

We Would See Jesus

Denham Springs, Louisiana
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1 ... trying to get the people acquainted with what we're trying to do. Now, what we're trying to do, remember, is to see Jesus Christ so present that every believer's heart will be stimulated (his faith) that he'll reach up and get ahold of God, and for what he has need of. For all that we have need of in this life's journey is in Christ.

2 Just like your trees out here: all that tree has need of. . . . It's an apple tree. Did you ever think of that? When it's about one inch high, every apple that will ever be in the tree is in it right there--ten hundred bushels if there's that many. Say five hundred bushels of apples come off of a tree. All five hundred bushels of apples is in it when it was planted. If it isn't, where did they come from? See, you just plant it; and then it has to draw in water, draw it in from the earth. And it has to draw till it gets more than its portion. Then it pushes out limbs, pushes out leaves, pushes out blossoms, pushes out apples, see. Pushes them out; don't bring them in. It pushes them out so that. . . .

3 I think Christ is the inexhaustible fountain of life. And when we're planted in Him, all we do is drink from that fountain of life and push out everything that we have need of in this journey. All the things that we have need of is in Him, and we're planted in Him and draw from Him. And He's the inexhaustible fountain of life.

Let us stand to our feet now, if you will just a moment, in reverence as we read God's word. For a little text tonight, being it's close to the Lenten season, or good Friday, I want to read a portion of the St. John's gospel, beginning at the 12th verse and the 12th chapter.

On the next day much people . . . were come to the feast, when they heard that Jesus was coming to Jerusalem,

Took branches of palm trees, and went forth to meet him, . . . cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

And Jesus, when he had found a young ass, sat thereon; as it was written,

Fear not, daughter of Zion behold, thy King cometh to thee, sitting on an ass's colt.

These things understood not his disciples at ... first: but when Jesus was glorified, they ... remembered ... these things were written of him, and that they had done these things unto him.

The people therefore that was with him when he had called Lazarus from ... the dead, bare record.

For this cause the people also met him, for ... they heard that he had done this miracle.

The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

And 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.

Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

Hebrews 13:8 says, "Jesus Christ is the same yesterday, today, and for ever." Let us bow our heads while we pray. Now, in this solemn moment, with our heads bowed after reading this Word, is there any in here would like to be remembered in this prayer, and want God to do something for you during the time of this meeting, or even this very evening? Would you just let it be known as you raise your hand. He'll know what's beneath your hand.

Our heavenly Father, we are now approaching thy Word. We approach with reverence and with prayer, and with bowed heads and bowed hearts, for we know that Thou art always true to this Word. We pray now that you'll set us aside from the things and cares of life in this world, that we might serve Thee with pure and clean hearts, washed in the blood of the Lamb.

We ask You, Lord, is this the hour that there could break out a great revival here in this part of the country? If it is, Lord, we are here to serve You in any way that we can, and we just commit

ourselves to You for that service. And may something take place, Lord, that'll stir the hearts of the people. And there may be that the meeting is just set for a few that is scattered out around here yet, that maybe.... It may be that the last member of the body of Christ will be added right here in Louisiana, and then the doors will be closed. We don't know just what, Lord. We're just moving cautiously, watching every move.

And we pray, heavenly Father, that You'll heal all the sick and afflicted. As I look, laying here a poor little afflicted child, and people laying around sick and needy.... God, may they look away from their afflictions tonight, and through this coming week. And may there not be a feeble person among us at the closing of this meeting.

4 Bless the ministers, Lord, and their fine cooperation, and the things that they're doing to get together. May the people realize that this is the heart of their pastor: to try to bring in every thing and every gift, and everything they can that's honored by God, that it might help their congregation to see, and to believe, and grow. Grant it, Father.

Forgive us of our trespasses. Grant every request beneath those hands tonight, Lord. Mine up--Thou knowest my heart. It's prayer for the people. May Jesus be known among us, Father. Give us a great outpouring of his blessings.

And when we leave here tonight may we be able to say, like those who came from Emmaus that day after the resurrection (as we're entering this holy season), "Did not our hearts burn within us," they said, "as He talked to us along the way?" For we ask it in Jesus' name. Amen. You may be seated.

5 Not to preach or to take much of the time, but just to set in order just a little few thoughts here now, before we call the prayer line.... About twenty-five minutes, I suppose, I'll call the prayer line to pray for the sick. And now, each night Mr. Borders and them will be trying to explain to you how ... and how to hold a healing, and so forth. And remember, we're not here trying just to represent divine healing. We're here to represent Jesus Christ, and in Him is healing. And every attribute of God is in Him. And we.... He's purchased our salvation, our healing, and all we have.

6 And healing is a minor, and you can never major on a minor. We know that. So, we are ... but we're trying.... Jesus used ...

about 86% of his ministry was upon divine healing, that He might attract the attention of the people, then explain what his purpose was there. And that's the same thing. We're trying to continue his ministry in the best way that we know how, believing that He still remains the same yesterday, today, and forever.

7 Now, we know that 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. Therefore, God and his Word is the selfsame thing. It's God in print form. You're no more than your word; God's no more than his Word.

So this great feast that we're approaching here now, in this season (this Lenten, as they call it), and approaching Good Friday, and then Easter... Sunday, a week, is Easter Sunday, I believe. So we're approaching this.

8 I thought I'd read this scripture, that these hungry-hearted Greeks had come up to worship at the feast of the Passover. And they little knowed that that was the Passover lamb--Christ was to be. But their hearts were hungry. They wanted to see Him--they'd heard so much about Him--and know the great things they'd heard that He did. And so, no doubt, coming to that feast, they must have read much in the Scripture of what He was, and his nature, and what He would do when He come. So they wanted to see. They come to his disciples, and they were given the privilege to see Him, by the goodwill and the ministry of his disciples. They were brought into his presence by his servants.

9 And now, if Hebrews 13:8 says that Jesus Christ is the same yesterday, today, and forever... And I'm sure that here at Baton Rouge that we're just as hungry to see Jesus as they were to see Him then. Every man that's in his right mind and hears about the Lord Jesus, he longs to see Him. Oh, when I first heard of Him when I was a boy, I just couldn't hardly stand it. I thought, "If He's God, He always was God, He always will be God."

10 So, trying to put it off on some great time in the past, or some great time that's coming on, that's just the nature of man. Man is always praising God for what He did, looking forward for what He's going to do, and ignoring what He's doing. That's just the nature of

man. It's always been that way, and it still remains that way tonight. But now these Greeks wanted to see Him, and we want to see Him.

11 Well, now, if He is risen from the dead and not... He's not dead; He's alive. And if He is alive, as the Scripture claims He is, then why can't we see Him? We have a right to ask to. Remember, He said, "A little while yet, and the world seeth me no more. Yet ye shall see me. For I will be with you, even in you, to the end of the world. The world won't see me; but ye shall see me." And now, if He's the same yesterday, today, and forever, then why could we not see Him?

12 Now, if I would go to different ideas that we've had... And, remember that God never does anything outside of what He's promised to do, see. He always makes a promise; then He comes to fulfill it. God at the beginning, knowing the end from the beginning 'cause He was infinite... We all know that. He's omnipresent, omnipotent, and infinite. Now, if He's infinite, then He knowed all things. And now ... and omniscient. So notice, then He 'lotted his scriptures down through the ages to come. And then, when this age rolls around, why, we always try to have things figured out the way we think it's right.

13 But usually, if God's made a promise for that age--his custom way of doing anything, and never changes doing it... Remember, God never changes, never changes his ways, because... That's the reason we can definitely place our faith in what God said to be the truth--the Bible. Now, you've got to place God somewhere. Now, if God was going to judge the world (and He is), if we'd say...

If I might say to the French Catholic, "What do you think He'll judge it by?"

"The French Catholic church."

The Roman Catholic believes He'll judge it by that church. The Orthodox, Greek Orthodox Catholic, believes He'll judge it by that. The Methodists will say, "Our church"; the Baptists, "Our church"; the Pentecostal... See, it would be so confusing a person wouldn't know what to do.

14 But He said He would judge the world by Jesus Christ; and Jesus Christ is the Word. So He'll judge the world by the Word. Now, the Bible is the entire revelation of Jesus Christ. This is the revelation. Nothing is to be added to it, or taken from it. The same will be taken (our part) from the book of life if we add or take from it. That is the Word of God and we believe it.

Now, each generation when.... The church usually gets it so mixed up, and everything, till.... When the time comes for the Word to be fulfilled, they're looking back to some other generation--way back, what happened way back some other day. And they miss seeing what's happened in that day.

15 Now, to you Catholic people--how you missed those saints. How about Joan of Arc? A French ... I might just raise that, because ... a French territory. You remember, the priest burnt her to the stake as a witch. She was a witch because the girl was spiritual. She saw visions, and so forth. And you burnt her for a witch. Then after awhile, when you seen your mistake, you dug up the bodies of those priests and threwed them in the river for a penance. But you see, it already passed.

And that's the way it always is. It passes us, and we don't see it. Even to the disciples Jesus said, one time, talking to them. ...

They said, "Why did the scribes say that Elias must first come?"

He said, "He's already come and you didn't know him," and they understood it was John the Baptist. Even those disciples. ...

16 That voice in the wilderness, and Malachi 3 being fulfilled, why, it passed right by them, and they never even understood it at all, see. And it's possible that we could let it pass right over us, and fail to see it. God's way is always.... Now, if it would come in a whole system, or some certain organization (like Protestant, Methodist, Baptist, Pentecostals), or some of their denominations would produce it, they would believe it. Well, then the others would have nothing to do with it.

17 So God never does deal in times like this with any organization. He never did. He always deals with an individual, one person, you--just that one person. That's you ... between you and God; not

between your organization and God--between you, as a individual. . . . God always does it that way, always has.

18 And now, the Bible said, "He does nothing 'less He reveals it to his prophets--his servants. the prophets." And always, like in Elijah's time, and Moses' time, and all those different times, He would reveal it. Now, it had been written in the Scripture that God was going to give them a super-sign, a great sign, an everlasting sign. A virgin was going to conceive, and then there was going to be one born, a child. We knowed Him as to be the Messiah. All the scriptures, all the way from Genesis up, had linked up to the coming of the Messiah.

19 The prophets were part of the Word. Jesus said they were called gods. And they were, as long as the Word of God was brought to them. He said, "How can you condemn Me when I say I am the Son of God. And those . . . and it's written in your law, those who the Word of the Lord come to, you called them gods." See, it wasn't the prophets; it was the Word of God. And it's the same thing now. And it was Jesus (same thing), the Word of God made manifest. And that's always the light of the hour.

20 Now if we looked around tonight, and we'd go back to some of these great churches, all the way down through the age and say, "This is it. This is it."--if you don't watch, we'll be walking in a glare instead of a light. We're looking at something that passed years past, looking back. Any man who drives the road looking through the rear-view mirror will wreck up. That's right. That's right. You take, like some of our sisters trying (fifty years old), trying to look sixteen--see, you're looking back. Look forward. Look where you're going to. Look where you're going; not what you come from.

21 Paul said, "Forgetting those things that are in the past, I press towards the mark of the high calling in Christ." You must always look where you're going; not where you been. If you watch the rearview mirror, you will soon wreck up. That's been the trouble. That's the reason that Luther wrecked up when Wesley's light come on. That's the reason that Wesley wrecked up when the Pentecostals come on. And if we don't watch it, the Pentecostals is going to wreck up, too, if you just don't keep on your toes to watch.

22 You see, you're always looking back referring to what somebody else did back there; when we're commanded to look forward, keep going on. Their prophecy happened in their day, this happens in this day, next happens in the next day. It's allotted out to the end-time. And there's things that's supposed to be going on now, according to the Scripture: the Holy Spirit on earth poured out upon the people.

23 Now, when Jesus come, those scribes, and so forth, ought to have recognized Him. But they didn't, because they were so set in their traditions. Pharisees, Sadducees, Herodians, whatevermore, they was in their traditions so steeped until the very prophecy of Christ, Himself--that what He was supposed to be--they failed to see it.

He said to them, said, "Search the scriptures; for in them you think you have eternal life: and they are they that testify of me."

They said, "We are Moses' disciples."

He said, "If you was Moses' disciples you'd know me, for Moses wrote of me: 'The Lord, your God, shall raise up a prophet like unto me.'"

They claimed to be, but they wasn't because that they was so steeped in tradition.

Now, that's how they missed seeing Him in that day that they lived in. Now, that could repeat, you know. It always has. And it could repeat again.

24 Now, let's just go back for a few minutes. And the only way that we can find out what He is.... Now, today, if we take the ordinary person ... what Christ ought to be, we.... Some of them picture Him as a historical great something. Some bring Him down to just an ordinary man. And some brings Him to a philosopher, a prophet, or something or another like that, a good man, a teacher. But He ... whatever He was He still is, according to the Scripture, see.

25 Now, if we went down to town to find Him, and we go looking around to see if.... Now, you remember his promise is that He'd be with us. Now, if we went to find a certain man, we'd say ... I'd say,

maybe, be six foot tall; and you'd say, "No, He'd be seven-and-a-half." Another would say, "No, He's only four foot. He was a little fellow." See, we'd be all mixed up.

Well, they'd say, "Maybe He'd have nail scars in his hands." Just any hypocrite could have nail scars in their hands, thorn prints. And after all, Jesus is sitting at the right hand of the Majesty on high.

But how would we ever know who He was? They didn't know Him then because of his dress, because He walked right among men even after his resurrection. And then He'd walked with. . . . And they still didn't know Him, see. It wasn't his dress. He just dressed like anybody else. It wasn't his dress, it wasn't his manner, it wasn't his organization. It wasn't his fellowship card that he packed, because He had none. Frankly, He disagreed with it. So it wasn't that.

They said, "We don't know from whence He come."

The blind man said, "That's a strange thing. You're a leader of today, and He's opened my eyes. And yet you don't even know where He come from?" He had some good theology of his own, see. He said, "You don't know what this man's done, the things He's done, and yet you're supposed to be the leaders of the day."

26 Now, but the sad part with them: their eyes were blinded. It was supposed to be that way. Did you know the church is supposed to be in the last day, too? "Heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, and denying the power thereof." That's the same prophecy, the same thing. It certainly is. Laodicea church age, Jesus was on the outside of the church trying to get back in, knocking at the door. The only age that He was ever put out of the church is in the Laodicea age that we are now living. So we see we are right back again where we started.

27 Now, the only true way to find out what He was . . . or what He is, is to find out what He was, now, 'cause He'd be the same. Now let's just go back and pull up a few things that He did. We all know his virgin birth, and we'll not start with that. But I read out of St. John. . . .

28 Let's go back to St. John, the 1st chapter, and just find out what He was. And then we can understand what He is now. Whatever He

was then, He's the same thing now. All right. Now, we find out here, in the beginning He was the Word.

“In the beginning was the Word.” Then He's still the Word. “In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us.”

All right. Then, that's what He was then. He was the a-vindicated promise of God for that age, that made Him the Word. Is that right? Well, He'd be the same thing today, the Word again, see. And He told them to look at that. That's what He was. He was the Word. The Word was made flesh. That's what He was.

29 Now, when He became the Word, and God came down in the form of the Holy Spirit, in the form of a dove, and went upon Him, and said, “This is my beloved Son, in whom I am pleased to dwell in,” then we find out his ministry started out--prayers for the sick, healing, everybody liked Him. He was fine, known as a fine fellow. And then, when in his first ministry, what identified Him. . . .

30 Remember, the Jews always believed in divine healing. They had a pool at the gate here of (Bethsaida), Bethesda, the gate . . . beautiful gate. The people laid there, multitudes of impotent people that were lame, halt, blind, and went into the waters for healing. God's always made a way for healing. So, his healing wasn't exactly what attracted their attention to Him. There was something more that attracted his attention.

31 Now, we find out that if. . . . What He was supposed to be . . . Moses had said what He would be, and all the prophets had spoke of Him. Now, He's got to be identified by that. Now, here's what He is: the Word. Now, Hebrews, the 4th chapter, says that the Word of God is more powerful than a two-edged sword. It is . . . cuts to the marrow of the bone, and is a discerner of the thoughts in the heart. That's what the Word is.

32 Now, see, when the Word come to the prophets, they were identified by their prophecy. God said, “If there be one among you who is spiritual or a prophet, I, the Lord, will speak to him in visions, and show him dreams,” and so forth. In other words, interpret dreams

like Joseph and them did, and that will be his credentials. And then that was the credentials that He had--the inspired word by revelation, see, the word that was to be fulfilled. His prophecy identified Him as a prophet, and the Word comes to the prophet.

33 So, when Jesus came on the scene, the Bible said He was to be a prophet. Moses said, "The Lord your God shall raise up a prophet like unto me." And Israel always believed their prophets, because that was God identifying Himself in human beings. Always. Any Bible scholar knows that. That's the way He identified Himself--was in his prophets. They were just ordinary men. 'Course they were born for that purpose. As we know, there is local gifts . . . of nine gifts in the church. But there is offices of the church, and that God . . . that's predestinated, or foreordained.

34 God has set in the church apostles, prophets, and teachers, pastors, and evangelists, and so forth. That's God's gifts set into the church. Then there's nine spiritual gifts that operate in the local body and . . . of believers. And they must be checked by two or three judges before they are to be given to the church, 'cause sometimes they could be wrong.

35 But notice. These prophets, as they were born. . . . Back in, I believe in Jeremiah here, God said, "Before you was even conceived in your mother's womb, I ordained you a prophet over the nations," see. Moses was born a prophet. And John the Baptist, 712 years before he was borned, he was "the voice of one crying in the wilderness," Isaiah, the prophet, speaking of him. See, it's not. . . . These gifts are born gifts, God placing them in the church.

36 And now, during the first advent of our Lord, there had not been a prophet on earth for four hundred years. Malachi was the last prophet. And he spoke of the coming of John in the 3rd chapter of Matthew, which would be Isaiah, the prophet, spoke of him. And then also, then Malachi spoke and said Elijah would appear on the scene, of one forerunning Christ. "I send my messenger before my face to prepare the way," as He said in Matthew 11, identifying John.

37 And the strange thing now. . . . When Jesus began to speak and had been identifying Himself, let's watch how He did that now. If He

isn't Scriptural in what He did, then He wasn't Messiah. He has to come according to the Scripture.

38 Now, there had been a man by the name of Andrew had been attending John's revival, and John said He was coming. John was so sure of his coming he said, "He's standing right among you now," because he knewed that he was to announce that Messiah. Now, he never went off to a seminary to learn what the Messiah would be; he went into the wilderness and was out there by himself, and come forth. 'Cause he was ... had to not be man-trained; he had to be trained by God, because...

39 Now, his father was a priest, and it was customary that the son follow the father's business, and his schooling, and so forth. But John's business was too great, too important. A lot of them people ... he said, "Now you know Brother so-and-so, here. He meets the qualifications." But John went out in the wilderness and till... He was with God till he was ... definitely knew what the sign of the Messiah would be. When He come he said, "I knew Him not. But He that said, 'Upon whom thou shall see the Spirit descending and remaining, He's the one that's going to baptize with the Holy Ghost and fire.'" He knew, and was definitely sure that that was Him.

40 Now, Andrew had been trying to get his brother, Simon (they were fishermen), and they were trying to get his brother to come to the meeting. Now, I read a story some time ago about their life. They were great believers in the order of the Pharisees. And he had a...

His father was named Jonas, and he was a great fisherman, too. And many times they'd have to trust God for what they got to eat, their fish to pay off the debts, and get food.

41 And I was reading one day where the old father took Simon, and sat him down--him and Andrew. And he said, "Boys, I always believed that I would live to see the coming Messiah, that we've looked forward for all these years. And now, sons, before the Messiah comes... Perhaps I'll be gone, because I'm old, but I don't want you boys to be deceived. Now, there will be all kinds of things raise up before He comes."

42 It always has to be that way, you know, to kind of knock off the real thing when it gets there, you see. Satan's always out there. Just

like, before Jesus come, they said there was other Jesuses raised up, and took groups out into the wilderness, and perished, and so forth.

43 But he said, “Sons, remember, this Messiah will be Scripturally identified. [Oh! How he ought to teach people today, see.] The Messiah will be identified by the Scripture, because Moses said the Lord our God shall raise up a prophet like unto him. And Moses is our leader, and we’re looking. Now, it’s been hundreds of years--we’ve had no prophet. But Moses said that one was coming. And no doubt, that this length here without a prophet has been identified, that when it does come, he will meet the qualifications of that prophet. We all know that’s Scriptural.”

44 Now we find, that later . . . that Jesus had never showed any sign yet. One day Simon came up into his presence, just a little skeptic, perhaps, of Andrew’s testimony because he had heard all this about this wild man, how . . . drowning people down in the river, baptisms, and so forth. And he couldn’t go for that, because there had been all kinds of stuff pass through Palestine in that time.

But one day, Simon came into the presence of the Lord Jesus. Now, let’s watch what He was yesterday to that elected seed, that Simon that was ordained to this place--that seed that. . .

45 Like, in the beginning God was not even God; He was the great eternal, and in there was attributes. Attributes was his thoughts. And then it become a word like this. And a word expressed . . . well, a thought expressed is a word. A word expressed is a thought. And then, remember, if you ever was in God’s thinking, you’ll always be there. If you’ve got eternal life, you are the expression or the attribute of his thought for this age. If not. . .

46 There is only one eternal life, and it always existed. And you in his mind existed before there was a world. That’s the reason He said He chose you before the foundation of the world. It isn’t what we think, what somebody else thinks, it’s what God eternal. . . You always was in his thinking. It was in Him to be man. That’s the reason that Christ was the expressed image, see.

47 Now, He was to be Father, He was to be Son, He was to be Saviour, He was to be healer. There was nothing. There wasn’t even an angel, or nothing. Then He created angels. Then He become God--He was worshipped. Then these are the manifestations of his

thinking. There is nothing wrong. Everything's going to turn out all right; don't be scared. God's big timepiece is ticking right along. It'll be there. He'll have a church without spot or wrinkle. It was in his thinking. The thing of it is, am I in there? Are you in there? Here He was the eternal thought of God expressed into sonship. Oh, my! There was God Immanuel, then. Notice. Then He was the Word.

Now here. . . . Am I deafening you? I don't mean to scream at you. Sometimes when you speak in big outdoors and places. . . . And I don't mean to get too loud. Now, let the . . . ever who's controlling kind of cut it for me, if they will, if it gets too loud.

48 Now, notice in this. . . . When Jesus came, here come Simon up, walking up before Him. And as soon as Jesus laid his eyes upon him He said, "Your name is Simon, and you are the son of Jonas." Oh, did that set that fisherman's heart on fire! He couldn't even write his own name. He had no education. But he knowed that was the Word, because it discerned the thoughts that was in his heart. There was Messiah! Though the Bible said he was both ignorant and unlearned, but he would become the head of the church at Jerusalem. He fell down at his feet. He knew that that was. . . . Not only did He know who he was, He knowed that godly old father of his, that had gone on, see. That showed that He was the Word.

49 The Word discerns the thoughts that's in their hearts. That's exactly what Jesus . . . looked upon them and perceived their thoughts, see. And the Bible said that the Word of God is the discerner of the thoughts and intents of the heart. That made Him the Word, then. That master-prophet, that God-prophet, more than a prophet. He all the prophets was, plus the rest of God, see. He was Immanuel God, represented in fullness in the Son, Christ Jesus. Now, we find God was in Christ, reconciling the world to Himself.

50 Now, if we notice: then Peter was convinced that that godly old father of his that taught him, here was the Scriptural evidence that that was the Messiah. If that was Him yesterday, it's Him today. How would He identify Himself any more? Now, He didn't identify Himself as some great doctor, Ph.D, LL., see. He didn't identify Himself as some priest. The Word of God identified Him. The Word speaking through Him identified Him. That's how they knowed what . . . who He was.

51 Now, there was one standing there, by the name of Philip, and Philip had been having Bible studies, scripture on the scrolls, with a fellow named Nathanael. And when he seen this happen, it just so lit his heart up that he couldn't stand it no more. He knew the thing was there. He was just an ordinary man, but they knew that that was Messiah. So he run around the hills. It's about fifteen miles, if you'd measure where He was preaching. Must have went one day, and come back the next. And he went to find this fellow that had been having study with him in Scripture--very staunch, honest man. You have them around here--men who's ... puts their whole life in studying the Word. So he had studied the Word.

52 And Philip went to find him, and perhaps knocked on the door. And Nathanael's wife said "Why, he just strolled out through the olive orchard there." He raises olives. So, he run back to see him, and he found him on his knees under one of the trees, praying.

Now, a Christian gentleman always gives ... shows courtesy. So, he waited till he got through praying, and he said, "Come see who we have found--Jesus of Nazareth, the son of Joseph!"

And then this staunch, fine Hebrew named Nathanael, said, "Now, wait a minute, Philip. Have you gone off on the deep side? Now, could there ... where'd you say ... what'd you say this man's name was?"

"Jesus of Nazareth."

He said, "Now, could there be any good thing come out of Nazareth?"

And I think Philip give him the best answer that any man could give another. He said, "Come and see." Don't stay home and criticize. Come find out. Search the Scripture. Come and see.

Well, perhaps along the road he began to tell him, said, "Now, you know we know.... We know from the Scripture that this Messiah is going to be a prophet, because Moses said He was. And this man.... You remember the old fisherman that couldn't sign his name to the receipt when you bought the fish?"

"Yes."

“Well, He told him who he was.”

“Oh,” I imagine Philip saying, “now wait a minute,” or Nathanael, “I got to see that first.”

53 When he finally got to where He was, he came up with Philip. Philip brought him up just like somebody brought you, come up into his presence, to the meeting where Jesus was preaching. And he looked upon Him. He was just an ordinary man, dressed like any other man. He didn’t look any different, and He pulled no punches. He always . . . just plain man. And He talked sometimes in riddles to them, that they couldn’t understand it—even his disciples. That didn’t disturb their faith, see. They believed Him.

54 Notice. One time a great multitude had gathered around Him, thousands. He was a great fellow. “Oh, this prophet of Galilee! Great fellow!” He went to every church. Everybody wanted Him. But one day He began to preach doctrine to them. And then, that changed the thing a little bit, you see. He wasn’t so popular from then on, see. But the sign was accompanying the voice.

Now, we find out that when Philip come up to where He was, him and Nathanael, Jesus turned and looked upon Nathanael, and said, “Behold an Israelite, in whom there is no guile.”

Now, you say, “Maybe the way He dressed. . . .” They all dressed alike, see. And, “An Israelite, in whom there is no guile.” Now, that almost shocked him so bad, he didn’t know what to do.

He said, “Rabbi, when did you ever know me? Why, you’ve never seen me. This is our first time we’ve ever met. And they tell me you’ve been living down there at Bethany. And how did you ever know me?”

Well, he thought when the Messiah come, that God would take some kind of a lever and pull it, and the corridors of heaven would drop down on the . . . on their big denominational steps out there and say, “Caiaphas, I’m sending down my Messiah to you now.”

He’d say, “I’ve arrived!”

And the angels would come, say, “This is Him.”

See, that's the reason He does it. And then He goes right over them people's head that's asleep, and they never know what's taking place. Notice, there He was. He was standing there.

He said, "When did you know me, Rabbi?"

He said, "Before Philip called you, when you were under the tree I saw you." Oh glory!

55 What eyes! He sees you now. He knows you now. He's just the same yesterday, today, and forever. What eyes! Fifteen miles the day before, around the mountains, "I saw you when you were under the tree."

What did he do? He ran up and fell down, and said, "Thou, Rabbi, Thou art the King of Israel. Thou art the Son of God." He believed it. Why? He was thoroughly identified that He was the Word, because He could discern the thoughts that was in the hearts. There He was, standing there.

56 Now, there was those standing by who didn't believe that. No! Many of them didn't believe it. There, some of the priests, and things standing by, they said, "This man is Beelzebub." The thing was done. The Scripture was identified. And then the clergy of that day had to give an answer to their congregation, and they couldn't answer it no other way but just either say, "He is," or, "He isn't". So they said, "This man does this through Beelzebub." In other words, He's a fortuneteller, an evil spirit. Anybody knows that a fortuneteller is the devil. So he said, "This man does this evil through Beelzebub."

And Jesus said, "Now I'll forgive you for that." The sacrifice had never been made. The atonement wasn't made yet. But He said, "When the Holy Ghost is come to do it, one word against it will never be forgiven, in this world nor the world to come." So you see where it throws us today.

Now, this was quite a thing. And ... but Philip and Nathanael believed with all their heart. Now that was the way Jesus identified Himself yesterday as being Messiah.

57 Now we all know (just a few minutes), now we all know that there is only three races of people in the world. And that's Noah's sons: Ham, Shem, and Japheth. And that's Jew, Gentile, and Samaritan. Now, we, as Gentiles, we were heathens--Romans, and whatevermore in them days, the Anglo-Saxon--and we worshipped idols. But the Jews was looking for a messiah and the Samaritans was looking for a messiah. Now, Jesus said when He was on his road down to Jericho, right down below the hill from Jerusalem, "I have need to go by Samaria."

So He went up there at Samaria, and sat down at the gate at the well. It's still just like it was then. They haven't changed a bit. There's the old panoramic like this here, and the vines growing, rock wall. And He just sat down, and sent his disciples into this little city called Sychar, to get some victuals, food.

58 While they were gone, a woman of ill-fame. . . . Maybe, as I said, the young lady might have been turned on the street from--not juvenile delinquent--maybe parent delinquent. They let her out on the street. Maybe, a fine-looking young woman, and she'd did evil. And she come up there to get her water, because she couldn't come with the virgins, the nice honorable women. They couldn't do it. They'd get theirs first; then the rest of them, prostitutes and things, come on up in the day. Virgins get their. . . .

Well, I've watched them put that big five-gallon kettle on top of their head, that big crock, and one on each shoulder, and walk along talking as women can, and never spill a drop of it. I don't know how they do it; but they sure do it. But they . . . through there.

59 And then she come to get her water for the day. The rest of them was gone. Must have been around noon. And she took the handles, and put it in for the windle, to let it down to get the. . . . It's just like a . . . kind of like a crock. And it's got a handle around it. And they put those hooks around those handles. And it being heavy, when it gets down it turns over. Then they windle the water up, just like sometimes we done it here in these countries, and so forth. But it had like a trough we let down.

60 Now we find, she started to let this pitcher down into the well, and she heard. . . . Somebody said, "Woman, bring me a drink." And

she looked around, and she saw a middle-aged man sitting there. He must have looked a little older than what He was, because in St. John 6, here, we find out that at the feast they were saying.... He said what He was.

And they said, “Well, you say you seen Abraham? And you’re a man not over fifty years old?” See, not ... see, He must’ve looked fifty when He was only thirty. Said, “You’re not over fifty years old, and say you seen Abraham?”

He said, “Before Abraham was, I AM.”

61 So then, we find out that He must’ve looked a little aged, sitting over against the side of the wall. We don’t know just what He looked like. I wouldn’t know. Psychiatrists, or psychology, paints us a picture. But Hofmann, and one, and Sallman, and whoever more.... But that’s just what they think about it. See, we don’t know just what He looked like. And there He was sitting there. And then He said this. And now He....

Turned the woman to Him quickly, and let Him know that this was a segregation. She said, “Now, just a minute. Said, “Now, you are a Jew, and I’m a ... I’m a woman of Samaria, and we have no dealings with each other.” And said....

He said.... “But if you knew who you were talking to, you’d ask me for a drink. I’d [bring] give you water you don’t come to draw.”

62 And the conversation ... what was He doing? He was trying to contact her spirit now, see, to see what was in her. Now, the Father had sent Him up there, just the same as I believe the Father sent me here. For what, I don’t know, see. But there He was and He was talking to her. And she said, “Oh, you say worship at Jerusalem. Our fathers worship in this mountain...” and about the well, and so forth.

He said, “A time’s coming, and now is, and God seeks those who worship in spirit and truth.” The conversation went on, till He

found what her trouble was. How many in my congregation tonight knows what her trouble was? Sure. She had too many husbands.

So He said, “Go get your husband, and come here.”

And she said, “I don’t have any husband.”

He said, “You’ve said the truth. You’ve had five, and the one you’re living with is not yours.”

63 Now watch. Look at those trained priests failing to see that Word manifested. When He did that before those priests, they said He was Beelzebub. Look at this woman in her estate, what condition she was in, a woman of ill-fame--had six husbands. And here she was out there at the well. And that woman, in that estate, looked quickly.

She said, “Sir, I perceive that You are a prophet. We haven’t had a prophet for hundreds of years. I perceive that you are a prophet. We are looking for a messiah. And when this messiah comes, this is his mark. He’s going to do this when He comes.”

Amen! Oh, my! There you are! That woman, in her condition, knowed more about the Word of God than half the preachers in the country does. That’s right. That’s right.

She said, “I know when Messiah cometh, that’s called Christ, when He comes, that’s what He’s going to do.”

64 If that was Him yesterday, that’s Him today. That’s how He identified Himself both to the Jew, and to the Samaritan, see. Notice. That was Him yesterday.

She said, “I know when Messiah cometh, He’ll tell us these things. But who are You?”

He said, “I am He that speaks to you.”

Into the city she went, leaving that water pot. Said, “Come see a man who told me the things I’ve done. Isn’t that the very Messiah?”

65 That was his identification to the Jews, and to the Samaritans; but not to the Gentile, not one time to a Gentile. But in Luke, the 17th chapter, He said, “In the last days, as it was in the days of Sodom, when the Son of man will be being revealed, as it was, like it was in the days of Sodom...” Now, in the days of Sodom (we’re closing)...

66 Notice. There was ... always watch this. There’s always three classes of people everywhere. One of them is believer, make-believer, and unbeliever. And they are everywhere. Watch Jesus identifying Lot’s time with his coming. Now watch.

67 “As it was in the days of Lot...” Now what kind ... He referred then... He was reading the same book of Genesis that we read, Jesus was. “Days of Noah,” and then, “as the days of Lot...” Look back and see what they were doing in the days of Noah, and in the days of Lot, because it’s the same Scripture.

68 Now we notice, in the days of Lot there was a man that had been called out from among the people. And he had a group with him, which represents the church spiritual. And that church spiritual was Abraham’s group. Then he had one in there, his nephew, that left him (by the name of Lot) and went down and lived in Sodom. And the sins of Sodom vexed his soul, only his wife wouldn’t permit him to do anything about it. She belonged to all the clubs, and things.

There is just so many Lots sits around these days, and knows that the thing’s wrong. But the woman’s church they belong to ... if he’d say anything about it, would take away his card. So that’s a meal ticket. So we find out that this...

69 Now, wait. Abraham was looking for a promised son (Is that right?), a spiritual promised son. Now ... and Lot was down ... done forgot about the son. He was just down, living with his wife and his kids, and all, down in Sodom. He’d become the mayor of the city, and he was a great fellow. His wife belonged to all the clubs, and they were getting along pretty good.

70 And then... Notice that setting now. (Now, just give me, just a minute or two longer, your attention, closely.) Watch the setting.

The world has never sat in that position since, like it is now--that perfect setting.

71 Looky here. The called-out group. . . . Now, there were three angels come to Abraham. And two of them went down in Sodom, one of them stayed with Abraham. And the one that stayed with Abraham. . . . Them two went down in Sodom, and preached repentance and, "Get out of here." "Get out of it," he said.

72 But the one that stayed with Abraham: watch how He identified Himself to Abraham. Now remember, Abraham was Abram a day or two before that. And Sarai was not Sarah. Now he's A-b-r-a-h-a-m, A-b-r-a-h-a. . . seven letters. And she's S-a-r-r-a-h, five--grace--see. Not S-a-r-r-a; but S-a-r-a-h, see, Sarah. And watch this one sitting here now: eating the calf, drinking milk from the cow, and the butter, and eating corn cakes--sitting there eating, talking to Abraham. And He said, "A-bra-ham."

73 How did He know his name was Abraham? The Word: He was the Word. "Abraham, where is your wife, Sarah?" Women in them days didn't act like they do now, you know--have to be in the husband's business and everything, you know, they. . . . So they . . . so she was in. . . .

He said, "She's in the tent behind You."

74 And He said, "I [Now, that's a personal pronoun.], I am going to visit you according to the promise." And it was made twenty-five years before that! She's ninety and he's a hundred. There he is: his bald head shining, his white whiskers hanging down; her a little old grandma, with a little cane in her hand, back there in the back--a little shawl over her shoulders.

"I'm going to visit you, and you are going to have that promised child." Watch.

And Sarah laughed at it. She said, "How could these things be? I'm old, and my lord [her husband] is old, too."

75 You see . . . what I mean, family relation hadn't been for years, and years, and years. Why, she was ninety years old, and he was a

hundred. Her womb was dead, his life stream was dried up and gone. There was no more desire.

Said, “Me, like a young woman, have pleasure with my husband --him old too?” Why, she laughed.

And the angel, or the messenger, the man (with his back turned to the tent) said, “Why did Sarah say that?” See, what was it? Now, watch. And then, after the sacrifice was made, He vanished.

76 Now, remember, Abraham called that man “Elohim.” How many readers know that? You know that’s right. Elohim: that’s Almighty God in the form of a man. He was the Word, because He could discern the thoughts, see. God in flesh, what does it testify? That in the last days Jesus said, just before, when the Son of man is being revealed to his promised church--the church that’s not down yonder in Babylon. . . .

77 We got a Babylon church, you know that. The denominations, they’re in Babylon. And we got a Billy Graham, and an Oral Roberts, and them out there banging away at them, too. And remember, any of you historians, there has never been a man, in all of the history of the church ages, that has ever went out into Babylon out there preaching, and his name ending with h-a-m, until now: Billy G-r-a-h-a-m (which is six, not seven).

78 There. . . . Watch the messenger out yonder, preaching repenting, and blinding their eyes by the gospel. And there was one to the called-out, elected church that was showing the sign that God was in flesh. Jesus was God in flesh. And if Jesus is in you, tonight, it’s still God manifesting Himself in the last days--the Son of man revealing Himself in his church, the human flesh, making Himself known. You get it? See? God down here in his church, making Himself again the Word, the Son of man being revealed in the last days as it was in the days of Sodom.

79 Now remember. If God gave the Jews and the Samaritans that sign--that He was the Word, the prophet that Moses spoke of--the Gentiles. . . . After they had four thousand years to look for Him, we’ve had two thousand years to look for Him. He has to identify Himself the same way to us as He did then, or He did wrong when He

identified Himself that time. God's got to act the (same time), same way every time, or He acted wrong the first time. If He saved a man upon the basis of his faith. . . .

80 Look. God never changes, friends. When man was lost in the garden of Eden, and was seeking for mercy, God made a decision how He would save man. And He saved him by the shed blood of an innocent one. Is that right? He's never changed it. We've built cities, towers, we've built denominational educational systems--and it still remains the same. We got denominations, and all kinds of things; but He only saves by the blood. He can't change it.

81 God ever remains true to his system, his Word. Whatever He did the first time, He has to do it again or He acted wrong the first time. Therefore, whatever this Word of God promises, that's what it's got to be. And Jesus Christ is the same yesterday, today, and forever. He's got to do the same, He's got to act the same, He's got to be the same. As He promised in the last days, He would be in his church.

82 And remember, that was the last sign that the church got before the promised son came. Abraham had seen many signs and wonders. But that was the last one--last visitation before the promised son come. Is that right? Find out.

83 Now church, watch. As it was in that day, we've had all kinds of signs: healings, miracles, speaking in tongues, prophecies. But remember, we got to have a last sign. Just before. . . . Remember, that was a Gentile world that was burnt up. That's what it's going to be this time. Just before the fire, the Son of man will reveal Himself while here. "A little while, the world won't see me no more. But yet ye shall see me, at the consummation. I'll be with you, even in you at the end of the world." Jesus Christ the same yesterday, today, and forever. Sirs, we would see Jesus. Let's bow our heads.

Our heavenly Father, we are told in the Scriptures that God raised Him up on the third day. We are told in St. John--the 14th chapter, the 12th verse--Jesus said, "He that believeth on me, the works that I do shall he do also. Even more than this shall he do; for I go unto my Father."

84 Lord Jesus, the hours are growing dark and dim. The church is lost out in the wilderness, wandering around from the . . . people going from one organization to another, from one denomination to another. Come in your promised Word. Come, Lord Jesus, and come into us tonight. Come into every heart that's here. Come into my heart and my life. And may You identify yourself with our faith in You tonight, that You have raised up from the dead. You're the same yesterday, today, and forever.

85 May we see You, Lord, in this little group of poor people, as we are all assembled here. We are out here because we are seeking life. What a great thing to know that the resurrection and life is among us, identifying Himself--not with some mystic something--but according to the promised Word, as it was in the days of Noah and as the days of Lot, when the Son of man is being revealed.

I pray, Father, that You'll grant it tonight, that the people here that's sick and needy, and those who are sick in soul, those who are just joining the church and knows nothing about receiving the Holy Spirit--and watch it punctuate every word with an "Amen" that's in the Bible. . . . The Bible is a mysterious book to them. They can't understand it. May they receive the interpreter of the Word tonight, that needs no one to interpret it but Him, making it real to their life. Grant it, Father. We ask in Jesus' name. Amen.

I may be ten minutes off tonight for being long. Forgive me. But we're just going to call a few of the prayer cards and let me pray for them. Now I'm going to ask you one thing. Now, don't get up and move around, will you? Just sit still, unless it's just . . . just something like a little child or something--you have to take it. But if you'll just sit still just for a few minutes, just. . . . And let's see if He will come.

If He will come and identify Himself tonight (Sirs, we would see Jesus), and you could see his life, living . . . right . . . doing exactly what He did then. . . . For He'd have to do the same. See, He said, "I am the [what?] vine. Ye are the [what?] branches." Well now, how does the. . . . What kind of a life is in the vine will have to be in the branch.

86 Now look. Say here today, you people. . . . Don't you all raise fruit down here, citrus fruit and things? What? Plums. All right. You rai. . . . Look here, if your vine puts forth and brings a branch off

of that vine, and whatever fruit that's on that vine.... If that vine puts forth another branch, it'll be the same thing.

87 I was standing with my friend a couple years ago out in Arizona, Mr. Sharrit, and he had a citrus tree there. I think it had nine different fruits on it. And it had lemon, grapefruit, tangerine, tangelo, orange. I said, "What kind of a tree is that?"

Said, "It's a orange tree."

"Why," I said. "Well, how did them get in there?"

He said, "I grafted them."

"Oh," I said, "I see, Brother Sharrit." I said.... I think Brother Sharrit was with me last time I was here. And so, I said, "Well, Brother Sharrit, now, next year they'll all be oranges, and won't be...."

"Oh, no, no, no, huh uh." He said, "The grapefruit will put forth a grapefruit, the lemon will put forth a lemon."

"Well," I said, "how is that?"

He said, "It's all citrus."

88 Oh, I got it then. I said, "That's it." I said, "Thank you, Lord." See, we graft our organizations into this vine. It'll live by the vine; but it bears that kind of fruit that it is. But if that orange tree ever put forth another limb, it'll bring oranges. And if that life come from Jesus Christ, and they wrote a book of Acts behind that first church; if she puts forth another one they'll write another book of Acts behind it, of the same thing, because it's got to be the same.

Don't have time to get them all. So let's just quickly now, while we just got a few minutes, start from M1, 2, 3, 4, 5. Raise up your hand if you.... Who's got M1? Is it here? Prayer card M1? Are you sure? Oh, M1? You got prayer card number 1? Who has ... the lady there, number 1? Come right over here. Is this where...? Number 1, come over here, lady. Number 2, who has prayer card number 2? Right here? All right. Come right over here, sir. 3? Raise up your hand.

Now watch these people on the stretchers. When their cards are called, you pack them up here, because I don't think either one of them can walk ... the gentleman there in the wheelchair. All right. 1, 2, 3, prayer card 3? All right, 3. 4? 4? Prayer card 4? Look at your

card, now, right quick. 5? Right there, get ... go right here, sir. 6? Prayer card 6? 7?

Do these people speak French? 7? All right. 8? 8? Look, it might be somebody deaf, or something. 8? All right? All right. Now you watch ... watch them ... watch them cards, there. 8? 9, 9, 10. You never know where they're at. They're just all mixed up, and give out everywhere, you see. 10? All right. 11? 11? Do you have 11? Prayer card 11? All right, over here. 11, 12? Prayer card 12?

Do they speak French? [Brother Branham speaks off microphone.] Do you speak French? 12, 13. Watch. It might be somebody deaf, you see. They can't hear, and they're just sitting there holding the card. 13, 14, 14? Prayer card 14? 14?

Look at your neighbor. Maybe he's holding a card, sitting there deaf, you know. And he can't hear a thing. Then we just ... it backfires that way. 14.

Now, the prayer cards are unexchangeable and they must be. ... The person must come get their card, and hold their card. Maybe somebody went out. Well. 15? Let's ... we'll ... go ahead. You got 15? Go ahead. All right. Now, let's wait right here just a minute, then see ... while we're getting ready.

89 All right, now, please, be real reverent, and sit quiet just a minute. Now, all that I have said tonight, how many believes it's the promise of the Scripture? Now. Now, is it true, is the next thing. Is it true? Well, if it's true, then it's God's word. Then He's obligated to his word, any promise. Do you believe that?

Now, if He will make Hisself known by the same way that He made Hisself known to both Jew and Samaritan, and said He would do it again in the last days to the Gentile, will you believe? Raise up your hand, say, "I will believe."

Now there's ... now, these people here--I don't guess there is anybody here that knows me. I thought I seen somebody here awhile ago I knew, but I think they're gone, somebody. Everybody's strange. How many out there knows that I know nothing about you? Raise up your hands, anywhere in the balconies, wherever you are. Sure. Now, look, while they're getting them ready down there. ...

There was a little lady one time, and let's say she didn't have a prayer card. She had something better. She had faith. And she said, "I believe the man. If I can just touch the border of his garment, I'll be made well." How many knows that's Scripture? The woman with the blood issue? All right. Now, let's watch now. Just another scripture while . . . till they tell me they're ready.

This woman didn't have no prayer card, but she had faith. She said. . . . She had no scripture for it, like you've got tonight, but. . . . She didn't have no scripture, but she said, "If I can touch his garment--I believe the man--I'll be healed." And she slipped through the crowd, and touched his garment.

90 Now, did you ever see the Palestinian garment? It swings loose, and it's also got an underneath garment. Now if you touched my pocket of my coat, I'd never feel it, see. And his garment hung out that far from Him. He never felt the physical touch. So, He proved that. He said, "Who touched me?"

And Peter said, "Well, Lord. . . ." In other words, "You'll make people think You're mentally, see. Don't say that, see. Don't do that, because everybody's touching."

Said, "But I perceive that I got weak. Virtue went from me. [That's strength.] I got weak." And He looked around through the audience, and He found the woman, told her about her blood issue, and said her faith had made her whole. How many knows the story? It's true.

Now. Now, ministers, brethren up here: now, the Bible said that He's the high priest tonight that can be touched by the feeling of our infirmities. Is that right? How many out there believe that? He's the high . . . sitting at the right hand of God tonight, a high priest that can be touched by the feeling of our infirmities. Then how would He act if you touched Him? He'd act the same way He did then, if He's the same yesterday, and forever. Is that right?

So now, you believe, you pray, you trust. See what God does, see, if you can touch his garment. You touch Him. Say, "Lord Jesus,

I know that preacher don't know me. He knows nothing about me. But you do. So, Lord, when I touch You, You speak through him."

91 Now what is this? A gift is not something that you take, like a sickle, or a knife, and go through with that knife--like a gift cutting. That's not a gift of God. A gift of God is just ... a gift of God is knowing how to relax yourself, get yourself out of the way, so God can come in and use you. It ain't something that you've got in your hand, that you stab around with. You just get yourself out of the way, and let the Holy Spirit use you. Isn't that the way you people do when you speak with tongues, you Pentecostals? Just get yourself out of the way. That's the same thing here now. And if He will grant it, will you believe it, accept it, and know that his presence is here? You won't need no prayer card then.

How about the judge of heavens and earth? As Abraham called Him--judge of heaven and earth--would you do wrong, see? If He, in this last days, according to his promise.... Now, through the week we'll just keep throwing scripture in there, showing you that's the truth. And if He's here with us tonight, so plain that you can see his works and know He's here, and it's his promised Word --not some mythical something--but what his Word promised He'd be, then you'd believe Him.

Now, I don't know. Now, sometimes if the visions come, then it'll ... I can't tell what I'm saying. So, let the microphone, whatever it is, ever who's on it, louden it up. I want you to be real reverent just a moment. Now is this the lady? Now. Here, it happens to be a woman, just what I was talking about, St. John 4. A woman and a man meet for the first time in life. I'm a total stranger. We're total strangers to one another. If that's right, raise your hand so the people see. We've never met one another in life. There stands a woman. Just a perfect thing of our.... You're not the woman there, and I'm not the Lord, but it's two people that meets here, just in a little place, like they met first time in life. Now, if He is the same yesterday, today and forever, He'd perhaps talk to you a minute, see, like He did the woman. See, now the Father....

92 The other day when ... recently when Brother Borders, here, was.... We had six hundred and something invitations in the states here, besides overseas. He said, "Baton Rouge, Louisiana--there's a group of men down there."

I said, “Go ahead. That’s all right. Set up the meeting down there.” I felt to do that. Here I am. Now I don’t know what next—I’m just here. That’s all I know, see.

93 Now, here you are, a person. I’m preaching the Word, saying that He is not dead; He is alive. He’s alive, and promised to identify Himself in our flesh (human flesh) like He did back there, see. All that God was, He poured into Christ. All Christ was He poured into the church. That’s Him, Christ, in us.

94 Now, if the Lord Jesus has raised from the dead, and I bring you up here, and lay hands on you, and maybe, like some of our evangelist brethren (which is just exactly right) and lay hands on you, and say, “Your infirmity is gone. The Lord has healed you,” that’d be all right. You could go. That’s okay. I certainly endorse that 100%. That’s what the Bible said.

But now, what if He stands here and tells you something that you have done, or something that you ought not have done? If He knows what you have been, and tells you what you have been—and you know whether it’s true or not—then if He tells you what the future’s going to be. . . . If that’s right, this is going to be right, too. Is that right? That makes it Him, you see. Now, I’m just saying that to contact your spirit, just like He did the woman at the well: “Bring me a drink.”

95 Now, there’s one thing I want you to notice. Watch the woman, watch the expression change on her face just now, see. She’s conscious that something’s going on. How many ever seen the picture of that light? That’s right on the woman, now. See it there? It’s kind of a amber light, moving.

Now, her trouble is this. . . . Now, if I could heal you, I’d do it. But I can’t. I can’t heal you. God’s the healer, your faith in God. You’re extremely nervous. You’re suffering with a nervous condition. And then you got something wrong with your throat. You can hardly talk just above a whisper. It’s a thyroid gland. That’s right. Now, do you believe?

Now, just a moment. Just so they wouldn’t think I was guessing it, just a minute. So people wouldn’t think. . . . You’re a nice person. I got a good contact with the Holy Spirit with you, see, so. Now, yes, you’ve been advised to be operated on, but you turned it down. That’s exactly right. You’re expecting God. . . . Yes, sir.

Another thing, you have an asthmatic condition that bothers you. That's true, isn't it? Now, you see, something here knows you. Isn't that right? Do you believe it's Him? Then believe it, and walk off the platform, and get well. Believe it with all your heart. Do you believe now with all your heart? If thou canst believe. . . .

How do you do, sir? I'm a stranger to you, I suppose, if we. . . . You met me when I was here before at Baton Rouge. My, that's been quite a while ago, hasn't it? I guess it's been twelve years or more, maybe longer--maybe fourteen years. Well, I wouldn't know what . . . nothing about you, no more than you was in the meeting or something. But God does know you. And. . . . It's a light. I have to watch it and see where it goes. You see the other people out . . . it's anointing.

Now, if the Lord Jesus will. . . . Here, we're . . . I believe the last person was a woman. Now, it's just like a dream, you see, you dream something. Now, now you are a man. And now, when Jesus met a man, Simon Peter. . . . When He identified him, his name was Simon--then He called him Peter. Said his name would be. . . . After that He'd be called Peter.

If the Lord Jesus will tell me what your trouble is, will you believe me to be his servant, and believe that He is present? Will every man in here believe the same thing? Perhaps you are known here because you are from the city.

96 I see something, like you're excited about something. That's . . . yes, it is . . . because it's blood, something wrong with blood. You're bleeding in the bowels. That's exactly right. It's ulcerated in there too, see. Now that's true, isn't it? Now, you believe? That's the way our Lord would have done it. That's Him doing it. Don't you believe it? What if. . . . Jesus told Simon what his name was. What if God would tell me what your name is? Would you believe it? All right, sir. Louis Carey. That's exactly right. Go on your road. Have faith in God. Do you believe? He's the same yesterday, today, and forever.

I'm a stranger to you, sister. I don't know you. I've never seen you in my life. You're just a woman standing here--younger than me, born miles apart, years apart. But He's the same yesterday, today, and forever. Do you believe that? Do you believe that?

97 Now, you know, standing by the side of a man, your brother here, wouldn't make you feel like that. You know there's got to be

something else than that present--real sweet, humble, meek. Isn't that right? If that's right, so the audience will know, just raise up your hand so they can see. See, I'm looking right at her. That light's circling right around her.

The lady is standing here for somebody else. She isn't here for herself--it's for a daughter. That's right. Do you believe the Lord can tell me what's . . . ? You're planning on bringing that girl to the meeting. But do you believe God can tell me what's the matter? Will you believe, and put that handkerchief on her, and believe she will get help? It's in her back. That's right. That's exactly. Go believe now. Put that on her, and she'll get well. Do you believe with all your heart? If thou canst believe, all things are possible to them that believe.

How do you do? We are strangers to each other, I suppose. I don't know you; you don't know me. But the Lord knows both of us. So, being man and woman meeting for the first time. . . . Now, our Lord said that one thing to that woman, and the whole city believed. They didn't. . . . He didn't do it no more. He just did it one time, and all the city believed.

98 Now, don't be afraid. There's nothing going to bother you. It's going to help you, see, 'cause I don't think you're a critic, or that vibration of what . . . the Spirit of the Lord wouldn't be coming in like that. You're a believer. So you have no reason to be alarmed about anything. You're suffering from a rupture. That's exactly right. And do you believe that the Lord Jesus will heal you of that? What if I tell you something else is wrong with you? Would it make you strong to believe? You got a knot. If I can tell you, it's not on your cheek; it's on your back. If that's right, wave your card. All right. Now believe. Go believe.

Do you believe now, every one of you, with all your heart? Now, that ought to make everybody realize they're in the presence of God.

Sir, do you believe God can heal that arthritis, and make you well? If you do, just keep walking, saying, "Thank you, Lord Jesus."

Now, come this way, lady. I see you trying to get up out of a bed, too, real slow, arthritis also. If you'll believe with all your heart, God will make you well. Do you believe it? All right. Just keep

walking, saying, “Thank you, Lord Jesus. I certainly believe with all my heart.”

Come, sir. A condition of nervousness and stuff, and prostate, and arthritis also. And lay that upon her, and believe with all your heart. Get well also. Now, just keep on walking, believing God. It’ll be all right, if you just can believe. All right.

Come this way, lady. Do you believe me to be his servant? You do? Do you believe God can heal that heart trouble you got? Well, just keep walking, saying, “Thank you, Lord. I thank you for healing me.” All right.

Come, sir. Do you believe what you see to be the truth? What if I told you that stomach trouble was healed down there, and you go eat your supper? Would you believe it? All right. Go on, eat your supper.

You must. . . . You’re shadowed with cancer. Do you believe that God can make you well, and heal you? All right. Just keep walking, saying, “Thank you, Lord Jesus. I believe with all my heart.”

Also a nervous heart. Do you believe that God will heal it, and make it well? Just keep walking, saying, “Thank you, Lord Jesus,” and believe it with all your heart.

Come this way, lady. Look over here. Your main thing (you got several things wrong with you--ladies’ trouble), but your main thing is a heart trouble, that’s bothering you real bad. Do you believe that God will heal it, and make you well? Just keep going on, saying, “Thank you, Lord Jesus. I believe with all my heart.”

Come, sir. Got two or three things wrong with you, complications. But your main thing you want me to pray for, or ask about, is that arthritis you have. Look at the arthritis. Just keep moving, believing, and you’ll never have to take that stick. Amen. Believe it with all your heart.

You got stomach trouble. It’s ‘cause . . . had you for a long time. It’s a nervous condition, making an ulcerated stomach. You drink anything (it’s kind of like coffee, or something), it gets sour in your mouth, and things like that. Go believe, now, and it won’t bother you no more. Jesus Christ will make you well.

Come, lady. Do you believe that Jesus Christ... Just a minute. Do you believe God heals that sinus, sitting there, and make you well from the sinus? Do you believe it with all your heart? The lady sitting there with the checkered-looking dress on--do you believe that God will heal you and make you well of it? You had more faith than you thought you had. It's all right. It's over now. You believe.

What do you think? Do you believe that God will heal you and make you well of that nervous condition, sitting there--that man? You do? You believe it? Now, who'd you touch? You never touched me. You touched Him. That's what did it.

You fell over your... You was having eye trouble. Your eyes are getting so bad, you can't hardly get around. Do you believe that God will make you well? Believe it and you can have it. I challenge you to believe it.

Come with stomach trouble, and it's just left you. Do you believe it? Now go on your road, and rejoice, and say, "Thank you, Lord," and be made well.

This little lady sitting right here, with the green-looking dress on. You're trying to touch something. You're praying. Do you believe God can tell me what you're praying about? Get rid of that gall bladder trouble, and you think you'd be all right? Lady, kind of heavy-set there, with the dress on--big--do you believe that God will heal you of the gall bladder trouble? If you believe, God'll grant it to you, and you can go, and be made well. Amen.

99 You have to believe it. He can only do it as you believe. How many of you wants to believe with all your heart? Now, "Sirs, we would see Jesus." He is raised from the dead. He's alive today. He's here in his church, showing that his coming is drawing nigh. The world is going to be burned, like it was in the days of Sodom. The atoms is already gathered together, and loads and things, to set her afire. But, before that happens, the promised Son will arrive in person, Jesus Christ, to take home his church. Do you believe that with all your heart? Do you believe that He's the same yesterday, today, and forever?

100 How many believes, now, that his presence is here, and you believe that He made this statement: "These signs shall follow them that believe. If they lay hands on the sick they shall recover"? Raise

up your hands. Now, lay your hands on one another. Where the sick people is, lay your hands. Lady, I'm afraid they'll make you [unclear word]. Put your hands.... Now, you pray for each other. Don't pray for yourself; pray for the one you got your hands on. Now He's here to heal each one of you. Believe it!

Heavenly Father, we believe now with all of our heart, that in the presence of Jesus Christ, the Son of God, that the devil has lost his power, his influence. And Jesus Christ lives now. Come out, Satan. May these people be made well, for the kingdom of God's sake.