
AND WHEN THEIR EYES WERE OPENED, THEY KNEW HIM



And out of Saint Luke's Gospel, beginning with the 24th chapter and the 13th verse.

And, behold, two of them went the same day to a village called Emmaus, which was from Jerusalem about threescore furlong.

And they talked together of all these things which had happened.

And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

But their eyes were holden that they should not know him.

And he said unto them, What manner of communications are these that you have one to another, as you walk, and are sad?

And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and has not known the things which are come to pass in these days?

And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

And how the chief priests and the rulers delivered him to the . . . be condemned to death, and have crucified him.

But we trusted that he had been he which should have redeemed Israel: and besides all this, to day is the third day since these things were done.

Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

And when they found not his body, they came, saying, that they had also seen a vision of angels, which said . . . he was alive.

And certain of them which were with us went to the sepulchre, and found it even . . . as the women had said: but him they saw not.

Then said he unto them, O fools, . . . slow of heart to believe all that the prophets have spoken:

Ought not Christ to have suffered these things, and to entered into his glory?

And beginning at Moses and all the prophets, he expounded unto them . . . all the scriptures the things concerning himself.

And they drew nigh unto the village, where they went: and he made as though he would have gone further.

But they constrained him, saying, Abide with us: for it is towards evening, and the day is far spent. And he went in to tarry with them.

And it came to pass, as they sat at meat with them, he took bread, and blessed it, and brake it, and gave to them.

And their eyes were opened, and they knew him; and he vanished out of their sight.

And they said one to the other, Did not our hearts burn within us, while he talked to us by the way, and while he opened unto us the scripture?

2 Let us rem- . . . bow our heads now in prayer.

3 Most Holy God, we approach Thee in the Name of Jesus, Thy Son. And we believe that we are in the Presence of You now, as by faith we come to Your great altar, where that His Blood is there, to speaking for us in our behalf. And we are indeed a needy people, Lord. We're needy of Thee, and we're—we're asking for Thy grace. And as we see the prophecies fulfilled today, that the—the church, of how we have become rich in the things of the world, and think we have need of nothing, and He said we were "naked, blind, miserable, and blind, and didn't know it." And, Father, we ask for grace, then, that You'll open our eyes to the understanding of Thy Word, that we might understand the hour we're living, that we might prepare ourselves for His appearing, as we truly believe it's at hand. So now we would ask that You would give to us, tonight, the desires of our heart, according to Your riches in Glory.

4 Forgiving our sins, Lord. We—we pray that You'll not look at our misunderstandings and our—our ignorance, concerning the things that we should know, that You'll forgive us for that. And remember us, as just human beings, Father, we're subject to all kinds of mistakes and troubles. Thou art the infinite, infallible, everlasting God. We pray that You'll be merciful to us and grant unto us the blessings that we ask for, for we ask it in Jesus' Name. Amen.

You may be seated.

5 Now, we are grateful again tonight for the opportunity to be here in the . . . this auditorium, and to have this grand time to fellowship again around the things of God.

6 I'm sorry to have kept you last night, against my promise, that, I told you we would be out each evening at—at between nine and nine-thirty. And I—I—I missed it last evening, and I—I'm sorry I did that. Now, tonight, I'll try to redeem that, with you, because I know many of you work. And you have to go to work. You—you people, you women have to get your husbands off to work, so forth. And many of you work, and it's hard.

7 And I think that, today, we've had much preaching. Many fine ministers, able ministers, has brought us the Word, your pastors and—and evangelists, and so forth, that comes through the city. But, I think, the main thing that I'm trying to—to try to bring to you, is the—the reality of the Presence of Christ, that—that you might see Him and know that it's Him, by His identified promise for the day.

8 Now, last evening we tried to give a little outline, and tonight we got another little outline, and maybe tomorrow night.

9 Then, the Lord willing, Saturday night, 'cause you won't have to get up so early Sunday morning, I—I want to try to bring the Message in a—in a way that it would be un-. . . more understanding to the pastors and those who can. . . to lay it back in the Scriptures.

10 And then, Sunday afternoon, we want—want to have a—a prayer line, and pray for the sick, by laying the hands upon the sick and praying for them in that manner. And we found that, successfully, those who cannot reach up by faith and just believe Him and accept it. My way of thinking it, that it would be better if we could just raise up and accept Him.

11 Here in South Africa, when I was in a meeting there at Durban, where some nearly two hundred thousand people, I guess, had gathered at the Durban race track. There was, we bring. . . They only had five people on the platform. And when the fifth person was healed, at the platform, and it was asked the natives out there, where they were just laying. . . Oh, my!

12 Well, that's one of the biggest race tracks in the world. It's lots bigger than Churchill Downs, at Louisville. And the English all go there for their winter sports, racing. And we had the race track, and it was packed all the way full, and all the way across the track. And I was over on the other side, in a—a building. Sidney Smith, the mayor of Durban, taken me out there that day, to the race course.

13 And I saw, with one congregational prayer, after those natives. . . Some of them didn't know which was right and left hand. And I saw them, after they seen. . .

14 And I explained. I had fifteen different interpreters. When you say one sentence, you have to wait till fifteen different men say it. Now,

you know how difficult that was, for the tribes. And then after that was over, and explain to them in a little manner of what Jesus was, I said, “Many of you here are tagged as Christians.” Still packing a idol in their hand, though.

15 And I asked one. I said to Mr. Smith, I said, “What’s that native packing that idol for? And as you said, ‘That was a Christian tag.’”

16 He said, “It is.” Said, “He’s a Zulu.” Said, “I can speak his language. Just ask him.” And so he just did it for my benefit. So I . . . We pulled up close to him. And I called him, “Thomas.” He said, “Just say anything, ’cause he was a doubter.”

17 And I said, “Thomas, are you a Christian?” And, yes, he—he believed in It. And I said, “Well, what have you got that idol in your hand for?”

18 Well, it—it was God, too. And his father packed this idol, and when the lion got after him. And he had it sprinkled with blood. And—and he built up a little fire, to say the prayer the witch doctor told him, and it scared the lion away.

19 Well, I said, “I’m a—a . . .” The word *jagter, jagter* means “a hunter.” *Leeu, leeu jagter*, that’s “hunting lions.” I said, “I’m a—a lion hunter. And it was not the prayer that scared the lion away, it was the fire, the—the lion is afraid of fire.”

20 He said, “Well, he believed Amoyah.” *Amoyah* means it’s “an unseen force,” like God, or like the wind. See? Amoyah, something you can . . . “He believed Amoyah. But if Amoyah failed, *this* wouldn’t.” See? Now, that was the strength of Christianity, to them.

21 And I told them, I said, “Now, see, whatever the missionary told you about Christ is right. See? But,” I said, “there is . . . See, he never told you all. He tried to tell you, that, ‘His great powers had ceased when He died back there at the cross, and we don’t no more have that.’ He is mistaken there. He’s alive, and right among us, see, just the same as He ever was.”

22 And when they seen that proved, just like you did last evening, they estimated twenty-five thousand healed at one time. Think of that.

23 And the next day, Mr. Smith called me, and he said, “Brother Branham, go to your window, looks out towards the Indian Ocean, your—your hotel room.” And there come seven great big English vans. Oh, my! We haven’t got a truck can hold one-third of what they would hold, just piled full of crutches and carriers, that they carried their loved ones out of the jungles, piled in there. They was on it, the day before. And here they are, walking behind these trucks, thousands of them, with their hands up, singing, “All things are possible. Only believe.”

24 Now, if the heathen, a man that don't know which is right or left hand, a—a man that's in that condition, can just see that happen one time, of one time reading the Scripture and explain to him; what ought we, who claim to be Spirit-filled people, what ought we to do? See?

25 But, the thing of it is, we been so indocumated till every one gives his own opinion. And, well, it's just difference from the people you're meeting. You know, there's . . . And a heathen don't altogether mean that's he has to be illiterate. There's educated heathens, you know, and they're the worst of all. That—that's right. When you go to pull it . . . I'll tell you. In traveling the world, been several times around the world, but you know where they need missionaries worse than ever? U.S.A. Right here. Here is the field for the missionary. That's right. Let some of them people come over, don't know right and left hand, and teach these people what God is. Yeah. They got so much intellectuals, till they've lost the whole sight of the whole thing. Yeah. Just, they try to explain It, and try to—to work It out, or try to figure It out.

26 The native don't try to figure out nothing. He just simply believes. And that's what you have to do, to get right with God, is just believe. You can't figure God out.

27 What if Moses . . . when he seen that bush not burning up? Now, Moses was a chemist. And Moses was taught in all the wisdom of the Egyptians. But when he saw that bush, it was strange. Why, he never said, "Now, I believe I'll go over. When the fire goes out, I'll take the leaves off that bush and take it down, the laboratory, and find out what it's sprayed with, see, to see why that bush could burn and—and it didn't burn up." That would been the scientific approach.

28 But what did he do? He took off his shoes and set down and talked to It. God talked back to him. See? When you humble yourself, humble yourself.

29 What if Martha would have said . . . when she heard that Jesus . . . After he sent, to come pray for Lazarus, had been dead four days. What if she would have run out, said, "I thought we was believing something"? She had a right to upbraid Him, you know, because He had failed to come when they called.

30 But, you see, she had the right approach. She went to Him, said, "Lord, if You had been here, my brother would not have died. And even now, whatever You ask God, God will give it to You." Oh! What? That's it. That's the idea. See? She had the right approach.

31 Look at that faith, when it struck Jesus. He said, "Thy brother shall rise again."

32 She said, "Yes, Lord. In the last day, at the general resurrection, he'll rise. He was a good boy."

33 He said, "I am the resurrection and life. He that believeth in Me, though He were dead, yet shall he live. Whosoever liveth and believeth in Me shall never die. Believest thou this?"

34 She said, "Yea, Lord. I believe that You are that Messiah, the Son of God that was to come into the world." Oh, my!

"Where have you buried him?"

35 I was talking to a woman, not long ago. I've quoted this, this stand again, it's, people who claim to believe in Divine healing: It's psychically and mental believing, believe mind over matter. And they don't believe that Jesus was Divine. And they said, that, "He was a good man, but He was a teacher and a philosopher, but He couldn't be Divine."

36 I said, "If He wasn't Divine, He was the greatest deceiver the world ever had. Yes, sir. You can't make nothing out of it but being Divine."

37 She said, "If I prove to you, by your own Bible, He wasn't Divine, will you accept it?"

I said, "You can't prove it by the Bible that I read."

She said, "Well, I'll show you."

I said, "All right."

38 She said, "In Saint John, the 11th chapter," said, "the Bible said, when Jesus went to the grave of Lazarus, 'He wept.'"

I said, "Sure."

She said, "Well, how could He weep, being Divine?"

39 I said, "Well, you just fail to see what He was. When He went to the grave, weeping, He was a Man. But when He pulled His little shoulders together and said, 'Lazarus, come forth,' and a man that been dead four days come up out of the grave, that was more than a man. That was God in a Man." See? Right.

40 He was a man when He come down off the mountain, was hungry and looked for food on a tree, He cursed the tree because it had no food, He was a man when He was hungry, but when He took five biscuits and two fish, and fed five thousand, taken up seven basketfuls, that was more than a man, that was God in a man.

And God only represents Himself in man, He chose man.

41 When He was laying out there on that boat that night, where virtue went out of Him all day, preaching, and people pulling after Him, discerning, and so forth, and the storm upon the sea, I guess ten thousand devils swore they would drown Him, that night, when He was laying back there asleep on the back of the boat, them flopping around like a bottle stopper out there on the mighty sea, somewhere, He was

a man when He was tired, laying there, sleeping, that's right, but when He was once aroused, put His foot on the brail of the boat, looked up, said, "Peace, be still," that was more than a man there, yeah, that was God in a man.

⁴² He was a man when He died on the cross, crying for mercy, He was a man, but when He broke the seals of death, hell and the grave, and rose up on the third day, He proved He was more than a man, It was God in a man. No wonder, every man that's ever amounted to anything believed that. All poets and everything that's ever amounted to anything, believed that. That's right. He was more than a man, He was God.

⁴³ Now, God, in His Own Son, built a body that He lived in, tabernacled, changed His strand. Just think, Jehovah laying in a manger, over a manure pile in a barn, crying like a little baby; those little baby hands, little Jehovah coming down and veiling Himself in—in that form. Look at Jehovah out playing, as a teenage boy, look at Jehovah building in a carpenter shop, Jehovah hanging on the cross, then when He rose up, He proved He was Jehovah. That's right. "God, in Christ, reconciling the world to Himself." He was more than a philosopher, He was more than a prophet, He was Emmanuel.

⁴⁴ Now tonight, we're going to approach this, a subject here. Well, we just read the Scriptures. And we're going to take this for a text: *And When Their Eyes Were Opened, They Knew Him*.

⁴⁵ Now, our scene starts off at a beautiful time, or setting, is about this time of year. It was in a—a Easter. And it was the first, fine Easter. And Jesus was back from the dead, in the springtime, of Easter, living among the people again. And many, who loved Him, didn't know it.

⁴⁶ And that's the same as it is today. There is many people that love Him, that really can't believe that He's with us now, they—they just can't seem to comprehend that.

⁴⁷ They, yes, many of them in that day, who had walked and talked with Him, could not comprehend that He was back from the dead, though they had witnesses, had been to the tomb, and so forth, and knew that He was up from the dead, but still they just couldn't believe it. Why? I wonder why. See, that's quite unusual. See? There's. . . It's too unusual.

⁴⁸ And it's usually in the unusual things that God is in. It's the unusual things that makes Him God. See? That's what makes Him what He is, is the things He does so unusual.

⁴⁹ Now, it was unusual when Joseph, before the birth, when he found Mary, his lovely, little sweetheart that he was engaged to, to be married, he found her, she was to be mother, without being married. So she, no

doubt, had told him of the visit of—of Gabriel, the Angel. And Joseph was a just man. He was a good man. And he was—he was, he wanted to believe her. I could imagine that he loved her with all his heart, seeing that young Hebrew maid, and—and looked into her eyes, and—and when she'd say, "Joseph, dear. The great Angel, Gabriel, visit me, and He said I'll be 'overshadowed by the Holy Spirit.' And the Holy Thing that would be born in me, would be . . . from me, would be called 'the Son of God.'"

⁵⁰ Now, he wanted to believe that. But there had never been anything happen like that, so it was too unusual. And, look, there was a just man, a good man, and the Scripture claiming that it would, "a virgin would conceive," and he didn't understand. See? The Scripture that said that Christ would be born that way, still, Joseph couldn't understand it, because it was too unusual.

⁵¹ Now in them days, they had no prophets. The man was . . . They hadn't had prophets for hundreds of years, and so God dealt with him in a dream. A dream is a secondarily way. The right way is always to the Word, first. Now, God has a way of proving whether his Word is right, or not. Or where there were any . . .

⁵² In the Old Testament, Aaron had the twelve stones, the birthstones, on his breastplate here. And they hung it on the post in the temple. If a prophet prophesied, or a dreamer told a dream, they take them down to this, what is called, as the ministers would know it, the Urim and Thummim. And so, this, when this dreamer told his dream, or the prophet told his prophecy, and supernatural lights didn't flash over that, to make the Urim and Thummim, then, I don't care how real it sound, it was wrong. The Urim and Thummim had to witness it was right. Well, that, now, the Aaronic priesthood, was done away with, and the old Urim and Thummim.

⁵³ But God still has a Urim and Thummim, and that's the Word. If—if a prophet prophesies, or a dreamer dreams a dream, and is contrary to that Word, I don't care how real it sounds, forget it. That's God's Urim and Thummim. That's it. And That has to answer back, to be true. And that's God is interpreting His Own Word.

⁵⁴ So, God had no prophets in the land, in that day, so God spoke to Joseph in the secondarily way. Showing, that, if there isn't anything present that should bring it forth, God can work through anything, anything that He has promised. See? He could work a dream. If there was no prophet, then He could work a dream.

⁵⁵ So no matter what our little gifts are, God can speak to us in any way He wants to, but it has to be with the Word. See? It has to be according to the Word.

⁵⁶ Now, we find out that his dream was according to the Word, because Isaiah said, “A virgin shall conceive.” And it was, his dream, was according to the Word, and this was the one that had conceived. And then when the—the Spirit of the Lord, the Angel of the Lord, appeared to him, in this dream, and said, “Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost,” well, that settled it then.

⁵⁷ He was a just man. He wanted to believe it. He wanted to believe it, but it was so unusual to him.

⁵⁸ And if a man wants to believe anything, and—and the Truth is before him, God will make some way to vindicate that, to prove it’s the Truth. God is obligated to do it, ’cause that’s what He saved him for, is those who are ordained to Life.

⁵⁹ Now, we find that that unusual thing was—was the thing that—that they couldn’t get. And this resurrection was unusual.

⁶⁰ They, and, yet, if they would have noticed it, it was His promised Word. He had told them, said, “The Son of man goes up to Jerusalem, and He’ll suffer many things of the Gentiles, be delivered into their hands and be crucified, be buried; and will rise, the third day.” See? He said, also, “As Jonah laid in the belly of the whale, three days and nights, so must the Son of man be in the heart of the earth, three days and nights.” David, one of their prophets, prophesied, said, “I’ll not leave His soul in hell, neither will I suffer My Holy One to see corruption.” See? And all the prophets spoke of Him.

⁶¹ And looked like that these disciples, yet, looked like they would have, they would have recognized it, and should have known this. But, you see, it was withheld from them. And the promised Word to them, and yet they didn’t recognize It. See? It was fulfilled, exactly what He said would happen, what the Old Testament said would happen. It was perfectly fulfilled, and yet they didn’t understand it.

⁶² Notice, as they went now, two of them, Cleopas and his friend was on their road to Emmaus. And it was Sunday morning. So they was on their road over there, talking. They was going along the road, real sad. My, they were really let down with something, looked like a veil.

⁶³ And God let’s things happen like that. He does that, purposely, just to—just to test you. Now let me get this before you straight, so that you’ll understand, that every son that comes to God has got to be child-trained. He’s got to be tested; every son. If you’re never tested, you’re not a son. If you can’t stand the chastisement of God, then you’re illegitimate, and not a child of God. You claim God is your Father, you say, “Oh, I can’t believe.” Well, that just shows that God is not your Father; see, you would—you would get It. Now notice, this

testing, God tests every one of His children. All that come to Him must first be tested, tried, proved.

64 Look at Him when He was here on earth. One day He looked around, great crowds of people was with Him. Oh, when He first started out, He was real well-loved. All the churches opened their doors. "This young Rabbi, why, there's no doubt but what's a great Prophet raised up among us. He's healing our sick. Why, He comes in in these healing services. He does great things." That was fine. But one day there was too many following Him. See? That was the sign to attract the attention of the people.

65 Now, a Voice has to follow that sign. That was His Doctrine. Notice. But when the Voice came, oh, that was different. My! They—they crucified Him because He made Himself equal with God. When He was healing the sick, and performing the miracles, and discerning the thoughts in their heart, that was wonderful. But when He said, "I and My Father are one," oh, my, That was too much for them. They couldn't take That. See? They . . . That was too much.

66 "He makes Hisself God, so He—He tries to be equal with God."

67 Well, He was. He was the Son of God. And He said, "You call them, who the Word came to, your law says that, that, 'The Word came to the prophets,' and you call them 'gods.' Then, if you could call a prophet, 'god,' how can you condemn Me when I say I'm the Son of God? Search the Scriptures; They're the One who tells you what I'm supposed to do. If I don't do according to what the Word says I'm to do, then don't believe Me. But if I do the works of My Father, which is the Word, then—then believe the works that I do." Still they could not do it.

68 So, Jesus said, one day, now watch, He don't explain things, He just says it, notice, He said, "Except you eat the flesh of the Son of man, and drink His Blood, you have no Life in you."

69 Could you imagine what a fine intellectual bunch of people, a bunch of doctors standing out there, and rabbis, well-trained and highly educated people, thought, when He said that? Oh, I can imagine the doctor looked over, say, "Whew!" The—the ministers get up, say, "Uh-uh, uh-uh. You see? That—that brought it out, right there."

70 Now, He never explained That. He never explained It. He didn't have to. He didn't have to explain It.

71 "Why," they said, "well, why, He will make us . . . He wants us to be human vampires. Drink human blood? And eat human flesh?"

72 He never said how it would be done. He just said, "Except you do it!" See?

73 And then that outside crowd, thousands, said, "Huh-uh. There He is. See? Yeah. I knew it would come out, after a while." See, they were looking for it to come out, and He seen that it did come out. They were parasites, in the first place, so they walked with Him no more.

74 So, He turned around. He had seventy with Him. So, He said to that seventy, said, "What will you say when you see the Son of man ascending up into Heaven from whence He came?" Now, He never explained it.

75 They looked at one another, said, "Well, the Son of man ascending up from where He come from? Well, we know His mother. We know His brothers, His sisters. We seen the manger He was laid in when He was born. We seen the cradle He was rocked in. Why, He's come from Nazareth. Coming from up There? This is a hard Saying." And *they* didn't walk with Him no more. See?

76 Now, all the time, these disciples stood right there. They didn't know It, either, but they believed It. They couldn't explain It. He never explained It. But, see, they were ordained to Life. They couldn't explain It, but they set there. So He turned and said, "I've chose twelve of you; one is a devil." He said, "Do you want to go, also?"

77 And there is where Peter made those memorial words, "Lord, we are persuaded that You have the Word of Life, alone. Where would we go to?" That was it, you see. See?

78 He didn't explain it. He said that so that they would turn down. See? Faith don't ask, it don't reason. It searches the Scripture for it. If they'd have searched the Scripture, there it would have been proven Who He was. But He shook them off like that, by saying things and never explain it.

79 And in the yards there, even, when they put this rag over His face, and some hit Him and smacked Him. Said, "If—if You be a prophet, tell us who hit You now, and—and we'll—we'll believe You." Same thing, the same old devil that—that was up there, all along, when He was tempted, when He first started into His ministry. Said, "If Thou be the Son of God, command these stones to be turned to bread." Same one in them priests and rabbis up there, said, "If You are the Christ, come down off the Cross and prove it to us." See? He could have done it. He knowed who hit Him, but He don't clown for nobody.

80 He was the Word, and He's still the Word. Always was the Word, and He remains the Word. And look back, they could have seen That, but they didn't.

81 They were. . . notice, on the road over, they were. . . One. . . The ones sitting here, I want you to pay close attention. They were talking about Him when He appeared to them.

82 Now, that's the way He comes, is when you are talking about Him. The trouble, today, we talk about so many other things besides Him. We always talking about what we got to do, and some business deal, or the washing has got to be done, or this kind of detergent you ought to use. When, you ought to be giving Him praise and glory. "There is where our treasures is, there our heart is also."

83 They should have recognized Him, but they never. And so is it today. Yet, the Scripture said it. See?

84 He—He revealed to them the Scripture promises concerning Himself for that age. Remember, He begin with the beginning. He said, "O fools and slow of heart." He explained to them the Scriptures. And after the Scriptures had been preached to them, yet they didn't recognize Him. If that isn't a—a modern congregation, I don't know. They, the Scriptures, explained to them, and still they didn't get it. They was walking right along, claimed to be His disciples. Still, they never recognized Him, after He had done told them the Scripture for that age, where God had lotted.

85 He said, "Don't you know that Christ should have suffered these things, and entered into His glory and raised again?" He sh- . . . They should have known this. Said, "Know you not all the prophets said about Christ?" And He begin back there, and explained the whole thing down to them, and laid it down to them. And still they never recognized it, after laying the Scripture out just as perfect as It could be. And them walking around It, supposed to be His disciples, "Uh, oh, is That so? Is That so?" And, yet, He was that Scripture fulfilled, standing there, and still they didn't get it. See?

86 Now that's just a very good picture of the day we're living. I don't say that bad. I say that for the Truth. That's exactly right.

87 They still didn't recognize Him, though His promises that He had made was fulfilled. And He was declaring to them, and standing right there in the Person, and still they never recognize It.

88 Notice the rebuke to them for not recognizing the Scripture fulfilled.

89 Now, when, they should have known. They were disciples. They were men who had done great sacrifice. They was men who loved Him. They were men who were trained by Him. And, yet, after Him telling them these things, stand in their company and saying this thing would happen, and here it had happened, and, still, them standing right with Him after His resurrection, and did not recognize Him.

90 You say, "Could we do a thing like that?" It could be possible we could do that. That's right. It could certainly be possible. After He promised in His Word, the thing that He was going to do, and we see

it come to pass just as He said, and still we walk over it. That's what they had done.

⁹¹ Now, He come right around, told them He was going to be crucified, raise up the third day, and begin then to tell them all about it.

⁹² And they were sad, said, "You know, some of the fellows went down to the grave, and some of the women. They said He would raise up from the dead. All of this rumor has got stirred around." And said, "Are You just a stranger around here? You don't know these things?"

⁹³ He said, "What things?" just like He didn't know nothing about it. See, He said that, just to throw them off. And He did that, purposely, just to try.

⁹⁴ And don't you know He doesn't change His nature? He does the same thing, just to—to try you, see what you will do. He'll work around some way, It'll be throwed before you, and just to see what you—what you say about It, your attitude, the way you take, what you think about It. He does that, purposely, does it yet, because that's His unchanging nature. He did it the old times.

⁹⁵ Remember Elijah. He even had a soldier to smite him. He said, "I was a sentry, standing by the . . . to Ahab, and I let the prisoner get away." He didn't do that, but he did it like that so he could let Ahab pronounce his own judgment.

⁹⁶ Done the same thing in the days of Noah, and He—He can't change His way. And God comes down in a manner. But always. . .

⁹⁷ You say, "Well, how would I know what was right and wrong?" It's the promised Scripture for that hour. It's the Scripture that's promised.

⁹⁸ If they would have got out of their tradition, and got away from that tradition that they were in, and read the Scriptures, like He told them to do! "Search the Scriptures, for in Them you think you have Eternal Life, and They are that that testifies of Me. They tell you Who I am."

⁹⁹ And they said, "Well, now, rabbi told us *this* and *that*. We, we believe what the church says." See?

¹⁰⁰ Ain't what the church says. It's what God said. What God said, not what the denomination says, or that. . . You believe God. Now, and that's where they failed, because they were so traditioned that they failed to recognize It.

¹⁰¹ Now we find, then, He said. . . He rebuked them, watch: "Fools and slow of heart to understand all the Scriptural signs and things should took place of this age. Fools, slow of heart to understand all that the prophets have said that should take place in this day, all these

signs that you see. The Bible said these signs were to take place in this day, and you see them taking place, and then are you foolish enough not to believe it?" And Him talking right straight to them, and yet they didn't recognize it. Talk about blind!

¹⁰² Could we do that? Might be we could, if we don't search the Scriptures, to find what hour we're living in, see what hour, what's, how. It's maybe later than what we think it is.

¹⁰³ Yet, they claimed to be His disciples. They claimed to believe that they had believed every Word that He had—He had said. They believed all the Bible. And here was the—here was the Messiah, the God of the Bible, standing there in identification, identifying the very written Word. And they were supposed to be believers of that Word. And Him referring back, and telling them, that, "You remember what was said about this; and what was said about this; and how Jesus must do this; or how the—the Christ must do this; and how then all these things?" And yet they didn't understand It. They didn't know. What was it? They knowed the Word, as far as the letter was, but they didn't understand the Word when It was literally interpreted.

¹⁰⁴ That's what it is today. Every man has got his own interpretation. When, God condemns the whole thing. God does His own interpreting. If God said He'll do a thing; when He does it, that's the interpretation thereof. God interprets His Own Word.

There He was, standing there, His Own interpreter.

¹⁰⁵ Hallelujah! He's the same yesterday, today, and forever. He does His Own interpretation. Doesn't need any seminary, or any ministers, me, you, or no one else, to interpret Him. He promised it, and then He turns around and does it. That settles it. That interprets itself.

¹⁰⁶ So there He stood, the great Mighty Conqueror of every disease, every sickness, death, hell, grave. And rose up again, what they had believed all along. And there He stood, but they couldn't believe it. And Him referring back to Himself all the time, He said to them, "And beginning with Moses and the prophets, He expounded to them all the things that were written concerning Himself," and still they didn't get it. Just looked like that they just couldn't get it. That's all.

¹⁰⁷ Same now. What's the matter, today, the reason of it? We're too busy a learning our creeds. We're too busy with our—our denominational programs. We're too busy with soup suppers and lottery in the church. We're too busy with the ladies aid society. We're too busy with our TV programs and all this other nonsense. We're too busy to search the Scriptures, to find out whether They're right or not.

¹⁰⁸ You went down to the restaurant and ordered you a bowl of soup, and it had a spider in it, you'd sue the restaurant. You wouldn't put it

in you for nothing, with a spider in it, 'cause you're afraid it might kill this little body.

¹⁰⁹ But you'll stick anything down that soul, just anything, any kind of creed, and never looked into it, to see whether it's the right thing or not. "There's a way that seems right to a man." Search the Scriptures. And that soul is Eternal, you know. So, don't. . . Just watch what you put in there, see, these creeds and all these things. We just got it like a lodge, just join a lodge and that settles it. And that's the way people think today. That's the reason: They have no time to be studying, mediating, searching things, and trying to find out whether they're right or not.

¹¹⁰ Let the Christ Himself interpret It. And if It comes to pass, what He said, then that's the Truth. Look and see if it's for this day.

¹¹¹ As I referred last night, Moses couldn't a come with Noah's message. Neither could Jesus come with—with Moses' message. See? It was so, it was lotted for each hour.

¹¹² Now, we couldn't come with Luther's message, neither with Wesleyan, neither with a Pentecostal message. We're plumb beyond that.

¹¹³ You say, "Oh, that's something you're. . ." Well, so did the Catholic church think Luther was making it up. So did Wesley think that they're. . . The Lutheran think that Wesley was making it up. So did the Wesley's think that the Pentecost was making it up.

¹¹⁴ But the thing of it is, look back in the Scriptures. It identifies, every age. And if the things that He is doing now doesn't identify Him, the promises of God, then leave it alone. But if He does say it'll happen, and it happens, then believe that it's not man. It's God talking, doing His Own interpretation of His Word.

¹¹⁵ "Fools and slow of heart to believe all the prophets have said about the Christ." Yet, His disciples couldn't believe the written Word, because they were so busy about, oh, well, they was sad about it.

¹¹⁶ Yet, they claim they believe, today, that He raised the third day. We speak of it, "Oh, we believe that He raised up, the third day, that He's alive for evermore." And let Him just do something just like He promised to do, look what they say, "Well, it's either a bunch of holy-rollers, or it's a mental telepathy, or it's some kind of a fortune teller. Or. . ." Just as they did then. See, it's that same spirit. Now, remember, the devil takes his man but not his spirit, the spirit was upon them men back there, religious teachers.

¹¹⁷ Remember, nobody could put a finger against those Pharisees. They had to live right. They'd be stoned to death if they wasn't. They were fine, fine men, highly-educated teachers, scholars. And Jesus said,

“You’re a bunch of snakes. You do the works of your father.” Why, why could a Man, God, ever make an interpretation to a man of that type? How could He ever say a thing like that? Because that they refused to see the identified Word made manifest.

¹¹⁸ Now, today, we’ve come, many times we’ve said, the—the Lutheran said, “When you believe on the Lord Jesus Christ, you have It. That’s all.” The Nazarenes, and Pilgrim Holiness, and the Free Methodists, said, “No, you got to shout, to get It.” The Pentecostal says, “You got to speak in tongues, to get It.” All of it’s wrong.

¹¹⁹ I’ve seen witch doctors speak in tongues, and witches. I see them jump and shout, and seen Mohammedans run splinters under their fingers, and scream louder than I ever heard Pentecostals in my life.

¹²⁰ But, yet, believing is right, speaking in tongues is right, and shouting is right, and rejoicing. But that’s not It, yet.

¹²¹ Them Pharisees . . . Some of them said, “Well, it’s the fruit of the Spirit, that’s right.” Them Pharisees had more fruit of the Spirit, what we call fruit of the Spirit, than they could, we could ever produce.

¹²² Who will you say, if I was going to put Him on trial now, say like some young fellow come into the city here the other day and calls Himself a prophet? Let’s just put Him on trial for a minute. And now I’m talking to you people, against Him; God forgive me for saying such a thing, but just to make a point. And I say, “This young Fellow, He’s around out here. He calls Hissself a prophet. He comes up from Galilee. He does a lot of healing and things, but that don’t mean anything. Look up here, we got the pool of Bethesda. The crippled lay there, when that Angel comes down and troubles the water, anybody steps in. Why would God want something else besides that?” See, they fail to recognize the Word of that day. The promise was ready to be fulfilled.

¹²³ Now they say, “We’ll judge Him by the fruit of the Spirit. Now, look, who was it stood by? Who was it, when you were out running around, as a young man, he put all his time to study the Word of Jehovah? Your godly old priest. Who was it, when papa and mama was about to separate, they put their arm around one, and one around the other, and brought them back together? Your godly old priest. Right. Who was it, when your father’s crops failed, and he didn’t have no money, you didn’t have nothing to eat; who was it wrote him a check and give him the money, or to tide him over? That godly old priest. Who was it stood by your mother and daddy, when you were born, when you first come in this world? That godly old priest. Who was it picked you up in the arms and circumcised you, the eighth day, and offered you, a life, to God? Godly old priest.

124 “And then, look, there’s businessmen here in our city. Jehovah requires a lamb. These businessmen are merchandise men. They sell, marketing, so they don’t have—they don’t have, raise lambs. So the priest made a way that they could clear their soul, according to the Word of God, and they built little cages out there in the courts. And they brought the man who sold the—the lambs, in here, and let these man who wants to offer a sin-offering for their soul, the requirement of Jehovah, when they go up to buy this lamb.

125 “Then what did this Guy do when He got up there? He turned over the money tables, and beat them out of there, trying to keep a man from getting his soul right with God. And what did He say about that godly old priest of yours? ‘They were a bunch of snakes, and of the devil.’” Talk about fruit of the Spirit? They had Him beat, by a long ways.

126 But what is the evidence of a believer? That will—will believe the identified Word of the hour. It’s always been that way. The people get It scrupled up, in all kinds of traditions, and religions, and denominations, and educations, and so forth. But God comes along, with His Word, and confirms It for the hour. That’s the evidence.

127 Look upon Him and see. He said, “If I don’t do the works of My Father, believe Me not. Search the Scriptures, in Them you think you’ve got Eternal Life; They testify Who I am. And if I don’t do what the Scripture says that I shall do, then don’t believe Me.” See? And still they didn’t know it, after walking with Him, and here identifying Himself back after the resurrection, and showing that, that it was Him, by the Scriptures.

128 Still, you know, today, after that, Jesus has raised from the dead and has appeared to the people in the last days.

129 When, they said, years ago, when the Pentecostal group first started, “There was no such a thing as that.” It’s the fastest growing church in the world, the Pentecostal. It’s the message they’ve had now for fifty years. They said, “It couldn’t be done,” but it was done, anyhow. They said, “There was no such a thing as the Holy Ghost.” The people went on, received It, just the same. God promised He would pour out His Spirit. How you going to stop it, when He promised He would do it? They said, “Nobody will believe it,” but they did believe it.

130 “God is able of these stones to rise children to Abraham, that will believe His Word.”

131 They went right on. They become a mighty-est church there is in the land. Our Sunday Visitor, the Catholic Visitor, put out, said not long ago, that, “The Pentecostal church is the fastest growing church of all the organizations.” Said, “Their church witnessed a million

conversions in the last year, and the Pentecostal had a million five hundred thousand last year.” That don’t include mine, Roberts, and them other meetings like that. See? It’s just those who are brought in as—as membership. Some of them, they don’t know where they go to, in these evangelistic meetings. But they registered a million five hundred thousand converts in a year, witnessed by the Catholic church. See?

¹³² They said it couldn’t be done, and now the Presbyterians, Methodists, and Baptists, are seeking for It. And the Pentecostals are blind enough not to see the hour. Don’t you know? At that seventh watch, when the sleeping virgins said, “Come, give us some of your Oil.” And when he, they said, “We just got enough for ourself.” And while they were trying to buy It, the Bridegroom come, and they went in. There we are. See?

¹³³ “And fools (Could He say again?) slow of heart to believe all the Scripture says about this day; to believe that this Laodicea church age, that He’s put outside the church, and because, ‘We’re rich, have need of nothing.’”

¹³⁴ “Why, we’re one of the richest organizations in the world, the Pentecostal move.” Oh, my! We used to be down in the alley, but, brother, she is out on the front street now, the best churches, and best seminaries. And we’re building one, a fifty-million-dollar one, right here now, see, and all kinds of great things. Rich!

¹³⁵ But it’s then you forget the promise. You start towards tradition. And that’s the reason, when He comes to identify Himself, the people is so cold and numb, with their education and philosophy and things. They’ve turned the—the Commandments of God into a tradition. You stand and speak to them, and they just, they don’t go at all; It returns. Now, if It come very highly polished, if some great bishop or somebody bring in something like that, well, they—they would receive it. But, you see, It never did come that way. If some organization would all go for It, it would be fine, but He never did do that. He never did.

¹³⁶ If He had come with Caiaphas, and Caiaphas had said, “Now, I am the Messiah. I’m the one is suppose to come now.” See, they’d say, “Oh, great holy father, you are the Messiah.” But, see, that don’t identify the Messiah. His—his religious rights, that didn’t make him Messiah.

He was the sign the Bible said would make Him Messiah.

¹³⁷ That’s what it is again today. Not our denominations, not our creeds, but what THUS SAITH THE LORD is. Now notice.

¹³⁸ Same now, we get ourself the same way, still we believe creeds, denomination, and worldly education, so forth. Why, you know, lot of our churches are begin to accept the idea that before a missionary can

go on the field, and they have to have a psychic test by a psychiatrist, to see if their IQ is high enough to be a missionary. Now, that's contrary to the Scripture.

¹³⁹ The Bible said that Peter was an ignorant and unlearned man. He couldn't even sign his own name. But it pleased God to give him the keys to the Kingdom, because he seen the Messiah and knowed His evidence, and fell at His feet and recognized Him as the Messiah. He believed the Word. "And thou art Peter. I say unto thee, thou art Peter, and upon this rock I'll build My Church." Not upon Peter, not upon Jesus, but upon his spiritual revelation of Who He was.

¹⁴⁰ Same thing He did Abel. "Abel by faith offered unto God a more excellent sacrifice than that of Cain." Both boys offered. Both boys prayed. Both boys built an altar. Both boy worshipped the same God. See? One was accepted, the other one turned down. Because, by revelation, Abel saw it wasn't fruits or apples that brought us out of the garden of Eden. It was blood. And he offered blood, and God received it.

¹⁴¹ And look at—look at up in Moab, the great organization. Same God! There come Balaam, the bishop, out, built seven altars just like Israel had down there. Put seven clean sacrifices, bullocks, and seven rams, speaking of the Coming of Christ. Fundamental, they were both right. But look down here at this little renegade bunch floating around, won't even pass through the ground. His pastor is 'fraid they'll have some kind of a revival up there, so they wouldn't let them go through. On their road to the promised land, too, and he wouldn't let his brother, Israel, pass through. Right. He . . .

¹⁴² What Balaam failed to see was that smitten Rock and that brass serpent, the shout of the King in the camp. They fail to see that identification of God among them. Both of them had prophets; Balaam up there, and Moses down here. But Moses was identified with the Word. That's the difference. Both great preachers, but this man was identified with the Word. He wasn't mighty, of a nation, as that was. But he was identified with the Word, and had the evidence of It. Amen.

¹⁴³ That's the real believing crew: Christ with us; Christ in us. "A little while and the world seeth Me no more; yet ye shall see Me, for I'll be with you, even in you, to the end of the world." Notice.

¹⁴⁴ Now remember, quickly. They failed to see it. No, they didn't understand it, how it could be. And the promised Word was for their age. He was that promise fulfilled, and yet they fail to see it, a sure sign of a true prophet. Notice what He done. And they, now notice, they went . . . Quickly . . .

¹⁴⁵ He said, "You, being a stranger, and don't know that Jesus of Nazareth, a Prophet in deed, mighty before God and people? We believe and know He was a Prophet." Watch Him, as soon as they identified Him. . .

¹⁴⁶ He kept asking, "What. . .?" these things that went on, "What—what taken place?"

¹⁴⁷ He said, "Jesus of Nazareth, a Prophet, mighty before God and man. And we believed He would be the One Who would bring deliverance to Israel."

¹⁴⁸ And as soon as they acknowledged Him as a Prophet, watch, immediately He went to the Word. A—a real sign of a true prophet. A real prophet goes to the Word, always, because the Word of the Lord comes to the prophet. See? And he goes to. . . And watch what He done. They told Him that they believed Him to be a Prophet. Now, it's behooving, becoming a prophet, to identify himself with the Word, amen, 'cause the Word always comes to the prophet.

¹⁴⁹ Old Dr. Davis is sitting here, look; which, I don't know whether he is or not. I think he's down here in Florida, somewhere, they told me. Dr. Davis, if you're here, he was the one ordained me in the Missionary Baptist church. We used to argue on the Scripture. And he said, that, "John the Baptist baptized Jesus, first. . . Or, Jesus baptized John, first, because John had never been baptized. And he was preaching baptism, and nobody was worthy to baptize him, so Jesus baptized John," said, "when he suffered Him." Well, I couldn't get that straight in my mind, how He did it. I couldn't make the Scripture.

¹⁵⁰ One day when we was alone, and the Angel of the Lord was present, He revealed it to me.

¹⁵¹ See, now, look. Jesus was the Word; John was the prophet. There is two of the greatest on earth; God and His prophet. And the Word was God. And it's always becoming to the Word to come to the prophet. And John was the prophet. And here comes the Word walking right out in the water, to the prophet. The Word come to the prophet, in the water. Amen. I feel religious. The Word absolutely comes to the prophet. And here He was, the Word in living form; and here was the prophet; standing in the water. And the Word come to the prophet. I can see their eyes as they meet one another.

¹⁵² John looked up, he saw the heavens open, that dove coming down like a fiery wings coming upon Him. Voice coming from It, saying, "This is My beloved Son in Whom I'm pleased to dwell."

¹⁵³ When John looked, he saw that Light over Him, whatever It was, first, when He was walked to the bank, he said, "Behold the Lamb of God that takes away the sin of the world."

154 He was so perfectly concerned, real belief, he said, "There is One standing among you, Whose shoes I'm not worthy to bear. He'll baptize with the Holy Ghost and Fire." He knowed He had to come in his days, because he was the forerunner of Him. He said, "There's One among you now, Who you don't know. But I'll know Him, one of these days, when I see that sign identify Him."

Then Jesus walked out, one day.

155 He said, "There's the Lamb of God that takes away the sin of the world."

156 Jesus walked, the Word, right out to the prophet, in the water. John looked up at Him, in humility. He said, "I have need to be baptized of Thee. Why comest Thou unto me?"

157 Watch this now, the Word and the prophet, together. See, the prophet will have to know the Word, because the Word is manifested to the prophet. Now here was his prophesy fulfilled, he would "introduce the Messiah." And here is the prophet and the Word, together.

158 And he said, "I have need to be baptized of Thee. And why comest Thou to me?"

159 Jesus looked him right in the face, and said, "Suffer that to be so, for thus it is becoming to us, behooving, becoming to us, to fulfill all righteousness." And when he baptized Him, look, what was it? Jesus said, "As a prophet, you know that I am the Sacrifice, and the Sacrifice has to be washed before It's presented." Amen. Amen. So, the Word come to the prophet, always. Correct, yes. And he suffered Him.

He said, "That's exactly right."

160 "It's becoming to us that we fulfill all righteousness. I am the Sacrifice. I must be washed. It's right. You have need to be baptized. Amen. But suffer that to be so, for thus it's becoming to you and I, that we fulfill all righteousness." Hallelujah!

161 Men and women, it's such becoming to us, as Pentecostal people with the Message of God, that we fulfill all righteousness, and to believe on Him. It's becoming to us that we fulfill all righteousness.

162 Notice, when, a Prophet, then He went straight to the Word. When they said, "Jesus of Nazareth, Who was a Prophet, mighty in deed before God and the people." Then, if He was a Prophet, identified, then He went right back and took the very words that they claimed He was. Don't miss this. Took what they called Him to be, took the written Word and identified Himself to be that, and still they didn't get it. They didn't understand. Yet, they called Him a Prophet; and here He was, a Prophet. And He went straight to the Word, and took the Word and identified His Own ministry.

163 And they said, “That’s—that’s a good sermon, all right. Our hearts burned within us.” That was it. But that was it.

164 Wonder if we could do that same thing? It’s written we will, that’s right, so we will. Notice.

165 Oh, what a sign of a true prophet, always right straight to the Word! Though, they could not understand It. He was . . . His teaching was too great.

166 And, my, oh, my, where does that time go to? About eight minutes, time to dismiss. Notice. I can’t understand where them forty-five minutes go so quick.

167 Notice. Look here. Though they could not understand, though you may not be able, but please do what they did. They invited Him to come in. They said, “Come in. The—the day is far spent. Come in.” That’s it. That’s it. It’s then, and then only, can He make Hisself known, when you invite Him to come in.

168 You say, “I don’t understand it. I’ve heard it explained by the Word, how that these things are supposed to happen in this day, but I—I—I—I can’t understand it.”

169 But, yet, invite Him. Say, “Come in, Lord Jesus.” Why don’t you do that right now, see, “Come in”?

170 How, notice now, after they said . . . He act like He was going to go on by and leave them. He might act that way to you. But He won’t, if you’ll invite Him. He said, went, going on, like He’d go further. And they said, “Tonight, the day is spent, now You come on and stay with us.”

171 So He turned around, said, “All right, I’ll go in.” So, He got inside. Now, that’s the main thing.

172 Though you couldn’t understand the Word; you, it’s too—too deep or something another. You don’t understand It. You’re all full of different creeds. And this one said that, and this and that. And your poor mind, so, you don’t know what to think. I’ll tell you what you do. Just do like they did. Say, “Come in, Lord, and abide with me just tonight. Will You? Just come in and stay with me now.”

173 And when He gets inside, they close the door. Notice how He did it now.

174 Notice how He made Hisself known to them, after the preached Word didn’t do it, the preached Word and the identified Word. And they claimed Him to be a Prophet. And they claimed to be His disciples. And He talked to them, all day long, and they still didn’t get it by the preached Word. No, sir. They didn’t get it. But once inside, once they got inside, He opened their eyes to Who He was. He opened their eyes.

175 How did He do it? By doing something just like He did before His crucifixion. He opened their eyes, and seen Him perform something that they seen Him do, and He—He alone does it.

176 He is different from all other men. You ever once see Him, there—there . . . There's no man can do what He does. See? And they don't do it the way He does it. And He has always did it that way, and He never changes. And Hebrews 13:8 is right, "He's the same yesterday, today, and forever."

177 Once inside, once He got inside of them, then He identified Himself by doing something that He . . . like He always done.

178 Same as He did for the woman at the well. Notice. There she come up, very arrogant, little old ill-famed woman. Probably the poor kid had been turned out on the street, to live any way. But right down in her heart she had a predestinated Seed laying there.

179 And them priests and everything over there, they had a—they had a education, a—a conception. [Blank spot on tape—Ed.] . . . to begin with. He said so.

180 But this little woman, her life was all marred. Right down here was a little bit of light, but way down in there was a seed waiting. See? And as sure as the light can strike a seed that's germitized, it'll live.

181 So, here she comes up. Maybe she was late with her work, and she couldn't come up with the rest the women, anyhow. And she, maybe a pretty little lady, packed her water bottle on her shoulder. And went up there and started to let it down to well. And she heard this Man say, "Bring Me a drink." He went to talking to her.

And He said, "Go get your husband and come here."

182 Now, see, down, she knowed that that was the sign of the Messiah. She said to Him, "I have no husband."

183 Said, "That's right. You've had five; and the one you have now is not your husband."

184 She said, "Sir, I perceive that You are a Prophet. We haven't had a prophet for hundreds of years. I perceive that You are a Prophet. Now, we know that we're looking for the Christ, the anointed Messiah. And when He comes, that's just exactly what He'll be."

Now look. He said, "I am He, that speaks with you."

185 Right into the city she went. She had no right to do that, according to their laws. A woman of that type, the man wouldn't listen to her. But try to stop her? Like a house on fire, on a windy day. Here she went. She said, "Come, see a Man Who told me the things I've done. Isn't this the Messiah?"

¹⁸⁶ Now remember, Jesus never repeated it. He never done one time in there, but they said the whole city believed on Him because of the woman's testimony. Think of it. Oh, my!

¹⁸⁷ When she knew the promise, what the Messiah would be, and when she seen that promise fulfilled, it opened her eyes. See? They been closed with sin, but when that promise . . . She said, "That's . . . The Messiah will do that when He comes."

¹⁸⁸ He said, "I am He." Her eyes were opened. She has Eternal Life because her eyes was opened.

¹⁸⁹ Peter's eyes was opened; Nathanael's. We talked of it last night.

¹⁹⁰ What has it done to our eyes in these days, a promise fulfilled? Has it opened our eyes? We see in Saint John 14:12, Hebrews 13:8, Saint John 14:9, and we see in Luke 17:27-28, and all these Scriptures that's promised, Malachi 4, all of them fulfilled right here before us, what has it done to our eyes? If it doesn't open them, it'll blind them Eternally. It opens some, blinds the others. See? It opens them who it . . . these last days, what He's promised to do. This what He said, He would do it, "Restore back the Faith."

¹⁹¹ Oh, Pentecostal people, professors of God's Holy Spirit, may the God of Heaven open—open your eyes from tradition, to a living God, of a promise of the Bible that we claim to believe, what He said He would do. Abraham's royal Seed, called out in the last days, and Jehovah would come down among the flesh of His people and do exactly like He did at the days of Sodom.

¹⁹² Did you hear the news tonight, how that, in this very state, I forget how many hundred teachers, school teachers, were proven to be homosexuals. Tonight's news. Oh, it's rotten to the core, everything. The government, they claim, and the government officials, there is nearly forty percent of them, proved, homosexuals. My office is piled with letters, mother crying, with their boys living with boys and . . . It's just the day we're living in. Everything!

¹⁹³ Nations are breaking. Israel is awakening. She is in her homeland. The fig tree is putting forth its buds.

¹⁹⁴ Oh, the church is asleep in Laodicea. And Jesus, trying to get some cooperation, and can't even do it! . . . ? . . . See? Yet, with all the things that the Scripture says, the church snoozes right on away, in a bed of worldliness.

¹⁹⁵ Oh, church, if you can't understand the Word, just open your heart and see if He don't identify Himself like He did then, "the same yesterday, today, and forever."

Let us bow our heads a moment.

196 Heavenly Father, sometimes maybe . . . I don't mean to be rashly with the people. I don't mean to be rough. But, Lord, as the expression of a carpenter, "How can you make the board stay on, unless you clinch the nail?" So I pray, God, that they'll understand that it's just through Christian love that—that we try to drive This down. It might be the visitation of some people here, for the last time that they'll ever be permitted. It might be the last time that we'll ever meet together. This city may never have another revival like it.

197 Yet, sometime, they'll be going on, "having a revival," they claim, and the church is done gone, done sealed away. The door is . . . Noah was in the ark when the door closed behind him, seven days before the rain ever come, that nobody could enter the ark. The world went right on, just the same.

198 And someday it might be the same thing, they might wake up to what Jesus said, when the disciples said, "Why does the scribes say, 'Elias must first come'?" Jesus said, "He's already come and you didn't know it."

199 So could it be, the Coming, and catch away. One of these days, they'll get into the Tribulation. They'll say, "I thought the Bride was going . . . the church going in the tribulation?" Sure, the church going in the tribulation, but not the Bride. "Why is this supposed to be first?"

200 And then the Word might be, "She's already gone. You didn't know it." They'll be going on, having church, just the same.

201 God, let the people, tonight, though they don't understand the Scriptures, It may be riddle to them, but just let each one say, "Then, Lord Jesus, You Who are present, come in and abide with me. I—I have need. And I read in the Bible where a woman touched Your garment, and You turned around and told her what her trouble was, and said that her faith saved her. And I read in the Bible this much, that You are now 'a High Priest that can be touched by the feeling of our infirmities,' and You're 'the same yesterday, today, and forever.' Now come into my heart, Lord, and reveal to me. Though I have walked, and I've loved You, but I really haven't never seen it done. So I pray, God, that You'll do it for me, tonight."

202 Grant it to them people, Father. And may our eyes be opened, all over the church, and we'll see that lovely, sweet resurrected Lord Jesus, the same yesterday, today, and forever. Grant it. May our eyes be opened, for the Kingdom of God's sake, in Jesus Christ's Name. Amen.

203 Now, to let you out on time, I wouldn't have time to call a prayer line up here, although they maybe got prayer cards. You don't need to be up here. God is just as great, out here, as He is anywhere.

204 He's, you think, omnipresent? Certainly, He is. He's omnipresent because He's omniscient. Now, He isn't omni- . . . ? . . . He, by being omniscient, He knows all things. So, therefore, He—He is everywhere, by being omniscient.

205 Just like the word predestinate, it's a bad word. I used it a few minutes ago, and I caught myself, 'cause I felt the spirit move back. Many people don't believe in predestination. Predestination is a bad word. It's really foreknowledge. God knows, before, who will and who won't, so therefore He can predestinate by His foreknowledge. That's the reason He knows who will and who won't. See? He don't. . . He, "He's not willing that any should perish." But He knows who will perish. If He wasn't, then He wasn't God. He has to be omnipotent just the same as—as omnipresent; see, omniscient, omnipresent, omnipotent, infinite. Infinite! If He isn't, He isn't God. So He knows all things, therefore He can tell the end from the beginning, because He is the Word.

206 Now, I'm a total stranger. I don't see a person here I know, unless it's this boy right here. If I know this boy, didn't you used to have a big beard, or something another, that you wore a long time ago? I kind of tell you about it, when . . . I—I think that's who it is, boy sitting on the front pew. Outside of that, I don't see a person that I know. I can't see a one out there. I just happened to look. The boy set there, weeping, few minutes ago, wiping his eyes. I thought, "That looks like that same young fellow I had a private interview one time." And I don't know where he's even from. I just recognized his face. I haven't. . . See? But that's the only person that I know in here now. All right.

207 Now will you just open your heart like this? How many of you is needy of God? Raise up your hand, say, "I'm needy. I'm in need." I don't care who or what you are, just raise up your hand. Now, I saw . . .

208 Now may the God of Heaven, Who raised up His Son, Jesus Christ, Who by His written Word I am trying, by a Divine gift, to identify His Presence before these people, for their glory, may He send the Holy Spirit upon me. As, by this gift, I let myself loose, to be . . . to identify Jesus Christ in the human flesh, as God was identified in human flesh in the days of Sodom, fulfill His Word. May He grant it in Jesus Christ's Name.

209 Now reverently, everybody, now just begin to pray in your heart, "Lord Jesus, I'm going to open my heart. And come in. And let me close off all my unbelief, on the outside. Then make known to me the thing that You did before Your crucifixion, then I'll know You've raised from the dead."

210 Now, it can't catch every one of you. That's exactly right. But some of you, no doubt, it will catch. And if it caught one, just like that woman out there, the rest of us. . . The people at—at Sychar didn't have to have it done to them, they believed it. And if somebody, just one woman, one man, one boy, one child, whoever it is, would be identified that way, if them people back there, who have never seen Him, and we been taught into it, surely we ought to believe. Is that right, brethren? Does that sound sensible to you all? Sure.

211 It's hard when you're preaching like that, then come. . . See, it's two different gifts. One is speaking; the other one is seeing.

212 Now you just believe with all your heart, every one of you. Don't doubt, have faith in God. Let's start looking on this side over *here*, someone. Somebody just look. You'll have to stand around here, all kinds of belief. Don't pressed at it; see, you jump over the top of it. It's so, it's like a part of you. See? Just relax yourself, and say, "Well, sure, that's the Word. I believe It. That little, old fellow up there doesn't know me. But I know Jesus. He's told the Truth about the Word, and I believe it." Just do it like that, say, "I'm sick and needy, and I have need." I can't heal you, and this don't heal you, but it only identifies.

213 No wonder you people can be suspicious. You only—you only see just one touch of It here. It tells what will happen, and who will, whereabouts, and all about it. And never one time, It's never one time failed, in the tens of thousands of times, around the world. How many has followed It, and knows It's the truth. Raise up your hand. See? Well, my! See? Never. . . It—It can't be nothing else but God, and be that accurate, see, because it's His promise. It never can fail. Now, He don't. . .

214 That don't heal you, 'cause He's already done that. He's just identifying He is here to keep that promise. Now, if He has kept that promise, He keeps the healing promise. Is that right, brothers? He keeps His healing promise if He keeps that promise. It's a more sure sign.

215 What if somebody was here in a wheel chair, and I picked them up, it could be a good case of psychology, or little something could make that person walk. But it can't discern the thoughts in the heart. See? That's one thing sure. To know what you done, who you are, and all about you, that takes God, alone, to be perfect each time.

216 Here, I—I wish—I wish I could explain this. There's no need me trying to explain it. You can't do it.

217 But now, if I could say this word, something inside of me has changed to another dimension. See? I'm looking right at that Pillar of Fire that followed Israel through the wilderness. How many ever seen the picture of It? Let's see your hand. Sure. I'm looking right at It, it's

right here, looking right straight at It, amber, kind of yellowish-looking green, turning around.

²¹⁸ I see a woman moving up. She is setting right here, yeah, looking right at me. And she is setting right down here, looking right at me. And she suffers. She is praying for a disease that she has. It's a blood disease. It's a diabetes. That's right. That's right. Both of them, you two where them boys sitting there are crippled, you have diabetes, raise your hands up. See?

²¹⁹ Now, what is that? You were thinking about it, wasn't you? Trying to open your heart. Now, see, He just come right in and done just exactly the way He done before His crucifixion. Now, you don't know me, do you? Neither one of you know me. If that's right, raise up your hands, if you don't know me. All right. All right. You don't know me. Then, it had to be Him, 'cause I don't know you. It had to be Him.

²²⁰ If you'll just believe it, with all your heart, God will make it manifest. You have to believe it though.

²²¹ Here, there is a man whispered, said something to somebody. He's sitting right here looking at me, kind of a heavy-set, wearing a white shirt. We're strangers to one another, sir. Is that right? He's sitting right by you, one over. No. It's behind you, sir. No, behind you. It's the man with the white shirt. Just hold your place. You—you believe. Man with the white shirt on. If God will. . . That's you. Yes sir, look around. If God will tell me what's your trouble, will you believe He'll heal you? You got heart trouble. If that's right, raise up your hand. All right. You accept your healing?

²²² Now, there is a man right here, raised his hand, somewhere right along here. It's in this little. . . You, you believe me to be God's servant, His prophet? You do? You're also suffering with a heart trouble. You have arthritis, also. That's your wife sitting next to you, and she suffers with arthritis. And she also is having dizzy spells. If that's right, raise up your hand. That's right. Do you believe I can tell you who you are? Mr. and Mrs. Jones, you can believe, believe now and be healed.

²²³ Believe with all your heart. Now, I'm a stranger to you. Have faith in God. Don't doubt. Just believe.

²²⁴ Here sits a man, kind of gray-headed, sitting right here on the end, combs his hair over, sideways. There's that Light standing by. . . Yes, sir, you were in your chair. You believe me to be God's prophet, His servant? You believe that hay fever is going to leave you, and you'll be all right? You do? Raise up your hand. Now, I'm a total stranger. That's what you was praying.

²²⁵ Next man to you raised up his hand, too, because he believed. Well, what. . . He hasn't got hay fever, but he's got arthritis. That's right.

That's right, wave your hand, sir. That's right. Um-hum. Now, I ask you, do you believe? The only thing you have to do is have faith.

226 This little lady sitting right here at the end. You believe, lady, believe with all your heart? Uh-huh. You believe that that stomach trouble is going to leave you? You do? You got a burden on your heart, haven't you? That's for your daughter. She isn't here. You believe that I can tell you where she lives at? She lives in California. She has got a dark shadow over her. She is going to die if something isn't done about it, because she's shadowed with a cancer. If that's right, raise up your hand. You believe I can tell you who you are, by the help of God? Jesus told Simon who he was. Is that right? Mrs. Ackerman. That's right, raise up your hand. Uh-huh. Right.

227 A little missionary lady sitting there next to you, she is kind of worried about some things, too. That's right. Praying for a friend, all run down, yourself. Is that right? And you're a missionary. Believe with all your heart. I don't know you, never seen you. But that's true.

228 The lady sitting behind you, gray hair, with stomach trouble. You believe that God will make you well of that? You can have that, also.

229 Do you believe with all your heart? See? What is it? It's the identified. Now, the Word said so, now here He is coming into your hearts and revealing Himself just like He did. Isn't that exactly what He done before His crucifixion? Raise your hand. Then, He is risen from the dead. Do you believe it? And now if you're in His Divine Presence, is your eyes open now to recognize that the very God that you're going to stand before at the Day of Judgment, is right here among you now and knows everything you're thinking about?

Will you bow your head now?

230 Are you thinking about Him? You'd like Him to be your Saviour? If you are, would you stand up for a word of prayer? You who want Him to be your Saviour, you stand up for a word of prayer. God bless you, sir. God bless you, lady. God bless you, lady. God bless you. Just look. Now, we . . . Just stand up, just a moment, so I can pray for you. Stand up. "I want to accept Him as my Saviour. In the Divine Presence of His Being now, I want to accept Him as my Saviour." Would there be some more? I believe there is, so if you'll just stand to your feet. God bless you. God bless you.

231 Do it now, see. Don't wait till tomorrow. Tomorrow might be too late. Today He's your Saviour, tomorrow He might be your Judge. See? So now, if He's speaking to your heart, just the same as you opened your heart. God bless you, you. That's right. Just keep standing. If you believe with all your heart, will you accept Him, while you're in His

Presence? Would you—would you do that? Would you just accept Him as your Saviour?

²³² I wonder, if you'll do that, while you put your hand over your heart, like this, each one of you. Let us pray. Now you pray in your own way, "God, be merciful to me, a sinner."

²³³ And then when you do that, I want you, in a few minutes, to come up here and testify that you've accepted Him as your Saviour. "For if you'll—if you'll witness Me before men, him will I witness before My Father and the holy Angels. If you're ashamed of Me before men, him I'll be ashamed of before My Father and the holy Angels." Now notice, remember, He knows your heart. He has proved that. He is the Word. Now I want you to do that, in a few minutes.

I want you now to accept Him, as we pray.

²³⁴ Lord Jesus, when that Light was moving over, around the people, visions were breaking forth over the people. All of a sudden, It stopping and coming back, and You said for me to do this. "Obedience is better than sacrifice."

²³⁵ And, Lord Jesus, this company of people, many of them is believing on You right now. They're accepting You as—as their Saviour. They believe. They know that it's true. They was right here when it happened, and know that You have risen from the dead, and You're still alive, and know that we're going to Judgment, to meet You at the Judgment Seat of Christ. And we want pardon, Lord. You said, in Your Own Word. I'll quote it, Father, just so that—that we'll know. You said, "He that heareth My Words," that's exactly what we been talking tonight, "and believeth on Him that sent Me," they do, "hath," present tense, "everlasting Life and shall never go into the Judgment, but has passed from death unto Life." Now, that's Your Word, Lord, just the same as John 3:16 and all the rest the Word. You said, "He that will believe."

²³⁶ "He that will confess Me," again, He said, "before men, him will I confess before My Father and the holy Angels. But he that's ashamed of Me before men, him will I be ashamed of before My Father and the holy Angels."

²³⁷ Now, in Your Divine Presence, as You've come tonight, and we're all here, Christian believers, feel the Presence of Your great Being, that great august feeling of the Deity, or God moving around, among us. No wonder, Lord, It blinds the eyes of the unbeliever who doesn't believe the Word. And how It opens the eyes of those who will believe!

²³⁸ Now, You've opened the eyes of these people, by revealing Yourself to them. Now, Lord, open the hearts of these people and make Your abode with them, Father. They're Yours. I give them to You. They're trophies of Your Word. Your Word has called them, and Your Word has

identified to them. And now they've identified themselves, by standing up to give witness that they want You to forgive their sins. You said, "He that comes to Me, I will in no wise cast out." And heavens and earth will pass away, but Your Word will not fail. They are Yours, Lord. They belong to You. In the Name of Jesus Christ, I claim every one of them. And Your Name shall be praised for it.

²³⁹ May they be included in the Bride, go in the resurrection. And if I never get to speak to them, upon the earth, or shake their hands, or the privilege of baptizing them into Christian baptism, may, God, on that Day when it's all over and we sit down at the Wedding Supper, may I have the privilege to look across the table, and they say, "Oh, why, it was down in Tampa, Florida, that night, Brother Branham, that I stood." And I say, "Now here He is. See, He's the same." Grant it, Lord. Keep them with Thy grace. In the Name of Jesus Christ, I ask it. Amen.

And you may be seated.

²⁴⁰ Just a few minutes, we're going to call for you to come up here and give identification to your test.

²⁴¹ Now, you that stood to your feet, you that stood up while the prayer was going on, did you witness something another, that you have done the right thing, and you believe He is the Son of God, and you do now accept Him as your personal Saviour? Raise up your hand, say, "I do now accept Him." God bless you. Looks like one hundred percent. "I have now accepted Him as my Saviour."

²⁴² Now your next step is to be filled with the Holy Spirit. (You have a room for that, don't you, brother? A room for that. Here. Yes, sir.) They'll invite you to it in a minute.

²⁴³ Now, to finish the prayer line, let's stop. . . Now, don't be moving around. See, every time you move, that interrupts the Spirit of God. See? Now don't move. Here I am, late again. Lay your hands over on each other then, and just lay your hands on one another and pray for one another. Now that's it. That's it. Each one of you is believers.

²⁴⁴ Oh, isn't. . . don't you feel good? Say, "Amen." Don't you feel like now that you're right in the Presence of God, that sweet, humble feeling? May our souls never be so carried away with the world and things. When, that lovely sweet feeling of our great Messiah, Jesus Christ, right among us now in the form of the Holy Spirit. The world don't know nothing about it. But we know Him. We've seen Him. We seen Him identify Himself.

²⁴⁵ Remember, in the days of Abraham, that—that God that was in human flesh, He never did go down there in Sodom. There was two preachers went down there, but not Him. He stayed with the elected, called-out Church. That's what His Message was to. Isn't it wonderful

that He comes to us, today? We see ourselves identified as the royal Seed of Abraham. Who, with His back turned to the tent, told what Sarah was thinking. Same thing comes right here tonight, does the same thing, in human flesh. Jesus said it would happen, “The days of when the Son of man was revealed.”

246 Now, He said this next thing, “These signs shall follow them that believe; if they lay their hands on the sick, they shall recover.”

247 Now with your hands together, your hearts together, let’s bow our heads now and pray for the sick.

248 Our Gracious, Heavenly Father, we bring to You this waiting audience, and in this Divine Presence, O God. No wonder those disciples, Cleopas and his friend, it taken them all day to get over to Emmaus, but a few moments, they were back. They were with the rest of the disciples. They didn’t come to argue their religious standpoints, but they come because they had seen Him. They had been . . . They had met Him. They—they—they—they heard Him preach, and they seen Him identify Himself, that He was the risen Christ.

249 You are the Word. The Word has been preached. The Word has been made manifest. “The—the Word discerns the thoughts that’s in the heart.” It says so. And we are sure as they are, Lord, just as sure as they were. We see the sign of the resurrection, and we know that it’s a identification of You revealing Yourself, as Your Church and the Word has to be one, because husband and wife is one. The Bride and the Word become one.

250 O God, when we see It among us, how we rejoice in It; and seeing the same attributes, the same picture being taken, scientifically.

251 The Angel of the Lord, that brought Israel out of Egypt and took them to the promised land, “was made flesh and dwelt among us,” ascended up on High. He said, “I come from God, and I go to God.”

252 Few months later, here He was on the road to Damascus, with Saul, that struck him down. And Saul, seeing that same Pillar of Fire, said, “Lord, Who are You?”

253 He said, “I’m Jesus. It’s hard for you to kick against the pricks.”

254 O Lord, we see, two thousand years later, here He is, scientifically proven, and prove by faith, in the church, and doing the same thing He did, to identify the Scriptures exactly for this day. We don’t disbelieve anymore, Lord. We believe. Help our unbelief. May our hearts be turned loose.

255 May sickness lose its power. These believers has hands on one another. The prayer of faith is being made right now. “It shall save the sick, and God shall raise them up.”

²⁵⁶ Satan, turn this audience loose. In the Name of Jesus Christ, let them go, that they might be free from sickness and diseases, for the glory of God.

²⁵⁷ Now just keep yourself shut in. Just start praying. Pray in your own way. Lay your hands upon one another now. Just keep praying, say, “Lord God,” in your way now. I prayed for you, now you pray for one another. Get your hands on your neighbor there, say, “Lord, heal this woman. Heal this man. I believe it. I claim it for them. They’re claiming it for me. I believe that You are here.” Why, it would be numb, to not believe that. Believe it, with all your heart.

²⁵⁸ Lord God make each one of you whole! Just pray right out, and believe. May the Lord heal every one of you, from the soles of your feet to the crown of your head. Amen. 

64-0416 And When Their Eyes Were Opened, They Knew Him
McKay Auditorium
Tampa, Florida U.S.A.

ENGLISH

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P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
(812) 256-1177 • www.branham.org

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