

Jesus Christ The Same, Yesterday, Today And Forever

Hot Springs, Arkansas
June 27, 1963

1 Thank you, brother. My, I'd have to live some to live up to a reputation like that, wouldn't I? I Certainly appreciate that, though. If there was no one believed, what good would it do me to go? You have to have someone to believe. No matter what God would do, if you don't believe what He's doing, then it ... has to be two of us, you know. Somebody has to believe with me. No matter what it would take place, if no one believes, then it would be of no benefit. It'd be of no use at all. But I'm so glad to hear that people still believe this wonderful story of the Lord Jesus, and his kind love to us all.

Now, I had such a wonderful time last night. I went home and lived off the results of it till this time. I come back to refill. And I think this is what we all come for, is to hear the songs of Zion, the testimonies of the people and ... in the house of the Lord.

2 Now I believe it was said once in the Bible, "How sweet it ... brethren to dwell together in unity." It's like the anointing oil that was on Aaron's beard that run to the hems of his skirt. I think there's nothing any more precious than to see a unified people in the Spirit of the Lord, to be unity, all agreeing.

3 You know, I think the ten days that they were waiting for the original, first outpouring of the Holy Spirit, how that must have been a unifying time of the people all in one heart and one accord. And every time that men meets together like that since then, the Holy Spirit always meets with them. The Bible said, Jesus speaking, said that, wherever two or three are gathered in my name, there I am in the midst of them. So now we know truthfully that Jesus has gathered with us because we have gathered in his name.

Now tonight . . . it's been given over to pray for the sick people. And as I come in the door I seen there was those laying there who were sick and afflicted. My son just returned back to pick up Sister Moore and I, to bring over to the church. And he said he had give out some prayer cards--so he could number them, and bring the people up one at a time to pray for them.

4 Today I had a wonderful day. I was down in a little park down here. And there was a man coming along, gathering up the stuff out of the garbage cans and things, putting them up over into the wagon. And so he was talking, speaking about being there, was just a tourist going through. And I said, "I'm here for the meetings."

He said, "Oh, up there at the camp grounds?"

I said, "Yes."

He said, "Well," he said, "I'm going up tomorrow night." He said, "The minister, Brother Branham, is going to speak."

And I said, "Yes, sir."

He said, "Well," he said, "I want to go up." Said, "My wife and family was up last evening."

And the man was smoking. And I said, "Well," I said, "do you know Brother Branham?"

Said, "Oh, it's been years ago," said, "he was here." Said, "I always thought it taken a lot of nerve, or faith, or something." Said, "I was over here at the armory to see him bring those people up there in cots and stretchers, and blind and twisted, and see them walk off the platform. But I . . ."

I said, "I am Brother Branham."

And he said, "Oh, I'm . . ." Kind of put his cigarette back--very gentleman type of fellow.

5 And another man come up, very nice. We had a little talk. I was expressing to them about the presence of God. There's no . . . nowhere you can look . . . If you look at the tree you can see it's governed by God. And everything that you look at is God. I said, "I hope if we meet again in life, that you'll be Christian, like your family." Prayed for him as soon as they left, the other gentleman. And if they're here tonight I hope I don't embarrass them by saying

this, but I'm trusting that God'll make Christians out of both of those men. We want to meet again in a better land where the tree of life is blooming on the other side of the river. We all know we're coming that way.

6 And now, just going through the markets and places brings back old memories. And last evening when I was going out Brother Johnson was sitting out there--Brother, he and Sister Johnson. I hadn't seen them for a number of years. Last time I seen him he was stroked with . . . paralyzed. It was over in California. Brother Noel. It brings back the memories of the old days of first coming to Arkansas, little city called Moark. A little Pentecostal church sitting back to one side--on down to Brother . . . Corning, Arkansas, Brother Johnson and his wife. And how I remember those great days.

7 Then on down to Brother T. Richard Reed. I remember the morning down at Jonesboro. His wife, she was barren. He wanted children. I was back there in the room--and the people had tore the screen off the window getting in--praying for the sick. He'd put me back in the room. I'd have a prayer line. He thought I went in to go to bed. And there'd be people standing all up and down the back yard. Have a prayer line, and him out there sleeping. I was back there praying for the sick through the window.

And I remember next morning going out. And Sister Reed had doctored, and everything, to try to have a little one. And I started walking through the doors. One of the first visions in the meeting, I saw her holding a little blond-headed baby boy. I spoke in the name of the Lord that she'd have it. She did. How God blessed their home! And all so many things.

8 And Brother G. H. Brown, Little Rock, down here. I remember there at 505 Victor Street. You know, I'd like to just take a series of meetings and trail myself back around through Arkansas, and them churches and things, and see the people and shake their hands. Such wonderful people of God, everywhere I've went.

9 I've been way down in the jungles of Africa and over among the Indians, the fire-eaters and witch doctors; and all through the nations and around the world. But I've never forgotten my friends in Arkansas, of how they'd hold them hands, and lay their kids under the truck while it was raining; and see young girls walk down the street barefooted (or down the road), and then dust off their feet and

put on their shoes and stockings, come in--me, back in the bushes praying before the meeting. I never forget that. What real genuine people! I ... just so thankful that there's still people like that in the world.

10 Tonight ... I'd forgotten about having to come to this meeting the other day and it just pulled, tugged. The other day one of the managers of the meeting, takes care of the foreign mail, come in with six hundred foreign invitations, many of them petitions; besides a book that thick, in the last six months, has come in for places. I wish I could go to every one of them. But I usually just try to go the way the Lord leads me. I've never let my meetings get big. I'm still the same little old guy that did come at one time. Don't have to have any money. I haven't any great big programs to sponsor. I don't need any money at all. The Lord takes care of that, like He did in the first place.

11 Only difference tonight I was, from the time I come to Corning, I believe I had a torn pocket that... My brother gave me a suit that he'd ... young fellow, and he'd tore it. And it was on the right hand side, and tore a big place in the back. The wife and I went down to the ten-cent store and got some of these patches you iron on, you know. But it wouldn't iron on. This pocket kept pulling out, and I got me a thread and sewed it up. It wasn't a very good job. I didn't have a coat then. I remember I used to have to hold my right hand over that tore place, and shake hands with my minister friends with my left hand to keep from showing that coat. I said, "Excuse the left hand. It's closer to my heart."

Well, I got a better coat tonight, but I still want you close to my heart. You been there all along. I love the Lord Jesus just as I did then.

12 I've had the privilege of speaking to five hundred thousand people at one time. I've seen altar calls as many as thirty thousand blanket natives give their hearts to Jesus Christ at one time, break their idols on the ground. Seen twenty-five thousand outstanding miracles performed in one second's time with one prayer, at Durban, South Africa--where sixteen truck loads of wheelchairs, cots, and stretchers... Stretchers come down the streets the next day, when Sidney Smith, the mayor, told me, "Go..." Called me up, said, "Go to the room and look out towards the Indian Sea there."

13 And there they come down, natives who was at war with one another, laying in cots and stretchers—homemade things, they'd brought them in the day before. And here they was coming down behind me, sixteen van loads, singing, "Only Believe, all things are possible, only believe." Makes you think, "Amazing grace, how sweet the sound that saved a wretch like me." To know that I have fellowship with such people, to live here on this earth and in an eternity together. . . .

14 I deem this a great privilege in your campaign, or here in your convention. I've been honored highly to speak at one of your meetings tomorrow—at noon, I think it is at. . . . I'm . . . from twelve o'clock until twelve-thirty, or something like that, tomorrow, the Lord willing. I want to be here just with a simple little gospel message.

15 Tonight now, to pray for the sick. . . . I don't . . . the anointing of praying for the sick. . . . It's the same Spirit but a different anointing while praying for the sick than it is this way. I haven't eaten since early today and I come to the building fasting, praying. And I don't want to be preaching, so that I'll be under the anointing, like my minister brothers, to preach. I want to feel the presence of the Lord when I pray for the sick, 'cause each one that I pray for tonight I want it to be . . . I want them to be healed. I want it for the glory of God, that God would heal the sick. And I believe He will do it.

16 So to do this. . . . Many of you people probably has never been in the meeting before, and many of you is not acquainted with the ministry. Some of you remember when I was here the first time in Arkansas. It was predicted. . . . You remember: I'd take a hold of the people's hands, and I'd just hold their hand there a few moments. And then the Lord would speak and would just say what they had. Then I told you that He told me when He met me, that "You'd . . . if you'd be sincere that it would step up again and you'd know the very secret of their hearts." How many ever heard me say that before? Well, it went to that. Now it's gone more. Just keeps . . . the Lord keeps blessing it. We're just thankful for that.

17 Some way. . . . I'm not a preacher. Anyone knows that. I'm a spare tire. You use a spare tire when you got. . . . We haven't got no flats though, now. I'm . . . just happen to be coming in, and you just want to roll the spare a little while. But I am a spare tire minister,

because I haven't got the education to be a preacher. Never went to any Bible school. But what I know about Jesus Christ, I like to express it my own feeble way, and God has honored it. And I hope tonight that in the way that He sent me to minister to the people, that is praying for the sick, that He will vindicate Himself before you tonight--that the God that I love and you love is a witness tonight.

18 Let us . . . now for a little routine message. If you don't get the message before the people, someone doesn't understand. They'll go away and say, "I never heard of such. I know there ain't no such thing as that in the Bible." So in order to get this laid down, I want you to listen real close, now, for a few moments of a regular little routine message, title, the campaign theme, "Jesus Christ the Same Yesterday, Today, and Forever." Now remember that title--that "Jesus Christ the Same Yesterday, Today and Forever."

And I'd like to ask this before I read. Can you hear me all right? Someone told me that there's a rebound because the ceiling . . . like that. Is it better if I stand back like this? Is that . . . ? Have to get close--is that better? All right, that's fine.

19 All right, now we want to turn in the Scriptures to St. John 12 and the 20th verse, and read from here:

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

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

Now, that's quite a question, and it's a great desire. And now for the next twenty to thirty minutes, let's listen real close now, and then it won't be a mystery to you.

20 Now, I am a great believer in what the Word of God says. Now I know God can do things that's not written in the Word. But if He'll just do what He's promised in the Word, that'll be sufficient for me, just to see Him. And then I know it's right if He wrote it in the Word.

21 Now if the Bible says that He is the same yesterday, today, and forever. . . . Now these Greeks had the same desire, I suppose, that we all have here tonight--for there's no man or person that ever heard the name of Jesus Christ but what is desirous to see Him. If I should ask this audience tonight, I suppose every hand would go up. Would you like to see Jesus? That's just everyone. We love Him. Well then, I'm asking this question. Then why can't we see Him if the Bible said, "He's the same yesterday, today, and forever"?

22 Now, it doesn't mean just in a way. The Bible said He is the same. Now to me the Bible is . . . either it is wrong or it is right. Now, if that's not the inspired Word of God, then I don't know what to believe. I've had the privilege of seeing many, many forms of religion, right in Durban and in Bombay.

23 I was entertained one afternoon in the Temple of the Jains where seventeen different religions of India--every one of them denying Jesus Christ--and entertained there by these seventeen different religions. And I seen that night, under the power of the Holy Spirit, how that God put a challenge to every holy man, every religion, and everything else, to a blind man standing on the platform. When they seen the discernment they thought it was a telepathy of some sort. Then a vision broke over a man that'd been blind for twenty years, a worshipper of the sun. And I saw the vision that he was going to be healed.

24 Then I challenged every Mohammedan priest, every Buddha priest, every holy man, rajahs, all. ". . . and any man that will come here and give this man his sight, I'll worship the God that gives him his sight. And he's said he'll do the same." He worshipped the sun. I said, "What would you do . . . what would you Mohammedans do with him? You'd say he worshiped the creation instead of the creator." I said, "I'd say 'Amen' to that."

25 But then there's got to be somebody right, and somebody wrong. I said, "What would you do? You'd make a Mohammedan out of him. The Buddha would make a Buddha worshipper, and so forth." I said, "What would you do? You'd only change his mind. You'd only change his way of thinking." I said, "We have the same thing in the United States. All the Methodists wants the Baptists to become Methodists. And then the Presbyterian wants them all to

become Presbyterians. And the oneness wants them to come twoness. And twoness wants then to come. . . .” Oh, my!

26 What is it? It’s a change of mind. There’s got to be something real somewhere. Something’s got to be right and something wrong. I said, “Now let the God of creation restore his sight before, here, a half-a-million people.”

And he said the God that will give him his sight he’ll serve. And I said, “I’ll become a disciple of the man who comes and gives him his sight.”

27 That was the stillest 500,000 you ever heard. Nobody. . . . I wouldn’t have made that challenge if I hadn’t have seen the vision. Now there’s 500,000 witnesses of that. And I said, “Why don’t you come? Because you can’t do it.” And I said, “You Mohammedans, you claim the Mohammedan religion the greatest in the nation.” And I said, “And which it may be in numbers--and the Buddha, and so forth. But surely, there is some priest that’s able to come and accept this challenge.” Nobody did.

28 I said, “The reason you don’t is because you can’t. And neither can I. But the God of heaven has raised up Jesus Christ, who I’m his witness tonight, that I’ve seen a vision that the man’s going to receive his sight. If he doesn’t do it, then I’m a false prophet. Run me out of your country. But if he does do it, then you’re obligated before your own priests and everything, to witness that He is truly the Son of God, and Saviour of the world.”

29 Everybody was quiet. Brought the blind man, put my arms around him. I said, “Lord Jesus, according to the vision that cannot fail, I pray You give the man his sight.” He began to scream. And the mayor of the city was sitting there, and he run and grabbed him. He could see as good as I could.

30 Then they had a militia of about . . . oh, hundreds of soldiers, couldn’t keep the people back. They run over the top of the soldiers, run beneath their legs, and sticks that they were trying to keep the crowds back. Time I got to a car and got out, I hardly had clothes on. No shoes on my feet--jerking for the shoes, and jerking for the coat, and everything, hungering and thirsting for God. But the God of Elijah still lives today, and He’s just as much God as He ever was.

31 Now, all founders of religion.... Standing at the grave of Mohammed has been a white horse, that's been standing there for two thousand years. They've changed the guards about every four or six hours. And they're expecting Mohammed to rise and ride down the world, you know, the.... And he wrote the book of the Koran, and so forth. But all ... Buddha, about 2300 years ago was a man, a religious man in Japan, and so forth. And all these religions, every one of their founders is dead and in the grave.

32 But Christianity: after a world-wide experience, Christianity is the only true religion. It's the only one that can show an empty grave. It's the only one that their founder.... Any man ... and no man like Him, ever stood on earth and said, "I have power to lay my life down and take it up again. A little while and the world seeth me no more; yet ye shall see me. The unbeliever won't 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 world, to the consummation." Jesus Christ the same yesterday, today, and forever.

33 Now, we come to the thought. Now if He is the same, He's not dead; He's risen from the dead. And He promised that his believers would see Him, all down to the end, plumb to the consummation--that they would see Him. Now if He's the same yesterday, today, and forever.... Many men that I've talked to said, "Well, in a way He is the same." The Bible didn't say in a way. It said He's the same! And if we hunger to see Him with the same enthusiasm that these Greeks did that heard of Him.... They'd come, and they got to see Him through the courtesy of one of his disciples. Well, can't we do the same if He's the same yesterday, today, and forever? "Sirs, we would see Jesus."

Now, we can talk about the resurrection. We can speak of it. But if it isn't a reality, it becomes just a mere myth; it's a story. But if it's proven that it is the truth, then we are among the people most happy. And I'm glad to be with them.

34 Now, if Jesus Christ will appear before us tonight, and we can see--by God-given principles and by the very acts of his being--that He's here, then we should at least accept Him, make Him welcome. Now that's a great big statement, but we have a great big God that

keeps every one of his words. And when we find anything in the Bible, hang your soul on it--it's the truth. Just stay right with... What God promised, God will do. If we are the children of Abraham, we believe those things.

35 Abraham, against great circumstances, called the things that were not as though they were, because he believed that God was able to keep his Word. And we call ourself the children of Abraham. Abraham waited twenty-five years for the promise. Instead of getting weaker, he grew stronger.

36 And how different it seems to be today with his royal seed. Now the real seed of Abraham was Isaac. We realize that, which come the Jew--which is outward. But the seed that God was giving the promise to was the seed of Abraham, the faith that he had in God; which, through Jesus Christ, who is his Word, we become heirs with Him. And this church tonight, of the pilgrims of this day, is absolutely the royal seed of Abraham with genuine faith.

Now, if I'd ask the Methodist, "Do you believe it?"

"Yes."

"Do you believe He's with you?"

"Yes."

The Baptist, Presbyterian, Lutheran, Pentecostal, so forth, everybody would say the same.

37 But now, how would we look for Him? What kind of a person would we look for if we wanted to see if He was the same? If He was here in Arkansas tonight in this tabernacle, what kind of a person would we look for? Would we look for somebody that's ... well, perhaps with a long robe and a beard on his face, and nail scars in his hands, and thorn prints on his brow? If you would look for a person like that, any hypocrite could deceive you on that. Right. Impersonation. A man could paint scars on his hands, and he could even prick himself with thorns and make the scars. But any impersonator could do that.

38 But then, if we wasn't looking for that type of a man, not for his dress or what his stature was... Because if He was here, he'd be dressed like we are. There wasn't any difference. He dressed and

walked among men just the way men was. He never dressed like the clergy of that day. He just dressed in the common street dress. So He would just be dressed commonly, probably with a suit on, and so forth, like any other man today would wear--like the working man, or the businessman, or whatever more. That would be the way He would be dressed, so you'd never know Him that way. You'd never know Him by a figure of stature. Whether He was tall, thin, short, heavy, or . . . we don't know. So you never know.

39 But I'll say what He would be. If He was here today, He would be the Word of God. That's exactly what He was, and He still is. He is the Word. Not only the written Word--He is the written Word--but the manifestation of the written Word. God was in Christ reconciling the world to Himself. God the Word, was manifested in flesh in order that his words might be spoke through human lips and become Word. And He was manifested in flesh. That was Jesus Christ, God Emmanuel.

40 Now you say, "Is He the Word?" St. John the 1st chapter tells us: "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."

41 What would some of the things that He would do? We find out in Hebrews, the 4th chapter and the 12th verse, the Bible said that the Word of God is sharper than a two-edged sword. And it's a discerner of the thoughts of the heart. The Word is. So the Word is a discerner of the thoughts and intents of the heart. That would qualify Jesus exactly being the Word. He knowed the thoughts that was in their hearts. Hebrews 4:12.

42 Now, if we wanted to identify Him, would we expect Him to be some doctor of divinity? There's no record of Him ever being in a school.

43 Could we identify Him with any denomination? He come in the time that there was many denominations, but He never affiliated Himself with any of them. So we couldn't say He was a Pharisee, or a Sadducee or so, so forth. We couldn't identify Him with any

certain denomination. He come for the people. If God be God at all, He's a God of the whole creation. He died to save sinners in every church, to heal every sick person. He come to accept those who would accept Him. That's the same way He's here tonight. To heal those who accept Him; to save those who will accept Him. He comes in the same form, in the same way.

44 If He come, He would have to come in a scriptural identification. If He did not identify Himself . . . there's no place we could find in the Bible, in the Old Testament, but what He correctly identified Himself with the Scripture--so much that He said, "Which one of you can condemn me of sin?" Now we all know that sin is unbelief. "He that believeth not is condemned already."

45 Now, sin is the attribute of unbelief. Smoking cigarettes is not a sin. Stealing is not a sin. Lying is not a sin. Committing adultery is not a sin. "What is it then?" you'd say. It's the attributes of unbelief. If you were a believer you would not do those things. The reason you do it proves that you're a unbeliever. There's only two factions. That's either you are a believer, or not a believer.

46 And how . . . always puzzled me, that a man can claim to have the Holy Spirit in him, and deny the Word of God being truth, when the Holy Spirit itself wrote the Word of God. And you know He wouldn't call Himself wrong. So He wrote the Scriptures and He stands by the Scriptures. And God watches over them to confirm them.

So let's just go back and find out what He was, if we want to know if He's the same today. The only true way of finding out is . . . to find out what He is today, is to go back and find out what He was yesterday. Then we know what He'll be today. Is that fair enough?--if we can find what He was yesterday. 'Course we could start back with a long story. I don't want to keep you long 'cause you got to be here tomorrow, and we want to run a prayer line. But I want you to really take this now and listen close. If we can only go back and find what He was yesterday, we can find out then what He is today, because the Bible said He's the same yesterday, today, and forever.

47 Reason I was turning those pages back was to find out, back here, to ... I start and I read St. John 12:20. Let's just continue in St. John. We can take it anywhere in the Scriptures that you want to, because the whole book is a testimony of Jesus Christ. It's the full revelation of Jesus Christ, nothing to be added to it or taken away from it. That's what He is. He's Emmanuel and that settles it--no matter what we try to make Him something else, or a prophet, or something like that. He was a prophet. He was more than a prophet. He was a God-prophet. But He was more than that. He was Emmanuel--not just a good man, a teacher, or philosopher. He was all that too, and plus that, see.

48 Now, in St. John the 1st ... we'll start tonight, and maybe tomorrow take it a little ... some other book. Let's start in St. John 1. We find out.... We all know his virgin birth, that how God overshadowed the virgin and created a blood cell that brought forth the Son, Christ Jesus. And on the bank of the Jordan, when the ... God came down in the form of a light, or a dove, no one seen that but John. All them people standing around did not see it. No one saw it but John. He was the only one looking for it. So ... God had told him he would see it. You only see what you're looking for. If you come here tonight looking for Christ, you'll see Him. If you come to criticize, you'll have plenty to ... plenty on your hand to criticize. Depends on what you are looking for.

49 John said, "He that told me in the wilderness to go baptize with water, said upon whom I shall see the Spirit descending and remaining on, He's the one that'll baptize with the Holy Ghost and fire." John bare record said, "I saw the Spirit of God descending from heaven like a dove and it went upon him."

50 And then He was drove to the wilderness and temptation. Come out of the wilderness, and immediately we find ... praying for the sick. Now you see, the first thing, the Spirit of God come upon Him before his ministry. So that's the reason He could say, "It's not me that doeth the works, it's the Father that dwelleth in me. He doeth the works."

51 Now we find that his ministry started out, begin healing the sick by prayer. Now God heals in many ways. A doctor asked me not long ago, said, “What’s your opinion of medicine, Brother Branham?”

I said, “Well, God is the only one that can heal, sir.” I said, “The Bible don’t lie, and the Bible said, ‘I’m the Lord heals all your diseases.’” I said, “The Bible can’t lie.” I said, “God heals by medicine, God heals by love, God heals by understanding, God heals by care, God heals by prayer, God heals by miracles. The whole thing: God heals. That’s all there is to it. He’s the healer.”

52 We haven’t got a medicine that can create a cell in your hand to heal, create in your body to heal. We can move a tooth, we can cut out appendix, or take out a gallbladder. But who heals? God. No medicine’ll build tissue; only God. Life builds tissue. God’s the only healer. And we were talking on that.

And we find out now that Jesus went about healing the sick. And there was one of his disciples by the name of Andrew. And I want to make this in a drama because there’s children sitting here, and a little sick girl laying down there. I want her to get it.

53 You know, Andrew was a brother to Simon, which was later called Peter. And Andrew had become a follower of John. And John had announced that there was a coming Messiah and he was sure that it’d be in his generation. That’s the reason he never went to any schools or seminary. His job was too important. Why, you know if the priests would’ve understood that he was to be the one to announce the birth ... or the coming Messiah, and to introduce Him to the world, why they’d have said, “Now, Dr. John, don’t you feel like that brother So-and-so here, don’t you think he’s just qualified to be the Messiah? Why, look at him, he’s got a good background. You know that’s the Messiah. Why don’t you go and tell the world?”

54 But see, his job was too important to be persuaded by man. He went into the wilderness and waited in the seminary of God’s learning until God told him, “Upon whom thou shall see the Spirit descending, that’s the one to announce the Messiah.”

55 Now, we find that Andrew had believed it, no doubt had come back and told Simon about it many times. But Simon, kind of being a little hardheaded, as we... (Excuse the expression, I hope it don't sound sacrilegious.) But he, kind of a little hardheaded, as we'd call it today, "Oh, go on, if you want to listen to that."

And one day he come and told him that he had found the Messiah, and he hardly could believe it. And I can just see Andrew bringing Simon up now before the Lord Jesus--first time he'd ever seen Him.

56 Jesus had just returned from the wilderness. His ministry was starting. Now He had to be identified. And as soon as Simon walked into the presence of the Lord Jesus, Jesus looked at him and said, "Your name is Simon, and you are the son of Jonas." Now, immediately, we find out that Simon believed. He was then ... had the name of Peter.

Why did he believe it? I read a story of his father, Jonas. Was a great man of prayer, and he had raised his boys to believe in God. And each day their occupation was fishing, so many times they'd have to get on their knees and pray for God to give them a good catch of fish, so they could pay off their debts and get bread for that day.

57 And before he died, the old fellow sat on the brail of his boat one day, and he said to the boys, he said, "Sons, we are Hebrews, and we believe that there was a coming Messiah. And I've always hoped that I would live to see the day, to see the Messiah set his feet on the earth. But I guess I won't live it, because I'm old now and I must go.

"But boys, Satan is not going to let that Messiah arise without a lot of false messiahs first. So I want you boys to remember. Don't be surprised that a lot of things will take place. But I want you boys to be instructed. Remember, that we have this ... a Messiah, when He comes He'll have to be Scripturally identified by God before He's the Messiah." We need more daddies like that today. "He'll have to be Scripturally the Messiah.

“And now, we have followed Moses, the great prophet, who led our people out of Egypt. And we have listened to his teaching, and we know that Moses was right. And in Deuteronomy the 18th chapter, Moses told us that the Messiah, ‘the Lord your God shall raise up a prophet liken unto me. And they must hear him.’ “

58 Now Israel was always taught to only believe the prophets. You Bible teachers know that. And a prophet could only be identified a prophet, that when he prophesied and the thing he said come to pass. The Bible said, “If there be one among you who is spiritual or a prophet, I the Lord will speak to him, make myself known to him in visions and dreams. And . . . what he says comes to pass, then hear him. But if it doesn’t come to pass, don’t fear him.” That same. . . . That’s what He told Moses to tell the people. And that was their scripture identification that the Messiah would be the prophet.

59 Now anyone knows that the Word of the Lord comes to the prophet --not to the priest, but to the prophet. The Bible said so. The Word of the Lord came unto the prophet. And we know if it’s the Word of the Lord, and the prophet’s true, then his words are true. Then his words comes to pass, and that’s his credentials--that first it’s the Word, and first, God is the Word--and then if he speaks the Word and it happens, then that shows that God has divinely sent that man.

60 Now, then, with that in mind, they might have raised up all kinds of sensations and everything else in the world. Them Bible students would have never believed it, because the Messiah had to be a prophet. And they hadn’t had a prophet for four hundred years. Malachi was the last prophet. No prophet.

61 And here comes Simon with such teaching as that, into the presence of a man that his brother firmly believed that He was the Messiah. And as soon as he walks into his presence, not only did He know who he was, He knowed that godly old father, Jonas. No wonder it took the starch out of him. He knowed that was the true identification of the Messiah. “Your name is Simon, you are the son

of Jonas,” and a man that was so illiterate that he could not even sign his own name, we are told.

62 The Bible said in the book of The Acts of the apostles, the 3rd chapter, that he was both ignorant and unlearned; but it pleased God to make him the head of the church at Jerusalem, and give him the keys to the kingdom--‘cause when that predestinated seed laying there in that old fisherman. . . . And when the light struck it, quickly it recognized that that was the Messiah.

63 Now, that proved there that that man knowed. It proved that that seed had been laying there. His name was on the Lamb’s book of life since the foundation of the world, when the Lamb was slain in God’s own thinking. And as soon as the light struck it, quickly it come to life and recognized it to be the Messiah.

There was one standing there by the name of Philip, and he saw this. Quickly, it comes to his mind, “That’s truly Him, for I know the Scriptures. That man never seen that man before, and how would He know who he was? That’s the prophet.”

64 He took out after a friend that he had been having Bible studies with since a boy. His name was Nathanael. It’s fifteen miles from where they were preaching around the mountain, to where Nathanael owned an olive grove. I can imagine Philip on his road, jumping and shouting. He had found something that was real! Oh, how it should start our hearts--around the hillsides, across the prairies, down through the fields, down the alley, across the street, over across the nation, somewhere! He’d found something, and he had a friend. Bible studies before had proved that this scriptural Messiah would be the prophet. No prophets for four hundred years.

When he comes into the place, he finds Nathanael out under a tree praying. And perhaps he stopped just a few moments to wait as a Christian gentleman, to wait till he finished his prayer. And when he got up perhaps, and was dusting the dust from his robe, Philip quickly might have said, “Nathanael.”

And he turned around and said, “Philip, my colleague, I’m glad to see you.”

And maybe the conversation was something like this. See, he didn't have time to say, "How is the olives getting along?" Or, "How is the wife and kids?" See, the message was urgent. He had seen something. He had seen the Scripture-identified Messiah. And that's what they'd looked for for years and years and years. He said, "Come see who we found--Jesus of Nazareth, the son of Joseph. Come see Him." The message was urgent!

65 I tell you, brethren, if we could get that kind of an enthusiasm, that our message is so urgent! We don't have time for foolishness. Let's get the message to a people--a people who sweated it out through persecutions are the children of our fathers who stood on the streets with a tambourine in their hand, and would eat corn off of a railroad track to support this highway, this gospel! And now we see Christ among us! Let's get to the world with it as quick as we can. Oh, there's a God--find Him! Said, "Come see who we have found."

Now, we find out that Nathanael was quite a theologian. And I can imagine him saying to Philip, "Now wait just a minute, Philip. What kind of a deep end have you went off?"

You know that talk still goes around today. "What end did you run off on?" Some loose end out somewhere, you know.

"I know you to be a sound, sensible man. And here you come running up and telling me that the Messiah is here on earth."

66 He ought to've talked to the Magis. You know the Magis was up in Babylon. They were Jews, up there studying astronomy. And when they seen those three stars come in line, that was the sign, an old Hebrew sign: that when those three stars come in line, the Messiah was on the earth. They come screaming, "Where is he, born King of the Jews? We saw his star and we've come to worship him."

67 But Philip... They didn't have the different outlets like television, radio, and newspaper, and things in them days. And they never would have published anything like that anyhow. So the first thing we know, we find Philip and Nathanael speaking. "Well," he said, "come."

He said, “Look, could any good thing come out of a bunch of holy [or ... excuse me], a bunch of people like that, out of Nazareth?”

68 Well, you know what I think? Philip give him the best answer that anybody could give a man. He didn't try to explain it. He didn't try to go into the technicals of it. He just said, “Come and see. Come see for yourself. Tuck that scroll under your arm, of Deuteronomy 18, and come follow me, and we'll find out.”

Let's pick up their conversation as they walked. See, they had to get there one day and come back the next--fifteen miles. So on the road around I can hear Philip say, “Now look, Nathanael, as many Bible studies as we had, we firmly believe that the Messiah is to be the God-prophet, 'cause Moses said so. And we followed Moses, and was supposed to follow him until this prophet arrived. And when this prophet come on the scene, then He would tell us the way of life from then on. And you know who don't believe Him will be cut off from amongst the people, if we don't believe Him.”

“Well, how do you know this guy's a prophet?”

“Say, do you remember that old fisherman down there that you bought them fish for that day (from), and he didn't have enough education to sign his name to the receipt?”

“Yeah. I remember him. Oh, his name was Simon.”

“Yes. His Brother Andrew's been attending John's meeting. And when he seen the announcement, and heard the announcement of John saying this was the Messiah... And John we know was a prophet, so he couldn't say nothing wrong. He announced: ‘That is the Messiah.’ And so, he said he saw the sign over Him!

“And he brought his brother yesterday. And as soon as he walked up into his presence He said, ‘Your name is Simon and you're the son of Jonas.’ Why, it wouldn't surprise me if He don't tell me who you are when you get there,” he said.

“Oh,” he said, “now wait a minute, wait a minute. I got to see that for myself. I got to see that.”

69 So we find here the next day what takes place. They arrive. Great crowds of people are standing. Jesus perhaps was talking. Maybe they were sitting, many of them. Maybe they were standing. I don't know. But however, Philip come up and he brought Nathanael up. And when Jesus turned and looked at him, He said, "Behold an Israelite, an Israelite indeed in whom there is no guile!"

Why, it so surprised that man, he said, "Rabbi, how did you know anything about me? I don't know you. You've never seen me and I've never seen you. How would you know anything about me?"

70 He said, "Well, before Philip called you you were under the tree. I saw you." Oh, my! What eyes--the day before, and fifteen miles around the mountain. "Before Philip called you, when you were under the tree, I saw you."

71 What did this learned scholar, a son of God-to-be, what did he learn? He learned that that was the identification of the Messiah. What did he do? No doubt he looked around and saw his priest, and all the rest of them standing. He run up to his feet and fell down and said, "Rabbi, you are the Son of God; you are the King of Israel."

Jesus said, "You have believed because I've told you these things. Now you'll see greater than this."

72 Oh, but there was some standing by--priests, clergy--and they knowed they'd have to give an account to their congregation for it. So they had to say something. You know what they said? "This man is Beelzebub. He's only a fortune-teller, or some sort of a devil."

73 And Jesus turned and said, "You speak that against the Son of man, it shall be forgiven you. But when the Holy Spirit comes to do the same thing, to speak a word against it, will never be forgiven in

this world, nor in the world that is to come.” What a place it would put us in then!

74 Now, we find out.... On down through we could go, through the Scriptures. Let’s take another page and turn the Bible again. We ... had need to go by Samaria one day when He was on his way to Jericho. Jericho’s at the bottom of the hill and Jerusalem’s on the hill. Samaria’s way back. It’d be like going to California by the way of ... by the way of Little Rock. You’d bypass around. But He had need go by Samaria.

75 Now, we find out that the Samaritans, they originated from a mixed class of people. There’s only three races of people on earth. That’s Ham, Shem, and Japheth’s people. If we believe the Bible, they all started from Noah’s children. And that’s what’s sprung out, from the world.

76 And now we find out that the Jew and the Gentile and the Samaritan.... Peter, with the keys given to him on Pentecost, he opened it at Pentecost to the Jews; he opened it down to the Samaritans; and opened it to the Gentiles. Then the whole race ... races had heard the gospel. No more then hear him using of the key, because the gospel had been opened to all of them.

77 Notice now, these Samaritans was half-Jew and Gentile. They believed in the same God that the Jew believed in, and they were looking for a coming Messiah. Now, the Messiah only will appear to those who are looking for Him, see. Now we Gentiles wasn’t looking for no messiah, and we never saw any. This is our day. So the Samaritans was looking for a Messiah. And if the Messiah was on earth, it’s duty bound to the Samaritan people to identify Himself, like He was to the Jews.

78 Now any of us know that Messiah identified Himself by being the prophet that Moses said that God would raise up. How many believe that? Say “Amen.” Sure. He was the prophet. He identified. Now that was Jesus yesterday. And if He is the same yesterday, today, and forever, it’ll be Jesus today, same thing.

79 Now we find Him going up to this city of Sychar. And it’s long about noontime, and the disciples went away into the city to

buy some food--victuals, it's called in the Scripture. And while they were gone Jesus waited. If you've ever been there, it's kind of a panoramic like this: a well, a city well, public, outside the city, still stands today. And the people come out and get their water and go back into the city. And they carry it on their head--jugs.

And the women can put about a five gallon jug on their head and put one on each hip, and can walk along talking with women--just as women can do--and never spill a drop of water. I don't see how they can do it, but they do it--such a perfect balance. Talking and talking, like ladies do as they walk along, and these jugs on. . . . About fifteen gallons of water, walking along like that, talking. And these women. . . . Still they do the same thing, just like they did then. And these women come out to the well to get their water.

80 Now, there was. . . . Along about eleven o'clock, or twelve, there was a woman of ill fame, kind of . . . (you know what I mean, a red light woman), come out to the well to get some water. And she started to let down the water pot. They have a windle and two hooks that goes over this jar or bucket, and they let it into the well and it turns sideways. When it hits the water they windle this water back up. And she was just getting ready to let the jug down when she heard somebody said, "Bring me a drink."

81 And she looked, and she saw a Jew sitting over against the wall, where the vines hang over the wall. And He was sitting over there. He must've been kind of a middle-aged man, or looked middle-aged. I think He looked a little older than what He really was, because we find out in St. John 6 that. . . . The discussion come, about drinking water in the wilderness, and so forth, and how they was enjoying the bread (representing the manna), and Jesus said, "I am that rock that was in the wilderness."

And they said, "You're a man not over fifty," see. And he was only thirty. "Thou art a man not over fifty." His great strain must have broke his human part down. And he might've been graying a little, or something. Said, "You're a man not over fifty, and say that you seen Abraham? Now we know you're mad, or crazy."

And He said, "Before Abraham was, I am."

They was only looking at the man. It was what was in there speaking out. And "I AM" was in the wilderness with Moses and the burning bush.

82 There we find that He looked a little aged. And she saw this middle-aged Jew sitting there, maybe a man of ... past age which would flirt with such a woman. And she said, "It's not customary, you being a Jew to ask me, a woman of Samaria for a favor. We have no dealings." In other words, "We have a segregation here, and we don't ... we have no dealings."

Quickly He let her know. Now He said ... talked with her.

And she said, "Now you Jews say in Jerusalem you worship; and we worship in this mountain," and so forth. And about how deep the well was, and He had nothing to draw with, and the conversation....

83 Now, you'll have to take my word here for this, what He was doing. See, the Father.... In St. John 5:19 Jesus said, "Verily, verily, I say unto you, the Son can do nothing in himself, but what he sees the Father doing." Now according to his own word (and He can't lie and be God), according to his own word, He never performed one miracle until God showed Him in a vision what to do. "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." See, "The Father worketh and I worketh hitherto."

84 Now the Father had told Him to go up a way by Samaria, and there He was sitting there. And then this woman come out. Now He had to contact her spirit, so He had to get a conversation with her, see. And He said, after He found what her trouble was--we all know what it was--he said, "Go get your husband and come here."

And she said, “I have no husband.” Oh, what a blank rebuke to Him, see. “I have. . . .”

Yet she didn’t know. He was just an ordinary man. He wasn’t dressed like no priest or rabbi. He was just a man, see, and said, “Go get your husband, and come here.”

She said, “I don’t have any husband.”

He said, “You’ve told the truth. For you’ve had five; and the one that you are now living with is not yours: in that you told the truth.”

85 I want you to notice the difference between that woman and those educated priests that called Him Beelzebub. As soon as she seen that she said, “Sir, I perceive that you are a prophet. Now we Samaritans, we know the Scriptures. We know that when the Messiah cometh, which is called the Christ, He will do this. He’ll tell us these things, see. That’s the sign of the Messiah, so you must be his prophet, because He’s going to be a prophet when He comes. We haven’t had one for hundreds of years. But when He comes we know that Messiah is going to do this.”

Jesus said, “I’m he that speaks with you.”

86 If that was the sign of the Messiah yesterday, it’s the sign of the Messiah today because He’s the same yesterday, today, and forever. It wasn’t a sign to the theologians; it was a sign to the believers. That woman knowed more about the Scripture than them priests did. I’ll say one thing, she knowed more about Him than a lot of preachers today. That’s right. Yes, sir. Yes, she knew Him.

Why? I believe that the seed of eternal life laid within the woman. And when that light flashed on it, quickly she recognized it. Now look at those priests that ought to’ve knowed better. They said, “This man is Beelzebub. He does this. He’s. . . .”

87 And Jesus told them to call the Spirit of God an unclean spirit would never be forgiven. It was the Spirit of God doing that, the works of God. An unclean spirit--and them priests, instead of searching the Scripture.... He said, "If you'd have known my day..." If we would only know what day we're living in, there wouldn't be so much confusion about this message, and about the scriptures that we're trying to bring to the people. If the people only understood that we're at the end-time....

88 Now, but when that light hit that little woman in that shape--a foul name, a woman of red light.... And if that Scripture, if that Word, that identified Word.... She had read the Scripture and she knowed what the Word said. And when she seen that Word manifested, quickly she recognized it to be the Messiah. If she could do that under them conditions, what ought we to do tonight if we'd see Him do the same thing--a borned-again person filled with the Holy Ghost looking for his coming? It ought to empty every wheelchair through here. My, every sinner ought to fall around the altar. It proves He lives.

89 Notice, quickly she run into the city and said to the men, "Come see a man that told me the things that I've done." Now, maybe her conversation was like this: "Men and brethren, let me freely speak to you. Isn't this the very Messiah?" She said, "Come see a man who's told me the things that I've done: isn't this the Messiah?"

90 And Jesus came into the city, and the Bible said that the men of that city believed on Him because of the testimony of the woman. He didn't perform it one more time. He didn't say one more thing about it. That settled it! He was the vindicated Word of God! He was from God! The Messiah, now, to a nation of people like that, see.

91 Now, I just don't know how much more time we got. We'll stop maybe, just ... well, wait just a minute. Jesus said in St. Luke, He said, "As it was in the days of Sodom so shall it be in the coming

of the Son of man.” You remember that? Now let’s stop just for one more scripture. Just search this back.

Now look, He identified Himself. . . . Now we got plenty more places. We can take blind Bartimaeus, and all through the . . . to show: the woman touching his garment (all things through the Scripture); and at the well, where He went in there; and knowed the man there at the gate called Beautiful, had been . . . had this trouble for so many years, and so forth, and Jesus knew. And then went on, and so forth through the Scripture, and go all the way from Genesis. But to let you know, just so we can hurry up. . . .

92 Now Jesus identified Himself a scriptural identification to the Jews, that He was the Messiah by being a prophet. Is that right? That was Jesus yesterday to the prophet, or, to the Jew. Then the Gentiles wasn’t looking for Him. We were heathens with a club on our back, and were worshipping idols, we Gentiles. We wasn’t looking for no messiah, so He didn’t come to us. The gospel wasn’t preached to the Gentiles until Peter opened the gospel to them at the house of Cornelius long after that. Then Paul later said, “Lo, I’ve turned to the Gentiles,” after the Jews had turned Him down.

93 Notice. Now, don’t miss this. Now this will help you if you’ll just listen. Why didn’t He perform this sign before the Gentiles? He did it before the Jews, He did it before the Samaritans; but not one time did He do it before the Gentiles. But He predicted it would be done before the Gentiles, for what God is, He can’t change. If He give that sign to identify Himself among the Hebrews and among the Samaritans just before they was cut off from the gospel. . . .

94 And we’ve had two thousand years of teaching of the Bible, and now the Gentiles has come to their end. It’s the end for us. And then if He lets us go through just on common Presbyterian, Baptist, Methodist, or so forth, teaching, without thoroughly identifying Himself among us as He did then, He done something wrong. So He’s no respect of persons, and He said He would do it.

95 Now, look. “As it was in the days of Sodom,” that’s when the Gentiles was burnt, burned up. Now in Noah . . . He mentioned

Noah. That was the morals of the people. They went in. But notice, the Gentiles, just before the fire fell to destroy the Gentiles (the Sodomites, and Gomorrah, and the cities around it)...

96 Notice Abraham, a type of the church--free, the spiritual church; Lot, the type of the church--lukewarm, in Babylon (or not in Babylon--Babylon today, but in Sodom then); and then the Sodomites, the unbelievers.

97 There's always three classes of people. We have them here. We have them everywhere. That's believers, make-believers, and unbelievers. And we have them everywhere, and the three classes of people. God is perfected in threes. Like Father, Son, Holy Spirit makes one God. And justification, sanctification, baptism of the Holy Ghost makes one birth. Water, blood, and Spirit makes one birth, and so forth. See, it's all ... it's perfect. We haven't time to go through the numerals of God, in his ... what He's perfected in, and what He's coming will be in, and so forth, and what number. But we're in it.

98 Notice. Now as we study, we find now, who this Messiah... Jesus said, "As it was in the days of Noah, and as the days of Lot..." Now, Abraham was waiting for a promised son. So are we, the church called out, representing the borned-again people that's separated themselves from the world. They're not in Sodom; they're called out, set aside, holding a promise of a coming Son.

99 Now, one day while Abraham was sitting in the barren land, and Lot living with his great ... must have been the mayor of the city, a judge. He become a great man. Mrs. Lot was bobbing her hair and doing anything she wanted to do, I guess, down there with the rest of the Sodomites. But not Sarah. (I had to put that in, brethren.) Notice, she lived the way she wanted to. She was a very popular woman. She hated to give it up.

100 But not Sarah. She was up there with her husband. She was called out, sealed away by a promise that she was going to have a visitation from God. A son was coming. And so has the Sarah-type church today --called out, out of Sodom, with the waiting promise of a coming Son (Amen), letting the world do anything they want to. That's none of her business. She's keeping her mind on the promise.

101 What happened? Abraham raised up his eyes and looked, and he saw three men coming. And did you notice? Abraham, when he seen the three men he said, “My Lord, will you stop by?” There was three of them. He said “My Lord,” singular. When Lot saw two of them he said, “My lords.” Abraham knowed what he was talking about. He said, “My Lord”—three of them, and “My Lord.” Lot saw two of them, he said, “My lords.” So he said, “My Lord, come by,” and they stopped. You know the conversation. Notice.

102 Now, Lot was down in Sodom, and two angels went down into Sodom to preach the gospel to call the righteous out from amongst the unbelieving. Is that right? A modern Billy Graham. They didn’t do many miracles. Smote them blind, which preaching the Word does smite the unbeliever blind. But a perfect, modern Billy Graham.

103 And did you ever notice? Of all the great men we’ve had in the world of preachers since the days of Jesus Christ—Sankey, Moody, Finney, Calvin, Knox, so forth, on, on, and on and on—we’ve never had a man in there that ended his name with h-a-m like Abraham, but G-r-a-h-a-m. But notice, six letters, G-r-a-h-a-m, six. A-b-r-a-h-a-m is seven. Never have we had it. But there is a messenger down in Sodom, “Come out of it!” And God has sent the correct man, Billy Graham, calling them from Sodom. And they received the sign of the preaching of the gospel. And they’re getting it today the world over, by the noted precious brother, Billy Graham, with a message of salvation to get out of Sodom. (That’s right.), with his name ending h-a-m—means father of the peoples or nations.

104 But there was a messenger also that stayed with Abraham, A-b-r-a-h-a-m. And notice, as He said, He give them a sign. Now remember, his name had been Abram a few days before; Sara, not Sarah. His name had been Abram, not Abraham. Notice, the man that sat and talked to him, said, “Abraham, where is your wife, Sarah?”

105 Now the women in them days are not like they are today: have to run out and get in the husband’s business, and run the business,

and every... See, they stayed back where they belonged. But she stayed in the tent. And He said, "Where is Sarah, thy wife?"

Now watch what the Bible said. Abraham said, "She is in the tent behind you."

106 The angel had his back turned to the tent. And the angel was a man, because He had eat the flesh of a calf, drank the milk from a cow, and eat some cornbread and butter. That's right. He did. He eat and drank with Abraham, while he took the fly bush and shoed the flies off of Him while He stood there and drank. That's right. A man. And He said, "Abraham, I [and that's a personal pronoun again], I am going to visit you according to the promise." Who was that?

And Sarah, listening (eavesdropping, you know), she laughed up her sleeve like, quietly, "Me an old woman, a hundred years old [family affairs had ceased for many years], me, have pleasure with my lord again, seeing he's old?"

And the angel, with his back turned to the tent, said, "Why did Sarah laugh?"

107 Notice, when the angel disappeared and left, Abraham called Him Elohim. Any scholar knows that wherever you see capital L-o-r-d is translated in the Greek, Elohim: the all-sufficient One, the almighty One, Jehovah God. Glory!

A man said to me, "Do you mean to tell me you believe that that was God?"

I said, "Abraham talked to Him and he called Him God. He ought to know." Oh, I'm so glad that I know a God like that.

108 What did He do? What I think He done was... You know we're made out of sixteen different elements of the earth. You know, petroleum, and cosmic light, and potash and calcium. I believe He just said, "I've heard about them sins. I'm going to go down and look at it. Come here, Gabriel," gathered up a handful of cosmic light. "Whheww! Step in that." And, "Whheww! Come here,

Woodworm. Step in that.” And then He got Himself one. Why, He’s God.

I’m so glad to know that some day I may not be nothing but back to cosmic light. I might not be nothing that you could find. These bones may rot away, but He knows my name. Some day He’ll call me. I’ll come forth in His righteousness. That’s our God. Abraham called Him Elohim.

109 Notice, Jesus said, “As it was in the days of Lot, so shall it be at the coming of the Son of man.” The messengers will be in Sodom, and the called-out church will receive a sign of what? God manifested in human flesh. Glory! “Jesus Christ the same yesterday, today, and forever.” It’s a sign to the Gentile church. Now it’s our time. It’s us to see it--God’s promise. We could stand here for an hour, back and forth through the Scripture, and weave that together and prove that that’s right. And this is the hour! Here is the last sign to be showed. We’re at the end-time.

110 In the book of Revelation in the church ages, the Laodicean church age, the seventh angel was supposed ... in the sounding of the days of that, the mystery of God should be finished. And we’re in the Laodicean age: lazy, soft, no good, lukewarm. And that’s the condition our Pentecostal church has got in. God has shook every gift that He could before it.

111 It reminds like a little lady in Louisville here, not long ago. She had a little boy. Walking around, trying to shake little toys, and the little kid just sat and stared. And the people watched her, and she started screaming. She went up ... some of the women had asked her what was wrong. Said, “My little boy has taken a spell upon him.” And said, “He won’t notice things like children should notice his age.” And said, “I took him to the doctor and the doctor said he was better, but,” said, “he’s not.” Said, “I shake this little toy. Any little kid ... and he just sits and stares. Any kid ought to recognize that as a toy and reach for it. But he just stares.”

112 That’s something like the Pentecostal church. God has sent an Oral Roberts and everything else around, shaking all kinds of gifts and things to the church. He’s poured out his Spirit. You’ve spoke in tongues, interpreted, had gifts of prophecy and everything else.

And it's come to the time for Jesus Christ to identify Himself among the people, the same yesterday, today, and forever--which will be the last sign that will be shook before the people. Remember, a little while after that manifestation of God in a human form, in a flesh, fire fell and consumed the Gentiles. "And as it was in the days of Sodom, so shall it be in the coming of the Son of man."

113 He identified Himself as the Messiah to the Jews by perceiving the thoughts that was in their hearts, by speaking to them their names and different things. They knowed that was the prophet that the Lord God promised to raise up. Those real true ones, who was predestined to that, saw it. If there's nothing in the heart to receive it, then there's nothing there. How can you get blood from a turnip? There ain't blood in it. So how can a man believe when there's nothing in there to believe with? But if the Holy Spirit's in there, it quickly catches that Word. It flies away, see. It gets it quickly.

Now, "Sirs, we would see Jesus." He promised here to identify Himself among us the same way that He did. Now you say, "But, how could He identify Himself?"

114 "Yet a little while, and the world sees me no more; yet ye shall see me: for I will be with you; even in you." It's the Holy Spirit that speaks through tongues and gives interpretation; the same one that saves you from sin. It's the same Jesus Christ. [Someone speaks in tongues.] Praise be to the Lord. Did you notice that? Keeps saying, "Come out, come out, come out." Calling out. All right, you hear what that is.

115 Now the Bible speaks... If there be some strangers here, the Bible speaks of speaking with tongues and interpretation, you see. So if it's spoke in tongues and interpreted, then it's prophecy, see. That's right, isn't it? That's prophecy. Now, "Come out." Now the Lord seems to be saying He's going to give you a chance now, see, something that you've never seen before, something that He's going to do. Now let's believe that with all of our hearts.

116 Now we just ... Billy and I, when we went to India this last trip... I've got a piece out of the paper and it said, "The earthquake

must be over.” A few days before we got there. . . . See, India don’t have fences like you have here, wire fences. They pick up rocks and they make a lot of their buildings. They’re real poor people. And the little birds build their nests in these rocks. And then the cattle and sheep come in of a evening and stand around these walls when the sun’s shining, to keep cool.

117 But they noticed for a couple days the cattle didn’t come in. They stayed right out in the field. The sheep got together and huddled around one another and leaned against each other in the field to keep cool. The birds all flew out of the walls. They didn’t know what was going to happen. Then a earthquake struck, just shook the walls down. Then the little birds come back and built their nests again in the piles of rocks, and the cattle’s begin to come in again.

118 Now look, if that isn’t the same God that could warn them to go into the ark in the days of Noah. . . . And if God could do that, and warn birds by instinct, and warn cattle and sheep by instinct, to get away from them big old walls that’s going to fall, God is trying to warn his people today to get away from these old ecclesiastical walls that’s going to crumble in one of these days. For the coming of the Lord is at hand. Let us bow our heads.

119 Lord Jesus, I feel that it’s time for me to stop, now, and it’s your time to speak, Father. I’ve tried to tell the people that You are the same yesterday, today, and forever. I’ve tried to prove it by the Scriptures, what You were and how You identified yourself. Then I remember again in St. John the 14th chapter and the 12th verse, You said, “He that believeth [not make-believeth], he that believeth on me, the works that I do shall he also.” How could it do anything else, Father?

120 If we could transfer the life from a pear tree to a peach tree, it would bear pears; for the life of the pear tree is in the peach. And heavenly Father, if the life that was in Christ, the mind that was in Him, the Spirit that was in Him has promised to be in us, then we bear record of that. If He is the vine and we are the branches, the life comes from the vine. Lord, let us be branches tonight. We realize

that the vine does not bear any fruit. It went away, but it come back in the form of the life, and the branches bears fruit.

121 Your voice is when You speak through us. “If you say to this mountain, Be moved; and don’t doubt in your heart, but believe that what you’ve said will come to pass; you can have what you’ve said. When you pray, believe you receive what you ask for, it shall be given unto you.” O God, such promises! “If ye abide in me, and my word abide in you, then ask what you will.”

122 O God, such promises that the church has, and such a perfect redemption. We realize that we are not worthy, and we’ll never be worthy. There’s no way for us to be worthy, and we’re not counting our worthiness. We’re looking to our sacrifice, the Lord Jesus. He is who we are hid in tonight. We’re sanctuaried in his blessed promise, in his Word. That is our... That’s faith’s hiding place, upon the immovable rock of God’s eternal Word. Faith takes its place right there, it’s position. Nothing can move it. Death can’t shake it away. The grave can’t hide it. It’s been proven.

123 On the third day He rose because the Word of God said, “I will not leave his soul in hell; neither will I suffer my Holy One to see corruption.” There’s no grave could hold Him. O God! It’s your Word. Make it manifest tonight. You are the Word.

And let the words that You have promised be spoken tonight, Lord. And may the sign that the Messiah is on the earth and we’re at the end-time... As the wise men saw the three stars line up to be one; and if we see today, Lord, the three attributes of God has finally come into the channel, we know they’re one. And we see all these great signs upon the earth that’s appearing, and the identification of the Son of God dealing in the flesh of his church, to carry on his work. God, may human hearts quiver, may sinners quake, and may there be a repentance. And may there be such a healing tonight of both soul and body that men and women everywhere will come out from unbelief, separate themselves, and believe on the living God.

I commit myself to You, Lord, as your servant. I commit this church to You. I realize, Lord, no matter how much You would

anoint me, if the people does not believe it, then it cannot be done. We both must work together as a unit of belief of God, and of the honor of the Word of Jesus Christ to see these things happen. We are asked the question, "Sirs, we would see Jesus." And Father, You promised that You'd be with us. Now we'll look for You to appear among us Lord. In the name of Jesus Christ, I ask these things. Amen.

Now I believe that the prayer cards was give out. One to a hundred? All right, let's ... we can't stand them all at one time. We just have to get them one by one. Now when ... we will call you one by one. And then if you're crippled, paralyzed, can't get up, some of the brethren will come bring you to the platform to be prayed for.

[Blank spot on tape.] And if you can't, let me know. Number 2, prayer card number 2. Would you stand up? Thank you. Number 3, who has prayer card number 3? Would you stand up? Right quick now, we got to hurry. Is this lady ... has she got number 3 prayer card? All right. All right, go down to the end down there. Number 3. Billy, you, somebody, come over here.

Number 4? Number 4? Prayer card number 4. Who has it? Way back in the back. All right, come here, lady. Number 5? You'll all be called, one by one. Number 5? What card do you have, sir? Wonder what? Number 3? Somebody's made a mistake, this man here has number 3 card. All right. Number 4, who has number 4? Prayer card number 4? All right. Number 5, who has prayer card number 5? Number 6, who has that? Number 6? Thank you, come. Number 7? Now just take your places. Number 7. Number 8. 8? 9, 9? Did I see it? 9, someone. Hurry up now, so we won't take much time now. Number 9, prayer card number 9, please. Somebody help me watch, will you brethren stand up and help me watch? Number 9? It isn't here. All right, if it comes in it can take its place. Might have stepped out--I've preached long.

Number 10, prayer card 10. Raise up your hand so we can see who you are. All right, come. 11, prayer card 11. Do you have it, lady? Raise your hands when I tell you, and then you ... when your number's called, then you ... you'll know. Number 12, number 12? Who has it? Number 12, come, lady. Number 13, prayer card 13? Way back in the back. Come, lady, if you can get up. Number 13. Number 14. Number 14. Where is it? Prayer card 14? Way over in

the back. All right, come right ahead, lady. Number 15. This man right here, number 15. 16, 16, prayer card number 16. Over in the corner. 17.

See, it isn't an arena, we don't ... we call them one by one. You don't have no big race over, and jump in, you know. We want order, see, reverence. Number 16, prayer card number 16? Number 16? Does this lady have 16? 14. Number 16, 16? All right, thank you, sir. Number 17. Already down? 17, 18, all right. Well, they done got as many up there as can stand in the corner at this time. We'll start right in a few minutes from there.

All right, how many of you ... while they're getting those people lined up, that doesn't have a prayer card? Let's see your hands. And you're sick. All right. While ... I'm quoting a scripture for you. Now, you don't have a prayer card, yet you're sick, you won't be called in the prayer line.

All right, how many in this building that doesn't know me and know I know nothing about you, raise up your hands, that's sick, see. To be honest with you, I don't see one person I know. Now you might know me. But frankly, I don't mean this through any harm, I haven't seen you, and I can't see one person that I know, unless it's this little kind of a ... little heavy-set fellow sitting there, little ... am I looking at the right person? I forget what your name is. You're from Missouri. I know he comes up to the Tabernacle once in awhile.

Now, and on the platform ... now remember God's just as much on the platform as He is out there. I don't know no one here, it is to say that I know them, outside of Brother Wright here, and Brother Moore, to really know a name or know anybody. I might know ... I think this is your father sitting back there. I'm pretty sure that's right. And Jim McGuire here, the tape boy sitting here. And that's all that I see to know, and know who they are.

124 All right, listen. Let's just take a little story like this while they're getting ready. Another story we can take about the Lord Jesus. Here. How many knows that the Bible says that one time there was a woman who had a blood issue? And she couldn't ... she wasn't called in the prayer line either. But ... and she didn't have a prayer card, but she had faith. That's what touches God.

125 And Jesus, going along the road . . . this little woman slipped in and touched the border of his garment. How many knows that the Palestinian garment hung free? It was a robe. And it had an underneath garment too, see, to keep dust off their limbs. So they had an underneath garment. The garment picked up dust as they walked. And so they had an underneath garment, and this woman touched the border of his garment with her finger.

126 And Jesus stopped, and He said, “Who touched me?” I don’t believe He was just kidding. I don’t believe He did that. I believe truly He didn’t know who did it. He said, “Who touched me?”

And in so much . . . so many people with their arms round Him, “Hello, Rabbi.”

“Is this the prophet of Galilee?”

“Well, we’re glad to see You here.”

Everybody, “How are You?”

127 Peter said, “Lord.” He rebuked Him, the Bible said. In other words, Peter might have said this, “Why, that sounds rather unusual for a man of your caliber to say who touched you. And I guess since I’ve been talking to you there’s been fifty hands touch you. And then you say, ‘Who touched me?’ Why, it doesn’t sound mentally right, Lord. You shouldn’t say a thing like that.” The Bible said Peter rebuked him.

128 But Jesus said, “I perceive that virtue has gone from me.” It was a different kind of a touch, a touch of faith. Virtue is strength. “I perceive that my strength . . . I got weak. Somebody touched me with a touch of faith.”

129 Now he could not have felt it physically. You might touch my coat, and there was much more between the border of his garment and his body than there is in my coat. Just like blind Bartimaeus standing a hundred yards from Him said, “Jesus, thou Son of David,”--and all them people screaming, “We hear you raise the

dead. We got a graveyard full of them up here. Come up here and raise them and we'll believe you." See, them critics, see, and so forth. But Jesus didn't even hear Bartimaeus. But his faith stopped Him, see. His faith did it.

130 Now this woman's faith stopped Him. And He looked all over the crowd until He found the little woman. And He told her about her condition and said, "Thy faith has saved thee." Is that right? Just an ordinary little weakly-looking woman--and she was healed. Now, what did she do? She never touched Him exactly. She touched God through Him.

131 Well, then, that's ... how many knows...? (Now these ministers, which I know they know.) But the book of Hebrews says that "Jesus Christ now is a high priest that can be touched by the feeling of our infirmities." Is that right? How many knows that in the audience? Well, if He is a high priest, He's the same high priest that He ever was. "... no other mediator between God and man, but the man Christ Jesus." Then if He's the same yesterday, today, and forever, and you touched Him the same way she did, and He can be touched. ... And if you touch Him the same way he did, wouldn't He react in the same way He reacted then, if He's the same yesterday, today, and forever? Is that right? The only thing you have to do is touch Him.

Now, not touch one of our brethren, or touch me. That's just your brother, you see. But touch Him. Your faith touch Him, then He will use his instrument. And He'll be ... He'll do the same today that He ever did do. He's just the same today as ever. You believe that? So now I want you all ... your undivided attention, every person stay right in your place for the next few minutes, and pray.

132 Now, it's a great thing to come up here and preach a gospel that can make people actually--that was once bootleggers and gamblers and prostitutes and everything else out on the street--to sit in heavenly places in Christ Jesus; and can feel the inspiration of the Spirit to rise you to place till you lose yourself and scream out "Amen" and "Hallelujah," praises to God. That's a wonderful thing. But then--and that same audience, and the gospel being preached

and say what He was--now to identify Him, again right back, the same One.

Now in this prayer line standing here, I don't think ... I don't see one person in that line that I know. There's not a person. If each one of you that's in that prayer line are strangers to me--I do not know you, and you know that I don't know nothing about you--raise up your hand. Each one of you in the prayer line that knows that I know nothing about you, raise up your hand. All right. I suppose it was the entire prayer line. Now I don't know none of them.

133 Now, the only way that ... and if anybody thinks that this is wrong, you come up here and take my place. Until you can do the same thing, then don't say nothing about this. Jesus said, "If I cast out devils by the finger of God, who's your children casting out by?" In other words, what system they got better, see?

134 Now, we've had a time that everybody's begin to think of the old tradition, laying on hands--and that's all right. But now, my minister brethren, just bear me record. That was a Jewish tradition, see. Jairus said, "Come lay your hand on my daughter and she'll live." But the Roman, the Gentile, said, "I'm not worthy that you'd come under my roof: just speak the word." Is that right? It's the Word spoke to the Gentiles, see. We should carry out that, if that Roman could think that, a heathen, that had just seen Him: 'cause he knowed that Jesus Christ's words.... He said, "I'm a man under authority. I say to this man, 'Go,' and he goes; and this one, comes. He has to, 'cause he's under me."

What was he identifying? That every sickness and every disease was under the command of Jesus Christ. Yes, sir. He has authority.

And if we can hear Him speak, then that identifies Him of being with us. How much greater it would be for you Gentiles, tonight, to know ... and to know that He's among us and can reach up and realize.... Not say, "Brother Branham laid hands on me,"--"Brother Roberts....", or "My....", somebody else. But by faith in the Son of God, say, "I accept You, Lord Jesus. You're here. You heal me."

135 Now, if He'll identify Himself and prove by the gospel that He is just as much here now as He was then. . . . I've proved to you that's his identification mark. Is that right? Promised that in the last days these things would happen. And we've seen the church go right into it, through Luther, Wesley, Pentecost, and right down to the end, see. And here we are--Laodicean age, the Sodomite age. And here we are. The ministry's come through every angle of the Word, and I believe the entire mystery of God has already been preached.

136 Now, it's identification of Christ among his people, God working in human flesh. Now, no matter how much He would anoint mine, you have to be anointed too, to believe it. See, you're the one has to do the touching, see, and both of us together make a unit. I don't know you, you don't know me. You just believe and I believe; then God takes us both in hand. That's God.

137 The Bible said, "If you all speak with tongues, and there come one among you who is unlearned and there be no interpreter, then he'd say you're mad. But let one prophesy and reveal the secret of the heart, then all of them will fall down and say God's with you." I'm thankful to see that day arrive, to live long enough to see it amongst the called-out church.

138 You remember, it does not go to Babylon. It did not go to Sodom. It went to the called-out, the elected. That's the sign they see. They got theirs out there, the organizational groups, and carrying on. But this is the Lord Jesus Christ in the form of the Holy Spirit moving among his people, doing the same thing that He did when He was here on earth, identifying Himself with his bride.

139 Not the church. There's a difference between the church and the bride. Not preaching doctrine, 'cause I don't do that, but to my humble belief, the bride goes through the . . . the church goes through the tribulation, the sixth seal, to purify it. That's right. But the bride don't. She goes in the rapture before that. It's time for the bride to be called out. So now I believe it's the calling-out time.

Excuse me, brothers. I shouldn't preach doctrine here, and things like that. And so I . . . might differ. If you do, be like eating cherry pie --throw the seed away and eat the pie. That's right. All right.

140 But I believe that's where we make a mistake, where some of us believe. . . . One says, "It goes through," and the other says, "Sure, the church will go through it." But there's the church there in Babylon, out there in Sodom. The bride's called out, sitting up here waiting for the coming Son. That's right. Yes, sir. That's where the sign's being done. Not down amongst the denominationalists; in the elect.

Now. Before God, who I stand . . . lie not, Him be my judge, solemnly I say that there's not a person in that line as I ever remember seeing in my life. There's not a person outside of the ones that I've called out here, that I know one thing about, or ever seen--with the Bible here before me.

141 Now, if Jesus is the same yesterday, today, and forever. . . . As I've told you--and you know that I'm not a theologian--I'm not a preacher (as what you call . . . like your pastors here, anointed to preach). That's their call; this is my call. Now, anointed with the Holy Spirit to let God flow through his people, see.

142 Now will you believe it if He'll show Himself among his people, tonight? that He promised: "A little while, and the world won't see me no more [The unbelievers won't see me. No, they're out yonder in Sodom.]; but you shall see me for I'll be with you, even in you. The works that I do shall you also; more than this shall you do."

143 I know the King James says "more," but you get the Emphatic Diaglott, and see if it don't say . . . King James says "greater." You couldn't do no greater. Nothing could be done any greater. He healed the sick, raised the dead, stopped nature, done everything there was. But more shall you do, because He's just represented in one person there. Jesus Christ, God. But now God is among his church everywhere. "More than this shall you do; for I go to the Father"--to come back in the form of the Spirit. Father, Spirit, see. The same pillar of fire that led the children through the wilderness, that dwelt in Jesus Christ, returned back to God. He said, "I come from God and go to God."

144 Notice what took place. As soon as He did that, Saul of Tarsus on his road down was struck down with that great light, as I said last night. He knew that was the Lord. He said, “Lord, who are you?”

Said, “I’m Jesus,” see.

145 There’s that same pillar of fire, that same light among us, bearing forth the life that it did when it was in Christ Jesus, doing the same thing in the bride church today. Will you believe it? Now may the Lord God come and speak of what I’ve spoke of Him. That’s simple faith.

Now God in heaven knows, see. Just believing that when He met me up there He told me that, and here I stand tonight. I stand ... I guess there’s three hundred people or more in here, and I’ve stood before a half-a-million and make the challenge, around the world. And He won’t ... He don’t ... He’s God. It’s not what I’ve said, it’s what He said. It’s his Word.

Now I want everyone to keep just reverently while the ... it’s going on, if it does. Now, if it doesn’t, if He doesn’t come, then there’s not one thing I can do but to maybe start a prayer line, lay hands on the sick, and pray for them, and go on home. But that’s all I can do. I cannot... I’m a man. I’m your brother, see.

Now. But now, if the Holy Spirit should do something outstanding, and you think it’s wonderful, God is an object of worship. Worship Him as much as you want to. But now ... and don’t take no pictures, don’t flash no lights, because it is a light. How many’s ever seen the picture of it, you know. Well, sure, it’s in Washington, D.C. All right.

Now reverently. And I wish that you behind me would really pray now, because I’m watching the audience. And maybe tomorrow night I’ll try to come this way. Now, I do not know ... only God made the promise. But if He will identify Himself here, “Sirs, we would see Jesus...” And that’s the only way that ... you can’t impersonate that, because that’s a miracle. It’s a paradox. It

certainly is a paradox, see. A paradox is a miracle, something cannot be explained.

Now here stands a woman. I haven't a bit more idea what that woman's standing there for than anybody else does, unless there's somebody here that knows her. She's just a woman standing there. But it happens to be a woman that comes on my mind, a perfect picture of St. John 4, a man and a woman meeting, as the Lord met the woman at the well, see.

Now if this lady standing here, me not ... she might be sick. Maybe she's not sick; maybe she has a domestic trouble, maybe she has a financial trouble, or maybe she's standing here for somebody else. I don't know what she's here for. I just can't tell you, 'cause I don't know. I don't know; but she does know.

146 Now, if I come up, like ... and laid hands upon her, and said, "I lay my hands upon you, sister. Glory to God. You must be well, because the Bible said, 'Lay hands on the sick, they shall recover,' Amen. Go on your road rejoicing, you're healed." Well, if she wants to believe that, that's all right, because that's Scripture. "...they lay hands on the sick, they shall recover." That's true. That's what the Bible said.

147 But, what if the Holy Spirit stands here and tell her something she has done, something's been back down in her life, what she has done, what she's doing now, what she's here for, what she wants? Now, then she knows ... she'll know whether it's the truth or not. Then she knows that has to come from some supernatural power. Now it depends on what she wants to class it; as Beelzebub; or like the woman at the well, "We know Messiah will do this," see. Then ever which one, that's her reward she gets.

But then if He can tell her what she has been, and if it's right, she'll identify that it's right. And then if He knows what she has been, surely she can trust Him for what He says she will be. Is that right? If she can trust Him to know what he has been, she knows whether that's right or not, then what about what he will be? Isn't this a wonderful time?

Say, "What are you stalling for Brother Branham?" I'm waiting for Him. That's exactly. Exactly. If it don't come, I can't do it, that's all, I'm just waiting for Him. Let's sing that old hymn, "Only Believe." Give us a key there.

Only believe, only believe,
All things are possible, only believe;
Only believe, only believe,
All things are possible, only believe.

148 Now in the name of Jesus Christ, I take every spirit in here under my control for the glory of God. Now sit real quiet. Now, you that's seen that picture (and I'll meet you some day at the judgment seat of Christ), it isn't two feet from where I'm standing right now. That's right. Now if that's the same Holy Spirit. . . . Anybody knows that the angel of the covenant was Jesus Christ, who led Israel through the wilderness. And if He will come now, and I claim that He's. . . . That light, I don't know just where it's at, but it's right here near me. I feel it and I know it's here. Now if it'll take my life, my own thoughts, my discernments, everything away from me, and produce his own, then it's Christ. Now will all of you believe if He'll do it? All right. Now be real reverent. I'll have to talk to the lady just a moment.

149 Now ever who's the engineer of this microphone here, watch it, because when you're in a vision you're away from here. You're somewhere else down a person's life, somewhere else--just like being in some other country. And I have to just talk, and say what I'm looking at. And then . . . because it'll leave me, and then I don't remember what I said, see. So you watch the microphone, whoever it is, while I talk with the lady, just like our Lord did the woman at the well, just to talk to her to catch her spirit, because I started in preaching awhile ago and it kind of. . . .

Before I leave the room. . . . The day, I fast and pray and it's real near me, and I should just come right in and let somebody else speak, and then walk right in the pulpit. It's much better. But just to be here tonight, then, I want to talk with the lady.

Now, lady, the Lord Jesus is great, and He is not dead, but He's alive forevermore. Do you believe that? I believe you believe it. Now us standing here as a man and a woman that's got to face Christ some day, we must see Him. But I perceive that you are a Christian,

because just as soon as I go to talking, then I feel your spirit coming in.

150 Now if the lady will witness the truth, right now she feels a real odd feeling, like real sweet. Now if you can look with your eyes, you that's never seen it, here it is right between me and her, see, kind of a amber-like light. It's settling right over the lady, right now. And in the name of the Lord, she recognizes that something is making her feel real sweet, different than what you just.... You know, your brother's presence couldn't do that. If that's right just raise up your hand to the people. Now right here, I'm looking right at the lady, a perfect contact with her.

The lady is bothered about something, and that is that she's shadowed. There's a dark shadow over the woman and she's bothered.... Yes, it's cancer. She has cancer. And that cancer is on her hand, on her finger. That's right, in your hand. Can't see it here, but it's on her hand anyhow. That's right.

151 Why is it variably that somebody thinks ... don't try to hide your thoughts now. I can catch it here through the Holy Spirit. Somebody said, "He guessed that." I did not guess that. I don't know the woman. Now, I did not guess that. I did not. Well here, you.... I can't see it from where I'm standing. Here, all right, drop your hand down. Look at me. Believe me to be God's servant? You do that? All right. Let's go somewhere else.

152 Yes, you are a believer, and you should believe for that. I prayed for you once a long time ago with cancer, and you was healed. You say, "You know the woman." I did not. I never seen her in my life as I know of. I only see her in this vision. Here, let me show you something. She's got somebody on her heart she's praying for. That's her husband. He's here. If I tell you what's the matter with him, will you believe he'll be healed? He has prostate trouble. That's "thus saith the Lord." Do you believe?

"Sirs, we would see Jesus." He's the same yesterday, today, and forever. Do you believe it to be the Son of God? Now how many of you believe that it's Jesus Christ? Just have faith. Don't doubt. Believe God. He's just as great today as He ever was.

Now you said... Just like ‘Sirs, we would see Him.’ Now, if that made a woman at the well, under that condition, her spiritual condition, recognize that to be the sign of the Messiah--and we Bible readers and filled with the Holy Spirit--what ought it to do to us?

153 Like I’ve often thought: when Mary, being pregnant by the Holy Spirit who overshadowed and created this baby ... told her about what was happening... She run up to see her cousin Elisabeth, who was six months with John--the wife of Zacharias, and they were cousins. And when Mary told Elisabeth that she also was going to have a baby--knowing no man, that the Holy Ghost was going to bring it--and said they’d call his name Jesus....

154 You know, little John, he was six months in the mother’s womb and he hadn’t ever moved yet. See, that’s subnormal. About two or three months and the baby moves. But this was subnormal. Little John was dead in his mother’s womb. And as soon as Mary’s salutation come to her ear, said, “I shall call his name Jesus,” the first time “Jesus Christ” was ever spoke by human lips, it brought a little dead baby to life in its mother’s womb. What ought it to do to a man or woman that’s borned of the Spirit of God, see?

What ought it to do when we know we’re living in the last days? The scripture that’s piled here in our midst tonight, upon our voices and out here, to see Jesus Christ giving us the last sign before the fire, what ought it to do to us? Send us to our knees, to repentance.

I’m waiting just a moment, certainly. Kind of shake away from it, because it weakens me. If it weakened the Son of God--virtue went from Him--what would it do to me, a sinner saved by grace?

Now here’s a young woman. Is this the next one? Is this the... How do you do? I turned around, I didn’t know. We’re strangers to each other I suppose. We don’t know one another. I don’t know you. You’re years younger than I, and we was probably born miles apart. Our first time meeting, but do you believe me to

be God's prophet? or excuse me, I mean God's servant? That stumbles people, the reason this is on tape. Do you believe me to be his servant? Do you believe that Jesus Christ is the same yesterday, today, and forever?

155 And do you believe that this light that I speak of, that that is the Spirit of God, the same Spirit, the pillar of fire that went through the wilderness with the children of Israel, was made manifest; the same one that come into the prison that night, that light with Simon Peter, and opened the doors of the jail and put him out free? Do you believe some day He'll come in and make us free? I do too. Come to the grave and open the doors, I'll come out from among the dead. I'm trusting it. He's here tonight.

Isn't it wonderful to know that we don't have to take some human philosophy? We got a Bible here that speaks of this. And here He is to identify his church, to give it rapturing faith to be taken away. How could a person sit still?

156 Just speaking with the lady. Now I don't know her. Here's my hand, I've never seen her as far as I know. Just ... if I don't know you, and you don't know me. So people will say ... someone said.... That man I was talking to today down there picking up the cans, he said that people said, "Brother Branham brings his own group with him. That's how he knows them."

I solemnly swear before God I never seen that woman in my life. Nobody else in that line. If we are absolutely total strangers, sister, I don't know you or nothing about you, raise up your hand. If I don't know you and you don't.... There you are. I never seen the woman. All right. But I know somebody standing here with us who knows both of us, who's fed us all the days of our life. It's Him I trust, it's Him I believe.

157 Now if I could help you and wouldn't do it, I wouldn't be worthy of talking about this Word. I'm not worthy anyhow. But if I could help you, and wouldn't do it.... But the only thing that I could do.... If He was standing here, and you were sick, you'd say, "Jesus, heal me."

He'd say, "I've already done it when I died at Calvary." He was wounded for our transgressions. There the price was settled. It was finished.

But now He could prove that He was Jesus by showing you the Messianic signs that He was Jesus, and He promised to do it. What a... My, there's just no loophole for the devil to get away, is there? He's cornered. Isn't He wonderful?

Now, only reason I was saying that, I'm watching something happen. The lady's just come from an operation. That's right. Is that right? Female trouble, and has had an operation. Is that right? And you're suffering from a real weakness and nervousness, isn't that right? Can't hardly recover from it, and you come. And tonight before coming you prayed that you'd be able to get here and to be prayed for in the line. Is that right? Raise up your hands.

158 I'm not reading her mind. No, no. If I tell you who you are by the Spirit of God, you'll know whether it's the truth or not, won't you? Will it make you believe? Will you believe with all your heart, Mrs. Gideon? Believe, that's right. Go home, Jesus Christ makes you well.

Do you believe? Let's say, "Praise the Lord." My! Just have faith in God. Don't doubt. Remember, that was "thus saith the Lord." Watch what He says, see. The vision's one thing, and "thus saith the Lord" is another.

159 How do you do, sir? I'm a stranger to you. We're of two different races, even, like the woman was at the well. But Jesus let her know God made of one blood all people. The nations and the places we were raised, and changed our colors, has nothing to do with us. We are brothers. Creatures, all come from Adam. That's right. But two different races meets here tonight, just like it did then.

If Jesus Christ, the Son of God, can reveal to me what you're standing there wanting, do you believe He would give it to you? You know it. Thank you, sir. You know it. All right. Then your stomach trouble will leave you and your diabetes will be gone. Return home. "If thou canst believe, all things are possible."

Now anyone can see, helping her up there, there's something crippling in her. I don't know. I've never seen the woman. She's a

total stranger. If I could heal her I would do it. I can't. Now look this way, sister. As Peter and John.... That's just to catch.... See, there's people's all around, you see. Remember, leading a blind man outside the city, and so forth, see, get to Himself. See, every person is a living spirit. And it's to pick you out from faith from everywhere.

160 Now, I cannot heal. You know that. I'm a man, just like your husband would be--your father, or anyone else. I'm a man, just a human being. But He's God. That's right. Now, it is true that your crippling is in arthritis. You have arthritis. It's bad, getting worse all the time. That's right. And another thing, you have a real serious nervous condition. You got a bladder trouble. That's right. High blood pressure, just got complications. That's right. You're not from here. No, you come from California. You return back and believe you're going to get well.

Do you believe? Let's just raise up our hands and say, "Thank you, Lord Jesus." Lord Jesus, we give You praise and glory for all your goodness and mercy to us. In the name of Jesus Christ. Amen.

Just have faith and believe. Now look at her walking away! Look at there! Say, "Praise the Lord." Jesus Christ is the same yesterday, today, and forever. He doesn't lie. He tells the truth. What He tells you, it's going to be just that way. He is the same yesterday, today, and forever. He never fails. Now, anybody that believes that, if you will accept it, it'll work the same thing on you. The only thing you have to do, just believe it.

Now everybody in the audience believing? How about you with them varicose veins? Do you think God would heal you of them, make you well? Do you believe? All right, they'll leave you then. I want to ask you who did she touch? She never touched me. Is that right?

What about you? Do you believe? Do you believe that pain in your side will leave? You suffer with a pain in your side. All right, it shall go. I challenge you to believe it. Jesus Christ the same yesterday, today, and forever, identifying Himself among his people! I never seen that woman, never seen that person. What did they touch? They touched the high priest. They're twenty feet from me.

They can't touch me. Wouldn't do no good anyhow. But they touched the high priest. And He's the same yesterday, today, and forever. He's Jesus Christ. You must believe, though.

Now, this man. Here's a man, like Simon Peter. Maybe the first man that's come tonight, I believe. A man come before here, like the Lord Jesus; a man, Simon Peter, came before the Lord Jesus. A man. I think it's been women. Now it's a man. Now if He is the same yesterday, today, and forever, then He will be just as He was then. Is that right?

Now I don't know the man. The heavenly Father knows that. I don't know him. He's just a man standing here. But Jesus Christ knows him. And if Jesus Christ can reveal to me what he's here for, or something about him, and He'll speak it he knows whether it's the truth or not. The man will know it. And if anybody here knows him, they'll know it. But I don't know it. I just have to wait. But the answer is here. It's here--it's in Christ. That's right. We believe it. And now, this is a weakening affair. Very, very, weakening. And I trust that you will believe and have faith.

Now, not knowing you, sir, and just like someone brought Simon up before the Lord Jesus.... Now I'm not saying ... I'm not the Lord Jesus, see. I'm just a man. But I'm trying to say that He's here among the people, and I want them to see. And if they can see that, then surely they can believe and accept it, when all.... If this promise ... if He'll make.... He can't just come out there and walk down here and say, "I'm going to heal you. I'm going to heal you." That would be against his Word. See, He's already done that. The last thing He can do is just to prove that He's here to keep his Word.

161 And if He'll keep this and manifest it up here before all you people, surely.... That crippled woman they had to even lift up on a four-inch thing there, with arthritis, jumped up and down, run down through here, because it was "thus saith the Lord," see. He healed her. Now surely, you can believe that He's here.

Now this man, a stranger to me, and I to him, we're both strangers. Now, if the Lord Jesus will reveal it, let him be the judge. Then will you all believe and accept your healing, ever what ... do you believe with...?

Some lady appeared here before me, a lady there with a lung trouble. Believe with all your heart and Jesus Christ will make you well. Do you believe it? I'm a stranger to you, but Jesus Christ knows what you were thinking about. Now you believe, you'll be well. Amen.

Isn't He wonderful? I don't know the woman, never seen her in my life. She's just a lady sitting there. But she ... let me tell you something. She was sitting there saying, "Lord, let me touch You." Ask her if that isn't right. That's right. And I seen her appear here, hear what she said. And looked back, and I thought, "Where is that type of a looking person?" I couldn't see it anywhere. I kept looking. And when she ... I looked around. Directly I seen that light move over and hang over the woman. There she was, see. Jesus Christ the same yesterday, today, and forever. Amen. The Lord Jesus knows every thing.

That's what it was. This man says the lady come with him. Amen. Isn't that something? See. Now, isn't that wonderful? The Lord Jesus knows all things. Don't you see? That can't be me, friends, you know that. You're more intelligent than that.

Now to this man standing here. Now, not knowing you, and knowing nothing of you, if the Lord Jesus will reveal to me something you're there for, or something you've done to cause your trouble, or whatever it is, then you know that He ... it has to be the Lord Jesus. That's right. Well, now may He grant that.

162 The first thing, the man is suffering with a blood condition. No, it's a high blood. He's suffering with a high blood. He's also got something wrong with his body. I see him sitting with his feet up, or something. It's water gathering around your ankles, around like that. Say, you are a minister, a preacher of the gospel. Do you believe God can tell me who you are? Rev. Williams, if you believe with all your heart, you can go home and be made well. God bless you. Amen.

Do you believe? Do you believe God heals cancer? Do you believe He heals cancer and makes people well? Go on off the platform believing and get healed. Amen. Believe with all your heart.

You believe God heals of heart trouble? You do? Well, then yours is healed. Go believe with all your heart.

Now you had a real strange feeling when I said that to that man, because you had heart trouble too. If you'll keep on believing, it won't come back. It'll leave you. Go believing. All right.

This woman coming here is shadowed to death. She has cancer. But now it's gone. Believe with all your heart and go, be made well. If you won't doubt, it'll never come back. If you don't doubt it, but believe, young lady.

163 Now you say I was reading the people's mind? Turn like this. The angel of the Lord that was supposed to come in the last days, Lord God Jehovah, was supposed to know what was behind Him, like they did. This woman's behind me. Believe, sister. You believe me to be God's servant? If you do, raise up your hand. This lady behind me, has she got her hand up? If the Lord can reveal to me, looking this way, what's wrong with the woman, you believe with all your heart? She has a female trouble, a lady's trouble. If that's right wave your hand, this lady here. You're healed now, Jesus Christ makes you well. Glory to God! "As it was in the days of Sodom, so shall it be in the coming of the Son of man."

This place on her face has turned to cancer. If she'll believe with all your heart, she can go and it'll leave you, and you'll be well. I can't heal. But God will, if you'll believe with all your heart. I'm not a healer. Do you believe with all your heart?

Look this way, lady. You suffer with arthritis. It's worse of a morning when you try to get out of bed. You slip one foot out, and then try to make your way and hold to the things sometime, in the house, trying to get around. That's exactly right. If you'll believe with all your heart, Jesus Christ will make you well. Tomorrow afternoon will be different, if you will believe. Let's say, "Praise the Lord."

This man is aged. He has a trouble called prostate, which is age for his men. He has many things wrong with him. But one of the great things that he's wanting me to pray for him for, is arthritis. It's been bothering him for some time. That's right. Do you

believe? Go on your road and be healed. Jesus Christ make you well, if you can believe it. All right, sir.

I don't know the little girl, a healthy looking child. Look at me and believe, lady. Do you believe with all your heart? Do you believe me to be his servant? Do you believe that God can reveal to me your trouble? You're just about to a breakdown, from a nervous condition. The devil has lied to you, tries to make you think you are losing your mind and everything. Don't believe it. You're free.

Do you believe? The whole audience does it. Do you believe? Now, in his presence, do you believe with all your heart?

Lady, believe with all your heart. She's nervous, has a lady's troubles. Also suffering with arthritis, just about to cripple her up. Do you believe with all your heart? You can go, be made free. Do you believe it? Then in the name of the Lord Jesus Christ.... Now sister raise up and be healed.

Do you believe with all your heart? Now wait, does Jesus Christ keep his Word? Does He keep his Word? How many believes that He's the same? How many believes that you see Jesus Christ working among his people? "Sirs, we would see Jesus." Now, I tell you the truth. Just surely you can believe, if God tells you that I tell you the truth.

164 Now I feel my son, or somebody, pulling on my coat which means that it's time. He's going to let me go. I want to tell you the truth. That's the Word of God promised to do that. The Word also promised this. You raised up your hands and said you were believers. Is that right? The last words Jesus said before He ascended on high, He said He'd give gifts unto men. He said, "These signs shall follow them that believe; if they lay their hands on the sick, they shall recover." Is that right? If they, the believers.... How many's believers? Say "Amen." Then you lay your hand on somebody next to you. Just lay your hands over, just put your hand on one another. Now, pray for that person.

165 Lord Jesus, grant it, Lord. Satan, come out of this group of people, in the name of Jesus Christ.

