
WE WOULD SEE JESUS



Thank you, Brother Borders.

² You may be seated. Certainly deem this a great privilege to be here, tonight. And I don't know whether I can pronounce the name right, Santa Maria, I guess that's the way you pronounce it. And it's my first opportunity to be here in this lovely city, and enjoying the atmosphere of good fellowship and fine weather.

³ We come through Phoenix the other day when it was around about a hundred and eleven, when we got up here, why, I was about ready to hunt my overcoat up. Is that . . . this is the climate the year round, about like this? Somebody said it was this way practically all the time. You haven't got a empty house around here, have you, that you'd like to rent out for a while? This is just a—a real, fine place to live, at this kind of a weather here. I . . .

⁴ Someone was telling me in the restaurant, today, said, "Why, our hottest time of the year is around December!" Said they was barbecuing something out in the backyard for Christmas. Now, if you was from my country, you barbecued in the backyard, you would have an overcoat on, and earmuffs, and set down on a chunk of ice somewhere to—to barbecue.

⁵ It's fine that God has so fixed this earth that we can all be happy, if we would just try to be that way, live happily, and—and be thankful to Him for what we have. I'm quite sure that one of the great faults with us, that we're not grateful enough for what we have. He has been so good to us to give us so many good things, and—and we—we just don't seem to appreciate it as much as we should.

⁶ I've had the opportunity, travel quite a bit, around the world several times, and—and seeing the other nations and the people and how they—how they have to live and everything. There's an old saying, "It's great to be an American." Well, that's just a little more than a saying, that's the truth, that's really a fact, it is, to when we can get plenty to eat, and—and at peace, and our little troubles are minor, and we're almost living in a Millennium. If it . . . we just get sin out of the way I believe it would be a Millennium then.

⁷ But we are happy, though, to have this nation. We don't know how much longer we'll be able to have it this way, but we trust that it'll be until the Lord Jesus come. This is our last great hold of civilization, we believe, and see other nations, how they've raised and fell, and we see ours going the same route, so we—we're sad about that. But yet, we

know that that only speaks that we have a City, and a Nation that will never perish.

⁸ Not long ago I went to a tree where I used to go when I was a little boy, and it was such a beautiful big tree. It—it was what we call in the east there, middle east, a beech tree. And they're a long-life tree, and very pretty when they stand out, where they're not smothered in with other trees, and shaped up. And I thought, "That tree will be standing for several generations." But you know, it's just a snag now, and I remember be- . . . [Blank spot on tape—Ed.] . . . when I was seven or eight years old, used to be a spring below it, I used to go to drink out of that spring. The spring is even dried up, the tree is gone.

⁹ I remember the old house we used to live in, it was a log house. We had a little . . . Mama had a piece of looking glass, a mirror she'd tacked up on a tree out there where we had a little wash bench, and we'd come in out of the field and wash, and—and had an old meal sack that Mama had fixed for a towel. I don't know whether you people ever had to live like that or not, but we Kentuckians had pretty hard time.

¹⁰ So and I remember she used to pull the strings out of the bottom of it and make little fringes like, to hang down. And that rough towel, and when us kids get a bath with that, whew, and have to be rubbed, it'd just take the hide off almost.

¹¹ And—and I used to see my father, a small man, yet strong, he was a logger. And he'd pull, come in, roll up his sleeves when he'd go to wash, he was then, I guess, in his twenties, twenty-five, thirty years old, and had great, huge muscles, and strong. I heard a man tell me, it was last year, a man, he used to work for us, said he seen him load a nine-hundred-pound ash log by himself. And I thought, "The arm of that man!" I said, "My, he will live a hundred and fifty years!" But you know, he died at fifty-two.

It just shows that, "Here we have no continuing city, but we are seeking One to come." That's right. We're seeking One which will last forever.

¹² And now, Christian friends, this being my first time among you here in—in your city . . . And I deem it a great privilege that your pastors has invited me to come. And I'm here to do all that I can for the Kingdom of God. And I'm not much of a preacher, I'm a . . . but I love the Lord. If a good preacher loves Him any better than I do, with my ignorance, I just wonder how they get by with it, just—just be able to stand it, because sometimes I get, just get so—so much love in my heart for Him, I just can't hardly stand still.

¹³ And this just isn't something since I begin to get old, I started this when I was just a boy, just a little boy, I gave my life to the Lord Jesus

and served Him ever since. And it . . . each day, as I know I'm nearing the shores on the other Side, it gets sweeter each day. I just love Him as the years go by.

¹⁴ And I come to place my fellowship and . . . with you brethren and sisters, and all of us together to pull for the Kingdom of God, to have the blessings of God with us, and to bring the little Message that the Lord has given me to you, and hear your message that God has given you back for me. And we'll pray for the sick people, and see if there's anybody that wants to join this great rank, not a denomination, just a fellowship with Christ. See? We don't represent any denomination, we're for all of them, nothing agin any of them, but for ourselves, we just stand independent.

¹⁵ And, as I said the other day, we are here seining together. Now, the . . . Jesus said, "The Kingdom of God is liken unto a man who took a net, and cast it into the sea, and when he'd pulled out of the net, took in the net, he had all kinds." Course he had good fish, and scavenger fish, and crawfish, and turtles, and snakes, and frogs, and everything that's in the water, but that's what the revival catches. See? That is right.

¹⁶ So our brethren, here, has been seining on their corner and down on the next corner seining, and now I come to put my *seine* with theirs so we can reach way around, all the way around the city, and pull for everything that we can. And that's what we're here for, to pull together to see . . . we just can't afford to . . . but what, after knowing what we know about Christ, is to put every effort we can. We don't want nobody to miss that glorious Place that He has gone to prepare. [Brother Branham coughs—Ed.] (Pardon me.) And we are here to help. Now, I will try and . . .

¹⁷ They say that there hasn't been any of the brethren, I don't think, here, of the big evangelists, like Brother Billy Graham, Oral Roberts, and those great evangelists. And, I'm . . . Which, probably some of you have heard them. And I—I suppose, being a small city, and there has to be quite a bit of finance connected with a big meeting like that. And I guess Brother Roberts' finances each day runs better than ten, twelve thousand dollars a day for his television, radio, and so forth. And I guess Billy Graham's runs that or maybe more. Now, how could those men come to a little small place like this? They—they couldn't do it. See?

¹⁸ But when the Lord called me, He . . . You know, I—I never did start in any radio, or—or television, or anything so I'd be, you know, bound down, so that I could go anywhere the Lord called me, 'cause I don't need no money. So I just—I just don't have no programs to sponsor, nothing at all, and just to go and fellowship with the people,

and wherever the Lord would call me to go. And I have . . . He has . . . had grand privileges.

¹⁹ I preached, just recently, a two-night's revival in a church that held twenty, and I was in Bombay, India, where we had five hundred thousand at one meeting, and Durban, South Africa, about two-hundred and twenty-five thousand, where I seen thirty thousand raw heathens accept Christ as Saviour in one altar call.

²⁰ And I see them taking about seven big van loads, and them vans, my, *that* would be a Jeep up the side of them big African vans there, of just wheelchairs, crutches, and things the natives had packed each other, down out of the—the jungles.

²¹ And the next morning when Sidney Smith, the mayor of—of Durban, South Africa, called me and said, “Go at the window and watch out towards the seashore.” And here come a string of people with . . . where twenty-five thousand miracles had been performed at one prayer, and there they was with their crutches and wheelchairs. And the natives, which was at war at one another a week beforehand, was walking down, had been laying on those crutches, and braces, and so forth, the next day walking down with peace, arms around one another, singing “All things are possible, only believe,” in their native tongue.

²² That's what the whole world ought to be doing, tonight . . . ? . . . all of us with one heart and one accord, just singing the glorious Gospel of the Lord Jesus.

²³ And now, in the message that I have, I will try to make it just as simple as possible, because being the first time that . . . maybe people has been in the meetings, and it may seem a little strange to you at first, and if it does, I just ask you if you'll bear with me a little, see, and always search out what I say, and if it isn't exactly with the Scripture, don't believe it, see, 'cause . . .

²⁴ Now, God can do things that's not written in the Bible, He is God, He can do anything He wants to. See? But as long as I see Him doing just what He has promised to do, that will be fair enough for me, that's all right. Then I know I'm on the right path, then, as long as it's in the Scripture, God promised to do it. And the way He did it, and the way He does it, and I believe . . . Here's what I believe: that if He ever was God, He is still God. See? And if He isn't the same God that He was, then He wasn't God, see, because He is . . . if He is God, He has got to be infinite, infinite, and then, if He is infinite, He is perfect.

²⁵ And if God ever does anything, see, if He . . . just remember now, if God ever does anything, and the way He does it, He can never change that way, because, you see, He is perfect. Now, I can do something, and

you can do something, and next year we—we got a little better idea, see, because we learned a little more, and maybe in ten years we're way smarter than we were, but not God, He is infinite. See? He is perfect to begin with.

26 And—and if God is ever called to make a decision, and the decision that He makes has to forever remain that way, He can't do it *this* way one time, and *this* way another, take *this* one and refuse *that* one, the way He acts the first time, if He doesn't act that way every time, He acted wrong the first time, see, because He is God. He can never change His way, 'cause He is God. And then, He is infinite, omnipresent, omnipotent, and in order to be God He has to be all those things, so we believe that.

27 And now, and I'll try, in explaining the Scriptures, and reading, and everything, making it just as simple as I know how to—to make it. And then, now, and follow it close in the Scripture. And then I will ask you to support me with prayer, because . . .

28 And wouldn't it be wonderful if there would be, right in this little city of Santa Maria, a great revival break out at all the churches? Would be . . . and people would be flowing in across these mountains, from down across the hills, coming in to see the glory of God, and all the churches just on fire for God, and—and the little differences pushed away, and everybody, one heart and one accord. Why, it would be wonderful! Just think, little Santa Maria, up around the lake coast, would be the one that was . . . had this revival.

29 Now, it—it's not only probable, but it's possible that it could happen, depends on the attitude that we take. Now, God always sends His gifts and things into the generations, into the churches, and whatever attitude the people takes, that's the results of what they get, we know that. You . . . God doesn't push Himself on anyone, you have to want Him.

30 Now, nobody can explain God. You have to accept God by faith, because if it isn't faith, then it isn't God. If I could explain God, then I would be equal with Him. And now, we cannot do that, we don't attempt to. But the little things that He has give us, we just take His promise, and believe it, and watch it work out just exactly the way He said it would do it; and if we'll do that, I'm sure we'll see the glory of God.

31 Now, I don't want to keep you late at night. Just so . . . I know you're working men, and—and I've worked all my life, so I—I know what it is to have to go home, and get up early in the morning, and, after setting in a meeting. And I have had some awful long ones, so . . . but we'll try to get through each night, say . . .

32 Now, it's twenty minutes until nine, by this time, and I suppose maybe your service is usually out around nine-thirty, and that'll give you time to go home and—and get your rest, and get back tomorrow night. Get on the phone, and call somebody, and get the sick and afflicted in. And don't—don't come in like you was just . . . just rush in like this, and rush back out, you miss it a hundred miles, you see. See?

33 If you had to go to Mayo Brothers, you know, for an examination to find out what was wrong with you, the first thing, you'd have to call and get an appointment. And that'd probably take you two or three months before you get an appointment. And then you'll go there and stay in the hospital, maybe for a week or ten days in the hospital, and they don't do a thing for you but examine you.

34 And then, when you're through all that, after months under sweat, and trial, and medicines, and, oh my, everything, then they only tell you what's wrong with you. See? That's right. And yet, the people clamor from everywhere to find out what's wrong with them, when, if you'll just believe God, with all your heart, it will be over in a minute. See? If you just . . . See? That's right. And it . . . You have to believe It though. And now remember, only by faith, we believe It and watch It act.

35 And then, each night the Scriptures that I use, sometimes I write out several Scriptures here to refer to, and if I refer to these Scriptures, and what you see taking place, if it doesn't seem natural to you, go home and check it with the Bible. Then you owe it to me, if it isn't God's promise, to come back and tell me about it, and lay it up here on my desk and say, "Brother Branham, that's not right, that's not Scripture." See? And if It is—It is Scripture, then it's, then you owe it to yourself to believe It, don't you? for—for It is God.

36 Now, before we take up too much time now, and I want to thank my brethren again, I suppose these are ministers, and so forth, along here, I appreciate it, and you laity, and dif- . . . members of different parts of the body, we are sojourners here, we're pilgrims, and we come to visit you who are sojourning. We are waiting for the coming of the Lord. Here we have no continuing city, we're going from place to place, and waiting for the coming of the Lord. Day by day we grow older and older, and don't know what minute, whether we're young or old, that our life [Brother Branham snaps his fingers—Ed.] can be snapped like *that*. Then we got to meet God, and there . . . This is our preparation time, so let us prepare now to meet the Lord when He comes.

37 Now, let us bow our heads and speak to the Author before we read His Word. Now, with our heads bowed, and our hearts likewise, I wonder, in the building tonight, before we start, if there would be

those here that would like to just raise up their hand to God and say, "God, now during this meeting I have a need. Would You supply my need, Lord? I'm going to raise up my hand and just by this . . ." God bless you, everywhere. Now, He sees what's under your hand in your heart.

38 Our Heavenly Father, we are now approaching the Throne of Thy grace. Now, we would not come by the Throne of justice, because if we'd get justice we'd all die. We could not come by the Throne of Judgment, but we have been bidden to come by the Throne of grace, with a promise that our Lord told us, "If you ask the Father anything in My Name, I will . . . it will be granted." Now, we know that that is true, it has to be true, it is the Word. And we believe this Bible to be Your infallible Word, every Word of It is of God, and we hold onto It and cherish It with all our hearts.

39 Thou knowest how we appreciate this time of fellowship here, in this lovely little city, and these fine brothers and sisters. We're reminded of the early days when the apostles met together when their numbers were small, but how the Holy Ghost came among them and did great outstanding things, because the Church were assembled together! That was the early apostolic catholic Church, way back from the beginning, at Pentecost.

40 We pray, Heavenly Father, that, as this apostolic catholic Church has gathered together that You will return, tonight, in the form of the Holy Spirit, two thousand years since Your crucifixion for our redemption, the appropriation of our . . . for our iniquity, providing a water of separation by the washing of the water by the Word, and now, to make Your Word alive, quicken It and bring It to pass. It takes a living, resurrected God to do that.

41 And now, Heavenly Father, we would ask, tonight, that Your Presence would be so great among us, that when we leave this building, tonight, this little gathering, even on the first night, may we say like those, who came from Emmaus that time after the resurrection that morning. You had walked with them all day long, talked with them, yet they did not recognize You; and, Father, I'm sure some of us, and many of us, and practically all of us here have walked with You, and You have walked with us, and yet we were not conscious of It.

42 But when the evening time come, when the toils of the day had finished, You gathered them in together, and the doors was closed, and then You were shut in with them, then You did something just like You did it before the crucifixion, and they recognized, by the way You done it, that That was You. And they . . . Then You vanished out of

their sight, and they hurried home, over to their other comrades and said, “Truly, the Lord has risen.”

⁴³ Won’t You, tonight, Father, as we have assembled together and closed the doors around us, won’t You appear in our midst and do something, tonight, like You did when You walked in Galilee, and Capernaum, and different parts of the world? that this little audience, and all of us together, might see the proof of the resurrection. The great Messiah of God lives, after two thousand years through critics and dark places, but yet they cannot kill Him anymore, He lives for evermore. Grant it, Father.

⁴⁴ And may we, as we go home tonight, say, along the road as we go, “Did not our hearts burn within us, as He spoke to us along the way?” For we ask it in Jesus’ Name, and for His sake. Amen.

⁴⁵ Now, in Saint John, the 12th chapter and the 20th verse, we read for a little background for a context:

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

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

⁴⁶ And then in Hebrews 13:8: [Brother Branham coughs—Ed.] (Pardon me.)

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

⁴⁷ Now, this is quite a text. And for a little background, we might say that these Greeks had the same curiosity that I have tonight, and I’d believe we’d all have. There’s no one that ever heard about Jesus but what longs to see Him. If I would say to this little audience, tonight, “How many of you would love to see Jesus?” I suppose every hand in here would go up. That’s right. Let’s just test it. How many would like to see Him? Let’s see. See there? Sure. You’ve heard of Him, “Faith cometh by hearing, hearing the Word of God.”

⁴⁸ Now, we’d all love to see Him, sure. I’d love to see Him. Well, now, if He . . . That would place us in the same position that those Greeks were. They came to Jesus and said . . . came to the disciples and said, “Sir, Sir, we would see Jesus. We . . .” That’s their desire, “We would see Jesus.” And Philip took them over and—and brought them to Jesus, he and another apostle, and they got to see Jesus.

⁴⁹ Now, Hebrews 13:8 said that He is the same yesterday, today, and forever. And if we desire to see Him, why cannot we have the same privilege that they had? Now, you see, the Scriptures cannot lie, They have to be truth, see, They have to be true. Now, if the Bible said He is the same, that . . . He has got to be the same. Now, I don’t believe the

Bible is, any private interpretation, I believe It is just the way It was written.

⁵⁰ I believe that God will have to have some Standard that He will judge the world by. Now, I, if you all know, being an Irishman, I came from a Catholic family background. And now, when I was a young boy . . . Course, my father and mother both married out of church, and, out of the Catholic church, and therefore, they wasn't . . . didn't belong to anything. And you read my life story, perhaps. If you haven't, the books are here, a brother has them here for sale, and so forth.

⁵¹ Now, and then in that, when I got a call from God, I begin to wonder, now . . . Then when I went to the church, the church says that God will judge the world by the church. Well, I come to find out there's about nine hundred different churches. And one says they're right, and the other one is wrong; and they're right and the other one is wrong. Now, it's a bit confusing that way. Now, if the Lutheran is right, then the Baptist is wrong; if the Baptist is right, then the Methodist is wrong. And then, they got so much different. So then in the whole thing I seen there was a confusion.

⁵² How could God ever let . . . then bring a people to a Judgment so perfect and then so many different outlets? One *this* way, and one *that* way, one says, "*This* is all right," and the other saying, "No, it's not." And, "*This* one's the . . . *this* way, and *that* . . ." It would be a bit confusing. And I could . . . I don't . . . couldn't believe that a kind Heavenly Father would do a thing like that.

⁵³ So then, I thought, "Well, what did He first put Judgment on people by? How did He give them . . . ?" That was in the . . . go, have to go back to Genesis, so Genesis is the seed chapter, which means "beginning."

⁵⁴ And the first thing that God put before man was: Obey His Word. And just one little slip, not a whole, great big chapter, but just misconstruing the Word, just twisting It a little bit, Satan did, by reasoning, and it caused the whole . . . every heartache that ever was, every sickness, every death, every little sick baby, every grave on the hillside, just to disbelieve one little Word, just, not exactly throwed It out, but just misquoted It, just reason, "Isn't it reasonable that God wouldn't do a such a thing?" he said. But God said He would do it. See?

⁵⁵ And then, if God let all this six thousand years of suffering, just because of just taking one Word and—and misguiding It, and caused all of this, how is He going to let us go back with another Word all misguided? So with nine hundred and sixty something different denominations, how can we judge by that? Everyone saying *this* way, or *that* way.

56 Then I read in the Book where, over in the last part of the Book of the Bible, It said, “He that will take Anything out of this Book, or add one thing to It, the same will be taken out of his part of the Book of Life.” That’s the clergy, denominations, or so forth, that—that misquote the Word, or put dogmas in instead of Scripture, and so forth, and men’s own ideas for their own achievement. It must be exactly God’s Word, just exactly the way He said It.

57 Now, I know many of us don’t have faith, and I don’t, have faith to make all of His promises come to true . . . to pass, but I sure wouldn’t stand in the way of somebody that did have that kind of faith. As I’ve often said, “I wished I had enough faith, like Enoch had, to take a little afternoon walk and go up Home with Him. I wish I could have that kind of faith.” But I, if I haven’t got it, I won’t stand in somebody else’s way that has got it, I’ll say, “Thank God for that precious brother, sister who has faith to walk right out of life without dying!” And that would be wonderful.

58 But we believe that there is coming a time that when there will be an afternoon or a morning walk of some kind, and there’ll be many on earth, will be caught away in the Rapture at the Coming of the Lord. And I believe we’re nearing that time.

59 Now, now, the Bible is saying that He is the same, that’s what I’m trying to get to you, that you must realize this: that the Bible said, “Jesus Christ is the same yesterday, today, and forever.” And the Greeks wanted to see Him, and they were taken to Him by one of His disciples. Then, would it not be possible, if He is the same, for another true disciple to take you to Him, let us see Him?

60 Now, it’s been the cry of the human heart, since the dawn of time, to see God. Job, the oldest Book in the Bible, they claim was wrote before Moses wrote Genesis, now, that Mos- . . . , or, Job cried out, “Oh, that I might know,” in other words “know where He lives at, if I could knock on the door, if I could talk to Him!” See? “If I could just see somewhere that I could go knock on the door! I’d like to reason it out with Him.”

61 Every man is trying to look past that curtain, knows that he come from somewhere out of the darkness, knows that he’s here in human life, and he’s crossing back through there again somewhere. So every man is trying to find out what is the door, and how to . . . where we come from, and where we’re going. It’s always been the cry of the human heart.

62 And yet, if we would stop just for a moment, He is so real around us until there’s . . . Why, He is just everywhere! God is . . . He lives in every creature that’s got life in it, He is living there; every plant, every flower, everything else, God lives in it.

63 But now, instead of going into that, which we might later, I want to get this point to you. Now, if Jesus was in Santa—Santa Maria tonight, what type of Person would you look for? Now, we know that His physical body, which was borned of the virgin Mary, that was crucified, and died, buried, and rose the third day, and ascended up to the right hand of the Majesty on high, sets there, tonight, a High Priest, ever living to make intercessions upon our confession. And He is also a High Priest that can be touched by the feeling of our infirmities, right now He is that kind of a High Priest that can be touched by the feeling of our infirmity.

Now, the only way . . . If I asked all you Lutheran, “What do you think about Him?”

“Why, He would be Lutheran!”

“All the Catholic?”

“He would be Catholic.”

“The Pentecostal?”

“He would be Pentecost,” and so forth.

64 Let’s just . . . The only true way to find it out is this: Let’s find out what He was yesterday, and if you can see what He was yesterday, then He has got to be the same today, and will be forever. Just lay the church body aside, of their ideas of it, and let’s just find out what He was yesterday.

65 Now, we remember that He has been promised since the garden of Eden, from the very first day of sin, came in the garden of Eden, and God called Adam and Eve to Judgment, He promised the Seed of the woman should crush the serpent’s head, a Saviour.

66 The next great move, we find Moses, the great, well, he was a—a type of Christ, a law-giver, priest, king, and so forth. We find out that he was a perfect type of Christ, born in time of persecution of the enemy, hid in the bulrush, and just like Christ was, and come out, and led the children out, and so forth. And so we find there that Moses at the . . . down towards the end of his road, he said now, after his going that “The Lord your God shall raise up a Prophet, liken unto me.”

67 Now, we know that all Israel, all the Old Testaments, always depended on their prophets. Hebrews 1 said, “God, in sundry times and divers manners, spake to the fathers by the prophets, but in this last day through His Son, Christ Jesus.” See?

68 Now, the Hebrews, the way that they could tell that . . . we’re taught over in Deuteronomy, about the 18th chapter, “If there be one among you who is spiritual or a prophet, I the Lord God, will make Myself known unto him in visions, and speak to him in dreams. And if what

this prophet says comes to pass, then you hear him. But if it doesn't come to pass, don't you listen to him," see, "because . . . don't fear that man, because I never sent him."

⁶⁹ That's only reasonable. If God sends anything, God backs up what He sends; so God sends His Word, God backs His Word up. Now, a man can come in and tell you anything. But when God says anything, then God backs up just exactly what He says He will do, 'cause He has got to, in order to be God. He couldn't make a promise and then not stick with it, and then remain God, He couldn't do it, see. He has got to stay with His promise.

⁷⁰ Now, we find out then that we . . . The first time we find Him appearing on the scene . . . There's lots in there that we'll pick up down through the week, and weed it in so that you'll get the . . . a more understanding of it. But let's just start with the life of Christ.

⁷¹ We know how He was borned of the virgin, at the age of—of thirty years old He was baptized by John the Baptizer, went into the wilderness, and was tempted of the devil for forty days and nights, and came out and started His ministry. The first thing we notice after He come out, well, John saw a Sign over Him like a light. A form of a Dove came down from Heaven, and a Voice coming from that form of Dove, the Spirit of God, a Voice coming from the Spirit of God, which the Dove was the Spirit of God, saying, "This is My beloved Son, in Whom I am well pleased." Now, that's the—the King James version. Now, in the original version is something the same thing, it said, "in Whom I am pleased to dwell in," and God dwelt in Christ, we know that.

⁷² He said, "It's not Me that doeth the works. It's My Father that dwelleth in Me, He doeth the works." Saint John 5:19, He said, "Verily, verily, I say unto you, the Son can do nothing in Himself, but what He sees the Father doing, that doeth the Son likewise."

⁷³ Now, "God was in Christ reconciling the world to Himself," now, we all believe that, the . . . "God was in Christ." He—He expressed what God was, He was the expressed Image of God. "God was in Christ reconciling the world to Himself."

Now, we find out that when He was here, and how the people knew Him . . . Now, they were all Jewish believers that He came to, "He came to His Own."

⁷⁴ Now, there's only three races of people in the world, let them say whatever they want to, there's three races: Ham, Shem, and Japheth's people, 'cause that sprung from Noah, from the ark. There is three races of people, and so then, that was the Jew, Gentile, and Samaritan, which we find out that the Pentecostal Message went to them three, and Peter with the keys, and from then on it's to everybody then. Now, we find

out that Peter, on the day of Pentecost to the Jews, and down to the Samaritans, when Philip went down and preached to them to there, and then at the house of Cornelius, and then that was it. See? The world had it, had the Gospel.

⁷⁵ Now, now, let's notice, closely now, as we come in. Now, we see Him coming down out of the wilderness, immediately the sparks begin to fly from His ministry, healings taking place, and great things taking place. And there happened to be one named Andrew, he had a brother named Simon. I took the history of his father, and of Peter, which we know him as, tonight, his name then was Simon. And Andrew persuaded him to come to see Jesus, and told him He was the Messiah, he was thoroughly convinced that was the Messiah.

⁷⁶ And when he came to Jesus, Jesus looked at him. Now, remember, He is Messiah, and now, here is what He was yesterday: And as soon as He looked at Peter, or, Simon, He said, "Your name is Simon and you are the son of Jonas." That . . . Immediately Simon recognized it and accepted Him. Now, why would that man, upon that condition, just because Jesus said those things, "Your name is Simon and you are the son of Jonas," and he recognized Him immediately to be the Messiah, why would he do it?

⁷⁷ See, he was taught, in the Scriptures, by his father, that someday the Messiah will come and there'll be a great disturbance amongst the people. Always before something real happens, there's a lot of counterfeit stuff rises up around it, we know that, always. That's the devil trying to—to counterfeit it, and remember, when you see a counterfeit, just remember it speaks of a real one coming, you see. That's always. See?

⁷⁸ Now, and I can just hear Jonas say, "Simon, my boy," his hair gray, Jonas, and say, "I always thought I would see the day when the Messiah would come, but I'm getting old now, I probably won't see it. But son, you and Andrew set here, don't forget, the Messiah, there will be a lot of stuff rising up in your days, you may see Him. We've looked for Him, now, for four thousand years, but He may come in your generation. And don't you forget that our Bible cannot fail, our Scriptures cannot fail, He will be a prophet, for Moses, the one that we believed all these years, and the one that led us out of Egypt, told us that the Lord our God would give us a Prophet just like him, and He will be a God-Prophet, and you'll know Him by that."

⁷⁹ And as soon as Simon seen this Jesus of Nazareth said, "Your name is Simon and the son of Jonas," that godly old father that had instructed him, there was a perfect sign that was the Prophet. See?

You know, they said to Him, “Art thou the Christ? Art thou *this* Prophet that was supposed to rise?”

⁸⁰ Now, He made Hisself known to the man that He gave the keys to the Kingdom, that was the head of the Church at Jerusalem, by telling him who he was, and what his father’s name was. Now, that was the way He made Hisself known to Simon Peter, and Peter recognized Him to be the Messiah.

⁸¹ Philip was standing there, and it so thrilled him, because Philip was a—a—a godly man, he was waiting and watching. God . . . Listen, don’t forget this: He will only appear to those who are looking for Him, no other. That’s the reason John saw that Light, and he’s the only one that saw It, “John bare record saying, ‘I saw It.’” Nobody else saw It. When Paul saw that same Light, struck him down, Paul saw the Light, not the men was with him, see. See? Remember, that It comes to those who are looking for It, who is believing It. That’s the only way God reveals Himself, always has, and always will.

⁸² Notice, now, Philip was standing there. When he saw that taking place . . . He knew of a man that they’d had Bible school together, and they were orthodox, they were really believers in the Scrolls, and they were looking for something to happen. And around the mountain, if any of you was ever in Palestine, from where Jesus was preaching, it was fifteen miles around to where he found his friend, Nathanael.

⁸³ Nathanael had a orchard, olives. And so he went to the door, and knocked at the door, and his wife told him that he was out in the garden, so he goes out in the garden, and there’s Nathanael.

⁸⁴ Let’s just break in, see what he was praying about. I can imagine hearing him say, “Father, we have longed for the Messiah, the Deliverer, to set us free from this Roman power. O, Father God, will I live to see the day when this Messiah shall make Hisself known to us? I have read in Your Scriptures where He is coming. Moses told us that the Lord our God would raise up to us a Prophet liken unto him, and we would know Him. And, Father, I’m longing and waiting for that time. I’ve studied the Scriptures; I’ve lived in Them day and night.”

⁸⁵ And just about time he said, “Amen,” and raised up, Philip said, “Come, see Who we have found. We found Him, Jesus of Nazareth, the Son of Joseph.”

⁸⁶ Well, I can imagine Nathanael, now, I’ll give just a little drama, I can imagine Nathanael saying, “Now, Philip, I’ve knowed you to be a very levelheaded man. And I . . . Surely, you haven’t went off on the deep end on something,” you know, like we’d say today. “Now, Philip, we’ve studied the Scriptures too much together. Now, you come tell me that the Messiah is here, now, you know good and well if that

Messiah come, He would come to us Pharisees alone, our group, and that alone. Or He would . . . They'd spread down the corridors, and He would come down on the temple at the great temple that Moses built, and He would introduce Himself to Caiaphas the High Priest, 'I am the Messiah that you're looking for.'"

⁸⁷ See? That's the way they might've had it all drawn up, but God has His Own way of doing things, see. See? He come just exactly with the Scripture, but they had the Scripture misconstrued. I wonder if He comes . . . if He would come tonight, if a lot of us haven't got it all messed up. But the main thing is: Be ready when He comes, that—that's the thing, no matter which way God sends Him. Just let Him come the way He—the way He—He has got planned for Him to come. Some of us has got Him coming on a white cloud, some on a white horse, I don't care how He comes, just so I'm ready when He comes, I—I—I want to see Him. And I'm studying hard to know just exactly what the Scripture says, so I'll know Him when He appears, you see. Watch what the Scripture says about Him.

⁸⁸ Now, he said, "Come see Who we found." Well, course the conversation went on, and let's break in on, as they go around the bank. I taken it from . . . He went probably one day around the mountain, come back the next day. And on the next day around said . . . I can hear Philip say to Nathanael, "Nathanael, do you remember that time when you bought them fish from that ol' fellow, called Simon?"

"Oh, yes, Jonas' son, sure."

"You know, he didn't even have enough education to sign a—a receipt for you, a ticket that he got the fish."

⁸⁹ "Yes." See, the Bible said Peter was ignorant and unlearned. How many knows that? Yes, sir. He didn't have an education, he wasn't some seminary scholar, and he—he was a ignorant and unlearned man.

⁹⁰ And said, "He couldn't sign that ticket. Why," said, "when he came up by his . . . the invitation of his brother Andrew, and he came up before this, Who we know to be the Messiah . . . And I'm going to tell you why I know it. Now, you know, Nathanael, that you and I know the Scriptures say that He will be a Prophet like Moses. And as soon as he walked into the Presence of Jesus, Jesus said, 'Your name is Simon, and you are the son of Jonas.' Now, how would He know that if He wasn't a prophet?"

⁹¹ And I hear Philip say, "You know, Nathanael, it wouldn't surprise me a bit, but, when you come up before Him, He wouldn't say, 'Good evening, Nathanael.'"

⁹² "Ah," he say, "ah," Nathanael say, "let me go and see for myself." That's a good idea, you know. And, first he couldn't hardly believe it,

and he was invited to come see for himself. Said, "Could anything good come out of Nazareth, that bunch of holy-roll- . . .," or, you know, "people down there?" Excuse me. "Could anything good come out of there?"

⁹³ He said, "Come, see for yourself." Don't stay home and criticize it, come, find out. Come, see. And don't just take the man's word, search it and see if it's Scriptural or not, see. "Come, see for yourself." And on the road around they talked.

⁹⁴ Finally, they arrived where Jesus was having the healing service. They . . . Nathanael might've been in the prayer line, I don't know, or he might've been standing out in the audience, but when he first saw Jesus, and Jesus looked upon him, He said, "Behold an Israelite, in whom there is no guile!" That took the wind out of his sails, as to speak. He . . . Why, he did- . . . he couldn't understand!

He said, "Rabbi," which means, "teacher," "how did You ever know me? This is the first time we ever met. How would You know me?"

And He said, "Why, before Philip called you, when you were under the tree, I saw you." Fifteen miles around the mountains, what eyes! "I saw you."

⁹⁵ Quickly that man recognized that that . . . They hadn't had a prophet for four hundred years, you know, and he recognized immediately that was Him. So he run up to Him and said, "Rabbi, Thou art the Son of God; Thou art the King of Israel." Is that right?

He said, "Because I told you that, you believed?"

⁹⁶ Why? Now, that was Jesus yesterday. If He is the same today, He would do the same thing, see, if He is the same yesterday. That's the way He made Himself known to His people, that's how they recognized Him, not by His teaching, by His works. See?

⁹⁷ Jesus said, "Search the Scriptures; They are They that testify of Me, in Them you think you have Eternal Life, and They are They that testify of Me. And if I do not the works of My Father, then don't believe Me. But if I do the works of My Father, and you can't believe Me, well, then believe the works that I do, they are the one that testifies of Me." The works, a confirmation of the Word, that's what testifies. Well, wouldn't it be the same thing today? The works testifies. *Here* is the Word says so, and *here* is the works that testifies of the Word. Now, He can't change, He has got to be the same.

⁹⁸ Now, oh, there was them standing there, sure, standing back there, the great, High Priest, and priests of the synagogues, and all of them

standing there watching, and, of course, they had to give an answer to their congregation, it . . . the work was done.

You know what they said? They said, “He is Beelzebub, a fortuneteller, a devil.”

⁹⁹ And Jesus turned and said to them this: “Verily, verily I say unto you,” see, “you speak that against the Son of man, I will forgive you. But,” otherwise, “someday the Holy Ghost is coming to do the same work, and to speak a word against It, will never be forgiven, in this world, nor the world that is to come.”

¹⁰⁰ Now, see? See? Watch that prophecy swinging on into our day, you see, “to speak a word against It, will never be forgiven, in this world, nor in the world that is to come.”

¹⁰¹ And here was Philip, Peter, and them standing there, those Jews saying, “He is the Son of God; the King of Israel,” because He did those things before them. And the, supposed to be, orthodox said, “He is Beelzebub, the devil, fortuneteller.” See?

¹⁰² And Jesus testified that that would come in another day, by the Holy Ghost, 'cause the Holy Ghost wasn't given then, He hadn't yet been sacrificed. So the Holy Ghost would come, and to speak against It then because . . . What is it? Calling the Spirit of God, that is doing the works of God, an unclean spirit, a devil. See? Now, it's prophesied by Jesus Christ that it would happen that way, and it's got to be that way.

¹⁰³ Now, let's notice Him. Now, remember, there's three races of people, that was Ham, Shem, and Japheth's people. It changed our colors by the na- . . . the countries that we lived in, and—and so forth, and that don't have anything, do . . . God made them one blood, all nations. Whether he's Chinese, Japanese, or African, or Anglo-Saxon, or whatever he was, they're all one blood, all come from Adam, see. And they're raised in different parts of the country and tropics.

¹⁰⁴ Now, you just take anything, it'll do the same thing. You can take a coyote down there in Mexico, and let him live on that red-sand-ground, he's reddish color, bring him up here, on the white sands, he's white colored, kind of a brownish, take him up yonder, way up in the north country, way up in British Columbia, he's snow white, the same coyote, exactly.

¹⁰⁵ Same deer will change color from red, brown, and black. Yes, sir. Depends on the country he's living in, the food he's feeding on, and so forth like that. Now, that's how our colors and things got changed, but we all come from one race. That's the human race, that's right, all off of that one tree.

106 Now, there was—there was the Jews. He came to those Jews because they were looking for a Messiah. Now, we got several other there we'll weed through the parts of the week, and we'll, the rest of the week, we'll weed them in, and so forth, but just get . . . just take them two there, Peter and this man, Nathanael. And that's the way they knew that He was the Messiah.

107 Now, one day He had need to go by Samaria. Now, that's the Samaritan, which is another race of people, and He had to go . . . He was going on his road to Jericho, right straight down, but He went up around Sychar, over with . . . Samaria, and stopped at a city, Sychar. And He sent in His disciples to buy food.

108 And while they were in, a woman, well, we would call her a woman of ill fame here in this country, she had been married several times and so forth, and she was . . . she came out to the well, about, I suppose, around noontime, when He sent them in for lunch, and come out to the well.

109 And there's a . . . The well is still there. It's a panoramic something like *this* and vines over it, and there's a city, public well there, where the people comes to draw water. And when she come out to this well, about eleven o'clock, and perhaps all of her, you know, the ladies, how they fixed their curls up and, you know, and everything. . . And she would . . . Might've been she'd been out all night and just waking up, so I don't know what was the case, but she come out.

110 And you ought to see the women there, how they can pack that water! I've seen them put a five-gallon pitcher on top their head, and one on each hip, and go down the street, talking just as ladies can talk, you know, nodding their head to one another, and never spill a drop. You talk about perfect walking!

111 And so this woman, she couldn't come out with the rest of the women, see, because she was marked. In our country it's not marked, but there it is marked. They . . . She can't associate with other women as long as she lives like that, so she couldn't come the same time the virgins come.

112 So she come out about eleven o'clock. And there's a—a well there, and a windle, and she had the . . . The hooks goes in the . . . this big jar, it's got hooks on it, we call it a jar, they called it a bucket then, I suppose, put it on, and just started to let it down, and she heard Someone say, "Woman, bring Me a drink," and she looks over against the wall, and there set kind of a middle-aged Jew.

113 Now, we know that He was really, according to Scripture, He was only about, not quite thirty-three, but He must've looked a little old. You know in Saint John the 6th chapter, they told Him, said, "You're

a man not over fifty years old, and you say you have seen Abraham? Now we know you got a devil.”

He said, “Before Abraham was, I AM.” See? See, He looked fifty according to that, but He . . . His work might have had a great pull on Him.

And He was setting over against the well, said, “Bring Me a drink.”

¹¹⁴ Well, the woman, thinking nothing, you know, probably, a woman, type of that, she said, “Sir, it’s not custom for You, a Jew, to ask me, a Samaritan woman, for anything, ’cause we have no dealings with one another.” Segregation, see?

¹¹⁵ And He let them know right quick that there was no segregation with God, so, and so, He spoke to her and said, “If you knew Who you were talking to, you would ask Me for a drink, I would bring you Water you don’t come here to draw.”

She said, “The well is deep, and You have . . .”

¹¹⁶ What was He doing? Now, He was contacting her spirit. See? He was catch- . . . Now, He said He had need to go up there, the Father sent Him, so He had need go by there. Now, here’s the subject, not knowing what He was going to do, ’cause Saint John 5:19 said He did nothing till the Father showed Him. But now He has got to find, what’s this woman . . . ? Perhaps the Father had showed him to go up there, and now here He is, He don’t know what to do, but here comes a woman out. Now, He has got to contact her spirit. Oh, I hope you see it!

¹¹⁷ And so, then He talks to her, carries a conversation, and finally He . . . They got talking about the places to worship, and their different tribes or denominations, and so forth, and He said, “All . . . the Father seeketh such to worship Him in Spirit and Truth.” So finally, He found what her trouble was, and He said to her, “Go, get your husband, and come here.”

She said, “I have no husband.”

Said, “You have said well, for you have had five; and the one you’re living with is not yours.” My!

¹¹⁸ Look, look at the difference between this ill-famed woman and them priests. Them priests, when that was done, they said, “He is Beelzebub, a fortuneteller.”

¹¹⁹ But this little ill-fame woman, she said, “Sir, I perceive that You are a Prophet.” Oh! “We,” we Samaritans, “we know there is coming a Messiah, Who is called the Christ, and when He comes, this will be His sign. That’s what He will do.”

¹²⁰ Remember, He never done it one time before the Gentiles, they wasn’t looking for no Messiah, this is their day, see. They, the Jews and

Samaritans, were looking for a Gentile, 'cause the Jew was just half Jew and—and Gentile, which made the Samaritan.

¹²¹ So He said . . . Now, look. He said to this . . . “I perceive that Thou art a Prophet. We know when the Messiah cometh, which is called the Christ, that will be His sign. He will show us these things when He comes.”

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

¹²² Away to the city she went, and listen at her message, “Come, see a Man that’s told me the things I’ve done. Isn’t this the very Messiah?” Well, if He is the same yesterday, today, and forever! Isn’t it right? And the—the Scripture says that the people . . . He never did it no more. The—the Scripture says that the people believed on Him because of the saying of the woman, because they knowed that was the sign of the Messiah. And He is the same yesterday, today, and forever. That’s right. Now, He is . . . She saw that be the sign of the Messiah, the Jews saw it to be the sign of the Messiah.

¹²³ Now, just to push in, just about five minutes longer, of one thing more. Jesus said before the coming of the Son of man, it would come a day like it was in the days of Sodom.

¹²⁴ Now, remember, always keep this in mind: God is in threes, you know, His—His numerals. God is perfected in threes like, Father, Son, Holy Ghost, and so forth. Now, notice: threes. Now, there’s always three classes of people, like Ham, Shem, and Japheth. And there’s three classes of people usually sets together, that’s believers, make-believers, and unbelievers. You have that in every place. And you do. Now, and there’s always been that . . . Now, looky here, Jesus patterning Sodom, like it was, will be at the coming of the Son of man.

¹²⁵ Now look, Lot was a relative, a nephew, to Abraham. Maybe this week we’ll get in on Abraham and some of his work. Now, and we see that Lot pulled off and went down into the world, in Sodom, to live, oh, with, well, the things of the world. He become the chief man of the city, maybe the mayor, or what . . . set . . . he was the judge, set in the gate and judged the people, his wife belonged to every society there was in the city, yet he had a touch of God.

¹²⁶ That’s a type, at the end time, of the church that’s in the world, still living in the things of the world, the church natural, then there was a Sodomite, which you people here know what they were. Now, there was . . . Abraham was a type of the Church called-out, wasn’t in Sodom, setting way back up *here* on the barren grounds of the mountain, above the riches and cares of the world. There is your three classes.

127 Abraham, called-out, and the word *church* means “called out,” Abraham, the elected Church. We know there’s a Church elected, we know that. God predestinated the Church, It is going to appear before Him without spot or wrinkle, He said so; I hope I’m a member of It. And I know how you get to be a member of It: by dying to yourself, and be borned of It. That’s all.

128 Now, but the Church elected, the Bible said in the last days the antichrist would deceive the very Elected, if it was possible, but it isn’t possible, see, “*if* it was possible.” Now, notice, there’s the Sodomites; there’s Lot, the lukewarm; and here is Abraham setting out here on these barren grounds.

129 Now, one day there came up three Visitors, and those three Visitors looked like men, They had dust on Their clothes, They set down with Abraham, and Abraham went and killed a calf, and got some corn bread, and some milk, and some veal chops, and come out and fed these Angelic Beings, and They did eat. Notice, and here They were, and two of Them went down in Sodom to preach to Sodom, the One that stayed behind talked to Abraham.

130 Now, let’s just take today. Now, isn’t it strange that the church natural, out in the—the denominational world, they have had a great blasting, two great ministers? Isn’t it strange that A-b-e-r-h-a-m and G-r-a-h-a-m never hit before in all the world? Then we got a Brother Oral Roberts, another great man. And remember as G-r- . . . , or, these Angels went down into the Sodom, they didn’t perform any miracles, only one night they were smitten blind, and the preaching of the Word smites the unbeliever blind, he’s blinded by the Word.

131 Now, let’s watch this One that preached to the Church elected. Watch, about a day or two before that, Abram had his name changed from Abram to Abraham, and Sarai, S-a-r-r-a, to S-a-r-a-h, Sarah, “princess.” And when this One that stayed with Abraham, He had His back turned to the tent, and He said, “Abraham, where is thy wife, Sarah?” S-a-r—r-a-h, it’s *Sarah*, “princess,” how did He know that he . . . that God had changed his name, day or two before, from Abram to Abraham, and her name from Sarai to Sarah? See? Watch now. And how did He know he was even married? And how did He know he had a wife? Women then didn’t run out and take the man’s place like they do today, they stayed in, kitchen where they belonged. But then . . . But it’s changed since then, a whole lot.

And so, then we find out that she was in the tent behind, said, “Where is Sarah, thy wife?”

And remember, Abraham specifically said, now, “She’s in the tent behind You.”

¹³² And He said, “Abraham, I am going to visit you,” that *I*, that personal pronoun, that shows Who He was, right there, “I am going to visit you according to the time of life.”

¹³³ Now, we’re mixed audience, you listen at your doctor, I’m your brother. Now, they were old, Abraham was hundred years old, and Sarah was ninety. Now, as husband and wife, it had ceased, maybe ten, fifteen, twenty years before that, they had no relationship any more as husband and wife.

¹³⁴ And Sarah snickered, what we call it in Kentucky, you all call it here a “smile,” or whatever, “laughed up her sleeve,” I think that’s the expression. She said, “Me,” now, not out loud, “me,” she said, “an old woman, and my lord,” which was Abraham, her husband, “old also, and would have pleasure again?” as young people, you know. “Me, an old woman like *this*, and him old like *that*?” She laughed.

¹³⁵ And the Angel, with His back turned to the tent, said, “Why did Sarah laugh? Saying about these . . .” What kind of telepathy is that? Look, God would’ve took Sarah’s life right there, but He couldn’t, she was part of Abraham. And that’s the same thing to the Church today, see, all of our unbeliefs and things, He would take us off the earth, but He can’t, we’re a part of Christ, you see, so He forgives us of our sin, see. He would have took her. We’ll get into those things deeper later, ’cause our time’s getting away, but watch.

¹³⁶ Now, Jesus said . . . Now, you said, “What was that Man? Who was He?” Abraham ought to know, Abraham called Him “Elohim.” Is that right? “The Self-existing One,” God Himself made flesh, and showing that God, in the last days, He said, “As it was in the days of Lot, so shall it be in the coming of the Son of man,” that God, Himself, in the Form of the Holy Ghost, would be so into His Church, so filled, till He would be moving and operating in the Church. God in human flesh, see, doing the same thing.

¹³⁷ Now, if the Jews had that sign of—the Messiah at the ending of their time, and the Samaritans at the ending of their time, ’cause they were looking . . . We’ve had two thousand years of preaching, theology, never has it been in the Church before, and now, here in the last days, the closing out, with the promise of Christ and hundreds of more promises of these things would happen, then if we would want to see Him and want to know Who He is, He has got to be the same yesterday, today, and forever. That’s right. Got to be the same, Jesus promised it the same, then, “Sirs, We Would See Jesus.”

¹³⁸ How would you know Him? If I went down in Santa Maria, tonight, and got some person was dressed like He was, with sandals on, and perhaps a robe on, and scars all over his face like *this*, and nail prints,

his hand, that could be the biggest hypocrite there was in the country. Anybody could impersonate that. Certainly.

¹³⁹ But how do you know a tree? What did Jesus say you would know them? By their fruit. Now, you people are—are citrus growers around here. Now, what if you took a . . . if you could take all the life out of an orange tree and put it over into a . . . and take all the life out of a— a grapefruit tree, and put the orange tree life in the grapefruit tree, what would it bear? Oranges. Sure. It's the life in it produces what it is. Is that right? Now, I don't mean grafting now, I mean taking the life out. That's what's the matter today, you got too much grafting, and not enough dying out and the life out, and new Life borned in, that's what it is.

¹⁴⁰ But when new life . . . If you took the—the life out of a pumpkin and put it into a grapevine, and the life of the grapevine out, the grapevine would bear pumpkins, 'cause it's the life that's in it. Sure it would, it's the life that's in there. It's the Life that's in the Church produces what it is. See?

¹⁴¹ Now, His Life, in these last days, is in His Church, and "Jesus Christ is the same yesterday, today, and forever." We believe that, don't we? Now, if He has come in this form to appear here at the Gentile Church that's looking for Him to come . . . Now, if He lets the Church go ride right on in just on theology alone, then He did something for the Jews and Samaritans that made Him different today. He—He—He did. . . . He didn't visit us like that, He can't do it. See? His first decision, how to declare Himself, that's the way He did it the second time, and that's the way He will do it the third time, for He is the same yesterday, today, and forever. That's right. Do you believe it? Amen.

Now, I could talk all night. It's already time for me to close, but we'll put it in other nights.

¹⁴² Search those Scriptures when you go home, see if God promised it. See if that's the way . . . Show me any way that He made Hisself known, any other way than that way, because the Bible declared that He would be a prophet.

¹⁴³ Now, I believe that, today, the Holy Spirit has come upon the Church. I believe It come to restore all that the palmerworm, and cankerworm, and so forth had eaten down through the dark ages. And now, It has been building up till It is right up here in the head time now, for the evening Lights is the promise of the prophet, that it shall be light in the evening time.

¹⁴⁴ Civilization has traveled with the sun. The sun rose in the east, and the same sun, s-u-n, that rises in the east is the same s-u-n that sets in the west. We've had a dismal day, as the Bible said, "neither called day

nor night,” enough to join church, and to do good, so forth, “but it shall be light about the evening time.”

¹⁴⁵ And the same S-o-n, Son of God, that rose yonder in the east on the eastern people, and showed His blessings and power, it’s been a dismal day, but now on the West Coast, if we go any farther, we go back to China again to the east, and back to the eastern country.

¹⁴⁶ Now, we’re at the West Coast, and the S-o-n is appearing before His coming. Remember, *appearing* and *coming* is two different words. See? He is appearing now in the Church, showing Himself alive after two thousand years. “Sirs, We Would See Jesus.”

¹⁴⁷ Now, if you believers . . . How many believers is here? If . . . I could not do it, I cannot bring Him, it takes all of us together to do it. I’m just a part of Him, and you’re a part of Him. But if you’re sick and needy . . . I’m your brother. And they . . . God set in the Church . . . Now, there’s nine spiritual gifts goes in each local body, which is tongues, interpretation of tongues, and prophecies, and so forth. But there is five predestinated offices of the Church: apostles, prophets, teachers, pastors and evangelists; that’s what God set in the Church. The Holy Spirit . . . That’s a office.

¹⁴⁸ The Holy Spirit might fall on one tonight, and speak in tongues, and other one give the prophecy, and—and so forth, and then next night It might be on somebody else, and somebody else, like that, that’s local gifts in the body to keep us straight. But in the Church alone, five offices: apostles (means “missionaries”), apostles, prophets, teachers, pastors, and evangelists, God sets those in the Church.

¹⁴⁹ Now, let’s believe with all of our heart that through these ministering gifts that the great God of Heaven will send Christ among us, tonight, that we’ll see Jesus. Let us pray now as we bow our heads.

¹⁵⁰ Most Gracious Father, to Who we have come to dwell in His tent, to live here in the great economy of God on earth, and to be led here as it is in Heaven, may the Kingdom of God come and the will of God be done among us, tonight. Grant it, Father.

¹⁵¹ And if . . . Just a few Words from You, or one Word from You after I’ve quoted so many of Your promises tonight, but just the people are waiting to see You to say so, Your Word will—will prove it, Father.

¹⁵² Now, my words, I can only say what You have said, but now, if You will just say it’s the truth, Lord, by confirming the Word, then we’ll go away from here, tonight, just like they come from Emmaus, as we asked in our former prayer, saying, “Did not our hearts burn within us?”

153 Now, Father, I pray that, while we're gathered together, in the next few minutes, that You will do these same things among us tonight, that You did two thousand years ago, before Your crucifixion, when You was on earth, then we'll know that You are the same yesterday, today, and forever, and know that there's no power, no time, no age, no nothing can ever kill our risen Christ. He is alive for evermore, and has the keys of death and hell, and pours the waters of Life forth freely, for whosoever will may come and drink. Grant it, Father.

154 Forgive our sins now, and tuck us around Your side, as it was, enshroud us with Your Presence, and give us these things that we have talked about tonight, in confirmation of Your Own Word. In Jesus Christ's Name, we ask it for God's glory, and the up-building of His Church, and those who are sojourning around this city. In Jesus' Name we pray. Amen.

155 Now, please . . . (Billy, you give out some cards?) Now, each day . . . I guess they . . . Brother Borders has explained to us what we have . . . way we do. We come down each day and give out the prayer cards if you want them. The boy gets up here before you, he mixes these prayer cards up and gives them out to anybody that wants them. And then from there, no one knows where we'll call, 'cause little meetings like this, it probably wouldn't make any difference.

156 But when you have big meetings, so that they rally and push over one another, and everything like that, we don't want that. It's not a . . . although it looks like an arena, but it's now dedicated to the Kingdom of God, it's a church. And we're—we're here to have reverence and order. And we're looking for the Coming of the Lord Jesus and His Presence among us, and we must be reverent.

157 Now, I don't mean not praising the Lord, I believe, oh, my, "If they hold their peace, the rocks will immediately cry out," you see. They . . . I believe in worshipping the Lord. But we must come before Him in reverence and in pre- . . . in His Presence.

158 Now, I believe . . . Was it one to a hundred or . . . ? He didn't . . . said there wasn't very many here to give out cards to, so we just call our cards a minute, and then we . . . being that they got prayer cards, and we get them out of the way, and then we can . . .

159 These things don't only come in the meetings like this. There's some people setting here that goes with me in meetings. Oh, my! At home it tell of thousands and tens of thousands of things, not one time has It ever failed, never will, can't. As long as it's God, it can't fail.

160 Let's call . . . Who has prayer card number one? See where that's at. They can . . . Prayer card number one? Number two, prayer card number two? Now, it may be somebody deaf, somebody speaks

Spanish. Who can speak Spanish? Two? All right. One, two, come right here, let's just line up a little bitty line here, just for a few minutes, just get a little prayer line. One, two. Raise your hand when I call your number. Two, three. Who has three, prayer card number three? Over here? Come right here.

¹⁶¹ If you can't raise up now, we'll pack you over. Number three. Number four, who has four? One, two, three, four. One, two, three, four. All right. Five, who has five? All right, Sir. Number six, number seven, number seven. I—I didn't see it, I'm sorry. Number seven, where? Right there.

¹⁶² Now, listen real close now, so we . . . See, sometimes when they leave the meeting, say, "Brother Branham, I—I," write me a letter, say, "I was deaf, nobody told me. My number was called, and I didn't get up there."

¹⁶³ You don't have to get up here, you have to have faith. But sometimes somebody's done something in their life that's caused . . . Now, if you're afraid of sin be called out, you'd better stay out of the prayer line, see.

¹⁶⁴ Now, now, seven, eight, nine. Eight, who has eight, prayer card eight? All right, this lady here. Nine, who has nine? Prayer card number nine? How would you say it in Spanish? [Somebody says, "Nueve."—Ed.] Nueve. Nine, ten. Somebody probably got it and went home. Ten. No. Did you have ten, Lady? Eleven, eleven.

¹⁶⁵ Say, listen, friend, when you come get a card, don't take the card unless you're going to use it. Let somebody else have it that wants it, you see, to get in a prayer line. Let's stop there just a minute. We pray, just these here.

¹⁶⁶ Now, how many in here doesn't have a prayer card, and you want God to heal you? Just raise up your hand. All right. Looks like it's practically everywhere, back in there.

¹⁶⁷ Now, look, there was a little woman one time, she didn't, say she didn't have a prayer card, but she believed in Him, and she said, "If I can just touch the border of His garment, I shall be made well." Is that right? Well, now, and she touched Him.

Now, remember, He didn't know what her trouble was, but He said, "Who touched Me? Who touched Me?"

And Peter rebuked Him, said, "'Who touched Me?' Well, everybody is touching You."

¹⁶⁸ He said, "But I perceive that virtue . . ." That's strength. "I got weak." He said, "Virtue is gone from Me. Who touched Me?" And finally He looked around over the audience till He found the little woman that touched Him. She might be standing way back or over

here. And He told her about her blood issue and said her faith had saved her. How many knows that story? All right. Now, listen close now. Keep it in the Scripture.

169 If He is the same yesterday, today, and forever, then the Bible says, these clergymen, your pastors here, will read, doesn't the Bible say He is a High Priest, right now, that can be touched by the feeling of our infirmities? Is that right? Then how would He act? If He is the same High Priest, He would act the same way. Is that right? Now, how many believes that? He would act the same way. Then you touch Him with the feeling of your infirmities.

170 Say, "I . . . Lord, I believe You, and I want You to—to heal me. And I know that man standing there don't know me, but let me touch Your garment. Father God, have mercy upon me. Now, he told me that You was the same, and You are the Spirit that is here, the One that we don't see. But I believe that I'm a believer, and I love You, and let me touch Your garment, then You speak back through our brother, like You did through Your Son, and—and then I—I . . . it'll—it'll confirm it to me that You are the same Lord Jesus."

Now wouldn't that be sweet if He did that? Now, you believe it, and see if He won't do it. You just believe it.

171 Now, the first man coming, this is a man, now, a man, probably younger than I. I don't know him, never seen you in my life, just a man. And I suppose we're strangers to one another. And now, that the audience might know that we're strangers, one another, just so we hold our . . . just raise up your hand just so, see that we are strange to one another.

172 Now, I've never seen him as far as I know. He might have seen me somewhere in meetings. If he been in other meetings, or something, he might have seen me, but to say to know him, I don't. I don't know nothing about him, but God does know him, see.

173 Now, here is two people meeting for the first time in life. And now, if that man was sick, and anything I could do to help him, I—I sure would do it, I'd—I'd help him, I'd do everything I could to help him.

174 And if I could heal him, I'd certainly do it right quick, but healing doesn't lay in me, healing is something that's already been done, "by His stripes we were healed." Every sin was forgiven when Jesus died at the cross, every sinner was forgiven right . . . if it wouldn't, God would destroy the whole world now.

175 It's the Blood of Jesus Christ, like a bumper, that holds the world from . . . together right now. But someday that Blood is going to be taken away, and then, if you die in your sins and don't accept that pardon, you stand before God a sinner. See? But as far as your sins,

they're already forgiven it, but you have to accept it. And healing has already been done, "by His stripes," Peter said, "we *were*" past tense, "healed." Now, you got to accept your healing.

¹⁷⁶ Now, your pastor tells you about it, Brother Roberts comes by and prays, and lays hands on the people, and so forth like that, that's confirmation. Now, say, to this man here, if I'd say, "Mister, what's your trouble?" He'd probably tell me, and maybe he's not for himself, maybe he's standing for somebody else. Maybe he's—maybe he's got a financial troubles, maybe it's domestic troubles, maybe he's done something in life that's holding him back, I don't know, he's just standing there, he's a man.

¹⁷⁷ But the Holy Spirit knows all about it. If the Holy Spirit can tell him what has been, he'll know whether that's right or not, surely, if He would tell him what will be (If He could tell him what has been, he know whether it's true or not.), then he'd know what His promise will be, it will be that way, it's just got to be that way. You believe that? All right, Sir. Now, may the Lord grant your request.

¹⁷⁸ "Jesus the same yesterday, today, and forever." "Sirs, We Would See Jesus." Our lovely Lord, Who is here in the form of the Holy Ghost, trusting He is on this man, on me, and by your own faith in a Divine gift sent from God grants the request, I trust that It will. Not knowing you, knowing nothing about you, perfectly strangers, and if the Lord will tell me what you're here for, or something about you . . .

¹⁷⁹ Now, you say, "What he . . .?" Someone out there say, "What's he doing now?" Just exactly what Jesus did to the woman at the well. The Father sent me to Santa Maria. Now I'm here, I don't know what for, but here's the first person comes up before me, so I talk to him like He did the woman at the well, is to contact his spirit.

You say, "Now, what's that?" Now, wait just a minute. Let us straighten this out now, I felt something come in from out there. See?

¹⁸⁰ Look, "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." Is that right? Hebrews 4 said, "The Word of God is sharper, more powerful than a two-edged sword, piercing the asunder the marrow of the bone, and a Discerner of the thoughts and the intents of the heart." Is that right? The Word of God! "If ye abide in Me, and My Word in you . . ." See what I mean? It is the Word made flesh among us. See? The Word! And that Word that was back there, that cannot change, is the same Word tonight, that would declare the same Messiah, not me, but Him, same Messiah. I believe this man believes that.

181 I'm going to stand a little close to the mike because, sometime when visions come, it . . . I don't know what I'm saying, it's just somewhere else, you see. Can you hear me all right, everybody? Now, I don't know whether He will tell him or not, but I believe He will. Now, if I had power to heal you, I'd do so, but I'm only declaring to you that you are already healed, if you needs healing or whatever is wrong.

182 But, you believe me to be His servant? Now, that's what he asked me, the Angel that, see in that picture of that Pillar of Fire. They've got it here now. See? Do you see that picture? You've seen It on that picture? That is staying right between me and you right now. Have stomach trouble, had an operation. That's true, isn't it? You believe?

183 Now, "We would see Jesus." Now, I can't tell you right now what He said, That wasn't me. I know nothing about the man, whatever it is, I'll find on the recorder. I never know what I told him, it was somewhere else. I seen something happening, but I—I couldn't tell you now what it was. See? That was Him.

184 Why is it, at first, the meetings, you always get that somebody, said, "He guessed that"? I didn't guess that. You don't guess things like that millions of times perfect. Here, if you think it was a guess, just a minute.

185 Look back to me again, Sir. Let me see just a moment. Yes, Sir. Stomach trouble, an operation. That's—that's right. That's right. You're not from here, you're from Bakersfield. That's right. That's your wife setting there, she's sick too, wants to be prayed for. You believe God can tell me what's her trouble? Bladder trouble. That right? Raise up your hand if that's true. All right. Mr. Ackley, you can go on back home, you all get well. Jesus Christ makes you whole. Believe with all your heart. God bless you.

186 You say, "How did you know his name?" Well, It is the same Messiah. Can't you see? Not me, Him. Will you believe now? Now, if you want to say, "Praise the Lord," you can say it, see. "Praise the Lord." See? Now, God is an object of worship. We must believe with all of our heart.

187 How do you do, Lady? I'm a stranger to you, don't know you at all, but God knows you. Do you believe if God can tell me what's your trouble or something on your heart, you believe that you'd get all right? You do? We are seriously, Lady, is shadowed with death, see, a dark shadow: had cancer, operation, stomach, very bad shape. That is right. But if you'll believe God with all your heart, that's the only opportunity, the only thing that you have to be well.

188 There was some lepers set at the gate one night, and they said, "If we go inside, it's death in there, because they're eating one another's

children.” Syrians had them besieged. “If we set here we die, but if we go down to the camp of the enemy, then they might spare us.” See?

¹⁸⁹ But I see that dark shadow over you. Now, you’re not asked to go down to the camp of the enemy, you’re asked and expected at the—the loving Father’s Throne. Will you believe Him? Come here just a moment. Let me have your hand.

¹⁹⁰ Heavenly Father, while the Holy Spirit is here, this evil that’s killing this woman, she can’t live but a little bit, may the power of Almighty God curse this enemy, and may she live. For the Kingdom of God’s sake, I ask it in Jesus’ Name. Amen.

God bless you. Don’t doubt now, go believing.

Now, just must have faith to believe, “If thou canst believe, all things are possible.”

¹⁹¹ How do you do? You believe with all your heart? Now, you know I don’t know you, we’re strangers to each other, but God does know you. You’re not here for yourself, you’re here for somebody else, two people. One of them is here in California, the other one is in Arkansas. Believe with all your heart. One with a eye, and the other with groin trouble. Believe with all your heart, and they’ll both get well. Go believing. Amen. That’s right. God bless you. Have faith.

Do you believe? Just don’t doubt.

¹⁹² Struck you, didn’t it, Sister? especially when I said cancer. Don’t fear, you touched Him. Who did she touch? The little lady suffers, there, with a skin cancer condition, it comes back on her all the time. That’s right, raise up your hands. You believe. God bless you. Cursed be the thing! If you got enough faith to touch the border of His garment, that He would speak back through me and tell me what you was talking about, then you have faith.

¹⁹³ You believe? Have faith in God. “Sirs, We Would See Jesus.” That’s Him, the lovely One that saved you. Here He is right here, in the last days, just before the Church is taken in, right here proving Himself the same yesterday, today, and forever. Just think, what He has done already, what He has done already is more compiled than what He has done since way back in the early Church. Think of it! Exactly what the Scriptures promised, ’cause He couldn’t do it till this time. Now, just watch the people now. Be real reverent. Everywhere you are, pray, believe God. God will grant it to you.

You believe God, heal you of that leg trouble? Got something wrong with your leg. You believe with all your heart.

Now, what did she touch? See? She touched Him. See? There it is. See?

194 Just don't doubt, it'll get well. Now, you've got to remain with the same faith you have now. If you ever give away your faith, it'll come back. Just keep believing, that's all. Stay that same faith. Peter walked as long as he believed, but when he went to doubting, he went to sinking. Don't—don't you do it now, you got enough faith for that.

195 Are you convinced that Jesus Christ is with us? Here or out there, you don't have to have prayer cards, you just have to have faith. Isn't He the same Messiah?

196 We got another lady here on the platform. Let's just talk to her a moment. Now, you realize that everything is whirling around, around to me now. See? If one person touching the border of His garment made the Son of God get weak, what about me, a sinner saved by grace? See? See? Daniel saw one vision, troubled at his head for many days. Now, you can imagine what it does to you.

197 What's It trying . . . what's He trying to do? To get you all to believe Him. He is here, His Presence is here. Don't make any differ what your trouble is, believe Him. Don't doubt it, just have faith.

198 Look here, Sister. From the vibration of the spirit coming from you, you are a believer. That's it, you believe. I am a believer. And we stand here for our—our first times I guess, of meeting in life, as far as I know. You might have seen me somewhere in meetings, or something. Or is this the first time we've ever met? [The woman says, "No."—Ed.] You . . . We met before? ["Yes, Sir."] But I don't know you. ["No."] No, I don't know you. All right. Course, there's so many people attends the meetings in different places, I wouldn't know.

But if the Lord can tell me what you're here for or something about you, it would be very convincing that He, He knows all about it, wouldn't it?

199 Would it be to you all? See? Seems like a nice person, and yet she could be a deceiver standing there. If it is, just watch what happens. We've had them do that.

200 No, lady is sick. She has a stomach trouble also, it's ulcers, real nervous, complication, just . . . That is right. Very, very, sick. You believe He will heal you? Are those things true, what was just said? Raise up your hand if that's true. Now, do you believe?

201 She's such a nice person, I believe I'll talk to her just a little more, course, more you talk, more It tells, weaker you get. Being she's such a . . . seems to have good faith. . . [The sister responds—Ed.] I—I know you do, Sister. Your mother is sick too. You believe He can tell me what's wrong with your mother? It's bleeding in the bowels. That's right. Uh-huh. Your father, in the hospital, bladder operation. And

your husband there, he's got varicose veins in his legs, he . . . Now, you just believe and go. All right, God bless you.

²⁰² Come believing with all your heart now. All right, Sir. Come. You believe God can cure that back trouble for you, make you well? Just go ahead across the platform, say, "Thank You, Lord Jesus, I'm . . ." All right, Sir.

²⁰³ Just tell him to come back this other way, Paul, or come this way, if you want to. You know, Sir, He can heal heart trouble the same as He can heal anything else. You believe that? All right, Sir. Just go on off the platform, say, "Thank You, Lord, for healing me and making me well." Uh-huh. Uh-huh.

²⁰⁴ Now, you, of course, anybody sees him being stiff like that. Would you believe the anointing of the Holy Spirit, if I just lay hands on you, you get well? You bel- . . . ? Come here just a minute. Our Heavenly Father, in the Name of Jesus Christ I pray that You make him well. Amen. Now, don't you doubt it. Go believing now and have faith.

²⁰⁵ Come. That's all right, Lady, come right ahead. All right. You're nervous, got a heart trouble, fluttering, everything, mainly after you eat and lay down. It's really not your heart, it's a nervous condition. If you . . . you got a nervous heart, now, if you believe with all your heart, the thing will stop, won't bother you anymore. You believe that? Then go off the row saying, "Thank You, dear God," and be made well.

²⁰⁶ It's a blood condition, anemia blood. But, you believe that God can give you a transfusion, tonight, from Calvary? You accept it? Go, believing with all your heart and may God . . . ? . . .

²⁰⁷ Do you believe? Everybody in here believes with all your heart? "Sirs, We Would See Jesus." Do you realize, friends, that That is His Presence here? Are you conscious of It? You know that real sweet, sweet, humble feeling? Now, how many of you are believers, again now, and believes It with all your heart?

²⁰⁸ Now, I want to tell you what the Bible says here. In the last commission Jesus gave to His Church, He said, "These signs . . ." (I seen something else happen back there. That kidney trouble, it left you, just forget about it.) "These signs shall follow them that believe." While the Holy Spirit is present now, and you want to be healed, "These signs shall follow them that believe. If they lay their hands on the sick, they shall recover." Is that right? Now, you lay your hands on somebody setting next to you. Just lay your hands over on somebody setting next to you. Now, don't you pray for yourself, you pray for them, 'cause they're praying for you. See? And let's pray now that God will heal everybody in the place.

209 Our Heavenly Father, I'm offering my prayer for these who are here, tonight, that is in need. They have their hands laid on each other. Thou art ever present to heal. We could not doubt You, Lord, no more, You are here. We know that them people could not do that, neither could I do that. We're all aware that it is God among us, the great Father God in the form of the Holy Ghost. The great Jehovah is in our midst.

210 He said, when He was here in the form of the Lord Jesus, He said, "These signs shall follow them that believe. If they lay their hands on the sick, they shall recover. The prayer of faith shall save the sick, and God shall raise them up; if they have did sin, it shall be forgiven them."

211 O God of Heaven, forgive our unbelief. We know that's the only sin there is, the sin of unbelief. And may the Holy Spirit come *so* upon each person, just now, that they'll no more disbelieve, because of the Presence of Christ, tonight, showing Himself alive after two thousand years, the Word Himself standing here among us, in us, making His Word manifest.

212 Satan, you who have made these people sick, injured their bodies, afflicted them, you are a defeated being. Our Lord Jesus Christ defeated you at Calvary. You are defeated. You have no power at all. And we come believing, with our faith open before God. Leave every one of them. In the Name of Jesus Christ, come out of this audience. And may they go home and be free from all sickness and afflictions.

213 Now, with our heads bowed as you continue praying, is there a sinner, man or woman, boy or girl, here that doesn't know Christ as your Saviour, and you believe that this action of the Holy Spirit is according to the Word of God, and you want to be saved? Would you walk up here around this little altar, tonight, and let me shake your hand and pray with you? Would you come up just now? Just get up out of your seat.

214 I'm not very much to persuade. If the Holy Spirit can't convince with His works, then there's no need of me persuading. But if you, if you're conscious that you're not right with God, and you would desire us to pray for you, we are here to do that. We are the public servant of the Lord Jesus Christ, me and these ministers here together are here to help you, to instruct you how to find Jesus as your Saviour.

215 If you would want to come, come up now, while we just hum that song that he's playing there, *Almost Persuaded*, if you would give us a chord on that, Brother. And while every Christian, in prayer now, and being that the Presence of the Holy Spirit . . . His main object is to save somebody, get somebody saved. Now, while we have our heads bowed, everybody praying now for each other:

“Almost persuaded” now to believe;
 “Almost persuaded” Christ to receive;
 Seems now . . .

²¹⁶ Won't you come while we're waiting now? Now, if you're not under the Blood of Christ, how could you stand and see the work of God being told from the Bible, being made manifest here among us, and then walk away without knowing Him? Won't you come? We're inviting you now.

Just once more, while we hum it. All of us together. [Brother Branham hums—Ed.]

Now, you think He don't know what you're thinking about? Certainly. I can see it right here.

²¹⁷ Don't doubt no more, come. Why live in a flusterated way? Come, be sure, 'cause it might be too late tomorrow, this might be your last day on earth. Believe now and come, won't you?

Now, with our heads bowed again:

Almost . . .

²¹⁸ Everybody praying, every Christian now. God bless you. I'm praying with you, and pray that God will save you, heal you and make you well, give you health and strength.

Seems now some soul to say, Go, Spirit, go Thy way;

How could you find a more *convenience* day, a convenient than this is, with His Presence here, Who is knowing even what you're thinking?

. . . on Thee I'll call.

²¹⁹ Our Heavenly Father, for Your Presence we are thankful. In this little arena here, tonight, where basketball, perhaps, is played, and drills of the army, You are also drilling and training soldiers tonight, Lord, of the great salvation army of God, drilling them in faith to believe, as to go out of here as real soul winners, that'll get on the phone, and ring the neighborhood, and get the people in, bring them in, those who are not Christians, those who are sick and afflicted.

²²⁰ Father, I pray that every person that comes into this room that's sick or afflicted will be healed, and every sinner that passes through these doors will have no peace at all until they come to You, that every believer that comes in these doors will be baptized with the Holy Ghost, and great signs and wonders might be done, Lord. We thank You, Lord.

²²¹ After two thousand years we see the infallible proof that we can still see Jesus, He is appearing in our midst just before His coming. He is making His appearance in His Church, the last sign that He did before the Jews, and He was finished with them, the last sign that He has given before the Gentiles is finished, it's being showed. We know

that was the last sign that Abraham got before Sodom burned, it's the last sign.

222 We realize that the ministers is out there in Sodom, tonight, big revivals going on through Chicago and across the world, great signs and wonders are taking place, ministers preaching, crying their hearts out, pastors pleading and begging, great wonders being done by the Holy Ghost throughout the world: healing, signs, wonders.

223 God, You never send these things . . . You never send a Judgment before first You send warning, and we see that the warning signal is down, the red light is flashing. O God, may men and women be concerned about one another, may they be concerned about this untoward generation of people that's perishing, going out from the way here without knowing God, will die in sin. And, oh, how . . . what a horrible thing it'll be that day, when they hear the weeping and wailing! There'll never be another opportunity they'll ever see.

224 Father, if the President come to this city tonight, the flags would be up, the flowers would be strowed through the streets, and—and there'd be a great big celebration. But Lord, You come to the city in the form of the Holy Spirit, and, O God, You have to seek, and pull, and beg, and persuade for people to get ready to go to Heaven. What a day that we're living in, Lord!

225 We pray now that Your great mercies will continue with us. Bless these ministers and their churches. O God, kindle an old fashion revival in every one of them, Lord, until the revival fires burn throughout the valley. Grant it, Father. We are Your servants, receive us, forgive us of our slow, our hostility, but forgive us, Lord, of our negligence. We pray that You will just forgive us, and help us as we journey on.

226 May the Spirit, each night, come deeper and stronger each night, greater signs and greater miracles performed before us night after night, Lord, until the people, It will be irresistible to them.

227 And we know, Lord, that You said in your Word, "All the Father has given Me will come." And when that Light flashes across that predestinated Seed, something takes place, like that poor little adulterous woman that we spoke of tonight. She was sick and tired of the way they were doing, as far as we know she belonged nowhere, but she had been foreseen by God. And as soon as she seen that Light flash, even in face of the priests of that day, who didn't know what It was . . .

228 Like the blind man, when he received his sight, he said, "Is a strange thing, you're the leaders of the day, and yet you know not whence this Man comes, and He does these things."

²²⁹ Lord, so is it today. I pray that You will stir us, Lord. O God, shake us, for this is the closing hour. Grant it, Lord. We commit to You now all things for the Kingdom of God's sake. In Jesus' Name. Amen.

Till we meet! till we meet! (All right, Brother, Pastor.)

Till we meet . . .

²³⁰ Now, your pastors here will take the service over from here. I'm hoping to see you tomorrow night. Come early, get your prayer cards, and get lined up for the service tomorrow night. Brother, Pastor. 

62-0627 We Would See Jesus
National Guard Armory
Santa Maria, California U.S.A.

ENGLISH

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