

Matthew 5:6

*Blessed are they which
do hunger and thirst
after righteousness: for
they shall be filled.*



Commentary

From The Sermons Of
WILLIAM MARRION BRANHAM



1

21 Now, our scene is at a very cursed city. Jericho is in the valley; Jerusalem is on the hill. And a man like we read of the good Samaritan, when he was coming down from Jerusalem, going to Jericho, he was backsliding, coming out of the city of the blessed, going down to the city of the cursed. And that's when he fell among thieves and got stripped, and wounded and laying half dead:

spiritually dead, physically alive.

And then this city was a cursed city. The walls had dropped down once, and Joshua cursed the city, and the person that would ever try to build it again. And now, in this city where they had in those days, and always been, wickedness, and rowdiness, and horrible living, perhaps, in the days of this blind beggar, that we're thinking of, Bartimaeus, that perhaps, it was just as wicked then as it

was in the days before it fell. And setting down in this valley, along about October in the year, theologians believe it was, maybe the cool breezes had already begin to start, little hope that this beggar had. Let's look at this man just for moment.

22 The first place, he was shut off in a blind world, dark, never seen daylight. That's a horrible condition. And another thing, if he—if the doctors of the city would've had any way to have done work for him, they—

he couldn't have had it done because he was a beggar. He was penniless.

Now, to be poor and without money, is a bad thing, but to be shut off in a blind world without hope and without mercy, that's a tragic scene we have. Poor man, ragged, and his odds was against him. Perhaps, if he could've—if the doctors could've operated, he didn't have the money to do it.

I have great respects for doctors, for I believe that God

sends them to the earth to do certain things. But I just wondered if they ever put a doctor on free will basis, like a minister should be or dares...

23 I was looking at your telephone directory, this afternoon, and find out that you got around a thousand doctors in this city. Well, I just wonder if these operations that cost from fifteen hundred and two thousand dollars for a hour and a half's work, if he got a love offering for it. I wonder how many doctors we would have.

Well, that's the way it should be. It should be mercy, because you're working on your fellow man, the citizen, brother, sister.

And I thank God for good doctors. If you need the operation, and they thought you needed it, you could give them a penny, they'd do it anyhow. That's the kind of doctors that every city needs.

24 And perhaps, this wicked, adulterous, city that this blind beggar lived might have had some of them kind of doctors,

and again, they might not have had the knowledge at that day to know how to operate on him.

However, he was shut off in darkness, and was blind, and was poor, and was begging. And in those days, beggars strolled the streets everywhere. Lepers that couldn't work, blind, lame, halt, everything laid on the street. And a beggar had a slim chance of getting anything to eat. Maybe, the man had come out of a morning had had one coin he could give to the poor. The first one he

met, he flipped it to him; that settled it. They probably didn't pay any attention to the beggars, they were so a—a—numerous, so many of them around that they didn't even pay any attention.

25 He was really in a—an awful condition. And here he is. Let's picture him now and take just a little drama. I can imagine being in the cool of the day, maybe, the poor old fellow hadn't eaten for a couple of days, a cup of soup or something that somebody had

give him a coin. And he was setting out at the gate. It's still very common through the oriental countries to find those beggars everywhere, still there.

And there he was setting at the gate, perhaps, in the afternoon, of a hot day it'd been, crunched down in the shadows. The crowds seat, the polished stones where many people coming from different parts of the country coming around Jericho... Let's just think of the old beggar setting there now in his ragged clothes,

shivered down into the shadows. He didn't know how far he had to go to get in the sunshine. Maybe, get run over by a horse, if he got out any farther, setting there in that hopeless, helpless condition, and not knowing that just right down the road, come salvation.

26 There might be that person, setting here tonight, maybe not so desperately as that man was, but not knowing that right here in the next hour, is salvation for you.

Setting there in that condition, and after while I imagine he begin... Let's imagine he's thinking in his mind, maybe reached out his hands across the curb and he rubbed the stones on the street, think, "Many years ago, Joshua, the great a—conqueror in God's army, led the children of Israel right up that same road. Not only that, but right, not very far from that same gate, Joshua was wandering around one day, and he met a Man Who drew His sword and claimed to be

the Captain of the host of the Lord, Jesus Christ, Himself, standing there in Person just outside the gate. Over that same road, eight hundred years before that, come Elisha and Elijah on the road to Jordan and Elijah is going to be taken up in a whirlwind, and Elisha got a double portion of his Spirit, on that same road.”

But the poor old blind beggar, the priest had told him, the clergy of that day, “Them things are past away. The days of miracles is past. Eight

hundred years, God don't care about the people in that way no more. We have other things we preside to or go to, so we don't have them things no more."

27 And he had been taught that, but somebody, perhaps a little girl, or a little boy, had come by and told him that there was a Prophet in Galilee that could make the blind to see, and the lame to walk. The priest didn't receive Him; the clergy of that day had nothing to do with Him. Just the poor and needy followed Him. His

congregations wasn't too big, a large congregation of five thousand, where the Sanhedrin could call in two million. But His congregation wasn't so big—big, but it was those who loved Him, and believed in Him followed Him. And I can imagine the old prophet—or the old beggar laying there saying, “Oh, if that prophet would only come this way.”

“Seek and ye shall find. Knock it'll be open unto you. [Brother Branham knocks—Ed.] Ask and you shall receive.”

Everything had gotten quiet. All at once, people begin to come by whispering. The old, blind beggar wondering, “What—what are they talking about?”

And after while, the crowd got thicker. Well, over here it was snickering and laughing. Hear somebody holler, “Ha, ha, ha. Here comes that religious fanatic, that holy-roller.” Who was it? It was the priest, the highest of the clergy, say, “Here, comes that miracle worker. Let us take somebody out here

now, and see if He can heal them. Then we'll believe Him."

And I imagine blind Bartimaeus saying, "Wondering, if that's the Prophet from Galilee. But who am I? I'm just a beggar. Well, all these crowds now, hundreds, multitudes around here, and worming in and out, why, I've had no way to have an audience with that Man. But if I could only get to Him, I'd ask Him something."

“Blessed are they that hunger and thirst, for they shall be filled.”

There He is, and after while, I hear the priest snickering and laughing. I hear the young folks laughing. But after while, again I hear another group coming by; they're singing, “Hosanna, Hosanna.” I hear a little woman, maybe reach down and say, “You know, I would love Him. My little blind baby when He laid His hands upon it, it got its sight.”

I hear another little woman say, “My boy was crippled, and He prayed, and my little boy’s healed.”

And I hear blind Bartimaeus saying, “Who is this that passes by?”

Some of them said, “It’s Jesus of Nazareth, the Prophet of Galilee.”

28 Oh, there, opportunity had presented itself, but how could he ever attract that Man where everybody wanted to see Him, all this crowd. Some of

them will laugh at Him, some of them to scorn Him, some of them to challenge Him to heal somebody, liked the devil did when he first met Him. “If Thou be the Son of God, turn these stones into bread. Let me see You do it.”

That same spirit still lives today. “Perform a miracle here. Heal this one let me see you do it.” When you hear that, you know where it come from.

“Turn these stones into bread, and I’ll believe You. Let

me see a miracle.” On the cross, “Come down, pull your hands loose, and come down. We’ll believe You.” See that same spirit. Now, the man that it was on died, but the spirit still lives in other men. The Spirit of God, that was upon Jesus Christ still lives and reigns today. God takes His man, but never His Spirit. His Spirit comes from one to another.

54-0620E - Divine Healing

2

5 Now, the devil's trying to keep you away from God. And we've got to have a bogus dollar... If we've got a bogus dollar, rather, we've got to have a real dollar for it to be made off of. When you get off the boat in India, you'll find Hindus out there, old hypocrites trying to lay out in spikes to clown a little for the tourists. But back in there is some real genuine Hindus who really cut themselves, and walk through

fire, and everything, making sacrifice. Some of them never take their hands down for twenty years, till their fingernails grewed through the back of their hands nearly, crying for peace in their soul.

They're real sacrificial people. But they're in the wrong worship, of course. But some will come out and clown. We have those things.

6 Someone asked me not long ago, said, "Brother Branham, if that Holy Spirit is

so great,” said, “I’ve seen people who’s stood in the meeting, and—and shouted, and praised God, their tears running down their cheeks; and they would come out and do things that—like sinners, and go to sinful places, and live in sin.” Said, “Was that the Holy Spirit making those people shout?”

I said, “Yes.”

Said, “Oh, do you mean the Holy Spirit would fall on a person like that?”

I said, “Yes.”

Jesus said, “A sower went forth and sowed some seeds. And a—a enemy came behind him and sowed some tares. And the husbandman said, ‘Shall I go pull up the tares?’” Said, “If you do, you’ll pull up the wheat. Let them both grow together. And at that day, I’ll send the Angels, and they’ll gather all the tares and burn them, and—and the wheat will be taken to the garner.”

Hebrews 6 says that it is impossible for those who were once enlightened, made

partakers of the heavenly gift (partakers of the Holy Spirit in heavenly calling), tasted the good Word of God and world—power of the world to come; if they shall fall away, to renew themselves again to repentance; seeing that they crucify themselves afresh the Son of God, and count the Blood wherewith they was sanctified an unholy thing. For... (Listen closely now.)... For the rain cometh oft upon the earth to dress it, prepare it. But the

thistles and thorns are to be burned.

7 Notice. In this same wheat field that was sowed, in there is briars, creepers, stink weed, everything, all growing together with the wheat. And when the drought is on, the creeper is just as thirsty for water as the wheat is. The water is sent for the wheat. But the creeper's just as glad to get the water as the wheat. And by their fruit you shall know them.

In the meeting the Holy Ghost falls over the building. But those who live godly in Christ Jesus are the people that'll be taken into the garner. And the tares—not for us to judge—but will be burned at the end. You see what I mean?

Then don't judge a person because they—they shout, or 'cause they could praise the Lord. Judge them by the life they live. And if they're not living the right kind of life, don't turn them down; pray for them. That's the way to do it. And

convert them from a nettle weed to a stalk of wheat. Amen.

8 Now, the people's attitude... Some people make up their mind, that when they come to the meeting, that they're coming to find something to criticize. Well now, Satan will be sure to show you that. If you come determined, you're going to find something good, God will show it to you. Now, it's your attitude, dear Christian.

And notice. Now, when Nathanael, he kinda made up his mind that when he come, he wanted to see what good could come out of Nazareth.

And Jesus saw him coming, and He knowed he was a just man, a good man. And He said... Jesus said to him, said, “Behold, an Israelite, indeed, in whom there is no guile.”

And so, in other words, if I’d say he was coming in the prayer line here, a man, I’d say,

“Why, behold, there’s a Christian, a good truthful man.”

“Why,” he said, “how’d He know anything about me?”

He said, “Before Nathanael got to you—or Philip got you, you were under the tree.”

And watch. Quickly, he didn’t judge Him to be a spiritualist. He didn’t judge Him to be something wrong. He said, “Thou, Rabbi (Master), Thou art the Son of God, the King of Israel.” Now, he become a follower of Jesus.

9 The woman that touched the hem of His garment got the blessing that she asked for. He felt virtue go out. But when them men that knowed He was a prophet (as the woman at the well knew He was a prophet), put a rag around His eyes, and hit Him on the head with a reed, and said, "Now, if you're a prophet, tell us who hit you." They didn't feel no virtue, did they? It was the way you approach it.

And when you're coming to the Holy Ghost, if you're

looking off to somebody that's clowning with It, you'll never feel no virtue. But if you'll just get that out of your mind, get the scarecrow back, and say, "Lord Jesus, it's my heart. I'm coming. What will You do for me?" you'll receive what you come for. That's right. For, "Blessed are those who hunger and thirst for righteousness, for they shall be filled." Is that right? Amen.

Oh, we love Him. How wonderful that He is.

10 And now, for in defense... As some people has made the remark that the only thing this could be would be spiritualism... Now, brother, it's all right what you say about me. But be careful what you say about God. Well, perhaps what if you could be wrong? If you're wrong, you could cross the separating line, would be no forgiveness in this world or the world to come for you. Did you know that? Jesus said, "Whosoever speaks a word against the Holy Ghost, it'll

never be forgiven in this world or the world to come.” Is that His Word? Just as essential as whosoever borned of the Spirit of God... Except a man be borned of the water and Spirit, he cannot enter the Kingdom.

All those are Scriptures. And that's the reason we should let our yea be yea and nay be nay, and watch what we're doing. Be careful.

51-0414 - The Angel Of The Lord

3

57 You see, when Abraham was sitting under his tent because he had made a choice, and that choice is brought before every person that's born in this world. The tree of good and evil is set before every person. And when Lot, his nephew, and their herdsmen begin to argue about the grounds; Abraham, being a just man, said to them, "Just let there be no arguments among us. You just choose your way of

going.” That place comes into every believer’s life. And it’s before you this morning, and it’s before me.

58 Lot didn’t think that he was going to backslide, but he went to looking towards Sodom where things were easy. And there’s many times that we look towards the easy way. “I’ll join this certain-certain church, and, you see, nobody will say anything against it, because it’s the biggest church in the city.” The easy way! Many times we do that, when, we’re wrong!

59 Remember, if you follow Christ, you'll be hated by people, for all that live godly in Christ Jesus shall suffer persecutions. And if you come to Christ, you'll not come by any church or any denomination, or any creed. You'll come by the Blood, that's the only avenue in. And you cannot bring no one with you, you'll come alone and stand on your own confession and your own faith. You'll not ride in on the pastor, or on your mother's faith. You'll come as an

individual when you come to God! And many times we make those foolish choices.

60 What if Lot, when he seen everything easy...? He saw where there was much money and much popularity, because he'd be a stranger, and a smart man, educated, a lot of psychology, and he could do certain things and yet maintain his religion. He thought, "I've got faith in God, so I'll just go down into Sodom and I—I'll make some extra money, and I'll become a great man, maybe

a wonderful preacher.” See, you have a choice to make.

61 And the laity has a choice to make. “I’ll go down to this certain church there. Oh, everybody in town thinks this is the most! Why, the mayor of the city belongs to this church.” Now, he could belong to a church that was really good, but still you have to judge that church and its people by the Scriptures. Sometimes they go because it’s a popular way, the—the people dress better that go to certain places. And

there's where we make a—a fatal mistake. Now notice this.

62 And Abraham, the only thing he could do was take second choice. And sometimes second choice is better than first, if it's took like that. Notice, wasn't long, when Lot seen the big city, he didn't see his wife turning to a pillar of salt, though, he didn't see the fire burning up the city. But Abraham took the way with the Lord's despised few. He stayed in the deserts.

63 And, yet, what if Sarah would have said...Now remember, Sarah was the prettiest woman in all the land. There was no woman as fair as Sarah. Everyone, seen her, fell in love with her. Now, how easy it would have been for Sarah to take that kind of a choice. But she chose to stay with Abraham.

64 Oh, women, don't let the devil blind you, being popular and joining *this* and *that*. You stay with Christ! For, the hour is at hand, great destructions

are laying ahead, worse than Sodom and Gomorrah, for this country. Sodom and Gomorrah will be a credit to it.

65 Now, while Abraham had took the way that was given him by God, and had the leanness of the land, he wasn't prosperous at all. But yet he knew one thing, he served God and he believed God.

66 So one day there came three men, and they were well dusty and worn, and Abraham felt sorry for them, he said,

“Come by and sit down under the oak just for a little while.”

And while he was standing there talking to them, he recognized that they weren't just ordinary men, by their talk.

They were different. And Abraham went and killed a calf and had it dressed, and had Sarah to make bread and get ready to feed them.

67 Now remember, two of them were Angels, Angels in human flesh, and one of them was God Himself. And the One

that was God had His back turned to the tent.

68 And Sarah stayed in the tent. I like to see a woman keep her place like that, not going out and telling her husband what to do, and everytime someone comes around. But she stayed in the tent. No doubt, maybe washing the dishes or doing something.

69 And this One Who was God, He kept looking around towards Sodom, and He told them what He was going to do.

And two Angels went down in there to preach the Gospel. But One stayed in the back, that was the One that was God, and He said, "I'm not going to keep from Abraham the secrets that I know, because he's going to be the heir of the world."

70 Oh, we got a right this morning, church, to know the secrets of the Coming of the Lord. For, "Blessed are the peacemakers, they shall be called the children of God. Blessed are they that do hunger and thirst, they shall be filled.

Blessed are the pure in heart, for they shall see God. Blessed are the meek, for they shall inherit the earth.” Then, if the church of the living God is to inherit the earth, there is no secrets kept from it.

71 “All the Father has told Me, I have told you,” said Jesus. And they could not believe Him.

59-0301M - Strait Is The Gate

4

241 True predestinated
believers will stay with the
Word because they are part of
that Word.

242 Oh, wandering stars,
how long will you wonder? You
Methodists, Baptists,
Presbyterian, outsiders,
whatever you might be,
wandering stars, from church
to church, from pillar to place,
and television to television,
world to world, why don't you

come on? He longs to have fellowship with you. He is longing for you. He wants to transform you by the renewing of your mind, not to the church or to the denomination, but to His Word, which, you are a part of that desire is in you.

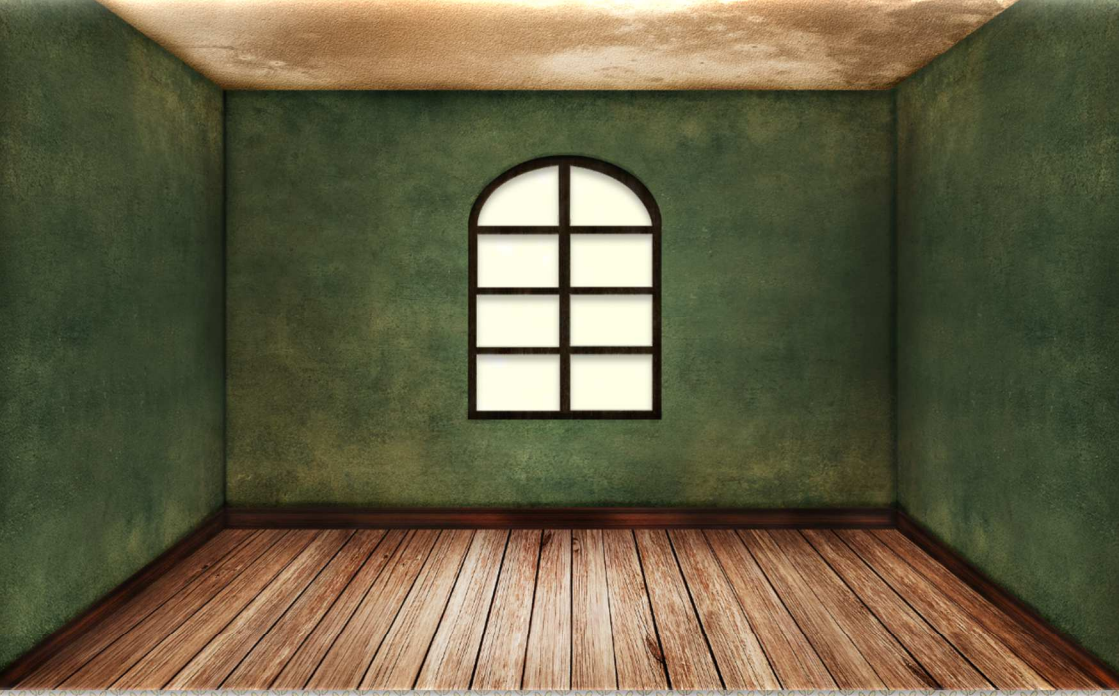
Blessed are they that do hunger and thirst for righteousness: for they shall be filled. (See? Uh-huh.)

243 And it's sent His transforming power, to bring

you out of this deformity of religion that you're in. In this deformity chaos that we're in, God has sent His transforming power, His Word, vindicated, proven, to bring you out of this religious deformity of ignorance that you're walking in, "naked, blind, miserable, and don't know it." Think of it, friends.

65-0911 - God's Power To Transform





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