

---

## A TESTIMONY ON THE SEA

---



Before we bow our heads for prayer, I would like to read some of God's Word. I always like to read His Word; because my words will fail, they're a man, but His Word cannot fail. And you who keep track of the text, and so forth, let's read from Matthew the 14th chapter, tonight, beginning with the 22nd verse.

*And straightway Jesus constrains his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.*

*And when he had sent the multitudes away, he went up into a mountain apart to pray: and when . . . evening was come, he was there alone.*

*But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.*

*And in the fourth watch of the night Jesus went unto them, walking on the sea.*

*And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.*

*But straightway Jesus spake unto them, saying, Be of a good cheer; it is I; be not afraid.*

2 Let us bow our heads now for prayer. While our heads and hearts are bowed before God, is there a need in the building, tonight, that you would like to make known to God, by lifting up your hands, and be remembered in the prayer? The Lord look upon you, be merciful to us.

3 Our Heavenly Father, we are coming now into Thy Presence, by the way and the Name of the Lord Jesus. Knowing, with the blessed assurance, that He promised us, if we would "ask anything" in His Name, that You would grant it to us. We are very grateful for this. Words cannot express the way we feel about it, with assurance that we have, that You're listening to us just now.

4 You seen those hands, Lord. You know what they had need of. You're the omniscient, omnipotent, infinite God, and we know that Thou knowest the hearts of the people. You knowed our thoughts. Even before we were ever created, You knowed every thought that we'd ever have, for You are infinite.

5 And we pray, Lord, at this hour, as our desires is reaching for You, look down from the Heavens, Lord, and take our requests

---

---

to Thy Own heart, Lord, and answer us according to Thy riches in Glory. Give to us the desire of our heart, trusting that it's Your Divine will. And we know that it's Your good pleasure to do Your will.

6 Give us a great outpouring of Thy Presence, tonight, again Lord. Heal the sick. Save the lost, raise up those who are dead in sin and trespasses, and bring them to a new Life, tonight. May we see Jesus. We ask it in His Name. Amen.

7 You may be seated. We're sorry that we're not able to accommodate the people, for seating capacity. But, since the first night, they say they've had to turn away great multitudes of the people, so we are sorry for that. And Brother Grant just didn't quite get another room built, either, to . . . I believe it's to the left that he is going to move this partition. The precious, precious brother today asked me if I would make this an annual thing, to return back to Dallas, to his church. Such a great invitation as that, in this hour, when doors closing so fast, and then the man want me to come back and make it an annual thing, affair. I appreciate that.

8 I had a time of fellowship with them this morning, with Brother Gordon Lindsay and many of them. Brother Pearry Green, who is the sponsor of the oncoming meeting down at Beaumont, sitting behind me here tonight. And many, our friends, Brother Don and his wife. We're so happy to have them here. The Lord bless them.

9 Now, tonight, just . . . I been trying to make my Messages just as simple as they could be, so that even a child could understand them.

10 Tomorrow afternoon is an evangelistic service, and I wish that you could all come out.

11 Now if you have services at your own church, why, you—you stay where you're—where you're stationed at. We don't want no one to leave their own church, to . . . And then if you're sick and want to come to be prayed for, and your church is having service tomorrow afternoon, speak to your pastor about it, so he won't think bad, you know. Let him know that we're here in cooperation, to—to help the entire Body of Jesus Christ that's sojourning here in Dallas and around about.

12 So, tomorrow afternoon, I think, at two-thirty, I'm to speak an evangelistic Message. And then we're going to pray for all the sick people, pick up all the prayer cards and things that's been left over through the week, and pray for them all tomorrow.

13 Now my subject tonight is more like a little drama, just for a few moments. And I'm going to try to get in as much tonight as I can, on praying for the sick. My text is, "be not afraid, it's I," Jesus speaking. My subject is: *A Testimony On The Sea*.

---

---

14 It must have been about late in an afternoon, the sun must have been going down when this taken place, and now must have been a hot day about like it is in here.

15 The air conditioner is out, and they're working on it. That's the reason I changed my subject from out there, what I was going to speak on, so I could hurry with it, so you wouldn't have to sit in the heat like this.

16 This big fisherman, after seeing what he had through the day, been watching Jesus in His great ministry.

17 I would have loved to have lived in that day, to followed Him. But, you know, I'm glad I still have the privilege of doing the same thing, watching Him do things. And it's greater to watch Him today than it was then. I have more faith in Him now, and can have more faith now than I could have then, because we've had two thousand years to prove that the Gospel is right. And after two thousand years, He is still alive, doing just as He did then, so we have a greater assurance and a more foundation for faith now than they had then.

18 Because, He was just a Man going around with a claim that—that He was sent from God and was the Son of God, and that God was vindicating His promised Word of that day, by Him, and they had somewhat the reason to doubt it. The theologians, they were! And you notice it was a pathetic thing, it was really pathetic, because them theologians would have believed That if God hadn't have blinded their eyes. The Bible said so.

19 And did you know He promised that He would blind their eyes again today, that they wouldn't see It? They would be "heady, high-minded, lovers of pleasure more than lovers of God, trucebreakers, false accusers, incontinent, despisers of those that are good; having a form of godliness, but would deny the Power thereof." Just exactly a promise right back again. And you can't hardly but just feel sorry for people, and their eyes being blinded to this day. With the Scriptures that God has promised that would come to pass right in this day, in this hour, and we're looking right at it and watching it. And then people look, and shake their head and walk away, say, "I don't see It." It's a pathetic thing, but yet the Scriptures has got to be fulfilled. It must be that way.

20 So these disciples had been chosen of God. Did you notice, Jesus told them, "Before the foundation of the world," He chose them, and they were an ordained seed of God. That's why when the troubles come up, and the people looked like had Jesus in the corner, on a question, there was no question to them. They couldn't

---

understand it, but they were determined to know nothing else but Him. “Thou only has the Word of Life.” And they were determined to stay with It, because they were ordained to that office.

<sup>21</sup> And so is it today, that men and women, who are ordained to Eternal Life, will come to Eternal Life. “All the Father has given Me will come to Me.” That’s His Word, and that cannot fail. It’s—it’s God’s Word.

<sup>22</sup> And we see these disciples now, that had a great meeting that day, out in a great field along the side of a mountain. And Jesus had told them, “Now you go ahead across the sea, ahead of Me.” And He was going up into a mountain, alone, for prayer. And these disciples, after meeting friends, I can just imagine how they felt.

<sup>23</sup> Because, to meet friends, and then have to part with friends; just about the time you get acquainted, then you have to say good-bye. And that’s always been kind of a heartache to me, across the nation, around the world, has been meeting friends and then leaving them, knowing that there is many that you won’t see no more until you meet them at the Judgment. It’s kind of a sad affair.

<sup>24</sup> I can imagine the boat, with the—the bow of it pushed into the bank. And must have been Simon Peter, with the great brawny arms and shoulders, that pushed the boat around and headed it out into the sea. And they was all waving good-bye to those on the bank. And they was screaming, “Come back again and bring the Master over to see us! And come have another revival; we’ve been so blessed today!” And new friends waving. And he climbed over the rest of the disciples, and sat down probably by the side of his brother, Andrew, and picked up the oars.

<sup>25</sup> The—the ships then were propelled by either the wind or by oars that they pulled. And then maybe they would be sitting two in a boat, two on a side, and they would . . . or two in one seat, rather, maybe six or eight oarlocks. They would pull in time, and that way they could hold the boat in its keel when the storms was on. Then, the winds blowing normally, they could hoist up a sail, and sail.

<sup>26</sup> Must have been a hot afternoon, from the looks of the Scripture just before this event, and so it must have been a real quiet, sunny, hot afternoon. The sun was setting. And they, as they oared, and then turned loose and waved good-bye to the people, “Hope to see you again sometime,” as they moved out into the sea. And the sunset, and the evening twilight, and then after a while the—the darkness set in.

<sup>27</sup> And they must have picked up a pretty good speed of—of oaring, and that’s a hard job when those great heavy oars dips into the sea. And

---

most all of them were—were fishermen, and great strong men, used to the sea. And so as they expecting Jesus to get in the boat and follow them on, pretty soon. Why, they got out there, and they must have coasted just a little bit; kind of get your ship started, and then let up.

28 Maybe young John must have been the first one to speak up, 'cause he was the youngest of the group. And it must have been he that said, "I'm getting just a little bit tired. Let's coast for a little bit. Wait a minute, we don't have to hurry. He hasn't come along yet, so we might as well wait a little while and kind of get a good breath of air."

29 And as he sat there with his head down a little bit, he must have started a testimony meeting. And that's what I want to talk about. It must have been he that raised up first, and said, "Brethren, no matter what the people say, and how much anyone wants to disbelieve, I am certainly a sure now, after today, that we're not following a faker. We are following nothing less than God, for no man could do what He did today 'less it was God. You know, when He took those biscuits and broke them, and fed that five thousand there, that's the most amazing thing to me. There could have been a question until today," now I'm just repeating his testimony as it was, "but that settled it."

30 Said, "I can remember years ago. I used to live down close to the Jordan. And I can remember, as a little boy, how my pretty, Jewish mother used to pick me up, in the afternoon, and set me upon her lap and rock me, out on the porch, when the poppies was blooming along the side of the banks of the Jordan. And she used to look across towards the desert, from whence our people was brought through this desert. She used to tell me Bible stories. One of the great stories that I remember, was the Shunammite woman and when her little boy was dead, and—and the prophet raised up this little boy again from the dead. That used to be a thrilling story.

31 "But one of the most thrilling stories, and mother used to tell me, she would say, 'Now, John, you're just a little boy; but I want you to remember, as you grow older, that, great Jehovah brought our people up out of Egypt, and we come through that wilderness across the river there. And all for forty years, they journeyed in that wilderness, no places to get clothes, and no place to eat. And God rained bread down out of heaven, every night, and fed our people in that wilderness, 'cause they were in the line of duty, following great Jehovah. And now, someday, Jehovah is going to be made flesh here on earth, in the form of a Man, He'll be called the anointed One, the Messiah.'

32 "And I remember," he would say, "as a little boy, how that my little boy mind used to figure out, try to figure out, 'How did God feed all those, two and a half million people, in that wilderness?"

---

---

How did He get all the bread?’ And I used to ask mama, ‘Mama, did He, has—has Jehovah got great big bunch of ovens up there in the sky, and He would bake all the bread, and run down at night and put it out upon the—the ground, for the people, and Jehovah’s big skies are full of ovens?’ She would say, ‘No, son, you’re too young to understand. See, Jehovah is a Creator. He doesn’t need ovens. He just speaks, and His Word is made manifest when He speaks. He is great Jehovah, and He just spoke it. And the Angels distribute it down upon the ground, for the people.’

33 “And today, when I seen Him stand there, did you notice that look on His face? There was no doubt in His mind. I climbed over behind the rock, and watched Him as He took that bread and broke it, and hand it over to the . . . His ministers, us, to distribute it to the people. And then when He reached back to break again, that loaf was whole again. And He done that hundreds of times, until everyone was filled, and there were baskets, full, taken up. I know that could been no less than Jehovah, because He acted like Jehovah did. Only Jehovah can create. And I know that that Man is not a faker. There is only one Creator, and that’s Jehovah. And now, of all the things that I’ve seen, that satisfied me.

34 “I want you to know now that my heart is completely surrendered, and I believe completely that He is not merely a prophet. He is a prophet, but He is more than a prophet. He is nothing less than Jehovah God dwelling among us, because He created bread, and He had the habits of Jehovah. No wonder He could say, ‘If I do not the works of My Father, then believe Me not; but if I do the works of My Father, and you can’t believe Me, believe the works, for they testify of Me and tell Who I am.’ Looked like people could have seen that, easy.”

35 And John was satisfied that He was the Messiah, the One that Isaiah said, “Unto us a Son is born, and His Name shall be called Counsellor, Prince of Peace, Mighty God, Everlasting Father.” And John was satisfied because what he had seen. The young fellow giving his testimony.

36 About that time, Simon Peter said, “Well, now, just a minute. If we’re going to have a testimony meeting, I would like to have something to say. You know, I was very skeptic of the whole thing, when Andrew my brother, which attended John the prophet’s revival, who had testified that the Messiah was coming and he would introduce Him. And I was a little skeptic of what Andrew would tell me, because I have heard all kinds of Messiah stories and everything else.

---



37 “But all you brethren remember my old dad. His name was Jonas. And you remember him, of how that he was a very staunch believer. How that I can remember mother and dad, and all of us, as we fished for a living, and we’d catch no fish; we needed bread, and how that we’d get down in the floor and pray to God, ‘Give us a catch today, God, that we might be able to sell our fish, and pay off our debts, have food to eat.’ And how we’d go out on the sea, in the storm, and dare to—to face those storms.

38 “And dad, I can see his gray hair hanging down his back, one day as he sat upon the brail of the boat and talked to me, saying, ‘Simon, you’re my oldest son. You know, I’ve always believed, Simon, that I would see the Messiah. Our people has looked for Him since Eden. And we are sure that He’s coming, no matter how long. That’s been four thousand years ago, you say. But I believe that Messiah will come. And every Jew has believed that he would see the Messiah in his generation. I hope to see Him in my generation. But it looks like, I’m getting old now, I’ve got to stop the sea, and getting my aches and pains, I probably won’t see Him in my time. But maybe you will, my son.

39 “‘And I want to train you in the Scriptures. Son, before the Messiah rises on the scene, there will be all kinds of things going on, all kinds of false things, because Satan will do that, to destroy the influence of the real Messiah when He comes.’” It’s always been that way; still that way.

40 And then we find out, he said, “I remember he put his arm around me, said, ‘Son, there is only one way that you’ll be able to identify that Messiah. Now we’ve had hundreds of years without any prophet. Malachi was our last prophet. That’s been four hundred years ago, we haven’t had a prophet. But remember, Moses told us, in the Scriptures, that, when the Messiah come, He would be a prophet, when He rose on the scene. We Jews are taught to believe the prophet. And the Messiah’s journey on earth is a spoken Word of God, that He has promised us. And the Word always comes to a prophet, and a prophet vindicates that Word. Don’t you never forget that, son! There may be great things rise, there may be great enthusiasms and—and great things. But remember, the Messiah will be a prophet, ’cause we know that God never changes His way, and He said the Messiah would be a prophet. So remember, son, prophets are those who have the Word of the Lord. And when the Messiah comes, He will be a prophet.’

41 “I can just still feel his arm,” said Simon, “as he put it around me. And Andrew was standing there washing the net, at the time. You remember it, Andrew?”

---

“Yes, Simon, I—I remember it.”

42 “And Andrew trying to tell me that this John was a prophet. I had other things to do, had to sell the fish and things. So father has been dead for years, but I’ve always kept that on mind; daddy said, ‘This Messiah would be a Scriptural identified prophet, and not forget it, because it’s a spoken Word of God. And that Word has constantly always come to the prophets; that identified it, or manifested what was promised for the age.’”

43 And now Simon, “One day,” said, he said, “you know, Andrew asked me to go to a meeting. And I went down there to the meeting where this Fellow, Jesus, was. And I had heard all kinds of rumors. There was a Jesus raised up, before Him, that promised to be some great something, led four hundred out and they all perished, and so forth. I thought it was just another one of them kind, with some kind of a great enthusiasm of some revival, or some great denomination they were going to make. But one day I thought I would go with Andrew here, my brother.”

44 And I can imagine, about that time, the boat begin to shake. Somebody begin to shout, and he said, “Sit down! Don’t rock the boat. Wait a minute. Sit still.”

45 And he said, “You know, when I went down there and walked into the face of Him, the first time, He looked me right straight in the eye and told me what my name was. He had never seen me before. Not only did He know me, but He knowed that godly old father of mine, that had instructed me in the Scriptures. And I knowed that That was Messiah. That settled it for me, right there. That was. That made it right, for me.”

46 Must have been Philip said, “Can I say a word here?” Now he said, “Brother Nathanael, don’t let this hurt you; because, you know we studied the scrolls for years and years, what the Messiah would be. But when I seen Him do that, I took off and got my friend here, Nathanael. And when he come over . . .”

Nathanael said, “Let me tell it. Let me tell it.”

47 Oh, you know, there is something about when Jesus has done something for you, you—you just can’t hardly stand still, you got to tell it, yourself. Isn’t that right? If it’s something real, you just got to say it. When He filled me with the Holy Ghost, I want to tell about it. I want somebody to know about it. Not somebody else tell it; I want to say it, myself.

48 And I just imagine, Nathanael got all enthused and said, “You know, I’d like to say this. I was a little skeptic of you, Philip, when

---



you told me. I asked you, 'Could any good thing come out of Nazareth?' And you gave me the best answer that any man ever had, 'Come and see.'" That works good today. That's right. Don't stay home and criticize. Come, find out for yourself, see. "Said, 'Could anything good come out of Nazareth?' Said, 'Come and see for yourself.' And you know what you had told me.

49 "And when I walked up into His Presence, and He told me that I was 'a—a Hebrew, an Israelite, and was an honest man,' I knew that.

50 "But I wondered, 'How could it be?' He looked like an ordinary man. I was expecting the Messiah to come down a golden corridors from Heaven, right down to the head of the denomination here, to Jerusalem, walk out and say, 'Caiaphas, I have arrived.' But they find out, He come out of Nazareth, from a poor family; and actually kind of a black name behind Him, as 'an illegitimate child.' Here He stood, dressed in ordinary clothes, not like a priest or somebody; just an ordinary man. And I thought, when I walked up there, 'How can that be a Messiah? One old garment on, He had wore since He was a young fellow, and here this same garment on; and His hair hanging down His back. And like an ordinary man of the street.'

51 "And He looked me in the face, and said, 'Before Philip called you, when you were under the tree, I saw you.' That settled it for me. I knowed, by the Word, that was Messiah. That was Him."

52 And the boat must have shook, and the testimony meeting was going on. Oh, what a wonderful time they were having, out on the sea there, just having a great time.

53 Andrew said, "I'd like to say something that kind of puzzled me for a little while. You remember when we—we was going down to Jericho? He said, 'We must go up; I have need to go by Samaria.' So, He went up to Samaria and there at the city of Sychar, when He sent us all away to buy victuals over in the city."

54 "Oh, yes, I remember that, well!" All of them, "Yes, yes!" The boat was just a shaking, everybody having a wonderful testimony after the revival was over. So they were having this testimony meeting.

55 And he said, "Yes, and you remember we slipped up, and, to our surprise, we saw our Master talking to a marked prostitute. 'Uh-huh,' we thought, 'that's bad. Look at Him out there talking to this young woman. And sent us away, and here He is out here with this ill-famed woman sitting here.' Remember, we was standing just behind the bushes, and we listened to their conversation.

56 "And we heard Him say to her, 'Woman, go get your husband and come here.'

---

---

57 “And we said, ‘Well, we might have been mistaken, maybe the woman was just legitimately married.’

58 “And she looked Him back in the face, and said, ‘Sir, I don’t have any husband.’

59 “You remember how our hearts failed? ‘Our great Messiah that we had confidence in, here was caught in a lie, a cross fire, ’cause He said, “go get your husband,” and she had witnessed back that she had no husband. Now it’s backfired on Him.’ Remember how we all looked surprised, and the breath was gone out of us?”

“Yes, I remember it.”

60 “And then you remember the next words? He said, ‘Thou has said the truth, because you’ve had five, and the one you’re living with now is not yours.’ Oh, you remember the testimony meeting behind the bush? My!” See, you can’t corner Him. He is God. “Oh,” Simon said, “that just . . .” Andrew said, “That settled it for me.”

61 Bartholomew said, “Wait, I would like to put in a testimony. Can I do it, brethren?”

62 “Oh, well, I suppose you can, we got plenty of time. He hasn’t come up yet, so we’ll just make a few paddles. Go ahead, Bartholomew, you testify.”

63 “Well, one of the great things to me. You remember our sister down in Jericho, named Rebekah?”

“Yes.”

“And her husband run a restaurant down there.”

“Uh-huh.”

64 “And—and he was a businessman, and his name was Zacchaeus.”

“Yes, yes, I remember him well.”

65 “You remember, she was—she was one of our sisters. She had believed on the Lord, and she was so afraid that Zacchaeus would let it all get by without accepting Jesus. And, oh, Zacchaeus was a very good friend to the priest there. And so she was praying that something would happen that his eyes would come open, and he would recognize that this was the Master, this was the vindicated Word of God, made flesh among us. And we tried to tell her . . . tell him about how that Jesus of Nazareth knowed the secrets of the heart, showing that He was the Word, ’cause the Word discerns the thoughts in the heart.

66 “‘Nonsense,’ he said, ‘I believe the priest. What the priest says is good enough for me.’ Because he belonged to all the—the orders of the city, the Kiwanis and everything else, you know, so kind of hard

for him to let down on it. So Rebekah had asked us all to pray, to pray. And every time we'd come up to the subject He was a prophet, he would say, 'Nonsense! The priest says, "He is Beelzebub. He's a devil. He does that by the power of the devil. And He's just a mental telepathist. That's all there is to it. There is nothing to it." So there is no such a thing in this day; we haven't had prophets for hundreds of years. And how could that Guy, not even with a fellowship card, how could He ever be a prophet? Oh, no way He was such a thing!'

67 "But, you know, Rebekah kept holding on, his wife, and praying. And one morning when Jesus was coming into the city, well, then we find out that, Rebekah told us that Zacchaeus had went out to the—the street, to see Him. So he didn't believe He was a prophet, so he said, 'I'll just get a good look at Him,' how he testified to us at the restaurant the other day when we was eating. So he climbed up in a sycamore tree, and said, 'You know what, I'll just disguise myself up here so He won't be able to see me. I'm a little fellow, anyhow, very short. And I can't see Him down there, in a crowd, so I'll just climb up here in the tree.' And he got to where two—two limbs meet, and there he sat down, by these limbs."

68 That's just a good place to sit down and study it over. That's where two ways meet, yours and God's; your ideas. That's a good thing, to think it over.

69 "So he said, 'You know what, He must have been a prophet. He could have been. It could be possible I could be wrong. So I'll tell you what, I'll get a good look at Him; and He won't know me. So I'll just take all the leaves and pull them in like this, around me, and I'll disguise myself so He won't even see me at all. And I'll watch Him when He comes by. And if He doesn't look like the right kind of a person, I'll give Him a piece of my mind, sitting up here in this tree.' So he watched, and had a leaf so he could raise up and see Him when He come around the corner.

70 "And when He come around the corner, walking down the street, you know, looking from one side to the other, and the disciples saying, 'Stand aside. I'm sorry.' And people with sick children and things. 'I'm sorry, Master is awful tired; that great service last night. And, gentlemanlike, would you please stand aside and let Him by. Well, He is making His way down to the city, and would you please just stand aside?' And Zacchaeus sitting up here in the tree, looking down at Him.

71 "And Jesus come right straight under the tree, stopped, looked up and said, 'Zacchaeus, come down from there. I'm going home with you for today, for dinner.' That settled it for me. He knew

---

he was up there, and knew his name, what he was. That settled it. That's Messiah, to me. Yes, sir. Because, we know the Messiah was to do that. Certainly. So He had to go home with him, said, that day for dinner. What a great time that was! We remember it."

<sup>72</sup> You know, it must have been about that time, the testimony meeting was going on. You know, these disciples out there on the sea, testifying, it must have been down in the blackness of the night somewhere, up in the northlands there, that Satan must have moved up over the hill and looked down. He looked in that testimony meeting, and he found out that they had gone off without Him. There was his chance.

<sup>73</sup> See, I think that scene has just about returned again, repeated itself. They had, in the enthusiasm of the revival, they had gone off without Him. And I believe that that's a lot that's happened to us today, that, in this hour of confusion, and after this great revival that we've witnessed. It's swept around the world. Every nation has had revival fires built, and burning; great healing services; people receiving the Holy Ghost, by the tens of thousands times thousands. And in the enthusiasm of it, like those disciples testifying what He has done, "and, oh, we seen Him do *this*, and we seen Him do *that*," I believe we've went off like them, without Him.

<sup>74</sup> We've went off on great big opportunities that—that the revival has presented. We've went off on opportunities of making a lot of money, the churches, building greater buildings, great big millions-of-dollar places, great schools, educational systems, and making our denominational grow. And then having our communism programs, anticommunism, that's all we can talk about today. And the first thing you know, Satan has seen us on our anticommunism programs, on our big denominational programs, and on our "million more," and so forth, as they've got.

<sup>75</sup> And we've gone off without the old-time prayer meetings and the baptism of the Holy Ghost coming back, until the fire has burnt low. You can cry out, and try to get people to the altar, and they just walk up like they were almost dead, a dread to come. And then ask ministers to come pray with them, "Oh, why did he ask me for?" And they get down there, and you can't hardly get them. And they'll stand there just for a few minutes, look up at you, and go back and sit down in their seats. To me, the fire has gone out! Something has happened. Listen! What we need is a revival, that sinners, looking upon Christ, repent, run to the altar with their hands up, screaming for mercy, and the whole church is a flame of fire, with the glory of God.

---

76 Our enthusiasm for opportunity to make our denominations grow, we've built bigger schools to educate our ministers, and send them farther from God than they was at the beginning. God is not known by education. He is not known by theology. God is knowed by faith. You can't explain God. He is beyond explaining.

77 Look what it's done, we Pentecostal people that used to be pentecost. Our women has bobbed off their hair; wearing makeup. Our men is permitting it. Our ministers are permitting it. They're afraid to say something about it. The church will turn them out if they do. Oh, if we don't need a housecleaning, from the pulpit plumb to the basement. It's a shame. It's a disgrace.

78 Some man come to me, not long ago, and said, "Brother Branham, the people love you." But said, "You're always bawling them out, bawling them women out, about having short hair and things like that."

I said, "The Bible said it was a disgrace for her to have it."

79 She dishonors her husband when she does it. And it is absolutely a sign that you've departed from God. Remember, in Samson's case, long hair was a Nazarite sign that he had departed from the world, to the Word of God. And when you bob off your hair, women, you deny you're the Nazarite sign. You've went to Hollywood instead of back to the Bible. The Bible said, "Let them be unshaved." See, it's a shame, and the ministers don't say nothing about it.

80 This man said to me, "Why don't you leave them women alone?" Said, "They regard you as a prophet."

I said, "I never said I was a prophet."

81 Said, "They regard you as that. Teach them how to receive spiritual gifts and do something. You ought to teach them big things, great things."

82 I said, "How can I teach them algebra when they won't even learn their ABC's, how to live decent about it? How you going to do it? Yeah, go down to the first thing."

83 Year after year, crossing the nation, and it gets worse all the time. There is something wrong somewhere, it ain't with the Word. No wonder we can't have revival fires burning. We need a housecleaning time. God will never do that till we come back again. We need a housecleaning time.

84 And you man, you will let your wife do a thing like that, wear shorts! Them ain't Methodists, Baptists. That's Pentecostals, that's right, "form of godliness, Laodicea Church Age, lukewarm," Pentecost by name, that's all. Pentecost is not a name, it's an

---

---

experience of the baptism of the Holy Ghost, that cleans the people up. No wonder we can't have great healing services and things, there is something went wrong somewhere. It's Satan, saw us out trying to . . .

85 "Well, we say anything about it, they'll change their membership."

86 Remember, you don't pet Christians. Christians are rugged. They are men and women of God, who stand for God, regardless of what anybody else has got to say. You don't have to beg them and persuade them, and perfume them and baby them around. That's hotbed, hybrid plants, it's no good at all, they'll never produce nothing.

87 Reminds me, like a . . . It soon be nesting time. I noticed little birds today, over there, little sparrows packing the straw into their nests. It won't be long till they'll be nesting, making their little eggs to hatch. You know, a little bird can have a nest of eggs, and she can sit on that nest of eggs, and she turns them every few minutes; takes her little feet and turns them over, and sits there. Now, if she lets them eggs get cold, after they once get warmed up, they won't hatch. And she just flies off and get a mouthful of food, and right back on them again.

88 And you know, that old mother bird, she could sit there on those eggs, and turn them every two minutes, and not . . . even sacrifice and fast until she is so poor she can't get off the nest. But unless, then, that mother bird has been in contact with the male bird, them eggs won't hatch. No matter what, how much you baby them, they won't hatch. They'll lay right in the nest and rot.

89 And if there ever was a time that Pentecost ought to get with the Mate, Jesus Christ; 'cause we're getting nothing but a nest full of rotten eggs, denying the Faith, going into the Ecumenical Council, and calling it great things, to sit by the pope, and saying "it's spiritual." What's the world's the matter, you Pentecostal people? Don't you know the Bible spoke them things would happen? And we holler 'cause the Methodists and Baptists are coming in, and then all these other things like that. Don't you realize that when the sleeping virgin come to buy Oil, that was the very hour that the Bridegroom came? And they did not get the Oil! You know, the Rapture will come so secret, and going away, some of these times, you won't even know it happens. It'll be gone, and you'll wonder what happened.

90 Like John came on the earth. And they said to Him, said, "Well, the Bible said, Elias must first come." He said, "He's already come, and you didn't know it."

91 So will it be, someday, they'll say, "I thought this was to happen before the Tribulation period. I thought the Rapture was to take place." The words could come back, "It's already happened and you



didn't know it." Uh-huh. It may be later than you think. Oh, wake up, church! I better quit that; I never come here for doctrine, I just thought I'd punch that in just so you could have that on the side.

<sup>92</sup> Remember, brother, Satan has seen these big programs, one church trying to outdo the other, one denomination trying to outdo another, weeding out all the illiteracy and have to give them a test of psychology, have a psychologist to test a man before he goes into the mission fields. Pentecost! No, that—that—that ain't the Presbyterians, that's Pentecost. A psychic test is required of a certain group of Pentecostals, big group, before the missionaries can take the field.

<sup>93</sup> What if they had a test like that? They got a test. It was a pentecostal test in the beginning, when they waited in the upper room until there came Fire from on High, and the Power of God. That was the test.

<sup>94</sup> Not some worldly, half-drunk psychologist standing there trying to make the mind, if you're a little bit excited, or something, say, "You're all altogether undone." When, it absolutely proves that a man that's extremely spiritual is nervous, he has to be in that condition to get into It. So there you are, see, and just messing up what God has tried to do for years, and come right back around with their programs and their great . . .

<sup>95</sup> They're enthused when they see lots of people gathered together. Say, "If I could make all them Assemblies! If I could make all them Oneness! If I could make all Methodist!" The Methodist is trying to make all of them Methodist, the Baptist trying to make all Baptist, the Pentecostals all Pentecostals! Oh, you can't do nothing about it, God has ordained those from the foundation of the world. We got to preach the Gospel. That's all. But, our big programs, we've went off without that Fire. We've went off and made ourself a homemade fire, as it was.

<sup>96</sup> And our communism, now we're so scared, communism has set in, "What's it going to happen?" But, you know, the great thing ain't communism. You let me tell you that now, I ain't afraid of communism.

<sup>97</sup> But what I'm afraid of, you Pentecostals, this Ecumenical Council is going to take you. That's the thing. It's going to form the mark of the beast, and you're going to have to go into it. Because you're an organization, you have to get in or get out. That's the thing, and any good, sensible, spiritual person knows that. We need another upon-the-sea testimony, we find it now. And our Pentecostal, just swallowing it, hook, line and sinker, "What a great thing it will be." When, Methodist, Presbyterian, Lutheran, church of Christ, and Pentecostals, you'll have to deny—deny your great

---

---

apostolic doctrine, to be in there. They'll have to do the same. You won't have nothing to do into it. It's all consolidating with Rome, just exactly what's been proven. The Scripture said so.

<sup>98</sup> What's the matter with the preachers that let these things get in this condition, without warning the people? God will require at their hands. Right in this time of trouble, they were in trouble, they were. Communism not setting in; it's the Ecumenical Council going to swallow up the whole bunch. And remember, when you say, "Won't . . ." It happens, then it's too late. You've done took the mark of the beast. You belong to it then.

<sup>99</sup> You better get where you can get away from it now, yes, sir, be sealed in the Kingdom of God. The Body of Christ is the mystical Body of Christ, that's baptized into It by the Holy Spirit; not joined into It, took into It, talked into It, spoke-in-tongues into It, shouted into It. You are born into It, by the Holy Ghost. That's right. Certainly.

<sup>100</sup> Now we notice these things, trouble comes up all at once. Oh, the devil looked over and said, "Uh-huh, they've gone off on a tantrum, they're just out there jumping up-and-down, shouting, having a big time. You know what, right now is my time to sink them. I'll get even with them now."

<sup>101</sup> So he raised up over the hill and begin to blow his poison breath, whew, "Days of miracles is passed. After all, I believe these people are just nervous. I think they ought to have a—a—a mental test before they take the foreign fields." Pentecostals! Uh-huh. See his poison breath killing the Word, "Oh, I think It's something else, I—I believe it . . ." See, going right straight back like all the rest of the denominations did, that's just exactly the road they're walking. They'll, it kills it. The very hour you organize it, that kills it. It always has. It always will. It'll never rise again. It's never been known in history. In—in this Laodicea Church Age, Christ was on the outside of the church, knocking, trying to get in. And they just can't stand It. They can't listen to It. Now we find, the hour we're living, trouble has set in.

<sup>102</sup> And then we begin to find out, miracles isn't taking place no more, like they were. The sick go home sick. It isn't because of God. It's because of the lack of the revival among the people. There is no revival. They—they sit and listen; go home, say, "Well, I guess that was pretty good. Uh-huh." See, there is not that zeal. There is not that something in the people that should be there.

<sup>103</sup> I remember fifteen years ago, here in Arkansas, when I was having a little meeting up there at Jonesboro, when about forty

thousand people trying to attend this, come to the meeting at a city of about fifteen thousand. And they laid under cotton trucks and everything else, and hold papers over their sick children, just to get inside. They sat in their seats and wouldn't leave, day and night, and had their loved ones to go get hamburger and a—a bottle of pop; and stay there, day in and day out, day in and day out. Their hearts were burning, on fire. Just the least little thing God did, it set them afire. And hundreds of them come in.

<sup>104</sup> He is still the same God, tonight, that He was fifteen years ago. He is still the same God, tonight, that He was when He created heavens and earth.

<sup>105</sup> But what is it? We got all enthused and wanted to build up our organizations, wanted to build up *this*, and build *this*, and make something great and shiny, compare with the Joneses, with the Methodists, with the Baptists, with the Presbyterian. You are not of them. No, you're not. They're denominational people, which is alright, nothing against them. There is plenty of fine Christians out among them, but you oughtn't to associate yourself in that unbelieving groups. "People that deny the Power thereof," you're not to take sides with them.

<sup>106</sup> You know, the trouble of it is, you're trying to get Hollywood in the church. The thing you ought to be trying to do is get Hollywood out of the church. See? You're trying to make your building so pretty, you're trying to make your denomination so big, till it'll attract the attention of the people. We can't go over on their side. We've got to have them on our side. Everything shiny, remember, Hollywood glitters with worldliness, while the Gospel glows in humility. There is quite a difference between shining and glowing. The Gospel glows in humility, and meekness, and humbleness, and power. While, Hollywood shines, and everybody hurrahing and hollering, and going to it. See? We don't need that.

<sup>107</sup> We want to live such Light. He said, "Ye are the salt of the earth." "If the salt has lost its savour," that's its strength in the Gospel. We should have something moving in our churches, that Methodists, Baptists, Presbyterians, and all of them, would long to come. We should be so salty! Salt makes thirst, creates a thirst. Salt is the savour, if it contacts. It's got to be contacted.

<sup>108</sup> And we find out, our great tantrums try to compare with the Methodist and Baptist, with big buildings and big places, and fine educated people, and greater schools and bigger colleges, and everything like that. We've went off on a tantrum, and here trouble has set in.

---

<sup>109</sup> And the spiritual mind looks around and says, "Here, wait a minute here, are we all going to have to take that Ecumenical Council? Will all our whole group go into it?" Sure, you're going. That's exactly. You watch and see if you don't. The Bible said you would, exactly, and Christ would be on the outside. The moon blacked itself out before the pope (the first one ever went to Rome), the other night, showing you a sign in the heavens. Unpredicted, it did it. How the Lord is doing things in this day, marvelous!

<sup>110</sup> Then in this great hour of darkness, when they was there, the winds come up. All hopes of survival was gone. Now what are you going to do if your denomination goes into the Ecumenical Council? What's going to happen then to all of our great things that we built here on earth, the last hope gone?

<sup>111</sup> But you know, as they were about to scream, and all hopes was gone, they couldn't be saved; and all of a sudden, they seen Him come, walking on the water. In the hour of darkness, He came, walking in.

<sup>112</sup> You know what? When He left them, He knew that was going to happen, so He climbed the highest hill there was in the land. Higher up you go, further you can see. And He climbed up so He could watch them, you know.

<sup>113</sup> And He knowed this was coming. He predicted this day to be here. "As it was in the days of Sodom, so shall it be in the coming of the Son of man, when the Son of man is being revealed." Then, the Son has to be revealed. This wicked and adulterous generation will seek after a sign. It'll have a sign. It'll reject it as they did then, but it'll be the sign of the resurrection. He is still alive, doing as He did.

<sup>114</sup> We find out, that in this great hour, those disciples all in distress, He climbed up so He could watch them. He was sitting up there on a hill, watching them.

<sup>115</sup> And now He didn't climb a mountain this time, but He climbed from the grave, climbed through the air, beyond the moon, stars, till He went so high till He has to look down to see Heaven. And there He sits, on High. Now His eye is on the sparrow, and I know He is watching us. He is a watching.

<sup>116</sup> And right here in this hour of darkness, when the churches has all gone into great programs, and they got *this* program and *that* program, all programmed out like the rest of the churches are, the denominations. And what's happened? In the hour of darkness, when the real spiritual-filled people wonder, "What's going to happen? Look at my children!" The man say, "Look at my wife! Look at *this*!"

---

117 And they let out Sunday, or Wednesday night prayer meeting, early, so they can go watch *We Love Lucy*, or something like that, on the television. “Lovers of the world, more than lovers of God.” Acting like them.

118 I told a lady the other day, she was dressed so tight in her dress. I said, “Sister, that dress is too tight. It may not sound good for me to tell you that, but it is. You’re a Christian, and you would make a stumblingblock.”

119 She said, “Well, Brother Branham, you know what?” She said, “This is the only kind they make.”

120 I said, “They still sell goods, and they got sewing machines. There is no excuse.” Yeah.

121 Listen, let me tell you something, my dear friend. Not picking on you. No, sir. I’m trying to keep you out of the torment. Long as that spirit is in you, you’re going to do it. That’s right. You have to be born out of it. Now you can suit yourself on that remark, but let me tell you something, see, “What your heart is, there your treasure is also.”

122 Let me tell you. You might be just as pure as a lily to your husband, and you might be just as pure as a lily, young girl, to your boy friend, but someday God is going to make you answer for committing adultery. You are guilty when you dress like that. Jesus said, “Whosoever looketh upon a woman to lust after her, has committed adultery with her already in his heart.” And when that man has to answer, that sinner, for looking upon you, for committing adultery, who presented it to him? Think of it. You Pentecostal women, shame on you! See? Shame on you!

123 I love you, that’s the reason I’m saying that. Love is corrective.

124 We’re on a great tantrum, a great dress tantrum. It’s just like, and fashioned like, the world. He said, “Love not the world, nor the things of the world; if you do, the love of God is not even in you,” I don’t care how much you speak in tongues, jump up-and-down, dance; cut hair, wear dresses like that. You man permit it. Your own fruits tells you where you’re at. That’s exactly right. No wonder we’re in such a chaos as we are, and the winds of communism, the winds of churchism, the winds of ecumenical organization!

125 It’s a—it’s a joining time, a unionizing time. The unions are unionizing labor, fussing about it. The nations have the—the United Nations, they’re uniting. The churches are uniting together. What’s it all showing? It’s showing that Christ and the Bride is fixing to unite. That’s what it’s speaking of. All these shadows of things are showing the positive coming. Watch now as we close, ’cause I’m getting too late.

---

<sup>126</sup> And now notice, in that great hour when all hope was gone, of survival, they seen Somebody come, walking on the water, walking up. And the thing, the sad part, listen close, the only thing that could help them, they was afraid of. They said, "It looks spirity. It might be, you know, a spirit."

<sup>127</sup> If that hasn't happened again! They're afraid of It. They're afraid of fortunetelling, they're afraid of some kind of a devil power; when Jesus said It would happen in this day. The only thing that can help them is Jesus Christ. Not another denomination, not all of them joining together; that's just going to make it worse than ever. The only thing that can help you is Jesus Christ.

<sup>128</sup> And when He promised to return in the last days, in this form, and do this, promising (just like before the promised son returned to Abraham, the first seed) the royal seed of Abraham, Jesus would. . . said would see the same thing. Before the promised Son, God would manifest Himself in flesh and do exactly like Jesus did, like He said He would do, just like said would be done in the last days. And here all those promises, that we could lay them out, by dozens, right here before you, that this is supposed to take place.

<sup>129</sup> And the churches, which ought to be with arms out, to receive It, "I'm a little afraid of That. It don't belong to our group, see." And they're a scared of It. The only thing that can bring them to Christ, is Christ Himself, and they're afraid that It's scary. "Oh, I don't know. That might be spirited, you see. And I don't know about It." A scared of the only thing that can help them.

<sup>130</sup> And in that dark hour of distress, those elected church, that group sitting out there, scared that it might be spooky, they didn't want to have nothing to do with it. Then come that sweet Voice, "Be not afraid. It is I."

<sup>131</sup> He is the Word. Isn't He? [Congregation says, "Amen."—Ed.] He never changes, to be the Word. Now can't you hear the Word say, tonight, "He is the same yesterday, today, and forever. Be not afraid; it is I"? ["Amen."]

Let us bow our heads.

<sup>132</sup> Heavenly Father, the—the evening is hot. The hours are dark, how that the Fire has gone from the altar. You're gleaning across the field. You said, "The Kingdom is like unto a man that took a net and went to the sea, cast it in, and when he brought it out. The Kingdom was like that." Lord God, someday that last fish that's in that water! You said, "They taken all kind." That Gospel net catches all kind; it caught turtles, crawfish, spiders, serpents,



scavenger fish. We don't know what it catches, but there was some fish there You were after. You're the One that's the Judge. But we realize, quickly the turtle, the crawfish, and all, get back to the mudhole again, back to the waters. But someday that last fish that's ordained, predestined to come, that last part of the Body, will be drawn out of that lake.

133 You threw out a net in the days of Luther, and Wesley, Alexander Campbell, John Smith, Calvin, Knox, Finney, Sankey, so forth; in the Pentecostal age, the days of F. F. Bosworth, and Frochman, those great men. You threw out nets, the days of Billy Sunday, on down through the age.

134 And now You're still combing through the sea. Is there one of them sitting here tonight, Lord? If it is, may they be like that little woman at the well. Even in her prostituted state, she still recognized that You was the Messiah. She saw that sign. That was it. She said, "I perceive You're a prophet." She had no idea that it could be Messiah. She said, "We are looking for a Messiah," in other words. "We know when the Messiah cometh, He'll tell us these things." And You said, "I am He." That was it.

135 Now, tonight, Lord, let them see that, "It is I; be not afraid. It's My promise." Heal the sick, Lord, save the lost, fill the empty.

136 May we go away tonight, and say within our hearts, as we go away, like those who came from Emmaus, "Did not our hearts burn within us as He ministered to us tonight in the building, His Divine Presence!" How they knew it was You, they invited You in and their eyes come open. May every one of us, tonight, invite You in. If we don't understand It, may we invite You in, anyhow. That's the only way You can reveal Yourself.

137 And we notice the way You revealed Yourself after Your resurrection, You did something in the same manner You did before Your crucifixion. Now come tonight, Lord, You said You was "the same yesterday, today, and forever." Do again, for us, like You did in the days when You stood here in flesh, on the earth. We'll go home, lighthearted, like those. In Jesus' Name we pray. Amen.

138 Now in the service, tonight, I know it's awfully warm, and we got twenty minutes to get out in time. [Blank spot on tape—Ed.] I'm . . .

139 I can't stop or hinder the things that I do. I am drove by Something, I always have been, all my life, and It's always been right. It's never told me nothing but what was in the Bible. I can't stop it. I can't do nothing about it. It just does it, anyhow. And I'm sure, if I'm obedient, there was somebody that needs it. And I'll be

---

---

faithful. And at that Day, I want to, like the great Saint Paul said, “No man’s blood is on my hand.” Huh-uh. I—I want to tell you Truth. Not as I’m . . . I love you.

<sup>140</sup> And if you had a little boy . . . Now think of it, lady, you that I scolded a while ago, you sisters with bobbed hair and things. If I . . . If you had a little boy sitting out on the street, and you said, “Junior, dear, you had better come in, dear. It might be, I don’t know, they’ll probably drive around you.” You don’t love that child. That’s right. You will get out there and shuck the hide off of him, or make him come in. That’s right. You love him.

<sup>141</sup> That’s the way the Gospel is. God loves you. “And those that He loves, He chastens and rebukes every child that comes to Him.” If you can’t stand chastisement, you go away and get angry about it, then you’re illegitimate children, you’re not the children of God. So just remember, it’s just the Scripture.

<sup>142</sup> Now a word from Him, one word, will mean more than I could say, a million lifetimes. It’s Him. We know His promise. We know what He promised to do. Now I don’t know whether . . . did . . . we’ll from the . . .

<sup>143</sup> Did he give out cards again? Did you give out cards today? What was it? J, all right. All right, to save time, let’s just start from number one. Now, they’re probably all over the building. J, number one.

<sup>144</sup> And now we got some stragglings. We started from, one time, from *this* one, over time, some back and forth, and around, but we got them straggling around here. But every people that comes in, every day, has a chance to come up into the line. That don’t mean because you’re here . . .

<sup>145</sup> How many knows, in this meeting, there has been nearly twice as many healed out in the audience, as there was healed up here? Sure, you know it. See, a prayer card is just simply get the people up here, get the Holy Spirit among them, so as you’re used to doing that. We don’t even have to have it right now. We can omit the prayer cards.

<sup>146</sup> Just like we did last night, we never had prayer cards last night. The Holy Spirit went out among them that didn’t have prayer cards. And I seen many things I didn’t say nothing about, ’cause I didn’t know whether it was so or not. It still held dark over them, and I just let it alone. I didn’t know. Wouldn’t do no good to call them. Whatever He says is right, so listen to what He says.

<sup>147</sup> Now did you say that was J? J, number one. J, number one, who has a prayer card, raise up your hand. You must be mistaken,

son; must be some . . . Oh, I'm sorry. Oh, way back against the wall in the back. Come up here, lady. They—they just bring these cards down now, the boy, Brother Borders or Billy, one, sometimes both of them, mix those cards up before you, and then give you your card, whatever you want. We don't know, they're just . . . *This* one might get number five, and *that* one get number seven, *this* one get number fifteen, and *that* one ninety-five, and we don't know. And then, again, when I come, I just, wherever it lays upon my heart, I call from there, no matter where it's at. I just . . . If I say . . . Sometimes I count how many is in a row, and divide it by the ones on this row and get an answer. See? And then, if I don't, why, I just . . . whatever comes to my mind first, I call.

<sup>148</sup> Number one. J, number two. Number two, number three, number four, number five, number six, seven, eight, nine, ten, let them come, see. One, two, three, four, five, six, seven, eight, nine, ten. That's good. That's the way, come right . . . Wait, one went the other way. I was . . . One, two, three, four, five, six, seven, eight, nine. That's right. Now, here, here it is, ten. All right.

<sup>149</sup> Eleven, twelve, thirteen, fourteen, fifteen. That's five more. One, two, three, four, five. Good, that's good.

<sup>150</sup> Sixteen, seventeen, eighteen, nineteen, twenty. One, two, three, four. I only see four. Twenty, did twenty answer? All right. Now, we don't want to get too many standing at once. Now if we get through with these, and it's early enough, we'll go for some more. We don't call . . . Maybe we . . .

<sup>151</sup> Let's try a few more. Let's try five more. Twenty-one to twenty-five, in the J's, let them stand if you will. Twenty-one to twenty-five. One, two, three, way back in the back, four. One, two, three, four, that's five. Okay, now let's just stop there. There is twenty-five in the line, and they're—they're lining up down here.

<sup>152</sup> Now I'm going ask you one favor. Will you give me your undivided . . . Give God your undivided attention, for the next fifteen, sixteen minutes. Will you do that? And will you do this, open up your heart? Now remember what I've said. Don't let it go over your back, like water falling on a duck's back, as the old saying is. Don't do that. Consider This.

<sup>153</sup> If I tell you anything that's not in the Scripture, and a promise for the hour, you are duty bound to see the manager here and come tell me about it. That's right. I—I teach nothing but what's in the Word. And if I stay right with that Word, and if I say It's that way, and God . . . It is in the Bible. If the Angel of the Lord told me something that wasn't in the Bible, it wouldn't be the Angel of

the Lord. That's right. He has never one time told me anything but what was in that Word, and you bear me record. He has never said one thing, out of the hundreds of thousands and thousands, and the languages of the world, has He ever one time said anything wrong, or said anything that didn't come to pass.

<sup>154</sup> Listen. Ask the manager and them here. This what you all see here, is the amateur side of that. Is that right, brethren? [The brethren say, "Right."—Ed.] Why, out there, and out in the private life, where He says, "Go down to *this* place, and see *this*. And *this* will come to pass. And say *this* over here, down *here*." It's just constantly, all the time, see, year in and out. The people in the audience just sees the—the little things. But now if you'll be reverent.

<sup>155</sup> Now is everybody in this prayer line, standing here, strangers to me? Raise up your hands if you are. All right. How many out there is, knows that I don't know nothing about you? Raise up your hand. Now while . . . Thank you. I don't care where you are, if you're up in the balcony, back against the wall, down through *here*, wherever you are. I'm going to . . .

<sup>156</sup> Now, this is for your good. This is for your benefit. See, this is for your benefit.

<sup>157</sup> I thought that was my little grandson talking to me then, but it wasn't. I got a little grandson in here somewhere, tonight, he's about that size, and I thought it was little Paul. He always said he's going to come, stand on the platform, preach for me, and he's just not quite two years old. I think that little boy is hunting for his mommy.

<sup>158</sup> So remember, I am trying to help you. I . . . God knows that. I am trying to help you, see. Now look, I want you to get the benefit, if He does come among us.

<sup>159</sup> Now think of it, the Person of Jesus Christ working in flesh, like He promised He would do in the last. How many knows He promised that? [Congregation says, "Amen."—Ed.] Just as it was down there at Sodom, when the Angel with His back turned, and the . . . That was God. Do you believe that was God? How many believes that was God? ["Amen."] Sure, it was. The Bible said it was. And He, Jesus, referred to it. Now notice.

<sup>160</sup> Now you out there without a prayer card, I want you to do something for me, wherever you are. Now remember, these things, watch when It tells you you're healed, or what It tells you to do. Watch what It says. If It just tells you, that's to build your faith. And then when your faith comes to a spot, you just reach out and accept God. It isn't me, 'cause the Heavenly Father knows.

---

161 I look down this line here, I don't see one person that I know. I can't see but about two or three people in the whole audience, that I know. And I don't know as, right now, I can say, show one. I know that Edmund Way was here a few minutes ago. I thought I seen him, and I—I missed. . .

162 If I'm not mistaken, I do see somebody I know, is a man and his wife, and a little girl, named Fritzinger, from up in Ohio. Is that, are you brother—Brother Fritzinger? You're sitting kind of in a little loop where. . . That's Brother and Sister Fritzinger, from Ohio, friends of mine.

163 And outside of that, sitting back there, is a. . . I see on the side over here, is an old man going on ninety-two years old, by the name of William Dauch. He and his wife. She is a nurse. William Dauch, in Ohio, a very personal friend of mine. Not long ago, he had, ninety-one years old, had a complete heart failure, heart attack, and his wife called me, to come at once, he was dying right then. And on. . .

164 He's been such a bosom friend to me. On my road up to see him, I was worried. And I stopped, and one of my wheels got out of line, was just cutting my tire to pieces, and I went in a Texaco station, got some gas, and they come out, looked at it. And I looked up, and I seen Brother Dauch walking down through my church, shaking my hand. I said, "Praise the Lord." And I looked back this way, and here he come down the street, and shook my hand. I went to him.

165 I seen his doctor, a young Jew, or a middle-aged man, Jewish man. And I said, "What about him, doctor?"

166 Said, "He hasn't even got a fighting chance." Said, "He's under the oxygen tent." Said, "He'll die right there." He said, "Remember, he is ninety-one years old."

I said, "Yes, sir."

167 Said, "It's a complete heart failure. Nothing can be done." Said, "Its time's to go."

168 And I said, "Yes, sir. But, no, he ain't going. That's all."

169 I went in, put my hand under the tent. I said, "Brother Dauch, can you hear me?" He looked up at me. Now really, in his name, he's a German, D-a-u-g-h, and I just pronounce it Dauch, see. And I—and I put my hand under the tent, and I said, "You hear me, Brother Dauch?"

He said, "Yeah."

I said, "You're not going. I done seen you're not going."

---

<sup>170</sup> A week from then, standing in my church, who come walking up through the church but Brother Dauch! I left the meeting and went over the river, to a cafeteria, to eat. And when I got out of the car, and was walking up the street, here come Brother Dauch with his hand out. Them visions doesn't fail.

<sup>171</sup> And that man of ninety-one years old, and follows every meeting, was in California. Would you just raise up your hand, Brother Dauch, sitting there, that the people will see what a real soldier is now. Here, sitting right here, see, ninety-one years old, and follows every meeting. When I'm at the tabernacle, he drives hundreds of miles every day, to hear me preach a little sermon, and go back. God, "It shall be Light in the evening time."

<sup>172</sup> I said, the other day I was talking to him, I said, "What can I do for you, Brother Dauch?"

<sup>173</sup> "Just one request, Brother Branham. When He comes, I want to go with Him."

<sup>174</sup> Said, "Don't worry. That's secure. Sure." Now, the man come in, was baptized, oh, come in and received the baptism of the Holy Ghost and everything, just a wonderful servant of Christ.

<sup>175</sup> Now I'm going to ask everybody, real reverent, you look this a way and pray.

<sup>176</sup> Now how many teachers here know that He is the High Priest, right now, that can be touched by the feeling of our infirmities? [Congregation says, "Amen."—Ed.] Well, if He is the same yesterday, today, and forever, and the same High Priest, He would act the same way. Only, He, His body is at the . . . on the Throne of God. How many knows that? ["Amen."] The body of Jesus is on the Throne of God. But He uses our body to manifest Himself through, just like He promised to do. "The works that I do shall you also."

I'm going to ask you to sit still, be reverent, watch, pray.

<sup>177</sup> Now, Heavenly Father, I've tried to be just as reverent as I know how to do, about it. Now just a word from You now, Lord, and then may the still, little Voice come down through this audience and say, "It is I; be not afraid." Grant it, Father. And I commit myself to You, with the Message that's been preached tonight, with Thy Word to be confirmed. You don't have to do it. But if You will do it, or You do do it, because that You promised to. I pray that You'll grant this, in Jesus' Name. Amen.

<sup>178</sup> And everybody real reverent, just real reverent. How do you do? Now I'll give you Scripture as we go along. If the Lord does, I don't



know. But ju- . . . And I been preaching like that, see, that's one kind of anointing. This is another kind of anointing. That was just blessing. This, just one thing, just takes the life right from you.

<sup>179</sup> Now the lady stands here. I've never seen her in my life. Are we strangers? I believe you said, a while ago, I didn't know you. God knows you. He knows me. Do you know that what we are standing here now, we're going to have to answer for it at the Day of Judgment? [The sister says, "Amen."—Ed.] You aware of that? You know that what we do now, God is going to make us answer for it up there? I just said that for a purpose. Now, if the Lord Jesus will reveal to me what you're doing, what's on your mind, or something like that, would you believe it? You would have to believe that, wouldn't you? ["Amen."]

<sup>180</sup> Would you believe it out there, you audience? [Congregation says, "Amen."—Ed.]

<sup>181</sup> Now we stand just exactly like the woman at the well, and our Lord, a man and a woman meeting for their first time. See? Here we are, meeting for . . . That's Saint John the 4th chapter. Now if the Holy Spirit will say . . . If you are here for somebody else, if you're sick, if it's domestic trouble, if it's financial troubles, whatever it is, I have no idea. But He does. But He can discern the thoughts that's in your heart. He is the Word. I can't. I'm a man. You're just a bit nervous, and that's the reason I'm doing this, you see.

<sup>182</sup> That's one of your troubles, is nervousness. That's right. And you also have diabetes, that's another thing that's wrong with you. That's right. Complications, just many things are wrong. Is that right? If that's right, raise up your hand. See? Do you believe He'll heal you? [The sister says, "I do."—Ed.] You do? Now, your nervousness is caused from your age, see, but now that'll all leave you. And I believe that by faith we'll go to Calvary, have a Blood transfusion.

<sup>183</sup> Now, that's just exactly what He did. He told the woman at the well what her trouble was. Hers was too many husbands. Yours was what . . . I think was nervousness, and two or three more things wrong with you. That's right, isn't it? That's the same thing.

<sup>184</sup> Now, when He come to Simon, He told him who he was. You believe God can tell me what your name is? Would it make you believe more? It would? Mrs. Strong. . . [The sister says, "Stout."—Ed.] Stout, would you believe? Go and believe, and you. . . It's all over. Amen.

<sup>185</sup> Come. You believe? I'm also a stranger to you. I don't know you. God does know you. Do you believe that He can reveal to

---

me what's your trouble is? And if He does, then the Lord God be blessed. Is that true? [The sister says, "Yes, it is true."—Ed.] Now don't—don't have to be worried, see, that's—that's Him, that you feel that. All right. You are suffering also from a nervous condition, mental nervous, and get tore up easy. And you're suffering with a bladder trouble, something wrong with the liver, and you're anemia. That is right. You got something. . .

<sup>186</sup> It keeps being a man appearing here. Do you believe that God can heal you? [The sister says, "Yes, I do."—Ed.] Heal your husband, too, make him well? You think the stomach trouble will leave, and he'll be all right? That's what he is suffering with. Go put your hands on him, tell him so, and it'll—it'll leave him.

<sup>187</sup> I am a stranger to you. The Lord Jesus knows both of us, doesn't He? Do you believe that God can make you well? If the Lord Jesus will reveal to me the thing that's . . . that you're . . . that's in your heart, do you believe that He will make you well? You've had some trouble. You got a—a—a gall bladder trouble, for one thing. And another thing, it's caused your bladder to have an ulcerated condition, but that's what your doctor said. Now, another thing is, that they want to operate for that. That's exactly right. Isn't that true? Now do you believe He can by-pass that? You think your faith's in Him? Now you know that isn't me doing that. You believe? All right. Go, and as you have believed, so be it to you.

<sup>188</sup> We are strangers to each other, I suppose. The Lord God knows both of us. Do you believe He is able to reveal to me the things that would help you? [The sister says, "Yes, I know it."—Ed.] You, you believe He will. ["Positive."] I'm saying. . . "Positive," that's very good. That's very fine. Now you have many things wrong with you, so many complications and things, and the cough like, and you can't get over it. And you're real nervous. And—and that, that's right.

<sup>189</sup> Then, you've got a burden on your heart, and that burden is for somebody, which is your son. And he is having a—a trouble, some domestic troubles. Him and his wife, they're always fussing and going on. . . ? . . . And you're burdened for it. That is right. Now you believe with all your heart, and it'll all clear up and be gone. You believe now. The Lord bless you.

<sup>190</sup> How do you do, sir? I am a stranger to you, and—and you're a stranger to me. And it's—it's begin. . . The visions now, I see, look like the whole house is just getting light, like kind of a whirl-like going around. See? But do you believe that the Lord Jesus could reveal to me what you're standing there for? You believe that He would? I believe that, also. I'm just speaking to you, to contact

your spirit, exactly is what I'm doing it for. See, I don't know you, so it's got to be something besides me do it. I've got to get myself just so completely away from myself, that He does it Himself. You understand?

<sup>191</sup> Now, one thing, you are suffering with a tremendous nervous condition, and this nervous condition has been for some time. That is right. [The brother says, "That's right."—Ed.] And that nervous condition has caused you having a high blood pressure, also. And you've had a stroke. ["That's right."] That's it. Say, you've either been a preacher, or you are a preacher. ["I am."] Now you are a preacher; I seen you stand in the pulpit. Then, have faith in God, and that nervousness will leave you. All ministers have that. You'll get all right. Go back to your pulpit, and obey God and stay true to that Word, Jesus Christ.

<sup>192</sup> You believe your back trouble left you, sitting in the chair? Do you believe it? [The sister says, "Yes."—Ed.] All right, sir, then just keep moving on, saying, "Thank You, Lord."

<sup>193</sup> Come, lady. How do you do? You believe me to be His servant? [The sister says, "Sure do."—Ed.] All right. Do you believe that lady's trouble, female trouble, is going to leave you? ["Amen."] You do? Then go ahead, say, "Thank You, Lord."

<sup>194</sup> Kidney trouble, back trouble, in your back. Do you believe that God will heal you and will make you well, from that? You believe that He will make you well? All right, take on your . . . ? . . .

<sup>195</sup> Come, lady. I'm a stranger to you. If I didn't say nothing to you, at all, would you believe that the Presence of God is here to heal the sick? [The sister says, "Certainly, I believe it."—Ed.] You would? Well, if you do, your stomach trouble . . . I done told you, you see. It's—it's gone. I told you, see. ["Thank God! Oh, thank You, Jesus."]

<sup>196</sup> How do you, sir? God lives in the heart. And your heart has been showing up here lately, bad. Do you believe that He'll make it right? Go on your road and believe it. God bless you. You believe; He'll make it right.

<sup>197</sup> You are nervous, caused you to have a stomach trouble, a peptic ulcer. It bothers you after eating. You believe it's all gone now? Go get yourself something to eat.

<sup>198</sup> Kind of hard for you to get up, the back has been bothering you so bad. [The patient says, "Yes, sir."—Ed.] It won't bother you no more, if you'll believe it. Will you? ["Yes, sir."] All right, go on, and may the Lord Jesus make you completely well.

---

199 What's you so nervous about? Just go on, say, "I ain't going to be nervous no more," and you won't be. Go and believe. All right, sir.

200 Come, lady. Now, the Ethiopian woman, and white man, just exactly like something like that met in that day, Jesus. They had a segregation like they used to have in the South, but we don't have it no more. Jesus let them know that all people was God's people. There was no difference, see, whether she was Jew or Samaritan.

201 Now, if God doesn't help you, pretty soon that arthritis will cripple you up. But do you believe He is going to help you, make you well? Just as the woman did, go on your road and tell your people what great things God has done for you. All right.

Now, there is a surgeon ready to scoot out a knife.

202 Just a moment. It wasn't this woman. Now, just a moment, everybody reverent now. Is—is Satan, tried to do something. Here it is. Tumor, tumor, both of you. That's right. You got tumor, she has got tumor, and that devil screaming for help from one another. But the Holy Spirit is screaming, too. Who you going to believe, Him? All right. Get up out of that cot, lady. Raise up out of that stretcher. Get up off of that, and believe. Go, believe Him now. Amen.

203 Do you believe? All things are possible. Do you believe? How about you in the audience? [Congregation and those just healed are all rejoicing—Ed.]

204 Let us stand on our feet right now. Right now is the time to do it. Let every person . . . God bless you. Let every person stand on your feet right now. Give God praise. Raise up your hands.

205 Thank You, Lord Jesus! We praise You for Your greatness, and Your healing for the sick. [Congregation rejoices—Ed.]



*A TESTIMONY ON THE SEA*

64-0307 Vol. 19-11R

This Message by Brother William Marrion Branham was delivered on Saturday evening, March 7, 1964, at the Soul's Harbor Temple in Dallas, Texas, U.S.A. This sermon, number 64-0307, is one hour and twenty-four minutes. Having obtained a clearer and more complete original tape, this book has been re-edited with an R added to the volume number. 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.

©2002 VGR, ALL RIGHTS RESERVED

VOICE OF GOD RECORDINGS

P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.

(812) 256-1177 • [www.branham.org](http://www.branham.org)

### Copyright notice

All rights reserved. This book may be printed on a home printer for personal use or to be given out, free of charge, as a tool to spread the Gospel of Jesus Christ. This book cannot be sold, reproduced on a large scale, posted on any website other than [www.branham.org](http://www.branham.org), stored in a retrieval system, translated into other languages, or used for soliciting funds without the express written permission of Voice Of God Recordings®.

For more information or for other available material, please contact:

VOICE OF GOD RECORDINGS  
P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.  
[www.branham.org](http://www.branham.org)