
SIR, WE WOULD SEE JESUS



. . . get the people acquainted with what we're trying to do. Now what we're trying to do, remember, is to see Jesus Christ so present that every believer's heart will be stimulated, his faith, that he'll reach up and get a hold of God, and for what he has need of. For all that we have need of, in this life journey, is in Christ.

² Just like your trees out here. All that tree has need of . . . It's a apple tree. Did you ever think of that? When it's not one inch high, every apple that'll ever be in the tree is in it right there. Ten hundred bushels, if there's that many; say five hundred bushels of apples, come off of a tree; all five hundred bushels of apples was in it when it's planted. If it isn't, where they come from? See? See? You just plant it and then it has to—has to draw in water, draw it in from the earth. And it has to draw till it gets so more than its portion, then it pushes out limbs, pushes out leaves, pushes out blossoms, pushes out apples. See? Pushes them out; don't bring them in. It pushes them out.

³ So, there, I think Christ is the inexhaustible Fountain of Life. And when we are planted in Him, all we do is drink from that Fountain of Life, and push out everything that we have need of in this journey. All the things that we have need of, is in Him. And we are planted in Him, and draw from Him, and He is the inexhaustible Fountain of Life.

⁴ Let us stand to our feet now, if you will, just a moment, in reverence, as we read God's Word.

⁵ For our little text tonight, being it's close to the Lenten season, or the Good Friday, I want to read a portion of the Saint John's Gospel, beginning at the 12th verse and the 12th chapter.

On the next day much people . . . were come to the feast, when they heard that Jesus was coming to Jerusalem,

Took branches of palm trees, and went forth to meet him, . . . cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

And Jesus, when he had found a young ass, sat thereon; and as it was written,

Fear not, daughters of Sion: behold, thy King cometh to thee, sitting on a—on an ass's colt.

These things understood not his disciples at . . . first: but when Jesus was glorified . . . they remembered these things were written of him, and that they had done these things unto him.

And people therefore that was with him when he had called Lazarus . . . from the dead, bare record.

For this cause the people also met him, for . . . they heard that he had done this miracle.

The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

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 . . . Galilee, . . . desired him, saying, Sir, we would see Jesus.

Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

⁶ Hebrews 13:8 says, “Jesus Christ is the same yesterday, today, and forever.”

⁷ Let us bow our heads while we pray. Now, this solemn moment with our heads bowed, after reading this Word, is there any in here would like to be remembered in this prayer, and want God to do something for you during the time of this meeting, or even this very evening? Would you just let it be known, as you raise your hand? He’ll know what’s beneath your hand.

⁸ Our Heavenly Father, we are now approaching Thy Word. We approach with reverence and with prayer, with bowed heads and bowed hearts, for we know that Thou art always true to this Word. We pray now that You’ll set us aside from the things and cares of life in this world, that we might serve Thee with pure and clean hearts, washed in the Blood of the Lamb.

⁹ We ask You, Lord, is this the hour that there could break out a great revival here in this part of the country? If it is, Lord, we are here to serve You in any way that we can, and we just commit ourselves to You, for that service. And may something take place, Lord, that’ll stir the hearts of the people. And there may be that the meeting is just set for a few that’s scattered out around here yet, that maybe it may be the last member of the Body of Christ will be added right here in Louisiana, and then the—the doors will be closed. We don’t know just what, Lord, we’re just moving cautiously, watching every move.

¹⁰ And we pray, Heavenly Father, that You will heal all the sick and afflicted. As I look, laying here, a poor little, afflicted child, and people laying around, sick and needy. God, may they look away from their afflictions, tonight, and through this coming week, and may there not be a feeble person among us at the closing of this meeting.

11 Bless the ministers, Lord, and their fine cooperation, and the things that they're doing, to get together. May the people realize that this is the—the heart of their—their pastor, to try to bring in everything, and every gift, and everything they can, that's honored by God, that it might help their congregation to see and to believe, and grow. Grant it, Father.

12 Forgive us of our trespasses. Grant every request beneath those hands, tonight. Lord, mine up, Thou knowest my heart, its—its prayer for the people. May Jesus be known among us, Father. Give us a great outpouring of His blessings.

13 And when we leave here, tonight, may we be able to say like those who came from Emmaus, that day after the resurrection, as we're entering this holy seasons, "Did not our hearts burn within us," they said, "as He talked to us along the way?" For we ask it in Jesus' Name. Amen.

You may be seated.

14 Not to—to preach or to take much of the time, but just to set in order just a little few thoughts here now before we call the prayer line. In about twenty-five minutes, I suppose, I'll call the—the prayer line, to pray for the sick. And now, each night, Mr. Borders and them will be trying to explain to you how, and how to hold a healing, and so forth.

15 And, remember, we're not here trying just to represent Divine healing. We're here to representing Jesus Christ, and in Him is healing. And every attribute of God is in Him. And we . . . He has purchased our salvation, our healing, and all we have. And healing is a minor, and you can never major on a minor. We know that. So we are . . . But we're trying . . . Jesus used about eighty-six percent of His ministry was upon Divine healing, that He might attract the attention of the people, then explain what His purpose was there. And, that's the same thing, we're trying to continue His ministry in the best way that we know how, believing that He still remains the same yesterday, today, and forever.

16 Now, we know that, "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." Therefore, God and His Word is the self-same thing. It's God in print form. You're no more than your word. God is no more than His Word.

17 So this great feast that we're approaching here now in this season, this Lenten, as they call it, and approaching Good Friday, and—and then Easter Sunday, a week to Easter Sunday, I believe. So we're approaching this. I thought I'd read this Scripture, that these hungry-hearted Greeks come up to worship at the feast of the Passover. And they little knowed that that was the Passover Lamb, Christ was to be.

18 But their hearts were hungry. They wanted to see Him. They had heard so much about Him, and know that great things they had heard that He had did. And so no doubt, coming to that feast, they must have read much in the Scripture of what He was, and His—His nature, and what He would do when He come. So they wanted to see.

19 They come to His disciples, and they were given the privilege to see Him, by the—the goodwill and the ministry of His disciples. They were brought into His Presence, by His servants.

20 And now if Hebrews 13:8 says, that, “Jesus Christ is the same yesterday, today, and forever,” and I’m sure that here at—at . . . in Baton Rouge, that we’re just as hungry to see Jesus as they were to see Him then. I . . . Every man that’s in his right mind, and hears about the Lord Jesus, he longs to see Him.

21 Oh, when I first heard of Him, when I was a boy, I—I—I just couldn’t hardly stand it. I thought, “If He is God, He—He always was God, He—He always will be God.”

22 So trying to put it off in some great time in the past, or—or some great time that’s coming on, that’s just the nature of man. Man is always praising God for what He did, looking forward for what He’s going to do, and ignoring what He’s doing. That’s just the nature of man. It’s always been that way, and it still remains that way, tonight.

23 But, now, these Greeks wanted to see Him, and we want to see Him. Well, now, if He is risen from the dead, and not . . . He is not dead. He is alive. And if He is alive, as the Scripture claims He is, then why can’t we see Him? We have a right to ask to. Remember, He said, “A little while yet and the world seeth Me no more. Yet, ye shall see Me, for I will be with you, even in you, to the end of the world. The world won’t see Me, but ye shall see Me.” And now if He is the same yesterday, today, and forever, then why could we not see Him?

24 Now if I would go to different ideas that we’ve had. And remember that God never does anything outside of what He has promised to do. See, He always makes the promise, then He comes to fulfill It.

25 God, at the beginning, knowing the end from begin- . . . beginning, ’cause He was infinite. We all know that. He is omnipresent, omnipotent, and infinite. Now, if He is infinite, then He knewed all things, and now . . . and omniscient.

26 So notice, then, He lotted His Scriptures down through the ages to come. And then when this age rolls around, why, we always try to—to have things figured out the way we think it’s right, but usually . . . If God has made a promise for that age, His custom way of doing anything, and never changes doing it.

27 Remember, God never changes, never changes His ways. Because that's the reason we can definitely place our faith in what God said to be the Truth, the Bible. Now you've got to place God somewhere.

28 Now, if God was going to judge the world, and He is. If we would say, if I might say to the French Catholic, "What do you think He'll judge it by?" "The French Catholic church." The Roman Catholic believes He'll judge it by that church. The Orthodox, Greek Orthodox Catholic, believe that He'll judge by that. The Methodist would say, "Our church." The Baptist, "Our church." "The Pentecostal!" See, it'd be so confusing, till a person wouldn't know what to do.

29 But He said He would judge the world by Jesus Christ, and Jesus Christ is the Word, so He'll judge the world by the Word. Now, the Bible is the entire revelation of Jesus Christ. *This* is the revelation. Nothing is to be added to It or taken from It. The same will be taken, our part, from the Book of Life, if we add or take from It. That is the Word of God, and we believe It.

30 Now, each generation, when the church usually gets It so mixed up and everything, till, when the time comes for the Word to be fulfilled, they're looking back to some other generation way back, what happened way back some other day, and they miss seeing what's happened in that day.

31 Now to you Catholic people, how you missed those saints. How about Joan of Arc, a—a French? I might just raise that, because a French territory. You remember, the priest burnt her to a stake, as a witch. "She was a witch," because that the girl was spiritual. She saw visions, and so forth, and you burnt her for a witch. Then, after a while, when you seen your mistake, you dug up the bodies of those priests and threwed them in the river, for penance. But, you see, it already passed.

32 And that's the way it always is. It passes us and we don't see it.

33 Even to the disciples, Jesus said, one time talking to them. They said, "Why did the—the scribes say that Elias must first come?"

34 He said, "He has already come, and you didn't know him." And they understood it was John the Baptist. Even those disciples, that voice in the wilderness, and Malachi 3 being fulfilled, why, it passed right by them and they never even understood it at all. See?

35 And it's possible that we could let It pass right over us, and fail to see It. God's way is always . . .

36 Now if it would come in a whole system, or some certain organization, like Protestant, Methodist, Baptist, Pentecostals, or some of their denominations would produce it, they would believe it. Well, then, the others would have nothing to do with it.

37 So God never does deal, in times like this, with any organization. He never did. He always deals with an individual, one person, you, just that one person. It's you, between you and God, not between your organization and God; between you, as a individual. God always does it that way, always has.

38 And now the Bible said, "He does nothing 'less He reveals it to His prophets, His servants the prophets." And always, a lot like in Elijah's time, and Moses' time, and all those different times, He would reveal it.

39 Now it had been written in the Scripture that a . . . God was going to give them a super sign, a great sign, an everlasting sign, "a virgin was going to conceive." And then there was going to be One born, a Child, we knowed Him as to being the Messiah. All the Scriptures, all the way from Genesis, up, had linked up to the coming of the Messiah.

40 The prophets were part of the Word. Jesus said they were called 'gods.' And they were, as long as the Word of God was brought to them. He said, "How can you condemn Me when I say I'm the Son of God? And—and, you, those . . . It's written in your law, 'those who the Word of the Lord come to,' you called them 'gods.'" See, the . . . It wasn't the prophets; it was the Word of God. And it's same thing now. And it was Jesus, same thing, the Word of God made manifest. And that is always the Light of the hour.

41 Now if we looked around, tonight, and we'd go back to some of these great churches, all the way down through the age, and say "*this* is it, *this* is it," if you don't watch, we'll be walking in a glare instead of a Light. We're looking at something that passed, years past, looking back.

42 Any man who drives the road, looking through the rearview mirror, will wreck up. That's right. That's right. You take like some of our sisters trying, fifty years old, trying to look sixteen. See, you're looking back.

43 Look forward! Look where you're going to. Look where you're going, not what you come from. Paul said, "Forgetting those things that are in the past, I press towards the mark of the high calling in Christ." You must always look where you're going, not where you been.

44 If you watch the rearview mirror, you will soon wreck up. That's been the trouble. That's the reason that Luther wrecked up when Wesley's light come on. That's the reason that Wesley wrecked—wrecked up when the Pentecostals come on. And if we don't watch, the Pentecostals is going to wreck up, too, if they just don't keep on your toes, to watch. You see, you're always looking back, referring to what somebody else did back there. When we're . . .

45 When, we're commanded to look forward, keep going on. Their—their prophesy happened in their days, this happens in this day, and the next happens in the next day. It's allotted out, to the end time. And there is things that's supposed to be going on now, according to the Scripture, the Holy Spirit on earth, poured out upon the people.

46 Now, when Jesus come, those scribes and so forth ought to have recognized Him, but they didn't, because they were so set in their traditions. Pharisees, Sadducees, Herodians, whatever more, they was in that tradition, so steeped, until the very prophecy of Christ Himself, that what He was supposed to be, they failed to see it. He said to them, said, "Search the Scriptures, for in Them you think you have Eternal Life, and They are They that testify of Me."

They said, "We are Moses' disciples."

47 He said, "If you was Moses' disciples, you would know Me, for Moses wrote of Me. 'The Lord your God shall raise up a Prophet likened unto me.'"

48 They claimed to be, but they wasn't, because that they was so steeped in tradition. Now, that's how they missed seeing Him in that day that they lived in. Now, that could repeat, you know. It always has, and it could repeat again.

49 Now let's just go back for a few minutes. And the only way that we could find out what He is. . .

50 Now, today, if we take the ordinary person, what Christ ought to be, we. . . Some of them picture Him as a historical, great something. Some bring Him down to just an ordinary man. And some brings Him to a philosopher, a prophets, or—or something, another like that, a good man, a teacher.

51 But He, whatever He was, He still is, according to the Scripture. See? Now if we went down to town, to find Him, and go—go looking around, to see if. . . Now, remember, His promise is that He'd be with us.

52 Now if we went to find a certain man at a. . . we'd say. . . I'd say, maybe, "Be six-foot tall." And you'd say, "No, it'd be seven and a half." Another one say, "No, he was only four foot; he was a little fellow." See, we'd be all mixed up.

53 Well, they'd say, "Maybe He'd have nail scars in His hand." Just any hypocrite could have nail scars in their hand, and thorn prints. And, after all, Jesus is sitting at the right hand of the Majesty on High. But how would we ever know Who He was?

54 They didn't know Him then because of His dress. Because, He walked right among men, even after His resurrection, and them He

would walk with, and they still didn't know Him. See? It wasn't His dress. He just dressed like anybody else. It wasn't His dress. It wasn't His manner. It wasn't His organization. It wasn't His fellowship card that He packed, 'cause He had none. Frankly, He disagreed with it, so it wasn't that.

They said, "We don't know from whence He come."

⁵⁵ And the blind man said, "That's a strange thing. You're a leader of today, and He has opened my eyes, and yet you don't even know where He come from." He had some good theology of his own. See? He said, "You don't know what this Man has done, the things He has done, and yet you're supposed to be the leaders of the day." Now . . . But the sad part, with them, their eyes were blinded. It was supposed to be that way.

⁵⁶ Did you know the church is supposed to be, in the last day, too? "Heady, highminded, lovers of pleasure more than lovers of God, having a form of godliness and denying the Power thereof. From . . ." That's the same prophecy, the same thing. It certainly is. In the Laodicea Church Age, Jesus was on the outside of the church, trying to get back in, knocking at the door. The only age He was ever put out of a church, is in the Laodicea Age that we're now living. So we see we're right back again where we started.

⁵⁷ Now, the only true way to find out what He was, or what He is, is to find out what He was, now, 'cause He'd be the same. Now let's just go back and pull up a few things that He did. We all know His virgin birth, and we'll not start with that.

⁵⁸ But I read out of Saint John. Let's go back to Saint John, the 1st chapter, and just find out what He was, and then we can understand what He—what He is now. Whatever He was then, He is the same thing now. All right. Now we find out here, in the beginning, He was the Word. "In the beginning was the Word." Then He is still the Word. See? See? Uh-huh. "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." All right.

⁵⁹ Then, that's what He was then, He was the a vindicated promise of God for that age. That made Him the Word. Is that right? Well, He'd be the same thing today, the Word again. See? And He—He—He—He told them to look at that. That's what He was. He was the Word. The Word was made flesh. That's what He was. Now, when He became the Word, and God came down in the form of the Holy Spirit, of in form of a dove, and went upon Him, and said, "This is My beloved Son, in Whom I'm pleased to dwell in."

60 Then we find out, His ministry started out, prayers for the sick, healing. Everybody liked Him. He was fine, known as a fine Fellow. And then, when in His first ministry, what identified Him . . .

61 Remember, the Jews always believed in Divine healing. They had a pool at the gate here, of Bethsaida, Bethesda, at the gate, a beautiful gate. The people laid there, multitudes of—of impotent people that were lame, halt, blind, and went into the waters for healing.

62 God has always made a way for healing, so His healing wasn't exactly what attracted their attention to Him. There was something more that attracted his attention.

63 Now we find out that if . . . what He was supposed to be, Moses had said what He would be, and all the prophets had spoke of Him, now He has got to be identified by that.

64 Now here is what He is, the Word. Now, Hebrews, the 4th chapter, says that, "The Word of God is more powerful than a two-edged sword. It is, cuts to the marrow of the bone, and is a discerner of the thoughts in the heart." That's what the Word is.

65 Now, see, when the Word come to the prophets, they were identified by their prophecy. God said, "If there be one among you, who is spiritual or a prophet, I the Lord will speak to him in visions, and to . . . and show him dreams, and so forth." In other words, "interpret dreams," like Joseph and them did. And that will be his credentials. And then that was the credentials that he had, the inspired Word, by revelation, see, the Word that was to be fulfilled. His prophecy identified him as a prophet, "And the Word comes to the prophet."

66 So when Jesus came on the scene, the Bible said He was to be a Prophet. Moses said, "The Lord your God shall raise up a Prophet likened unto me." And Israel always believed their prophets, because that was God identifying Himself in human beings, always. Any Bible scholar knows that. That's the way He identified Himself, was in His prophets. They were just ordinary man. Course, they were born for that purpose.

67 As we know, there is local gifts, of nine gifts in the church. But there is offices of the Church, and that, God, that's predestinated, or foreordained, "God has set in the Church: apostles, then prophets, and teachers, pastors, evangelists," and so forth, that's God's gifts set into the Church. Then there is nine spiritual gifts that operate in the local body, and of believers, and they must be checked by two or three judges before they're to be given to the church, 'cause sometimes they could be wrong.

68 But notice these prophets, as they were born, like in . . . I believe, in Jeremiah here, God said, "Before you was even conceived in your

mother's womb, I ordained you a prophet over the nations." You see? Moses was born a prophet. And John the Baptist, seven hundred and twelve years before he was born, "he was the voice of one crying in the wilderness," Isaiah the prophet speaking of him. See, it's not . . . These gifts are born gifts, God placing them in the Church.

⁶⁹ And, now, and during the first advent of our Lord, there had not been a prophet on earth for four hundred years, Malachi was the last prophet, and he spoke of the coming of John. In the 3rd chapter of Matthew, which would be Isaiah—Isaiah, the prophet, spoke of him. And then, also, then Malachi spoke and said Elijah would appear on the scene, a one forerunning Christ. "I send My messenger before My face, to prepare the way," as He said in Matthew 11, identifying John.

⁷⁰ And the strange thing now, when Jesus begin to speak, and had been identifying Himself, let's watch how He did that now. If He isn't Scriptural in what He did, then He wasn't Messiah. He has to come according to the Scripture.

⁷¹ Now there had been a man by the name of Andrew, had been attending John's revival, that John said He was coming. He is . . . John was so sure of His coming, he said, "He is standing right among you now," 'cause he knowed that he was to announce that Messiah.

⁷² Now, he never went off to a seminary, to learn what the Messiah would be. He went into the wilderness, and was out there by himself, and come forth. Cause, he was . . . had to not be man-trained. He had to be trained by God. Because, now, his father was a priest, and it was customary that the son followed the—the father's business and his schooling, and so forth. But John's business was too great, too important.

⁷³ Well, a lot of them people, he said, "Now, you know Brother *So-and-so* here, he meets the—the qualifications."

⁷⁴ But John went out in the wilderness, and, till, he was with God till he was definitely knew what the sign of the Messiah would be. When He come, he said, "I knew Him not, but He that said, 'Upon Whom thou shalt see the Spirit descending, and remaining, He is the One is going to baptize with the Holy Ghost and Fire.'" See? He knew and was definitely sure that that was Him.

⁷⁵ Now, Andrew had been trying to get his brother, Simon. They were fishermen, and they were trying to get his brother to come to the meeting.

⁷⁶ Now, I read a story some time ago about their life. They were great believers in the order of the Pharisees. And he had a—a . . . His father, father's name Jonas, and he was a—he was a great fisherman, too. And, many times, they'd have to trust God for what they got to eat, their fish,

to pay off the debts, and—and get food. And I, reading one day where the old father took Simon and set him down, and him and Andrew, and he said, “Boys, I always believed that I would live to see the coming Messiah, that we’ve looked forward for, all these years. And now, sons, before the Messiah comes, perhaps I’ll—I’ll be gone, because I’m old. But I don’t want you boys to be deceived. Now there will be all kinds of things raise up before He comes.”

77 It always has to be that way, you know, to kind of knock off the—the—the real thing when it gets there. You see, Satan is always out there. Just like before Jesus come, they said there was other Jesuses raised up and took groups out into the wilderness, and perished, and so forth.

78 But he said, “Sons, remember, this Messiah will be Scripturally identified.” Oh, how he ought to teach people today! See? “The Messiah will be identified by the Scripture, because Moses said the Lord our God shall raise up a Prophet likened to him. And Moses is our leader, and we’re looking. Now, it’s been hundreds of years, we’ve had no prophet, but Moses said that One was coming. And, no doubt, that this link here without a prophet has been to identify that when It does come, He will meet the qualifications of that Prophet.” We all know that Scripture.

79 Now we find that, later, that Jesus had never showed any sign yet. One day, Simon came up into His Presence, just a little skeptic, perhaps, of Andrew’s testimony, because he had heard all this about this wildman happen, drowning people down on the river, and with baptisms, and so forth. And he couldn’t go for that, ’cause there had been all kinds of stuff pass through Palestine, at that time.

80 But, one day, Simon came into the Presence of the Lord Jesus. Now let’s watch what He was yesterday, to that elected seed, that Simon that was ordained to this place, that seed. That like . . .

81 In the beginning, God was not even God. He was the great Eternal, and in there was attributes. Attributes was His thoughts. And then He become a Word, like this. And a word expressed . . . Well, a thought expressed, is a word. A word, expressed, is a thought.

82 And then, remember, if you ever was in God’s thinking, you’ll always be there. If you’ve got Eternal Life, you are the expression, or the attribute, of His thought for this age. If not, you . . . There is only one Eternal Life, and It always existed. And you, in His mind, existed before there was a world. That’s the reason He said He chose you “before the foundation of the world.” It isn’t what we think, what somebody else thinks. It’s what God, Eternal! You always was, see, in His thinking.

83 It was in Him to be man, that's the reason Christ was the expressed image. See? Now, He was to be Father, He was to be Son, He was to be Saviour, He was to be Healer. There was nothing, there wasn't even an Angel, or nothing. Then, He created Angels, then He become God, He was worshipped. Then these are the manifestations of His thinking.

84 There is nothing wrong. Everything is going to turn out all right. Don't be scared. God's big timepiece is ticking right along. It'll be there, It'll have a Church without spot or wrinkle. It was in His thinking. The thing of it is, am I in There, are you in There?

85 And here He was, the Eternal thought of God, expressed into Sonship. Oh, my! There was God, Emmanuel, then. Notice, then, He was the Word. Now here . . .

86 Am I deafening you? I don't mean to scream at you. Sometimes we speak in big outdoors and place, and I don't mean to get too loud. Now let the . . . Ever who is controlling it, kind of cut it for me, if they will, if it gets too loud.

87 Now notice, in this, when Jesus came, here come Simon up, walking up before Him. And as soon as Jesus laid His eyes upon him, He said, "Your name is Simon, and you are the son of Jonas."

88 Oh, did that set that fisherman's heart on fire! He couldn't even write his own name, he had no education, but he knowed that was the Word because it discerned the thoughts that was in his heart. There was Messiah. Though the Bible said he was both ignorant and unlearned, but he become the head of the church at Jerusalem.

89 He fell down at His feet, he knew that that was. Not only did He know who he was, He knowed that godly old father of his, that has gone on. See? That showed that He was the Word. The Word discerns the thoughts that's in their hearts. That's exactly what. Jesus looked upon them and perceived their thoughts. See? And, that, the Bible said that, "The Word of God is a discerner of the thoughts and intents of the heart."

90 That made Him the Word, then, that Master-Prophet, that God-Prophet, more than a prophet; He, all the prophets was, plus the rest of God. See? He was Emmanuel, God represented in fulness, in the Son Christ Jesus. Now we find, God was in Christ, reconciling the world to Himself.

91 Now, if we notice, then Peter was convinced that that godly old father of his had taught him, and here was the Scriptural evidence that that was the Messiah.

92 That was Him yesterday, it's Him today. How would He identify Himself any more?

93 Now He's a . . . He didn't identify Himself as some great doctor, Ph.D., LL. See? He didn't identify Himself as some priest. The Word of God identified Him. The Word speaking through Him identified Him. See? That's how they knowed what, Who He was.

94 Now there was one standing there, by the name of Philip. And Philip had been having Bible studies, Scriptural, on the scrolls, with a fellow named Nathanael. And when he seen this happen, it just so lit his heart up till he couldn't stand it no more. He knew the Thing was there. He was just an ordinary Man, but they knew that that was Messiah.

95 So he run around the hill, it was about fifteen miles, if you'd measure where He was preaching, must have went one day and come back the next. And he went to find this fellow, had been having study with him, in Scripture; very staunch, honest man. You have them around here, man who has, puts their whole life in studying the Word. So he had studied the Word. And Philip went to find him, and perhaps knocked on the door. And—and—and Nathanael's wife said, "Why, he just strolled out through the olive orchard there." He raises olives.

96 So he went, run back to see him, and he found him on his knees, under one of the trees, praying. Now a Christian gentleman always gives, shows courtesy, so he—he waited till he got through praying.

97 He said, "Come, see Who we have found, Jesus of Nazareth, the son of Joseph."

98 And then this staunch, fine Hebrew, named Nathanael, said, "Now wait a minute, Philip. Have—have you gone off on the deep side? Now could there . . . Where did you say? What did you say this Man's Name was?"

"Jesus of Nazareth."

99 He said, "Now could there be any good thing come out of Nazareth?"

100 And I think Philip give him the best answer that any man could give another one. He said, "Come and see."

101 Don't stay home and criticize. Come, find out. Search the Scripture. Come and see!

102 Well, perhaps, along the road, he begin to tell him. Said, "Now, you know, we know—we know, from the Scripture, that this Messiah is going to be a prophet, because Moses said He was. And this Man . . . You remember the old fisherman that couldn't sign his name to the receipt, when you bought the fish?"

"Yes."

103 "Well, He told him who he was." Oh, I imagine Philip saying . . .

“Now wait a minute,” or, Nathanael, “I—I got to see that, first.”

¹⁰⁴ When he finally got to where He was, he came up with Philip. Philip brought him up just like somebody brought you, come up into His Presence, to the meeting where Jesus was preaching. And he looked upon Him, He was just an ordinary Man, dressed like any other man. He didn’t look any different. And He pulled no punches. He always just plain man.

¹⁰⁵ And He talked sometime in riddles to them, that they couldn’t understand it; even His disciples. That didn’t disturb their faith. See, they believed Him.

¹⁰⁶ Notice, one time, a great multitude had gathered around Him, thousands. “He was a great Fellow! Oh, this prophet of Galilee, great Fellow!” He went to every church. Everybody wanted Him. But one day, He begin to preach doctrine to them, and then that changed the thing a little bit, you see. He wasn’t so popular from then on, you see. But the sign was accompanying the Voice.

¹⁰⁷ Now we find out, that when Philip come up to where He was, and him and Nathanael, Jesus turned and looked upon Nathanael, and said, “Behold an Israelite in whom there is no guile.”

¹⁰⁸ Now you say, “Maybe the way he dressed.” They all dressed alike. See?

“And an Israelite in whom there is no guile.”

¹⁰⁹ Now that, almost, shocked him so bad he didn’t know what to do. He said, “Rabbi, when did You ever know me? Why, You’ve never seen me. This is our first time we’ve ever met. And they tell me You been living down there at Bethany, and—and how—how did You ever know me?”

¹¹⁰ Well, he thought, when the Messiah come, that—that, “God would take some kind of a lever and pull it, and the corridors of Heaven would drop down on the . . . on their big denominational steps out there, and say, ‘Caiaphas, I’m sending down My Messiah to you now.’ He’ll say, ‘I’ve arrived.’ And the Angels would come, say, ‘This is Him.’”

¹¹¹ See, that’s the reason He does it. Then it goes right over them people’s head, that sleep, and they never know what’s taken place. See? Notice, there He was. He was standing there.

He said, “When did You know me, Rabbi?”

¹¹² He said, “Before Philip called you, when you were under the tree, I saw you.” Oh, my! What eyes!

¹¹³ He sees you now. He knows you now. He’s just the same, yesterday, today, and forever.

114 What eyes! Fifteen miles, the day before, around the mountains, “I saw you when you were under the tree.”

115 What did he do? He ran up and fell down, and said, “Thou are . . . Rabbi, Thou art the King of Israel! Thou art the Son of God!” He believed it. Why? He was thoroughly identified that He was the Word. Because He could discern the thoughts that was in the heart. Yeah. There He was, standing there.

116 Now there was those standing by, who didn’t believe that. No. Many of them didn’t believe it. There was some of the priests and things standing by, they said, “This Man is Beelzebul.” They . . . The—the—the thing was done, the Scripture was identified, and then the—the—the clergy of that day had to give an answer to their congregation. And they couldn’t answer it no—no other way, but just either say He is or He isn’t, so they said, “This Man does this through Beelzebul.” In other words, “He’s a fortuneteller, an evil spirit.” Anybody knows that a fortuneteller is a devil. So he said, “This Man does this evil through Beelzebul.”

117 And Jesus said, “Now, I’ll forgive you for that.” The sacrifice had never been made, the atonement wasn’t made yet. “But,” He said, “when the Holy Ghost is come, to do it, one word against It will never be forgiven, in this world nor the world to come.” So you see where it throws us today.

118 Now, this was quite a thing, and, but Philip and Nathanael believed with all their heart. Now that was the way Jesus identified Himself, yesterday, as being Messiah. Now, we all know . . . Just a few minutes now.

119 We all know that there is only three races of people in the world, and that’s Noah’s sons, Ham, Shem, and—and Japheth; see, and that’s Jew, Gentile, and Samaritan. Now we, as Gentiles, we were heathens, Romans and whatever more, in them days, the Anglo-Saxon, and we worshipped idols. But the Jews was looking for a Messiah. And the Samaritans was looking for a—a—a Messiah.

120 Now, Jesus said, when He was on His road down to Jericho, right down below the hill from Jerusalem, “I have need to go by Samaria.” So He went up there, at Samaria, and set down at the gate, at the well. There’s . . . It’s still just like it was then. They haven’t changed a bit. There is the old panoramic like this here, and the vines grow in rock wall. And—and He just set down, and sent His disciples into this little city, called Sychar, to get some victuals, food.

121 And while they were gone, a woman of ill fame . . . Maybe, as I said, the young lady might have been turned on the street from, not

juvenile delinquent, maybe parent delinquent. They let her out on the street, and maybe a fine-looking young woman, and she had did evil.

¹²² And she come up there to get her water, because she couldn't come with the virgins, they wouldn't . . . nice, honorable women. They couldn't do it. They would get theirs first. Then—then the rest of them, prostitutes and things, come on up in the day. Virgins gets their . . .

¹²³ Well, how I've watched them put that big five-gallon kettle on top of their head, that big crock, and one on each shoulder, and walk along, talking, as women can, and never spill a drop of it. I don't know how they do it, but they sure do it.

¹²⁴ But they, through there, and then she come to get her water for the day. The rest of them was gone; must have been around noon. And she took the handles and put it in for the windle, to let it down, to get the . . .

¹²⁵ See, it's just like a kind of like a crock. And it's—and it's got a—a handle around it. And they put those hooks around those handles, and, being heavy, when it gets down, it turns over. Then they windle the water up. Just like sometimes we've done it here in these countries, and so forth, but they have like a trough we let down.

¹²⁶ Now, we—we find she started to let this pitcher down into the well, and she heard a somebody, said, "Woman, bring Me a drink." And she looked around, she saw a middle-aged Man sitting there.

¹²⁷ He—He must have looked a little older than what He was, because in Saint John 6 here we find out, that, they at the feast, they were saying . . . He said what He—what He was. And they said, "Well, You say You've seen Abraham, and You're a Man not over fifty years old?" See, "not over," see, He must have looked fifty when He was only thirty. Said, "You, You're not over fifty years old, and say You've seen Abraham?"

He said, "Before Abraham was, I am." See?

¹²⁸ So then we find out that He must have looked a little aged, a sitting over against the side of the wall.

¹²⁹ We don't know just what He looked like. I wouldn't know. A psychiatrist or psychology paints us a picture, but Hofmann one, and Sallman, and whoever more, but that's just what they think about it. See? We don't know just what He looked like.

¹³⁰ And there He was sitting there, and then He said this. And now He turned, the woman to Him, quickly, and let Him know, "This is a segregation." He said . . . "Now just a minute." Said, "Now, You are a Jew, and I'm a Sam- . . . a woman of Samaria, and we have no dealings with each other."

131 And said, He said, “But if you knew Who you were talking to, you’d ask Me for a drink. I bring, give you Water you don’t come to draw.”

132 And, the conversation, what was He doing? He was trying to contact her spirit now, see, to see what was in her. Now the Father had sent Him up there, just the same as I believe the Father sent me here. See? But what, I don’t know. See? But there He was, and He was talking to her.

133 And she said, “Oh, You say, ‘Worship at Jerusalem.’ Our fathers worshipped in this mountain,” and about the well, and so forth.

134 He said, “The time is coming, and now is, and God seeks those who worship in Spirit and Truth.”

135 The conversation went on till He found what her trouble was. How many in my congregation tonight, knows what her trouble was? Sure, she had too many husbands. So He said. . . He said, “Go get your husband and come here.”

And she said, “I don’t have any husband.”

136 He said, “You’ve said the truth. You’ve had five, and the one you’re living with is not yours.”

137 Now watch. Look at those trained priests, failing to see that Word manifested. When He did that before those priests, they said, “He is Beelzebub.”

138 Look at this woman in her estate, what condition she was in, a woman of ill fame, had six husbands, and here she was out there at the well. And that woman in that estate, look, quickly she said, “Sir, I perceive that You are a prophet. We haven’t had a prophet for hundreds of years. I perceive that You are a prophet. We are looking for a Messiah, and, when this Messiah comes, this is His mark. He is going to do this when He comes.” Amen. Oh, my!

139 There you are. That woman, in her condition, knowed more about the Word of God than half the preachers in the country does. That’s right. That’s right. She said, “I know, when the Messiah cometh, that’s called Christ, when He comes, that’s what He is going to do.” If that was Him yesterday, that’s Him today. See? That’s how He identified Himself, both to the Jew and to the Samaritan. See? Notice, that was Him yesterday.

140 She said, “I know, when Messiah cometh, He’ll tell us these things, but Who are You?”

He said, “I am He, that speaks to you.”

141 Into the city she went, leaving that waterpot. Said, “Come, see a Man Who told me the things I’ve done. Isn’t that the very Messiah?”

142 That was His identification to His Jews, and to the Samaritan; but not to the Gentile, not one time to a Gentile. But in Luke, the 17th chapter, He said, "In the last days, as it was in the days of Sodom, when the Son of man will be being revealed, as it was like it was in the days of Sodom." Now, in the days of Sodom now. And we're closing. Notice, there was. . .

143 Always watch, there is always three classes of people, everywhere; one of them is believer, make-believer, and unbeliever. They're everywhere. Watch. . .

144 Watch Jesus identifying Lot's time with His coming. Now watch, "As it was in the days of Lot." Now, what kind? Now, He referred then, He was reading the same Book of Genesis that we read, Jesus was, "Days of Noah," and, then, "as the days of Lot." Look back and see what they were doing in the days of Noah, and in the days of Lot, 'cause it's the same Scripture.

145 Now we notice, in the days of Lot, there was a man that had been called out from among the people. And he had a group with him, which represents the Church, spiritual. And that Church, spiritual, was Abraham's group.

146 Then he had one in there, his nephew, that left him, by the name of Lot, and went down and lived in Sodom. And the sins of Sodom vexed his soul; only, his wife wouldn't permit him to do anything about it. She belonged to all the clubs and things.

147 And there is just so many Lots sits around these days, and knows that the thing is wrong. But the woman church they belong to, if they'd say anything about it, would take away his card; so that's a meal ticket. So then, find out that this. . .

148 Now wait. Abraham was looking for a promised son, (That right?), a spiritual, promised son.

149 Now, and Lot was down, done forgot about the son. He was just down living with his wife, and his kids, and all down in Sodom. He had become the mayor of the city, and he was a great fellow. His wife belonged to all the clubs. They were getting along pretty good.

150 And then notice that setting now. Now just give me just a minute or two longer, your attention, closely. Watch the setting. The world has never set in that position, since, like it is now, that perfect setting. Looky here, the called-out group. Now, there were three Angels come to Abraham, and two of them went down in Sodom. One of them stayed with Abraham, and the One that stayed with Abraham. . .

151 Them two went down in Sodom and preached repentance, and, "Get out of here! Get out of it," he said.

152 But the One that stayed with Abraham, watch how He identified Himself to Abraham. Now remember, Abraham was “Abram,” a day or two before that, and Sarah was—was not “Sarah.” Now he is A-b-r-a-h-a-m, A-b-r-a-h-a-m, seven letters. And she is S-a-r—r-a-h, five, grace, see; not S-a-r-r-a, but S-a-r-a-h, see, Sarah. And watch this One sitting here now, eating the calf, drinking milk from the cow, and the butter, and eating corn cakes. Sitting there eating, talking to Abraham, and He said, “Abraham.” How did He know his name was Abraham? The Word. He was the Word, knowed. “Abraham, where is your wife, Sarah?”

153 Women in them days didn’t act like they do now, you know, have to be in the husband’s business and everything, you know. They stayed away, see, so they . . . So she was in . . . He said, “She is in the tent, behind You.”

154 And He said, “I,” now that’s a personal pronoun, now, “I am going to visit you according to the promise.” It was made twenty-five years before that. She is ninety, and he is a hundred. There he is, his bald head shining, his white whiskers hanging down. Her, a little old grandma with a little cane in her hand, back there in the back, a little shawl over her shoulder. “I’m going to visit you, and you’re going to have that promised child.”

155 Watch, and Sarah laughed at it. She said, “How could these things be? I am old, and my lord,” her husband, “is old, too.” You see what I mean, family relation hadn’t been for years and years and years. Why, she was ninety years old, and he was a hundred. Her womb was dead; his life stream was dried up and gone. There is no more desire. Said, “Me, like a young woman, have pleasure with my husband, him old too?” Why, she laughed.

156 And the Angel, or the Messenger, the Man with His back turned to the tent, said, “Why did Sarah say that?” See? What was it? Now watch. And then, after the sacrifice was made, He vanished.

157 Now remember, Abraham called that Man, “Elohim.” How many readers know that? You know it. That’s right. “Elohim,” that’s Almighty God in the form of a man. He was the Word, because He could discern the thoughts. See?

158 God in flesh, what does it testify? That, “In the last days,” Jesus said, “just before . . . when the Son of man is being revealed to His promised Church,” the Church that’s not down yonder in Babylon.

159 We got a Babylon church, you know that, the denominations. They’re in Babylon. And we got a—Billy Graham and an Oral Roberts, and them out there banging away at them, too. And remember, any of you historians, there has never been a man, in all

the history of the church ages, that has ever went out into Babylon out there, preaching, and his name ending with h-a-m, till now: Billy G-r-a-h-a-m, which is six, not seven. There watch the messenger out yonder, preaching repentance, and blinding their eyes by the Gospel.

¹⁶⁰ And there was One to the called-out, elected Church, that was showing the sign that God was in flesh.

¹⁶¹ Jesus was God in flesh. And if Jesus is in you, tonight, it's still God manifest Himself in the last days, the Son of man revealing Himself in His Church, the human flesh, making Himself known. You get it? See? God, down here in His Church, making Himself again the Word, the Son of man being revealed in the last days, as it was in the days of Sodom.

¹⁶² Now, remember, if God gave the Jews and the Samaritans that sign, that He was the Word, the Prophet that Moses spoke of, the Gentiles . . . After they had four thousand years to look for Him, we've had two thousand years to look for Him, He has to identify Himself the same way to us, as He did then, or He did wrong when He identified Himself that time. God has got to act the same time, same way every time, or He acted wrong the first time. If He saved a man upon the basis of his faith . . .

¹⁶³ Look, God never changes, friends. When man was lost, in the garden of Eden, and he was seeking for mercy, God made a decision how He would save man. And He saved him by the shed blood of an innocent one. Is that right? He has never changed it. We've built cities, towers; we've built denominational, educational systems, and it still remains the same; we got denominations and all kinds of things. But He only saves by the Blood. He can't change it. God ever remains true to His system, His Word. Whatever He did the first time, He has to do it again, or He acted wrong the first time.

¹⁶⁴ Therefore, whatever this Word of God promises, that's what it's got to be. And Jesus Christ is the same yesterday, today, and forever. He's got to do the same. He's got to act the same. He's got to be the same, as He promised in the last days He would be in His Church.

¹⁶⁵ And, remember, that was the last sign that the Church got before the promised son came. Abraham had seen many signs and wonders, but that was the last one, last visitation before the promised son come. Is that right? Find out.

¹⁶⁶ Now, church, watch, as it was in that day. We've had all kinds of signs, healings, miracles, speaking in tongues, prophecies; but, remember, we got to have a last sign just before . . . Remember, that was a Gentile world that was burnt up. That's what it's going to be this time. Just before the fire, the Son of man will reveal Himself. Ah, hear,

“A little while, the world won’t see Me no more, but yet ye shall see Me at the consummation. I’ll be with you, even in you, the end of the world.” Jesus Christ the same yesterday, today, and forever. “Sirs, we would see Jesus.”

Let’s bow our heads.

167 Our Heavenly Father, we are told in the Scriptures that God raised Him up on the third day. We are told in Saint John, the 14th chapter, the 12th verse, Jesus said, “He that believeth on Me, the works that I do shall he do also. Even more than this shall he do, for I go unto My Father.”

168 Lord Jesus, the hours are growing dark and dim. The church is lost, out in the wilderness, wandering around, from the people going from one organization to another, from one denomination to another.

169 Come, in Your promised Word. Come, Lord Jesus, and come into us, tonight. Come into every heart that’s here. Come into my heart and my life. And may You identify Yourself with our faith in You, tonight, that You have raised up from the dead. You’re the same yesterday, today, and forever. May we see You, Lord, in this little group of poor people. As we’re all assembled here, we’re out here because we’re seeking Life. What a great thing, to know that the resurrection and Life is among us, identifying Himself, not with some mystic something, but according to the promised Word. “As it was in the days of Noah, and as the days of Lot, when the Son of man is being revealed.”

170 I pray, Father, that You’ll grant it, tonight, that, the people here that’s sick and needy. And those who are sick in soul, those who are just joined the church and knows nothing about receiving the Holy Spirit, and watch It punctuate every Word with a “amen,” that’s in the Bible. The Bible is a mysterious book to them; they can’t understand It. May they receive the Interpreter of the Word, tonight, that needs no one to interpret It but Him, making It real to their life. Grant it, Father. We ask in Jesus’ Name. Amen.

171 I may be ten minutes off, tonight, for being long. Forgive me. But we’re just going to call a few of the prayer cards, let them pray for them.

172 Now I’m going to ask you one thing, now, don’t—don’t get up and move around. Will you? Just sit still. Less, you just—just something, like a little child or something, you have to take it. But if you’ll just sit still just for a few minutes, just . . .

173 And let’s see if He will come, if He will come and identify Himself, tonight. “Sirs, we would see Jesus.” And you can see His Life living, right, doing exactly what He did then, for He’d have to do the same. See?

174 He said, “I am the . . .” What? Vine. “Ye are the . . .” What? Branches. Well, now, how does the . . . What kind of a Life is in the Vine will have to be in the branch. Now look, say, in here today . . .

175 You people, don’t you all raise fruit down here, citrus fruit and things? [Someone says, “Plums.”—Ed.] What? [“Plums.”] Plums. All right. You raise . . .

176 Look here. If your vine puts forth and brings a branch off of that vine, and whatever fruit that’s on that vine, if that vine puts forth another branch, it’ll be the same thing.

177 I was standing with my friend, couple years ago, out in Arizona, Mr. Sharrit. And he had a citrus tree there, I think it had nine different fruits on it. And it had lemon, grapefruit, tangerine, tangelo, orange. I said, “What kind of a tree is that?”

Said, “It’s orange tree.”

“Well,” I said, “well, how did them get in there?”

He said, “I grafted them.”

178 “Oh,” I said, “I see, Brother Sharrit.” I said . . . I think Brother Sharrit was with me the last time I was here. And so I said, “Well, Brother Sharrit, now, next year, they’ll all be oranges, and won’t be . . .”

179 “Oh, no. No, no. Huh-uh.” He said, “The grapefruit will put forth a grapefruit. The lemon will put forth a lemon.”

“Well,” I said, “how is that?”

He said, “It’s all citrus.”

180 “Oh!” I got it then. I said, “That’s it.” I said, “Thank You, Lord.”

181 See, we graft our organizations into this Vine, it’ll live by the Vine, but it bears that kind of fruit that it is. But if that orange tree ever put forth another limb, it’ll bring oranges. And if that Life come from Jesus Christ, and they wrote a Book of Acts behind that first Church, if she puts forth another one, they’ll write another Book of Acts behind it, with the same thing, because it’s got to be the same. [Blank spot on tape—Ed.]

182 Don’t have time to get them all. So let’s just, quickly now, while we just got a few minutes, start from M one, two, three, four, five. Raise up your hands, you that got . . .

183 Who has got M one? Is it here? Prayer card M one? Are you sure . . . Oh, M one, you got prayer card number one? Who had it? The lady there with number one, come right over here. Is that—is this where you bring them? Number one, come over here, lady.

184 Number two, who has prayer card number two? Right here. All right, come right over here, sir. Three, raise up your hand.

185 Now watch these people on the stretchers, when their cards are called, you pack them up here, 'cause I don't think either one of them can walk, and the gentleman there in a wheel chair. All right.

186 One, two, three. Prayer card three? All right, three. Four, four, prayer card four. Let. . . Look at your card now, right quick. Five. Right there, get up. Go right here, sir. Six, prayer card six, six. Seven. Is—is. . . These people speak French? Or, seven, all right. Eight, eight. Look, it might be somebody deaf, or something. Eight, all right. All right, now you watch. Watch, the ushers watch them card right there. Eight, nine; nine, ten. You never know where they're at. They're just all mixed up and give out everywhere, you see. Ten. All right. Eleven, eleven. You have eleven, prayer card eleven? All right, over here, eleven.

187 Twelve, prayer card twelve. Is it pos- . . . They speak French? [A brother speaks to Brother Branham—Ed.] What, what, huh? Oh. If I have met with you. . . You speak French, do you, . . .? . . . Twelve.

188 Thirteen. Watch, it might be somebody deaf, you see; they can't hear, they're just setting there, holding a card. Thirteen. Fourteen, fourteen, prayer card four- . . . fourteen, fourteen. Look at some, look at your neighbor, maybe he's holding a card, setting there deaf, you know, and he can't hear a thing, then we. . . it backfires that way. Fourteen. Now, the prayer cards are inexchangeable, and they must be; the person must come get their card and hold their card. Maybe somebody went out.

189 Well, fifteen. Well, let's, we'll stop. Well, go ahead. You got fifteen, go ahead. That's all right.

190 Now let's wait right here just a minute, then, see, while we're getting ready. All right, now, please be real reverent and sit quiet, just a moment.

191 Now, all that I have said tonight, how many believes it's a promise of the Scripture? That's right. Now, now, is it true, is the next thing. See? Is it true? Well, if it's true, then it's God's Word, then He is obligated to His Word, any promise. Do you believe that? Now if He will make Hissself known by the same way that He made Hissself known to both Jew and Samaritan, and said He would do it again in the last days to the Gentile, will you believe? Raise up your hand, say, "I will believe it." [Congregation says, "I will believe it."—Ed.] Now there is now. . .

192 These people here, I—I don't guess there is anybody here that knows me. I—I thought I seen somebody here a while ago, I knew, but I—I think they are gone, somebody. Everybody strange. . . How many out there knows that I know nothing about you? Raise up your hands,

anywhere, in the balconies, wherever you are. Sure. Now look, while they're getting them ready down there.

¹⁹³ There was a little lady one time, and let's say she didn't have a prayer card. She had something better. She had faith, and she said, "I believe the Man. If I can just touch the border of His garment, I'll be made well." How many knows that's Scripture; the woman with the blood . . . ? All right.

¹⁹⁴ Now let's watch now, just another Scripture, while, till they tell me they're ready.

¹⁹⁵ This woman didn't have no prayer card, but she had faith. She said . . . She had no Scripture for it, like you've got, tonight. But, she didn't have no Scripture, but she said, "If I can touch His garment! I believe the Man. I'll be healed." And she slipped through the crowd, and touched His garment.

¹⁹⁶ Now, did you ever see a Palestinian garment? It swings loose, and it's also got an underneath garment. Now, if you touched pock- . . . my pocket of my coat, I'd never feel it. See? And His garment hung out *that* far from Him.

¹⁹⁷ He never felt the physical touch. So, even He proved that, He said, "Who touched Me?"

¹⁹⁸ And Peter said, "Why, Lord," in other words, "You'll make people think You're—You're mentally. See, don't—don't—don't say that. See? Don't do that, 'cause everybody's touch You."

¹⁹⁹ He said, "But I perceive that I got weak." Virtue went from Him. That's strength. "I got weak." And He looked around through the audience, and He found the woman, told her about her blood issue, and said her faith had made her whole. How many knows the story? It's true.

²⁰⁰ Now, now ministers, brethren up here. Now, the Bible said, that, "He is the High Priest tonight that can be touched by the feeling of our infirmities." Is that right?

²⁰¹ How many out there believe that?

²⁰² "He is the High . . . sitting at the right hand of God, tonight, a High Priest that can be touched by the feeling of our infirmities." Then how would He act if you touched Him? He'd act the same way He did then, if He's the same yesterday, today, and forever. Is that right?

²⁰³ So, now, you believe, and you pray, and you trust, see what God does. See if you can touch His garment. You touch Him, say, "Lord Jesus, I know that preacher don't know me. He knowed nothing about me, but You do. So, Lord, when I touch You, You speak through him." Now what is this?

204 A gift is not something that you take like a—sickle, or a—knife, and go through with that knife like a gift, cutting, that's not a gift of God. A gift of God is just . . . A gift of God is knowing how to relax yourself, get yourself out of the way, so God can come in and use you. It ain't something that you've got in your hand, that you stab around with. You just get yourself out of the way, and let the Holy Spirit use you. Now, now, isn't that the way you people do when you speak with tongues, you Pentecostals? Just get yourself out of the way.

205 Well, that's the same thing here now. And if He will grant it, will you believe it and accept it, know that His Presence is here? You won't need no prayer card then.

206 How about the—the Judge of Heavens and earth, as Abraham called Him, "Judge of Heaven and earth, would You do wrong?" See? If He, in this last days, according to His promise now . . . Through the week, we'll just keep throwing Scripture in there, showing you that's the Truth. And if He is here with us, tonight, so plain that you can see His works and know He's here, as His promised Word; not some mythical something, but what His Word promised He would be; then you believe Him.

207 Now, I don't know now. Sometimes, if the visions come, then it'll . . . I can't tell what I'm saying; so let the—the microphone, and whatever it is, ever who is on it, louden it up. I want you to be real reverent just a moment.

208 Now is this the—the lady? Now, here, it happens to be a woman, just what I was talking about, Saint John 4, a woman and a man meet for the first time in life. I'm a total stranger, and we're total strangers to one another. If that's right, just so you raise your hand, let the people see (See?) we've never met one another in life. There stands the woman, here I, just a perfect thing of our . . . You're not the woman there, and I'm not the Lord, but it—it's two people that meets here, just a little place like they met, first time in life. Now, if He is the same yesterday, today, and forever, He would perhaps talk to you a minute, see, like He did the woman. See? Now, the Father . . .

209 The other day, when, recently when Brother Borders, here, was . . . we had six hundred and something invitations in the States here, besides overseas, he said, "Baton Rouge, Louisiana, there is a group of man down there."

210 I said, "Go ahead, that's all right, set up the meeting down there." I felt to do that. Here I am. Now I don't know what next. I'm just here. That's all I know. See?

211 Now here you are, a person. I'm preaching the Word, saying that, "He is not dead. He's alive." He's alive, and promised to identify

Himself in our flesh, human flesh, like He did back there. See? All that God was, He poured into Christ; all Christ was, poured into the Church. That's Him, Christ in us. Now if the Lord Jesus has raised from the dead . . .

²¹² And I'd bring you up here and lay hands on you, and maybe like some of our evangelist brethren, which it's just exactly right, and lay hands on you, say, "Your infirmity is gone. The Lord has healed you." That would be all right. You could go. That's okay. I certainly endorse that, one hundred percent. That's what the Bible said.

²¹³ But now what if He stands here and tells you something that you have done, or something that you ought not have done? If He knows what you have been, and tell you what you have been, and you know whether it's true or not, then if He tells you what your future is going to be; if that's right, this is going to be right, too. Is that right? That makes it Him, you see. Now I'm just saying that to contact your spirit. See, just like He did the woman at the well, "Bring Me a drink."

²¹⁴ Now there is one thing I want you to notice now. Watch the woman, watch the expression change on her face, just now. See? She is conscious that something is going on. How many ever seen the picture of that Light? See, It's right on the woman now, see. See? See? See? See, It's . . . See It there? It's kind of an amber Light, moving. Now her trouble is this . . .

²¹⁵ Now if I could heal you, I would do it, but I can't. I can't heal you. God is the healer; your faith in God.

²¹⁶ You're extremely nervous. You're suffering with a nervous condition, and then you got something wrong with your throat. You can hardly talk, just above a whisper. It's a thyroid gland. That's right. Now do you believe? Now just a moment, just so that they wouldn't think I was guessing it, just a minute, see. I, yeah, I say it so the people wouldn't think . . . You're a nice person, and I got a good contact with the Holy Spirit, with you, see. So, now, yes, you've been advised to be operated on, but you turned it down. That's exactly right. You're expecting God . . . Yes, sir.

²¹⁷ Another thing, you have an asthmatic condition that bothers you. That's true. Isn't it? Now, you see, Something here knows you. Isn't that right? Do you believe it's Him? Then believe it, and go off the platform, and get well. And believe with all your heart. Amen. Do you believe now with all your heart? "If thou canst believe!"

²¹⁸ How do you do, sir? I'm a stranger to you, I suppose. If we . . . [The brother says, "I met you once before, at Baton Rouge."—Ed.] You, you met me when I was here before, at Baton Rouge. My, that's been quite a while ago, hasn't it? I guess it's been twelve years, or more, maybe

longer, and maybe fourteen years. Well, I wouldn't know what, nothing about you, no more than you was in the meeting, or something, but God does know you.

219 And it's a Light. I have to watch It, see where It goes, you see, to other people. That, It's anointing. Now if the Lord Jesus will. . . Here we are. . . I—I believe the last person was a—a woman. Now it's just like a dream, you see, you dreamed something.

220 Now, now you are a man. And now when Jesus met a man, Simon Peter, when He identified Himself. His name was Simon, then. He called him Peter. Said his name would be, after that, be called Peter. If the Lord Jesus will tell me what your trouble is, will you believe me to be His servant, and believe that He is present?

221 Will every man in here believe the same thing? Perhaps you are known here, because you are from the city.

222 I see something, like you're excited about something. That's, yes, it is, because it's a blood, something wrong with blood. You're bleeding in the bowels. That's exactly right. That ulcerates in there, too. See? Now, that's true, isn't it? [The brother says, "Amen."—Ed.]

Now you believe?

223 That's the way our Lord would have done it. Wouldn't He? That's Him doing it. Don't you believe it? [The brother says, "Amen."—Ed.] What if. . . Jesus told Simon what his name was. What if God would tell me what your name is, would you believe me? ["Amen."] All right, sir. Lewis Carrie. ["Amen."] That's exactly right. Go on your road. Amen. Have faith in God.

224 Do you believe? He's the same yesterday, today, and forever.

225 Now I'm a stranger to you, sister. I don't know you, I've never seen you, in my life. You're just a woman standing here. Younger than me, born miles apart, and years apart. But He's the same yesterday, today, and forever. Do you believe that? [The sister says, "Yes."—Ed.] Do you believe that—that?

226 Now, you know, standing by the side of a man, your brother here, wouldn't make you feel like that. You know there has got to be something else, in that Presence, real sweet, humble, meek. Isn't that right? If that's right, so the audience will know, just raise up your hand so they can see. See, I'm looking right at her, that Light circling right around her.

227 The lady is standing here for somebody else. She isn't here for herself. It's for a daughter. That's right. You believe the Lord can tell me what's. . . You're planning on bringing that girl to the meeting. But you—you believe God can tell me what's her matter? Will you believe

and put that handkerchief on her, and believe that she'll get healed? It's in her back. That's right. That's exactly. Go, believe now. Put that on her, she'll get well. All right, just believe it.

228 Do you believe with all your heart? "If thou canst believe! All things are possible to them that believe."

229 How do you do? We are strangers to each other, I suppose. I don't know you, you don't know me, but the Lord knows both of us, so being man and woman meeting for the first time. Now, our Lord said that one thing to that woman, and the whole city believed. They didn't . . . He didn't do it no more. He just did it one time, and all the city believed.

230 Now don't—don't be afraid. There is nothing going to bother you. It's going to help you, see, 'cause I don't think you're a critic, or you . . . that vibration of what . . . the Spirit of the Lord wouldn't be coming in like that. You're a believer, so you have no reason to be alarmed about anything.

231 You are suffering from a—a rupture. That is exactly right. And do you believe that the Lord Jesus will heal you of that? What if I'd tell you something else was wrong with you, would it make you strong to believe? You got a knot. If I can tell you . . . It's not on your cheek. It's on your back. If that's right, wave. All right, now believe. Go, believe right, and be made well.

232 Do you believe now, every one of you, with all your heart? Now that ought to make everybody realize you're in the Presence of God. All right.

233 Sir, do you believe God can heal that arthritis and make you well? [The brother says, "Yes."—Ed.] If you do, just keep walking, saying, "Thank You, Lord Jesus."

234 Now come this way, lady. I see you trying to get up out of a bed, too, real slow, arthritis, also. If you'll believe with all your heart, God will make you well. Do you believe it? All right, just keep walking, saying, "Thank You, Lord Jesus. I certainly believe it, with all my heart." All right.

235 Come, sir. A condition of nervousness, and stuff, and prostate. And, arthritis, also; and lay that upon her, believe with all your heart. Get well, also. Now just keep on walking, believing God. And it'll be all right, if you just can believe it. All right.

236 Come this way, lady. Do you believe me to be His servant? You do. Do you believe God can heal that heart trouble you got? [The sister says, "Yes."—Ed.] Well, just keep walking, saying, "Thank You, Lord. I thank You for healing me of my heart trouble." All right.

237 Come, sir. Do you believe what you see to be the Truth? What if I told you that stomach trouble was healed, down there, and you go eat your supper, would you believe it? All right. Go on, eat your supper, you're going to be all right.

238 You must . . . You're shadowed; cancer. Do you believe that God will make you well, and heal you? All right, just keep walking, saying, "Thank You, Lord Jesus. I believe with all my heart."

239 Also, a nervous heart. Do you believe that God will heal it and make it well? Just keep walking, saying, "Thank You, Lord Jesus," and believe it with all your heart.

240 Come this way, lady. Look on here. Your main thing . . . You got several things wrong with you, a lady's trouble. But your main thing is the heart trouble that's bothering you real bad. Do you believe that God will heal it and make you well? Just keep going on, saying, "Thank You, Lord Jesus. I believe with all my heart." All right.

241 Come, sir. Got two or your three things wrong with you, complications. But your main thing you want me to pray for, or ask about, is that arthritis you have. Look at the arthritis . . . Just keep moving, believing, and you'll never have to take that stick. Amen. Believe it with all your heart.

242 You got stomach trouble. It's caused, had you for a long time, it's a nervous condition making an ulcerated stomach. You drink anything, that's—that's kind of like coffee or something, it gets sour in your mouth and things like that. Go, believe now, and it won't bother you no more. Jesus Christ will make you well.

243 Come, lady. Do you believe that Jesus Christ . . . Just a minute. Just a minute.

244 Do you believe God heals that sinus, sitting there, and make you well from the sinus? Do you believe it, with all your heart? The lady sitting there with the checkered-looking dress on. Do you believe that God will heal you and make you well of it? You had more faith than you thought you had. It's all right. It's over now. You believe.

245 What do you think? Do you believe that God will heal you and make you well of that nervous condition, sitting there, that man? [The brother says, "Yes, sir."—Ed.] You do, you believe it? Now Who did you touch? He never touched me. You touched Him. That's what did it. Amen.

246 You fell over in your lap, and you was having eye trouble. Your eyes are getting so bad you can't hardly get around. Do you believe that God will make you well? Believe it, and you can have it. Amen. I challenge you to believe it.

247 Trouble, stomach trouble, has just left you. Do you believe it? Now go on your road and rejoice, and say, “Thank You, Lord,” be made well.

248 This little lady sitting right here, with the green-looking dress on. You’re trying to touch something. You’re praying. Do you believe God can tell me what you’re praying about? Get rid of that gallbladder trouble, and you think you’d be all right? The lady, kind of heavysset there, with a dress on, big. Do you believe that God will heal you of the gallbladder trouble, if you could believe? God will grant it to you, and you can go and be made well. Amen.

249 You have to believe it. You can only do it as you believe. How many of you wants to believe with all your heart?

250 Now, “Sirs, we would see Jesus.” He is raised from the dead. He is alive today. He is here in His Church, showing that His Coming is drawing nigh.

251 The world is going to be burned like it was in the days of Sodom. The atoms has already gathered together in—in loads and things, to set her afire. And, but before that happens, the promised Son will arrive, in Person, Jesus Christ, to take Home His Church. Do you believe that with all your heart?

252 Do you believe that He is the same yesterday, today, and forever? How many believes now that His Presence is here, and you believe that He made this statement, “These signs shall follow them that believe; if they lay hands on the sick, they shall recover”? Raise up your hands.

253 Now lay your hands on one another, where the sick people is, lay your hands. Yeah, I’m late, I’m afraid they’ll make me close. Lay, put your hands, now you pray for each other. Don’t pray for yourself, pray for the one you got your hands on. Now He is here to heal each one of you. Believe it!

254 Heavenly Father, we believe now with all of our heart, that in the Presence of Jesus Christ, the Son of God, that the devil has lost his power, his influence, and Jesus Christ lives now.

255 Come out, Satan! May these people be made well, for the Kingdom of God’s sake.



SIR, WE WOULD SEE JESUS

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