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## WE WOULD SEE JESUS

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May be seated if you. . . So happy to be out in the tent again tonight to minister in the Name of our precious Redeemer, the Lord Jesus. And I'm trusting that His blessings will rest upon us all. And we're a little late to get started. I know these conventions, they take quite a little time in their finances and things. That's the reason I can never have one.

I—if I had to go after it to get money I sure would be out of the picture. It's the reason I've kept my meetings humble and little so that I don't have to have money. I can go preach to ten or half a million. If the Lord wants me to preach to ten, then I'm not under any obligation: I don't have any radio, television, or any great things. And I don't need any money just to live, and so that way, I just like to live that way.

<sup>2</sup> The Lord knew better than to give me anything different. If I think. . . My expenses runs me about a hundred dollars a day at my office. Now what about. . . ? You say that's a whole lot. Oral Roberts is between seven and ten thousand. Billy Graham sometimes is twenty-five thousand a minute on his cast. So those people have to have money.

If I had to do that, I'd just walk away. I haven't got the intelligence to do it in the first place. But the Lord just let me live humble, and I—I don't. . . My meetings never get big, we just keep it small. I just held a revival in a place held twenty people, then I left India where I had five hundred thousand.

<sup>3</sup> Just now, a man laid his arm around me from Germany, just now, where we had on the average of ten thousand converts every night: fifty thousand in five nights. And in Durban, South Africa we had thirty thousand in one altar call. I couldn't estimate what it was in India; there's just oceans of people. But when the Lord wants me to go over there, He just sends somebody around with the money and sends me over. Now, that's—so that's the way I have it, and I just leave it like. . . So He. . .

But like these brethren here, in these big conventions, they need lots of money and things, and they have to do it.

So let us bow our heads just a moment for prayer. Eternal God, breathe Thy Spirit upon us tonight, Lord. And we need Thee, and we pray that You'll minister to us, and let us minister to the congregation, in the Name of Thy Son, Jesus, we ask it. Amen.

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4 Now tonight, may the Lord add His blessings. Tomorrow night is our leaving night. And we have to go from here, straight, immediately up into Greenville, South Carolina, in another convention. Then we got the Baptist people up in, I believe, it's called Green Pines (or something like that), North Carolina: Pine—Green Pine or Pines, some kind of a Pine, up in North Carolina with the Baptist people. And then from there to the Full Gospel Businessmen's Convention at Philadelphia. Then I was scheduled for overseas.

I got to have a little rest pretty soon, 'cause I'm really tired. And I just go . . . As just think, I've been on the constant move since January the 1st. See? And night after night . . . So now—not asking for sympathy, just asking for prayer. That's all. Just prayer is all I need.

5 Now, I wish to read . . . Now, I know we're a little late and just about a half hour late. I know there's many of you people work, but I—I want to take just enough time to try to explain tonight ( 'cause I'm going to pray for the sick) and I—I want you to understand it thoroughly. It would be a lot better for you to understand what you're coming up here for, and what you're here for, than it would be just a headlong into it and not knowing what you're doing. See? It's not a hit and miss proposition; it's we're meeting God. And we must . . . I'm not going to preach; I'm just going to explain to you what I think about it.

First, we always want to base everything we do upon the Word, 'cause it must come from God's Word. I believe that this is the foundation, is this blessed Bible. And everything that we do, and all actions of the Spirit must come from the Scripture as a promise of God. If it isn't, well I—I—I won't say God wouldn't be doing it, but I'd be just a little afraid of it if—if it was that way. But as long as it's from the Scripture. All right.

6 So now I wish to read some from the book of Saint John and the 12th chapter of Saint John the 20th verse. And then I want to take Hebrews 13:8 as a text.

*And there were certain Greeks among them which came up to the feast:*

*And the same came to Philip, which was of Bethsaida, and said unto him, Sirs, we would see Jesus.*

Then in Hebrews 13:8 it is written:

*Jesus Christ, the same yesterday, to day, and forever.*

And now, my subject tonight would be: "We Would See Jesus."

And if I would go in this audience and ask each and every one of you to raise your hands, all here that would love to see Him, I believe that every hand would be up; for no one could ever, ever hear His Name,

but what would long to see Him. That's my great anticipations, is to someday to come to Him and just laying my hands on His feet, the wonderful One.

<sup>7</sup> Some time ago down in the south, there was an old colored man and he had been out to an old plantation singing, and he got saved. And so on his way back to work the next morning, he was telling among the slaves, "I'm free."

And the boss came up and said, "Mose, what's this, you saying you're free?"

He said, "Yes, boss, I'm free!"

He said, "Come on over to the office, Mose, I want to talk to you about this freedom you're speaking of." So he said, "You remember you're a slave."

And when he got him to the office, he said, "Mose, what's this you're saying?"

He said, "Boss, I said I was free, because last night at a little singing, Jesus Christ set me free from the law of sin and death, and I'm a free man today."

He said, "Mose, do you really mean that?"

He said, "I mean it, boss, with all my heart."

He said, "Then I'll go down and sign the proclamation. I'll set you free too, that you can preach it among your brethren."

<sup>8</sup> Years after that he come to die. And many of his white brethren come to look upon him, and he seemed to be in a daze or a trance. And he woke up, and he looked around, and he said—some of them said, "Mose, I—I thought you were gone."

He said, "I was just at the gate."

And he said, "What did you see, Mose?"

He said, "Well, I—I tell you what I saw." He said, "I was standing at the gate, looking, and I seen Him." And said, "There was someone come up to me and said, "Mose, come over here and get your crown and your robe."

He said, "Don't talk to me about crown and robes."

He said, "Why Mose, you were a faithful servant. You have earned a robe and a crown."

He said, "Don't talk to me about that. My reward is: Just let me look at Him for a thousand years."

<sup>9</sup> I think that's about the feeling of all of us: Just let me look at Him. And yet, according to our Scriptures, the Bible says that He is

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the same yesterday, today, and forever. So if he is the same, and our anticipations are the same as these Greeks were, "Sirs, we would see Jesus . . ." not, "We don't want Him to do a miracle. We don't want to hear His teaching. . . We just want to see Him."

Well, if He is the same yesterday, today, and forever, why can't we see Him?

Now, we . . . I want you to hold these words. And don't miss them now, 'cause we having a big campaign, and we're here in this convention where we don't get a chance in the afternoon to—to go through these things; and you must catch it and weigh it with God's Word.

<sup>10</sup> "Can anybody see God?" That question was asked in a Sunday school in my city. A little lad had been in Sunday school and he said to his mammy, he said, "If God is so great, why can't somebody see Him?" Said, "Can we see Him, Mama?"

Said, "Well, why don't you ask your Sunday school teacher."

She said, "Ask the pastor."

The pastor said, "Certainly not, sonny. No one can see God and live." And the little fellow was amazed at the pastor's statement.

<sup>11</sup> And he used to stay down on the Ohio river, where I live at the bank of it (raised on that bank). Way up the river at a Six Mile Island, where this old fisherman, the little boy used to go with, goes up to run his lines one day, and the little lad was with him. And on the road down, there come up a storm, and they pulled in and get behind some trees. And after while, the storm clear—cleared away, and they started off in their little rowboat with their catch again. And on their road down, there come a rainbow back in the east. And as they were going westward, the old fisherman with his silver-tipped beard, pulling the boat and watching that rainbow . . .

And the little lad setting in the stern of the boat noticed the teardrops running off his gray beard. And he got enthused, and he run up to the middle of the boat, and he fell at the old fisherman's feet. And he said, "Sir, I want to ask you a question that seemingly, no one can answer me." Said, "You was looking at that rainbow; and we're taught in the Scriptures that God made the rainbow. He said, "If God is so great," said, "can anyone see Him?" Said, "The pastor said no one could see Him. The Sunday school teacher said no one can see Him. What do you say?"

<sup>12</sup> The old fisherman, so overcome, he pulled his oars in the boat and hugged the little lad in his arms, and he said, "God bless your little heart, honey. All I've seen for the past forty years has been God." He

has to be on the inside, first, 'fore you can see Him on the outside. If He's inside, He will use your eyes to see Him.

<sup>13</sup> But I'm wondering . . . Among most of you people are Pentecostal. And I'm wondering . . . Here a few days ago in Louisville, there was a lady coming down in a certain ten cent store. And she had a little baby in her arms, a little boy—and four or five years old. And she would go to the counter, and she'd pick up a little thing and say, "Look at this, darling," but the little lad just stared. And she'd go to another counter, and seemingly getting nervouser all the time, and she'd pick up another little thing and say, "Look at this, darling," louder. And the little lad just stared. Finally, she went to a certain counter and got a little trinket that made a noise, and she rattled it. And she said, "Looky here, darling," and the little lad just stared. And she fell over on the counter, exhausted and weeping.

And some of the people who had been noticing her, run to her and said, "What's the matter, madam?"

She kept saying, "Oh, no, no!" Said, "The doctor told me he was better, but he isn't." Said, "You see, he's a little boy. He should be interested in things that pertain to little boys." But said, "He got a spell on him not long ago, and he just sits and stares. And he won't pay any attention to things that little boys ought to look at." Said, "His mind has been paralyzed to the things that he ought to be looking at."

<sup>14</sup> And I just wonder if that isn't the condition of the Pentecostal church tonight, and all the other churches?" God has shook every little gift: Oral Roberts, Billy Grahams, and Jack Coes. And every gift that's in the book, has been shook before them, and they seem to just set and stare, become spiritually paralyzed: "Oh, well . . . It was all right. Oh, I know that can happen." Oh, could you realize that that's God trying to catch your attention? We become spiritually numbed.

Now, the question is, "If He is the same yesterday, today, and forever . . ." And I realize that there's men setting here to my right, and around in this little group of people tonight, that's better equipped to explain this than myself. But call my attention if I get from the Word.

<sup>15</sup> If the Scripture says He is the same yesterday, today, and forever, then He must be the same, or the Scripture is wrong. And if the Scripture is wrong, where are we at, and what condition is the whole world in tonight? And remember Jesus said, "The Scriptures cannot be broken." That come from the mouth of Christ, the Son of God. The Scriptures cannot be broken. And if the Scripture says He is the same yesterday, today, and forever, He has to be the same, or the Scriptures are wrong.

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Now, let's just bring God to His Word. If God don't keep His Word, then He's not God. And if it does keep His Word, we should be the happiest people on earth, because God keeps His Word.

<sup>16</sup> Now, remember, we are finite. Our minds are finite. God is infinite. And infinite is perfect. God knew the end from the beginning. "Then," you would say, "why would He permit sickness?" I'll ask you a question: Which was first, a Saviour or a sinner? A Saviour. Which was first, a Healer or a sickness? God permitted it, that He might project His love and power to the human race. Why, when we are brought in the Presence of the Lord Jesus at His coming, there'll be a million angels stand around the earth with bowed heads, listening at the Church sing the songs of redemption, not knowing what we are talking about. They've never been lost. They don't know what it means to be lost. You and I know what it means. They've never been sick. They don't know how to rejoice over healing. They need no healing. If there'd never been any evil, there would've never been no good to . . . If there'd never been no night, they'd never knowed nothing but day. You see the law of contrast? It must be that way.

<sup>17</sup> So God, when He is called on the scene to make a decision for a certain thing (Don't miss this.), and the way God acted when He was called to a certain crisis, He must forever act the same way when the same crisis arises.

If a man was a sinner and called on God to save Him, and God saved him, He's duty bound to keep His Word to every sinner that calls on Him. Or if He didn't, He did wrong when He saved the first one.

See, I can make a mistake. You can make a mistake. But God cannot make a mistake. If He does, then He's not God; He's—He's finite like I am, like you are. But He—His first decision . . . See, we get smarter. We're supposed to. Each generation, your grandfather had a ox cart. Your daddy had a T-Model. And today they got a jet plane. But you see, each generation gets weaker and wiser. But God was infinite to begin with. He was infinite; He cannot change. So when God makes a decision on any certain thing, if that same crisis arise, He's got to do the same thing, or He acted wrong when He acted the first time. Now, hold that in mind.

<sup>18</sup> And now, if Jesus is the same yesterday, today, and forever, and the way He revealed Himself when He was here on earth . . . And He is the same; He's got to act the same way, or He acted wrong with the Jews.

Now remember, Jesus was not sent to the Gentiles or none of His church was sent to the Gentiles. He was sent to the Jews. He came to His own, and His own received Him not. When He sent His disciples,

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said, "Don't go to the Gentiles, but go rather, to the lost sheep of Israel." Is that right? He was sent to the Jews.

So the way that He declared Himself to the Jews to be the Messiah in their day, He's got to do the same to the Gentiles, or He acted wrong when He declared Himself to the Jews in that day.

There's only three nationalities of people; that's Jew, Gentile, and Samaritan, which are Ham, Shem's, and Ja—Japheth's people. They have to come from them three, 'cause all was destroyed in the antediluvian destruction.

<sup>19</sup> So if you notice Peter, with the key . . . Pentecost, Samaritans, Acts 10:49 to the Gentiles, then the Holy Ghost was open to all the races of people.

And notice, he never was called no more with the key to the Kingdom. Now—then—when . . . If there's . . . I'd say to you Methodists, "Do you believe that He is the same yesterday, today, and forever?" You say sure. To you Baptists? "Sure." You Pentecostal? "Sure." But now, the way we try to make Him the same—way the Methodists tries to make Him the same, the Baptists, the same; the Pentecostals, the same making it . . .

Let's go back and, to be just in it, let's go back and see according to the Bible, the way He was. And then if He isn't the same as He was in the Bible, then He isn't the same. Now, if He isn't the same in principle, the same in power, the same in manifestation, every way that He was then, He isn't the same.

<sup>20</sup> Now, if we try to say He's the same because He gathers people together, well, the Mohammedans has got us beat a—three to one. And you say, "Well, we are happy and have joy by knowing it." The Mohammedans can produce just as much psychology as any Pentecostal ever lived.

You ought heard what Morris Reidhead said about that when that Mohammedan had his education and going back. Said, "Why don't you take a resurrected Jesus with you and instead of a dead prophet, Mohammed." And I've been to Mohammed's grave. They have a white horse change every four hours. And they've been there for two thousand years, expecting Mohammed to raise from the dead.

Buddha died twenty-three hundred years ago in Japan. And he was . . . And that's second the biggest. Christianity, Catholic, and Protestant, all together, is about third or fourth down the line.

<sup>21</sup> What's the matter? Is because we failed to do what Jesus commanded us to do. We've went and made organizations, built churches, built schools. He said, "Preach the Gospel." The Gospel isn't

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organizing churches, building schools. They're all right. But preaching the Gospel. . . The Bible said the Gospel come to us (Paul said) not in word only, but through power, demonstration, manifestations of the Holy Ghost. "Go manifest the Holy Ghost to all the world."

When He was here on earth, He said, "A little while and the world won't see Me no more. Yet ye shall see Me, for I will be with you, even in you to the end of the world." Now, is that right or wrong?

He said, "I am the Vine, ye are the branches." Now, the vine does not bear fruit; the branch bears fruit. How many knows that, raise your hand? Sure you do. Where does it gets its life? From the vine.

<sup>22</sup> Now, here not long go, I was discussing that. If I wanted to go to a grapevine, I expect to find grapes. If I went to a pumpkin vine, I'd expect to find pumpkins. If I went to a peach tree, you get peaches. If you go to a watermelon vine, you get watermelons.

But when you go to church, what do you find? A bunch of arguing, discussing, and fussing, and stewing, and organizing, and societies. We need Christ back in the church again in the fullness and the power of His life!

We find everything almost but Christ. That's where we're wrong. We are the vine; and if we have His Spirit in us, it'll manifest Him. Certainly it will.

<sup>23</sup> Now, when He was here on earth, He said, "I do nothing except the Father shows Me first what to do." How many knows that? Saint John 5:19. He went down to the pool of Bethesda. He found a man laying on a pallet. He looked around. (Now, you southerners know what a pallet is. I can say that up North, and they don't know what I'm talking about.) But a pallet—I was raised on one. So, you—It's just a little old quilt laying down at the door.

And so then, when we notice this man laying on a pallet, Jesus went around till He found him, and He healed him, and walked away, and left multitudes of lame, blind, halt, and withered laying there. The Scripture says He did. Blind, deaf, crippled, paralyzed, water-head babies, He will build right around every one of them, till He found this certain man laying there. He could walk. He probably had prostate trouble or something. It was retarded; he had it thirty-eight years. He could walk. He said, "When I'm coming down, somebody steps ahead of me."

Jesus said, "Take up your bed." Now, watch. He said He knew He'd been in that condition all this time. Now, when Jesus was questioned at the Sanhedrin (now watch), perhaps it was this: "Why is this man packing his bed on the Sabbath? Why didn't you heal some the rest of them? They got a whole bunch of them down here. Why don't You heal them?"



<sup>24</sup> Listen to His words, at. . . Now, Saint John 5:19: Verily, verily (which means absolutely), I say unto thee, the Son can do nothing in Himself, but what He sees the Father doing, that doeth the Son likewise.” Now, John 5:19. . . Now, if the Scriptures cannot be broken, if Jesus did anything without the Father telling Him first what to do, He told something wrong there. “The Son can do nothing in Himself, but what He sees (not hears)—what He sees the Father doing, that doeth the Son likewise.” In other words, He acted it out in drama. There never was a prophet; there never was a man in the Scripture, ever done things at random. First, it was vision.

Someone said not long ago, “Call fire down or something another like Elijah did.”

I said, “First, God showed Elijah.”

“Oh, no,” said the man. “He did not.”

I said, “Elijah laid those sticks and things in order. And he said, ‘Lord, I’ve done all of this at Your command.’” Always—no man—there’s never been a man, even to the Son of Man, the Son of God, could ever say within Himself that He did anything outside of God. And if a man tells you he can heal you, what position does he put himself in?

When even the Son of God said He didn’t heal people. “It’s not Me that doeth the works. It’s my Father that dwelleth in Me, He doeth the works. And I do nothing till He shows Me what to do first.” That was Jesus yesterday. That’s Jesus today.

<sup>25</sup> Now, let’s follow Him just a little bit and see what He would do. We read out of Saint John the 1st—the 12th chapter. Let’s turn back now. These hungry hearted Greeks. . . Let’s go back to the 1st chapter and just read His life.

And now, if we can find what He did yesterday, if He will do the same today, and will let us see Him do it right here before us all, we’ll all be happy about it, won’t we, and know that He still lives?

Now, remember, let me quote this before I go back. “A little while and the world will see Me no more.” Now, that word there is “kosmos,” which means “the world order.” “The world will see Me no more. Yet ye shall see Me (that’s the believer), for I will be with you to the end of the age (the end of the world).”

<sup>26</sup> Now, the world won’t see, no matter. . . There’s people born—we hate to say this—there’s people that were born to eternal destruction. The Scripture says so. Romans 8 said, “Before that Esau or Jacob was ever born or come from their mother’s womb, God said, ‘I hate Esau and love Jacob,’ before either child had a chance.” God by,

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not predestination by His will, but by His foreknowledge He knew that Esau was a shyster to begin with. Excuse that expression, but that just means a renegade. So that's what he was. And God by foreknowledge knew it.

And some people, no matter what you would do, they'll still disbelieve it. But God's just, He keeps His Word.

<sup>27</sup> They never knew Elisha, or they wouldn't have sent those little kids behind him when Elisha, "Old bald head, why didn't you go up?" And Elisha turned and cursed those children. Two she bears killed forty-two children.

They didn't know John the Baptist. Even his disciples didn't know him, till after he was beheaded. They said to the—Jesus, "Why does the Scribes say that Elias must first come?"

Jesus said, "He's already come and you didn't know him." No one knew, hardly, but just a very few, that Jesus was the Son of God until His death, burial, and resurrection.

<sup>28</sup> Say, you Catholics, you claim Saint Patrick. Did you ever read his actual history? He was just about as much Catholic as I am. He protested the Catholic church. And he done miracles. But after he was dead, you recognized him as a saint.

How about Saint Francis of Assisi, a walking preacher with a Bible under his arm, who made the birds keep still while he was preaching? You didn't recognize him then. But you did later, after he was dead.

How about you school children? Joan of Arc, you Catholic people? That spiritual woman, who saw visions and was filled with the Spirit, and you burned her to the stake as a witch, as a Beelzebub, like her Lord was killed. You, the Catholic church, did that. But about a hundred years later, you found out she was a saint. Course you done a lot of repentance. You dug up the dead bodies of those priests and throwed them in the river. Now you canonize her as a saint.

God declares Himself in every age. And He's got to declare Himself tonight, or He isn't God of the other age. And the people's got to reject it like they did back there. His servants will have to suffer as they did. It must fulfill the Scriptures.

<sup>29</sup> Now, notice closely, as we go on. What was He yesterday? Turn back to Saint John 1 and read. We find immediately after He was anointed with the Holy Spirit, Holy Ghost came into Him, He went about—begin gathering up His disciples. And one got converted and went and got his brother. His name was Andrew. And He went and got Simon, his brother, an old ignorant fisherman. He was so illiterate until he couldn't write his own name.

What's your schooling, and education, and Bible colleges, and things got, if God took a man like that that couldn't write his name? I'm not downing them, but you put too much emphasis on those, getting your preacher out of some seminary. Don't take a seminary experience, it takes a God's experience a backside of the desert. God takes something that isn't, and makes something out of it, to show that He is.

<sup>30</sup> This old fisherman couldn't even sign his own name, so illiterate. And Andrew found him and said, "Come see, we've found the Messiah," Saint John 1. And as soon. . . Watch Jesus yesterday. And as soon as he came into the Presence of Jesus, Jesus said, "Your name is Simon. And your father's name is Jonas." What do you think that ignorant unlearned fisherman thought? He never questioned it at all. He knew that he was in the Presence of the Messiah. And he got the keys to the Kingdom, a man that couldn't sign his name. The next day, there was one converted named Philip. Jesus yesterday, watch what He did.

And as soon as Philip got converted, he went around the mountain to find a friend of his by the name of Nathanael. And he. . . Let's just dramatize this. There's little children here.

<sup>31</sup> And I see Philip going around, hurrying. And he gets to the house and knocks at the door. [Brother Branham knocks—Ed.] And the—the lady comes to the door, and he says, "Where is Natha—Where is Nathanael?"

"Oh, he just. . . Philip, he just went out into the orchard to pray." And out in the orchard goes to—Philip, just as hard as he can to find Nathanael. And when he finds Nathanael. . . Course Philip was a Christian gentleman: he was on his knees praying. He waited till he got finished and raised up, brushing off his clothing. And he—I can hear him say, "Good morning, Philip. I'm so glad to see you again."

Notice, before Philip said anything, he said, "Come, see Who we found." If the church would be that much interested in getting Christ to the people, instead of so much social gossip and carry-on. . . Talking about this creed and that creed.

He never even taken time to speak to him. He had something more important. He said, "Come, see Who we found, Jesus of Nazareth, the Son of Joseph."

<sup>32</sup> Now, Nathanael was a orthodox, staunch believer. And I can hear him say, "Now, just a minute, Philip. I've knowed you to be a man of honor, a man of integrity. I—I believe that you're a just man. You must have went off on the deep end somewhere." Everybody that really finds Jesus, the world thinks they've gone on the deep end. "You must have

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went off into some kind of a ism. Did you say that this Messiah that you're speaking of, come out of Nazareth?" (It's worse than Dallas.)

Said, "Why, you mean to say that it could come out of there? Why it's impossible. Now, looky here, fellow. If that Messiah would come, He would come to Jerusalem. He would come to Caiaphas, the high priest, and all the rest of the priests. He would make Hissself known He was Messiah."

<sup>33</sup> You Catholics thinks if He would come, He'd go to the Pope. You Presbyterians would think He'd go to the bishop. You Pres—Pentecostal think He'd go to the state presbyter. But God goes to who He wants to and does what He wants to, and it's nobody else's business. He works in mysterious ways. He goes where it pleases Him to go. So pot can't call kettle black. Remember that. God works His own way. And He does whatever He wants to do.

And He said, "You mean He'd go to Jerusalem."

That's what they think tonight. If there could be any healing power, if there could be any manifestation, it would have to come through my denomination. God fools them so many times. He's always did it, and He always will. He doesn't change. He has to remain the same. Tell me one time that He ever come to a denomination? Mention it in the Scripture, anywhere in the—in the age, where God ever dealt with a denomination.

There was a certain man that founded that denomination that He dealt with, but the denomination went to seeds. And when he did, He laid her up on the shelf and not one has ever raised since He laid it on the shelf. The Pillar of Fire moves on, and God moves with It, and somebody sees it and goes on.

<sup>34</sup> Martin Luther found It. He said, "The just shall live by faith." But what did he do? Built an organization under it. God isn't in organizations, so He just moved out. And when He did, left Luther with his organization.

And then John Wesley saw it, and away he went: sanctification, second definite work of grace. And the first thing, he organized hisself: made the Methodists. God just moved right on out.

The Pentecostals saw it in the baptism of the Holy Ghost, but now you're organized so tight, God's just moving right on out and leaving you. That's right. God is not bound to any denomination or any barrier. He's only duty bound to His Word. And that's all. And He does it, and He keeps His Word. He must do it.

Now, you say, "Brother Branham, you fight organization." Who thinks that is not reading my—my thoughts. I do not. I think there's

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grand and glorious men in every organization. But when you think that you're the only pebble on the beach, you're wrong. That's right. You Methodists, Baptist, Presbyterian, Lutheran, Pentecostal, Assemblies of God, Church of God, whatever you are, you got great men in every one of them. You've got great people in them. But don't you never get the idea that you're not going to fellowship with the other one, and remain that way. You'll never do it. God loves His whole church, the whole body of Christ, and that's where He works.

<sup>35</sup> Now notice Him . . . And Nathanael was all sewed up in that. And he said, "Could there be any good thing come out of Nazareth?"

And I think Philip give him the best answer that could be given, said, "Come, see."

"Well, my church is not cooperating."

"That doesn't matter. Come see anyhow!" And if God's dealing with you, there isn't enough in the world to keep you away from Christ. There isn't nothing will keep you from Him.

"If I be lifted up, I'll draw all men unto Me." That's what He said.

And now, notice. Said, "Come and see."

Now, let's watch them as they go around. It was fifteen miles around the mountain. Take them a day's journey each way. And so on the road back, I could hear Philip say, "Do you know the reason we know this is the Messiah? Did you remember that time you bought them fish down there from that old fellow by the name of Simon?"

"Oh, yes, that old ignorant fisherman that couldn't sign my receipt?"

"Yeah. Well, you know, as soon as that old ignorant fisherman come up in the Presence of this Messiah, He told him, 'Your name is Simon, and your father's name is Jonas.' It wouldn't surprise me, Nathanael, that when you come into His Presence, He wouldn't tell you who you are too. He seems to know, discern the spirit of man. He knows what's in man. He knows what's the matter with man."

<sup>36</sup> And as they walked up, Jesus in His regular procedure, perhaps was standing in the prayer line, and then when Philip come up into the congregation bringing him to the meeting that night—or day, whenever it was—walked up in the Presence (the first time that he'd ever saw Jesus). . . Watch Jesus yesterday. Jesus said, "Behold, an Israelite in whom there is no guile."

"Well," you say, "he was dressed. . ." No, no. He could've been a Arab. He could've been a Greek. They all dressed the same, wore turbans and long—or—or garment, robes. They—dark complected people. He could've been Arab or been many a national. . .

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But He said, "You are a Israelite and a just, honest man in whom there's no guile."

Why, it took that Jew off his feet, till he said, "Rabbi (Teacher), when did You ever see me? When did You know me?"

And Jesus said, "Before Philip called you, I saw you when you were under the tree." That was Jesus yesterday. That's the way He manifested Himself before the Jew. Find out any other Scripture where He ever made Hisself known in any other way but that way—That's the only way He did.

<sup>37</sup> Now, watch. There's a expression of the true Jew. What did this true Jew say (on who the miracle was performed)? He said, "Rabbi, You are the Son of God. You are the King of Israel."

Jesus said, "Because I told you that, you believe me. You'll see greater things than this."

But there were those who stood by, very holy, orthodox, staunch, D.D.D., Ph. double L.D., standing all by. And you know what they said? They had to brand it something. But their eyes were blinded, the Bible said, to that. Now, there's what the real true Jew said. Nathanael represented the true believer. Jesus recognized him as the believer. And when Jesus told him where he was before he come to the meeting, he knowed that was the sign of the Messiah. If that was the sign of Messiah yesterday, it's the sign of the Messiah today. He's got to express Hisself the same way if He's this Messiah, the same Messiah.

<sup>38</sup> Those Jews stood by and said, "This man is a fortuneteller, a Beelzebub." Beelzebub is the prince of the devils, which is a fortuneteller. We all know that fortune telling's of the devil. So he said, "This man tells these things by Beelzebub."

Now, listen to what Jesus said. Here's His expression, Christian friend and sinner friend too. "I forgive you for that." (But in so many words), "Someday the Holy Ghost will come and will do the same thing. And whosoever speaks one word against It, shall never be forgiven in this world nor in the world to come." Did He say it? Then what kind of a place does it put us in? One word against It. . . For the Holy Spirit's here two thousand years to manifest Himself; here's His written Scripture pertaining to it.

<sup>39</sup> Them days, they had to know it by revelation. Today, you know it by the Word and the Spirit. The Father seeketh such that'll worship in Spirit and in truth. See? All right. Here we are.

Now, those Jews, we know what happened to them. But the real believer. . . Let's follow him a little farther. Turn over to Saint John, 4th chapter, right now. We're Saint John 1, Saint John 3, Saint John 4, and

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Saint John 5. Now, just right down through the Scripture, just taking his life the way he—he lived it and what he did. Let's follow him up.

<sup>40</sup> Now, there was three classes of people which was Jew, Gentile, and Samaria. He was forbidden to the Gentile. Not one time did He ever perform that before a Gentile. Why? We were heathens of those days. We were worshipping idols, the Anglo-Saxon was.

Notice, now listen close now, so you won't miss this. This is THUS SAITH THE LORD. Jesus, on His journey, had need to go by Samaria. And He set down at the well, which is a little panoramic, something like this would be here and there's vines over it. All you have been there, have seen the well, the well of Samaria. They have it in all the eastern countries. And vines grow over it, and there's a well where the . . . It's a public well where the people of the city comes to get water.

<sup>41</sup> Well, it's about noontime and He sent His disciples, then, to buy food. While they were in there, why, a woman came up. Let's say she was a beautiful woman, pretty. We know her as a prostitute. That's a ill-famed woman. Maybe she'd slept all day, been out all night running around. Or maybe she couldn't come out where decent women was. She had to come out that time to get the water. And the water, it has a windle to let down a pot. And it's got a—a handle over this crock—pot. They let it down and get water.

I've seen them take and put one big five gallon jug on top of their head, one on each hip, walk right down the street, nod their head, talking as woman can do, you know, and never spill a drop, walking with a pot on each side, fifteen gallons of water, walking right along, talking.

<sup>42</sup> Well, this woman, come out to get her a bucket of water. And as she put the little hooks around the—the jar—handles, and she started to let windle down, a voice spoke and said, "Woman, bring Me a drink." And she looked. And she saw a Jew setting over there, a middle aged Jew. He was only thirty-three, but the Bible said He looked fifty.

"Are you older than Abraham, when you're a man not over fifty years old (Saint John 6) and say that You've seen Abraham?" See?

Now, He said . . . There set there a middle aged Jew. And this woman, being a Samaritan, well taught, she believed in God also, she said, "It's not customary. We have a segregation, that we Samaritans and Jews have no fellowship with each other. We have no—no dealings together."

He said, "Woman, if you knew Who were talking to you, you'd ask me for a drink. I'd give you water you don't come here to draw."

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She said, “Do you mean to say that You’re greater than our Father (See?) Jacob? (She was an Israelite-believer.) Do you mean to say that You’re greater than our Father Jacob, who dug the well, drank from it, himself, and his cattle and children drank from it?” And the conversation went on. What was Jesus doing? Contacting her spirit. See? Watch Him.

<sup>43</sup> Finally, got to asking about worship at Jerusalem and in this mountain. He said, “This time’s coming when God will—was seeking those who neither worship in this mountain or at Jerusalem, but in Spirit and truth.” When He found where her trouble was. . . How many knows what her trouble was before I say it? She was living in adultery. He found her trouble. And listen to Him. He said, “Go, get your husband and come here.”

She said, “Sir, I don’t have any husband.”

He said, “You said well, for you’ve had five, and the one you’re living with now is not your husband. Therefore you said well.”

Now, what did she say? “Say, You’re Beelzebub, You’re a fortuneteller. You have mental telepathy.” No, sir. She knowed better. She knowed more about God than half the preachers in the United States does, her being a prostitute.

Listen what she said. She said, “Sir, I perceive that You are a prophet.” Now, if you’ll run that word back, you’ll find out it’s “the prophet” that Moses said, “the Lord Your God shall rise up like unto Me.” They were looking for that sign.

<sup>44</sup> So was Nathanael. So were every true Jew watching for it. But the—all the big organizations and things, they had their popularity and their big places and they wasn’t looking for such. It wasn’t spiritual. It’s always the spiritual people who sees God. It’s always the spiritual people who sees the spiritual things.

A guy said not long ago, “I don’t believe in Divine healing. I don’t care what you say.”

I said, “Sure not. It wasn’t sent to unbelievers. It was only to those who believe.” Certainly. It’s just for the believer. “Certainly you can’t see it.”

<sup>45</sup> And she said, “I perceive that You are a prophet. We Samaritans, we know; we’re taught; we believe; it’s been revealed to us; we know that when the Messiah cometh, He will tell us these things, but Who are You?”

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

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She dropped her waterpot. Into the city she went and said, "Come, see a Man Who told me the things that I've done. Isn't this the Messiah?"

She knowed more about God than, I say again, the preachers know. She knew that was the sign of the Messiah. The educated scholarly people of that day said, "He's Beelzebub." Today, they say it's fortunetelling or demon possession, not knowing that they're sealing their eternal destination.

"We know when the Messiah cometh, He will tell us these things, but Who are You?"

He said, "I am He."

And she said, "Isn't this the very Messiah, the Man that told me the things that I've done?"

<sup>46</sup> Now, does she know more about it than the preachers do? Preachers will come, and listen, and say, "Ah, nonsense to that."

That woman saw it, and she said, "That's the sign of the Messiah." Went into the city and said, "Come, see this Man." And remember, He didn't do any miracles, He just told them, direct to Who He was, and that was the sign that He let them know that He was the Messiah, 'cause Philip went down a little later on from that and held a revival and healed the sick. But that was Jesus yesterday. He's got to be the same.

<sup>47</sup> Now remember, He never did that before any Gentile. He did it only to the Jew and Samaritan. And a Samaritan was a half-breed which did believe in Jehovah, but Gentiles were heathen. But the Bible said, the prophet said, "There'll be a day that it won't be neither night nor dark, dark nor light, but in the evening time, it shall be Light." Now the same Christ that brought forth His power and glory on the east . . . And as the sun travels east west, it's been a dark day. We've had organizations. We've made great scholars. We've got people to confess Jesus to be Christ. They've been saved from their sins and so forth, but remember, civilization has traveled with the sun. Civilization begin in the east. It's went west. And now, east and west has joined together. But the prophet said, "It shall be Light in the evening."

Now, the same Jesus that made Hisself known to the Jews and the Samaritans, which was looking for Him to come in that day . . . The Gentiles wasn't looking for Him to come, 'cause they were heathens; but they were looking for Him to come, and that's the way He manifested Hisself. Then if He lets the Gentiles in this day go through with just their church organizations, and their big crowds, and their members, and so forth, and all their theology, then He did wrong when He manifested Hisself to both Jew and Samaritan and don't do the same to the Gentile.

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48 At the close of their age, He manifested Himself to us. He's got to do the same in the close of the Gentile age, or He did wrong when He made Himself known back there that way. What did He say? "A little while and the world won't see Me no more, yet ye shall see me for I (is a personal pronoun), I'll be with you, even in you to the end of the world. And the works that I do, shall you do also: Jesus Christ, the same yesterday, today, and forever."

One more Scripture I want to quote to you. There was a day when a woman (He'd passed over her), going up to a—a man's house to heal his little daughter that was dead. . . And there was a little woman with a blood issue, setting up on the hill. She said, "I believe He's a holy Man. If I can only touch His garment, I'll be made well." And she come down, and she milled through the crowd, until she touched His garment.

49 Now the Palestinian garment, had an underneath garment, and the outside garment hung loose; it's a robe. Now, I've never feeled if you touch the border. . . It was a border. You touch the border of my coat, I never feel it physically. And that big loose garment hanging on Him, and at the tail of it, the border of it, He never felt it when that little woman crawled through there and touched His garment—never felt it physically. And He stopped. He said so. And He looked around. He said, "Who touched Me?"

And Peter rebuked Him. (Now, a rebuke, is to get sharp with Him.) When otherwise something like, "What are You talking about, Lord? 'Who touched You?' Well, look at all this crowd that's shaking your hand and patting you on the back, 'Hello Reverend, How are you. . . ' so forth. 'What will you do for us?' 'Who touched You?'" Why, he rebuked Him.

But what did Jesus say? "I perceive that I have gotten weak. Virtue has gone from me. (Virtue's strength.) "I perceive that I got weak." And He looked around and the little woman was standing way out in the audience. And He found her, because it was her faith. She'd been—she had touched with a different kind of a touch.

50 Oh, Dallas, Dallas, you use that touch. Don't touch Him but just saying, "I—I'm Presbyterian. I'm Methodist. I'm Pentecostal." Touch Him with that touch that He can feel it. And He turned around and He looked at every one of them standing there—all was denying it. But He looked around till He found the little woman sitting out in the audience. And He told her her trouble and said "Thy faith has saved thee." He never saw no vision, but her faith in Him being the Son of God pulled the vision out of Him.

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You see, if that was Jesus yesterday, the Bible said (not the Old Testament, the New, the Book of Hebrews) that He is right now, a High Priest that can be touched by the feeling of our infirmities. Is that right? Well then, if He is the High Priest and He can be touched by the feeling of our infirmities, then if He didn't act the same way He did yesterday when He acted, how do you know it was the same High Priest? That's sharp teaching but it's the Bible.

<sup>51</sup> Oh, you might jump up-and-down and say, "Hallelujah, hallelujah, I know I've touched Him." You might've done it. That's fine. But if He's the same High Priest, He will act the same way He did then. How will He do it? Through you, His branches, us. He will move in us and act just like He did yesterday, the same thing yesterday, today, and forever.

Now, then if He's gone away, and then if He declared Himself to the Jew and to the Samaritan, those who were looking for Him to come in that age—and that's the way He acted then, that's the way He declared Himself then, search the Scriptures and see if that isn't right.

And then if the Gentile had two thousand years of training like the Jews had, two thousand years since the antediluvian destruction. . . Things happen in cycles of two thousand years. First two thousand years, Noah built the ark: flood. Second two thousand years, Christ come. This is the end of the Gentiles, another two thousand years. Now, at the end of this age He's got to declare Himself the same as He did then or He did wrong, if He declared it that way and let them get by, just with their big fine churches, and fine scholars, and everything. If He don't come back the same Jesus, and do the same thing, then He's not the same Jesus. If He does, He is the same Jesus. Now, is He or isn't He? How many believes that He is the same?

<sup>52</sup> Do you understand where I stand here? It's a Divine gift. Look, laying here on these stretchers, and cots, wheelchairs. What if I could take and stand at this pulpit for six months, and never leave, and always stay awake, I could not tell the things I've seen the Lord Jesus do amongst the sick and afflicted and dying people. Congressman Upshaw, oh, my, I just couldn't start it—everywhere.

Just a few days ago, right up here in Chicago, there was a woman setting out in the audience praying, a colored woman, and the Holy Spirit turned and said to her, said, "Lady, back there, you have a cirrhosis of the liver." Told her what her name was. Said what you're praying for is your sister in Little Rock, Arkansas. She's in an insane institution, a raging maniac, butting her head against the wall. Said, "She's been there for ten years since the change of life, menopause." And that woman liked to fainted. And then it stood up and said, **THUS SAITH THE LORD**, she's just come to herself.

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The next morning the matron dismissed the woman from the hospital as a well patient. The second night she stood on the platform and testified of the Lord God come into the room.

<sup>53</sup> There was a little Swedish woman setting up there who said to my boy, Billy, said, "Billy, give me a prayer card." And Brother Osborn was there that night with his s—his picture, "Black Gold," I believe he calls it.

And some woman said later on, she seen that poor little woman get down and go into her pocket book to give that a—a missionary offering. Now, that wasn't what did the miracle. You don't have to give one penny to—or nothing else. You have to have faith in God. It isn't how much you put on a collection plate, it's how much you've got here in your heart towards Him. That's what it is. So she went down and give this money out. And that's—and she said, "Billy, would you give me a prayer card?"

He said, "Sister, I don't know. I'll see if Leo and Gene's got one." My boys, they give out cards too. So he said, went back, and none of them had one. And said, "Well, sister, tomorrow night you meet me here and you get a card."

Said, "That's all right, honey." Very sweet old woman. And she went back into the—into the Lane Tech where several thousand people were seated. And that night, while I was standing there, the Holy Spirit turned and said, "The little woman setting there with the little calico dress on, she's praying for her husband who's a dispatcher on the railroad's got a deaf ear, but THUS SAITH THE LORD, he is just now come open." She looked at her watch. And when she got home, there was her husband screaming and shouting. She said, "Honey, what time did your ear come open?" Said, "I was setting in my seat just exactly the same minute the Lord said do it." It's been that way, it always has been that way, and it always will be that way. It's the same.

<sup>54</sup> Here, Billy, you got your scrapbook? Here, I got it here now. Just a few days ago, here's Brother—Dr. Vayle, here was setting in a meeting, and a poor little woman; she got a prayer card. Her number wasn't called. She was setting back in the back, crying because her prayer card wasn't called. She was suffering with some kind of a epilepsy, heart trouble and epi—epilepsy. And she had epilepsy and heart trouble. Her picture is on the front page of the paper. They put it on television, everywhere, throughout the New England states. It went on the Associated Press. And there it was, a little woman setting back there. I was praying, watching the people. After while I seen that Light going milling around. You've seen the picture of It, haven't you? Brother Gordon Lindsay and them was down there when it was

taken. It was taken. . . Here's a man from Germany, here's right now, was there when it taken three times by the German camera. Over in Switzerland, taken by the Swiss camera. What is it? That same Pillar of Fire that followed the children of Israel. You believe it?

55 Look. When He was here on earth, how many knows that that was the Pillar of Fire that followed the children of Israel in the wilderness, that It was Christ, the Angel of the covenant? All right. And how many knows that that was Jesus in Jesus, that same Spirit? Look, when they questioned Him, Saint John 6, calling your attention to it. They said, "You say you're greater than Abraham?" And said, that, "Why, you're only fifty years old, yet."

He said, "Before Abraham was, I AM." I AM was in the burning bush. Is that right? a Pillar of Fire. When He was here on earth, He said, "I came from God, and I go to God." Did He say it? And then, if He came from the Pillar of Fire, He returned back to it again.

After His death, burial, and resurrection, Saint Paul was on his road down to Damascus and big bright Light struck in his face and blinded him. None of the rest of them saw It. Paul saw It. It blinded him; he fell on the ground. What is this Pillar of Fire, again? "Saul, Saul, why persecutest thou Me?"

"Who are You, Lord?"

"I'm Jesus." Is that right?

56 When Peter was in prison, Who was It in that Light, walked before him, opened the door? Surely it was. He returned back to the Pillar of Fire. That was in that day. Here He is the same today. Here's His picture, even taken by the mechanical eye of the camera. It isn't psychology. It's the power and the resurrection of the living Christ, Who remains the same from the Old Testament, New Testament, and today just the same. You say, "Brother Branham, can I depend on that?" The vine will bring forth the same fruit. If that was the Holy Ghost, that Pillar of Fire in Christ that made Him discern spirit and do that, if He's in us tonight as we say He is, He will do the same or He ain't the same Christ.

Here He is as millions of the church knows it. Millions of the church people knows it. Now the scientific world knows it. One hangs in Washington, DC, in the Religious Hall of Art, the only supernatural being was ever photographed in all the world. George J. Lacy of the FBI, Fingerprint and Documents, here in Houston, Texas, examined it. It's right, and put his own. . . You see the write up on it, on the book. That's true. Yes, sir. The only. . .

57 And in Germany they said they wanted to see if they could take the picture. And they stood there, and we got a great breakfast where them

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Dutch Reform, and Lutheran, and all kinds of ministers, and they was questioning me. And this German said, "Can I take the pictures?" (At Lausanne.) One of those great big German cameras with a roller on it. I said, "He might permit it, sir. I do not know. He did in America two or three times." I said, "He might do it. I don't know." So it . . . And I said, "If He starts . . ."

He said, "Can I take the picture?"

I said, "It isn't a flash?"

He said, "No, sir, it isn't a flash. It's just a still picture; they don't have to have a flash."

I said, "All right, 'cause I don't want to see a flash, and don't take pictures while it's going on, 'cause it's a Light Itself."

And so—just then, I felt It coming, I said, "All right, sir. Here He is." And stood up, I said, "You standing there with that Roman collar on like a priest. I said, "You're not a priest. You're a leader of thirty-two thousand communists."

And he fell across the plat—his table like that. Said, "My God, that's right, mister."

I said, "You're not a German, and neither are you a Swiss, but you're an Italian."

Said, "That's right."

I said, "The reason you never eat your breakfast is because that you got stomach ulcers."

He said, "God, have mercy on me." And right there, God healed him. That big German camera taken the picture just as fast as it could. And that German rushed right down, and put them in the acid, and brought it forth. Here was the Holy Ghost, the Pillar of Fire, coming down. Here's where It anointed, and here's where It went back. Fifty thousand received Christ as personal Saviour. Certainly. He remains the same.

<sup>58</sup> Finish with my little story . . . The little woman setting there. She had a prayer card but her number wasn't called. And she said, "Oh, God . . ." She begin crying and praying to herself. After while the Holy Spirit turned around—turned me around. I seen that Light and went milling around over the woman. I kept watching till it broke into a vision. I said, "You have epilepsy, lady, Mrs. So-and-so."

"Yes."

"Heart trouble."

"Yes," she said.

I said, “Besides that, your husband’s in a veteran hospital, and they give him up to die, and he’s in a serious condition.”

And she almost fainted. She said, “That’s true.”

I said, “But THUS SAITH THE LORD, the Angel of the Lord stands by his bed right now, and has healed him. And he’s sound and well at this minute.” And the newspapers packed the article of it. That very next morning he was dismissed from the veterans hospital and sent home as a miracle being performed.

What is it? You say that was Brother Branham. Brother Branham had no more to do that, than you did down here in Dallas, Texas. That’s Jesus Christ the same yesterday, today, and forever. He remains the same. Let us pray.

<sup>59</sup> Lord God, what a privilege to talk to an audience like this. Though feeling, scolding sometimes in the Spirit, only for correction, that the people would not be slothful, Lord. Let them know that I love them, and—and I—they know You love them. But Lord, that they might be wakened out of this slump that the church is getting into, their spiritual mind has begin . . . They seen so many things till it become numb like the little boy I spoke of. God, let the numbness leave tonight. Anoint our eyes with eyesalve. Anoint our hearts to believe. Anoint your servant, Lord, that I might be able to yield myself to that great Holy Spirit that followed the children of Israel, and then was manifested in flesh, and was received up in glory, sent back His Spirit. He’s called Paul on the road to Damascus. And done that for the Jews.

<sup>60</sup> And here we are at the end of the Gentiles . . . And “It shall be light in the evening,” not another light, the same Light. The same Jesus that showed the Light in the same shade of sun, the same shade of the same Son, that showed on the east, is shining on the west. God, may it not go over the people’s head and around their heart, but may it go “into” their hearts tonight.

And help us now, Lord, as all the words I could say would never mean as much as one Word You’d say. Just speak, Lord, as we, Your Church, yield ourselves. No matter how much You would deal with me, Father, if the people will not believe, how can You work, for You went into Your own country and many mighty works You could not do because of their unbelief.

And Lord God, we know so much ism and fanaticism has passed through the churches. So many believers, unbelievers, and make believers, has went through the Church, Lord. So many things . . . God, the poor people, they’re paralyzed; they don’t know what to believe. But God, open their eyes tonight, to the Scripture and the Presence of Jesus, that this great group of people here in Dallas, and adjoining

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countries, might rally around Your dear Son Jesus, for we ask it in His Name and for His glory. Amen.

<sup>61</sup> I just talked a long time to you. I'm nervous. Certainly. Make you nervous too, stand in this just for about five minutes and watch what happens. One thing, one vision will take more out of you than ten hours of constant preaching. You know the Scripture teaches that. Spiritual men are always considered neurotics, did you know that? How about the American song writer Stephen Foster? He wrote the best folk songs we ever had: "Old Black Joe" and a "Swanee River." What would he do when the inspiration struck him? He'd get in that inspiration; when he'd come out of it, he'd—he'd get drunk. And finally he called his servant, and took a razor and committed suicide.

Look at William Cowper. I stood by his grave with Brother Lindsay, in London, England, not long ago. I wept at his grave. He wrote that famous song, "There is a Fountain Filled With Blood, drawn from Emmanuel's veins; when sinner's plunged beneath the flood, lose all their guilty stains." What was he thought of in England? A neurotic. As soon as he come out of that inspiration, he tried to commit suicide in the river. That's right.

<sup>62</sup> Look at Jonah, the prophet, after being in the whale's belly for three days. And when the Spirit left him, and he was setting up on the mountain, he prayed for God to take his life.

How about Elijah, when the Spirit was on him and the visions, he'd call—said, "He done all this at Your command," and called fire out of Heaven, and rain out of the heaven, and then run out in the wilderness, and was forty days—didn't even know where he was at, wandering around in the wilderness. And God found him pulled back in a cave. See? God always comes.

He keeps His Word. But many times, it's a little different from what the teachers teach us. See? It was that way when He come the first time. It is always.

<sup>63</sup> Now, as far as I know, every person in this building is a total stranger to me, except Mr. Vayle, here, and these men setting here. How many knows out there in the audience, I don't know you, know nothing about you? Raise your hands; I don't know one thing about you? Certainly I don't.

Billy told me when I come up a few minutes ago, he give out a hundred prayer cards a while ago. I believe he said it was prayer card P? It's a little . . . got "Branham Campaigns" on one side. The next side has got a letter P, and got one to one hundred. We're going to line those people up and pray for them.



Now, we can't have a rush. They're all over the building. We want to get it, give it legitimately. Now, when I call your number, you come. Just, if you can't, if you raise your hand up. . . If you can't walk, somebody will come pack you. But as I call your number, you raise your hand or watch, and if someone don't answer, then look at your neighbor's card. He maybe deaf and dumb; can't speak or hear or can't move. Look and see if they got it.

Now, who has prayer card. . . turn it over, it's got a P on it, like "pepper." P, one, who has it? Raise up their hand, in the building. P, number one, a woman way back in the back; come down here, lady. Number two, P, number two, would you raise your hand? This woman here. Well, just bring them right down across the platform right here. All right. Number two, all right. Brother Vayle, go down there. Number two; number three, who has P, number three? Raise up your hand. You have P, number three? Come right down here, sister.

Number four, P, like in "Paul." P, number four, who has it? Raise up your hand. Would you raise your hand or look at your neighbor's card? Look around now. Somebody's got it setting here, and he maybe can't get up. Here's a little child that couldn't move. I know they can't. P, number four, raise up your hand, please. If they're in the building and wish to be prayed for, inside or out, raise up your hand, please. Who has prayer card, P, number four? Now look at your neighbor's card, everybody, look around to the peoples that's got. . . setting next to you, 'cause it may be somebody setting there deaf, dumb, can't speak, hear. See? Have you found it? P, number four. All right, maybe they stepped out, be back in a minute. We'll wait a minute.

<sup>64</sup> Number five, who has P, number five, would you raise up your hand? Number five, all right. Number six, over here. Number six over here. Number seven? Number seven, way in the back. All right, come. Number eight? See, you don't. . . It ain't in an arena now, we're in church, see you just have to. . . you all come as quick as you can. Number eight. Number nine? Raise your hand quickly. Number nine? Not yet. Look at your cards now, it may be somebody deaf and can't rai-. . . can't hear; dumb, can't speak; crippled, can't walk; we'll get somebody there to pack you up here. Number nine. Now, that. . . what was the other one was missing? Eight and nine both missing? What—what? There's one other one somewhere way back: four, I believe it was, four. Number four, is it here yet? Number four, eight and nine.

<sup>65</sup> Friends, you oughtn't to take the cards if you're not going to use them. See, give them to somebody that's going to be here. All right (what?) eight is here. Nine, number nine? Five is gone. Four has appeared but five is gone. Number five? Who has prayer card P, number five? Look at. . . Maybe somebody can't even speak English.

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All right. Is that lady there raising up, has she got number five? Nine, all right, she's been called. Bring her over here, over here, lady. All right, number ten? Number ten, would you raise up? Ten, all right. Eleven, twelve? That's right. Twelve, thirteen? Right. Fourteen, fourteen, who has fourteen? All right. Fifteen, fifteen, sixteen, seventeen, eighteen? Eighteen, all right. Nineteen, twenty, twenty-one, twenty-two, twenty. . . Okay. Twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, -two, -three, -four, -five? How many we getting out there now? We don't want too many standing in line. See how many's missing out of there now?

<sup>66</sup> Now, now just a moment while I'm waiting for them. Come, come tell me how many is missing out of there, one of you. Now, just a minute. Now, the rest of you here: How many is here that doesn't have a prayer card, and you want Jesus to heal you? Raise up your hand. All right, everywhere. Now, He remains the same yesterday, today, and forever.

If you'll believe out there, you don't have to be here. People out here. . . It doesn't make any difference about whether you're out here or not, in here, that doesn't matter. But if you'll just believe where you are, if He's a High Priest that can be touched by the feeling of our infirmity, won't He act the same that He did? Yeah, see? Just the same? He's got to act just the same.

All right. Now, have faith. Don't doubt. Believe with all your heart. All right.

Billy, how many you got missing? Up. . . number five has never showed up. Has anybody got prayer card number five; that's the only one not showed up. Prayer card four and five, or did you say five? Five, prayer card five. Has that little girl got a card? Any of them? It isn't five? I hate to leave anyone out. All right. Okay, then.

<sup>67</sup> Now, I don't want you to move around. I want you to be real reverent. Get your seats, and set down, and be real quiet now, real quiet. Now, do you realize, the things that I have said tonight. . . How many believes that I have absolutely quoted the Scripture, the promises of what Jesus was and what He promised to be? Now's the time for it to be showed truth or error. What prayer card do you have, lady? All right.

See what it is down there. Check her prayer card and see what she's got down there. See if that was the one—if it's. . . I don't want to put anyone in that. . . What? Well, she—she—she had a card, but it wasn't a number that was supposed to be—It hasn't been. . . Just let her set down there. We're going to call the rest of them just in a few minutes anyhow. So just—just set real quiet. It's okay. All right.

68 Now, to each one of you . . . Now, look. Our Lord saw . . . One woman touched His garment and virtue went out of Him. We know that, is that right? But in that, what did the woman get? She was told that she had a blood issue and that her faith had saved her. Now, that wasn't—that wasn't Jesus saw the vision. That was the woman's faith that touched God in Christ, and God honored her faith. But when God had something to do, He—like the raising of Lazarus, that . . . Lazarus was raised by a vision. Do you believe that? Why, Jesus said, "I do nothing till the Father shows Me." Is that right? Watch the Scripture here, what He said. Stand at the grave of Lazarus, and He said, "Father, I thank Thee Thou has already heard me. But for these that stand by, I said it." See? "Look," he said, "our friend Lazarus is asleep." He said, "He's dead. Your sake I'm—I'm glad I wasn't there."

69 All right. Now, now just pray. Don't move around. Set real quiet and pray. And if Jesus will perform . . . Now, in your pictures, brother dear, if you're going to take it, take it now. Don't take it while the anointing comes on, 'cause it's a Light, too, and I have to follow that Light on account of faith. If you want to take it, take it now if it's a flash (See?), 'cause it—it goes right in . . .

See, the Angel of the Lord is a consuming fire. How many knows that? It's a Light; It's the Pillar of Fire that was in the wilderness. Here it is. I usually have one laying here. How many's seen the picture of It? Have they had It up here at the platform? All right. Now, that's . . . If that is—if we are, tonight (This is it) . . . If we are—if That is the Pillar of Fire, anyone knows by scientific proof, it isn't me that does that. It's that Angel of the Lord. Well, if It is Christ, that same Angel that was in Christ that was in the burning bush, that's promised to be to the Gentile just the same as He was then, then It'll do the same thing that He did then, 'cause each vine will purge through it's branches, the very life that's in the vine. Is that right?

70 Now, if He will perform—I don't say He will—but if He will do the same thing that He did when He was here, how many of you will believe it? All right. Now, look. It doesn't matter. Now, I do not let—if there's doctors setting near, I do not claim to be a healer or take your place, doctor. I come here to pray for one thing: God's children, your patient, my friend. I don't try to take your place, doctor, not at all. I believe you are God's servant if you're a true servant of God. I believe if you love the Lord and trying to do something for the people, I certainly honor you, sir. I have great doctors. I've been examined by or interviewed, rather, by Mayos' and many of them. And in my own city, fine doctors of big clinics like Doctor Sam Adair . . .

Any of you call him that wants to, at my expense. Doctor Sam Adair of the big clinic of Jeffersonville. And ask him if this is true or

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not. Ask what it's done for him. Ask him if them visions happen. Any of the officials of the city, anywhere. See? It's real, friend, so we're . . . If He comes, He—we're in His Presence.

<sup>71</sup> Now, this is—I'm weak to begin with, and it just weakens me more. Now, let's just be real reverent, just as reverent as we can be. And now, you start believing, saying, "Lord, if Brother Branham, quoting the Scripture, I know he doesn't know me or nothing about me, but if that's truth, You just let Brother Branham use Your Spirit to turn . . . You're the High Priest and I want to touch You. And I'm going to touch You, Lord. And if Brother Branham's told me the truth, then it'll . . . Let it be confirmed with me. And when I turn—let Brother Branham turn around and tell me, like You did through Jesus, the woman that had the blood issue, there'll never be another doubt in my mind." Is that fair enough? That's you without prayer cards out there, you that won't be in the prayer line. The prayer card is nothing, just simply to get the anointing started among the people, 'cause eighty percent of you here has never been to one of the meetings before. See? I can feel your spirit; I know you're wondering. See?

<sup>72</sup> So, but now, in the Name of Jesus Christ the Son of God, I take every soul and spirit in here under my control for His glory. Now, be reverent. Is this the woman? Here is the woman that's standing here by me tonight. I've never seen the woman in all my life, as I know of. We're strangers to each other are we, Madam? We are? If we are, just raise up your hand, so.

Now, here is the Bible. If you want to know whether Christianity . . . If He will do it, here's Christianity again. This is Saint John 4. A man and woman met that had never met before in life: Jesus and the woman at the well. And Jesus talked to her till He found what her trouble was and told her. And she recognized it to be the Messiah. Is that right?

<sup>73</sup> Now, here's my hands. I don't swear, because I don't believe it. Neither does she. Now, the woman may be a deceiver. She may be a bad woman. She may be a good woman. She may be a Christian. She may be an infidel. I don't know. She may have cancer. She may—she may not have nothing. I don't know what's the woman. I've never seen her or heard of her. I don't know nothing about her, but there's Someone here Who does, and that's the One here. Now, if He wants to, by a Divine gift just to re—humble myself, and relax myself from preaching, till His Spirit will come down and say something . . .

Now, if I said to this woman, "Lady, hallelujah, you're sick. Glory to God, you're going to be healed. Hallelujah." She could believe that. That'd be all right. That's okay. That'd be all right. But she'd have a right

to doubt that. But what if the Holy Spirit goes back down in her life for years, pulls out something that she knows I know nothing about? Then what about that? And if He knows what has been, surely He will know what will be. If He can tell what has been, then let the woman be the judge. And you be the judge.

<sup>74</sup> Now, just humble yourself now. For—forget your little superstitions, and your little thinkings, and just really lay your heart right out before God, and say, “God . . .” (Don’t look at me. See? I’m just a man, a sinner saved by grace, just with a Divine gift that Jesus Christ, God’s Son, give me as a poor Baptist preacher to be sent to you Pentecostals and whosoever would come.) Now, that’s all.

Now, lady, just a word with you as our Lord did, and the—ever who’s on the microphone or the engineer here—I don’t know when a vision comes; I’m in another world, so I don’t know how loud I’m talking—so you—you watch it.

<sup>75</sup> Now, just to speak with you a moment. Now, here is a drama again. If Jesus remains the same yesterday, today, and forever, and He will make known to me something about you that you know . . . Well, I don’t know nothing about you, but if He will make it known, would you believe that He would give you the thing you ask for? Would—would you just raise your hand to that, you’d believe it? Now, will the audience do the same, as both of us has raised our hands that we do not know each other?

Now, Lord God, the rest of the meeting comes to You. All that’s accomplished is Yours. And now, let Thy Holy Spirit move sweetly upon us. Anoint the branches, Lord. Be the Life in the Vine, and give unto us, tonight, the evidence of the resurrection, for we know that two thousand years have meant nothing to You; You live for evermore. And give these poor Christians who struggled, and tried, and—spent their money building churches, and done everything, and tried to live good, give them a great joy tonight to know that their Jesus is alive. He isn’t just a—a shout. He isn’t a—a—a joy, yet He is, but He’s a living Person, Christ, the Son of God. Grant it, Father. All praise shall be Thine, in Jesus’ Name.

<sup>76</sup> Now, if the Lord God would tell me, you be the judge, as we both raised our hands, we never met or know nothing of each other in life. If the Lord God would reveal to me what you’re here for or something on that manner, you know whether it’ll be correct or not. The audience has said the same. Now, you see where I stand. Now, if Jesus will do that, He keeps His promise, then this is a sure sign that the Gentile age is ending, and the Church is being called out. The last message, as the last to the Jews, it’s the last to the Gentiles. And by His grace, and by

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a Divine gift, then His Presence here, everyone would believe it. I pray that He will grant it.

<sup>77</sup> If the audience can still hear my voice, the woman is going away from me. She's conscious right now that something's going on. The woman is a Christian; she's a believer. And she wants me to pray for her eyes. Her eyes are going bad. That's true. If that's right, raise your hand? You do not wear glasses nor nothing but your eyes are going dim. It's the nerve in your eye, dying. It's right. Now, you believe?

Now, you—you're—you're thinking I guessed that. I didn't. Let God be the judge. Look to me again. God knows I'm not trying to show off. I just want these people to know. See? You seem to be a good person; have a good contact with God. Now, I don't know what I told you. It's on the tape; that's all I ever know. I wouldn't remember it when the meeting's over. But now, may God help me so that the people will get all that out of their thoughts.

<sup>78</sup> Yes, I see the woman going from me. It's something with her eyes. She's going blind. And another thing, she's got a lung trouble, something wrong with her lungs. And I see you standing in the prayer line. You've just been prayed, for that. Right in this same meeting. You just can't accept it, you seem, can't get it. That's right. That is true. And let me tell you. You believe me to be His prophet? Look.

You're worried about something, and that's a daughter of yours that's fixing to have a baby. And she's got that Rh blood, and you're afraid of a blood clash in the baby. Besides that, you've got a grandson, and he's up for an operation with a male testicle trouble. **THUS SAITH THE LORD.** That is true. You believe you receive now? You believe that the voice, ever what it was talking to you, wasn't mine but it was His? Then you receive what you ask for. Go rejoicing. Be happy. It'll be all right. If thou canst believe. Now, just have faith.

<sup>79</sup> How do you do, lady. I supposing that you and I are total strangers to one another. We do not know each other? This is our first time. You're just a woman, that you got a prayer card and come up here in the line? No way for me to know you, but God does know you. If He will reveal to me what your trouble is, and you know I do not know, but if He will reveal it, you will know it's a supernatural power. Will you say with the Pharisees, "It's Beelzebub" or will you say with the believers, "It's Jesus Christ the same . . ."? Jesus Christ.

Now, something happened in the audience. Now, just keep believing. There was a woman that was praying. It's a much older woman than this. And she appeared here before me, praying. Someone's praying for a trouble, in here, that's touched the High Priest.

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Let us talk again. I can only go as the Spirit leads me. Oh, you're not here for yourself. You're here for someone else. That's a man. It's your husband, and he's suffering with a . . . You call it a demon oppression. It's a nervous condition that's broke his nerves down. That's THUS SAITH THE LORD. That's true, isn't it? If it is, wave your hands? Do you believe me to be His prophet? Take that handkerchief that you wiped your tears with, and lay it on him. and he will be made well. THUS SAITH THE LORD. If thou canst believe . . . Have faith in God. Don't doubt now. Have faith in God. Be real reverent, real reverent, now.

<sup>80</sup> Here it is. Here she is. It's a woman setting right here on the end of the seat with a green dress on. Lady, you were praying just then. Was that right for me to tell—call you? If God will reveal to me what your trouble is, will you believe me to be His servant? You suffer with a liver trouble. That's right, you did. You don't have it no more; your faith has made you whole. God bless you. I do not know the woman; I've never seen her in my life. What did she touch? She's twenty feet from me. What did she touch? The High Priest.

There's another woman with her hand up, right behind her, straight behind her there: little white scarf, suffering with a asthmatic condition and a heart trouble. Though . . . Is that right, lady, you that raised your hand? If that's right, stand up on your feet. All right, you're healed; your faith makes you well. Go and believe. You may be seated now. Go home trusting God.

<sup>81</sup> Oh, His Divine Presence . . . Do you realize, friends, can you understand? What is it? It's got to be a Spirit. Here's His picture. Here's His Word. He's doing the same. It's you doing it. Here, I'll show you. That woman was just healed setting there . . . Her little friend setting next to her has been praying too. That's right, the little woman with the blue looking dress on, wiping her eyes. You said, "Lord, let it be me next." If that's right, wave your hand? How would I know what you was praying about and the words you said? You believe God can tell me what your trouble is? You're suffering with trouble in your head. If that's right, wave your hand. It's all over now; your faith has healed you. Go home and be well. Have faith in God. Don't doubt. Believe, for all things are possible to them that believe.

<sup>82</sup> This lady, I'm sorry. We are strangers to each other. I do not know you. I've never seen you, but God knows you. All right. If God will reveal to me your trouble, you believe me to be His servant? Now, you're beginning to believe. It just begins to move all through the building now. See? That's the way to do it.

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Don't doubt, now. You setting here in them chairs, you're not hopeless. Get that out of your mind right now. This is time for you. Believe.

Now, the woman, look to me, just a minute. The reason I say that, like Peter and John said, "Look on us." You're aware that something's going on. You got a real sweet humble feeling. Right between me and you stands this Light right here, now. That's what's making you feel that way. Now, to be honest with me and with God, you have a feeling now that you've never had, like a real sweet feel . . . If that's right, raise up your hand so every one . . . You're not standing here for yourself. Standing here for someone. You believe that God will make them well? With all your heart you believe it? Your mother will be healed, you believe it? She has diabetes, and she has heart trouble. And that you might know I be God's prophet or His servant, she's not here. She lives in Wichita, Kansas. You're—send that handkerchief to her. She'll get all right. Believe God. Don't doubt. Come, believing. If thou canst believe . . .

<sup>83</sup> You believe God heal that female trouble, make you well, lady's trouble? You do? You think your husband would rejoice over that, and he knows about it, reverend? You believe it? You—you believe, believe, with all of God? Go back to your home, then. Jesus Christ makes you well. Have faith.

Come, lady. Don't think now I was reading the woman's mind. I wasn't. Here lay your hand on mine, lady. Put your hand on . . . If God will reveal to me (Looking this way), what's your trouble, will you believe me? If you will, take your hand off mine and raise it up. All right. You believe those tumors will go out without the operation? Out of the female . . . ? Go home and rejoice— they have. Amen. Have faith in God. See them? Do you believe? See if the Holy Spirit's here?

<sup>84</sup> Lady, that back trouble you had, left you while you were setting in the chair. Go on your road rejoicing. Go on your road. Be made well. Have faith. What if I didn't say a thing to you, would you still believe me? What if I said you were healed? Would you believe me? Go rejoicing. Just a minute.

The man setting there . . . You got throat trouble, hemorrhoids. Got growths too, haven't you? You believe that God will make you well? If you believe it, you can have it.

That back's been bothering you for a long time, but it's gone now. Go on your road and rejoice. Have faith in God.

Come, that diabetes, you'll never have to be taking any insulin any more if you believe. Just go rejoicing, saying, "Thank you, Lord." Go rejoicing, having faith. All right.



Bring her on. You believe the anemia left him? You believe the anemic condition left? Take him on. Take him and be well.

<sup>85</sup> How many wants to believe in this building? You believe with all your heart? Is Jesus Christ the same yesterday, today, and forever? What have I done in here? Do you believe it? Lay your hands over on one another, and I'll show you what God will do. Jesus said this, "These signs shall follow them that believe." Did He say that? All that's believers, raise up your hands. Lay your hands on somebody, you believers. Lay your hands on one another. Bow your head.

O God, in Jesus Christ's Name I condemn the devil and all his works and ask that each person in here be liberated from their sickness. Satan, you've lost the battle. You've been exposed. You're nothing but a bluff. And you've been exposed on the platform. Come out of this people in the Name of Jesus Christ. Leave this congregation of people and . . .



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VOICE OF GOD RECORDINGS  
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.  
[www.branham.org](http://www.branham.org)