
SIRS, WE WOULD SEE JESUS



Heavenly Father, we are just redeeming the time now until You come. The great revival that we have so wondrously enjoyed, that swept across the nation and around the world, till revival fires has burned in every nation under heaven. Around the world, at this time, is great healing services going on, all around the clock, and around the world, started from a few years ago. Just simple people going out, believing, and brought the revival. Heavenly Father, we are now gleaning in our cities and across our nation. Is there some, Lord, that has not yet got in? If it be so, our God, we pray that You will send them. If there be any souls in Dallas, that's redeemable, grant, Lord, that somehow, some way, You will get them during this meeting.

² We're not too much thought of amongst the world, and we expect that. But when our Lord came to the earth, neither was He thought of very well. But there were millions in the world at that time, and just a few heard Him. But all that had been ordained to Life, heard Him. I pray, God, sincerely, that You will give, tonight and through the meeting, all those that are left in Dallas without the Seal of God in their forehead, grant that they will come in, gloriously be filled with the Holy Spirit.

³ Pray that You will heal all the sick and afflicted throughout the country here, that has faith.

⁴ Bless our noble, little, Brother Grant. Oh, to see him so much stronger! That little man that broke his health right down, standing in the prayer lines, in the deep sincerity, and my heart goes for him. I'm so glad to see, Lord, that You have blessed him so marvelously. Let Your hand of mercy be upon him, and all those in this country who love You and are waiting for Your Coming.

⁵ Bless Thy Word. And, Father, we pray that Jesus Himself will come to us, in such a—a real form, such a real way that there will be none of us fail to see Him, and may all that Thou hast ordained to Life receive It. May those who are sick receive Him, and may they be healed for the Kingdom of God's sake. In Jesus Christ's Name we ask it. Amen.

⁶ Now we try to get the services out between nine and nine-thirty, because of the—the crowd, and so you can come back tomorrow night. Just a little formal something, tonight, I want to take a Scripture that I've read many times. And has . . .

7 Is there people here that's never been in one of the meetings? Raise your hands, let's see. Oh, my, that's practically eighty or ninety percent of the—of the building, or the people in the building, hasn't been in a meeting. Happy to have you for this first time.

8 Now, anyone knows that there is no man that heals another. There is not even a doctor that can heal you. Healing is of God. "I'm the Lord Who heals all thy diseases." There is no doctor that will tell you that he has the medicine that will heal you. If he does, he misinforms you.

9 Because, Mayo Brothers, on an interview recently. . . When this little Donny Morton was healed in Canada, that Mayo's had turned down, which happened on the West Coast. You seen it in Reader's Digest. They had me up there on an interview, and they said, "We do not profess to be healers, Brother Branham, we only profess to assist nature."

10 There is one Healer, that's God. God is the only One Who can build cells, make life, therefore it's not in the power of man to do that. A doctor can set a bone; or give you medicine to poison germs, that he put so much in it, and an antidote to keep it from killing you, and kill the germ and so forth. He can do that. But the tissue that's been torn down, or the bone that's been broken, the appendicitis that's been taken out, the appendix, he cannot heal that. It takes God. God heals. Man can remove something that's causing it, if it's possible to move that organ, he can cut it out, cut off the blood veins and pull that, or that tissue out, that's a wild cell, like tumor, cancer, or something. If he can get a hold of it, he can remove that. But to heal, he cannot, and he'll tell you that.

11 And, now, healing is of God alone. God alone has purchased for us our healing. It's up to us to do everything that we can, in our life, and in every way that God has give us, for our healing, but it's God that heals. If God calls you to go Home, tonight, there isn't enough medicine in the world will keep you here. There is nothing going to keep you here. And if He determines you to stay on the earth, no matter how many physicians says you're going tonight, you're not going. So it's just all up to God.

12 God is Life, Life Eternal. "In the beginning was God." He wasn't God at that time, because *god*, the English word *god*, means "object of worship," and there wasn't nothing but Him. He was the Eternal, just the Eternal One. There was no moon, no stars, no Angels, no nothing. But in this Being, that we call "God our Father," was attributes. In Him was attribute to be Father, in Him

was attribute to be God, in Him was attribute to be Son, in Him was attribute to be Saviour, in Him was attribute to be Healer, and all these things that we see now is just displaying His attributes.

¹³ Now, if you were in His thinking, at the beginning, if you've got Eternal Life, there is only one form of Eternal Life. Eternal Life had no beginning and it has no ending. So if you have Eternal Life, you were an attribute of God's thinking before there was anything but Him.

¹⁴ Your form, your shape, and what you're in now, is just a negative, when you come up to around twenty, twenty-two years old. You were a negative, and death develops the picture to the positive, "that when this earthly tabernacle be dissolved, we have one already waiting." See?

¹⁵ This, just the display, now it shows what's being done. Like God becoming God when He created Angels. He become Son when He created Christ Jesus. He become Saviour when Jesus died. He becomes Healer when "He was wounded for our transgressions, with His stripes we were healed." See?

¹⁶ All these things are attributes of God, just so that in the—the end, the Bible said, Jesus said, "You will know that I am in the Father, the Father in Me; I in you, and you in Me." It's God becoming tangible. Your own wife, you and your husband, is just a shadow, a negative of God and His Wife, the Church. See, it's just God's attribute being displayed in shadows and types, like the Old Testament was to the New. See? Then in the end, it all winds up, God tangible. God in Christ, tangible, made flesh, dwelt among us. And in that great Millennium to come, God in the form of Christ, sits upon the throne of David; and the Church, His Bride, Husband and Wife together.

¹⁷ Why, it's the most, it's enough to set the heart of a believer on fire; in these great hours that we're living, when all hopes and nations, and everything else, is crumbling on us, under us, we've got a Kingdom. We are baptized into this Kingdom.

¹⁸ Now we're going to take this little formal Message, tonight, to introduce what I want you to see in the meetings. We read in, pardon me, in Saint John the 12th chapter and the 20th verse. And our—our theme, still, from the beginning, is like it is tonight, and upon all of our literature and everything, Hebrews 13:8, "Jesus Christ the same yesterday, today, and forever."

Now there were certain Greeks among them that came up to worship at the feast:

The same came therefore to Philip, which was of Bethsaida . . . and desired him, saying, Sirs, we would see Jesus.

19 Now there's the question we're asking tonight. If He is the same yesterday, today, and forever, and these Greeks, Gentiles, asked to see Him, and was permitted to do it by one of His servants, and if He still remains the same yesterday, today, and forever, why can't we see Him tonight? See? *Sirs, We Would See Jesus.*

20 Now I'm sure, to any believer, it would be the most thrilling thing of his heart, a confirmation of his faith, that if he could actually see and know that he was standing in the Presence of Jesus Christ. I think it would be the most astounding thing that—that any person, any believer, could think of; to know, and know positive, that he is standing right in the Presence of—of the Lord Jesus Christ, his solemn Judge, his Redeemer, and will be his Judge at the Judgment.

21 Now this question asked. These Greeks had come up at the worship, and they were perhaps proselytes to the Jewish religion. And they were up at the feast, so they must have been proselytes. And they had heard about Jesus. "Faith cometh by hearing, and hearing of the Word of God."

22 Now, somewhere in the Scripture, they had no doubt heard or read of what the Messiah was to be like. So knowing if they could. . . This Man claiming to be Messiah, He would have to have the attributes that Messiah was to possess.

23 Now, there had been many, there had been many false messiahs had raised up, we know there was even one named Jesus who raised up just before the Anointed One. Messiah was the anointed, which means "the Christ," the . . . a—a Man anointed with the Holy Spirit, fulness of God, was Messiah, God in a Man. Man and God became one, when God came into a Man.

24 Now, these Greeks were very curious. They had heard some great things about this Fellow Who made these claims, and I admire them for the cause of being sincere enough to look in upon it. I think, if we would all do more of that, would look in upon what we hear about, and judge it according to the Word.

25 Now, God never changes His way of doing things. He always remains the same way. Now, He cannot change, because God's first decision is His; ever has to remain with that decision, when He is called on the scene, like today.

26 God was called on the scene when sin was first committed in the garden of Eden, and He had to make a decision how He would

redeem man. And He made His decision by redeeming him by the shed Blood of an innocent One, and He has never changed it. We've tried to educate them, we've built towers and cities, and theologies and educations, and—and church denominations, and denominated them in; and it's never worked, and it never will work. God saves man by the shed Blood of the Innocent. He never changes it, no matter how better way we think. It's, that's God's decision.

27 And He cannot make a decision, one thing today, and another thing tomorrow. When He makes one decision, He is perfect. He never has to go back on it. When God says anything, it's Eternally right, because He is Eternal and His Words are Eternal.

28 God, knowing the end from the beginning, therefore He lotted to His—His world a certain part of Word for each generation as they come along. He sent prophets in the Old Testament, we are taught in Hebrews 1, "God, in sundry times and divers manners spake to the fathers, through the prophets; in this last day through His Son, Christ Jesus." Now if we'll examine that Scripture real well!

29 When Jesus was on earth and said He was the Son of God, they condemned Him. He said, "Why would you condemn Me when I say I am the Son of God, when you call those who the Word came to, 'gods'?" Abraham was considered a god, Elijah was a god, Isaiah was a god, because the Word of God came to them. And they were, in portion, gods. Jesus said they were. He said, "You call them 'gods.'"

30 Now, you see, when the man was anointed, like Joseph, he portrayed Christ; when Moses was anointed, he portrayed Christ; when David was anointed, he portrayed Christ. All leading up to Christ, and He was the fulness of the Word. The Word was made manifest in Him. He was the complete Anointed One. They had It by portions; we have It by portions. He was the anointed One. The entire plan of God laid in Him. God's plan before the foundation of the world, to redeem a lost world, was in Him. He was the Word, and He is still the Word, "the same yesterday, today, and forever." Remember, He came to the fathers, through the prophets, made Himself known through the prophets; and then in this last day, through His Son, Christ Jesus. He was God made manifest.

31 Notice, the Word always comes to the prophet. God never did work through a group of people. It's an individual He works through. He worked in the days of Noah, through Noah. He worked in the days of Moses, through Moses. Worked in the days of Elijah, through Elisha—...-lijah, through Elisha and Elijah. Through Isaiah and those prophets, as they came down through the age.

32 And then when He was here, He was manifested fully; not in Pharisees, Sadducees, but in Jesus Christ. He was the Word. That's why He could say what He said. That's the statements that He could make. Now, these Greeks knew of this, see.

33 Through each age, God has lotted so much Word, and the churches get it all confused up, then He sends a prophet among them and vindicates that Word. It's just like any other time, we speak today and say the Methodists . . .

34 Lutherans said, "When you believe, that's all you have to do; you are justified by faith, believe." Many said they believed, and didn't have It. We know that.

35 Along came Wesley with what called, "second work of grace," sanctification, "All that shouts, and are sanctified, has got It." Many shouted, and didn't have It.

36 Along come the Pentecost, said, "All that speaks with tongues, has got It." Many spoke with tongues, and didn't have It.

37 Along comes the Christian Science, and said, "It's love, the fruit of the Spirit." Many of them shows fruit of the Spirit, and don't have It.

38 Those Pharisees could show ten times the fruit that Jesus could. Did you know that? Now what if I would take, say . . . And God forgive me, but I'm going to take the other side, I'm going to say, "There is a Fellow here in Dallas, just a young Fellow sprung up from down here, nowhere, on the . . . a little slum down here, that calls Hissself a Prophet, down at Galilee. Here He is, going about. I've drawed you people together to show you what's wrong. This Man claims to be a Prophet."

39 "Now I want to ask you something. Who studied from a childhood up, but your godly old priest? Who was it stood by your father and your mother, when you were born, but your godly old priest? Who was it took you up in their arms, and circumcised you and dedicated you to the Lord, the eighth day, but your godly old priest? Who is it comes to you when you're sick and needy, but your godly old priest? Who was it studied and sacrificed, all their young life, to learn all the laws and things, but your godly old priest? Where did this young Fellow come from, this Jesus of Nazareth? What school did He go to? What organization does He belong to? What fellowship card does He pack? None. Now the only thing He does is condemn those who have it. Who is this Fellow anyhow?"

40 "And you businessmen! Jehovah required a lamb for a sacrifice, blood. And your godly old priest made some stalls out there. You

fellows are merchants, and sell silk and stuff, and he made a place out there so you merchants could buy it with your money, a lamb, to offer for your sins. What did this young Fellow do? Come up there and kicked those things over; looked upon them with anger, beat them out, turned the changers' tables over. Would you call that fruit of the Spirit? No, should say not, trying even to keep you from getting saved; your blood, the blood that Jehovah required. That couldn't be of Jehovah!" See how unreal It would sound?

⁴¹ Did not those priests that day, or those prophets, when Jehoshaphat and Ahab sat together, and four hundred well-trained priests, from the school, came up there and told Ahab and them, "That land belongs to you. It's not right that the—the Philistines would fill their bellies with the wheat that belongs to Israel. God Almighty give us this. And THUS SAITH THE LORD, go up!"

⁴² But you know, Jehoshaphat was a spiritual man, that didn't sound just right. He said, "Haven't you got one more that you might consult?"

⁴³ Said, "I got one, but I hate him." Yeah. Sure. Said, "He is always prophesying evil. He is condemning our people, in everything he does. He won't agree with the rest of them."

Said, "Don't let the king say so, but bring him out."

⁴⁴ And when little Micaiah the son of Imlah come forth, he saw a vision. He compared his vision with the Word. And when he saw his vision and the Word was together, he said, "Go on up, but I seen Israel scatter like a sheep having no shepherd." You see who was right? They actually had something, and that land did belong, but it belonged to them under conditions.

⁴⁵ And so does the Blessings, of this last day, belong to this church, but it's under conditions. You've got to meet those conditions. If you don't, you can have all kinds of healing services, shouting services, praising services, fruit services, speaking-in-tongues services, and it'll do you no good at all. You've got to come to God's condition.

⁴⁶ That's why these Greeks was desirous to see this Man. They knowed in the Word that what this Messiah was supposed to be, and they wanted to see Him. They were Gentiles. They had heard about Him, and they wanted to see Him.

⁴⁷ Now, if they wanted to see Him and they were given the privilege, don't you think that here in Dallas, tonight, if He said in the Scripture, "He is the same yesterday, today, and forever," and we desire to see Him, don't you think that He would give us the

same? Remember, if He doesn't, then It's not the same yesterday, today, and forever. I believe He is the same. God in this last day has done marvelous things for the people!

48 It reminds me a lot of a woman, here not long ago, in Louisville, Kentucky. She had a little boy about, oh, two or three years old. And the little fellow had a . . . must been developing a—a mental trouble. And she had took him to the doctor, and the doctor had doctored him a while. And he seemed to be getting worse, to her. But to the doctor, he said, "I believe he is better."

49 So she gave him a sign test. She took him into a ten-cent store, and she picked up a little something that should attract the attention of this little lad, and he—he wouldn't look at it. And she went to another counter, and she picked up something that should attract his attention, a little toy pistol or something, and—and still it wouldn't attract his attention. And she did everything that she knew, and the people begin to watch the woman getting hysterically. Then she goes to a place that had a—a little jingle bell, and she picked that up and she shook it, hysterically, before his eyes, and said, "Darling, look!" And the little fellow just stared in space. And she dropped the little thing on the floor, and begin to scream out. "Oh, no! No," she screamed.

50 And some of the people in the store went to aid her, and to find out what was wrong. She said, "My little boy, the doctor says he is better, but he's not. Anything that ought to attract his attention, of a little boy like that, it doesn't attract him. He only stares in space."

51 I think that's got the condition our church is getting into. God shook every gift that He promised in the Bible, before us, and we still stare in space, as we're looking for something else. It seems to be a spiritual condition of the church, that they fail to see the hour that they're living. They are looking for some sensation or something that . . . something way off in the future. Man is forever doing that; he always blesses God for what He has done, looking forward for what He will do, and ignoring what He is doing. You fail to see the hour we're living!

52 That's what those Greeks wanted to know, what the hour was and what that Messiah should be. The portion of Scripture that was made known for that day, if that Messiah fulfilled that, that's the evidence! The vindicated Word of the hour is the evidence; not that He had to have fruits of the Spirit, He had to be a—a lawyer in the courts of—of justice, for His, or one of the Pharisees or Sadducee organizations. He was the manifestation of God's promised Word of that hour.

53 You want to see what the fruit of the Spirit is? Watch what the Bible promises for a certain hour, then watch for that to be vindicated. That is the evidence. Jesus said, "Search the Scriptures, for in Them you think you have Eternal Life, They are They that testify of Me. That's what proves Who I am."

54 We're looking now, one Scripture before we go into something else. Jesus said, when He was here on earth, in Luke's Book, that, "As it was in the days of Sodom, so shall it be at the coming of the Son of man," now notice, "and as it was in the days of Noah, before the flood." Now Jesus was reading the same Bible that you and I are reading. And all those things were shadows. Now if you want to find out what it was before the day of Noah, go back and read Genesis. He just said, "They was eating, drinking, marrying, given in marriage."

55 But if you notice, go back and read Genesis 6 and find out there what taken place, we see back in there, that, "When the sons of God saw the daughters of man were fair, they taken unto them women," divorce courts. Sons of God! "Man of renown," man of great name.

56 Look today, our—our officers, of great man of the world, like this great lord in England just recently, *Life* magazine packed the article of it, found with these striptease, and so forth. Look at our governor of New York, and all the other countries around, at the immorality. Look at the divorce. America leads the nations in divorce, the rest of the world. Look at women, how they dress and get on the street; and how that man, the very first thing that's thought of almost, today, is something immoral. Every entertainment, on cigarettes, whisky, whatever it will, or some other play, or some . . . it has to have some immoral woman in it. "As it was in the days of Noah!"

57 Jesus said, "And as it was in the days of Sodom!" Remember, He left that alone. Let's picture Sodom. There was three classes of people in the world, always; that's believers, make-believers, and unbelievers. They're in every group. We'll speak on it maybe one night, through the week. But in that time, there was the unbeliever, the Sodomites; there was the make-believer, which was Lot and his group; and there was the called-out and elected, which was Abraham, which was not in Sodom.

58 Three Angels came down just before the promised son came. That, Abraham had so-journed, and had looked for a promised son; and Lot had forgot all the promise, and went out into Sodom; and the Sodomites didn't believe him, in the first place. But now notice, one hot morning, three Beings came down from Heaven. And as

they come up to Abraham, One of them remained with him. And two of them went down in Sodom, to call out what was left in Sodom, Lot and them that went with him, and He only got three; eight in the days of Noah.

⁵⁹ Now that's a pretty strong statement for this day coming, "as it was," three and eight.

Notice, there was One, though, that had come to Abraham.

⁶⁰ Now the one that went down into Sodom, he . . . they preached down there, those two that went in there, they preached and told them that the time was at hand, the Gentile world was going to be burned up. Now look at the picture of Sodom to this day; not Noah, the water; but this time the fire, to destroy the Gentile world.

⁶¹ And the Gentile true believers are looking for a promised Son, the Son of God, and we've waited. They're not in Sodom. They're called out.

⁶² The Sodom was that lukewarm church member. And there was like a modern Billy Graham went down into Sodom, amongst the denominations, an Oral Roberts. And they're in there pounding away, with the Gospel, that blinded them. Watch the sign that he did down there, those.

⁶³ Now look to Abraham, the elected, in his group, One stayed back there and performed a sign to them.

⁶⁴ You know, in all the history of the world, all the history of the church, there has never been one time, that any reformer, or any man, that ever had a—a great ministry to the Gentiles, that their name ever end in h-a-m, like A-b-r-a-h-a-m, until now. That's G-r-a-h-a-m, six letters. Abraham is seven letters. Six letters, G-r-a-h-a-m. Billy Graham, a great revivalist that's down there in Sodom, amongst those denominational churches, calling out what he can. We've had Billy Sunday, Finney, Sankey, Moody, Knox, Calvin, so forth, but never a G-r-a-h-a-m or any ending with an h-a-m, never before. There is one down there to the church formal, in Sodom, ending with an h-a-m, mean, "father to the nations."

⁶⁵ Then there was One stayed up there with Abraham, Who set with his tent, back turned to the tent, and He said, "Abraham," not Abram, which he was a few days before that. "Abraham, where is thy wife, Sarah?" S-a-r . . . r-a-h, not S-a-r-r-a, see. "Where is thy wife, Sarah?"

He said, "She is in the tent, behind You."

⁶⁶ He said, "I am going to visit you. I am," I, a personal pronoun, "going to visit you according to the promise that I give you."

67 And Sarah, being a hundred years old, in the tent, laughed to herself, saying within her heart, "How can I, being old, have pleasure again with my lord, and him old, Abraham, as young, or people of—of sex life that it ended years ago?" She was ninety, and Abraham was a hundred. Said, "Have pleasure with my lord, him being old, too?"

68 And the Angel, the Messenger that was to the church spiritual, discerned what she had, what she said in her heart. And He said, "Why did Sarah doubt this, see, saying in her heart, 'These things cannot be'?"

69 And Sarah tried to deny it. But being that she was part of Abraham... Her unbelief would have condemned her, but God could not take her, 'cause she was part of Abraham. The Church would have been condemned long ago, but it's a part of Christ.

70 Notice the sign that He performed, telling what she was doing, with His back turned to her. Jesus said that would repeat, "in the days of the coming of the Son of man." We see the Billy Graham, we see the fire ready to fall, the church looking for a promised Son. And here we are, everything just exactly in line, waiting for that hour: The promised Son to... And remember the last sign that Abraham saw: A... .

71 And we who are borned of the Spirit of Christ, are Abraham's royal Seed. Jesus promised that the royal Seed of Abraham would see the same sign that their father Abraham seen, before the promised Son came. There wasn't one more sign. Abraham; right away Sarah became mother, and Isaac arrived. The last sign was God manifested in a man's flesh.

72 Now someone said to me, said, "Brother Branham, you don't believe that was God!"

73 Well, Abraham said It was. He called Him, "Elohim." And look and see if it isn't spelled with a capital L. See if in the original beginning, it isn't the same as it was, "In the beginning, God created... " *Elohim*, "the all-sufficient One."

74 God manifesting Himself in His Church, among His people. Jesus said... Here was God manifested in a Man, Jesus Christ, "the same yesterday, today, and forever." The Church has come through all kinds of signs. Well, then when God shakes the last sign before them, they stare into space. God have mercy upon us! How much more time of grace have we got? Maybe be later than we think. Remember my first quotation; people will go right on thinking they're being saved, same as Sodom.

75 What was He? What did those Greeks see in Him? What was He? Whatever they saw in Him then, whatever they looked for, they must have saw it.

76 Now look in Deuteronomy the 18th chapter, 15th to the 20th verse, Moses. God told Moses that. And Moses told the people, "The Lord your God shall raise up a Prophet likened unto me. It shall come to pass, that who will not hear Him, be cut off from amongst the people." God never changes His plan.

77 Now those Greeks were looking for a Prophet. Now, they had not had a prophet for four hundred years, since Malachi. But them Greeks knew that that promised Word for that day must be a Prophet, "The Lord your God shall raise a Prophet like me."

78 Cause, the Word only comes to the prophet, not to nothing else but the. . . How many understands that? [Congregation says, "Amen."—Ed.] See? Look, it's so perfect that when John was the prophet standing in the waters, baptizing, and Jesus came to him in the water, the Word came to the prophet. He was the Word, and He came to John in the water. God never changes His system, He never changes His way. He is the unchangeable God. Now, the churches did not believe that, by no means, but that didn't stop the program of God. It went right on.

79 Now, Peter, his father was a Pharisee. No doubt, Andrew, being a follower of John, heard Him introduced.

80 Said, "There is the Messiah, I see a Light above Him, like a dove coming upon Him," bore record. Said, "He that told me in the wilderness, 'Go baptize with water,' said, 'Upon Whom thou shall see the Spirit, that Light, like a dove coming down.'" Was perhaps the same Pillar of Fire that followed the children of Israel in the wilderness, coming upon Him, because that was the Anointed, the Logos. Came upon Him, and he said, "I bear record, this is the Messiah!"

81 So Peter came with Andrew, to the meeting.

82 Let's find out what He was. And if we find out what He was, then we will know what He is now. And how they recognized it then, it should be the same way to recognize it today, because He is the same yesterday, today, and forever. Now with the background of His promise, this is what He would do. Notice.

83 Now we find out, that when Peter come up into the audience, where Jesus was; Jesus, never seeing him before, turned and looked at him, and said, "Your name is Simon, you are the son of Jonas." Not only did He know him, but He knowed his godly old father that

had instructed him. And Peter, without enough education to sign his name, considered an ignorant and an unlearned man, who it pleased God to make him the bishop at Jerusalem, and Jesus give him the keys to the Kingdom and made him the head of the church. This man, upon this revealed revelation, knowing what Messiah was to be, he said, recognized Him as Messiah, and fell at His feet, because He did that.

84 There was one standing there, by the name of Philip. It didn't have to be done to him. But he had a Bible teacher he knew real well, by the name of Nathanael. If you'll mark the places where Jesus was then, it was fifteen miles around the mountain, about two days. And Philip goes and finds Nathanael under a tree, praying, and brought him back. No doubt, if we could break in on their conversation, going along, they say, "Look, come, see Who we found; Jesus of Nazareth, son of Joseph."

85 He said, "Now, could there be any good thing come out of Nazareth?"

86 "Look, you remember, we've read in the Scripture, Messiah is to be a prophet."

87 "Oh, sure, the Bible said so, Moses. We're his disciples. He said the Lord will raise up a Prophet like unto him."

88 "All right, now, Jesus of Nazareth is that Prophet. You remember that old fisherman, Simon, around there?" "Yes." "He's—he was Jonas' son." "Yes." "You bought some fish from him once, and he couldn't even sign the receipt." "Yes."

89 "He come up into His midst, and He said, 'Your name is Simon. You're the son of Jonas.' It wouldn't surprise me if He don't know all about you when you come."

90 Ah, Nathanael had to see this, so he comes up with Philip. I don't guess he got in the prayer line. He might have sat in the audience, or stood in the audience, whichever it was. Jesus was praying for the sick.

91 And as soon as Jesus laid eyes upon him, He said, "Behold an Israelite in whom there is no guile." Now, He didn't know him by the way he dressed. All the Eastern people dress alike, with turbans and sandals, and—and free-swinging garments, had beard. He said, "Behold an Israelite in whom there is no guile." Now, he could have been a Mohammedan, he could have been a . . . he could have been a Turk, he could have been anything else, but how did He know he was an Israelite and there was no guile in him? And it just deflated him.

And he said, "Rabbi, how did You know me?"

⁹² He said, "Before Philip called you, when you were under the tree, I saw you." That was it. That was enough.

⁹³ There it was. There was the Messiah. He said, "Thou art the Christ, the King of Israel." Maybe his pastor was standing there, but it didn't bother him.

⁹⁴ There was those standing there, said, "This Man is Beelzebub." They had to answer to their congregation, you know. Said, "This Man does that by the power of the devil. He is a fortuneteller or something."

⁹⁵ Jesus said, "You call Me that, an evil name; the works of God, an evil name?" He said, "You say that about the Son of man, I'll forgive you. But when the Holy Ghost comes," this age, "to do the same thing, one word against It will never be forgiven in this world, neither in the world that is to come." That's what He said. I believe what He says is right.

⁹⁶ Philip recognized, by that. Why? There was that, after long years with no prophet, and here this Man knew him, and knew what was wrong, and what he had been doing.

⁹⁷ Jesus (Quickly now, before we close.), one day, He was going down to Jericho, which was below the hill. But He had need go by Samaria, and He went a way around a city named Sychar.

⁹⁸ Now there is three races of people. Believe what you want to, but there is. That's Ham, Shem, and Japheth's people. Now notice, when the Jews, they were looking for a Messiah. And the Samaritan was half Jew and Gentile, they were looking for a—a Messiah. But the Gentile, we the Anglo-Saxon, we were heathens, Philistines and whatmore, see.

⁹⁹ But notice, He only comes to those who is looking for Him. He will only heal, tonight, those who are looking for Him to heal. He will only save those who are looking to be saved.

¹⁰⁰ And notice Him now as He sends the disciples into the little city of Sychar, to get some—some victuals. While they were gone, a pretty, young woman come out, and she was a woman of ill fame. We would call her, today, maybe streetwalker. Her parents might have turned her out when she was a little girl, and that's the way she made her living, but there was something in that little lady's heart. She come about eleven o'clock, 'cause she couldn't come with the rest of the maids. If anybody has ever, here, been in India and the Eastern countries, as the customs never change, they cannot associate together, the right and wrong people. So they . . .

¹⁰¹ She come up, and Jesus was sitting there. In a little panoramic something like this, the vines grow over the back of a well. And the city public well was there, and the people come out to get water. And she come about almost noon, to get her water. When, the maids come early of the morning, to get the water, and they up there do their washing and things like that. Her way of making a living was a different way. So she come around noon, to get hers, when the maids wasn't there, for she'd have been drove away from the well.

¹⁰² And as she, not noticing no one sitting there, she put the little hooks in over the pot and let it down by the windle, into the well, and she started to draw it up. She heard a voice saying, "Woman, give Me a drink." And she looked over there, and there was a Man sitting there, which was a Jew.

¹⁰³ He must have looked a little older than what He really was, because He was only thirty, about thirty-three, and the Bible said, "He looked to be fifty." You know, the Jews said, "Thou art a Man not over fifty, and say You 'seen Abraham'?"

He said, "Before Abraham was, I AM." See?

¹⁰⁴ So His beard must have been a little gray, or something, as she looked. And she looked at Him. His work must have had a tremendous effect upon His physical life. And she said. . .

He said, "Bring Me a drink."

¹⁰⁵ And she said, "It's not customary for you Samarit- . . . or for you Jews to ask we women of Samaria such a question."

¹⁰⁶ And He said, "But if you knew Who you were talking to, you would ask Me for a drink."

¹⁰⁷ Now she said, "The well is deep." What was He doing? He was contacting her spirit, see. The Father. . .

¹⁰⁸ He said, in Saint John 5:19, "Verily, verily, I say unto you, the Son can do nothing in Himself, but what He sees the Father doing." Now remember that. Put that down on your books, see. Jesus never did one thing until He saw in a vision what to do. That's right. Not *hear*; "what I *see*." "The Son can do nothing but what He sees the Father doing, then that doeth the Son likewise." He acted it off in drama. No man can do anything without really but what God tells him to do. Now notice, and the Father perhaps told Him to go up to Samaria.

¹⁰⁹ And then this woman spoke to Him. He said, carried a conversation, to contact her spirit. And then when He been talking about "worshipping here at Jerusalem," the first thing you

know, He found out what her trouble was. We all know what it was. She had too many husbands. And so He said, "Go get your husband and come here."

And she said, "I—I don't have any husband."

¹¹⁰ He said, "You have said right, for you've had five, and the one you're living with now is not yours."

¹¹¹ And watch this woman, notice, and her in that condition. (Am I staying too long, too long?) Her in that condition, she knowed more about the real Bible than a big bunch of preachers does today. And as soon as He sees . . . She might have thought that it was just a—a man seeing her condition, and—and she wanted to . . . wanted to get smart with her or something, and she said, "I have no husband!"

¹¹² He said, "Thou has said right. You have five, and the one you're living with now is not your husband."

¹¹³ Quickly that predestinated seed laying in her heart caught fire. She turned, she said, "Sir, I perceive that You are a prophet. We ain't had one for four hundred years, You know. We know." Oh, Dallas, don't miss this! "We know. We're looking for a Messiah, Who is called the Christ. And when He comes, this is what He is going to do. This will be His sign."

Jesus said, "I am He that speaks with you."

¹¹⁴ Upon that, she dropped the waterpot, and in the city she went, said, "Come, see a Man Who told me what I've done. Isn't this the very Messiah?" And the Bible said that they believed Jesus because what the woman said.

¹¹⁵ Now that's the way He identified Himself as being Messiah; not because the way He dressed, by His education, by a fellowship card, by His honor among man. God was in Him, manifesting the Word that He promised. He said in Saint John 5:39, "Search the Scriptures, for in them you think you have Eternal Life. They are they that testify, or, tell you Who I am."

¹¹⁶ "Same yesterday, today, and forever." My brother, my sister, you're a lovely audience, you could talk all night. You see what Jesus was then? He was manifested, that was God manifested in a Man called Jesus Christ, which is the Son of God, promising, "As it was in the days of Noah," every other scene set exactly, "so shall it be at the coming of the Son of man." "He is the same yesterday, today, and forever." Oh, church, don't stare, but believe on the Lord Jesus Christ! *Sirs, We Would See Jesus*. If He is the same yesterday, today, and forever, would you like to see Him? "Sirs, we . . ." How would you look for Him? If He is the same yesterday, today, and forever, He'll do the same.

117 Now, a man could come up here with nail scars in his hands, blood and smoke, and oil running out of him. That wouldn't make it. Any hypocrite can do that. Certainly.

118 But what it is, is the manifestation of this promised Word. He was God's anointed Prophet. He was—He was the God-Prophet. He was. What all the prophets was (He . . .), was in Him, plus the rest of what God was. God was in Christ reconciling Himself to the world. He was God, Emmanuel, the fulness of God made known to us, in the Person of His Son Jesus Christ, the second attribute of God.

119 Notice, now, He is alive today. He is not dead. He is alive. He said, "A little while, and the world," *kosmos*, "world order will see Me. . . ." see; s, double e, "see Me no more. Yet ye shall see Me, for I," I is a personal pronoun again, "I'll be with you, even in you, to the end of the world, or at the end of the world when these Scriptures is to be fulfilled." All the way down, it's been God Who we believed on in Luther's age, God Who shouted in—in Wesley's age, God Who spoke in tongues in the Pentecostal age. He is coming right down before the promised Son comes, to prove His Scripture. All Scripture has got to be fulfilled. *Sirs, We Would See Jesus*.

Let us bow our heads.

120 Heavenly Father, we would see Jesus. Let Him come tonight, Lord Jesus. Come in the power of Your resurrection. I've been long speaking, but just a word or two from You will mean more than all anyone could say, and then let the Church not be asleep. Let the . . . God's last manifestation, as He promised, "As it was in the days of Sodom, before the fire fell on the Gentiles, so shall it be at the coming of the Son of man." The shadow, the negative and the positive coming so close together, till after a while there will be a uniting time.

121 We see the nations are uniting, called the U.N. The churches are uniting, Ecumenical Council uniting with the Vatican. All churches uniting together, believers and unbelievers. The labor is uniting in labor unions.

122 Lord, let the Church wake up and see it's uniting time, that Jesus is uniting with His Church, Husband and Wife. Soon the ceremony will take place and they'll become One. As He shakes the last sign to us, or shows us His promise, may we see Jesus and glorify Him, for it's in His Name we pray. Amen.

123 Now I'm going to be, maybe, I've got ten minutes to get out on time, if everyone will respond. Now ever who has a prayer card, I won't have time to get to all of them tonight. We'll get to them, by and by.

¹²⁴ Now Billy is here somewhere, I am sure. Sometimes they don't even give out cards, but I believe he told me he . . . You got prayer cards, haven't you? Raise up your hands. Yeah, that's right, prayer . . . [Blank spot on tape. Someone says, "L, one."—Ed.]

¹²⁵ L, L, all right. Is that that sick man, very sick, there? All right. L, number one, stand over here. L, number two, where you at? Number two, where is number two? Would you raise your hand? All right, come up here. It's a lady.

¹²⁶ The boy comes down. Here is what happens. He comes down, and before the audience, he takes these cards and mix them all together, and then gives you the card as you want it. Anybody can have a card, and then you call by that number. That shows the boy don't know where they're going to be called for. One time we, many of you here might remember, we had a man selling prayer cards in the meeting, and that would guarantee the person would be up on the platform. And besides that, sometimes I start with one, and sometimes I start with fifty, sometimes I start with fourteen, twenty, sixteen, then come backwards and pull a few here. How many has been in meetings and seen that done? Why, sure. See? That prayer card has nothing to do with it. And many are healed out there that don't even have a prayer card.

¹²⁷ Number one, two, three. Who has three? Prayer card number three, raise up your hand. Back there, the lady. Come up here, lady. Number four. If you can't get up now, we'll pack you. Number four. If some . . . I see there is a cot here and a couple of wheel chairs sitting around. If you can't come, we will pack. Number four. Number five, prayer card number five. Number six, seven, eight, nine, ten. Let those come now, just in numbers, if they can. Let's see. One, two, three, four, five, six, seven, eight, nine. Has that got them? That's got it. Let's just stop right there, just a moment. We're just a little short of time. I never like to let out past nine-thirty.

¹²⁸ Now, how many out there does not have a prayer card, and you want Jesus to heal you, and you know He can heal you? Raise your hand. I don't care if you're in the balcony, wherever you are. Now look, if you don't. . .

¹²⁹ That woman that touched the garment . . . While they're lining them up. That woman that touched His garment, she didn't have any prayer card, maybe, but she said . . . Now listen close now. She said within her heart, "I believe that Man. If I can touch His garment, I'll be made whole." She had a blood issue. How many

remembers the story? [Congregation says, "Amen."—Ed.] She slipped through the crowd, maybe crawled around between them, little pale sickly woman, and she touched His garment.

130 And the Palestinian garment hangs loose. He would never feel that. I wouldn't feel if you'd touch my pocket, and my coat fits me tight. But them Palestinian garments, and they have an underneath garment. And she touched His garment.

131 And He stopped and said, "Who touched Me?" She went back out in the audience. He said . . .

132 "Why," Peter said, "Lord, that don't sound good. Everybody is touching You."

133 He said, "But I perceive I've gotten weak. Virtue, strength, went out of Me." How many remembers it? [Congregation says, "Amen."—Ed.]

134 And He looked all around through the audience until He found her. Is that right? [Congregation says, "Amen."—Ed.] And said, "Thy faith has saved thee." Is that right? ["Amen."]

135 Now look, ministers, does the Bible say that, "Jesus Christ," Hebrews 3, "is a High Priest right now that can be touched by the feeling of our infirmities"? [Ministers and congregation say, "Amen."—Ed.] How many knows the Bible says that? ["Amen."] Well, if He is the same yesterday, today, and forever, how would He act today? As He did yesterday. Sure.

136 Now, you, see, wouldn't do no good to touch me. I'd be like your brother, your husband, your father, whatever it might be. Wouldn't be no virtue in me. But if you, your faith, can touch Him, then watch Him turn. Just try it. Don't try it; that's too much today, of trying. You do it!

137 Now be real reverent, be quiet. Now just a few moments will tell. These things that I've said, it sounded good; but, you see, are they true or not? That's the next thing. Is this all . . .

138 I hear the Mohammedans talk, Sikhs, Jains, Buddha, oh, my, Mohammedans, but they can't . . . They can talk about something that was, but what about now? See? If He isn't . . .

139 If He's the God of history, He is no good to us today, if He's the God of history only. If He isn't the same yesterday, today, and forever, then the Bible told something wrong.

140 Now, if He can get me in His submissive will, He can get you in His will, then working between us, see, that's where the Power of God comes.

¹⁴¹ Now, if that man is sick, I want him to sit right where he is at. And now can you see him from the audience? He is sitting right here.

¹⁴² Bring his chair right up here if you want to. But can you feel like walking over here, sir? All right, just come right here and sit down. Bring the chair right here, Brother Grant, if you will, so the man can sit here just a moment. All right, now just sit down right there, sir.

¹⁴³ I've been noticing the man for a few minutes, just about to pass out. He must be seriously sick. I do not know. And if I did know and could help him, and wouldn't do it, then I'm not fit to stand behind this platform here and talk to you people, you Christians.

¹⁴⁴ But the man probably is not as old as I. And this is our . . . Probably we're unknown to each other. You don't know me, I suppose. [The brother says, "Yes, I do."—Ed.] You know me. But I don't know you. ["I was at a service in Jonesboro."] Oh, you saw me at Jonesboro, about fifteen years ago, when I was over there in a meeting. Yes, sir. ["I sure was."] Well, that was a great time over there. I believe that was Brother Richard Reed. ["Yes, sir."] Uh-huh.

¹⁴⁵ Now if this man sitting here suffering, if I could heal him and wouldn't do it, what kind of a person would I be? But I can't heal him. But now if we would see Jesus, and Jesus was standing here with this suit of clothes on that He gave me, now would Jesus say, "Come here and I'll heal you"? Now be careful, if you know your Bible, see. No, sir. He has already done it; He couldn't do it today. He has already done it, "He was wounded for our transgressions," with His stripes we were saved, "with His stripes we were healed," rather. All right. Now, but Jesus could declare Himself, to make known to this man what's his trouble, or something the matter, or something he has done. Is that right? [Congregation says, "Amen."—Ed.] And that would let him know that Christ was here.

¹⁴⁶ Cause, I don't know him. Here is my hands up, I . . . he said he was in the Jonesboro meeting. That was fifteen years ago. I—I've never seen the man in my life, as I know. He might have set back, tomorrow . . . Well, I don't know any here.

¹⁴⁷ I believe I know this is Mr. Way sitting right here. An Englishman sitting right here, that I know, that dropped dead in my church, the other day, in Jeffersonville, Indiana; dropped dead. There is his wife, here somewhere, that's a nurse. While I was speaking, the man dropped dead, fell right there, dead. Went down and laid hands upon him, here he stands. See? See?

¹⁴⁸ If I could just get the congregation quiet long enough till the Holy Spirit could come down. Don't get excited. Just sit still, see.

149 Now, sir, I want you to look up this way, just a minute. I've been speaking, and I—I'm here to help you now. And if I can help you, I'll do everything I can.

150 Now what I've said here in the Scripture, God is obligated, because I believe this is the last days; God is obligated to—to fulfill that Word, and that's what He promised to do. And if He would be able to tell me something you have done, or something is wrong with you, or what you're here for, or whatever it is, you would know whether that's true or not. You—you—you would witness to that.

151 But now if I come up here and laid hands on you, say, "Glory to God, you're healed! Glory to God." That would be all right, that's perfectly all right, if you believed it.

152 But what if He tells you what you have done, or some cause, the reason you are sick, or something like that? Then you would know, if He could tell you what has been, He would surely know what—what will be, would be right. Yes, sir.

153 Do you believe that, audience? [Congregation says, "Amen."—Ed.] Now what am I doing to the man? I'm trying to contact his spirit, just as our Lord did at the well, to that woman. I don't know him. I've never seen him. Now there is many in here, sick, many praying.

154 And now, Heavenly Father, we take every spirit in here under . . . I control, for the glory of God, that Your Scriptures might be fulfilled. The Bible said that's why Jesus healed, "That the Scriptures might be fulfilled." And that's the reason You're showing mercy in this last days, "that the Scriptures might be fulfilled." We've just talked of Them, tonight. Grant it, Lord, in Jesus' Name. Amen.

155 Now you look on me, just a moment, just to see if the Lord will reveal to me what's your trouble. And if He will, will you . . . if He tells me what's your trouble. You look like you're very sick. If He would tell me what's wrong with you, or something, you'll believe then, you know it's got to be Him.

156 How many in the audience will believe? [Congregation says, "Amen."—Ed.]

157 One thing, it's, you're suffering tremendously with, is a hernia. That hernia is making you sick. That's right. See? See? Now is that right? Raise up your hand, if that's right.

158 That's what's making him sick, see, down. Do you believe? [Congregation says, "Amen."—Ed.]

¹⁵⁹ Here is another thing. You got a spot on the right side of your face. You're worried about that. Let me tell you something else. Do you believe me to be His prophet? [The brother says, "Yes, brother."—Ed.] You got a spot on your right hip, too, underneath your clothes. If that's right, raise up your hand. ["That's right."] See? See? Now do you believe? ["I believe."] Go and be well. Jesus Christ make you well. Go, believe it. Don't doubt, at all, sir. Just come this way, come up here, brother. Just go, believing, now, and everything will be all right for you.

¹⁶⁰ You believe now? [Congregation says, "Amen."—Ed.] Just have faith. All right. That, you know I didn't know it.

¹⁶¹ Here, come, sister. I don't know you. We're strangers to one another, I suppose. If that's right . . . so the audience can see that we're strangers, see. If . . . This is just like where our Lord met a woman one day. And here we meet again, we meet after two thousand years on His promise, and here is a man and woman meets in the same way. I have never seen you in my life. I guess we're total strangers, but God knows both of us.

¹⁶² Now if the Holy Spirit, Christ in here and in you, will reveal what you're standing here for, or something about you, would you feel enthused like that woman did that day? [The sister says, "Amen."—Ed.] Now what you're here for is prayer, and prayer is for a condition in your breast. That's right. If that's true, raise up your hand. Now you believe God can tell me which breast it is? It's the right breast. That's right.

¹⁶³ People keep saying out there, somebody come in, saying, "He is guessing that." I'm not guessing that. Don't think that. That hinders, see. Now remember, you can't hide your thoughts now. Yeah. That's right. Yeah. Right.

¹⁶⁴ Here, you should believe, you're a preacher, a lady preacher. That's right, isn't it? All right. Go, believe now, and you'll be all right. God bless you. Just believe.

Do you believe? [Congregation says, "Amen."—Ed.]

¹⁶⁵ How do you do? We're strangers to each other. [The sister says, "Yes."—Ed.] I don't know you. ["No, sir."] God does know you. If that's right, raise up your hand so . . . You're a lot younger than I am. Maybe the woman that met our Lord was a lot younger.

¹⁶⁶ Now another woman stood here. Somebody out there believing. There she sits right there. She got trouble in her chest. Is that right? Whose garment did you touch? His. It's over now. Jesus Christ makes you well.

167 He is the same yesterday, today, and forever. Now that woman is twenty feet from me, but she touched not me. She touched the High Priest. Don't you see, I had my back to her, it shows that He is the same One that made the promise, just the same today.

168 You're suffering with a nervous trouble, very nervous, especially in the late of the evening, you're, when you get tired and wore out. You're real nervous. Then you have a poisoning in your body. It's poisoning in your blood. But, that's right. And then you've got a real burden for somebody to be saved, haven't you? [The sister says, "Yes, sir."—Ed.] Yes, sir, that's right. Do you believe now? ["Yes."] All right, go. As you have believed, so be it to you. Have faith.

Don't doubt. Have faith in God. Just believe.

169 How do you do, lady? I'm a stranger to you, I suppose. If that's right, so we hold up our hands, so that they'll see. I've never seen her in my life.

170 "Jesus Christ the same yesterday, today, and forever." Do you believe that? [Congregation says, "Amen."—Ed.] If the Lord Jesus will tell this woman, right here now, something about her, that I know nothing about! Well, we're strangers, we, she is just standing here, see. All right, would you believe? ["Amen."]

171 You got stomach trouble, is bothering you, sitting right there with a black coat on. It's bothering you right now. If that's right, raise up your hand. See? You know why? It's this woman's stomach, too. See? That's right.

172 See that black streak running between them there? It's a devil. See? He is trying to get away from it, see. He can't. He can't hide from God. That's one thing sure. We're in the Presence of Jesus Christ. You must believe. Have faith.

173 What did he touch? He never touched me. I don't know the man. He is a stranger to me. Are we strangers to one another, sir, I don't know you? Raise up your hand if that's right. See? What did he touch? Jesus Christ. Don't fail to see something.

174 Now this lady here. Yes. Oh, the lady is shadowed. It's death upon her. She is suffering with cancer, and the cancer is in the stomach and also in the colon. She, they just give her up. She is dying, with cancer. That's true, isn't it, lady? That's what you've been told. Now look here. You, there is only one hope you have, that's Christ.

175 Do you believe me to be His servant? Something has got to tell me that, hasn't it? Something has got to. I—I don't, wouldn't know

it myself. If I tell you who you are, would you believe me to be His prophet? Would it help you? It would? Mrs. Crosley. [The sister says, "Oh!"—Ed.] Then return home.

¹⁷⁶ Do you believe? How many of you believe now with all your heart? Stand up on your feet then and accept it. Just raise right up, and say, "I believe." Raise up your hands, everywhere.

¹⁷⁷ Heavenly Father, in the Name of Jesus Christ, may the devil and all of his powers be rebuked. May the Lord Jesus Christ, Who has promised this for the last day, He is here now. Let it come to pass, Lord, at this hour, that the people will not fail. May they see what God is shaking before them, just before the fire falls. May this Abraham group, this royal Seed of Abraham, understand the hour that we're living! O Jesus, Son of God, touch every sick person in here. Heal them, Lord. May their faith realize that they're standing in the Presence of the God that saved them and will judge them at that Day. May His Power fall upon them now, and heal everyone here that's in Divine Presence.



SIRS, WE WOULD SEE JESUS

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