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## CAN WE SEE JESUS?

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Shall we bow our heads just a moment for prayer. Eternal God, it is again our privilege to bow in Your Presence to ask for Your mercy again, knowing this, that You will not turn us down. Because that it has been said, and been placed into the Scriptures, “Ask the Father anything in My Name; it shall be granted.” So we know that You will hear us, as we come in His all-sufficient Name. And we pray that You will visit us tonight in a very special way, by pouring out Your Presence into every heart, condemning the sinner to make him ashamed, and to bring him to repentance, and to encourage the wayfaring man, to heal the sick and the afflicted. And get glory to Thy name, for we ask in Jesus’ Name, Thy Son. Amen. May be seated.

<sup>2</sup> This morning at the ministerial breakfast, I was asking the question to the ministers who was—represent this convention, “Should I stop preaching and pray the next two nights for the sick?” And it was unanimously voted that I should pray for the sick. I always do; I wasn’t a preacher to begin with, so I know it now, surely.

But it is a privilege to operate myself under the Divine anointing of God’s supreme power in whatever ministry that He would chose for me to serve in. I just serve the best that I can with all that I have to serve with. And trusting that someday when it’s all over, He will say, “It was well done.” For what little I had to do with, I did the best that I could with what I had to do with. So, I’m trusting that He will understand and say, “Well done,” is what my desire is.

<sup>3</sup> And now tonight, being that we are just a little late, Brother Joseph was telling me that they had a little lingering in the service. And I was standing on the steps in prayer a few moments ago and got to meet some of my good friends, Brother Hall, in the meeting here from down around Chattanooga, and many of the other ministers, and shake their hands and talk with them. I heard you singing those good old Gospel songs, and it just does something to you when you hear those good old fashioned songs.

And now, tonight, I just . . . Before I can go praying for the sick, I must first give you a background of changing your way of thinking from the evangelistic type of service, to a—a different type of evangelism, that is, healing of the sick. And I want to go on record to say this, that Divine healing has been very rudely spoken of many times. And the cause of that is, because it’s been handled in so many different ways. But Divine healing is a part of the Gospel, for it was included in the atonement. If the old atonement had Divine healing in it,

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surely, a better atonement would include Divine healing. The Bible said, “He was wounded for our transgressions, and with His stripes we were healed.”

4 Now, I do not believe that this Divine healing means that one man has power to heal another. Now, I want you to try to listen closely. I know it’s hot, but let’s try to suffer it just for a few moments, so that we’ll get the message. And if we do not know how to approach this subject, then we’d be best that we just left it alone. For never try to halfway do anything. If you just get part of it done, but do what you do right, thoroughly and completely. For if you do not what, know what you’re approaching Christ for and how to approach Him, then you’ll miss it.

Now, Divine healing is nothing that anyone can do. Divine healing is a act of faith in a finished work, that Christ finished at Calvary. No man has power to heal. Not even Jesus had power to heal. We all know that. He said, “It’s not Me that doeth the works, it’s My Father that dwelleth in Me, He doeth the works.” So if the Son of God had not power to heal at random, or in His Own Self . . . “The Son can do nothing in Himself,” He said. And if He did not take credit for healing the sick, then how much more should any man of this day, or any other day, abstain from honors from people saying that He heals the sick. It’s absolutely an error. If I could heal you, I could save you. Because it’s in the same atonement that the finished work was completed at Calvary by our blessed Lord. And it’s your personal faith in the finished work of Christ at Calvary, that brings both salvation and healing.

5 I might say in here, “How many people’s been healed for five years?” Several hands would go up. “How many’s been healed, or been saved for twenty five years?” Many hands would go up. “How many’s been saved for a year?” Hands would go up. Now, one way that was right, and another way it was wrong. You wasn’t healed twenty five years, one year ago. But you were healed and saved nineteen hundred years ago. When Jesus died at Calvary, He finished the sin question and the sick question. For there where He was wounded for our transgressions, with His stripes we were healed, and the complete thing was finished at that time.

And then, you, your personal faith in that finished work draws the remuneration from what He did for you at Calvary. So you were saved two thousand years ago, but accepted your salvation twenty five years ago, hour ago, five minutes ago. You were healed two thousand years ago, you can accept it right now.

6 So my ministry has never been very effective in the United States, because that the people has been trained the old Jewish tradition of

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laying hands on the sick. That never was to the Gentiles. And the American people are taught that: lay hands on the sick.

When Jairus' daughter was dead, Jairus said to Jesus, he being a Jew, "Come, lay Your hand on my daughter and she'll live." But when the Gentile son was sick, he said, "I'm not worthy that You'd come under my roof, just speak the Word and my servant," rather, "shall live." Jesus turned to the Jews and said, "I don't find faith like that in Israel."

See, the Gentile way is to accept His Word. And this is the Word of God. And I believe that every bit of this is God's Word. And I do believe that God can do things that He hasn't written in the Word, but I like . . . There's plenty in there for me to deal with, just what He promised. Now, I do not want anything less or anything more, but I want all His promises, because He died that I might have them. So healing is one of His promises.

7 In the Old Testament, many of you scholars here know, that they had a way of finding out whether a prophet told the truth or not, or a dreamer, whether his dream was of God or not. They taken him to the temple and before the Urim Thummim, which was the breastplate that Aaron wore with the twelve stones in it. And then when the prophet prophesied, no matter how real it seemed, if that supernatural Light didn't flicker, a conglomeration of all the stones together flicker a light, then the prophet was wrong. Regardless of how good it seemed, it was wrong, and the dreamer was wrong.

And if it . . . Though it didn't seem like it was right to the priest, and yet God vindicated it with supernatural, flickering on these Lights, it was received as being from God. Any of you scholars know that. Well then, in the Old Testament . . . And that priesthood ended; that Urim Thummim ended with that priesthood. But God's got another Urim Thummim for this priesthood, and that is His Bible. And if a preacher preaches, a prophet prophesies, a dreamer interprets a dream, anything contrary to God's Word, it's wrong. But if it's in the Word, it's right. "Whosoever shall take anything away from the Book, or add anything to the Book . . ." Therefore, I don't want any more than it teaches, but I want all that It teaches.

8 So that's the way Divine healing is. It's based, not upon some emotion, not upon shaking, or—or something of that type, not upon anything, but accepting what God promised you, and Jesus died that you may have. No one can properly and clearly preach the Gospel without preaching Divine healing. You just can't do it. For sickness is a attribute of sin. And you can't deal with sickness without dealing with sin, because sickness came as a attribute of sin. Before we had any

sickness, we had no sin. But when we got sin, sickness followed it. You have to deal with both together.

May I say it like this: If a big animal had his paw in my side and was tearing out my ribs, the rest of the animal wasn't bothering me, but it was just his paw, and he was tearing my ribs out, now, I do not have to find a knife to cut off his paw: just knock him in the head; that kills the whole animal.

Well, that's the way with sin. When you kill sin, you kill every attribute that follows it. So it may not be that you've sinned, but the weakness of your parents and your parent's parents . . . Sin is hereditary . . . I mean, sickness is hereditary in many cases. And through each generation gets weaker and wiser, as the Scripture says. And so therefore, you have to deal with sickness and sin on the same basis of the atonement.

<sup>9</sup> Now, many people has criticized my meetings, because I don't pray for too many, don't lay hands upon them, or some tangible something. It isn't necessary that I lay my hands on anyone, or it isn't necessary that you lay your hands on me. What's necessary is that you lay your hands on Him. He is the One. For me, I'm your brother; He's your Lord. So, lay hands on Him; by doing this, take a hold of His Word and say, "Lord, I believe it."

Now, many times, Divine healing is more or less, becoming a thing of an intellectual conception of Divine healing. You can never, never be healed by an intellectual conception of Divine healing. You might be worked up in an emotion like Christian Science. But it isn't a thought; it's a Person. Divine healing is something that has to come by a revelation of Jesus Christ's death at Calvary, and by His stripes you were healed. God reveals it to you in your heart, not your head, your heart. And then nothing can ever separate you from that.

To show that it's intellectual, people will pass through one prayer line and the next evangelist comes in town, they'll pass through that prayer line. It's like trying to touch totem poles. That don't heal you. Stand still; look up; listen to the Word, and say, "God, it was for me." That's the way to get it.

<sup>10</sup> So now, my ministry . . . Perhaps there's many in here that's never been in one of our healing services. My ministry is not to touch people, but to get people to realize that Jesus Christ is omnipresent, that He's here now. The very One that give the promise is present now. And if He Who is alive after nineteen hundred years, is present now, He certainly knows how to keep His Word. And He will keep His Word if you'll believe It.

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Now, we're going to approach the subject, just for a few moments in a little ritualistic way, to try to show you that the things that we're teaching is not some mythical make-up, or some mysterious something; it's something that God promised in the Bible. Now, let us read some of His Word, and as an opening message to the people, I want to read from Saint John 12:20, and from Hebrews 13:8. And here's the way it reads:

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

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

And in Hebrews 13:8 it's written:

*Jesus Christ the same yesterday, to day, and for ever.*

<sup>11</sup> Now, I would like to ask this question. And I'll be just as briefly as possible. My wife told me last night there was such a rebound, till you couldn't hear it. I just wonder if you can hear back in the back pretty good like this. If you can, raise up your hand? Up in the balconies, raise up your hands if you can hear. That's good, fine.

Now, God help us to approach this sanely, reverently, and Scripturally. Now, the Scripture says that Jesus Christ is the same yesterday, today, and forever. Now, Jesus said, "The Scriptures cannot be broken." Do you believe that to be the truth? If it is the truth, then He has to be the same yesterday, today, and forever.

<sup>12</sup> And these Greeks asked the question, when they come up to the feast; they said to Philip, a preacher, "Sir, we would see Jesus." Not see His works, not see His—His power to heal, we just want to see Jesus. And I think that would well express the feeling of every person here tonight, "We would see Jesus."

And if the Bible said that they, them Greeks got their desire, because they were taken to Him and saw Him. . . Then if He is the same, and our desires are the same as theirs were, then why can't we see Jesus? Now, that sounds fanatically, but I'm only quoting what the Word says. And if God doesn't keep His Word, then it's not God's Word.

Now, you mustn't take the Bible lightly, and saying, "It's a historical book and the times of miracles is past." What good does it do to try to—to get a person warm by a painted fire. If a man's freezing to death, and you give him a painted fire to get warm by, he cannot get warm by a painted fire; he's got to have fire to get warm by. What good is a historical God, if He isn't the same God today? What good is a God of Moses if He isn't the same today? What good is a God that walked Galilee, and healed the sick, and done the great miracles, if He isn't

the same God today? What good is a God of Pentecost, if He isn't the same God today? What good would it do you to feed your canary bird vitamin A and B to make good strong wings and don't never let him fly? See, he's—he's got to be a God of present tense if He's God at all. For His promise are thus.

<sup>13</sup> Now, they said, "Could we see Jesus?" Reminds me of a little story of a boy in our city. He got to going to Sunday school as any little normal lad should do. And he heard the preacher preach about how great God was, and his little heart become thrilled. And he goes to his mammy one day and he said, "Can anyone see God?"

She said, "Why don't you ask your Sunday school teacher?"

And the Sunday school teacher said, "I could not tell you, ask the pastor."

And the Pastor said, "Sonny, of course, no one could see God. No man can see God and live."

Well, that didn't just exactly satisfy the little lad. And we live by the Ohio River, and he used to go up to what we called the Six Mile Islands, six miles out of Louisville, with an old fisherman that used to come to my church. And he—he had white beards and, and he'd go up there with this old fisherman to fish. And one day while he was up there, it come a storm. And the . . . After the storm was over . . . They had pulled into the bush to dodge the storm; then they went back out into the river and was going down with a good healthy catch out of the old fisherman's net, and a rainbow come facing the east as they were going towards the west.

<sup>14</sup> And the old fisherman, as he pulled his boat, the little lad setting in the stern of the boat, noticed tears running down over his grayed beard. And he got enthused, and he ran up forward to the middle of the boat, and he fell down by the old fisherman's lap, and he said, "Sir, I want to ask you a question that seemingly the pastor, and Sunday school teacher, my mother, or nobody can answer me. The God that made that rainbow, and the God that made all things that are, could any man see Him?"

And the old fisherman, overcome by the little lad's statement, pulled him up into his arms, and bathed his little head with tears, and he said, "God bless your little heart, honey, all I've seen for the past forty years is been God."

Why? You have to have God on the inside before you can see Him on the outside. And there's many people that doesn't seem to understand what God is.

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But He has to come in, and look through your eyes, use your eyes, and your mind, your thinking, and your sight, your emotion, all has to be fully controlled by God. As I said the first night here, the door inside the door. He must be Lord. Now, certainly if God's on the inside, He can express Himself in a image somewhere in rainbows and everything that you could see Him.

<sup>15</sup> A woman over in Louisville, Kentucky, a few weeks ago, the whole ten cent store was upset by a scene of emotion. And there was a woman came into the ten cent store, and she had her little boy of, oh, two years old, I guess, in her arms, or maybe a little older. And she would go from counter to counter, picking up little things and saying, "Look, darling; look here, darling." But the little boy just set gazed.

And she would go to another counter, and she'd pick up something and say, "Look, darling." And to the people in the—this ten cent store begin to notice the woman. And she become more hysterically all the time. And finally, she came to a certain little trinket, and it rattled. And she picked it up, like a little boy of his age, his attention would be attracted to it. And she rattled it in front of his face; she said, "Look, darling." But the little boy just set and gazed. And she fell exhausted into the pile of little trinkets across the counter.

And some of those who stood by run to help her, and they said, "Madam, what is the matter?"

She said, "Oh, no, he's no better."

And they said, "What do you mean, he's no better?"

Said, "The doctor said a while ago, he thought he was better." Said, "You see, this is my son, and he just . . . As far as the doctor's know, that he's a normal child. But he's just got to a place that he didn't pay an attention to things that pertain to children of his age. And he just stares like he's paralyzed in his mind." And said, "He's no better, he's no better."

<sup>16</sup> And I just wonder if that isn't the condition of the Church tonight? That God. . . You are Christian people; you are people who profess to know the Lord Jesus. And He's shook every kind of a gift before you. And this United States of America is supposed to be a Christian nation. And great men has crossed this nation, Billy Graham, and Oral Roberts, and A. A. Allen, and many great ministers with great gifts, and they shook it before their eyes, and they set like they are paralyzed, spiritually paralyzed. I wonder what God thinks about His children, when He can show them His Divine Presence, and they'll still say, "Well, I will wait till Brother Allen comes by, or Brother Roberts, or Brother Branham."

Don't wait for them to come by; they're men. Jesus is here now, showing Himself before you as a living God. And the Church has become just staring out, "Why, we believe, oh, yes, we believe." But it's become so common to the people. Now, I don't have time to speak to you much. But the Bible's saying He is the same yesterday, today, and forever, then He—He has to be the same.

<sup>17</sup> And now I believe I said last evening, that when God makes a decision, it's forever a decision. He cannot change. And the way . . . If I said, if a sinner would come to God and repent of his sins, and God forgave the sinner, the second sinner comes, God has to do the same thing, or He did wrong when He saved the first sinner. Then if Christ manifested Himself in the closing of the Jewish dispensation . . . (Now, listen close.) The way He did when He manifested Himself to the Jews, because they were looking for Him to come and failed to recognize Him . . . Is that true?

Now, the Gentiles was not looking for Him to come; we were heathens in those days, worshipping idols. But at the close of the dispensation of the Jews, when they had rejected Him, the way He manifested Himself at the close of the Jewish dispensation, He will have to do the same thing at the closing of the Gentile dispensation, or He did wrong for manifesting Himself the way He did in His power at the close of the Jews, and would not do it at the Gentiles. You understand clearly?

<sup>18</sup> Now, the prophet said, "There will be a day that it won't be neither night nor day, but in the evening it shall be light." Now, what have we had? The sun, geographically, rises in the east; civilization rose in the east, and it's traveled westward. And now, it's at the West Coast. The east and the west has met. I preached on that sometime in my evangelistic services, of the east and west meeting.

Well now, notice, the same sun that rises in the east is the same sun that sets in the west. And we've had two thousand years of Bible teaching, churches, which is all right. We've had a little light, it hasn't been completely daylight, because it's be a dismal day, like a foggy day. We've had enough light to believe He's the Son of God, to accept Him as personal Saviour, build churches, make organizations. But that wasn't the way it shined in the beginning.

But it's evening time, and the Light is setting on the western people. The eastern people were the Jews; the western people are the Gentiles. And the same Son, not another Son, the same Son of God Who raised from the dead is dealing with the Gentile people today in the same way He did with the Jews, with the baptism of the Holy Ghost manifesting Himself through His Church, not another, the same.

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19 Now, when He was here on earth, He said, "I am the Vine; ye are the branches." Now, the vine does not bear fruit; the vine only energizes the branch; and the branch bears fruit. Do you know that? If you went to a pumpkin vine, you get a pumpkin, if it's a fertile vine. To a watermelon, you get a watermelon. You go to a grapevine, you get grapes.

Here it is: And when you come to the church, you ought to find Christ. But what do you do on His Vine? You find denomination, fussing, fighting, arguing, everything else but the fruit of Christ. Jesus said, "The works that I do shall you do also. A little while and the world (kosmos, world order)—the world won't see Me no more; yet, ye shall see Me, for I (And 'I' is a personal pronoun.), I will be with you, even in you, to the end of the world." The Bible said He is the same yesterday, today, and forever.

20 Now, there's only three races of people; we all know that. That's Jew, Gentile, and Samaritan. And a Samaritan is half Jew and Gentile. That's Ham, Shem, and Japheth's people, the three sons of Noah, where the human race started from after the antediluvian destruction.

Now, notice, both Jew and Samaritan, which was half Jew and Gentile, looked for the coming of the Messiah, but not the Gentiles; they were Roman heathens, and so forth. But they looked for the coming of the Messiah. Now, if the Messiah came in their day and manifested Himself in a certain way, He's got to do the same thing to the Gentiles, or He did wrong by manifesting Himself back there in that manner. If He lets us go on into eternity without doing the same manifestation, then He did, let us just say, "Well, because we are the church; we are this; we're the most gracious church; we're the powerful church; we're the best Bible church," on things like that, and let us go into eternity without manifesting Himself. . .

21 They had the same thing, Pharisee, Sadducee, Herodians, and so forth. But He come and never took sides with any of them. He said, "If I do not the works of My Father, then believe Me not. But if I do the works of My Father, believe the works." And watch, when He left. "As the Father has sent Me, so send I you." And the Father that sent Him, went with Him, and was in Him. And the Christ that sends the man, goes with him and is in him: Jesus Christ in His Church, His branches energizing them, bringing forth the same fruit that He brought when He was here on earth. When He's come to the Church in the last days, He come in the fullness of the light of the Son.

22 Now, only one way that we could be just, to explain it. If I'd say, "You Methodist, what do you think about Him?"

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“Sure, He’s the same yesterday. But you see, we don’t believe in this, and we don’t believe in that.”

To the Presbyterians, What about you? Same thing. Baptist, What about you? Same thing. Pentecost, what about you? Same thing. The Presbyterian said, “Well, we think that we keep Christ’s Word; that settles it.”

All right, “What about the baptism of the Holy Ghost?”

“Oh, we don’t believe that, that was for another age.”

What about you Baptist? “We believe that we should be baptized, immersed. Believe on the Lord Jesus Christ, thou and thy house should be saved and be immersed.”

“What about the Holy Ghost?”

“We receive the Holy Ghost very time we believe.”

Paul differs with you. He said, “Have you received the Holy Ghost since you believed.” And me being a Baptist. But I’m a Pentecostal Baptist.

Now, what do you say about you Pentecostals? “Oh, bless God, Brother Branham, we got the fullness when we spoke in tongues.”

You didn’t; that’s exactly right. You look it in the face; that’s not the way He manifested Himself back there to the church. Although, He does speak through tongues; I believe in speaking in tongues and interpretation of tongues; but that’s not all of it. That’s right. We had time, I’d like to preach to the placing of a son and find out whether it’s right or not by the Scripture.

<sup>23</sup> Notice, what did He do in the days gone by then? Now, there’s only one way to do it, not take what the Baptist says, what the Pentecost says, or what the Methodists say, but take what God says. That ought to settle it. Now, we’re reading out of Saint John 12, let’s go back to the 1st chapter of Saint John and find out what He did. And if we can find out what He was yesterday, He’s got to be the same today.

Now, remember, He manifested Himself to the Jews; keep that in mind. The Jews, no Gentile, He did not go to the Gentiles, and forbid His disciples to go to the Gentiles. Do you remember that?

Why? This is our age; that was their age. The Gentiles wasn’t looking for Him; the Jews was. Now, we’re talking to the Jews. Now, here He is in the 1st chapter of Saint John. We find out when He was anointed, and begins His earthly ministry, that He begin praying for the sick. And he found a man by the name of Andrew. And Andrew goes quickly and gets his brother, which was Peter, knowed then by the name of Simon.

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And when he brought Simon up . . . Now remember, this Simon was a fisherman. The Bible says he was ignorant and unlearned. Brother, that would knock all your seminaries and schools in the head right there. See? And this man was given the keys to the Kingdom of God, a ignorant and unlearned fisherman.

<sup>24</sup> Now, I'm not trying to support ignorance, but I'm trying to tell you: you're putting too much on education and theology, and not enough on God and His omnipresence and power. This man, the Bible said, was ignorant and unlearned. The historic writers say that he couldn't even, wouldn't even know his own name signed before him. And yet it pleased God to take nothing and make something out of it. And He give that man the keys to the Kingdom of heaven.

Now, when Andrew found, went and got his brother and said, "Come see, we found the Messiah." Now notice, here comes, not a big theologian like Caiaphas or some of the priests; they'd have never believed it. But He got a ignorant man, and he walked up in the Presence of Jesus. Now, watch what Jesus said when he found this man, a Jew now, a ignorant fisherman. And He said, "Your name is Peter, or Cephas, and your father's name is Jonas."

<sup>25</sup> What do you think that ignorant man thought, when here was a Man that never seen him in all of his life? I'm reading out of Saint John 1. When this ignorant fisherman come in the Presence of Jesus Christ, Jesus told him what his name was and what his father's name was. Does the Bible say it? Anybody that's ever read it? What do you think he said? Now, that was Jesus yesterday. That's the way Jesus made Hissself known to the Jew.

And later Peter was given the keys to the Kingdom. Then a fellow got converted by the name of Philip, very same day. Well, he was so enthused, until he went around the mountain, fifteen miles behind the mountain. I think that's about the right measurement, so I'm told. And he come to a house . . . Let's dramatize it so the children will catch it.

<sup>26</sup> He comes to a house of his friend. That's a good sign, he got converted; he wanted to tell his friend about it. A man and a woman, or boy or girl, that ever really gets converted; it's the first place in life is, all they can think about is Jesus Christ. That's what I'm wondering about, the condition of the church today, to see that we're paralyzed in those things. We ought to be on fire, enthused, burning up, first thing of a morning and the last thing at night, and all through the day. In my heart, on my mind, all day long.

But the thing of it, we do our religion every once in a while when a evangelist comes to town, and we go to church. And maybe on Sunday morning, if there's not a good television show on, well, we'll go to

Sunday school, and . . . You see, it's not in our hearts no more; the fire's gone out. And anyone knows, in the old temple of Rome, Avesta, when the fire went out, the people went home. I think it's time to go home when the fire goes off the altar of God; it's time to close up the church and go back and start new again.

<sup>27</sup> And notice, this man was so thrilled, till around the mountain he went. I can see him knock on the door. [Brother Branham knocks on the pulpit—Ed.] And the wife come to the door, and he said, "Is Nathanael here?"

"Oh," she said, "We're glad to see you, Philip. He just took a little stroll out into the garden."

And out through the garden he went, and he heard something over in the bushes a going on. He slipped up real easy, and there was his friend Nathanael praying, "Oh, Jehovah, come and be merciful to us and send to us a deliverer." I can see Philip standing there, as a Christian gentleman of course; he wouldn't interrupt him praying, a biting his fingernails, and saying, "Oh, why don't he hurry up? Just can't wait to tell him of something."

That's the way the church ought to be; that's the way the Church ought to be, just waiting for the opportunity. But today we shirk back, "That's the preachers job." It's your job. It's everybody's job.

<sup>28</sup> And he waited. After while Nathanael said, "Amen." Got up and begin to dust off his clothes. And he turned around and said, "Philip, I'm glad to see you."

He didn't say, "Hello, Nathanael." He said, "Come, see Who we found." There you are: no time for greeting; it's "Come, see Who I found." The trouble of it is, we have to have a social party and ministerial association to get together and . . . Oh, my, the message is, "Come, see Who we found." And I can see Nathanael, as he looks at him rather startling. "Jesus of Nazareth, the Son of Joseph," said, "Come, see."

I can see Nathanael now, a staunch Hebrew, out of the Presbyterian church, or the—some church of that day, you know. He said, "Now, just a minute Nathanael, I know you to be a just man, you must have went off on the deep end, son." Anybody that finds Christ, they think they went on the deep end. "You must have hit the deep end, son. What's the matter with you? You mean to tell me that this Galilean Fellow that's you're talking about, from Nazareth? Well, if the Messiah would come, He would come down to Caiaphas, our high priest, and He would say, 'Caiaphas, I am the Son of God; I am the Logos; I'm—I'm the Christ.' And then the high priest would call in all the other priest and said, 'He who we looked for is here now.' That's the way it would be."

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<sup>29</sup> That's what you Presbyterian think. That's what you Catholic think. And that's what you Pentecostals think. You Catholic think, if Christ would come to manifest Himself in this day, he'd have to come to the pope. And some of you Presbyterians think he'd have to come to your bishop. And you Pentecostals think He'd have to come to the district presbyter. But God goes to who He wants to, and it's nobody's business about it. He just manifests Himself.

"Could anything good come out of Nazareth?" he said. "Why, you must've went to . . . You must have got mixed up in something. Could anything good come out of Nazareth?"

I think he give him the best answer that any man could give; he said, "Come and see." Don't stay home and criticize, because your church is not cooperating, but come and see for yourself. That's the way to find out anything. Come, find out for yourself.

<sup>30</sup> On the road around . . . Wish we had time to lay on that for a little bit. But on the road around, as them two men walked, I can hear Nathanael say, "Now, wait a minute, Philip, what do you . . ."

I hear Philip say, "Say Nathanael, want to tell you something. Do you remember that time you bought them fish down there on the river, that old fellow called Simon?"

"Yes, I—I remember."

"Oh, that old fellow that couldn't sign that receipt for them."

"Yes."

"Do you know, when he came up before the Lord, Jesus told him that his name was Simon. And do you remember his father setting up there on that log that he introduced you to; his name was Jonas?"

"Yes, I remember that."

"Well, when this Simon came in the Presence of Jesus, Jesus said to him, 'You are Simon, and your father's name is Jonas.' You know, Philip—or Nathanael, it wouldn't surprise me but when you come in His Presence He wouldn't tell you your name was Nathanael too."

"Aw, now wait a minute, now Nathanael—or Philip, now don't try to get me mixed up with some of this fanaticism."

"I'm not mixing you with any fanaticism. Now, search the Scriptures and find out if that ain't the way the Messiah is to come, find out if that ain't right."

<sup>31</sup> After while they drew near, and there was Jesus standing in the line, the prayer line, praying for the sick. Now, this was Jesus yesterday. Up into the audience and into the prayer line, wherever it was, he might've not have come in the prayer line; he might have been just in the

audience. However, when Jesus saw him, He said, "Behold, an Israelite in whom there is no guile."

Now remember, you said, "He knew that because the way he was dressed." Oh, no, all the easterners dressed alike. He could have been a Greek; he could a Arab; they all dressed with turbans and their long robes just alike; they were all dark complected people. But He said, "You are a Israelite, not only a Israelite, but in you is no guile."

And that astonished that Jew. Listen to that Jew; he said, "Rabbi (means 'teacher'), Rabbi, when did You ever see me? How do You know that I'm a Israelite and a honest man?"

Jesus said, "Before Philip called you, when you were under the tree, I saw you." What eyes? Is that the truth?

<sup>32</sup> That was Jesus yesterday, manifesting Himself to the Jews. If that's the way He manifests Himself to the Jews He's obligated to the same thing. If a decision is to be made, and He makes it in a certain way, He's got to make the next time the same, because God's infinite and can't change. Got to do it. Now remember, never was that done to a Gentile, a Jew.

And now, this man who the miracle was performed on . . . You say, "That was a miracle?" A lot greater than it would healing a man in a wheelchair. A man under emotion could jump up out of a wheelchair, but never could that take place outside of a spiritual power.

He said, "Rabbi, You are the Son of God."

How did he know He was the Son of God? He was a theologian; he was waiting for Him. He said, "You are the Son of God; You are the King of Israel."

Jesus said, "Because I told you I saw you under the tree, you believe Me? Then you can see greater things than this; come, follow Me."

<sup>33</sup> He was a believer. But of course, there stood the Orthodox alone, those great, big Baptist, Presbyterian, Lutheran, and Pentecostals, who had all the degrees, you know, standing there. Well, they had to pacify their congregation some way. They said, "This man is Beelzebub; he's a fortuneteller." They have to pin it on something; they can't figure it out. They have to place it on something. And they said, "This man has mental telepathy. He's a fortuneteller. And he does this by the spirit of the devil."

Jesus turned, and He said, "You say that against Me; I'll forgive you. But when the Holy Ghost is come and does the same thing, one word against It will never be forgiven in this world, neither in the world to come." Now, what about it? Prophesying that the Holy Ghost would come and would do the same thing, and one word against It . . . No

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wonder we're ready for judgment. When the Holy Ghost is come to do the same thing, one word will never be forgiven in this world nor the world to come.

<sup>34</sup> Then I want to take one more person. There was another nationality of people; they were Samaritans. And anyone know the Samaritan hung on to the Jewish religion, did you know that? Certainly. Saint John, I'm now in Saint John the 3rd chapter; I'm going to Saint John 4. In Saint John 4 He had need to go by Samaria. He was tired in His way; He set down by a well, a little panoramic like this. If any of you have ever been there at Samaria and seen the well; it's a public pump or well where the people comes from the city to draw their water. He set down. It was about eleven o'clock in the day, or twelve. He sent His disciples into the city to get some food.

While He was setting there resting, 'cause He was weary and tired. Now notice, He had need to go by. And in Saint John 4 He was setting at this well, and a woman come out. Let's just say she was a pretty woman, young, in her twenties, very pretty, and her—a lovely looking person, and she came out. She'd took a road that was wrong; she would've been living in adultery, as we call it today, a prostitute. And she came out to the well to get water. Maybe it was because that she'd slept all morning, been up all night. Or maybe, the real fact of it is, she couldn't come there where decent women was; she was an outcast. In them days they marked them. What if they marked them today? You certainly see a great segregation.

<sup>35</sup> So then when they . . . She come out to get water; she took . . . If you ever was in the orient, they packed a, like a pitcher, it looks like to me, got a great big neck on it and—and two hooks around like this. And I've seen woman go down to the well, put a little rope, a little hook around and let the windle down, get out one of those big jugs, about five gallon, take three of them out, set one on top of her head, and one on each hip . . . A half a dozen women going down the street, talking, and laughing, bobbing her head up-and-down, just talking like women can do, you know. Walking along like that, and never spill a drop of water, just walking along talking . . .

And this woman come, and she was going to let her bucket down to get some water. And there was a voice came and said, "Woman, bring Me a drink." And she looked around, and she saw a Jew setting over there. Now remember, there was a segregation in them days.

<sup>36</sup> So, she looked at Him, and she seen He was a Jew. Now, He is only thirty, about thirty-two years old, but the Scripture said He looked fifty. How many knows that? Saint John 6, says, "You say You were, saw

Abraham, and you're not over fifty years old? Now, we know You got a devil." See?

He said, "Before Abraham was, I AM." See, His work, maybe, had taken his youth away from Him. Might have been graying a little. But He was setting over against the pump, or over against the wall, where the vines grow over the wall. And she said, "Sir, You're a Jew, and I'm a woman of Samaria; we have no dealings with each other. It's not custom for You to ask me anything."

He said, "Woman, if you knew Who you were talking to, you'd ask Me for a drink. And I give you water that you don't come here to draw." Now, what we He doing? Contacting her spirit.

And she said, "Well, You say worship at Jerusalem, and our father . . . You say You're greater than our father Jacob?" See, calling Jacob her father, same as the Jew. "Our father Jacob dug this well; he drank from it; his family drank from it; his cattle drank from it, and You're got water that's greater than this?"

Said, "Why, the water I give, is inside, bubbling up."

<sup>37</sup> And the conversation went on till He found what her trouble was. Now remember, Jesus yesterday, to the Samaritans who were looking for the coming of the Messiah. The off-casts . . .

Now, what happened? When she looked again, and He said, "Go get your husband and come here."

She said, "I have no husband."

He said, "That's right. You've got five husbands, and the one you're now living with is not yours; you said right."

What did she say, "This man is Beelzebub; this man has a evil spirit; he's a fortuneteller." No, she knowed more about God, being a prostitute, then half of the preachers does in this city. That's right, right. She said, "Sir, I perceive that You are a Prophet."

<sup>38</sup> Now, if you'll run that word back, it means the prophet, the Messiah, "The Lord your God shall rise up a prophet likened unto me," said Moses.

She said, "I perceive that You are a prophet. We . . ." Listen, "We Samaritans, we know that when the Messiah cometh, He will show us these things." She knew that was the sign of the Messiah. She said, "But Who are You? You must be His prophet. For we know when the Messiah comes, He will tell us these things. But Who are You?"

He said, "I'm He that speaks with you."

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She dropped the waterpot and into the city she went. And she said, "Come, see a Man Who told me the things that I done: isn't This the Messiah?"

If that is the Messiah yesterday, the sign of Messiah, He's the same today, it's the same sign to the Gentile church. He can't let us get by just on theology and joining churches. He's got to manifest Himself in the closing of the Gentile age just like He did in the Jewish age, and the Samaritans, or those who were looking for Him. We've had two thousand years of teaching now. Our age is closing. How many will agree with that, that the Gentile age is closing?

<sup>39</sup> If Jesus Christ is the same yesterday, today and forever, if He made Himself known to both Jew and Samaritan and not one time to the Gentiles. . . Search the Scriptures. And down through the two thousand years, not one time has it been done until just the last few years. Why? The sun is setting, the Messiah has returned to His Church, giving you the baptism of the Holy Spirit, and blessing you, and trying to get you to look up, for your redemption's drawing near. And the church. . .

God throws His gifts before the church, and the church said, just sets like the little lad, paralyzed. Oh, God, have mercy upon our sinful souls. If Jesus Christ is the same yesterday, today, and forever. . . Remember what He said? One more Scripture I wish to quote, this, Saint John 5:19; don't forget, 5:19. Jesus went to the pool of Bethesda. There laid men crippled, multitudes, thousands of them, more than there is setting here tonight, lame, blind, halt and withered. He went right to that pool and never touched a one, and looked around till He found a man that was laying on a pallet. Now, you southerners know what a pallet is, I was raised on one, and a little pallet laying at the door.

<sup>40</sup> And this man was laying on a pallet. He wasn't paralyzed; he wasn't lame; neither was he halt; he had an infirmity. Might've been prostate trouble; it might have been tubercular. It was retarded; he had it thirty eight years. It wasn't going to kill him. And Jesus said to him, "Sir, will thou be made whole?"

Why not the man over here? Why not this one here that's paralyzed? Why not. . . And he said, "I have no one to put me in the water. I can't run very good, when somebody's coming, runs down ahead of me and gets into the water."

He said, "Take up your bed and go into your house."

He never argued a bit, picked up his bed, put it on his shoulder, and went walking on. The Jews questioned Him. They'd question today. The church would question today. Listen what He said, Saint John 5:19; don't forget, 5:19: "Verily, verily (That's absolutely, absolutely.),

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I say unto you, the Son can do nothing in Himself, but what He sees the Father doing.” Not what He hears the Father doing, not what’s revealed the Father’s will, but what He sees the Father doing. The Scriptures cannot be broken. Jesus either told the truth there or told a story. He said He didn’t do one thing until the Father showed Him by a vision what to do first. If He’s the same yesterday, today, and forever, He has to do the same as He did then. Do you believe it?

<sup>41</sup> I believe Billy said he give out a bunch of prayer cards. Some of you won’t be on the platform. Now, we’re fixing to call those cards to the platform. You been a long time, early yet. Used to go to dances and stay all night when it’s hotter than this. You ever go to hell, you wished you have an opportunity to set in a hot place like this. They haven’t got any fans, and it’s not air conditioned.

Listen, I want to say something here. There was a little woman, one time, who believed Him to be what He said He was. And she slipped through a crowd, and she touched His garment, and went over, and set down, or stood up, or whatever she did. And Jesus stopped. Now, listen close. Jesus stopped and said, “Who touched Me?”

Why, Peter rebuked Him. I can imagine Peter saying something like this, “Lord, looky here in my eye, what’s the matter with You? Who touched You? When here’s at least a thousand people here patting You on the back and shaking Your hand, what’s went wrong with You? What’s the matter, who touched Me?”

But Jesus said, “I perceive that I got weak.” “Virtue went from Me,” says the King James, which “virtue” is “strength.” “I got weak; something went out of Me.”

<sup>42</sup> Oh, brother, stop trying to think because you belong to the Church of God, the Assemblies of God, the Oneness, the Twoness, the Threeness, or the Interdependent, or the Baptist, or Methodist; touch Him with the kind of a touch that woman did.

And she touched Him; He said, “I’ve gotten weak.” That’s the kind of touch for you South Carolina people to touch Him with. “I got weak.” And He looked around; he couldn’t find it. See, that woman, her faith was pulling. He looked out in the audience, and He told the woman her condition; she had a blood issue; and said, “Your faith has saved you.” Is that right? That was Jesus yesterday.

<sup>43</sup> How many in here, Bible readers, know that the New Testament, the book of Hebrews says, that Jesus Christ, right now, this very hour, is a High Priest that can be touched by the feeling of our infirmities? Well, if He is a High Priest that can be touched by the feeling of our infirmities, and the same High Priest that He was then, would not He have to act the same as He did then to prove that He was the same High

Priest? If He done it in another way, it might be a different high priest. But if He's the same, He has to act the same. Is that right?

Now, if He will come to this audience tonight, the next ten or fifteen minutes will tell it. If He will come to this audience and prove Himself to be here, the same Jesus, how many of you that's never knowed Him, would say, "I will receive Him as my Saviour," and you who do know Him, say, "I'll love Him more, if there's a possibility for me to love Him more." [Blank spot on tape—Ed.] Raise your hand.

<sup>44</sup> Let us pray. Lord God, it's hot and sweaty, but You went down into a fiery furnace one time to let three men know that You were the Son of God. You never fail; You are God. And I pray, Father, tonight that You'll reward this faithful bunch of people who set here in this hot building, fanning, sweat running off of their little babies, and wiping their little brows, and off the old sick fathers, and old mother laying there sick. Children, they're waiting Lord, because there's something in them tells them that there's help just ahead. They're pressing through the desert to the water hole.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but could find the waters of Life freely."

<sup>45</sup> Oh, Lord, send Him in the midst of us tonight as that Rock in a weary land, the Shelter in the time of storm, the Jesus that was yesterday, and is the same today, and will be forever. Lord, this is Your branches. Energize by Your Spirit tonight, being the Vine. Move into the people. Lord, come to me and help me.

And the gift that Thou has given Lord, move it out before the people, as I yield myself. And no matter how much You'd work through me, if the people don't believe it, it will never work. For when He come to His own city, many mighty works He could not do because of their unbelief. God, may it not be so with Greenville. This little handful of people tonight that's gathered in here, may they see the Lord Jesus in His power and His resurrection.

And when we leave this building tonight, may the people on the road home say like those who came from Emmaus . . . Jesus had been dead, yes, He'd rose again. He had talked with them all day and they didn't know it. But that night when He got them alone and shut the door, He did something like no other man could do it. He done a miracle before them, just like He did it before His crucifixion; they knew He was the same Jesus. And they light-heartily and light-footedly, run back to the disciples, saying, "Truly, the Lord Jesus is raised from the dead. And did not our hearts burn within us as He talked to us along the road."

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46 Lord, may that be the story of every person here tonight. As we leave the building, may we say, "Did not our hearts burn within us, as He talked to us along the way."

And do something tonight, Lord, in this Gentile age, here now, just like You did in the closing of the Jewish age, and the Samaritan age. I've truly Lord, with all my heart, done it the best that I know how, to explain to the people that we're at the end. They see it's not something someone's made up; it's a promise of God. And grant it Lord, and may their minds not be paralyzed to the fact that You are somewhere else and that You're not in existence, but let them know that You are the same and the healing has already been done at Calvary. And if You keep one promise, You keep them all. Grant it, Lord, that great things will be accomplished, for we ask in Jesus' Name. Amen.

47 Thank you for your kindness and for setting here all this time and me taking, right on forty-five minutes (or no, more than that) to explain this, the best of my knowledge, God reward you.

If there was one thing that I could walk out there and heal a sick person, I'd do it. You believe that? I'd certainly do it.

Many people think I'm an isolationist, because I'm not with people. Friends, you can't be a servant to man and a servant to God at the same time. I have to keep myself away from people in order to be your servant, to love you and serve you. We will have plenty of time together when we cross the river yonder. All ages we'll be together. Now, while it's, while the Light is on I've got to fight and move every minute that I can move, to help. And I've got to stay away in prayer, and be ready when I come in.

Usually our manager's with us; he takes the part of preaching. I come right straight from my room to the platform; the meetings are very more effective. No one here to take the place, I have to take it myself, to explain it the best that I can, and I'm a poor scholar to explain it. But what I do know, I know.

48 Someone said, "How far did you go in school."

"Just to the seventh grade." But I read a whole lot of seventh grade books. See? I—I what I do know, I know. I know that He raised from the dead. I know that He's the same yesterday, today, and forever. I might not be able to break Greek words down and so forth, but I know how that He come down and saved me, and that's what I want to get to you. If you'll just believe that much, you won't have to know Greek words and so forth. You just believe Him.

49 Was that 1 to 100 in what letter? K, K's 1 to 100. We can't call them all at once; we will call from somewhere, let's just start from number 1. Who has K number 1, raise up your hands right quick. If

you can't. . . Now, everybody watch your people that's got the prayer cards, because some of them are deaf, some of them are dumb, some of them are paralyzed, can't move; we'll have ushers to pack them up here when their number's called.

K number 1, are you sure that was right? Well, we will start from somewhere else then. What, what say? Oh, I'm sorry, all right. K number 1, come over on this side if you can, is this the man coming here? K number 1. Number 2, who has number 2, would you raise up your . . . Number 2, right over here. Number 3? Number 3, raise your hand, please. Number 4, K number 4, would you raise . . . This woman? Number 5? See, we can't have an arena; this is not an arena, this is a church; it's being used for that.

<sup>50</sup> K, 1, 2, 3, 4, who has K number 5? Number 5, raise up your hand, will you? Up in the balcony? Already in, K number 5. Number 6? Number 7, 7? All right. Number 8, number 9, 9, 10. Help me Joseph, if you will; 10, 11, 12, 12, I missed it, K number 12, number 12. . . Look at your neighbor's card it might . . . You have it, lady? All right. 13, look it may be somebody deaf now, and they won't hear their number called, 13, 14, 15, 15, all right; 16, 16, 17, 18, 19, looks like, I don't see no wheelchairs or anybody, looks like everybody can walk; 19, 20? Let's stop there just for a minute, 'cause it's hot, we won't have too many standing at once. Now, if we get a past this, you just rotate right on down.

<sup>51</sup> Now, now I'm going to ask you to take a good deep breath and set real reverent now for a few minutes; don't move; be real reverent, just for a few minutes.

[Someone says, "There is a long distance call for T. C.—Reverend T. C. Perkins, down in the back, downstairs. If Reverend T. C. Perkins is here, if you would go down—Ed.]

Yes, sir. Reverend T. C. Perkins is wanted on the phone. All right. All right.

Now, while they're lining those up, I want to ask every person in this building to give me your undivided attention for a few moments. How many Christians are here, raise your hand? I don't care what church you belong to. You know, I never liked to brand anyone. And you know . . .

<sup>52</sup> Anyone knows that knows me, I used to be a cattleman; I done a lot of riding. And when we used to round the cattle up and take them up to the Arapaho Forest out of Colorado, our brand was a Tripod; Mr. Grimes was a Diamond T. And we had many brands. And we had a drift fence. Does anybody know what a drift fence is? It's to keep the cattle from drifting back, out of the forest.

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Now, when you're . . . The Hereford Association grazed the valley, the Troublesome River Valley, we were right at the head of the river. Now, when you can raise a ton of hay, you can put a cow on the forest, if you got a brand on her, and you have a right from the Chamber of Commerce to your brand.

<sup>53</sup> And the ranger used to come there to count the cattle as they went through, each ranger. I noticed; I set there with my leg across the horn of the saddle, many times, watching them. As the cattle passed through, the ranger standing there checking those cattle, he never notice the brand so much; he looked for the blood tag. Every cow that went on that pasture had to be a registered Hereford, or it didn't go in.

That's what it's going to be at the judgment. It ain't going to be what brand you're wearing, Methodist, Baptist, or whatever; it's the Blood tag that's going to count. Nothing will go in but a genuine borned again Christian. No matter what church you belong to, that brand has little to do with it, won't even be recognized. But it's what Blood you are.

<sup>54</sup> Now, there's many . . . All right, did they all get in the line? Is the whole group lined up?

Now, looky here just a minute now, and please everyone reverently, and be seated. How many out there that's sick? Up in the balconies, anywhere, and does not have a prayer card, and you want God to heal you, raise your hand? All right. That's good. I see it was wisdom to have a healing service. How many out there does not have prayer cards, now, raise your hands, and wants God to heal you? I just want to get a general conception; there's no way of doing it; it's everywhere. All right.

Now, you won't be called up here, the prayer card has nothing to do with it; that's just keeping the people lined up, get the Holy Spirit moving in the audience. Now, if the Holy Spirit comes and performs just exactly the things He did when He was here yesterday in the form of Jesus Christ, how many will believe Him?

<sup>55</sup> How many has seen that picture of the Angel of the Lord? I believe . . . Has Gene, Leo, they got it in here? Is it? How many has seen it? Let's see your hands. How many believes it's the same Pillar of Fire that led the children of Israel? Do you believe Jesus has turned to a Pillar of Fire now? I just want to see how well you was taught. Let me show you. When He . . .

How many knows that He was the Angel of the Lord, the Pillar of Fire that led the children of Israel, raise your hand? All right. "Before Abraham was, I AM." Then God was made manifest in the flesh. Do you believe God was in Christ reconciling the world to Himself? All

right. He said, "I came from God, and I go to God." Is that right? "I came from God; I go to God." Then if He came from a Pillar of Fire, He returned back to the Pillar of Fire.

You say, "Preacher, that's not Scripture." No, that means you don't know your Scriptures. When Paul was on his road to Damascus, what struck him down? A big Light, that even blinded his eyes. Those who stood by didn't see the Light, but Paul saw It. It was so real to him till it blinded his eyes. And He said—He said, "It's . . . Saul, Saul, it's hard for you to kick against the pricks."

He said, "Lord, Who are You?" What did He say?

"I'm Jesus," the Light, "I come from God: I return to God." Is that right?

<sup>56</sup> When Peter was in prison, and the Angel of the Lord came in, what was It? A Light, the Pillar of Fire. Now watch, when the Jewish age closed, It closed with it. This is the closing of the Gentile age. Here is that same Pillar of Fire that the scientific world has got a picture of It. They got It in Germany, coming down, when It was anointing, going back. They got It in Switzerland. They got it in America. It hangs down there in Religious Hall of Art in Washington, DC, copyrighted, as the only supernatural Being was ever photographed in all the world. What did George J. Lacy, the head of the FBI say? He said, "Mr. Branham, the picture will never be very much while you're living, because it would make human worship. But someday this will be sold on ten cent stores, but not while you're living." See? Well, that's right; it couldn't be; the Lord won't let this be known.

<sup>57</sup> They never knowed Elijah. Not making myself Elijah, now, get that wro—right. They never knew John; "It's not me; it's Him." But here He is today. Now look, if He is the Vine, and that Light proves to the scientific world then, that He's the same Logos that led the children of Israel through the wilderness. And in the church tonight, if we are the members of His body, and that Angel of the Lord is here, It'll produce the same Life that It did in Jesus, or It isn't the same Lord. If that—if that is the same Logos, the same Spirit, the same God was in Jesus, if that's His picture, and He's moving here in us, It'll bring forth the same fruit, because He said, "I am the Vine; you're the branches." Is that plain?

Now, here's where to prove it. As far as I know, every person in here is a stranger to me. To know anyone to say I do know anyone, justly to say it, I know this man here is a missionary to somewhere, but I . . . You've been at my home, Arabs, yes, a missionary to the Arabs. Outside of that, some . . . I believe, if I'm not mistaken, this is Brother Lynn Jones from Australia, setting right here, that I talked with this

afternoon about a meeting in Australia. And I know the man setting on the end seat, but I don't know his name. But however, Brother Jones, are you, or this man, I don't know nothing matter with you, do I?

<sup>58</sup> How many in this audience, out in the audience, and across these rows and up there, knows that I don't know nothing about you, raise up your hand? Then if it's revealed, it has to come by some supernatural power. Now, if He is the High Priest, and you're sick . . . If you don't have a prayer card now, you look up to this High Priest and say, "Lord, God, You act tonight; I believe I have the same faith that women had that touched Your garment. Now, the man's proved that by the Word, but the thing of it is, how do I know it? Now, let me touch Your garment, and it'll settle it forever. Let the man turn around, and You use his voice to speak just like You used Jesus' voice to speak, then that'll settle it forever with me."

There's a challenge in Jesus' Name, let the entire audience test God and see if He's real. That's a wonderful way to do it, brother, just believe God.

Don't move now, set real still. Do you realize where I stand? All that I said about Him, that's fine, but will it work? If anybody wants to come up here and take my place, you're welcome.

All right. Why would I say it? Because it's a commission. Because God promised it. Around the world I've been; He's never failed me, He won't fail me now. He . . . It's to His promise. Will I be able to heal someone? No, sir. The only thing that a gift will do, will be manifest Jesus. A man that's a good preacher can manifest Him by preaching the Word. A man that's a good teacher can teach about It. But this is to manifest Him in His resurrection. Then if the One Who wrote the Word is present, to show Himself present, Who wrote the Word, after being crucified two thousand years ago, surely, you can take every Word He said.

<sup>59</sup> Is this the patient—or the person? We're strangers to one another. Now, can everybody hear me? And—and now, the engineer, get this just . . . In a vision I never know . . . I don't know where I'm at (You see?), and that is just, it's in another world. Now, step it up, if it needs so.

Now, here is a beautiful picture of Saint John 4, I just preached about. Now, if Jesus remains the same yesterday, today, and forever . . . Here's a woman that I've never seen, like the woman at the well. I've never seen her; she might be a Christian; she might be a hypocrite; she might be a prostitute; she might be a virtuous woman; she may be sick; she may be standing for someone else. It may be financial troubles. God knows I know nothing about her; I've never seen her. And here we

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won't . . . not swearing, but that the people might know, let's raise up our hands if we've never met before and don't, I don't know you, raise your hand. Never knew, know nothing of her.

<sup>60</sup> Now, if this is a man and a woman meeting like it was, the woman at the well . . . How many admits that that much is true. Now, if there's anything this woman, if there's something in this woman's life that she desires, or something about her . . . If she's sick, if God will say what it is, it's let her be the judge. I don't know. But if He will, that'll show something that a supernatural power of some sort is here to reveal that, is that right? Then what do you think it is? You can take the Pharisee's side and say the—the man's of the devil. But I'd be careful about that. When you call the Spirit of God an unclean work, it's unpardonable sin. See? Don't say that. If you don't understand, just say, "I don't understand," and walk away.

But you who believe it is the Lord Jesus Christ, you'll get His reward. If you believe it's the devil, you'll get his reward. It'll be up to you. I'm only responsible for the Word and the commission. Now, be in prayer.

<sup>61</sup> Without ever seeing the woman, out being . . . just preaching now, there's something . . . Now, all this Word that I've told you about Jesus, and about the end time, and all the preaching I've done, is right now going to be found false or true. Now, don't be afraid to put God to a showdown. He's great in battle. She might be just impersonating; if she is, watch what happens. How many has been in meetings and seen impersonators come to the platform, fall right on the platform paralyzed and have to pack them out, and they're still paralyzed. Some of them lose their mind, and go completely insane, put them in the institution to die. See? Just depends on what the Holy Spirit says. The curse that He puts on them, that stays forever. See? So just watch now and find out whether it's right or not.

<sup>62</sup> Now, in the Name of Jesus Christ, the Son of God, I take every spirit in here under my control for His glory.

Not knowing you, lady, knowing nothing about you; therefore, if the Lord Jesus will reveal to me what you're here for, or—or what about it, some way, you'll know whether that's the truth or not. And if He does, will you believe Him and accept Him for what your desire? You know I don't know you, but He does.

Now, if the audience can hear my voice, the woman is conscious that something's going on, she . . . Now, if you could see, right now between me and the woman stands that Light. The woman is moving away from me, and she's conscious that something's going on, a real sweet, humble feeling is around her. If that's right raise up your hand.

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Now, you know standing in my presence wouldn't do that; it's Him. That's the reason I can speak of Him; I know He's real.

<sup>63</sup> Yes, the lady is here for her, wanting me to pray for her eyes, 'cause she's losing her sight. That's true. That's right, isn't it? Now, you might say, "The woman's wearing glasses; that's the reason that I said her eyes." That's right, but that is what's happening, is her eyes. Maybe He will say something else.

Being it's the first night, how many's here never been in one of the meetings before, let's see your hands? All right. But you believe what I told you about Jesus Christ, and this is what He did, raise your hands. Now, we'll just take the time; if we don't get any through, we'll just take our time.

<sup>64</sup> Yes, lady, your sight's going blind, because it's from a nervous condition of a dying of a nerve in your eye. It's caused you to have a fluttering in your heart also. Caused mostly when you lay down at night; it's really a gas on your stomach instead of your heart. That's true. Now, that's right. Besides that, do you believe me to be His prophet, or His servant? You got someone on your heart you're praying for; that's a woman, and she's dying, she's got a dark shadow over her now. She's not here; she's a relative of yours. She's your sister-in-law. She lives in Ohio; that's right, **THUS SAITH THE LORD**.

But you're not from Ohio; you're from a big city, sets near a lake; it's Chicago. You believe? Go home and find it the way you have believed it; God will grant it to you in the Name of his son, Jesus.

<sup>65</sup> Be real reverent; be real reverent now. Don't move around; be real reverent. How many believe? Thank you. Then you'll see greater things than this. You promise to believe.

Sir, we're strangers to one another. I never, as far as I know, never seen you in my life; we're strangers. That's right. But God knows both of us. Here's the picture. I believe the last person here was a woman; that was a picture that I preached about, about the woman at the well. Now, here is a man coming, like Nathanael, who came because Philip called him. Two men meeting for the first time now.

Now, everybody, reverent, please. Now, something happened in the audience just then. You're conscious, sir, you're conscious that something's going on. I'm your brother; you are a Christian, for your Spirit comes in welcome; you're a Christian believer. And you're suffering; your trouble is in your head, that you want me to pray for. That's right. Raise your hand if that's true.

Now, that isn't guessing; stop thinking that. Now remember, you can't hide your thoughts now; He's here, He Who knows your thoughts and perceives your thoughts. Whatever He told you is the truth, isn't it?

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Oh, I see what it is: A woman keeps coming by you, near you; it's your wife. She's here also. And when I said that to you it raised her faith. You believe God can tell me what's wrong with your wife? If I will by the grace and power of God, will you accept her condition to be well too? She has a swelling, it's . . . Oh, it's bursitis, and she has sinusitis. That's right. Not, only a Christian, but you're a preacher. Your name is the Reverend Mr. Carter. Return home; Jesus Christ has answered your prayer and made you well in the Name of Jesus.

<sup>66</sup> Do you believe? Have faith in God. If He keeps that promise, He keeps every promise. Now, be real reverent. You people who love Him, it's your Lord. You believe me to be your brother, remember, this is His Divine promise that He promised. Now, He is not dead; He's alive, showing the same signs in the Gentile church.

How do you do, lady? Now, you and I are strangers to each other, I suppose. The Lord Jesus knows us both. Now, be real reverent, out in the audience. Now, be praying. Somebody out there is praying now, just your faith is doing great things. But just—just keep asking God, “Lord, let the man speak to me.” Be real reverent. I'm sorry. It's a Light, and I just have to follow the Light as I see It.

<sup>67</sup> A man and a woman again, do you believe me to be His servant? If I be His servant, then I speak the truth of my Lord. And if I speak the truth of my Lord, my Lord is obligated to take care of His Word, because It is truth. He gave the promise; we're living in the day.

You're not here for yourself; you're here for someone else. And that someone else is a relative of yours, a sister-in-law. And they are not here in this city, and they're way away from here, near the sea coast. They're in California, and in a hospital, and has got a—something wrong her foot. It's a ankle, and the ankle's got a ulcer, and the doctor is talking about taking the foot off. That's true. And the reason that you're here; I see you standing, and I'm standing near you. You had a black shadow over you; you was in one of my meetings somewhere else and had a cancer, shadowed to death, and was healed.

And you got a burden on your heart for a man, and that's your father, and you're praying for him to stop smoking. That's **THUS SAITH THE LORD**.

<sup>68</sup> Do you believe the Lord Jesus, friend? Now, don't move; be reverent.

How do you do? We're strangers to each other; I don't know you, God does know you. Black shadow keeps moving in this building, and there's someone praying. And I can't at this time find it. Just be real reverent. The Lord Jesus knows all things, doesn't He? He knows just what is and what is not. But if the Lord Jesus will reveal to me what

you're here for, you believe me to be His servant? Then if—if He . . . You know, if I said, "You're sick." Lay my hands on you say, "Praise the Lord, you're going to get well." That could be all right. You'd have a right to believe that. But if He will go back down in your life and find something that you know that I know nothing about, if He knows what has been, surely, He knows what will be. And you'll be the judge whether what has been, is the truth or not. Then it'd be according to your faith to know what will be. You believe me to be His servant?

<sup>69</sup> You're suffering from a nervous condition. That's more of a mental nervousness, upset, inward thinking, crossing bridges before you get to them. Doing that, you're suffering also with a rectal trouble, which is called hemorrhoids. Also on your limbs has varicose veins. That's true. That made you feel strange, didn't it. If you don't believe me to be His prophet, you got a son that you're praying for that has epileptic fits. Now do you believe me to be His prophet? Go home and find it the way you have believed it; it'll be just that way, in the Name of the Lord Jesus. Have faith in God.

You see that? There's the Light hanging over that women over there. She's suffering with cancer. Mrs. Cay, I've never seen you in my life, did I? Don't know nothing about you. But you were setting there praying, because you must, or you'll die. What did you touch? You touched Him. You're not from this city; you're from a place called Spartanburg. That's right. Raise your hand if those things are right. Go home and live; your faith makes you well, in the Name of the Lord Jesus.

Have faith in God. Are you believing?

<sup>70</sup> How do you do? We're strangers to one another son. Far as I know, this is the first time we've ever met in life. One of these days we're going to meet in the Presence of Jesus Christ; we're going to have to answer for everything that we've done. And in His august Presence we stand now. The Lord God will reveal what you're here for, and you believe that Jesus Christ lives and I tell you the truth?

You're bothered about a spiritual condition. That's right. Not only that, but you're a preacher. You're a young preacher. And you were sent here by another preacher, and that preacher is a Baptist preacher from Macon, Georgia. And he's suffering with a nervous breakdown, real nervous. By the way, that preacher paid your way up here, for you to come here and stand before me and ask prayer for him. That's right. Go back, both of you are healed. Take the news to him, and tell him that God Almighty has made you well.

<sup>71</sup> You believe that diabetes left you, setting there? Then go on your road rejoicing. Amen. Just believe.

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You believe that heart trouble left you right then? Go on your road and rejoice and say, "Thank You, Lord."

The old man setting there with the double rupture, do you believe He makes you whole, sir? You believe that God healed you? You have a prayer card? You don't have a prayer card? But you was praying, wasn't you, sir? You got a double rupture. Do you believe that God healed you? Raise up your hand. All right, you can have it if you'll believe it. Amen.

What did he touch? I challenge your faith to believe it. If thou canst believe. . .

An old lady setting here, middle aged woman, rather, looking at me. She's got a growth on her nose; I can't see it from here. Yes, sir. But you're praying. You started to the prayer line a while ago and was turned back, because it wasn't your card. But if you believe with all of your heart, you don't know what that is; it's a skin cancer; but if you'll believe with all your heart, God will heal it. Do you believe it? Then accept it, go home and be well.

Have faith in God. If thou canst believe.

<sup>72</sup> What about you setting out there, the man setting looking at me? You got stomach trouble, sir, the man with the white shirt on, thin hair. Have you got a prayer card? You don't have a prayer card. I don't know you, do I? But you were setting there praying. You got a peptic condition of your stomach; what you eat sours in your stomach. Go eat you a hamburger; Jesus Christ makes you well.

I challenge your faith to believe.

Setting right back there, second one from the end, suffering with a cancer. You do. . . You have a prayer card? You'd don't? You don't have to have; Jesus Christ makes you well. Go home and believe it. If you won't doubt it, you can have it.

What do you think, lady? You want to go eat your supper? The same time that man was healed with stomach trouble, you had the same; go on your road and rejoice; eat and be happy. Praise the Lord.

What do you think, sir, do you believe you're healed? Walk off the platform, shouting, praising God.

<sup>73</sup> His Presence is here. The Lord Jesus, the Son of God, is not dead. He's here; He's the same yesterday, today, and forever. Do you love Him? Do you believe Him? How many believers is here? The Bible said, "These signs shall follow them that believe: They shall lay their hands on the sick; they shall recover." Lay your hands over on one another then. If Christ keeps His promise one way, He keeps it all ways. Lay your hands on one another, while we pray.

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Lord God, in the Name of the Lord Jesus, I command that every demon power turn these people loose. Come out, Satan, you're defeated, let them go, in the Name of the Lord Jesus.

Rise and give Him praise, to everyone.



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