

# What We Are Here For (Identified Christ Of All Ages)

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1 ... bring out a few scriptures here, that I want to refer to tonight. I was thinking on the subject of "What We Are Here For." I want to read for a portion of Scripture, which I believe that all... Every meeting should have God's Word read in it, because ... I know He could meet us without reading the Word, but I'm so afraid that I'll make a mistake. So if I read his Word, I know there's no mistake in that. So, I read his Word. Then I know that something will come from the meeting because of the reading of his Word.

2 And therefore, basing our thought upon the scripture that we shall read: one place is found in St. John the 10th chapter, beginning with the 32nd verse, and 39th inclusive; then, in the familiar old text Hebrews 13:8. Now in St. John the 10th chapter, beginning with the 32nd verse, we read this:

*And Jesus answered them, Many good works have I shewed you from my Father; for which of these works do you stone me?*

*The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because ... thou, being a man, makest thyself God.*

*Jesus answered them, Is it not written in your law, I said, Ye are gods?*

*If he called them gods, unto whom the word of God came, and the scriptures cannot be broken;*

*Say ye of him, whom the Father has sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?*

*If I do not the works of my Father, believe me not.*

*But if I do, though you believe not me, believe the works: that*

*ye may know, and believe, that the Father is in me, and I in him.*

*Therefore they sought again to take him: but he escaped out of their hand. . . .*

And, in Hebrews the 13th chapter, and the 8th verse:

*Jesus Christ the same yesterday, . . . today, and for ever.*

Let us pray. Heavenly Father, sanctify the messenger tonight, Lord, to the message, and the hearer of the word, for we ask it in Jesus' name. Amen.

3 Now as we approach this text, just a little formal text for the first night to get acquainted, I want to take the text: the identified Christ of all ages. Now, the book of Hebrews here tells us that He's the same yesterday, today, and forever. And we read in the Bible here that these Jews was questioning Him. We find the Greeks questioned Him. It was a constant question. It was because so many people have so many different interpretations of Him.

No one has ever heard of Him but what longed to see Him. I'm sure that if I could ask tonight how many of you would like to see Jesus, every hand would go up. There's not a person that ever heard of Him but what they want to see Him.

4 There's something about even his name that just enchants us. There's something about it that thrills our heart, just to hear that name "Jesus." Because in that name we have forgiveness of sin, we have our redemption; for the whole family in heaven will be . . . bear that name, and so we . . . God taking this human name to be placed upon Himself when He was manifested in the flesh. What a wonderful name!

Now, we're thinking of Him being so great, and down through the ages all men has cried to see God. Now, the trouble of it, since the time of Job. . . . I think Job is considered one of the oldest books of the Bible. It was just placed in. It was written the time of Moses, Moses writing the first four books. Now, we believe that Job in there cried out one time, "If I could only see Him! If I knowed where I could go to his house I'd like to [in other words] knock on his door."

5 We all know that we come from somewhere. We're behind some curtain that we ... there's something in us reaches out for something that... We know that we come from somewhere. We cannot be just like we are without being something behind us to make us. My watch could just not have happened. Anyone with their right mind would know that watch--jewels, and timing, and regulations and springs, and hands--it just could not have happened. It's impossible for it to happen.

6 Look at the rest of creation, how it's set together. We know it could not have happened. How much greater is a man than the watch? The man designed the watch, and timed it, and put it together. So if it's impossible for that watch to be ... just happen, how much greater is it that you and I just happened to be here? There's got to be a creator behind us.

7 If we watch his great creation, how it moves, and how He lives in it--lives in it... We notice the leaf, how a leaf hangs on a tree. And around about the middle of August, without frost or anything, the life leaves it and goes down into the root. The leaf drops off and goes right down on top of the ground. Now, what's the matter? There's some intelligence that speaks to it. The tree has no intelligence of its own. So the life goes down into the root of the tree to hide from the cold weather. If it stayed up there it would die, the winter would kill it.

8 Now, what does the leaf do? It lays on the ground and rots. What does the life do while it's in the root? It sucks back the substance from that dead leaf--the calcium, and whatever goes into it--and rises up again in the spring, and comes right back to its place again, bringing another leaf. It's a testimony--death, burial, and resurrection.

9 The sun rises of a morning, like a little baby born. Eight or nine o'clock it's in school. Ten o'clock, it's out of school. Twelve o'clock, it's in its middle age, and then it starts dying. Dies again, and sinks in the west. Is that all of it? Rises up the next morning to testify life, death, burial, resurrection. Everything, all ... God lives in his creation. He does that, and has done it through all ages.

Now, the only way that we'll find out if God still lives.... We can see Him in his creation, but how did God ever display Himself to people that...? Someone says, "Well, where is God? You talk so

much about Him.”

10 In Africa, in the mission fields there among the Afrikaans, they use the word “amoyah,” which means an unseen force like the wind. “Your God,” he says, “the unseen God, He’s like the wind. He’s a power, but we don’t see Him.”

11 Well, I believe that we can see Him, because we find in the 12th chapter of St. John some Greeks came to see Jesus. And they said, “Sirs, we would see Jesus,” and they were taken to Him by one of his disciples. And Hebrews 13:8 said, “He’s the same yesterday, today, and forever.”

And if he could be taken in them days to be seen by one of his disciples, why can’t we of his disciples tonight bring the seekers to his presence, if He’s the same yesterday, today, and forever? The Bible says He is. He’s the same yesterday, today, and forever.

12 Now, I know this sounds rashal, but if you’ll just bear with us a few minutes, I believe that I ... by God’s help with his Word, and according to his Word, I can bring Him right here before you. And then that ... What a consolation! That’s what we’re here for. We Christians are here to find consolation, to bring ... to come in the presence of the God that we know that’ll ... can raise us up like He does the leaf, that can bring us back.

13 Is it just a myth? Is it just some words put together? Is it some Jewish fables, or is it a truth? Where there’s so much error, there’s got to be a truth somewhere. Where there’s a bogus dollar, I say there’s a real one ... made off of it. And where there’s so much impersonation, and so many things that we see today, there’s got to be a genuine God somewhere.

14 Now, if we’re not serving Him, then let’s get away from the thing we’re doing and go serve Him. Because after all, what good’s our profession if there’s nothing to it? And our sincerity doesn’t expel us from condemnation. Heathens are sincere. People drink carbohic acid sometimes, sincere, thinking they’re taking something else. Sincerity doesn’t do it. It’s got to be a way that’s right, and a way that’s wrong. I believe that the Bible is right. I believe that God’s Word is right. Now, God’s got to judge (pardon me), He’s got

to judge the world by something.

15 Now, when I was a little boy, my family before me--not my father and mother, but before that--we're Irish on both sides, so it was Catholic. And it was just natural for me to return to a Catholic church. Well, I ... my father and mother was married out of church, and they didn't go to church. And then, when I become of age to know that there was God--as many of you has read my book--I knew there was God somewhere.

16 But now, the thought of it is, if God is going to judge the world by the church, then which church is it going to be? If it's going to be the Catholic church, then which Catholic church--the Roman, the Orthodox, or which one--is He going to judge it by? If He's going to judge it by the Protestant, is it by the Methodist, Baptist, Pentecostal, Presbyterian? Which one? See, there's too much confusion. So a fellow would say, "Well, it just [Oh, yes it does!], it doesn't matter as long as you're sincere."

17 The first book in the Bible.... What caused death, sickness, sorrow, and sin was because one person disbelieved one word. In the last book of the Bible, the same God, on Revelations 22, said, "Whosoever shall take one word out, or add one word to it, his part will be taken from the book of life." So that's got to be the judgment book.

18 Now we find out that "In the beginning [St. John 1], 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." We beheld Him, the only begotten of the Father; that the Word itself, God, was made flesh and dwelt among us.

19 Hebrews 13:8 says, "He's the same yesterday, today, and forever." Then if He is the same, and it's the Word, then how did the Word declare itself through all other ages? It'll have to do itself the same way today, to be Jesus Christ the same yesterday, today, and forever. That's no more than truth. He is the Word. And how the Word was declared in all other ages, God doesn't change Himself. Malachi 1, or Malachi 3:6, says He doesn't. "I'm God, I change not."

20 So exactly the way that He was in the beginning, He is today. And He was the Word to the human race in the beginning. God never give the human race a church to stand behind, never give them a creed to stand behind. He fortified the human being with his Word: believe this Word and live.

21 It's the same thing today, and Christ is that Word. "In the beginning was the Word. The Word was with God, and the Word was God ... And the Word became flesh and dwelt among us." Now.

22 What He was in other ages, then He's got to be the same today, if He remains the same yesterday, today, and forever; which I think I thoroughly explained, that it is Jesus Christ the same yesterday, today, and forever--and He's the Word. Now, Jesus said the Scriptures could not be broken, the Scriptures was true. And the Scripture says in St. John 1 that the Word was made flesh and dwelt among us. God became flesh in his Son, Jesus Christ, and dwelt among us.

23 In St. John 10:35, Jesus called those which He came to--which was the Word--in the beginning, "prophets." Jesus said here, "Your own law teaches you that those who the Word of God came to..." And the Word of God came to the prophets. Now Hebrews the 1st chapter says that in the ... said, "God in sundry times [that's old times], divers manners, spake to the fathers through the prophets; in this last day through his son, Jesus Christ."

24 Now notice, now, God... Jesus said that those who the Word came to was called gods--that was prophets. Now, not the man himself was God; no more than the body of Jesus Christ was God. He was a man, and God was veiled behind Him. God always has veiled Himself away from the public, and revealed Himself to the people who will believe it.

25 God ... this last Sunday at the Tabernacle I preached on "The Unveiled God." God has always veiled Himself behind something, so that the people of the outside world would know nothing about Him. But He reveals Himself to his children, and to those who are

willing to come in behind that veil.

26 In the Old Testament there was badger skins that hid God. He was in the Shekinah glory. They was behind the badger skins. Before they become behind the badger skins, the Word was in Moses, the prophet. He went up on the mountain, he had met the pillar of fire, and it was spoke to him. He went down and performed the signs of the prophet, brought children of Israel out of Egypt to this mountain.

27 And then God came down and identified Moses by bringing him into that pillar of fire, and veiling him. No one else could go. Not any person. To try to impersonate that, could not do it--they died. Taken one man. He went in behind here into the pillar of fire, into the glory of God, and into the Shekinah glory. And when he came out with that word for that age, he was so shining with the glory of God till he had to veil his face. The people couldn't steadfast look upon him. And that was the natural veil.

28 What is it when a man breaks through that veil into the Shekinah glory now? The world calls him a fanatic. They can't see what's wrong. But behind there there's no beauty of him. He might not pronounce his words right. He might not dress just right. He might not dress in clergy clothes. She might not dress the way they think she ought to. It may be.

29 But you see, inside--behind that badger skin, behind that human skin--in there is the Shekinah glory. In there is the power. In there is the Word. In there is the shew bread, and the Shekinah glory (which is the light) that makes light that ripens grain. You Kansas people know that by your wheat crops. Without that sun it won't light.

30 And until you come in behind that badger skin, until you get out of your old skin, your old thoughts, your old creeds, and come into the presence of God.... Then the Word becomes a living reality to you. Then you're awakened to the Shekinah glory. Then the Bible becomes a new book. Then Jesus Christ is the same yesterday, today, and forever. You're living in his presence, eating the shew bread that's only provided that day for believers, priests only. And we are priests, royal priesthood, holy nation, peculiar people giving spiritual sacrifices to God. But you must come into

behind the veil to see the unveiled God. And God is unveiled—that's his Word made manifest.

Now today we have so many people say “Well, we as So-and-So, we believe it this a-way.”

The other group says, “We as So-and-So, we believe it this way.” See, you get so many interpretations. God don't need any interpreter. He interprets his own Word. The Bible says, “It's of no private interpretation.” God reveals Himself.

31 He does . . . in the beginning He said, “Let there be light,” and there was light. That don't need any interpretation. God said, “A virgin shall conceive.” She did. That don't need any interpretation. God said in the last days He'd pour out his Spirit upon all flesh, and He did. That don't need any interpretation. It's still the Word. The Word is God.

32 God in every age has allotted so much of his Word, and in there watch what He did. He sent a prophet. And the Word of the Lord comes to the prophet. The prophet reveals it to the audience, and the audience believe it. And then that is God in action, God moving by his Spirit.

33 Now, we find He identified Himself as the Son of man here. Now, to fulfill. . . . Now, when He came on earth, remember He identified Himself to the public, outside. He identified Himself as Son of man. He came in three Sons' names. He came as Son of man, Son of God, Son of David. Now, a Son of man is a prophet. Even Jehovah, Himself, called Ezekiel, said, “son of man. . . .” Jehovah, speaking to a man, prophet, called him “son of man.” And Jesus identified Himself as Son of man, because the Scriptures cannot be broken.

34 In Deuteronomy 18:15, Moses said. . . . After the children of Israel said, “Don't let God speak any more. We want Moses to speak to us,” He said, “I won't speak to them no more like that, but I will send them a prophet.”



35 In Deuteronomy 18:15, he said, “The Lord your God shall raise up a prophet liken unto me.” And so that scripture cannot be broken, He had to come as Son of man. Now that was for his age when He was here on earth.

36 Then when He died, rose, ascended, and sent back the Holy Spirit, that was the Son of God. God is a spirit, and through the church age it’s been Son of God.

37 And then in the millennium it’s Son of David, sitting on the throne, ruling. He has ascended up. “He that overcomes shall sit with me on my throne, as I have overcome and sit down on my Father’s throne.” He’s sitting on the Father’s throne now. But in the millennium He sits upon his own throne because He is the Son of David. Son of man, Son of God, Son of David, see—it’s just perfectly.

38 Now we find out He had to come as a prophet--the unchanging of his Word. God changes not. God does not change, for He was the prophet that was in Joseph. He was the prophet. He was God in Joseph. He was God in David.

39 Watch Joseph, just portrayed the life of Christ almost perfect. But he made a mistake to show that it wasn’t Him. Men make mistakes. See, he told Pharaoh, he said.... He told his father--which was a prophet, Jacob--he said, “You tell Pharaoh that we are herdsmen, because a shepherd is an abomination to an Egyptian.”

But the father ... the Spirit wouldn’t let him do it. He said, “Your servants are shepherds.” So you see Joseph there making a mistake.

40 David, a great man, made a mistake. A man after God’s own heart; yet took Bathsheba, thinking he could hide that from the very God that he had served all of his life. But God exposed him by Nathan, the prophet, see. But yet, look at David when he was going out, exiled from his own people, a rejected king. His own daughter had been ravished by her brother, and the other brothers had killed him. And here he was.

41 Absalom had raised up, and separated the army, causing revolution. David, his own father, was excommunicated, taken away, rejected by his people; going out of the city, a little crippled-like fellow, dragging along there, making fun of him, spitting on him.

That guard pulled his sword, said, "I'll let that dog's head stay on him, spitting on my king?"

David said, "Let him alone. God told him to do that."

42 No doubt David didn't know what he was doing. Walked up the same Mount of Olives there, and looked down weeping, a rejected king--where a few hundred years after that, Jesus Christ sat on the same mountain, the Son of David, weeping as a rejected king, and they spit on Him also.

43 You see, all these things just portrayed Christ. He was a part of... God doesn't change, his nature doesn't change. His character doesn't change. He's still the Word, see. And Malachi 3:6 proves that. He just changes his form for each age. Each age He has allotted part of the Word, which has been prophesied would happen in certain days. Well, as that age comes along God just moves in another form. See, it's God all the time--the Word, the Word made flesh and dwelt among us.

44 Now, in Hebrews 4 we find out (Hebrews 4:12) Jesus was perfectly identified by his works and what He did, because Hebrews 4:12 says that the word of God is sharper than a two-edged sword. It also is a discerner of the thoughts and intents of the heart.

45 That's how Abraham, when this man met him with dust on his clothes... And we find out, when Abraham seen this man, he called him aside. Two of them went down into Sodom--a very beautiful picture of this day we're living at, when we find a modern Billy Graham, and them, in Sodom, bringing them out.

46 Look at the church-elected though, the real seed of Abraham. Lot was a nephew. But Abraham.... This man never went down, the one that talked with Abraham. And as He spoke with Abraham, He said, "Abraham. . . ." Now remember, his name was Abram a few days before that, and his wife was Sarai--not Sarah. And He said, "Abraham, where is your wife Sarah?"

Said, "She's in the tent behind you."

He said, "I'm going to visit you according to the time of life." And Sarah, in her heart she kind of laughed about it. And the man, with his back turned to the tent the Bible said, said, "Why did Sarah laugh?", in the tent behind Him. And Abraham called that man "Elohim." Elohim is the self-existing One.

47 Now, the English word "god" means anything. Them English words, you have to watch them, 'cause they got all kinds of perverted ideas. A god ... this desk could be god, a tree could be god, a man could be god, anything god. The English word "god" means.... But "Elohim" means self-existing.

48 There can only.... This desk is not self-existing, a man's not self-existing, the tree is not self-existing. But Elohim is; self-existing One, manifested in flesh, standing there eating, drinking milk from the cow, eating the flesh of the calf, eating bread and talking with Abraham. And Abraham said it was Elohim.

49 And Jesus, in St. Luke 17, said, "As it was in the days of Sodom, so shall it be when [at the returning], when the Son of man will be made manifest." Not Son of God now; Son of man be made manifest when He's being revealed, made known to his church. Son of man will be revealed just before the promised Son.

50 Abraham had seen God in many different forms--in a light and in visions. But here was God in a man, just before the waited and promised son appeared. Jesus said before the promised Son returns again, Elohim would make Himself, his Word, manifested in flesh. God! "Sirs, we would see Jesus."

51 God manifested the same in all ages. It's always been He's hid Himself in behind human flesh. It's God in you. "A little while and the world seeth me no more; yet ye shall see me. I'll be with you." He's even in us. He will be to the consummation, until He's revealed in a form coming from heaven, God's Word of this age.

52 What did He promise this age? If you look in the Bible and see what's promised of this age, and you see that living out, I don't care who says it's right or wrong, it's right--because it's God interpreting his own Word. He needs nobody to say, "Well, them days are past. No such a thing as divine healing. And, oh, that's fanaticism." It's wrong! When God says He'll do it at a certain age, He'll do it.

53 But the thing of it is we get in an old trend of something way back, some great school from way back, and we miss it. That's the reason they missed Jesus when He came. They were still trying to live under the law, when the Bible had clearly said right here.... I'll read it. He said, "Search the scriptures; in them you think you have eternal life: and they are they that testify of me. If the scriptures don't testify of me, then it's wrong."

54 Surely they could've seen the virgin would conceive. Surely He was a perfect answer to the scriptures. We Christians believe that now. But what good would it have done Moses to come with Noah's day, Noah's message? What good would it have done for John the Baptist to come with Moses' message? See, we haven't got Sankey's message, we haven't got Moody's message. We've got the message of this hour. We ain't got Luther's message, or Wesley's message. They were all right. But this is another day, this is another promise, this is another church age. Jesus Christ the same yesterday, today, and forever.

55 How astounding it is, how blind people can get in the age! But it's got to be that way--lukewarm in this age. The Bible said that they'd be spewed from his mouth in this Laodicea church age. But as many as He loves He chastens and rebukes. He spoke it would be this way in this Laodicea church age.

56 Remember, God changes his form. “En morphee,” the Greek word, means He puts on a different mask--like in Carmen, or something, or Shakespeare’s plays. He’s like an actor. He changes his form. All what those prophets were, that was God in those prophets, Jesus said so. “You call them gods who the Word of God came to. And here I am, the Son of God! How do you condemn me?” Oh, my!

57 The same thing is today. It’s God manifested in flesh, the message of the hour, the light of the day. We can’t have them other messages back there. They’ve done been lived up. We live in a glare of a light. That’s the greatest detriment. The greatest robbery the nations has ever knowed was performed in England here not long ago, done by false lights. Seven million dollar train robbery, never was known of before in history. That was a great indebtment, a marker to the age of villains in the world.

58 And the greatest marker of villains in the age, and the world that we ever live in, is a false light in this hour that we’re living in--trying to put us back under some kind of creed and things, when we’re living epistles. Or otherwise, we’re epistles that’s living that’s been written; and now living out the Word of God as He promised in the hour--manifested Word, epistles written that’s been living out.

59 That’s what the apostles was. That’s what John the Baptist was. He was the voice of one crying in the wilderness. He tried to tell them that. He was also Malachi 3. “Behold, I send my messenger before my face, to prepare the way before the people.” He was that living Word.

60 And the true borned-again church in this hour is the living Word of God. It’s the Word of this age made manifest. Search the Scriptures and see what’s supposed to be in this age. There is Christ living again, just changing his mask from one to the other.

61 Now He was thoroughly identified as Messiah. They should have known it. We know what Messiah was supposed to be: was supposed to be a prophet. That’s what the Bible said He was. That’s

what He said He was. “I, the Son of man. . . . Who do you say I, the Son of man, am?” Always identified Himself as a prophet age, identified Himself as God’s prophet. That’s what He was. But He was more than a prophet. He was the God-prophet.

62 What David was, what Moses was, what Elijah was, what all of it was, in Him dwelt the fullness of the Godhead bodily. He was the God-prophet. He was . . . God, Jehovah, became a flesh in his own Son, raised Himself up a tabernacle to manifest Himself in. All the rest of them failed. They had flaws; but there was no flaw in Him. Even God, Himself, said, “This is my beloved Son, in whom I’m pleased to dwell in. [That’s right, no flaw in Him.] Hear ye Him.” He was manifested God.

63 They said, “You make yourself God, or equal with God.” He was. He was his own Son. He had . . . He was the manifestation of God. God was in Christ reconciling the world to Himself. And in this last day He speaks to the people through his Son, Christ Jesus, making Himself known. Then what is Christ? The Word. The Word of what? The Word of Moses? Yes. But today He’s the Word manifested for this day.

64 Notice how Jesus was. Now He was to be a prophet. Let’s see if he had the Messiahic sign. Let’s go to St. John, the first chapter, for the next five, ten minutes before we close. St. John 1, we see Him come on earth. He was born of a virgin, just what the Bible said. Was conceived in the womb of a virgin. Not that the virgin was a goddess, now. She . . . you say, “What about Mary?” She was imperfect. She was a woman, just a woman like any other woman. Not a goddess; a woman.

Somebody said, “Ain’t you ashamed to say that?”

65 No, sir. Watch her. . . . Where’d she make the mistake? Why, here she made one. When they went down to the Pentecostal feast, and the people went along three days’ journey and they missed Him, his parents. So they went back to find Him. And they found Him in the Scripture, debating it with the priests in the temple. And watch

what Mary said, right there before those priests, those critics. She said, “Your father and I have sought you with tears.”

But the Word always straightens the error. He was the Word, a twelve-year-old boy. Where did this wisdom come from?

66 Remember, right there she denied her testimony. She said God was his father. And here she said, “Your father and I [Joseph] have sought you with tears.”

He said, “Don’t you know that I must be about my Father’s business?”

67 If He’d been with his father, Joseph. . . . Joseph would have been his father, He’d have been making cabinet doors, and things. But He was about his Father’s business, straightening out the Word for that day. He was the Word. Amen! See, Mary made a mistake. But there’s no mistakes that He made. He was the perfect One.

68 Notice. When He was born, brought up, baptized by John, the Holy Ghost came upon Him. Into the wilderness, back out, his ministry started, healing. There was a man named Simon, and he came with his brother, Andrew, to a meeting. Now listen closely, now (we’re going to close), and see what He was then. And if He spoke to the fathers by the prophets, in this last days by his Son--see just what God is today, see if He is identified the same way.

69 How did He identify Himself? Did He come down and say, “Now, I have went through the school. I’ve got my Bachelor of Art, PhD, LL, so forth. I’m ready for my ministry.”? No, sir. He did not do it. He went into the wilderness, like John did, came out anointed with the Holy Ghost.

70 Watch how He identified Himself when He started preaching. There was a man. . . . Andrew had been listening to John, went with Jesus to find out where He was at, followed Him down to the meeting, brought his brother, Simon. As soon as Simon walked up into the presence of Jesus, Jesus said, “Your name is Simon, and you are the son of Jonas.” That identified Him. Right there Peter’s name was changed from Simon to Peter (which is “little stone”), and

became the head of the church later.

71 Then we see a fellow standing there by the name of Philip. He said, “Now wait a minute. We haven’t had a prophet for four hundred years. The next prophet, we know what it’s to be.” So then he goes around the mountains about fifteen miles--if you’re ever there to mark the place--where he found a friend that he’d been having Bible lessons together. He was a very staunch man, fine, cultured man. His name was Nathanael.

So, no doubt walking up to the door, and finding that he wasn’t right at his house, it might have been his wife that said “He’s out in his olive grove, out there praying. . . .” So Philip, so enthused about what he’d seen done--the perfect identification of Deuteronomy 18:15, a prophet had raised up. . . .

72 So he went, met Nathanael, and said, “Nathanael, come see who we found.” Didn’t have time to discuss the weather and things--the message was urgent. His heart was burning. That’s too much with us now. We got too many other things to do besides this. And the first thing you know, he said, “Come see who we found. Jesus of Nazareth, the son of Joseph.”

Let’s break in on their conversation. As they walked around the seashore, I can hear Philip say to Nathanael, “You know that old fisherman down there, you know. . . .?”

“Oh, the old one that died here not long ago? Jonas?”

“No, no. His son, Simon.”

“Yes, yes. Oh, I remember buying fish from him. Well, what about him? He hasn’t got enough education to sign his own name. He couldn’t sign my receipt.” The Bible said he was ignorant and unlearned, but they’d taken notice he’d been with Jesus. So we find out he couldn’t even sign the receipt. He said, “Yeah.”

Said, “You know what? When he come right up in the presence of this man. . . . The man, not knowing him, told him his name was Simon, the son of Jonas.” He said, “Isn’t that the Messiah? Isn’t that a prophet? Isn’t that Deuteronomy 18, the



scriptures fulfilled? Chase back his life. What day are we living? We're living watching for that coming Messiah. All of us Hebrews are. Isn't that it?"

"Oh, now, wait a minute," said Nathanael. "I have to find out."

"But it won't surprise me if He won't know you."

"Aw-w, let me see it. Let me go to one of the meetings, and see it done."

"All right."

73 Walks right up in the meeting where Jesus was standing. Jesus said, "Behold an Israelite in whom there's no guile."

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

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

That was it! That was it! What is that? Jesus Christ the same yesterday, today, and forever, see. He identified Himself the Word.

74 What did this reader say? "Rabbi, Thou art the Son of God. Thou art the King of Israel."

But there stood some of those by who didn't believe that. They said, "This man is Beelzebub."

75 Jesus said, "I forgive you for that [calling the Spirit of God an unclean thing, because the atonement wasn't made]. But when the Holy Ghost [He, the Holy Ghost. "He" is a personal pronoun.], when... [Not a thought; a person.] When he, the Holy Ghost is come, to do the same thing, one word against it will never be forgiven." Remember He's the same yesterday, today, and forever--the identified Word made flesh.

76 Then we find Him there. . . . Now that was Jews. There's only three races of people. We can have our segregations, and integrations, and whatever you want to. It's not my interest. I'm a servant of Christ, serving all men. But listen, let me tell you. Looky here. There was a Jew, Gentile, and Samaritan. Watch the gospel. Talk about Peter with the keys--he opened it on the day of Pentecost to the Jews. Philip went down and baptized the Samaritans, and cast out devils. Holy Ghost had come upon them not. Peter came down and laid hands on them. They received the Holy Ghost. And at the house of Cornelius the Gentiles received it.

77 Now, the Gentiles . . . we Gentiles, we Anglo-Saxons, we wasn't even looking for no messiah. We were heathens with clubs on our back. We were worshipping idols. But both Jew and Samaritan was looking for a messiah, and He only comes to those who are looking for Him. Bear that in mind through this meeting. He'll only meet those who are looking for Him. Find Him.

78 Then He's need. . . . He was going to Jericho one day, and had need go by Samaria. That's up around the mountains. He got down to the place. Now, we see Him identify Himself as the Messiah, showing his Messianic sign. And they blasphemed it. So He need go by Samaria. They was looking for a messiah, too. So He came to a city called Sychar.

79 Along about twelve o'clock. . . . The well's still there that He sat down by, just outside the city gate, where the public pump . . . they all come to get their water. It isn't a pump. They just let it down with a windle and draw out the water. And they have them big jars --do it yet today.

And talk about a balance! Some of you women walking with books on your head, you ought to see how them women can put a five-gallon jar on top of their head, and one on each hip, and just walk along talking--balance it just as perfect.

And going down about eleven o'clock in the day when . . . they got there around noon. And He sent the disciples into the city to buy vittles.

80 And there was a woman in the city, of ill-fame. She wasn't allowed to be with the rest of the women. So she came out to the well to get her portion of water. And when she was about to let the water pot down, she looked, sitting over against the wall, at a man that spoke to her, said, "Woman, bring me a drink."

Now, they had straight segregation, Jews and Samaritans. And she let Him know right quick that it wasn't customary for a man of his type to ask a woman of her . . . a Samaritan, any favor--because the Jews and Samaritans had no feeling one for the other, had no things in common.

81 He said, "But if you knew who you were talking to, you'd ask me for a drink, and I'd give you water you don't come here to draw." What was He doing? Contacting the woman's spirit. He was a prophet, and the discussion was whether you should worship in Jerusalem or in the mountain. He said, "The Father seeks those to worship in spirit and truth."

82 And He went on till He found what the woman's trouble was. He went right down till He found her trouble. We all know what it was, who reads the Bible, St. John 4. What did we find? She had too many husbands.

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

She said, "I don't have any husband."

He said, "Thou hast said the truth, for you've had five."

Look at the difference to that little woman, and those priests in that day. She said, "Sir, I perceive that thou art a prophet. We haven't had one for four hundred years. I perceive that you are a prophet. We know when the Messiah cometh, this is the thing He'll do. [Is that right?] He'll show us these things. He'll tell us this."

83 He said, "I am he that speaks with you."

Just an ordinary man sitting there, just thirty years old--probably looked fifty, 'cause they just said in St. John 6, "You're a man not over fifty years old, and say you seen Abraham? Now we know you got a devil."

84 But He said, "Before Abraham was, I AM." And there He was, just a young fellow--probably graying a little in his beard. His work... His human body was frail. "No beauty we should desire him." An old badger skin again. But what was on the inside of it was Shekinah. What was on the inside of it was God.

85 God... What was it? There it was identified--the Word of God, knowing the secret of the heart, see. That was the Word of God. He was the Word of God. And the Word of God still does that, because He's the same yesterday, today, and forever. Do you find it? Find it in your thinking now? Notice. The same yesterday, today, and forever.

86 She went into the city and said, "Come see a man told me what I've done. Isn't this the very Messiah?" If that was the sign of the Messiah to the Jew and to the Samaritan, and He's no respect of persons--the same yesterday, today, and forever...

87 And that was the ending, when God stopped dealing with Jews and Samaritans. And this is the end of the Gentile dispensation, when He's come up through reformers, and so forth, to the end. And promised "As it was in the days of Abraham, so will it be when the Son of man is being revealed to the Gentiles in the last days."--He'd return again.

So much could be said here. But let me hurry now, because it's nine o'clock, just a little after. We're going to be out by nine-thirty, the Lord willing.

88 Notice. The prophet said over in Zechariah 14:6, "There'll be a day that won't be called day nor night, but it'll be a day of gloom.

But in the evening time it shall be light.” Now watch quick. No scripture can be broken. It’s all got to be fulfilled.

89 Now, how does the sun rise? Where does it rise at? In the east. Where does it set at? In the west. Civilization has traveled with the sun, and so has the gospel. Get it? Now we’re right back on the West Coast now again. If we go any farther, we come right back east again, cross right around the Pacific to the east again. Nothing in there, see?

Now civilization has traveled with the sun. The gospel has crossed the waters. It come from the Mediterranean across into . . . from St. Paul to Germany, from Germany across the English channel to England. From England it crossed over the Atlantic to the United States. And now it’s back again to the Pacific.

Watch. The same sun that rises in the east is the same sun that sets in the west, s-u-n. And the same Holy Spirit that fell on the day of Pentecost in the east. . . .

90 Now, it’s been a day it could not be called a day. It’s gloom, a gloomy day, rainy. You see it here in Kansas--rainy, gloomy. We’ve had enough light to join church, and to do these things--enough light to get around in. But He said, “In the evening time it shall be light.” --the Son would return again.

91 And the Holy Spirit returning in this last days with the fullness again of God’s power, the Word being made manifest through the Lutheran. . . . And just like a pyramid growing up, the Lutheran (first reformation), Wesley, Pentecost, and now being honed right in for when the headstone comes back to the pyramid. It’ll have to fit like the rest of it. You can’t even run a knife blade between it, it’s so perfect.

92 And so will. . . . The ministry in this last days will be so close--like your hand being the positive, and the shadow of your hand being negative--as they become . . . after awhile they become one, they become so. . . . And that’s the way the church becomes, the bride becomes, to Christ. They become one, like any man and wife, see. She’s coming right down to the last days. And we’re trying to live in the glare of another day? He’s the same yesterday, today, and forever; identifies Him perfectly with Hebrews 13:8: “Jesus Christ

the same yesterday, . . . today, and forever.”

93 If we lived back in Luther’s age. . . . We look right back here in that age. We see exactly, that Sardis age, that Luther was that messenger, just exactly with the horse that went out, with the rest of it went in that age. We find the Wesleyan age, the Philadelphian age. We find that great revival age that went forth, brotherly love. We find Wesley exactly in the place where the Bible said he was. We find it today just where He said he was. It’s the hour, the time we’re living.

94 Listen. Those Greeks failed to see Him. Why? “Sirs, we would see Jesus.” They failed to see Him because He was clothed in his human temple, God in a man. Human flesh was what blinded them. They couldn’t understand. “You being a man make yourself God, or equal with God.”

95 He said, “Well, if you could call them by the law, and no scriptures can be broken, you call them gods [they were], who the Word of God came to. . . .” Then He’s the fullness of that Word--the Word that was for that day, the Son of God, the Redeemer. When God, Himself become on earth, and dwelt in a man to take death upon Himself to redeem the whole. . . . That tree out of the garden of Eden (not the woman; the man), the second Adam who died and went into the ground, to bring out those substance (Amen!), them leaves that had fallen back yonder, to bring them forth in the resurrection.

96 How much could be said about that would take us hours. But we’re here to the spot now, the Gentiles of that day failed to see it because it was in human flesh. I wonder if we’ll do the same thing? I wonder if we’ll make the sad mistake that they did?--fail to know Him because He was. . . . He, the Word for that age, was identified in a human body, a boy that had no education, that we never knewed Him going to school. He had no credentials. He never came out of any organization of that day. No education, no reputation of nothing but a crazy man, a winebibber, a friend of sinners, a man turning the world upside down, illegitimately born (his mother was pregated by a soldier), and taking his name as the Son of God, or calling Himself a prophet, this Galilean so-called prophet.

97 But the Word was made manifest. “As many as received Him, to them gave He the power to become sons of God.” And so is it today. When we see this great Holy Ghost move made manifest, as many as receives Him, to them gave He the power to become sons and daughters of God--Jesus Christ, identified the same by his Word in every generation. Let us bow our heads.

Christian friends, I want to ask you. Let's just stop and think for just a moment. Is this the truth, or is it an error? Is it . . . if it's the truth we owe everything to it. Where are we going? Where's the stop of this? How can you be sure that you're right? Now, in the beginning He was the Word, and the Word discerns the thought that's in the heart. It did through the prophets. It did through Christ. And He promised it in the last days, for He's the same yesterday, today, forever.

Heavenly Father, take thy Word, place it in human hearts, that they--all the people together tonight--this little bunch of people out here. . . . We realize, Lord, that we're living in the shadows of his coming. And the shadows are becoming more positive year by year.

98 We see the signs appearing; fearful sights we see in the newspapers and in the magazines. The moon's turning to blood. We hear of earthquakes all around the world, blasting the whole world. And now. . . . One day it shook the whole world, when the Son of God was officially turned down and crucified.

99 And now we find out that a great group called the World Council of Churches, they're officially turning out. . . . Like they said in this Laodicean age, He was on the outside of the church knocking at the door, trying to get back in. And now we find there was another earthquake who struck this--not the other nations--this nation, shook the whole world. Jesus officially turned out. And He stands begging tonight, thoroughly identified the same yesterday, today, and forever. May the believers see it. May those who are sick see it, Lord. May those here tonight be able to touch his garment, like they did in the days gone by. Heal the sick, and save the lost. We ask in Jesus Christ's name. Amen.

God bless you. Now just one moment for the prayer line. We've got exactly fifteen minutes to get out on time. Now, all I could say, I'm a man. My words can just fail just like any other man. All of us ... I've proved to you tonight that every prophet, everything else, they made their mistakes. But God makes no mistakes. His Word is the truth. How many believes that He is the Word? God bless you. That's where my faith is built, on nothing less than Jesus' blood and righteous.... Jesus is the Word.

Now, I believe Billy said he ... did he give out prayer cards? Is there prayer cards give out? I didn't know. He ... he said first that he didn't think he'd come up and give out any. But if he give out prayer cards, we'll run a little prayer line.

Somebody ... is there prayer card 1 here? Let's see who's got prayer card 1. You got 1? No? Prayer card number 1? Who has it. Is there a prayer card 1? Well, maybe he didn't give out from 1. How many ... is there? All right, prayer card number 1, come up here, and stand here a minute.

Prayer card number 1, number 2. Who has number 2? Number 3? Just for a few minutes, now we.... Number 3. Who has prayer card number 3? Look, there's a person here on a stretcher. Somebody watch their card, if they got one. Number 3, number 4, 4. Who has prayer card number 4?

It's a little card. My son, or one of the group will come down, and take these cards before you, and mix them all up. And then they give them out to you. And then, when I ... then that shows.... We had people, one time, trying to sell them prayer cards. And that's the reason they're identified that way that you cannot sell them, 'cause you can't.... You don't know who's coming up there.

When I come here I don't start from any certain number. I just start from anywhere. Through this week you'll notice I'll vice-versa, back and forth, and up and down, get these prayer cards, see. And so, that way ... we do that in order to say that everybody ... and each day giving out the cards, so people each day can have a chance to come in.

1, 2, 3, 4, 5. I call them one at a time, 'cause I don't want somebody ... be deaf, and then they say, "Well, nobody told me,"



see. They miss their place in the prayer line. And probably with a prayer card, they wouldn't give them another one, see. Prayer card number 5. Who has it? 1, 2, 3, 4, 5. Prayer card 5? That's all right. If you're sure you have 5, get up there. That's all right.

Number 6? [blank spot] Prayer card 11. 1, 2, 3, 4, 5, 6, 7, 8, 9. Prayer card 10 and 11? Look now. It might be somebody deaf. Look at your neighbor's card. All around, I guess they're mixed up all through here. All right. How many's there, Roy? Count and see. 11? 12, 13, 14, 15. 1, 2, 3, 4, 15. All right. Let's stop right there just a minute, because we don't have too much time.

Now, how many does not have a prayer card, and you believe that God will heal you? Raise up your hand. God bless you. That's right. Have that faith. Now, remember friends, while they're getting ready for the prayer line. I don't . . . don't move around now, just for the next ten or fifteen minutes, till we can . . . because see, you're a spirit.

100 Now, I want to ask you something. I said, and read out of the Scripture, that He's the same yesterday, today, and forever. And just temporarily--haven't primarily did it yet--showed you that He's supposed to get this very same thing again in the last days. How many believes that? Malachi 4, and all that is supposed to return right back again--Him again come down, and identify Himself in a prophetic message--to turn the hearts of the children back to the faith, apostolic Pentecostal faith of the fathers. That's exactly what is supposed to be done--not some creed, but back to the original faith. Now, we believe that with all of our heart.

101 Now, some of you there that doesn't have a prayer card, now remember. I'm his servant, and you're his servant: God in me, and God in you. You in a need, and me here to serve you, brings that together and makes it God.

102 Now the little woman one time. . . . Let me give you another scripture. I believe it's in St. John also. There was a little woman that was . . . she had a blood issue. Let's say she didn't have a prayer card, and she wanted to get prayed for. But there was so many standing there she couldn't get in the line. So she said, "If I can only touch his garment, I'll be made well." How many remembers the

story? Why, sure. And what did she do? She pushed through that crowd, and touched his garment.

103 Now, the Palestinian garment hangs free, and it's got an underneath garment, too, because the dust on the limbs, you know. So, it's a . . . hangs free. Now you might touch a man's coat and he wouldn't feel it, just the border of his coat. But how about that big thick, heavy Palestinian garment--it hanging down around his feet, see. He never felt that physically.

104 But she touched his garment, and she went back in the crowd. Let's say she sat down. She might have stood up, but say she sat down. What happened? Jesus stopped and said, "Who touched me?" And you know, apostle Peter thought that was so ridiculous, till the people. . . . Why, he rebuked Him for it.

In other words, he might have said, "Well, look. Everybody's touching you. They'll think that you're mentally wrong," see. "Why, everybody's trying to touch you, Rabbi."

He said, "But I perceive that I have gotten weak," virtue (that's strength) gone from Him. That one little woman, now, brought strength from Him. He looked around in the audience, and He found where she was, and He told her her trouble, and what had happened.

105 The Bible said that He is now a high priest that can be touched by the feeling of our infirmities. Is that right? Now, if you have that same faith in that same Jesus, it'll do the same thing for you. Now, be real reverent, pray. Don't doubt; believe with all your heart that Jesus Christ is the same yesterday, today, and forever, and He'll grant to you these blessings.

106 Now, Father, let your great Holy Spirit reveal to us the Word identified in flesh--their flesh, my flesh. May the Word, and promise of tonight's gospel that's been preached, be interpreted by the great Holy Spirit, Himself; for He promised He'd be with us, and He's the same yesterday, today, and forever. In Jesus Christ's name we commit ourselves to You with the message, that You might confirm the Word with signs following, as You did according to

Mark 16. Amen.

107 Now, everybody real reverent. Please don't move, sit real still. Now, remember sometimes we come in a conflict. How many is in here that's borned-again Christians? Let's see your hands. That's fine. Then you know what I'm talking about.

Now, is this ... this is the lady. This is the first lady in the line. All right. Now, this lady and I, as far as I know, are strangers--a very beautiful picture of St. John the 4th chapter.

108 Jesus met a woman at the well of Samaria, a panoramic something like this. First time they'd ever met in life. And so far as I know, this is the first time we've met. We're strangers to each other. If that's right, just so the people see that it's true, just raise up your hand so they can see. This is us, first time.

109 Now, if He is the same yesterday, today, and forever... Now, to speak with the woman, the way He did the woman at the well, would be find out something that she's done, or something that's wrong with her, or something on the ... something that I know nothing about; and would reveal it to her. Which ... I've never seen her. I'm just ... first time I was ever in this city, and I'm just here. She's a stranger.

110 Now would that make Jesus Christ the same yesterday, today, and forever? Would that make the Word a discerner of the thoughts that's in the heart, see? See, it would make Him the same yesterday, today. And here's my hand and my Bible. I never seen the woman in my life. God knows that. She's just a woman standing there. I'd ... I know no more about her than the rankest stranger there is in here to her. That's true. She knows that. I don't know her.

111 But He does, and He is the Word, and the Word reveals the secret of the heart--tells the things, the wrongs, tells her something. If she's done anything wrong and not confessed under the blood, He'll tell her about it. If she's a make-believer, He'll tell her about it. If she's a believer, He'll tell her about it. If there's anything physically wrong, tell her about it. If she's ... something ... for something else, He'll tell her about it. He can do all that, because

He's God. He knows all things. I don't know.... She doesn't know me, and I don't know her.

112 Now, if He reveals that in that way, you know it's still the Word, Hebrews 4:12. The Word of God reveals the secrets that's in the heart, knows the condition. Now if God will reveal this to us tonight, sister, as you and I stand here together, then you know it couldn't be me. It'd have to be Him.

Now, I just want to talk to you a minute, because talking in the Word like this, why, I'm preaching, you see. And then I come back, just speaking to you, like He did the woman at the well, carry a conversation with her until He found out what was her trouble.

113 Now, if God will reveal to me what your trouble is, well, you'll know whether it's the truth or not. And will all of you believe? Anybody out there know the woman? Raise up your hand if there's any people.... Oh, yes, plenty of people know her. All right. May the Lord Jesus grant this, see. That would be the ... not only the preached Word; it would be the Word made flesh, speaking out, revealing....

114 Now the Bible doesn't say that you'll be standing here, and what's ... be wrong with you, and all about it, and what you're here for, or what you done. It doesn't say that. But the Word does come down. That identifies the speaker, see, that the Word of God.... Then the message is true. Then God's identifying the message to be the truth. The baptism of the Holy Spirit, and the full gospel, has to be the truth then, if it's identified right.

115 One thing, you're all nervous, real nervous. You're upset about something. That's right. You're worried. You've had this for some time. And what it is, it's a condition on your limb. It's on your right limb. You're scared it's cancer. It's bothering you all over. That right side is completely out. It's bothering your stomach. It makes you sick. If that's true, raise up your hand. Don't fear. Just believe, and He'll make you well. You believe it? All right. Go thanking God for it, and be well. The Lord bless you. That's one lady.

116 You believe He's the same yesterday, today, and forever?

Now, here's a picture again: a white man, colored woman--Jesus a Jew, her a Samaritan. See, He let them know there's no difference in the human race. God died for all of us. That's right. He ... God made of one blood all nations. The country we was raised in, changing our color, had nothing to do with what's on the inside of us. That's right. Now, you are a Christian. Quickly, I can feel the welcome feeling that you are a Christian. That's your spirit. That would be just like He said, "Behold an Israelite in whom there's no guile."

117 Now, I see you've been very sick. An examination proves that you have cancer. That is right. And that cancer, you believe He can tell me where it's at? According to the statistics, that cancer is in the colon. If that's right, raise up your hand.

118 Now, you know there's something that's standing here that knows you. Do you believe that He'll make you well? If your faith can pull Him there, touch his garment, and reveal the same thing He did then, then go believing and you'll get well of that and be well, if you'll believe. Just believe. It's just that simple, sister, just to believe it. Don't doubt.

119 I suppose that we are strangers, too, to each other. We don't know each other. God knows both of us. Do you believe that God could reveal to me your trouble? You believe He could reveal to me trouble of anybody out there? You believe it? How many out there believe it? What do you think about it? You believe with all your heart? Then your gallstones won't bother you no more. I felt it coming I was reading the people's minds. I just wanted you to see I wasn't doing it.

120 All right, you believe me to be his servant with all your heart? Thank you. You are a Christian. You are. Not a hitchhiker--a real Christian. You're borned again. All right. Do you believe that I, being your brother, know nothing about you, but our heavenly Father, who knows us both, could reveal to me what your trouble is? I see that you've had plenty of it.

121 You've had an operation, and the operation was for cancer. You removed a breast (that's right), and you're still bothered with it. You believe you're going to be well from now on? Just pass right by here, believing with all your heart. God bless you. May the Lord

God heal you. Have faith; don't doubt. Just believe with all your heart that He is the same yesterday, today, and forever.

122 Now, do you believe, lady? We are strangers to each other. I don't know you; you don't know me. We're total strangers. But if the heavenly Father would reveal to me something wrong, something that you've done, something that you ought not have done, or ought to have done and did not, whatever it is, whatever it might be, you'll believe that He is the same yesterday, today, and forever? You know it had to be Him that would do it. Is that right?

123 You're troubled with a growth, and that growth is on the head. You're scared. That's right. You believe that it will come off now? That Jesus Christ will make you well? "As you have believed it, so shall it be to you." Go believing. Amen. God bless you. Just on your road, believe. Don't doubt, just believe with all your heart. Have faith, don't doubt. Just believe with all your heart.

Your stomach's been bothering you, stomach trouble. Want to go eat? Believe. That's it.

124 How do you do? We're strangers to each other. I don't know you; you don't know me. But there's somebody here, unseen but veiled, in between us, that knows what your trouble is. I see you trying... Yes, it's arthritis. Do you believe He'll make you well of that? Go believe it. You'll never be crippled up with it if you'll just believe it.

You have many things that bothers you--lady's trouble for a long time. Then another thing, your main thing that you're interested in being healed, is arthritis also. You believe that He'll make you well? Go believe it. That's all. Just have faith, and don't doubt.

125 I'm a stranger to you. I've never seen you in my life. There's another woman keeps appearing. If God will reveal to me something about you--oh, your ... a tumor, facing an operation. That little woman laying in that chair is facing the same thing. It's a tumor. You believe with all your heart? You do? God will make both of you well, if you'll believe it. Lay your hand over on her. That's it. In the name of the Lord Jesus, in the name of the Lord Jesus, may you be healed, sister. See, you...

126 I can't explain that, friends. Don't ask me to. Pressure, power--what is a tumor? It's a growth. What is a growth? Multiplication of cells. What are you? Multiplication of cells. What is a tumor? In the Bible it's called a devil, tormentor. See him screaming for help, and that answered back, see, two just alike. And that's what did it. All right.

127 Come, lady. We're strangers to each other. You've had a nervous condition for a long time, which has caused you to have a stomach condition, stomach trouble--peptic ulcer, souring in your stomach and sensitive to the teeth, and so forth. You believe that Jesus Christ will make you well now? All right, go eat your supper then. Believe with all your heart. Jesus Christ will make you well. Just believe.

128 We're strangers to each other. Where does God live in a human being? In the heart. That's where your trouble is at, in your heart--not because of the lack of God. But by letting your faith loose to heal that heart trouble, you'll get well. Go believing. Believe with all your heart now, don't doubt. Go believing. "If thou canst believe, all things are possible."

129 How many believes with all your heart? You believe that God is here to make you well? Are you ... is the Word made flesh? What is it? Now, no matter how much I believe, you've got to believe too, see. That woman that touched his garment believed. Here's a man sitting over here, looking at me--got hernias and hemorrhoids. You believe God will make you well? If you do it, you can have what you've asked for.

130 Anybody else in here that believes that God heals the sick, and the afflicted? You believe that the Word, tonight, knows the secret of the heart--do you believe that? All right. It's now.... We're really late from what we were.

How would you believe this? Now you know that scripture is made plain. Don't let the veil of flesh, now, bother you, see. Remember, it's the promised Word of today. How many understands it, the promised Word? I don't know how much impersonation you've seen. So help me, Jesus Christ promised this, and this is true. That is true.

131 Now, does He also say. . . . The last words He said before He left the earth, ascended up into heaven, He said “Go ye into all the world [Mark 16], preach the gospel. He that believeth and is baptized shall be saved; he that believeth not shall be damned. These signs shall follow them that believe. . . .” Did you ever read it? What was the last commission? “If they lay their hands on the sick, they shall recover.” How many knows that to be true?

132 Now every one of you, a few minutes ago, raised your hand that you was a believer. Now, won’t you just lay your hands over on one another there? We don’t have to go on. You know He’s here. Why not just lay your hands over on each other, and pray for that person sitting by you if you’re a believer. Now, He said. . . . Now, no, it’s not only me; it’s you, each one of you. You believe it now? Say, “Amen.” All right.

Now look. Don’t you pray for yourself, because the person that’s got their hands on you is praying for you, see. You pray for them. And I’m going to pray for all of you. And if you’ll just believe it with one accord, this will be one of the greatest times you’ve ever seen.

133 The presence of Jesus Christ, which ought to illuminate the church to know that in this last days, where creeds and denominations, and isms, and everything, has got the Word all smothered out, and Jesus, the Word, on the outside of the church--and to see Him come right back among the people, and identify Himself as He promised, in the last days, when the Son of man is being revealed.

134 He was revealed in the baptism, He was revealed in divine healing, here He is in his last attribute. Remember, that was the last thing that Abraham saw before the fire fell and judged the Gentile world, and before the promised son came on the scene--Isaac.

135 This is the last thing that the Christian church will see in the sign of miracle, until the appearing of Jesus Christ. If God has give me favor before you, believe me in the name of the Lord. There’s nothing else left in the Bible to be done but take on the mark of the beast. And you have the seal of God.

Pray for that person laying, sitting next to you. Put your hand



upon them. I was looking for cripples. I don't see nothing but that cot, I believe has already been.... All right. Put your hands on one another, and pray.

136 Dear Jesus, great, immaculate Son of the living God, who is here tonight in the form of the Holy Spirit, changed his form and came down and revealed his Word, right in human flesh: men, women, of all walks of life, showing that He still lives. He is the same yesterday, today, and forever.

137 Lord Jesus, we're here in this great city of Topeka. We're here gathered with your children. And we pray that if You have been so identified among us, that now You will confirm your Word, the last commission saying they shall lay hands upon the sick, they shall recover. And people--confessors, and borned again of the Spirit--is now laying their hands upon each other, to identify themselves with each other with your commission, and your Word.

138 Now, Satan, you cannot hold these sick people any longer. They are subjects of the Word of God. Come out of them, the sickness that's in their body. Torment them no more. Let them go free from tonight on. We, as the servants of God that have been identified to confirm the Word, adjure thee in the name of the living God, Jesus Christ, the Word made flesh among us. Come out of this sick people, and let them go, for the kingdom of God's sake, and the commandment given us by Jesus Christ, the Son of God. Amen.

139 All that believe and accept your healing without one shadow of doubt, here inside the veil of the Shekinah glory to see the promised Word (which we'll get into greater this week), see it manifested right here before us, let us stand to our feet and say, "I now accept my healing. I believe that Jesus Christ now heals me. With all my heart, I believe it. I accept it in the name of Jesus Christ."

God bless you. Raise your hands, now, and each one of you in your own way give Him thanks for your healing. Amen.