

JESUS CHRIST THE SAME

YESTERDAY, TODAY, AND FOREVER

E-1 Thank you very much, brother. I was so thrilled when I heard that song, “Down From His Glory.” Ever who that brother was that sang that, I heard he dedicated to me. I sure appreciate that. That’s my favorite hymn. It was wrote by a personal friend of mine, Brother William Booth-Clibborn. It expresses in there the Deity of our Lord Jesus Christ. Today when they try to make Him just another man, or—or a prophet, or something, I think that expresses what He was. He came down from glory. God was manifested in the flesh in Christ Jesus His Son. He—He—He expressed in His flesh what God was. And God can express through us what He is if we’ll just let Him. Through the righteousness of Christ, then our unrighteousness is not counted to us. It is reckoned. . . . Our faith is reckoned, that it will be counted to us as faith and righteousness in His sight, which, we have none of our own that we could offer.

E-2 I just trust that it’ll be a great time again, that I can come back to—to this city. This morning I was speaking in such a lovely little audience here, of such a responding audience. I feel if we could stay with you a little while so we’d get to know each other. . . .

My ministry’s a little odd; and therefore, not being able to express it all at one little service, then it makes you wonder about this or that. But when we are for a quite awhile visiting, you can see night after night and watch what’s spoke and see if it happens. And then you begin to realize what the ministry is. And then it makes us understand one another much better.

E-3 I certainly appreciate the invitation that the pastor here gave me to come here to the church, for all you people, and for all the churches throughout the city. I hope someday, if it be the will of God, that I could come back and stay a more extended service in the city, where we could get all the—the peoples together, the churches, the ministers.

And tonight it’s pretty rough on the ministers, and maybe many of their sick people had to get permission to come down to be prayed for. And I wished I could express my feelings to the pastors that turned their congregations out tonight that they could come to hear the service and to be prayed for. May the Lord ever bless men

like that, men of—of great—of great integrity, someone who's got a real heart for sick and needy people. I'm sure that they will prosper in doing things like that.

Now, I think there's several churches here. I just had a letter I opened a few moments ago from the pastor of the First Assembly of God here in the city, and he had someone real sick here in the hospital. And if . . . I don't know . . . He's in church at this time, I suppose, and I certainly will be in prayer for that person, if the—any of their people are here.

E-4 Christ is the same yesterday, today, and forever. He never can fail. And I trust that He will bless each of us tonight, and we'll leave here with the glory of God in our heart.

Now, I would like to say this, because of just passing through, and praying for the sick, and saying, "a healing service." Now, we . . . That's not all my ministry. We believe the first thing is salvation, because if you get healed you'll—live any time, you'll probably be sick again. But when you receive Christ, you got Eternal Life. And how much more is Eternal Life than just the healing of the body. But Divine healing, Christ used it—Divine healing to attract the attention of the people. And about eighty-six percent of His ministry was in Divine healing. Therefore, it's something that shows the supernatural.

E-5 And now, all that could ever be done for a person—for you, I, or anyone—was completed and finished at Calvary. Now, when I . . . many . . . I've heard many say that they had healing in their hands. And that—that may be all true. I don't know. But the way I believe it, is that our healing is completed with our salvation. "He was wounded for our transgressions, and with His stripes we were healed." It's a past tense.

Now, the only way that we can receive anything from God is (Now, catch this.), is not to look for something . . . Say, "My hand's crippled; I was prayed for. My hand doesn't straighten out in a moment." That doesn't mean I'm not healed. No. That doesn't have one thing to do with it. See? Because I've noticed in thirty-one years in the ministry (fifteen years around and around the world), that sometimes you pray for a person, it'd be a week or two before it ever happened.

E-6 And I was thinking of a case just now. I've often referred to it. A lady came into the meeting, and it was in the prayer line. And the Holy Spirit begin to tell her about who she was and what was wrong. She had a tremendous ulcer in her stomach. And—and then It told

her that . . . That's what the Holy Spirit was saying. She knows it had to be something to reveal that. She recognized it, and she wanted to act upon it.

And then down the line a little farther was her neighbor, and her neighbor had a growth on her neck. And she was prayed for, and the Holy Spirit had pronounced her healed.

Well, when she went home, she said, "Well, perhaps I'll just go ahead and eat now. I'm all right." So she started to eat, and it made her real sick. And three or four weeks passed, and still she would try to have faith and move on.

And her husband told her, said, "Honey, I don't mind you having faith like that," but said, "you're just bringing reproach upon the very cause of Christ." How little that husband knowed. She can't do that as long as she's confessing His Word, for He is the high priest of our confession. He cannot do one thing for us till first we confess it is done.

E-7 You people that's been saved, you know this. You could come there at the altar, and cry, and lay on the altar, and confess, and—all you want to—and cry, and pray, and beat on the altar for year after year, and you'll never be saved until you accept His pardon. See? It's something you accept. It's yours. It belongs to you. Healing is yours. You've got to accept it. And until you accept it . . .

The Book of Hebrews says He's a High Priest of our confession or profession (both translated the same). When we confess it, He's the High Priest to make intercessions on what we confess. And we confess His finished work at Calvary.

E-8 This woman was doing that. One morning she was washing her dishes, and all at once, said she was thinking about the meeting. And her husband had told her the night before, said, "Honey, I believe you'd better stay strictly to your diet, and so forth, and stop saying about being healed." Said, "He may heal you sometime."

She said, "Hubby, if that man could tell me what the things of my life that I have done, and he was correct; and he told me, **THUS SAITH THE LORD**, I'm healed, I'll believe it until I die." That's the way. Said, "If he foresaw what I was—had done, surely he can tell me what I would do."

"And her husband went to work, and she was washing," she said, "the dishes, and she felt a little cool feeling strike in her." She wondered, "What's that?"

She got real hungry, and after getting hungry, she thought, “I just got to eat a piece of toast.” She taken a little toast and eat it. It usually started vomiting (it was a duodenal ulcer), and it’d vomit, but it—it didn’t vomit.

Then some of the children had left in their plate (You know how a mother will be, from their children.) some oatmeal. And that just burned her up when she’d eat that oatmeal, and then starches. . . And so, when she taken a few spoonfuls of that, didn’t bother her. So then she eat the rest of the dish of the oatmeal. Didn’t bother her. So she fried her up some bacon and eggs, and had a gastronomical jubilee, and drank her a big cup of coffee, and she just had a great time.

E-9 And after while, she waited a couple of hours and everything was all right. And she just feeling so fine, she was running around there screaming. She ran down the street to tell her neighbor. And when she got down there (it was around nine-thirty or ten o’clock), her neighbor was standing on the floor screaming. And she thought somebody died in there. So she ran in, and they both threw their arms around one another. And her neighbor had a sheet in her hand.

Said, “What you doing with the sheet?”

Said, “I’m trying to find that thing that left my throat just awhile ago ‘fore I got up.” She said, “That place went off of my throat.”

And they drove, I guess it was about three hundred miles to catch up with the meeting (or more) to—to tell the experience. That’s one of thousands.

E-10 What was it? The very Angel of the Lord that knows what has been, and predicts what will be, He can’t always come to your rescue in a second. The clergy knows that. Daniel prayed, and twenty-one days ‘fore the angel could get to him. But he’d passed through the neighborhood confirming the Word, and they were well.

Now, that’s the way it is. We must remember that healing is a finished work at Calvary, and the only thing that anyone can do. . . Now, a minister that’s taught in the Word, he can stand up and preach the Word to you. Now, if he preaches the Word, “Faith cometh by hearing, hearing the Word of God.” That’s—that’s the original.

E-11 But then God is a good God, as our good friend Brother Oral Roberts expresses. He is a good God. And then, yet if we don’t take His Word for it, then besides that, if we don’t take His Word, He’s

got another way. He will send. . . He's got gifts in the church. There's nine spiritual gifts set into the local—each local body, should be in full operation in every body, every church.

And in that is gifts of tongues and interpretation of tongues. And now, that just isn't repeating something or making a vain repetition. It's saying something directly to be interpreted for a certain person in that congregation or something, to make a way. Tongues, by interpretation, is prophecy, and it's prophetic utterance given to the people to—to tell them what to do or something to correct them. Oh, if the great church of the living God could only be set in order. . . I find it. . .

E-12 Then besides that, He's got five ministerial offices. First is apostles or missionaries. The word "apostle" means "one sent." A missionary means "one sent." Secondly, prophets, evangelists, pastors, and so forth. . . Those are God-given gifts that's set into the church. They're predestinated of God and set to the church. You can't make yourself a minister. You. . . God's got to call you to be a minister.

Prophets are foreordained. They're prophets. Now, there's a gift of prophecy in the church, that could be on one, then the next one, the next one, the next one, and so forth—of prophecy. Paul said you may all prophesy one by one.

But there's a lot of difference between a prophet and a prophecy. A prophecy has to be judged by three witnesses (two or three) before it can be given or accepted in the church, according to the Scriptures. But a prophet, like the Old Testament prophet, they had the Word of the Lord. The translation was right to them. And they were known, because the Bible said, "If there be one among you spiritual or a prophet, I, the Lord, will make Myself known unto him, speak to him in visions, and reveal Myself in dreams. And if what this man says comes to pass, then hear him, for I'm am with him. If it doesn't, then don't hear him. I'm not with him. Don't fear him."

E-13 Now, you see, therefore, that Divine healing is something that Christ did for us. Now, we must have faith.

Now, I find two classes of people in my travel: One of them is fundamental; the other one is Pentecostal. Now, the fundamental positionally knows what they are, but they don't go deep enough. They know positionally that they are sons of God, but they don't go deep enough.

E-14 Like I thought about our precious Brother Billy Graham when he was in our city. I met him several times and was at his ministerial breakfast. And he said, "Paul went into a city and preached the Gospel, and one man was converted. He went back a year later," said, "he had thirty converts from that one." Said, "I'll go into a city and stay six weeks, and have twenty thousand, come back in another six months and I can't find twenty." He said, "What's the matter? It's you lazy preachers," he said, "set with your feet up on the desk instead of going out and visit them."

Now, the evangelist had something there, but he didn't have all of it. Who was the one taken that one for Paul? Paul took him deep enough in Christ until he was filled with the Holy Ghost, then was burning so he'd set the whole town afire. But when you just ask them to stand and accept Christ as Saviour, and set back down, they haven't went deep enough to know what to do. You must take them on into the baptism of the Spirit.

E-15 Therefore, I find fundamental people; they positionally know what they are, but they haven't no faith. Then I find the Pentecostal people that has a lot of faith, but don't know who they are.

It's just like a man. . . One man's got money in the bank but can't write a check; and the other one can write a check and has no money in the bank. If you could ever get those together, the Gospel would pay off great. That's right. Get some fundamental teachings in a Pentecostal church, or a Pentecostal faith in fundamental meetings. . .

E-16 See, you've got to know positionally, first, Christ, where you stand. You are heir to this. It's your personal property; it belongs to you. It's God's gift to you. Nobody can take it away from you; it's yours. "What you ask the Father in My Name, that I'll do." Who can deny anything there? "Verily, verily, I say unto you, if you say to this mountain, 'Be moved,' don't doubt in your heart but believe that what you've said shall come to pass, you can have whatever you said." What promises, not limited just to healing, but to whatsoever.

Now, you've got to find your objective, and your motive, and then the will of God. And if it is the will of God, and your motive's right, and your objective is right, then the mountain will fall. But outside of that, you could scream till you got hoarse and died, and never would move. See? Your. . . First thing, it's got to be the will of God; the next thing, it's your objective in going and do it; and then the motive you have. You want to be some big person. . .

E-17 There's one thing that—that Jesus Christ lacked when He was on earth; that was showmanship. He wasn't a showman. You

couldn't say Him to be a stuffed shirt. He kept away, humble. He kept His meetings so He could go wherever the Father led Him to go. And one of His brothers said, "If you can do these things, why don't you come up to Caiaphas? Get amongst the big classics and the rabbis and do it, so everybody can see you. What are you doing hanging around with a bunch of holy-rollers or . . .?" Now, I didn't mean that like that. I meant fishermen, and so forth. I . . . All right. I was just thinking about what one of the brothers of the church that I just come from said.

Well, that's it. You see? But Christ wasn't a showmanship. He said, "Your time's always." That is right. "He came to His own, and His own received Him not." That's the most pathetic thing I know of in the Scriptures. He came to His own, and His own received Him not.

E-18 Now, as we approach the Word tonight, I want you to bear that in mind, that we—a person that . . . Remember, that God doesn't have stuffed-out shirts. When you get to a place that you're willing to be nothing, then God can make something out of you. But as long as you're trying to be big, and a lot of flowery advertising, and all this stuff, and going on, in my opinion something's happened. See? Jesus went along doing good, going to the poor and needy.

He never made of Himself any reputation. Did you ever think of that? He made of Himself no reputation. The man that made an artificial tooth made a reputation for himself; but the One that made the real tooth made of Himself no reputation. The man that made an artificial arm made a reputation for himself; but the Man Who made the real arm made of Himself no reputation. The way up is down. Always remember that. Be humble; be sweet and kind; be creative. Let Christ be in you.

E-19 Did you ever see people you love to be around, just love to be around them? Because they create an atmosphere, a heavenly, and you like to be around them. Others seem to be good people, but you just—I have to get away once in a while, that . . . You know what I mean. And yet they seem to be good people. It's not creative.

And man was made to be a god; we know that. Genesis 1:26, he had domain over the whole earth, and he was made to be an amateur god. And now, when he receives God, he becomes a son of God again. He was made in the image of God. God had hands; God had feet; and so therefore a man was made like Him. So he is an amateur god. But sin has blinded every fiber in his body, in his mind, in his heart. But now, don't never try to study it out. You cannot figure it out.

In the garden of Eden Satan chose his part of the man: his head, his intellectuals. God took his heart. The intellectuals will reason. “Why, well, I’m—I’m this way, and I’m that way.” You’ll never get anywhere with God there. But your heart, your faith will make you believe things that your mind knows nothing about. You cast down reasoning. See, you must be positive, and you stay there until you are positive. Then when you’re positive, there’s nothing can turn you.

E-20 Now, let us bow our heads just a moment before we approach the—the Author of this Word, as we read It. And I wonder tonight, with our heads bowed and our eyes closed, is there any here that would like to be remembered in prayer, and let it be known by your uplifted hand? You’d say, “Lord, I need Thee. I need Thee for my health. I need Thee for my soul.” God bless you. God bless you. That’s good. “Father, lead me. I need Thy guiding Spirit.”

Our heavenly Father, as we come approaching again in the Name of the Lord Jesus, You said that we would ask abundantly that our joys would be full. Now, we’re coming to ask for mercy, first, for our own sins—the things that we have thought and did that was contrary to Your leading. We pray that You forgive us. And as we stand here in this holy sanctuary, where the Holy Spirit present . . .

And, oh, how I have often wondered how I would feel if I could hold in a glass just two drops of His literal Blood. How I would draw it up to my bosom and weep, because I know that it was that Blood that saved me. But tonight Thou has given me a greater than that—the very purchase of His Blood to speak to. “For He loved the world so much that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have Eternal Life.” Now, He thought more of His people than He did of His own Blood, so He gave His Blood to purchase this church. And here I’m standing tonight to teach the ways of Life to this church.

E-21 Oh, merciful Father, there’s no one worthy to do that. We pray, Lord, that You forgive us. And if You were looking for someone worthy, where would You find them? We have none. We’re all unclean, Father. But be merciful to us because of Your promise that You said You would do it. You said, “I am the Vine; ye are the branches,” and if we abide in you, that we can ask what we will, and it’ll be given to us. You said, “The works that I do, shall you also; even greater than these, for I go to My Father.” Now, that Your Word might be fulfilled tonight, Lord, I pray that You’ll manifest Your Presence among us in an extraordinary way.

I pray for those who raised their hands, Father. God, be merciful. And I also offer a prayer again for the little, blind little girl standing in the hall tonight, wanted to return to her people to be a missionary. O God, may that child receive its sight. I pray for that precious brother there in the hospital, belongs to the First Assembly of God here in town. He's dying. O God, stay the hand of death as this church, this body, calls out for mercy. Hear, great prayer answering God and Father.

E-22 We'd ask for each of us here, ask for our little pastor brother, and for these other ministers, evangelists, and—and Your servants that's on the platform; inspire them, Lord, and give their ministry a great charge of Your Holy Spirit.

May this little house here that we're in tonight be open until Jesus comes. If He tarries, may missionaries and ministers be sent from here to all over the world. May it truly be the house by the side of the road where the weary can come in and find rest.

Save the lost; heal the sick; sanctify the believers; and give us faith tonight, Father. O God, that's what we need: faith in Thy Word. We ask it in Jesus' Name. Amen.

In Saint John 12:20.

And there were certain Greeks among them that came up to the feast to worship:

The same came . . . to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

And my text is found in Hebrews 13:8.

Jesus Christ, the same yesterday, to day, and forever.

E-23 Now, just not to hold you, but to get your attention for a few moments to build faith around for each one of you to be healed.

And as I look in the church tonight and see a man here coughing, a darling laying there, some mother's precious baby with a big water head, dying, dear old woman setting in a wheelchair, and so forth . . .

Oh, if there was some way, something that I could do. See? And maybe these in the wheelchair, and so forth, would live an ordinary life; and maybe a good healthy-looking man or woman setting out there, a young person, will be dead by tomorrow in a heart attack. See? These may outlive them a long time. We don't know. See the white canes of the people, walking blind, oh, if there

was just something I can do to help you. If I didn't think I could help you, I would never come by here. If I didn't think I could help the people . . .

E-24 It isn't for money. That I don't take. And I'm—I'm fifty-one years old. I've been preaching for thirty-one years and never took an offering all my life. So I—I do not . . . We keep money out of it. We keep our meetings small, so we don't have to have big programs and things to operate. So we can go to the smallest of church, or wherever the Lord leads, there's where we go.

Now, I'm not condemning the brethren who has those big programs, and television casts, and so forth. That's fine. I thank God that there's men in the world that He can trust with money like that, that can . . . ? . . . But for me, I—I just couldn't do it. I'd have to take up money, and I—I've never done it yet, and I pray God will help me that I'll never have to.

So I'm here to help you. And if I didn't think I could help you, I sure wouldn't be here. I'd be home tonight with my wife and little boy and two little girls. I'd be setting up there by the fire somewhere tonight in the east, enjoying with them. But I'm almost a stranger to them. I just see them now and then, traveling the world around, but . . .

E-25 There was a question asked here in the Scripture, and this morning I left off speaking on the word of "expectation," to expect . . . Now, I trust that you took it home with you, and searched through the Scriptures to find out what to expect. God's Word tells us what we can expect. And if we receive this Word without any doubt mixed into it, we will receive what we come for. But if you go away saying, "Well now, just as expected, I . . ." Well, you won't see a thing. But if you come expecting to see the Lord Jesus manifest Himself amongst the people, you'll go away satisfied. You certainly will. You'll know that something happened.

But if you say, "Well, I . . . just as I expected, just another, oh, an evangelist standing up speaking," and that—then that's what—all you'll get. You usually get what you're looking for.

So open up your heart tonight, and take down the umbrella, and just, oh, just receive God in your heart. And go away—go back to your churches wherever you're from and tell your pastor that truly the Lord Jesus is the great Healer; that He's the One Who saves and fills the believer with His Spirit, and makes him a new creatures in Christ. The pastor say, "How do you know that?"

Say, "I'm experienced. I know."

E-26 A brother not long ago that disagrees upon Christ being the Healer (He makes Him some historical God), he said, “Oh, I don’t believe anything would happen.” Said, “I still don’t believe in Divine healing.”

I said, “Certainly not. It wasn’t for you. It wasn’t for unbelievers; it was for those who believe. It’s just meant for believers.” He—He didn’t purchase our—our healing for unbelievers; He purchased for them that believe. The promise is not to unbelievers, but to them that believe.

E-27 So these Greeks come up to the feast. Now, the Greeks was learned people, and they came up to this feast of Pentecost to—to worship. And while they were at the temple they had heard about the Lord Jesus. And somehow or another, I don’t believe that there is anybody who can ever hear that lovely Name called will ever—but what would desire to see Him. When you hear of Jesus, there’s something about that Name of the Lord Jesus that—that inspires, and you can never feel the same.

It’s a Name above all names. He came down from heaven, and the world give Him the lowest name there was on the earth: Beelzebub, a fortuneteller, a devil. And He went to the lowest city there is in the earth: Jericho, and was so low till the smallest man in the city had to look down on Him to see Him: Zacchaeus.

But when He paid the price of redemption, God gave Him a Name above every name. Even all the family in heaven and earth is named Jesus. And He exalted His throne so high till He has to look down to see heaven. That’s the difference: the way the world treated Him, and the way the Father treated Him when He come up.

E-28 Now, so these Greeks were curious, and they’d heard about Him, heard of His great works. So through, perhaps, curiosity, or maybe for sincere benefits, they came and said, “Sirs, we would see Jesus.” And I believe if I could interpret the mind of this church tonight, these people, that’s the desire of our heart. How many here would like to see Jesus? Sure.

Well then, I’m going to ask you a question. Did they—did they get to see Him? Yes, sir. Philip took them to see Him, took them to one of the brothers, and they taken them to see Jesus. So if they inquired, and desired to see Jesus, they were given the privilege of seeing Him by one of His servants. Now. And if Hebrews 13:8 is correctly inspired Scripture, that said, “Jesus Christ is the same yesterday, today, and forever,” then if that’s our desire, then why can’t we see Him?

E-29 Now, you must remember—remember this Word is either the truth or it isn't the truth. There's no contradiction in It. I've offered anyone . . . Oh, I get a hundred dollars a week, and I—I offer anyone a year's salary who can show me a contradiction in the Word that it don't straighten itself out with. It's not there.

It's hid from the eyes of the wise and prudent, and revealed to babes such as will learn. Jesus thanked the Father for doing that. The Word's not mixed up; it's the people mixed up. It's not the Word. So the Holy Spirit wrote the Word, and it takes the Holy Spirit to interpret the Word, and it'll all work just exactly right.

E-30 Now, if Jesus Christ is the same yesterday, today, and forever . . . And God forgive me for saying "if," because it sounds sacrilegious. He is the same yesterday, today, and forever. All right then, if you desire to see Him, then why can't you see Him? We are His servants, so why can't you see Him? Would you love to do it? Love to see Him? All right. I believe that He made this promise that "Wherever two or three are gathered in My Name, there I'll be in their midst." Now, is that true?

If that isn't true, then the Bible isn't true, and your salvation isn't true, and we're lost and miserable. Of all people, we're the miserablest, because we got a bogus thing we're thinking of a Christ that's coming, and a heaven to go to, and there is no such.

Well, if this Word's wrong, then that Word is Him, and then all's wrong. But if It's right, then every Word of It's right. It isn't some for one time, some for another. It's all the time the same where He can find believers.

E-31 Now, if Jesus will come into this audience tonight visible . . . Now, He could not come in a corporal body, because that sets on the throne of God. But He can come in here by the Holy Spirit, and show you Himself being here, working in His church. Do you believe that? He has to be the . . . everything in the same principle. He has to have the same love, the same compassion, same works, same manifestation, if He is the same yesterday, today, and forever.

Now, remember, Jesus, when the works was being done, Jesus did not heal anyone. He said, "I cannot heal no one." He said, "It's not Me that doeth the works; it's My Father, and He dwelleth in Me." That right? "He dwelleth in Me. And a little while . . ." when He went away, He said, "and the world will see Me no more, yet ye shall see Me, for I ('I' is a personal pronoun), I will be with you, even in you, to the end of the consummation," till the world comes to the

end. "I. . . And the works that I do shall you do also. If ye abide in Me and My works in you, ask what you will and it shall be given." Oh, those great promises, how they thrill my soul.

E-32 In the day when atomic missiles. . . Russians got sputniks in the air, and all these. . . Why, there's no rest nowhere—only in Christ. There's not one thing. . . Our nation, we cannot build our hopes upon it, because any little nation could throw a bomb over here and blow us off the earth. Warfare's about over. You just need one man to pull a lever. It'll all go to pieces.

And we see you can't build your hopes on nothing else but one thing, and I quote Eddie Perronet here when he said.

All hail the power of Jesus' Name!

Let angels prostrate fall;

Bring forth the royal diadem,

And crown Him Lord of all.

For on Christ the solid rock I stand,

All other ground is sinking sand.

All other ground is sinking sand.

Our only hope. . . They're trying to build a hole down in the ground, crawl into it. They got a bomb that'll blow a hole in the ground five hundred foot deep, and for almost a hundred miles square. Well, if you was ten thousand feet below the earth, it'd break every bone in your body, the concussion of it.

E-33 But there is a shelter. Oh, it's not made out of steel, but it's made out of feathers: under His wings. Oh, I like that shelter, sweetly, peacefully abide, knowing this: that as soon as—'fore that bomb even gets a whistle to start, on His wings He will bear us up. Oh, that's what I'm looking for, that great rapture and approach of our Lord Jesus. And to see it coming so close, our hearts just jump for joy. To know that, it's a joy.

Someone said, "Brother Branham," said, "you scare the people by telling them the Lord Jesus is coming, the end of the world."

I said, "Oh, my, not Christians. Oh, certainly not."

Paul said, "I've fought a good fight; I've finished the course, I've kept the faith; and henceforth, there is laid up for me a crown of righteousness that the Lord, the righteous Judge, will give me at that day; and not only to me, but all those who love His appearing." Oh, what—what greater thing could happen than Jesus come right now? Certainly. Our trials will be over. We just keep holding on until He

gets here, working, conserving the time, and making every minute count for Him. Wherever—wherever we are, speak a little word for Him.

E-34 Now, if He's been so real to us, and we have seen His mercy and seen what He was, now. . . And we're under expectations tonight of seeing Him, then why can't we see Him? I'll tell you; He's everywhere if you just look around. The trouble of it is that people don't look around enough to find Him.

We live on the Ohio River, and, oh, it's a great place for fishing. There was a little boy in our city that used to play down at the river with an old fisherman. And he asked his mother one day (They belonged to a great church in the city.); he said, "Mommy, God is such a great person. Could anybody see Him?"

She said, "I can't answer you that, son." Said, "You ask your Sunday school teacher."

And he asked the Sunday school teacher. And she said, "I don't know. You ask the pastor."

So he asked the pastor. And the pastor said, "No, sonny, no man can see God and live." Said, "You just can't see Him."

E-35 It didn't satisfy the little lad. He went down on the river, and this old fisherman (It was a deacon in my church.). . . So he—he was up the river one day at the Six Mile Island, fishing. And on the road down, coming back down the river, there come up a storm, and they had to bank their little craft for a few moments. The storm blowed over.

In Indiana and around the eastern countries, where the hardwoods. . . That rain falls and washes off all the leaves; and that little breeze blows, just when. . . An oarman can only tell, the tip of the oars when it tips those waves, the music it makes on the water. Oh, no wonder the Spirit of God moved on the water first.

To see how that it. . . Going down, this old fisherman—great old Spirit-filled brother, pulling his oars like this, and listening to his oars tip on the water. And he was looking back, heading. . . He was going west and looking east. And there was a rainbow came out, and the old man. . . His companion had been gone years. And he was watching that rainbow. And over his silver beard there come little trickles of tears running off his beard.

E-36 The little boy was setting in the stern of the boat, got so enthused he run up to the center of the boat, and he said—fell down

at his limbs, and said, “Sir, I’m going to ask you a question that my mother, Sunday school teacher, or neither pastor can satisfy me.” He said, “Can anyone see God?”

And it overcome the old fisherman. He pulled the oars in the boat, braced the little lad in his arms, and he stroked his little hair, and said, “God bless your little heart, sonny. All I’ve seen for the past fifty years has been God.” So much on the inside, he could see Him out, see the rainbow, wherever it is. That’s what it is.

If you’re looking at Him from the intellectual standpoint, you’ll never know Him. You’ve got to look to Him, let Him come into you and show Hissself His—what He is. We can see God if we’ll just look around. And I’m afraid some of us might look too late.

E-37 There was a lady in a ten cent store in Louisville, across the river from us, a few months ago. She had a little boy; he was a little bitty lad, about three years old. And the people noticed she’d go around, pick up things, and try to show him, off the ten cent store counters. And he just stared, the little lad.

So she come to another counter. She begin to get hysterically, and she picked up something else, like a little boy of that age ought to notice, and rang the little bell on the little trinket, said, “Look, honey. Look, honey,” and the little boy just sat staring. She was exhausted, and she just fell over the counter, screaming, “Oh, no, no, it isn’t so.”

And the bystanders rushed to the lady to see what had happened. She said, “My little boy, a few months ago, just started staring right in space; nothing that ought to attract him attracts his attention.” And said, “I took him to the doctor, and the doctor said he was better,” but said, “he isn’t.” Said, “He just sets and stares. He won’t look at things that he ought to look at for a little boy of his age.”

E-38 And how true that is with the church today. We’ve had great men cross this country like Oral Roberts and great gifts has come into the church; and the—the church just set and stares. The baptism of the Holy Spirit has struck the nation, and many churches has been filled with the Spirit, and great revivals has taken place; and the world just sets and stares in space. When God does anything, He expects people to look at it and believe Him. Miracles and signs and wonders that God does is a little something they’re shaking before the church to wake up the church that He is soon coming.

E-39 My son and I . . . Recently we had visit India, and I read a piece in the paper as we got on the plane, and said, "I guess the earthquake is over." A few days before the earthquake come . . .

In India they just pick up the rocks and make fences, and walls, and so forth. They don't have the woven wire and the stuff that we have here. They're very poor people. Four hundred and seventy million there, and about, it looked to me, four hundred million of them beggars, and very pathetic sight.

Some of the minister brethren, if you ever see them sights you—you can never feel satisfied here no more. There's something, them thousands a screaming and crying to hear the story of Jesus; and here you have to almost persuade people to come to church. But they're—they're hungering there for God.

E-40 And the paper went on to read that all the little birds that makes their nests up in the crevices of the rocks and things, flew away out into the fields and set in the trees. And all the sheep and cattle that stood around the big walls went out into the field, and leaned against each other for about a day. And all at once there come an earthquake and shook the walls down. And then, for a day the little birds stayed away, and the cattle stayed in the field. Finally they begin to come back around the shade again, at what part of the walls was left.

What was it? The same God that could call them into the ark could call them away from them walls. They'd have lost their lives if they'd have stayed around there.

And surely if the Holy Spirit can still have inspiration, and by instinct direct an animal away from danger, and a bird, how much more ought He to do it to His children, borned of the Spirit of God, to get away from the things that's not godly. Stay away from it; come out and lean on each other. Oh, I love that old story, the song, "We're leaning on the everlasting arms." I like that. Just trust Him, simplicity of the trust. Just lean your shoulders against His, and adore Him with all the adoration that you can pour out, and walk with Him daily. Now, you'll see Him.

E-41 Now, the only way our . . . Perhaps tonight we got Methodists, Baptists, and—and this so close into Mexico we probably got many Mexican Catholic, and so forth all mixed together. Now, that's the way it's supposed to be. God loves all of His children. They're mixed in all organizations, loving God, trusting Christ for their salvation.

Then if I'd say to the Catholic, "Would you see Jesus?" Well, he'd say, "Our church represents Him."

I'd say to the Baptists, "Would you see Jesus?"

"Our church is the one who shows Him."

The Methodists, and the Pentecostal, and different ones would all—all have a different idea of it.

E-42 And I think tonight to bring it down to a—to a simple thing, that the best way to find out what He is, is to go back and find out what He was, what He was yesterday. And if He's the same yesterday, today, and forever, what He was, He must be the same thing today. Would that be sufficient for all churches? Then you can—you can suit that to yourself, whether your church teaches it this way or not. Find out what He was. And if He is the same yesterday, today, and forever, what He was, He must be the same today.

Now, let's go back. I'm reading out of Saint John, the 1st chapter of Saint John, and we'll go back and see what He was. Now, you can take it and approach it from anywhere in the Scriptures. We can hold a two week's meeting and just on what He was. Oh, a two weeks, two centuries, and never get out what He was. But just to get a few highlights of what He was, then if He will be the same today right here as He was then, that makes Him the same. That ought to settle the question. You believe it? That's good.

E-43 Now, we find out He was borned of a virgin birth. We had that this morning. And then we find out, immediately after the Holy Spirit came upon Him, He was led into the wilderness, and was tempted of the devil for forty days, and came out preaching the Gospel. Now, we find the first of His ministry, He started praying for the sick, the sick people being healed.

And we notice that His congregation come from the—the poor people, the outcasts, the ones that was probably cast away, didn't have much education. Like the man he give the keys to the Kingdom, Peter, couldn't even sign his own name. The Bible said he was ignorant and unlearned. But by his faith it pleased Jesus to give him the keys to the Kingdom, because he had the revelation of Him.

"Who does men say I, the Son of man, am?"

"One said, 'Thou art the Elijah,' and one said, 'You're the prophet,' and 'You're So-and-so.'"

He said, "But who do you say?"

He said, "Thou art the Christ, the Son of the living God."

E-44 Now, the Catholic says that He built His church upon Peter. If He did, he backslid right away. Then, if . . . The Protestants said

He built it upon Himself. I differ from that. It wasn't upon Himself, neither upon Peter, but upon the revelation. "I say unto thee, thou art Simon . . . thou art Peter. Flesh and blood has not revealed this to you, but My Father which is in heaven has revealed it. And upon this rock I'll build My church, and the gates of hell cannot prevail against it." See, it's—it's the revelation of Christ. If He can reveal Himself tonight to you that He's present, then you are in that church by the revelation.

E-45 Notice, we take His early ministry. The first one we want to start off with here was Andrew, a fisherman. He'd found him, and perhaps he went back and told his brother Simon, "Come see Who we found. We've found the Messiah."

Now, they were looking for a Messiah. They thought John was the Messiah. Many people believed he was. But notice now, we're going to find out what He was.

And when . . . I can imagine Peter saying, "Now, just a minute." ('Course, his name was Simon then.) He said, "Now, Andrew, you've probably gone off on a deep end somewhere on some kind of a tantrum. I know when the Messiah comes . . . My old father told me; He said, 'Son (one day when we were setting down by the lake after fishing; I can see his gray hair),' and he said, 'Simon, my boy, your dad has always longed to see the day when the Messiah would arise. But I'm getting old now, and I perhaps won't see it."

But Simon, don't you forget this, that when He comes, there'll be many things taking place. You must remember, Simon, you be Scriptural. The Bible says, our readings tell us, Moses the prophet said, when the Messiah comes He will be a prophet; for it is written in the book of the law, "The Lord your God shall raise up a prophet liken unto me."'" Is that Scripture.

"And remember, He will not be a—just a fancy person; but He will be a plain man, a prophet, a great prophet, a God-prophet, when He comes. And you've been well instructed in that."

E-46 So when Andrew come and told him, "Come, see Jesus of Nazareth. He is that prophet," I can imagine Simon saying, "Now, just a minute. I don't know what's happened to you, but surely you haven't forgot the teaching of the Scripture. But just for old times' sake I'll go with you."

When he walked up into the Presence of the Lord Jesus, Jesus looked him in the face and said, "Your name is Simon, and you are the son of Jonas."

Peter recognized it right quick that that must be Him. Not only did He know who he was, but He knowed who his father was.

There was one standing there by the name of Philip, the one we read about tonight. It thrilled his heart in such a way he had to go tell his friend about it. There's something about knowing Jesus Christ. When you ever really find the real Christ, you can't set still. You've got to tell it somewhere.

E-47 So we see Philip taking off around the hill. If you was ever in Palestine, see where Jesus was preaching, around to where his friend Nathanael lived, it's about fifteen miles. No doubt he ran around that mountain. Let's just dramatize it for a moment. I can see him knock at the door. (There's little sick children here. I want them to get it, their simple little faith.) Knocked at the door, and perhaps Mrs. Nathanael came to the door. He said. . . Didn't have time to have much kind of a greeting. He said, "Where's Nathanael?"

Said, "Oh, he's back into the orchard back there, a praying, back in the orchard."

And back to the orchard he went. And you know where he found him? Under a tree, praying.

I believe, Philip being a Christian man, he didn't interrupt him when he was praying. After he got through his prayer and said, "Amen," got up and dusted off his clothes, and just then he looked around and seen his friend Philip. He said, "Philip, I'm glad to meet you again. Have you come to visit me, my brother?"

E-48 Well, there's something about it. When a man gets a hold of God, and God gets a hold of a man, he went right straight to the point, said, "Come, see Who we have found. Come and see Jesus of Nazareth, the Son of Joseph."

And now, you know, Nathanael was a staunch orthodox believer, said, "Now, wait a minute, Philip. I've knowed you to be a good solid man. But there. . . Could there come any good thing out of Nazareth?"

Now, I think he gave him the best answer that any man could give. Don't set home and criticize it; "Come, see." Come look it over yourself. Examine it by the Scriptures and see if it's right. That's a good idea. Come, see for yourself. Don't criticize; come and find out.

Oh, I imagine maybe Nathanael said, "Now, wait. What organization did He come through?" That would be the 1961 version of it. But he didn't try to say, "Now, wait a minute. We know if the

Messiah comes, He will come to Caiaphas—Caiaphas, the high priest. He's the greatest religious in the country." Or, "We know He'd come to the bishop, or the general overseer, somebody like that."

But God goes where He wants to, and it's none of our business what He does. He does it to suit Himself. Certainly. He never come to anyone. . . . But He come to the poor, and fishermen, and in a manger, and the shepherds, and so forth.

E-49 Notice, as they went on their way, I can imagine them talking, having a little. . . . Said, "Do you remember. . . ? Now, Nathanael, you are a well versed scholar. Tell me, Nathanael, what is this Messiah to be that's promised us? How will we know Him, according to the laws?"

Said, "Why, He will be a prophet, 'cause Moses said, 'The Lord your God shall raise up a prophet liken unto me.' He will be a God-prophet."

You know the Jews always believe their prophets, for the Bible said, "If there be one among you who's spiritual or a prophet, I the Lord will make myself known to him. And what he says comes to pass, then hear him, for I'm with him."

That's the way to judge this meeting tonight. If the Word says so, and the Holy Spirit's true, it'll manifest it. If it doesn't, then it's not the Holy Spirit. That's. . . . Judge it by your own self and by the Word.

E-50 Then he said, "You remember that old fisherman that you bought the fish from that time down on the river and he couldn't sign his name for your receipt?

"Yep."

"You know his name was Simon."

"Yes."

"His brother brought him to the meeting yesterday before I left, and as soon as he walked up in the Presence of Jesus, He looked at him and said, 'Your name is Simon.' And you remember his dad?"

"Sure."

"And He said, 'Your father's name is Jonas.'"

That was Jesus yesterday. That's the way Jesus made Hissself known as the Messiah. If that's the way He did it yesterday, He will have to do it today if He's the same yesterday, today, and forever. He will be the God-prophet.

Watch what He did. He said, "It wouldn't surprise me if He didn't tell you who you were when you come up in the meeting."

“Aw, I’ll have to see it.”

E-51 Finally they arrived. . . Maybe he walked into the prayer line where Jesus was praying for the sick. Maybe he set out in the audience. I do not know. But however, when Jesus fastened his eyes on him, He said, “Behold, an Israelite, in whom there’s no guile.”

How did He know him? “Oh,” you say, “the way he dressed.” Oh, no. All of them dressed the same, the easterners: wore turbans. He could have been a Greek; He could have been Arabian. They wore turbans and loose-hanging garments. [Blank spot on tape—Ed.]

It astonished him so till he stopped and said, “Rabbi (Rabbi means “teacher”), Rabbi, when did You ever know me? Why, You never seen me in your life. How do You know that I’m a—was an Israelite and an honest and just man?”

I can see those eyes look back at him again, and say, “Before Philip called you, when you were under the tree, I saw you.” Day before, and fifteen miles around the mountains, what eyes.

What did this fellow say? He said, “Rabbi, thou art the Son of God. You’re the King of Israel.” Sure, he was taught. He knewed what to believe. He knewed that was the prophet that Moses spoke of. “Thou art the Son of God. Thou art the king of Israel.”

And Jesus said, “Because I’ve told you this, you believe now?”

He said, “Yea.”

He said, “Then you’ll see greater than this, for you’ll see Angels descending and ascending.”

E-52 But there was some standing there who didn’t believe that—the great scholars of the day. They had to answer their congregation, because the congregation’s going to ask them the question. So you know what they said? They couldn’t figure it out how He knew those things: perceive their thoughts, so forth, and was a prophet who could tell them what was, and what was coming, see it so perfect; ‘cause the Scripture said that would be the Messiah.

And if that was the sign of Messiah yesterday, the same sign is the sign of Messiah today. Not because some man walked down the street with scars in his hand, blood and oil pouring from him (or whatever it might be), with a robe on. That could be a hypocrite. But brother, the life inside the vine tells what it is.

Jesus said, “I’m the Vine; you’re the branches.” If the first branch come out of that Vine produced a Pentecostal church, and

they wrote a Book of Acts behind it, if that same Vine produces another branch, they'll do the same thing behind it. A grape vine puts forth grapes.

E-53 But you know, as—as western people here, I seen a citrus tree here in Arizona, I believe had about eight or nine different kinds of citrus fruit on it, but it's grafted. And today we got too much grafted into the church. They . . . It can't bear the fruit. You put a orange tree and put a lemon branch in it, it'll bear lemons. It lives off the life of the tree, but it bears its own fruit: lemon.

And so is it today. We got churches that call themselves Christian churches, but they bear the marks of theology and of organization. But if that Pentecostal vine that made a Pentecostal church ever puts forth another Pentecostal branch, it'll be like it was at the beginning. That's exactly right. If Jesus Christ appears in the church, He will be the same as He was back there. It won't bear lemons or grapefruits; it'll bear oranges if it's an orange tree and it puts forth its branch. It'll not be organizations; it'll not be denominations; it'll be Christ. Correctly.

E-54 Now, notice. They stood with their hands behind them. They knowed they had to answer. Because He didn't speak well of them, why, they said, "He does this through the power of Beelzebub."

Beelzebub's the devil, and anybody knows that fortunetelling is of the devil. All those things are of the devil. And everything the devil has is something that's perverted from real. The devil cannot create. He's not a creator. There's only one Creator; that's God.

He can pervert what has been created. A good woman can be in the world, moral and just. The devil can pervert her and make her and her a wicked one. What is a lie? Is the truth misrepresented. What is evil? Is righteousness perverted. That's what . . . What is unbelief? Is belief perverted. The devil perverts, but cannot create. He's no creator. There's one Creator; that's God. He could create anything he wanted to if he was a creator; but there's only one Creator, and that is God.

Now, we find those fellows there saying that this Man was doing this through the power of a devil. Listen. Listen close now. Don't miss this. Jesus turned to them, and said, "I forgive you for that (calling him a devil, calling the—the Spirit of God that was doing those works, a devil)." Said, "I forgive you. But someday the Holy Spirit's coming to do the same thing; and one word against It will never be forgiven in this world, neither in the world that is to come." So you see where we stand? All right.

E-55 We notice that was Jesus yesterday. Oh, how we could go. . . How it was down there in the city of Jericho. I imagine little Zacchaeus got up in a tree and said, “Now, I’m going to watch Him pass by. But of course, I heard my wife say that—that He could discern the thoughts of the mind and things; but I don’t want Him doing any of that on me, so I’ll just set up here in the tree, and I’ll watch.”

But when Jesus, coming around Hallelujah Avenue and down Glory Road, when He turned the corner there, and here stood Zacchaeus up in a tree all camouflaged, maybe a leaf, just raised it up, looking out. “Oh, I’d like to see Him,” he said, “when He passed by. I heard my wife say that He could speak the thoughts of the mind, and He could do these things. They tell me He’s a prophet. But I tell you, He’d sure be some prophet to know where I was at. But I’ll fool Him now. I’ve got behind these bushes here, setting on a forked limb.”

That’s where a lot of people sets: where your way and God’s way meets. You got to take one of them.

Oh, see him setting up there, looking over this leaf, looking down. Jesus, walking straightly and quietly, come right under the tree and looked up, said, “Zacchaeus, come on down. I’m going home with you today.” Oh, my.

That was Jesus yesterday. He’s the same yesterday, today, and forever. It’d be Jesus today.

E-56 Remember when He went to. . . He didn’t do that himself. Saint John 19, we could go to that for. . . Well, we’ll just go to Saint John 5:19. Jesus said, as He passed through the gate called Beautiful, and or the—the pool, rather, of Bethesda. (I’ll get to that one in a few minutes, the gate of Beautiful gate.) But He—He passed through Bethesda gate where the pool was. And there was great multitudes of lame, blind, halt, withered, laying there, probably all kinds of afflicted people. The Bible said, “great multitudes.” And He passed by them, never touched a one of them, yet full of compassion, full of love, walked around till He found a man laying on a pallet.

How many of you all know what a pallet is? Well, what part of Kentucky are you from? I was raised on one, sleep at the door in hot weather.

E-57 And this man was laying on a pallet. Perhaps he—he might’ve had prostate trouble, or he might’ve had tubercular. It was retarded; he had it thirty-eight years. But remember, Jesus knew all about it,

knew where he was laying. And He came to him and said, "Wilt thou be made whole?" passing by the rest of them. "Wilt thou be made whole?"

He said, "I have no one to put me in the water." He could walk. Said, "While I'm coming. . . ." somebody else outruns him, gets in the pool first.

And He said, "Take up thy bed and go into thy house." And then Jesus was questioned of it. If He come to this city and did the same thing tonight, He'd still be questioned.

But what did he say? Listen. Saint John 5:19: "Verily, verily, I say unto you, the Son can do nothing in Himself, but what He sees the Father doing, that doeth the Son likewise." Jesus never performed one miracle without the Father showing Him first, or He told something wrong there. "Verily, verily, I say unto you, the Son can do nothing in Himself."

E-58 No doubt they were saying, "Why didn't you heal Mr. Jones over there? He's sold pencils on the street for so long."

"Here's old Sister Cashorn over here. Why, she's had arthritis for years. Why didn't You heal her? She's a good woman. She's a member of my synagogue."

He said, "I do just as the Father shows Me. The Father worketh and I worketh hitherto." Oh, that's Jesus yesterday; that's Jesus today. The same Jesus works as the Father shows Him. We notice it.

E-59 We see a woman coming through, and she said, "If could just touch the hem of His garment. . . . (Saint John) If I could touch the hem of His garment I'd be made well," and she pressed through.

Now, He couldn't feel her touch just by simply feeling it physically, because the Palestinian garment hangs loose and had an underneath garment to keep dust off their limbs. Then they had. . . That's the reason they washed feet. And the hem of His garment. . . I couldn't feel if you touched my coat, and how about that garment hanging loose? But He felt the spirit. All men was around Him, but that little woman touched Him. And she stood up, for she said within herself, "If I can just touch the border of His garment, I'll be made well."

And Jesus stopped and said, "Who touched Me?"

And Simon Peter said, rebuked Him, and said, "Why do You say a thing like that?" Said, "Why, all of them's touching You."

He said, "But I perceive that I have gotten weak. Virtue's gone from Me." And He looked around over the audience until He found the little woman. And He told her of her blood issue and said, "Thy faith has saved thee."

That was Jesus yesterday. And tonight (Ask the clergymen.) the Bible said that Jesus Christ tonight is a High Priest setting in glory that can be touched by the feeling of our infirmities. If you touch Jesus tonight like that woman did, then how would He act? He'd act the same way He did then. If He's the same yesterday, today, and forever, He'd turn and say, "You had so-and-so, but now thy faith has healed thee," if He's the same.

E-60 Now, remember, there's only (as closing), there's only three classes of people, or three nationalities, really, in the world. That's Ham, Shem, and Japheth's people. That's the three sons of Noah. We believe the Bible, that all the human race sprang from them three sons (if we're going to believe the Word), and that was Jew, Gentile, and Samaritan. Now, remember, the Samaritans and the Jews. . . Samaritan was half Jew and Gentile. So they were looking for a Messiah. And the real true in heart, He revealed Himself to them. And that was His decision. Remember, His decision to make Himself known as Messiah by showing them that sign.

Them that believed Him had Eternal Life. Those that rejected Him went off into everlasting destruction. Now, we find Him. . . That's how He made Himself known to the Jews. We could go. . . Look at blind Bartimaeus, and how. . . Oh, the—the Scriptures we could refer to.

E-61 Now remember, He also said He had need to go by Samaria (Saint John 4). He was on His road to Jericho. He had to go up around the hill to Samaria. And when He got to Samaria, He sent His disciples into the city to buy some food. It was about—around noon.

He set on the well, a panoramic something like this. And there was a (I'd say, a beautiful young woman came out. We know her here in America as being a prostitute. She had bunches of husbands she lived with.) And she came out to get her water. Maybe it was 'cause she'd been out all night and slept up till noon. Usually the virgins go to the well early in the morning.

You ought to watch them how they windle that water out, and put a five-gallon jar on top their head, and one on each hip; and walk and talk like ladies can, and never spill a drop of it. But. . . Pardon

me. [Brother Branham coughs—Ed.] Now, but maybe she couldn't come with the nice people; she had to come when all the rest of them had got their water.

E-62 So we find her coming out to the well. And she started to let her—her little—put the little hooks in the handles on the side of the—of the jug, and let it down to windle up some water, and she heard a voice saying, “Woman, bring Me a drink.” And she looked over and she seen a Jew setting there, a young Man.

He looked. . . Well, He was only thirty, but the Bible said He looked fifty. You know that. I guess His work done that to Him. Well, they said in Saint John 6th chapter, “You say that you have seen Abraham, and you're a man not over fifty years old?”

He said, “Before Abraham was, I AM.” I AM was in the burning bush, you know.

So said, “You're not over fifty years old.”

E-63 So He was setting over against the wall and asking this woman for a drink. Now, they had segregation there, like they used to have in the south. She said, “It's not customary for you Jews to ask a Samaritan. . . me, a Samaritan woman. That's not customary in these days.” (Listen to the conversation. Don't miss it.)

He said, “If you knew Who you were talking to (I wonder, tonight, if the church really knew the Presence of the Lord was here. . .), if you only knew Who you were talking to, you'd ask Me for a drink, and I'd give you water that you don't come here to draw.”

She said, “The well is deep, and You have nothing to draw with.”

And the conversation. . . What was He trying to do? Contact her spirit. The Father had sent Him up there. He didn't know why, but this woman come out. He was trying to contact her spirit. He said—He said. . .

E-64 She said, “You say worship at Jerusalem. Our fathers worshipped in this mountain. You say at Jerusalem.”

Jesus said, “God's a Spirit; they that worship Him must worship Him in Spirit and truth.” The conversation went on for a few minutes till He found what her trouble was. Now, listen. It'll do you good in a few minutes. See?

He talked to her till He found her trouble. And He said, “Go get your husband, and come here.”

She said, “I have no husband.”

Watch. He's making them Samaritans now. He's done been to the Jew. Said, "Go get your husband, and come here."

She said, "I have no husband."

He said, "You said well. You've had five. Therefore the one you're living with now is not your husband. You said the truth."

E-65 What did she do? She knowed more about God than half the preachers does, and her in that condition: more than they did then, anyhow.

She said, "Sir. . ." She didn't call Him Beelzebub, a fortuneteller. Said, "Sir, I perceive that you are a prophet." Now, listen. "We know that when Messiah comes, which is called Christ, He will tell us things": sign of the Messiah. "We Samaritans know that the Messiah will do this sign. So You must be His prophet."

Jesus said, "I am He that speaks to you." Oh, my.

See, she was taught to know what the Messiah would do. Not how He would dress; but what He would do, not what kind of a teaching He'd have, but. . .

He said, "If I do not the works of My Father, then don't believe me." They knew He'd be a God-prophet.

She said, "You must be a prophet. Now, we know when the Messiah comes, which is called Christ, He will tell us all these things (See, that's the sign He would do.) But Who are—Who are you?"

He said, "I am He."

What'd she do? She left the water pot; she ran into the city, and said, "Come, see a Man Who told me the things that I've done. Isn't this the very Messiah?" And the Bible said that the men of the city believed on Him because of the woman's testimony that He told her what her troubles was.

If that was His sign yesterday, it's His sign today.

E-66 Now, look. Hunt through the Scriptures and you'll never see one time He did that sign before a Gentile. Why? Gentiles, we Anglo-Saxons, had clubs on our backs and was cave men. We wasn't looking for no Messiah. Messiah only comes to those who are looking for Him.

Now, in closing, my last comment, I might say this. (I don't. . .look at that clock back there and it makes me nervous.) Notice, there's so much to be said, so much you could tie in. But now remember Ham, Shem, and Japheth's people: the Jews, the Samaritans, and the Gentiles.

Now, the Jews and Samaritans was looking for a Messiah, and He made Himself known to them as the Messiah by being able to show them that He was the prophet that Moses spoke of that would come. All understand, say, "Amen." [Congregation says, "Amen"—Ed.] All right.

Now, the Gentiles has had two thousand years, and now the Gentiles are coming to the end. Now, what did we say this morning? If God ever makes a decision and does anything one way, He's got to do it the next time the same way, or He did it wrong the first time. You understand it now?

E-67 Now, just one more little Scripture reading. Will you forgive me for just a moment? I just got to get this here. Jesus said, in Luke 16, I believe it was, "As it was in the days of Sodom, so shall it be at the coming of the Son of man." Did you ever read that? Now, watch what happened in Sodom. Now . . . (closely now—we're going to start the prayer line.).

There's always three classes of people. Abraham represented the called-out church. He was called out. He separated himself from Sodom. And then there was the Sodomites, the wicked. And there was also Lot and the—the nominal Christian down there, lukewarm believer. But he had separated himself from Abraham, because Abraham was too poor, out on the barren ground . . . And took the rich places. That's what the big classic churches has done today, the rich. But the true group, the called-out church . . . Now, remember, there's three classes. Two of them is down in Sodom, the Sodomites, and also the—the borderline believer, Lot. And then there was Abraham the called-out group.

E-68 One day while setting under his oak, there was three Men came up. They had on clothes like men, dust all over Them, and said They were Strangers. But they were more than strangers. Abraham, being a man full of God, believing God, as soon as he seen Them he knowed there was something strange about Them. "My sheep know My voice."

And so he ran out and met Them, and said, "Come in and set down under the oak, and I'll fetch You a little water, wash Your feet. And have a morsel of bread, and then go on about Your business."

He run into the tent, told Sarah, said, "Knead some flour, some meal, make some cakes on the hearth." And he run out and got a calf and killed it, give it to his servant, and said, "Dress it."

And when they dressed it, brought it out, and They set there and eat: men eating like men. And One kept looking down towards

Sodom. Finally, Two of them went down to Sodom. And this One that stayed behind told Abraham, said, "I'll not keep it a secret from you what I'm going to do." He said, "I—I've heard about Sodom being in that condition. I've come down to investigate." Abraham knew that was God.

E-69 Now, a minister said to me not long ago when I made that remark, he said. "Do you mean that that Man was God?"

I said, "Abraham said He was. He was called Elohim. See if it isn't right: Elohim."

He said, "In a body of flesh?"

I said, "Absolutely. You don't know how great our God is." I said, "I can see Him walk out of heaven, reach out. . . We're made out of sixteen elements: petroleum, potash, and cosmic light, and petroleum. He just got a handful of that. . . [Brother Branham makes a blowing sound—Ed.] "Whew," said, "Step in here, Gabriel." Reached over, and got another one, and stepped into. . . another angel. . . Stepped into one Himself, and then stepped right back out of it again.

I'm so glad I know Him. Someday when I'm nothing but dust, He will call me and I'll answer Him. He can call you, you'll answer. He's Elohim, the self-existing One. Certainly.

E-70 Now, watch. Watch the sign He done to the believer, the called-out church. Now, there was a modern Billy Graham, and them, went on down and preached to them in Sodom. They didn't do no miracles, only blinded them. Well, the Gospel blinds the unbeliever anyhow. So they didn't do any miracles, but called Lot out of there, him and his wife and children out of Sodom.

But watch the One that come to the Elected Church, the one in the minority. . . close. . . He had His back to the tent. Women in them days, not like they are now, have to run out and take their husband's place, and do all the talking. They stayed back in the tent where they belonged. So then He was. . . Wasn't brazen as they are. Oh, my. Well, I. . . That's your-all's business, brethren, straighten that out.

But anyhow, notice. This man set with His back to the tent, and He said, "Abraham, where is your wife, Sarah?" How did He know he was married? How did He know his wife's name was Sarah?

E-71 Now, watch. The Bible said, Abraham said, "She is in the tent behind You."

And He said, “Abraham, I (that personal pronoun again), I’m going to visit you according to the promise I give you. (Sarah was ninety years old then.) I’m going to visit you according to the promise I give you. You’re going to have that baby.”

And Sarah in the tent laughed in herself, went . . . And the Angel with His back turned said, “Why did Sarah laugh?” What was that? Knowed her name was Sarah, give him the promise, and knowed she laughed at—in herself in the tent.

Jesus said, “As it was in the days of Sodom, so shall it be in the coming of the Son of man.” The Gentiles had two thousand years of theology, like the Samaritans and them did. Now, what was it? An Angel, God, to be working in human flesh. That’s what it was. It was God in a human form.

E-72 Now, Christ, when He died He sanctified a church, that He Himself might come back and live in this church, and do . . . the things that He did, shall you do also. Is that right? [Brother Branham clears his throat—Ed.] Pardon me. Now, if He’s the same yesterday, today, and forever, He will do like He did yesterday, and will do it today, and will be forever. Is that right?

Now, “Sirs, we would see Jesus.” Where is He today? He’s in His church. Who is His church? The called-out. What kind of a sign will He do? As He promised. How will He work it? The same way He did when He come to Abraham, the same way He did when He come to the Jews, the same way He did when He come to the Samaritans, and promised it at the end of the Gentile age.

Now, if we can see Him come on the scene . . . No matter how much He would anoint me, He’s got to anoint you too. When He come to His own city, many mighty works He could not do because of their unbelief. So He has to anoint you, and He has to anoint me. And that makes the world see that Jesus Christ is the same, because He’s working in His church in human flesh that He has sanctified with His own Blood, for the purpose of manifesting Himself, making Himself the same yesterday, today, and forever.

“A little while and the world won’t see Me no more.” Now, the world there’s spelled—is a Greek word “kosmos,” which means “the world order,” See? “The world won’t see Me no more, yet ye shall see Me (ye, that’s the believer, the church), for I will be with you, even in you, to the end of the world,” Jesus Christ the same yesterday, today, and forever.

E-73 Do you believe it? With these few promises that I’ve said to you tonight . . . Not because He dressed different, not because He

belonged to any clan, not because He belonged to an organization; there was no such a thing in them days. That didn't make Him Jesus. That didn't make Him God. But the works that He did proved that His commission that He said He was sent on was truth. Is that right? Well, if He's the same yesterday, today, and forever, and promised the same work that He did the church would do, don't you believe it? If it does it, then His words are true.

Then if He done it to the Samaritans, and to the Jews, and promised it to the Gentiles in the last day before the coming of the Son of man . . . Oh, what day we're living in, brethren. We're here. We're at the end time, brother, sister. It's most any time it can happen. Remember, when they turned it down, you know what happened. Sodom burned. The Jews was destroyed. And now we're at the Gentile age of two thousand years.

E-74 Now, listen. The prophet said, "There'll be a day that'll be dismal. It can't be called night or day. But in the evening time it shall be Light." Is that right? Now, the same sun rises in the east, sets in the west. The S-o-n who came in the east to the eastern people, and poured out the Spirit upon them in the eastern . . .

We've had two thousand years of church organization, just a dismal day, enough to see how to join the church and live a good life. But it's sun setting time. The same Son, with the same thing that He had in the east, shines it on the earth again in the west. And we're on the West Coast. If we go any further (Civilization's traveled with the sun.) we'd be back east again. So we're in the evening time with evening Light, with the same Holy Spirit that was on Him is in the church doing the same things: Jesus Christ the same yesterday, today and forever.

E-75 Let us bow our heads. Gracious God, one Word from You will be more than any man could say in a lifetime. We read that it's true, O God, but the people are saying now, "Let's see if it works." Certainly, Lord. It's got to work. It's got to zero to the target. It's got to be so. You promised it. I pray that You'll manifest Yourself tonight, Lord. These people love You, and they're sick. This man setting here, holding this little water-head baby; this poor old dad setting over there coughing; this mother setting in a wheelchair; one yonder with a cane, white in the hand, O God, they cry,

Pass me not, O gentle Saviour,
Hear my humble cry;
While on others Thou art calling,
Do not pass me by.

For Thou the Stream of all my comfort,
 More than life to me,
 Whom have I on earth beside Thee?
 Or whom in heaven but Thee?

E-76 Let it be known this night, Lord, I've spoke of You. Now, speak that I've told the truth, Father; that'll confirm the words and these people will believe; and they'll be healed and go home happy. And grant that there'll be a revival break out here in this city, and literally thousands of souls will be won to Christ, and every church packed out, new churches built. And may it be an example to people come from east and west to see the glory of God. Grant it, Lord.

We commit it all in Your hands now. I am finished; there's no more I can say. It's up to You to speak now, Father, because the people sees it's a promise. Just a few minutes here to lecture a little bit, I trust that the Holy Spirit will take the Word right down deep in their heart, that they'll not fail to get it. I pray in Jesus' Name. Amen.

E-77 [Brother Branham coughs—Ed.] Pardon my coughing. I'm preaching all the time, and I got just a preacher's throat. And the other day I got real wet, and kind of been a little hacky since I was up there in—in Beaumont, Texas.

So now, I—I want you to remember . . . Now, if we could see Him tonight come and do just like He did then, would we be like those who went home from Emmaus? They walked all day with Him and didn't know it. That night He acted like He'd pass by them. He may act the same way to you tonight, like He's going to pass by you. You might not have a prayer card; you might not even be in the line; but He won't pass you. Just invite Him, say, "Let me touch You, Lord." See what He does.

Oh, isn't that a challenge? Think of that. It's more of a challenge than to walk down to this woman in a wheelchair and say, "Stand up and walk." Certainly. She could actually do that through psychic power. That's right: mental. She could do it in Christian Science faith. It's been done. But when you see Christ come into the people and do the same manifestation of the sign of heaven, given back in fulfilling of the Word, what a miracle, what a power.

E-78 And to think, here I am in this building tonight. There's not a soul here that I know, that I can look at and see, but my tape boy setting right here, Brother Goad. He's the only person I know. God knows every one of you. Now, I am not Him. He's here, though.

And now, we can't call all them prayer cards at one time. And I'd just like for them to come just a few at a time, as they call, or wait a minute. I'm sure he said he give out cards. Where is Billy? Where? Oh, excuse me. Yes. A-1 to a 100? All right. Let's begin at 1, number 1 then. Who has prayer card A-number-1. I'll call them, so we can pack those that's in the wheelchairs and get them. . .

[Blank spot on tape—Ed.]

E-79 Not the Bible, and the other one. I said, "Both of them can't be right. One's right and the other one's wrong. Let the God of the Bible speak." South Africa, same way, before about two hundred and fifty thousand. . . Oh, He's still God. When the witch doctors, just put to shame, standing there, the enemy put to flight. The next morning about seven or eight big van loads of just crutches, and wheelchairs, and planks they'd been packed on, was going down the street, when Sidney Smith, the Mayor of Durban, called me, said, "Brother Branham, look out your window over towards the seacoast."

There come hundreds of people that the day before was on crutches and wheelchairs with seven of them great big African vans, as long as them two posts together, piled plumb high, full of that, coming with their hands up. Been at war with one another in tribes, walking the next day singing, "All things are possible; only believe." Twenty-five thousand healed at one time. Why? They wasn't all indocumated with everything. They were virgin. They heard the Bible; they believed It, accepted It, and it taken place.

E-80 Now, be real reverent. Keep your seats; be quiet. I don't mean to say you can't praise God, but just keep quiet and listen. Now—now in the Name of Jesus Christ, the Son of God, I take every spirit in here under my control for the glory of God. Now, be careful after that.

Now, I guess that in this prayer line here, every one of you are strangers to me. Is that right? Raise up your hand. If you're strangers, raise up your hand. I do not know you.

Now, if I could heal you and wouldn't do it, I'd be a hypocrite. But I can't do what God's already done. I can only. . . What if He was standing here tonight with this suit on that He gave me? You'd say, "Lord, will You heal me?"

You know what He'd say? "My child, I've already done that. I can't do it twice. I've just done it once. You must believe it."

But then He might show—show you something to prove that He was the Messiah. Now, not by nail prints, 'cause anybody could

have nail prints in their hands. But He'd do the same sign that He did the first time, as he promised He would do. He'd never go beyond His promises. What He promised, He will do.

E-81 Now, here's a woman. We're strangers to one another. All right, you've read my books. She said she'd read my books, and she thought she almost knowed me by reading my books. All right. Then, my sister, I have a mother at home tonight. She's praying for me. I didn't come down here to be a deceiver; I come here to be a brother. I didn't come to takes the doctor's place; I come to help his patients to get well. I never come representing any certain church, just the Lord Jesus Christ.

Now, this is the first time, as far as I know, we've ever met. Then if I would come you'd. . . Now, perhaps, if you're in the prayer line, you'd be sick, and if I'd say, want to put my hands on you, say, "Receive your healing in the Name of the Lord Jesus. Go, believe," you'd have a right to do that. That's true. That's right.

But now, what if He would come here and tell you something that you have done, or like He did the woman at the well: talked to her and revealed to her what—what her trouble was? Then you'd know that it wasn't me, wouldn't you? 'Cause I don't know you. I've never. . . Here's my hands. I—I hold my hands to God over His Bible; I never seen her in my life. I know nothing about her. And that's true. I don't know one person in that prayer line, or nowhere out there as I can see, but those that I called the name of.

E-82 But now, Christ remains the same, doesn't He? How, if He will. . . If this woman. . . Let her be the judge, if you all know her here at the church or wherever she's from. . . If—if she. . . If He can tell her what she has been, and what—something is wrong with her, or what she's here for. . . It may be domestic, finance; I—I don't know. But if He can reveal that, will that make Him the same yesterday, today, and forever? How many will believe that? Now, raise up your hand, say, "I'll love Him, and believe Him." Thank you. Almost one hundred percent. . . See?

Now, if you do not believe it, better be quiet, 'cause you know what happens. Lots of time afflictions goes from one to another. It's got to find a place. Remember in the Bible? See, it'll go from one to another. Oh, I've seen so much done like that. So just as a brother, I say if you don't believe it, better just set reverently, and keep your head down till it's over.

E-83 Now, the words that I've spoke of Jesus Christ now has to be manifested, or either I've told a lie, or His Bible's told something that's wrong. Now, if anybody don't believe it, wants to take my place, you're welcome to come up here and take it.

But as long as God made a promise, He keeps His promise. And when the Angel of the Lord met me up there fourteen years ago, and told me these things I was born to do, and knowed it all my life. . . And the Baptist brethren tried to tell me it was the devil and everything. Then come to find out, it was the very God of heaven trying to get to me. I've believed it ever since.

It's alarmed the world. I've seen literally millions come to Christ around the world. Now, here it is in Tucson for the first time. Here it is in the Bible. Here's the promise; but will it work? It'll work when He works it, and that's all.

E-84 Now, if the Lord reveals to me what's wrong with the woman, how many in here's going to accept Him as your Healer? And here with both of us with our hands up, we've never met before in life. She said she'd read my books, so she has some idea of what would take place if He would do it. Now, whether He will or not, remember I don't know. If He doesn't do it, then I'll just simply go down the prayer line praying for the sick, and let it go at that. That's all I could do. But He's never failed me. I don't believe He will tonight.

I want to talk to you just a minute, being that you're the first person, like our Lord did the woman at the well. He was trying to contact her spirit. Very beautiful, to be a woman, the first one in the prayer line, just got through that at Saint John 4. Now, I can just see Him setting there, and see that woman come out to get water, and He begin to question her.

I believe . . . Now, you'll—you'll just have to almost take my word for that. I believe He was trying to contact her spirit. The Father had sent Him up there; He had need go by. And He said He did nothing till the Father showed Him, so the Father had to show Him first. After while He found out where her trouble was, and He told her what her trouble was.

And she said, "Well, that's the sign of the Messiah. I know when He comes, He will tell us all things. So You must be a prophet."

He said, "I'm He." And she went and told the city.

E-85 Would that be your attitude towards it, knowing that me being your brother, and don't know you, never seen you in my life? And

we're born probably miles apart, and years apart, and here's our first time meeting. And if He will reveal to me what your trouble is, will you accept Him as Messiah? You—you will? You do.

The woman's shadowed to death. There's a dark shadow hangs over her, and she's suffering with cancer. That is right. If that's right, raise up your hand. Now, do you believe it?

Now, I feel that coming to me again, "He guessed that." Don't think that. You can't hide yourself now. He's here. See? It's already anointed now. I never guessed that. Well, wait a minute, let's put a stop to that now.

E-86 You're a fine person. I don't know what He told you. The only thing He told you, I have to find on this tape here and see what He said. It's just like going back down through the stream of life somewhere and find it. Now, I see it coming again. Yes, it's a shadow; it's darkness. It's a cancer. Now, if I'll tell you where that cancer is, will you believe me to be His prophet? It's on both breasts. If that's right, raise up your hand.

Another thing to that, your doctor told you it's going into the spine also. That's right—working into the spine. . . ? . . . If the Lord Jesus will tell me who you are, will that make Him the same God Who could sit. . . ? Is that right? Miss Hall, that's right. You're not from here. You're from cold country, real cold and full of mountains. It's Colorado. That's THUS SAITH THE LORD. Do you believe on Him with all of your heart? Return, and be healed in the Name of Jesus Christ then. May His blessings and mercies rest upon you, and give you the. . . ? . . . God bless you.

E-87 Do you believe? Have faith. Have faith now. Now, are you convinced that He is the same Messiah? No, not me; it's Him.

Now, don't—don't move around, folks. See, you're each one a spirit, and every time you move, it just bothers me terribly. See? Set still. Set real still. Be quiet. Watch this a way. Just don't move. See? Each one of you is a spirit and that anointing comes, it's just—just like a stream. See? And I'm in contact with you, and you're in contact with God. As you contact God, He just speaks His Word.

This microphone is a—is a mute. It's got to have something to speak into it. So am I, just a mute on these things. It's got to have something to speak in. So each one when you move, or go around, or do something. . . See? Jesus took a man outside the city one time to get. . . See, just be real reverent. Watch. Now, if you want to praise God, that's all right; but don't get up and walk around, you know,

and things like that. It—it interferes. The Holy Spirit's very timid, real timid. 'Course, you didn't know it, maybe, till now, but be real reverent.

E-88 Now, where's the next person? How do you do? I'm not beside myself, but it's the anointing. You're a mighty young person. Do you believe me to be God's servant? That's what the Angel said: "If you can get the people to believe you and then be sincere when you pray . . ."

Now, you're just a young woman, and I never seen you in my—my life, I guess we're strangers. I suppose you're Spanish. You . . . but I don't know you, and you don't know me. And we're setting again tonight just like it was in Saint John 4 again: a woman. I don't know nothing about you. We're two nationalities of people. And you're just a girl, and I'm a middle-aged man. But we meet for the first time. But if God of heaven Who sent His Son, Christ Jesus, and raised Him up from the dead, and sent back the Holy Spirit in His Name, and promised, "The works that I do, shall you also . . ." Do you believe now that you're standing in His Presence, not mine?

You got an odd feeling, because that Light's settling right over the girl. See? I want you to say this to the audience if this is right. A real sweet humble feeling is around you. If that's right, raise up your hand so the audience can see. I'm looking right at that Light around the—the girl.

You're not here for yourself. It's not your condition. You're here for someone else. That person's a dying. That person has cancer, and the cancer is in the glands, and I believe the doctor just announced it's a leukemia, he calls it, in the blood stream. That is right. The man isn't here—from New Mexico, your brother-in-law. That is right, isn't it? Believe now. Have faith that he will be healed. According to your faith so will it be. Go and God's peace rest upon you, my child. Father God, bless her request I pray, in Jesus' Name. Amen.

E-89 Believe now with all your heart. Just have faith. Do you doubt anything? Don't doubt. Believe with all your heart. Don't take a picture just now, now. It's—it's a Light. I have to follow that Light. See? All right, here's a young lady standing here. I don't know her. I've never seen her in my life. We're strangers one . . . She don't speak English. That's right. I . . . Can you—somebody here can interpret, can you—you come here? Thank you. Just stand here. Just . . . [Blank spot on tape—Ed.] what I say now, 'cause it has to go under anointing. You see? Now, the lady doesn't speak English, so this young woman is going to interpret for me.

Now, here's a woman I do not know. I don't even speak her language. [The woman begins interpreting what Brother Branham is saying—Ed.] I am a stranger to you. If God will reveal to me what you're here for, will you believe Him? Will you believe me as His servant? Then I am His servant, and then He will reveal to me what you're here for, then you know it'll have to be Him, and not me. You are not here for yourself. You're here for your baby. If that is right, raise up your hand.

If God will reveal to me what's wrong with your baby, will you accept its healing? The baby's bothered with an allergy, the doctor said. Allergy. . . If that's right, wave your hand like this, so they can see. You believe? He did have it. He hasn't got it now. It's left it. See, she don't know it. . . ? . . . Let her find that out. See? She's a fine person. (Don't interpret that.)

E-90 Here it comes again. Here she comes back before me. Speak now, see what. . . You got someone else on your heart. You're praying for someone. Do you believe that God still knows the secret of the heart? The—the Bible said the Word of God is sharper than a two-edged sword, discerning the thoughts of the heart. That is right.

You're praying for your mother. If that's right, raise up your hand. Your mother. . . You believe that God can tell me what's wrong with your mother? She has a lady's trouble called female trouble. If that's right, wave your hand. You want me to tell you where she's at? She's not here. She's in Tijuana. It's all over. He has healed. Go, believe Him now in the Name of the Lord Jesus. . . ? . . .

E-91 Let us say, "Praise the Lord," everyone. Have faith. Don't doubt. "Sirs, we would see Jesus."

Just a minute. Where's that little girl? Come here. That man with his hand up, setting back here, right here on the end of this bench, right up here on the end. He doesn't speak English, but he's praying. He's praying for a loved one, a sister. (Stay there. Let him come. Now, tell him to stand right there.)

Do you believe me to be His servant? If I will reveal to you what you're praying about, will you believe on the Lord Jesus? Have you a prayer card? Don't have a prayer card? You don't need one. (Tell him he don't need it. No, not necessary.) Look on me. Look here. You have a good faith. You don't need a prayer card. You touched His garment.

You were praying for someone real sick: your sister. That's right. You believe God can tell me what's her trouble? She

has TB. That's right. If that's right, wave your hand. Down in Nogales . . . Wave your hand, that . . . Send her word that Jesus Christ makes her well . . . ? . . .

You believe with all your heart now? God bless you. I challenge any . . . What did he touch? What did he touch?

E-92 That man that was trying to help that other man there, sir, you did God a favor. You helped. You was trying . . . Yes, trying to tell you . . . You don't have to come; stand right there. You speak English. You have a prayer card? You don't have it. All right, if you'll believe with all your heart, that hernia will leave you. You can go home and be well.

"Sirs, we would see Jesus." Well, don't you know He's here? Don't you know that's Him? Have faith in God. "If thou canst believe, all things are possible."

E-93 We are strangers to each other. I do not know you, and you do not know me, but God knows us both. Now, have faith. Don't doubt. Believe. If you'll believe, all things are possible. I never seen you in my life, but God knows you. And if He can reveal to me something that you have done, or something that you're wanting, or something you're desiring, or so forth . . . You believe me to be His prophet, or I mean His servant? The word "prophet" stumbles the people a lot of times (You see?), so I don't say it.

Does the Bible . . . ? Do you read the Bible much? The Bible says, that the Word of God is sharper than any two-edged sword, and cutting to asunder, even to the marrow of the bone, and a discerner of the thoughts of the heart. Is that right? What is the Word? "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us." So therefore it's Jesus Christ in us, discerning the thoughts of the heart, the Word made flesh among us tonight. A sinner saved by grace . . . [Blank spot on tape—Ed.] . . . God of heaven interpreting the very thoughts of your heart, and healing the sick.

E-94 You're seriously sick. You have an ulcerated stomach. That is right. Raise up your hand. That is true. (There's so many of them out there in the audience, it's just scattering everywhere.) It's caused from a nervous condition. Just let me show you something. Let us see how you . . . Everyone out there suffering with a nervous condition, raise your hands. Be honest. How am I going to call them (See?) right there? See, it's just coming like a big wave now, everywhere. Oh, our Lord Jesus . . .

You've got a ulcerated stomach, and you've got also a heart trouble. The doctor give you some medicine to take, but you can't take it. It makes a fluid in you, and you can't take your medicine. You're not from here. You come from another cold country. You're from the state of Ohio, a city called Youngstown. Your name is Mrs. Mink. You've got a husband's got diabetes. Go, believing, and the Lord Jesus will make you well.

[Blank spot on tape—Ed.]

E-95 You believing, all your heart? That ought to be convincing. If you don't believe now, you never will. See? If you believe with all your heart right now, you can accept . . .

Now, don't—don't that. See? You're moving around. That just tears . . . I'll just have to stop. See? That's . . . Well, first thing you know my son will be beating me on the side, and that means go. See? Be reverent. Just be quiet just for one more, will you? Then we'll just ask them to lay their hands on one another. When you get up like that (See?), it grieves the Holy Spirit, and I get—gets away from me and I—I can't control it. See? 'Cause He grieves, and He leaves me. See?

You must . . . If you believe me, you'll do what I tell you to do. Not obey me; you're obeying Him through my voice, when I'm talking to you. When you get up and move around like that, you just interrupt awfully. See? And it's hard to hold the Presence of the Holy Spirit. You don't believe, then you just get up and walk around and move. It hurts. See?

E-96 That lady there bothered with your arms and shoulders. I never seen you in my life, lady, setting right here with a handkerchief up to her face. See? Just have faith in God. You got a relative or a loved one that's bothered in their legs. It's your brother-in-law. Have faith and don't doubt.

I'm a stranger to you, sir. This . . . God knows us both. Now, when the . . . As far as I can remember, you're the first man that's been here on the platform tonight, as far as I know. I think there's some more out through the audience, but the first one that I know of. Now, if the Lord Jesus will perform the same things like He did when Simon came to Him, and tell me your trouble or what you're here for, you believe me as His servant? Will this convince all the men, as same as the women did?

Now, see, those people out there doesn't have prayer cards. See, it doesn't matter. Just touch Him. Just say, "Lord, let it be me." That lady setting right there, said the same thing just then, bothered

with liver trouble. It left you. That kind of striped dress, heavy-set woman, you've been bothered with liver trouble, haven't you? You said, "Lord, let it be me." Raise up your hand now if that's so. All right. It's over. What did she touch? See how far she is from me? Thirty or forty feet. But she believed. I seen that torpid liver just go down like that. It's all right. Believe you're going to get well now.

E-97 Sorry, sir. I just have to follow the way the Spirit leads. You see? I just . . . You're suffering with stomach trouble. That's right. Hemorrhoids . . . Got some things you're trying to lay down and quit: a habit. That's what makes your stomach trouble. You've been healed before of a cancer. Stop smoking cigarettes. Be a good boy, believe on the Lord Jesus. Say, I see a woman standing by you. It's your wife. She's up for an operation, a female condition. You're not from this city. You're from Phoenix. You believe God can tell me who you are? Would you believe with all your heart? Mr. Sparrow, return to Phoenix and be made well in the Name of Jesus Christ . . . ? . . .

E-98 You believe with all your heart everyone? Well, that's—that's good enough then. That's all you need. If you'll believe God, you'll never have arthritis no more. Go, believing with all your heart and be made well.

If you believe God, the heart trouble will leave you. Go, believe with all your heart, and believe it. You believe out there, each one of you? Just have faith. That's all you have to do.

Now, lady, when you got up there awhile ago, was all mixed up, that back trouble's going to leave you, if you'll believe. Go on and be made well and believe. Just have faith, and say, "God, I believe with all my heart."

You'd die if that cancer isn't healed, but if God could heal cancer on one, He can heal it on another. You believe it? All right, then you go and believe with all your heart, and God will certainly do it. Amen.

E-99 How do you do, honey? You believe? Come here. I think you're one of the prettiest little girls I ever seen, about like my . . . I got a little girl at home: Sarah. Now, look. Jesus loves all little girls. You believe that? Now, if Jesus was here, He'd say . . . He said, "Suffer little children to come to Me. Forbid them not." And He'd lay His hands upon you, and you'd get well. You believe that, don't you? Sure, He would.

Now, Jesus is at the right hand of God in heaven, but He sends His servants back to do it. So now, the servant. . . He said, "If this servant says that I sent him, and he don't do My works, then he's wrong. But if he does the works, that means I sent him."

Now, Jesus come to heal you. Now, if He will tell me what's your trouble, would you believe Him and go home and be well? Then you won't cough any more, and you don't have to take any more Asthmador. The old asthma will leave you in the Name of the Lord Jesus. Amen. Have faith.

E-100 Come, lady. Do you believe with all your heart? You believe if God will tell me what's wrong with you, you'll accept it for your healing? Then that lady's trouble, female trouble, you've been having, go, believe, and it'll leave you. Amen.

Come, lady. Been a long time since you've been able to eat, and eat right. Your stomach's bothered you. Go, eat now. Jesus Christ makes you well. Have faith. . . ? . . . God bless you.

You're out here for that asthma, thinking it would leave you. But God's a Healer. He's everywhere, so just go and believe it. That's it.

E-101 You believe with all your heart? Wave. If thou canst believe, all things are possible. Have faith in God. Something happened, I can't—can't catch it. Setting there with that white jacket on, there it is. I could see that jacket, but I couldn't tell where it was at. All right, that gallbladder trouble will leave you now. All right. You can go home, be made well.

Right down here for epilepsy. You believe God will heal epilepsy? There's another one setting back there: that young fellow with the blue-looking suit on, with his hand up. You believe God will heal epilepsy, brother? Rise up and accept your healing. Believe that Jesus. . . What did you touch, thirty yards from me?

E-102 Jesus Christ, the Son of God, is here. Do you believe that? How could I do that? I'm your brother. How many of you is believers? Raise up your hands. All right. Does Jesus say this, the last commission to the church, "Go into all the world, and these signs shall follow them that believe?" Did He say it? Are you a believer? What did He say? "They'll lay their hands on the sick and they shall recover." Is that right?

Then lay your hands on one another right now, and they'll—it'll—you'll just go right, and every one of you be healed. Put your hands over on one another, wherever you are. Lay your hands on one another. Up in the balcony, do the same. Put your hands on one

another. There you are. Now, don't you pray for yourself; the other person's praying for you. You—you pray for him or her. Now, the Bible said, "These signs shall follow them that believe. If they lay their hands on the sick, they shall recover." Now, according to the way you do at your church, say, "God, heal this person. Make them well."

E-103 Heavenly Father, I bring to You in the power of the resurrection of Your Son Jesus Christ, this audience. I condemn the devil. I condemn unbelief. I cast out the evil one. Come out, Satan. You've lost the battle. You've been exposed here tonight before these people, to show that you cannot stand. Your kingdom is gone. It's crumbling. Jesus Christ is coming, and His Presence is here tonight to manifest His power. I charge thee, in the Name of Jesus, come out of this people and leave them go.

Every man and woman in the building that can now believe that you're healed, stand up on your feet and accept your healing. I pronounce you healed in the Name of Jesus Christ. Raise up and give Him praise.

Copyright notice

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

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

VOICE OF GOD RECORDINGS
P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org