
HEAR YE HIM



Good evening, friends. Shall we just remain standing just a moment for prayer. It's always a pleasure to be here in Chicago and especially this afternoon. Now, let's just speak to the King before we start our revival now.

Our heavenly Father, we thank Thee today that we have the privilege of standing in Thy Presence and with the ministry of the Word of God before us. And we realize this great solemn obligation that's been given unto the sons of men to pack this Gospel to all the creatures of the earth before the return of our Lord Jesus.

And God at the eve of this revival here in Chicago, I pray, heavenly Father, that it's so been in Thy wise providence, and trusting that it was the right choosing by Thy servant that I was to speak in this revival.

Then, Father, I would pray, pour the Spirit of God afresh upon me, that I might bathe into Thy goodness and know Thy Word to give to the people. For we ask it in Christ's Name. Amen. May be seated.

² Standing back in the hall just now, hearing that beautiful singing, I tell you, you'd think you were already on the road up, to hear such wonderful singing and get to meet the brother from Stockholm again.

It is by the grace of God and the calling of the church that it's been lotted to me to come back to my hometown again, as I almost call it, Chicago. I've been here so much to speak with you people, and you continually come out. I love you for this.

And now, at . . . in this great convention that's going on here in Chicago, I have purposed in my heart to do the very best that I can while here for the Lord Jesus.

³ I've just returned from the old Azusa Street rally in Los Angeles, California, where we had a wonderful outpouring of the Holy Spirit in commemoration to the first time as we know in America, for the Holy Spirit to fall upon the people in this latter days, in the restoration of gifts. It happened at the Azusa Street.

Many people were there that had been at the original Azusa Street meeting. And we met at the Angelus Temple in such a great jubilee. The first evening we was to speak, the Lord met with us with a great outpouring of His blessing. And the Angelus Temple only holds fifty-five hundred and they put six thousand in. The fire marshal closed the doors and hour and a half 'fore I got there for the rally. I had a wonderful time. And I had to leave right in the rally in order to get back to be in other meetings, and to be here at Chicago.

We did not pray for the sick there, just in massive forms because following me was Oral Roberts, and Jack Coe, and men . . . Tommy Hicks, and many of the other brethren who has more of an outstanding ministry along the lines. So we just abstained from that, that they could minister to the people in the massive forms as they do.

And now, Brother Joseph here is my bosom friend, as everyone knows here in Chicago. It's such a privilege to be with him, and you, his church, and the believers in Chicago. And I trust that this week as we pray, and fast, and wait on the Lord, that God will pour out upon us His blessings this week. We need a fresh outpouring.

⁴ Hearing, coming up the road a while ago in my car from Jeffersonville, hearing someone sing: "God is moving by His Spirit," moving in all the earth. Signs and wonders when God moveth. Move, O Lord, in me. That's my sincere prayer.

As I've begin to realize that—that I'm not no boy no more, and what I've got to do, I got to do it right away for one thing. And then another thing, knowing that the coming of the Lord is so close at hand, what type of people should we be? How would we should conduct ourselves. And how we should be waiting with great enthusiasm and in anticipations, waiting for the coming of the Lord, winning every soul to Christ that we can. For the hour is getting darker and darker, as the storm clouds of unbelief and skepticism moves over our beloved nation. So it's time to thrust in the sickle now and get what we can.

I've often wondered, "Well, Lord, You'll have—have to have a great this, or that, before You come." Well, then I read a Scripture here a few weeks ago that changed my opinion on that. You know, the Lord is coming for a great church; that's right. But we've had two thousand years making up that church. They're already waiting out yonder for the resurrection, who went down in the faith, your fathers and mothers who fought to win the prize and sailed through bloody seas. What type of people should we be today?

⁵ There isn't one thing left, as I see in the—in the prophetic Word, one thing left or one thing hindering the coming of the Lord Jesus Christ this very hour, not one thing left in the Bible. Everything has been fulfilled, waiting now for the coming of the Lord Jesus. And how should we do this afternoon? We should speak and act today as if this is the last hour we'll ever have. And who knows but what it might be. It may be for some of us, and it may be for all of us. But let's act as if it's our last hour. Let's pray as never before. And let's be a blessing to others, and try to do all we can; for remember, this is only one time that we're mortal.

From this on, from the time that we leave this world, we go into another world, and we'll never have the opportunity to win one soul in that world. All that's going to be won will be won right now. And if this may be our last hour then what should we do on this hour? And it's lotted to my time to speak this afternoon, and tonight I'm to pray for the sick people.

6 And by the way, Brother Wood and Billy Paul is with me, and they will be giving out prayer cards from six-thirty till seven-thirty, I think the service will start. We'll be praying for the sick tonight, the Lord willing.

I suppose every meeting will be right in here, of the night meetings, or the evening meetings, rather. And pray for this convention that Brother Joseph and this group of fine brothers are in.

Can you hear me well all over, Brother Joseph? Can you hear me up—up in the balconies? That's fine. Thank you.

Now, not to take much time, and—this afternoon because you can come back. You go home, and have your meal, and return. And I say before I read the Word, my sincere prayer is, "O God, do something quickly."

I just had one of the awfulest feelings a few days ago setting in the woods after I come back. I went out into the woods to rest going hunting. Setting out there Something said to me . . . Just . . . I don't say this to the public, but I—I just feel, I thought, "I'm going to check up to see if I'm mentally right. I just feel so constrained that—to speak of the coming of the Lord is so close at hand till I'm . . ." I thought, "maybe it's just me. Maybe it's just my idea." But I see that blessed old Word vindicating the same, so I—I just sometimes wonder if—if I'm preaching it strong enough.

7 And sometimes I condemn the actions of the sons of men, against those who profess to be Christians, and the way they act in this day at the coming of the Lord. It's not because that I do not like you. I love you. But we're one great army marching on. And when I see that rank being broke here, and let down here on the morals of the people, and I just can't stand it. I got to fly into it; that's just all I can do. And I believe at the judgment bar you will love me better if I tell you the truth now.

If you went to a doctor, and you knew you had the symptoms of some horrible disease that was going to take your life, and the doctor patted you on the back and said, "Well, you're just a fine fellow. Oh, you'll be all right. Go ahead." You wouldn't appreciate that doctor. If that doctor had to come with a naked truth and use a knife, let's get rid of the thing. That's right. Get it out of there.

So if it hurts, let it hurt, so that we can be right and march on. And that's what the Word is for. And that's what a minister's for is to correct the things that's in the church and to move on for the glory of God.

⁸ And let's pray together now, and may the Lord add His blessings as we read the blessed Word. Now, reading today from the 16th chapter of Saint Matthew, beginning with the 1st verse, or at the 17th chapter, pardon me. The 17th chapter of Saint Matthew, I wish to read just a portion of the Word.

And after six days Jesus taketh 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, and his raiment . . . white as the light.

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

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.

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

And the three last words is my text: "Hear Ye Him."

⁹ You know, God meets with the sons of men many times in different forms and in different groups, different councils, different numbers. One time He met with them where there were five hundred gathered together. One time He met with them where there was seventy together. And He met with them where there was twelve gathered together. And then He met with them where three were gathered together, and where one. God meets wherever men will gather together. He has promised to meet.

And so this afternoon it's most surely that He is here to meet with us today upon this nice gathering of people here in this auditorium this afternoon. God loves to commune with His—His servants. He loves to make Hisself known to the sons of men. He loves to show His power.

Any Bible reader who reads the Bible, knows that God loves to display His power. He brings men into situations that they cannot figure out in order to show them that He loves them and leads them.

¹⁰ Look at Israel on their journey, which was a type of this journey today, how He would lead them right into death's trap, then display His power. When Pharaoh would—would say, "I will let them go."

And then God say, "No, I'm going to harden His heart," just in order to show His great power.

And I believe that that's why God is letting things happen the way they are today, that when the great rush finally comes He loves to show His power and display His love to the sons of men.

Reading a few days ago, this Scripture which has always been an outstanding one to me, I seemed to catch a new revelation. And you know, God's Word is so eternal. It's so inspired that It is not just for one occasion or for one generation. The Word of God is so eternal, the same, and the Truth, till It will . . .

¹¹ This same Word inspired the disciples. It dispire—inspired the first row of disciples, and then the next as they followed, down through the Lutheran age, down through the Methodist age, in every age, and just as sufficient and inspiring today to us as it was the first day it was given. And if the world should stand a million years, that Word would still be just as inspired to the generations that will follow us as It is to us, because It's perfect. And It's always given for the time.

How great God does in His Word. How that even before the world was ever formed, God in His infinite mercy, and in His infancy He—He foresaw all things, and before He ever spoke one word . . . The Bible said, "In the beginning was the Word, and the Word was with God, and the Word was God." And now, the Word becomes a part of Himself.

And then a word is a thought expressed. And when God saw where His fellow worker with Him, Satan, which was the son of the morning, had deceived Him in a way, that He had entrusted him with great things, and he had perverted what God had created to make evil out of it; God thought the whole thing in His mind. And then when He spoke it, it become true. It become a part of Him and can never, never fail. It's Him. He is the Word.

¹² So God before the foundation of the world knew that you would be here. He knew you by name before the foundation of the world. Think of it. And many times we sing the song, "New Name Written Down In Glory," tonight. It was an error. It was written down before there ever was a human being on the earth. Your names were written in the Lamb's Book of Life. Amen. Think of it.

The Bible said that Jesus was the Lamb of God slain before the foundation of the world, taken four thousand years for that to materialize. Four thousand years later He was actually slain, but when God spoke the Word in the beginning He was slain right then, because God's Word can't fail. See it?

And the Bible said in Revelation, the last chapter of Revelation that the beast would deceive all those that dwelled upon the earth whose names were not written in the Lamb's Book of Life from the foundation of the world. Don't that make you happy, think that our

names were written before the foundation of the world? When the Lamb was slain, our names was associated with Him. Amen. What a picture and what a truth.

Now, this picture upon Mount Transfiguration, as it's called, could be approached from many different angles, but for the sake of time we want to take it this afternoon, as God gathering three people. And three is a confirmation or a witness in the Word of God. I want you to see it. He taken Peter, James, and John. Now, faith, hope, and charity . . . Peter, of course, we always know he's that great, burly faith that just reaches out after it, whether you can see it or not. And hope: James. And John was charity, because John, even his epistles were called the epistles of love.

¹³ John once was different. You know he was the one who wanted to call fire down out of heaven and destroy his city, because he wouldn't give him something to eat down there, so mistreated him and he wanted to burn the whole thing up. And then after Jesus got a hold of him, it changed him to a man of love.

And that's what God does when He takes some of those hard-hearted fellows like myself and you, and He changes us from our selfish and indifferent motives to a love that we just love Him and melt our hearts away.

Now, He taken those as a witness. He was going to . . . One great way we could approach it this afternoon, as the coming of the Lord. See, the first a Moses, then Elijah, and then Jesus . . . Then we notice that Peter while he was there, he had just been freshly inspired, because he'd just give a witness to Who Jesus was, and he was inspired.

¹⁴ Now, when a man is inspired and he reads the inspired Word, the two inspirations together gives a result. Now, you can never . . . No matter how well you study the Word, It'll never do you no good till you're inspired yourself. It takes your inspiration with . . . The Word's already inspired.

So what we need today is an inspiration over us, God sweeping down with a new inspiration and breathing over us His power, and His love, and Himself, that it might inspire us to quicken us and waken us to His Word. And then the Word being brought into that spirit of inspiration, then you'll see miracles happen, and things take place, because the two just comes together.

And as Brother Joseph, I think, just printed a message that I was preaching in Shreveport on "The Dove And The Lamb" . . . Many of you has read it. How that the only two that could get along . . . The dove was the meekest of all the birds of heaven, and the lamb was the meekest of all the animals on earth. And the dove could not come

and abide upon a wolf. It could not abide upon a ill nature, because her nature was different. And she could only abide where the nature was the same as hers.

¹⁵ And that's the way it is this afternoon. If our nature becomes converted from the things of the world to the nature of the Holy Spirit, God will take His stand, and He will abide on us. Inspired believers taking in the inspired Word, those two together bring the results. It brings the Word to life. The inspiration that's in your heart puts the Word to living, because . . .

You could take a grain of corn and lay it on a desk. No matter how well it's polished, and it might be fourteen carats, it'll never produce any more corn. No matter how pretty the desk is, how genuine the gold is it's laying on, or how real germitized the corn is, the corn's got to fall in rich fertile dirt to bring forth results. Amen. Oh, I love it.

¹⁶ And when the Word of God is put into the fertile grounds of the inspired believer, it produces just exactly what God said it would do, because it can't fail. It's God's Eternal Word. Got to waken the people, got to bring us to something when the Word is received. And that's the inspiration. And man is in no condition, outside of repentance; he's no condition to receive the Word until first he has been inspired.

¹⁷ Look at Peter; down there he said . . . They said, "Who does men say I, the Son of man, am?"

"And some said You're John the Baptist. Others said Thou art Elias. And some said You're the prophet Jeremiah. And others, they say You're the prophet was to come."

But Jesus answered, said, "Who do you say that I am?"

See, salvation is not based upon what someone else thinks. It's what you think of Him. Divine healing isn't based on what the critic says, or what the church says; it's based on your perfect faith in the inspired Word of God, and how you're inspired to believe that. That's what brings the results (see?), is your inspiration by the Word. What does It do for you?

"Who does men say I, the Son of man, am?"

And he said, "Some Jeremias, and some the prophets."

Said, "But Who do you say that I am?"

¹⁸ Oh, sometimes this costs a price to really say it. Sometimes it cause separations in homes. Sometimes it causes separations in churches. Sometimes it cause separation in lodges and in all walks of life, sometimes between husband and wife, to really speak out.

But I like Peter. He has a lot of mistakes like I have. But this one time he was really inspired. Yes, he stood up quickly, said, "Thou art the

Christ, the Son of the living God.” Oh, my, what a statement. “Thou art the Christ, the Son of the living God.”

He said, “Blessed art thou, Simon Barjona: for flesh and blood has not revealed this to you, but My Father which is in heaven has did this. And upon this rock I’ll build My Church; and the gates of hell can’t prevail against it.” There you are, inspiration, inspired revelation. Oh, how he was inspired, standing there in the front of the Messiah Who was the Word. “Thou art the Christ, the Son of the living God.”

He said, “Flesh and blood has not revealed it to you, but My Father. And upon this rock I’ll build My Church.”

¹⁹ What is it? It’s upon inspiration (You see it?), upon inspiration of the Lord Jesus Christ through His Word. “I will build My church; and the gates of hell will not prevail against it.” Though it shows all the gates of hell would be against it, but they cannot prevail.

God said, “When the enemy comes in like a flood, I will raise up a standard against it.” God will do it. And when all the gates of torment is pressing against that little church, yet it will never prevail. She will go right on.

I think of the disciples in the early days when they’re just a little handful of people, with all—no education, no ability, earthly speaking; they had no degrees; they had no—they had no denomination behind them; they had nothing but one thing, and that was the Holy Spirit they had received on the day of Pentecost. They didn’t need no more, for God had already said, “Upon this inspiration, I will build My church.”

Why, the ecclesiastic world of that day was well able to shut them out. The great Sanhedrin Courts could’ve turned them down. And if they’d been standing in their own philosophy, or in their own theology, they would’ve been smothered out in the beginning. But nineteen hundred years has passed, and the gates of hell’s still against it, but she’s moving on and will; for Jesus said it cannot.

Inspired. . . That will take the rich man, the poor man, the beggar, whoever he is, and set them together and call each other brother, who will worship the Lord together without shamefacedness.

²⁰ The Bible said, “My people shall never be ashamed.” How they’re fully able by the inspiration of God to declare Jesus Christ the resurrected Son of God, Who’s just the same yesterday, today, and forever.

And if the old time Pentecostal blessing that fell in A.D. 33, is just as great today, and inspires men just the same today as it did then, and brings the same results. Regardless of critics, and what people has to

say, it does just . . . It'll do that because inspiration will always bring it. If the Word is put in inspiration, then the results has got to come.

²¹ Look at the beginning of the human race when our father and mother was drove from the garden of Eden. And in that great tragic time, notice, that when Cain and Abel comes to worship the Lord, they both came, and religiously, both just one as religious as the other. Cain was just as religious as Abel was. And they both built altars; they both feared God; they both worshipped; they both brought offerings and laid on the altar. And Cain, trying to appease God, and trying to find favor with Him, with sincerity . . .

Many times people think sincerity does it. That doesn't do it. "There is a way that seemeth right to a man." And if there's anything that man ought to be sincere about is about your Eternal destination. That's right.

²² A few days ago, or few weeks ago, when I helped pull eight Chicago men out of the airplane wrecked behind my house, piece of arm, and intestines hanging on the trees, and head laying out in the field, I thought then that men ought . . . "Have I preached Chicago hard enough? Have I done everything? Has them man set in my ministry, under my ministry? Have I preached Christ to those poor souls that met eternity in a moment's time on their way to a convention? Did I ever have the opportunity when I seen them pull the pieces of the men from place to place? Did they know the Lord Jesus?" Where they are now they can never go from that state they're in now.

Then I wonder, had we better be deeply sincere no matter what it cost us? Sometimes it costs a great price to be sincere. But we better be sincere, and on the right thing we better be sincere.

²³ As I passed by and seen the heathens worshipping, where they'd burned their children, and where they feed them to the crocodiles, and so forth, and all kinds of human sacrifice, beating one another, and laying on spikes and nails, and tormenting, and cut their hands off, and breaking their feet, and so forth, and punching their eyes out, and looking at the sun till they go blind, with the deepest of sincerity, and yet wrong. . .

We must be more than sincere. We must be inspired by the Word of God that'll bring Christ to His Word and blend them together, and make It speak and act just like It did in the days of old. It's got to be that.

²⁴ Notice. When Abel came . . . And when Cain made his great offering, he knelt down; he worshipped the Lord; he was just as sincere as Abel was. But Abel . . . No Bible in them days, he went and got a lamb by inspiration. No other thing could ever tell him. Inspiration:

he got a lamb and put a— a vine around its neck and led it to the altar, and there slew the lamb. And God gave witness that he was righteous, for God had revealed to him. And that same revelation has been down through the age, in every age, and yet today, that the Church of the living God is not built upon buildings, upon finance. It isn't built upon social standings among the public. It's not built upon education. It's built upon the inspiration of the revelation of the Lord Jesus Christ. That's exactly the truth. That's where the Church of the living God stands.

²⁵ There is another picture looked at that. It was a placing of a son of the Old Testament. In the Old Testament when a child was born, a boy . . . In the Old Testament when a child was born into a home, it was given tutorship by a tutor, which is a very beautiful picture of the son today, that's born into the Father's house.

Now, we read in Saint John 14 said, "In My Father's house is many mansions." To we western people, that doesn't sound right. You have to go to the east to know what that means. The house was his kingdom. And the real way to translate that in our day would be, "In My Father's Kingdom is many palaces." Another translator said, "In My Father's apartment house is many apartments." He was off too.

But, "In My Father's Kingdom is many palaces." Because what the father owned was all this great province, this great place that he— he owned. And he had servants all over the place. And when his son was born, he gave a correct tutor, one that was—that was sufficient to educate his child, and to promote him, and to bring him up to be an honorable man.

And how beautiful the Father of heaven when He made His Church, He gave us a Tutor, the best there was in heaven, One that's worthy, and can guide us, and lead us. That's the Holy Spirit, is a Tutor to the Church to bring It up in the admiration of God.

²⁶ And then the father after he had given the tutors the rights to raise his son, the tutor had to bring word to the father, how the son was progressing. Now, yet he was heir of all things, but yet, he didn't come into legal possession until there was a ceremony, and he had fully done that which was right, and was a worthy.

Now, many people is in earth today. And I say this with all respect. There's, perhaps, many setting right here who's absolutely living under your privilege as sons and daughters of God. I won't say you'll be lost. No, because when God saves and then loses then He . . .

²⁷ Well, and I—I'm not trying to preach doctrine. I'm only saying if God . . . If . . . Now, if you're not just mentally worked up . . . But if God saves you knowing He is going to lose you, He defeats His purpose.

He don't do that. When He saves you, you're saved. "He that heareth My Words, and believeth on Him that sent Me, hath Everlasting Life, and shall never come into judgment; but's pass from death unto Life."

So you're still a son and daughter, but you're living under your privilege. And your conduct each day, as the Holy Spirit brings it before the Father, gives away the things that you do, and you're still a son and daughter, but you'll never be brought to the place where you should be.

Great gifts that are in the Church are so misused, no reverence to it, and just a— a bunch of carry on until it even brings disgrace to the public. How that the Holy Spirit would like to govern that, bring it down.

²⁸ But sometimes ministers are . . . It's meal tickets to pastor a church, instead of thinking of heaven and what we'll answer for at that day. We better preach the truth, 'cause God's going to . . . If He give us this great sacred office. He's going to require it at our hands. So if you're inspired . . .

Notice, the tutor brought the message to the father and said, "The child is progressing right or wrong." Then if it came up . . . Now, no matter what the outside people had to say about this child, what the servants on the farm had to say, he tried to work every way to please the father.

And no matter what the world has to say about you, work to please God. Do everything you can to build the Kingdom of God. Don't never separate it. Build it together. Don't never divide it by denominational barriers. Don't let those little thing that man has put into the Church ever separate brotherhood. Because you're a Methodist, shake hands with a Baptist. Because you're a Presbyterian, shake hands with a Pentecostal. We are brethren. And don't let man's little barbed wire barriers separate you from the fellowship of the saints of the living God who are our brethren in like precious faith.

If they don't know just as much as you feel, then you pray for them, and associate with them, and fellowship with them, and God will spread His love abroad in their hearts too.

²⁹ Notice, now, as the son became up, tutored, brought up, getting more matured . . . That's the church today being brought up. Since old Azusa Street and many of the great outpourings, the Church is being raised up. But now, instead of getting off into the classic side like Cain did, let's stay under the Blood. That's what the Father requires, is under the Blood.

Now, notice again a beautiful picture. Then when that son had became to the place of accountability, or of age I'd say, say twenty-one we'd call it today, then if the tutor had brought a word to the father,

and told him that everything was fine, this boy was a gallant man, that he was zealous of the father's kingdom, and he done all that he could to improve and embetter the kingdom, then this boy had, what we call, the placing of a child, placing of the son.

The father taken him out into a public place and set him up before the public. His same son that had been borned in his home years before, all the time his son, but his character and his conduct had brought him to another office.

³⁰ I hope you see it. The character of the Pentecostal, and Baptist, and Presbyterian church. . . Our characters should have us up into a place where we can be in an office to meet the crisis of this hour that we're in. What a shame we are. But will God answer in a time of crisis? He will not only answer, but He will make manifest in the time of crisis, if the people assemble together. No matter if two or three, whatever it is, and pray there, He said he would hear from heaven.

Now, notice as the tutor brought message, and the father finally taken the son to the place where he was to be manifested. . .

³¹ It's time for the Church today to be manifested. Instead of that we draw little lines like this, and we have these little campaigns, and these little doctrines, and these little denominations that separates us. How can God ever pour His Spirit on such as that, when He loves the Methodists the same as He does you Baptists, or you Pentecostals, or all of His children bought with the same Blood. See? But we draw lines.

And now, if the other fellow draws the line, you just live right along his line, and he will be so. . . You be the salt, God will make him thirsty, if you'll be the salt. You are the salt of the earth. And salt, if it contacts, saves. And salt creates a thirst. And people will thirst when they see you living the life that you should live as a son and daughter of God.

Then we see, then after that the father then, taken his son out and robed him in a beautiful robe, and set him out before the public as an example, as an ensign, and all manifestation, and declared, "This is my son." And he received in the ceremony the rights. In other words, his name on the check would be just as good at the bank as his own father's name, for he was a heir of all things. Praise God.

³² I'm so glad that one of these great days, God will come. He will manifest His Church. We'll be heir to all things then.

Now, as Jesus. . . God taken His Son Christ up to the Mount Transfiguration before three witnesses: love, hope, and faith, those three elements, the sufficient elements to work out every problem the Church has. You let faith, hope, and charity get in among the people in a church and watch what takes place.

So He manifested His Son before all these great elements: hope, faith, and charity. Now, I want you to notice, on under the cloud was three others, Moses, Elijah, and Jesus. Three over the . . . Three is a confirmation, confirms anything.

³³ God was confirmed in the trinity of Father, Son, Holy Ghost, not three gods, one God confirmed in three manifestations. God manifested Himself as a Father, then He manifested Himself in the Son, then He manifests Himself in the Holy Spirit, the same God every time.

So . . . That's not hard to see. They cause so much fuss about it. Well, that's not hard; that's simple. God manifesting Himself . . . And here God is manifesting Himself on Mount Transfiguration before hope, faith, and charity: love. Watch Him.

Now, Peter upon receiving the vision . . . I like to be present where God's doing things. Don't you? Oh, I imagine how the other disciples wished they would've went up. I just love to be there where God's a doing things. He taken them apart. I like that.

God don't take great denominations apart; He takes individuals apart to speak with them. He takes you apart to speak with you. Sometimes over in the closet when you feel led to go and you don't go, then you might miss something. God wants you to go to church, and He wants to manifest something to you through His Word, through some move that He's making. You fail to go, you'll miss seeing something.

Oh, I imagine when Peter, James, and John come off that mountain, they wouldn't have missed that for nothing. Wished I'd have been there, don't you, to have seen that.

³⁴ And when He set them up there and He manifested Himself . . . Now watch, Peter got all inspired again, and he wanted to have a real fellowship. He said, "Let us build here three tabernacles." He was going to really have some denominations. He said, "Now, we're going to build one for Moses, and one for Elijah, and one for You. We'll just have a segregation here. We'll just have . . . We'll have three different churches, and we'll have three different denominations all represented here." Peter thought he was just doing fine when he did that.

And we notice. Look at this. Then a shadow came down, or a cloud, and they looked at Jesus and His garment shined like the sun, God manifesting His Son, setting Him apart, setting Him apart from Moses, setting Him apart from Elijah, setting Him apart from denomination. He set Him up there, and they looked back and saw Jesus only (Amen.), and a Voice from heaven saying, "This is My beloved Son; hear ye Him."

Look. Moses represented the law. No man can keep the law. The law was given to Israel because they required it. Exodus 19 was the

greatest mistake that Israel ever made. After grace had provided a Lamb, provided a Saviour, and they said, "Give us something to do."

³⁵ That's the way man try to do today, is to merit their salvation. And there's not one thing you can do about it. It's all amazing grace. Oh, I love it. Nothing you can . . . Not by works, but by grace are you saved, that unmerited grace. God through the righteousness of the Lord Jesus Christ has saved you, and called you by His own grace.

There Moses represented the law. No man is saved by the works of the law. But yet Peter wanted to build a denomination around it. Said, "We'll just build three tabernacles. We'll build one for Moses because—let those who want to keep the law, keep the law. That's all right. Let them keep the law." Then he said, "We'll build one for Elijah."

And Elijah represented, not the law, but he represented God's purity, His holiness, His judgment. God . . . Elijah represented God's righteousness for—His stern righteousness, for where the . . . Elijah, they sent to him fifties, and he called fire out of heaven and burnt them up. He must be . . . So we don't want God's judgment. We don't want God's law.

³⁶ But now, while we see standing there, how could we stand as sinners in the Presence of God's—of God's judgment? We could not do it. They sent men after Elijah upon the mountain, and God judged them by Elijah calling fire out of heaven, said, "If I be a holy man of God, let fire come from heaven."

Oh, my. There stood Moses, tooth for a tooth, eye for an eye. How could we ever stand by the law when no flesh is justified by the law? How would I ever stand in the fiery judgments of God? I couldn't do it. Certainly, we'd be lost and condemned and gone.

But now, let us shift our eyes over here. And they saw then Moses' law, and Elijah, his judgment had all passed away, and they saw Jesus only. He represents the love of God. It's not judgment that I call for; it's not law that I want to keep; it's Thy mercy and love, Lord, I plead for it day and night. For it's the merits of His love that I am saved today from the law and from the wrath and from the judgment. Love of God, that in what the law could not do, that what fiery judgment could not do, the love of God constrained us to Christ. Not what the denominations could do, not what these other things could do, but the love of God . . .

³⁷ Jesus said, "This is My beloved Son, hear ye Him." He's the only One can save. He's the only One can heal. Why would you hear Him? He's the only One that has peace. "Come unto Me all ye that labor and heavy laden, I'll give you rest." He's the only One that has healing. "I'm the Lord that healeth all thy diseases."

He's the only One that can take away your iniquities. "Bless the Lord, O my soul, and forget not all of His benefits, Who forgiveth all of thine iniquity, Who healeth all thy diseases; hear ye Him." Not by emotion, not by worked up, not by denomination, not by laws, not by creeds, not by denominations, but hear ye Him. He is the only One Who has Eternal Life. He's the only One Who can save you. He's the only One who can beat you and stand between man and God and bridge the way and make a way for you. No law can do it; no judgment can do it; no works can do it, nothing but the love of Jesus.

The old Salvation Army song,

Oh, precious is the flow
That makes me white as snow.
No other fount I know,
Nothing but the Blood of Jesus.
This is all my hope and plea,
Nothing but the Blood of Jesus.
This is all my righteousness,
Nothing but the Blood of Jesus.

³⁸ That's why He said, "Hear ye Him." He's the One that'll stand in the valley of the shadows of death when you're dying. The law can't stand there, neither will His judgment. If it can, you can never pass over it. But when I see the love of God with outstretched arms standing there as a sacrifice for my sins, that's what I want; that's what I plea. Oh, my.

Here some time ago over in Switzerland, as I was passing through the white Alp Mountains of Switzerland. . . And many of you readers, too quickly do we forget these great gallant stories of Arnold von Winkelried. Many of you has heard of him in your books, that great hero of the early days of Switzerland. When a peaceful people come down from Germany and made themselves a home up into the mountains, and they loved their homeland. . . And you can pass through there today and speak his name, Arnold von Winkelried, and when you do, tears will roll down their cheeks and their hearts will beat high for their great hero.

³⁹ One day when an invading army came in and was tramping down all Switzerland, just leaving chaos behind, burning their homes, killing their children, and ravishing their wives, and killing their young off, and driving away their stock and their livelihood, burning up their farms, what they could not eat and so forth. . . And the great invaders was moving on; nothing could stop them. They rolled rocks from the mountains and nothing could stop them.

And the little Swiss army had backed up into a little corner in the plains, and they were at the end of the road. Nothing could be done.

And the great army coming on with their spears set out in front of them, marching in time . . . And the Swiss army standing unarmed, but with such as they could find, pitchforks, and—and pieces of metal, and armors that they could pick up . . .

⁴⁰ They were hopeless and helpless. Everything that they had tried had failed. There wasn't nothing left but chaos and ruin. Their wives were going; their children were going; their nation were going. They . . . Everything they had was going. Nothing could stop them.

And here the army had backed a final little handful of Swiss up into a place. And here this great army like a stone wall, marching with these big spears, and well-trained . . . And they had the little Swiss army surrounded, nothing they could do.

Then Arnold von Winkelried stepped out and said, "Men of Switzerland, this day I'll give my life for Switzerland." He said, "Everything that we have tried has failed, but over in yonder valley is a little home where my wife and children are waiting for me to return." But said, "I'll never see them again in this world, for this day I shall die for Switzerland."

They said, "What will you do, Arnold von Winkelried?"

He said, "You just follow me and fight as best you can with what you have."

And he threw down his missile he had in his hand, raised up his arms to heaven, and screamed, "Make way for liberty." And he ran towards the thickest of the spears, screaming to the top of his voice, "Make way for liberty."

⁴¹ And as he got to the very thickest and dense of the spears, he reached and got a great armload of them and threwed them into his breast. As all those spears were reaching to catch him, as he made his charge, and into his bosom he plunged all these spears. And such a gallant heroic blood beating in every Swiss soldier, when they seen that, they come behind him. And it routed the army of the aliens. They broke rank; they didn't know what to do when they seen this gallant act of this Arnold von Winkelried. And they run in with what they had and beat the armies out as the nation and saved their homeland.

⁴² And as far as I know, they've never had a war from that day to this. No wonder their faces flash, and their eyes color, and the tears stream down their cheeks when you speak of Arnold von Winkelried to those mountain people.

What he did as a hero, but, oh, my friends, that was a little thing; that was a little thing. One day when Adam's race was backed into a corner, where the law, and the judgments, and the prophets, and

everything that had been sent had failed, nothing could be done, human race was doomed, the great armies of hell was marching on, well-trained and in their ranks, every man to his place. . . They'd backed Adam's children into the corner where they could go no farther. They sent the law; they couldn't keep it. They sent judgments; they wouldn't listen to it. They plunged right on. They sent the prophets; they stoned those. And nothing could be done. They were backed into a corner.

⁴³ But in glory one day the most precious thing of heaven stepped out before the Angels of God and said, "This day will I give My life for the sons of Adam. This day will I do something that'll break the ranks of the enemy."

The Angels all said, "What will You do? What will You do?"

He came to the earth as a virgin. And at Calvary, when He went to Calvary, stood on this earth, and preached the Gospel, He said, "I'm going to give you some material. I want you to go up to the city of Jerusalem. I want you to wait there, for I'm going to dress you. I'm going to make you soldiers to fight against the wiles of the enemy. But first, before you go into the battlefield, go up to Jerusalem and wait there. And what I give you, you follow Me and fight as best as you can."

⁴⁴ There on that dark day of Calvary, the Lamb of God, the precious Son of God that came down from glory, never taken the way of a denomination. He never taken the way of some easy road. He never taken the form of some ecclesiastical system, but He went to the darkest and roughest part of the spears, the valley of the shadow of death. And He grabbed all of death and threw it into His bosom, and died a hero, and sent down the Holy Ghost on the day of Pentecost.

Now, men and women, what we've got, let's fight as we can. The army's broke; the ranks of the enemy's broke; Divine healing's taken place; the power of God struck the Church, and we're moving right on.

⁴⁵ [Blank spot on tape—Ed.] . . . as only we can fight with what we have got. I may not be able to perform this the way He would have it performed. I may not be able to be the right kind of a man; but what I have, I want to fight and go through the valley like our great Hero, the Lord Jesus did, and stand at that day as the armies' banners has dropped and the enemy finally whipped. And let us fight with what we have.

Let us bow our heads just a moment now. And as we're thinking now of Someone Who took our place. . . That Someone, only He could do it. I want you to think it over. You say, "Brother Branham, I could never preach the Gospel." Maybe you're not supposed to. "I could never have faith for the sick." Maybe you're not supposed to. "I could never sing like these singers from Sweden and around. I could never do

that.” Maybe you’re not supposed to. But what you have, won’t you rise today, and go towards the darkest spot, and fight as only you can fight.

Now, our heavenly Father, this is to You. Looking over the banisters of heaven and seeing our great hero, the Lord Jesus, how He came to earth, and how He gave His life, and went into the dark valleys of death that we might be able to walk through there and fight a good fight of faith.

⁴⁶ I pray today, Lord, that You’ll inspire this group today to pick up that which You have given them, if it’s no more than a voice to testify, if it’s no more. . . Maybe You put some sickness, or caused Satan to do it, let him put a sickness upon them to be healed. May they rise with a testimony.

O God, maybe they’re healthy and they need salvation for their souls. May they rise and take salvation and fight with it with everything that they had. May they help scatter the enemy as we see that great gallant display of the Lord Jesus Christ. It’s broke. I pray, Father, that You will grant this blessing today, in Christ’s Name, to everyone.

And with our heads bowed, I wonder if someone in presence now would raise your hand, say, “Brother Branham. . .” We can’t make an altar call here. There’s no way to do it at this time.

But would you raise your hand and say, “Brother Branham, by this I appreciate. . . When I hear that Arnold von Winkelried. . . No wonder the Swiss feel of him like they do. And when I hear that Jesus broke the bands of death. He broke the bonds of bondage for me. He signed the Emancipation of the Proclamation with His own Blood. He went to death at Calvary for me. I want to, today, crucify all flesh and live anew for Him, and take what He gives me, and fight as best as I can in this great rank army of God until Jesus comes.”

⁴⁷ Will you raise your hand, say, “By this, God, I give You my sign.” God bless you, young man. God bless you, young lady. God bless you, and you, and you, and you. Oh, that’s wonderful. God bless you, sir. God bless you. Up in the balcony, is there one up there? God bless you, young lady. God bless you, sister. Yes, that’s very fine.

Now, the Lord knows. Oh, when He sees that gallant display, when He sees you. . . Is there another before we ask prayer? Would there another? God bless you. That’s fine. That’s good. God bless you, young lady. God bless you back there, lady. God bless you, sir. Someone else, say “I’m by this. . .” God bless you, sister. God bless you down there, the aged lady. God bless you. That’s wonderful.

“I do believe.” Oh, God bless you, brother. That’s good. “I now want to raise my hand to my Maker and say, ‘God, I—I love You.’”

God bless you here, the colored sister. I see your hand too. Oh, when you raise. . . “Will that mean any. . .” Yes, it will, brother. When. . .

And now you be a real hero. When you leave this building you be a hero. You go out and do something for the Lord Jesus. Don't you all want to do that? How many of you all together wants to do that? Say “Amen.” [Congregation says, “Amen.”—Ed.]

Listen, here some time ago. . . You all know I love to hunt. I'm a hunter, not to kill the game, but just to get into the woods to be alone. Immediately on leaving this meeting I've got to go. And I want to tell you something. One time up here in northern Maine or New Hampshire. . . Just before we close the meeting now and pray for these people. . .

⁴⁸ I was. . . I love hunting so well. And I used to go with a man, and he was the most cruelest man. Oh, he was heartless. He'd just kill little fawns, and does, and everything he could get a hold of, and illegal and everything. And I said, “You shouldn't do that, Bert.”

And he—he let on, said, “Preacher, you're too tender-hearted. That's the way with you guys. You're too tender-hearted.”

And one day he made hisself a little whistle. And he could make that go just like a little fawn crying, a little—little bitty baby deer crying. And one day while we were hunting together, he blew this whistle like a little deer crying. And when he did, right out across a little opening, a beautiful doe stepped forward. Her big, brown eyes flashed; her nostrils was up; her ears peaked together; she stepped out into the open.

I was standing behind him. I said, “Don't do it, Bert. Don't do it.” He raised his gun with the hammer back on it. Through the sights of his rifle he caught the doe's heart to shoot her. She heard that baby scream. And she didn't know what to do. She was coming to the baby's rescue. Where was that baby in trouble?

⁴⁹ And just then Bert raised up to take the deadly shot. And as he raised up, that doe looked at him. She spotted him. That didn't—that didn't stop her. Death didn't stop her. There was a baby in trouble. She was looking for that baby who had cried, that baby in distress.

And I watched him, and as I watched him standing close to me, I was praying for him, for I loved the man, yet he was cruel in his heart, but inside of him I knowed is just like all men. Sometimes you make a big front but right down at the bottom, buddy, there's something real. You were born to be a son of God.

Then as I watched him as he drew his sights, took his aim, and leveled down at the doe's heart, I noticed his hands shaking. I noticed his head begin to move. He dropped the gun. He ran around to me and

threw his arms around me and said, "Billy, pray for me. I've had enough of it. I can't stand it no longer."

⁵⁰ What was it? He saw that gallant display of mother, of heroism, when he seen that doe walking right into the face of death because there was a scream, there was a distress of a baby in trouble.

Oh, brother. How the world's wanting to see today the display of real Christianity, of real heroism that's willing to take the Lord Jesus in the spite of death, criticism, or whatever it may be, stand out there and be a soldier of the cross. Shall we pray?

Our heavenly Father, many has made their choice this afternoon. A dozen or two has raised their hands that they want to take that place today, as that mother deer to hear the scream of her baby, she went forward to death. And Thou in Thy mercy spared her.

⁵¹ And Father God, I can hear the scream of the Lamb at Calvary. It makes me seek and hunger and thirst. Oh, I see His little children dying. Satan has got them all bound up; some of them are sick and afflicted. O God, that cry, that cry of a sinful world, that cry of people that's been caught up by the devil who wants to be liberated, they're screaming for mercy.

O God, send preachers from this meeting; send missionaries from here. Send them from this convention, Lord, to go out with a new vision into the fields to win souls. May they go with such gallant heroism and the high Blood of Christ beating through their veins, as it was, that's been changed by the great miracle of the new birth. And send them as real heroes of the cross. May they preach like never before.

May mothers be real mothers, God. May they dismiss that babysitter, and keep away from the barroom, and throw down those cigarettes, and dress like a mother ought to, and be a real mother. Grant it, Lord.

When they hear the cries of juvenile delinquency everywhere and all this great distress, may dad's be real dad's, Lord. O God, keep them from the barroom and the pool hall, and let them lay down those old weapons of carnal things, and step out with the weapons of the Holy Ghost today, and fight as never before.

Bless everyone who raised their hands. Bless those who had conviction and did not raise their hand. All together, Lord, give us of Thy blessings and make this one of the greatest conventions that's been here yet. Because we ask it in Christ's Name. Amen.

⁵² God bless you. How many feels real good, and just say, "Lord. . ." Give us a chord on the organ or the piano there, if you will, "Amazing Grace." And let's just sing it like we've never. . . Don't you feel real

scoured out after the Word? Just makes you feel good. How many feels good again, raise your hands to God. Oh, wonderful. All together now.

Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now I'm found,
Was blind, but now I see.

53 How many will promise me, "When I leave this building, Brother Branham, I'm going to some little secret place, and I'm going to rededicate my life, for I hear the cry of those out there. And I want God at that day to take me up before the . . . and say, 'It's well done, My good and faithful servant.' I hear the cry, see the day we're living in. I'm dedicating my life again as soon as I can get to myself alone with God"? Will you do it, raise up your hand? Oh, that's fine. Oh, we'll have a real meeting.

Was grace that taught my heart to fear,
Was grace my fears relieved;
How precious did that grace appear
The hour I first believed!
Now, through many dangers, toils and snares,
I have already come;
'Tis grace that's brought me safe thus far,
And grace will lead me home.
Then when we've been there ten thousand years,
Bright shining as the sun;
We've no less days to sing God's praise
Than when we first begun.

54 Do you see that Methodist brother or sister setting by that Baptist, Presbyterian? Now, let's just reach over and get a hold of their hand and shake their hand and sing . . .

Oh, how I love Jesus,
Oh, how I love . . .

That's it, everybody, everybody . . .? . . . That's right, be a real neighbor in every way. That's right. In the balcony, that's good.

Because He first loved me.
I'll never forsake Him, (Let's raise our hands to Him
now.)
I'll never forsake Him,
I'll never forsake Him,
Because He first loved me.

55 Doesn't that just loosen you up, make you feel like going out and praying now, and coming back tonight expecting the exceedingly abundantly? Are you doing it? Are you going to believe for the great

things, for God just to bring in souls from everywhere, heal the sick and afflicted and give us a real blessing?

God bless you. It's been good to be here with you this afternoon and kind of pinch up a little bit. But we'll be preaching tonight, if the Lord willing, about eight o'clock.

⁵⁶ And my . . . Now, the prayer cards will be given out at seven-thirty here at the auditorium. And Billy, and Brother Wood, and Gene, Leo, and them will all be here. And now, six-thirty that the prayer cards will be given out. So now, be sure to come, you that's sick and needy. Bring in your loved ones. And we'll be praying for the sick, but first we'll be preaching and calling the altar call.

Now, the Lord bless you and real, real good. And pray for me. And I'll turn the service to our beloved pastor, Brother Boze. 

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