
SIRS, WE WOULD SEE JESUS



Thank you very much. The Lord bless you.

² Good evening. And it's a privilege to be here, tonight, in Dawson Creek again. Some nine years ago, I had the outlet, grand opportunity before, was up here on a little vacation and preached across the street here somewhere, I'm all turned around, the city has grown so since I was here last at the Brother Hunter, I held the service for him.

³ Then decided that if the Lord would give me another vacation, why, I was coming this way again, so I wanted to do honor to our Lord and— and have some fellowship with the brothers and sisters of like precious faith. So it's been granted to me that I could stop for three nights with this nice little place here called Dawson Creek.

⁴ And I am so happy that I can report that we stopped three nights at the, your neighboring city, Grande Prairie, and our Lord did bless us greatly there, and we're so thankful for that. And we believe that He will just do the same thing here, because He is just the same God up *here* as He is down *there*, and He—He is just God everywhere.

⁵ So now, I thought tonight, usually when I'm in the States and among people who I know, you know, and have had several services, usually I take a certain text and speak for a—a while, but, and then, and the big campaigns, why, the manager usually does the speaking and I just come from my room in prayer and enter in and speak for about five, ten minutes and then call the prayer line.

⁶ But thinking tonight, and, we could just speak to each other for a while and we'd get acquainted more, and then I think it would be better if we just knew each other better. And we know that we're Christians and fellow citizens of the Kingdom of Heaven, and then that we're that way and maybe have never met before in life, well, it's nice if we get a little more acquainted. I thought in doing so, it might be a great time for me to—to get acquainted with you by kind of introducing the meetings.

I believe the microphone has went off somewhere, I, not sure, but I—I heard my voice stop echoing up *there*, and now I come back again.

⁷ So I thought I would kind of give you a little outlay of the meeting. Usually when we're going into a city or some nation (The Lord has permitted me to go, practically every nation in the world, holding meetings, and we, so grateful to Him for this opportunity.), with the lack of education and so forth that it would take to make up to be a minister, He has granted to me, by His grace, another way to speak to His people, that is by introducing to them a Scripture of “Jesus

Christ the same yesterday, today and forever,” the great, resurrected Lord Jesus.

⁸ And in this, by seeing visions, which has been a, something that I have had the privilege of seeing from God since a baby . . . No doubt but many of you here has read the books, the so forth, of the testimony of my life, and perhaps has been in some of the services. But visions does not heal anyone, no *one* can heal each other. And the main part of my services is based, of course, upon salvation. Divine healing is a minor, and no one can never major with a minor. But about eighty-six percent of our Lord’s ministry was Divine healing, He did that in order to catch the eyes of the people.

⁹ As a precious friend of mine, one of the, my first managers, and was with me till he got too old to go, I think one of his churches is here in the city, called the Christian Missionary Alliance, Dr. F. F. Bosworth, he used to say to me, he said, “Brother Branham, Divine healing is a bait that you put on the hook. You never show the fish the hook, you show him the bait, he grabs the bait and gets the hook.” So that’s the way, kind of like, Divine healing is used. We . . . The Lord does something to show that He is present, and when the—the people’s eyes are caught to see the Presence of the very God Who made them and will judge them at the Judgment, they are willing then to come on to His line. So I am grateful for the opportunity.

¹⁰ In doing this, many times the audiences are—are large, and we give them a prayer card to hold a number, then we call those numbers to the platform and pray with them.

¹¹ Now, I have never healed anybody in all my life, but I have seen the Lord heal tens of thousands, of documented statements from doctors and great hospitals, like Mayo’s, and—and I have seen Him in my short ministry of twenty-eight years for Him, with documented statements, raise up four dead people to this day, that had done passed beyond the curtain of time and was raised, which we have the statements from the doctors, that—that pronounced them dead, and back to life.

¹² And many times they were seen in visions, like the one in Norway, or, I believe, Finland, few years ago. It was seen by a vision three or four years before it happened, I had everyone put it in their Bibles across the nations and so forth, and when it did come to pass, they seen then that it was right.

¹³ I duly, truly believe that gifts and callings are without repentance, I believe that they are gifts that come from God. And I believe that every local church should have nine spiritual gifts operating in it, according to First Corinthians the 12th chapter.

14 Now, we're, in my way of teaching. . . I do not belong to any organization, I once belonged and was ordained in the Missionary Baptist church, and then I gave that up, not because there was anything wrong with the church, but because that I could stand between the people, in the breach, and be a brother to all people, and what little influence that I had, could give from the Lord, it would not go to one certain organization, but be for all churches and all peoples, and that was my choice of doing that.

15 It's a grand privilege, tonight, to be in this church, this organization here that—that owns this church, which I understand is the United Church. I do not believe I have ever been privileged to speak from a—a United Church pulpit before, and I deem this a great privilege.

16 Trust that God will bless this trustee board who let us have this beautiful building for the worship of God. May the Lord bless those brethren, bless the pastor. May it grow to be a mighty, mighty church, more so than it is now, if that would be possible, and every church that's represented here.

17 We only represent one Thing, that's Christ. And they. . . I think He is the main Object of our worship and our dedication. Some people go *one* way, some go *another*, like one time I walked into a building, there was a—a Methodist minister, Reverend Arnie Clagg, I was a Baptist minister at the time, Mr. Bohanon was setting there, Charlie Bohanon, which was the past Master Mason, he was the superintendent of the company I was working for, Father Halpin, a Irish priest came in, and he said, "Now, what should we all do now? We're all setting together."

18 And the ol' priest made a—a remark that's always stuck with me real well, he took a piece of paper and drew a little block and wrote, "Los Angeles," he said. . . then then he drew several lines going down towards Los Angeles. He said, "Now, *here* is Billy," that was me, he said, "he goes down on what we could say the Pennsylvania Line." Said, "*Here* is Brother Clagg and he goes down on what they call the Southern Line." And different ones, lines going. Said, "They all lead to Los Angeles, just stay on your train." So I thought in a—a time like that, that was a pretty good remark for a Irish priest.

19 And so that's, a whole lot of truth to that though, is the main thing is not *what* you believe but *Who* you believe, that's it. And we believe, tonight, that Jesus Christ is the Son of God, that was borned of the virgin Mary, suffered under Pilate, crucified, rose the third day, and ascended up in Heaven, and sets at the right hand of the Majesty of God tonight, there ever living to make intercessions upon our confession. Therefore, He could not intercede for us until we first confess that He has did the work, it's a finished work.

20 Now, I might make this statement, that all healing, all salvation is—is what God has achieved for us through Christ, it's already a finished work. Now, bear that in mind as you are prayed for, or tell your friends, that there's nothing that we can do to improve it, nothing we can do to further it, the only thing we can do is teach it, see, that it's already been achieved.

21 God, Himself, did that for us at Calvary, and there, He was wounded for our transgressions, bruised for our iniquity, the chastisement of our peace was upon Him, and with His stripes we were healed; it's a past tense. Now it's up to you and I to appropriate faith, in ourselves, to accept what Christ has did for us, and the moment we accept it and confess that He has done it, then He is setting at the right hand of God to make intercessions upon our confession.

22 Now, the word *confess* there in . . . is same word, the ministers here would know it, *profess* it says, but *profess* and *confess* is the same word. To *profess* it, was “done confess it.” It come from the same Greek word.

23 And we know that it . . . we must confess that He has done it, and He cannot do it until we confess it, and then He is a High Priest to make intercessions upon what we confess that He has done for us, that makes a faith in a finished work that Christ did for us at Calvary. Just that simple. Now, that's the unadulterated Gospel.

24 Now, today when you speak of Divine healing, it's rather a touchy thing amongst many of the churches. Which I . . . in our . . . in America, and many of you Presbyterians know, there's a great research on, and—and papers out across the nation, and so forth, that we must return back, the Presbyterian church, to the early apostolic teaching of the baptism of the Holy Spirit, speaking with other tongues, having healing services, and so forth, in the meetings.

25 Many of the great churches in the States are trying to turn back to that program. The great Billy Graham, in his statement recently, in a sermon, said, “We cannot ignore the Pentecostal church any longer,” said, “because that it's one of the great, growing churches.”

26 Which the Pentecostal church is outgrowing all churches put together, the Pentecostal organization. *Our Sunday Visitor*, the Catholic paper, last year stated that the Catholic church universally announced one million converts last ni-. . . , uh, last year. But the Pentecostal church registered one million, five hundred thousand converts last year in itself, so it outdoes all the churches, because of its evangelistic association around the world. And, course, that is ministers who are—are well known, and—and how many of the others that we know nothing of?

27 Now, but Pentecost is not a—an organization, Pentecost is an experience that goes to any believer. *Pentecostal* cannot be organized, Pentecost is an experience.

28 It goes to the Anglican church, and to the United church and to the Methodist, and the Baptist, and the Presbyterians, “Whosoever will may come.” It’s a restoration back to the apostolic message, which the Catholic church itself started one time.

29 The Catholic church, the early Catholic church was a Pentecostal church. And then, course it made it’s organization in the third hundred years after the . . . at the—at the Nicaea Council, it formed in what they call the organization of the great universal Christian church.

30 And from there then came Martin Luther, and John Wesley, and oh, on, so forth on down, till we’re nine hundred and something different organizations now, but the background of all Christianity is Pentecost. And if that was God’s idea of a Church first, God is infallible and cannot change, it’s His idea of the Church today.

31 And that’s an experience that any man can have that belongs to any of those organizations, he can have the same experience in the organization that he’s in, the main thing is just receive the experience.

32 Now, further we would like to say, that each night the boys came down, and my son mainly, and they give the people a prayer card. He takes the prayer cards, and stands before you, and mixes them all up, he gives anybody a prayer card that wants one.

33 Now, try to be here tomorrow night not later than seven-thirty, so we won’t interrupt the services. That night, then we come, we have no way where we’re going to call, we don’t know of where it might be, we might start from one to fifteen, twenty, or maybe start from twenty, backwards, or start from fifty and come *this way, that way*, just jingle them up together so people won’t rally and say, “Now, if I haven’t got number . . . if I haven’t got ninety-five to a hundred, I want to . . . I don’t want it.” See? But you don’t know where it’s going to be called from, we wait till when we get there.

34 And then that just gets the Spirit started moving in the buildings, then out in the audiences, the people start believing God, and the Holy Spirit goes right on into the audience and picks, gets them right out of the audience there, wherever they are, so the Holy Spirit is not bound to a prayer card, or so forth.

35 And the prayer card is only a number to keep it from being like . . . You say . . . I’d say tonight, probably two hundred people in here, I don’t—don’t . . . very much on estimations of crowds, but I’d say eventually, maybe a hundred and fifty, two hundred people. Well then

if that be so, I'd say in this little group there'd probably be fifty people wanted to be prayed for.

36 Let's just ask. How many people in here are, have a sickness that you would like God to heal? Raise up your hands, all, everywhere. See? Over half of them. Now, who is going to be the first one up at the platform? There—there's where you have. . . We have to have cards or some way to do it.

37 Now, tomorrow morning, I understand, at nine o'clock at the Windsor Hotel, there is to be a break- . . . (I guess you've already announced that, have you, Brother?) That's fine. And I'm to speak (Is that right?), at the breakfast. Be happy for you to come. I think it's a open breakfast for all—all the people, we'd be glad for you to come. And—and—and then tomorrow evening, again, at seven-thirty.

Now, shall we bow our heads just a moment, as we speak to the Author of the Book we're going to read.

38 Gracious and Mighty God, Who, before there was even an atom in the air or a molecule in an atom, You were God. And in this great Being called God there was attributes, there was an attribute to be Father, an attribute to be God, an attribute to be a Healer, an attribute to be a Saviour, and there was nothing to save or nothing to worship You, so You were just the great Source of all intelligence.

39 And You created Angels, then You became a God. And then from there You created man, and so forth. Man fell, and the great attribute of God displays itself tonight, as a Saviour.

40 When You created man You become a Father. And now man got sickness upon him from the fall, therefore the great attribute of God, which is to be a Healer, is now displaying itself upon the earth as Christ the Healer.

41 How grateful we are for these attributes that has been displayed in our own lives, that we know that we have passed from death unto life, because something has happened in us that has brought us from the things of the world to the association as sons and daughters with the living Almighty God.

42 Our hearts are made quivery with joy because of this experience. We are happy, Father, and trying to associate ourselves with others, that others might enjoy these great redemptive blessings that has been given to us through the suffering of our Lord.

43 Salvation of soul, the Holy Spirit to work amongst the people, and to see healings and miracles performed, and the hand of the living God moving among us, we are so grateful for this. Father, I pray that You will bless our brothers and sisters around in Dawson Creek and its

regions around about, may there not be a sick or afflicted person among us when the services end.

44 Bless your ministers, Lord, may the impact of our gathering together start an old fashion revival throughout the—the province, and great signs and wonders may accompany this revival.

45 We believe that we're living in the end time, Father, as we are in the end of this day, this twenty-four-hour day. We believe as the sun is setting in the . . . across the western horizon, that also the sun of civilization is setting, and the end of time is at hand, and the Sun of righteousness is ready to rise with healing in His wings.

46 Grant, O Lord, that this may be vital things to the people, that they might grasp these little truths and hold on to them, and remember that someday that each of us will have to stand in Your august Presence and give an account for every thought that goes through our minds. So give me and my peoples and Your children upon the earth, clean, holy, faithful thoughts, that we might not disassociate ourself from Thy Words, knowing that Thy Word is Truth and You are the infinite, infallible, omnipresent, omniscient God, and omnipotent. Then, Father, You know all things and You are omnipresent to—to do for us that which would be exceedingly abundantly above all that we could do or think. And we are believing that You will grant it to us.

47 And O Father God, do something here tonight, among the people that'll cause such a alarm in this little city. Grant it, Father, that the Christian's hearts will be stirred, and by time it comes Sunday, may every church be packed to its capacity, sinners repenting, great healing services going on everywhere, that throughout the country it might be known that there is a revival of the living God in Dawson Creek, British Columbia.

48 Father God, as for myself, I lay myself on the altar, use it, Lord, in any way You see fit. We all do that, and ask for Your blessings as we further wait on Your Word. In Jesus' Name, we pray. Amen.

49 Now, just by way of—of context, I would like to read from Saint John 12:20 and 21, take a little familiar Scripture just to talk, not to preach, because I'm—I'm, just want to speak to you in a way that, just lay this out so that you will see, and let's draw the conception.

50 I believe the Bible said, "Come, let us reason together, saith the Lord," in—in Isaiah the 18th chapter. "Come, let us reason together, saith the Lord." Now, I think that's what we should do, reason.

51 So just in the way of, by get a context, I want to read this verse:

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

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

52 And then in Hebrews 13:8, we read these verses here:

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

53 Now, there is quite a question. And now, to rightly divide this and give it a—a sane interpretation, the best of my knowledge is this: That we are all, know that as Christian believers that someday we are bound to stand in the Presence of God. We know that, we must stand in His Presence, for we are creatures of His creation.

54 And as Christians, we believe that this Bible is the infallible Word of God. I am . . . If I cannot accept It, every Word, then I—I cannot have faith. You can—cannot have faith in something that you—that you are in doubt about, because you must—you must have faith in something that you believe in.

55 So if the Word is contradictory, or It was meant for another age, or another people, and the writings in It, some Scriptures are true and others are not true, as people would make us believe, or try to, then, to me, It's not even . . . It's—It's the most confusing thing, I—I wouldn't even have It in my house, because I do not let literature of the world come into my house. And if this Book is a contradictory of Itself, or It promises something that It will not back up, then I . . . It—It isn't the Word of God.

56 Now, remember, God is infinite, and He is Almighty. And He is omnipresent, because He is omniscient, or, and . . .

57 Now, notice, then *this* Word is the truth, and if It is the truth, It's God's Word; and no man is any better than his word. We're always wanting to sign contracts with one another. But to me it always seemed if I sign a contract with a man that I haven't got very much confidence in! But if I've got confidence in the man, we sign no contract, our word is what stands. Your word is your bond.

58 And if I cannot tell you the truth, then my word is no good. And if God has told us something that is not truth, then *This* is not the Word of God or He could not be God. How can He be the infinite God, and then tell something that's wrong? See? So I believe that *This* is the Word of God, and that the right mental attitude towards any of those Divine promises in there will bring it to pass.

59 Now, I ca- . . . There's . . . I say that there may be promises in there that I could not bring to pass, such as Enoch walked with God for five hundred years, and took an afternoon stroll, went Home with Him without dying. I wish that I had that kind of faith, but I would not

want to stand in somebody else's way who had that kind of a faith. So we must believe It's the Word of God.

⁶⁰ Now, watch this, those Greeks well expressed the desire of every person who ever heard about Jesus Christ, for they said in their—their . . . what they wanted was, "Sirs, we would see Jesus." They did not desire to hear Him to teach, they did not ask for any of those miracles to see them, they did not say, "Let me see your . . . Jesus' miracles, let me hear Him teach awhile." They said, "Sirs, we would see Jesus."

⁶¹ Now, they were enthused, because they had *heard* of Him. Now, "Faith cometh by hearing, hearing of the Word." Now, "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us." So they come to see the Word made flesh, Christ was God's Word made flesh.

⁶² Now, if He was then, permitted these people to see Christ, and we, tonight, would desire to see Him, then why could we not see Him just as well as they did? Now, how many in here would like to say, "I would love to see Jesus"? Let's see your hands. Just all over the audience, no matter whether you're Christian, sinner, or not, "I would like to see Jesus."

⁶³ Well, if that is our desire, and that's the same desire those Greeks had that came up to the feast . . . It was the feast of Pentecost, and, when they came up their desire, they had heard of Him, but they wanted to see Him. So they got their desire by requesting it through a servant of Christ.

⁶⁴ Then if He is the same yesterday, today and forever, then could we not get our desire the same as they could, if He is the same? Should not we be able to see Him just the same as they did? If it isn't, then there's something wrong with His Word, for He said *here* that He is the same yesterday, today, and forever. Well then, if we were going to look for Him tonight . . .

⁶⁵ And let me quote one more promise, which I will not try to take too much of your time, 'cause I know you're farming, and got to sow your seeds, and so forth, and I—I don't want to take that. But we got some Seeds here that grows a different kind of a Life, so let's take, lay these Seeds in our hearts, for They are Eternal Life to all that will accept It and believe It.

⁶⁶ Now, Jesus said, "Wherever two or three are gathered in My Name, there I will be in the midst." Now, then that has to bring Him in our presence now. Then if He is here, the invisible Christ, then why can we not see Him like those Greeks wanted to see Him? For He is the same

in every way except the cardinal body, corporal body, rather, He is the same Christ.

⁶⁷ Well, how would we know that He was here? How would we understand that He was here? Now, He made these kind of promises: “A little while, and the world seeth Me no more, yet ye shall see Me, for I will be with you, even in you to the end of the world.”

⁶⁸ Now, He promised to be in His Church, working with Them, “And the works that I do shall you do also, more than this shall you do, for I go unto My Father.” That’s Saint John, 14th chapter, I think the 8th verse. That we can do more than He could, the King James puts *greater*, but the original translation is *more*, because there’s nothing any greater, He healed the sick, raised the dead, stopped nature, but where He was in one Man, God was then, now He is in His Church universal, so He can do more through the Church, than He could just in one Person.

⁶⁹ Now, what type of a person would we look, if we were looking in Dawson, tonight, to find Jesus? You’d like to see Him, so what type of a person would we look for? Would we look for some strange-dressed person, some man dressed in religious clothes, such as robes or collars around or some other religious . . . ? No, for Jesus wore common clothes. He . . .

⁷⁰ Would we look for someone that looked different from someone else? No, He was a Man, looked just like any man does, He went in and out, men, no one knew no more than what He was just an ordinary man. And that’s where the Jews could not understand Him being, making Himself God and yet being a Man, for they knowed His—His mother and His brothers and His sisters, and they wondered where all this great wisdom He had, where it come from.

⁷¹ He was not acquainted with any school, He, uh, as His being a—an Educator, we have no record of Him spending one day in any school nowhere. And we have just record of even the apostles, all of them were, more or less, illiterate, unlearned people. The one that pleased Christ to give the keys to the Kingdom, could not even sign his own name.

⁷² I’m not trying to support ignorance, I’m only trying to tell you, that we cannot educate people to see God. God is not known by education, or science, or . . . He is only knowed by faith, is the only way you can find Him, is by believing Him, that’s the program He laid down, so that the uneducated and educated, together, could enjoy the fellowship of His Presence upon the basis of faith in His Word.

⁷³ So what type of person would we look for if we would not look for that type of person? We find such today, I do not say it critically, but I say it to—to be truthfully, that we find our churches today dressed in the finest buildings, we find our ministry in the finest of robes, and—

and our choirs, and our . . . with the finest of—of—of singing, we find our ministers with—with Ph.D., L.L., all kinds of degrees, but where is that Jesus?

74 Dr. Morris Reidhead, the president of the great Sudan Missions, the greatest in the world, came to me recently, and in the room, he said, “Brother Branham, I have enough degrees, with honorary degrees to plaster your wall.” He said, “But where is Christ in any of it? Has the teachers been wrong?”

75 I said, “I would not wish to say that, Sir.” I said, “I, as a—a person with a grammar school education, I could not say that those great, fine teachers has been wrong, but, they have told you truth, but Christ doesn’t go by degrees that you get here through theology, Christ is by faith, He is not a myth, He is a Person.”

76 The Holy Spirit is not a thought, It is a Person, “When He, the Holy Ghost, is come,” and *he* is a personal pronoun, so It—It’s absolutely, It’s a Person of Christ in the form of the Holy Spirit living in you.

77 Jesus said, “I am the Vine, ye are the branches.” Now, the vine does not bear fruit, the branches bears fruit, so therefore, He has to use you and I, our eyes, our lips, our—our hearing, our speech, all, that’s Him speaking through us, “I am the Vine, ye are the branches.”

78 So it would be the association of Christ in His people, if we could see Him acting today like He did then, for it’s a promise to His Church, “Ye abide in Me and My Word in you, ask what you will.” Oh, so many thousands of promises could be quoted here. But it’s Christ in His Church.

79 What we have did among all of us, I suppose I’m in a mixed audience, as usual, but what we have did, we have associated Christ with an intellectual conception of some historical God. If He is a historical God, what good will He do us today? If He isn’t the same God for this generation as He was at the apostolic age, what good would the God of Moses do if He wasn’t the same God today? What good would a healing God do that healed the sick back in his day, and, if He isn’t the same today?

80 If I’d question healing, I’d certainly question salvation, because they’re both earnest of our salvation . . . of our completing. If . . . We just have the earnest now of our complete redemption.

81 When you can see a shadow of man with a sarcomas cancer, turn back to a new man again and made whole and strong, that’s a sign that we’ll have a glorified body someday, because only a living God could do such a miracle.

82 When I can see a woman on the street that's so low, stooped, immorals, or a man out of a barroom, smoking, and drinking, and cursing, and carrying on, and a few days' time, he's a sainted, godly person, making restitution for all of his wrong, that's, that shows that something has happened to that man. See? It speaks of another Land.

83 We are citizens, not of Canada, we, neither are we citizens of the United States, our citizenship is of Above. We are citizens of the Kingdom of God.

84 When I go into Germany, I watch the way they do, they have their own ideas. I come down from one of the greatest meeting, where we was having a average of ten thousand souls saved each night, fifty thousand saved in five nights, and then coming down the street, here was the saints with great big schooners of beer, drinking just as fast as they could drink, praising the Lord as hard as they could. See? Well, they, that's their custom in Germany, see, they don't pay any attention to it, and so forth.

85 You find different traits in different nations, we find it in Canada, find it in the United States. But then, when a Christian becomes a Christian, he is no more a citizen of this world, for we plainly know that we are Abraham's Seed, and he confessed that he was a pilgrim and a stranger, he was a citizen of another World, looking for a City whose Builder and Maker was God.

86 So we, our citizenship is of Above, and Above is holiness, and purity, and power, revelation. Therefore, we are citizens of the Kingdom of God, and as citizens of the Kingdom, let's look for our King.

87 What does He look like? Where would we find Him? The only sensible way that I could say to you, my friend, tonight, is to go back in the Scripture and find out what He was yesterday, then what He is yesterday, He will be the same today and will be forever, because He is the infinite, infallible, unchangeable God.

88 And now, let's go back, let's lay aside, I'll lay aside my Baptist tradition, you lay aside your Methodist, and the Pentecostal traditions, let's go right back into the Scripture and find out what He was. Now, that ought to be logical, sensible. And then, we'll find out whether we can see Him or not, whether He will visit with us, tonight, and I'm sure we'd be most happy if He would.

89 Notice, let's go back, we read out of Saint John the 12th chapter, let's go back to the 1st chapter of Saint John and begin. We find out, immediately after His birth that His public ministry started.

90 The first thing we find Him doing was praying for the sick, and He was associated with Divine healing to begin with, praying for the sick.

Great miracles accompanied His prayers, for the Father was answering the prayers of His Son.

⁹¹ Then we know that there was a people in that day that was looking for a Messiah. Let's not lose this point now, they were looking for a Messiah, Anointed One, a Christ that had been promised by the Old Testament prophets. All the way from Genesis down, had been promised a oncoming Messiah, every generation looked for that coming Messiah.

⁹² But the strange thing, when He arrived, they were so stoooped in other things, till they failed to recognize Him to be the Messiah. They was so organized, so tight amongst the . . . disassociating themselves from one another, Pharisees and Sadducees and so forth, just as it is today.

⁹³ So the very sign that that Messiah was supposed to show that He was the God-sent Messiah, they failed to see it, because of their relationship with their, or, their association with their denomination. May I say this with reverence and brotherly love: it's about the same today.

⁹⁴ Now, when John the Baptist came on the scene, a miracle ministry came on the scene of a phenomena preaching, like something on the order of Billy Graham, that we'd say today, when that great ministry came, the people was amazed, and many of them thought in their heart that this was the Messiah. But he told them he was not the Messiah, he was only a forerunner, that He would come after him. Then when Jesus came, and, John recognized Him by a sign, that in the wilderness, God the Father had showed John that he would not be deceived in seeing the true Messiah, because He would have a sign that followed Him.

⁹⁵ Now, we must remember that the Messiah, according to the Old Testament teaching, wa- . . . according to Genesis, or, Deuteronomy 18:35, He was to be a Prophet. Moses, the great prophet of the Old Testament, who set the Jewish religion in order, said that "The Lord your God shall raise up a Prophet, liken unto me. It shall come to pass that whosoever shall not hear this Prophet will be cut off from among the people." And on and on it reads of Him.

⁹⁶ All the Old Testament teachings pointed to a Messiah that was coming, and all the Old Testament characters represented this Messiah until it was fulfilled in a Man. David, crying over the Jerusalem, after he had been refused, rejected king, eight hundred years from there, the Son of David set on the same mountain, rejected King by His Own people, and wept over Jerusalem, "Jerusalem, Jerusalem!"

⁹⁷ Joseph, a born son among other brothers, that was a peculiar birth, and he was borned to be a seer, he dreamed dreams, and seen visions,

and so forth, and he was hated by his brethren to typify the very day we're living in now. And there his brethren was great men, the patriarchs, but finally killed him, just as they did Christ, thrown into a ditch, sold for almost thirty pieces of silver, taken up and in his imprisonment, one was lost and the other one saved by the butcher and the, or, the baker and the butler. And so in Jesus' imprisonment on the cross, one lost and one saved.

⁹⁸ And then after he was exalted to the highest position in—in the kingdom, of the right hand to Pharaoh, which Jesus was exalted to the highest position in Heaven, the right hand of God. And when Joseph went forth, the trumpet sound, “Every one bow your knee, Joseph is coming.” Same thing when the Trumpet sounds, “Every knee shall bow, and every tongue shall confess to Jesus Christ, the Son of God.” We see it all typed.

⁹⁹ Look at Elijah, and on down through, was all typing, on to John. And then the Messiah appeared according to them men back there who was anointed with His Spirit, and He was the full God in Messiahship, He was the anointed God, a Prophet.

¹⁰⁰ And when He come to do those signs among the people, some of them were so stooped in their church belief, until they failed to see Him. Now, let's rehearse His life, let's find Him in the 1st chapter of Saint John. One of the first things we see Him do: There was a man named Andrew, had believed on Him, persuading his brother, Simon, to come see this Man.

¹⁰¹ Simon, which later became Peter and was given the keys to the Kingdom, the head bishop of the Church, a fisherman, ignorant, the Bible said, unlearned, Saint, uh, Book of Acts the 3rd chapter, that he was both ignorant and unlearned, and so, and John also.

¹⁰² And then when we find him walking up into the Presence of this Man, Who was supposedly to be the Messiah, let's watch what he found. What if he would have found a man that was just a great theologian? They had plenty of them in that day. See? They had plenty of them. Did he . . . ? What did he find? Not a great theologian, but he found a little, humble sort of a Fellow. And as soon as he walked into His Presence, He looked him in the face and said, “Your name is Simon, and your father's name is Jona.” And immediately this well-trained man in spiritual things recognized that That was the Messiah.

¹⁰³ Hundreds of years since they'd had a prophet, and they knowed the next in line was the Messiah, now, hold that in mind, immediately, this man recognized That to be the Messiah, and he fell at His feet.

¹⁰⁴ There was one standing there by the name of Philip, who seen this being performed, and in seeing it take place, he remembered of a good

friend. There's something about it, when you see, truly, Christ, you must tell your friend, any man feels that way about his friend.

¹⁰⁵ So he goes around the mountain, fifteen miles, and he comes to the place of where a friend, that was a great Bible studier, and his name was Nathanael, and he found him under an—a tree, out in the fig orchard, praying, and when Philip came upon him, he said to him, after his prayer, "Come, see Who we have found!"

Now, remember, not Dr., Ph.D. See? Not a man with a great theologian. "We have found the Messiah, which is called the Christ."

Said, "Well, Who is He?"

Said, "Jesus of Nazareth, the Son of Joseph."

¹⁰⁶ Oh now, that really struck that man, because he had become a little—a little associated with the church, because he was orthodox, and he said, "Now, could there be any good thing come out of Nazareth?"

¹⁰⁷ In other words, "Could a—a poor little city like that, or a poor class of people that's degenerated and—and—and evil spoken of, known throughout all of our fair country as a evil place, they're ignorant, and they're murderers, and outlaws, and so forth, could there be any good thing come out of Nazareth?"

¹⁰⁸ And I wish that everyone would take this attitude, the same thing that . . . and Nath- . . . that he, Philip, told Nathanael, he said, "Come, and see." There you are, "Don't stay home and criticize, come and see for yourself."

¹⁰⁹ Along the road, I wish that I could have heard them talking, no doubt but what they were speaking about what the Messiah was to be. Well now, Nathanael was a learned man, well, he said, "No doubt, certainly, I know what—what the sign of Messiah will be, because He will be a Prophet."

Now, maybe their conversation went something like this: "Do you remember the old fisherman, down there, by the name of—of Simon?"

"Yes, I remember him."

"Well, you remember he could not even sign his name to a receipt for your fish."

"Oh, surely. I know he and his father, too."

¹¹⁰ "He walked up in front of this Man now, that comes from Nazareth, this Galilean Prophet, and immediately as soon as he got into His Presence, He told him his name was Simon and that he wa- . . . his father's name was Jonas. It wouldn't surprise me but what He would tell you who you are."

111 Well, it'd be hard for Philip to believe that. But now, remember friends, what am I saying? What am I trying to get to you? That was how the public knew that that was the sign of Jesus, the Messiah.

112 Now, I'd lay a challenge to that: There's no one can dispute that, that's the truth, it was a sign that was to be with the Messiah.

113 Well, as soon as Philip came up into His Presence, and bringing Nathanael, Jesus turned and looked at him, and said, "Behold an Israelite, in whom there is no guile!"

114 That just deflated this church member. He hardly knew what . . . He said, "Rabbi," (which means, "teacher,") "whence did Thou know me? You have never seen me, this is our first time meeting. How would You know that such things was about me?"

He said, "Before Philip called you, when you were under the tree, I saw you." All the way around that mountain. What eyes! See? "I saw you."

115 Listen to this quotation. Then what happened? Nathanael fell on the ground no doubt, and looked up at Him and said, "Rabbi, Thou art the Son of God; Thou art the King of Israel, that great Anointed One, for I know that the Scriptures told us that that would be the sign of Messiah. You are truly the One that we have looked for."

116 Well, if that was Him yesterday, making Hissself known to His people, well, He is the same today, the Scripture says He is.

117 Oh, of course now, there was those standing there who did not believe that, and they were staunch belie- . . . , uh, staunch orthodox, they study with their backs turned, with their robes and all, their great turbans on and so forth, with all the religious banner and dogma that they could have.

118 Standing there with great titles to their names and things like that, and their congregation present, knowing that they would have to answer to their congregation for that, they could not dispute it, there it was, the phenomena was done, something had to be quoted. And what did they say? They said, "This man is Beelzebub, the chief of the devils, a fortuneteller, he is reading their minds."

119 Now, when they . . . they didn't say it out loud, they thought it in their heart, the Bible said, and Jesus, perceiving their thoughts, turned and said, "I will forgive you for that, but someday the Holy Spirit is coming, and when He comes He will do the same thing, and to speak a word against It will never be forgiven in this world, neither in the world that is to come." So you see where we stand then, in this day.

120 "After the death of Jesus Christ and to tramp the Blood of the Covenant, wherewith we were sanctified with, and call It an unclean

thing, and do despite to the works of grace, there remaineth no more sacrifice for sin.” Hebrews the 6th chapter. So you see where we’re at, we’re doing despite to the very works of grace that’s called us to sanctification, see, speaking a word against It.

¹²¹ Now—now, what was He come to? “He came to His Own.” Who was His Own? Hebrews, Jews. Now, there was—there was two cla- . . . there’s always three classes, not *classes*, I wouldn’t say it, races of people on the earth. We all spring from the sons of Noah: Ham, Shem, and Japheth. Now, that was Jew, Gentile, and Samaritan.

¹²² Now, to these ministers who are setting behind me here, and perhaps some setting in front of me, we all know that Peter was given the keys to the Kingdom, that I might straighten this out for you by the grace of God, Peter was given the keys to the Kingdom.

¹²³ Now, on the Day of Pentecost, he was the one who opened the Kingdom to the Jews, we admit that. And when Philip went down and preached to the Samaritans and baptized them in the Name of Jesus Christ, only the Holy Spirit had not come upon them yet, and yet Philip had the Holy Spirit, so they sent up to get Peter, and he and John came down and laid hands upon them, and they received the Holy Ghost. Is that right? All right.

¹²⁴ Then we find out that he was on the housetop one day, having a vision, and Cornelius had had a vision, which was a Gentile, and they sent him up to Cornelius’ house, and there he opened the Gospel to the Gentiles. There’s your three people: Ham, Shem, and Japheth’s people. No more was the apostle used, the keys, to open to the Kingdom, because it was for everybody then.

¹²⁵ Now, we notice when He came, there was the Gentiles, we, the Anglo-Saxon, were not looking for a Messiah, we were heathens, Romans and so forth, worshipping idols. But there were two classes of people, or two races, looking for Him, that was Jew and Samaritan, and a Samaritan was half Jew and Gentile.

¹²⁶ Now, listen close now, so you will not miss it. Now, those, He only comes to those who are looking for Him. Let me repeat that, in the audience tonight, if you are here as a critic, if you are here as an unbeliever, He will never touch you, only rebuke you, but He comes to those who are looking for Him, who are believers. Nowhere in the Scriptures did He ever come any other way, but to believers, that’s where He promised to assemble. To do His healing, He took a—a blind man away from the unbelievers, outside the city, to heal his eyes.

¹²⁷ He only comes to believers. So, the Gentiles in that day was not looking for no Messiah, but Samaritans and Jews were. And when He came to the Jews, He displayed His sign as Messiah, and the true

believers recognized it to be the Messiah, the unbeliever rejected it and was cursed by it.

¹²⁸ Now—now, we’re . . . we find out then in Saint John the 4th chapter, He goes up now to the, Samaria, to the city of Sychar, and when He gets up there, He sends His disciples away to buy food. And while they are away buying food, a woman came out, a woman of ill fame, and she was . . . had many husbands, and she came out to get water, and Jesus said, “Woman, bring Me a drink.”

¹²⁹ And she says, “The well is deep, and besides, we have segregation here, there . . . you—you Jews shouldn’t ask we Samaritans such things, it’s not customary for a Jewish man to ask a Samaritan woman.”

He said, “But if you knew Who you were talking to,” see, “you would ask Me for a drink.”

¹³⁰ The conversation, what was He doing? Catching her spirit. Finally, He found what her trouble was, and He said, “Go, get your husband, and come hither.”

She said, “I have no husband.”

¹³¹ Said, “Thou has said well. For you’ve had five husbands, and the one that you’re living with now is not your husband. And in that you’ve said well.”

¹³² Watch that woman, this is a rebuke to the peoples of this day, that woman will rise in the Judgment and condemn these generations, that ill-famed prostitute raised up and said, “Sir, I perceive that You are a Prophet. We, we know, we’re taught that the Messiah, which is called the Christ, the Anointed One, when He comes, He will do these signs. But Who are You?”

Jesus said, “I am He that speaks with you.”

¹³³ Upon that, she left her waterpot and ran into the city and said, to the men of the city, “Come see a Man Who told me what I’ve done. Isn’t This the very Messiah?”

¹³⁴ Now, Canadian brethren and sisters, let’s not be children, let’s look at the Bible, if that was the sign of Messiah yesterday, to both Jew and Samaritan, would it not be the same sign of Messiah to Gentile?

¹³⁵ Now, later on . . . Never was those works done before Gentiles in them days. But let me finish to get to the Gentile. Now, we know that we’ve had two thousand years without a record anywhere at all of that phenomena after Pentecost.

¹³⁶ We’ve had great breaks of churches, a great Martin Luther, a great John Wesley, and I’ve been to their places and I stood in Wesley’s pulpit, I think of that now, it’s up on a side, where he preached to fifteen hundred each morning, and by his grave, and Mother Susanna, and all

around the different parts of the world and the great men and so forth, but friends, we have never since the days of the apostles and the dying out of that early apostolic move, down to about to the—the middle of the church . . . the third century after the death of Christ, have we ever had this move coming.

¹³⁷ Now, the Church came out of . . . That was the going out from the apostolic Church, and it was born through several hundred years, about ten hundred years there, or more, of just dark ages, it's called. Then on the, *this* side came out in the first reformation, which was Martin Luther, then come John Wesley, and then the Pentecostal move. In this age here, that we're living in, is the gathering of a church age.

¹³⁸ Now, notice, if God is the infallible God, if He is the Great Jehovah, He cannot treat one child one way, and another, the other child, another way, and what He did to them, He must do to us, or they got something that we did not get. So if He lets the Church go in just on common theology, He short-changed the Gentile Church, and, when He promised that He would give It *more* than they had back there, so there's something wrong somewhere if we do not receive it.

¹³⁹ But listen, my brother, sister, don't let it go over your head, it always crosses over the top of people's head, and they know nothing about it. They never recognize the prophets in their days till they were dead, neither did they ever recognize Jesus Christ to be the Son of God until He was dead, buried, and rose again, that's when the Church begin to realize He was the Son of God.

¹⁴⁰ Look at Saint Patrick and many of the saints of this side. Look at Joan of Arc, you Catholic people here, look at Joan of Arc. What did you call her? Your church burnt her to the stake as a witch, because she seen visions and prayed for the sick, and then you said she was a witch and burnt her to the stake, and that woman crying for mercy.

¹⁴¹ Oh, something over a hundred years later, you recognized that she was a saint. What did you do for repentance? You dug up them priests' body that had her burnt and throwed it into the sea. But you see, she went right over the top of your heads, God took her and you didn't recognize.

¹⁴² So is it of every age, "He hides it from the eyes of the wise and prudent, and will reveal it to babes, such as humble and will learn." So let us wake up, my brother, sister, let us take the quotation of Jesus just a moment before we call a prayer line, Jesus said, "As it was in the days of Sodom, so shall it be in the coming of the Son of man."

¹⁴³ Let us watch what that means, "The days of Sodom," the days of Sodom there was three classes of people: the Sodomite; the lukewarm church member, which was Lot and the world; and there

was Abraham, the elected Church, called out, setting out to himself up on the mountain, taking the way with the Lord's despised few, getting the small things of earth, but he was God's servant.

¹⁴⁴ Now, God came down in a form of three Angels, two of Them went down in Sodom and preached and called Lot out of Sodom before the burning of Sodom. Now, watch how He referred to that now, to the time of the falling of the Fire.

¹⁴⁵ And if we are—we are—if we are in our right mind, we can see that man in his achievement to capture the world, he has achieved something that's going to destroy the world and himself with it, atomic and hydrogens, bombs. And it could happen before daylight, it could happen in a few minutes, the whole world might get in these sputniks and just say, "Well, you want to perish, or surrender?" What would we do? See?

¹⁴⁶ And it's laying in the hands of sinful men. What if somebody happens to drink too much vodka someday, and turn one of those missiles loose? Every nation has got them ready, just to pull. Why, the world couldn't survive it.

¹⁴⁷ And that's exactly what God prophesied would take place, "The heavens and earth would be on fire and burn with fervent heat." Said, "Before that great and terrible day of the Lord shall come, the world will be burnt up with a fire," Malachi 4. And said, "The righteous shall walk out upon the ashes," the volcanic ashes, "of the wicked," in the Millennium. That's right.

¹⁴⁸ But before that day come, He said, "I will send Elijah that will restore the faith of the people back to the father- . . ." [Blank spot on tape—Ed.]

¹⁴⁹ What was it a symbol of? Jesus said, "As it was in the days of Sodom, so shall it be in the coming of the Son of man." Now, Sarah, his wife, was old, Abra- . . . he had been *Abram*, a few days before that, but his name was changed to *Abraham* by God, when God had spoke to him in the vision.

¹⁵⁰ But as the Angel set with His back to the tent, He said, "Abraham, where is your wife Sarah?" S-a-r-r- . . . S-a-r-a-h, was S-a-r-r-i, you know. So He said, "Where is your wife Sarah?"

Said, "She is in the tent behind You."

¹⁵¹ He said, "Abraham, I am not going to keep this from you, but you've trusted Me now for twenty-five years, and I am going to visit you according to the time of life."

¹⁵² I want you people, as a mixed audience, to—to be sensible now, to, as I express this. [Blank spot on tape—Ed.] . . . turned to the tent, said,

“Why did Sarah laugh, saying, ‘*Such-and-such*. How can these things be?’”

¹⁵³ Now, look, see what Jesus said, now, watch the—the meaning, “Before the day of the Lord shall come . . .” In the day of the coming of the Son of man, God will be in the Church doing the same sign to the people, to the Elected Church, as He did to Abraham before the burning of Sodom, and notice that sign, the very same sign that Jesus did when He was here on earth, promised in the last days.

¹⁵⁴ So, “Sirs, we would see Jesus.” How would you know Him? According to the Scriptures, when He made Hissself known to the Jews, He was the Prophet that knowed the secret of their heart. How many will say, “That is true”?

¹⁵⁵ When He made Hissself known to the race of the Samaritans, He made Himself known as a Prophet, and the woman went in and told the men of the city, “Come, see a Man Who told me the things I done. Isn’t This the very Messiah?” Now, let me take the next verse, and the Bible says that the whole city, all the whole race there, believed on Jesus, because what the woman said, of the woman’s word.

Think, He did that sign one time, and it settled it for all times, they said, “He is the Messiah,” ’cause He did the sign of the Messiah.

¹⁵⁶ Now, remember, now, in this last days, notice, not Jesus here on earth in a physical body, but the Spirit of Jesus in human flesh, being the branch to the Vine, would do the same thing in human flesh.

¹⁵⁷ When the Church would assemble together, He would make Hissself known through Them, so if He would come into this church tonight, and perform that same thing, could we not raise up our hands and thank God, as those Greeks did? “We have seen Jesus.” That’s what He was, that’s what He is, if He is the same yesterday, today and forever. Is that true? How many would like to see Him?

Let us bow our heads.

¹⁵⁸ Holy and Gracious God, this is a—a great moment, this is a moment when it might mean the difference between life and death to many people. It might be at this moment that there would be someone setting that would be critical that might Eternally separate themselves from God. There might be one here, Lord, who has been critical and would become a believer and have Eternal Life.

¹⁵⁹ There may be those, Lord, here who are sick and has been going to church and the—the faithful pastors has anointed them with oil and prayed over them, and they could not grasp the faith to be healed. May it come to pass, Lord, that they’ll see that the very Christ that their pastor has talked about, is now moved up a little higher with us, or, a

little close to us, little closer, and will make Hissell known among us, tonight, then they can grasp the faith to see, “Yes, Jesus is here, He is in our midst. I believe Him as my Healer, as my Saviour.”

¹⁶⁰ And then they can go testifying, making their testimony ring out. And You can be the High Priest, and You are the High Priest of their profession now, when they can truly, from their heart, believe that You have did the work. We know as far as the work itself, it is already finished, but to appropriate faith to believe it! “All things are possible to them that believe.”

¹⁶¹ Now, Lord Jesus, I would be better off out on the creek bank *there*, resting somewhere fishing, or maybe setting down to my home with my little boy, here today on his birthday, my little six-year-old, Joseph. How I would love to have him on my lap tonight, seeing those big eyes look up at me and say, “Daddy,” a joy that Thou has give me of my middle age. I would be better off down *there* or anywhere than to be here in this church, trying to deceive the children of God.

¹⁶² God, I pray that somehow, that each one here will be able to grasp these few chopped up words, Father. They might have been scattered, they might have been . . . not be drilled into hearts, as grain usually is drilled, but if they were scattered, may it fall in the ground that You have provided, and the results and the praise will be Yours, Father, as we in this church, I and this church, commit ourselves to Thee.

Oh, come, Lord Jesus. We’re not many together tonight, but You promised the three, and we are more than that number.

¹⁶³ And may when we leave here tonight, going to our different homes along the way, may we say like those who came from Emmaus, after the resurrection. And on that first great morning, botany was all in bloom, and Life was in bloom, and he walked with Him along the side of the road, Cleopas and his friend. They—they never recognized Who He was, but then at the evening tide, about this time perhaps, when they were gathered in the inn, He did something just like He did before He was crucified, and they knew that no one else did it that way but Him, and their eyes were opened, and they recognized It was their Lord, and He vanished out of their sight.

Quickly, they ran to the other disciples and said, “Truly, He has risen.” Father, I pray that that’ll be our testimony tonight.

¹⁶⁴ Now, I talked about what You was in the days gone by. And these people raised their hands that they wanted to see You. Now, be that for us tonight, Lord, to fulfill Your Word, it’s according to Your Word.

¹⁶⁵ When You were here on earth, You said You healed, because it was to fulfill which the prophets had spoke of You, and then, Father, tonight, You promised these things also, in this last day, so I pray that

You will fulfill Your Word tonight. Grant it, as we commit ourselves to You. In Jesus Christ's Name, we ask it. Amen.

166 Thank you for your kindness of waiting so long for me. And now, we, tomorrow morning, we come early to the breakfast.

167 And then, I will not keep you very long, but we'll just call, I believe . . . Oh, wait, I . . . Did you give prayer cards? Yeah. All right. He says he give out prayer cards. What was it? A's or C's? C's. Well, all right. From one to a hundred? All right. Let's just call a little prayer line in a moment. I'm just . . . make . . . trying to see which way He will tell me where to start in there, to start from whereabouts. And just let it come on my mind and then I'll . . . We won't bring up too many.

168 But just to this: If—if He, if Christ will come into our midst and prove that He is here, that He is not dead but He is living, would not that . . . ? Could not we have as much faith as that poor prostitute of Sychar? Could we not say in ourselves, as Christian believers, "Truly, That is the Messiah, because He promised it." *Here* is the Word that says so, and here He is, right here with us today, to perform that.

169 Therefore, friends, I want you to know if I could come out there and, I say this reverently, not jokingly, but reverently, and put a—quarter on the street, and push it with my nose right down the main street here, and go down through the city pushing that quarter with my nose, on my hands and knees, to see you get well, I'd start right now, and by flashlights, I'd push it all night to see you get well.

170 Now, I really mean that, I been sick, I know what sickness is. But that wouldn't work, you are already healed by His stripes. Me to lay hands on you? Or the ministers lay hands on you? That's all right, but that isn't necessary, the only thing you have to do is to accept what He has already done for you. See?

171 And now, the . . . our brethren here has preached it to you soundly and sanely, that He is the Christ, and you believed it and accepted salvation. And you see the results, how happy you were? Well now, the same thing will be by healing or salvation either, you must remember, the works is already finished. Now, we'll just ask if everyone will be just as reverent.

172 Now, if our Holy Father will grant the Presence of His Spirit, and, to perform the same works here before you, how many in here never did see that done in your life? Let's see your—your hands go up. All the way over the building, never seen it in all your life. You mean there's only two people that nev- . . . ?

173 How many here was never in one of my meetings, raise up your hand? Never in one of my mee- . . . Well, where did you see it done at

then? I . . . Now, there's something wrong somewhere. Surely, I believe you're sincere. You . . . Well, maybe you did, so I—I'm thankful for that.

¹⁷⁴ But, I believe that there's something wrong somewhere, 'cause that didn't register right, so maybe you just didn't understand me. I notice sometimes in here, we have Norwegian, Swedish, and what-more, so that they don't, maybe do not understand the English very well, so perhaps . . . But you understood the second time. So how many love the Lord? I'll say it like that. Now, we all do. All right, sir.

¹⁷⁵ Now, let's see. Did you say C, one to a hundred? Let's start from number one then. Prayer card C, number one. Have you . . . ? Who's, has that prayer card? Would you . . . ? [Blank spot on tape—Ed.]

Looks like all, everyone can walk, so I'll, instead of taking . . . going down there to the cripple, I'll just bring them up here.

¹⁷⁶ Now, I'd like to say one thing to you out there: How many knows that the Scripture says that Jesus Christ, right now, is a High Priest that can be touched by the feeling of our infirmities? We all agree on that, yeah. All right.

¹⁷⁷ Now, that's the Book of Hebrews. He—He is a What? A High Priest. Is He the same High Priest that He was when He was here on earth? Is He the same? Then how would He act in His priesthood if He is the same High Priest that was yesterday? If He is today, He would act the same way, is that right?

¹⁷⁸ How many remembers the story of the woman with the blood issue, who came along and touched the border of His garment, saying if she could touch His garment she would be made well? You remember the story?

¹⁷⁹ Now, now, watch this, then perhaps, let's just say it for a—a point's sake, she did not have a prayer card, she couldn't get up close to Him, but she said, "I—I—I believe if I could touch His garment, I'll be made well." So she slips along till she touches His garment. Physically, He could not have felt it, 'cause the garment, Palestinian garment, hangs loose with an underneath garment.

So then she . . . He . . . But He stopped, and He said, "Who touched Me?"

¹⁸⁰ And the apostle Peter sharply rebuked Him, saying something like this: "Why would You say a thing like that? Everybody is touching You, 'How do You do? Are You the Prophet? Are You—are You the Preacher? Are You . . . ? We're sure glad to meet You. Have . . . Like to have You over here, Reverend,' like that, everybody." Said, "And say, 'Who touched Me?' Why, it doesn't sound sane," Peter might have said.

So Jesus said, “But I perceive that virtue has gone from Me.” Is that right? Now, virtue is strength, in other words, “I have gotten weak.” See?

¹⁸¹ Now, when that was done, Jesus looked over the audience, listen close now, Jesus looked over His audience, maybe like standing here, maybe greater, maybe not as many, but He looked over the audience until He found the woman, and told her about her blood issue, and said it had stopped, her faith had saved her. Is that right?

¹⁸² Well now, if He is that same High Priest, the same High Priest, and you setting out there will not be in this prayer line, could you not touch Him with your faith? Would He not act the same if He is the same High Priest? Does that sound logical? Raise up your hands, everybody in the building. See, I’m getting you to . . . getting the favor of God if I can, to let you see that it’s truth, see how you’re responding to it. See? It would be the same.

¹⁸³ Now, you out there say, “Brother Branham doesn’t know one thing about me, he’s a total stranger to me, he doesn’t know me, but Lord, You know what’s wrong with me, so if You will just have him . . . I want to touch You, Jesus. Can I have—have my healing tonight?” And then say, “Speak through Brother Branham and let him turn and tell me.” Then see if He does it.

¹⁸⁴ Wouldn’t that be wonderful? Wouldn’t that be . . . ? That would make Christianity the same . . . You know, many great gods of Buddha, and—and all the Sikhs, and Jains, and so forth of the different religions, and every one of their founders are dead and in the grave, but we have an empty tomb, Christianity. Our Lord is risen from the dead, and He is right with us, living in us, showing Himself by infallible proofs that He is the Resurrection and Life. He is risen from the dead.

¹⁸⁵ Now, the next will have to be God, this is as far as I can go, anyone knows that, the next will have to be God. Now, you don’t . . . Just stand right there, Lady, it’d be all right now.

¹⁸⁶ Now, here stands a lady that’s a—a stranger to me. By the way, I’d like to ask this: How many in here are strangers to me, that you know that I know nothing about you? Raise up your hand, know that . . . just rai- . . . in the prayer line, each one of you in the prayer line, if you all are strangers. All right, every one of you.

¹⁸⁷ Now, I—I’m a stranger with you, I have two or three friends here, that’s up here on the vacation with me, a minister setting *here* in the corner, from down in—in Alabama, and I’ve got Brother Sothmann, he’s a Canadian, and Brother Tom, setting back over in *this corner here*, over in, *there* they are, right over *here* in the corner, so I know them.

188 Now, just real reverent and everybody in prayer now. Now, this is a picture, something like I was speaking a few moments ago, of Saint John the 4th chapter, our Lord met a woman of Samaria, Samaritan woman at the well. Are you acquainted with the story?

189 Now, He was a man, she a woman, and they were standing perhaps, like we are now, and the—the well is kind of a panoramic, and—and He went to talking to her until He found what her trouble wa- . . . Say, you step up here if you can, if you don't mind, just *here*, so it won't be so strenuous to you.

So He talked to—to the woman and said. . . He was trying to contact her spirit, of course, when He said, "Bring Me a drink," He was contacting her.

190 Now, be real reverent, don't move around. See, each one of you is a spirit, you know that, if you're not, you're dead. So then . . . is your spirit. And every one of your spirits now comes in contact with the Holy Spirit. See, It's real sensitive, and It, real timid, It'll just leave. See? So now just—just—just, be just as reverent and quiet as you can now.

191 Now, you realize, you Christians, what I'm up against? Here's a woman that I've never seen in my life. And I. . . We are strangers to each other. Now, so that you'll know and be sure, look, I hold my hands, I've never seen her in my life. Would you just raise up your hand so they'd see? Just raise your hand so that people will see that we are strangers.

192 Now, what I have taught tonight has been the Scripture, what the promises of God was for this day. Now, here's, Christianity has to be shown or it's a fake. The Bible is wrong or It's right. Christ is risen or He is not risen.

193 Now, it's totally impossible for me to know this woman, anything about her, who she is, where she come from, what she's here for, what's wrong with her, or, it'd be totally impossible for me to know that. It would have to be revealed by some supernatural power. We will all, could say, "Amen," to that. Well, is all . . . It just depends on what you think It is. See? That's up to you. See?

194 But now, if He would do it, and would tell me something that you're here for, or something that's been in your life that you know . . . Now, if I said, "Sister, the Lord Jesus called me to pray for the sick people. You believe that?"

You'd perhaps say, "Yes, Mr. Branham, I believe that."

I'd say, "All right, I—I'm going to lay my hands upon you, and pray for you."

And I'd lay my hands upon, and say, "Jesus, Dear Jesus, heal this woman and let her be well."

¹⁹⁵ And you'd say, "I believe that," go away, I believe you'd get well. I . . . Would—would you believe that, all of you? Sure, we would. See, 'cause I asked. Now, that's true, that would be all right. But now, what . . . ?

If we go talking about a resurrected Christ and a promise of showing Himself among us, see, then, now, that puts something else.

¹⁹⁶ Now, here He comes here and can tell you what you have been, or what is wrong with you, or what you're desiring, or something like that, something that you know and know that I do not know, and know me being a man, would have no way of knowing it, then that shows if He knows what you have been, He knows what you will be. Is that right, audience? See?

¹⁹⁷ Now—now, just real reverent. She's a fine person. But I'm, come to you so tired, I've been six months on the field till I'm just about to . . . Brother Mercier met me a while ago, said, "Brother Branham, you look like you just about to faint and fall over."

I said, "I am." See?

¹⁹⁸ Six months of this, sometimes twenty and thirty visions of a night, till it's just—just killing me. And remember, one made virtue go out of Him. What do you think it would do to me a sinner, saved by His grace? Only because He said, "More than this shall you do, for I go to the Father." The Scripture is to be fulfilled.

Now, if He will explain to me what—what you're here for, you'll know whether it's the truth or not. See, you . . .

¹⁹⁹ The lady is very conscious of knowing there is something going on, which there is, I'm watching a Light that's coming right down over her. And the lady is suffering with a—a real bad nervousness that she wants to be prayed for. That is right. Nervous. If . . . That is right, isn't it?

²⁰⁰ And then you're—you're just about to face an operation. That is right. That's for a growth. If God will tell me where the growth is, will you believe me to be His prophet? It's in your nose. If that's right, raise up your hand.

Now, you believe?

²⁰¹ Now, there's anointing here somewhere. You're aware that something is going on, real sweet feeling, is that right? That's the Christ, the Holy Spirit. Now, just raise up your hand if that's right, you feel a real sweet feeling. Here it is.

202 Now, this anointing by this, I lay my hands upon my sister in the Name of Jesus Christ, to condemn all the works of the devil, for her to be made well. Amen.

God bless you, Sister. Go, and God's peace be with you.

Now, do you believe that He lives? Certainly, He does.

203 How do you do, Lady? You and I being strangers to one another, that is true. First time of meeting, but God knows both of us. If He will reveal to me what's your trouble, will you believe me to be His servant? You will.

204 You're not here for yourself, you're standing here for someone else, a friend suffering with insanity. That's true, isn't it? You believe they're going to get well? God bless you. Go, and may God's peace be with you, and what you believed, it will be just that way.

205 Come to this . . . ? . . . How do you do? Can you speak English? Are you Indian? [The sister says, "No, Jewish."—Ed.] Jewish. That's very fine. Oh, you should . . . There is good. Here we are. You speak Hebrew? Yiddish? Here we are again, a Jewish standing here. Then it would be great to see Messiah.

206 You know as being a Jew, that Messiah was to be the Prophet that Moses spoke of, He would be raised up. Is that right, my Jewish sister? Then I'm sure you wouldn't make the mistake that the temple priests did in the early days, to reject It, you would believe that It would be Messiah.

207 This is a Biblical scene, just at this time, friends, a Jewish woman, who is taught to believe that the Messiah would be a Prophet. Now, that . . . I'm not the Messiah, It's His Spirit, the Holy Spirit, that's what It is. See? We're just anointed with His Spirit. He is the Vine, I'm just one of His branches.

You are in a pretty bad condition, you're suffering with a tumor. That's right.

208 Now, I keep feeling that coming from over *here*, saying, "He's guessing that." I'm not guessing that. Now, you remember, you can't hide your thoughts now. See? Here, she's a Jew. Just a moment.

209 I don't know what He said was wrong with you. I . . . See, it's like I go, it's just in another dimension, another world. Yes, it's a—a tumor, and it's a thyroid tumor. That is right, isn't it? And you suffer with a nervousness. It's true. And then you have a, someone you are praying for, that's a child. And it's real, extremely nervous, and its—its IQ, the—the learning is not too well, you're praying for that. That is true. You are praying for a sister also, that suffers tremendously, nervousness.

Mrs. Lick, your name, you can return, you have your request now, Jesus Name. You believe He is Messiah now? Amen. God bless you.

²¹⁰ What about you in the audience? You believe with all your heart? He is Christ, the Son of God. Be real reverent. Do you realize Who that Person is among us now? “Sirs, we would see Jesus.”

²¹¹ Well now, you’ll not see His corporal body until His Second Coming. And He will never come to the earth on His Second Coming, we’ll be caught up in the air to meet Him in the air. We’ll meet Him in the air. Is that right, brothers? Meet Him in the air. But His Spirit . . .

²¹² You see how the Church has come from Martin Luther, justification, Wesley, sanctification, Pentecostal, It’s the Holy Spirit, like capping the pyramid? Now, He is honing It down. You remember, the pyramid head on the back of our American dollar, The Great Seal, was missing. He is the Headstone, the Rejected, so It’s just making It so close It has to fit right in. It has to be His ministry reproducing itself again in His Church, for the Rapture. Why, we’re right here, friends.

You believe your feet and legs is going to get all right? All right, Sir. You can have it then. Amen.

²¹³ I’m a stranger to you, I do not know you, but God does know you. If the Lord Jesus will reveal to me what your trouble is, will you believe that He is the Son of God, and I am just sent as His servant? With— with all your heart.

²¹⁴ How many in the audience will believe it? I’ve never seen this man in my life. We’re—we’re strangers to one another. Is that right? Just raise your hand, so that we will see that we are total strangers.

Now, if He will do this, if one time the Samaritan people saw it done and was convinced for good, surely we could be convinced.

²¹⁵ This man has had lots of trouble, he’s come out of the hospital, a prostate trouble, operation. You’re supposed to go back again, and that’s for a—a hemorrhoid condition. That is right. That’s **THUS SAITH THE LORD**.

²¹⁶ Heavenly Father, grant that Your blessings rest upon this little brother, that he will be made well so he can live for Your glory. I ask in Jesus’ Name. Amen.

God bless you, Little Brother. Go, believing now, it’ll be over for you. Amen. God be with you, Brother.

²¹⁷ You believe now with all your heart? How many believes now with all your heart? How many will accept it now with all your heart? Believe Him.

²¹⁸ It’s all right, you didn’t have to come way up. What if I told you, without saying one word to you, that your trouble was over, would you

believe it? Would you get well? The back trouble would be all right, and the heart condition, everything, you'd just go on and be well? Go right on back, now, to your seat then and just receive it, and believe with all your heart.

²¹⁹ Now, what about you? If you didn't come up the steps, little lady there, here, what if I told you you'd be able to eat your meals again, that stomach trouble had left you, would you believe it? If you would, raise up your hand. Then go eat, Jesus Christ make you well.

The kidney trouble, back trouble, and so forth, it's done left you, you can go home now and be made well. Believe with all your heart.

²²⁰ Looky here, Sir. Do you believe me to be His prophet? You believe that ol' asthmatic cough is going to leave you and you ain't going to have it no more? You do? You believe it with all your heart? Then go back and believe it, and it'll be just that way.

Just have faith, don't doubt. If you believe God, God will grant it to you, if you—if you'll believe it.

²²¹ What if I just told you standing there, didn't say one thing, just told you to go at your seat, you'd be well, would you believe it? Go at your seat and be well, that's all.

I just want to see what the rest of you, see if you have that much faith to believe.

Would you believe the same thing? Keep going, say, "The Lord bless."

²²² Now, what would you think if I told you? You say, "I'd rather, Brother Branham, you'd tell me what's wrong, because I'm a little worried." Wasn't that right? I'm not reading your mind, but you couldn't hide your thoughts at this time. All right. Your female trouble, lady's trouble, is going to leave you, so you—you can go back to your seat. Just go with her Brother, and be well. Jesus Christ, make you well.

You believe with all your hearts? What about out in the audience? Be real reverent.

²²³ This lady setting way back here at the end, looking at me out here on the end, with trouble with your knees, you believe God is going to make you well, Lady? Kind of a heavysset lady, I don't know you, never seen you in my life, but you're having trouble with your knees. If that's right, raise up your hand.

²²⁴ What did she touch? Ask what she touched. She touched the High Priest, Jesus Christ, that can be touched by the feeling of our infirmities. You believe that with all your heart?

²²⁵ This lady setting right here, suffering with arthritis. You believe that God will make you well, Lady? Believe it with all your heart that

He will heal you? Raise up your hand if you believe it. All right. What did you touch? You never touched me, you're twenty feet from me, you touched the High Priest that can be touched by the feeling of our infirmities. Believe with all your heart and it'll leave you.

Somebody else in here believe?

226 Here, here's . . . You with your hand up, you believe? You believe back there, that lady, you believe with all your heart? The nervous breakdown will leave you. You have a nervous breakdown. That's right. You also have arthritis, you have complications. Is that right? If we're strangers, wave your hand like *that*. Who did you touch? You never touched me, you touched the High Priest. Now, your nervous breakdown is gone, you can go home and be well, in the Name of Jesus Christ.

227 How many of you believe that Jesus Christ, the Son of God, has raised from the dead, and the requirement that we ask, "Sirs, we would see Jesus," we see His Spirit working among His people? Raise up your hands.

228 Now, I'm going to ask you to do something. How many believers are here? All that raised their hands are believers. Now, would you do something for me? You lay your hands over on somebody setting next to you. Will you just put your hand over on them? Look what He has done tonight, just look what He has done. Now, I want each one of you to bow your head. I'm going to just say a prayer, I want you to say it after me.

229 Almighty God, Creator of Heavens and earth, Author of everlasting Life, Giver of all good gifts, I now confess my faith in Thee, my faith in Thy Son, Jesus, and in all His Words. He commissioned us to go into all the world and preach the Gospel, He said, "These signs shall follow them that believe, if they lay their hands on the sick, they shall recover." I am a believer, I am praying for this person, upon whom I have my hands laid, they are praying for me. I'm believing for them, they are believing for me, together, we believe that we are healed, because we are following Your commission. In Jesus' Name. Amen.

230 Now, keep your heads bowed, keep your head, just keep shut in with God. You've made your confession. The very Christ that raised up at the—at the last day, come up on Easter morning, is right here among you, you'll, just remember, **THUS SAITH THE LORD**, you will never in any, oh, more, Gentile church age, ever see any sign to succeed this, go greater. This is the last sign to the Church.

231 Shut in with God now. Believe. Just believe that He is pouring out His goodness of His Spirit into your body, and you're being healed,

because that believer has their hands laid upon you, and you're feeling His blessing.

²³² Now, while you are believing with all your heart, now, I'm going to pray for you, and ever who has got your hand . . . their hands on you, is representing my hands, my hands is representing God's hands. Now, each one of you just start believing now that you see Him coming right up to your seat and saying, "Child of Mine, it's all over."

²³³ Our Heavenly Father, in the—the sacredness of this moment, when decisions must be made where men will live or die, these Christians have made their confession because of Your Presence, and that the Scripture telling us that we're at the end time, and they have their hands laid upon each other, which is Your Word commissioning Your Church. "Heavens and earth will pass away, but My Word shall never fail."

²³⁴ Therefore, Satan, you are a defeated being, you have no legal rights to begin with to torment these people, you're a bluff and we're calling that bluff. Jesus Christ defeated you in His death and resurrection, His Blood paid every price of sin that you coaxed the family of the human race into, and now, we are sons and daughters again, and His anointed Spirit is speaking with us this evening, as He did with Adam in the cool of the evening, therefore, you cannot hold these Christians any longer.

²³⁵ I adjure thee, by the living God, that you depart from these sick people, come out of them that they can go from this building tonight free from sickness, with a faith that's so predominating, it'll drive you out of their thoughts and realms.

²³⁶ In the Name of Jesus Christ, I commission Satan to leave these people, these diseases in the form of disease, which is the devil, to depart from these people, through Jesus Christ's Name.

²³⁷ While we have our heads bowed, I would like to ask if there is someone present who doesn't know Jesus as your Saviour and would like to stand to your feet and say, "While I am in His Presence, I want to confess my sins and say I been wrong"?

²³⁸ You might be a church member, but you been an unbeliever, and you do not . . . have not believed till now, and now you want to believe on Him, and you want to stand up to—to testify. Would you raise to your feet and say, "I will accept Jesus as my Saviour"?

²³⁹ Would there be one among us that would let this glorious Spirit of the Son of God . . . ? And remember, before the day breaks in the morning, you may be right in His Presence, the very same One that's moving in this building tonight, to give an account for what you'll do with Him. Is that person here that's never accepted Christ and would want to accept Him?

240 Is that person here that's been a backslider and would want to come back to Christ tonight, while you're in His great Presence? Stand to your feet. Is there one here that's a church member and does not know what it means to be borned-again, to—to talk face-to-face with God and enjoy the fellowship of the Holy Spirit, and would . . . you would like to receive Him? Would you stand to your feet?

241 If not so, then how many here will accept your healing, will stand to your feet? God bless you. God bless you. That's right. All around. That's wonderful. That is fine. Accept your healing. Just stand to your feet just a moment, just remain standing. Stand to your feet, every one that wants to accept your healing.

242 See, He is looking at you, He is looking right at you, He is here. Remember, I say this in the Name of the Lord, by the commission that was given me by an Angel sent from God.

243 As you all have seen, the Light, which the United States has copyrighted in the Washington DC, hanging in the Religious Hall of—of religious history, in Washington DC, is the only supernatural Being that was ever photographed in all the world; hangs in the halls of Germany where they've taken it.

244 THUS SAITH THAT SPIRIT: He is here now to heal and to save whosoever will believe on Him.

245 Remember . . . The Lord bless you. Thank you for standing. Now, will the rest of the audience stand to your feet? You who are well and would stand to your feet. Thank you for your fine evening and fine cooperation. Would you get on the phone tomorrow somewhere out through the city, and get the sick and the afflicted, that Jesus might heal them while we're having this little meeting? God ever bless you.

246 Do you love Him? Just raise up your hands like *this*. Would you give us a chord, Sister? "I love Him, I love Him." How many knows the song? It's one of my favorites. All right. If you will:

I love Him, I love Him
Because He first loved me
And purchased my salvation
On Calvary's tree.

Let's bow our heads now, while we hum it.

I love Him . . .

I give you your pastor.

I . . .

Till we meet, tomorrow morning.

God bless you, Pastor. 

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United Church
Dawson Creek, British Columbia Canada

ENGLISH

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