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## GO, WAKE JESUS

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Let us remain standing for a few moments now, and we're going to have a word of prayer.

2 I want to say, it's just a great privilege for me to be here tonight in this Grantway Assembly, and to meet your lovely pastor here on his platform, and this fine fellowship. I was enjoying them songs, standing back there, and hearing the girls, I believe it was, sing that beautiful hymns. And there's nothing like coming together and serving the Lord. Is there? [Congregation says, "Amen."—Ed.]

3 Now let's bow our heads just a moment and speak to this One Who we've come to worship.

4 Our Heavenly Father, we are a privileged people tonight, to be alive and to be assembled here to worship Thee, and we thank Thee for this. And now, we have come for no other purpose but to worship Thee, and to give glory and praise to You for what You have done for us. And we certainly admit our unworthiness. We're not worthy of such.

5 And to see the day that we're living, when the lights are going dim! And we need today a rising up of the prophet, like it was in the days of Samuel, when Eli, when he was begin to grow dim, and the lights was going out in the temple of God. Then God raised on the scene. And we pray, Lord, that you will rise on the scene tonight among us, and will show Yourself alive, the—the great prophet of all prophets, the Son of the living God.

6 And we—we are taught in the Scripture, that, "God in sundry times and divers manners spake to the fathers through the prophets, but in this last day through His Son Jesus Christ." Oh, Lord, we pray that You will be in our midst tonight to—to make known to us Your Presence, by Your great works and manifestations.

7 Bless this assembly, Father, its pastor, this lovely welcome, kind-hearted man, and his. . . and all of his trustees, deacons, and the community. And just may it be a great time of fellowship. And we trust that we'll go out of here rejoicing, saying, "Did not our hearts burn within us as he talked to us along the way?" For we ask it in Jesus' Name, Thy Son. Amen.

8 It certainly feels good to be back in church. I had been gone for a few days on a—a—a—vacation, up on a trip, a hunting trip, and come back. And to feel yourself back in the platform again, it just feels real good.

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<sup>9</sup> And now I had this invitation from your pastor here, Brother Mack, some weeks ago, to come down here. But it so happens that, you know, the calls, and places to go, till I—I didn't get a chance to fulfill it.

And tomorrow I've got to go up to Phoenix.

<sup>10</sup> And then the following day we leave for New York for the new auditorium that's just been built there, and we get the first few days in it. And so we're with Brother Arne Vick, and—and the sponsoring churches. And we're. . . I'm sure your pastor knows Brother Vick. And, no, not Arne Vick. I beg your pardon. Believe it was John, maybe brother, and the Stone Church, the pastor of the big Stone Church, which is the largest Pentecostal assembly in New York.

<sup>11</sup> And then we come from there back down to Shreveport, Louisiana, for a convention there with Brother Jack Moore. We was there each Thanksgiving. The three Thanksgivings ago, I started a meeting there; the Lord did, rather. Pardon me. And the revival has never ended since then. Constantly, people are coming in, being saved, and filled with the Holy Spirit, constantly since that time. And the revival is continuing on. And we have five days with them. And then I think with. . .

<sup>12</sup> Come back then to. . . up to Phoenix, to start the nineteenth, at the Ramada Inn there. The first, the nineteenth, twentieth, twenty-first, twenty-second, and twenty-third, I think, is a meeting. Usually, I go from church to church, before the Christian Business Men's convention. But we have trouble with. . . You start the first church, then maybe the next one is small, and the people can't get in. And so we feel, then, if I could get the Ramada, that seats there, oh, three or four thousand, well, then I can get all of them together, everybody together, and continue for four nights prior the Full Gospel Business Men's convention. And I'm to be two nights, I think, speak two nights in that. Which, Brother Roberts and some fine speakers speak at that meeting.

<sup>13</sup> And then, from there, to Visalia. And then we have up till about March, here in the United States. And then we go to Europe for a tour, until June, and they have the world conference there. And then, also, I'm to speak five nights at Philadelphia, on the road back, with the Full Gospel Business Men's International convention. And then we go, from there, to Durban, South Africa, and on, to begin on September the second through the sixth. And on up to Johannesburg, and on to Kenya and Nairobi, and through there.

<sup>14</sup> And so we certainly, as I announce this, is soliciting prayers, for when I find a great sincerity and a feeling of people that's assembled,

that's Christians. That's my strength, is in Christianity, and people praying for me. And I—I certainly solicit your prayers. And you do that for me, if you will.

15 Now, tonight, we don't want to take too much time, because it's—it's—it's Sunday night, and you have to work on Monday. But I just love to talk about the Lord, and I'll try to make it just as quick as possible. And I believe my son said that he gave out some prayer cards to pray for the sick, if the Lord so leads that way, to pray for the sick people.

16 Now, in praying for the sick, we are. . . That's all we can do, is just pray for the sick. If there's any healing, it has to come from God. And now, to think on those things while we're speaking, all the potentials that you need for healing is already here, when Jesus Christ the Son of God purchased these things at Calvary. And they are open to whosoever will, can have Divine healing. The only thing it takes to operate it is your faith.

17 Just think, electricity is in the wires, but you must press the button. See? You must press the button. And by faith you press the button, believing that it'll operate. Now, if all the wires are connected correctly, and the current is in the wire, then when you press that button something is going to happen. Well, that's the same way it is by Divine healing, by salvation, or all the attributes that Christ died for, to give to us. Everything was finished at Calvary. And the only thing we have to do is, by faith, press the button. And then it go, there it lights, you see. It's just as simple. And there. . .

18 We who pray for the sick, many time they tack on us the name of Divine healer. But there is really. . .

19 [Someone speaks to Brother Branham about the sound system—Ed.] All right, sir. Thank you.

20 Really, there's no such a thing as a— a Divine healer, for Christ is that Healer. See? And there is no such a thing as a Divine saviour, among men. Christ is that Saviour. And just think, that every person that has been saved, or ever will be saved, was saved at Calvary. There is where, "He was wounded for our transgressions, and with His stripes we were healed." Right there, we were.

21 Now, the only thing is, preaching the Word. Jesus Christ, the Son of God, commissioned His disciples to go into all the world and preach the Gospel from there, saying, "These signs shall follow them that believe."

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22 And we always find three classes of people amongst the congregation, that is: real believers, make-believers, and no believers. So we . . . They're all mixed in there. They had them in His day. We have them now.

23 But the real believer is not trying to find out some great intellectual speech, or some fine-dressed person, or some master with himself at the platform. But with simple faith . . . Christ is so simple, that, the wise cross over the top of it. They never find it. And, yet, it's as simple as—as your right hand. You know, Jesus thanked the Father for that one time, that, “He had hid these things from the wise and prudent, and revealed it to babes such as will learn. See?

24 And today, when our churches are becoming so much Hollywood showmanship, instead of just common plain Gospel, see, it's become a dress parade, and a—and an intellectual outfit, until it seems to confuse people. But I—I like it just the way the Bible has got it here, just simplicity, to believe the work was finished by that great One, Jesus Christ, and Him we love and give praise.

25 Now let us talk about Him, but first let's read some of His Word. I love to read His Word, for the Bible said, that, “Faith cometh by hearing, hearing the Word of God.” Now, we, how many believe the Word of God? Let's see. Oh, that's fine. If we believe that Word, that's all we have to do, if we believe It. Now, that's the main thing, if we believe It.

26 And now notice, as the days goes by, I have to alter. I have to say, “Well, last year I—I—I did a certain thing, but I didn't do it right. I learn more about it.” You do. We all do; science do. Science will produce something, say, “*This* is scientifically so.” And within a year, it's scientifically not so. But the trouble of it is, with them, they won't admit it. We must admit it, and say that we're wrong. See?

27 But, there's one thing about God, He does not make no mistakes. And His first decision is His only decision, because He is infinite. And to be infinite, that's perfect times perfect, plus perfect. And, perfect, is infinite. He knew all things from the beginning. He never has to take a word back. He never has to improve, because His first decision is the only decision can ever be made. He does not learn more, get smarter, as we claim we do. But He was perfect, to begin with.

28 So, therefore, when anything we read in the Bible, which, we firmly believe to be the Word of God. And when we read That, we can rest our soul right on That. God never can change It. If He changes, then He's—He's just like I am, see, He's finite, and He's full of mistakes. But He is not finite. He is infinite, and He cannot make a mistake.

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29 Therefore, when the first person come to Him, with the trouble that you have tonight, if it's for salvation, the plan that God laid down, to save that man by, is the same plan He saves you by. And He had one plan, and that was through the shed blood. And a man come to Him for sickness, upon the basis He healed that man on, He forever has to keep that same thing. If he acted upon a subject, one way one time, and another way another time, then you wouldn't know how to approach Him. But, you see, He must act exactly the same each time, therefore we have confidence in Him. See?

30 And if anything doesn't happen, that we've asked for, we must check back and see where the line is grounded at. See? There is something wrong, somewhere. Maybe too much pressure has blowed a fuse, you see. But we—we got to get the thing right. And then if every . . . if our . . . if we . . . If our spirits condemn us not. See? If we're not condemned, then we have favor with God, we know we're going to get what we ask for. We have our petition because we're not condemned.

31 But when we're condemned with unbelief, sin of any type . . . And sin is unbelief. There's only two types, two things that every person in the world is living by, that is, either faith or unbelief. There is no halfway between. There is no drunk sober man tonight. There is no black white birds tonight. And there is no sinner saints. It's either born again or not born again. We either believe or we don't believe.

32 Therefore, I believe, that, when Jesus judges the earth . . . Which, God will judge the earth by Jesus Christ. I believe that we will be judged by this Bible. Now, God cannot be just, as we believe, and sovereign as He is, and not have some standard we're judged by.

33 Well, if they say we'll . . . "He's going to judge the world by the church." Now, which is the church? See? The Catholic says, "We are." Well, which Catholic? Well, the Roman says, "We are." The Greeks say, "No, no. We are." See? And the Methodists say, "We are." The Baptists say, "We are." And the Pentecostal says, "We are." And the other says, "We are." See? But I . . . That would be too confusing. People wouldn't know what to believe.

34 But, "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," the same yesterday, today, and forever. *This* is what our judgment comes from, the Bible, so let's solemnly believe every Word.

35 And I've said, that genuine, born-again experience will punctuate every promise of God with "amen." They won't try to say, "Well, that was for another day," or, "That isn't for us. The Holy Ghost was for people back in another day." No, no.

36 Peter said, at the Day of Pentecost, “The promise is unto you, to your children, to them that’s far off, even as many as the Lord our God shall call.”

37 Jesus commissioned His church, said, “Go ye into all the world and preach the Gospel. He that believeth and is baptized shall be saved. He that believeth not shall be damned, and,” is a conjunction, “these signs shall follow them that believe: in My Name they shall cast out devils; they shall speak with new tongues; take up serpents, or drink deadly things, would not harm them; lay their hands on the sick, and they shall recover.” Now, that’s—that’s either right or it’s wrong. To me, I’m simple. I—I just believe it’s right, and that’s all I have to go by. Those who try to explain it away, I—I just can’t see that. I believe that it is the Word of God, and it’s the Truth.

38 Now, I may not have faith enough to make all that act, but I certainly wouldn’t want to stand in the way of somebody who did have faith enough. I might not have faith enough to be like Enoch, who took an afternoon walk with God, and didn’t have to die, just walked on up Home. But I certainly would like to see someone do it now, you know. I—I sure wouldn’t want to stand in his way, doing it. I pray for that kind of a faith, ’cause that’s the kind of faith we’re going to have to have. “We who alive and remain at the Coming of the Lord shall be changed in a moment, in a twinkling of an eye, and caught up together with the resurrected dead, to meet the Lord in the air, and forever be with Him.” That’s our heart’s desire.

39 Now, let us turn now to Matthew, the 8th chapter, and begin with the 23rd verse, to read a—a little portion of Scripture here, for to get a context, or a text, rather, for the context of a—a few Scriptures I have written down here, that I want to refer to, and some comments, notes. Matthew 8:23, to begin, and read the 27th verse, inclusive.

*And when he was entered into a ship, his disciples followed him.*

40 I like that. They followed Him wherever He went.

*And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.*

*And his disciples came to him, and woke him, saying, Lord, save us: we perish.*

*And he said unto them, why are ye fearful, O ye of little faith? Then He arose, and rebuked the winds and the sea; and there was a great calm.*

*But the men marveled, saying, What manner of man is this, that even the winds and the sea obey him!*

41 Now, the Lord willing, I want to take just a little short verse out of there; sounds kind of strange, three words: *Go, Wake Jesus*, or, “Calling Jesus on the scene.”

42 Now, this was at a tremendous time of our Lord’s meeting, or His earthly ministry. And I believe that His earthly ministry has never ceased, because He is in His people now. God was in Christ; Christ in the people. And He’s doing His same works now that He did then. So He tired, and was weary of the day, in the previous chapter, according to—to Mark 4:35. We find there that He had healed Peter’s wife’s mother of a fever, and there had been many great miracles He had done.

43 And we find here that He was teaching in parables, always going about doing the Father’s bidding. And it would be nice if we all took Him for our example: always about the Father’s business.

44 And He must have been tired and weary, in His way. And I see Him, He had need to cross over Galilee. And as He starts crossing, tired and weary, virtue had gone out of Him, from all these things that He had did, preaching, praying for the sick.

45 And He knew, because He was God, and He knew there was a big job ahead. He knew there was a maniac over in Gadara, who had been a wild man for years, a young fellow, as we’re told, that had lost his—his human reasoning, and lived out in the tombs with the evil spirit. And what a place for a man to live, in a graveyard, but it’s very fitting for a devil to be among dead things. So he lived out there, and was so terrible afflicted with these demons, until they—they (he—he) broke chains, and his strength was super strength.

46 And did you ever see a man that had been stricken by an evil spirit like that? He is several times his strength. How I have noticed them in the meetings, when groups of police couldn’t even hold them. They would tear them police to pieces, and throw them aside, and—and get out in the . . . and carry on.

47 He’s way . . . Because he is so fully surrendered to the evil one, it took possession of him, and he had not his own understanding. He only did what the evil spirit put in him to do.

48 Then I thought, with a complete surrender to the devil, can give a man maybe five times his strength, what would a complete surrender to God do to a man? What would it do to a cripple that’s weak in body, and can’t walk, or something? If we could just completely yield to the Holy Ghost, give us super strength, to rise in the Name, ’cause, “Greater is he that’s in you than he that’s in the world.” See? You . . . The—the strength in God, that’s in you, is

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greater than any affliction can come upon you. There is nothing can overtake you, that can supersede you, because you are full of super power. And that super power is the Holy Spirit that dominates your life, if you are a Christian.

<sup>49</sup> And this big job laid between Him and the next day, and He knowed this. And so while the ship crossed the sea, He took the opportunity for a little rest. Now, the brother, pastor here, and the other ministers, knows what it means between the morning meeting and the afternoon meeting. Many times, especially when you get a few rough miles like I have, you'd like to lay down and rest a few minutes, you know, just is tired.

<sup>50</sup> And remember, Jesus was human; so much human, He could die; so much human, He could cry; so much human, He could hunger. He was, in one sense, human, because He was the creative Son of God. God dwelt in Him. Now, but He was human. And He was human and God, together. God created a blood Cell in the womb of the virgin Mary.

<sup>51</sup> Which, we know the blood come, the hemoglobin, is from the male sex. A hen can lay an egg, a bird; but if she hasn't been with the male, it will not hatch. It's not fertile. So it comes from the male.

<sup>52</sup> And in this case, the male was God, a Spirit, Jehovah, the Father. And He overshadowed the virgin and created this blood Cell that brought forth the Man, Christ Jesus, which was the Son of God. Now, He was neither Jew nor Gentile. He was God. Cause, you see, He wasn't Jewish blood, neither was He Gentile blood. He was God's Blood, creative Blood to redeem us. So there's neither Jew nor Gentile can say He belonged to us or that. He belonged . . . He died for Adam's fallen race, for both sides, for all people, everywhere, who would believe Him.

<sup>53</sup> Now, taking this little rest, His disciples went back to their sails. And I'd imagine they were quite seamen because they would been born there on the sea, and raised there, and knowed all the—the details of the sea and this treacherous waters, and where the currents was, and where the fish was, and the hours and times. So they took up their oars and followed Him. He was going over to Gadara. He'd just finished a revival on this other side, as He was going to cross the sea.

<sup>54</sup> Now, being tired, He goes back into the back of the ship, and—and one of the writers said He laid down on a pillow: must have been tired. And you just think for a few moments, and how He labored to save us. All these things were for our good. And He goes back, to lay down. Now, the disciples . . .

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55 The revival is over. The revival of that day is finished, and now they are back to their task of oaring and sailing. And they must have been rejoicing over the works that they had seen Him do. The works that He had done, must have been discussing His acts, because He was back in the boat, asleep.

56 And I think that, whole lot, applies to this time where we're living, see, the revival that we've just been through, this pentecostal revival, great healing revival that shook the entire world around. Just think, revival fires is burning on every hill over the world, around and around the world. I travel it, constantly. Fixing to make another world tour. And in every land, and in every nation, the revival fires of pentecost is burning. The Presbyterians are receiving it, the Baptists, the Lutheran, the Methodists. It surely is the last watch that when God is calling His people. And these great fires of revival are burning.

57 And these disciples, as we are today, the revival was over. And they had gathered up at the front of the ship, maybe, or at their oars, and they were talking about what He had done, His works, which declared Him plainly to them, of being what He claimed to be.

58 Now, you know, a person can claim to be most anything. But that isn't the sign that they are what they claim to be. See? We—we find that in every walk of life. We find salesmen that claim to be salesmen, and they're not. We find electricians who claim to be electricians, and they're not. We find mechanics who claim to be mechanics, and are not. And we find men who claim to be Christians, and are not.

59 Jesus plainly stated what a Christian was. See? "These signs shall follow them that believe," see, what they would do, what the believing Church would do. And Him being God, and infinite, He—He—He said, "Heavens and earth will pass away, but My Word will never fail." So, it must ever remain that way. He said it. I believe it.

60 Now, the disciples discussing with each another, what His works, had been done, and how that people had received it. That might have been their conversation, about Him being the Messiah. And there was no doubt in some people's minds. For instance, they might have said, "Now, Moses said the Lord our God shall raise up a prophet liken unto him. Whosoever will not hear this prophet will be cut off from the people. Now, we know that Messiah was going to be a God-Prophet. He was going to be a Man that would be a—a super Prophet. He'd be God of the prophets, but, yet, in action, He would be a Prophet, because the Word of God comes only to the prophet. 'The Word of God come to the prophet.'" 

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Now, and then Him being. . . That was just the Word that came to the prophets, but He was the Word. See? That's the difference. So He had to be a Prophet.

<sup>61</sup> And no doubt that they had discussed about when, Simon, when he first saw Him, and He told him who he was, what his father's name was. And, why, he knew that that Man didn't know him, so he knew that must be a prophet. And then when Philip saw this, and went and told Nathanael, and Nathanael come back to see, and what was going on. And Jesus spoke to him and said, "Behold an Israelite," out there in the audience, you know, standing with Philip, said, "in whom there's no guile."

<sup>62</sup> He said, "Rabbi, when did You know me?" Other words, that was first time they'd ever saw Him.

<sup>63</sup> He said, "Before Philip called you, when you were under the tree, I saw you." Oh, my!

<sup>64</sup> He said, "Rabbi, you are the Son of God. You are the Son of God, the King of Israel." Now, that made Him Messiah.

<sup>65</sup> And then, course, there was some of the great orthodox standing by, that didn't believe this. And they had to answer to their congregation. They said, "This man is Beelzebub. He has the spirit of Beelzebub." And Beelzebub was a devil, which is a fortuneteller, or a witch. "And that's how he does that. It's a telepathy, that he reads their minds through witchcraft or something on that order, and this makes him a devil."

<sup>66</sup> Jesus had said to them that all manner of blasphemy shall be forgiven the son of man, except blaspheming the Holy Ghost. See? And the Holy Ghost had not yet been given. So when the Holy Ghost would come, and would after the Atonement was made, and do the work that Jesus did, it would be an unpardonable sin to call that an evil spirit. Think of that. See? After. . .

<sup>67</sup> Jesus, He was there to manifest the Word. Man was still in sin, just with an animal offering. And the life of the animal could not come upon the believer, because it was an animal, and this was a—human. And the animal doesn't have a soul; the human does. And here was the King of souls, God Himself, manifested in the person of His Son, Jesus Christ. And when He died, the Spirit of God come back upon the believer. And then a person that has opportunity to receive This, and then call the working of that Spirit, "the devil," it's unpardonable. It can never be forgiven.

<sup>68</sup> Now, my old southern mother, when I was just a little boy, before I was converted, she was a good woman then.

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69 I had the privilege of leading my mother to Christ, and baptize her, and seeing her die, hold her hands while she died, and speaking of Jesus till she couldn't even speak no more, praise His Name. I said, "Mother, if you still love Him, bat your eyes," and she just bat her eyes, and the tears running down her cheeks, when she went to meet God.

70 And she used to say to me, before she knew better, "Billy, when the—the blaspheming of the Holy Ghost is the unpardonable sin," she said, "that means a human that would take his own life, he can't be forgiven for it." That was her idea of it. But later we understand that *blaspheme* is to "ridicule, or make fun of, talk about and to make fun of the Holy Ghost."

71 And Jesus here told them, said, "You can say those things and call me Beelzebub, that, I'll forgive you for that. But when the Holy Ghost comes after I'm gone, then it's unpardonable, to—to blaspheme that. And when He comes. . ." He, which is not a thought, now, it is a Person. *He* is a personal pronoun. *He* is a Person. "And when He comes, He will not pardon your transgressions for that. See? He will absolutely do the works that I do. He will continue My ministry. And He will teach you these things that I have taught you, and will show you things to come." See?

72 "For the Word of God," Hebrews 4, "is sharper than a two-edged sword, a cutting asunder even to the marrow of the bone, and a Discerner of the thoughts that's in the heart." The Holy Ghost discerns, see, because It is the Word. He is the Word. "And the Word of God is sharper than a two-edged sword, a Discerner of the thoughts and intents of the heart." Oh, they should have knowed that.

73 Then, then all these things that they discussed, and how the woman at the well come up, and many other things, blind Bartimaeus, and the things that they had seen Him do. And then they must have been discussing that. And they were sold that that was the Messiah, no other man could take His place.

74 Because why? They had not had a prophet on the earth for hundreds and hundreds of years. And all at once, there rose a prophet by the name of John, taking no credit to himself, but pronouncing this, announcing this, rather, that, "The Messiah is right now among you. See? There stands One among you." Oh, my! He was determined that they would know that the hour was at hand.

75 John the Baptizer was a great man. You know his birth, and how he received the Holy Ghost before he was born, in his mother's womb.

76 While, Mary come, being a virgin, and told her that she was going to have a baby, and told Elisabeth about having the baby, and

about how the Holy Ghost had appeared to her, the Angel of the Lord, rather, and had told her that she was going to be a mother also. And she said, "I'm going to have a Son, and I'll call His Name Jesus." And when she said, "Jesus," the first time that that Name was ever spoken in human lips. A little baby in his mother's wombs, dead, she was worried about it. No life, six months, that's altogether subnormal. But as soon as that Name "Jesus" was first spoken by a human lip, that little, dead John in the mother's womb come to life and leaped for joy, the Bible says.

77 If it'll do that to a dead baby, what ought it to do to a born-again Church that's filled with the Holy Ghost? Heal the sick, save the lost! See? "For as soon as thy salutation come into my ears, my baby leaped in the womb for joy," you see. And he was full of the Holy Ghost from his mother's womb. And this Holy-Ghost-filled man. . .

78 Although, his father was a priest. Usually, it was custom in them days for the child to follow their tradition of their father, or the occupation of the father. And now we find out that John, his work, was so important that he could not go to the school of the priests that his father had attended, because they would be saying, "Now, you know, Brother *So-and-so* here is bound. . . You're to announce the Messiah. *This* is Him. Why, you know *this* is Him, because, look, he's such a fine fellow."

79 It'd be about the same choice the disciples made on who would take Judas' place. See? It fell upon Matthias. They chose Matthias, by lots, but God chose Paul. See? It was different.

80 Notice. And we find out that his job was so important, till he went into the wilderness and stayed there until he was thirty years old. And when he came out, preaching, he knew what kind of a Person this Jesus would be. For, he—he stood there, and he was so sure that It was going to come in his day, until he said, "There is One standing among you, Whose shoes I'm not worthy to bear. He'll baptize you with the Holy Ghost and Fire."

81 And one day, standing there, he looked, and he saw a sign coming from heaven. And he knew Him, by a sign. And John bare record, bare record like this, "I bare record that I saw the Spirit of God, like a dove descending from heaven, and a Voice saying, 'This is My beloved Son in Whom I'm well pleased.'" He announced the Messiah because he seen the sign of the Messiah.

82 Now, these disciples must have been discussing this, after this revival was over, see, that for that day, the attitude of some people. Some believe. Some believe not.

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83 That's the same thing we find today. There is people who believe. Some believe not. We have it in—in all gatherings: some believers; some don't believe, at all.

84 And some said, in that day, "Never a man spake like this Man. He don't speak like a priest or a preacher. What that Man says happens right there. See? He manifests what we preach about. See? He, there never a man spake like this." All right.

85 And there was some unbelievers, said, "This man is Beelzebub. He can only do this through the spirit of the devil." And Jesus had rebuked them.

86 Then it must have said, John, the young fellow, might have said, "Think of it, brethren, we have Him with us now. Oh, what a thought! He is now in the ship with us."

87 If we, tonight, my precious brother and sister, could only settle down for a few moments, to realize, this Messiah that we've talked about, and God said would come. And was here on earth; died, rose again, ascended into Heaven. And come back on the—on the—the . . . after ten days, and appeared to them at Pentecost, and commissioned His Church. That same Jesus is with us today as we're sailing life's solemn main. We talk about Him. We think about Him. We read about Him, what He did, what He was, how He lived, what kind of a works He did, and then forget about it. Do you realize that He is with us, not only with us, but in us? Oh, how I think that!

What a feeling of security it must have been, to think about the very Creator Himself, sailing through troubled waters with them.

88 Oh, what a safety it is today, to know that the very God that made heavens and earth, that made this dust that we dwell in, called bodies, is sailing down life's sea with us, knowing that sickness and pain upsets us, and death stares us in the face. But what have we got to dread? The very Creator of the very dust, the very sixteen elements that make us up, the petroleum and cosmic light, sails with us through every storm and every sea. His truth can never fail. He is with us, and said, "Lo, I am with you always, even to the end of the world."

89 Now, sailing these troubled waters, they were discussing this, and thinking of what a security it must have been for the people that was with them, the disciples and things, what troubling. They know there was a great revival had just happened, and they was feasting on the results of it.

90 Now, I think that's a whole lot like us today. We've had a great revival, but, we find out, it's cooling off. Now, according to history, which I am not an educated person, but I have taken the history

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of the churches, *The Nicene Fathers*, and Hislop's *Babylons*, and so forth, and find out that any revival only lasts about three years. That's just about as long as it lasts. But this has been going on for around fifteen years, because I think it's about the last one we'll have. So we're near the Coming of the Lord.

<sup>91</sup> And so now it's maybe as they were, on that ship that night, maybe we are the same thing, that we, His disciples that believe in Him, are now just feasting upon what we have seen done. Oh, the things that I have seen Him do! It would take months and months, to . . . I could write a—a volume of books, of what I seen Him do, of great signs, wonders, miracles. Which are just . . . It's beyond any human understanding. It had to be the supernatural powers of God, to do such thing.

<sup>92</sup> And I—I don't think that I would stand here over this desk, as a minister of the Gospel, and would—and would say something that was wrong, seeing I'm fifty-four years old and my days are finishing. I've got to meet Him. I've got to be . . . I want to be dead sincerely. These things are correct, and they must be. See? Because, not only that, but I'd be misleading people.

<sup>93</sup> But I'll say, tonight, that I seen Him. He's had more success in—in my little efforts that I put forth. Now remember. He has had more success than the efforts that I have put forth for Him, by His Gospel, than He did in His own country where He come from. I—I would write Bibles, to know what He has done in these last days, because He promised that.

<sup>94</sup> “These things that I do, shall you do, and more than this shall you do.” It says “greater,” which, the right word there. No one could do greater. He done everything that could be done, see, raise the dead, stop nature, and everything else. “But more than this shall you do.” For the Spirit then dwelt in one Person, the Son of God, now sons of God are all over the world. “More than this shall you do, because I go to the Father,” see, send back the Holy Ghost upon the Church.

<sup>95</sup> And so they must been then like we are now, resting between the revivals, waiting for the Coming of the Lord. And as we sail along, testifying, talking about, “Oh, I remember when we had this meeting *there*. I remember when this was over *here*. This dead baby laying *there*, and been dead for two days, and they brought in the meeting, and the Holy Spirit raised it right up to life again. See this person come in *this* way, and *that* way, blind, twisted, lame, afflicted, tell them what they had done, and what had happened, how the Holy Spirit met the people on the platform, told them what they'd done. Deceivers come up and thought it was telepathy, and called right

out. And some of them paralyzed, right in front of our eyes, before thousands of people. All these great things proving it.” And now we’re kind of resting between the time, see, resting.

96 Maybe Jesus was doing then like He did in the day of creation. He created the earth, and the heavens and earth, in six days. And the seventh day, He rested.

You say, “Was that Jesus?” Yes.

The Bible said, “He was in the world, and the world was made by Him, and the world knew Him not.”

97 So He was maybe resting, from one revival to another, just as He was resting between Genesis and His Coming, see, taking a little rest. Then, while He was trying to rest, and the disciples were . . . had forgot about Him being with them, so then trouble arose.

98 That’s the minute she starts. When the church forgets about the Presence of Jesus Christ, when we forget and begin to fuss and stew, and argue about our denominational differences, and so forth, that’s exactly when trouble starts.

99 But as long as Christ is there, and the Holy Ghost is blessing all the people, we don’t care: color, creed, or whatever it is. We’re all in one great big pool of God’s blessings, just fellowshiping under the Blood of Jesus Christ, and we don’t notice it.

100 But when we begin to try to think, “You know, my denomination is a little better than theirs, little bigger than theirs. We have more members,” that’s when trouble sets in.

101 So they begin to get that, and troubles arose when they forgot about Him being there. So much talking about Him, and not recognizing Him being with them. I wish I had some way to nail that down. Look, they were talking about Him, but had forgot that He was laying in the very ship they were in.

102 And today, that’s what’s happened to the churches. We talk about Him. We have so much intellectual, till men are so trained to the Scripture, till they can bring a message that will . . . You can’t lay a finger on it. But where is God? That’s what I want to know. Where is that manifestation? See? Intellectual sermons!

103 The Bible said, “Just before the antediluvian destruction,” and Jesus said, “so will it be in the Coming of the Son of man, as it was in the days of Noah.” There were giants in the earth. They were giants, great statue men.

104 And today there is intellectual giants. There is men who are, oh, great men, great powerful men. They know Greek just like they

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know Hebrew, and everything, and can set it together so intellectual. But where is that—that revival? Where is that God that burns on the heart of the human being? Not how intellectual it is; it takes simplicity, to bring the power of God.

<sup>105</sup> Then they found, like we have today, that trouble set in. The ship begin to rock, and the winds blowed the sails away, and the water filled up the boat. What? All hopes was gone, all hopes of survival.

<sup>106</sup> Now, if you ever was in Galilee, them same things happen today. Over on the west side, there's—there's mountains. The crack in it, like *that*, somehow is cut away. And, today, fishermen around the shore there will tell you that it's treacherous to go across the sea there, because them storms come up unknowingly, and just sweep down. And that water, troubled water, just churns around and around, and it sinks the fishermen yet today.

<sup>107</sup> And all of a sudden something happened. Trouble arose. And down went the sails, and away the wind puffed it away. And the oars begin to fail, and crack and break, as those brawny-backed fishermen laid to them, knowing how to face those waves. And—and all of a sudden the boat filled up with water. But isn't it strange that men, who just a few hours ago, amen, seen Him do such things, and had forgot all about it?

<sup>108</sup> The God Who raised the dead, the God Who healed the sick, the God Who fills with the Holy Ghost, that we've seen done, is now the same today. He's right here in the boat. He is here with us. "Lo, I am with you always. Whether in troubles, or when she's sailing smooth, I'm still in the boat." See?

<sup>109</sup> They had forgot about it. And they thought all survival was gone. They thought they. . . They had seen Him do so many things, but now they had forgot He was in the boat. All forgotten, in the time of trouble, just like it is now.

<sup>110</sup> Now, just like today, we find, they found troubles that their skill could not remedy. See? It was beyond their skill to remedy it. They would try to put the sails up, and the winds blew them away. They tried to lay to the oars, to keep the water out of the boat, to hit the waves just right. As you boatmen know how you have to do, and not go right over the wave, you'd sink the boat. You got to steer it, ride the wave as you go through. And them fishermen, with all they had, so interested of survival, till they forgot that the Creator was in the ship. And all their skill still failed.

<sup>111</sup> I see two sisters setting here tonight in wheel chairs. See, no doubt but them women has tried everything in the world to get well.

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There may be people here with cancer, someone with heart trouble, and the doctor's skill has worked everything they can, to help you. But you're at the end. They, there's nothing can be done. Have we forgot Who is with us?

<sup>112</sup> Who is this, sailing life's solemn main, with us? Who is it give the promise? He is the Word. See? It's never been taken from us as yet. I want it so, in my heart, if they ever take *this*, I got it *here*. See? See? But the Word is still with us. He is the Word. And the—the things that the doctor can't remedy, the things that the church world can't remedy, we have the Creator of all things with us.

<sup>113</sup> I was reading a circular letter that was put out by a great Pentecostal that set side-by-side with the pope, not long ago, in the ecumenical council. I got wrote down, thirty-three years ago, that that very thing would take place. Now, you'll never be able to swing real, spiritual pentecostals into that thing. They know better than that. It sounds awful good to the intellectual, but the spiritual mind grasps it quick that that's wrong. They know that that's wrong. They know what God has said about those things. And so, they, they'll never catch it.

<sup>114</sup> Now, the others will, where Jesus said the two spirits in the last days would almost deceive the very Elected if it were possible. See? But the Elected ones will know different. But we're in a time of trouble where there isn't a minister in the world can stop our denominations from joining this ecumenical council. They're already in it. No matter how many things God did, how blessed He was among us, they went right into it, anyhow. You can't stop it. That's just all there is to it. They're going to do it, now, troubles that cannot be remedied by the church. Then, as soon as we find out that . . .

<sup>115</sup> You go to the doctor, he'll say, "Well, I'm sorry to tell you, but you—you have cancer." Well, quickly, that's all. "He—he—he's dead. That's just all there is to it. Or, she, they're gone." The doctors say, "Well, that's paralyism. You can't. . . That's leukemia." Well, right quick, "They're as good as dead, right then." See? Fear sets in, see, but it shouldn't.

<sup>116</sup> Who is This made the promise? What are we living for? Why are we the Church of the living God? Why are we filled with the Holy Ghost? To remember in the time of trouble, He is still here. He stabilizes things. He is the same yesterday, today, and forever. He is with us just the same. He might be resting a few moments between the meetings, but He is still here just the same. Yeah. And when trouble sets in, and faith of Him being with us. . . Then fear sets in. And when fear sets in, then we really got trouble.

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117 We have that in church, national, wherever. All the nations are scared to death. There's an astronaut somewhere, and there is atomic bomb. And we know that science has developed mechanical things, until that, at any moment, without warning, the whole world can go to pieces. And the world is scared.

118 I'm not scared of the world going to pieces. There's going to be a thousand years Millennium reign, after this is all over. God won't defeat His own purpose. Only thing I pray, "Lord, am I right to go, when He comes?" That's—that's the only scare I have. "Have I pleased You, Lord?" See?

119 Don't fear what man is doing. Fear God. Said, "Don't fear him who can destroy the body. But He can destroy both body and soul in hell." See? That's right.

120 Now, arguments and so forth, as trouble sets in, fear. And we seem to be a whole lot the same today. But, remember, He is still with us.

121 Now, in Saint John, the 1st chapter, don't forget it, "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelled among us." Hebrews 13:8 said, "He's the same yesterday, today, and forever." And this Book is a revelation of Jesus Christ, all the way from Genesis to the last Book, of Revelation. It's the revelation of Jesus Christ. The prophets and all those things were foreshadowing Christ. And everything in the Book is Jesus Christ.

122 So, remember, He is still with us. Everything, to remedy every cause that the devil can start, is right *here*. We have it, right *here*. Trouble; but the Master is in the boat. All right. If they get in trouble, where the doctors can't remedy, remember, He is here. If we. . . Don't forget. He's in the ship.

123 They should have known, these disciples, that He was the Messiah. And the word *Messiah* means "the anointed One." See? Then if. . . He had all God in Him. God was in Him. He said, "I. . ." Jesus, the Son, said, "I do nothing in Myself but what I see the Father doeth. The Father dwelleth in Me." See? Now if. . . He was Messiah, by that, with that anointing, made Him fully Messiah. And we, with the same Spirit was upon Him; not in portion, but the same quality; with a portion upon us, would make us like messiahettes, would be little sons of God, adopted sons of God. And His Holy Spirit has sealed us into His body, and we are His children.

124 There should nothing bother us, nothing worry us. We're—we're His. If it ain't, well, we're false accusers, we—we have been testifying

of something that's not even so. I believe it. I believe that now we are the sons of God, not we will be; now, right now. "And now we're seated together in Heavenly places in Christ Jesus." Amen.

125 We don't have any power, but we have authority. It don't take power. Someone said, "You got any power?" No, but I got authority. That's right.

126 You take a little policeman standing out here. He wears a uniform. His hat is too big for him, sets down over his ears. He hasn't got power to stop nothing. But let him walk out here, and a car coming down the street, with a three hundred horsepower engine, and let him raise up that hand. Watch the brakes slide. Why? He hasn't got no power, but he's got authority.

127 And when a man or a woman is anointed with the baptism of the Holy Ghost, he might not be able to read his name in boxcar-sized letters, with education, but he—he—he has got authority from God, that he is a son of God. Let him take his authority, and stand and say, "Stop," and Satan's wheels will slide, and brakes will. Something will take place, because he's been given authority by the Holy Ghost. "In My Name they shall cast out devils." That's it. Sure. He don't have to have—have a DD.D., or a Ph.D. He has to know Jesus, and know what's been given him. There he stands. Yes, sir.

128 They should have known, by watching what this Man did, and confessing Him to be what He was, the Messiah. Then, He knew all things, and He knowed this trouble was coming. He knew all things. Sure. "Father does nothing except He shows the Son." See? So He—He knowed all things. They should have knowed that He understood that storm was coming, all right, and knew it would happen. It was only given as a test of their faith.

129 And maybe these troubles is only done, maybe the revival has let up, to see what we'll do about it. Maybe sickness struck you. "This cause, not was nobody's sin, but that the works of God might be made known." How do we know of these things, happened? Nothing happens, and just commonly, not without God knowing it. He knows it. He knowed it, at the beginning. And these things happen because it's a test of faith.

130 Peter said, "Think it not strange when trials come upon you, fiery trials. It's better to you than gold. It's done to prove you." Oh, that refiner's fire, that it'll come out a hundred percent, all the dross melted out, all the unbelief, an experience then, that you know! What the Hebrew children could testify, after they went through the fire, "God is a Saviour, from fire." They knew it.

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Daniel knew, after the lions' den experience.

<sup>131</sup> Lazarus knew, after the grave, that He was the resurrection. Amen.

<sup>132</sup> After you went through these tests and trials, they're glorious to you. Then, this is done to test their faith. Maybe it might be, tonight, that some here has got sickness, and it's a test of faith, to see what you'll do about it.

<sup>133</sup> He had proven to them Who He was. He proved Who He was. How? By the Words that He preached, and by the works that followed the Words. See? Vindication! God had vindicated Him. For He said unto them, "If . . ." He said, "If I do not the works of God, then don't believe Me. If what God said I would do, if I don't do them, then condemn Me, if I don't do. If I'm not the Messiah. . . ." And, He—He would say that. "If I'm not Messiah, if. . . You can't believe Me as a Man, being the Messiah, because I never come through your schools, and you have no place where I was ever educated, or where I went through your schools of theology. And if you can't believe that I am the Messiah, well, believe the works. They testify of what I am."

<sup>134</sup> Oh, wouldn't it be wonderful, tonight, if the church could only settle on that, that the Bible said what the Christian would do and what he would be. Oh, my! How I think of that!

<sup>135</sup> Jesus said to them, "Search the Scriptures, for in Them you think you have Eternal Life. And They are They that testify of Me. They tell you what I am." Oh!

<sup>136</sup> I don't have to say I'm Methodist, Baptist, Presbyterian, or whatever. The life that you live, the—the Words of God, if you are a part of that living Word, how can you deny what you are? And how can the Word keep from confirming what you are, if you are? See?

<sup>137</sup> How can a—how can a sheep be asked to manufacture wool? He can't manufacture wool. As long as he's a sheep, he will bear wool because he's a sheep.

<sup>138</sup> And a man don't have to work up nothing, if he's a Christian. He is because he is. He, that's what he's made up of. He is a Christian, by nature.

<sup>139</sup> A apple tree is an apple tree because it's an apple tree. See? A peach tree is a peach tree because it's a peach tree.

<sup>140</sup> And a Christian is a Christian because Christ lives in that person. And makes. . . *Christian* means "Christ-like," not a membership; but, a vindication, God producing through you just what a Christian

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is. It's you getting out of the way and letting God come in, you taking no thoughts. Let the mind that was in Christ be in you. There you are. That's the real Christian. Oh, my!

"Search the Scriptures," He said. "They are They that testify of Me."

141 They should have known that He was God that created the winds and the waves. See? God created the wind. Yes. That's air. God created the water. Yes. That's the H<sub>2</sub>O. He, He created that. But, you see, what it is, the devil got into that wind, and then the devil come to something else, got into it, and that caused the storm.

142 And that's the way it is with believers sometimes. They let down the bars, to unbelief, and then Satan comes in in a whirlwind, see, causes fusses, and stews, and arguments, and everything. That is the devil getting among people.

143 Devil gets amongst the—the air and whirls it up, causes death; gets amongst the water, whirls it up. See? God created it, but they permitted the devil to come in. The devil got into it, "the prince of the power of the air." Notice, he got into it, and there come the winds and the waves.

144 Now, those disciples should have said, "Why, there's nothing wrong now. Why, there lays the Creator, laying right here. He's sailing with us. See? Why, just look at the things that He has done. Well, what do we care about the waves."

145 Oh, if we could feel like that about it, how much different it would be. Yes.

146 God, the Creator of the heavens and—and earth, God the Creator of the winds and waves, would not they have to obey His Word? The only thing He had to do was speak it. See? He is the Word, but God had to use man to fulfill, or to display His attributes.

147 God, in the beginning, was just God. He wasn't even God; *God* is "an object of worship." He was the great power, God. Then He created Angels, and Angels worshipped Him, so He was God. Then He created man.

148 Now, He's a Saviour. So, there's nothing lost; something had to be lost, so He could display His attribute as a Saviour. You believe that? [Congregation says, "Amen."—Ed.]

149 He was a Healer. So, there's nothing sick; so there had to be something sick, to display His attribute, to show that He was.

150 He was Father, see, and something had to be. He had to have a Son, to make Him Father. See?

<sup>151</sup> And all these things displaying His attributes, there's nothing out of line. See? There's. . . God is making every wheel click just exactly right. Everything is all right. The Creator, hallelujah, the Creator is in the boat that we're sailing in.

<sup>152</sup> "Though the skin worms destroys this body, yet in my flesh shall I see God, Whom I shall see for myself," said Job. That's right. David said, "Yea, though I walk through the valley of the shadow of death, I'll fear no evil, for Thou art with me. Though I make my bed in hell, He's there. Though I take the wings of the morning and fly away, He's there." Sailing over life's solemn main!

And lives of great men all remind us  
 We can make our lives sublime,  
 With partings, leave behind us  
 Footprints, (like *This*) on the sands of time;  
 Footprints, that perhaps another,  
 While sailing over life's solemn main,  
 A forlorn and shipwrecked brother,  
 In seeing, shall take heart again, ("If God did that  
 for that brother, He will do it for me.")

Let us be up and doing, then,  
 With a heart for any strife. That's what I'd. . .  
 Be not like dumb, driven cattle, have to be drove in  
 anything.  
 Let's believe, be a hero in the strife!

<sup>153</sup> *Psalm Of Life*. Longfellow's poem, *A Psalm Of Life*. I love it. It tells something. It manifests something. It's got real something into it, some meanings. I like something that's got color in it, got meaning. Music, poem, whatever it might be, I love it if it's real.

<sup>154</sup> Now, they ought to have knowed He would have to, everything had to obey Him. We ought to know the same thing. Our bodies will have to obey His Word. "I'm the Lord that heals all thy diseases." Is that the Word? Well, this body has got to obey that.

<sup>155</sup> All I have to do is press the button. Amen. Sometime the button is on the knees, you know. But, I tell you, that sends a current through.

<sup>156</sup> But that's all you do is believe it. God promised it. And as them waves had to obey Him, so does *this* have to obey Him. Insomuch, that He promised, after we are perished, "I'll raise him up again, at the last day."

<sup>157</sup> I was combing these two or three hairs I got, here not long ago. And my wife said to me, setting back there, she said, "Billy, you're getting baldheaded."

158 I said, "But, you know, honey, I haven't lost a one of them."

She said, "What? You haven't lost a one of them?"

I said, "No."

She said, "Pray tell me where they are."

159 I said, "Then I want to ask you something. You tell me where they were before I received them. They are a substance. And wherever they were before I got them, they're there waiting for me to come to them." Right.

160 He said, "Not one hair of your head shall perish." Nothing will perish. Do you know you . . .

161 The most destructive thing we have is fire. But fire don't annihilate. It only burns the acids and oxygens until it turns right straight back to what it was before. God destroys nothing. You can't totally annihilate anything. Hallelujah! Right. You can't annihilate nothing. It'll turn back to its origination.

162 I hand-load shells. I shoot a .220 Swift, and I put it five thousand feet per second at the muzzle. And then you put just a half a grain more powder in it, and you shoot against the wall there, you see nothing. It won't make a spot. All you hear is a noise. What happens? When that bullet leaves the barrel so fast with that copper and lead, till it turns back to its natural acids, before it was, a hundred million years ago, perhaps. But if the world would stand all that long, it might come back again to a bullet, again. You see, it, nothing is annihilated. It returns back. Oh, what a wonderful thing!

163 I'm holding you too long. All right. I'll close, just a moment. See?

164 Now, God said, "I'll raise it up again at the last days." How wonderful!

165 They should have known this. They should have known He would make the winds and the waves obey Him, after His disciples found themselves at the end of their strength.

166 O God, let us do the same thing, tonight, find our human efforts at the end.

167 When they found themselves, it must have dawned on them that the Creator was with them; after their—their doctor failed, after all their psychological acceptations of Christ has failed, after doctors failed, and everything.

168 Just remember the Creator is with us. See? He's here, the One Who promised these things. Hebrews 13:8.

Then come the thought, "Let's go, wake Jesus."

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169 That's the next move. That's the thing for us. Let's go, call Him on the scene. He promised to be with us. Didn't He? [Congregation says, "Amen."—Ed.] "Lo, I am with you always, even to the end of the world." "Jesus Christ the same yesterday, today, and forever." Go, wake Jesus, for He's with us, as He was then.

170 They had seen the Scriptural Word of God identified, that that was the Messiah. They knew it. See? So have we. We've seen the same thing, that come on the Day of Pentecost, come right upon us; same prescription, same thing happen. We seen Jesus stand right among us, working through people, and do heal the sick, and raise the dead, and open blinded eyes, and do the same works that He did then, just the same as He promised. So there shouldn't be any worry about it. See? Now, we shouldn't think about it.

171 A woman once said to me. When preaching, I happened to think on this. There was a lady said to me, she said, "Brother Branham." I've told this, many times, but it might bear telling again. She said, "There's just one thing I find wrong with your preaching."

172 I said, "Oh, my, thank you, see, 'just one thing'" I said, "I—I'm sure thankful to you."

173 She belonged to a church that didn't believe that Jesus was God. She didn't believe that He was supernatural. They didn't. She didn't believe that—that He was what He was, the Messiah. She said, "He was a Prophet. He was a good Man, but He couldn't be no Son of God. Cause, God couldn't have a Son. God is a Spirit." See? She failed to understand that God overshadowed Mary, that brought forth the virgin birth. See? And she said to me, "You make Him Divine, Mr. Branham."

I said, "He is Divine."

174 She said, "Why," said, "why, He couldn't be Divine." Said, "You said you believe the Bible."

I said, "I do."

175 She said, "If I'll prove to you, by your own Bible, that He cannot be Divine, that He was just merely a Man, a good Man." And they, well, if there's one of them in here, I don't want to hurt your feelings. Cause, Christ died. . . It was Christian Science, you see. And said, "Now, your healings and things," said, "I—I believe in that, every bit, but," she said, "you make Jesus to be Divine."

176 "Why," I said, "He's either Divine or the biggest deceiver the world ever had." See? I said, "He was either God or He was nothing." See?

177 And she said, “Oh, my, Mr. Branham!” Said, “He couldn’t be Divine.”

I said, “Well, give me your Scripture.”

178 She said, “As He went down to the grave of Lazarus, in Saint John the 11th chapter,” said, “the Bible said He went down there to the grave of Lazarus.”

Said, “Yes, ma’am. I know where you’re reading.”

179 She said, “Then the Bible said, ‘On His road down there, that He wept.’”

I said, “That’s right.”

She said, “Well, how could He be Divine, and then weep?”

180 I said, “Well, you fail to see what He was. He was both Man and God.” See? I said, “He was a Man while He was weeping. That’s right. But when He stood by the grave of that man had been dead, four days, and said, ‘Lazarus, come forth.’ and a man that’d been dead, four days, raised to life and come out of the grave, that was more than a man.” Right.

181 I said, “Truly, He was a Man when He come down from the mountain that night, hunger, and looked all over a—a fig tree, to find something to eat. He was a Man when He was hungry. But when He took five biscuits and two fishes, and fed five thousand people, that was more than a man.” Right. It’s true.

182 And I said, “He was a man when He was laying in the back of that boat, tired, where the waves didn’t even up. . . didn’t even wake Him, seem to wake Him up. He was a Man. No doubt that ten thousand devils of the sea swore they’d drown Him that night. See? Now, He was a Man laying there, tired. But when once called on the scene, amen, He put His foot up on the rail of the boat, looked up and said, ‘Peace,’ looked down at the waves and said, ‘Be still,’ and the winds and the waves obeyed Him. Amen. That was more than a man.” Yes, sir.

183 He was a Man at the cross, when He cried for a drink of water. He was a man crying, “I thirst.” But on Easter morning, when He broke the seals of death, hell, and the grave, and ascended up, He was more than a Man. That was God in the Man. That’s right.

184 And that same One lives in us, tonight, as the Spirit of the Holy Ghost. Yes, sir.

185 People today say, “How could I believe that He is the same yesterday, today, and forever?” Remember, He promised, in the Book of—of Hebrews, that, “He was the same yesterday, today, and forever.”

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<sup>186</sup> He promised, also, in the—the Book of Saint John, the 14th chapter of Saint John, and the 12th verse, He said, “He that believeth on Me, the works that I do shall he do also. The things that I live, that the Father lives in Me, as Me being the Son of God; as I adopt you, My Spirit will be in you and do the same things.” Certainly. That’s only natural.

<sup>187</sup> Again, He said, “Lo, I’m with you always, even till the end of the world.” Matthew 28, 28:22, or 28:20, it is. “Lo, I with you always, even to the end of the earth. I am with you. A little while,” He said again, “and the world seeth Me no more, yet ye shall see Me. For I. . .” *I* is another personal pronoun. See? “I will be with you, even in you, to the end of the world. The works that I do shall you do also.” There you are. That’s exactly how you would know it. Oh, again, “I will never leave you nor forsake you.”

You say, “How can that be? How can it be proven?”

<sup>188</sup> John 14:12, see, “The works that I do shall you do also.” He is now waiting to be called on the scene. He’s waiting at this hour right now, to prove exactly what I said about Him, to be so right now. If it isn’t, then *This* is wrong and I’m a false witness. He’s ready to be called on the scene right now, to do the same things He did.

<sup>189</sup> So in the boat that we’re sailing in, let’s wake Jesus in our lives. Listen. I’ve often said. If I stood here on the platform and told you that the spirit of John Dillinger lived in me, why, I’d have guns and be an outlaw. Sure. If I told you that—that—that Shakespeare lived in me, I’d be a poet. If the Shakespeare lived in you, why, you, you’d know how to. . . You’d be the great composer of poets. Is that right? Sure. You could. Poems, you could make up poems, because Shakespeare, the—the great writer, would be in you, and you would be Shakespeare. Is that right? If Shakespeare lived in you, wouldn’t you be Shakespeare? [Congregation says, “Amen.”—Ed.] Certainly, you would be.

<sup>190</sup> If Beethoven lived in you, wouldn’t you be a composer of songs, the great composer, Beethoven? Say, “Beethoven lives in me.” Then you’ll do the works of Beethoven. You’ll write his music, certainly, if it lived in you. You would certainly do that, because that the spirit of him lived in you.

<sup>191</sup> Then, if Christ lives in me, if Christ lives in me, the works of Christ will be done through me. Certainly. If Beethoven lives in you, the works of Beethoven will make known. If Christ lived in you, the works of Christ will be made known, for He is the same. “Same,” He can’t change. Remember what I said? It’s Eternal. He can’t change. He’s the same yesterday, today, and forever.

192 Oh, then, call Him on the scene. Are you afraid to? Is men of this hour, is men of this day, afraid to call Jesus on the scene, to say, “Lord, You promised it. Now do it”? Oh, my.

[A sister quotes Psalm 103:1-9, 11—Ed.] Amen. A psalm.

193 Great is Jehovah! Oh, mighty is Jehovah! Everlasting is Jehovah. He is from everlasting to everlasting. He is God. His mercy endure for thousands of generations, is upon them who fear Him.

194 Are you afraid to wake that Jesus in your life, that’s been asleep for a while? Are you afraid to wake that thing that, a few years ago, had come down upon you and filled you with His blessings? Are you afraid to wake Him up, and say, “Lord Jesus, I’m in trouble, tonight. Move on the scene for me. In sailing the seas, I been stricken with a disease. I’m afflicted. Help me, O Lord God. Help me”? Are you afraid to call Him on the scene? No.

195 When you call Him on the scene, like those disciples, all doubt takes its seat, sets down. Faith rises up. Doubts are no longer. Faith has took the place.

It is written in the Bible, that, Hebrews 13:8, said, “Jesus Christ is the same yesterday, today, and forever.” It has been written, now let it be done.

196 It is written in Saint John 14:12, as I’ve just quoted here, “He that believeth on Me, the works that I do shall he do also.” Is that right? [Congregation says, “Amen.”—Ed.] But it has been written, now let it be done. See? God promised it. God said so.

197 It has been written, Matthew 28:20, “Lo, I am with you always, even to the end of the world.” See? “A little while and the world seeth Me no more, yet ye shall see Me; for I’ll be with you, even in you, to the end of the age.” That’s been written, “Ye shall see Me.” It’s been written, now let it be done. You believe that? [Congregation says, “Amen.”—Ed.]

198 I’ve kept you late. It’s nine-thirty. And I know you’re probably gone home and gone to bed by this time. Just wait a minute. These things, I got about a dozen more notes there, but I’m not going to go to it.

199 Look. Are these things true? [Congregation says, “Amen.”—Ed.] If it isn’t true, then what are we doing here? What are we claiming, something, that we become hypocrites? What are we claiming, to the world, the things that—that it even isn’t so? Why, we’re found false witnesses, and we oughtn’t even be permitted to live. “Then if there is no resurrection of the dead, and Christ is not risen from the dead, then eat, drink, and be merry.” You all go on out and live like the

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rest of the slop, with the hogs, you see, if there's no resurrection. If there's no coming of Christ, if there . . . if—if He isn't here, and His Words are not true, if one iota is wrong, then I can't have confidence in any of It. It's all got to be written, all got to be right.

<sup>200</sup> This is the hour, where Jesus said, "As it was in the days of Sodom, so shall it be at the coming of the Son of man." Look, look at Sodom, just a moment, as closing. In Sodom, before, the world was burned, the Gentile world was burned. Now, this time, it's going to be burned again. See? No more water; fire, this time. "As it was in the days of Sodom." Now, look at the—the condition of the world today, just like Sodom, just dressing the same way, everything. I'm telling you. It's disgraceful. And look at the world, just wade in sin.

<sup>201</sup> Look, even, it's got into the church. And the old-fashion Christian, we don't see them, hardly, no more. And our—our women, all cut off their hair, wearing makeup, wear shorts, and—and everything, just immorally, and not knowing that you're going to be asked at that Day to answer for adultery. "Whosoever looketh upon a woman to lust after her has committed adultery with her already." You might be pure, virtuously, like that. But the way you've done, and sinners look upon you, wrong way. You presented yourself, then you're guilty. You're guilty. Jesus said so. Look at even our Pentecostal women.

<sup>202</sup> And look at our ministers, many of them let down, afraid to say anything against it, afraid that the denominational organization will put them out.

<sup>203</sup> I'd rather lay on my stomach, and drink branch water and eat soda crackers, and preach that Word and tell the Truth, yes, sir, than to belong to everything there is. Yes, sir.

<sup>204</sup> Oh, we need deepness of sincerity. We need something back. We don't need so much showmanship. We need the Holy Spirit living among us, to where men can say, "Who can accuse me of sin?" Sin is unbelief.

<sup>205</sup> If the Scriptures said that Jesus would do such-and-such, He said, "Which one of you can condemn Me, or accuse Me of sin?"

<sup>206</sup> Now, there's only one sin, that's unbelief. That's, faith or unbelief. "He that believeth not is condemned already." You can smoke, drink, and do these things because you don't believe. But if you do believe, you'll do the otherwise. See? It's because either faith or unbelief is in you.

<sup>207</sup> Now, look. Set quiet just for a minute. Now, here's a great big statement. I'm looking over this audience, first. I'm looking around.

208 And I—I—I know one person that I can see out there, that I—I don't know that I know him. It's a man that—that I stopped the other day. I didn't know. A bus was trying to make a left turn, and people turning. I thought, "That fellow is trying to get around, left." I stopped, motioned him on around. And there's a bus driver setting here. And that's. . . and here. I met him over at Furr's restaurant today, or cafeteria, and he told me he was the man. Said his wife had been healed in one of the meetings somewhere with a kidney trouble, floating kidneys or something, and called out, in the meeting. See? I never. . . God in Heaven knows I never seen the woman in my life. I never seen her. And here's the man. I guess, his wife, I believe she's here somewhere, will be a testimony. See? And things, it just goes on and on. See?

And I don't see anyone that I actually know.

209 But, remember, God knows every one of you. He knows what's in your heart. And if He is the Word. . . You believe He is the Word? [Congregation says, "Amen."—Ed.] The Bible said, "The Word of God is powerful, sharper than a two-edged sword, a Discerner of the thoughts of the heart." Is that right? ["Amen."] That's the reason Jesus could stand and perceive their thoughts, and tell them what they had done. See? That's right.

210 The woman touched His garment. And He turned around, said, "Who touched Me?" He didn't know at that time. And everybody denied it.

211 But He looked around, until He found where that virtue had gone to. He seen it upon a little woman. And He told her of her blood issue, and said, that, "Thy faith has saved thee." "Thy faith." She had drawn through God, drawn from God, through Him. That's the reason virtue had gone, strength. Her faith had touched God, through Him. See?

212 Now, "The works that I do shall you also." See what I mean?

213 Somebody said, "Oh, we do greater works." Well, just do the works, first, you see. And just do the works. See?

214 You say, "We preach the Gospel all over the world. That's great." You're trying to hide behind something, fellow. See?

215 "The works that I do, also. The works that I do shall you do also; and more than this, for I go to the Father." See?

216 Look at the woman at the well, and so forth. That's how they knowed He was Messiah. If He came tonight, to the city, how'd you know it was Him? See? Nail scars, any hypocrite can do that, put a

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nail scar in his hand, see, anything. No, sir. The only way they ever know it, is the identification of the Spirit, see, will do the works that He said It would do. Now, I believe that.

217 Why am I with this bunch of Pentecostal people? I don't belong to any of their organizations, because I just stand in the breach and say, "We're brothers," all of it. See? Because I believe they got the closest thing to what I think the Bible is, of anybody I know. See? That's—that's the reason I do it. I never join, 'cause I see them on both sides, brothers with the Holy Ghost. I believe that. I know it's true. See? And so I don't like to build on *this* one, or build on *that* one, or take from *this* and *that*. I just stand and say, "We're brothers." Just forget about *that*. Let's be brothers, you see. Let's just be brothers. And as long as Satan has got us fighting one another, why, he don't have to fight at all. But as long as we forget that fight, and join arms and hearts, and say, "We're brothers," we're onward, Christian soldiers, then, that great revival. No ecumenical council will ever touch that. No, sir. That's the choice of God, the Elected that's been called, now. If the day. . .

218 Just remember, the last sign that was did, before Sodom was burned, was God manifested in a human body. Is that right? [Congregation says, "Amen."—Ed.] I ask it. Three Angels came up to Abraham.

219 And two of the Angels went on down into Sodom, to give a warning. That was to the lukewarm, the denominational church, a modern Billy Graham, and so forth.

220 But Abraham represented, as it was in that day, the elected Church that wasn't down in Sodom. It's out of Sodom, the real born-again pentecostals and all who is born of the Spirit. Now watch the One that stayed behind and talked to Abraham. Said. . .

221 Now remember, his name was Abram, a couple days before that, and Sarah was S-a-r-r-a. And had been changed to Abraham, and to S-a-r-a-h, Sarah. See? A-b-r-a-h-a-m, *Abraham*, "father of nations." See?

222 And isn't it striking, that, all of the great men that's ever went to the Sodom church out, in the world today, all the great men that ever went out there. There's been a Billy Sunday, a Sankey, Finney, Knox, Calvin, Luther, so forth. Not a one of them ever had a name that's ended with h-a-m, till today, G-r-a-h-a-m. Not another one, any time. That's six letters. Where, Abraham is A-b-r-a-h-a-m, seven, perfect. See? But watch. The Angel that come to Abraham, said to him, "Abraham," not Abram. "Abraham, where is thy wife," not Sarra, but, "Sarah."

And the Bible said, "She is in the tent behind You."

223 And He said, "I . . ." There you are, personal pronoun again. "I'm going to visit you, Abraham," according to the promise that He give.

224 Who was that? Dust on His clothes. Eat a calf, drink the milk from the cow, eat butter, bread. Setting there, act like He was dusty and tired. Let . . . Washed His feet, a Man, looked like. And He said, "Where is Sarah?"

Said, "She's in the tent, behind."

"I'm going to visit you, according . . ."

225 And she was, what you call it, eavesdropping, you know, listening through the tent. She didn't run out like the women today, you know, and have to, you know. But, she, she is listening through the tent, to what her husband had to say. Nowadays, she says what he oughtn't to say. So then she listened like that, through the tent. And when she heard . . . Not you sisters, no, no; you know better than that. See? But, well, she was listening.

226 And she—she laughed, up her sleeve, said, "Me, an old woman, a hundred years old, and my lord, also old, and we'd have pleasure again?" See, as husband and wife, they had ceased, years and years before. "Me have pleasure with my husband again, us have pleasure together?" And she laughed.

227 And the Angel, with His . . . The Man, with His back to the tent, said, "Why did Sarah laugh?"

And she said, she ran out and confessed, "I didn't say."

"But you did." See?

228 Now, God would have took her life right there. But he couldn't hurt her, for she's part of Abraham. Oh, we'd be gone long ago, if wasn't part of Christ. All the things that He's done, and we've went around and said, "It's telepathy. It's *this*, *that*, or the *other*." But He can't touch you. See? Wrath can't touch you, because you're part of Christ when you're born again. See? See? He couldn't do, it because it'd hurt Abraham. His promise was to Abraham, and Sarah is a part of Abraham. And the Church is a part of Christ, the Bride. See? He couldn't do it, although her unbelief.

He said, "But you did."

229 The Bible said she was scared. Maybe she was scared she'd lose her membership or something, but, see, see, like today. But—but she was scared.

230 And, notice, that same Man give the blessings to Abraham. And a promise, that, if he could find ten righteous souls, He wouldn't destroy it, and vanished before him.

<sup>231</sup> And Abraham called him *Elohim*, “the all-sufficient One.” Now get your Bible and look. If . . . “In the beginning God . . .” See if that ain’t “Elohim.” And here Abraham, who talked to Him, called this manifestation a Man here, just before the burning of Sodom, that could discern the thoughts in the mind, said it was “Elohim.”

<sup>232</sup> And Jesus said, “As it was in the days of Sodom, so shall it be.” Now look who has gone to the church, the denomination. Watch what God is doing amongst the Elect. Just there’s the last sign that Abraham ever received, the—the Church called-out, received before Sodom burned. We’re in the last days.

<sup>233</sup> Friends, waken Jesus. “Lord, You made the promise.” Don’t be afraid. Say, “Lord God, boldly I step out. I wake myself, in here. Wake up, Lord, to my cry. I’m in need. Be merciful to me. I’ve disbelieved, and forgive me for it. Let me, from now, I want to call You on the scene, for my case.”

<sup>234</sup> The Bible said, “He’s a High Priest that can be touched by the feeling of our infirmities.” Is that right? [Congregation says, “Amen.”—Ed.] New Testament, Hebrews 1, Hebrews 3, a High Priest. “Now He is setting at the right hand of God, a High Priest that can be touched.” And if He’s the same yesterday, today, and forever, how would you know you touched Him? He’d act the same as He did yesterday. That’d make Him today. Is that right? [“Amen.”]

<sup>235</sup> [Blank spot on tape—Ed.] . . . into sick bodies here tonight. Lord, Thou art God, and there is none like Thee. The only thing we have to do is wake up, shake ourselves, call Jesus on the scene. And, Father, when You come on the scene, speak that You are the same yesterday, today, and forever, and let us know tonight that You’re still in the boat. You’re still here. You said, “I’ll never leave you. I’ll never forsake you.”

<sup>236</sup> And let it be known tonight, Lord, that I have told the Truth. No matter how many words I should say, it still wouldn’t be like You saying one thing. Just one word from You will mean more than anything that any man could say. We want You, Father. Come on the scene just enough that these people here can see that You’re in the boat, and I believe that every sinner will repent. I believe that every backslider rush quickly to the altar. I believe every sick person will be made well. Won’t You grant it, Lord?

<sup>237</sup> We’re calling on You. Come, Jesus. Some will perish, Lord. Some will die the Eternal death, the separation from God, if You don’t come on the scene. We perish, Lord. Some of them has forgot Your great healing miracles. O God, move on the scene.

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We're calling on You. Come and arouse our conscience, Lord, and the Spirit of Christ that's within us. We pray through Jesus Christ's Name.

238 Now with our heads bowed, if the pianist will come to the piano, or wherever it is. And we ask for reverence. And now let's just be as reverent as we know how to be, for a moment. *Only Believe*, if you will, sister, slowly.

239 Now, each one of you pray. Now, pray yourselves. I want to know how many in here that does not have a prayer card, and you're sick and you want God to touch you, will you raise your hands. All right. All right. Now, how many has prayer cards? Raise your hand. Well, there's about twice as many that doesn't have prayer cards as there is that have prayer cards. Regardless of whether you have or have not, that doesn't mean nothing.

240 That means you call up here. I was going to get the pastors, come down, we'd lay hands on you and pray for you. Now, that's—that's good. See? That's really good. But listen. You know, laying on of hands, I believe that. That's exactly right. Yes, sir, connect yourself with the sacrifice. I believe that. But, look, the Roman one time. . . That's a Jewish tradition. Jairus said, "Come, lay Your hands on my daughter and she'll live."

241 But the Roman said, "I'm not worthy that You come under my roof. Just speak the word, my servant will live." Now, if He is the same yesterday, today, and forever. . .

242 And I do not know you. God in Heaven knows that I don't see anyone except this bus driver here, that I know, at the time. I know I've got some people. . . Brother Sothmann and them are in here. My wife is in here somewhere, but I—I don't see her at this time. I—I don't. And I don't see Brother Sothmann. But they're not here. . . They're here, I mean, but I don't know where.

243 Now I want you to pray. Just pray real sincerely, say, "Lord, help me." And as you pray, pray the prayer of faith, pray that God will give to you your request. And say, "Lord, I know that man doesn't know me, but if You will just prove to me that You're in the boat, that You're here in this building tonight. Then, I know that Brother Branham doesn't know me, knows nothing about me. But he told me, just tonight, that You're the same, You're the same Messiah, and promised that if he'd believe You, that You'd do the same works through him that—that You did through the Messiah, because His Spirit would be with us. Then if I know, can be proved that You're here, then that's all that I have to know. I'll believe it,

with all my heart.” Will you do that? And if He will move on the scene and do something like He did then, then you’ll know it’s the works that He did.

<sup>244</sup> Look what He did when He seen Peter, Nathanael, the woman at the well, blind Bartimaeus, those who touched Him, the woman with the blood issue. See? That’s how they knowed He was the Word, because He could discern their thoughts. He promised, at the last sign, before the burning of the earth, that would return again, the last sign to the Church. Here we are. There’s the message to the church denominational out there. Here is the Message to the Church, the pentecostal, the Elect, the pulled-out. Now believe.

<sup>245</sup> Now, Heavenly Father, they’re in Your hands. I’m in Your hands. I commit myself to You, commit them to You, that the works of God might be known, that this little cut-up message tonight might be made manifest to these people here in Tucson, way down here in the middle of this desert. Father, God, in this lovely little church, with Your lovely little pastor here, Lord, that this church will always live on the results of the Word of God, that they might know that Jesus is still in the boat. That, because the revival is not going on, that doesn’t mean He is gone. He’s right with us, ready to be called at any time, not hard to arouse, but will come to our rescue.

<sup>246</sup> I’m asking You, Lord, that the people might know that You are God, and You are the same yesterday, today, and forever. I commit myself to You, and the church, that, between us, between their faith and the gift that You give me, that their faith might operate this gift of God, that would call through this audience, that, these unknown people, and do as You did when the woman touched Your garment.

<sup>247</sup> You are our High Priest, Lord. May these people touch Your garment, and You send Your message back to them, as You did through Jesus Christ, Your Son. As we, the unprofitable servants of His, been sanctified by His precious Blood, might let the works of God be known to a dying world in the last days. And we’ll praise You for it, Father.

<sup>248</sup> Then when we go home tonight, along the road, we’ll say like those who came from Emmaus, after He had been dead, raised, and He did something like He did before He was crucified. They knew it was Him. No other man could do it. And do that again tonight, Lord. Do as You promised. It’s Your promise. “The works that I do shall he also. I’ll be with him, even in him, to the end, of the world.” It’ll confirm it, Lord. And we’ll say our hearts burn within us. We ask in Jesus’ Name. Amen.

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249 Now, in the Name of the Lord Jesus, I ask you to set quiet, reverent, believe.

250 Now, looking upon the audience, with this Word of God before me, I say that the only person that I really recognize is this brother over *here*. And now I do see my wife in the back, and back there. But let's start here in front.

251 Now you pray and say, "Lord Jesus, I've heard lots of preaching. I've heard masterpieces of sermons. But I want to see You, like the Greeks said, 'Sir, we would see Jesus.'" They didn't want to know the philosophy. They wanted to see Him, to know Him, not anything else but Him. And He is the Word, see, to know Him personally. Say, "I'm like the woman that had the blood issue. I have need. Will You just manifest Yourself tonight and speak to me? You're the High Priest. I wouldn't know Your voice, maybe, if You spoke. But if You speak through human lips, like You said."

252 God does nothing without human agency. How many. . . You know that. See? He—He has to use someone. Now will you. . . If He will do that, and prove that He's right here with us, will you accept your healing? Raise your hand, say, "I will. If I can see Him do that, I will accept it." God bless you. Now pray.

253 And now if He does anything miraculously, don't doubt. Just believe. You can look at me, do whatever you want to, but just as long as you believe that He is. Do you believe that, by Divine gift, sent from God, manifested by an Angel? And here I stand, these ministers around me, right out here. There not a thing. . . That right, brother? [The ministers say, "That's right."—Ed.] We're all setting here. There you are there.

254 I do not know you. God knows that. I don't know one thing about you, but He does. Now, through an unseen Person, the Holy Ghost, Who only can make known by His manifestation, can reveal to you exactly what He said the Word would do. When the Word is put into flesh, it's a Discerner of the thoughts of the heart. Is that right? That's the reason He could do it. You believe now. Have faith. Don't doubt. Just have faith.

255 Such a sweet time! I think this is the most wonderful times of my life, when I can stand before a bunch of people and let them know that their worship is not in vain. Every other religion in the world is fake, besides Christianity. Every other religion in the world is wrong, besides Christianity. Christianity is the only one that can point you to an empty tomb, and open up a heart and say, "He lives here," and prove it. Now, here is what He promised. Will He keep His promise? That's it. Does He keep His promise? Yes, sir.

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256 You say, “Well, Brother Branham, come down and heal me.”

257 I wish I could. He’s already done it. The only thing He wants you do is believe it. See?

“Would you save me, Brother Branham?”

258 I wish I could. But He’s already done it. You have . . . The only thing He could do, if He was standing here with this suit on, that He gave me, the only thing He could do is just exactly what we’re asking Him to do now, see, just let us know that it’s Him.

259 “Fear not, it’s I. Be of a good cheer.” See? The disciples, when He was walking on the water, thought it was a spirit, a spook, or something. They was scared. He said, “Don’t fear. It’s I” See? And that’s what He’d say tonight, “Don’t fear. It’s I.”

260 I’m watching a woman just setting here, looking right at me. And if you can see It now, there’s that Light right over the woman setting right here. I don’t know you. But, here is one thing, you’re suffering with a trouble in your back. Is that right? If that’s right, raise up your hand. All right. Your faith makes you whole.

261 Tell me what she touched. I never seen her in my life. Are we strangers to one another? If that’s right, raise up your hand. So, see, I never seen the woman in my life. But I seen her like *this*, and I knowed here is where it was at. All right. Yeah.

262 Here, here is something. Here is a little girl setting here on the front seat, just a child. As soon as I spoke her name, she—she started crying. The little girl is seeking for something real. Her sister is weeping, behind her. I don’t know the child, never seen her in my life, as I know of. But she is seeking the baptism of the Holy Ghost. That is true. Is that right, little girl? That’s right. Raise up your little hand. See? There you are. She’s not from here. She comes from east of here. She’s a minister missionary’s daughter. By the way, her father is desiring to see me on a question. I never seen her in my life, but that’s exactly the truth. Don’t fear, honey. You’ll receive the Holy Ghost. Your faith does it. Just believe.

263 If that little child can do that . . . Ask the child, see if it’s right or not. If that little child . . . What did they touch? Little girl, do you have a prayer card, honey? You don’t? You—you don’t need it. See? You’ve got more than what a prayer card is, honey. You got faith.

264 Remember, she will receive the Holy Ghost. She, she will receive it. Frankly, It’s right by her now. Say, “How do you know?” How did I know what was wrong, what she was wanting? See? Now, if that child, “a child shall lead them,” why not you now?

265 There's a lady setting right here, looking at me. She is suffering with a nervous condition. She's praying for her husband, also, that's unsaved. You'll believe with all your heart, you can receive what you've asked for. Amen.

266 Here, a young woman setting right back *here* in the outside row, she's got a female trouble. You believe with all your heart, you'll be healed. You believe that?

267 There's a colored lady setting right back behind her there. She is in prayer, but she's praying for a loved one. It's an elderly man, a father-in-law. And that father-in-law has been sick for years. That's right. I'm a stranger to you. Is that right? That was caused by some sort of an accident that started the trouble. If that's right, raise your hand. All right. You believe? You can receive what you've asked for.

268 By the way that started rolling. Another colored lady setting right back there, she is suffering with an asthma trouble. The lady is going to miss it. God, help me. Mrs. Jamison, you believe with all your heart. Rise up to your feet. I don't know you. But, you believe with all your heart.

269 You say, "Know her name?" Why, sure. Didn't He tell Peter what his name was? Yeah. Sure. He knows all things.

270 Here's a man setting here, is going to die with cancer, if there's something don't touch him pretty soon. Got cancer. That's right. You believe? You do? You believe God can tell me who you are? Mr. Ladd, then, if you believe with all your heart, you can be healed. I never seen the man in my life.

271 Call on Jesus. He's among you now. Don't you see? You believe? Have faith in God. Do you believe you can awake Him in your conscience now? See? Are you believing? If you are, put your hands over on one another, like *this*. Just put your hands on each other. Call Him on the scene. That's Him. Do you believe it? That's Him. Ask these people. I never seen them in my life.

272 Now it's everywhere, all over the building now, as you got your hands on one another. Can't you take my word? If God has confirmed that I've told you the truth, see, then take my word for it. I'm telling you what is the truth. What's the truth? Lay your hands on one another. Don't doubt. The Bible said, "These signs shall follow them that believe. If they lay their hands on the sick, they shall recover." Here is Jesus among us, right now, the Spirit of Christ.

273 Now, as you lay your hands on the person that's with you, now you pray for them. Just go ahead, lay your hands on them and pray. I'm going to pray from here. And I believe God is going to heal every one of you. You put your hands over on them, and believe, while we pray.

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274 Lord Jesus, we are grateful to You. My heart is racing, for here You are, right here in Tucson. Here You are, right here in this assembly of church. You're here amongst the people. You've proved it, Lord. How could these things be done except it be of God? No wonder the apostle said, "A Man approved of God among us, by signs and wonders, which (He) God did by Him in the midst of us all, which we are witnesses." And here is that same Man, Jesus Christ, the Son of God, in the form of the Holy Ghost, tonight, moving among us, confirming His Words. "The works that I do shall you do also." We know that You're here, Lord. You haven't left us.

275 Now, these people have their hands on each other. They are believers. They are praying one for the other, and they're believing that You're going to make them well.

276 By the Word of the living God, by the challenge that the Word offers, that, "These signs shall follow them that believe." In the Presence of the resurrected Jesus Christ, the Son of God, in His Presence! The Presence, the Holy Spirit that's right now here, and has proved that it is Jesus among us, has roused us, Lord, from our slumber, till our hearts are beating fast with faith and praise.

277 In the Name of Jesus Christ, may every sickness turn loose from the people at this minute. May they be set free from all of their sickness and afflictions that they have. I charge Satan, by the Presence of Jesus Christ, in the commemoration of His Word, that said, "In My Name they shall cast out devils." We, as believing men and women, we challenge this devil. In the Name of Jesus Christ, leave this congregation. Come out of every one of them. And may they go free, tonight, to go home, to find themselves free from sickness, free from pain, free from affliction, every one of them, Lord. In Jesus Christ's Name may it be so.

278 With your heads bowed now, keep praying for one another. Now, if there is a man or a woman, that's had a doubt in their heart, boy or girl, and believes that you're now in the Presence of the One that I spoke about tonight, Who has perfectly performed and told you; and proved to you by His Word, that He would do it, and has come and done just exactly what He said He would do, see, among us tonight. And if you're not a child of God, will you walk up here at the altar while the Holy Ghost is anointing me and anointing these others, and let us pray for you? Will you come while we had our heads bowed, just have our heads bowed for a minute, as we hum to ourselves, "Only believe, all things."

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279 You say, “Brother Branham, I’ve sought for God for years, and I—I—I’ve never been able to be filled with the Spirit. I’m not a born-again Christian. I—I want to be born again. I—I really want it. And I, Brother Branham, I want you to pray for me.”

280 Will you come up here and stand here, while we hum this through, or sing it once, with our heads bowed and our hearts bowed? *Only Believe*. I feel led to do this, somehow. I don’t know. I never do this. But I feel led to do it right now, that this call should be made. So, that, at the end of the age, when I stand before you again. . . Maybe never again, if I come back here a year from today, there’ll be. . . If I live the year, many here won’t. See? They won’t be, ’cause there’s elderly people here. And—and many of you won’t be here a year from tonight, but I’ll have to meet you some time. So, in the Presence of Christ, I ask you to come forward now, in Jesus’ Name, and accept Him as your Saviour, while we sing now with our heads bowed.

Only believe, just only. . .

You want me to pray with you, will you come here?

All things are possible, Won’t you o- . . .

281 Just believe He’s here, just think, that lovely One that you’ll have to stand in His judgment sometime. If sin is bothering you, won’t you come forward? “Only believe. All. . .” That’s right. Come right on up. Come right here, sister. Someone else come right away now? Come right ahead. “O Lord, I. . .” That’s it. That’s it. Come.

Lord, I’ll believe.

282 “I’ll believe right now, Lord, You’re here. “All. . .” I’ve tried, Lord, but I don’t know. All things are possible. Lord, I believe. I want to be right with God. I would.” God bless you, boys, coming from the outside.

283 [Someone says to Brother Branham, “Want them to come in *here*?”—Ed.] Now, that all right, brother. It’s just okay. I’ll go right down here. I’ll take you all down. . . ? . . .

O Lord, I believe;

All things are possible. O Lord, I. . .

284 Lord, after You’ve raised from the dead, nineteen hundred years ago, and here You made a promise that we would see You in the last days, that You would do this very thing. And here You come around, tonight, right before my eyes, in this intellectual age, scientific age, and break every law of science, break everything that critics have said, and come right down among us, and prove that You are raised from the dead. “I’ll believe, Lord. I believe,” while we sing it once more.

Lord, I believe.

<sup>285</sup> Will you come now, rest of you, come right out. Move up, all of you. All that wants to accept Christ tonight, won't you come?

All things are possible, O Lord, I believe.

O Lord, Lord, I'll believe.

<sup>286</sup> Nothing else must be done, Lord. That's the last sign You promised. Preaching the Word, healing the sick; remember, the Word has been preached, the sick has been healed. But here is the last sign to the called-out Church, the called-out pentecostal Church. Its last sign. "I'll believe."

<sup>287</sup> Now, as we're got these, a perfect number here tonight, of seven, means completion. I just wanted to be sure. The Holy Spirit . . . You never see me have a healing service, then turn right back around and make an altar call. See? But the Holy Spirit said, "Do it." See? "Do it right now. This is the time. You do it." I thought . . . I turned over to Brother Mack. He said, "You do it." Here they are, seven, the complete number. May be their last call, but they've heeded. They've done just exactly what God told them to do.

<sup>288</sup> "He that heareth My Words and believeth on Him that sent Me, has everlasting Life, shall not come into the Judgment, but has passed from death to Life." They passed from death to Life.

<sup>289</sup> "He that is ashamed of Me before men, him will I be ashamed before My Father and the holy Angels. But he that will confess Me before men, him will I confess before My Father and the holy Angels." Here they stand, three men and four women.

<sup>290</sup> And did you know that's the way the birth rates is in the world today, in the United States? Four women to every three men. That's the way the birth rates are. Here is the birth rates again tonight, coming back into the church. America is getting her last. She is finished. That's all. We're at the end time.

<sup>291</sup> Now I wonder if some women, some good mother or woman here, that's filled with the Holy Spirit, three or four of you, would come here, stand with these sisters, while I go pray for them. And three or four brothers, maybe our minister brothers here, walk down, stand by these fine young men standing here, stand here while we can witness together. I'm going to come down, pray, and lay hands upon these people. And I want every person in this church to believe with me, while we pray. That's right. God bless you, brethren. I'm coming down with you, to lay hands upon them.

<sup>292</sup> Now I want everybody real reverent, if you will, just for a moment, most sacred part.

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293 Now look. This is all they can do. Is . . . Watch. You know, they heard the Voice of God, and they've walked up here. These young men in this age, these women in this age, walked up here to make a public confession, they're through with sin. I said, "Whosoever wants to receive Jesus Christ as their Saviour, come forward."

294 And the Presence of God making known the thoughts, telling the people what's wrong with them, who they are, what about them, where they come from, see, if that isn't Christ, then what is it? It's a promise. God said He would do it. And those people, maybe the first time they ever . . . And them, sinners, they said, "Yes, I believe that. That's it. There's the Word made—made manifest. It's made flesh. The Word is flesh again, God working through human flesh. We know it's true." And they come up and say, "I'm finished with sin." That's a public confession. That does it.

295 Now, you dear people that's come up here, someday I've got to meet you, sister, across the border yonder, each of you. I got to meet you over there. I got to give an account for what I've said. Brethren, I've got to give an account. You, you might have done mighty fine things. You might have obeyed your parents. Might have done wonderful things. But the greatest thing you've ever done in your life is what you're doing right now. See? That's the greatest thing you ever done.

296 Now, if God—if God has sent down His Spirit and has proved, and then the very Thing spoke through me and said, "Make a call." Now, if you've ever been in meetings before, you know I don't do that. I'll turn it to the pastor. But He said, "You do this." See? Then I did it. Right quick, I was going to. There was somebody over here, and it was somewhere I seen that Light move over them. I started. And all at once, It cut off. Did you notice how It changed? Said, "You do this." Said, "Call right now." That's all I could do. Right. It's all I could do. Here you are.

297 Now, Jesus said, in Saint John 5:24, see, is this, that, "He that heareth My Words, and believeth on Him that sent Me, has everlasting Life." You believe that, son? You believe that, each one of you men? You women believe that? That's all you could do.

298 Then what do you do? Accept. Nothing you can do. Say, "Lord," in your heart, "I'm sorry for what I've done. I gladly accept what Jesus done for me. Tonight, from this hour on, I'm going to live for Him. I'm going to accept Jesus Christ as my Saviour. I'm going to accept Christian baptism. I believe that You'll fill me with the Holy Spirit. I want to live for You."

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299 Just a little while and you'll find everything is changed, and you're a new creature. The new life comes in, and you live from there on. And I'll meet you again at the judgment seat of Christ, each one of you. I'll meet you there, and I'll have to be responsible for what I . . . God will make me responsible. But if you will accept it upon . . . Say, "Whatever I've done, You know, I walked up here before this people to show that I'm sorry. I don't . . . I didn't mean to do that. I don't want to do it any more. I'm through." That's what . . .

300 Now I want you to bow your heads. I want each one of you brothers and sisters to lay your hands upon me. I want each church person in here, each Christian, to bow your heads in humble prayer while I pray. And will you pray with me, that God will grant this request?

301 Now, Heavenly Father, here stands a woman crying, a young woman, beautiful young woman standing here, crying. She . . . [Brother Branham continues praying with the people. Blank spot on tape—Ed.]

302 . . . upon You confirming what You said You would do. You promised You would do it. You came down and healed the sick and the dying, and they have been changed from death to Life.

303 And then some, spiritually dying, they rushed to the altar. The Angels of Heaven are rejoicing, according to the Word of God, "The lost has returned." Jesus cast out devils by the finger of God, but when He saved a sheep, He put him over His shoulder, the strongest of His body, and brought him in.

304 Now here they are, Lord. They are Yours. I commit them to You, as love tokens of Your Presence tonight. Keep them, Lord, in perfect peace. And give them Eternal Life, that they may never perish, but live forever. God, You promised that You'd raise him up at the last day. I believe that. And they are Yours.

305 Now with our heads bowed, everybody. I want to ask you that come to the altar just now, that, from—from the bottom of your heart, you come in sincerity. And from the bottom of your heart you believe the Bible is right; that Jesus Christ, God's Son, died in your stead. You're not worthy of it. You're unworthy. You know it. But because that you was unworthy, God sent Him, the worthy One; that you, in your unworthiness, might be made sons and daughters of God. Nothing. . . But just something in your heart tells you that that is right, and you accept it. You believe It with all your heart, and accept Him as your Saviour. Nothing that you've done, but what you believe that He has done. You believe It. I want you to

raise up your hand, say, "I now, in the Name of Christ, will accept Jesus Christ to take my place there." That's all He wants to do, take your place. God bless you, and bless you. "He'll take my place."

<sup>306</sup> Now I want you to turn right around to the audience, right towards the audience. Turn right back around *this* way, towards the audience. I want you people that's standing, praying, I want you all to look upon these people. Now watch them as they raise their hands.

<sup>307</sup> You that know that you were sinners, and now you've passed from death unto Life, raise your hands up in the air again like *that*. Put up your hands. I want you in the audience that accepts them as your brothers and sisters, raise up your hands like *that*. Now, there you are.

<sup>308</sup> Glory to God! Praise be to God! They are Yours. They are the sons and daughters of God, the redeemed.

<sup>309</sup> Now let's, every one bow, our heads, and offer thanks to God for what He has done for them.

<sup>310</sup> How many in here, that was sick, felt sick, and now you raise up your hand, say, "I believe that I know that the Presence of Jesus Christ tonight has made me well. I am no more sick." Raise up your hands, every one. Looky here, the whole audience. Fine. "I am now well by the Blood of Jesus Christ."

<sup>311</sup> Now, let's bow our heads again. And each one, you people, walk up, lay your hands upon these people, you Christians. You want to give them the right hand of fellowship, and bless them, and invite them to your church, or whatever you do. God be with you.

<sup>312</sup> And let's bow our heads now. And each one of us, in our own way, give thanks to God for what He's done. All right. Let us bow our heads.

<sup>313</sup> Brother Mack, why don't you come here and lead us in this prayer. Yes, Lord. Yes.



*GO, WAKE JESUS*  
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