

9-25-2022 SM

DONALD JOHNSON

WHO ARE THOU, LORD ? PART 3

WHAT WENT YOU OUT TO SEE ?

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THURSDAY_

« E-16 † Now, let's read tonight from
Matthew the 11th chapter a few verses, down about the 15th.
I like to read His Word, because His Word is true, and It's
eternal. Now, the reason I like to read His Word, because my
words will fail. I'm a man. But His Words can never fail.

*And it came to pass, when Jesus had made a end of
commanding his twelve disciples, he departed thence and to
teach and to preach in their cities.*

*Now when John had heard in the prison the works of Christ, he
sent two of his disciples,*

**And said unto him, Art thou he that should come, or do we
look for another?**

*Jesus answered and said unto them, Go and show John again
these things which you do hear and see:*

*The blind receive their sight... the lame walk, the lepers are
cleansed, and the deaf hear, and the dead are raised up, and
the poor has the gospel preached unto them.*

And blessed is he, whosoever shall not be offended in me.

*And as they departed, Jesus begin to say unto the multitudes concerning John, What went ye out into the wilderness to see?
A reed shaken with wind?*

But what went you out for to see? A man clothed in soft raiment? behold, they that are wear soft clothing are in kings' houses.

But what went you out for to see? A prophet? yea, I say unto you, and more than a prophet.

For this is he... whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Verily I say unto you, Among them that are borned of woman there has not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

And from that day--days of John the Baptist until now the kingdom of heaven suffers violence, and the violent taketh it by force:

For all the prophets and law prophesied until John.

And if you will receive it, this is Elias, which was for to come.

He that has an ear to hear, let him hear.

If I should try to take a little text for a talk to--for a context of this subject, I would take this: *"What Went Ye Out To See?"*

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« E-17 † John, in his day, by the world, was considered a wild man. He was half naked, piece of sheepskin wrapped around him, and woolly beard over his face, and his hair probably stood out from the side. And to the--just the world, the people out in the world, he was a wild man. We'd call him crazy, just an old hermit that lived out into the wilderness.

To the church, being that he preached, he was a fanatic. The church thought, "That man absolutely, is a strictly a religious crank."

If he'd have been today, he would've been no less thought of today than he was then, because the world doesn't change. The people comes along, and new generations rise up, but the spirit that governs the world is just as it was then. And it will be un--as long as there is a world.

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« E-18 † But those who knew John, those who believed him, they went out to see something that was real. There it divides today, as it was then, in three different classes: the world, the church, and the real true believer. That's the way the world stands today: the world, the unbeliever; the church, the lukewarm member; and then the real true believer.

Some people go out into churches to find fault with that church. And some people go out to be a social standing, or what they would think a better class, or a get-together. Others go out to find peace, go to find God and something real. That's the one that gets the benefit of the meeting.

I've always said that the Gospel produces three types of people: the unbeliever, the make-believer, and a believer. And it's always been that way. It just depends on what you go for, the attitude that you have.

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« E-19 † The message that he preached, why, the world would not go out to hear a message like that. They would condemn it today just as much as they did then. Same thing if that same message was to be preached.

But it must not have been too bad a message. Jesus said there wasn't a man ever born till that time was as great as John the Baptist. Jesus okayed his message. He said, "Did you go to hear a wind that shakes the reeds, just bends to everything? Not John." He said, "Then did you go to see a man in fine clothing?" He said, "I say to you, that they that wear fine clothing are of kings' palaces." But He said, "What did you go to see then? A prophet? I say unto you, more than a prophet was John. For this is he who was prophesied, or foretold, that he'd prepare the way before Thy face. A great man, John."

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« E-20 † But the world couldn't see it that way. What was it about John that attracted the attention. To some of them, they went to see a wild man swinging his hands, half naked, hair all over his body. He was a--a rather a rude looking person. Probably his arms, hands, 'cause he was a perfect type of Elijah, and Elijah was a hairy man.

And they went to see him. Some of them went to see him to--just to see what he looked like. Others went to see him to disagree with him. Others went to see to find what good they could get out of it.

That's the way it would be today, if he come. If he was here today, or his message would be carried on just as it was then, it would be the same thing.

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« E-21 † Now, let's... If his message was so stunting of then, that it shook the regions, let's see what he preached. The first thing he preached was repentance to all. And repentance always blinds the eyes of the unbeliever, or the church member.

The church member feels that he has nothing to repent of. And when that person or persons get to that place where you think you've got nothing to repent of, you're in a more serious condition. Though being a--a--a member of the church, you're in a more serious condition than the sinner on the street. For the Scripture said over in the Book of Revelations, talking about the church, said, "She was naked, wretched, miserable, and blind, and didn't know it."

Now, if a man was on the street and was blind, that would be horrible. If he was poor, would be horrible, naked--horrible. But not knowing it, that's the miserable part. And there's people today that claim to be Christians, that belong to church, that

doesn't know that they need repentance. And to tell someone that, it stirs them up.

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« E-22 † Now, when John begin to preach repentance to those people of the church, they said, "Looky here. We got Abraham to our father. We don't need none of these wild preachers coming out of the wilderness, these uneducated groups, undenominational. We don't need any of their hollering and going on, for we have Abraham to our father."

So would that same message blind the church today. If you asked the person quickly, "Are you a Christian?"

Say, "Yes."

Quickly they'll say, "What denomination do you belong to?" Now, that's all right, but it has nothing to do with Christianity. One of them will say, "Well, I'm a Methodist, or a Baptist, or a Presbyterian," or whatever church that they happen to be affiliated with, which is perfectly all right. But that doesn't answer the question. You still need repentance. And repentance shakes the people. They think they don't need it. "I'm a--I'm the deacon. I'm... I do certain things at--at the

church." That doesn't excuse anything. You still need repentance.

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« E-23 † And John was simply confirming the promise of God, and preaching against intellectual religion. And if he is--that same message went forth today, it would raise just as much of a stir among the religious people as it did then, 'cause the only difference, they say in having Abraham for our father, they say today, "Well, I want you to know I'm a member of a certain-certain congregation."

And John said, "But the axe is laid at the root of the tree. And every tree that don't bring forth good fruit is hewn down and cast into the fire." And he said, "He's coming with a fan in His hand, and He will thoroughly purge the floors, and burn up the chaff, and gather the wheat into the garner."

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« E-24 † Oh, no wonder Jesus said there was not a man born like him. And the reason that John did this, he was a special person. God equips a man; He equips him with

His own material.

They didn't go out in the wilderness to hear an intellectual lecture, something that would be like a politician's speech. Jesus said, "What did you go to hear when you went out?" When the people had heard John, heard a man that was born from his mother's womb full of the Holy Ghost. They didn't hear a compromiser on the Gospel. They didn't hear denominations argue this one's right and that one's wrong. They heard a Gospel Message that cut to the heart.

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« E-25 † John preached the baptism of the Holy Spirit. He never preached something that he didn't have. He preached what he had received. And men of God that's sent into the fields today has no right to preach the Gospel without the baptism of the Holy Spirit. That's the first qualification of a minister, is to be filled with the Holy Ghost.

"So what did you go to see? A man dressed in soft clothes?" He said, "Those that are dressed in soft clothes are of kings' palaces." John was too far from Hollywood to be a dressed up social sort of a preacher.

"What did you go to hear, a man with a fine education?" John

went into the wilderness at the age of nine years old, the history says. His education come from God.

Why, did they go to see his campaign manager, an eloquent man who could fix up the campaigns and get all the churches to cooperate? Why, of course not. He rebuked Pharisees and Sadducees. He called the ministerial association a group of snakes. He said, "Oh, you vipers. Who's warned you to flee from the wrath to come. Don't start saying within yourself, 'We belong to this, or we belong to that,' for God is able of these stones to rise children to Abraham."

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« E-26 † What we need today is some more John the Baptist preaching, anointed with the Holy Spirit. And he did not take back when they seen... When he preached on marriages and divorces, he preached right straight on the straight Gospel. Because he didn't take it back... Why? He was anointed. He couldn't help being what he was.

You can't help being what you are. Even if you're a sinner, you're not responsible for being a sinner. You're responsible for remaining a sinner. There is a way prepared for you. But to be a sinner, you was borned that way.

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« E-27 † God doesn't send you to hell for being a sinner. God sends you to hell, because you won't repent and take Christ as your Saviour. You refused to take the right road. You send yourself to torment. You send your own soul to its eternal destination upon the free moral agency of your own convictions. God does not send anyone to hell. He never did, and He never will. Men send themselves to hell, because they refuse to--to accept the way of salvation. God isn't... He's long-suffering. He doesn't want any to perish. Never wanted it. But men rather walk in darkness than to walk in Light.

The reason of it is, they... they are borned in that condition, and have no desire to take the Light. And messengers come from east and west, and north and south, and throw barricades, song service, testimonies, preaching across the path of the sinner, and he deliberately walks right through them. Then say that God is responsible, or guilty. God is good and full of mercy, and He wouldn't want no one lost. But man wants to be lost, because it's his desire. He refuses to walk in Light. That's what makes him be lost.

All right. Now, John: He was against this intellectual preaching. He had no education. So therefore, he could not have got

cooperation.

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« E-28 † I suppose even in a city of this size, if Brother Graham would try to say, "Now, we'll have a revival here, and we'll go all over the city." I seen when he had his revival, that on the crossroads, a little sign said, "Revival in Utica." It didn't say what church. It just said there's a revival going on. "Come, everybody's welcome."

I imagine if he went from preacher to preacher around over the country here, he'd have a hard time getting full cooperation. He wouldn't do it. If I come in here to hold a campaign with him. Brother Beeler, and Brother Ruddell, and all of us together got together to hold a campaign in Jeffersonville, or New Albany, or somewhere. We'd have a... We'd have to draw the crowds by our own preaching and by the Holy Spirit. Churches would say, "Well, we have nothing to do with that. What seminary are they from? Where's their backing?"

"Our credentials," as John would say, "it doesn't come from you Pharisees. God called me to preach the Gospel. That's my credentials." All God-sent men stand on the same grounds. The church don't send you, God sends a God-sent man. John was of

that type.

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« E-29 † Jesus said, "What went you out to see? Did you go to see a--a Pharisee, or a Sadducee, Methodist, or a Baptist, or Presbyterian? What did you go to see? Was he dressed fine? Was he--was he eloquent in his speech?"

What did he do but stand there and condemn everything that was wrong. Even the Tetrarch went out to see him, which was the governor of state, drove out there, living with his own brother's wife. John walked up to him and said, "It's not lawful for you to have her.

Yes, what did you go to see? Did you go to see a denominational preacher? Did you go to see an intellectual speaker? Why today, that would be far from what the world would want today. Why, they want something that's eloquent, great famous tents and flags, or some great Doctor of Divinity, all the churches cooperating, intellectual men going before intellectual talks.

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« E-30 † But when you see a man of God, he's usually out in the alley somewhere, standing on the street, or some little building preaching the unadulterated Gospel of Jesus Christ. That's the man that God sent. Brother, laying the axe to the root of the tree, preaching the Gospel regardless of what people think about it; he stands alone.

What went you out to see? A man with a great education? Certainly not, he had none. He went into the wilderness at the age of nine; he come out the age of thirty preaching repentance, rebuking Pharisees.

Why did he do it? He couldn't help being what he was, the spirit of Elijah was upon him. He couldn't help because he wore clothes like he did; his nature was that. He couldn't help preaching on women running loose, for the spirit of Elijah was on him. He was what he was. He told Herodias... He told her off to the face. He told the people what he thought. Why, he couldn't help it, that was his anointing. He was Elijah.

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« E-31 † Then if a man or a woman... Your anointing tells on you. Whatever your spirit is, moves you. You're motivated by a spirit. And if the Spirit of Jesus Christ is

on the Christian, the believer, no wonder he's a peculiar person. No wonder, there's something moving in him, because God is in him. The Spirit of Christ is motivating him, and he has to move as the Spirit moves him.

Could you imagine seeing John walk down there and say, "Oh, that's all right. This is all right." As long as the spirit of Elijah was on him, he acted like Elijah.

When you take these people that goes now, starts off and says, "Oh, I'm going to be a Christian." And they start off all right. First thing, in about six months they start going back, start this way, that way. You can tell right then that the anointing's leaving them. For as long as the Spirit of Christ is in you, it'll make you Christ-like.

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« E-32 † Now, a lot of people has the wrong impression of Christ. Some people thinks that Christ was a sissy. Christ was the greatest of all men. He was the example Man. Not only was He Man, but He was God-man. He was God with us, Emmanuel. He was the humblest of men. But you can be too humble. You can get so humble, until the devil will make a puppet out of you.

He was humble and a--to washing the disciples' feet. He was forgiving enough to pray for those who drove spikes into His hands. But He was man enough to plait ropes and to run the moneychangers out of the house.

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« E-33 † Yes, John was man enough to be meek and humble. He was man enough to stand on the banks of Jordan. He didn't need a great Synagogue or a place to preach. He was humble. He took the bright blue skies. He was humble enough that he didn't call upon the people to have to have so much money to pastor their church. He lived off of grasshoppers and wild honey.

Locusts, in that country they can them. They're great big long grasshoppers: pickle them, smoke them, every other way to eat them.

That's what he lived on. And his raiment was a piece of sheepskin wrapped around him.

Jesus said, "What did you go to see? What did you go to see? A person that would give in with the Pharisees, a reed shaken by every wind? Go in with the Sadducees when they come in? One day he's this, and the other day he's that...?" Said, "You didn't

go to see nothing like that." Said, "Did you go to see somebody dressed fine? No. An intellectual? No. What went you to see?"

He said, "Go show John what's happening here. The lame walk, the blind see, the deaf hear, the dead are raised up, and the poor has the Gospel preached to them. Blessed is he who is not offended in Me." Oh, my. That was the sign of the Messiah. That was the sign to show him.

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« E-34 † That's the sign that the true holiness Church today, as much as they're falling, still it's a mark of the calling of Jesus Christ: men and women who stand for the unadulterated Gospel of salvation to the soul to the poor, to the needy. Not aristocratic bunch that's dressed-so in their churches that a poor man feels out of place, but a humble bunch of people. There's where the Gospel's preached. The sick get well; they pray for the sick. God confirms their ministry with signs and wonders. There's the Gospel being preached to the poor. Go show John these things.

Oh, my. How that God took that man with no education, took that man with not one suit of clothes to wear, took that man with not a robe to put over his shoulders, a man that had not a

place to lay his head, a man that hadn't had a decent meal to set down by; and shocked the nations with him. Hallelujah!

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« E-35 † Mercy, when I think of that, it wakes me to something. What must we do?

I said to the wife the other day, "Honey, I'm fifty years old. I can't be here much longer."

Then I walked out; I stood there in the woods. I went out hunting. I stood there in the woods a little bit. I thought of that, "Fifty years old, what's the matter?"

Then something said and say to me, "God could train you for fifty years to do a fifty minute work." Whatever the training's been, God knows what He's doing. He trained Moses eighty years to get forty years of service from him. God's training His people. God's training His Church, if we're only willing to let God have His way and to--to do that thing which is right, if we're only willing to submit ourselves unto Him. That's the thing to do. God takes the simple things.

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« E-36 † Sometimes you might think that you're in a minority here. The minority... God usually is in the minority. But brother, when He gets ready to move, He shakes the majority with the minority. He's God. He takes the simple things. Where did He get the stuff to make the world with? He spoke and said, "Let there be," and there was.

He took a preacher without an education, raised in the wilderness on grasshoppers and honey, with no clothes hardly around him but a piece of sheepskin and shook the regions. And his name's immortal today. What went ye out to see?

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« E-37 † God takes simple things. He took a man one time that didn't know hardly his abc's. He took a man, when a thousand Philistines run upon him, and he grabbed the jawbone of a mule; and took a simple jawbone from a mule's mouth and slayed a thousand armored men. Oh, that's our God, Who rides the waves of high. A jawbone of a mule and slayed a thousand men...

That same God one time, when a great boaster of a Philistine stood on the other side of the river and defying the armies of

Israel, God took a little old drawn up, scrawny looking boy with a simple slingshot in his hand (Oh, God, a slingshot, a string with--hooked to a piece of leather, a little old slingshot), a simple thing like that and slew a giant and whipped an army.

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« E-38 † God takes simple things. It doesn't take great things; it takes simple things used right. Now, it ain't altogether simple things, but it's got to be used right. Every man lived in the wilderness wasn't a John. Every man car--carried a slingshot wasn't David. Every man picked up a jawbone of a mule wasn't Samson. But when it's used in the anointed hands of a servant of God...

Moses defied the armies of Israel--or the armies of Egypt with a dry stick in his hand. Amen. Moses, one day a coward, with Gershom and Zipporah behind the desert, when once anointed from the burning bush, with a dry stick in his hand, a wife setting on a mule, and a kid on her hip, eighty years old and the whiskers blowing, went down into Egypt and took over.

Simple, one old man, eighty years old with a dry shepherd's staff in his hand, defied the whole armies of the world, and conquered, come out.

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« E-39 † Depends on what you do. Now, you've got the humility here. You've got the Gospel here in Utica. You may be, as I said, in the minority. But what do you come to hear here? Do you come just to say, "I go to church?" Do you come just to hear our gracious brother? That's all good. But let's do something more than that. Let's come to take Christ. Let's come to leave here tonight with Him. Let's go out to defy everything that's wrong, cut away. Jawbone, whatever it is in your hand, fight with it.

God use simple things with anointed hands. You've got simple works, a simple little city, a simple little people, a simple little church, a simple Gospel, but it's anointed. God so the great mighty Jehovah, Who thundered in yonder, Who made the stars, and the solar systems, Who made the earth out of things which does not appear... Spoke it into existence.

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« E-40 † But when He come to visit mankind, He didn't ride down on golden chariots, but He chose

to come to a--a little hillside stable, and His birth was in a cattle manger: simple things. But from that manger came Emmanuel.

What went you out to see? What strikes the world today? What's the greatest calling card in America? What's the greatest calling card of the world? What's the greatest thing of all ages and all times? Is the Life and the Spirit of a Baby that was born in a manger in a stable on the side of a hill. Simple things, simple things...

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« E-41 † It's placed into your hand, church. Now, take the anointing and use it right. He could have been... All children... A lot of children's been born in a stables. A lot of children may have been born in mangers. But it's the way you... what you do with it.

Many people has heard the Gospel preached. Graham's got brothers that heard Gospel preached. I got brothers that heard Gospel preached. He's got brothers and others is got brothers. But it's what you do with it. Do it; that's you're...

We set around and argue our denominations, what church we should belong to, what society. That's not what God sends men to hear. God sends His chosen people, His elected people, to

hear the Gospel. The Gospel has the poor preached unto them.

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« E-42 † Here some time ago in the State of Kentucky, up in the mountains. The story goes of a little precious mother with about ten children, laid dying with that dreadful disease, of tuberculosis. Oh, she had doctored, and done everything that she knowed to do, but the germ was killing her. It was taking her. Soon she was to die. Out of those ten children... Of course, she loved them. But there was none of them but one that would work. None of them would help her. She lay dying. She took her bed; she couldn't get up no more.

This one little girl, she done all the washing while her sisters trotted off over to the neighbor's to play. And she cooked for the rest of them. They'd be home at mealtime. Then when it come time to wash the dishes, away they--they'd go. She had to do it all, nobody else was left to do it.

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« E-43 † Finally, death come up to the door one day and took her mother. Then it was all throwed onto her,

to be mother then of all these children. The poor little thing worked, and she worked, and she worked till her little hands was calloused. And she done all that she could to be mother, to take her mother's place. Finally, she worked so hard and underfed too till the dreadful disease got her little broken down body. Finally, she took her bed, and she was dying.

There happened to be across the country, a Sunday school teacher drove up in a car, and went in to see her, and called her by name. And he said, "You understand that the--your disease is serious?"

And she said, "I understand that I am dying."

She said, "I've just consulted your physician, and he said that you were dying."

And she said, "Yes, that's right."

"Well," she said, "are you prepared for this a..." The good teacher said, "Are you prepared to meet this?"

And she said, "Oh, yes. I'm prepared to meet the Lord Jesus."

"Oh," she said, "that's very fine. Well now, what denomination do you belong to?"

She said, "I don't belong to any." She said, "I worked so hard here. Nobody would help." And said, "I--I don't belong to any denomination."

She said, "Child..." The good teacher said, "You must belong to a denomination." Said, "What are you going to show what denomination you belong to when you come before Him?" Said, "Well, wha--what group are going to associate with? What denomination can you tell Him that you belong to? What can you show Him?"

The little lady setting there, pulled her little calloused hands out from under the bed, said, "I'll just show Him my hands; He will understand." I think that's right. If we just show Him, and what we've done with what He's put in our hands. Let's do it with all that's in us.

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« E-44 † What went you out to see? What's He going to see in you when you meet Him at that day? If you have nothing to show Him while everything is present to show Him, think of it while we pray. Let's bow our heads.

Would there be one would say, "Pray for me, Brother Branham. As I raise up my hand, I--I now feel that I want to take these hands of mine and--and dedicate them to Christ so that He will use me." Raise your hand up and say, "Pray for me," as you raise your hand. Say, "I will dedicate mine. I want to..." Maybe

some of you Christians would like to say, "I'd... I realize that I--I--I haven't done just the things that I should do. I realize that I been so slothful, yet I love the Lord Jesus. And I--I do want you to pray for me, Brother Branham. I raise up my hands." God bless you; that's good. "I'd like to have more of Him. I--I love Him, and I--I want to meet Him that day. And--and when I open up the Book, I don't want Him just to say, 'Well, you put your name on the book, but you didn't do nothing.' I want to win souls, I want to go out and do something. I want to pray." God bless you. That's good. Lord bless you, sir. That's right, many hands, many hands. Now, you that's raised your hands... Would there be another just before we pray? God bless you, young lady. God bless you, sir; and you over here, my brother.

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« E-45 † Now, while I'm praying, and you pray too. You say, "Lord Jesus, You--You spoke to me here right where I'm at. Now, from this night on, I'm going to serve You. I'm going out tomorrow to make a show. I'm going out not to make a show of myself, but I want everybody to know Jesus, and I'm going to do something for Him. And I'm going to bring myself to You right now, and You forgive me of how dilatory I've been." Maybe you're not a preacher. Maybe you're not a

Sunday school teacher, but do something. Sometime just testify on the side of the street; speak to somebody. Go out and sing a hymns while you're working among sinners. Talk to them about the Lord. That's what you do. That's all God requires. Do... Whatever's in your hand to do, do it.

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THURSDAY_

« E-46 † Now, precious Father God, humbly and sweetly we bring this little portion of the service to a close, bringing the seeds that was sown out across the place by the reading of the Word, that You asked that all-sufficient question one day, "What Went You Out To See?" Why does people go to church, just to--to join a certain church, or become a--a--in the social ranks of religion? "What did you go to see?" Did you go to get in a church of society? intellectual preaching? Or did you go to find peace? Did you go to find the Saviour? "What went ye out to see?"

And Father God, tonight, through Thy Word, there's been at least fifteen people here or more that's raised their hands by coming tonight; they want to dedicate their lives. Perhaps Christian believers, but they want their lives to show. Maybe they felt because they wasn't called to the ministry to preach the Word or to teach Sunday School, that they had not a part.

But Lord, no matter how simple, from a jawbone to a dry stick, whatever is in our hands, let's show it. Whatever lays before us, let's do it. God, I pray that You'll sanctify their lives, anointed with the Holy Spirit; and their efforts, to whatever it may be: sing, testify, or do something; may it be to Your honor and glory. Grant it, Lord.