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## SIRS, WE WOULD SEE JESUS

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. . . called Cleveland, Tennessee. And I've looked forward for some time of getting back down into Tennessee, since the last meeting we had over at Chattanooga. We had such a wonderful time there. And we've looked forward with great anticipations of getting back again with the—with you people. And God has granted this, our privilege. We deem it a great privilege to be here tonight for this little time of fellowship together around the Word of God.

And we have come to be a blessing to you, and we know that you'll be blessing to us. And through it all we pray that God, our Father, will be glorified in our meeting together, for that's the purpose that we come from. We have no other alternative but that: is to have fellowship around the Word of God, and to see sinners saved; and backsliders come back to God again; and to see people healed of their sicknesses and diseases. All these privileges is given to us freely in the vicarious suffering and the great atonement of Jesus Christ at Calvary. And we come to share these blessings with you and have fellowship.

<sup>2</sup> And now there's. . . Over to my left is much more abler speakers, setting there, than I am. I am not much of a speaker, but I do like to share the blessings that God has give to me with other brethren. And I see, I believe, a brother setting here on the end. And I tried. . . He had me to call him—or wanted me to call him back. I tried. . . Cook. . . I tried to find that little piece of paper. I lost it: your telephone number. I told the lady it's 88888, the best I could remember. And there, I couldn't get you nowhere. So you forgive me; I didn't mean to do that. And I lost the little piece of paper. I was to call him back as soon as I found Brother Moore. . . And I don't think Brother Moore come in today. Probably be in tonight: Brother Jack Moore, one of the managers.

<sup>3</sup> And now, today, I have had the privilege of meeting some of the officials of the city. If all of the officials of the city are like those that I met, you got a wonderful bunch of people on the boards and in the politics and things around this place. I had the privilege of meeting the dean of the school here today (a very fine gentleman) when we were down looking at the place and testing the acoustics. And it's altogether a privilege to be here.

Tomorrow morning, I believe there's a ministerial breakfast. And so we're. . . The Lord willing, I think this is ministers. Usually the Christian Businessmen, Full Gospel Businessmen. . . I don't think they have a chapter here. If they have, I don't know it. I think this is to be ministers. So I think tomorrow morning to speak with them I will share

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just a few of the experiences that we've had internationally around the world in serving the Lord Jesus, which I believe it'd be a better help, 'cause ministers, they—they know—they're preachers themselves. So we can just share our—our fellowship together around the things that the Lord has done.

And then, I think Sunday I'm to speak at a church here in the city. And Sunday night the closing service. And Saturday night, tomorrow night, praying for the sick again. And we pray that—and trust that you'll be praying for us much.

<sup>4</sup> Now, we never come to visit you to represent any certain denomination of church. We didn't come to—to represent a healer in ourselves; we just come to have fellowship. We didn't come to make any differences between denominations; we come to—not to tear up but to weld up that which has already been tore. So that we—we don't represent any church. And we love every one of them. And I know this is the headquarters of two of those great big Churches of God, which is known internationally. I've met their brethren around the world, practically, from these fine churches. And it's a very . . . That makes your city what it is, to have these fine big churches around here and their . . .? . . . [Blank spot on tape—Ed.] . . .? . . .

Bit of help along, with the things that you've taught and contended for so long, not to preach a new faith, but to earnestly contend for that that's been preached. That's all we're trying to do. Now, the Lord bless you.

<sup>5</sup> And now, to . . . Each time, I try to make this on the first night a little introduction; and I don't speak very long; and we pray for the sick. Now, I'd just like to explain so it can be understood . . . And I think the recorders picked it up, that in praying for the sick we do not come to say now, that we could heal anyone. I—I hardly think that would be Scriptural from the way I see the Bible. I think that Divine healing, the practice of Divine healing, is not a practice of trying to heal someone, but it's trying to represent that blessing that was freely given to all at the—at Calvary where Jesus . . . There "He was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we were healed."

So Divine healing is something that's in the past tense. And I have heard people say that they met men who claimed to be Divine healers. I've never met one yet. But if there is such, or a person would claim such, I would be kindy to doubt the man's word; because Divine healing is something that's already been done; it's a finished work; it's a product of Calvary. It's a product of what Jesus died to give you the privilege to accept by your own individual faith in Him.

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6 And we have had many things that we realize . . . And if they're in a mixed audience like this, there's all kinds of people with different ideas. And Divine healing has, many times, been misrepresented. So has the Gospel in every means has been misrepresented. And every true thing has been misre—misrepresented.

We find that in the virtues of life and everywhere. And so you have to take the pro and con, the—the law of average. You have to have the day to know how to—have the night, rather, to know how to appreciate the day. You have to have the—the rain to appreciate the sunshine. You have to have the valley to appreciate the mountain.

7 And sin is only righteousness perverted. So if you didn't have sin, then you'd never know how to enjoy righteousness. If we had never been sinners, we'd never know the joy of salvation. Therefore, I believe that when the Lord Jesus comes, and all the great family of the earth gathers together upon the canopies of the earth, and sing the redemption story, "Saved by grace," I believe angels will stand with bowed head, not knowing what they're talking about. They'll stand around the circle of the earth with bowed heads, not knowing what we're talking about, 'cause they never needed redeeming. And we know what it means to be lost and to be found. We can appreciate salvation, 'cause we were without it one time. And so you have to have the—the bad to make you appreciate the good.

And I think that's the way it is in Divine healing and the Gospel of . . . Anyway, it just . . . You have to have the other side to appreciate the real. That's just what I—I believe.

8 So I—I'm trusting with all my heart that God will so let us together forget our differences and look straight to the Bible. And I believe that every teaching must come out of the Bible. And I know that God could do things that's not written in the Bible. He can do anything He wants to, 'cause He's God. But I'm always a little afraid that we get off on some sort of a fantastic if we—or some illusion if we didn't stay with the Bible. But if it's in Bible, then I believe it's the truth, because God said so: we got THUS SAITH THE LORD.

9 I have noticed, many times, that—that sometimes we might get the . . . And it does happen that way; we get built up on a fantastic or some little phenomena of something, and we run off with it. But if you'll just keep it right in the Bible, then you got THUS SAITH THE LORD, and God will honor His Word. My word will fail. Your word will fail.

And no man's word is . . . No man is any better than his word. If you can't . . . If I couldn't take your word, I—I just can't believe you. That's all. And that's the way I believe God: this Bible to be

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His infallible Word. And if He has wrote this Bible by—sent It by inspiration, It's been written by several men in several ages and not one word contradicts the other one, all the way through. And It's inspiring. I could read a text here tonight, and I will in a few minutes, God willing. . . Thousands of years men has read the same text through every age, and it's just as inspiring in each age.

<sup>10</sup> Now, I might write you a letter and say, “Dear Brother So-and-so, it was a pleasure to meet you. . .” and how I would express my feeling towards you, and that would be fine. You'd appreciate that if you're my friend. But you would be the only one that that would help. And after while, that—that would go plumb out; it would be no meaning to it at all, after you—the letter would be finished. But not the Bible. Every word is eternal.

When God once speaks anything, He can't take it back; He has to stay with it. And forever and forever that Word will never, just like a circle—finding a corner in a circle, you can't. It's forever the truth.

<sup>11</sup> Now, “In the beginning was the Word, and the Word was with God, and the Word was God.” Now, what it is the Word? The Word is a thought expressed or made manifest. Then before God did anything, He thought it. And when He drew the plan in His mind and then expressed it by the Word, He could never take it back. It had to be—forever be that way; it can't fail; it can't change, 'cause God is infinite. He's omnipresent, omnipotent, and infinite. If He was—if He is infinite, if He isn't, He isn't God. And if He is infinite at the beginning, before the world was ever formed, He knew the end from the beginning. He knew the—every flea, every fly, every gnat, every person. Everything that would ever happen, He knew just exactly what it was before the world ever began. He's infinite. So He, by being that way, could predestinate or foreordain, even for the wrath of His enemies to praise Him.

<sup>12</sup> He's not willing that any should perish, but He knew by foreknowledge they would perish. So therefore, listen at the Word. The Bible says, speaking of God. . . Now listen, the Bible said that Christ was the Lamb of God, slain before the foundation of the world. The Bible say that? Why, listen now. If He was slain before the founda. . . How was He, until He was only slain four thousand years after the world had existed? When God spoke it, it was the, a finished work when God spoke it. And in the sight of God in the heavens, when God spoke the Word before the foundation of the world, seeing what He would have to do, Christ was really slain when God spoke it. See it? Four thousand years later, it was manifested. How infallible that Word is. God speaks it. Our little finite mind can't fathom it. Because we're got a finite mind, and He's infinite. But when He speaks anything, it

has to come to pass. Though it linger, though it goes on, yet in God's ordered time it's got to be fulfilled, 'cause God spoke it.

<sup>13</sup> And this might encourage you a little bit, you Christians. The poet used to sing the song. We sang it many times in Baptist church, "There is a new name written down in glory tonight," you know. Someone wrote, "Oh my name was wrote in the Book of Life tonight." The poet was fine by saying that, and it's led many souls to Christ, but how wrong he was. The Bible said that our names were written in the Lamb's Book of Life before the foundation of the world. When was it? When the Lamb was slain, every person that was ever to be saved was associated with the Lamb in the slaying before the foundation of the world. That's the only one thing I find with the Christian church today; It's a scare. It's afraid. It backs up. It doesn't understand its privileges.

We're living far be—under the—under the privileges that God has ordained for us to live. We are now, not will be, but now you are the sons and daughters of God [Blank spot on tape—Ed.] Now. And we try to put it in the Millennium somewhere. But, now you are.

<sup>14</sup> I was thinking the other day, on when the Lord Jesus . . . A man was speaking to me, and he said, "Brother Branham, I don't like to disagree with you, 'cause I like you." He said, "But you try to put Divine healing and powers of healing in the church today, when it is not."

I said, "Well now, brother, that's only according to what people think, and the way they look at things." I said, "Perhaps we'll do this. I'll show you in the Bible where God gave the church power to heal the sick, and raise the dead, and cleanse the lepers, and cast out devils. I'll show you in the Bible where He gave that power. Now, you show me in the Bible where He took it back from the church." See? It isn't there. He gave it, and once given it, He cannot take it back; He's God. If He would . . .

The man said, "Why, it's such a privilege for people who set in wheelchairs and suffer and show God's goodness and so forth, in suffering . . ."

I said, "Then Christ defeated His very purpose when He healed the sick then, if God takes pleasure in people being sick, for He healed the sick whenever He come in contact with them. He healed the sick. Then if it's God's will for people to suffer, then, if He did, Christ defeated His own will when He come . . ." Oh, my, what kind of a Gospel would you have. See? God doesn't run His off . . . You wouldn't run your office like that. I wouldn't mine, and you wouldn't yours. How about God running His? See?

God works at one purpose: that's to save, and to be good, and to do everything He can. It's His pleasure to give His blessings bountifully to

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His people. But we fail, not because the power is not in the church; because the power is not in the Pentecostal church, the Methodist church. You Baptists, Presbyterian, Lutheran, whatever you are, you've got the power, but you ain't got the faith to move that power.

<sup>15</sup> Look at these disciples in Matthew the 10th chapter. Je—Jesus gave them power to heal the sick, even to raise the dead. And ten, about ten days later, we find them miserably defeated. They had a man with epilepsy and couldn't cast the devil out. And Jesus said to them, "Oh, faithless generation, how long will I suffer you? Bring him here to Me." And He healed the boy.

And when He healed this boy, what taken place? The disciples come around, said, "Well, why couldn't we do it?"

Now, Jesus never said, "I've took My power back from you. I just let you have it for that one mission you were on." He never said that. He said, "Because of your unbelief." That's right, not because of the lack of power, but the lack of, unbelief to operate the power that you had. And if we could ever get it straight in the Word and let the people see it, it operates itself, as soon as the people sees what it is.

<sup>16</sup> Now, notice, these same disciples . . . And how petty people can be, how juvenile that grownups can be. In our organizations, and in our denominations, and in our affiliations, and so forth, and our creeds, we end them with a period, when we ought to end them with comma. "We believe this plus as much more as God will let us know." But if we end it with a period, that settles it. That's all. "We don't care about what God wants to let us know. We just—this is all we want." And there's what we've done when we made a mistake.

<sup>17</sup> Now, watch. These same disciples, a few days later, they met a man casting out devils. He was getting the job done. And so they were very jealous. So they . . . He goes down, and he said, "Now here, you either come join our ranks or don't you do that no more." And the man let them know that he didn't have to join their denomination, their ranks. He went up there, and he heard Jesus saying, "Whosoever will . . .," so he just received it and went on. And he was getting the job done. Well, the disciples said, "We forbid you." In other words, "We'll boycott you; we'll do all of this if you don't do it."

Went back and told Jesus about it, and Jesus said, "Now, don't you do that," said, "because no man can do a miracle in My Name that could speak lightly of Me. And him that's not with Me, scatters abroad." So there you are.

You see what it was? Little petty jealousy of those disciples. It was in men then; it's still in men today. That's right. 'Cause the man was getting the job done. And many times we find people who are getting

the job done and don't belong to our ranks, then we want to fly up about it. But it's just that same element. And if it was in the church of twelve that walked with Jesus, it's bound to be in this one and all the rest of them. That's right.

So brethren, we are here to represent the Lord Jesus Christ and His resurrection, and we pray that you'll fellowship around the Word with us. Shall we pray just a moment.

<sup>18</sup> Our Divine heavenly Father, we thank Thee for the—the Lord Jesus Christ, for bringing Him here on the earth and making Him an—an example of what You expect men to be. And we see Him hanging on the cross, suffering, making a way for all these things that we now can appreciate and enjoy. And little do we know how to appreciate them like we will someday when the veil's lifted.

And we see Him laying in the tomb, white and silent, embalmed, with a Roman spear through His heart; nail prints in His hand; mockery spit on His beard. Then we see the power of God manifested as we see Him raise from the dead, standing at the tomb, all hail, with a torchlight of hope in His hand, the torchlight of power. We see Him gradually being taken up from the earth, and giving His commission to go into all the world, all the world, and preach the Gospel to every creature. And now, only one third of the world's ever heard the Gospel: "To all the world, to every creature, and these signs shall follow them that believe. These signs shall . . ." He said. And we're so thankful tonight, to be associated with a group of men and women who believe that to be the infallible Word of God, and the general orders, and the last commission from our Lord; that we will try to do reverently with all of our heart as long as Thou will inspire.

<sup>19</sup> And help us, tonight, as we enter into this three days of fellowship with Thee, and with Thy Word, and with these brethren. And we pray that You'll drive the enemy from the camp. Take every doubt away. May old grudges and things be buried and done away with. And may there come an old fashion revival to this lovely city here, who stands as a memorial across the world. And may there come a breaking up, a tearing down, and an old fashion revival that'll melt hearts, and churches, and peoples together until the Lord Jesus Christ would be magnified before the whole world. Grant it, Lord.

What a wonderful place, up here in these hills of Tennessee, to start the old fashion revival to sweep the nation. Grant it, Lord.

Now, inspire us. Anoint the lips that speak. Unctionize the Word; give It the life that It needs, and may It fall into the right kind of ground. May It be received with joy, that the people that received It, go and sell all the worldly things out, all the devil's possessions, buy

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this great Pearl of great price, and there, nourish it to their hearts, and live hereafter for the Lord Jesus. May, in a year's time, they receive children, grandchildren, and great, great grandchildren of the Gospel.

Heal the sick, Lord. Be merciful to those who cannot be merciful. The doctors, your servants, has give many of them up to die and they must die, ere you help them, Lord. And may something be said or done in some way that will cause them to believe on Thy Son, the Lord Jesus, and be healed. For we ask it in His Name. Amen.

<sup>20</sup> Now, to open the Word to you who like to read and mark down the different Scriptures that we use . . . And I know we can't keep this auditorium open too long; it's a school auditorium. And we appreciate the courtesy of this school. God bless them abundantly.

And we wish to turn now, to Saint John the 12th chapter and want to begin about the 20th verse, and read just a couple of verses, by this way, that if my words never take effect, these words will; for this is God's Word, and His Word never fails. And therefore, if we get no more than just the reading of the Word, it'll be a blessing to be here.

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

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

Now, may the Lord add His blessings to this Word.

<sup>21</sup> Now, this was just after a—many people had come to the feast, because Lazarus had been raised from the dead, and it caused a great . . . ? . . . [Blank spot on tape—Ed.] And people come up to see Lazarus, and they came to see Jesus also. And now, I believe that would be the desire of every heart here, like those Greeks who came, they had heard of the fame of the Lord Jesus, so they wanted to see Him. “Sirs, we would see Jesus.”

Now, I wonder how many here tonight, would like to make that same statement and would want to see Jesus? I'd just like to see your hands go up, if you want to see Jesus. All of us wants to see Him: I want to see Him; you want to see Him; and that's the desire of the Christian world, is to see Him. That was the desire of the orthodox world, of the Jewish church when Jesus came; they wanted to see the Messiah; but they didn't believe Him when He was manifested. And I wonder, sometimes, if that just about isn't the way we are too. We long to see Jesus, but when He appears, we think it's something else; turn Him down.

<sup>22</sup> The disciples, one night in a boat, where all the hope that they'd ever be saved was gone . . . The little water-logged ship was about to go

down in each pitch of the wave. And they seen Jesus come walking on the waters and they were afraid of Him. The only help that they could get had to come from Jesus, and when He appeared, they was afraid of Him.

I'm almost sure that in great parts of the world that's what the attitude of the people are when they see Him, and He presents Himself to them; they're scared of it. And I want you to notice; they thought He was a spirit, as we would call today, spooks or something, you know: ghosts. When they saw Him, they didn't realize it was the real Jesus.

And when Jesus come and manifested Himself to the church, He was supernatural in His works. He said, "If I do not the works of My Father, what sent Me, then don't believe Me. But if I do the works of My Father, then if you can't believe Me, believe the works. But if I don't do the works that . . ." In other words, "If I don't confirm the Scriptures that was written of Me, then don't you believe Me because the Scripture will have to bear record of Me."

<sup>23</sup> Now, may I use that as a secondarily, a answer tonight. All Scriptures has a compound (prophesies, especially), has a compound meaning or a compound answer. Like, "Out of Nazareth I have . . . Out of Egypt, I've called my Son." Matthew 1. But we found out, He was calling of the original Scripture for that, was when He called Israel out of Egypt: it had a dual meaning.

And may I add this tonight, likewise: when God's Word is preached, then God's obligated to that Word. And if He doesn't manifest Himself by that Word, you have a right to doubt Him. I would doubt it. Or if He made a promise and then didn't keep His promise, then that wouldn't be the—the God of Creation. We'd be all mixed up in something. But if He keeps His promise, then if we doubt it then, then we become sinners.

<sup>24</sup> Now, what is sin? Now, sin is not smoking, drinking, committing adultery, cursing, and so forth. That isn't sin. Committing adultery isn't sin. Smoking cigarettes and drinking whiskey isn't sin; that's the attributes of unbelief. Unbelief is sin. Saint John 3 said, "He that believeth not is condemned already." There's only two roads. One of them is unbelief and the other one is faith. Jesus said, "He that heareth My words and believeth on Him that sent Me has everlasting life." Not "this, that, this or that," but has everlasting life because he believes. And if you believe, your life bears fruit of your belief. If you say you believe and your life don't bear fruit, then by their fruits they're known. And God's fruit tree, here will bear fruit of His Word. If it doesn't then the Word's wrong.

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If I told you I was a Christian and I love the Lord Jesus, and tomorrow you saw me on the street drinking and running and doing things wrong, you'd have a right to believe that I—I, my testimony wasn't right. See? Now, the fruit proves what you are.

<sup>25</sup> Now, if Jesus . . . How many believes He's raised from the dead, say, Amen. All right. That's the faith of the Christian church that Jesus has risen from the dead. Well, by the grace of God, it's been my privilege to travel to practically every nation in the world, preaching the Gospel: small and large. It's been my privilege of going into my second million, leading to Christ. Now, I would like . . . And seen all different religions: Mohammedan, and Buddha, Jains, Sikhs, oh, every different kinds of religion . . .

Was entertained in India one afternoon by seventeen different religions, that every one denied Christianity. Now all those religions, as many as there are, there's not a one of them but their founder is dead and gone, 'less it's some new one just sprung up. They're dead and gone.

At the grave of Mohammed stands a horse. It's been there for twenty some odd hundred years, about. They change guards every four hours. And a white horse stands at Mohammed's grave, expecting him to raise someday, and ride the whole world down, conquer it. Mohammed, which was a son of Abraham too, but not through the woman which was free.

<sup>26</sup> Now, notice this. In all other religions, their founders are dead. There was only One that says, "I have power to lay My life down and take it up again," and that was Jesus Christ. Now, if that's true, then He is not dead. Then as my campaign theme—theme has always been: Hebrews 13:8, Jesus Christ, the same yesterday, today, and forever . . . Now, if Christ is the same, that Scripture's right . . . We have no . . . If we doubt that Scripture, then we're not Christians any more; we're disbelievers. If one word of that Bible is wrong, then all of It's wrong. It has to be perfect because an infinite God wrote It.

Now, if that's Scripture, which we know is right, says that Jesus Christ is the same yesterday, today, and forever, He's got to be the same in principle; He's got to be the same in power; He's got to be the same in attitude; He's got to be the very same Jesus, or He hasn't risen from the dead. Now, if the Bible said that He is the same, then He's got to be the same. If the Bible said He is the same, and He isn't the same, then the Bible's wrong. Now, we—it—you . . .

I believe in everything being, it's either right or wrong. You never seen a drunk sober man in your life. No, sir. You never seen a black white bird. No, it's either right or wrong. And that's the way I believe

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God's Word: It's either right or It's wrong. The promises are true or they're not true.

<sup>27</sup> Not long ago, and a famous man was converted and received the Holy Spirit in my room. He come to me with such a heartbreaking story and told me what happened: how that he was totally defeated by a Mohammedan. Morris Reidhead, president of the Sudan missions, biggest in the world . . . He said, "Brother Branham, a Indian boy came over and was—was—went to school here in a big, good college." And I think . . . I don't know what he had learned. It might've been electrical mechanics or something. "On his road back, I . . ." he said. "I said to him, 'Why don't denounce your old dead prophet and receive the resurrected Lord Jesus?'"

And said, the Mohammedan said, "Kind sir, what could your resurrected Jesus, as you call Him, do for me, any more than my prophet?" Said, "They both wrote books: yours, called the Bible, mine called the Koran." Said, "Both promised life after death and we believe it." Said, "What good could your Jesus do me than my Mohammed ha—can do?"

Well, Dr. Reidhead said to him, said, "Why, he could a . . . My Jesus is raised from the dead and your ha—Mohammed is still in the grave."

He, the Mohammedan said, "Did He? I'd like to see you prove it."

"Oh," he said, "We know that He raised from the dead."

Well, said, "You've had two thousand years to prove it," and said, "one—only one-third the world ever heard His Name." He said, "Let Mohammed raise from the dead, in twenty-four hours all the world will know it." And said, "He will raise some of these days and the world, less than twenty-four hours, will know it, 'cause he'll conquer it." He said, "But your Jesus died just like my Mohammed," and said, "you can't prove it."

And it, Dr. Reidhead said, "Now, wait a minute. We can have joy, the Spirit of God in our heart. We rejoice because that we know that Jesus raised from the dead."

He said, "Now, just a moment, Mr. Reidhead. Mohammedan religion can produce just as much psychology as Christianity can." Said, "We're just as happy, can shout just as loud, expecting Mohammed to return as you can Jesus' return."

Doctor Reidhead said, "I knew I hadn't met some overnight person. That man knowed what he was talking about."

<sup>28</sup> And, brother, Jesus never did commission us to go into the world and build churches, although they're good, and to do these things, and get great organizations, and so forth. He never did tell us to do that. His

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commission was, "Preach the Gospel." And the Gospel come not by word only, but through power and demonstrations of the Holy Ghost. "These signs to follow the believer." And we've done everything but what He commissioned us to do. That's why the world hasn't heard it, because it's the weakness of human theology and not the power of the resurrection of Christ.

<sup>29</sup> And he said, "Mr. Reidhead," said, "Let me . . . Mohammed only promised life after death. Your Jesus promised you believers would do the same thing He did. Now, let us see you believers . . . We Mohammedan want . . ." Which they're three to one to Christianity, in numbers. Said, "let us Mohammedans see you Christians produce what your teacher said, then we'll believe he raised from the dead."

"Well, he said, "now, I suppose you're meaning Mark 16."

He said, "That's one Scripture." He said, "Well, now," said, "we—the—the lower class of people, they kindly hummel over that and say it, but we better scholars know that Mark 16, from the 9th verse on, is not inspired."

He said, "Mr. Reidhead, what kind of a Bible are you reading?" Said, "All the Koran's inspired."

See there, the defeat? It's afraid. Now, here it is. I don't want it to hurt, but I want it to get down in your lungs and heart. See? It's afraid to face the issue. It's afraid to call God's Word right, and you're trying to dodge around it. "All the Koran's inspired." But then if part of the Bible's inspired, just the part that you want to be inspired. Well then, if it all isn't inspired, then it isn't the Word of God. And if the Bible said that Jesus raised from the dead, I believe Jesus raised from the dead. That settles it.

<sup>30</sup> Now, here some time ago on the Ohio River where I live, there's a little boy went out and asked his mother, he said, "Mother, God is so great, could anybody see Him?"

She said, "Ask the—your Sunday school teacher."

Well, they asked the teacher, and the teacher said, "Ask the pastor."

The pastor said, "No, no one can see God."

He went up the river to the island, six miles above Jeffersonville. One day he was coming down after a storm, a rainbow come out, and the old fisherman pulling his boat. He looked up at the rainbow and started crying: white beard with the tears run down his cheeks. The little fellow, so enthused he run forward and he fell down; he said, "Sir, I want to ask you a question that nobody seems to be able to answer me. Can anybody see God?"

The old fisherman pulled the oars in his lap, and grabbed the little boy, and said, "God bless your heart, honey. All I've seen for the past forty years has been God." You have to get Him in here to see Him out there. He has to dwell within.

Jesus said, "A little while and the world will see Me no more. Yet ye shall see Me for I (and I is a personal pronoun), I'll be with you, even in you to the end of the world." Then He is the same yesterday, today and forever.

<sup>31</sup> Now, if we would see Jesus, and He's omnipotent, omnipresent, He's got to be in Cleveland tonight, for He made this promise, "Wherever two or three are gathered in My Name, I will be in their midst." Now, if we've gathered here tonight in Christ's Name, you can now by faith see Him coming out of the corridors of heaven, walking down to be here. If it isn't, His Word's wrong. And if it's wrong, your faith's wrong; your hope's wrong; you're lost, and there's nothing to you.

As Longfellow said;

Tell me not in mournful numbers, that  
Life is just an empty dream!  
. . . the soul is dead that slumbers,  
And things are not what they seem.  
Life is real! And life is earnest!  
The grave is not its goal;  
Dust thou art, to dust returnest,  
Was not spoken of the soul.  
And lives of great men all remind us  
We can make our lives sublime,  
With partings, leave behind us  
Footprints on the sands of time.

<sup>32</sup> Brother, footprints is possession. Ministering brethren, don't be afraid to put print—footprints where God has told you to go. Amen. It's possession. He told Joshua, "Everywhere the soles of your feet set, that's yours." Amen. We don't back up; we take what God said and that's the truth. No matter what the opposition is, how great it seems, and how difficult it seems, if God said so, it's yours. When He give it to Joshua, He never said, "I'll take all—all the Havites, and Philistines, and give it to you." Joshua had to fight for every inch of ground, but God was with Him. And every inch of ground you'll cover, brother, to make footprints, you'll fight your way through. But take the Sword of the Spirit, brother, and move right on. Footprints is possession.

<sup>33</sup> If we went tonight, down into the city to find Jesus, what type of person would we look for? I just want to see if He's the same yesterday,

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today, and forever. What type of person? Will you—we look for some person dressed different from other men? Someone, maybe with a great big turban on top of his head, and great long gowns flowing from him, walking down the street? If He's the same yesterday, today, and forever, He wouldn't be dressed like that, 'cause He dressed like common men; walked among them, and they couldn't tell Him from anybody else. That's right.

And would we look for a man that used great big swelling words, that studied all day for great words to speak to their audience who doesn't understand what they're talking about? Certainly not. Jesus talked in such simple street language until today it's got the translators confused. They don't know how to take it, because the words that they speak on the street was so much different from their high classics, till it confuses them now.

<sup>34</sup> You . . . When . . . The worst place I—where I needed an interpreter worse than anywhere else, was London, England. When I heard those cockney's speak, I didn't know what they were talking about. And one time I called from—from Shreveport, Louisiana. I was calling to New York City. And right here in America, they had to get someone at St. Louis, the little operators did; well, that little northern girl couldn't understand what those southerners was saying. And this little Rebel couldn't understand what that Yankee was saying. And they had to get somebody to interpret between them, right here in the United States. So Jesus used the common language. His . . .

“Brother Branham, I thought you didn't preach nothing but the Bible.” That's right. The Bible said the common people heard Him gladly. He talked like they could understand. Where would we find Him, in the great high cathedrals and big places of the city? No, sir, not if He's the same yesterday, today, and forever. He came to the common people. They refused Him in the big cultured places. They had a classic of their own. And He didn't fit in with their program. I hope He would today. He might not. But He . . . I don't think He would. He didn't then, so He wouldn't now, if He's the same yesterday, today, and forever.

<sup>35</sup> So, what would we look for? Would we look for a scholar out of some seminary? I don't think so. They ask Him where did He get His scholarship, or “Where'd You get this learning? What school did You come out of?” We haven't got one record He ever went to school. He's the same yesterday, today, and forever. The Bible said He was.

Now, if I want to introduce Him to you tonight as your Saviour Who you know, there's only one difference in Jesus tonight, that He was then; that's His corporal body. His corporal body's at the right hand

of God. His Spirit is here doing the same thing that He did. So now we'd have to find those ty . . . We'd have to type His life.

Now, there's got to be somebody right and somebody wrong. They just can't. . . There's nine hundred and sixty-nine different denomination of churches and there's got to be somebody right and somebody wrong with all that.

<sup>36</sup> Now, quickly, I got about ten minutes before we start praying for the sick, if God willing. [Blank spot on tape—Ed.]

Now, I want to ask you something. There's only one way to find out Who He is, what He looks like, what He does, and all about Him. The only way we could justly do it, is not go back over to my church, the Baptist church, and take an example, not go to your church, the Presbyterian; or yours, the Catholic; or yours, the Pentecostal; or the Church of God; or Assemblies of God. That's not it; but go back to God's Word and find out what He was.

<sup>37</sup> Let's see. We know the Christmas story; that's fresh to us; we've had it last week or two. Now, let's take Him when He—when He entered His ministry. As soon as He entered His ministry, John the Baptist, which was the one who introduced Him, being the greatest prophet of all the ages, was John the Baptist. . . And Jesus said so, vindicated him as the greatest. Greater than Elijah, greater than any the rest of them, was John, because He introduced the Messiah. The rest of them prophesied of Him coming, but he said, "Behold the Lamb of God that takes away the sins of the world. He had the privilege of introducing to the world the Messiah God.

And John knew Him because there was a sign following Him, the supernatural. And anywhere in God's Word where Jesus appears, or the Holy Spirit appears, supernatural's there. So we can't get our church to dead theological creeds; it's got to be the Spirit of the living God, moving, proving Himself. We'll get on that Sunday or sometime, the Lord willing.

<sup>38</sup> But notice. We'll take His life. Now, to you that wants to read the Bible, to make it. . . Let's take the Bible then. Let's begin tonight. I'll quote it. You follow me as you read, if you wish to, in Saint John the 1st chapter. We read in John, so we'll just take Saint John the 1st chapter, take Matthew, Luke, Mark or any of the rest of them, brings it out. Let's take Saint John.

As soon as He was tempted of the devil forty days, and the devil left Him for a little season, Jesus began His ministry.

<sup>39</sup> Now, let's watch what kind of a ministry. I want to ask you: if we can find the type of ministry. . . Now, the Bible teaches us that His body is in glory, setting at the right hand of God on the Throne of

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God. But It teaches also, that the Holy Spirit, which is God's Spirit, is here on the earth, continuing His work, and He is the same yesterday, today, and forever. "A little while and the world (That's a—the wor—kosmos, the world order.) won't see Me any more, yet ye shall see Me." He promised to be with us, not in that age only, but to the end of the world: the same yesterday. And, "The things that I do, shall you also." That right? "More than this shall you do." The King James gives "greater" but who—the right translation's "more." Look at it and find out. "More. . ." You couldn't do greater: He stopped nature; raised the dead; and everything there was to be done. "More than this shall you do, for I go unto My Father. Yet a little while and the world sees Me no more; yet you shall see Me. Ye shall see Me." How long? Every generation to the end of the world. Oh, I love that; that's God's Word. That's where the Holy Spirit feeds, right there. Right on the. . . "Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God."

<sup>40</sup> And let me give you sick people something right here. Jesus was. . . Why, He was God. God was in Christ, reconciling the world to Himself. He wasn't just a philosopher. He wasn't just a prophet. He was God.

A woman said to me not long ago. I don't know mean to call anybody's religion. You'd know if I. . .? . . . the church: Christian Science. And she said to me, "Mr. Branham, you put too much emphasis on deity of Jesus Christ. You make Him a god."

I said, "He wasn't a god; He was the God."

She said, "Oh, Mr. Branham, He wasn't divine."

I said, "Oh, yes He was."

She said, "You brag too much on Him."

I said, "I can't brag enough on Him."

Said, "Well, if I prove to you by the Bible that He wasn't nothing but a man, just an example, will you believe it?"

I said, "If the Bible places it that way, I believe the Bible. Yes, 'cause there's where my hopes is set on the Bible."

And she said, "I'll prove it to you by the Bible that He wasn't divine. The Bible makes it clear that He wasn't divine."

I said, "Let me see it."

She said, "Saint John the 11th chapter: Jesus, going down to the grave of Lazarus, the Bible said he wept."

And I said, "Well, what's that got to do with it?"

She said, "Well, that proves He wasn't divine, for He couldn't weep if He was divine."

I said, "That's thinner than the sh—broth made out of a shadow of a chicken that starved to death." I said, "That has nothing to do with it." I said, "He was a Man, the Son of God in flesh, but in Spirit He was Deity; He was God." He was a Man, going down to the grave, weeping, but when He stood there and straightened that little figure up . . . The Bible said there's no beauty we should desire Him. Maybe not very big said . . . [Blank spot on tape—Ed.] up. He said, "Lazarus, come forth," and a man been dead four days stood on his feet and lived again, that was more than a man. That was Deity speaking through lips." That's right. Mmm. I said, "It's true. He was a Man when He come down off the mountain, hungry, looking around on some trees there, to find Him something to eat. When He had searched the tree over to find some figs, and He couldn't find nothing to eat, and He was a man when He was hungry. But when He took five biscuits and two pieces of fish and fed five thousand, that was more than a man speaking. That was a man hungry, but God feeding." That's right.

<sup>41</sup> "He was a Man." When He laid in the back of that boat that night, when ten thousand devils of the seas swore they'd drowned Him, and the winds a blowing, a howling, the mast pole broke, and the oars, the little ship water-logged and they're plunging . . . The devil was lightning gleaming on top of every wave, and glistening his eyes, and saying, "I got Him now." He was a man laying in the back of that boat where the winds and waves didn't disturb Him. He was a man laying there asleep, tired like any other man. But when He put His foot upon the brail of the boat, looked up and said, "Peace be still," and the winds and the waves obeyed Him, that was more than a man. That was Deity speaking from Him.

It's true that He was a man when He cried at the cross, "My God, why hast Thou forsaken Me?" He was a man living there—a hanging there on the cross, but when He arose on Easter morning, breaking the Roman seal, and opening up the tomb, He proved He was God.

Oh, the poet said,

Living, He loved me;  
Dying, He saved me;  
Buried, He carried my sins far away;  
Rising, He justified freely forever:  
Someday He's coming—oh, glorious day.

<sup>42</sup> It's thrilled the hearts of every man, and woman, and poet, or anything else that ever lived from that time to know that He was more

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than a man. He was a Man; He was the God Man. God was in Christ, reconciling the world to Himself.

I can see Him as His ministry starts. We'll follow Him a few minutes. In His ministry He begin healing the sick, praying for the sick, great signs begin to follow. Now, listen closely; I'm going to be just a little over time. You're such a lovely audience to speak to, all Spirit filled. What could happen here tonight? Oh. . .

<sup>43</sup> Then as we see Him as a Man standing in human flesh, but praying, and signs begin to follow Him. There was a man got converted by the name of Philip. And as soon as he got saved, He wanted to find his buddy. His name was Nathanael. That's a good sign he got saved when you got to tell somebody else. And anyone that finds anything good likes to tell somebody else about it.

So he goes around the mountain several miles, about a day's journey, where Nathanael, a real staunch, Jewish believer, orthodox, gun barrel straight. . . He goes around the hill to find him. Philip was out to—found Nathanael out in his garden under a fig tree, or a tree, a praying. And so he called him and said, "Come, see Who I have found: Jesus of Nazareth, the Son of Joseph." Now listen close. Listen. After he got through with his prayer, he raised up, and he said, "Now, could there be any good thing come out of a place like Nazareth?"

I think Philip give him the best answer that there is to be given. He said, "Come and see." That's the best way to understand. "Come and see." Don't stand off and criticize. Don't pass your opinion. Come, see for yourself. "Come on," he said. "Let's go back. You draw your own opinion."

"All right. I'll go." And here he goes around the mountain.

<sup>44</sup> The next day they come up in the prayer line where Jesus was; a day's journey around the mountain. Now, here's Jesus. Let's look at Him yesterday. Jesus was standing, praying for the sick. Maybe Nathanael might've come in the prayer line. He might've been out in the audience. He was somewhere. But the first time. . . Now, listen. The first time that Jesus laid His eyes on Nathanael, He said, "Behold, an Israelite in whom there is no guile." In other words, "There's a good, righteous man that's truthful." No guile, he isn't deceitful; he's a real man."

Well, that kindly astonished him. "How did you know I was an Israelite?" First, he might've been a Greek; he might've been a Roman; he might've been someone else. And the next thing you know, "How'd You know that I was so honest and upright? Whence knowest thou me, Rabbi? How did You know that?"

Now, here stood the Jews, standing around. "Uh-huh."

Here was the—here was Nathanael standing there. Listen, there was Philip listening. “When did you know me, Rabbi?”

Jesus said, “Before Philip called you, I saw you. (Thirty miles around the mountain, yesterday.) I saw you under the tree.” What eyes. He had to be more than a man. “I saw you under the tree. Before you come to church you was under a tree praying. I saw you.” What effect did that have upon this gun-barrel straight orthodox believer?

He said, “Rabbi, Thou art the Son of God. You are the King of Israel.” That settled it.

Jesus said, “Because I told you that, you believe?” Sure, that was the sign of the Messiah.

<sup>45</sup> Now, what would all those people do that belonged to the big classical church, the Jews? They said, “This man is doing that by Beelzebub.” Beelzebub, that was the chief of the fortunetellers, the devil. And we all know fortunetellers is of the devil. So he said, “He’s Beelzebub, the chief of the fortunetellers.”

Now look. The true in heart recognize the sign of the Messiah: “Thou art the Christ, the Son of the living God.”

Jesus said, “Because I’ve said this, you believe Me? You’ll see greater things than this.”

But the church member said, “He’s Beelzebub.”

Jesus turned and said, “You can speak that against Me and I’ll forgive you.” Put this so children will understand it. “You speak that against Me, the Son of Man, it’ll be forgiven. But when the Holy Ghost is come and does the same thing, to speak a word against that will never be forgiven in this world or the world to come.” So be careful. It’ll never be forgiven, because they said He has an unclean spirit. You see it? That’s the beginning.

<sup>46</sup> Now watch, just for couple quotations. That was Jesus yesterday. If He’s the same today, He’ll have to be the same. That was His ministry yesterday.

Let’s follow Him from Saint John. Here comes Peter up. His name was Simon. Here a big, old, burly looking fisherman, big greasy fishing apron on him, come down, set down there on the side of the—of the log or something, listen at Him preach. When he come up to Jesus, He said, “Pete, your name is Simon. Your father’s name is Jonas.” How’d He know that? “Your name is Simon. Your father’s name is Jonas, but I’m going to give you another name: call you ‘little stone,’ from now on; Peter.”

I can imagine Peter say, “Well, Lord, here I am.”

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47 Notice. We see Him again. Let's follow Him just a little farther. We see Him in the 4th chapter. He goes up to—He's going down to Jericho. If any of you ever been in Palestine, Jerusalem's on the hill; Jericho's in the mountain—or in the valley. And Samaria's up around the other way. "But He had need . . ." Now, I want to catch that point there. "He had need to go by Samaria." Why? Let's watch now.

You know the Bible's a love letter. Do you know that? My wife will write me a letter; she'll say, "Dear Billy, I—I'm setting here tonight . . ." I'll be overseas. "I'm thinking of you," and so forth." That's what she's saying on paper, but I can read between the lines, 'cause I love her. She loves me. You love the Lord; you just read that and it just comes right out. You know, you just . . . It's a love letter He wrote to His church. You can't understand it. He's hid it from the eyes of the wise and prudent and revealed it to babes such as will learn. See? It ain't seminaries, and education, and scholarship; it's being in love with the Lord.

48 Notice, here He come. And now, He went up to Samaria, and it was about noontime, so He sent all His disciples into the city to buy some victuals. And while He was, it's kind of a little panoramic, there, like this, and some vines grewed up. He was setting against the wall, leaned back. Oh, a—a Jew, about thirty something years old, but He looked to be fifty, they said. Saint John 6 they'd just declared Him: said, "You say you seen Abraham and you're just about fifty years old," otherwise, but His work give such a strain on Him, He was a young Man that looked old.

And He's setting there, leaning back. And a woman of ill fame . . . We won't have to go in that; you know what I mean: prostitute from the street, as we believe her here. So she came out to the well. Maybe she'd been out all night and just got up; maybe . . . The truth of it is she couldn't come there while the virgins was coming. There's a—there's a difference in segregation right then, between right and wrong. But it's all mixed together today.

49 But when they come up to the well to get the water, Jesus setting there, and He said, "Woman, bring Me a drink."

And she said, "It's not customary for you Jews to ask we Samaritans such. We have no dealings with each other."

He said, "But if you knew Who you were talking to, you'd ask Me for a drink." Said, "I bring you wa—give you water you don't . . ."

She said, "The well's deep and you have nothing to draw with." And on it went; the conversation went at length. She said, "Our father's worship . . . And our father Jacob drink at this well, and you say . . . We worship in this mountain and you say at Jerusalem." And the

conversation went on. What was Jesus doing? Now, you have to take my word for this. He was contacting her spirit. The Father had sent Him up there. He didn't know why, but He was waiting. So when He contacted, talked to the woman. . . Now, listen close. When He was talking to the woman, He found her trouble. Said, "Go, get your husband." That was her trouble. Is that right? "Go, get your husband." He was talking about Waters of Life, so that's what she needed. Said, "Go, get your husband."

She said, "I don't have any."

He said, "That's right. You've got five. And the one you have now is not your husband."

<sup>50</sup> Now, listen to the woman. Now, what did Nathanael say when Jesus done that on him? Said, "Thou art the Son of God, the King of Israel." That was the Jewish attitude.

Now, what's the Samaritan attitude. Watch. Said, "You said right. . . ." Jesus did—said. . . "You said right: you don't have any husband."

She said, "Sir, I perceive that You are a Prophet." Now, listen. "We (Samaritans), we know that when the Messiah cometh He'll tell us these things. He telleth all things." But she didn't know Who He was. She knowed that was the sign of the Messiah, so He must be a prophet of the Messiah, because she knew that when Messiah come. . . And they hadn't had no prophets for years, so she knew that that looks like the sign of the Messiah. She said, "We're taught to believe that the Messiah when He comes, He'll do that, but Who are You?"

He said, "I'm He that speaks to you." Amen. "I'm He."

Into the city she went and said, "Come, see a Man that told me the things that I. . . Isn't this the very Messiah?" If that was the Messiah then, that He done that, and He's the same yesterday, today, and forever, He has to do the same thing today, if He's the Messiah. Is that right? Now, one more.

<sup>51</sup> A little woman, one day, had a blood issue. She'd went to the doctors; they'd done all they could. I am not against doctors. God bless them, they're our—they're our servants; they're gifts to the public. But no medicine heals. The doc don't tell you his medicine heals. Doctor can't heal. He don't say he's a healer. If he does, he [Blank spot on tape—Ed.] healer. . . You know what I mean; heal-er.

So if I was cranking my Ford, and it broke my arm, and I run in and said, "Doctor, healer, heal my arm right quick; I got to crank my Ford," he'd know I need mental healing. Only thing he could do would

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be set my arm. Well, I say, “Is it healed? Can I go home and crank my car?”

“Oh, no.” He just sets the arm, leaving it for God to heal. Psalm 103:3 said, “I’m the Lord, heals all thy diseases.”

What if I cut my hand, say, “I’m bleeding to death, doc. Heal my hand up right quick, that cut.” He couldn’t heal it. He could sew it up and leave it there so God could heal it. That’s all. He’s the Lord. . . . Medicine don’t build tissue. Medicine keeps clean while God do—builds tissue, just the same as soap and water does to your hand. All right.

<sup>52</sup> Now, notice. The Word doesn’t contradict Himself. God’s Word always runs perfectly smooth through the Bible. Now, this statement then.

This little woman had done all she could. The doctors had done all they could. They were honest and couldn’t help the woman. It was probably a menopause case, and she’d been in it for many years. She had an issue of blood, and she was thin and frail. And she said . . . She’d heard of Him, and she believed He was a holy Man of God. Now, there it is. It’s her approach. Now, listen. Are you ready? It’s your approach; it depends on what you think about it.

The woman touched His garment. Now, anyone knows the Palestinian garment hung loose, and there’s an underneath garment on it too. And I’d never feel it if you touch my coat. But they touched His garment and went back, and He said, “Who touched Me?”

Peter said, “The whole mob’s a touching You,” rebuked Him.

He said, “Who touched Me?” And everybody denied it; she denied it; all denied it. But Jesus said, “I got weak.” Virtue went from Him. And He looked around. I’ll explain that in another message, what happened. Said, “He looked around [Blank spot on tape—Ed.] till He found where a . . . ? . . . was pulling. And He found her. Ah, He looked at her; He said, “Daughter, be of a good comfort. Your blood issue’s all over. You—your faith has saved you.” Couldn’t hide it. She touched the fountain somewhere. Can that fountain be open tonight? “Brother Branham, could you touch Him tonight?”

“Yes, sir.”

“The same way she did?”

“Certainly.”

“How can you do it? Does the Bible say so?”

Yes, sir. He is the High Priest that can be touched by the feeling of our infirmities: a High Priest. Touch Him and find out. Your healing’s complete, done finished. But He’ll have to have another way to let

you know that you touched Him. When He comes into the meeting to vindicate Himself, touch Him once and find out if He's the High Priest that can be touched by the feeling of your infirmities.

Touched Him, and He said, "Thy faith has saved thee."

<sup>53</sup> Now, He comes down in the 4th chapter of Saint John. He goes . . . Or 5th chapter . . . He goes down into a pool called Bethesda. There laid a great big multitude of lame, halt, blind, withered (Now, listen real close; we'll close on this remark.), great crowds, multitudes, hundreds and hundreds of people packed together. Look what a massive people that was. Now, listen close.

Now, do you believe He was full of compassion? Bible said He was, but it's different from the kind of compassion we call compassion. There's two different types of compassion. One of them is human sympathy. The other one is godly compassion. Godly compassion is to do the will of God. Human sympathy throws everything in a puddle.

Here. It's just like the two Greek words for "love." One of them, the Greek word means love for your wife: *phileo*, a *phileo* love. That means love that you have for your wife. If a man would insult her, you'd kill him for it. And then there's another Greek word called for love called "agapao." And that word means "divine love of God." And that same love would cause a man to pray for the man's lost soul instead of kill him. That's how much difference there is. One make you kill a man; the next would make you pray for him. See? Now, that's the same thing as human sympathy: "Oh, Brother Branham, don't do this. Let . . ."

"Say, you divine healer, I know old John Jones sets on the street; he's been blind for forty years. You go down, heal him, I'll believe you." That's the devil. That's right.

<sup>54</sup> Jesus was asked by the devil to perform a miracle when He first got started, said, "If thou be the Son of God, perform a miracle here before me." Now, that devil hasn't died. And he even gets in churches, even in preachers.

"Now, perform a miracle here before me. Let me see you do something; I'll believe you, you divine healer. You great miracle worker, if you're the Son of God, make these stones bread; let me see you. I'll believe You."

He got in the Pharisees, said, "If thou be the Son of God, come down off the cross and we'll believe you."

A Roman put a rag around his eyes, and hit Him on the head with a stick, and said, "Prophesier, tell us who hit you. Prophecy now, prophesier." God don't clown for nobody. He never opened His mouth. No, He never said a word. He didn't feel any virtue. But the woman

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that approached Him right and touched His garment, she got virtue. She got her desire. This other guy was condemned; he went to hell for it, no doubt. What's the difference? It's your attitude, what kind of an environment you create around you by your belief or unbelief. So get away from all your superstitions and create around you an environment. That's the difference. It's the environment that makes the difference.

A hen should lay over her egg to hatch it. But put it in an incubator under the same warmth condition, it'll hatch anyhow. It's the environment that makes the difference.

<sup>55</sup> Now, Jesus goes down into this pool. You go down some steps into it. And in there, there was a trouble of water. And once in a while, an angel come down and blowed it back up and made a troubled water. You, living here by this river know what a troubled waters are, surely: the current going one way, and—and waves coming another. And it was coming from these spouts that run down, then it come waving back. Ever who's stepping in first, got healed of what disease they had, if they had faith to believe it. Many criticized it, make fun of it, but the Bible said it was an angel. And I believe it. God always makes a way.

Jesus come into this pool and there laid people that was lame, blind, halt, and withered. That's right, brother. Here's what the Bible said. Look at that mess: arthritis, blind, mothers with water-head babies, all kinds of affliction. And here comes the Son of God, just a few days after that woman touched His garment, walking right through that crowd. Where's all that compassion? Never touched a one of them. He looked around until he found a man laying on a pallet.

Now, we southerners know what a pallet is. You have to use a different word up north, 'cause they don't know what a pallet is. I was raised on one: a pallet.

And He looked around till He found this pallet laying there, and a man laying on it. Maybe he had prostate trouble. He'd had it thirty-eight years. It was retarded, wasn't going to hurt him, wasn't going to kill him. And Jesus come to that man after passed all those lame, blind, halt, and withered, and said, "Wilt thou be made whole?" Now, that's the Scripture: Saint John 5. Just start reading. Said, "Wilt thou be made. . ." Why not the blind man, "Will thou be made whole?" Why not the crippled man, "Will thou be made whole?" I'm bringing this for a point. He healed the sick and afflicted, but I'm just making this to show you why Jesus is the same yesterday, today, and forever.

<sup>56</sup> Now, watch. And when He comes by this man, He seen him, said, "Will thou be made whole?"

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He said, "Sir, I have no one to put me in the water, when somebody can outrun me." Said, "When I'm coming down, somebody gets ahead of me." Some people with only toothaches, and so forth, they could outrun the real badly afflicted.

And He said, "Take up your bed and go into your house." And the man picked up his bed, threw it on his shoulder, and went walking on. He was questioned. If Jesus passed through this city today and done that very same act, He'd be questioned again. But the world knows its own. That was Jesus yesterday. Now, watch Him.

And when He comes down there, Saint John 5:19. . . Now, get the 19th verse in your 5th chapter. And Jesus under question, what did He say? Now, listen: "Verily, verily (That's absolutely, absolutely.), I say unto you, the Son can do nothing in Himself, but what I see the Father doing; that doeth the Son likewise." Is that right?

How could a man have the audacity to call himself a divine healer when Jesus Christ didn't even claim to be a divine healer? He said, "I can do nothing in Myself." Now, that's either the truth or it isn't the truth. He said, "I only do as the Father shows Me. I do nothing of My own will, or nothing Myself. The Father don't impress it on Me; He shows Me what to do." Is that right? "I do nothing. . ." Have you got it, Saint John 5:19? "I do nothing on Myself, but what I see the Father doing, that doeth the Son likewise. The Father worketh, I worketh hitherto." In other words, "I just act out in drama what the Father shows Me to do. I just go do it."

<sup>57</sup> Look at grave of Lazarus. "Father, I thank Thee. . ." Why did He leave Lazarus' house and go away? They sent for Him to come. He just kept on going. Your pastor would do that, you'd—you'd oust him out in the next deacon meeting. But, you see, He went on. And when. . . He said He knew God had told Him. Now, Jesus either told the truth or He didn't tell the truth. He said He done nothing till the Father showed Him first what to do. He saw it in a vision first, and the Father showed Him. He did nothing else but what the Father showed Him. And the Father had showed Him when He was away the certain amount of time was out, he said, "Our friend Lazarus sleepeth, but I'm going to wake him. I'm glad for your sake I wasn't there 'cause if you'd ask Me to pray for him, I'm going against the will of God. I'm going to wake Him up. He has to be buried and lay there four days 'fore I can wake him up." in otherwise. He knew it. And when He stood by the grave, He said, "Father, I thank Thee Thou hast already heard Me, but I say it for these who stand around. Lazarus, come forth." That was all was necessary. He did it because the Father had showed Him what to do.

<sup>58</sup> Now, here it is, friend. Jesus said (Now, listen close; we're going to

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pray.), “He that believeth on Me (Saint John, I believe about the—the 14th chapter and the 7th verse) He that believeth on Me, the works that I do, shall he also. More than this will he do, for I go unto My Father.” Is that what He said? “These signs shall follow them that believe. A little while and the world (the cold formal world, after His physical being be taken away), they won’t see Me no more. No matter what happens, they won’t see Me. But yet ye shall see Me.” Now, there’s going to be a “world” till He comes and there’s going to be a “ye” till He comes. “Ye shall see Me, for I will be with you, I will be in you; I’ll be doing the same thing that I done here on—when I was in My own flesh. I’ll be in yours doing the same thing to the end of the world,” then Jesus Christ is the same yesterday, today, and forever.

<sup>59</sup> Now, the Bible said that God has set in the church, first apostles, or missionaries, both the same word. How people ever want to be called missionary, I don’t know. I think apostle’s better. But “apostle” means “one sent.” What does missionary mean? “One sent.” Apostles, prophets (That’s seers.), evangelists, pastors, and teachers, five different offices God has set in the church. You can’t cut part of them out, and leave the rest of them; you’ve got to take them all. God has set it . . . A pastor’s not an evangelist, evangelist not apostle. Apostle’s not a seer, and so forth. It’s all to the edifying of the body of Christ.

Now, my friend, if Jesus Christ will come into the church tonight right now, and will prove and do the very same thing that He did when He was here on earth, will you all receive Him as your—for your Healer, Saviour, or whatever you need, will you raise your hands to Him, say, “I will receive Him”? That’s a broad statement. And that’s a—one you better know what you’re speaking of before you say it.

<sup>60</sup> Now, let us pray just a moment. Heavenly Father, it seems like there’s no place to stop when we start on Your Word, with such a fine listening audience. And I pray Thee now, kind heavenly Father, that You will speak now. Your servant has spoke at length, and seemingly, the audience has received the Word. But one word from You will do more than all I could say in a many lifetimes. So as I have spoke of Thee, Father, I pray that You will confirm this Word. It may be a little different from the old school of thought, but Thou has never bound Yourself to any school, for You’re God. And I pray that You’ll make Yourself known tonight and will manifest Your great power and Your great love among the people.

And when we leave here tonight, may this audience on their road home, down the little streets here, and across the hill there, and maybe some of them with a lantern going to their little house, or a flashlight, may they like from Emmaus, those disciples who came from Emmaus,

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said, “Did not our hearts burn within us when He talked to us along the road?”

And, Father, we know that that day, on that resurrection day, that great first Easter, little did they know that that same Jesus that was—been alive with them for thirty-three and a half years, was alive again, and He was walking with them. But when He got them in the room to theirself, the doors closed behind them, He did something just like He did it when He was here on earth before His crucifixion. No man could deny it, for He was the only One Who could do it. And they recognized it was Him, because He did it just the way He did before His crucifixion. And it proved that He was the same.

And now, Father, may You do the things tonight here at this church, as You did when You were here before Your crucifixion, that this little audience might see, and know, and believe that You’ve raised from the dead, and Your love is to them, and You want to express Yourself, and You’re trying to get them to have faith to believe in Your finished work. I ask it, as we commit ourselves to Thee, in Jesus’ Name. Amen.

<sup>61</sup> [Blank spot on tape—Ed.] God give the preacher, put his office. . . Now, there’s some man-made preachers; there’s some God’s sent preachers. See? Man-made preachers are just out for money and things. But a God sent preacher’s out for lost souls. See? And that’s what the trueness of heart is.

Now—now, Jesus Christ had raised from the dead. Now, He’s—He has appeared, and He’s sent a gift that’s a vision, you—it’s to see visions. And just His Spirit worketh. No matter how much, I have no control of it; I can do nothing of it at all. It’s your own personal faith. Maybe tomorrow night I’ll get into that, where you see it’s not me, it’s you that does it.

Now, we can’t call everybody to the platform at once. We have to call them and just let some come as we can. Each day we give out prayer cards so the newcomers come in can get it. And we’ll call somewhere along in them each night, and get a few people up here praying, so you can get to praying out there. But watch the Lord heal ten out there to one here. See? It’s your faith. No matter where you are, God knows you, and He knows—knows what kind of faith you have. He’s bound. . . You. . . He’s a High Priest. It isn’t touching me; it’s touching Him. Touching me would just be like your husband, or—or your sister, your wife, or whatever you was touching. You see? It would just. . . But touching Him is divine. Touching me is just a man; touching Him. . . No matter where you’re here or not; it’s whether you’re here or not. See? It’s in your heart. Now, believe.

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62 Now, I believe the boys give out some prayer cards. But I forgot just where . . . How many? One to fifty? All right. Prayer card . . . What letter was tonight? T? All right. My son gave out the prayer cards this afternoon. And he said that he gave out T-1 to 50. Now, we can't stand them all at once, 'cause there may be some that have to be packed up and so forth. And we'll just have to call them just a few at a time. So now, let's start from number 1 tonight. Maybe tomorrow night we might start from 20 or somewhere. We'll start from somewhere. But let's start from . . .

Look through . . . It's little card and it's got my picture on it. And then on the other side, turn it over and it's got a "T" and a "1." And let's see who has that T-1, would you raise your hand? . . . ? . . . [Blank spot on tape—Ed.]

63 Every one be real reverent; set real quiet now, and be real reverent. Now, keep your minds on the Lord Jesus and be in prayer. "Abide with Me." God knows that's what we all want. Do you realize, Christians, where I'm standing tonight? If someone could take my place here, you'd be welcome. But here I am before, I guess, a thousand people. I don't know: little group. But I stood this way before five hundred thousand when a blind man received his sight and tens of thousands come to Christ at once. See?

Now, this Bible, I have said is the Word of God. Now, It's either the truth or It isn't the truth. I'm basing tonight on Hebrews 13:8, said Jesus Christ is the same yesterday, today, and forever. The things that He did then, He does now, or the Bible's wrong, and I'm found a false witness. If He does do the same thing, then you disbelieve it, well, that's between you and God. I trust that you won't, but will believe and will receive the same benefit, for you're a very lovely people.

64 Now, Father, into Thy hands we commit ourselves, our spirit. And I realize, Father, no matter how much that You would anoint Your servant, I could not do nothing except the audience also would believe. For You went to Your own country, Your own city, and he said, "Many mighty works He could not do because of their unbelief." So I pray that You'll make all unbelief vanish tonight and prove Yourself alive, the same Lord Jesus. May they not look at the illiterate person who speaks, but may they look to the Word of God which has called it and claimed it, and God has promised that He would do it. And may they be said, maybe like when Peter passed through the gate called Beautiful, they taken heed and knowed that he was ignorant and unlearned, but taken notice that He had been with Jesus. And may that be tonight.

And may You do something tonight now, Lord. The same things that we have spoke of, may You come and perform that same thing,

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that the people might know that You have risen from the dead and You're here alive, and love us and want us to believe You. And now, I yield myself to Thee, with the audience; in Jesus' Name we pray that You'll get glory from the service. Amen.

<sup>65</sup> Now, just keep your children next to you. There's only one thing that usually causes trouble, that's epilepsy. That's the reason we keep the platform empty as possible. Now, be real reverent. Now, we're not. . . We're—we're in church: in church. Now, be real reverent.

I just want you to come this way, sir, just a moment. Now, here tonight there's, I guess, hundreds of sick people here. And I clearly made it that no man can heal you. Your healing is already done; you have to accept it. But God, through gifts of preaching the Word. . . Maybe some minister come, explained the Word to you till wouldn't need anything else: it settles it. But through another gift of seeing. . .

Now, here is a man standing here. I suppose we're strangers to each other? We don't know each other. Now, this man and I are different ages, born miles apart and years apart, and never met before till right now. This is our first time meeting. I never seen him. He never seen me, as far as I know. He—He's here for some cause. I don't know. I couldn't tell you. But he looks healthy enough. Now, if I'd say, "There's a woman setting there in a wheelchair." Anybody can see that. See? I'd say, "There's a lady setting here with glasses on her, she got bad eyes." Anybody can see that, but what's the matter with this man here? There's the miracle. See?

<sup>66</sup> Now, if Jesus has raised from the dead, He knows this man. He's knowed him ever since he was born. He knowed him before he was born, yea, before the world begin. He knowed that we'd stand here tonight before the world begin. He knowed it would be a testimony to you if He so made. . . [Blank spot on tape—Ed.] way before the world begin.

Now, the man could be an infidel, he could be a atheist; he could be a critic. If he is, watch what happens. See? Now, if he's a Christian, watch what happens. See? I don't know him. God does. Now, you see the position it puts me in? First time I've ever seeing him and meeting him. . .

<sup>67</sup> Now, if Jesus was raised from the dead, and He was standing here tonight with this suit on that He gave me down in Africa, and. . . Now, if this man was sick and say, "Lord, I want You to heal me," what would Jesus say? "I've already done that, child of Mine, don't you know I. . ." He don't do things twice. He can only do it once. He can't make an atonement for healing, then turn around and make another atonement for it. He's done made the atonement and that settles it. But He would

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know him, would be something like He did when He was here on earth before He was crucified, to let him know that He was Jesus. Is that right?

Now, if He'll do the same thing by this man as He did in the Bible time, all you promise that you'll believe on the Lord Jesus, every one of you? Does anybody know the man out there in the audience, people that? Raise your hands if you know him. That's all right. There's several here that knows him. Now, you know . . .

Now, may the Lord help me is my prayer. I don't say He will. But if He does, He'll receive glory and praise.

<sup>68</sup> Now, sir, in the Bible there was a woman who came to the Lord Jesus at the well. And He talked to her a few moments till He found where her trouble was, and then He—He told her where her trouble was, and she believed it.

And there was a man came to Him. And He told him where he was, even told him what his name was, and told him all about hisself. And he believed on the Lord because He told him, He had said before he come He—He saw him under a tree praying. See? And that was really wonderful of course. And this fellow knew that only God could do that. That would be God again, wouldn't it?

Now, you know, sir, that I'm just your brother, for I perceive that you are a Christian. You got a Christian spirit. So you're a Christian, and you're conscious that something's going on. It's—it's the Presence of the Holy Spirit. See? That's right. That's all. Well, as the man stands there, if the audience can still hear me, the man moves from me. And he's shadowed for death. The man has a cancer. That is true? Is that true? Raise your hand if that's true.

Now, ever what He told you, that wasn't me; that was Him. Now, see, just talking to him, more you'd to talk to, more would be told. See? But then it just makes me real weak. See? Just gets weaker and weaker all the time, 'cause it—it—it's him touching. See?

<sup>69</sup> Now, let's just talk a little bit, being that you're the first man. Just a moment to talk with now. Now, ever what He told you, that was true. You know, you . . . If He can tell you what was . . . Now, I just say, "You have the . . . You're going to be healed." Well then, you have the right to doubt that, because you don't know what the future holds. But if He knows what has been, you know whether that's true or not. And that's right.

Yes, I see the man again; he's got a shadow from him, and it's a—it's cancer. Then he—he's got some kind of trouble at his home. It's a woman. It's his wife, and she's had a stroke, and she can't talk. She's here tonight. Right. They call you, "Ben," don't they? Your last name's

Oliver, isn't it? Do you believe that it's the Lord Jesus? Something's here as you know. You believe the . . . ?

Our heavenly Father, Thou hast said, "These signs shall follow them that believe: If they lay their hands on the sick, they shall recover." This I ask in Jesus' Name. Amen. Yes. God bless you, sir. Go now. As you have believed, be it unto you as you have believed. Now, God bless you, my brother. That's right. You just . . . ? . . . See?

<sup>70</sup> Now, every one have faith and believe. Do you believe with all your heart? Now, be real reverent now. You're in the Presence of the Holy Spirit. See? Now, real reverent then. You have to know that this comes from somewhere supernatural. Now, it's up to you what you allow it to be. Whatever you think of it, that's what you'll draw from (See?), your opinion, your approach to it.

Now, here's a man. I suppose we're . . . ? . . . first. I don't know you. But I don't know you. No. All right, sir. Then you're here for some cause, some reason. I don't know that, sir. You're aware that I don't know it; I have no way of knowing that, only except it would be revealed to me or showed to me. Now, if Jesus is the same yesterday, today, and forever, and I be His servant . . . And I perceive that—that you have a Christian spirit too, so you're a man and I'm a man. And here we are. You are coming here for some reason, to the One that loved you. And I'm just yielding myself to see what He'll say to me to tell you. He's wonderful. You're conscious that something's going on. Just then that Light . . . We'll have the picture of it here. It's copyrighted in Washington, DC. It's copyrighted. And that struck you just then, 'cause between you and I there's a Light now. That's true.

Saints, Jesus Christ is in form of Light. The audience would know that. When Paul saw Him on the road down to Damascus, He was a great Light. And that was the same Light that led the children of Israel through the wilderness: the Pillar of Fire.

<sup>71</sup> And you are—you are not only a Christian; you are a minister. I see you at the pulpit. And I see you in a room, begging or agonizing about something. What you're here for, me, you want spiritual help and you want me to pray for you, that you'll receive spiritual help. And you're not from this city. You come from another city, and that city would be kinda north. And it's a big place where they got a super highways run. It's got a great big place like . . . It's Washington, DC. That's where you're from. That's THUS SAITH THE LORD. And I see appear by you an elderly looking person. It's a woman. And I see her younger, and she's holding you. That's your mother, and you want me to pray for her, 'cause she has heart trouble. That's THUS SAITH THE LORD. You believe, sir? Thank you.

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Our kind heavenly Father, the Lord Jesus raised from the dead. And now I pray and bless this man, in the Name of Christ, the Son of God, that he will receive that which he has believed for; in Jesus' Name. Amen. God bless you, my dear friend. May He add His blessings. Have faith in God now.

<sup>72</sup> You, out there in the audience, just believe with all your heart. Now, howdy do? We are strangers to each other, are we, sir? We never seen before, I suppose. You saw me from the audience but never knowed me. This is our first time of meeting.

Now, just real reverent. We are each one a spirit. It's our own. . . . You can't crowd it into one night, what demons are, how they act, and they're spirits too. We'll get to it a little later. Be real reverent. Something happened here [Blank spot on tape—Ed.] here. Now, just keep praying. You. . . . It's out in the audience. It's not going to be up here in the prayer line, just keep praying. Something's taking place. I was only conscious of it as I felt it by the Holy Spirit. Someone touched Him just then: the High Priest, not me. It only answered this way.

<sup>73</sup> Now, the man, you know I don't you, and know nothing about you, but Jesus Christ knows you. He's knowed you since you were born. But I see you're suffering with a tremendous nervous condition, one of those types that hurt you, makes you think deep, and always planning things you never get to them. That's right. It never happens that way: always, as we say, crossing bridges before you get to them; taking other people's worries on yourself. And besides that, you have a—a—a growth on your foot, your growth's on your foot.

That lady, setting right there on the—second from the end then, right here with the little white coat on, she has a growth too on her back. That's right, isn't it, lady? If it is, raise up your hand then. You also have bladder trouble, don't you? If that's right, raise up your hand. See, you've touched Him with the feeling. You're both healed now. You're—you're both healed. Have faith in God. Don't doubt it. Just believe with all your heart.

Those. . . . What happens, those spirits call one to another for help. See? You can un. . . . I can't explain it. There's no way of doing it, so you just believe it. Do you believe? With all your heart? Jesus said, "Thou canst—if thou canst believe. . . . If thou canst believe. . . ."

<sup>74</sup> Howdy do, lady? You suffer with a nervous trouble too. That's right. You also have a growth. You have neck trouble: It's a tumor. That's right. Strange, how the Holy Spirit would say the same thing he did. Must be operated, or God has to heal one. I couldn't take it out, but God can. Do you believe that? You believe? All right. I want you to believe with all your heart. If thou canst believe. . . . Got bladder

trouble too, don't you? You believe that God will heal you? With all your heart? Uh-huh. Just happened to see that. Just have faith in God.

Little lady, you setting next to her, that raised up a few minutes ago, if thou canst believe . . . Have faith in God. You believe that God make you well? Our heavenly Father, I ask in Jesus' Name, for her healing. And may it go from her; in Jesus' Name I pray. Amen. Now, rejoice and be happy. Believe with all your heart, to this man here. Have faith in God. The Bible said, "Have faith in God."

<sup>75</sup> It's a female trouble and a tumor, isn't it, lady, with the little red coat on? That's right, isn't it? He thought he'd get by with that, but he didn't. Uh-huh. That's right. Hold your hand up if that's true there? See? Your faith touched Him. Amen. The lady next to you has a chest trouble there, doesn't it? Lady setting there with a handkerchief to your mouth, has chest trouble. You're real nervous too, aren't you? That's right, raise up your hand, the lady there. God bless you. Have faith in God. Believe. The Bible said, "Believe."

Howdy do, sir? The Lord Jesus is wonderful. Are you believing? Now, don't move around. Just be real reverent. Just a moment . . . 

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Arnold Memorial School  
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