

## *SIRS, WE WOULD SEE JESUS*

E-1 Let us bow our heads now for prayer. Our Heavenly Father, we are grateful to Thee tonight for the promises that we have in this song. We can just see the epileptic boy in that spasm, his father coming to meet You and asking if You'd have mercy. And He said, "I can if you believe. All things are possible to them that believe."

You promised that You would never leave us nor forsake us. The Scripture says You're the same yesterday, today, and forever. And You're just as willing tonight to heal our sickness as You were then, for You are the same. And You promised in Your Word that the things that You did, we would do also. That's Your promise, and we know that it's true.

E-2 So may all these great promises, Lord, be fulfilled to Your children tonight, that each and every one may receive what they have come for. And when the service shall close this evening, and we go to our different homes, may we talk among us like those who came from Emmaus that day. You'd walked with them all day, and they didn't know You. But that night, when You got them alone in the room, You did something just like You did before the crucifixion, something that no one else did it just that way. And they recognized by this that You did, that You were the risen Christ. And they said, "Did not our hearts burn within us as He talked to us as along the way?"

We pray that You'll return to us tonight, Lord. Just this few people, but You said, "If two or three are gathered in My Name, I'll be in their midst." That's Your promise, Lord, and we believe it to be true. We're waiting now in the Name of the Lord Jesus for the confirmation of Thy Word. Amen. You may be seated. [Someone gives a prophecy—Ed.] Amen.

E-3 Thanks be to our Heavenly Father for that great encouragement. How it should make us feel. Before the service begins He's give us a promise through a spirit of prophecy, that we will see Him in our midst in here. Now, is it so? Certainly it's so. It comes from God. Anything that comes from God is always right. Blessed be the Name of the Lord.

I'm so thankful to be living in a time that when the Spirit of God is in the midst of His people, calling out, separating a church to take home; for a remnant that'll be left on the earth when He comes to be received up into the heavens. So thankful for it.

Oh, this is a great hour. I—I'm so glad to be living here. You know, Moses would've loved to have lived in this time. All the apostles would've liked to have been living in this time. And here we are living in this time and living under our privileges. How that God wants to bless His people.

E-4 Now, you know, it's told us that the day when the Lord come, it would be kind of unexpected, and the church would be cooling off. And I've just got finished at my tabernacle at home with the—of the seven last church ages, and it's coming out. It's on tape now, and it's—I took each church age each night, made the Seven Church Ages and the seven last . . . the candlesticks and the seven messengers of the church ages and I—of all . . .

I'm not much of a preacher, but all that I . . . Every effort I put forth for the Lord in all my life, I don't believe ever was as effective as that was, for as soon as I come down, and not knowing what . . . to draw these church ages on a blackboard, showing just how much the Holy Spirit come in the Ephesus Church Age, then on down to the Smyrna, and Pergamos, and Thyatira, and on out . . .

E-5 And if that Angel of the Lord, that Light, didn't come right in before three hundred people, moved Itself right over on the wall, and drawed with that round Light (just the way I drawed the churches), and showed exactly the same depths and everything, as it went through; while three hundred people screaming, and crying, and looking at It on the side of the wall. Why, It stood out here, and reflected Itself on the wall and made that same thing.

And they've got it drawn now, on—in pictures, and it's standing in the Tabernacle. Mr. Arganbright, our dear precious brother, has just left up there, went up to look at it, where it was at on the wall.

We're just living in a tremendous time. But I'm afraid that we don't—have to pinch ourselves a little bit and shake a little bit to find out just where we're at.

E-6 I've often said, and made this remark: I find two classes of people as I travel the world. That's Pentecostal for one, and fundamental for other.

Now, the fundamental people positionally know what they are in Christ by the promise of the Bible, but they haven't received the Holy Ghost to know who they are, or—have faith. Now, the Pentecostal people has received the Holy Ghost, but they don't

know who they are. See? So it's just like a man's got money in the bank and don't know how to write a check; the other one can write a check and hasn't got no money in the bank.

Now, if you could get those two together . . . If the Pentecostal people could settle themselves . . . As I said last night (I truly believe this with all my heart), the Pentecostal church was in better condition . . . I—I wasn't a minister in those days, and I don't think I was . . . probably wasn't on earth in those days. But the old Azusa Street meetings that you speak so much of, and I've read the books of . . . The early Pentecostal church thirty or forty years back was in better condition for the coming of the Lord than they are right now. They really was right down-to-earth Christians, and they lived it. They believed it.

E-7 Now, we have classified ourselves, and we've got our organizations and denominations that stands in class. And we've got grandchildren in that's been took in by adoption and so forth. We don't have the old line of Pentecostals that used to die out and really come through with God, that real genuine faith. They just asked God, and they anointed them with oil, and went on and got healed.

Today God can come down and show Himself miraculously, right among the people and everything, and just say, "Well, I guess that was very well."

You've had too much teaching, looking for new light. That's what Eve was looking for when she got her eyes put out. See, just go back to the Bible and stay right with the old trend. Don't leave that old pathway of the first love, and the first thing that come to you. Live with the Holy Spirit. Don't get off on to some other tantrum. Stay right with God, right in His Word, and the Holy Spirit will never make you do anything that's contrary to this Word. It'll stay right in the Word, 'cause the Word is God.

E-8 Last night I was talking on the subject of "Expectations." Tonight I was going to pray for the sick. Now, in the coming part, next—tomorrow night beginning, we want to start on the evangelistic type of Message, maybe The Coming Of The Lord, The Mark Of The Beast, The Seal Of God, The Hundred and Forty-four Thousand, The Four Horse Riders Of Revelations. Well, I believe those messages are what we got to get to the people, to wake them up, shake them, to show them that we . . . I see the great results in the Seven Church Ages. I would go through that again, if I thought it would help here. How that the . . . God did bless it.

Now, let me warn the people again and again. Do not expect the last shake of God in the church to be a universal thing. It isn't

going to be. It's to the church. It's the great things that'll happen with the people in the little minority. That's the little group that God shakes to get ready to go. Them are gone anyhow. See? Now, that's Scriptural and Bible.

E-9 Not long ago a pastor of a certain great city come to me, and he said, "Well, I'm getting old." Said, "I've been here twenty-some odd years, and we've had some of the most powerful meetings." It was Chicago at Mattsson-Boze.

He said, "I have longed, Brother Branham, and come here and had a prophecy from the Lord if I'd come here, I would see the mighty hand of God shake this place before time to leave."

I said, "Brother Joseph, honestly," I said, "you're a great theologian, and you're a great man, a doctor of divinity. There's no doubt about that. I couldn't touch it." But I said, "But my precious brother, you have some poor spiritual discernment."

That's where the church is missing it today. It's that spiritual discernment to see what God's a doing. And they look way over the top for something here that's going on right here, and it'll be past you before you know it.

E-10 Did not Jesus say about John . . . The disciples said, "Why does the scribes say that Elias must first come?"

He said, "He's already come and they didn't know him." That's it. They never did know Elijah was a prophet, really, but just the church. They wouldn't have treated him, wouldn't have called him "bald-head," and carried on like that. They didn't know it.

They didn't know that John was really truly the prophet of God. They thought he was some crazy man out there in the wilderness, trying to drown the people in water. But he never did go into the cities and things. He stayed out in the wilderness—odd, peculiar. And they thought he was a fanatic, the way he dressed. But the church, the called church, that was called to see that, they recognized right quick that he was a prophet.

They didn't know Jesus was the Son of God until He was dead, and buried, and rose again. Many of them don't know it yet today. It's true. They never did know, they . . .

E-11 The Catholic church never did accept Saint Patrick. His schools were all in Northern Ireland. He protested the Catholic bishops, and now they make him a saint. Why, the Catholic church burned Joan of Arc, crying at the state—stake, because they said she was a witch. The girl seen visions. She was a servant of God. About

a hundred years later they recognized it, after she was done dead and buried. So they repented, dug up them priests' bodies that killed her, and threw them in the river.

They never know it till it's past, and the Holy Spirit's giving the church its last call now, and doing exactly what the Bible said it would do, and the Pentecostal people are groping over the top of it, watching for some . . . Oh, my. Don't do that, please.

Listen. If we're expecting Christ to come . . . Do you believe that? Well, if we do it, let's act like it. How can we expect Christ to come, and putting six million dollars in a building? How you get these great big things, talking about Christ coming? Well, brother, we ought to be getting—making ready for the rapture, not for another five hundred years stay here on earth. See?

There's something wrong. It just don't jive somehow. It don't—it don't make sense to me. By their fruits . . . You might say it with your lips, but by your heart. See?

You say, "Oh, yeah, I believe Christ is coming." But your action proves different.

E-12 What if a man told his wife he loved her and then run off with another woman. See? Actions speaks louder than words. That's right. No matter what we say with our lips, our actions prove what really is in our heart. That's what Jesus said: "Hypocrites, how can you say good things? for out of the abundance of the heart speaketh the mouth," See? If it isn't, then it's hypocrisy. So you see where God would class us? Just in that Laodicean Church Age, lukewarm, speaking from her lips, but her heart's far away.

O God, let's swing that thing backwards. Let's get down to God. Let's go down to the Scripture and get down there till we really get Pentecost back in the human's heart: not back in an organization, but back in the heart of the people in the organization. That's what we should do. So God help us this week to do it.

E-13 I'm praying, fasting, waiting on God. I want to do my part while I'm here in California. You do your part. Get out and get the people in. God is doing greater things today than has ever been known since Jesus Christ was on earth. That's right. And it's going right over the top of the people's head, and they're missing seeing it. That's the bad part.

If they would've only knew it, like Jesus said—said about the—the—said, "If you'd have only knowed your day . . . If you'd have

only knew it. . . Jerusalem, Jerusalem, how oft would I have hovered you, as a hen does her brood. But you would not. If you'd have only knowed your day, your visitation. . . ”

That's the way it is today. It's always been; that's what it is now. If we'd have only knowed the day of visitation. . . But the visitation goes right through, and the people are looking way over here for something else. And first thing you know, the visitation's over, and there it is. But as He said, “No man can come to Me except My Father has drawed him first. All the Father has given Me will come to Me.” Amen. Oh, that's what makes us. . .

E-14 Now, we like to talk to people where we can make them feel real good. But the best thing to do, if there's—there's something wrong, let's get that out of the way first. Let's get the thing down to the foundation. See?

A fellow said to me not long ago, a well known minister, one of the best in the world; he said, “Brother Branham, you're making too much of a mistake.”

I said, “Pardon me, my brother. Tell me where it's at.”

He said, “You cut at people too hard.” Said, “You're. . . For instance, you're always bawling the—the women out for the way they dress. And you're always slamming this and that.” He said, “You better quit that. You'll ruin your ministry.”

I said, “Any time that the Word of God ruins my ministry, God, ruin it right quick, because I—I want it ruined.” That—that's right. I want to give something that's right. The Word of God teaches that. And I say, “God give us boldness, and men that'll stand for the truth, regardless of what comes or goes.” That's what we need.

The Gospel's not something for a sissy. The Gospel's for men, God-called men.

E-15 You never judge a man by how big his hands is, and how wide his shoulders is. I've heard them say, “Oh, isn't he a man.” I've seen men that weighed two hundred pounds, didn't have an ounce of man in him. That's right. You don't measure a man by his size. That's brute. You measure him by his character. There never was a greater character Man than Jesus Christ.

A big body. . . A mule's stouter than any man, so he. . . or elephant. So that'd be brute. But a man's not how big a muscle he's got. I don't measure him by that, but how the bags is in the knees of his trousers, where he's been praying. That's the man that's to be measured: character.



Jesus was a small Man, little Fellow, probably stooped-shoulders. Thirty years old; He looked fifty, the Bible said. But there never was a man on earth like Him and never will be. He—He . . . The Bible said, “There was no beauty for Him that—that we should desire Him. When we seen Him we hid as it was our face from Him,” and all like that.

But yet, it pleased God to—to smite Him. And He was smitten, stricken, and afflicted. He bore our transgressions, was bruised for our iniquities, and by His stripes we were healed. Oh, it should be attractive to people. It really should. It should stir the heart.

E-16 But you know what’s the matter? We’ve took out the Wednesday night prayer meeting, and put in a television program that keeps all the people entertained. “And where the heart is—the treasures is, there the heart is also.” And what makes people want to go to things of the world? Well, I . . . You know the reason you do that is—the reason people does that? What makes a man want to get drunk? What makes people want to act the way they do? The world. What would a person stay home on Wednesday night from a prayer meeting, to watch a certain television program? What would they do that for?

Is because there’s something in them that desires to be satisfied. They want . . . There’s a little place in a man’s heart or a woman’s heart, and God made that place for Himself. How dare you to try to take the things of the world and put it in there where God made for Himself to set there.

God is our joy. God is our pleasure. God is our satisfaction. That’s where it belongs, in here; let God in, and then the other things are so dead, you don’t even care nothing about them no more.

E-17 Oh, people are very religious: always been. As I preached the other night over there, a revival always produces twins, like Esau and Jacob: a man of the world, and the man that desires the birthright. See? It always . . . Every revival produces that.

This latter-day revival has done the same thing. It’s true. So let’s get on the Jacob side, the one that’s going to inherit, the one that’s going into the promised land. And we cannot be satisfied just with going to church and putting our name on the book. If we do, there’s something wrong. Let’s keep climbing higher and higher, till we reach that promised land.

E-18 Preaching the other day at the Christian Business Men’s convention in Phoenix, Arizona, there in a ballroom; I said, “Little

could Israel ever think, when they was shouting and dancing in the Spirit, and Miriam with that tambourine after they crossed over the Dead Sea, and seen the taskmakers dead behind them, little did they think they were forty years away from the promised land.” They couldn’t believe that. They was only about four days away.

But they had to have a . . . You know, had to go up to Exodus 19 and make their biggest mistake they ever made: had to go up and get a law, so they could fuss and organize, and get themselves together.

Grace had provided them a prophet. Grace had provided them a lamb. Grace had provided them miracles. Grace had given them the biggest revival they ever had. Grace had provided all these things, and yet they desired a law.

That’s exactly where our fathers stood in Pentecost about forty years ago. Grace had provided. They was all in one accord. Every . . . Pentecost was Pentecost. But they couldn’t be satisfied with that. They had to organize them a class called Assemblies of God. No, they had to get them another: Church of God, Foursquare, Oneness, Twoness, Threeness, Fourness. And you’ve been setting right there for forty years. God have mercy. We need a . . .

E-19 Well, they stayed there till all them people with that kind of mind died out. Then one day, a Joshua rose up, put his arms around them all, and God said, “You’ve been on this mountain long enough. Now, let’s go north and cross over, take the promise.”

God can take Baptists, or Methodists, or whatever he wants to. But somebody’s going over. That’s right. And as long as we still get our classical ideas and set around that we are . . . Oh, you’ll stay right there. Just exactly. Oh, let’s rise. Let’s get out of it. My, shake yourselves and realize God’s still God. He has to remain . . . If He ever was God, He’s still God. He don’t change to our ways. We got to change our ways to His ways. Oh, I didn’t even want to say that. I just . . .

E-20 I—I’ll read some Scripture now. All right. Saint John 12:20. I’m going to just read a verse here.

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

*The some come therefore to Philip, which was of Bethsaida of Galilee, . . . desiring him, saying, Sirs, we would see Jesus.*

Now, turn to Hebrews 13:8.

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



How many believes that solemnly with all your heart? Now, tomorrow night we're going on to the evangelistic services. Tonight we're going to . . . give it for Divine healing.

E-21 Now, there's one thing to talk about anything, and then there's another thing to make what we've talked about be true. And it's all God's Word, and the only thing it needs is faith to make any Divine promise act. That's right. If God made the promise, then God's obligated to His promise.

Now, I want you just to give me your undivided time for a few minutes. If you'll give me about thirty minutes, and then we'll call the prayer line; and in a few minutes we can go home.

E-22 Now, the first thing is: Do you believe that Jesus Christ is the same yesterday, today, and forever? Do you believe that, solemnly? Is He the same in principle, the same in power, the—the same power that He once had, the same compassion? If He was here, which He is today, would He act just exactly like He did when He was here before?

Or, do you think after two thousand years He's got a little wiser, and a little smarter, and knows how to make a church different? And He'd kind of have to apologize on what He did on—on the Pentecostal church first, so He just makes Him a different Pentecostal church for the last age? Would that be His idea?

Not if He's the same. He'd have the same ideas. And He was God, so He can't change. "God was in Christ reconciling the world to Himself." So He'd have the same ideas, and the same principles, the same power, and the same church. He's the same yesterday, today, and forever.

E-23 Now, one day there was some people who had never seen Him staggered in to the meeting, or up to worship at Pentecost. They'd heard about Him. So they came to one of His servants and said, "Sir, we would see Jesus." And by asking this servant, this servant produced Jesus for them.

Now, if He's the same yesterday, today, and forever; and you've got up your hands that you'd like to see Him, then why can't we see Him? That's the question. Can't we see Him? If He is the same, then why can't we see Him?

You raised your hands like those Greeks. You'd like to see Him. I raised my hand. I'd like to see Him. And He promised that He would be with us and never forsake us. "I'm with you always,

even to the end of the consummation.” He’s always here, the same yesterday, today, and forever. Then what’s the matter? Why can’t we see Him?

E-24 Now, if He will come into our midst tonight. . . Now, if you’re a stranger you might not understand this, but I want you just to pull the sideboards down, and set still for the—for the rest of the meeting, and listen close to these words, promises I’m going to read to you, wrote out here on this paper, out of the Bible. And I—I want to read you some promises and find out whether He’s still alive or not, to see if our Christian religion is the true religion, and if our Pentecostal conception of it is true, or whether it’s wrong.

Even I believe in. . . Now, even in all its error, I still choose it to be the church, now, not because that they’re Pentecostal. Pentecost is not an organization. Now, you Baptists and Methodists remember that, Catholics and Presbyterian. You can’t organize God. You don’t organize God. Pentecost is an experience that Methodists, Baptists, Presbyterian, Catholics, and all receive.

E-25 Now, I’ve always said: If a man’s a Catholic, and he’s depending on the Catholic church for salvation, he’s lost. And if he’s a Baptist and depending on the Baptist church for salvation, he’s lost. If he’s Pentecostal and depending on the Pentecostal church for salvation, he’s lost.

But if he’s a Catholic and depending on Jesus Christ, he’s saved by faith, his own faith. If he’s a Baptist, or Pentecostal, and looking to Jesus Christ for salvation. . . For it’s by faith are you saved, and that through grace of God. That’s right. Your personal faith in Jesus Christ is what saves you.

E-26 Now, if this is His Book. . . I had an interview not long ago with a Catholic priest. He came to my house to ask about if I’d baptized some girl that—when she was a baby, or a little girl about fifteen years old. She’d remarried, and remarried Catholic. He had to baptize her over. And the bishop asked me some questions. And he asked me if I baptized her, and I told her, “Christian baptism by immersing.”

He said, “The Catholic church used to do that.”

I said, “When?”

So he went back and said, “In the days of the Bible.”

I said, “Then do you claim that the—the Bible is. . . the Catholic church wrote the Bible?”

Said, "Jesus Christ organized the Catholic church and placed Peter the head of it and the twelve apostles; and that was the first Catholic church."

I said, "Then if it's infallible, and changes not, why has there been so many more changes made? Why, you've got ten thousand women out here you're praying to: dead people. And there's only one mediator, said the Bible, between God and man, and that's the Man Christ Jesus, no Marys, or nothing else. See?" I said, "Why?"

E-27 He said, "Well, you see, Mr. Branham, we're not supposed to argue the Word."

I said, "I'm not arguing the Word. I'm just asking you." I said, "I've got Hislop's "Two Babylons." I've got the most ancient histories that I can find. Here's the Nicene Fathers, the Nicene Council, the Pre-Nicene Council, and all, right here in my study. Show me anywhere there was a Catholic church till 305. Show me where it was."

He said, "You're quoting history."

I said, "How did I know there was a George Washington here, only by history? Show me something different." See? I said. That's exactly right. God never did organize a church, and it never was God's plan to do it. Organizations, "mother church" is Catholic, and all the rest of them is off of that same organization according to Revelation 17. That's exactly right. Breaking down fellowship. . .

We're all one. Pentecost is for Methodist, Baptist, Catholic, Presbyterian, "Whosoever will, let him come, drink from the fountains of the waters of Life freely." Right. Now, if Jesus is the. . .

E-28 Now, I ain't talking against these organizations, but when you draw a little fence around. . . Like a little thing I seen one time, a little monkey setting up in the tree. And he said, looked over at the other little monkeys, said, "You know they tell us that. . . telling us. . . Or they say down there that—that they come from us." He said he couldn't believe that.

Said, "Would I fence up my tree here so my fellow monk couldn't come over and get a coconut when he wanted it? Would I say that I'm the only monk there is in the—in the trees?" Well, said, "If it has, then the monkey race is fallen." That's. . . Well, that's about right too. Yeah.

E-29 When we try to hedge up something. . . God don't hedge it up. He breaks the hedges down, tore down the middle wall of partitions and all in one in Christ Jesus. The Holy Spirit is for all of us, that we all might see the glory of God.

In all my meetings I've never seen Him say, "Well, this fellow's a Presbyterian, so he can't get healed. And this one's Baptist, so he can't get healed." He doesn't heal people that way. It's on the basis of their faith and not their denomination. That's right.

Now, if He's the same yesterday, today, and forever. . . The Catholic church would say, "Sure, we believe that. We believe that in our church."

Baptist would say, "We believe that in our church."

The Catholic say, "We believe it" in that church.

Now, if I was going to base this talk upon Baptist, the church that I come from. . . If I was going to base it upon Pentecost, or if I was going to base it upon any one of the organizations of Pentecost, I just might as well stop. That's all.

E-30 But there's only one thing to do. There's got to be something right and something wrong. It's exactly true. You can't get wrong and right at the same time. We have a bogus dollar because it was made off of a real dollar.

Now, what—what is the difference? How would we know then? The Catholic church would say, "We're the oldest organization."

Pentecost would say, "Why, we begin back there before the organization."

All right, we'll just go on all this. The Baptist said, "We started from John. He was the first Baptist, even before Jesus came on the scene."

Well, you'd have all kinds of arguments. But let's take it down and find out.

E-31 Now, what if we go downtown to look for Jesus, that He's the same? We'd see a man come along with a robe on like He wore, and the psychological thought of it that He had long hair. . . We have no record of that, that He ever had long hair. We don't know. But say that we did—we did see a man that looked like the artist's picture that painted of Jesus. And He had scars in his hands, scars in his feet, and—and thorn marks, and so forth, and looked like maybe the Hofmann's picture of Him, the "Head at Thirty-three," or maybe some of the other ones, like the inspirational, or—or some picture. . .

That still couldn't be Jesus, because I'll tell you why. Because no man will see Jesus on earth in a physical body until first he goes to glory; because we'll be caught up to meet Him in the air. That's right. For He said in the last days, there'd be false Christs, and everything saying, "Lo, He's in the desert, and in the secret chamber. Believe it not."

E-32 But He's here in the form of the Holy Spirit, and the Spirit that was in Christ will do the same things that He did, because it's the same Life. If you put the life of a—of a grapevine in a cucumber vine, it would bear grapes. If you put the life of a peach tree in a—in a sycamore, it would bear peaches. See? Exactly. Because it's the life that's in it produces. And the Life that's in the church of Jesus Christ will bear the works and marks of Jesus Christ.

And the church is an individual. God deals with Israel as a nation, but the Gentiles as individuals. Now, you get it, do you? See, individual. . . A nation—a nation will be saved when Israel comes. It'll be just born overnight when Israel will come to God at one time. But then, when the Gentiles, it's individual. A people He's taken out of the Gentiles for his Name's sake, making up His Bride.

E-33 Now, what would we do then tonight if we wanted to find out whose church He's in? If I wanted to see if He's in the Pentecostal church, if I wanted to see if He's in the Baptist church, or the Catholic church (the oldest organization), or which one of them? Lutheran, that's next to Catholic, and Wesley comes next, and on down like that. . . If I'd go over, look them churches, what would I look for? A man that would look like Him? No. There might be many men look like Him, just exactly. What would I look for?

Then I'd look for a man that had a Life in him. I'd look for a church that had a Spirit in them just like His Spirit. See? I'd look to see His works. He said, "He that believeth on Me. . . (Saint John 14:12) He that believeth on Me, the works that I do shall he do also." Is that right? Then we. . . He said, "He that believeth in Me, the works that I do shall he do also."

Now, you find in the translation there, it said, "Greater than these shall he do, shall he. . ." But actually the right translation from it is. . . I've got the "Emphatic Diaglott," and it says, "He that believeth on Me, the works that I do shall he also, and more than this shall he do," not greater, 'cause they couldn't do no greater. He raised the dead, healed the sick, stopped nature. There's nothing could be greater. But it's not in quality, but in quantity He could do greater.

E-34 Because then He . . . God was in one Man, Christ Jesus; in Him dwelt the fullness of the Godhead bodily. Now, when that Pillar of Fire come down at Pentecost, you notice, tongues of fire set upon each of them. Before they begin to speak with tongues, there was tongues of fire. That was God separating Himself from the Pillar of Fire into each member of His church: God separating Himself so He could be universally all over everywhere at one time.

Right now healing meetings is going in Africa. The lame's a walking, the blind's a seeing, all around the world—the universal church of the Lord Jesus Christ in individuals, men who's living and serving Him. God separated Himself and placed Himself out among.

“That day you'll know that I'm in the Father, the Father in Me, I in you and you in Me,” See, see? “I will be . . . A little while and the world (kosmos there, the world order) will see Me no more. Yet ye (the church) shall see Me, for I ('I' is a personal pronoun.), I'll be with you, even in you, to the end of the world.” That's right. “I, I will be with you . . .” See, the universal church of the Lord Jesus Christ. “I'll be with you. The works that I do shall you do also.”

E-35 Now, let us think just a minute now what He did then. Let's see what kind of works He did, and how He made Himself known. Now, we take, for instance, He was called the Messiah. And the “Messiah” means, “the Anointed One,” the Christ. He'd been promised since the garden of Eden, back in Genesis.

Now, we just go back and find out. Now we read tonight out of Saint John 12. Let's go back to Saint John 1, and then we'll find out what He was. And if we can find what He was, and what church He belonged to, what organization He went to, then if it's our organization we can be satisfied with it.

And we find out what He was, and what He was then, and what He did then, He should be the same thing, and do the same thing today, because He said He would. Would that satisfy the church? Now, let's just go back and find out. Now, I'll quote, and you read. And when you go home, take these chapters as I refer to them here. And then, when we have . . . We was going to have a constant healing service, we'd just keep pounding from Genesis to Revelation to show that this is the truth.

E-36 Now, you might have your ideas all fixed up (so did the Pharisees) of what the Messiah would do when He come. But He come a little different. Yet He come exactly what the Scripture said, the way the He . . . the Scripture said He would come. Now, let's notice Him just a minute.



We find out, after His birth, up to thirty years old, His second cousin John was baptizing in the wilderness. And Jesus went down and was baptized, and heavens was opened, and he saw the Spirit of God descending like a dove. And He went into the wilderness and was tempted forty days of the devil, come back with His ministry.

And the first thing He started to do, we find out here in John 1, He started going about healing the sick people. And then there was a man by the name of Andrew had believed on Him. Let's take him just for a moment. Let's take now how He made Himself known as the Messiah.

E-37 Now, remember that God always gives signs and wonders. How many believes that? Now, in the Old Testament. . . Now, listen close. Just. . . It won't take long. If we can get you to see the message, there won't be a person in here in a wheelchair. There won't be a sick person in this building in forty minutes from now, if you'll listen and catch it close.

Now, let's just prove it. That's what the Bible said. "Prove all things." Now, if He made the promise, He's got to keep the promise.

And God, in the Old Testament, if a prophet prophesied, or a dreamer dreamed a dream, the way they found out whether that was true or not, they went down to the Urim Thummim. The pastors and so forth knows about that: the breastplate of Aaron. He had the twelve stones, the birthstones of the patriarchs. It hung on a post in the temple. And when the prophet begin to prophesy, or the dreamer tell the dream, no matter how real it sound, if it didn't reflect that conglomeration of lights in there, the supernatural wasn't working. So they refused the message.

I don't care how much as good it sound, how it fit up with Dr. So-and-so's theology, or how it fit up with the—this church or that organization, they condemned it because the supernatural didn't act. Amen.

I begin to feel religious. Yes, sir. Where a supernatural God is, there's going to be supernatural things happening. Hallelujah. . . can't keep from it. It's just got to be that way.

E-38 Now, notice now, when that priesthood ended, Aaronic priesthood, then that Urim Thummim was taken away. But God has another Urim Thummim, which is His Word, the Bible.

Now, if God makes a promise in the Bible, and then if you receive that, the supernatural promise will make a supernatural manifestation, 'cause God will vindicate His Word. Absolutely. If it doesn't, then it isn't the Word of God. If it isn't. . .

Then if our faith isn't great enough, don't deny it. If God made the promise, say, "It's so, but I ain't got faith enough to do it." Let the other fellow do it.

If I haven't got faith enough to start walking like Enoch did, and take an afternoon walk and go home with God, I'll never stand in somebody else's way who does have enough faith to do it. I'll say, "Praise God for that brother. He walked right on out of the earth. I'm just thankful for that. I—I can't do it, but I'm thankful he did it." I . . . See? I believe that, and I don't want to stand in anybody's way who has faith to make God's Word be confirmed. Now, it's got to come from the Word.

E-39 Now, when Jesus came, He came to His own, the Jews. Now, we find out He had a Messiahic sign that followed Him. John bare record of it, and it looked like a dove, a Light, coming down from heaven. He noticed it. Now, when that Light, or dove, came into the Son of man, we notice what taken place.

E-40 Andrew, let's start off with him. We . . . Now, in Saint John 1 the 1st chapter, I'm in. We find out that Andrew, as soon as he believed on the Lord Jesus Christ, he goes to get Simon Peter. His name was Simon then, and he said to Simon, "Now, you must come see." (Let's break in on their conversation. They're both fishermen.)

I can see Simon, perhaps the older of the two, set down on the side of the boat and say, "Andrew, now you know that we're both Pharisees, because we're after our old father, the Pharisee. And I remember, Andrew, before father died when I was yet a young boy . . . One day after we'd fished out on the lake all day long, we come in; and father had prayed hard that he'd get fish. And right at the last hour we caught fish for our bread the next day. Oh, I can see how—how mother's always on her knees praying. How we trusted God to help us."

"Oh, certainly, brother Simon. I remember that very well."

E-41 "Well, I remember, Simon, my father said to me one day as he stroked my hair back, and I put my hands upon his gray hairs . . . And he said, 'Simon, my son, I've always wanted to live to see the day when our Deliverer, Messiah, would come. But I'm getting old now, so I suppose I won't be able to see Him, Simon. But you're a young lad. No doubt you'll see Him in your day.'

Now, there's going to be a lot of confusion. Always is, Simon. Just before the supernatural takes place, there'll be a lot of false

things take place. But I want you to remember this, Simon, that when Messiah comes, the Messiah will have the sign of the Messiah. And you'll know Him by the sign.

Moses said so, for Moses said in (over in the chapter of—of Deuteronomy we find this) that...He said that the Lord (Deuteronomy 18:15, if you want to put it down to read it. Read the rest of the chapter down.), that the Lord your God shall raise up a prophet liken unto me. It will come to pass that who will not ever hear this prophet will be cut off from amongst the people,” See?

E-42 “Now, he said, ‘Now, remember, Simon, there may be great forceful speakers raise up. There may be great men will raise up. But remember, as Jews, we know that God is sending to us a prophet, a Messiah-prophet. And the reason...Now, we’ve had four hundred years now. Since Malachi we haven’t had any prophets. But when the Messiah comes, He will be a God prophet. We’ll know Him by that. Now, don’t forget that, Simon.”

Now, he says, “Andrew, you might say this is a great man. He can hold the people spellbound. But to me, He has to be a prophet because the Messiah...And I heard you talk about that man in the wilderness and so forth, John. He, perhaps, is a prophet too. I don’t know. But this Messiah will be a God prophet. He will be a prophet—plus. He will be more than a prophet. He will be a prophet—plus. I’ll go with you someday.”

E-43 I can imagine seeing Andrew, then, go on to the service to hear Jesus of Nazareth, and he come home and told him some things that happened. So the next day maybe Simon decided he would go.

And you remember, he was given the keys—Simon was, later on. He was an ignorant man. He didn’t come out of any of the seminaries, any of their Bible schools. He couldn’t even sign his own name, Simon Peter. The Bible said he was both ignorant and unlearned, but they taken notice that he’d been with Jesus. Now, that’s the main thing. That’s true Pentecost. See?

E-44 Now, we find out that he went down and perhaps walked up with Andrew, and a great crowd of people around. And as soon as he got into the sight of the Lord Jesus, wondering if He was the Messiah. Now, we’re going to find out what Messiah was.

And as soon as he got into the Presence of the Messiah, He looked at him, and He said, “Your name is Simon, and you are the son of Jonas.” Oh, my. That was enough for him. Not only did

He know who he was, He knowed that godly old father that had told him what He would be. That settled it forever. That was the Messiah. Yes, sir.

If that was Messiah yesterday making Hissself known to His own, that's Messiah today making Hissself known to His own. Remember: to His own. We're going to get to that in a minute.

E-45 Now, what was it? There was many standing there, perhaps, didn't understand that. But Simon knew it, for he was looking for that type of a Person. He was led of the Spirit. He knowed by the Scripture that that was exactly Messiah. He not only knowed him but He knowed his father, and he called both their names.

And there stood a man there by the name of Philip, and Philip said, "Say, that's it. I know that's Messiah." And around the hill he went, fifteen miles around the hill, to find a friend to tell him about it. There's something another, when you really get a vision of Christ, you can't keep still. You've got to tell somebody about it. Just a touch of Him, and it sets your soul aflame. "I've got to find. . . I've got a friend by the name of Nathanael. He's a great man. He's a good scholar." And around the mountain he went.

E-46 Probably it was getting evening time when he got in. He knocks at the door, and Mrs. Nathanael come to the door. "Well, if it isn't our friend Philip."

"Oh, where is Nathanael?"

"He's taking a stroll out in the orchard."

Away he went out in the orchard, and he found out there. . . Under the fig tree he found Nathanael down on his knees, perhaps, saying, "O Lord God, You promised us deliverance. We're looking for it. We've been waiting for it. When will You do it, O Lord God? I'm waiting for that promise that You give." Gets up, and dusts his—his clothes off like that, and he turned around, and who was standing there but Philip. He said, no doubt, "Philip, my friend."

And before he said anything, "How are you getting along? Is the trees all right?" he had an urgent message, something real. He said, "Come, see Who we've found." Oh, right straight to the mark. "Come see Who we found, Jesus of Nazareth, the Son of Joseph. He's the Messiah. I know He is the Messiah."

E-47 Oh, now, I can imagine Nathanael saying, "Now, Philip. Now, I know the many Bible lessons that we've had, the many good schoolings that we've had together. And we know, you and I know. . . Now, what's happened, Philip? Have you went off on the

deep end somewhere? Well, what's happened to you, Philip? Now, don't you come tell me that—that this Messiah could ever come out of Nazareth. Now, we know we heard Caiaphas' last talk, that someday the Messiah would come, and He'd probably land like an airplane, you know, right out on the canvases of the temple. He would come to our organization, 'cause it's the greatest there is in the country. And He would come right. . . And if He doesn't come to ours, we won't believe it. We'll have nothing to do with it, won't cooperate with the rest of them. No. That's right. He will come to us. We're the ones."

E-48 "And He will come out there, and He will come up to Caiaphas, the high priest, our bishop, and say, 'I am the Messiah. I've come now to take over.' Sure that's the way it'll happen."

That idea has never left the people. That's right. But you know what? God does things the way He wants to do it. He usually does it contrary from the way we're all fixed up to receive it, so He can—He can. . .

Well, He—He's hid Hissself from the eyes of the wise and prudent, and revealed Himself to babes such would humble and learn of Him. Now, quickly, watch what happened.

E-49 But I can hear Philip go to him with something that was positive, not some words He had said, but something that He had done.

Now, I hear Him say, "Nathanael, you are a scholar of the Scripture."

"Yes, sir."

"What kind of a man will the Messiah be?"

"Why, the Messiah will be a prophet."

"Yes, sir; that is true, because Moses told us, our leader, he was. . . Or his words we've depended on (and should depend on it), until there came a prophet. And He would be the Messiah, and would show the sign of the Messiah."

"Yes."

"Well, this Jesus of Nazareth I'm talking about. . . You remember that old fisherman down there they called Simon, you bought the fish from that time, he couldn't even sign the receipt for it?"

"Oh, yes. I knowed him. I knowed his father well."

“Well, the other day his brother brought him up into the audience where Jesus was standing. He looked around and said, ‘Your name is Simon. You’re the son of Jonas.’”

You know them both. And He did that?”

“Yes.”

“Who told Him about it?”

“Nobody. Simon just was brought up by Andrew, his brother. Come up there. . . You know it wouldn’t surprise me but what He’d tell you who you are when you get there.”

“Well, I don’t know about that now. I’ve got to see. You know, I’ve been an orthodox a long time. So I—I’ll have to see about this.”

E-50 And the first thing you know, the next day when they come up, they might’ve come in the prayer line, or they might’ve come in the audience. I don’t know. Anyhow, as soon as Jesus saw him the first time, Jesus looked right around at him, said, “Behold an Israelite, in whom there is no guile.” That took the starch out of him. That’s. . .

He said. . . Now, maybe some of them stood by, say. . . Well, today they’d say, “Well, sure. He’d know He was that; ‘cause the way He was dressed He was an Israelite.” No, no. All the easterners dressed alike. He could’ve been an Arab. He could’ve been a Greek. Sure, they all dark, wore—wore beard and turbans, and garments the same.

He—He said, “Behold an Israelite, in whom there is no guile.”

Oh, it just got him so bad. He said, “Rabbi, when did You ever see me?”

He said, “Before Philip called you, when you were under the tree, I saw you.”

Listen at him. “Rabbi, Thou art the Son of God; Thou art the King of Israel.” See, making Himself known to His own. . .

E-51 Now, there was those stood by who called themselves His own. One of them stood by Him, and he said, “You know what? I’ve got to give an answer for our churches. He didn’t come to our organization. So what will we tell the church about it, when they. . . We got to—we got to say something, ‘cause something’s being done. So we—what will we tell our church?”

One of them said, “I’ll tell you. The little ministerial council over in the corner said it’s of the devil. That’s exactly.”



But they couldn't hide it from Him. He turned, perceiving their thoughts. He said, "You say that against Me, the Son of man, I'll forgive you for it. But now (to break this Word down)... But someday, the Holy Ghost will come, do the same thing. One word against it will never be forgiven in this world, neither in the world that is to come." The unpardonable sin to call the Spirit of God that's doing the Messiahic works (as He was doing) an unclean spirit like a fortuneteller.

They said, "He's Beelzebub, a fortuneteller. He's reading their minds. He's—He's got a telepathy, a mental telepathy, and He can read their minds. That's what He's doing." They couldn't say He wasn't doing it, 'cause right there it was before the people.

E-52 But look at these men who were ordained to Life. O God. Their name's immortal today. They're in glory with Christ. They recognized it to be the Messiah. He said, "Thou art the Christ, the Son of the living God, the King of Israel."

He said, "Because I told you that, you believed. Then come go along with Me. You'll see greater than this." But because he believed...

Now, if that was the sign of the Messiah yesterday, and He's the same Messiah today, it'll have to be the same thing today as it was yesterday. That's how He makes Himself known to His church.

E-53 Now, there's only three races of people on the earth. That's Ham, Shem, and Japheth's people; and that day, which was considered Jew, Gentile, and Samaritan. Now, the Gentiles, we Anglo-Saxon, we were heathens in them days. We worshipped idols, Romans, and so forth, with clubs on our backs; and we wasn't looking for no Messiah. And remember, Messiah only comes and makes Himself manifest to those who are looking for Him.

The reason we don't see these things today, we're not looking for Him. We're looking at our churches, our denominations, our great structures, how much we're growing. Get your eyes off of that. Look to the Messiah. We're at the end time.

Now, notice what taken place. Then we find out that He came... Now, there's... He made... That's how He made Himself known to the Jews.

E-54 Now, we're going to take, turn over a couple of pages to Saint John, the 4th chapter. He was going to Jericho. If anybody's ever been in Palestine, it's down below Jerusalem. That's where He was on His road. But He had need go by Samaria up on the mountain. Wonder why? Now, in Saint John 5:19—5:19, you'll read this:

“Verily, verily, I say unto you, the Son can do nothing in Himself, but what He sees the Father doing. . .” See, He was a prophet, the prophet part of Him. Now, He’s more than a prophet. Don’t think I’m denying him a prophet. I do not.

I heard Sister Florence singing awhile ago. I’d like for her some night down here to sing, “Down From His Glory.” I love that song. It expresses the supreme Deity of Jesus Christ. In the days when they try to make Him just a prophet, He was a God prophet. He was more than a prophet. He was God made manifest; but His sign of Messiah was a prophet.

E-55 Now, we find out that when . . . We see Him there, standing there; then goes up to Samaria. Now, the Samaritans was also half Jew and Gentile, that worshipped God. Now, we find out that He went up there, and it was about eleven or twelve o’clock. He sent His disciples away to buy some victuals, food; went down into Samaria. He set down at the well, probably a panoramic—something like this beautiful picture back here—setting out there at the well. If you was ever at Samaria, notice the public city well there, still it’s there.

And it’s about eleven o’clock in the day. There was a woman come out to get some water. Let’s think she was beautiful, like some of the ladies of today, only it was a little different. Then we find out that she . . . Yep. I was thinking about her, going to have, make her have long hair.

I was thinking about that woman that washed Jesus’ feet, you know, with her tears and wiped them with her hair. Huh. She’d have a hard time . . . She’d have to stand on her head today to get enough hair down there to wipe his feet with. They’ve cut it all off. The Bible said it’s her glory, so she just cut her glory away. I don’t know why. Maybe she looked at somebody up here she thought more about up in Hollywood. But however . . .

E-56 You—you’ll call me a fanatic. You’ll call me a crank if you want to, but at the day of the judgment you’ll find out it’s **THUS SAITH THE LORD**. Right. No wonder we got a church that’s dying, not dying, but dead. Right. The Spirit of God is grieved and gone from it. Our ways has grieved Him away. Our differences and indifferences towards Him is what’s done it. I don’t want to hurt you. I’m not here to hurt you. I’m here to awaken you. God have mercy.

Give us strength and courage to stay on God’s Word, bring It regardless of what it means, what it says. Take ministers to get money in to compromise, to run big television outfits, and things like that, compromise with the people. Not me. I’d rather lay on my

stomach, and drink branch water, and eat soda crackers, and preach the truth, than have to stand there before the church on the day of judgment and condemned with them.

Our Kingdom is not of this world. My treasures is not in this world. My treasures is in heaven, and my interest is God's people, His church. Don't pattern yourself after some pastor's wife, or some minister's wife, or evangelist's wife. Pattern yourself after the Bible. Right.

E-57 Today we got to match. A woman can wear a certain dress to church, or get a certain hairdo, and every woman wants to wear the same thing. Does the same amongst both sex. I don't care whether my coat matches my trousers or my tie matches my shirt. I want my experience to match God's Bible. That's what kind of a matching we need today, a revival of that kind of a match, with the Spirit of Jesus Christ living among us.

That's . . . [Blank spot on tape—Ed.]

They can't mix together like they do up here in Los Angeles, and around here. They can't mix together. You can't tell one from the other now. They all look alike. Them days it was different. If a woman was bad, she was marked bad. She stayed in her own company; she didn't associate with the rest of them. Now, it's just like taking a—an egg and go picking with the middle of it. Just gets the whole thing yellow. See? So that's what it is now.

Look, I was reading here where a proverb—perverts, rather, over the nation in Los Angeles, how it is . . . Oh, it's terrible. Your increase is about thirty percent over last year. What a . . . Why, it's a Sodom. Oh, may God shake the people here, send a revival somewhere that'll shake the Pentecostal church back to its senses again, spitting fire over the audiences that the people might understand this hour that we're living: sitting asleep. Of course the Bible said they'd do it, I guess. Well, there you are.

E-58 Now, this woman comes out. And she, maybe she come out that time; maybe she'd been out all night and slept till that time. But anyhow, she come out with a pitcher. She put the little strings under with the little hooks and let the windle down to get the water. And when she'd about got her water drawed up, she heard somebody say, "Woman, bring Me a drink."

Now, remember she's a Samaritan. Now, He'd showed this sign of Messiah to the Jews. Now, here's the Samaritans. "Woman, bring Me a drink."

She said, looked over, and she said, “Well, now (I’ll make it—break it down), we have segregation here. It’s not customary for you, being a Jew, ask me, a woman of Samaria, such a thing.” And she said. . .

E-59 He was probably setting there. He—He wasn’t but thirty something years old, but the Scripture said (Saint John 6), said He looked fifty. Said, “You’re not a man fifty years old and you say you’ve seen Abraham.”

He said, “Before Abraham was, I AM.” That’s right. See? Probably His work broke Him down, might’ve been grayed up a bit, or something.

While He was setting there and she was looking at Him: Man looking about fifty years old setting up against the side of that wall. . . Said, “It’s not customary for you Jews to ask us Samaritans.”

He said, “But if you knew Who you were talking to, you’d ask Me for a drink.” What was He doing? Now, you’ll have to take my word for this. He was trying to contact her spirit. God had sent Him down there. God sent me to this church. I don’t know you. See? I don’t know none of you.

But God had sent Him up there. He had need to go by Samaria. Why? They were looking for a Messiah. He had to go up and show them that He was Messiah. So He set there. This woman said, talked to Him, said, “The well’s deep, and You have nothing to draw with.” Said, “Our fathers worshipped in this mountain (and so forth), and you say at Jerusalem. . .” And the conversation went on.

E-60 What was He trying to do? Find where her trouble was. Now, listen close now. Find where her trouble was. . . Now, what is it? The Messiah is going to make Himself known to His own in Samaria (See?), to the Samaritans. How He done it to the Jews, He has to do the same thing to the Samaritans. Sure. He has to call His own by the same. . .

Remember what I said last night? If God ever makes a decision to do a thing a certain way, He has to do it every time the same way. If He didn’t, He made a mistake when He done it the first time. See? You don’t give one a piece of corn bread and the other a piece of cake. It’s all the same, just exactly. See? Now, notice, He’s—He—He’s infinite, perfect, omnipotent, omnipresent. Now, we seen that. . . this Samaritan. Now, how’s He going to make Himself known to a Samaritan? The question’s between Him and the woman.

E-61 And after He looked at her a few minutes, the Father had sent Him up there, so He—He said, “Go, get your husband and come here.”

She said, “I don’t have any husband.”

“Why,” He said, “that’s right. You’ve had five, and the one you’re living with now is not your husband. So you said well.”

I can see that pretty big bunch of curly hair drop down over her shoulders, and her big brown eyes, and the tears roll down her cheeks. She said, “Sir, I perceive that You are a prophet.” How much different from that prostitute, and them preachers. She knowed more about God than half of them. It’s a great deal that way today too. That’s right. Yes.

She said, “Sir, I perceive that You are a prophet. She said, “We know, we—we Samaritans, we know that when the Messiah comes, that’ll be the sign that He will do. So You must be His prophet. We know when Messiah cometh, He will tell us these things; but Who are You?”

Oh, my. There never was but One could ever say this. He said, “I’m He Who speaks with you.”

She recognized it. That was the Messiah that she’d been taught that was coming. She knowed He’d be a prophet, a God-prophet. So she said . . .

E-62 She dropped her water pot, or set it down, or what, and she ran into the city. And watch her message. She ran in, said, “Come see a Man Who’s told me the things that I’ve done. Isn’t this the very sign of the Messiah? Isn’t this the very Messiah? Don’t our Scriptures tell us that when He comes, that’s what He will do?”

And the Bible said that the men of that city believed Him to be the Messiah because of the testimony of the woman that He had told her the things that she’d done. Is that Scripture? Saint John 4.

E-63 Now, I see my time’s getting away, so I’m going to have to hurry now and have the prayer line. I don’t want to keep you too long. See? But this will be the last healing service, as far as I know now, until Sunday night. But now, wait. Let me get one more little—little hammer here to cut this nail in here to make it stick.

E-64 Now, there was the Jews . . . How did He make Hissself known to the Jews as Messiah? By showing that He was a God prophet. Is that right? All you agree on that. Now, remember, His own, His own. The other Jews, just the regular Jews, them classical ministers, and clergymen standing around there with a D.D.D., Ph.D., LL.D., standing there, you know, with their collars turned around, so to

say, and their turbans on, all like that—they said, “It’s—it’s mental telepathy. Don’t . . . Look at His class. Look where He come from. What is He to begin with? What school did He come from? Where did He learn this? We have no record of Him even attending our seminaries, so you know He can’t be right. He don’t belong to the Assemblies. He don’t belong to the Oneness. He don’t belong to the Church of God, the Baptist, Presbyterian, or Catholic. We have no record of Him being in our schools.”

E-65 I know I’m hurting, but . . . My mama used to tell me . . . When we was little kids, we—we lived . . . We was so poor, back there in the mountains, we had to—to take corn bread, you know, and get the grease out of bacon rinds. We’d get and make the cornmeal. And every Saturday night we’d have to take a bath and a dose of castor oil. So we’d get ready for Sunday morning, go back to school. It was so bad, our—our food, we’d get pellagra and everything. Turnip greens, and black-eyed peas, corn bread, and sorghum molasses, that’s about what we was raised on. So we’d have to take that castor oil, and Mama used to . . . I’d start to take it, and I’d say, “Oh, Mama. Please, please, it makes me so sick.”

And she’d say, “If it doesn’t make you sick, it doesn’t do you any good.”

So maybe this will stir up your spiritual gastronomics somewhere, that’ll make you right good and sick; that’ll make people search the Scriptures, for They’re the truth. They are the Word of God. They are the infallible Ones. They are the Ones that testifies of Messiah. Amen. He stands by His Word. Amen. I’m not “amening” myself, but “amen” means “so be it.” I—I believe it with all my heart, that heavens and earth will pass away, but that Word will never pass.

E-66 Notice this Samaritan woman. The Samaritan had to realize that He was the Christ.

Now, “What about the Gentiles, Brother Branham? You’re leaving them out.” Not one place in the Scripture where He ever done that sign before a Gentile. Find it and show it to me: It’s not there. No, sir. It isn’t there. He showed His Messiahic sign to those who were looking for a Messiah. Oh, please get this straight. That’s the same thing He’s doing today. Now, I’ll show you why.

Now, notice. Before He left, though, He prophesied of the Gentile age. Now, the Jews, they’d had four thousand years to believe on a Messiah. And the Samaritans from way back in the time of Moses, when they married these Moabite women, and so forth, and broke up and become half-breeds, and so forth . . . Now, they’d



all—had all these years looking for a Messiah, and there was some true in heart in there (Now, watch), His own. You say it with me: His own. He made Himself known to His own. Now, watch.

Many of the Jews didn't believe Him. Just 'cause they were Jews, that was nothing. But the ones that had had their name on the Book of Life since the foundation of the world . . .

E-67 You remember, the Bible said that all—the antichrist in the last days, which was the religious organizations . . . I'm going to get to that this week, the Lord willing, or next week, see (all right), and prove it's the antichrist. The Bible says so. That's right. "And he deceived all that dwelt upon the earth whose names were not written in the Lamb's Book of Life, slain from the foundation of the world." That's when it was. See?

Now, them, "All the Father hath (past tense) given Me will come to Me. My sheep know My voice." Not because of a breed or a race, but, "My sheep know My voice." Now, watch.

Now, you say that's Calvinistic. I'm not a Calvinistic now. I believe that security goes with the church. Exactly right. But if you're in the church, you're secured with it. But are you in the church, the next thing? Now, that's it. Not because you say you are, that don't put you there.

E-68 Now, but, notice, brother, leaving that subject we go back to the Samaritan woman. Now, watch what He said there. Now, she said, "Why, certainly. We know that's the Messiah. He will do that sign when He comes."

Now, before Jesus left (in the Book of Saint Luke), He said, "As it was in the days of Sodom, so shall it be in the coming of the Son of man." Did you ever hear that? Now, let's . . . He said first about Noah's time; He said Noah's eating, drinking, marrying, giving in marriage, but in Sodom . . . Now, let's watch.

E-69 Now, there's always three classes of people. Watch them close. Now, Sodom exactly represented the three classes of people as was of Noah's time, when the world was destroyed by water. Now, in Sodom it was destroyed by fire. Is that right? Now, notice. There was three classes of people and three Messengers. Now, Abraham represented "His own." Say it again: His own. Abraham and his group was out of Sodom, and the very word "church" means "called out, separated."

Lot took his choice with his organizations, and went down there, and became the mayor of the city. And His wife belonged to all the society, and put on a Hollywood style, and so forth. See what

happened to her? She still stands there as a pillar of salt. Now, but there she desired to be Hollywood. You see? She wanted to be like the rest of the world.

But Sarah was the most beautiful woman in all the world, and she took her choice with her husband and lived out there on the poor of the land, so she could serve God and be heir of the promise. What a difference.

E-70 Now, when things was going hard, not great big, fine things, but going hard. . . One day Abraham was setting in the shade of the oak, and he looked out there. . . Must've been along about noontime, and he seen three Men coming, dust all over Their clothes. (Now, hold that two Scriptures now.) Now, he seen Them, dust all over Their clothes. And he walked up. And Abraham, being spiritual and waiting to see that promise, quickly (he was the "called out") he recognized it. There was something strange about them Men.

Oh, of course They might've said, "How do you do, sir? We're Strangers. We've come from a foreign land."

He went to meet them, said, "Come over and set down under the tree. I'd like to talk with You just a minute. Let me fetch a little water and wash Your feet, and give You a morsel of bread. Then You can go on your way. Set down. That's why You come by this way. God sent You this way so I could—I could do this for You."

"Well," they said, "Go, so be it," and went and set down.

E-71 Now, I can see him go in, say, "Sarah, (way back in the tent)," and said, "knead a little flour. Get the sifter, and sifter out a little meal here, or something, and make some cakes on the hearth." And went out and found a little fat calf, and killed it, and give it to the servant, said, "Dress it."

And he fixed it all up, and brought it out before Him, set down. Now, watch.

As it was in Sodom, it's going to be this way, because this is the burning time. You believe that? You better believe it, when hydrogen, and atomic bombs, and sputniks, and everything else's flying around you. You better be believing it, because it's coming.

E-72 Notice now, what taken place? Here's what took place. The Angels sat there a little bit—three of Them. They kept looking over towards Sodom. After while. . . Now, remember, two of them went down to Sodom. How many knows that? Two of Them went down to Sodom, and They preached. Oh, a modern Billy Graham (See?), went down to Sodom, because there was. . . Lot was down there,

which represented the lukewarm believer, the borderline believer, the denominational brother. He was down there in Sodom with the rest of the world. His congregation was all worldly and everything else. But he was down there.

And they sent a modern Billy Graham down and preached to them, no miracles, only smote them blind; and preaching of the Gospel does smite the unbeliever blind. We know that. Not—not—not Lot was smotten blind, but—smitten blind, rather; but the others was smitten blind.

Now. But now, we see what kind of sign they done: preached the Gospel in such a way that blinded the real unbeliever and called Lot out before the fire fell. Is that right?

E-73 Watch this Fellow that stayed behind, what sign He give the church: His Own. The One that stayed behind was not an Angel. It was God. The Bible said it was God. Abraham called Him “Elohim,” the self-existing One, capital L-o-r-d. He ought to know. He was the one talking to Him. God . . .

A minister said to me one time, by me, said, “Do you mean that was Jehovah God?”

I said, “That was Jehovah God. Oh,” I said, “you just fail to find out how great He is.”

What are we made out of? Sixteen elements: calcium, potash, petroleum, cosmic light. He just got a handful of it, and went “Whew! [Brother Branham makes a blowing sound—Ed.] Come here, Gabriel. Step in this,” See? “Whew,” blowed one over here for another Angel. “Whew,” blowed one for Hissself. Come right down and eat the flesh of a calf, drank the milk from the cow, eat the corn bread, and disappeared right before Abraham. See?

Well, that’s the God that owns us. I might not be a spoonful of ashes, or neither will you, but He can speak (Hallelujah.), I’ll come forth. He will call me. I’m glad that He knows me, and I’m glad that I know Him. He’s Jehovah. There He was. What was He representing? What He would be in the last days, dwelling in flesh.

E-74 Now, watch close. Now, we find out that it’s . . . Let’s see what kind of a sign He give to His own. The same as He did when He come on the earth: God made flesh in Christ. Now, notice, He had His back turned. And He said, “Abraham (How did He know he was Abraham?), where is your wife, Sarah?” What? Knowed his name was Abraham, knowed that he was married, and had a wife, and her name was Sarah.

Abraham was astonished. Said in the Bible, specifically says, Abraham said, "She's in the tent behind You."

Women didn't act then like they do now: run out, and have to take their husband's place, and tend to all the business, and vote in politics, and put guys in like they just put in, and things like that. No. They didn't do it then. No. They knowed more about God. Sarah called Abraham her "lord."

Now, said, "She's in the tent behind You." (In the tent behind You.)

He said, "Abraham (Listen!), I (Oh, mercy. 'I,' that personal pronoun again), I'm going to visit you according to the time of life, as I made you that promise in the beginning, twenty-five years ago."

E-75 Here was a man eating corn bread, eating calf's flesh, and drinking milk from a cow, with some butter on the bread, no doubt, setting there eating that, and saying, "I made you the promise, and I'm going to do it." Amen.

And Abraham called Him "Elohim," the Almighty God. There He was, setting there, said, "I'm going to visit you according . . ."

And Sarah, back in the tent, went: laughed, said, "Me, an old woman near a hundred years old, and have pleasure with my lord again like that? Oh, it couldn't be."

And the—the Man setting there said, "Why did Sarah laugh?" Oh, what kind of telepathy is that? What kind of . . . The woman in the tent behind Him . . . Said, "Why did she laugh?"

E-76 Now, watch. Jesus said, "As it was in the days of Sodom, so shall it be in the coming of the Son of man," that God would manifest Himself in human flesh, His church, the Body of Christ, and would do the same sign. There the Gentile gets it.

Now. "Sirs, we would see Jesus." Is He the same yesterday, today, and forever? See how He made Himself known to the Jews, how He made Himself known to the Gentiles and—or to the Samaritans, and promised it to the Gentiles?

Now, we've had two thousand years; that's never been in the church. But it shall be Light in the evening time. The prophet said there'll be a day that it won't be neither called night or day, but in the evening it shall be light."

E-77 Now, listen. Let me . . . One day this week, the Lord willing, I'm going to preach on when The East And The West Meets.

Now, every person that's got any education knows that civilization has traveled with the sun, from the east to the west. How many knows that? Certainly you know it. Civilization, the oldest we have is China, and we come right around. Civilization's traveled with the sun.

Now, in the eastern people. . . On the eastern horizon the s-u-n rises and sets in the west, on the western people: s-u-n. And the S-o-n of God (the same as the s-u-n of God), the S-o-n of God came to the eastern people first, the Jews, and so forth. Is that right? Greeks and so forth. . . come to the east.

E-78 Now, there's been two thousand years that's been dismal. They've made organizations, and built hospitals, and they've built churches, just what Jesus told them not to do. He never said build churches. He never said build organizations. He said, "Preach the Gospel (That's right.), manifest the power of God."

But these things has took their place. They've lived their day. But now, "In the evening time," He said, "it shall be light." And the same Son that shone on the east shines on the west. The same Messiahic signs that was done there to prove was Messiah, shines on the west. And we're on the West Coast. We are five hundred yards, almost, from the sea. And if we go that way, where are we going? Back to China again. The east and the west has come together.

That's the reason sin is bottling up here on this West Coast. It's terrible, and it's wicked. Why, we used to send to France to get patterns. France sends to us to get fashions from the women.

E-79 Our Pentecostal women, shame on you. You Pentecostal men, smoking cigarettes and carrying on, and marrying three or four wives, and deacons in the churches. Shame on you. God be merciful to your sinful soul. And you organizations of—of Methodist, and Baptist, and Assemblies of God, and Churches of God that permits that. . .

You say, "You're always picking on the women." Any man that will let his wife wear shorts and smoke cigarettes, it shows what he's made out of. He ain't a man.

"Oh," you say, "you're—you're cruel, Brother Branham."

I'm not. I'm not cruel. I'm preaching God's Word. Exactly right. Shame on you. Shake yourselves and come to yourselves. Come back to God. "It shall be Light in the evening time." Sirs, we would see Jesus.

E-80 Did He pull punches? Did any prophet ever pull a punch? He sealed His testimony with His Blood. True men of God will never

pull punches for a television program somewhere, or to get money in, or some great big educational program. He will speak the truth. If it takes life, he will tell the truth. Right.

They might hate you one day; but another day coming when they will love you, 'cause you're telling the truth. God's Word says it's the truth. There's no Scripture in the Bible for the behavior of the Pentecostal church today, not a bit. It's contrary to it—let alone you Baptist and Methodist. Whew. I know that's strong, but that's what I want it to be, so that you will straighten out. And someday you will meet yonder at the judgment bar. Brother, it's the Word of God. Your pastors and so forth, has got weaker than dishwater. It's . . . The church is a meal ticket instead of the pulpit. Right.

We need men of God who will stand and tell the truth, regardless of who it hurts, if it takes deacons, trustees, and everything else out. Be honest.

Stand for God, and believe His Word, and God will confirm that Word. It zeroed once; it will zero again. But you got to zero with it. You can't hold the gun barrel this way and expect to hit that way. You won't do it. Hold it to the left and to the right. It won't do that. It will shoot a straight line. We got to get in this Scripture and shoot It straight. Amen.

E-81 "Sirs, we would see Jesus." The Bible said, "He's the same yesterday, today, and forever." Give us fifteen minutes, will you, the Holy Spirit and the church here?

E-82 Now, if I've hurt, for . . . No, don't forgive me. Huh-uh. Don't do it. Just go home and think of it awhile. I didn't—don't mean . . . I have to say things sometimes that cuts like knives and—and . . . But—but, brother, I'm responsible. I'm responsible before God to tell what's truth. Then if I've told the truth, God will vindicate it to be the truth. Now, let's see if I told the truth or not. Let's ask Father to come on the scene. Let's ask God to come, and back up what—if that's the truth. If it isn't the truth, He won't back it up. If it is the truth, He will back it up.

And you people that would like to see Him, if He will come and do the very same thing tonight in this church . . . No matter how much He anoints me, He's got to anoint you too. Jesus went into His own country, and many mighty works He could not do because of their unbelief. But when he got somebody believing him, a woman touched the hem of His garment and was made perfectly whole. Yes. Would you like to see Jesus?



Now, if. . . No matter what He'd be dressed like, what He would look like, if this Life is in Him, in the man or the people, it'll do the same things He did, because He promised it. Is that the sign of the Messiah now to the last days? How many understands it well? Raise up your hands, and say "I understand it. I believe it." Let us pray.

E-83 Merciful Father, oh, why do I have to say those thing's like that? People who feed my children, the—the people who puts clothes on my back, and pays my way across the country, and yet. . . God, let them understand that I'm only trying to shake them, Lord. I'm trying to bring the church back to the old path again. Let them understand. May the Holy Spirit let them know it's not in cruelty; it's not to be indifferent; but it's to be truthful, Lord, and to tell the truth regardless.

Now, Father, will You back Your truth up for us tonight? I've give them a strong statement that You're the same yesterday, today, and forever. Let the Holy Spirit come tonight, Father, and anoint this little bunch of people here.

And let them know that these people. . . I'm saying these things, but it's being taped here. This tape will go all over the world. It'll be translated in many, many different languages around the world, and people from everywhere will be hearing it. And I must weigh my words, Lord, that they are true; and Your Words, and not mine.

E-84 I'm only quoting You, confessing as the Bible says, that You are now a High Priest of our confession. I'm confessing Your Word that You are the same yesterday, today, and forever. Speak, Lord God, and let the people know that—that You gave the message, and not Your servant. Grant it, Lord.

We commit it all to You now. I could say no more. And one Word from You will be more than any preacher could preach in a million years: just one Word. We know it's there, we know it's the truth.

And now we want You to confirm the Word with signs following, as You promised, that they might know that I've told them the truth, that You are the Messiah. This great Pillar of Fire that they got the picture of here, and from Germany, from Switzerland, from all over the country where they've taken it, that it's the same Pillar of Fire that went with the children of Israel.

When He came here on earth, we find out that that Pillar of Fire dwelt in a body, the Son of God. We watched the works that

He done. He said, "I come from God, and I go back to God." Later, after His death, burial, and resurrection He returned back to the Father.

E-85 And one day Saul of Tarsus was on his way down to Damascus to arrest the people, and that same big Pillar of Fire struck him down, a Light that put his eyes out made him blind for a season.

And He said, "Saul, Saul, why persecutest thou Me?"

He didn't know what that Pillar of Fire was. He said, "Who are You?"

"It's hard for you to kick against the pricks."

"Who are You, Lord?"

He said, "I'm Jesus."

Now, Lord, the scientific world knows, after they've took the picture, that it's the same Pillar of Fire. It's a mysterious Light that don't only—is phenomena, but it's been struck in the lens of the cameras through the nations.

Now, if it is the same Spirit, then It'll do the same work if the people can get theirself in the same condition. Let it be tonight, Lord, that I and this church, and these brethren, that You might prove Yourself to be Jesus Christ the same yesterday, today, and forever.

E-86 When we leave tonight we'll... Like those from Emmaus, we want to see You do now the things that You did before Your crucifixion, and Your promises that You would do it; and after two thousand years, may You manifest Yourself tonight.

And when we go home, we'll say, "Did not our hearts burn within us as He made Himself known among us tonight?" And Lord, I believe it'll make the people come back to prayer and fasting, and—and this little church will grow, and the power of God will be in it, and prophesies and great signs and wonders, and women and men straightening up and walking before God softly. And, oh, what a fear of God will come over the country, Lord. Give them great signs and wonders. Grant it. Strengthen Your church, Lord.

O God, call Your people; pull them out of this chaos in the last days. Grant it. We'll wait for You, Father, to speak to us in the prayer line, as we call in the Name of the Lord Jesus Christ. Amen.

E-87 Now, if you'll just bear with us just a few... [Blank spot on tape—Ed.]

When did you ever see it fail? It don't fail, because it's God. It can't fail. God has sent that. And it's just as real to me as it is to you to take a drink of water. See? I'm just as confident that God will move on the scene as I am standing in this platform tonight, because it's His promise. And if He will do that, then that will show that He is the same Messiah coming back. Now, who to? Not to the outside, the big organizations and things, but to the elect (See?), to the church. See what I mean? His own. You say, "Why don't you have a great big television program?"

He sent to His Own, the elected, the called-out, not the flowery. . .

Jesus didn't have showmanship. He wasn't a showman. He—He. . . They said, "Why don't you get away from that bunch down there on the river? You're fooling with just a bunch of holy-rollers-like," you know. "Come up here and show Caiaphas what you can do." He never done it. See? He was kept humbly, quietly.

He came to His Own, to. . . He made Hissself known to His Own, before the Jews, them who refused Him, they went on to eternity. Those who received Him and believed it, their name's immortal, and will be forever. That's right.

E-88 Now, I am not Him. I'm just your brother. I am your brother, a servant of Jesus Christ, sent here with my brethren, and with you people here, to—with a gift that manifests. And if I had time to take it through the Bible this week, and prove to you by Scripture after Scripture, infallible proofs that this is the hour of it. . . Don't let it go past you. See?

E-89 Here's a girl. I never seen her in my life, lovely young woman. She might be a Christian; she might not. She might be—she might be sick; she might not. She might have financial troubles, domestic troubles. I never seen her in my life. But here's a perfect view of what I was talking about.

Here's a little panoramic tonight. Here's a man and here's a woman, meeting for the first time. She just raised her hand, she didn't know me, and here's my hands I never seen her in my life. See? And she said I was a stranger to you. Is that right, lady? Here we are.

Now, "Sirs, we would see Jesus." What would He do if He appeared on the scene? Just like He did the day at the well, the Samaritan woman. Is that right?

Now, what can He do? Is anoint me and anoint her. If He doesn't do it, I can't say one thing. This is a deaf-mute [Brother

Branham taps on the microphone—Ed.] until something speaks in it. So am I. I don't know her. She don't know me. So how—how am I going to know anything about her?

E-90 Now, what if I'd say, "Lady, are you sick?"

She'd say, "Yes, Mr. Branham, I am sick."

"Glory to God. Hallelujah!" Shake her, say, "Glory to God. Receive it. Hallelujah. Go on. You're healed." That could be all right. Sure, that'd be fine. She'd believe it, she'd get well. Certainly.

Just like what Charlie Fuller said down here one time, Brother Fuller. He said, "I believe in these gifts, and I believe in these great gifts of healing too" But said, "They're gifts of healing, but God's going to make them men answer at the judgment bar for commercializing it." And I believe so too. He's right there. Yes, sir. Don't commercialize God. He can't be commercialized. But God will make you pay for what you're doing, the way you use it.

E-91 Now, lady, I'm a stranger. Somebody . . . She's got a prayer card in her hand. Somebody get it. Come here. Oh, oh, it's not . . . I see. It's some—something else there. I thought it was a prayer card. Excuse me. Oh, she's . . . It's for . . . got somebody else's card. All right.

Now, if Jesus Christ is the same yesterday, today, and forever . . . Now, I've pictured to you the Bible, Pentecostal church. I mean this here. I've pictured to you the Bible and what Jesus was yesterday. Now, He said that in this last day He would come down in human flesh, like He did at Sodom, and would do the same thing. Now, if He will return and do just like He did to the Samaritans and to the Jews, will you believe Him to be the Messiah that's here in the building tonight? Raise your hands. If you say, "If He will do the same thing, I'll believe Him."

Well, this one case should settle it. If you're honest in your heart, it should settle it.

E-92 Now, here we are both under oath that we know not one another. All right. Now, if God will reveal to me something that you have done, that you know I know nothing about, or something that you're planning on doing that I know nothing about, or something about you, what your trouble is, what your sickness is, what your affliction, or—or something another, something like that, then would you believe that it was Him? That would . . .

It'll have to come through some kind of power, and if you believe that it's His power, then you get His blessing. If you believe it's another power, well, that's between you and God. See? I wouldn't know what'd happen there.

Now, if He will do it, you will accept it, if He'd do it on the same fashion He did it in the Bible, like Him and that woman standing, talking? You'd believe it, will you, lady? And the church said they'd believe it. Now, now it's God's time to act. See?

E-93 Now, here we are, probably three or four hundred (three hundred people anyhow) setting in here tonight. All right. Look here, before three hundred people. . . Now, I've seen four or five hundred thousand in Bombay, India. (See?), two hundred seventy-five thousand in Durban, South Africa. It don't fail. It's God.

Now, if He can tell what you have been, surely He can—you'd believe. You'll know whether that's true or not. When He speaks, you'll know whether it's true.

Well, if it is, and He tells you what you have been, what about what you will be? You could believe that easily, couldn't you, if He'd tell that? All right.

A young woman. . . Now, I've never seen her in my life. She's a lot younger than I, born years apart, perhaps miles apart, and our first time meeting. But now, I'm just talking to her in order to catch her spirit, just like our Lord did the woman at the well. And I perceive now that she is a believer, and you're suffering. You're wanting prayer for some kind of a skin disease you have. If that's right, raise up your hand. Do you believe?

E-94 Now, I keep. . . Every meeting I feel that. Somebody said, "He guessed that." Now, now, you can't hide your thoughts now. He's here. See? You say. . . Now, I—I did not guess that. Find out.

You seem to have a fine contact with the Spirit of God. Now, I don't know what I told you. That wasn't me. That was Him. It's on the recorder there. I could run that back and know what it was, but I don't know now.

But if you'll just believe me to be His prophet, or His servant (that name stumbles people), so, if you'll just believe with all your heart. . .

Yes, sir, it's a disease of the skin. That's what I told you. And here's another thing. You're having headaches, real bad headaches. And then, there's two children I see that you want prayed for. And the oldest one is suffering with a nerve condition. The younger one is suffering with something wrong with the hip. It's a tumor in the hip.

If God will tell me who you are, would it make you believe now with all your heart? You know I don't know you, but Mrs. Bowman, you can go home. Believe on the Lord Jesus Christ and be made well. God bless you, my sister.

E-95 Do you believe? "Sirs, we would see Jesus." Now, just have faith. Now, here's a man. I never seen him in my life. He's perhaps a little older than I. We're strangers to each other; and I don't know you, and you don't know me. But if God can tell me something.

Now, be real quiet. Don't nobody move around. See, you're spirits. You see, each one of you is a spirit. You know that? This is my hand, as I said last night, this is my hand; this is my finger; this is my ear; this is my nose, my eyes. But who is me? See, that's something that belongs to me. I'm the spirit.

You're here for somebody else. You're not for yourself. The person that you're here for is very seriously ill. They have death shadow over them. It's a cancer. They're not here. They're in Phoenix, Arizona. Go, believe, and they'll get well. All right. As thou hast believed, so be it unto you. God bless you. Just have faith. Don't doubt.

E-96 You believe? What about you setting there, lady in the chair? Just thrilled you, something did, right there, didn't it? This lady setting here with her coat, laying with her hand up, looking at me like that. Yeah, right here on the end. You believe that high blood pressure will leave you and you'll be all right? All right, then. Just go ahead. You can be made well.

What did she touch? She's thirty feet away from me. She touched the High Priest that can be touched by the feeling of our infirmity. That's Him.

E-97 We are strangers to each other, sir. I don't know you. You don't—perhaps don't know me, unless it's just by name, or set in the meetings somewhere and seen me. It's a . . . But to know each other, we do not know each other. We're strangers to one another.

Now, if the Lord Jesus will reveal to me something about you that you know that I do not know, will you believe Him as the Messiah? Not me, but Him working through me. I just. . . A gift just to submit myself to His Spirit, and I'm out of the way and He does the talking. See? Well, if He will tell you, you'll know whether it's truth or not, won't it? You're suffering. . . something wrong with the veins. It's varicose veins. That's exactly right.

But I see a woman up here, somebody you're praying for. It's your sister. She has a mental break, and you're praying for her.



That's THUS SAITH THE LORD. If that's true, raise your hand. Believe on the Lord Jesus now? Go, receive what you've asked for. In the Name of the Lord Jesus Christ grant it.

E-98 How do you do? Excuse me. I wasn't by—beside myself; I was watching the Light. I wasn't sure. I see where It stopped, but I wasn't sure what—what taken place. You see? See, I—I just have to follow It. See, I . . .

Now, you're ready for an operation. But do you believe that God could heal you of that? You have three growths in three different places. If I will explain them to you will it help you? One of them's in the throat, one of them's in the female gland, and the other one's under your right arm. Mrs. Macintosh (That's your name.), go home and believe the Lord Jesus Christ and be made well. In the Name of the Lord Jesus.

E-99 You believe? "Sirs, we would see Jesus." Well, that's Him, it's that feeling. Now, don't that confirm that the Pentecostal church who feels that blessing, that's the Lord Jesus. You see? He's doing the same works. That's not me.

I don't know these people. God in heaven knows that. I don't know the people, but God does know them. If thou canst believe, all things are possible.

A woman's got her handkerchief up there. That Light's still over the woman. Is that the woman was on the platform just now, got her handkerchief up? Was you up here?

No, it's—it's right behind you. The lady right behind you with arthritis, setting over there on the end, believe on the . . . That's it, sister. Amen. You believe with all your heart? Do you believe that arthritis will leave you? You do? If you had arthritis, shake your hand like this so the people will know. You were setting there believing. That woman come with the anointing. Now, go home and be well. Jesus Christ heals you. What did she touch?

E-100 I don't know you. We are strangers to each other. If that's right, would you raise your hands with me?

Oh, if the people . . . If you would just believe, what would happen right now. There'd be a revival break out on this West Coast that'd sweep around the world. If you could only realize what I'm looking at. I—I hope . . . Surely I've found favor in your sight before God. I'm telling you the truth, and God's vindicating it to be the truth. What God is desiring to do right here in this church tonight,

it's remarkable. But I—I'm weakening. You see? Just look on my hand. See the perspiration? That's just . . . How many knows that that weakens you?

One woman touched His garment, and He said virtue went out of Him. And He was the Son of God. Now, I'm a sinner saved by grace. Daniel saw one vision; troubled him at his head for many days. See? Just believe.

E-101 Now, this man, we're both . . . Say that we're strangers to one another, do not know each other. But God does know us. Now, if He can reveal to me something about you, that—that you know that I don't know, would it satisfy that you're . . . Would the rest of you, even in the prayer line, everywhere, believe with all your heart?

This Bible laying here, and this man and I standing here, we never met before in life: with our hands up, we've never met before. Now, Jesus said He perceived their thoughts. How many knows that? How many knows that the Bible said, "The Word of God is sharper than a two-edged sword. And it's also a discerner of the thoughts of the heart, the intents and thoughts of the heart and mind." Does the Bible say that?

The Word of God, well, what was the Word of God? Jesus. "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelled among us." And here the Word is made manifest in our flesh. O God, surely you won't miss it, surely, surely. Believe.

E-102 Just a gift, sir, trying to relax myself and catch your spirit. As odd as it might seem, I've seen them lay—people laying dead: Finland, three or four different places I've seen in my life—and God would let my spirit so leave me till it'd go out into the land, and catch that spirit, and bring it right back again to that person. It's true. God in heaven knows it's true. See? Now, being it's on you, and you're still under free moral agency, you'll have to act. And I couldn't do that unless it was a commandment of God showing me a vision.

Jesus said, "I do nothing except the Father shows Me."

Then you'd say, "Can He show you that I am well, or what . . ." He can show me what's your trouble, but you have to accept . . . your faith . . . I couldn't save you, neither could I heal you. It's already done. But He's here now to show that He's the same God that wrote the Word. See?

Now. Yep, you're very sick, fixing to go to the hospital tomorrow for TB. That's right. Do you believe me to be His prophet

or His servant? You do? You believe you could—you're going to get well, and come home now, going to be all right? You believe it? If I'd tell you who you were, would that help you? All right. Walter Kaiser, go on, and believe it with all your heart. That's right. Believe with all your heart. Just have—have faith.

E-103 Setting there, sir, with the gray suit on, had trouble with your lungs too. . . If you can believe. . . Yeah. See? Yeah, had lung trouble. I noticed that Light flash over you as soon as he was healed with that what he had there. He had lung trouble too of some sort. It went over you. Your faith finished it. Go home, be well. Your faith makes you whole.

Setting right back behind this woman, another one looking right through here at me right now, she had lung trouble. It's cancer, and in the spine also. Believe with all your heart. The little gray-headed lady, if that's true, raise up on your feet. Raise up on your feet. I'm a perfect stranger to you. If that's right, wave your hand. That's what was your trouble. All right. I take the authority. Do you believe this to be the truth? Then in the Name of Jesus Christ, I condemn that devil. Go and be well.

E-104 Do you believe that that heart trouble will leave and you'll be made well, and you'll go home, with all your heart? Then go, and believe with all your heart, and be made well.

Come. What do you think? Do you believe that asthma will leave you, and you can go home and quit coughing? Then go, believe it with all your heart, and be made well. If you're not. . .

Come, sister. What you so nervous? You've been nervous for a long time. All right. You're healed. Now, go believe it with all your heart and be made well. All right, sir. That's what breaks you out.

All right, lady. Come. Do you believe with all your heart? Your back trouble's healed. Go, believe with all your heart, and say, "Thank You, Lord Jesus."

Nervous heart, do you believe that He heals it? Go, and say, "Thank You, Lord" and be healed. Just have faith. That's all you have to do.

Look here, lady, at me. You believe me to be His prophet? That lady's trouble you're having, female trouble (That's right.), go be healed in Jesus' Name.

E-105 Just a moment. Something went to the audience. Yes, a man setting right back here, suffering with back trouble, looking right at me. You believe, sir? All right. Receive your healing. Be made well in the Name of Jesus Christ. Have faith in God.

The woman setting behind the man there has got diabetes. Do you believe with all your heart? Raise up, the little gray-headed lady with glasses on. You touched something, didn't you? Rise up; be made well. Go home, and believe the Lord Jesus Christ. Have faith.

E-106 If I wouldn't say a thing to you, and just lay hands on you, would you get. . . You know—you believe that's the Holy Spirit? Come here and let me lay hands on you. Then in the Name of Jesus Christ be healed.

Now, come. Just show how they can do it. See? You know I know what's wrong with you. But if I don't say nothing, will it be all right, lay hands on you? You believe? This is anointing of some sort. Believe, and your heart trouble goes. (She wanted me to say that so bad.)

All right, come. In the Name of the Lord Jesus Christ, be healed, and go home; be well. Have faith now; don't doubt.

Young lady, awhile ago when I was preaching, you was setting right back there looking at me. You turned around, looked at a woman; a real odd feeling went over you. When you—while I was preaching, saying something about the Lord Jesus, especially in the day when I talked about Sodom, had a strange feeling. You remember that? That's when your female trouble was healed. Now, go home and be well.

E-107 You believe with all your heart? "Sirs, we would see Jesus." Is He the same yesterday, today, and forever? Raise your hands. Now, I want to ask you. How many of you is believers? Shake your hands like this. All right.

The Bible said this, "These signs shall follow them that believe." Do you believe that? If. . . This is what He said, "The works that I do shall you do also," then lay your hands on one another. Don't pray for yourself; pray for the person you got your hands on. Lay your hands on one another. "These signs shall follow them that believe."

Up in the balcony up there, that man setting there with prostate trouble, setting over on the left side. Believe with all your heart, sir. That's it. God heals you, makes you well. Believe. Put your hands on one another and pray for one another now.

E-108 Our heavenly Father, we now bring Satan to a showdown. He is a deceiver, and he's been exposed tonight by the power and the resurrection of Jesus Christ. Satan, you've lost the battle. Come out of this people. Leave. In the Name of Jesus Christ, come out of them.

I command every one of you that believes in Jesus Christ, and knows He keeps His Word, believes that that's His Spirit here now, if you believe it with all of your heart . . . A believer has had his hands laying on you, which the Bible said, Jesus said, "These signs shall follow them that believe." He's the same God that's here making Himself known that He is your Pentecostal Messiah.

Every one of you that will accept Him now as your Healer, no matter where you are, stand up on your feet and accept Him as your Healer. I pronounce it healed in the Name of Jesus Christ. Raise your hands to Him now and praise Him. Amen.

[Brother Branham speaks to the organist—Ed.] "I Will Praise Him, I Will Praise Him." Just praise Him.

I will praise Him,  
Praise the Lamb for sinners slain;  
Give Him glory all ye people . . .

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