right. I said, “Oh, my, this is it, just what the Lord said.” And I said, “What bothers me is somebody dismissed the meeting, and nobody knowed who done it.” So. . . . Well, we went on down into Mexico, as we was supposed to go. And we got down there, and Brother Arganbright said, “Now, on the 16th I’ll meet you at the Regis Hotel.” I went to the Regis Hotel; he’d never been there, no arrangements or nothing. Brother Moore and them said, “Well, what about this?”

I said, “I don’t know.” I said, “And we’re not registered?”

“No.” So we went in, got some rooms anyway. Knowed nothing about it, many of our American friends down there at Mexico I knew,

waiting. And so I said, “This ever what it will, it surely will be the will of God. But I can’t make out . . .” And I said . . .

²⁰ Do you remember in the vision I said it come up a little rain, do you remember that? Well, then when—when we started out to the bull ring . . . It never rains in Mexico this time of year, as you know, and at Mexico City, up in the mountain there. And it come up a rain and the driver said, “Say, we don’t have this very often.”

I punched Brother Moore; I said, “What about that.”

And he said, “Well, Brother Branham, if I wasn’t a believer in it, I’d be a believer now.”

And I said, “You watch; we’re going to have trouble when we get to that ring.” And when we got there, there was not a soul there (That’s right.), no one there. Somebody dismissed the meeting, and they didn’t know who. We tried to get a hold of one, the other one; we spent all night calling America and couldn’t even contact anybody. Finally got a hold of—of my wife, and she said, “Brother Vayle,” which is of the Baptist church said that he’d been in California and the meeting was dismissed.” Said, “They didn’t know who done it.”

Well, Brother Moore said, “I’ll find out who done it.”

I said, “All right, I’ll just say this. You don’t know who done it, and you won’t know who done it.” You see? So he tried all day, didn’t find nobody knowed anything about it. Nobody knows yet. That’s ‘cause the vision said that.

²¹ I come back home. Well, I went out to pray. Many people were there, and Brother Arganbright come up from down in there, and he said, “Brother Branham, here’s the General Medina and many of the Mexican government, and the first time in all the world’s history, or the history of Mexico that ever a Protestant was invited in by the—by the government.” And said, “You must come.”

And so I said, “Let me pray first.” I went back out to the woods and I prayed. And the next morning before daylight, the Lord came to me, give a vision. And said, “Go on back down to Mexico; I’ll be with you.”

So away I went to Mexico the next day. And when we went in down there . . . You can imagine how poor the people are; it was pitifully. And they wouldn’t let us have no newspaper room. All the advertisements, they wouldn’t let us put them out or nothing. And they wouldn’t let us have no place to seat the people. They just give us a great big lot of a thing about two city blocks—kinda oblong, like that, and everybody had to stand. I could have three nights of meetings for them. And—and we averaged how much ground we had. And there was standing on the ground by the multitudes, they were standing six people every three

square feet. Now, they stood up from morning until ten, eleven o'clock at night, just standing there. But they're used to standing, sacrifice.

²² A woman crawling down the street from some dead woman, Saint somebody . . . I hope I don't hurt your feeling, Catholic friend. But they go over, and she'll forgive their sins, or whatever they do, she'll do a penance, and poor woman crawling over rocks like that and bleeding and two little children walking behind her, and her poor old father wore out. Look like she could never make it, but just crawl mile after mile over rocks for penance for her sins. What's the Blood of Jesus Christ got to do about it then? See? So then it's very bad situation, of course. And that government down there, when they . . .

A group went to them and said, "Don't have that fellow come down here." Said, "He's a fanatic."

Said, "Well," said . . . Governor said, "He has a pretty good name." Said, "Well," said, "he's been preaching around the world they say."

He said, "Well, you see," he said, "he only stir up the people."

He said, "Well," he said, "that's all right. Maybe they need a stirring up." So this was the Governor. So He said . . . And General Medina standing there, you know just . . . He said, "Well," he said, "I tell you," said, "he will disturb the holy church if he comes down."

Said, "Well, maybe it needs disturbing."

He said, "Well . . . But you understand," said, "sir, the only thing that goes out to see anyone like that is the ignorant, illiterate people."

He said, "Why are they ignorant and illiterate? You've had them for hundreds of years." That settled it. That was enough.

²³ And our blessed Lord Jesus done the exceedingly abundantly. The first night, it was marvelous to see what He was a doing. And it was so easy to humble into the Spirit of God, 'cause poor people standing there just reeling against one another, holding each other, and them blowing sands and winds shifting around, and four crippled, afflicted . . .

And on the next, the second night . . . The first night the Lord healed a man that had been blind for years. Many other things taken place. And on the second night the—the climax came at the second night of the meeting, that when they went . . . A—a lady way back, way back, almost a city block, screaming and fighting and pushing and going on, and finally she got to the platform. Billy Paul was with me, Brother Moore, Brother Brown. I wonder if Brother Alment is in the meeting tonight? He . . . Yes, Brother Alment, you—you was there, wasn't you? Is Leo and Gene here, they're supposed to be. Leo and them wasn't there, I don't believe. Was anybody else at the Mexican meeting that was there as a testimony or witness. Mr. Alment was

there; I know he was there, 'cause he went down with us as far as Texas, and then went on down on the bus.

²⁴ When I looked over and Billy came to me and Brother Moore and them said, "Brother Branham, you can't do nothing with her." Said, "Her baby died." And said, "You can't do nothing about it." Said, "She's fighting her way and screaming, 'Padre.'" You know that word, father. "Padre, Padre." Going on.

So I said, "Brother Moore go down . . ."

Billy said, "You . . . She's just fighting everything." Said, "She got that dead baby there, and it's stiff in her arms." And said . . .

So I said . . . She was standing then as close as the corner there, down over the audience like that. And I said, "Well, Brother Moore, you go down and pray for her and console her some way. She won't know the difference of who we are praying." I said, "Go and console her," like that.

Brother Moore started down there, and I looked up and saw a vision. And there I seen a doctor shake his head and say to her, "The baby's dying." And the baby actually had died. And that was the day before he told her. And the mother brought the baby that day and couldn't get up there. And then that day, the—the following day, which was the second day of the meeting, she had brought the baby and standing back out there, and it a terrible night. And the baby died in her arms, just straightened out, and stiffened out and died. And she started screaming. The baby been dead ten, fifteen minutes maybe and maybe twenty, time she got up there.

Well, I went down to where the little fellow was in his mother's arms, dead. And I said . . . I couldn't speak to her, no interpreter there to talk to her. So I just took and laid hands over on the little fellow and said, "Dear Lord Jesus, just look at the heart of this poor mother." And when I did that the little baby started kicking and screaming; it come to life. And that just tore Mexico up. I'm . . . And she had it there at the platform, a live baby, nothing wrong with it, perfectly alive.

²⁵ And the night at the altar call, I made the altar call and I said, "I do not want any evangelicals raising their hand or anybody that goes to church. I want only those who have never went to church." What did He do? The Gospel is a . . . I said, "He said to John's disciples, 'Go tell John these things,' or show John. 'The lame walk, the blind see.'"

They just rake up arm loads and loads of crutches and sticks and things, where they'd just leave them laying there. Just congregational prayer, when they seen that happen. See? That's all they wanted to know, that it—He really lived, that's all they knowed. And if they . . . They'd been kept under superstition long enough. When they seen the

real Lord Jesus out in His power, and hear Him go out in the audience, say, “The man standing there with so-and-so, his name is,” couldn’t even speak it, have to spell it out, and like that. And, “He come from a certain city. He’s this way, and he did this. And this is supposed to take place. Stand up, the Lord Jesus has made you well.” Up he’d go. “Here’s another one over here; his name is Pedro so-and-so; he come from so-and-so. He did so-and-so. You did a thing the other day that you oughtn’t to have done when you did so-and-so. Now, make that right before God and God will make you well.” And screaming away he’d go. Them people just dropped their crutches and everything, throw them away, start running around praising the Lord. That’s right. That was Catholic people. See?

26 And so when this little . . . I said, “Don’t no one raise your hand. I can’t make an altar call no more, and if you raise your hand, be sure that you understand that you are now forsaking your sins and accepting Jesus Christ as your personal Saviour, after you have seen and declared that He has risen from the dead. He still does the same things today that He did.” I said, “Once you might’ve thought there was a Jesus, but He died many years ago and that was the end of Him. But two thousand years has passed and here He is right here now in the midst of you, doing the same thing. ‘The lame walks; the blind sees; the poor has the Gospel preached; the dead’s raised up. And blessed is he who is not offended in Me,’ said the Lord Jesus.” I said, “How many now upon—that’s never been Christians, that will accept the Lord Jesus as personal Saviour?” And all around . . . They judged around twenty thousand at one time accepted the Lord Jesus as personal Saviour; twenty thousand people at one time.

27 Well, I believe, if it ha . . . I’d a had to cancel Joseph’s meeting here, your meeting, and by the grace of God, I’ve said . . . May Satan may get me in such a fix sometime till I have to be packed to the platform, but I’ll have to be pretty sick I believe, or something happen that I can’t, before I ever want to cancel a meeting of any kind. It’s been said that I’ve been places and advertised here. I can’t help that. Somebody else advertised that. But when I promise, I want to keep my word.

28 And so they said, “Brother Branham, if you’ll stay and make out fifteen days of meeting here, and this just getting spreading out . . .” And from that night to the next night the trou—crowds tripled, three times what they was the night before, hanging over the walls and everything. It was a—a marvelous . . . Not setting, standing, standing up just right against each other, like that. Just like an ocean of people.

And now, what would it be for fifteen nights? He said, “Mexico will have a dent put in it for Christianity, that if the world stands in three, four hundred years from now, they’ll still be talking about it.”

But I had these meetings, but I'm going back to Mexico someday. And I want the Lord to send me back so I can go back like I did then in the Name of the Lord Jesus. That's right. What did that? Your prayers. I remembered the Philadelphian church praying for me on those nights. I always remember that, that you're praying for me.

²⁹ Now, how happy should we be? Now, upon record, I have four different times, four witnesses, all four living today, that Jesus Christ raised them from the dead after they had been dead: four outstanding cases. Three of them is by doctors. This one, I've . . . Brother Alment, you heard me say, "Get the doctor's statement, everything you can, and get it all authentically so that I can then place it out." You see? So I know the baby was dead, I—I seen it and knowed it, and knowed that God did it. But this is a day that where you have to prove everything.

In the days of the Bible when a miracle was done, they just said, "Praise the Lord." But today we got to prove everything. We got to go down . . . If it'd been the days of Moses when that bush was a burning, they had to pull some of the leaves off and take it down to the laboratory and analyze them and see what was on that leaf that—that it didn't burn. That's the reason we don't get very far, isn't that right? If God does anything, say, "Praise the Lord, I believe it and that's all there is to it," and go on. That's right.

³⁰ And today we have osteopath, chiropractors, medical science, Divine healing, and each one seems to fight against the other. And now, friends, we got to admit that all of them helps people. That's right. And why can't people forget their differences and let's all work together to try to help our fellow man, our brother. And if we don't have that kind of motive, my opinion that there's some other selfish motive behind it. If I knowed that—that drinking a drink of water or—or doing anything would try to help somebody, God knows I'm for it; that's all. Anything, if osteopathic, chiropractic, medical science, or anything, could give anybody some help, praise God for it; I thank Him with all my heart (That's right.), that we have those things. And if we could just take that old selfish motive . . .

The medical science say, "Oh, there's nothing to chiropractic."

Chiropractic, "There's nothing to mer—medical science."

And both of them, "There's nothing to Divine healing."

Let's put our arms around one another and say, "Let's—let's be brethren; let's help somebody. Let's make life a little easier. These people ain't going to be here very long. Let's—let's just try to make it just as easy for them. If the osteopathic, chiropractor, whatever it is, if it can help you, go ahead and do it; that's fine. Give God the praise." That's exactly.

If somebody comes through with a gift of healing, faith, well, don't give the man praise; give God praise. If the doctor can take a—a—set your arm when it's broke, and fix it up, make it real straight, and God heals it, give God praise. That's right. If the chiropractor . . . You got a dislocated spine, he can straighten the back up and make you walk right again, give God praise, not the man. See? Let's all get together. And all that is coming from God. "All good and perfect gifts comes from God," God alone.

³¹ Now, may the Lord bless you. I want to read a little out of the Scripture here so that our meeting will be based a little bit on the Scriptures and so forth, which I know it is. We're telling you the truth. But I love to testify. Don't you, you like testimonies? And, oh, my . . .

Will you pray for me to go back to Mexico? And, oh, I go down there and the poor people, and we didn't . . . What little we had we could help them and get . . . Oh, the Lord just blessed wonderfully.

³² Now, we're going to read out of the Book of First Chronicles the 17th chapter and the 7th verse. Long ago this come to me, and I've got it marked here what—what happened. And I never did try to preach on this. I said to Brother Wood, that came with me tonight over to the meeting; I said, "Tonight I'm going to talk to the people, just a good heart to heart talk." Tomorrow night we're in the Lane Tech, where we have plenty of room, can bring the people up easy and so forth, for prayer service and so forth. Now, in the 7th verse we read this.

Now therefore . . . thou . . . say unto my servant David, Thus saith the LORD . . . I took thee from the sheepcote, even from following the sheep . . .

³³ When I read that, I—my heart just poured out of me. "David, I took you from the sheepcote." And you know why it meant so much to me? This is it. When I was reading that, I thought, "Ten years ago . . ." Now, I'm—I . . . You all my . . . We're home folks, aren't we? We can say that. You see? You . . . In a little—our little group like this we can speak to one another just like we would knowed one another for years, and we do.

I thought, "Ten years ago I was walking a line for forty cents an hour, because I didn't even have the education to get out and get a job that would pay more: thirty miles a day through the wilderness, home once a week, for forty cents an hour. And I was known around Jeffersonville, Indiana. And today, by the grace of God, still with no education, I guess I know ten million people or more, around the world." Who did that?

I was talking to the wife; she said, "Billy, I remember seeing you come in out of them thickets, ragged and tore, and weighed about a

hundred and ten, fifteen pounds, your face swathy, your clothes tore off of you from patrolling down through those lines and things.”

I'd go downtown. My father drank awful heavy, and the name wasn't too good in Jeffersonville. But I thought, “That can't be that way.” And I thought, “Today when I come home, I have to slip out in the wilderness somewhere to hide to get just a little bit of rest from dear, loving, sweet people.” I love people, and I wanted their fellowship. And what happened? I couldn't do it; there's no way for me to do it. There's nothing could happen, but Jesus Christ stooped down. I have no more education than I had then. I never did have a personality. I—I have nothing in the world that I could contribute it to, only the love of God that stooped down.

³⁴ And David had been a little shepherd; He said, “I took you from the shepcote out yonder. Who was you, David? I took you from the shepcote, from following your father's sheep, and made you a great name,” like man of great of the earth.

And I thought of that, about sheep and shepherd. Why did He choose David? David was always talking about still waters and green pastures. He was the psalmist that wrote songs and played on his harp to the glory of God. And he must have been something about David tending sheep; he must have been a real shepherder. Did you notice one time there was a bear run in and got one of his sheep, and he killed that bear. And a lion run in and got one and he caught that beard—lion by the beard and took a knife and killed that lion. See, it was sacrificing for his sheep. And if he was willing to lay down his life for the sheep, he was a type of the good Shepherd. He was the Son of David, you know, the real Shepherd, the King Shepherd over all.

Did you ever notice in the Bible, just thinking the other day, when a prophet speaks, he says, “THUS SAITH THE LORD.” But when Jesus spoke, He never said that. He said, “But I say unto you.” Then call Him a prophet. He was Emmanuel. Never said, “THUS SAITH THE LORD,” He was the Lord. “I say unto you.”

³⁵ Now, there's something that God always likened people unto sheep, did you ever notice? “You're the sheep of the pasture, the sheep of one fold. Other sheep have I,” and so forth, likening people unto sheep. You know why He likened us to sheep? Did you ever—did you ever fool with sheep any? They're certainly educational, and a Divine education to— to learn of sheep. I've raised them and shepherded them around, and the little fellows.

But when a sheep is lost, he's absolutely helpless. I picked up sheep, not standing maybe three hundred yards from the sheepfold, and— where all the other sheep was. And that sheep when he's lost he can't

help himself; he just stands there and bleats and bleats until the wolf gets him or something takes place. He—he just can't find his way back. He's totally helpless without a shepherd.

³⁶ And that's the way the human race is, we are absolutely, totally, helpless without the Shepherd of the fold. We can't find our way back. We tried to educate our way back; we've tried to reform our way back; but we'll never be able. Education will never do it. Reformation will never do it. We're not reformers. The police out here are reformers. We're preachers of the Gospel, not to try to put people on penalty and crawl on your knees and so forth, but to preach the Gospel of Jesus Christ: deliverance to the people. That's what the shepherds are supposed to do, to feed the sheep. You know He said to Peter, "Love me, Peter, more than these?"

"Yes."

"Feed My sheep." Now, He never said, "Drive My sheep." He never said, "Kick My sheep." He said, "Feed My sheep." That's what the sheep needs, is some sheep food, don't you think so? And you know the best sheep food I know of for you sick sheep and all kinds of sheep? Here it is. That's right. In this great big bread basket of God. "Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God." That's what the Holy Spirit lives on, that's in you, lives on the Word of God. That connection of shepherd and sheep. . .

³⁷ I. . . One time when I was over in the orient, I learned a great lesson about. . . I seen in Saint John, I believe the 10th chapter, where He said, "I am the—the gate to the sheepfold," or the door to the sheepfold. I often wondered how could He, being a man, be a door? But then when I was over there I learned what it meant. The shepherds drive their sheep into the sheepfold, and they got a—a arch that they go in at, and when he drives them all in there, then after they're all in, then he counts them, and ev. . . If there's one lacking, he will go out and get it. He has to bring it in. Every sheep has to be accounted for every hour of the day.

Oh, what a Shepherd He is. He had—gives an account for every sheep every hour of the day. No matter where you're at, He knows where you're at. He knows all about you. That's the reason He can stand here at the platform through yielded people and reveal and tell and talk; He knows. He knows where you was at a year ago. He knows where you was at—at all the time. He has to give an account for His sheep, ever—and especially they're all renumbered again after they're gathered into the fold. I thought, "What a beautiful picture, gathering them into the fold and numbering them."

³⁸ And then after he gets them all numbered and they're all bedded down, the shepherd goes down by this hole where the sheep come in

at, and lays himself down across the hole. Then no wolf can come in, no thief can come in, no harm can come in, 'less it comes over the shepherd first.

What a picture of Christ laying Hissself down for us, that nothing can harm us unless it comes over Him. So if you're sick and you say, "Brother Branham, sickness crossed over Him." But it was for the glory of God. That's right. He wants to maybe give you a testimony. As the fellow said one time, he seen a shepherd with its a—packing a sheep. And he said, "Well. . ." The. . . Had his leg all bandaged up, and he said, "Well, what did you. . . What's the matter, did it fall off a cliff?"

Said, "No," said, "I broke its leg."

"Oh," he said, "you must be a cruel shepherd to break your own sheep's leg."

Said, "No, the sheep wouldn't mind me, so I had to break her leg in order to hold her, pet her, and love her, and give her a little special food, so that she would love me and follow me."

And so sometime God has to do that to us. Let the doctor say, "Oh, it's all over; nothing could be done."

And then God takes you up in His arms and pats you a little bit, says, "Child of Mine, don't you know I love you? Don't you know I'm the Lord that healeth all of thy diseases?"

"But Lord, I was taught that the days of mir. . ."

"I know you was, but I just had to let this happen so I could just show you a little special favor. Now, don't you love Me just a little more now I'm going to let you get well."

Did you ever have that just come to you? I have many times. Let something happen, just to check me down a little, to let Him express His love. . .

³⁹ Now, another thing you notice about sheep and the shepherd. You know it's a disgrace for the shepherd to lose one sheep. Did you know that? It's a reproach on the shepherd. Now, I'm going. . . Now, hold wide now. Oh, my, yes, sir. If the shepherd loses one sheep it is a disgrace on him. "All the Father has given Me will come, and none's lost." See, that's. . . "All that comes to Me. . ."

All right, the shepherd can't afford to lose the sheep. That's the reason, you backslider tonight, He's still honking—haunt—hanging around your heart, trying to draw you back to the fold, because He once kissed you, and you kissed Him and told Him that you loved Him and raised your hands and praised Him, and you backslid and went out there, and got all butchered up and wounded up in your spirit. But He still holds around you all the time, "Come on back, wandering sheep. I

just can't afford to let you be lost." Maybe the little sheep that He had to go way out on the mountain to find, all through the place, maybe you're that sheep tonight, laying out there wounded somewhere. But the shepherd can't afford to lose one sheep.

⁴⁰ You know how the shepherd knows his sheep from other sheep? The shepherd knows it, if you'll notice, that all the sheep are branded. Aren't you glad you're branded? You know out into the west we used to brand the sheep all the time. And that brand . . . You know, sometimes when you brand a sheep or a cow, it's not very pleasant while you're branding, but he's sure branded after he gets through.

We used to . . . I would work on a cattle ranch; we'd—we'd rope these cattle, and then, what we call bulldog them a lot of times, or throw them. And as soon as you threw them . . . My job was to pack the iron. I was too little to throw the steers, so I—I'd had to pack the iron, keep it hot and run over there. And they'd take this iron and slap it down on top of that cow or sheep that they were branding. And, oh, my, you talk about burning. But, brother, he was marked for the rest of his time.

So sometime when the Gospel is preached, harsh, hard, It burns, and stings to the core. You have to leave a lot of things that you once held onto, but you're marked, brother. Don't worry.

⁴¹ And when the sheep was marked . . . Here's the beautiful part. "Oh," you say, "that's all right, preacher, but how about all these marks then?" All right. Everybody we're marked. One marks this way, and one marked the other way, one Orthodox and the other one Episcopalian and this. But wait a minute, the shepherd bore the mark of his sheep in his hand. If you want to know what sheep that that . . . See, the shepherd's got the mark on his hand also.

And how appropriate that is tonight of our great Shepherd marked. He said, "A woman might forget her—mother might forget her little suckling babe, but never will I forget you 'cause your names are written in My hand." Marked, the shepherd carries the mark of his sheep. "I know My sheep and My sheep know Me." They mark the same mark.

⁴² Then His Church has got the same mark. What kind of a mark did He have? Spiritually speaking, when He was here on earth He was despised and rejected, a Man of sorrow, acquainted with grief. But God was with Him, signs and wonders accompanying Him everywhere He went. He could discern the thoughts of their heart. He said, "I do as the Father shows Me." The sick was healed; the dead was raised up; the poor had the Gospel preached.

And tonight the Church of the living God bears the mark of the living God. "These things that I do shall you also." Saint John 7:12 said,

“He that believeth on Me, the works that I do shall he also; and greater works than this will he do, for I go unto My Father,” branded. Amen.

⁴³ You may have to be called a fanatic. You may have to be called holy-roller. You might have to take any kind of a ecclesiastical mark of scorn and brand, but as long as your Shepherd was branded with the same thing. . . He was despised and rejected of men. People hated Him. Why? Because He did right, because He did good.

Stephen the first martyr died because he told them that they were stiffnecked, uncircumcised in the heart and ears; they was resisting the Holy Ghost. Branded with the same brand the Shepherd died on. . .

Yes, sheep raising, branding, getting together. Aren't you glad tonight that you can. . . Well, the apostle said, “They returned rejoicing, because they—that they were counted worthy to bear the reproach of His Name.” How happy ought we to be nineteen hundred years later to see the same Holy Ghost working in the same kind of a people, and causing the same results from the outside to point a scornful finger, and also the same results on the inside for a resurrected Lord Jesus stretching forth His hands to do signs and wonders that He did at the beginning.

Shepherds and sheep. . . I'm so happy tonight that our Shepherd bore those marks in His body.

⁴⁴ Not long ago in the orient when I was traveling with a friend in a jeep, we crossed over a place, and I heard brakes a squeaking, and the jeeps a stopping, and cars a squealing, and I thought, “What taken place down there?” He stood outside the jeep and raised up, and looked down, and said, “Oh, it's a shepherd.”

“A shepherd?”

“Oh, yes.” Said, “In this country the shepherd is the highest respected man in the country.” Amen. Highest respected. . . Today, preacher brother, Christian, you leaders of the flock, you might be scorned and laughed at for this is the day of man. But when the day of the Lord comes, it'll be different.

⁴⁵ One time in New Albany, Indiana, when our late President Roosevelt was coming down to make a speech, and he came down by the train, and they stopped down at the river, I tell you, every place was filled up. And two or three of us preachers, little, what we call Holy Ghost preachers. . . I tell you, talking about a back number, we was. They wouldn't even let us get nowhere. So we had to stand way back up somewhere. But I thought, “Yeah, this is the day of man. But wait till the day of the Lord comes.” Amen.

⁴⁶ A missionary returning from overseas after twenty years, broke down, his shoulders drooped, his hair gray, his lips a quivering, shaking with palsy, after winning hundreds of souls to Christ, came into New York, he seen the bands all beating and everything, he thought, "Oh, thank God." He said, "To get back to the homeland again and the bands all playing and everything, the great police escorts, the flowers and the garlands hanging," he said, "what a welcome home, what a wonderful." But when he stepped off, it was some movie star that had been over there making a picture. Nobody even knowed, didn't have one person to welcome him. He stood and said, "I guess this is not home then."

Right. But wait one day when the angelic bands come out at the portals of glory, when the old weather-beaten beat down saints of God come marching in by the angel band. When they stand by the millions singing the redemptive songs of Zion while ten million Angels stands around the earth with bowed heads, not even knowing what we're talking about. That'll be the day of the Lord. Yes. Every—every wheel will stop and give way for that. That's right. This is the day of man. I might get along good, and be acquainted with the mayor, and have the pat on the back, and all these things of the politician; but I'd rather have the kiss of God on my heart to know that I'm branded like He was branded.

⁴⁷ You know, a little song they used to sing down at the tabernacle. Don't know just how the tune of it went; I can't—couldn't sing it anyhow. But something about:

They pass me by unnoticed, where they once passed
with a smile.

Something that said,

Now, I'm marked, marked, I'm marked, now
wherever I go,
I'm marked, marked, what I am everybody seems to
know.

See?

But I'm sealed, sealed, sealed by God's Spirit Divine,
O glory to God, Hallelujah! I am His and I know that
He is mine.

Yes. I don't care, just so I got His mark. And what was His mark? The Holy Spirit was in Him without measure, doing the work of the Father, not trying to please men or get the praise of men, not trying to please Himself, but to do the work of God and God was in Him. Peter said, "Ye men of Israel," in Acts 2, "this Jesus of Nazareth Whom

you crucified, God, a man approved of God among you by signs and wonders which God did by Him in the midst of you all . . .”

Nicodemus really testified to the church, said, “We know, Rabbi, You’re a teacher come from God, ’cause no man could do the things that you, do except God be with him.” That’s the mark. That’s it. I’m so glad to know tonight that I have the privilege to be called one of them (That’s right.), to be one of them.

⁴⁸ When all these brakes a squeaking, I raised up on the outside, and I seen a scene I never had thought I ever would. Right down through the middle of the street, not stopping for a red light or nothing, come a shepherd and all of his sheep following him. All the brakes and cars, everything stopped for the shepherd. I said, “Praise be to God.”

“Oh,” said, “he’s an important person.” Said, “Follow him a little.” We watched him. He went right over into the little straight places and all laying out on each side of the street. And I said, “Well, don’t . . . Why didn’t them sheep turn that way?”

He said, “They everyone follow the shepherd. Wherever he goes the sheep follows.” “Where He leads me I will follow.” I said, “Do they ever drop out of line?”

He said, “If one ever drops out or disobeys, it’s because he’s sick.”

Oh, spiritually speaking, sick sheep tonight, why did you drop out of the line? The Great Shepherd with His healing balm is here tonight to bundle it all up and bring you back to the walk of a Christian life again. Do you believe that? Sure. Said, “Just the sick and weakly would drop out.” And the shepherd so nourishes them and brings them back.

⁴⁹ So I watched these sheep, and one amazing thing that I noticed about them, about the sheep, was this. That when they went down through the street, they was all kind of dainties laying out. The—the Eastern countries are not like the Western. We put all of our things under all kind of a—a dehydration and has it laying up in a great frosted counters and so forth, but in the East, they lay them right out on the streets, right like that. And here come this shepherd with about a string of sheep almost a city block long, walking right down, not ten feet on either side, was dainty things to eat, like pears, and—and papayas, and everything laying out on the street; and he walked right down the street and not one sheep turned right or left to take a thing. Amen.

I said, “What about that, fellow?”

He said, “Them sheep is so devoted to the shepherd till way pay no attention to nothing but they follow him.”

I thought, “O God, Your Church should be so devoted to You that the temptations of the world has nothing to do with them. They keep

their mind on the Shepherd.” That shepherd could make one step this way, they’d go back this way. Every sheep coming right behind the other one, make that same kind of a step, and follow the shepherd. Oh, to follow the footsteps of the Shepherd, that’s it. Don’t be tempted, tossed about, worried, tempted here and down here, and today you got the victory and tomorrow you’re out of the victory. Follow the Shepherd. He’s a leading.

⁵⁰ “So My sheep know My voice,” He said, “and a stranger . . .” Said, “They get accustomed to hearing.”

I said, “Well if another shepherd would come in and give that little ‘o’de’le’lee” call that he gives there, would them sheep, if they were out in the field, come?”

Said, “Oh, no. No, those sheep know the very sound to every tone of that shepherd’s voice.”

I thought, “Well, this is the land of the Bible. Now, no matter, another shepherd could stand up and try to impersonate that, them sheep would just keep on grazing. But just let that little certain voice speak, every sheep would stand up in here. They’d line up, come marching. Oh, my. Some glorious day that King Shepherd will scream from the skies, and we’ll take and march to Zion City, in that great unbreaking branch of the armies of the Lord, when we rise triumph over death and hell.

⁵¹ The great Shepherd of the flock. Oh, don’t you love Him? I’ll never forget it. Way back on the south sides of Africa, in those great sheep countries, I was going up over a hill. I was watching a little lamb getting real nervous. I said, “Wonder what’s the matter with the little fellow.” And, oh, he was just . . . He’d bleat; he’d look down; he’d eat a little bit and look around. I thought, “Well, what’s the matter with the little fellow.” I picked up my binoculars and I combed everywhere. Way back down behind him was a big, yellow mane lion slipping up real easy, coming to this little fellow. He couldn’t see it, the animal.

Now, the deer or the bear can smell a human being, because of the musk glands under the arms. They smell that. And they can pick you up. Elk can pick you up sometimes nearly a half a mile away or more, if the wind’s just right. That musk gland, that’s what they smell, under your arm. And they—they can pick it up, but a sheep doesn’t. And it doesn’t smell the danger, the animal. But the instinct of the little lamb, he was nervous. He knew something was fixing to happen.

And how many tonight of poor little sheep out into the field today, at that great line of death a slipping right up on them and they’re nervous. And the world’s all tore up. They don’t know what’s the matter. When they know hanging yonder is an atomic bombs, and

cobalts, and hydrogen bombs that might set this world to a total annihilation in twenty-four hours.

It's slipping upon us, friends. Be ready. Know the voice of the Shepherd.

⁵² And one of the startling things . . . In closing, I might say this. Many things I have learned in studying of sheep. But I seen a shepherd a herding also in a field, and he had some goats, and he had some—some camels, and he had some mules, and he had sheep. Well, I said, “I suppose the shepherd means just a herder?”

Said, “Yes, he could just herd anything.” He said, “But, Brother Branham, it would be amazing for you to watch now when nighttime goes to coming.” Said, “It's true. They all feed in the same pasture. They feed upon the same texture of grass.” That's right. But he said, “You know what? When nighttime comes, the shepherd goes to calling in the evening. It's only the sheep that's took into the barn for the night.” I thought, “O God, I—I want to be a sheep. I just don't want to enjoy blessings and eat the texture there. I want to be a sheep. I want to know Him in the power of His resurrection.”

To know Him is have life. Not to know your catechism, that's not life. Not to know the doxology, not to know the apostles' creed, is not life. Not to know the Bible is life, as good as it may be. But to know Him is Life. And it's only those, that when evening time begins to set, and the sun of our life begins to go down, I want to hear across the mountain yonder that separates between me and glory, I want to hear the Shepherd's voice call, say, “Brother Branham, it was well done, My good and faithful servant.” I trust that's to all of you the same way.

⁵³ And if you don't know Him tonight, let's know Him now. Now's the time to know Him while we pray. We have our heads bowed, our hearts bowed also in His Presence, knowing the great King Shepherd is here now. I spoke to you at length and testified of His glory. And we love Him. I wonder tonight if there would be a stray yearling somewhere that's foolishly strayed off of the path, just not back. You're not in fellowship; you can't love and talk to Him like you really ought to. And just the beginning of this revival, would you just raise your hand for a word of prayer? God bless you, sir. God bless you, sister. God bless you. God bless you, sister. God bless you. That's good. God bless you, brother. God bless you. God bless you, sister, you, you, you, and you, and you, sister. God bless you. Up in the balcony, someone? God bless you; I see your hands up there. God bless you, my brother. Strayed sheep . . . God bless you, my dear brother here. Strayed sheep. God Bless you here in front of me. Just strayed off the path and

really . . . You heard His voice calling, but you just neglected to go to Him. Night is a settling; darkness is coming.

⁵⁴ Has there been any here that really never did even come? But you just feel like it right tonight that you'd like to say, "Oh, King Shepherd, I—I want to know Your voice, for You might call before daylight, and I wouldn't know where to follow. I want you to remember me, God, and I'll raise up my hand to You, and say, 'Remember me a sinner. I want to be remembered.'" God bless you. God bless you. That's good. Some other that's never accepted Christ. God bless you, young man. God bless you, my brother back there. God bless you, my sister over here. Never has been saved and wants to know the great Shepherd of the sheepfold . . .

⁵⁵ You know what caused you to raise your hands? Jesus. God said in His Word, listen, "No man can come to Me except My Father draws him first." God's here, and He's drawing by the Holy Spirit. Some twenty or thirty put up their hands. And He's drawing by the Holy Spirit, because that you love Him. There's something in it; you that you just can't help it. What is it? It . . . One time you knew Him. You know, it's a—it's a reproach for the Shepherd to lose one of his sheep. He just can't afford to do it.

When Moses and Aaron, as a type, brought all Israel across Jordan, think of it, there wasn't one lost. Every one of them crossed Jordan by the hand of God, through Moses. How much more will we cross through death's chilly seas, by the hand of God through Jesus as He extends to you tonight His nail-scarred hands, don't you want to be branded with that Blood, the same Blood that was pierced by the cruel nails that put Him into the tree, and the thorns on His brow? You accept Him now.

⁵⁶ Heavenly Father, we thank Thee tonight for all these who have raised their hands, and we know that by Your grace, Lord, and Your loving kindness that You'll not turn one of them down. "No man can come," You said, "except My Father draws him: and every one that comes I'll give him Eternal life and will raise him up at the last day." This is Your Words, Lord Jesus. You said, "He that heareth My word, and believeth on Him that sent Me, hath Everlasting Life, and shall never come into condemnation, but's passed from death to Life."

O God, what's taken place in this church just now? Death has been swapped for life, worry for joy, sorrow for gladness, despair for hope, the grave for glory. Oh, how wonderful. Your sheep has come home. They raised their hand. Touch them, Lord, with that Blood from Your own hand and brand them, Your sheep. They'll have to worry no more; they'll hear the Shepherd's voice, and they'll walk with Him as He

walks. The things of the world will be dead for them from tonight on. They've accepted You. And they've come with their hands upon You, saying, you say, "Sheep of My fold, blood of My Blood, bone of My bone, come you blessed of My Father." And Lord God, give them peace and rest. And O God, may they go tell someone else, and may they come in. Grant it, Lord.

⁵⁷ The day is far spent, and You're going to gather the sheep and separate them from the mules, from the camels, from the goats, and from the other animals that eat in the same pasture, from the same Word, from the same Bible, out of the same Book, out of the same building called church. But just the sheep will You call. "Many are called; few are chosen." Thou hast said so. "Not all that saith unto Me, Lord, Lord, will enter in. But the one that doeth the will of My Father." And, Lord, they have did the will of Father tonight by accepting the Lord Jesus as personal Saviour, and we thank You for them.

And, Father, we pray that we've found grace in Your sight and that You'll give us a greatest sweeping we've ever had in Chicago. Give us favor, Father, before the people that we might win them to Thee.

⁵⁸ And now, while we have our heads bowed, and you who have accepted Christ, in a few moments I'm going to ask you to come right up here and stand around the altar for prayer. But just before we do that, I'm going to ask if there's any sick here that wants to be remembered in prayer, the Shepherd to remember you tonight as He intercedes. God, be merciful. Yes, I see the little girl, sister. God bless you, sweetheart. May God grant you your healing, honey. I see the rest of you. How much more does He see you? I see you, dad, setting here in a wheelchair. Trust to God that you—you won't have to set in it any more. Just believe Him now; have faith.

⁵⁹ If a poor illiterate Mexican, who wouldn't even know his name if it was before him, laying paralyzed. . . And little spastic children wrapped around it. Poor little naked, half naked mothers, no shoes on, never had a pair of shoes in her life. . . Her poor husband work a day for about eight pesos, about sixty cents, stand in a little Martina and them along the street at night for an old greasy tortilla. He can't get one because he's got to buy a grease candle to go on a million dollar, old altar for his sins.

Oh, my God, if people like that can accept Jesus Christ just standing hours after hours, how much more. . . and have to accept it through an interpreter, how much more you setting in fine seats tonight, educated to the highest, plenty to eat on your tables, fine dress, and riding in an automobile, the comforts of home, what more could you ask for? Can't you accept Him now, believe it with all your heart

that He makes you well? Sure, you can. Leave your crutches, your chairs, your troubles at the altar and walk away from here tonight new people, healed and well to serve the Lord Jesus.

⁶⁰ Now, while you bow your heads and lay your hands on each other, I'll offer prayer for you for this. And then we're going to ask you to come to the altar and pray around the altar. Now, every one with your mind steadily, stayed on God. Wouldn't it be wonderful to see this man setting here in a wheelchair, be made whole. The man setting here, a colored man with an old cane, leaning over on the poor old fellow, wrinkled hands, God only knows how much work he's done. Day's about finished; his hair's frosted white.

See a little girl standing here and her mother trying to put her hand on the little afflicted child. You know Jesus sees this, the good Shepherd. Sure He does.

I see a dad laying his hand over on mother. What a scene, what a scene. Mother with her little baby grouped in her arms and her hands laying over on it.

Now, the good Shepherd's here. Don't have to be excited, just solemnly, calmly, come, say, "Shepherd of God, I come now; I'm in Your house and I—I come. I've heard Your Word, and—and I've seen Your works, and I come to accept You now. My child's sick; I'm going to believe it. I'm blind. I'm . . . If You can make a poor illiterate Mexican to see, if You—if You can raise a dead baby after it's done dead, back to life, and the doctors that say it's dying, and bring it back to life, how much more can You heal my child, Lord? I believe You."

⁶¹ Now, I'm going to offer a prayer for you with all my heart, dear people. Remember, it's been your prayers that's helped me out. It's been the contribution that you sent to me, give it to me, in a little love offering that feeds my children, pays my way to places. You're God's—you're God's purchase of His Blood. I have a suit of clothes on tonight because you paid for it. I'm called a servant of God tonight because your faith has rallied around what I've told you. It's you, the stars of the crown. I love you. I wouldn't tell you anything wrong at all. Surely, I found grace in your sight tonight to be . . . God has vindicated. I've told you the truth. Now, He's here and wants to make every one of you well. I'm going to pray. "The prayer of faith shall save the sick," the Bible said. God shall raise him up.

⁶² Our kind heavenly Father, look upon this scene just now. We don't have to wait till sometime they can be here on the platform, we just right now, Lord . . . You're here. Your Spirit's right on us now. I . . . Just as positive as I ever was of anything . . . Your servants, the ministers, are standing with bowed head, praying; the laity's with bowed heads; sick

people with their hands on one another; mothers with their hands on little babies; fathers with hand on mother and vice versa, they're needy.

And, God, You've give me grace in their sight as a poor, unworthy, took—taken from a sheeppcote. God, hardly had a sheeppcote, but You took David. You said, "Now, I've made you a leader over My people Israel."

Nathan said to him, "Do all's in your heart, David, for God's with you." Well, this is what's in my heart, Lord, to pray a prayer of faith for these poor sick people. Will You receive me, Lord? I put myself in the channel here to intercede through Jesus Christ for these people, the good Shepherd Who stands there stripes and wounded for our transgressions. "With His stripes we were healed." And, Father, I come with His blessings for the people. I come with His Spirit, with His anointing, with His Words, and they're oh, out over the people now as it was like grains of food, and they've received that. O God, may they take root right now. May life begin to spring. May the seed begin to break open, life begin to raise up, strength begin to come into weak bodies, sight begin to come into blind eyes, strength into feeble knees. O God, may it start growing, the Holy Ghost purging it, purging it on and on and on, until one great victorious stream of God and every sick person be healed right here tonight. O blessed God, hear the prayer of Your unprofitable servant, through Jesus Christ's Name.

⁶³ Now, with our heads bowed, our hands up to God, let's sing to Him, "Lord, I believe; Lord, I believe. Saviour raise my faith in Thee, till it could move the mountain; Lord, I believe. All my doubts are buried in the fountain." I'm taking the mark of the shepherd. I'm coming upon faith on God's Word as He did. Do that and you will receive. 

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