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## WE WOULD SEE JESUS

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May be seated if you will. So happy to be out in the tent again tonight to minister in the Name of our precious Redeemer, the Lord Jesus. And I'm trusting that His blessings will rest upon us all. And we're a little late to get started, I know these conventions, they take quite a little time in their finances, and things; that's the reason I can never have one.

<sup>2</sup> I, if I had to go after it to get money, I sure would be out of the picture. It's the reason I kept my meetings humble and little so that I don't have to have money. I can go preach to ten, or half a million. If the Lord wants me to preach to ten, then I'm not under any obligation, I don't have any radio, television, or any great things, and I don't need any money, just to live, and so that way, I just like to live that way.

<sup>3</sup> The Lord knew better than to give me anything different. If I think . . . My expenses runs me about a hundred dollars a day at my office. And what about . . . ?

<sup>4</sup> You say, "That's a whole lot."

<sup>5</sup> Oral Roberts is between seven and ten thousand. Billy Graham sometimes is twenty-five thousand a minute on his broadcast. So those people have to have money.

<sup>6</sup> If I had to do that, I'd just walk away. I haven't got the intelligence to do it in the first place. But the Lord just let me live humble, and I—I don't . . . My meetings never get big, we just keep it small. I just held a revival in a place held twenty people, then I left India where I had five hundred thousand.

<sup>7</sup> Just now, a man laid his arm around me from Germany, just now, where we had on the average of ten thousand converts every night, fifty thousand in five nights. And in Durban, South Africa we had thirty thousand in one altar call. I couldn't estimate what it was in India, there's just oceans of people. But when the Lord wants me go over there, He just sends somebody around with the money and sends me over. So that's the way I have it, and I just leave it like . . . So He . . . But like these brethren here in these big conventions, they need lots of money, and things, and they have to do it.

So, let us bow our heads just a moment for prayer.

<sup>8</sup> Eternal God, breathe Thy Spirit upon us tonight, Lord. And we need Thee, and we pray that You'll minister to us, and let us minister to the congregation. In the Name of Thy Son, Jesus, we ask it. Amen.

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9 Now tonight, may the Lord add His blessings. Tomorrow night is our leaving night. And we have to go from here, straight, immediately up into Greenville, South Carolina in another convention. Then we got the Baptist people up in, I believe it's called Green Pines, or something like that, North Carolina, Pine, Green Pine or Pines, some kind of Pine, up in North Carolina with the Baptist people. And then from there to the Full Gospel Business Men's convention at Philadelphia, then I was scheduled for overseas.

10 I got to have a little rest pretty soon, 'cause I'm really tired. And I just go at . . . Just think, I've been on the constant move since January the 1st, see, and night after night. So now, not asking for sympathy, just asking for prayer, that's all, just prayer is all I need.

11 Now, I wish to read . . . Now, I know we're a little late, and just about a half hour late. I know there's many of you people work, but I—I want to take just enough time to try to explain tonight, 'cause I'm going to pray for the sick, and I—I want you to understand it thoroughly. It would be a lot better for you to understand what you're coming up here for, or what you're here for, than it would be just a headlong into it, and not knowing what you're doing. See? It's not a hit and miss proposition, it's we're meeting God. And we must . . . I'm not going to preach, I'm just going to explain to you what I think about it.

12 First, we always want to base everything we do upon the Word, 'cause it must come from God's Word. I believe that this is the foundation, is this blessed Bible, and everything that we do, and all actions of the Spirit must come from the Scripture as a promise of God. If it isn't, well, I—I—I won't say God wouldn't be doing it, but I'd be just a little afraid of it if—if it was that way, but as long as it's from the Scripture, all right.

13 So, now I wish to read some from the Book of Saint John and the 12th chapter of Saint John the 20th verse. And then I want to take Hebrews 13:8 as a text.

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

*And the same came . . . to Philip, which was of Bethsaida . . . , and said unto him, Sir, we would see Jesus.*

14 Then Hebrews 13:8 it is written:

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

15 And now, my subject tonight would be: *We Would See Jesus.*

16 And if I would go in this audience and ask each and every one of you to raise your hands, all here that would love to see Him, I believe that every hand would be up, for no one could ever—ever hear His

Name, but what would long to see Him. That's my great anticipations, is to someday to come to Him and just lay my hands on His feet, the wonderful One.

<sup>17</sup> Some time ago down in the south there was an old, colored man, and he had been out to an ol' plantation singing, and he—he got saved. And so on his way back to work the next morning, he was telling among the slaves, "I'm free!"

And the boss came up and said, "Mose, what's this you saying? You're 'free?'"

He said, "Yes, Boss, I'm free!"

He said, "Come on over to the office, Mose, I want to talk to you about this freedom you're speaking of." So he said, "You remember you're a slave."

<sup>18</sup> And when he got into the office, he said, "Mose, what's this you're saying?"

He said, "Boss, I said I was free, because last night at a little singing, Jesus Christ set me free from the law of sin and death, and I'm a free man today."

He said, "Mose, do you really mean that?"

He said, "I mean it, Boss, with all my heart."

He said, "Then I'll go down and sign the proclamation, I'll set you free, too, that you can preach it among your brethren."

<sup>19</sup> Years after that he come to die, and many of his white brethren come to look upon him, and he seemed to be in a daze or a trance. And he woke up, and he looked around, he said. . . some of them said, "Mose, I—I thought you were gone."

He said, "I was just at the gate."

And he said, "What did you see, Mose?"

<sup>20</sup> He said, "Well, I—I tell you what I saw," he said, "I was standing at the gate, looking, and I seen Him." And said, "There was someone come up to me, and said, "Mose, come over here and get your crown and your robe."

He said, "Don't talk to me about crown and robes."

He said, "Why Mose, you were a faithful servant, you have earned a robe and a crown."

He said, "Don't talk to me about that, my reward is: Just let me look at Him for a thousand years."

<sup>21</sup> I think that's about the feeling of all of us: Just let me look at Him. And yet, according to our Scriptures, the Bible says that He is the same

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yesterday, today, and forever. So if He is the same, and our anticipations are the same as these Greeks were, "Sirs, we would see Jesus. Not . . . We don't want Him to do a miracle, we don't want to hear His teaching, we just want to see Him," well, if He is the same yesterday, today, and forever, why can't we see Him?

<sup>22</sup> Now, we . . . I want you to hold these words, don't miss them now, 'cause we having a big campaign, and we're here in this convention where we don't get a chance in the afternoon to—to go through these things, and you must catch it and weigh it with God's Word: "Can anybody see God?"

<sup>23</sup> That question was asked in a Sunday school in my city. A little lad had been in Sunday school and he said to his mammy, he said, "If God is so great, why can't somebody see Him?" Said, "Can we see Him, Mama?"

Said, "Well, why don't you ask your Sunday school teacher?"

She said, "Ask the pastor."

The pastor said, "Certainly not, sonny. No one can see God and live." And the little fellow was amazed at the pastor's statement.

<sup>24</sup> And he used to stay down on the Ohio River, where I live at the bank of it, raised on that bank. Way up the river to Six Mile Island, where this old fisherman, the little boy used to go with, goes up to run his lines one day, and the little lad was with him. And on the road down, there come up a storm, and they pulled in and get behind some trees. And after while, the storm cleared away, and they started off in their little rowboat with their catch again. And on their road down, there come a rainbow back in the east, and as they were going westward, the old fisherman with his silver-tipped beard, pulling the boat, watching that rainbow.

<sup>25</sup> And the little lad setting in the stern of the boat noticed the teardrops running off his gray beard, and he got enthused, and he run up to the middle of the boat, and he fell at the old fisherman's feet, and he said, "Sir, I want to ask you a question that seemingly no one can answer me." Said, "You was looking at that rainbow, and we're taught in the Scriptures that God made the rainbow." He said, "If God is so great," said, "can anyone see Him?" Said, "The pastor said no one could see Him, the Sunday school teacher said no one can see Him. What do you say?"

<sup>26</sup> The old fisherman, so overcome, he pulled his oars in the boat and hugged the little lad in his arms, and he said, "God bless your little heart, honey. All I've seen for the past forty years has been God." He has to be on the inside first, before you can see Him on the outside. If He's inside, He will use your eyes to see Him.

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27 But I'm wondering, among . . . most of you people are Pentecostal, and I'm wondering . . .

28 Here a few days ago in Louisville, there was a lady coming down in a certain ten-cent store, and she had a little baby in her arms, her little boy, and four or five years old, and she would go to the counter and she would pick up a little thing, and say, "Look at this, Darling," but the little lad just stared. And she would go to another counter, and seemingly getting nervouser all the time, and she would pick up another little thing, and say, "Look at this, Darling," louder, and the little lad just stared.

29 Finally, she went to a certain counter and got a little trinket that made a noise, and she rattled it. And she said, "Looky here, Darling," and the little lad just stared. And she fell over on the counter, exhausted and weeping.

And some of the people who had been noticing her, run to her and said, "What's the matter, madam?"

30 She kept saying, "Oh, no, no!" Said, "The doctor told me he was better, but he isn't." Said, "You see, he's a little boy, he should be interested in things that pertain to little boys." But said, "He got a spell on him not long ago, and he just sits and stares, and he won't pay any attention to things that little boys ought to look at." Said, "His mind has been paralyzed to the things that he ought to be looking at."

31 And I just wonder if that isn't the condition of the Pentecostal church tonight, and all the other churches. God has shook every little gift, Oral Roberts, Billy Grahams, and Jack Coes, and every gift that's in the book, has been shook before them, and they seem to just set and stare, become spiritual paralyzed, "Oh, well, it was all right. Oh, I know that can happen." Oh, could you realize that that's God trying to catch your attention? We become spiritually numbed.

32 Now, the question is: If He is the same yesterday, today, and forever . . . And I realize that there is men setting here to my right, and around in this little group of people tonight, that's better equipped to explain this than myself, but call my attention if I get from the Word.

33 If the Scripture says He is the same yesterday, today, and forever, then He must be the same, or the Scripture is wrong. And if the Scripture is wrong, where are we at, what condition is the whole world in tonight? And remember Jesus said, "The Scriptures cannot be broken." That come from the mouth of Christ, the Son of God. "The Scriptures cannot be broken." And if the Scripture says He is the same yesterday, today, and forever, He has to be the same, or the Scriptures are wrong.

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34 Now, let's just bring God to His Word. If God don't keep His Word, then He's not God; and if He does keep His Word, we should be the happiest people on earth, because God keeps His Word.

35 Now remember, we are finite, our minds are finite, God is infinite, and infinite is perfect. God knew the end from the beginning.

36 Then you would say, "Why would He permit sickness?"

37 I'll ask you a question: Which was first, a Saviour, or a sinner? A Saviour. Which was first, a Healer, or a sickness? God permitted it that He might project His love and power to the human race.

38 Why, when we are brought in the Presence of the Lord Jesus at His Coming, there will be a million angels stand around the earth with bowed heads, listening at the Church sing the songs of redemption, not knowing what we are talking about. They've never been lost, they don't know what it means to be lost, you and I know what it means. They've never been sick, they don't know how to rejoice over healing, they need no healing. If there had never been any evil, there would have never been no good to . . . If there had never been no night, they would never know nothing but day. You see the law of contrast? It must be that way.

39 So God, when He is called on the scene to make a decision for a certain thing, don't miss this, and the way God acted when He was called to a certain crisis, He must forever act the same way when the same crisis arises.

40 If a man was a sinner and called on God to save Him, and God saved him, He's duty bound to keep His Word to every sinner that calls on Him, or if He didn't, He did wrong when He saved the first one.

41 See, I can make a mistake, you can make a mistake, but God cannot make a mistake, if He does, then He's not God, He's—He's finite like I am, like you are. But He—His first decision . . . See, we get smarter, we're supposed to, each generation. Your grandfather had a ox cart, your daddy had a T-Model, and today they got a jet plane. But you see, each generation gets weaker and wiser. But God was infinite to begin with, He was infinite, He cannot change, so when God makes a decision on any certain thing, if that same crisis arise, He's got to do the same thing, or He acted wrong when He acted the first time. Now hold that in mind.

42 And now, if Jesus is the same yesterday, today, and forever, and the way He revealed Himself when He was here on earth, and He is the same, He's got to act the same way, or He acted wrong with the Jews.

43 Now remember, Jesus was not sent to the Gentiles, or none of His Church was sent to the Gentiles, He was sent to the Jews. "He came to

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His Own, and His Own received Him not.” When He sent His disciples, said, “Don’t go to the Gentiles, but go rather to the lost sheep of Israel.” Is that right? He was sent to the Jews.

44 So the way that He declared Himself to the Jews to be the Messiah in their day, He’s got to do the same to the Gentiles, or He acted wrong when He declared Himself to the Jews in that day.

45 There’s only three nationalities of people, that’s Jew, Gentile, and Samaritan, which are Ham, Shem’s, and Japheth’s people, they have to come from them three, ’cause all was destroyed in the antediluvian destruction.

46 So, if you notice Peter, with the keys: Pentecost, Samaritans; Acts 10:49 to the Gentiles, then the Holy Ghost was open to all the races of people. Notice, he never was called no more with the keys to the Kingdom.

47 Now, then when . . . If there’s . . . I’d say to you Methodists: Do you believe that He is the same yesterday, today, and forever?

You would say, “Sure.”

To you Baptists?

“Sure.”

You Pentecostal?

“Sure.”

48 But now, the way we try to make Him the same, way the Methodists tries to make Him the same, the Baptists, the same, the Pentecostals, the same making it . . . Let’s go back and, to be just in it, let’s go back and see according to the Bible the way He was, and then if He isn’t the same as He was in the Bible, then He isn’t the same. Now, if He isn’t the same in principle, the same in power, the same in manifestation, every way that He was then, He isn’t the same.

49 Now, if we try to say He’s the same because He gathers people together, well, the Mohammedans has got us beat, three to one.

50 And you say, “Well, we are happy and have joy by knowing it.”

The Mohammedans can produce just as much psychology as any Pentecostal ever lived.

51 You ought heard what Morris Reidhead said about that when that Mohammedan had his education and going back. Said, “Why don’t you take a resurrected Jesus with you and instead of a dead prophet, Mohammed.” I’ve been to Mohammed’s grave, They have a white horse changed every four hours, and they been there for two thousand years, expecting Mohammed to raise from the dead.

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52 Buddha died twenty-three hundred years ago in Japan. And he was . . . That's second the biggest. Christianity, Catholic, and Protestant, all together, is about third or fourth down the line.

53 What's the matter? Is because we failed to do what Jesus commanded us to do. We've went and made organizations, built churches, built schools. He said, "Preach the Gospel." The Gospel isn't organizing churches, building schools, they're all right, but preaching the Gospel. . . The Bible said, "The Gospel come to us," Paul said, "not in Word only, but through power, demonstrations, manifestations of the Holy Ghost. Go manifest the Holy Ghost to all the world."

54 When He was here on earth, He said, "A little while and the world won't see Me no more, yet ye shall see Me, for I will be with you, even in you to the end of the world." Now, is that right or wrong? He said, "I am the Vine, ye are the branches." Now, the vine does not bear fruit, the branch bears fruit. How many knows that? Raise your hand. Sure you do. Where does it gets its life? From the vine.

55 Now, here not long ago, I was discussing that: If I wanted to go to a grapevine, I expect to find grapes; if I went to a pumpkin vine, I'd expect to find pumpkins; if I went to a peach tree, you get peaches; if you go to a watermelon vine, you get watermelons. But when you go to church, what do you find? A bunch of arguing, discussing, and fussing, and stewing, and organizing, and societies. We need Christ back in the church again in the fullness and the power of His Life! We find everything, almost, but Christ, that's where we're wrong. We are the vine, and if we have His Spirit in us, It'll manifest Him, certainly, It will.

56 Now, when He was here on earth, He said, "I do nothing, except the Father shows Me first what to do." How many knows that? Saint John 5:19. He went down to the pool of Bethesda, He found a man laying on a pallet, He looked around. Now, you southerners know what a pallet is, I can say that up North, and they don't know what I'm talking about. But a pallet, I was raised on one. So, you . . . It's just a little ol' quilt laying down at the door.

57 And so then, when we notice this man laying on a pallet, Jesus went around till He found him, and He healed him, and walked away and left multitudes of lame, blind, halt, and withered laying there; the Scripture says He did. Blind, deaf, crippled, paralyzed, water-head babies, He milled right around every one of them, till He found this certain man laying there. He could walk, he probably had prostate trouble, or something, it was retarded, he had it thirty-eight years. He could walk, he said, "When I'm coming down, somebody steps ahead of me."

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58 Jesus said, "Take up your bed." Now watch, He said He knew he had been in that condition all this time.

59 Now, when Jesus was questioned at the Sanhedrin, now watch, perhaps it was this: "Why is this man packing his bed on the Sabbath? Why didn't you heal some of the rest of them? We got a whole bunch of them down here. Why don't You heal them?"

60 Listen to His Words, at . . . Now, Saint John 5:19: "Verily, verily," which means *absolutely*, "I say unto thee, the Son can do nothing in Himself, but what He sees the Father doing, that doeth the Son likewise." Now, John 5:19. Now, if the Scriptures cannot be broken, if Jesus did anything without the Father telling Him first what to do, He told something wrong there. "The Son can do nothing in Himself, but what He *sees*," not hears, "what He *sees* the Father doing, that doeth the Son likewise." In other words, He acted it out in drama. There never was a prophet, there never was a man in the Scripture ever done things at random, first, it was vision.

61 Someone said not long ago, "Call fire down, or *something another* like Elijah did."

I said, "First, God showed Elijah."

"Oh, no," said the man, "He did not."

62 I said, "Elijah laid those sticks and things in order, and he said, 'Lord, I've done all of this at Your command.'" Always, no man, there's never been a man, even to the Son of man, the Son of God, could ever say within Himself that He did anything outside of God.

63 And if a man tells you he can heal you, what position does he put himself in, when even the Son of God said He didn't heal people? "It's not Me that doeth the works, It's my Father that dwelleth in Me, He doeth the works. And I do nothing till He shows Me what to do first." That was Jesus yesterday, that's Jesus today.

64 Now, let's follow Him just a little bit and see what He would do. We read out of Saint John the—the 12th chapter. Let's turn back now, these hungry-hearted Greeks . . . Let's go back to the 1st chapter and just read His life.

65 And now, if we can find what He did yesterday, if He'll do the same today, and will let us see Him do it right here before us all, we'll all be happy about it, won't we, and know that He still lives?

66 Now, remember, let me quote this before I go back: "A little while and the world will see Me no more," (Now, that word there is *kosmos*, which means "the world order.") "the world will see Me no more, yet ye shall see Me," that's the believer, "for I will be with you to the end of the age," the end of the world.

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67 Now, the world won't see, no matter . . . there's people born, we hate to say this, there's people that were born to Eternal destruction, the Scripture says so. Romans 8 said, "Before that Esau or Jacob was ever borned, or come from their mother's womb, God said, 'I hate Esau and love Jacob,'" before either child had a chance. God by, not predestination, by His will, but by His foreknowledge He knew that Esau was a shyster to begin with. Excuse that expression, but that just means "a renegade." So that's what he was, and God by foreknowledge knew it. And some people, no matter what you would do, they'll still disbelieve it. But God is just, He keeps His Word.

68 They never knew Elisha, or they wouldn't have sent those little kids behind him, or, Elisha, saying, "Old bald head, why didn't you go up?" And Elisha turned and cursed those children; two she bears killed forty-two children.

69 They didn't know John the Baptist, even His disciples didn't know him till after he was beheaded. They said to the Jesus, "Why does the scribes say that Elias must first come?"

70 Jesus said, "He's already come and you didn't know him." No one knew, hardly but just a very few that Jesus was the Son of God until His death, burial, and resurrection.

71 Say, you Catholics, you claim Saint Patrick, did you ever read his actual history? He was just about as much Catholic as I am, he protested the Catholic church, and he done miracles. But after he was dead, you recognized him as a saint.

72 How about Saint Francis of Assisi, a walking preacher with a Bible under his arm, who made the birds keep still while he was preaching? You didn't recognize him then, but you did later after he was dead.

73 How about you school children, Joan of Arc, you Catholic people? That spiritual woman, who saw visions and was filled with the Spirit, and you burned her to the stake as a witch, as a Beelzebub, like her Lord was killed. You, the Catholic church, did that. But about a hundred years later, you found out she was a saint, course you done a lot of repentance, you dug up the dead bodies of those priests and throwed them in the river. Now you canonize her as a saint.

74 God declares Himself in every age, and He's got to declare Himself tonight, or He isn't God of the other age. And the people has got to reject it, like they did back there, His servants will have to suffer as they did; it must fulfill the Scriptures.

75 Now notice closely, as we go on. What was He yesterday? Turn back to Saint John 1 and read. We find immediately after He was anointed with the Holy Spirit, Holy Ghost came into Him, He went about, begin gathering up His disciples. And one got converted and

went and got his brother, his name was Andrew, and He went and got Simon, his brother, an old, ignorant fisherman. He was so illiterate until he couldn't write his own name.

76 What's your schooling, and education, and Bible colleges, and things got if God took a man like that that couldn't write his name? I'm not downing them, but you put too much emphasis on those, getting your preacher out of some seminary. Don't take a seminary experience, it takes God's experience of backside of the desert. God takes something that isn't, and makes something out of it, to show that He is.

77 This old fisherman couldn't even sign his own name, so illiterate. And Andrew found him, and said, "Come see, we found the Messiah," Saint John 1. And as soon, watch Jesus yesterday, and as soon as he came into the Presence of Jesus, Jesus said, "Your name is Simon, and your father's name is Jonas."

78 What do you think that ignorant, unlearned fisherman thought? He never questioned it at all. He knew that he was in the Presence of the Messiah. And he got the keys to the Kingdom, a man that couldn't sign his name.

79 The next day, there was one converted named Philip, Jesus yesterday, watch what He did, and as soon as Philip got converted, he went around the mountain to find a friend of his by the name of Nathanael. And he . . . Let's just dramatize this, there's little children here. And I see Philip going around, hurrying, and he gets to the house and knocks at the door. [Brother Branham knocks on the pulpit—Ed.] And the lady comes to the door, and he says, "Where is—where is Nathanael?"

80 "Oh, he just, Philip, he just went out into the orchard to pray."

81 And out in the orchard goes Philip, just as hard as he can to find Nathanael. And when he finds Nathanael, course Philip was a Christian gentleman, he was on his knees praying, he waited till he got finished and raised up, brushing off his clothing. And he, I can hear him say, "Good morning, Philip. I'm so glad to see you again."

82 Notice, before Philip said anything, he said, "Come, see Who we found!" If the church would be that much interested in getting Christ to the people, instead of so much social gossip and carry-on, talking about *this* creed and *that* creed! He never even taken time to speak to him, he had something more important, he said, "Come, see Who we found, Jesus of Nazareth, the son of Joseph!"

83 Now, Nathanael was a orthodox, staunch believer. And I can hear him say, "Now, just a minute, Philip. I've knowed you to be a man of honor, a man of integrity, I—I believe that you're a just man. You must

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have went off on the deep end somewhere.” Everybody that really finds Jesus, the world thinks they gone on the deep end. “You must have went off into some kind of a *ism*. Did you say that this Messiah that you’re speaking of, come out of Nazareth?” It’s worse than Dallas.

84 Said, “Why, you mean to say that It could come out of there? Why it’s impossible! Now looky here, fellow, if that Messiah would come, He would come to Jerusalem, He would come to Caiaphas the high priest, and all the rest of the priests, He would make Hissself known He was Messiah.”

85 You Catholics thinks if He would come, He would go to the Pope; you Presbyterians would think He would go to the bishop; you Pentecostal think He would go to the state presbyter, but God goes to who He wants to and does what He wants to, and it’s nobody else’s business. He works in mysterious ways, He goes where it pleases Him to go. So pot can’t call kettle black, remember that. God works His Own way, and He does whatever He wants to do.

86 And He said, “You mean He would go to Jerusalem.”

87 That’s what they think tonight, “If there could be any healing power, if there could be any manifestation, it would have to come through *my* denomination.”

88 God fools them so many times. See? He’s always did it, and He always will. He doesn’t change, He has to remain the same. Tell me one time that He ever come to a denomination. Mention in the Scripture, anywhere in the—in the age, where God ever dealt with a denomination.

89 There was a certain man that founded that denomination that He dealt with, but the denomination went to seeds, and when he did, He laid her up on the shelf and not one has ever raised since He laid it on the shelf. The Pillar of Fire moves on and God moves with It, and somebody sees it and goes on.

90 Martin Luther found It, he said, “The just shall live by faith.” But what did he do? Built an organization under it. God isn’t in organizations, so He just moved out, and when He did, left Luther with his organization.

91 And then John Wesley saw it, and away he went, sanctification, second definite work of grace. And the first thing, he organized hisself, made the Methodists, God just moved right on out.

92 The Pentecostals saw it in the baptism of the Holy Ghost, but now you’re organized so tight, God is just moving right on out and leaving you. That’s right. God is not bound to any denomination or any barrier,

He's only duty bound to His Word, that's all. And He does it, and He keeps His Word, He must do it.

<sup>93</sup> Now, you say, "Brother Branham, you fight organization."

<sup>94</sup> Who thinks that is not reading my—my thoughts. I do not, I think there's grand and glorious men in every organization, but when you think that you're the only pebble on the beach, you're wrong. That's right. You Methodists, Baptist, Presbyterian, Lutheran, Pentecostal, Assemblies of God, Church of God, whatever you are, you got great men in every one of them, you've got great people in them, but don't you never get the idea that you're not going to fellowship with the other one, and remain that way, you'll never do it. God loves His whole Church, the whole Body of Christ, and that's where He works.

<sup>95</sup> Now notice him, and Nathanael was all sewed up in that, and he said, "Could there be any good thing come out of Nazareth?"

I think Philip give him the best answer that could be given, said, "Come, see."

"Well, my church is not cooperating."

"That doesn't matter, come see, anyhow!"

<sup>96</sup> And if God is dealing with you, there isn't enough in the world to keep you away from Christ. There isn't nothing will keep you from Him. "If I be lifted up, I'll draw all men unto Me." That's what He said.

<sup>97</sup> And now notice, said, "Come and see."

<sup>98</sup> Now, let's watch them as they go around. It was fifteen miles around the mountain, taken them a day's journey each way. And so on the road back, I could hear Philip say, "Do you know the reason we know this is the Messiah? Did you remember that time you bought them fish down there from that old fellow by the name of Simon?"

"Oh, yes, that old, ignorant fisherman that couldn't sign my receipt?"

<sup>99</sup> "Yeah. Well, you know, as soon as that old, ignorant fisherman come up in the Presence of this Messiah, He told him, 'Your name is Simon, and your father's name is Jonas.' It wouldn't surprise me, Nathanael, that when you come into His Presence, He wouldn't tell you who you are, too. He seems to know, discern the spirit of men, He knows what's in men, He knows what's the matter with men."

<sup>100</sup> And as they walked up, Jesus in His regular procedure, perhaps was standing in the prayer line, and then when Philip come up into the congregation bringing him to the meeting that night, or day, whenever it was, walked up in the Presence, the first time that he had ever saw Jesus, watch Jesus yesterday, Jesus said, "Behold an Israelite, in whom there is no guile!"

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101 “Well,” you say, “he was dressed . . .”

102 No, no, he could have been a Arab, he could have been a Greek, they all dress the same, wore turbans and long garments, robes, they dark complected people, he could have been Arab, or could have been many a nationality.

103 But He said, “You are a Israelite, and a just, honest man, in whom there is no guile.”

Why, it took that Jew off his feet, till he said, “Rabbi,” teacher, “when did You ever see me? When did You know me?”

And Jesus said, “Before Philip called you, I saw you when you were under the tree.”

104 That was Jesus yesterday, that’s the way He manifested Himself before the Jew. Find out any other Scripture where He ever made Hisself known in any other way, but that way, that’s the only way He did.

105 Now watch, there’s the expression of the true Jew. What did this true Jew say, on who the miracle was performed? He said, “Rabbi, You are the Son of God; You are the King of Israel.”

Jesus said, “Because I told you that, you believe me? You’ll see greater things than this.”

106 But there were those who stood by, very holy, orthodox, staunch, D.D.D., Ph., double L.D., standing all by, and you know what they said? They had to brand it something, but their eyes were blinded, the Bible said, to that.

107 Now, there’s what the real true Jew said, Nathanael represented the true believer, Jesus recognized him as a believer. And when Jesus told him where he was before he come to the meeting, he knowed that was the sign of the Messiah. If that was the sign of Messiah yesterday, it’s the sign of the Messiah today. He’s got to express Hisself the same way if He’s the Messiah, the same Messiah.

108 Those Jews stood by, said, “This man is a fortuneteller, a Beelzebub.” Beelzebub is the prince of the devils, which is a fortuneteller; we all know that fortune telling is of the devil. So he said, “This man tells these things by Beelzebub.”

109 Now listen to what Jesus said, here’s His expression, Christian friend, and sinner friend, too: “I forgive you for that, but,” in so many words, “someday the Holy Ghost will come and will do the same thing; and whosoever speaks one word against It shall never be forgiven, in this world, nor in the world to come.”

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110 Did He say it? Then what kind of a place does it put us in? One word against It! For the Holy Spirit is here two thousand years to manifest Himself, *here* is His written Scripture pertaining to it.

111 Them days they had to know it by revelation, today you know it by the Word *and* the Spirit. “The Father seeketh such that’ll worship in Spirit and in truth.” See? All right. Here we are.

112 Now, those Jews, we know what happened to them. But the real believer . . . Let’s follow Him a little farther, let’s turn over to Saint John, 4th chapter, right now; we’re Saint John 1, Saint John 3, Saint John 4, and Saint John 5. Now, just right down through the Scripture, just taking His life, the way He—He lived it and what He did, let’s follow Him up.

113 Now, there was three classes of people, which was Jew, Gentile, and Samaritan. He was forbidden to the Gentile; not one time did He ever perform that before a Gentile. Why? We were heathens of those days, we were worshipping idols, the Anglo-Saxon was.

114 Notice, now listen close now, so you won’t miss this, this is **THUS SAITH THE LORD**. Jesus, on His journey, had need to go by Samaria, and He set down at the well, which is a little panoramic, something like this would be here and there’s vines over it. All you have been there, have seen the well, the well of Samaria; they have it in all the eastern countries. And vines grow over it, and there’s a well where the, it’s a public well where the people of the city comes to get water.

115 Well, it was about noontime and He sent His disciples in to buy food. While they were in there, why, a woman came out, let’s say she was a beautiful woman, pretty. We know her as a prostitute, that’s a ill-famed woman. Maybe she had slept all day, been out all night running around, or maybe she couldn’t come out where the decent women was, she had to come out that time to get the water. And the water, they has a windle to let down a pot, and it’s got a—a handle over this crock, pot, they let it down and get water.

116 I’ve seen them take and put one big, five-gallon jug on top of their head, one on each hip, walk right down the street, nod their head, talking as woman can do, you know, and never spill a drop, walking with a pot on each side, fifteen gallons of water, walking right along, talking.

117 Well, this woman come out to get her a bucket of water. And as she put the little hooks around the—the jar handle, and she started to let windle down, a Voice spoke and said, “Woman, bring Me a drink.” And she looked, and she saw a Jew setting over there, a middle-aged Jew.

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118 He was only thirty-three, but the Bible said He looked fifty. “Are You older than Abraham, when You’re a man not over fifty years old, “Saint John 6, “and say that You’ve seen Abraham?” See?

119 Now, He said . . . There set a middle-aged Jew. And this woman, being a Samaritan, well taught, she believed in God, also, she said, “It’s not customary, we have a segregation that we Samaritans and Jews have no fellowship with each other, we have no—no dealings together.”

He said, “Woman, if you knew Who were talking to you, you would ask Me for a drink. I give you water you don’t come here to draw.”

120 She said, “Do You mean to say that You’re greater than our father,” see, “Jacob?” She was an Israelite believer. “Do You mean to say that You’re greater than our father Jacob, who dug the well, drank from it, himself, and his cattle and children drank from it?”

121 And the conversation went on. What was Jesus doing? Contacting her spirit. See? Watch Him. Finally, got to asking about worship at Jerusalem, or in this mountain. He said, “The time is coming when God will . . . seeking those who neither worship in this mountain, or at Jerusalem, but in Spirit and truth.” When He found where her trouble was . . . How many knows what her trouble was before I say it? She was living in adultery. He found her trouble, and listen to Him, He said, “Go, get your husband and come here.”

She said, “Sir, I don’t have any husband.”

He said, “You said well, for you’ve had five; and the one you’re living with now is not your husband. Therefore you said well.”

122 Now, what did she say? “Say, you’re Beelzebub, you’re a fortuneteller, you have mental telepathy.” No, sir. She knowed better. She knowed more about God than half the preachers in United States does, her being a prostitute.

123 Listen what she said, she said, “Sir, I perceive that You are a Prophet.” Now, if you’ll run that word back, you’ll find out it’s “*the* Prophet” that Moses said, “the Lord Your God shall rise up like unto Me.” They were looking for that sign.

124 So was Nathanael, so were every true Jew watching for it, but the, all the big organizations and things, they had their popularity and their big places, and they wasn’t looking for such, it wasn’t spiritual. It’s always the spiritual people who sees God, it’s always the spiritual people who sees the spiritual things.

125 A guy said not long ago, “I don’t believe in Divine healing, I don’t care what you say.”

126 I said, "Sure not, it wasn't sent to unbelievers, it was only to those who believe. Certainly. It's just for the believer. Certainly you can't see it."

127 And she said, "I perceive that You are a Prophet. We," Samaritans, "we know, we're taught, we believe, it's been revealed to us, we know that when the Messiah cometh, He'll tell us these things, but Who are You?"

He said, "I am He that speaks to you."

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

128 She knowed more about God than, I say again, the preachers know, she knew that was the sign of the Messiah. The educated, scholarly people of that day said, "He's Beelzebub." Today they say it's fortunetelling or demon possession, not knowing that they're sealing their Eternal destination.

129 "We know when the Messiah cometh, He'll tell us these things, but Who are You?"

He said, "I am He."

And she said, "Isn't This the very Messiah, the Man that told me the things that I've done?"

130 Now, does she know more about it than the preachers do? Preachers will come and listen, and say, "Ah, nonsense to that."

131 That woman saw it, and she said, "That's the sign of the Messiah." Went into the city and said, "Come, see this Man."

132 And remember, He didn't do any miracles, He just told them direct to Who He was, and that was the sign that He let them know that He was Messiah, 'cause Philip went down a little later on from that and held the revival and healed the sick. But that was Jesus yesterday, He's got to be the same.

133 Now remember, He never did that before any Gentile, He did it only to the Jew and Samaritan. And the Samaritan was a half-breed which did believe in Jehovah, but Gentiles were heathens. But the Bible said, the prophet said, "There will be a day that it won't be neither night nor dark. . . dark nor Light, but in the evening time, it shall be Light."

134 Now the same Christ that brought forth His power and glory on the East, and as the sun travels east, west. . . It's been a dark day, we've had organizations, we've made great scholars, we've got people to confess Jesus to be Christ, they've been saved from their sins, and so forth. But remember, civilization has traveled with the sun, civilization begin in

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the East, it's went West, and now East and West has joined together. But the prophet said, "It shall be Light in the evening."

<sup>135</sup> Now, the same Jesus that made Hissself known to the Jews and the Samaritans, which was looking for Him to come in that day, the Gentiles wasn't looking for Him to come, 'cause they were heathens, but they were looking for Him to come, and that's the way He manifested Himself, then if He lets the Gentiles in this day go through with just their church organizations, and their big crowds, and their members, and so forth, and all their theology, then He did wrong when He manifested Hissself to both Jew and Samaritan and don't do the same to the Gentile.

<sup>136</sup> At the close of their age, He manifested Hissself thus, He's got to do the same in the close of the Gentile age, or He did wrong when He made Hissself known back there that way. What did He say? "A little while and the world won't see Me no more, yet ye shall see Me for I," it's a personal pronoun, "I'll be with you, even in you to the end of the world. And the works that I do shall you do also. Jesus Christ, the same yesterday, today, and forever."

<sup>137</sup> One more Scripture I want to quote to you, there was a day when a woman, He had passed over her going up to a—a man's house to heal his little daughter that was dead, and there was a little woman with a blood issue setting up on the hill, she said, "I believe He's a Holy Man, if I can only touch His garment, I'll be made well." And she come down, and she milled through the crowd, until she touched His garment.

<sup>138</sup> Now the Palestinian garment had an underneath garment, and the outside garment hung loose, it's a robe. Now, I'd never feelled if you touch the border, it was the border, you touch the border of my coat, I never feel it physically. And that big, loose garment hanging on Him, and at the tail of it, the border of it, He never felt it when that little woman crawled through there and touched His garment, never felt it physically. And He stopped, He said so, and He looked around, He said, "Who touched Me?"

<sup>139</sup> And Peter rebuked Him. Now, *rebuke* is to get sharp with Him. In otherwise something like: "What are You talking about, Lord? 'Who touched You?' Well, look at all this crowd that's shaking your hand and patting you on the back, 'Hello Reverend, How are You?' so forth. 'What will You do for us?' 'Who touched You?'" Why, he rebuked Him.

<sup>140</sup> But what did Jesus say? "I perceive that I have gotten weak, virtue has gone from me." *Virtue* is strength. "I perceive that I got weak." And He looked around, and the little woman was standing way out in the audience, and He found her, because it was her faith. She had been . . . She had touched with a different kind of a touch.

141 Oh, Dallas, Dallas, you use that touch. Don't touch Him by just say, "I—I'm Presbyterian. I'm Methodist. I'm Pentecostal," touch Him with that touch that He can feel it.

142 And He turned around and He looked, there every one of them standing there, all was denying it, but He looked around till He found the little woman sitting out in the audience, and He told her her trouble and said "Thy faith has saved thee." He never saw no vision, but her faith in Him being the Son of God pulled the vision out of Him.

143 You see, if that was Jesus yesterday, the Bible said, not the Old Testament, the New, the Book of Hebrews, that He is right now, a High Priest that can be touched by the feeling of our infirmities. Is that right? Well then, if He is the High Priest and He can be touched by the feeling of our infirmities, then if He didn't act the same way He did yesterday when He acted, how do you know it was the same High Priest? That's sharp teaching but it's the Bible.

144 Oh, you might jump up and down, say, "Hallelujah! Hallelujah! I know I touched Him." You might done it, that's fine. But if He's the same High Priest, He'll act the same way He did then. How will He do it? Through you, His branches, us, He'll move in us and act just like He did yesterday, the same thing, yesterday, today, and forever.

145 Now, then if He's gone away, and then if He declared Himself to the Jew and to the Samaritan, those who were looking for Him to come in that age, and that's the way He acted then, that's the way He declared Hisself then, search the Scriptures and see if that isn't right.

146 And then if the Gentiles had two thousand years of training like the Jews had, two thousand years since the antediluvian destruction . . . Things happen in cycles of two thousand years: First two thousand years, Noah built the ark, flood; second two thousand years, Christ come; this is the end of the Gentiles, another two thousand years.

147 Now, at the end of this age He's got to declare Himself the same as He did then, or He did wrong if He declared it that way and let them get by just with their big, fine churches, and fine scholars, and everything. If He don't come back the same Jesus, and do the same thing, then He's not the same Jesus; if He does, He is the same Jesus. Now, is He or isn't He? How many believes that He is the same?

148 Do you understand where I stand here? It's a Divine gift. Look, laying here on these stretchers, cots, wheelchairs. What if I could take and stand at this pulpit for six months, and never leave, and all of us stay awake? I could not tell the things that I've seen the Lord Jesus do amongst the sick and the afflicted and dying people. Congressman Upshaw, oh, my, I just couldn't start it, everywhere!

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149 Just a few days ago, right up here in Chicago, there was a woman setting out in the audience praying, a colored woman, and the Holy Spirit turned and said to her, said, “Lady, back there, you have a cirrhosis of the liver.” Told her what her name was. Said, “What you’re praying for is your sister in Little Rock, Arkansas, she’s in an insane institution, a raging maniac, butting her head against the walls. Said, “She’s been there from ten years since the change of life, menopause.” And that woman liked to fainted. Then it stood up, and said, THUS SAITH THE LORD, she’s just come to herself.

150 The next morning the matron dismissed the woman from the hospital as a well patient, the second night she stood on the platform and testified of the Lord God come into the room.

151 There was a little Swedish woman setting up there who said to my boy, Billy, said, “Billy, give me a prayer card.” And Brother Osborn was there that night with his—his picture, *Black Gold*, I believe he calls it. And some woman said later on she seen that poor little woman get down and go into her pocket book to give that a—a missionary offering. Now, that wasn’t what did the miracle, you don’t have to give one penny to, or nothing else, you have to have faith in God. It isn’t how much you put on a collection plate, it’s how much you got *here* in your heart towards Him, that’s what it is.

152 So she went down and give this money out. And that’s . . . And she said, “Billy, would you give me a prayer card?”

153 He said, “Sister, I don’t know, I’ll see if Leo and Gene has got one.” My boys, they give out cards, too. So he said, went back, none of them had one. And said, “Well, sister, tomorrow night you meet me here, you get a card.”

154 Said, “That’s all right, honey.” Very sweet, old woman. And she went back into the—into the Lane Tech where several thousand people were seated.

155 And that night, while I was standing there, the Holy Spirit turned and said, “The little woman setting there with the little, calico dress on, she’s praying for her husband who is a dispatcher on the railroad, he’s got a deaf ear, but THUS SAITH THE LORD, it just now come open.”

156 She looked at her watch. And when she got home, there was her husband screaming and shouting. She said, “Honey, what time did your ear come open?” Said, “I was setting in my seat,” just exactly the same minute the Lord said do it. It’s been that way, it always has been that way, and it always will be that way. It’s the same.

157 Here, Billy, you got your scrapbook? Here, I got it here now. Just a few days ago, here’s Brother . . . Dr. Vayle, here was setting in a

meeting, and a poor little woman, she got a prayer card, her number wasn't called, she was setting back in the back, crying because her prayer card wasn't called. She was suffering with some kind of a epilepsy, heart trouble and epilepsy, and she had epilepsy and heart trouble. Her picture is on the front page of the paper, they throwed it on television, everywhere, throughout the New England states, it went on the Associated Press. And there it was, a little woman setting back there.

158 I was praying, watching the people, after while I seen that Light go milling around. You seen the picture of It, haven't you? Brother Gordon Lindsay and them was down there when it was taken. It was taken . . . Here's a man from Germany, here's right now, was there when it taken three times by the German camera. Over in Switzerland, taken by the Swiss camera. What is it? That same Pillar of Fire that followed the children of Israel. You believe it?

159 Look, when He was here on earth, how many knows that That was the Pillar of Fire that followed the children of Israel in the wilderness, that It was Christ, the Angel of the Covenant? All right. And how many knows that that was Jesus in Jesus, that same Spirit? Look, when they questioned Him, Saint John 6, call your attention to it, they said, "You say you're greater than Abraham?" And said that, "Why, you're only fifty years old, yet."

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

160 I AM was in the burning bush. Is that right? A Pillar of Fire. When He was here on earth, He said, "I came from God, and I go to God." Did He say it? And then, if He came from the Pillar of Fire, He returned back to It again.

161 After His death, burial, and resurrection, Saint Paul was on his road down to Damascus and big, bright Light struck in his face and blinded him. None of the rest of them saw It, Paul saw It, It blinded him, he fell on the ground.

162 What is this Pillar of Fire, again? "Saul, Saul, why persecutest thou Me?"

"Who are You, Lord?"

"I'm Jesus." Is that right?

163 When Peter was in prison, Who was It come in there? That Light, walked before him, opened the door. Certainly it was. He returned back to the Pillar of Fire. That was in that day, here He is the same today. Here's His picture, even taken by the mechanical eye of the camera. It isn't psychology, it's the power and the resurrection of the living Christ,

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Who remains the same from the Old Testament, New Testament, and today just the same.

<sup>164</sup> You say, "Brother Branham, can I depend on that?"

<sup>165</sup> The vine will bring forth the same fruit. If that was the Holy Ghost, that Pillar of Fire in Christ that made Him discern spirit and do that, if He's in us tonight as we say He is, He'll do the same, or He ain't the same Christ.

<sup>166</sup> Here He is as millions of the church knows it, millions of the church people knows it, now the scientific world knows it. One hangs in Washington, DC, in the Religious Hall of Art, the only supernatural being was ever photographed in all the world. George J. Lacy of the FBI, Fingerprint and Documents, here in Houston, Texas, examined it, that's right, and put his own . . . You see the write up on it, on the book. That's true. Yes, sir. The only . . .

<sup>167</sup> And in Germany they said they wanted to see if they could take the picture. And they stood there, and we was at a great breakfast where them Dutch Reform, and Lutheran, and all kinds of ministers, and they was questioning me, and this German said, "Can I take the pictures?" at Lausanne, one of those great big German cameras with a roller on it.

<sup>168</sup> I said, "He might permit it, sir. I do not know. He did in America two or three times." I said, "He might do it, I don't know." So, and I said, "If He starts . . ."

He said, "Can I take the picture?"

I said, "It isn't a flash?"

He said, "No, sir, it isn't a flash, it's just a still picture, that don't have to have a flash."

I said, "All right, 'cause I don't want to see a flash, don't take pictures while it's going on, 'cause it's a Light Itself."

<sup>169</sup> And so, just then I felt It coming, I said, "All right, sir, here He is." And stood up, I said, "You standing there with that Roman collar on like a priest," I said, "you're not a priest, you're a leader of thirty-two thousand communists."

And he fell across the plat- . . . , uh, his table like that, said, "My God, that's right, mister!"

I said, "You're not a German, and neither are you a Swiss, but you're an Italian."

Said, "That's right."

I said, "The reason you never eat your breakfast is because that you got stomach ulcers."

170 He said, "God, have mercy on me!" And right there God healed him.

171 That big, German camera taken the picture just as fast as it could. And that German rushed right down, and put them in the acid, and brought it forth. *Here* was the Holy Ghost, the Pillar of Fire, coming down, *here* is where It anointed, and *here* is where It went back. Fifty thousand received Christ as personal Saviour. Certainly. He remains the same.

172 Finish with my little story, the little woman setting there, she had a prayer card but her number wasn't called, and she said, "O God!" She begin crying and praying to herself. After while the Holy Spirit turned around. . . turned me around, I seen that Light went milling around over the woman, I kept watching till It broke into a vision. I said, "You have epilepsy, lady, Mrs. *So-and-so*."

"Yes."

"Heart trouble."

"Yes," she said.

I said, "Besides that, your husband is in a veteran hospital, and they give him up to die, and he's in a serious condition."

And she almost fainted, she said, "That's true."

173 I said, "But THUS SAITH THE LORD, the Angel of the Lord stands by his bed right now and has healed him, and he's sound and well at this minute."

174 And the newspapers packed the article of it. That very next morning he was dismissed from the veterans hospital and sent home as a miracle being performed. What is it?

175 You say, "That was Brother Branham."

176 Brother Branham had no more to do that, than you did down here in Dallas, Texas, that's Jesus Christ the same yesterday, today, and forever, He remains the same.

Let us pray.

177 Lord God, what a privilege to talk to an audience like this! Though feeling scolding sometimes in the Spirit, only for correction, that the people would not be slothful, Lord. Let them know that I love them, and—and I. . . they know You love them. But Lord, that they might be wakened out of this slump that the church is getting into, their spiritual mind has began. . . They seen so many things to become numb like the little boy I spoke of. God, let the numbness leave tonight.

178 Anoint our eyes with eyesalve, anoint our hearts to believe. Anoint your servant, Lord, that I might be able to yield myself to that

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great Holy Spirit that followed the children of Israel, and then was manifested in flesh, and was received up in Glory, and sent back His Spirit, Who called Paul on the road to Damascus, and done that for the Jews.

<sup>179</sup> And here we are at the end of the Gentile's, and, "It shall be Light in the evening," not another light, the same Light. The same Jesus that showed the Light in the same shade of Son, the same shade of the same Son that showed on the East is shining on the West. God, may it not go over the people's head and around their heart, but may it go into their hearts tonight.

<sup>180</sup> And help us now, Lord, as all the words I could say would never mean as much as one Word You would say, just speak, Lord, as we, Your Church, yield ourselves. No matter how much You would deal with me, Father, if the people will not believe, how can You work? For You went into Your Own country and many mighty works You could not do because of their unbelief.

<sup>181</sup> And Lord God, we know so much *ism* and fanaticism has passed through the churches, so many believers, unbelievers, and make believers, has went through the church, Lord, so many things. God, the poor people, they're paralyzed, they don't know what to believe, but God, open their eyes tonight, to the Scripture and the Presence of Jesus, that this great group of people here in Dallas, and adjoining countries, might rally around Your dear Son, Jesus. For we ask it, in His Name, and for His glory. Amen.

<sup>182</sup> I've just talked a long time to you. I'm nervous, certainly, make you nervous, too. Stand in this just for about five minutes and watch what happens. One thing, one vision will take more out of you than ten hours of constant preaching. You know the Scripture teaches that. Spiritual men are always considered neurotics, did you know that?

<sup>183</sup> How about American songwriter Stephen Foster? He wrote the best folk songs we ever had, *Old Black Joe* and *Swanee River*. What would he do when the inspiration struck him? He would get in that inspiration, when he come out of it, he would—he would get drunk. And finally he called a servant, took a razor, committed suicide.

<sup>184</sup> Look at William Cowper, I stood by his grave with Brother Lindsay, in London, England, not long ago, I wept at his grave, he wrote that famous song:

There is a Fountain Filled With Blood,  
Drawn from Emmanuel's veins,  
When sinners plunge beneath the flood,  
Lose all their guilty stains.

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185 What was he thought of in England? A neurotic. As soon as he come out of that inspiration, he tried to commit suicide in the river. That's right.

186 Look at Jonah the prophet, after being in the whale's belly for three days, and when the Spirit left him, and he was setting up on the mountain, he prayed for God to take his life.

187 How about Elijah, when the Spirit was on him and the visions, he said, "Done all this at Your command," and called Fire out of Heaven, and rain out of the heaven, and then run out in the wilderness, was forty days, didn't even know where he was at, wandering around in the wilderness, and God found him pulled back in a cave.

188 See, God always comes. He keeps His Word, but many times, it's a little different from what the teachers teach us. See? It was that way when He come the first time; it is always.

189 Now, as far as I know, every person in this building is a total stranger to me, except Mr. Vayle here, and these men setting here. How many knows out there in the audience, I don't know you, know nothing about you? Raise your hands, I don't know one thing about you. Certainly, I don't.

190 Billy told me when I come up a few minutes ago, he give out a hundred prayer cards a while ago. I believe he said it was prayer card P. It's a little. . . got "Branham Campaigns" on one side, the next side has got a letter P, and got one to one hundred. We're going to line those people up and pray for them.

191 Now, we can't have a rush, they're all over the building, we want to give it legitimately. Now, when I call your number, you come. Just, if you can't, you raise your hand up, if you can't walk, somebody will come pack you. But as I call your number, you raise your hand. Or watch, and if someone don't answer, then look at your neighbor's card, he may be deaf and dumb, can't speak or hear, or can't move, look and see if they got it.

192 Now, who has prayer card. . . ? Turn it over, it's got a P on it, like *pepper*. P, one, who has it? Raise up your hand, in the building. P, number one. A woman way back in the back, come down here, lady. Number two, P, number two. Would you raise your hand? This woman here. Well, just bring them right down across the platform right here. All right. Number two, all right. Brother Vayle, go down there. Number two, number three. Who has P, number three? Raise up your hand. You have P, number three? Come right down here, sister.

193 Number four, P, like in *Paul*. P, number four. Who has it? Raise up your hand. Would you raise your hand, or look at your neighbor's card? Look around now. Somebody has got it setting here, and he maybe can't

get up. Here's a little child that couldn't move, I know they can't. P, number four, raise up your hand, please. If they're in the building and wish to be prayed for, inside or out, raise up your hand, please. Who has prayer card, P, number four?

<sup>194</sup> Now look at your neighbor's card, everybody, look around to the peoples that's got . . . setting next to you, 'cause it may be somebody setting there deaf, dumb, can't speak, hear. See? Have you found it? P, number four. All right, maybe they stepped out, be back in a minute. We'll wait a minute.

<sup>195</sup> Number five. Who has P, number five, would you raise up your hand? Number five, all right. Number six, over here. Number six, over here. Number seven, number seven. Way in the back, all right, come. Number eight. See, you don't . . . It ain't an arena now, we're in church, see you just have to . . . you all come as quick as you can. Number eight, number nine. Raise your hand quickly. Number nine. Not yet.

<sup>196</sup> Look at your cards now, it may be somebody deaf and can't—can't hear, dumb, can't speak, crippled, can't walk, we'll get somebody there to pack you up here. Number nine. Now, that . . . What was the other one was missing? Eight and nine both missing? What—what . . . ? There's one other one somewhere way back, four, I believe it was, four. Number four, is it here yet? Number four, eight, and nine.

<sup>197</sup> Friends, you oughtn't to take the cards if you're not going to use them. See, give them to somebody that's going to be here. All right. What? Eight is here. Nine, number nine. Five is gone, four has appeared, but five is gone. Number five. Who has prayer card P, number five? Look, it maybe somebody can't even speak English. All right. Is that lady there raising up, has she got number five? [A brother says, "Nine."—Ed.] Nine, all right, she's been called, bring her over here. Over here, lady.

<sup>198</sup> All right, number ten. Number ten, would you raise up? Ten, all right, eleven, twelve. That's right. Twelve, thirteen, right, fourteen, fourteen. Who has fourteen? All right, fifteen, fifteen, sixteen, seventeen, eighteen. Eighteen, all right, nineteen, twenty, twenty-one, twenty-two, twenty- . . . Okay. Twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, -two, -three, -four, -five.

<sup>199</sup> How many we getting out there now? We don't want too many standing in line. See how many is missing out of there now.

<sup>200</sup> Now, now just a moment while I'm waiting for them. Come—come tell me how many is missing out of there, one of you. Now, just a minute, now, the rest of you here: How many is here that doesn't have a prayer card and you want Jesus to heal you? Raise up your hand. All

right, everywhere. Now, He remains the same yesterday, today, and forever.

201 If you'll believe out there, you don't have to be here. People out here, it doesn't make any difference about whether you're out here or not, in here, that doesn't matter, but if you'll just believe where you are, and He's a High Priest that can be touched by the feeling of our infirmity, won't He act the same that He did, just the same? He's got to act just the same.

All right. Now have faith, don't doubt, believe with all your heart. All right.

202 Billy, how many you got missing? Up . . . Number five has never showed up. Has anybody got prayer card number five, that's the only one not showed up. Prayer card four and five, or did you say five? Five, prayer card five. Has that little girl got a card? Any of them? It isn't five? I hate to leave anyone out. All right. Okay, then.

203 Now, I don't want you to move around, I want you to be real reverent, get your seats, and set down, and be real quiet now, real quiet.

204 Now, do you realize, the things that I have said tonight . . .? How many believes that I have absolutely quoted the Scripture, the promises, and what Jesus was and what He promised to be? Now is the time for it to be showed truth or error.

205 What prayer card do you have, lady? All right. See what it is down there. Check her prayer card and see what she's got down there. See if that was the one . . . if it . . . I don't want to put anyone in that . . . What? Well, she—she—she had a card, but it wasn't the number that was supposed to be, it hasn't been . . . Just let her set down there, we're going to call the rest of them just in a few minutes, anyhow, so just—just set real quiet. It's okay. All right.

206 Now, to each one of you, now look, our Lord saw . . . One woman touched His garment and virtue went out of Him. We know that, is that right? But in that, what did the woman get? She was told that she had a blood issue and that her faith had saved her. Now, that wasn't—that wasn't Jesus saw the vision, that was the woman's faith that touched God in Christ, and God honored her faith.

207 But when God had something to do, He . . . like the raising of Lazarus, that . . . Lazarus was raised by a vision. You believe that? Why, Jesus said, "I do nothing till the Father shows Me." Is that right? Watch the Scripture here, what He said, standing at the grave of Lazarus He said, "Father, I thank Thee Thou has already heard me, but for these that stand by, I said it." See?

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208 Look, He said, “Our friend Lazarus is asleep.” He said, “He’s dead. Your sake I’m—I’m glad I wasn’t there.”

209 All right. Now, now just pray, don’t move around, set real quiet and pray. And if Jesus will perform . . .

210 Now, in your pictures, brother dear, if you’re going to take it, take it now, don’t take it while the anointing comes on, ’cause it’s a Light, see, and I have to follow that Light on account of faith. If you want to take It, take it now if it’s a flash, you see, ’cause it—it goes right in . . .

211 See, the Angel of the Lord is a consuming Fire. How many knows that? It’s a Light, It’s the Pillar of Fire that was in the wilderness. Here it is. I usually have one laying here. How many has seen the picture of It? Have they had It up here at the platform? All right. Now, that’s . . . If that is . . . if we are, tonight . . . This is it. If we are . . . If That is the Pillar of Fire, anyone knows by scientific proof, It isn’t me that does that, It’s that Angel of the Lord. Well, if It is Christ, that same Angel that was in Christ that was in the burning bush, that’s promised to be to the Gentile just the same as He was then, then It’ll do the same thing that He did then, ’cause each vine will purge through its branches the very life that’s in the vine. Is that right?

212 Now, if He will perform, I don’t say He will, but if He will do the same thing that He did when He was here, how many of you will believe it? All right. Now look, it doesn’t matter . . . Now, I do not let . . .

213 If there’s doctors setting near, I do not claim to be a healer or take your place, Doctor, I come here to pray for one thing: God’s children, your patient, my friend. I don’t try to take your place, Doctor, not at all. I believe you are God’s servant if you’re a true servant of God. I believe if you love the Lord, and trying to do something for the people, I certainly honor you, sir. I have great doctors. I’ve been examined by, or interviewed, rather, by Mayos’ and many of them. And in my own city, fine doctors of big clinics like Doctor Sam Adair.

214 Any of you call him that wants to, at my expense, Doctor Sam Adair of the big clinic of Jeffersonville, and ask him if this is true or not, ask what it’s done for him, ask him if them visions happen; any of the officials of the city, anywhere. See? It’s real, friend, so we’re . . . If He comes, He . . . we’re in His Presence.

215 Now, this is . . . I’m weak to begin with, and it’s . . . this weakens me more. Now, let’s just be real reverent, just as reverent as we can be. And now, you start believing, saying, “Lord, if Brother Branham, quoting the Scripture, I know he doesn’t know me or nothing about me, but if that’s truth, You just let Brother Branham use Your Spirit to turn . . . You’re the High Priest, and I want to touch You, and I’m going to touch You, Lord, and if Brother Branham has told me the truth, then let it

be confirmed with me. And when I turn . . . Let Brother Branham turn around and tell me, like You did through Jesus, the woman that had the blood issue, there'll never be another doubt in my mind."

<sup>216</sup> Is that fair enough? That's you without prayer cards out there, you that won't be in the prayer line. The prayer card is nothing, just simply to get the anointing started among the people, 'cause eighty percent of you here has never been to one of the meetings before. See? I can feel your spirit, I know you're wondering. See?

<sup>217</sup> So, but now in the Name of Jesus Christ the Son of God, I take every soul and spirit in here under my control for His glory. Now be reverent.

<sup>218</sup> Is this the woman? Here is a woman that's standing here by me tonight, I've never seen the woman in all my life, as I know of. We're strangers to each other are we, madam? We are? If we are, just raise up your hand, so . . .

<sup>219</sup> Now, *here* is the Bible. If you want to know whether Christianity . . . If He'll do it . . . Here's Christianity again, this is Saint John 4, a man and a woman met that had never met before in life: Jesus and the woman at the well. And Jesus talked to her till He found what her trouble was and told her, and she recognized it to be the Messiah. Is that right?

<sup>220</sup> Now, *here* is my hands . . . I don't swear, because I don't believe it, neither does she. Now, the woman may be a deceiver, she may be a bad woman, she may be a good woman, she may be a Christian, she may be an infidel, I don't know, she may have cancer, she may—she may not have nothing. I don't know what's the woman, I've never seen her or heard of her, I don't know nothing about her, but there's Someone here Who does, and that's the One *here*. Now, if He wants to, by a Divine gift just to humble myself, and relax myself from preaching, till His Spirit will come down and say something . . .

<sup>221</sup> Now, if I said to this woman, "Lady, hallelujah, you're sick, glory to God, you're going to be healed! Hallelujah!" she could believe that, that would be all right, that's okay, that would be all right, but she would have a right to doubt that. But what if the Holy Spirit goes back down in her life for years, pulls out something that she knows I know nothing about? Then what about that? And if He knows what has been, surely He'll know what will be. If He can tell what has been, then let the woman be the judge, and you be the judge.

<sup>222</sup> Now just humble yourself now, forget your little superstitions, and your little thinkings, and just really lay your heart right out before God, and say, "God . . ."

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223 Don't look at me. See, I'm just a man, a sinner saved by grace, just with a Divine gift that Jesus Christ, God's Son, give me as a poor, Baptist preacher to be sent to you Pentecostals and whosoever would come. Now, that's all.

224 Now, lady, just a word with you as our Lord did.

225 And—and ever who is on the microphone or the engineer here, I don't know . . . when a vision comes, I'm in another world, so I don't know how loud I'm talking, so you—you watch it.

226 Now, just to speak with you a moment. Now, here is a drama again. If Jesus remains the same yesterday, today, and forever, and He will make known to me something about you that you know . . . well, I don't know nothing about you, but if He'll make it known, would you believe that He would give you the thing you ask for? Would—would you just raise your hand to that, you believe it?

227 Now, will the audience do the same, as both of us has raised our hands that we do not know each other?

228 Now, Lord God, the rest of the meeting comes to You, all that is accomplished is Yours. And now, let Thy Holy Spirit move sweetly upon us, anoint the branches, Lord, be the Life in the Vine, and give unto us, tonight, the evidence of the resurrection, for we know that two thousand years has meant nothing to You, You live for evermore.

229 And give these poor Christians who struggled, and tried, and—and spent their money building churches, and done everything, and tried to live good, give them a great joy tonight to know that their Jesus is alive, He isn't just a—a shout, He isn't a—a—a joy, yet He is, but He's a living Person, Christ, the Son of God. Grant it, Father. All praise shall be Thine. In Jesus' Name.

230 Now, if the Lord God would tell me, you be the judge, as we both raised our hands, we never met, or know nothing of each other in life. If the Lord God would reveal to me what you're here for, or something on that manner, you know whether it'll be correct or not, the audience has said the same. Now you see where I stand.

231 Now, if Jesus will do that, He keeps His promise, then this is a sure sign that the Gentile age is ending, and the Church is being called out, it's the last message, that was the last to the Jews, it's the last to the Gentile. And by His grace, and by a Divine gift, then His Presence here, everyone would believe it. I pray that He'll grant it.

232 If the audience can still hear my voice, the woman is going away from me. She's conscious right now that something is going on. The woman is a Christian, she's a believer. And she wants me to pray for her eyes, her eyes are going bad, that's true. If that's right, raise your

hand. You do not wear glasses nor nothing, but your eyes are going dim, it's the nerve in your eye, dying. That's right.

233 Now, you believe? Now, you—you're—you're thinking I guessed that. I didn't. Let God be the judge.

234 Look to me again. God knows I'm not trying to show off, I just want these people to know, sister. You seem to be a good person, have a good contact with God. Now, I don't know what I told you, it's on the tape, that's all I ever know, I wouldn't remember it when the meeting is over. But now, may God help me so that the people will get all that out of their thoughts.

235 Yes, I see the woman going from me, it's something with her eyes, she's going blind. And another thing, she's got a lung trouble, something wrong with her lungs. And I see you standing in a prayer line, you've just been prayed for that, right in this same meeting. You just can't accept it, you seem, can't get it. That's right, that is true.

236 And let me tell you . . . You believe me to be His prophet? Look, you're worried about something, and that's a daughter of yours that's fixing to have a baby, and she's got that Rh blood, and you're afraid of a blood clash in the baby.

237 Besides that, you've got a grandson, and he's up for an operation with a male testicle trouble, THUS SAITH THE LORD. That is true. You believe you receive now? You believe that the Voice, ever what It was talking to you, wasn't mine but it was His? Then you receive what you ask for. Go rejoicing, be happy. It'll be all right, just believe.

“If thou canst believe!” Now just have faith.

238 How do you do, lady? I supposing that you and I are total strangers to one another. We do not know each other? This is our first time. You're just a woman, that you got a prayer card and you come up here in the line, no way for me to know you, but God does know you. If He will reveal to me what your trouble is, and you know I do not know, but if He will reveal it, you'll know it's a supernatural power. Will you say with the Pharisees, “It's Beelzebub,” or will you say with the believers, “It's Jesus Christ the same . . .”? Jesus Christ.

239 Now, something happened in the audience. Now, just keep believing. There was a woman that was praying, it's a much older woman than this, and she appeared here before me, praying. Someone is praying for a trouble in here that touched the High Priest.

240 Let us talk again. I can only go as the Spirit leads me. Oh, you're not here for yourself, you're here for someone else, that's a man, it's your husband, and he's suffering with a, you call it a demon oppression, it's a nervous condition that's broke his nerves down, that's THUS SAITH

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THE LORD. That's true, isn't it? If it is, wave your hands. Do you believe me to be His prophet? Take that handkerchief that you wiped your tears with and lay it on him, and he'll be made well, THUS SAITH THE LORD.

241 "If thou canst believe!" Have faith in God, don't doubt now, have faith in God. Be real reverent, real reverent now.

242 Here it is, here she is, it's a woman setting right here on the end of the seat with a green dress on. Lady, you were praying just then (Was that right?), for me to call you. If God will reveal to me what your trouble is, will you believe me to be His servant? You suffer with a liver trouble. That's right. You *did*, you don't have it no more, your faith has made you whole. God bless you.

243 I do not know the woman, I've never seen her in my life. What did she touch? She's twenty feet from me. What did she touch? The High Priest.

244 There's another woman with her hand up, right behind her, straight behind her there, little white scarf, suffering with a asthmatic condition and a heart trouble. Is that right, lady, you that raised your hand? If that's right, stand up on your feet. All right, you're healed, your faith makes you well. Go and believe. You may be seated now. Go home trusting God.

245 Oh, His Divine Presence! Do you realize, friends, can you understand? What is it? It's got to be a Spirit. *Here* is His picture, *here* is His Word, He's doing the same, it's you doing it. Here, I'll show you: That woman was just healed setting there, her little friend setting next to her has been praying, too. That's right, the little woman with the blue-looking dress on, wiping her eyes. You said, "Lord, let it be me next." If that's right, wave your hand. How would I know what you was praying about and the words you said? You believe God can tell me what your trouble is? You're suffering with trouble in your head. If that's right, wave your hand. It's all over now, your faith has healed you. Go home and be well.

246 Have faith in God, don't doubt, believe, for all things are possible to them that believe.

247 This lady, I'm sorry. We are strangers to each other, I do not know you, I've never seen you, but God knows you. All right. If God will reveal to me your trouble, you believe me to be His servant?

248 Now you're beginning to believe. It just begins to move all through the building now. See? That's the way to do it. Don't doubt now. You setting here in them chairs, you're not hopeless, get that out of your mind right now, this is the time for you, believe.

249 Now the woman, look to me, just a minute. Reason I say that, like Peter and John said, "Look on us." You're aware that something is going on. You got a real sweet, humble feeling, right between me and you stands this Light right here, now, that's what's making you feel that way. Now to be honest with me and with God, you have a feeling now that you've never had, like a real sweet feel- . . . If that's right, raise up your hand so the . . . See?

250 You're not standing here for yourself, standing here for someone. You believe that God will make them well? With all your heart you believe it? Your mother will be healed. You believe it? She has diabetes, and she has heart trouble. And that you might know I be God's prophet, or, His servant, she's not here, she lives in Wichita, Kansas. You're . . . Send that handkerchief to her, she'll get all right.

251 Believe God, don't doubt. Come believing. "If thou canst believe!"

252 You believe God heal that female trouble and make you well, lady's trouble? You do. You think your husband would rejoice over that? And he knows about it, reverend. You believe that He would . . . ? You believe me with all . . . ? God . . . Go back to your home, then. Jesus Christ makes you well. Have faith.

Come, lady.

253 Don't think now I was reading the woman's mind, I wasn't.

254 Here lay your hand on mine, lady, put your hand on. If God will reveal to me, looking *this* way, what's your trouble, will you believe me? If you will, take your hand off mine, raise it up. All right. You believe those tumors will go out without the operation, out of the female . . . ? Go home and rejoice, they have. Amen. Have faith in God.

255 You believe? See if the Holy Spirit is here.

256 Lady, that back trouble you had, left you while you were setting in the chair, go on your road rejoicing, go on your road, be made well. Have faith.

257 What if I didn't say a thing to you, would you still believe me? What if I said you were healed? Would you believe me? Go rejoicing.

258 Just a minute, the man setting there, you got throat trouble, hemorrhoids. Got growths, too, haven't you? You believe that God will make you well? If you believe it, you can have it.

259 That back has been bothering you for a long time, but it's gone now. Go on your road and rejoice. Have faith in God.

260 Come. That diabetes, you'll never have to be take any insulin anymore if you'll believe. Just go rejoicing, saying, "Thank you, Lord." Go rejoicing, having faith. All right.

261 Bring him on. You believe the anemia left him? You believe the anemic condition left? Take him on, take, and be well.

262 How many wants to believe in this building? You believe with all your heart? Is Jesus Christ the same yesterday, today, and forever? What have I done in here? Do you believe it? Lay your hands over on one another, and I'll show you what God will do. Jesus said this: "These signs shall follow them that believe." Did He say that? All that's believers, raise up your hands. Lay your hands on somebody, you believers, lay your hands on one another, bow your head.

263 O God, in Jesus Christ Name I condemn the devil and all his works, and ask that each person in here be liberated from their sickness.

264 Satan, you've lost the battle, you've been exposed, you're nothing but a bluff, and you've been exposed on the platform, come out of this people in the Name of Jesus Christ! Leave this congregation of people and be . . . ! 

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Tent Meeting  
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