
SIRS, WE WOULD SEE JESUS



Thank you very much, Brother Palmer.

² Good evening, friends. It's a privilege to be here in Tifton, Georgia, again tonight, but little did I ever know that I would be taking the judge's place. I am—I am coming to represent the Judge tonight, the Judge of Heaven.

³ And I'm thinking, as I walked in the door, and looked at this people, and the way they were situated, to know this: That one day there will come a time where we will all meet again, if we never meet no more until then, and we'll be at another Judgment Seat. And there we will give an account for what we have done, and what we do tonight, what we say, and our actions, and whether we are able to accept what we hear, and to believe on the works of the Holy Spirit.

⁴ That being the case, it makes us rather tremble to think that what will take place at that Day if our sins are not under the Blood? It'll be a terrible Day for many, and a glorious Day for many, for it'll be the Day of rejoicing for those who have accepted our Lord and Saviour, Jesus Christ. Then all of our sins will be put upon Him, and He will be our Attorney at the Bar.

⁵ I'm so glad to know tonight, as a testimony, that I have confessed all my sins to Him some thirty years ago, and have been on the field trying to represent Him to people, as a real Attorney who can plead the case so perfect, until God forgives every sin, and sends back the Seal of His recognition to us to be sons and daughters of His: the Holy Spirit, to give us witness.

⁶ And now, I love your city. I've just had, perhaps, my first little walk around the city today, and I would not have to say this, but I just want to say it. And the people are so friendly, and even the policemen are, was friendly and so nice, and everyone trying to help—help you to find places.

⁷ I was trying to find a certain store, and then something struck me that just thrilled my heart, a man walked across the street, took a hold of my hand. And I thought, "I've seen this gentleman before." And he introduced himself, and as I looked at him I thought, "I've seen him somewhere."

⁸ But he said, "Perhaps you don't remember me, Brother Branham, but," said, "I brought a little, one-eyed girl to you, years ago. She only had one eye, for a little girl had scratched out the eye, the other eye."

And I called you from down around, somewhere around Miami, and you sent me back a telegram, and said, ‘Come right on, bring her on.’”

⁹ Well, of course you know how it is at home, the long-distance calls was average around forty-two long-distance an hour, calling, people calling, wanting to come, and wanting me to come to pray for their sickness. Of course, they’re needy, they wouldn’t call, they wouldn’t spend their money if they didn’t think there was some way of being helped.

¹⁰ And, I told him to come on, and he—he brought the little girl along with the eye scratched out. And the doctors had given her up after thirteen hundred dollars of doctor bills; the eye was scratched out. And praying for the little girl. . . .

¹¹ He reached in his pocket and showed me a picture of a lovely mother now. His daughter married and has a little girl of her own, she was five years old when this happened. And before they left the state of Kentucky, the blue in her eye that was scratched out had begin to come back again, and when they got home, the eye was normal as the other. And today she’s just as perfectly and well as she can be, a mother of a little girl, herself. She sent me a pair of shoes. Bless her heart.

¹² All around over the country you find that. And I said to some of my friends that was with me, I said, “I wonder what it’ll be when we cross over to the other Side, and this, all this generation stands up in the Judgment, those who I’ve preached to, I’ll have to stand as a witness for, or against. God will know all things, whether they received, or whether they did not, and the attitude that they taken. What will it be then, when in to the millions around the world?”

¹³ I wonder if that gentleman is here, now, in the building that met me on the street this afternoon? There. Yes, he’s raising up his hand right there. Would you just stand up, brother, just a minute? I believe he’s a deputy sheriff down here in Florida. That story true? That’s. . . [The brother says, “I testified of it.”—Ed.] He’s done testified of it, that’s fine.

¹⁴ Then, along with the thousands, I just wonder what it’ll be at the Day of the Judgment when we all meet there at that Day.

¹⁵ Tomorrow night, I think they’re having services back at the same place. I wish we had several days where we could stay a little longer and get acquainted. But I thought maybe in this short time, coming here not knowing anyone, but with my precious friends, Brother and Sister Welch Evans that I have learned to love through the time that I have known them, and just before going overseas, I would get me an opportunity to come get acquainted and see if all the people down here were like the Evanses. I find that so. So I’m thankful for that.

16 Now, I'm going to turn the pages of the Bible just in a few moments for a text. Last evening, kind of speaking to you on salvation plan, and I want this to be clearly known: that Divine healing is not a major plan of God, and we can never major on a minor. But Divine healing is included in the plan of salvation for God, "For He was wounded," that's Christ, our Saviour, God's Son, "He was wounded for our transgressions, and with His stripes we were healed."

17 Now tonight we're going to speak on Divine healing and pray for the sick. Now, I am not a Divine healer, I don't believe there is such a person on this earth. I believe that there's people who preach and practice Divine healing, but I do not believe that there is a Divine healer. If that's so, then the Scripture is wrong, for in Psalms 103, David said, "Bless the Lord, O my soul, Who forgiveth all of thine iniquity; Who healeth all of thy diseases."

18 And if Jesus was wounded for our transgressions, and with His stripes we were . . . Did you notice the quotation? Past tense. ". . . *was* wounded for our transgressions, with His stripes *were*," *was* and *were*, past tense, "already healed."

19 Now, the thing is to get the person . . . Divine healing is based upon, not the merits of your salvation, or your church affiliation, or your standing, which is very, very fine, but the—the merits, Divine healing is based upon the merits of your faith, "If thou canst believe." And surely if we can place enough faith in God to raise this body up from just a little spoonful of ashes off of the earth, surely, we could trust Him to patch up these bodies to live for Him even more. I believe it is the—the, what we would call, "the earnest."

20 We have now the Holy Spirit, which is the Earnest of our salvation, our Eternal hope. Then we have Divine healing as the earnest, or the down payment, to prove that it belongs to us, of the resurrection, that our bodies will be raised up. When you see a person weighing to a shadow of a cancer, eat up, till he, the cancer, rather, has eat him to a shadow, and see him rise to a new man, strong and healthy; see a person that is totally deaf and dumb, born that way, begin to speak and hear; a man that never seen daylight in his life, jump forth screaming, praising God that he can see, and prove it by walking around showing people, and so forth, that he can see, live the rest of his life with good sight, that proves there's a resurrection, for a God that can bring that, can bring forth the resurrection.

21 Now, before we approach Him and the Scriptures, I—I do not belong to any denomination of church. I did belong to the Missionary Baptist Church, which was the only church I ever joined. And then, to come into this ministry, when it was given to me, nothing against

my precious brethren of that Baptist fellowship, wonderful men, but to come out here, and stand like this in what little influence the Lord has given me, I don't belong to any certain denomination so I can stand between them and work for the Kingdom of God. No selfish motives, nothing to do, but bring in the children, let them take the church of their choice. That's the way I think God would have us to do it.

²² But everything that we do or say must be based upon the Word of God. Because no man can have faith unless it comes from the Word of God. "Faith cometh by hearing, hearing of the Word." Now, if I told you that a *certain-certain* thing would take place, that might be so, it might do that. And if I tell you that something seems impossible that had happened, that, it could happen, but when God has promised this thing, then you can have confidence that God keeps His Word. There's where my faith is built on, nothing less than the Eternal Word of the Eternal God.

²³ And God is no better than His Word, I'm no better than my word, and you're no better than your word. If I can't take your word, then I . . . there's no need of me saying I have confidence in you, because I could not; and if you can't take my word, there's no need of you telling me you have confidence, because you can't; then if we can't take God's Word, we can't have confidence. But when God has said it, and you believe it with all your heart, that it's applied to you, it has to happen.

²⁴ And may I go on record just now saying this: that I believe that the right mental attitude toward any Divine promise of God will bring it to pass. If you can take the right attitude toward that promise, for the promise is a seed. A seed goes into the ground, and if it's a germitized seed, got life in it, it'll bring forth its kind, if it's put in the proper place, if a seed is put into the ground.

²⁵ And Jesus said "The Word of God was a Seed a Man sowed." He was the Man that sowed It. And then, if the Word of God is a Seed, and the Seed is put in proper condition, in a heart full of faith, It'll make every promise live, bring forth what It promised.

²⁶ Therefore, before we approach His Word, let's speak to the Author, as we bow our heads.

²⁷ O Lord God, the Eternal God Who brought again the Lord Jesus from the dead, and has presented Him to us tonight in the form of the Holy Spirit, as a witness of His resurrection and coming from the dead, some two thousand years has passed, but tonight He's just as real as He was when He walked in Galilee many, many years ago. And His promises is just as true to each believer tonight as it was when He made them in Galilee.

28 And we would pray, tonight, Heavenly Father, that Thy mercy might be shed abroad in our hearts, that we could fellowship around Thy Word and—and in Thy Spirit. May the great Holy Ghost come to each believer tonight, and manifest Himself as the resurrected Christ.

29 Bless every church that's represented here, the pastors and all the churches throughout this country and around about, all the members. Bless this court, Lord, who has opened their doors to let us have this courtroom, this city, its officials. And may by the cause of them being so generous to Thy people, may there come a sweeping revival of righteousness throughout the city and around the community, that there will be no trouble for years to come. Grant it, Lord.

30 Heal the sick and the afflicted, save those, Lord, who would be saved. Speak to us through Thy Word, and Thy Spirit may come and make the Word manifest. For it is written of You in Your last statement to Your Church:

. . . Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; and he that believeth not shall be damned.

And these signs shall follow them that believe; In my name they shall cast out demons; they shall speak with new tongues;

If they should take up serpents; or drink any deadly thing, it should not harm them; and if they lay their hands on the sick, . . . they shall recover.

31 After that You was received up into Heaven, according to the infallible Word of God, which cannot fail. And the disciples went everywhere, preaching the Word with signs following. We pray, Lord, that those signs that You said would follow to the end of the world, and to every creature, help us to take it, Lord, and all of us together to rejoice around the blessings of the resurrection tonight. We ask it, in the Name of Jesus, Thy Son. Amen.

32 You who follow the Scriptures, I want you to turn with me now in the Bible to Saint John the 12th chapter for a few moments. And we wish to read from the 20 and the 21st verses of Saint John the 12th chapter:

And there were certain Greeks among them that 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, Sir, we would see Jesus.

33 And as a subject, that for a topic, and as a subject, I would like—like to read the 7th and 8th verses of Hebrews 13:

Remember them which have . . . rule over you, who have spoken to you the word of God: whose faith follow, considering the end of their conversation.

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

34 May the Lord add His blessings to the reading of His Word.

35 Now, these Greeks, I believe, express the feeling of all of us. And it's been the cry of the human heart through the ages to see God. Even Job in the Old Testament wanted to know where He lived at. He wanted to go up to His door and knock on the door, as if to say, he would like to talk it over with Him.

36 And these Greeks, being scholars and understood much of their words and of their theology of their day, heard about Jesus as being the Son of God. And they felt the most reasonable thing to do would be come to, to come to see Him, would be to find one of His servants that could introduce Jesus to them.

37 That's the right approach. And when we follow out the right approach, I'm sure God will take care of the rest if we follow the right approach.

38 And how their hearts must have been hungry, as ours tonight! I do not believe that there's any persons who ever heard the Word of, the Name of Jesus, but what hungers and thirsts to see Him.

39 I believe if I should say to this courtroom tonight, "How many in here would like to see Him?" every hand would go up, because we want to see Him. It's just human nature to know that there's something behind the curtain, and we want to see what that is. Where did we come from? And if our Bible tells us that our names were put on the Lamb's Book of Life before the foundation of the world, surely there was Someone knew us before there was a world. Who is that Person?

40 The Mohammedans would say that was Mohammed; Buddha worshippers would say Buddha. The Sikhs would, and the Jains and the different religions of the world, would speak it's *their* god, or *their* god.

41 And I've had the grand privilege to stand before twenty or thirty different religions, hold their books in one hand, and this Bible in the other, and say, "One of them has got to be wrong, and there's only one of them right."

42 I say this, course, to a Christian nation, it's called a Christian nation, that Christianity is the only one that's right, it's the only one that can prove that their Founder still lives. Mohammed, at his grave there's been a white horse standing for two thousand years, changing the guards every four hours. Buddha died about twenty-three hundred

years ago. All the different ones are dead and in the grave, but Jesus lives. The grave could not hold Him, He rose again and He lives for evermore.

43 And then, if He does live, and the Scripture says that He does, then if He does live, the Scripture is right when It says that He is the same yesterday, today, and forever. Now, not something like Him, but the same, same Life, the same Jesus.

44 Then we've got a right to ask God tonight, or the Holy Spirit, which is His witness, we've got a right to ask Him tonight, "Sir, we would see Jesus." Just as much right as those Greeks had, if He's the same yesterday, today, and forever, the same right. And I'm sure He'll not disappoint us, because His Word said He is the same, and I believe it; if it wasn't so, I wouldn't be here tonight.

45 Someone said to me the other day, said, "What if there isn't any Jesus when you come to the end of the world? What if it's all not true?"

I said, "Sir, it's true, I know it's true."

He said, "But what if it isn't?"

46 I said, "I'll take your side of the argument. If it isn't true, there was One Who gave His life to make a world a better place to live, brought civilization, homes, and children, and love, and food, and clothing, I owe my life to Him, anyhow, I'd give it to Him, anyhow, and if He turns me down at the end of the road, He's still just. If He says, 'Depart from Me, and go into the devil's hell,' something will have to change my spirit, or I'd love Him in hell, no matter where it is, 'cause I know something happened to me."

47 We owe Him our lives, we owe Him all that we are. All the good things there is come by Him, and there's nothing good but what come by Him. "Sir, we would see Jesus."

48 It reminds me of a little story I've often referred to. I live by the side of the Ohio River. And there was a little boy who went to a certain church in my city, and he—he was an enthusiastic little boy. And—and the little fellow had faith that he had heard so much about God, and he did not go to our church, he went to another church, and he went to his mother one day, and he said, "Mama," he was about ten years old, I guess, little fellow for his age, and he said, "I want to ask you something."

She said, "Junior, go ahead and ask."

49 He said, "If this God that you tell me about, and the pastor speaks from the pulpit, and the—the Sunday school teacher tells us about in Sunday school, if He is such a great God, why can't we see Him?" That's a very sensible question.

And she said, "Sonny, I'm not able to answer such a question, ask your Sunday school teacher."

⁵⁰ And the little fellow, the following Sabbath, asked his Sunday school teacher the question. She said, "I'm not able to answer you, go see the pastor."

⁵¹ And he went to the pastor, and the pastor said, "My little lad, I am fond of your enthusiasm, but I'd like to say to you this: that no man can see God."

⁵² Well, it disappointed the little fellow. "How would I really understand if He made the earth, and the Heavens, and all these great things, and then I can't see Him?"

⁵³ He used to go up on the river with an old fisherman, that they fished in the . . . make a . . . commercial fishing. And he went up to run the nets, up near the Six Mile Island above Louisville, and it come up a rain, and on the road back, they had to get into the bushes to keep from being washed in with the rain and the storm. After the storm was over, the sun came out, the old fisherman bailed out his boat, put the little boy in the stern, and pushed out from the bank and started down the river.

⁵⁴ And as he was clipping the oars against the waves, as only a boatman knows the rhythm, the sun was going down in the west, and across the east which he was faced pulling his boat, there came a rainbow. And the little fellow setting quiet for a while, noticed the old fisherman breathing, and catching his breath, and snubbing, after a bit he noticed great, glistening, white tears rolling down his gray beard, dropping on his bosom.

⁵⁵ And the little fellow become emotional, excited, and he rushed from the—from the stern of the boat, up to the middle, and said, fell down at his knees, and said, "Sir, I want to ask of you a question," said, "my mother, or Sunday school teacher, or neither my pastor can answer me." He said, "I noticed you looking at the rainbow, and as I understand from the Scriptures, that God gave it as a sign. And if God is so great, why can't we see Him?"

⁵⁶ And the old man, kind of upset because of the little lad's enthusiasm, pulled his oars into his lap, took the little boy in his arms, and looked him in the face, and brushed back his hair and gazed him in the eyes, and he said, "Sonny, all I've seen for the past forty years has been God."

⁵⁷ There was so much in the old fisherman. The only way to see God is get Him on the inside of you, so He can use your eyes, you'll see Him. But if you're trying to see Him on an intellectual conception of

His Word, or some emotional work up, it'll never count anything, He's got to be *in* you.

58 Then you will cry at the sunsets and the sunrise, you'll watch the majesty of fall of the year coming: Before even frost or a cool breeze has ever hit the earth the sap will leave the trees and go down in the roots, hide, because if it stays up there, the winter will kill the tree.

59 Then I ask this question, "What intelligence runs that sap out of the tree, down into the roots to hide for the winter?" Oh, the infidel has no grounds. But when He comes in, you'll notice Him in everything.

60 I think the Church today . . . And when I say *Church*, I don't mean just any denomination, I mean all the Church together; there's only one Church.

61 I've been with the Branham family fifty years, and they never did ask me to join their family. Why? I was borned a Branham, I was born into the family.

62 That's the reason that we are . . . How we get into the Church? We are borned into the Church. By one Spirit we are brought into the fellowship of the Son of God, and we're made partakers of His grace and His glory, and within us is Eternal Life.

63 There was a lady in a ten-cent store not long ago, in Louisville, she was attracting attention of the people, she had about a two-year-old lad in her arm, and she was going from counter to counter, picking up little things, and saying, "Look, Dearie, looky here! Just look at this, baby!"

64 And she got more nervous all the time, from counter to counter, picking up little things to see what the baby . . . to attract its attention, things that ought to attract the attention of a child of that age.

65 And finally, she come to a little bell, and she picked the little bell up, nervously she rang it, she said, "Look, Honey! Look, mama's darling, look!" But the little lad just stared.

Then she fell across the counter, crying, "Oh, no, no, it can't be so!"

66 The people run to her to see what was wrong. She said, "I've had my little baby to the doctor." Said, "Some weeks ago, he just like went into a—an—a coma, a daze." And said, "He won't pay any attention to anything that should attract his attention of a child that age, there's something wrong with him. The doctor says he's better, but he isn't."

67 I wonder if that ain't the estate of the church tonight. After two thousand years that God has shoved everything in front of the church, they ought to be old enough to know these things. He's had a Billy Graham, an Oral Roberts, a Jack Shuler, a Tommy Hicks, the Holy Spirit moving, showing signs and wonders of His Coming, and the

church seems to set dazed, not noticing. Oh, if we could only realize, if we could only come to ourself and wake up that it's the hand of God!

⁶⁸ The largest crowd I ever had the privilege of preaching to was in Bombay, India, about three years ago, five hundred thousand. And when we got there, I read the newspaper, as the, many of the bishops, and so forth, come out to the airport to greet us, and piles of garlands, you know how they do, as a salute, and I picked up a paper, and it said, "Well, the earthquake must be done."

⁶⁹ A few days before there, there was something mysteriously happened. All the little birds that lived in the crevices of the big rock fences and the big towers . . . They don't have fences there, and many, like we have, they're poor, pick up the rocks on the field. There's four hundred and seventy million of them in India, and perhaps over two-thirds of them are beggars. So, they pick up the rocks and make the fences, and little birds make their nests and live in these rocks. And when it comes evening time, and the sun is hot in the tropics, the cattle stand around the side of these fences to get in the shade.

⁷⁰ But a strange thing happened, one day, nobody knows why at that time, all the little birds took away from the rocks, they went out into the trees; all the cattle run away from the fences and stood in the field, and they wouldn't come back. Hours passed, and they didn't know what caused this strange emotion. Then an earthquake hit, shook the walls down. The little birds had been there, they would have been perished; if the cattle would have stood there, they would have been killed.

⁷¹ If those animals by instinct, the same they had in the days of Noah, the Spirit of God through instinct could run them from danger, what ought the Church of God to do filled with the Holy Spirit, to flee the wrath that is to come, unto the safe place in Christ?

⁷² "Sirs, we would see Jesus." Oh, we could stay hours at the subject, but let's come to the spot. The only right way . . .

⁷³ If I should say to all the Baptists here tonight, "Do you believe that Jesus is the same yesterday, today, and forever?"

"Yes."

⁷⁴ Methodist, Presbyterian, Lutheran, Pentecostals, all the different churches would say, "Yes, we believe it."

⁷⁵ Then I'm going to ask you a question like this: "If He is the same, then why can't we see Him the same?"

⁷⁶ Now, that's a great statement to make. But I'm not making it otherwise than God's Word said so, I'm just saying what He said. It's not up to me to prove it, it's up to Him to keep His Word, it's up to Him. It lays it in His lap, and not in our lap.

77 Now, I wish you would notice a minute: The only real way that we can believe it is to go back to His life and find out what He was yesterday, and then we'll see what He is today. And if He isn't the same today that He was yesterday, then He isn't the same.

78 Now, we know in the beginning when He came on earth, the people were looking for a Messiah. But thousands of them did not know the nature of this Messiah, because they never studied the Word. They studied it in the line of their creed, or of their denomination, or their sect, they studied according to that, but not according to the way God said.

79 For if you'll notice, God told Moses in Deuteronomy 18:15 that "The Lord your God shall raise up a Prophet among you, liken unto me. And it would come to pass that whosoever would not hear this Prophet, would be cut off from the people."

80 The real believers were looking for a God-Prophet to come. Now let's go back, I believe we read out of Saint John, anywhere in the Scriptures would be all right, but we're studying the Book of Saint John now, we begin at the 12th chapter, let's go back to the beginning of Saint John and study for a moment.

81 We know He's. . . We just passed through the holidays about His birth, and so forth, how He came. Now He enters His ministry in Saint John 1, after the, His water baptism to fulfill all righteousness. Not that He had to be baptized, because He was born the Son of God.

82 Then I want to ask you something: If goodness is all you need, a good, clean life, why did Jesus have to go to Jordan to be baptized in water and receive the Holy Ghost? when He, everything about Him was godly, conceived in the womb of a virgin, but yet had to go to Jordan and be baptized. And John bare record, seeing the Spirit of God like a Dove, descending. The Voice saying, "This is My beloved Son." It behooved Him to fulfill all righteousness.

83 I'm not yelling at you. I know there's little room, but I've been used to speaking outdoors much.

84 Notice, the first thing He did after His temptation in the wilderness, He came forth as the anointed Messiah, the Messiah, the Christ. *Christ* means "The Anointed One." He was born Jesus the man, but when the Holy Ghost came into Him, He was the anointed Messiah. The Bible said, "God was in Christ, reconciling Himself to the world." God, living in Him, the fulness of the Godhead was in Him. "God poured all He was into Christ, Christ poured all He was into the Church."

85 On the Day of Pentecost when they were assembled together, and that Pillar of Fire came down, It divided with cloven tongues and set upon each of them, showing that God was dividing Himself among

His people. That's the reason I stand the way I do today between the churches, we've got to come together, more we are together, the more God there is present. Not as I'm against the denominations, or so forth, no, but don't, a barrier, a fence. We're all children of God by the new birth.

⁸⁶ Now, when Jesus took His earthly ministry, let's follow Him a few minutes, and watch what kind of a thing He did to prove He was Messiah, and watch the attitudes of the people. Now, not to be rude, but let me repeat that again, so that you'll be sure to know it's a double statement that I'm making, the same statement twice: Let us see what He did in that day to prove He was the Messiah. And what He did then to show He was Messiah, if He's the same today, He'll do the same today.

⁸⁷ And remember, He did not visit the Gentiles, and forbid His church to do the same, only the Jews and the Samaritans. And the Samaritans is half Jew and Gentile. And there's only three classes of people on the earth, any way you want to take it, that's Ham, Shem, and Japheth's people, that's Jew, Gentile, and Samaritan. That's the tribes of the earth, after the antediluvian destruction, Noah's children, we all sprung from them. The places we live changed our color, white, black, brown, yellow, whatever it was, but all together, one human race. One can give the other one a blood transfusion and live.

⁸⁸ Now notice, then Jesus, the first thing He . . . We find Him in Saint John 1, there was a man named Andrew who saw Jesus and believed on Him as the Messiah, and went quickly to get his brother, Simon. And when Simon, who later was called Peter, Cephas, "which is by interpretation a stone," little stone. When he found Peter, he said, "Come now and go with me." And he brought him to Jesus.

⁸⁹ And we learn that Peter was an ignorant man, unlearned, I doubt whether he could sign his own name. The Scripture says, "He was both ignorant and unlearned." Then why do we have to have so much scholarship? I'd just like to ask that simple question to you ministers, I don't know which side you're on.

⁹⁰ I want to ask you a question. When Paul was converted, no doubt the church at Jerusalem said, "We got the man now who can match the wits with these Pharisees, he's smart, he's intelligent. We got the man now," after Paul had been saved, "and we'll send this ignorant fisherman, who is the head of the church here now at Jerusalem, we'll send him out amongst the ignorant."

⁹¹ Did you notice what God did? He took Paul, the educated, He sent him among the ignorant, and took the ignorant one, sent him among

the educated ones. See, God does things in His Own way. It's simple faith to believe God, that's what it takes.

⁹² But as soon as Jesus laid eyes upon this man, Peter, He said, "Your name is Simon, and your father's name is Jonas." How that must have struck him! "Your name is Simon," never seen him before in his life, "and your father's name is Jonas."

⁹³ And by this, it struck Simon, "This must be *that* Prophet." And he accepted Jesus as his Saviour, was filled with the Holy Ghost on the Day of Pentecost and become the head of the Church, because he recognized that was the sign of the Messiah.

⁹⁴ Jesus goes a little farther, and He finds one named Philip, and He said, "Follow Me, Philip. Philip, follow Me."

⁹⁵ Away went Philip to his friend, Nathanael. Now, if you've ever been in Palestine where Jesus was praying for the sick, it's about fifteen miles around the mountain to where he found Philip. Let's use a little drama here, so that the children will catch it. I can see him go up there to Philip's house and knock at the door, and his wife said, "Philip is not in just now, Nathanael." Or, I mean, "Nathanael is not in, Philip." Pardon me. And he said, "He just went out through the olive trees just a few moments ago. He's had a burden on his heart for a few days."

⁹⁶ You know when you get a burden on your heart, something is fixing to happen. I hope we can all get a burden tonight, for this lost nation and lost world that Jesus died for.

⁹⁷ And he went out into the orchard, and down through the trees, and raising up the trees. And after while, I can imagine hearing something praying, "O Jehovah God, many days have we looked for the coming of the righteous One, Your holy promise to us."

⁹⁸ And of course, Philip, a Christian gentleman, after meeting Jesus, you know, it makes you a gentleman, he stood back when they were having prayer and bowed his head. After he was finished praying, get up and dusted off his robe, oh, now notice, he didn't say, "How do you do, Philip? How is all the fruit getting along?" He had a message, and it was urgent. Brother, we ain't got time for foolishness today, ice cream suppers and chicken suppers. The Message is urgent, let's get It out!

⁹⁹ Quickly he said, "Come see Who we have found!" Oh, when you find Jesus, I might say this: that there's something about it that you can't hold still, you've got to tell somebody. "Come see Who we have found, Jesus of Nazareth, the son of Joseph."

¹⁰⁰ Well, of course, this staunch Israelite, a member of the Sanhedrin, said, "Now, wait a minute, Philip. Ah! You must be, you've went off on the deep end." You know, as they like to say it that way. "I've

knowned you to be a good, honest man, a man level, a man with good thinking, good judgment, sound Doctrine, now you come, tell me that the Messiah come out of Nazareth. Why, if the Messiah would have come out of Nazareth, out of that carpenter shop, it couldn't be so. If He would have come, He would have walked down the golden corridors of Glory and would have come to Caiaphas, the high priest."

¹⁰¹ Today we would think He would have to come to the Pentecostal church, or He wouldn't come at all.

¹⁰² "No," you would say, "He would have to come to the Baptist church, or the Presbyterian, or the pope of Rome, or the archbishop of Canterbury."

¹⁰³ Let me tell you: God comes where He wants to come, it's up to us to follow, not to question Him.

¹⁰⁴ And he said, "Now, you know that such a thing could not happen. And why would you tell me such a thing?"

¹⁰⁵ Now, here's a good, sound theology that Nathanael used, that all of you should use, it showed just good common sense: He said, "Come see for yourself." That's it. That's good, sound thinking. "Don't misjudge it, just come, see for yourself."

¹⁰⁶ Let's break in on their conversation along the road. I can see Nathanael tell his wife good-bye, and say, "I—I'm going with this fellow, I think he's all excited. I'll be back, Dear, in a couple days."

"All right. Go on, Philip."

¹⁰⁷ I can hear him say, "Say, I got something to tell you. Do you know, we have always looked forward since the days of Moses, and when he gave us the law, and the law was to last till *so-long*, and then the Lord, our God, should rise up a Prophet among us?"

"Yes," says Nathanael. "Oh, I've often read the Book of Deuteronomy."

"All right, and then this prophet was to be the God-Prophet, different from other prophets, He was to be a—a Son of God, said Isaiah."

"Yes, I remember all of that."

¹⁰⁸ "Well, you know what happened the other day? Do you remember them fish you bought from that old man called Simon that was so ignorant he couldn't sign a receipt for you?"

"Yes, I remember him."

¹⁰⁹ "Well, he came walking up in front of this One Who we know to be the Messiah, and He said, 'Your name is Simon, and you're the son of one called Jonas.' And Simon believed. Oh, Nathanael, it wouldn't—

it wouldn't surprise me but what He would call your name when you come up."

¹¹⁰ "Oh, now . . ." That's good preparation, anyhow. So he said, "Oh, now wait just a minute, I couldn't believe that."

¹¹¹ So they, finally, perhaps the next day, arrived on the scene where Jesus was praying for the sick. And I don't know, I wasn't there, but perhaps he's come up to the audience, that where, like what you're standing, or maybe he sit down, or perhaps he got into the line, I don't know. The prayer line was probably passing by Jesus, and He was praying for them and laying hands on them. As about eighty-six percent of His ministry, you know, was praying for the sick.

¹¹² Then when He passed by, one to the other, finally He looked up and He saw Nathanael coming, and He cried out, "Behold an Israelite, in whom there is no guile!" In other words, a just man, a good man.

¹¹³ Why, it startled him. And he didn't ask Philip to speak for him, he spoke for himself, he said, "Sir, how do You know me? I've never met You in my life. How do you know that I'm a just man?"

¹¹⁴ Not by his dress, there were Greeks, and there were Arabs, and all the Eastern people dress alike, not by his dress, or by his, they're dark-complected people, not by his skin, not by his dress, but Something inside of him, God that was in him.

Said, "You're . . . Behold an Israelite, in whom there is no guile!"

He said, "When did you know me, Sir?"

¹¹⁵ He said, "Before Philip called you, when you were under the tree, I saw you." Oh! Saw him? What eyes! Fifteen miles around the mountain. "I saw you when you were under the tree."

¹¹⁶ Nathanael was trained in the Scriptures. He ran forward, and said, "Rabbi," that means *teacher*, "Thou art the Son of God; You are the King of Israel." Oh, there you are. What was He doing? Making Himself known to the Jewish race. That was the sign of the Messiah.

¹¹⁷ Jesus turned and said, "Because I told you that, you believe? Then you'll see greater things than this." Because he believed it, and accepted it.

¹¹⁸ But of course there were those who stood by who did not believe it, many of the rabbi scholars, good men, just men, holy men, with their hands behind them, and they could not give their congregation an answer. The miracle was performed, the Scripture was fulfilled, and they couldn't answer their congregation, so they said, "He's a mind reader, a devil," we all know that that's of the devil, fortuneteller, that's a good word, "fortuneteller. He's of the devil, Beelzebub. He's the prince of all the devils."

119 What did Jesus say? I might say this for your good: Jesus said, “You speak that against the Son of Man, I’ll forgive you, but,” like this, so that you’ll clearly understand, “there will come a time when the Holy Ghost will come and will do the same thing, one word against It will never be forgiven in this world, nor the world to come.” Bear that in mind.

120 Of course, that’s the way He declared Himself among His Jewish people. We could go on, and on to Bethesda and many different places where He, the things that He did, showing to the Jews that He was the Son of God.

121 But there was Samaritan people. Now, He had need to go by Samaria. I wonder why? Jesus had to give witness of His Messiahship. So, He. . . No doubt the Father had told Him.

122 So, He said in Saint John 5:19, “Verily, verily I say unto you, the Son,” the Man, the flesh, the Baby, the Boy, the Man, Christ Jesus, “the Son can do nothing in Himself, but what He *sees* the Father doing, that doeth the Son likewise.” In other words, “The Father shows Me by a vision what to do, and I do just that and nothing else.” See?

123 Now, the words of. . . We all know that’s inspired. Now, Jesus did anything outside of that, that Scripture is wrong. “Verily, verily,” that’s absolutely, absolutely, “I say unto thee, the Son,” that’s Jesus, the body, the Man, the son of Mary, “the Son can do nothing in Himself, but what He sees,” not hears, “sees the Father doing, that doeth the Son likewise.” Sign of Messiah. “I always do that which is pleasing to the Father.” See?

124 Now, He had need to go by Samaria. We’ll hurry. And He sent His disciples away to buy some victuals, and they went into the city, and—and was trying to buy food. And while He was setting there, a Jewish Man, not but thirty-something years old, about thirty-two, but He must have looked older. You know, the Pharisees and them judged Him to be fifty. Perhaps His work had, in His physical body, had grayed Him a little, or—or broke His shoulders down.

125 Said, “You say that you’re, saw Abraham, when you’re not yet over fifty years old? We know now you got a devil.”

126 He said, “Before Abraham was, I AM.” And *I AM* was in the burning bush, Moses, as we spoke of last night.

127 But He was setting over in a little panoramic, if you’ve ever seen the Oriental wells, where the public well, where all the people come to get water. He was setting over there, perhaps resting, because the Bible said, “He was weary in His way,” waiting for His disciples to come.

128 Now I'm going to give a little illustration here. This could be changed a bit, if you ever go at the Orient. But let's say a pretty, young woman, say she's twenty-five years old, and it's about noontime, perhaps between eleven and twelve o'clock, they was gone to get some lunch, and this pretty, young woman had a—a waterpot on her head.

129 That's the Oriental, I've watched them put one five-gallon pot on top of their head, one on each arm like *that*, stick it on their hips, and walk right along talking as only women can, and never spill a drop. Just walk along, talking about things, and talking and turning their heads to one another, it's amazing. And she . . . Because they're trained. You talk about, in Hollywood, they put books on their head to make them walk right. What we need on the head is the power of the Holy Ghost, that'll make you walk right, not a book, *this* Book made manifest, that changes your walk altogether.

130 And there she was, walking up to the well with the waterpot, she takes it off and sits it down, puts a little hook in it to let the windle down to get the water. And when she rubbed the bucket a little, or the . . . It's not, it's a earthen pot, it wasn't metal, it was a—it was kind of a clay, got handles on them like a jug. And when she did that, she looked over there and she seen a Man Who had spoke to her, He said, "Woman, bring Me a drink."

131 Watch the . . . Now He's at Samaria. What's He going to do at Samaria to make them see the Messianic sign? Because He can't give one nation that sign, and not give it to another, because God is infinite, He has to be the same.

So, He said, "Woman, bring Me a drink."

132 And she said, "Sir, it's not customary for You to ask me that." They had segregation. Said, "It's not right for You to ask me such a thing, I'm a woman of Samaria, and You are a Jew, and we have no dealings with one another."

133 They had been cast out. You ministers remember when it was, when Balaam taught them, and so forth, and it brought forth that class of people, and they were a offcast. They were looking for a holy bloodstream to stay clean, and they want no associations with no other nation, whether it's half-breeds, or what, they had nothing to do with them.

134 And when she said, "Bring," He said, "bring Me a drink."

She said, "It's not customary for You to ask this."

135 He said, "If you only knew Who is speaking to you, you would ask Me for a drink. And I'd give you Waters that you don't come here to draw, everlasting Life, joy unspeakable, bubbling up within the soul."

“Oh,” she said, “the well is deep, You don’t have nothing to draw with. Where are You going to get this Water?”

¹³⁶ He begin to talk to her. What was He doing? Now, you have to take my word for this, He was trying to find her spirit. See what . . . The Father told Him to go down to Samaria, but now He has to wait for the vision. May I say it like this: God sent us here tonight, now we wait for the vision to see what the Father will say. He waited, He carried a conversation with her, and begin to talk to her.

And she said, “But, You say worship at Jerusalem, and we say in this mountain.”

¹³⁷ And He told her, said, “It’s not either this mountain, or at Jerusalem, but God is a Spirit, and they that worship Him must worship Him in Spirit and in Truth.”

¹³⁸ What was He doing? Contacting her spirit to see where her trouble was. And when He found it, we all know what it was, He never said nothing exactly about her trouble, He said, “Go, get your husband, and come here.”

“Why,” she said, “I have no husband.”

He said, “Thou has said well, for you’ve had five husbands, and the one that you’re living with now is not your husband. So you’ve said well.”

¹³⁹ Notice, look at that prostitute, she knowed more about the Bible than a lot of ministers does today, she did. She said, she never called Him a devil, she give Him a fair answer, she said, “Sir, we,” the Samaritans, “we know that there’s coming One. You must be a prophet.” Watch, “You must be a prophet.” If you run that margin reading, you take it right back to the same thing, *the* Prophet. But he said, “You must be a prophet,” not a Beelzebub like the church told her . . . told Him, not a demon, a devil-possessed person, but, “You are, must be a prophet, and we know that when the Messiah cometh, He’s going to tell us these things, the Messiah Who is called Christ.”

¹⁴⁰ Listen at these words: He said, “I am He that speaks with you.”

¹⁴¹ She quickly recognized the sign of the Messiah, that that was the Messianic sign. If that was the Messianic sign then, it’s the same today if He is the same yesterday, today and forever.

¹⁴² Said, “A little while and the world won’t see Me no more, yet you’ll see Me, for I,” not a thought now, the Holy Spirit is a Person, “I will be with you, even in you, to the end of the world. And the works that I do,” Saint John 14:12, “shall you do also.” Think of it, the Jews, the Samaritans.

143 And she run into the city, after the disciples come up, and went and told the men of the city, she said, “Come, see a Man that’s told me the things that I’ve done. Isn’t This the very Messiah?”

144 Oh, my! Oh, I feel religious right now. Why can’t the world see that today? Because they’re blinded. The devil never takes his spirit off the earth, he takes his person, his man; God never takes His Spirit, He takes His man. God took Elijah, and the spirit of Elijah come upon Elisha, then following it come down eight hundred years later on John the Baptist, predicted again in the last days. God took His Son, Jesus, but the Spirit come back. We got the critics, we got the Pharisees, we got the believers; it’s up to you to make the decision. “We would see Jesus.”

145 Now, you notice, He never went to any Gentile, and forbid His church to go. Now, just one moment now, I want to ask you something. Jesus speaking of His Coming. . . You remember, He didn’t go to the Gentiles. Why? They wasn’t looking for Him. We Gentile, Anglo-Saxon, was walking around with a club on our back two thousand years ago, much more than cavemen. We wasn’t looking for no Messiah, so He only comes to those who are looking for Him. You want to see Him? Are you looking for Him? That’s how He comes, when you’re looking for Him.

146 Some minister said to me not long ago, “I do not believe in Divine healing.”

147 I said, “Well, there’s too much evidence against you, sir, the Bible, and—and—and the—the evidence,” I said, “I can produce thousands and thousands of cases, tens of thousands.”

Said, “I don’t care, I don’t believe it.”

I said, “Course it wasn’t sent to unbelievers, it was only to those who believe. It’s not for unbelievers.”

148 “To him that believeth,” Not to unbelievers. It’s a stumbling block to him, a stepping stone to the believer.

149 Then when it come to the place, before Jesus left, He predicted the end of the Gentile world. He said, “As it was in the days of Sodom, so shall it be in the coming of the Son of man.”

150 If you’ll pardon me, you precious ones who are standing in the balcony, in the aisles, and around the walls, I don’t want to cramp you, but I don’t know, we may never meet again this side of the river. I want you to be sure that you got Scriptural what I’m talking to you about. It’s not something that I’ve made up, it’s what the Bible has said and promised.

¹⁵¹ Now let's see, we all know that Jesus made that quotation in Luke, "As it was in the days of Sodom, so shall it be in the coming of the Son of man."

¹⁵² Did you notice? The people were segregated in three different sections, three different classes. There was the Sodomites, many Bible readers knows what that is, it's a perversion. And I read it, I just left San Jose a few weeks ago, at the fairgrounds where we had a meeting, And homosexual is on the increase of about thirty percent or more over Los Angeles, men with men, perverted from the natural course of life, signs of the end time. Washington is full of it, the nation is full of it, beatniks, perversions, everything. "As it was in the days of Sodom," said Jesus, "it'll be that way just before the coming of the Son of God."

¹⁵³ How the world is perverted! Uncensored television cast, people staying home to watch television, instead of going to church. What a disgrace! You're hungering for something, thirsting for something, God made you to thirst, that's the way He made you. How dare you, got no right to try to hush that holy thirst with the things of the world, when you're supposed to thirst after God, and He will fill that thirst with the Holy Spirit! You got no right to give that precious thirst that God the Creator made you a place in your heart to thirst for Something, and you try to satisfy it with the things of the world: sin, drinking, gambling, running around, sinful, you have no right to that. God be merciful to this nation and others.

¹⁵⁴ "As it was in the days of Sodom." There was three: one was the Sodomites, that's the world. The next was Lot, the church nominal, just the—just the church that goes to the church, and says, "I. . ." As I said last night, quoted David duPlessis: grandchildren. Just took into the church because that "Well, Mama belonged to the Methodist church, Baptist church, Pentecostal church, I'm just natural a Baptist, or Presbyterian." That's a grandchild.

¹⁵⁵ God has got no grandchildren, they're all sons and daughters. You got to be borned again, just like papa and mama was, or you're not a child of God. He has no grandchildren. If you're a Methodist and a son of God, God bless you, or a Baptist son of God, or—or Pentecostal son of God, just as long as you're a son of God, no matter what church you belong.

¹⁵⁶ There was Lot, lukewarm; and there was Abraham, the third group. Now remember, Abraham had separated himself. The *church* means "called out." See? He didn't want any of Sodom and Gomorrah, he didn't care what it was down there, he would take the way of the rugged way to live close to God.

157 I wonder if men and women of Tifton, are you ready to do that? You know, we've been told that you have to be a millionaire, and have a fleet of Cadillacs before you can be spiritual. How different that is from real Pentecost! At Pentecost, they sold what they had and laid it at the feet of the apostles. And they didn't ask no easy way, they took the rugged way, and was happy and rejoicing to bear the reproach of His Name.

158 Today, we are so different, so different, we want everything easy. "If You'll promise me that I'll have everything easy." God doesn't give promises like that. I like that old song of the church, "I'll take the way with the Lord's despised few." Abraham did that. "Have for a pillow, like Jacob, a stone." No matter what it is, that's the way we must come.

159 Now, Abraham had separated himself, that means the Church spiritual; Lot was church nominal; and Sodom was the world. That's exactly the position we stand in today: there is the world, perverted; there's the church nominal; and there's the Church spiritual.

160 Now watch, while Abraham was sitting out under his oak, three men came up, Abraham didn't know who they were, and they seemingly didn't know Abraham. Perhaps dust on their clothes, but there was *something* in Abraham, he wanted to hear them, said, "Won't you drop over just a minute, and set down under the oak? And I'll fetch a little water and wash your feet."

161 Now remember, Jesus said this is the way it will be just before the coming of the Son of man. We see the churches and the conditions just that way, the world in its chaos, the church nominal, and the Church spiritual.

162 Now watch, when They set down, Abraham, as soon as he begin to look around over those three preachers, he begin to know that there was some little tinkling somewhere, where "My sheep know My Voice." He said, "Now," run into the tent, run out behind the tent into the herd and got a little, fat calf, and killed it, and said, "take, dress it right quick." Run in and said to his ninety-year-old wife, Sarah, "Make a little hoecakes," as we call it here in the South, "put it on the hearth, and knead your flour right good, or your meal, and lay it on the hearth. And bring me some milk right quick from the herd."

163 And he went back out, and he said, "Now wait, I'll fetch a little morsel of bread, and you rest yourself," and said, "then you can go on your journey."

164 They were setting there, three men, dust on their clothes, looked like men. And as far as they was, they were men. They were setting there, and after while, they got the meal ready, and Abraham slipped

around, or, the servant brought it. I can see Abraham get the ol' fly bush.

¹⁶⁵ How many of you Southerners know what a fly bush is? I used to have to fan the flies at the table when company would come, you know, before we had screen doors, way back in Kentucky where we had to live poor. Little ol' cabin up on the side of the hill, seventy-five cents a day hauling logs, it was rough, no clothes.

¹⁶⁶ And Abraham standing there, and the servant brought forth the meat, and they set down and eat. Could you imagine Who that was eating? After a bit, the One that talked to Abraham, Abraham called him Elohim, that was Jehovah God, Elohim, God in the form of a man, setting there eating the meat of a calf, eating veal chops, drinking milk, eating corn bread, God Himself, the Creator.

¹⁶⁷ Someone said to me not long ago, "Preacher, you don't mean to say that was God."

¹⁶⁸ It was God, the Bible said It was. Abraham said It was, he should know, he was there. Think our God is not that big? All He had to do is reach over and get a handful of calcium, and potash, and petroleum, and cosmic light, and, "*Whew!*" breathe in, say, "Come here, Gabriel, step in here." Go and get another handful, and say, "Come on, Woodworm, you step in this one." And stepped in one of Hissself, He's a Creator. Abraham called Him Jehovah-Jireh, "the Lord will provide whatever He has need of." He can provide a preacher, He can provide anything.

¹⁶⁹ Now notice, two of them kept looking towards Sodom. Now, I say this reverently and with respects, let's take a modern Jack Shuler or Billy Graham goes down into Sodom, the world, to the church nominal, and preach the Gospel, "Come out, for this place is going to burn!"

¹⁷⁰ Lot, the backslidden Christian, believer, lukewarm, tried to tell his people, but they laughed at him, "Oh, nonsense!" That's just what you get. But they didn't perform any miracles, only smote some men blind; and the preaching of the Gospel does smite blind to the unbeliever.

¹⁷¹ But watch this One that stayed with Abraham. Now, close now—we're fixing to close in a minute. Watch Jesus, what He said would be in the last day. There's the church nominal, getting their message, for Billy Graham and many of the great men has swept the earth with it. The Church spiritual has to get their Message in the last days, 'cause Jesus said, "As it was in that day, so shall it be." Watch this Angel, how He acts, or this Man. He had His back turned to the tent, and He said, "Abraham, where is your wife, Sarah?"

172 Women then wasn't like they are now, have to run out and take their husband's place, and butt in everything he's saying, they stayed back in the tent. She . . . He had never seen, He said, "Where is . . . ?" How did He know He had a wife, if He was just a man? How did He know that her name was Sarah?

173 "Oh," he said, "I . . . My wife, Sarah, is in the tent behind You." And Sarah was inside the tent.

174 He said, "Abraham, seeing that you are an heir of the world, I am not going to keep this a secret from you. I'm going to visit you according to the time of life."

175 We're a mixed audience, and you know what that was, with the woman. After it ceased with her for, well, at about forty or fifty years old that ceases to be, be the woman that way to . . . And so, "She's going to be again according to the time of life."

176 And Sarah, in the tent behind Him, laughed in herself, she said, "*Ha-humph!*" Said, "Me, an old woman like I am, and my lord out there, an old man, a hundred years old, and me, ninety, and to think that we would have pleasure together again as husband and wife." And she laughed.

177 And the Angel with His back turned to the tent, said, "Why did Sarah laugh?"

178 Jesus said that same message will come just before the coming of the Son of God. "Sirs, we would see Jesus." He said, "The works that I do, shall you also."

179 That's how He made Hissself known to the Jews, that's how He made Hissself known to the Samaritans. Now, if He lets the Gentiles come into Judgment, without bringing them the same way He made Hissself known there, then He's unjust. If we pass into the Judgment, into Glory, upon technical theology, He didn't treat us like He did them. He gave them His Messianic sign, and they, many of them misunderstood it; many of them understood it and embraced it. And Jesus said just before His Coming this would come again, and it hasn't been since then, but it's in the evening Lights.

180 One Scripture, I'll close, the prophet said, "There'll be a day that'll not be neither night nor day, but in the evening time, it shall be Light." All prophecy is inspired. Notice, the same sun that rises in the east, comes over the horizon, and sets in the west, not another sun, the same sun. And when the Holy Spirit fell, and when Jesus came, It fell on the Eastern people.

¹⁸¹ Jesus said, “When He, the Holy Ghost, is come, He will teach you those things, bring to remembrance of the things that I’ve said to you, and will show you things to come.” That’s what He did.

¹⁸² Now, after the first or second round of disciples, there come to a time the first reformation, the Catholic Church in about A.D. 66, according to the early Nicene fathers’ history, I think, and then they formed the Catholic Church, which means “the universal church, universal prayers.” After that there was fifteen hundred years of dark ages then come Martin Luther, God poured a little Spirit back in His Church; then come the Methodist Age, sanctified, and still become less in the minor- . . . in the minority, then come Pentecost.

¹⁸³ See what it is? It’s, He’s filling His Church. And now, as my hand is a shadow going to the wall, it’s dim in the distance, but closer it gets, the more positive it becomes. The Lutherans, justified; the Methodist, sanctified; the Pentecostal, filled with the Holy Ghost.

¹⁸⁴ Like a grain of corn goes into the ground, comes up, it’s got two little blades, you say, “Praise God for the crop.” You haven’t got it yet, but potentially you have, that’s the Lutherans.

¹⁸⁵ Then it went up into a tassel, and the tassel looked back down to the leaf and said, “I have no need of you, not at all. We are Methodist, we got something that you didn’t have.” But if you only knew, it took the life that was in the leaf to make the tassel.

¹⁸⁶ Then the tassel blowed off, and got into the . . . and pollen got into the leaf, and the first thing you know, it produced a ear of corn, grains on it, Pentecost, like the thing that went into the ground, the original grain come back. Then the Pentecost says, “Hmm! We ain’t got no need of any of you.” But it was the Life that was in both of them that made you. Certainly.

¹⁸⁷ Now Pentecost is shaking down, and it’s coming so positive. What was Pentecost? What is the ear? To restore, like it was at the beginning. Same Holy Spirit, just more of It to restore the gifts. Now the manifestation, forty years, has been through Divine healing, and signs and wonders, and so forth, but now the last sign that was given to a Church that was looking for the Messiah. A Messianic sign was given to the Jews, to the Samaritans, and now it’s evening time, it’s been a dismal day.

¹⁸⁸ You know, it’s enough Light to see to get around, join church and be a good man, “but in the evening time, it shall be Light.” The clouds is rolled back, that same Jesus, that same Holy Spirit that moved in the Eastern people is moving in the Western people. The same Holy Ghost, same signs, same wonders, same Jesus, the same yesterday, today, and

forever, bringing forth the same results, the same critics, same unbelief strikes it, but It shall prevail, It shall move on.

¹⁸⁹ “Sirs, we would see Jesus.” How do you know it is Jesus? If it’s Jesus, He will do as He did yesterday, He will do today. Would you like to see Him? You believe that He still lives and reigns? If He shall come to this building tonight and show and do the same things that He did do yesterday, would you believe Him? Would it strengthen your faith of you believers?

¹⁹⁰ Now remember, Divine healing is not done by a man, the Divine healing is a finished product. Only thing that a minister can do is preach the Word, that ought to be sufficient, that ought to settle it. Abraham’s Seed believed it. Abraham . . . If you’re the Seed of Abraham, you believe it.

¹⁹¹ Abraham believed it, and held on to it for twenty-five years. When he was seventy-five years old and supposed to have the baby, he believed God; when he was ninety years old, he still believed God; when he was a hundred years old, he still believed Him, God confirmed it.

¹⁹² But we call ourself Abraham’s Seed, and can’t trust Him out the door. We take a hold of God’s promise, it’s Eternal, we got a sense inside of us that denies all the five senses. Faith is the substance of things hoped for, the evidence of things you don’t see, taste, feel, smell, or hear. It’s something that you believe that God has put in there, it’s the Holy Spirit. And God’s Holy Spirit will say, “Amen,” to every Word that’s in the Bible, for It wrote the Bible.

¹⁹³ Now, Jesus promised that He would come in the last days, and perform and do among the Gentiles their last sign, just before His coming, as it was in the days of Sodom.

Let us bow our heads just a moment.

¹⁹⁴ Heavenly Father, feeling the pressure of the tired, aching feet and limbs, I’m constrained just now by the Holy Spirit to stop speaking. And asking Thee, O God, come forth, Lord. One Word from You would mean more than a million that any man could speak, just one Word from You. Men can preach and say what they wish to, but if they’re telling the truth, God, You’re obligated to back them up, because it’s Your Word, and You promised to do it, and You will do it, because it’s Your promise.

¹⁹⁵ No doubt but what there’s many sick and afflicted setting here, needing help. Let them see, Lord, that I have . . . with their instinct, with their spirit, to realize as much as You . . . If You could lead birds and cattle, You can lead men and women. Let them flee to the cross tonight, throw away all unbelief, and hang on to the cross till they receive the blessing that they’re asking for. Grant it, Lord.

¹⁹⁶ Now, no matter what You would do here at the platform . . . You went to Your Own city, and there was many mighty works You could not do because of their unbelief, and You were astonished. May it not be so in Tifton, tonight. May You come, Lord, as I, Your servant, submit myself to You to use lips, mouth, eyes, soul, body, spirit. May every member of Your Body do likewise, that we might see God, that prove that Jesus is the same yesterday, today, and forever, and that we can see Him in the power of His resurrection, just as they did at the Day of Pentecost, and as the Greeks asked to see Him.

¹⁹⁷ We realize that the only difference there is in Him, that His corporal body is setting at the right hand of God, the Father. But His Spirit that was in Him has come back to the Church, and lives in His Church to bring sons and daughters unto God.

¹⁹⁸ Manifest Yourself tonight, Lord. If I have told them the truth, which I know I have, by Your Word, then You speak and confirm that I have told You the truth, or, told them the truth. Grant it, Lord. And all praise shall be Yours, because no man can do things, it takes God.

¹⁹⁹ And then when we finally leave this building tonight, this courtroom, go to our different homes, along the street, may the people say like those who came from Emmaus that day. After the death, burial of Jesus, and the resurrection, after He had got them in a room to theirself and closed the door, talking to them all day, and they didn't recognize Who He was, but when He got them to theirself, then He closed the door, and He did something, just the way He did it before His death and burial, then they knew that was the same Jesus.

²⁰⁰ O God, to this polluted Gentile nation and Gentile generation, come forward, Lord Jesus, and show the same thing that You did when You walked in Galilee to the Jews, the same thing to the Samaritans, and many will believe on You. For I ask this, in Jesus' Name, and for Jesus' sake. Amen.

²⁰¹ Now is the time that something has to happen. Preaching is all right, but will it work? It'll work if Christ comes, for He's duty-bound to His Word.

²⁰² I suppose there's not a person in here I know, outside of Brother Welch, setting here, and his wife. And I've got two good brothers in here: Brother Leo Mercier, he's somewhere here in the building, and Brother Gene Goad, setting *here*, precious boys, goes with me wherever I go, making tapes, and so forth.

²⁰³ And if you want the tapes, see Brother Mercier, he kindly takes care of it. Brother Goad takes the tapes, Brother Mercier has the selling of them, which is just a, quite a margin, just so they can barely live. Two precious boys.

204 My son is here, somewhere. Here he is, setting right down *here*. Standing in the door, stands three, four men that I know, Brother Collins, a Methodist preacher that's just received the Holy Ghost, another brother from Kentucky, and one of the trustees of the church, and a brother from Canada, two of them. I thought I seen somebody here a while ago on *this* side, that I knew, but I—I've lost their place. Oh, yes, Brother Palmer, right *here*. Outside of that, there's no one that I see in here that I know. But remember, Jesus knows every one of you.

205 Now, the boys come down, the reason we give prayer cards, is because that it will not be any respect of person, he comes down and takes a bunch of cards, a hundred, mixes them all up before you. And anybody wants a prayer card, you just take it, whoever that wants it, you can have it. That's got a number on it: one, two, three, four, five, six, seven, like that. And sometimes we start from *one* place, and sometimes from *another*. I might come down . . . Because no one knows where that prayer line is going to start from; the boy mixing them up, he wouldn't know. And what good would it do for anybody to know?

206 Then when I come down, I say, "Well, we'll start from fifty. We'll start from twenty. We'll start from," wherever the Lord lays on my heart.

207 Therefore, we bring a few people up in the line, the Holy Spirit begin to move, so I can talk to them like Jesus did at the well. Now remember, it's not me, I'm just the clay. I'm just as much . . . This microphone that you hear me speaking through, that's a mute unless there's something behind it to make a noise, it'll never make any noise itself. And that's the way a man is, he's nothing, he's mortal of the earth, but it takes something to motivate him. If he's evil, the devil is motivating him; if It's the Spirit of God, God motivates him. And you know them by their fruit, by . . .

208 Jesus said, "If you cannot believe Me being God as a Man, then believe the works that I do. If I do not the works of My Father, the Father hasn't sent Me."

209 If I told you I had the spirit of Al Capone in me, you would look for me to have big guns here, and it would be dangerous for me . . . to be in my presence. If I told you I had the spirit of an artist, you would expect me to paint a picture like an artist. If we profess to have the Spirit of Christ, we should do the works of Christ, He said it Himself.

210 Now, Brother Collins or Billy, what . . .? What say? Prayer cards number A, one to one hundred. All right, we can't get them all tonight, we'll have to get just some of them tonight. Tomorrow night, we'll get somewhere else, where we leave off, or maybe somewhere else, I don't know where it will be, 'cause might want to stop where, or, start where

I leave off, I don't know what we'll do. Just wait and see what the Holy Spirit does.

²¹¹ Now, how about the people in here that's sick and hasn't got a prayer card? Is there any hope for them? Certainly, just the same as there is to one with the prayer card, just your faith. Now, if you have . . . How many hasn't got a prayer card? Raise up your hand, you're sick. Oh, you're just everywhere.

²¹² If you haven't got a prayer card, then you say, "Brother Branham, what must I do?"

²¹³ Well, let me give you a Scripture, 'cause I told you everything that must be done, or said, must be according to the Word. Jesus, one day, was passing through a crowd, and we'll say this, it wasn't, but a woman had a blood issue, and she didn't have a prayer card, she couldn't get to Him, so she said, "I believe that He's a holy Man, I believe He's the Son of God. And if I can touch the border of His garment, I'll be made whole." You remember the story? And she pressed through the audience, until she found . . . got through, and she touched His garment.

²¹⁴ Now, He couldn't have felt it physically, because the Palestinian garment hung loose, and He had an underneath garment, also. So, He wouldn't have felt that, but He felt the touch of her faith, and He turned around to prove it. He said, "Who touched Me?" Now, He didn't know. "Who touched Me?" Nobody said nothing, and He looked around. But in Him was the Spirit of God, and that woman was the one that had the faith. He looked around till He found her out in the audience, and He told her that her blood issue had stopped, because she had believed, "Your faith has saved you."

²¹⁵ Some that don't believe in Divine healing, you run that word *save* down: *sozo*, physical, it just as the same as spiritual, the Greek word. "Thy faith has saved thee."

²¹⁶ Now, if He . . . If your faith said . . . Now, you say, "But Brother Branham, I couldn't touch Him."

²¹⁷ Oh, yes, the Scripture says you can. In the Book of Hebrews, it's written that "He is a High Priest, right now, setting at the right hand of God, making intercessions upon our confession." Do you believe that? "A High Priest that can be touched by the feeling of our infirmities." Is that right?

²¹⁸ Well, if He's the same High Priest, wouldn't He act the same as He did when He was here on earth? Now, if you've got the faith that that woman had, He's got the power and the Spirit to do the same thing. "High Priest that can be touched by the feeling of our . . ." So you just set quiet, reverently, believe, see what the Holy Spirit will say to us.

219 Well, we'll start from where? Let's say number one. Who has number one? If they can raise up, or stand up, or something, and . . . All right, come here, sir. Number two, who has two? If you can't stand up now, or you're crippled, when your number is called, tell us, we'll pack you. [A brother speaks to Brother Branham—Ed.] (Well, let's . . . I believe I better stand right here. See? Stand right here, so . . . Just let him stand right there.)

220 Number two, who had number two? Number two. Number three, prayer card number three. Can I see the hand of the person? Quickly now, so we won't. . . Has this lady coming here, she has prayer card number two? Number three, can you . . . ? Look at your neighbor's prayer card. Have you got number three, lady? Number four, who has it? Raise up your hand. Number four. That lady? All right. Number five. This man over here. They're just all over the building now, I suppose. Number six. Who has . . . ? Lady right there. Number seven. Someone, number seven. Prayer card number seven. Maybe they stepped out. Look at . . . May be somebody deaf, though, and can't hear, somebody crippled, and can't raise up. Somebody look around.

221 Here's a little boy in a wheelchair, here's a lady in a wheelchair, look at their prayer cards. You got prayer cards? No, you don't have. You don't need any now, you don't need it. You just look this way and believe, anyhow. You haven't got a prayer card, that has nothing to do with it. See? You just believe with all your heart, sonny, you, sister, you'll get up and walk away and be well, giving praise to God.

222 Durban, South Africa, after the Holy Spirit had moved on the platform, we made one call and made one prayer . . . How many ever knowed F. F. Bosworth, the saintly, godly, old, sainted man? They estimated twenty-five thousand miracles taken place at one time.

223 The next morning, I heard something singing *Only Believe*, I looked out, and here come seven van loads, big van loads, of crutches and wheelchairs, and boards, and things they had packed them in on, going down the street, and the people that was on them the day before, going down the street, through the streets of Durban, singing "Only believe, all things are possible, only believe." Thirty thousand raw heathens at one time gave their life to Jesus Christ. That's ten times bigger than Pentecost. The Lord is here, friends.

224 All right, seven, eight, eight, nine, ten. Move over here, if you can, if you can walk. Ten, eleven, twelve, thirteen, fourteen. Fourteen, where's it at? I didn't see it. Fourteen, prayer card fourteen, here, all right. Fifteen, I want to get everyone, 'cause I don't want you to miss your turn. All right, fourteen, fifteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty. (One, two, three, four, five.) Twenty, twenty-one,

twenty- . . . (How many you got?) Now we got the hall full right now. We'll have to pray with these, and then we get some more just in a minute. All right.

²²⁵ Can you hear me all right with the microphone like *that*? It's, sometimes if the Holy Spirit should anoint, I don't know how loud I'm talking, or how low I'm talking, so I . . .

²²⁶ Now I want to say to you: If He will do it, if the Holy Spirit . . . Here's the case now, here's the place where we have got to say . . . It's got . . . God has got to recognize His Word being preached the truth, or it's an error. And if this Bible is a error, there is no God.

²²⁷ Do you Christians realize where I stand? Now, not only here to maybe two hundred, or about two hundred people here, I suppose, but up in the world, there's forty and fifty thousand of them, hundred thousand, five hundred thousand, stand with the heathens, and million—millions of people throughout the nations is going to hear about what happens. Stand there before witch doctors, and them standing there to challenge you on every move you make, better know what you're talking about.

²²⁸ But the God of Elijah still lives today. "Prove Me, saith God." That's right. He hasn't changed. If He has, then He's mortal like I am, just lives a little longer. But God is infinite. You believe that? Omnipotent, omniscient, omnipresent. Hallelujah! That's no disgrace to holler, "Hallelujah." *Hallelujah* means "Praise our God," and He's due all praise.

²²⁹ All right. (Now if some of the ushers would just come forth.) Now notice just a moment. Now I take every soul in here under the control of the Holy Spirit, in the Name of Jesus Christ. No matter what happens, set still. Now sometimes it becomes very strange, if any of youse ever been in the meetings. Now just be reverent, keep your place, no matter what takes place, set still, the Holy Spirit is in charge. Now submit yourself to God, commit your spirits to God.

²³⁰ And you out there in the audience now, that will not be in this prayer line, you start like this: saying, "Lord God, Creator of the Heavens and earth, send Thy blessings upon me, Thy servant, and help me, and let me touch Your garment, help me, and take away my unbelief. If Satan should come by me and put unbelief around me, take it away, God. I'm going to watch for the words that's been preached, because I know that's the Scripture. I'm going to lay my church doctrine over to one side, just for a moment. I'm going to walk right up to You, God, and say this:" if you believe it, "That's the truth in the Bible."

²³¹ Follow the Scriptures, and see if that isn't true, the promises, the works of the Holy Spirit. "Sirs, we would see Jesus."

232 And now remember tomorrow night the services, come early. And we'll pick up some more of the prayer cards tomorrow night, maybe get some more tonight. It doesn't matter about the prayer cards, the prayer cards has nothing to do with it, see, not a thing, it's just getting somebody up here to talk to after preaching. I stay in the room and lay before the Lord, till I feel His Presence and see the Light.

233 How many has seen that picture of It? They got it in one. . . It's here. See? The science has proved it. If I die tonight, the millions around the world, better than now I guess, ten, twenty million people I've preached to, indirect or direct, they have knowed it to be so. The scientific world come and took the picture of It several times, it hangs in Washington, DC. See? It's truth, my testimony is truth of Jesus Christ, if I go tonight.

234 Now, be reverent, everybody real reverent. Now, and don't take no pictures, the flash pictures at this time, 'cause It, the Holy Spirit is a Light. How many knows that? How many knows that the Angel that led Moses through the wilderness was Christ, the Angel of the covenant? Sure, It was.

235 Jesus said, "I come from God, and I go to God." That's why He said, "Before Abraham was, I AM." That was God speaking out.

236 And when Paul was on his road down to Damascus, what was It that struck him? A Light that put his eyes out. "I come from God, I go to God." That Life in the Church brings forth the same Light that was there, Same works, same signs, same wonders, same miracles, same thing, Jesus Christ the same yesterday, today, and forever. God be blessed for evermore.

237 You, my friends, that I've never met no more than this. At the Day of the Judgment, we'll meet, that's one meeting we're going to be there. Christ, the Son of God, His Spirit is moving into this room.

238 I suppose this man and I, probably born miles apart, years apart, never seen him, first time we've ever met, as far as I know. We're strangers to one another. That right, sir? If it is, just raise up your hand so the people can see. We've never met before in life. Now, you may put your hands down, all right. I do not know him, I've never seen him; he's just a man, I'm a man. He's standing there crying and thanking Jesus. Perceiving by that, he is a Christian, I don't know. There's many people says, "Thank you, Jesus," that's not a Christian. "The rain falls on the just and unjust. By their fruits you know them."

239 He might be here for some sickness. If I could heal him and wouldn't do it, I'm not worthy to stand here as a minister. If I could help that man in any way, if he is sick, I—I—I, if I wouldn't do it, then I'm a hypocrite, professing Christ, and not enough man about me to—

to try to help the man that God sent me to help. But I cannot heal him. If he's sick, God has already healed him when He died at Calvary. You . . . How . . . ?

240 I'd say, "Was you saved last night?"

"No, I was saved ten years ago."

241 No, no, my brother, you were saved nineteen hundred years ago. When Jesus died at Calvary, you was saved, you just accepted it, you just accepted it then. See? The way is already paid for healing and for salvation. You just, your faith just accept it. Now, to bring the Presence of the Holy Ghost here to heal, is to manifest Him, and you can see Him working through His Church, just like He did.

242 Now, let's take a Scripture that I talked on tonight, Simon Peter, the first one, was a man, he came to Jesus. Jesus said, "You're Simon, you're the son of Jonas," so forth, begin to talk to him.

243 Now, if He's the same Jesus, if this man is here for himself, for sickness, might be financial trouble, might be domestic trouble, I—I—I don't know. He—he might be just a deceiver standing there, if it is, watch what happens to him. See? If he's just making up, making out like he is, watch what happens. See? See if they don't pack him out. See?

244 Now, but now, now, we're not playing church friends, this is church, this is God's house now. It's a courtroom, of course, of God's justice. Now, the Word of God is at stake, not my word, His Word.

245 Now, if I should turn and say something to this man, and tell him something about him that he knows that I don't know, there would have to be some way I'd have to know it. Is that right? It would have to be some spiritual something, because we've never met before. Now, is that the way Jesus did in His day, proving He was Messiah? Then if He's the same yesterday, today, and forever, let Him perform His work now. Then all of you believe. If He . . . You believe?

246 Now, I don't know that He will do it, I don't say that He will. If He doesn't, I'll just speak to the man, if He doesn't do it, the only thing I can do is pray for him, lay hands on him, let him go, that's all I can do. Then the rest of you, believe with all your heart, we'll trust God to do it.

247 Now, Lord, from here it's to You now, Father, it's beyond man. I've preached Your Word just as clean and clear as I know it. Now from here on, Father God, it's for You. I commit myself to Thee as your servant, work, speak, see, do whatever You wish, Lord, through Your servant here, and all Your servants that's present. Manifest Yourself among us, for we are Your people, and we love You.

248 And we are sure that You raised up from the dead, God raised You up, and You're alive tonight, in the form of the Holy Spirit, living in us, doing the same as You did nineteen hundred years ago when You walked in Galilee. It's Your promise, let the Gentiles see that Your Words are true, "As it was in the days of Sodom, so shall it be in the coming of the Son of man." For Jesus' sake. Amen.

249 Just, only thing I ask, sir, is for you just to speak or answer as I speak to you, and then let you be the judge. If God knows what you have been, or something that you know back there, then if that's true, you be the judge of it, then if He knows what has been, surely, He could tell what will be, you could believe it. That's only reasons. But now . . .

250 Now stop thinking *that*. I'm not trying to read the man's mind. Now, that come in, don't do that. I'm not, I don't even have to look at him. See? Now remember, He knows every thought. See? The Bible said that "He, quicker, sharper than a two-edged sword, even to the marrow of the bone, and a Discerner of the thoughts of the mind." Jesus perceived their thoughts, that's the Spirit of God.

251 The man has something wrong with his legs that he wants prayed for, soreness in his legs. That's THUS SAITH THE LORD. That true? It is true. All right.

252 Now do you believe? You say, "Brother Branham, you guessed that."

253 No, I never. Let's talk to him a little more.

254 Now, I don't know what He said, but if whatever . . . See, it's, I'm looking at you, and seeing you somewhere else. See? It's a vision. Jesus said, "I can do only as the Father shows Me." Yeah, I see something in his legs. Then he's got something on his arms, or body, it's cancers, skin cancers.

255 I see a woman appear here. It's his wife, she's in the meeting, she's sick, too. You believe God can tell me what's wrong with her? Will you believe it? Gallbladder trouble, that's exactly right. You believe God knows who you are? Mr. Gregory, return home and be made well, Jesus Christ heals you and makes you well.

256 You believe? That's the Holy Spirit. Now, that's the Holy Spirit, brother, sister. I never seen the man in my life. Let's see this prayer line, I guess there's nobody in here at all that I know. But His goodness . . . Now that man ever where he was, that that little baby received its sight, and now it's a married woman with a baby, that's the way it happened. See? The cancer-ridden, the blind, the deaf, the dumb, that's the way it happens, It's the Holy Spirit, God's Holy Spirit.

257 Where that man set down, there's a woman give up, got up, giving him his seat. You believe God can heal you, sister? Right there in front of the man, setting here, got up, give him his seat. You don't have to come here, just stay right there. Go home, the cancers is going to leave you. Amen. Your faith made you whole. See, the blessing on the man from that, healed you, also, as you passed by.

258 What did she touch? Tell me what she touched. She touched the High Priest, not me, I'm thirty feet away from her, but she was praying. Have faith. Presence of God!

259 Now, lady, you believe with all your heart? Now, this is another picture like it was in the days of the Bible, when our Lord met a woman, the woman at the well. Now, we are two human beings, as they were, but just different human beings, but the Spirit of God remains just the same, It doesn't change.

260 Do you believe that—that Jesus Christ, the Son of God, the One that talked to the woman, that His Spirit is here now? All right. Now, if God is the same, and I don't know what you're here for, but He knows, and if He will reveal what you're here for, then you will believe Him and accept as your Healer? A nervous trouble, and you've got a growth on your right side. That's right. You've got an enlarged heart, and trouble you have with your head.

261 There's someone appearing by you, it's your husband, he's here now. If God can tell me what his trouble is, you believe me? He would. . . Now, he's nervous, one thing, but he's got heart trouble and stomach trouble. That's right. Mrs. Colvert from down in Ocilla, Georgia, return back to your home, you're both well, and you can go and be made well, in the Name of Jesus Christ.

262 What did he touch? It was his connection by his wife believing. Believe! Do you believe with all your heart? "If thou canst believe, all things are possible." I know some of you might think them people is a little noisy. If that was you being healed, you would be noisy, too. See? Just believe on the Lord.

263 Now, this woman standing here is a total stranger to me. I've never seen her in my life. We are strangers to one another, I suppose, lady. Right? But do you believe that the Lord Jesus can reveal to me what you're here for, your trouble, or something on that manner? Would you believe Him? You are very sick. You're suffering with a liver trouble called the cirrhosis of the liver. That is true. That make you believe? If God will tell me who you are, will it make you believe more? Mrs. Hollis.

264 There's some connection with this woman, I see her as a little girl playing with somebody that looks, some relation, you're something,

you're a sister to Welch Evans, that's exactly right. Where is he at? Somewhere. That's right. Ever where you are. . . Go, be made well, sister, in the Name of the Lord Jesus Christ.

265 Now, I never seen the woman in my life, but I seen a little boy, he took something out of her hand, standing under a tree, that's right, many years ago. Believe with all your heart now.

266 Come, sister dear. This precious, old mother standing here, I never seen her. About like my mother at home. Would I be a deceiver to a poor woman like this godly, saintly-looking, old mother standing here? I'm thinking my own mother at home. Mother, if I could do anything for you, I would do it, but I can't, I'm a man, but you're standing in the Presence of, not me, your brother, but the Holy Spirit. I want to ask you something. You're aware that something is going on. Now, I want to ask you, as a sister in Christ: A real sweet humble feeling, isn't it? Because that Light is settled all. . . If that's right, raise your hand, so the people can see.

267 Now the woman, she's not here for herself, she's standing here for somebody else, that's her son. He's got—he's got something wrong with his head, heart trouble, kidney trouble, has had an operation. That's right, and you're worried about his spiritual condition. That's THUS SAITH THE LORD. Amen. Believe now with all your heart.

268 Lord God, Creator of Heavens and earth, Author of Everlasting Life, and Giver of every good gift, send Thy blessings upon the woman, who I bless, in Jesus' Name. May she find it even as she has believed. Amen.

269 Go, returning now happy, and rejoicing, and believing with all your heart. God bless you, sister. Believe with all that's in you.

270 Are you believing? Have faith in God. Jesus said, "Have faith in God."

271 You believe? Little disappointed not getting in the line, that don't. . . you don't have to be in the line. You were sympathizing with somebody over here, thinking how wonderful that was. That's right. Now if you'll believe with all your heart, your pastor will get all right. You're praying for your pastor, he's suffering with a nervous trouble, that's THUS SAITH THE LORD.

272 The little lady next to you, it struck her kind of strange, because, also, she's praying for somebody, too, a friend that's nervous. That's right little lady, if it is, raise up your hand. Go home, both of you, and when you go home, you'll find it as you have believed.

273 What did they touch? I want to ask you, folks, what's happening? It's the Holy Spirit.

- 274 We are strangers to each other, sir. [Blank spot on tape—Ed.] But, that's right, we're strangers, but the Lord Jesus knows us both. If the Lord God will tell me something by vision that you know I know nothing of, you believe with all your heart?
- 275 Will the audience believe with all their heart when we both have our hand . . . ?
- 276 [Blank spot on tape—Ed.] . . . here, too, setting right there. Kind of a mental nervousness, besides that, them children *there*, you brought them. One of them is a little boy that's cross-eyed, the other one is a big boy that stutters. That's THUS SAITH THE LORD. Believe with all your heart, and go home and be well.
- 277 In the Name of Jesus Christ, may it be so. Amen.
- 278 God bless you.
- 279 You believe on the Lord Jesus? Have faith in God. Don't doubt, believe on the Lord Jesus, everything will be all right.
- 280 Lady sitting here, looking at me, praying, "Lord . . ." Kind of a red . . . looking at me right back here, suffering with a gallbladder trouble, if that's right, stand on your feet. Standing there praying for God to make you well. Go home, it's left you. Jesus Christ makes you well.
- 281 What do you think sister, sitting next to her? You was happy about that, wasn't? That Light is hanging over you, also. I cannot heal you. But you couldn't hide your life now if you had to. You're wanting prayer for a gland trouble, if that's right stand on your feet. Go home and receive your healing, Jesus Christ make you well.
- 282 Does thou believe?
- 283 Look lady, you believe that heart attack is going to leave and he's going to be well? Take him on back home and . . . ? . . .
- 284 You believe you go home and eat your supper now? The ol' ulcer is gone, stomach, and everything, take off home, eat your supper. Go on, believe now.
- 285 Come, sir, that's far enough. You believe your heart trouble has left you? All right, move on home. Go home and be made well.
- 286 You have it in your knee, you got arthritis. You believe that you're going to get well? All right, turn and go *that* way, and go home, be made well.
- 287 You have the same thing. Believe with all your heart, go home and be well.
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288 You must believe lady, on account of cancer condition. If you believe with all your heart, turn *this* way, go home, thanking God. He heals the sick and the afflicted.

289 This poor little lady standing here, look at her, a lady's trouble for some time, you got heart trouble, also. You believe with all your heart? Turn *this* way and go home, thanking God, be made well.

290 You believe?

291 You believe that . . . ? . . . be healed tonight and get well? Take him home and believe with all your heart, he'll get well.

292 Praise be to God.

293 You going to believe with all your heart now, get well? Arthritis, just keep walking on, in the Name of the Lord, and be made . . . 



60-0109 Sirs, We Would See Jesus
Tift County Courthouse
Tifton, Georgia U.S.A.

ENGLISH

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