
WE WOULD SEE JESUS



Thank you very much, Brother Vaile. Good evening, friends. Certainly a privilege to be here tonight in this capital of New Hampshire. New Hampshire holds very much for me, since a little boy. I can well remember my hunting trips up in the White mountains, and across the Presidential range, and around Gorham, and the parts of the country up in there.

Good friends that I've—a met years ago. So I've always wanted to come to New Hampshire for a—a service to pray with the sick people, and to visit with you. It's too bad that we just have just two nights here, and just run right in like this, and right out. I've said, "It's something like saying, 'How do you do? Good-bye.'" So—but I'm sure that the blessed Lord will help us to get better acquainted in the years that is to come. We're anticipating coming back sometime for a longer stay.

² This time we're just trying to get acquainted with each other, and I'm sure you love Him. I just stepped into the door, and heard you saying, "Amen," to what Mr. Vaile was saying, and you believe God, and believe that He still lives, and He's—He isn't any different from what He ever was. He isn't any smarter; He can't be any smarter, 'cause He was infinite to begin with. And so, everything that He says, every statement He makes, has to be perfect, because if He could grow in knowledge like we did, then He would be smarter. He could—He could fix things and arrange it a little different. But when God makes a—a statement or says anything, it has to ever remain that way, because He is perfect to begin with.

Now, we—our generations we're finite. And our generations get just a little smarter, and a little smarter as the Scripture says, "Weaker but wiser . . ." And we grow in knowledge, but God can't. To be infinite, He just has to remain just perfect all the time.

³ So then, if a crisis would arise at any time, and God was called on the scene to act, then the way He acted that time, He will have to act each time that way in order to be God. See? Because if He doesn't act the second time the way He did the first time, then He—He knows more about it. Then He does . . . He did wrong when He act the first time. See? He'd have to act the same each time. If—if the world's in the need of a Saviour, then if He pres—presented a Saviour, a way of salvation in the garden of Eden, to a way of escape, He has continue to do that in order to be God.

If sickness arose into the camp, and God made an atonement for healing, He has to remain on that, or He did wrong when He healed the first person. He did wrong when He forgave the first one. See? He's infinite—infinite and we have to accept it that way, and believe it that way; and if you'll believe it that way, it'll work that way. It's just . . .

⁴ And I come tonight to visit with you for these two nights of service, as your brother. And I'm so happy to be here with you, and I don't come reca—representing any certain denominational church. We don't represent any denomination. Myself, I was a Missionary Baptist. Mr. Vayle here, was an northern Baptist. I don't belong to the Baptist church any more; I'm just come out into the Gospel to work, and stood through the breach, and said, "We're brethren. Whosoever will, let him come." And what little influence the Lord God has given me, I do not try to place it upon any certain denomination, because I believe that the denominations is not what God looks at. He looks at the people that's in the denominations.

⁵ Marked most of my life, or a great deal of it, has been on a ranch. I remember up on Troublesome River, where we used to herd cattle, run them up on to the Arapaho Forest, and they had a drift fence. I don't know what you eastern people know about a drift fence, but they keep the cattle from drifting back off of the forest. You can raise a ton of hay, then . . . And you have from the Chamber of Commerce, the brand, you can put a cow on the forest, if you can raise a—a ton of hay to take care of the cow through the winter.

And now, the ranger, he always counts the cattle as they goes in, and check them. And many times have I set there, and my leg across the horn of the saddle, watching the ranger. He never noticed the brand so much; how many brands there was, because he kindly knew that anyhow. But he checked the blood tag in the ear. See? The blood tag . . . They had to . . . No matter what the brand was you had—it had to be a thoroughbred Hereford, or it could not go on the range. No matter how good the brand was placed on it, it had to be a thoroughbred Hereford, or it could not graze on that range.

I think that's what it'll be at the great gate when we get there. He won't say, "Are you branded, Methodist, Pentecostal, Baptist, Lutheran," it's what the blood mark is. All those that are borned of the Spirit of God, by the Blood of Jesus Christ will be welcome in no matter what brand you're wearing.

⁶ Now, and upon that now, we will open His Word, and speak to you from His Word.

I'm not a theologian; I said lots of times, that I didn't get a chance to get an education. I'm not much of a preacher. I don't know the Word

too well, but I know the Author real well. So that's . . . I love Him, and He will reveal the Word as we go along.

Now, let us bow our heads just a moment, while we speak to Him, before we open the Word.

⁷ Blessed and eternal God, as we come humbly as the creatures of time into Thy Presence, we ask that You'll remember us, Lord, and will forgive us of all of our sins and trespasses against You.

And now, as we open this little building tonight to the Gospel, we would ask that You would dedicate our hearts to Your Word and to Your Spirit, as we dedicate the building and ourselves to the service of the living God.

And Father, we pray tonight, that Your blessed Son will come in the form of the Holy Ghost and will reveal to us, Lord, His Presence. Oh, may He do for us, tonight, the exceedingly abundantly.

⁸ Bless all these dear people who are out tonight. We pray that a special blessing rest upon the sick and the needy, for they've come for that purpose, Lord, that they could be healed. And the reason that they're here, proves that there is a healing fountain somewhere. As David said in the days gone by, "When the deep calleth to the deep . . ." There's got to be a deep to respond to that call.

So Father, they are here tonight, because they believe You, and are looking forward to seeing that fountain filled with Blood drawn from Emmanuel's veins.

⁹ O Lord, grant this blessing to us tonight. And when we leave from this place, may we go like those who came from Emmaus, after they'd walked all day with Jesus. He had talked to them after His resurrection, that first beautiful Easter morning, yet they did not recognize Him. And when He got them inside in the evening time, in the twilight, perhaps about this time, when the doors were closed, He did something. And they recognized that no other man did it that way but Him. And their eyes were opened, and they knew that it was Him, and He had raised from the dead. Oh, their hearts leaping for joy, they run back to meet the rest of their party, and saying, "Truly, the Lord has risen."

Lord, will You do something tonight for us; just like You did it before Your crucifixion, that this company might know that You ever remain God? And when we go to our different homes, may we say like those as they went, "Did not our hearts burn within us, as He talked to us along the way." For we ask it in His' Name. Amen.

¹⁰ Now tonight, our company is small, and just a little get acquainted. And now, maybe tomorrow night, the Lord willing, I'd like to maybe preach just a little to you or speak to you from the Word.

Tonight, just a little opening program that we use along the road to introduce the ministry, that we're trying to represent of our Lord. Just a little opening message, and our theme will be, that's found in Hebrews 13:8: Jesus Christ, the same yesterday, today, and forever. And over in Saint John 12:20, we read this for a context:

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

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

And that's what I want to speak on: We Would See Jesus. Now, if the Scripture says that He is the same yesterday, today, and forever . . .

¹¹ Now, to me, this Bible is either the Truth or it is not the Truth. If it is God's Word, then it's Truth. If it isn't Truth, then it isn't God's Word, 'cause God would never have anything to do with anything but what was absolutely, unadulterated Truth. We believe that. I'm sure you do to. It must be the Truth.

So let us look now into the Scriptures. And now, I believe that this is the Word. My faith is built on this. Many time have I held the Koran in one hand, the Bible in the other one, before a half a million Mohammedans and say, "One of them's got to be right, and one of them's got to be wrong."

¹² Now, if Mohammed's a living, let him speak. If Jesus a living, let Him speak, and you decide. Don't never be afraid to put any Divine promise of God to action. And remember, don't never forget this quotation: "That the right mental attitude towards any Divine promise in this Bible will bring it to pass." Just remember that. The right mental attitude toward any Divine promise that's written in this Bible will bring it to pass. So now, just keep that on your mind. If God made a promise, and you'll take the right attitude towards that promise, God will fulfill everything that He's promised. I know that to be true. And I've seen sarcomas cancer healed with that, because people believe that it was the Truth.

¹³ Now, when they go to speak of Divine healing, sometimes they say, "Brother Branham's a Divine healer." That's wrong. There's no such a thing as a man being a Divine healer, never was and never will be. Jesus was not a Divine Healer; He said He wasn't. "It's not Me that doeth the works, it's My Father that dwelleth in Me, He doeth the works." It's always been God.

In Psalms 103:3, it said, “He is the Lord that forgives all of our iniquity and heals all of our diseases.”

¹⁴ And now, how do we teach Divine healing today? That it’s—He was wounded for our transgressions, with His stripes we were healed.

Now, when you say . . . If I say in this little group tonight, “How many of you been saved, got saved last year?” Well, some of you’d raise your hands. “How many got saved twenty years ago?” Some would raise their hands. Well, that’s potentially the truth, but yet it isn’t all the truth. You were saved nineteen hundred years ago when Jesus died for you. You just accepted your pardon a year ago, and twenty years ago, and so forth. Now that’s . . . See? It’s—it’s a redemptive blessing that Jesus finished at Calvary, where He was wounded for our transgressions, with His stripes we were healed. No man can forgive your sins, ’less you’ve sinned against him. And no man can heal your diseases, because it’s already been done.

¹⁵ If Christ, Himself, stood here tonight with this suit on that He’s give me, He could not heal you; He’s already done it. See? He . . . If you’ve been redeemed, how can you be redeemed a second time? You’ve already been redeemed. If you had something in a pawn shop, and went, and—and give a receipt, and you got a receipt that you redeemed that thing from the pawn shop, how can you redeem it the second time? It’s already been redeemed. So we are a redeemed product of God’s grace. Praise be to His holy Name. He’s a . . . We are redeemed now, physically and spiritually.

Now, what’s happened? We are now drawing the earnest of our salvation. And if there is no earnest money down for Divine healing, then there is no resurrection. If there isn’t a joy and a new life that makes new nature and a new person, then there is no Eternal Life. We—we will have an end someday. But if we got Eternal Life, It has no end, because that’s God’s Life. And then if we have the joy of that in our hearts, and we know that we’ve passed from death to Life, and our lives shapes up with what God promised, then we’ve got the earnest of our salvation, knowing that we will live forever, because the attributes of His Spirit is working through us. And then, if there is no Divine healing, then there is no resurrection. See? So we must have both witnesses, as both are—complete Eternal Life, and for our resurrected body.

¹⁶ Now, I believe the Word to be the full Word of God. I’ve . . . God can do something that’s not written in this Word. I know He’s big enough He can do what He wants to, but to me, I believe just what He wrote here is a plenty. I don’t want any more than He wrote, but I want all that He wrote. See? I don’t want to add anything to it or take anything away from it; I just want what He said.

Now, there's many times that people might say, "Well, different things, with this, and have little theologies, and little creeds, and so forth." That's all right. But to me, I like to state just what He said, then I just say it the way He said it. And then you know you're right.

¹⁷ Many of you men, here tonight, you teachers know in the Old Testament they had way of know whether a man was telling the truth or not. And they—they took a man to the temple, and they had what's called the Urim Thummim. And that was the breastplate Aaron wore. And it had twelve stones in it, representing the twelve tribes of Israel. And when a prophet prophesied, dreamer told a dream, and it—if it was the truth, and God was in that dream, or in that prophecy, all those lights put out a supernatural light, a conglomeration of lights that God was answering back. How many knows that's the truth, of you Bible readers here? Fine to have ministers raising their hands. It was a conglomeration to represent supernatural.

Well then, if—then the Aaronic priesthood and Mosaical laws passed, and now we have a new priesthood, and a new Urim Thummim. The old Urim Thummim passed with the priesthood, but we've got a new Urim Thummim. That's God's Bible. And then, if the man is telling the truth, and representing the truth from God's Word, the same Word, that was in the beginning, will manifest and make it positive before you in the supernatural. If that isn't just as true as I know how to say it, I—I don't know it in the Scripture then. See? God made a promise and God has to keep that promise. See?

¹⁸ Now, the question was, tonight, to these Greeks, they asked this question, and I do not believe it would be anything different to us tonight. Every man that ever heard the Name of Jesus longs to see Him. And these Greeks had come up; they were men of wisdom and understanding. And the Greeks seeks wisdom, the Jews signs. And these Greeks came to the feast, and they had heard of Jesus. And they come to one of His Servants and said, "Sir, we would see Jesus."

Now, I believe that would be the desire of every heart here, wouldn't you like to see Him tonight? We all would.

Well then, if—if we would love to see Him, and these Greeks was given the privilege of seeing Him. . . Now, if they were given the privilege to see Him, and we've got the same desire tonight to see Him, and the Scripture says, "He is the same yesterday, today, and forever," then why can't we see Him? Does that sound right?

Look. If He is the same yesterday, today, and forever, and they were given the privilege of seeing Jesus, then today they say that He is the same today that He was then, then if we have the same desire, why can't

we see Him? Sure we can, because He promised it. He—You just have to go according to His Word, work His Word.

¹⁹ If you had an artesian well on this side spurting water fifty feet in the air, and across on this side burning up, you can't stand there on this hill and scream over to this water, "Come over here and water my crop. Come over and water my crop." It'll never do it. But if you work according to the laws of gravitation, it'll bring that water right over there and will water that crop.

And if you're standing out in the field, and it's dark, way out in the woods, and you need a light, and you say, "Oh great electricity, the air is full of it. Franklin tells us there's enough in every room to light up the room, of electricity. Oh, great electricity, you're here, scientist proved you're here, now, make a light, so I can walk out of the woods." It'll never do it. But if you'll work according to the laws of electricity, it'll light up the woods for you. See? It's there.

²⁰ Now, God made a promise. And if we will work according to the laws of that promise, and God, His laws of the Spirit, we—He will do just exactly what it said it'll do. Now, you can't stand out, and imagine something, and holler for it, and scream for it, or do penance, and say rosaries, and run over your knees on rocks, and—and—and go to the church and be . . . That—that isn't what it takes. It takes a law, and faith is what God's law is for you. You must have faith. In order to have faith, you can't base faith just on the shifting sands of man's theology. Faith takes it's everlasting stand upon the unmovable Rock of God's Eternal Word and rests there.

Just like Moses' mother, when she put him in the—the little ark, and scooted him out of the bulrush. There she stood there, putting her baby in the very jaws of the alligators, and—and death, but you see, faith can take its stand on the Rock of Ages, right over a grave and look beyond that to Him that said, "I am the Resurrection and Life." See? Faith knows no defeat. No, sir. Faith cannot be defeated.

So in order to see Jesus, we've got to have faith to believe that He's here and keeps His promise.

²¹ Now, let's go back into the Scriptures, just a little then. Now, the Bible said, "He is the same yesterday, today, and forever." Now, if we can go back in the Scripture and find out what He was yesterday, then we can expect Him to be the same today (Is that right?) if we find what He was.

Now, the first place we find that He did not claim to be a Healer, He claimed that it was His Father that dwelled in Him, did the work. We know that. And then, we—we see that He did not claim that He could just heal at random. Saint John now, you that's taking down the

Scriptures, Saint John 5:19, Jesus said, “Verily, verily, I say unto you, the Son can do nothing in Himself, but what He sees the Father doing.” Anybody ever read that? All right. Now, did He tell . . . Is that the Truth or is that an error? That’s the Truth. “Verily, verily,” that’s, “Absolutely, absolutely, I say unto you, the Son can do nothing in Himself, but what He sees the Father doing. The Father worketh, and I worketh hitherto.”

²² Now, He just passed by a great pool where thousands of people were laying, lame, halt, blind, withered, and He passed through that pool looking around. There was mothers with water-head babies; there were people all crippled and deformed, trying to get into the water. Passed right through the crowd, never touched a one of them, and looked around, till He found a man laying on a pallet. (Now, I guess you yankees know what a pallet is? I was raised on one down south, just a quilt laying at the door.) So then they . . . See, this fellow was laying on a little pallet. And Jesus . . . The Bible said He knew that he had been in that condition for so many years, thirty-eight years, I believe. Now, see, He knew it. Father had showed Him.

And He said to that man, “Take up your bed and go into your house,” and turned around and left that whole multitude, thousands of lame, halt, blind, and withered, laying there.

And He was questioned, and He said, “Verily, I say unto you the Son can do nothing in Himself, but what He sees the Father doing. That doeth the Son likewise.” In other words (See?), it brought it right back, the Father showed Him where that man was laying there, his condition. He went to him, healed him, walked away. Give praise to God. He could do nothing else, because Father hadn’t showed Him nothing else. If that was Jesus yesterday, it’s Jesus today.

²³ Now, watch what He said. “A little while and the world won’t see Me no more.” Did He say that? “Yet, ye shall see Me.” Now, the world is the unbeliever. We always know it, it’s “kosmos” in the Greek which means “the world order.” All right. “The world will see Me no more, yet ye shall see Me (“Ye,” the church), for I (“I” is a personal pronoun), I will be with you, even in you to the end of the world.” Does the Scripture say that? We all know He said that.

Now, how could He manifest Himself now? He said, “I am the—the Vine, ye are the branches.” Now, the vine does not bear fruit. It—it gives life to the branch and the branch bears fruit. You people up here in Concord ought to know that with your grapes and so forth, that you—and your fruit. If you go to a grape tree then, or a grapevine, you’d expect to find grapes, if it’s a grapevine. The vine won’t bear the fruit, but the branches will be bearing grapes. That’s right. If you go to an apple tree, it’s a good fertile tree, it’ll bring forth apples. A pear tree will

bring forth pears. A watermelon vine will bring forth watermelons. A pumpkin vine will bring forth a pumpkin. Everything's known in itself. Then the Spirit of God in His church, will reproduce the Life of Christ, if He is the Vine, and we are the branches. Certainly, you see?

²⁴ We've changed that. We've made it to joining church, teaching theology, having schools; nothing against that, but you see, it's not what He said. "The works that I do, shall you do also. More than this shall you do, for I go to My Father. A little while and the world won't see Me no more, yet you'll see Me. For I will be with you, even in you, to the end of the world, Jesus Christ, the same yesterday, today, and forever."

Here friends is this picture, I guess you was showing awhile, this picture here. They got that in Germany and all around the world. Since a little child, I saw that.

Now, to me if you'll pardon it, I. . . It's not my picture; I had nothing to do with this part. It's the Angel of the Lord.

Now, how many Bible teachers knows in here, that the Angel of that Lord, that led the children of Israel through the wilderness, was Christ? Is that right? When He was on earth, He said, they was questioning, Saint John 6, He said, "Why, You—we know that You're have a devil now, if You say You're before Abraham, before Moses, and before this, that."

He said, "Before Abraham was, I AM." Is that right? Who was the I AM? The Angel that talked to Moses in the Pillar of Fire, in the burning bush. He led the children of Israel through the wilderness. Then He was made flesh and dwelled among us, God made flesh. The Bible said He was. God was in Christ, reconciling the world to Himself. He was the Tabernacle which God lived in, borned a virgin birth, and was in this Tabernacle of His Son, manifesting, showing, expressing Himself to the world, Him being the Son of God, that He might bring other adopted sons into the Kingdom.

²⁵ Now, when this Pillar of Fire was in Him at the end of His journey, He said, "I came from God, and I return to God." Then He came from the Pillar of Fire and returned back to the same, if He told the Truth, if He was the I AM, that was in the burning bush.

Now, let's see if that's Scriptural. A. . . Not very long after that, there was a—one named Saul, who later was called Paul. He was on his road to Damascus, and all of a sudden a bright Light flashed in his face, that was brighter than the sun, and even blinded Paul until he fell. And He said, "Saul, Saul, why persecutest thou Me?"

He said, "Who art Thou, Lord?"

He said, "I'm Jesus." Is that right? Back to the Pillar of Fire again, same One that delivered Peter out of the jail, not long after that.

Then in this last days, if He's come to the Gentile church, if this is His picture. . . George J. Lacy, the head of the FBI, examined it, the German examiners, Switzerland, all through the world. He said, "There!" You'll see it tonight if He comes. And you'll see it. Now, if that is the Spirit of Christ, It'll have to bear the same record, It'll have to bear the same fruit, It'll have to do the same thing, It'll have to declare the same God; It'll be exactly the fruit of the vine, if we are His branches. Is that right?

²⁶ Now, it just can't work through one; it'll have to work through all of us. We're all His Church. You Methodist, Baptist, Presbyterian, Lutheran, Pentecostal, Assemblies of God, whatever you are, we are His branches, and if we're in that Vine, we bear His Life, can't keep from it. And if that Pillar of Fire is the same Pillar of Fire, It'll act the same way It did when It stood here, made flesh and dwelled among us. It'll be in our flesh tonight, manifesting Itself. Is that right? Then we would see Jesus, the same, yesterday, today, and forever.

Let's watch how It manifested Itself in His day. Let's take now, we read out of Saint John, the—I believe the 12th chapter, yes. Let's go back to the 1st chapter. You read it when you go home. Follow me now in the Scriptures, if you wish to, just for a few moments. Pardon me.

²⁷ Now, notice, when Jesus was called into His earthly ministry, immediately, there was one converted and run for his brother. And when—when he got. . .

Am I speaking too loud there? Is that about to make you deaf? I've been used to speaking in outdoors, and stadiums, and things, and I don't mean to yell at you.

But when he went to his. . . got his brother, and he brought his brother back. . . And we know his brother to be Simon Peter. At that time he wasn't that name. So he came up into the Presence of Jesus. Let's watch him just a minute now, and see what Jesus was yesterday. And if we can find what He did yesterday, then He's got to act in His Church the same today, to be the same. Now, keep that on your mind.

²⁸ And when Philip went and found. . . I mean Andrew went and found his brother, and he brought him to him, and His first thing when Jesus saw this man, the Bible said he was a ignorant and a unlearned man, didn't—couldn't even sign his own name. Ignorant and unlearned and became the head of the Church. What's our educational program got to do with that? See? A man who could not sign his own name had the keys of the heavens, and the Kingdom of God hanging on his side, Saint Peter. That's correctly. An old fisherman, didn't know his

ABC's, probably couldn't count very far, couldn't even sign his name. The Bible said he was both ignorant and unlearned. The Scripture's right, St . . . That's in Acts 4. All right.

²⁹ Notice. John was too. But as soon as this old fisherman came up into the presence of the Lord Jesus, Jesus looked at him and He said, "Your name is Simon, and your father's name is Jonas." Is that right?

What do you think that fisherman must have thought? "How did You know me? Why, You must be the Messiah. How did You know me—know that—what my name was, and who my father was?"

And quickly then, one by the name of Philip run around the mountain fifteen miles to a place where he found a real good Presbyterian, or a real good orthodox believer, and he was out into the vineyard, into the olive orchard, a praying. And as soon . . .

³⁰ Let's dramatize this so the little ones will get it. And as he went out into the orchard, perhaps his wife, when he went and said, "Where is Nathanael?"

"Oh, Philip, we're so glad to see you. Nathanael, he's back in the orchard."

And here goes Philip back, walking around through the orchard, seeing what he could find. After while he heard someone praying. He looked under a tree, and there stood Nathanael under the tree, or knelting, rather, praying; and Philip, waiting to see till he finished up, and when he said, "Amen," and looked around, he said, "Why, Philip, I'm glad to see you."

He said, "Come, see Who we have found."

³¹ Oh, if this group tonight, of you people here from Concord, in this great capital, of one of the most beautiful states in the union, if you could have that enthusiasm about Christ. He didn't wait, say, "I'm glad to see you," nothing about it; he said, "Come, see Who we found, Jesus of Nazareth, the Son of Joseph."

That enthusiasm, the church today lost it's enthusiasm. Why? Because it's got out of the Vine. It's no more being energized by the Spirit, wells of water bubbling up into Everlasting Life. They've lost that zeal. Something's missing. God remains the same; Christ remains the same; but His Church has disassociated itself with His connection, the Vine, the Spirit.

³² And then, when they seen this take place, what do you think happened when he said, "Come, see Who we have found, Jesus of Nazareth, the Son of Joseph"?

And this orthodox man, very fine man, principal and every way, he said, "Now, just a minute, Philip, you must have went off on the

deep end somewhere. What good thing could come out of Nazareth? If you think that's the Messiah, if the Messiah would come, He'd come to the temple." That's what you Catholic thinks; He would go to Rome . . . ? . . . You Presbyterians thinks He'd go to your bishop. You Pentecostals think He'd go to the state presbyter. But He goes to wherever He wants to go; that's His business.

³³ "Oh, It would have to come to my denomination, if He comes." That's what Philip thought or what Nathanael thought, "Could any good thing come from Nazareth, a little place like that? If the Messiah would come, He'd come to His great temple in Jerusalem. He would come. . . Caiaphas, the high priest would be sounding out the alarm everywhere."

You see? The way He represented Himself that day wasn't to them kind of people, and it's the same today. He remains the same, His attitude. Spirit doesn't change. People changes from one spirit to another, but Spirit remains the same. Those stiff orthodox teachers, they still remain today. Those humble flexible people, that was willing to bow in the Presence of God, they're here yet today, and the Holy Spirit is here, and the spirit of the devil's here. You're possessed with one or the other, not both of them, one or the other. Can't serve two masters at once, the Scripture says.

³⁴ Now notice, what did he say? "Could there be any good thing come out of Nazareth?"

I think he gave him the best answer that any man could give him, said, "Come, see."

Don't set at home and criticize; don't just say, "Well, maybe it's all right." Come, find out for yourself. That's the way to do it. Come, set down, listen yourself. Search the Scriptures.

³⁵ And along the road, as they go along, let's follow them just a little bit. I can hear Philip say to Nathanael, "You know that old fisherman, that day that you got the fish, and you wanted him to sign the receipt, and he couldn't sign it?"

"Yeah."

"He come up into the presence of this Jesus of Nazareth, and He told him who he was. He told him what his pappy's name was, Jonas. And you know, it wouldn't surprise me but what He told you who you were, when you come."

"Oh, now, just a minute. I don't believe in no such stuff as that. I will have to see it with my own eyes."

Said, "Come on."

³⁶ And when they got into the presence of Jesus, a fifteen mile journey around the mountain. And when they come up into the presence of Jesus, perhaps into the prayer line, wherever it was, I do not know; it don't say. But when he come into the presence of Jesus for the first time, watch what Jesus yesterday, did.

He said, "Behold an Israelite in whom there's no guile." Now, He said. . . Of course he was dressed like that. All of them dressed the same. He could've been an Arab; he could been Greek; all of them wore the outer robe, garment with a turban.

He said, "Behold an Israelite in whom there is no guile." He could have been a cheater, a murderer, or thief.

And it astonished him so, that he said, "Rabbi (which means teacher), when did You ever know me?" Watch the answer coming back.

"Before Philip called you, when you were under the tree, I saw you." What eyes! Fifteen miles around the mountain, day before. . . That was Jesus yesterday. If He's the same today, He's got to remain the same in His people today, as He was then.

³⁷ What did He say? "I do nothing till My Father shows Me." The Father had showed Him that he was under the tree before he come. He showed Him Simon, who he was, before he come. Told him who his father was. You see? Now, that's the way Jesus started out representing Himself.

Now, how many knows there's only races of people? That's Ham, Shem, and Japheth's people. Certainly. Come from the sons of Noah, if the Scripture's correct. All right. That's Jew, Gentile, and Samaritan. The Samaritan is half Jew and Gentile.

³⁸ To you people who read your Scripture, Peter had the keys to the Kingdom. At Acts 2, he opened to the Jews at Jerusalem, went right on down. Philip went out and preached to the Samaritans. The. . . And one had been down there before him, named Stephens (or not Stephens, but let's see if I can call his name just in a minute, moves my mind just now) Philip, and he went out and preached to them, and they had received the Word, but hadn't received the Holy Ghost, 'cause Peter had the keys, come down and laid hands on them; Holy Ghost come on them.

Acts 10:49, the Gentiles. . . Up there when Peter opened the Gospel to the Gentiles, and from then, all nations had it. No more to speak of it. What was it? Jew, Gentile, and Samaritan.

³⁹ Now, when Jesus represented Himself to the Jew, you see how He did it, in the very first of His ministry?

Now, watch what Philip said, “Thou art the Son of God; You are the King of Israel.”

That’s what that real staunch Jew said, when He said, “I saw you before you—when you was under that tree, I saw you.”

And Philip, or Nathanael said, “You are the Son of God, the King of Israel.”

Jesus said, “Because I told you, I saw you under that tree, you believe Me?”

Said, “Yes.”

“Well, then you’ll see greater than this.” See? He was in position to know something, to get farther with God.

⁴⁰ But there were those who stood by, the Jews, real scholars, Ph.D., D.D., double L.D.’s, very scholarly. You know what they said? They said, “This man is a fortune-teller. He has the spirit of a devil, Beelzebub.” How many knows that? “He does this by the power of Beelzebub, a fortune-teller.” And anybody know that fortune-telling is of the devil. So he said, “He—he is a fortune-teller, Beelzebub, the prince of them. He’s the greatest of all the fortune-tellers.”

And what did Jesus say? “You say that against Me, I will forgive you. But when the Holy Ghost is come to do the same things, one word against It will never be forgiven in this world nor in the world to come.” Is that what the Scripture says?

So there are those who are borned for eternal destinations. There are those who can’t help it. They’re blind, and the devil has blinded their eyes; they’ll never see it. They can’t see it.

⁴¹ And now remember, then we will see—that’s the way He knowed—made Hisself known to the Jew.

Now, He goes by one day, in Saint John, pull your Scripture right over to the 4th chapter. Now, we was in the 1st chapter there; go to the 4th. I’m coming back to 3rd just in a minute. Then we’re going to close.

Notice, then when He went over to the—the Samaritans, He was going to, and He passed through—by Samaria, and He went to a certain city, and the well’s still there on the outside the city, a panoramic, something like this here, vines grew up around it, and a well. All the women go out there of a morning and pack their water. They . . . And can talk, as just women do, you know, and let their pots down, got the water, and put it up on their head. I’ve seen them set a big pot up on their head, hold about five gallon, one on each hip, walk right down the street talking, nods their head to one another, and not just spill a drop. Just as perfect, ’cause they’re raised from little children to that.

42 And they . . . The disciples went into to get some bread, some food. Jesus set alone. Why? The Bible said, “He had need to go by Samaria.”

And He set down there, and out come . . . Let’s say she was a beautiful woman. Of course, we understand here in this country, that she was a prostitute. She’d been married so many times, and then living in adultery. And she came right by where Jesus was, let down her pot to get some water in. And Jesus said, “Woman, bring Me a drink.”

And she said, “Sir, it’s not customary for you Jews to ask us Samaritans such things.” Said, “We have no fellowship with each other. We have no such customs, because there’s a segregation. You are Jewish and I am a Samaritan woman. We have no such customs, and no dealings with each other.”

Jesus said, “But if you knew Who you were talking to, you’d ask Me for a drink. And I bring you water—give you water, you don’t come here to draw.” What was He doing? Contacting her spirit.

And she said, “Well, You say You’re greater than our father Jacob, who dug the well, and he—he drank from it, and his children and his cattle, and so forth?” And talked about worship in the mountain at Jerusalem.

43 The conversation went on till Jesus found where her trouble was. Does anybody know where her trouble was? Certainly. She had five husbands. He said, “Woman, go get your husband and come here.”

She said, “I have no husband, Sir.”

Said, “That’s right. You’ve had five husbands, and the one that you’re now living with is not your husband. You’ve said right.”

What did she say? “That man’s a fortune-teller?” No. She said, “Sir, I perceive that You are a Prophet.”

Now, if you’ll run that Prophet back, it’s the One that Moses was speaking of, that would come. See, see? “I perceive that You are a Prophet. Now, we (Samaritans), we know when the Messiah cometh, He will tell us these things. But Who are You?”

Jesus said, “I’m He that speaks to you.”

And she run into the city, and said, “Come, see a Man Who told me the things that I’ve done. Isn’t this the very Messiah?”

44 That woman knowed more about God, that prostitute, than half the New England preachers. That’s right. Not only New England, but the whole world. See? They’ve just tied up so much with theology, that’s all they know. But this woman was taught spiritual things, and she knew that when that Prophet of prophets, the King of prophets come, that He would be the One that would reveal the secret of the heart. Oh, my, why can’t we wake up?

Now look, not one time did Jesus ever do that in the presence of a Gentile, not one time. Why? The Gospel had not yet went to the Gentile. Anybody know that? When He was here, He said . . . He—He did not go to the Gentiles, and He forbid His disciples to go to the Gentiles. Is that right? Said, “Go not in the way of the Gentiles, but go rather to the lost sheep of Israel.” He forbid it. Why? The Gentiles has had two thousand years in their church. They were heathens in them days, our people were heathens. So they’ve got two thousand years of theology.

⁴⁵ Now, if the closing of the Jews, when He turned His back to the Jews, and that’s the way He made Hissself known to the Jews in that manner, He’s got to do it in the closing of the Gentiles, or He did wrong when He manifested Hissself that way to the Jews.

If we’re going to close this Gentile dispensation with just theology, “I’m a Presbyterian, I’m Pentecostal, I’m Methodist, I’m—I’m Catholic.” If He closes like that, then He could not be just. He has to represent Himself the same way He did to the Jew, and to the Samaritan. Not one time in all history, has He did it, for this is the close of the Gentile dispensation.

The handwriting’s on the wall, and you all know it. They got a sputnik up here, that we could be a satellite by in the morning, and the nations are trembling and shaking. And He promised He’d take a people out of the Gentiles for His Name. But only those who God foreknew by election will He call.

⁴⁶ If your heart is hard, God be merciful. If your eyes are open to see, God bless you. See? That’s right. “For no man can come to Me, except My Father draws him first.” They didn’t see Him; they didn’t understand Him; they thought He was a fanatic, or a spiritualist, or a devil, in them days, because their eyes were closed. The Prophet said they would be closed.

Many miracles He had done before, yet they could not believe, Saint Matthew, 12th chapter, because Isaiah said, “They got eyes, and can’t see, ears, and can’t hear.” See? Although the miracles that He had done, yet they could not understand it. They said . . . The big church said, “He’s a devil.” So that’s what they believed too.

⁴⁷ Now remember, God takes His man, but never His Spirit. The devil takes his man, but never his spirit. The same Spirit was on Elijah, came on Elisha. Same One was on Elisha come on John the Baptist, eight hundred years later. The Holy Spirit that was on Christ, come on the church, and will remain until Jesus comes.

Now, what's happened? What's about . . . Different from this day, than from the beginning? The Prophet said there'll be a time of day, that it won't be neither day nor night, a dismal, foggy time.

⁴⁸ The sun rose in the east. That's what Jesus was on the Eastern people, Samaritans, and also to the Jews. He shined His Light, and that—when He represented Himself there. We've come through all this long day, of just a dismal, enough to have churches, have theology, shake hands, put your name on the book, have denominations, and so forth. But the Prophet said, "It'll be Light in the evening time." Did He say it? All right.

How did civilization travel? From east to the west. East and west is now met. We're at the Pacific coast. The next move is east again.

Now what? Then the same sun that rises in the east, sets in the west. The same Holy Spirit that come and declared Christ in the Eastern people, and has been all this years of theology and so forth, now, has broke back the clouds. And the Light's shining on the Western people just before the setting of the sun.

⁴⁹ We're at the end time, my brother. We're at the end time, sister. Not me, I have nothing to do with it; I'm just your brother. I have not one thing to do with it. I'm just you brother and your servant in Christ, or fellow citizen of the Kingdom. But Christ remains the same, and it's time for these things to happen.

Hearts failing, fear, sputniks in the skies. One extra drink of vodka, and they could pull a little lever, and we'd would be powder in two minutes. And the world would fly plumb into the sun yonder. Just what the Scripture predicts it'll do. But remember the Church will go home before that happens. And if that could happen before morning, what could happen to the Church, when it goes first? God's just to show Himself, that He still remains Christ the same, yesterday, today, and forever.

⁵⁰ Have you got time for one more little quotation, 'fore we pray? Listen to this. One day Jesus was passing, and He went along through, over a sea. There was a little man come down; his daughter was dead. And He said, "I—I will go wake her." And there was a woman up there, that she seen she couldn't get into the line, men were pressing everywhere, and patting Him on the back, and so forth. And He was walking along, little humble sort of a Fellow. The Bible said, "There's no beauty, we should desire Him," probably a little bitty Man.

And as He was going along, this little woman had a blood issue for many years, just a passing the menopause, if you understand, and she said in her heart, not in her head, in her heart, "If I touch that Man's garment, I will be made well."

⁵¹ [Blank spot on tape—Ed.] . . . such as that. The Bible said he rebuked Him. And said, “Why, the whole multitude’s a touching You.”

He said, “Yes, but I—I got weak.” There’s a different kind of a touch. Oh Concord, give that touch, a touch. He said, “I got weak; virtue’s gone from Me, strength. I got weak.” And He looked around, fear . . .

Everybody shaking heads, “Not me, not me, not me.” See? “I never . . . Not me.” See?

Looked around, and He looked over in the audience, and He found the little woman. And He said, told her what her trouble was, and her faith has made her well. Is that right? Was that Jesus yesterday? Well, if He’s the same today . . . ? Only difference is His corporal body. As He promised, the Vine working through the Church. Is that right? That’s His promise. He’d have . . .

⁵² Now, how many of you Bible students . . . Now, listen close. Does the Scripture say in the Book of Hebrews that Jesus Christ, today is a High Priest, that can be touched by the feeling of our infirmities? Does He say it? It does.

Then if He is the High Priest that could be touched with the feeling of our infirmities, how will He act, if He is the High Priest, and He’s the same yesterday, today, and forever? How would He act? He’d have to act the same way He did, if He is the same. Is that right?

⁵³ So it isn’t necessary for you to be up here on the platform. You just believe what I’ve told you from God’s Bible. And you say, “Lord Jesus, I have need tonight. I haven’t any prayer card. I won’t be in the line. But this preacher has told me that—that You’re the same. And that little woman touched Your garment, and You turned around to her, and You told her her conditions and that her faith had saved her. Lord God, do that for me tonight.”

Don’t—don’t . . . Not me. You see? I have enough . . . See, it’s just a gift that I yield myself to the Spirit. It’s the Spirit working through both of us then (See?) that does it. That’s the way it was with her. He didn’t know who done it. But her faith in God had did it.

⁵⁴ Now, if He’s the same, you can touch Him tonight with a feeling of your infirmities. Is that still true? “Sirs, We Would See Jesus.” How many knows that I have quoted page after page of what the Scripture says Jesus was yesterday? All of you believe that, in the Bible? Now, if He will, with us . . . Now . . . ? . . . Not me, all of us together, cooperating together with the Holy Spirit, will do the same thing, heal the sick, and do the same thing that He did then, how many will say, “I love Him more, if I am a Christian, and if I’m not, I will be a Christian. And if I’ve—if I’ve done wrong, I will ask Him to forgive me. If I’m

sick, I will accept my healing.” How many will do it? Raise your hand, say, “I will do it.”

⁵⁵ I’m a total stranger to every person here, outside of Dr. Vayle here, and my son somewhere. He may not even be here now; he’s somewhere. That’s all that I know in the meeting. Oh, I believe this—your recording boy here, I—I don’t know who you are son, but you’ve been along in the meetings, singing or something. That’s the only person I know. How many knows out there, that I’m a stranger to you? Raise your hands, know nothing of you? Christ does know you.

Did Billy give out prayer cards? Did he? [Blank spot on tape—Ed.] . . . nothing but the Scripture. That’s all. All right. How many you got missing, Billy? All, everybody’s there then. Well, that’s fine then. That’s good. We will start anyhow right there. All right. Now, I want you to be real reverent.

⁵⁶ Now, this is the time that when God must answer to His Word, or His Word is false, and I’m found a false witness. Is that right? I quoted the Scripture, quoted His promise, told you the day we lived in, whatever, what His promise was. Here it is. It’s all setting here. Showing you a picture of Him, and the FBI has hanging in Washington, DC, as the only Supernatural Being was ever scientifically proved to be photographed. And what did it—happen to be? The same Lord Jesus.

No matter what that picture would look like, if it didn’t bear the same fruit, it would be wrong, it could just be any kind of a light. But if that Light bears the fruit of the Lord Jesus, then that’s Him, the same One. By their what you shall know them? [Audience answers, “Fruit.”—Ed.] There you are. If this . . .

⁵⁷ You say, “Brother Branham, you might be something else. This might be—might not be.” But if it bears the fruit of the Holy Spirit, it’ll do just exactly the way the Lord Jesus did. Is that right? If it doesn’t, then it’s not Him. That’s just all. I don’t want nothing to do with it, if it isn’t. It must be Him, or I don’t want . . . I want the right thing, don’t you? I don’t want some man’s teaching. I want what God said in His Bible. Now, let us pray:

⁵⁸ Lord, this is the hour that something must happen. This is my first time in this lovely state. How I can remember my old friend, Bert Call. How I can remember Grampy Lowe and all of them up in the northern part of this state, how we set out in them old sheds and talked, and out on the mountain sides, and the great times that we’ve had together . . .

God, some of those men may be setting here tonight, for all I know. This is the first time to represent You in this great state, right here in their capital. God be merciful. Hide us, Lord. We’re believers. We love You. We believe we’re at the end of the road, Lord. We believe that

You're coming right away, and we believe that You're now preparing Your people's hearts to receive it.

⁵⁹ O Lord, may we, tonight, do like those at Emmaus, as I have already spoken. May we look and see Him do something just like He did before His crucifixion; then we will know that He's not in no grave; the Jews never stole Him away, no soldiers. He's alive.

Two thousands years has past, and You're still just as alive now, as You was before the foundation of the world was ever laid, and will be when there's no more moon, nor stars, nor sun. You'll ever be alive. And because You live, we live also. And Your Eternal Life working in us, producing the same signs that You did according to Your Promise. God, let not these people miss that.

Father, I commit it all to You, submit myself to Thee, and let that Angel of God, Whose picture is taken here . . . O Christ, come now, that the people might know that I haven't falsely told them anything that's wrong, that it's Truth, and You vindicate Your Word, through Jesus Christ. Amen.

⁶⁰ Now you, who are operating this here, just watch it, 'cause I don't know how—how weak I get, how weak my voice gets. I have no idea; it's vision. Is this the lady?

Now don't move around. Just set real still. Everybody be in prayer. Be real reverent.

⁶¹ Now, here happens to be tonight, a woman, right what I was talking about. Saint John 4, here's a picture of Saint John 4, just a drama.

Here's a woman; I've never seen her in my life. I guess we're strangers, are we to one another? We don't know each other. All right. This is our first time meeting in life.

Now, what if—if it was just like it was back there in the days when our Lord was here in a physical body, now what would He do? Could He say, "Lady, you're sick; I'm going to heal you?" No. He doesn't do it that way. See? He's already did it. See? He would tell her where the trouble was or something just like He did the woman at the well, wouldn't He, if He's the same? Now, do all of you will admit that? [Audience says, "Amen."—Ed.] All right.

Now, knowing not the woman, she doesn't know me. Here's the Bible, and my hand's to God, I've never seen her in my life. As far as I know, 'less passing, the street, or somewhere I don't know her. She's witnessed she don't know me, and I don't know her. All right.

⁶² Now, they'll . . . If something . . . If I said, "Lady, you're sick. I'm going to put my hands on you; you're going to get well." Now, you could—you could believe that. That'd be all right. See? That would be

okay, and but . . . Yet she could have a doubt, but if the Holy Spirit, Christ, remains the same, will go back in her life and tell her something that she knows I know nothing about, then if He knows what has been, He surely will know what will be. Is that right? There's the miracle of it.

Now, the Lord be blessed and just . . . You say, "What are you doing, Brother Branham?" I'm waiting for His anointing, the Angel of the Lord. Now, you just pray with me, silently, quietly, while I just see what He would say. I got maybe to talk to the woman, being the first in the city here, and it's—and it's not making her a—this is the one to be dealing with. But just happened to be that you had that—that card, and here you are. And those out there who doesn't have cards, they're waiting just for their part.

⁶³ But God knows you; I do not know you. He knowed you ever since you was born. All the air that you breathe, He's gave it to you. All the food that you've eaten, the clothes that you have, has been given to you by God. You believe that, do you? You do. Then if the Lord God is so good, and then will let me know what your trouble is, like you say, if you have some disease or something wrong—if He will tell me that, you will believe me then, won't you? Do you believe it come from Him and He's interested in you? See, I'm trying to build your faith to a place to get the anointing on you, sister. See, see? Say now, if you'll just—if you'll just—just look this way now, and just believe. Just keep thinking with your heart. You just watch this way, and let Him do the talking. See? You just keep believing. See what He says.

⁶⁴ Now, there's someone in the audience with a greater faith than stands here. See? . . . ? . . . Yes, here it is. The woman's not here for herself; she's here for someone else. That's your grandchild. Through the school . . . It has multiple sclerosis, and you're here for prayer for that child. That's the truth. Raise your hand, if that's the truth. Uh-huh. Do you believe it gets it's healing? All right, then go and find it just the way you've ask, and it'll be that way. All right, sir, then fine. If you believe it, then go rejoicing, thanking the Lord, and find it just the way you've believed it. See?

Have faith now. Do you believe that was Him? See? I can't heal, have no power to heal. But He can't heal now. See? It's your faith in His finished work. See? After His finished the work, two thousand years He's still here. Be real reverent.

⁶⁵ I don't believe I know you either. The Lord knows both of us, doesn't He? Do you believe that God will grant to you the things that . . . Somebody in the audience . . . Now, be real reverent. The Scripture says, "If thou canst believe, all things are possible." Have faith in God.

Here It is. It's a lady, setting right back out here, right behind that young gentleman there with the—the checked-looking shirt on, spotted. Lady setting right behind him is suffering with a elephantitis that she's wanting God to heal her from. Do you believe that God will heal you, lady, and make you well? Setting right back, straight behind a young man there, do you believe with all your heart? She's got her head down praying, kind of a heavysset lady, with a little jacket like on. If you believe with all your heart, you can have what you've asked for.

⁶⁶ It leaves the woman. It comes to another faithful person, a lady setting here's got varicose veins, setting here, looking right at me. setting right down here. Do you believe God healed you, lady? You do? All right, you can have your healing. God bless you. You don't have a prayer card. You don't need one. See? Your faith did it. There you are. What did she touch?

I don't know you, do I, lady? Never seen you in my life as far as I know of. You're just a stranger that sets there. No prayer card, nothing, just come in, set down. What did you do? You—You know that somethings happened to you, don't you? If that's right, wave your hands back and forth like this. Sure. See? Your faith did it. What did she do? Touch me? She touched the High Priest, Jesus Christ, and He give to her the desire of her heart.

⁶⁷ Here's a lady setting right back here that's got the same thing, setting with a little pin on, or a little flower on her, like that, varicose veins. That's right lady, isn't it? Raise up your hand, if that's right. That's who; it's the lady, right here with the little pink flower on her coat, elderly lady with glasses on. I don't know you, do I, lady? You accept your healing too? God bless you then. Go, and receive it.

You know why It's left this woman here? You know why It left and went out there? Not because she hasn't faith; she has. She don't know what I'm talking about. She doesn't understand English too well. She's a Finn. You're here from Finland, Finland. Kiitos. Heart trouble. It's all gone now, on your road. . . ? . . . Kiitos, Jesus. How'd I know that? She's from near the Lapland. If thou canst believe. Are you believing? Just have faith in God.

⁶⁸ We are strangers to each other, sir, I suppose? But the Lord God knows us both. This would be, as far as I know, the first man that's come in the line. All right.

Let's take this as a Bible picture. When Philip went and got Nathanael, I was talking about tonight, and brought Nathanael, and he'd told him about knowing who Peter was, and so forth, coming over. Do you believe that same Jesus lives tonight? Do you believe in the

audience, that He lives? You are suffering with a kidney trouble, and with a heart trouble. That is true. If that's right, raise up your hand.

You say, "You might have guess that, Brother Branham." Oh, no. It isn't a guess, my friend. Here, let's talk to the man just a little longer. It come from somewhere out there; I couldn't catch where it was.

⁶⁹ I don't know you, do I, sir? We're strangers, but what I said was the truth. Then that wasn't my voice; it was Somebody else's voice. Do you believe it was the voice of Christ speaking like He said He'd speak? [The man said, "I know it was."—Ed.] That's right, sir. All right. If you believe like that, then you'll see greater things. Do you believe that? [Man says, "I do."—Ed.] All right, sir. Then you've got a wife here, and she's—she's suffering with headaches and a nervous trouble. That's right, isn't it? [Man says, "That's right."—Ed.] Yes, sir. And your name is Mr. Green, isn't it? [The man says, "That's right."—Ed.] All right, go on your road; you're healed. You'll see greater things . . . ? . . . God bless, on your road. If thou canst believe. Do you believe? All things are possible. Just real reverent.

⁷⁰ The little lady setting back there, right next to the gentlemen setting next to the end back there, suffering with arthritis, do you believe the Lord Jesus will make you well, lady? Setting right back here, setting right here, next on this middle row, section right back . . . Say, do you see Light above the woman? Now, if she will just see it and accept it. There it is. She's got her head down; she's praying. Will you believe it, lady? The little pink-looking dress on. If thou canst believe, all things are possible to them that believe. But you see, It left her. She must respond; you must do as you're told quickly. Be on alert, watching. Grace is a wonderful thing. See? Be alert, be watching.

⁷¹ Never left the audience yet. Don't press yourself; just be relaxed. Say, "Lord Jesus, I believe You." Well, you should believe, shouldn't you. There's nothing else. See, I—I don't heal people. I can't do it. I've never even touched the person. See? You're touching Him. How many gets it now? How many believes it, with all your heart? Well, that ought to settle it then. You shouldn't have to go any further. We got it then.

The lady there with kidney trouble. All right. If you believe it, lady, you can have your healing too. If thou canst believe. And the gentleman also, setting on the end. Thou canst believe, all thing are possible, to you, my brother.

⁷² I don't know you. God does know you, doesn't He? You're suffering with a heart trouble. It's, you're bothered with your heart. I see something happened to you. You been all bothered for quite . . . It's some kind of a accident, like a car accident, you've been in, what's

caused that. That's right. And that's exactly right. Go on your road. Your heart trouble's finished. Jesus Christ makes you well.

Come, lady. I catch that spirit coming there, thinking I'm reading their mind. Touch my hand, lady. If I will tell you by God's Spirit, if He will reveal to me what's wrong with you, and me looking this way, will you—you'll know whether it's truth or not, won't you? All right, sir, then diabetes won't bother you any more. You can go, be well. God bless you. See? Have faith.

⁷³ Come lady, touch my hand. If God will heal you of that stomach trouble, will you be happy? Raise up your hand, if you will? Go eat your supper. All right, let's have faith in God. Don't doubt at all.

Come here, lady. If God will heal you of that heart trouble, will you be happy for it? If you will, raise up your hand. Say, "Thank you, Lord." Go on your road and rejoice. Be happy now.

That arthritis gets pretty sore sometimes, doesn't it? Especially when you're trying to get up of a morning, move out of the bed sideways, well, go ahead and believe. It—it—it won't—don't happen any more, if you'll believe it.

Asthma's an awful thing; causes you cough and everything. You believe God will make you well of it? Just keep moving, saying, "Thank you, dear God." Believe with all your heart. Move. . . Yes. Go believe it with all your heart. Don't doubt.

⁷⁴ Your back's bothering you, so just go ahead and believe God. He will. . . You believe, every one of you? How many does believe with all your heart? Does the Bible say, "These signs shall follow them that believe"? Did He keep His promise? Is He the same yesterday, today, and forever? If you believe it, raise up your hand.

Well Jesus. . . The last words He said, "These signs shall follow them that believe. If they lay their hands on the sick, they shall recover." How many knows the Bible says that? Then lay your hands on one another. Put your hands over on each other. Each one of you now, just lay your hands over on one another. Oh, my, He's here. He's not dead.

⁷⁵ Do you believe, sister. Have trouble quit coughing everything? You'll be all right? Go on your road and be healed in the Name of the Lord Jesus.

If thou canst believe. You two, lay your hands on each other, right there, right there as you go. Now, we're getting set for a drama. Somebody lay their hands on somebody near you now. Somebody near you, lay your hands on them. If God keeps this promise, He keeps. . . What is it? It's the sign that He's here. That. . . Is He the same yesterday, today, and forever? Say "Amen," if that's. . . [Audience says,

“Amen.”—Ed.] Then if He keeps that Word, He keeps all of His Word. Then He said . . . If you raised your hand, said you were believers, then He said, “These signs shall follow them that believe.” Now, each one of you, in the own way you pray at your church, you pray for the person you got your hands on, and you—they’ll pray back for you, each one. I will pray for you—all of you, and you’ll see a healing take place here, there won’t be a feeble person in your midst, if you’ll believe that Jesus Christ is here, right now. There won’t be one sick person left in this building, or one feeble person, if you’ll believe that He’s the same yesterday, today, and forever. And this Spirit that’s among us now is Him, vindicating that He’s here. Do you believe it now? Let’s bow our heads:

⁷⁶ Almighty and eternal God, Who we love and believe, and cherish the Son Jesus . . . Satan has bound these people with sicknesses, fears, doubts, diseases. Lord God, it’s near the end time. You might come before morning. And we are so happy to know that we have fellowship in the Presence of the risen Lord Jesus, Who’s right here now, proving Himself the same yesterday, today, and forever.

Lord God, give these people faith to believe, each one of them confessing faith, and laying their hands upon some neighbor that’s near them, that they are now praying for. And I ask You, God, to give faith that will not take “no” for an answer. Grant it, Lord.

⁷⁷ Now, help me to have faith as I go for—in faith to charge this enemy.

Satan, the enemy, of affliction and sickness, you have no legal rights to hold any of these people. Jesus Christ died for each of them, that they could be healed. His back was beat into whelps and stripes, at—and He hung on Calvary, died, and rose again to come in the form of the Holy Ghost to vindicate to His people, that they might have faith in Him. And every right that you have over sin, was stripped from you at that time. You have no legal right; therefore, you’re just a bluff, and we’re calling that tonight.

By the witness of the Holy Ghost, that’s now present, Who lives in Jesus Christ, the Spirit Who has His picture taken here with us, Who’s working with us now, and in us. Thou sickness, of—and diseases that’s in the body of these people, I charge thee, in the Name of Jesus Christ, the Son of God, come out of the people, and let them go, in the Name of the Lord Jesus Christ.

⁷⁸ Do you believe you’re healed? If you do, stand up on your feet right quick, and give God praise. Each one of you, stand up on your feet, and thank the Lord God for your healing. That’s good. That’s good. Fine. Wonderful. There’s healing of the—the sick and the afflicted. Let’s raise

our hands, now, and just say, "Thank you, Lord." And let's sing this good old song, with our hands up in the air,

I will praise Him!
 I will praise Him!
 Praise the Lamb for sinners slain;

Give us a chord, if you will, my brother. All right . . . ? . . .

I will praise Him!
 I will praise Him!
 Praise the Lamb for sinners slain;
 Give Him glory, all ye people,
 For His blood has washed away each stain.
 I . . . (What about it there, brother? Come up from
 there believe Him.) will praise Him!
 I will praise Him!
 Praise the Lamb for sinner . . .

⁷⁹ That's right. Man's standing up out of the wheelchair, giving God glory. Believe it, brother; your time is here. Now you know you've got it, don't you? Raise your hands up to him. There it is. A man setting down in a wheelchair, raised right out of the wheelchair, just now.

Washed away each stain.

Raise up your hands now and praise Him in your own way. Thank you, Lord. Praise the Lord, for His goodness and His mercy. He is in the midst of you people; He is your Saviour; He's your Healer. Everyone is healed now. In the Name of Jesus Christ claim it and glorify God. Amen.



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