

Hear Ye Him

Lakeport, California
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1 What happened? I just wonder. A long time ago, it was wrong for a woman to put on a garment that pertains to a man. The Bible said, "It's an abomination in the sight of God."

2 You Methodists, I want to fire one at you: When John Smith preached his last sermon, a short one, four hours, so old they packed him to the platform, and he said, "Oh, I don't know what's going to happen, even the daughters of the Methodist church are wearing rings on their fingers." What about now with a bathing suit on, stretched out on a beach before a bunch of men? That's you Methodists.

 All right, you Baptists: a little prayer one time now and then; and John Smith, the founder of the Baptist church, prayed until his eyes would swell shut, and his wife would have to lead him to the table of a morning to feed him his breakfast. Shame on you Baptists!

3 And you Methodists that don't believe in divine healing: when John Smith (I stood by the shrine, not long ago.), one day he was riding his horse, and it fell and broke its leg. And he got off the horse, and he took a bottle of oil from his pocket and anointed the horse and rode away on it! You preach that in the Methodist church and they'll throw you out the door. Oh, you did run well, what hindered you?

 Standing not long ago, to a great Presbyterian man who was standing by my side, in some cult in California. He said, "What do you think of that?" He didn't know me.

I said, "It's all right."

 He said, "You know, one time the Presbyterian church was the predominant church on the West Coast." He said, "But then, in come

the Christian Science and just tore it to pieces. And now, here comes this man, is tearing the Christian Science to pieces.”

4 And I said, then, “If you would have give the children the Bread of Life, they wouldn’t have went after such stuff as that. But hungry children will eat from a garbage can.” The world’s hungry today for the Word of the Living God. Oh, you people, what you need, you pastors, is feed your sheep (That’s right.) with the Word of the Living God.

Then He kept bringing word: “Oh, how Your children does *this*.” How He must feel. Imagine you being a teacher, and have to go to the very ... your Maker, and report on His Own child, the discipline.

5 But, now, what if the child was a good child? What if the child was just about the Father’s business? Then how gracious the Tutor was. He’d come and say, “Oh, kind Sir, Your child is just ‘a chip off the old block.’ He’s just like You. He’s just about Your business. Oh, You’ll never find a better businessman for Your kingdom here than that child.”

How the Father must swell out, “Oh, that’s My boy. Oh, yes, he’s My son.”

6 How that the Holy Spirit, standing in the Presence of God, and says, “This man, he is a real son. He’s about Your business.” How do we say we’re about His business? This is His program: preach the Word. “I be lifted up; I’ll draw all men to Me.” How that He must feel great and feel happy.

7 Then you know what happened? If that son never did behave itself, it never was no more than just an outcast boy. That’s right. Now, you know, I’m still a little bit a Calvinist, but I believe if you’re borned a child of God, you could be a disobedient child, and you’ll lose all your reward, and you’ll never be no more than just an ordinary Baptist, Pentecostal, Nazarene or whatever you are. But, if you’ll be up and doing, if you’ll be obedient and a real child. . . .

Now the Lutheran, when you first found out ‘the just shall live by faith,’ you made a doctrine out of it. That’s right.

8 And you Methodists, as soon as John Wesley come along, the Pillar of Fire, as it moved, they built under it. And when John

Wesley come along, you discovered the new birth, or what they call *sanctification*, “the second definite work of grace.” That was all right, so was justification right. But, as soon as you found out sanctification, you drew a little line, or, your leaders did after the death of Wesley, and Asbury, and so forth. And then you made a doctrine out of it, and you drew a borderline. God just moved the Pillar of Fire right out.

The Pentecostal found it, the restoration of the gifts. They begin to speak in tongues. You made a doctrine out of it, and you put your period down. Now, the Holy Spirit is moving right on off, and leaving you. That’s right.

9 Oh, brother, when you isolate yourself from the rest of the believers, God will move away. You’ve got to love one another. “This will all men know that you are My disciples, when you have love one for the other one.” When the Methodist and the Baptist and the Lutheran and the Pentecostal can stand arm-in-arm and march forward, you’ll see one of the mightiest outpourings of the Spirit of God that you ever seen.

The devil don’t care as long as we’re shooting at one another. “Oh, go ahead; you just fight, kill yourselves.” But let us unite in one big front. Watch what happens then. Watch what goes on.

10 Now, if this boy was a correct boy, and he was obedient, and he was industrious, and he liked to do the things the father had left for him to do, then the tutor come and said, “Oh, he’s a great boy.” Then on a certain day, when the boy become of age (which the church ought to have been long time ago.), this boy was brought out into a public place, and had a robe placed on him, a beautiful robe. And all the roundabout was called in.

Now, listen close, in closing. And all the people was gathered in; at the front of the gate, usually, it taken place. He went up to the front of the gate of the city, and there he set his boy upon a high place, and he put him on, a robe.

11 And you preachers here, I’m talking of the placing of a son, you know, in the Bible. Now, in Galatians . . . or, Ephesians 1:5: “For God has predestinated us unto the adoption, or, the placing of sons,

by Jesus Christ.” Now, he was a son to begin with, but now he’s so obedient. Let him be whatever denomination; that has nothing to do with it. It’s obedience to the Word, obedience to God.

12 And then he was placed on this high seat, and there was a great celebration and the father adopted his own son that had been in his family all these years, had adopted him into his family. In other words, he had placed him; give him his position in the family. And then after that, the boy’s name was just as good on a check as his daddy’s was, for he was positionally placed.

13 Now, my Pentecostal brethren, Baptist, Methodist and Presbyterian, whatever you are, do you see where we’re short today? Do you see? We are fussing so much about our denomination, about our prestige, and about our societies; God can’t do nothing with us. We’re children, but, oh, may the day hasten when we can be set out before the public and robed in the power of His righteousness: that our words, our prayers will heal the sick; and our preaching will save the lost; and the great signs and wonders of the Bible will be restored back to the Church again. When we break down our little, petty, juvenile differences, that’s when God will do this.

Notice, he was positionally placed and then he become a full-fledged son. Then his name was good. Then. . .

14 That’s the way with the church, if we could get away from our little differences and come to Christ and forget about the outside world, or, forget about our denominations, and so forth, and be obedient children, and be about the Father’s business to get souls saved, and to do the things of God. After a while God will set us to one side and He will anoint us with the Holy Ghost, and then we are positionally placed in His kingdom. Some has the gifts of wisdom, some has knowledge, some has gifts of tongues, some preaches the Gospel, some are prophets, and other gifts.

15 But, now, God is moving the gifts in the Church. I might as well say it, it’s on my heart. See, I don’t want to hurt you, brother. I don’t want to hurt you, sister. But the Pentecostal church, and you Full Gospel people with these gifts, you don’t know how to control them. They’re gifts; they’re all right, but you’re going wild with them. Put them in their place.

16 Look, the first gift is wisdom. What's good's it going to do you to have knowledge if you don't know... have wisdom to know how to control your knowledge? What good does it do you to speak with tongues, if you don't have wisdom to know when, how, and to place it right? See what I mean? What good does it do to preach divine healing when it just goes to pieces? You don't know what. . . .

17 I've said, "I met two classes of people in my life, and that is the fundamental and the Pentecostal." The fundamental positionally knows what they are, but they haven't got any faith. The Word's never took root yet, It's never come to life. But positionally, they know where they are. The Pentecostals got the faith, but they don't know who they are. It's just like, a man's got money in the bank, don't know how to write a check, and the other one can write a check, and ain't got no money in the bank. If you could ever get those together.

O, God, give us either a spiritual fundamental church, or a fundamental Pentecostal church.

18 You've got lots of faith, but you just don't know how to place it; it just runs wild. That way it brings more reproach than it does good. Place it in the Bible. This is the blueprint; not what people want, but what God wants. Line up with His program. That's what's the difference; that's why we're not going on the way we should be, friends.

19 Now, while they were standing there, notice, that when in the presence of God. . . . Now, in the Old Testament, God never did ask man to do anything 'less He would do it Himself. When man was sentenced to death, to die, the only way God could redeem him is come down in flesh, and take his place.

20 That's the reason I preached the way I did last night: Christ is more than a man; He's God; He had to come down, and be clothed in flesh in order to taste sin; He couldn't send another individual; He wouldn't be just in doing so; He had to come Himself. And He overshadowed a virgin, and created a blood cell that brought forth the Son, and God dwelt in the Son, tabernacled here on Earth. He was *Emmanuel*, not a prophet, but "God with us!" God was in Christ reconciling the world to Himself. It's the only way He could taste sin and death, was to be made mortal like man.

21 The kinsman redeemer of Ruth, that I've preached on so much across the nation, as you probably read the sermons; oh, he had to be a kinsman to be a redeemer. And the only way that God could ever be a Redeemer, He had to become kinfolks to us. And He become flesh and dwelt among us. He's our kinfolks. He was a flesh Man like I am, like you are, but God dwelt in Him to suffer and feel, taste, using five senses like we are. He become a Redeemer.

And then, when He was standing there on Mount Transfiguration, God was showing to the world what He had asked man to do back there under the adoption or placing of sons.

Peter got all excited. Usually men do when they're in the presence of Supernatural. Usually they can't control themselves because they're creatures of the earth, and yet, they're creatures of Heaven, too. But that foretaste just runs them wild.

22 That's what's happened to the Pentecostal church, see. That foretaste, you don't know how to control yourself. You get all out of reason. You don't know how to place those gifts of tongues, those interpretations. While the preacher's speaking, sometimes, they raise right up and speak, right while the preacher's speaking. That's contrary to the Bible. And you say, "Oh, God gave a message of *this*. It's fresher than the Bible." No, it's not! That. . . .

23 Your words will fail, and everything else will fail, but the Bible said, "If there be any spiritual or a prophet among you, let him acknowledge that what I write is the commandments of God." And, "If an Angel from Heaven would preach any other gospel than that which has been preached, let him be accursed." You see what I mean?

24 So, if you try to shake hands with people to get them into the kingdom of God, you're wrong. They're borned in the kingdom of God by the Holy Ghost. They're not baptized face forward, backward, sprinkled, poured, in one name or the other. They are borned of the Spirit of God into the kingdom of God.

25 Peter was excited. He said, “Lord, let’s build three tabernacles. We’ll build one for Moses and all wants to keep the law. Moses represented the law. All that wants to keep the law, the commandments, and don’t eat meat, and so forth, let them do that. And we’ll build one for Elijah. And we’ll build one for You.”

26 Now, Moses represented the law, all the laws. And no man can be saved by law. The law wasn’t a saviour; the law was a schoolmaster. The law was the punishment. The law magnified sin. In otherwise, the law was a jailhouse, that the Spirit put you in the jailhouse, but, it couldn’t redeem; it had nothing in it to redeem by. Jesus was a Redeemer. Now, Moses represented the law. By the law, no flesh is saved. That’s the reason He brought the three witnesses from Heaven.

27 Now, Elijah represented the justice of God. And, my brother, would you dare to say that you require justice from God? When you’re borned in sin, shaped in iniquity, come to the world speaking lies. And you want justice? God said, “The day you eat thereof, that day you die.” That settles it. You got justice, you’re gone.

And law? Law only brings it before you, said, “Here, you’re under arrest; you sinned; you transgressed; and your prison is open for you: hell itself; go into it.” That’s what the law said.

And the justice didn’t even require a law. The Word had already been spoke. That’s all. God has to keep His Word.

28 Look at Elijah, God’s. . . . He was God’s line of justice. He was sitting upon a hill, he said, “If I be a man of God,” when that captain of fifty come, said, “let fire come from Heaven.” [Brother Branham snaps his fingers.] When, away went the fifty.

“Well,” the king said, “perhaps lightning struck them. Oh, I don’t believe in the days of miracles, so maybe it was lightning or something struck them; it was just accidental. I’ll send another fifty.”

That stern, old prophet of justice stood up there, and said, “If I be a man of God, let fire come from Heaven.” And down come the fire, and consumed another fifty. Wasn’t an accident, then. Why? He was the line of God’s justice.

Dare any of you to try to stand the justice of God. Dare any of you to try to go to Heaven by the law. Look where we're standing.

29 Peter said, "Let's build three tabernacles." Look at the darkness. We are doomed from the beginning. God's justice requires recompense; recompense requires the reward; the reward is death. Law magnifies it and throws us under arrest and puts us in the prison. What a dark picture for the human race.

But, oh, my dear, poor, decrepit friend, turn your head this way. There stood Jesus. Jesus magnified, like the son back there under the Old Testament. He was glorified, potentially. Oh, His garments shined like the sun, and a voice from Heaven said, "This is My beloved Son; hear ye Him."

30 So, all of our denominations, all of our upsets, all of our differences doesn't mean a thing. Jesus represented God's love. "God so loved the world, He gave His only begotten Son, that whosoever believeth in Him should never perish, but have eternal life."

So it doesn't lay in the justice. It doesn't lay in the law or what you've done. It's in the mercy and love of God, that Christ came to the earth and taken your place.

31 God Himself said, "Now look, I'm going to declare this before Heaven: No man can be saved by the law, it's done. I'll declare that on the earth no man can be saved by the law, no man can be saved by justice. But, 'This is My beloved Son.' No man can be saved by belonging to the Baptist church. No man can be saved by belonging to the Methodist church. No man can be saved by belonging to the Pentecostal church. But, 'This is My beloved Son, in Whom I am pleased to dwell in. Hear ye Him.'"

32 Why hear ye Him? He's the only One can save. He's the only One can give peace. He's the only One can heal. The law can't heal; neither will the justice require. But the Son of God can save and heal and give peace. For, "He was wounded for our transgressions,

bruised for our iniquity: the chastisement of our peace was upon Him; and with His stripes we were healed.” Hear ye Him.

33 If you’re Methodist, stay there, but hear ye Him. If you’re a Pentecostal, stay there, but hear ye Him. Whatever it is, wherever you belong, that has nothing to do with it. If you’re a borned-again child of God, and filled with the Holy Ghost, and you’re a Roman Catholic, hear ye Him. God’ll take care of the rest of it. You just hear ye Him, and God will take care of the rest.

34 What we need today, brethren, in my final remark in closing is this: We need a challenger. We need someone to display the love of God. We need some church, some groups of people. This valley, here, needs a group of people, every bit of the world needs a group of people to display that real loyalty that God has overshadowed you by the Holy Ghost, and give you love. Where. . . .