
CALLING JESUS ON THE SCENE



We read the Word of the Lord. In Matthew's Gospel, the—the 8th chapter, beginning with the 23rd verse, we read this:

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

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

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

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

But the man marvelled, saying, What manner of man is this, that even the winds and the seas obey him!

2 Let us bow our heads now for prayer.

3 Our Heavenly Father, we are so happy tonight to know that this great One Who makes the winds and the sea to obey Him is with us. We are grateful that we have this great witness of His living yet today, and knowing that He is Eternal, and He can never die. He is alive for evermore, and has showed forth His great mercy to us, the children of man in these days. We are a needy people, Lord, so needy that no one else could meet our needs but You. So we're looking for You tonight to come into our gathering here, and to make Yourself known to us, by forgiving our sins, increasing our faith, Lord, and healing our sickness and afflictions. And when we go to our homes, tonight, may we be happy, saying like those from Emmaus, "Did not our hearts burn within us as He talked to us along the way?" For we ask it in His Name. Amen.

You may be seated.

4 I'm almost like Zacchaeus; these things are always too short for me. I want to speak to you just for a few moments now before we pray for the sick. Thanking you for your fine cooperation, and believing in Spirit, last night, while we were speaking, trusting that it'll be a great outpouring of His blessings.

5 Always remember what we're here for, is to try to increase your faith in His Presence, that you might receive that which you ask for. Then, by faith, you believe.

6 Now, remember, ever redemptive blessing has already been purchased. The price is paid, there is only one way that you'll ever be able to receive it, is to believe it and to accept it. "He's the High Priest

of our confession.” The Hebrew says there, the Hebrew letter, says, “He’s the High Priest of our profession.” To profess, and confess, is the same thing, of course. So we . . . He’s the High Priest of our confession, therefore He cannot do anything for us until first we confess that He has done it. And then when we confess it, then He is the High Priest, a mediator, to go to work on that and make it right. So we pray, trusting in God tonight, in His kindness and mercy, that He will give to us His abundance of grace, tonight. And now, remember, you must accept it.

7 Now we’re going to pray for the sick before we leave, laying hands upon them, but I wish that you could have faith enough you don’t have to have that. I wish you could just reach up and say, “Lord Jesus, I believe You. I—I. . .” He believes the Word.

8 Now, see, God is different from we are. If—if we would say something for you to do, and you didn’t believe it, well, we’d say, “Let them alone. They don’t have to believe it.” But that’s not God our Father. He constantly will do something else to make you believe. He is trying to keep His Word, and He will keep His Word.

9 Now the reason He is doing the things that He’s doing now, is because that He promised to do them. Not that He has to do it; but He promised to do it, and that’s our confidence that He always keeps His promise.

10 Now each one of you, when you have sick, loved ones, and so forth, set, if they can’t . . . like the little girl here, she is too young, and she is in that condition she is; just when you believe, lay your hands upon the child while the service is going on. Others, that has loved ones, in your heart you’re thinking of them; by faith lift them right up before God, in prayer. Now, and, therefore, then believe. When something happens, you . . .

11 You can’t make yourself believe. You, it’s something, it’s a quality that’s in you. “Faith is the substance,” not just a make-imaginary. “It is the substance of things hoped for, the evidence of things that you believe, and you don’t see.” And all, the whole Christian armor now, remember, is by faith. All supernatural, love, joy, peace, longsuffering, goodness, meekness, patience, that’s all unseen things. That’s the whole Christian armor. The Christian always looks at things that he does not see, because he’s looking at a promise.

12 Here some time ago, many years, I was called on a scene, one time, in a hospital, to pray for a boy that was dying, with black diphtheria. I’ve quoted this many times, ’cause it’s a very outstanding case to me. The father was rather an aged man, and mother. And this young man was about fourteen years old, I guess, and he was their only child. And he was dying, with black diphtheria, and something happened

to his heart. He was unconscious. And they were just . . . He just, oh, just—just barely living; I forget what his—his heartbeat was; respiration was very low.

13 And the old father kept visiting the meeting, and begging, seeing the manager, and everybody. “Come, pray! Come, pray! That’s all, just come to the hospital and pray.”

The manager said, “Bring him to the meeting.”

14 Said “We can’t move him from the hospital. He’s dying.” And said, “If Brother Branham would just come, ask God, God will grant it.”

I thought, “What a faith!”

15 I went to the hospital, and the doctors wouldn’t let me in. They said, “No, you’re a married man, you have children.” Billy Paul was small then. Said, “You cannot go in,” said, “because you have a child.”

16 And I said, “Now, I’ve understood that the doctor himself was Catholic.” I said, “If the priest wanted to give the last rites to the child, if he’s Catholic, would you permit him to go in?”

17 Said, “That’s different. The priest has no children.” See? Said, “You would pack the germ to your child.”

18 And I said, “But, look, sir. Let me take the responsibility. I’ll sign a paper. I’ll take the responsibility. If I haven’t got faith enough to go in there then for that, I have no business going in, the first place.” I said then, “But I’ll take the responsibility.” And I said, “Think of it now, if that boy was Catholic, and he was dying; and would you, by any means, keep the priest from giving him the last rites of the church?”

He said, “No, I wouldn’t do that.”

19 I said, “I mean just as much to them as the priest does to a Catholic.”

20 And he said, “All right,” and he finally agreed. He dressed me up like a Ku Klux Klan, of some sort, all this kind of stuff over me, and—and took me in there to this little boy, dying.

21 The mother and father knelt on the other side. And I prayed just a simple little prayer, “Lord Jesus, I trust You to raise up this boy, on the fa-. . . basis of the faith of this father and mother,” and laid my hands upon the little fellow. He had been unconscious for three, about three days, I believe, and just barely breathing. And I got up, said, “Amen.” Prayed about a moment, and got up.

22 And the old father took the mother in his arms, and said, “Think of it, honey, our boy is healed!” No sign of it at all. And they were just hugging each other, and thanking the Lord.

23 And the little nurse, little child, a young lady, rather, she was probably about eighteen, twenty years old. She had her nurse's band, and she . . . or, she was a graduate nurse. And she said, "Sir, I'm afraid you don't understand." She said, "The boy is dying."

He said, "Oh, no. The boy is going to live." The father did.

24 And said, "How can you act like that, and your . . . you know your boy is dying, under such a false impression as you've been given?"

Said, "That's no false impression." He . . .

25 She said, "Look." Now I might . . . There might be a doctor sitting present. I don't know this about medicine, and instruments of medical terms. They give him a some sort of a cardiogram, and his heart was so low. It had been low that long. The doctor said . . . The nurse repeated the doctor, said he . . . "That's never been known in history, if a heart ever get that low, for it to ever revive again."

26 I'll never forget the old man's look. Old fatherly-like fellow walked up and put his hand upon the little nurse's shoulder. He said, "Sister," he said, "see, you are looking at that chart." Said, "That's all you know, is to look at that. But," said, "I'm looking at a Divine promise."

27 The boy is a missionary in Africa now, got three children. See? See? It depends on what you're looking at, see. He believed.

28 Now, that's the same faith, "If You'll come lay Your hands upon my child." "If You'll speak the Word, my servant . . ." See, that's something that you have. You—you . . .

29 Then it wasn't—wasn't putting on an act. The old fellow believed that. He had got a hold of Something.

30 The woman that touched His garment. "If I must just touch His garment!" That's it. You must grasp a hold of that faith, down in your heart. It's just like you say . . .

31 You know, you man, if you're—if you're the right kind of a husband, there is no woman in the world that you love like your wife. There might be other women might be more fairer. There might be women that would—would be a—a—a prettier women, and so forth. But something, if you really love your wife, there is something in there that you don't notice what she looks like. You love her. And you—you don't know why, but you love her. And, women, you the same to your husband. You, you love. And you young girls to your boy friends; boy friends to girl friend. If you've met that person that you know you love, there is something in there you know you love them.

32 Well, that's the same thing it is about faith. You know it's going to happen. There's not a shadow, no matter how many would say

contrary; you still believe the same thing, because that's genuine, real genuine faith. Now have that tonight, while we speak on this subject.

³³ I spoke so much, and been in the meetings so long now, I haven't had a letup, hardly, since Christmas. And I'm a little hoarse in my throat, from changing weather, and time, and so forth.

³⁴ I am want to speak to you tonight on the subject of, "awake Jesus," or: *Calling Jesus On the Scene*.

³⁵ From our Scripture reading, we find that there had been a great meeting. Jesus had been going about, doing great wonders, always doing good, and also doing what was pleasing to God. He always pleased God, but He didn't please Hissself, the Bible said. And we find out that He was thoroughly made Hissself known, Who He was, by His works. His works identified Who He was.

³⁶ And virtue had gone from Him. He had been teaching parables, all day, and virtue had gone out of Him. And He had . . . was going to cross the sea, across, over on the other side. By being what He was, He—He knew there was a great job ahead, on the other side. And He was very tired. Virtue had gone out of Him, all day long, as the people had touched Him by their faith, to believe Him, and so forth. And He had . . .

³⁷ The virtue had left Him, and He was tired. So He went back in the back of the ship and laid down on a pillow, the Scripture tells us, to take a little rest while the ship was crossing the sea, crossing the Sea of Galilee, an opportunity for a little rest.

³⁸ His disciples picked up their oars, and hoisted the sails, and just as seamen would do. They, that's what their, many of them, their occupation. They were fishermen there on the sea, and—and they knowed how to control these boats. And they was back at their occupation, just having a great time of rejoicing, a jubilee time, perhaps talking about the things that had happened that day.

³⁹ You know, there is something about it, that when we see our Lord Jesus do things, and can know that it's Him, that nothing else could do it but Him, we just simply . . . When we get together, we just . . . Everybody wants to testify. Everybody wants to say something, and they want to talk about it. You can have a revival at your church; the pastor can speak a marvelous message, or the evangelist, or whoever it might be; or you can see some certain thing take place, or something in the neighborhood, someone was healed. The neighbors get together and talk about it. "How marvelous! Was you there? You should have seen it. It was the most outstanding thing." There is something about the works of God that thrills man's heart more than anything else that happens. There's . . . It's just an unforgettable experiences when

we come in contact with the Lord Jesus and see the things that He does, so great and marvelous is His ways.

40 Now we find out that they were rejoicing over the works that had been done in that day's revival, and perhaps I would liken us, tonight, in the same manner.

41 Now we have just witnessed one of the greatest revivals, I believe, that the world has ever seen, in these last ten, fifteen years. It's been a—a revival, not just like the days of Billy Sunday, or the days of the Welsh revival, or the days of—of Wesleyan revival, or the Moody revival, or Billy Sunday revival. It's been a worldwide-sweeping affair, around the world. Great healing services and great revival fires has burnt on practically every hill there is in the world. Right tonight, way over in the lands of Africa, down in China and Japan, this Gospel is being preached, and people are being healed right this very minute, around and around the world. It's been one of the greatest revivals, because, I believe, it's one of the last revivals this world will see, a world-sweeping revival.

42 But now, in the last few years, it's quietened down. You don't notice the enthusiasm in the people, that used to be.

43 I remember of having the privilege, by the Holy Spirit, to spear-head that revival that started, when that Angel of the Lord appeared on the river and said that, about many years ago. And to see it happen, and see it set ministers' hearts afire, everywhere, revivals broke out. Why, you could just simply walk into a building, and the people just get up out of their cots and stretchers, and walk away, healed. You didn't even have to say one word. Just—just being there, that's all it taken.

44 I remember one night in Vandalia, Illinois. I walked into the meeting, and had no more been in the meeting over five minutes, and there wasn't a feeble person around the place, anywhere. Wheel chairs pushed out and piled up. Blind was seeing, and deaf and dumb speaking, and—and just simply it. . . the Spirit of the Lord was present, and He just healed the whole group of them. Now that's when you can do something, when revival is going. But let that revival fire die down, then you can hardly . . . The people are still Christians, but they're not revived into that Spirit, that great atmosphere that does something.

45 It's just like in a forge, in a blacksmith shop. You've got to get the iron hot before you go to pounding it on the anvil. If you don't, you'll never straighten it out.

46 And that's what it takes to have a revival, is everybody under the heat of the Holy Spirit that's brought down the powers of God and a revival moving. Then there is prayer meetings going, day and

night, every minute, everywhere. Why, the people wouldn't even leave the grounds!

47 I remember in Jonesboro, Arkansas, when I first started my . . . about my third meeting. First in St. Louis, and then at Corning, and then down to Jonesboro. The paper stated, "Twenty-eight thousand people in the meeting." For twenty or thirty miles from the city, was just tents set up. You couldn't get a farmhouse to stay in, the little city of Jonesboro. And people coming from miles, packing lanterns, walking through the jungles, catch a—a bus and come.

48 I sat out in the wilderness one evening, praying before the service started, and I seen young ladies coming with their shoes and stockings under their arm. Then before they get down there, stop and brush off the dust from their feet, and put on their stockings and—and—and shoes, and—and go into the meeting.

49 And I seen them lay their sick children under old cotton trucks, and stay there day and night; hold papers and canvas over them, while it was raining, storm a blowing; not leave their place, waiting just to get inside the building.

50 There is where the blind was seeing, the deaf was hearing. And the ministry, tonight, is a hundred miles beyond that, but the revival fires has died down.

51 See the people walk up there and say . . . Just point your finger, and say, "Well, do you believe, brother?" That's all, he was out and gone. That's all that had to be done. They believed. The revival was a moving.

52 Now, these disciples had seen that, and in an amateur form they were living the joy, while Jesus was resting, of what they had seen done that day.

53 And I think the revival is doing something like that, that we're now just living in a quietening time, while He's resting maybe between the meetings, or the revival and His Coming. And we are rejoicing over the things that we have seen done during the time of this revival, great and wonderful works. No matter what the world says, we still seen it done! It's a statement, it's the facts, it was done.

54 They must have took an opportunity, while the sails was going along pretty well, to talk about Him, about His acts, about His claims, about His Messiahship. Many of them might have . . . of these disciples, might have spoke of what they had seen done, one to another.

55 Just like we do, during the time of the revival at Shreveport, during the time of the revival at—at some other town, we'll talk about it.

56 Now that's the way they were doing. Maybe it was Simon, as we talked about last night, saying, "Well, when Andrew told me about

Him, I was just a little bit skeptic. But when He told me who I was and who my father was, that took all the guess out of me. I—I believed it then.”

57 It might have been that Philip might have said, some of the other one; it might have been Andrew said. We talked about the lady at the well, last night. Might have been talking about her, when they said something like this, “Brethren, you know, when my strange time was, when I—we went away to get some victuals. And we come back and we was standing outside the bushes, and seen Him talking to this ill-famed woman. We thought, in our hearts, ‘What if some of the priests would come up and see this, our Master talking to a woman of this caliber, what would they say about Him?’ And then we remember how we knew, that had confidence in Him, that it was for some purpose that He was talking to her.

58 “And then when He told her, ‘Go get your husband and come here.’ And she said, ‘I have no husband.’ How our hearts jumped, ’cause we thought there is one time there’s a failure. Jesus had told the woman that she had, go get her ‘husband,’ when she had no husband. You remember the look that we had on each other’s face as we marvelled, to think that all the confidence we had in Him, and here it was dropped all of a sudden?

59 “Then we find, immediately He spoke up and said, ‘You’ve told the truth, for you’ve had five husbands, and the one you have now is not yours.’

60 “Then when she recognized Him then as the Messiah, the Messiah of God, and said there, that, ‘We know that Messiah is coming. You must be a Prophet, for we know, when the Messiah cometh, He is going to do this.’ And the testimony in that city, that woman’s testimony had bearing on the people of the city.”

61 Then it might have been young John that said, “You know, I’ll tell you what made it real to me, that day when He broke the bread. Now, we was all hungry, and He had went out into the wilderness, and we couldn’t find Him, and there we met Him. And all the multitudes came around, and, the first thing you know, we find Him saying, ‘Send them away to the city, to get some food.’ And—and He told us to ‘feed them’ then. And He got those five biscuits and two little fish, and He broke that bread. And I noticed His hand when He would reach back for another piece of bread, that biscuit was growed out again. And then when He reached back, put it out in a plate, then reached back, that fish was growed out again. Not only the regular fish, but it was a cooked fish, see, already growed back again.

62 “What kind of an atom did He turn loose, brethren, cooked fish, cooked bread, bypass the growing? And we knowed He was the Creator, but here He is making creation of already cooked fish and cooked bread.”

63 John might have said something like this. He said, “You know, when I was a little boy, we lived down by Jericho. I remember my Jewish mother used to rock me to sleep in the afternoon; take my afternoon nap. I used to look up in her eyes, and she would tell me Bible stories.”

64 And, you know, that’s a good thing for any mother to do to her child. “Bring up a child in the way it should go.” It would be better than turning on the television and watch some of these here things that goes on on the television. You’d be better off if you read him a Bible story, ’cause it’s impressing his little mind.

65 Now said, “He used . . . She used to tell me about the—the story of the Shunammite woman receiving her little boy back to life, by the prophet Elijah. I liked that. Then she used to tell me about our people coming up out of Egypt. And we was right on the Jordan River. And she would point across the river, and say, ‘John, they camped just on the other side. And they were forty years in that wilderness, and God fed them manna. Their clothes never wore out. And God gave them bread, fresh, every morning.’

66 “And how my little, childish heart, I used to say, ‘Mama, has God got lot of big ovens up there in the skies, and He bakes all this bread, and gets His Angels ready to bring down the morning bread and lay it out on the . . .?’

67 “‘No,’ she would say. ‘John, you’re too young to understand. See, God doesn’t have ovens in the sky. He don’t need ovens. We have to have ovens. But God doesn’t need it, because He’s the Creator. See, He just speaks, and the bread laid out on the . . . He is the Creator.’

68 “And, brethren, when I stood there today and watched Him take that piece of bread and tear that off, and when He reached back for another piece, it was created, I knowed we wasn’t following—following a false prophet. That was the Creator, Himself, in Man.” And the . . .

69 Then they might have discussed the attitude of some of the people; some believed, some did not; and then His attitude towards the people.

70 Now, you know, Christianity has changed so much, in these last days. Now you’ve got to baby a person, promise them a whole lot, give them a whole lot, to make them believe, come to church, and promise them that they’ll have better associates and everything. That’s not Christianity.

71 Christianity is not babied. Christianity is rugged. Right. It's a—it's a—a . . . Christianity is not a hotbed plant.

72 A hotbed plant is a hybrid plant, mostly. You have to spray it all the time, keep the bugs off of it. That's because of its weakness. And that's the way you have to do a lot of Christians, kind of spray them with a—a lot of promises.

73 You, you don't need it. A real genuine healthy plant don't need any spraying. The bugs stay off of it.

74 It's just like, today, that man trying to take things and pervert them. God, in the beginning, He said, "Let every seed bring forth of its kind."

75 I was reading in *Reader's Digest* here, where they—they're taking what we call a hybrid corn, and it makes a prettier ear, sure, great big fine ear; but it is no good, nothing to it. And they make a better tomato, it don't even taste like a tomato, and make, got a chicken now that don't even have wings. Hybreeding! See?

76 And now, remember, you might have hybrid corn, but you can't plant that seed back. It won't produce again. It'll die. Why? It don't have no life in it. You have to hybreed it each time. If it wouldn't, it'd just keep on multiplying. That shows that evolution, according to man's ideas, is wrong.

77 You can take a—a mare horse and a jack, and breed them together and get a mule, but a mule cannot breed itself back again. It's finished. That's all. He is finished.

78 And they say now, that in another twenty years, if they don't keep these people from eating this hybrid stuff, like of a corn and wheat and stuff that they're hybreeding, that, "It's changing the—the posture of women. They won't be able to have babies, in twenty years from now. It's killing the generation." It hasn't got the stuff in it.

79 Man is not made like they used to be. Look at man today. Why, they, used to be, ballgames was rough. Now they have to wear helmets; they kill a dozen every year, hitting on their heads like a guinea, he dies right now; fights and everything. Man is made up out of a bunch of muck. It's, and it's because of hybrid stuff, and it's polluted the whole system of—of our living, our whole economy.

80 And—and—and that hybreeding has got into the church, too. Instead of having a real rugged bunch of Bible believers, they've hybrid it by a denominations. And they have to, "I got *this*, I got *that*; and I belong to *this*, and I belong to *that*." It's hybrid, and the thing can't produce itself again.

81 We need a Book of Acts again. But the only way you'll do it is get back to the Bible, and away from some of this hybrid religion.

82 Hybreeding, have to be babied! No faith! Just a bunch of—of powder puffs, just sissified, babied into it. “I’m . . .” I say, are you a Christian? “I’m Methodist.” Are you a Christian? “I’m Presbyterian. I’m Pentecostal.” That don’t mean *that*, to God. [Brother Branham snapped his fingers—Ed.]

83 You’re a Christian because you are born in the Spirit of Christ, and the Word of God lives in you.

84 You know, I always enjoy a high-bred horse. You know, he has got sense. You can—you can teach him things, do things for him, and he’ll learn. But you take an old mule, you can’t do nothing to him. He’s just a big old long-eared donkey. He sits there, and, you could talk to him, he’ll stick his ears out, and, “Huh? Huh? Huh?” See, that, he’s just a hybrid.

85 Puts in mind, a lot of these so-called Christians, hybrid, donkey religion. You tell them Jesus Christ the same yesterday, today, and forever; say, “I don’t believe It.” See? And so you can’t never teach him nothing. How can you teach him; he’s gone, anyhow. “My church believes It *this* way. Mine believes It *that* way.” But God’s Word says He’s the same yesterday, today, and forever! I like not a hybrid Christian.

86 I like a—like a pedigreed horse. He knows who his papa was, who his mama was, who his grandpa and grandma was. He knows all the generations all the way back.

87 So does a pedigreed Christian, he knows Who his Father is. He come from God; He is the Word of God, He’s the same as He ever was. He’s a real pedigreed product of God, the Word of God is in him, Jesus Christ manifesting Himself.

88 Bunch of unbelievers! Jesus wanted to shake off a bunch of parasites one day, He had too many following Him. He had His disciples. Then, He had the seventy, the ministerial association. Then, He had the congregation, by the thousands. And then He made this statement, He said, “Except you eat the Blood . . . eat the flesh of the Son of man, and drink His Blood, you have no Life in you.”

89 Now what do you think a medical doctor would say, sitting out in the congregation? What do you think a sensible-thinking man would, what we call sensible thinking? He never explained it. He didn’t have to explain it. Why, the doctor would say, “Get away from that Fellow. He is crazy. He . . . We’ll be human vampires. Drinking the Blood of a Man, eating His flesh?”

90 And the congregation, I’d imagine the priest said, “This is the time. Here is where we come in. Out we go! We’ll never attend another

one of the meetings.” Away they went. Then, He got all of them away from Him.

91 Then He turned around and He said to the seventy, He said “What will you say when you see the Son of man ascending up into Heaven from whence He come?”

92 Now, them seventy said, “The Son of man ascending up from whence He come? Why, He has had us at the very manger where He was born. We know His mother. We seen the clothes, the swaddling cloth He was wrapped in. He was born down there in Bethlehem of Judaea. He was brought up over here in Nazareth. There is His brothers, His sisters, and all of them with us. And then He said, ‘This Son of man ascended up?’” Now, He didn’t explain it, He just said it. Now, they couldn’t explain it, they couldn’t fix it out in their mind. “Well,” they said, “here is where we come in,” so they went out. That’s as much as they could stand.

93 They still have the same groups. That’s right. We still have them. We notice.

94 Then He turned. Remember, those disciples couldn’t explain that, either, but they had faith. Then Jesus turned and looked to the twelve, and said, “Will you go also?”

95 Then Peter made those notable words: “Lord, where would we go? For we are fully persuaded, we know that You have the Word of Life, and You alone.” See? They couldn’t explain how they was going to eat His flesh and drink His Blood. They couldn’t understand how He was going to ascend up from where He come down from, when He was born in Bethlehem. They couldn’t. But, see, faith don’t know no failure. It’s anchored. It stays there, no matter what anything said. It stayed there. They were ordained to this Life. And He’s . . . They stayed there.

96 Now those different kinds. Some believed. Some said, “A man never spoke like this.” Some didn’t believe, and they said, “Oh, that, might have discussed that.”

97 Some said, “A man never spoke like this Man. There is something strange about Him. What He says, He is able to back up.” Well, they did say that, you know, said, “He don’t talk like a priest. He doesn’t talk like a rabbi. For what He says, God backs it up, He vindicates what He said.” Oh, my!

98 It must have been young John, then, said, “Think of it! We have Him with us right now. What a comfort that must be! What a security!” What a security it ought to be to us!

99 I’m a missionary, round and around the world. And I’ve seen all kinds of religions and all kinds of gods that they have, the heathen gods;

the Mohammedan, the Buddha, and the Sikh, Jain, oh, whatevermore, and the heathen gods of the tribesmen. But, every one of them, there is none of them right but Christianity. Every one of them, their founders are dead, and they've got the grave where he was buried. But Christianity is the only one is right, because our Founder died, buried, but rose again, and we can prove that He's alive.

¹⁰⁰ At the grave of Mohammed, for the past two thousand years, nearly, been a white horse, change guards every so many hours, waiting for Mohammed to rise up from the dead and ride down the world and conquer it.

¹⁰¹ But Jesus is already up from the dead, been up for two thousand years, and is with us tonight. And then when we see the darkness, and see the end of time, the way it is now, coming up to the hours that we're living, while we're sailing life's solemn main, where the stormy seas, and—and the vessel can wreck at any time. These little lights can snap out like *that*. [Brother Branham snapped his fingers—Ed.] Or, we might never leave this building tonight, none of us. We don't know what time death is coming.

¹⁰² And what a secure feeling it must have been, to those disciples, to know that the very Creator, that had thoroughly identified Himself to be that Person, was sailing with them.

¹⁰³ And what a blessed thought it is, what a blessed hope it is, what an assurance it is, in this dark hour at the end of world's history, to know the Creator is sailing life's solemn main with us, safely tucked in! Bombs, whatever may come, let them ride, burst, blow, whatever they want to, it makes no difference to me, I'm sailing with the Creator. What a security, while sailing these waters!

¹⁰⁴ Now while speaking, talking of Him, about what great things He had done. After revival feasting, Jesus was probably resting like He is, I said, between the revivals. And we . . . they had been so clearly identified to Who He was. The people knew Who He was, of those who He was blinding. But those who had a hold on the Scripture, because they knowed that the Scripture . . . God's Word has been given, a lot, to each generation, and that promise of that age has to be fulfilled. And He fulfilled exactly what was supposed to be done in the time of the Messiah. He met every qualification. Then we . . . he was assured that He was the Man.

¹⁰⁵ But, you see, He was so common. He didn't dress like a priest. He had, no, not an education as—as what we would call education. We have no record of Him even going to school. But there was something about Him that was different.

¹⁰⁶ And then He invited them, when they couldn't understand, said, "Search the Scriptures, for in Them you think you have Eternal Life, and that's the thing that testifies of Me. They tell you Who I am."

¹⁰⁷ And now, remember, they had all had this in their heart and was thinking of these things. And while sailing around on the sea, how they could be like children, as long as He was in the ship with them.

¹⁰⁸ Now, friend, what that ought to do to us! The same identified Jesus Christ, the same Creator, the same God, is with us tonight. What a secure it—it is, what a feeling, to know that His Presence is here.

¹⁰⁹ Now we find, right when they was having this great time, all of a sudden, trouble arose. The ship rocked, the sails blew off, the water filled the boat. All hopes of survival was gone.

¹¹⁰ Now, isn't it strange, just like it is now, as we're coming down to the end now, isn't it strange? We can talk about how great He is; we can tell how great He is, in our church when we testify; we tell our—our employees, employers, how great He is; we tell the people on the street how great that He is; and, when trouble strikes, we're flusterated. See? We just . . . See? The things that we seen Him do, the things that we know He does; and just let a little sickness, or a little trouble strike the home, watch what happens; all gone to pieces, all—all hopes is gone.

¹¹¹ Though they had seen Him do so many things; all forgotten when trouble strikes.

¹¹² Like now, we have seen this great revival, we have history of other great revivals, we have His Presence, we know these things, and sometimes trouble sets in that we can't remedy. They . . .

¹¹³ For instance like now, we have trouble in our churches now. We have denominational troubles, arguments in our churches. We don't know what's going to take place. We see a great thing forming up there. All of us believers in the Bible see something is fixing to take place. There is nobody but what knows that.

¹¹⁴ And all the churches are going to be brought into that ecumenical Council of Churches. Then, when you do that, you're going to forfeit your great evangelical teaching of the Bible. And the Pentecostals are sympathizing with it, going right into it, like a hog going to its slaughter, that's right, ecumenical council. Many great Pentecostal leaders agreeing with them. I'm telling you, don't you never stick your neck in a thing like that. That's exactly what the Bible said would come to pass. There is the beast and the mark, and, perfectly, everything set right in order, and we see this and we wonder what's going to be the outcome of it.

115 Trouble set in. And they forgot that the very One that they were talking about, the very Creator, was in the boat with them.

Now you say, "If I could think that!"

116 Well, remember, we still have Him, 'cause He is the Word, always. In John 1:1, as we spoke last night, "He was the Word; and the Word was made flesh and dwelt among us." And we still have His Word that directs us to His thoughts and His doings for this day. See? The . . . Not the thoughts Moses had in his day, not the thoughts of the disciples, not the thoughts of Luther, or Wesley, or the Pentecostal age, or any of those. We have the Bible here that tells us of what's going to happen now. See? We see the Pentecostal revival in the Bible, the Lutheran, and all those church ages. We saw them. But we also have the Scripture here telling us what it's going to be now. And that's God, God interpreting His Own Word for this age that we're living in. He is His Own interpreter. And, yet, we get flusterated. Don't be flusterated.

117 His disciples sometimes get in physical troubles that they can't remedy, such as sickness, cancer, so forth, that the doctors can't, don't know what to do about it. We, like them, forget Who is in the ship.

118 They should have known that He knowed all these things. He knew they were going to happen. He was the . . . He knew all things, so He knew this was going to happen. It going to happen to them. Why was He letting it happen? When He got in that ship, He knew that was going to happen.

119 He knows that we had to meet this condition, and He has foretold us here in the Bible it'd be that way.

Now what was He doing? Testing their faith.

120 Why would He let a—a—a fine, little, mother-looking woman sit in a wheel chair, like that? Why would He let a fine young fellows here, these young man sitting here in these wheel chairs, ladies, and so forth? Why would He? And, still, they might be crippled, just live an ordinary life. But there may be some sitting here with heart trouble, and, if God don't heal you, you may be dead before morning. That's right. He knowed it was going to happen. Maybe it's done to give our faith a test. That's why it was done for them. He said so. See? Same now.

121 He had proven Who He was, by the Words and signs that He had proved among them, that He was the vindicated, anointed Messiah that was to come.

122 And He's proved among us, by the Baptism of the Holy Ghost and the return of the things that He promised in this day, that He would do. He has proved that He's here. He proves that He's the same yesterday,

today, and forever. And see how easy we can get flusterated at any little thing? We should never let it happen. No.

¹²³ He said, "If I do not the works that's written of Me, then don't believe Me." And if the Church, if the Holy Spirit today, isn't doing the things that it was supposed to do for this hour, then don't believe the Message; you got a right to disbelieve It.

¹²⁴ But He promised that these things that He's doing right now will be taking place right at this time. So it ought to make us feel so secured, say, "I'm going up to the meeting. The great Holy Spirit, I understand, is up there revealing the secrets of the hearts of the people." That's exactly what He said He would do when He would be revealed in the last days. Jesus Christ said, Himself, that that's exactly what He would do.

¹²⁵ And He said, "The world would be in the condition like it was in the days of Sodom." That's just where it's at now. He said, "The churches would be separated, just like they was then," Lot, the lukewarm, down in Babylon, or down in Sodom, and the Sodomites. He said, "Abraham, the elected, called-out group," and He sent a messenger to the elected group. And He sent two messengers down to them, representing each one. And that's just what He's done, even to every name, every action, every move, everything just perfectly, every sign, every manifestation, just exactly the same. He said it would happen.

¹²⁶ Now what are we scared about? What's these things on us for? He is trying us, see what we'll do about it. Notice.

¹²⁷ He told them, said, "Now, if you can't believe Me, believe the works that I do; they testify Who I am." They should have known it, but they didn't. They . . .

¹²⁸ He was God, Who created, the Creator of the winds and the sea. If He could create the winds and the sea, could He not more make them obey His Word? If He created everything, can't He make everything obey? Let us remember, also, He created our bodies, they also will have to obey His Word. "Well," you say, "if I could just be sure of that." Well, we are sure of it. He is here to prove it so. They have to obey it. Remember. He has got . . .

¹²⁹ When we are laying, nothing but maybe a spoonful of ashes, He promised to raise up that ashes. He promised to raise it up. The body has to obey Him. And that's when we die, we rest assure that we'll be raised up, because He promised He would do it. And His promise is His Word, and we believe. You believe in the resurrection of the body? Sure. If you're not, you're not a Christian. So we believe that He'll raise us up at the last days. He promised to do it. And what is that?

That's His Word. That's where we stake everything that we got, right on that Word.

¹³⁰ And then when it comes to the time that we see the Word being identified, to be with us; then we're like the disciples, in another case when they was out on the sea, and—and they was about to sink again, in another occasion. And they seen Jesus come walking on the water, and they got scared. They said, "It's—it's a spook. It's scary." Afraid it was a spirit, and they cried out with fear. The only thing that could help them, they was a scared of it.

¹³¹ And so is it today, the very only thing that can help people, they're afraid of it. He said, "Fear not. It's I." He speaks. How would you know it was Him? He is identified by His Word. That's the way He's identified the first time. That's the way He's identified every time, by His Word. Notice.

¹³² After these discip- . . . disciples found themselves at the end, it must have dawned on some of them that the Creator was still with them.

¹³³ I hope it does that to us, tonight, for Hebrews 13:8 says He's the same.

¹³⁴ Then what did they do? They awakened Jesus. "Go wake-a Jesus. Wake Him, call Him on the scene!" He is very easy called. They had seen, seen so many things that God had done, and—and—and the Words a vindicating Him. So have we. And He was not hard to be called into action.

¹³⁵ They woke Him up, and said, "Do You . . . carest Thou not that we perish?"

You say, "How can we be sure of this? Can we prove it?"

¹³⁶ John 14:12, Jesus said, "He that believeth on Me, the works that I do shall he do also." That's exactly. Our faith bringing Christ in our presence.

¹³⁷ He said in—in Luke, 17th chapter, "In the last days when the Son of man is being revealed, it'd be a time like Sodom and Gomorrah." We see that happening.

¹³⁸ He said, before that time taken place, in Malachi 4, that, "There would be a Message go forth that would restore the people back to the original Faith that was once delivered to the people." Always God's program to do that. And then the wicked would be ashes, and the righteous would walk out upon their feet.

¹³⁹ We see all these promised. He is waiting right now for you, you, you, every one of you, to call Him on the scene. Calling Him on the scene! That's where He wants to be, called on the scene of action. Notice when you call Him on the scene, so then we'd say, "Let us wake

Him.” Then, call Him to confirm His Word and the—the thing that He promised to do, the way He would. We would know, in the revelation of Jesus Christ in the last days, will be like it was in the days of Sodom. He promised that revelation to the Church, when He would be revealed. So don’t doubt and fear, He is the same yesterday, today, and forever.

¹⁴⁰ I heard a woman, one time, when I was talking about Him being so great. She said, “There is one thing I have against your teaching, Mr. Branham.”

¹⁴¹ I said, “Well, thank you, if you only have one thing.” I said, “I— I hope God only finds it that way.” And she said, “Well, you brag too much on Jesus.”

¹⁴² I said, “I hope that’s the only thing is against me.” And—and I said, “I don’t brag enough on Him.”

¹⁴³ She said, “Oh, yes, you do.” Said, “You make Him Divine.” It was a woman that didn’t believe that Jesus was Divine. She was a Christian Science. And said, “You make Him—you make Him Divine, make Him God.”

¹⁴⁴ I said, “He is either God, or the greatest deceiver the world ever knowed.” I said, “He . . .”

¹⁴⁵ Said, “Well, I can prove to you, by your Bible, that He wasn’t. He was just merely a prophet.”

I said, “He was a prophet, truly, but He was God, also.”

Said, “He was a man and He was mortal.”

I said, “That’s true, also.”

¹⁴⁶ She said, “On the road down to raise Lazarus from the grave, Saint John the 11th chapter, said, the Bible said, ‘Jesus wept.’”

I said, “That’s true.”

¹⁴⁷ She said, “Well, that proves that He couldn’t be Divine, and weeping.”

¹⁴⁸ I said, “Oh, my, lady, is that your argument?” I said, “That’s a weak one.” She said . . . I said, “True, He was a Man when He was weeping; but when He put His little body in motion, pulled His little shoulders back and said, ‘Lazarus, come forth,’ and a man that had been dead four days, and was rotting in the grave, stood on his feet and lived again, that was more than a man. That was God.”

¹⁴⁹ He was a man, out here in this boat that night, when He was out on the sea, where ten thousand devils of the sea swore they would drown Him. That little old boat tossed about like a bottle stopper out there on the stormy sea. He was a man, tired, sleeping. But when they awakened Him and called Him on the scene, He put one foot upon the brail and

looked up, and said, "Peace, be still," and the winds and the waves obeyed Him. That was more than a man. That was God.

¹⁵⁰ He was a man when He come down off the mountain, hungry, looking on a tree to find something to eat. He was a man when He was hungry. But when He taken five biscuits and two fish, and fed five thousand, that was more than a man. That was God in that man.

¹⁵¹ Every person that's ever amounted to a hill of beans, has been people who believed that. Right. Poets and what-more believed that, that God was in Christ, reconciling Himself to the world.

¹⁵² And now Christ is in the Church, reconciling the people to God. He promised to do it. It has been written, that, "He is the same yesterday, today, and forever." You believe that? I believe it with all my heart, that He's just waiting now to be called on the scene. Now the only thing can call Him on the scene, is for us to awaken Him in ourselves, call Him on the scene.

¹⁵³ He was the greatest gift that God ever give the world. "God so loved the world that He gave His only begotten Son; whosoever believeth in Him will not perish; have Eternal Life." Watch God and His gift. Now, the people used God's gift.

¹⁵⁴ A little woman, one time, she believed that, that He was the manifestation of God in flesh. And she said, "If I touch His garment, I—I—I'll be made whole."

¹⁵⁵ Now, she touched His garment. And He turned around, and said, "Who touched Me? See, virtue, strength, has gone from Me." She touched His garment. That was her using God's gift. See? He got weak from that.

But when He went away from the home of Lazarus . . .

¹⁵⁶ Remember, 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." Remember, Jesus Christ never performed one miracle, never did anything in the way of the supernatural, until first He saw a vision on what to do. How many believes that to be the truth? Saint John 5, "Verily, not what I hear, not what somebody tells Me; what I see the Father doing, that doeth the Son likewise." Now if that isn't so, then the rest of the Scripture isn't so. "Verily, verily, I say unto you, the Son can do nothing in Himself; but what He sees the Father doing, that doeth the Son. The Father worketh, and I worketh hitherto." In other words, He just acted out, done what God told Him to do.

¹⁵⁷ Now, remember, when He went away from the home of Lazarus, He was gone several days. Lazarus got sick, and they sent for Him. He didn't go. Two days later, Lazarus got sicker. So they sent for Him

again, He still didn't go. Then when the appropriated time, the Father had showed Him would happen, Lazarus died. And He turned, when Lazarus died, said, "Lazarus is dead, and I'm glad for your sake I wasn't there." They'd be wanting Him to pray for him, and so forth. He just done what God told Him to do, what He saw, a vision. See, He had seen a vision on what to do. "But I go wake him." Hum! There you are.

158 Watch Martha coming to see Him. She said, "Lord, if Thou would have been here, my brother would not have died. But even now, whatever You ask God, God will give it to You." See?

159 He knowed what He was going to do. Watch Him at the grave of Lazarus. He said, "Father, I thank Thee, Thou hast heard Me already, but I just said it for these who stand by."

160 "Lazarus, come forth!" And Lazarus raised from the dead.

161 Now, He never said a thing about getting weak there. That was God using His gift. And the people using God's gift was different.

162 For, He was the Word. "And the Word is sharper than a two-edged sword," says the Bible, "and discerns the thoughts and intents of the heart." That proves that God is in the midst of the people. Yes. Let us believe it. He is ready, according to His Word, to be called on the scene, tonight.

163 How many is here sick and needy, raise up your hands. Let's see your hands, how many is sick and needy, anywhere. Well, the only thing He is waiting for is to be called on the scene. Just ask Him.

164 Now what if He was standing here with this suit that He gave me, and you come up in front of Him and said, "Lord Jesus, I want You to heal me," you know what He'd say? "I've already done it."

165 "He was wounded for our transgressions; with His stripes we were healed." He can't do it the second time. So, see, He has already done it. You have to believe it. There is nothing you can do, meritorial to anything, to—to earn your salvation or healing. There is nothing you can do about it. It's a free gift of God. See, it's grace, a free gift. If I give you a million dollars and you straighten up my tie; I didn't give it to you; you done something for it. See? God's gift is free. The only thing you have to do is believe it, that He has purchased this for you, you. He. . . It's already purchased. He did it for you. And there is not a man in the world. . .

166 I don't know what you've had here in Baton Rouge. Everything is drifting the country, impersonations and that. We know that's just got to be that way. But when a man comes in and tell you he has power to heal you, he is lying. God alone can heal. "I'm the Lord thy God who

heals all thy diseases.” He’ll not share His glory with anybody. There is no man has power to heal.

167 But there is man who has gifts, to manifest God. Your pastor . . . [Brother Branham coughs—Ed.] (Pardon me.) He can take God, by a gift of—of . . . A teacher, he can explain the Word so you’re bound to see It. If you got any eyes to see with, you’ll see it. There is another one, maybe some other gift. But there is always a gift that manifests the Presence of God, and, through there, you yourself have to believe it.

168 A sinner might come here to the altar as a young man or woman, at the age of fourteen years old, and they would bring you your meals here, and you would cry to the Lord, until you were ninety years old, you would never be saved. But you’ve got to first accept what He done for you. See? You’ve got to accept it, yourself. Then when you accept it, then He is the High Priest, mediator, to make intercessions upon your confession of what you believe.

169 Now that’s the same thing by a gift this way. It’s getting your own mind away from you, and then see what He says do.

170 I see people come to the platform, they jump up-and-down and scream, and say, “Oh, Brother Branham, I got all faith in the world.” What are you doing up here, then? See? That’s—that’s emotion, and not faith.

171 Genuine faith knows no defeat. It’s already done. It’s already over. God said so, and that finishes it, you see. “God said so!” Now it’s the same thing, any time. When you really believe it, that touches Him.

172 Now that little woman that touched His garment, she said, “If I but just only touch His garment, I’ll be made whole,” and she did it. And when she carried out what her faith wanted her to do, “touch it,” He felt it, see, and He turned around and spoke to her.

173 Now, He is the same yesterday, today, and forever. If you will just only believe Christ, believe! Let your faith touch His garment. And He, right now, is the High Priest that can be touched by the feeling of our infirmities. We all know that. And if He’s the same yesterday, today, and forever, He’ll have to act today as He did yesterday if He’s the same High Priest. Now won’t you believe it? Just have faith in God.

174 If I have told you a lie, then God won’t back it up. But I’ve told you the Truth, He’ll—He’ll back It. He is obligated to back the Truth up.

175 Jesus said, “I have a witness.” And the witness is God’s Word, of course. Said, “There the Scriptures testify of Me. If they don’t testify of Me, then don’t believe it.” See?

176 And if the Scriptures doesn’t testify of what I’m telling you now, that, “He’s the same yesterday, today, and forever,” then don’t believe

the Scripture. Because, the Scripture said He was, and He promised these things for this last age. Remember, just at the end of the Jewish age, that's how He reveal Hissself, Messiah. The end of the—the age of the Samaritans, He did the same. Now it's the end of the Gentile age. He's the same yesterday, today, and forever.

¹⁷⁷ Awaken Him in your conscience, call Him on the scene, while we bow our heads.

¹⁷⁸ Heavenly Father, just a Word from You now will be a sufficient, It'll be all that we need, just a Word from You. May the people clearly understand what the achievement, what we are trying to do, Lord, is to—is to let them get the benefits of the Lord Jesus that they love and serve, may they do it tonight, Lord, because Your death was not in vain, You were “wounded for our transgressions, bruised for our iniquity, the chastisement of our peace was upon Him, and with His stripes we were healed.” I pray, God, that everyone in here, in Divine Presence, will understand this and will get the vision, and will be healed for the glory of God. Through Jesus Christ's Name, I present myself with this congregation, to His honor and glory. Amen.

¹⁷⁹ Now be real reverent, just for a few minutes. Now just a Word from Him will mean more than all I could say, or all anyone else could say, because it's Him doing it. He is the One. He is the Doer, and we are trusting that the—the Lord Jesus will grant these things to you now, each one.

¹⁸⁰ Now let's see what time. I didn't know it was that. I tell you, to get out here on time, what we're supposed to, we haven't the time to bring up this line. Let's call it right from the audience.

¹⁸¹ Now let's just take the Scripture, just a minute. Now the Bible promises, in this day, that the repeat of Sodom and Gomorrah will be repeated. How many believe that now, raise up your hand? The Bible identifies that now.

¹⁸² And then what was that at Sodom and Gomorrah? It was God in the form of human being. And the way that Abraham knowed it, is when He said, “Why did Sarah laugh in the tent, behind? Or, why did she doubt it, the Words that He had spoke to be so?” He could perceive what Sarah was thinking, behind Him. Now you just see if that wasn't.

¹⁸³ Now, that wasn't to the church of Babylon, or the church of Sodom. No, no. That wasn't to them people down there in the denominational ranks. No, sir, never goes to them. They got their messenger. See?

¹⁸⁴ But to the elected Church, the super Seed of Abraham that's supposed to believe the Word regardless of what circumstances is, “Abraham called those things which were not as though they were.”

God said so, and He believed it. Now, friend, I—I know that God is obligated to this Word, to keep It.

185 Now I want you, wherever you are in the building, to set reverent for a few moments, wherever you are. And believe, just believe with all your heart.

186 Now if I could heal you, if I could heal this little girl that my heart goes out for, if I could heal that little thing laying there, I—I—I would—I would crawl from here to the North Pole, if I could, to do it, or anybody that's got any human feeling. But I could no more do that than nothing. Maybe some of you there won't live but a little bit, with a cancer. If I could heal you, I'd be . . . I wouldn't be fit to stand in this platform if I could do it and wouldn't do it. Now, I couldn't. My heart goes for you. I'd do it if I could, but I can't. There is no other man can do it. That's right. But, you see, Jesus has already done it. See? And He is only trying to get you to believe that. But you . . .

187 I feel sorry for the people. There's been so many things that's just blinded them, *this* way and *that* way, till, poor people, like sheep without a shepherd, hardly. They don't know what to do. One says *this* and one says *that*. Don't think what man has said. "Days of miracles is passed. There is no such thing as the baptism of the Holy Ghost."

188 And, remember, Peter said, on the Day of Pentecost, "The promise is unto you and to your children, and to them that's far off, even as many as the Lord our God shall call." See?

189 Jesus promised these things would happen in the last days, that God would return in the form of human flesh, like you and I here tonight, and would work that same thing just before the world would be destroyed. And the world would be like a Sodom. See? Now we got the Sodom condition right; every position, every person, everything setting just exactly right.

190 Now can't our faith come to that? Can't we call Him on the scene? Call Him on the scene. Your faith is the only thing can do it. Now you believe with all your heart, each one of you now.

191 And I want to ask you something. Without any prayer cards, . . . - out anybody up here, if that great Holy Spirit will come down here, and by the anointing of you and the anointing on me, and will identify that Jesus Christ is working in among us like this, what more could He do? There is not another promise in the Bible, above that. That's the supreme promise. How many knows that? Sure, it is. It's the—it's the last thing to the church age.

192 The Jews, in time of the Tribulation period, and on the . . . there they have a—a visit back there, but not to the Gentile church.

¹⁹³ This is the last thing promised to the Gentile. It's true. See, it was the Gentiles down there in Sodom, was going to be burned. And that, here is the—the Bride, which was the Royal Seed of Abraham, being the Bride called out from amongst the Gentile. That's their ending sign, all of it.

¹⁹⁴ Mark it in your book. I'm an old man. But just mark it in your book and see if it comes to pass, or not. See, you're at the end now. When? I don't know. I'm looking for Him today. If He isn't here today, I'll be looking for Him tomorrow. If He isn't there tomorrow, I'll be looking the next day. If He isn't here this year, I'll be looking next year for Him. I know He is coming. I don't know the minute or hour, but I know everything is fulfilled, ready for the Rapture. The Church is called out. It'll be a secret going; just vanish, and that'll be all.

¹⁹⁵ And the world go right on just the same, people preaching, and people thinking they're getting saved, just exactly like they did in the days of Noah, so forth. Noah entered in the ark, and people went right on, and the world turning just the same. Think of it! And, Eternally lost, thinking they're saved.

¹⁹⁶ Some of these days I'm going to bring a big tent in this country, and pitch it up here, so we can have afternoon services, and instructions, so you can understand these things better. Get all our brethren together so we can have services.

¹⁹⁷ Now if Jesus Christ fulfills His promise, then we are obligated to believe Him. I want you all, each one of you, just to have just simple child-like faith, to believe Him.

¹⁹⁸ Now as you just kind of start with your heads bowed, and start praying, saying, "Lord Jesus, now I know that this man doesn't know me. And I am needy. And we're told that You're a High Priest that can be touched by the feeling of our infirmities. If You will just let him . . . If I can touch You, just speak through him, Lord, that I'll, I know his . . . know it's You. I know he doesn't know me."

¹⁹⁹ And that's out there in the audience, just a mixed up audience; of belief, unbelief, make-belief; sinners, saint, and all together.

²⁰⁰ Now you must believe. Now if He will do this from this audience here, I want each one of you in here, say, "Brother Branham, I—I know that's—that's has to be Him that's looking upon the congregation as He did then." I want you, if you really will believe, I want you to raise your hand, say, "Lord, I'll accept it with all my heart, that I believe it's Christ Jesus, according to His promise." All over the building. God bless you. That's fine. Oh, it's just too bad we haven't got a month to be around here. See, just let . . . I'm new to you. See, it's hard. You just keep believing.

201 Now, it's a Light. God is Light, we know that, Pillar of Fire. And now you just pray and touch It, and may the Lord Jesus answer.

202 Now I take every spirit in here under my control, in the Name of Jesus Christ, for His glory. Now be real reverent. Pray. Be real reverent.

203 Now, here It is. There is a lady right here in front of me. She has got her head down, and she is praying for her own affliction. If you want to raise your head now, she is right here in front of me. Do you believe with all your heart? Do you believe that God can heal that diabetes and make you well? Now, that's what you have, diabetes. I do not know you. You're a total stranger to me. But do you believe me to be His servant? If—if we are strangers to one another, raise up your hand, like *that*, so the people will see. See? All right. See, here is the lady. And now she is suffering with a diabetic condition. And you believe that God can tell me who you are? Would it make you believe? You're Mrs. Martin. If that's right, raise your hand. See? You just have faith. Don't doubt. Have faith.

204 Now what did she touch? I want to ask the audience. What did she touch? There is a woman with her right hand up, and mine, too, before God. See? She touched Something. Just a simple little woman, it actually, to tell you the truth, now you see if this is the truth, it surprised her. She didn't know she had that much faith. Faith is not something you manufacture; it's something you have. See? She was surprised. Even right now the woman feels different than what she did a few minutes ago. She knows something has happened to her.

205 Here, don't you see that Light? Right. See It right here over this woman right here, right back here? She is suffering with a . . . She has got her head down. She is praying. But she is suffering with trouble with her back. If she'll believe with all of her heart, she can be healed of that back trouble. Sure.

206 She is going to miss it, as certain as anything. See, her prayer is still moving on. Lord, help me. Mrs. DeVille, it's you. That's grace. The woman was praying, wasn't even thinking, don't even hear me say nothing. Now you ask her if she knows me. That's who she is, and that's what her trouble.

207 So what did she touch? That's the vindication of Jesus Christ, the Word, discerns the thoughts that's in the heart.

208 Do you believe? Just have faith. Pray, anywhere. Just believe. That's all you have to do. Just believe, just believe I've told you the Truth. Now, I'm not He. I'm just His servant, just His servant.

209 If you'd just have faith enough! I can't call him. I know what his trouble, but, see, just wait a while and maybe it'll change. Certainly not

impossible, but you got to move out of that bracket. He can't believe for himself. Got to believe for him.

²¹⁰ A lady suffering with kidney trouble. She isn't from here. She is from Mississippi. She'll believe with all of her heart, God will heal the kidney trouble. Mrs. Palmer, if you'll believe with all your heart, you can be healed of it. It's left you. Turned Light over her. It's gone from her. Have faith in God. Don't doubt.

²¹¹ There is a lady sitting right next to her. She is suffering with arthritis. Do you believe me to be God's prophet, lady? You do? Do you believe if God will tell me who you are, will that help you to believe? Your name is Mrs. Meadow. You believe with all your heart now, you can be healed, too.

²¹² That caught fire to a lady next to her. She is sitting there, also. There It going, right down the line. A lady sitting there, she is suffering with . . . Next to her, suffering with a diabetes, a sugar diabetes. They want her to go at the hospital, but she refuses to do it. She's got a son she is praying for, also. That son isn't here, but do you believe God can tell me what's wrong with that son? He's got heart trouble. You believe, and He'll heal you. Do you believe God can tell me who you are? Mrs. Dufflee, D-u, double f, l, double e. Kind of . . . That's right. Is that right, raise up your hand, with your hands up. All right. Now you believe, and you can be made well, too.

²¹³ Do you believe that that's the same thing that that . . . You believe that Jesus Christ's Presence is here now? How many accepts that? Oh, what a security! What a security!

²¹⁴ See, what did you do? You awakened Him. You brought Him on the scene. Here He is on the scene. That don't make any difference what the boats are saying. Remember, He can say, "Peace, be still."

²¹⁵ Do you believe it with all your heart? If you do, stand up on your feet and accept it. Stand up and say, "I believe it with all my heart." Raise right up to your feet. "I now believe." That's right, no matter what's your trouble, stand up, give Him Praise.

²¹⁶ Heavenly Father, we bring to You this audience. They are conscious that You're here, Lord.

May every devil, unbelief, may it leave its hold, and may Jesus Christ heal all of you.

²¹⁷ Satan, come out of this audience! In the Name of Jesus Christ, you are resented.



CALLING JESUS ON THE SCENE

64-0319 Vol. 23-2

This Message by Brother William Marrion Branham was delivered on Thursday evening, March 19, 1964, at the Denham Springs High School in Denham Springs, Louisiana, U.S.A. This sermon, number 64-0319, is one hour and fourteen minutes. Every effort has been made to accurately transfer the verbal Message from the magnetic tape recording to the printed page, and is printed herein unabridged and distributed by Voice Of God Recordings. Reprinted in 2010.

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