
*JESUS CHRIST THE
SAME YESTERDAY,
TODAY, AND FOREVER*

 . . . cling to it, of our brother. I hope his father and mother, that we had been staying with this last week, was here to hear this marvelous message from our Brother Collins. He's being around here for so long, and we have thought, maybe, that we would just put him to work. So, that's a, sometimes, a good thing, and so we are very happy for the message.

2 Now, there was some of the folks come in the back room; they didn't have the room, just for, at the front. And I told, Sunday, that there were, many times, people come, and, in the meetings, who are from out of the city, and they wonder, sometimes, about the meetings: how they're carried on here, that's different from what it is out in the—the other part of the countries, where we go, for the services. But this is home. And in my . . .

3 It's not that the people here doesn't love me, that's wrong, they do love me. And I have many thousands of friends throughout the country here. But, they . . . Coming in home . . .

4 Jesus, one time, went to His Own home. And when He did, they said, "Who is this fellow? Is this not the carpenter's son?" Said, "We know his mother, and we know his—his—his sisters, and they're—they're all here with us." Said, "Why, we know who this is." And said, "How comes that he has this wisdom, and so forth?" They . . . And He marveled at them. "Because of their unbelief, He couldn't do many mighty works."

Then He turned and said that a servant, like that, in his own country, among his own people, it wouldn't work. And it just doesn't. Yeah.

5 But once in a while, we try a meeting of this type, to go down to have a line of the discernment. And brother, here this morning, only taken the place of speaking before me, as the manager would do, to speak for the meetings. But then, Billy, it was thought, to be in Indianapolis today; and Brother Wood, a friend of mine, was going to give out the prayer cards for us today, so that we could legitimately keep them, the people, lined up, 'cause we expect to be a hundred and fifty,

or two hundred. Billy didn't go when he heard we was in the—the . . . going to pray for the sick, so he come down to give out prayer cards, and he . . . wasn't anybody to be prayed for, just about few people here in the wheelchairs, and so forth, and said, he, about ten, twelve cards, something like that, was all he could give out.

⁶ And how that is, I don't know. You see, we just seem like, can't make it go when we're here in the tabernacle. However, the Lord has done some wonderful things for us here, and given us great blessings, and we're, to Him, we're thankful.

And now, just to continue the meeting, we're going to try to pray for the sick just in a few moments.

⁷ And of this great, fresh anointing that's just in the building from our brother's sermon, I like that remark about when he said they taken the car to a garage, and they couldn't repair it. See? There would be, well, you, no need of having a car, so, if you can't get repairs for it. They wanted to sell a new one to him. Well the—the new one's all right, but as long as this one's still good, why, we just keep this one.

⁸ So, *that* is the way *this* is. As long as God can still use this body, it's good for repairs. Now the only way that car could be fixed, would be, send it back to the company that made it. That's the only way that the car could be fixed. If they haven't got repairs there, the company that made it has got repairs.

⁹ And we're very grateful that the (not the company), but the Lord, that made this body, still has the repairs for it, because He just takes a little more dust out of the earth, and He just adds it to it, and that's—that's it.

¹⁰ Now, for a reading of the Word, before we start the prayer line; I want to read just a chapter, or, a portion of chapter of God's Word, here, found in the 10th chapter of Saint John. I want you to listen real close, now, and kind of refresh yourself, just for a moment, while we're reading.

¹¹ And then be real sincere; and we're going to start, and pray for the sick, to see what our Heavenly Father will do for us. And it won't take us long, now.

¹² Now remember, the principle of it, as Brother Collins had just said: he placed it not in a man, not in a gift, but in the Giver, God, He's the One. And only by faith, whether you're *there*, *here* or *anywhere*, it's your own personal faith in a finished work (See?), it has to be that.

¹³ Now, in Saint John the 10th chapter, and beginning at the 30th verse, I want to read. Listen close to the reading, and then apply that

reading to right now, this very hour; then we'll be straight on the Word all the time.

I and my Father are one.

Then the Jews took up stones again to stone him.

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 that 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, who the Father hath sanctified, and sent unto 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.

¹⁴ I like to comment on just a verse or two. The people of that day could not comprehend how Him, being a Man, could be God: how that an ordinary Man, without, not even a forceful preacher (the Bible said, "His—His Voice was not heard in the streets"); and—and, "There was no beauty that we should desire of Him"; He could not present Himself, maybe, as a minister, as the educated and smart could; and just being an ordinary Man; uneducated, we have no record that He ever attended one day of school, when, being uneducated to the world; but yet, how these things could be: and He said He was God, and He was God. And they didn't understand the Scriptures. If you notice as we read now, He said, "I and my Father are *One*"; not *two*, they are *One*. The Jews took up stones, and was going to kill Him, because that He had made Hisself God; a Man, being God.

¹⁵ And I never noticed this until just a while ago, reading it: Jesus answered them, "Many good works have I *shewed* you from My Father, not that I *did*, but I just *shewed* them to you from My Father."

¹⁶ God gave me the privilege of showing you this work. I didn't create it myself, but God has told me, and gave me this to show you, that you might believe. God gives His works through His servants to show His works. Now, that's just as real today as it was then, for, "Jesus is the same yesterday, today, and forever."

Many good works have I shewed you from my Father; for which of these works do you stone me?

¹⁷ “For healing the sick? For preaching the Gospel? For making the blind to receive their sight? Or perceiving their thoughts in the audience? When the woman touched My garment and I could not tell who it was, and looked around, and the Father let Me know what her trouble was, and she was healed: do you stone Me for that? Do you stone Me for the visions that I saw, when I looked over the audience, and perceived their thoughts? Which one of those works do you stone Me for?” Now listen!

¹⁸ And they answered him and said, “For not these good works, but because thou blasphemeth.” Now, that’s the reason we s- . . . “Being a man, you make yourself God.” Now, watch!

¹⁹ The principle is God in the people. How could God, being supernatural, being this Man? They had never heard of that before. But Jesus was opening a gate, a door to the race of Adam; Him being the Son of God.

²⁰ Listen, Jesus, 24th verse, 34th verse, Jesus answered them, “Is it not written in your law, *I . . . ?*” Now here, Hissself, being the Son of God, yet said, “*I* said.” See the personal pronoun in it? “*I* said, Ye are gods. Ye yourself are gods. Is it written in your law, that *I* said, Ye are gods? If *He* . . .” Back to God again. They couldn’t understand: one time it was God speaking, next time it was Jesus speaking, and He was a dual personality, as to say.

²¹ The disciples once said, after, in, I believe, Saint John the 17th chapter, Jesus explaining to them, they said, “Lo, now speakest Thou plainly. Now, we know that You come from God, and no man don’t have to teach You. You come from God, God does Your teaching, You don’t need any education or seminary theologies, God teaches You, and no man tells You what to do: by this we believe that Thou comest from God.”

He said, “Do you now believe? After all this time, do you now believe?”

Notice:

Ye are gods.

Now, 35th verse:

If he called them (the prophets) gods, unto whom the Word of the Lor- . . . of God came,

²² Who do the Word of the Lor- . . . come to? The prophets. And God called the prophets, “gods” because they had the Word of God. If a man has the Word of God, it’s not the man, it’s the Word that the

people's listening to; it isn't the man, it's the Word. And if the prophets, Jeremiah, Isaiah, Elisha, if they had THUS SAITH THE LORD, God said, "As long as that Word was going from them, they were gods." God said Himself, He was the One done the announcing, because it wasn't a man, He'd took the man out, and put Hissself in there, to speak.

If you call them gods . . . (Now listen.) If you call them gods, unto—unto whom the word of God came, and the scriptures cannot be broken;

²³ Oh, how I'm . . . Who has more of authority to say that, than Him? "The Scriptures cannot be broken." If Jesus said, "The works that I do, you shall do also," that cannot be broken. "Yet a little while and the world seeth Me no more; yet ye'll see Me: for I'll be with you, even in you, to the end of the world," that Scripture cannot be broken. If the Bible said that, "Jesus Christ, the same yesterday, today, and forever," it cannot be broken. Then He has to be the same in principle, the same in power, the same in vision, the same in might, it cannot be broken. Jesus said so.

Say ye of him, who the Father has sanctified,

²⁴ Now the prophets could not be sanctified (potentially) by the offering of a bull, or an ox, or something, or a sheep, or a heifer. They were potentially under that blood (as the brother, most gallantly, has presented) that they could be sanctified, potentially, under the . . . looking forward to the atonement being made perfect. For under the blood of bulls, when the bull died, or the heifer died, or the sheep died, the life in that blood could not come back on the prophet because it was a animal's life; and a animal's life would bring the prophet to an animal.

²⁵ But when the Blood of the Lord Jesus was offered, the Life of Christ, which was God, comes on the believer. He said, "Then how can you, if you . . . if God said, Himself, that, 'you are gods,' who the Word of God came to, how can you say I blaspheme (when He, Who the Father has sanctified, and sent here) when I say that I am the Son of God? How can you do it?"

Now, here He gives the sealing question:

If I do not the works of God, then don't believe me.

²⁶ That settles it; that takes all the questions out; that makes it forever right: "If I do not the works of Him that sent Me, the Father, then don't believe Me. You have a right not to believe Me." And when the Jews questioned Him, when He saw a vision, and went down (in Saint John 5) in, to the pool of Bethesda, and looked all through, to three or four thousand people, till He found a man laying on a pallet. And He said, Jesus said, "I knew that he had been there and he was in this condition."

Father had showed Him. And He went down and seen him and healed him; picked up his bed on Sunday, and put it on his back, and went walking on.

The Jews questioned Him. Jes- . . . They said, “Now,” (otherwise) “why don’t you go heal the rest of them? Make them all?”

He said, “Verily, verily, I say unto you, the Son can do nothing in Himself, but what the Father shows Him to do.” There you are.

²⁷ It doesn’t lay in the individual: it lays in God. It didn’t lay in Christ, Jesus: it laid in God, the Father, which was in the Son. It doesn’t lay within you today: it lays within God that’s in you, the faith that you have in God. It doesn’t lay within me today: it lays within God.

²⁸ So if God has raised from the dead (And for twenty-six years I’ve tried, across the world, to proclaim that Jesus Christ lives. He is not dead, He’s just as real today as He was in the days He walked in Galilee. But the unbelieving world has condemned it because they’re carnal and can’t understand the spiritual things because He said they wouldn’t: “A little while, and the world sees Me no more; yet ye shall see Me: for I’ll be with you.”), all that God was, He poured into Christ; and all that Christ was, He poured into the church.

“Aren’t you . . .?”

²⁹ “I’ll be with you.” And if He is in here and with us, then it’s God, and not us; the faith that you have in Him is God; the works that He would do here would be Him, and not us.

So, you let your faith be today; and you believe Him with all your heart.

³⁰ Now, if I be found a true witness, if I—if I have represented it in its right light: If I have ever come and said, “God gave me power to heal the sick,” I would be a liar. God never done it, and He never give it to no man. He never even give it to His Son. He said, “I only do what the Father shows Me. It’s not Me that doeth these works: it’s My Father that dwelleth in Me. He worketh, and I worketh hitherto.” God showed Him what to do.

³¹ But He said, “I’ve showed you these things of My Father, that you might believe. Now it’s up to you. If thou canst believe, all things are possible.”

And on *these* Words let us soberly, now, for these next five, ten minutes . . .

³² It doesn’t take long, it only takes Truth: “Go thy way.” That settled it. It takes Truth. Long, drawn out prayer lines that we’ve had: we never found our Lord doing those things. He went into a city and He

healed one man, maybe, and passed through the city: "I must preach the Gospel somewhere else."

³³ We are commissioned to go pray for the sick, anoint them in oil, pray over them: "prayer of faith shall save the sick." We as ministers and pastors and evangelists, we anoint them in oil and pray over them, that's the commission. Each of your pastors, if he's called of God, has the same right, if he just has faith in it.

³⁴ But now in, all through life, down through the ages, God has set men aside for certain works, not because they're any more than anyone else, and they're not any more worthy.

³⁵ There's none of us worthy. We were all in the same shape. There's not no good among us. We're none of us good. There's none of us holy. We have to solemnly trust on Him that God called "Holy." And it's not on our merits, it's on His merits that we come trusting. If I trusted in yours, I'd be lost; if you trusted in mine, you'd be lost. But if we trust in Him, we have the assurance of Eternal Life.

So then, it isn't whether *this* or *this* takes place, it's whether your faith believes God's Word.

³⁶ Now, in the meeting this morning, we'll call some of the sick people. They give out a few cards. We'll call them to the platform; and I trust to God that it'll be somebody I don't know. This is home, where people: it's hard for them to understand. And I trust that it'll be someone who I do not know.

³⁷ And then, if the Holy Spirit, by His great omnipresence, will be able to speak to that individual, and will do, not a guess, but it'll have to be witness, and real. I seen so much human psychology till it, oh, it makes, just feel terrible. It must be real. Then if it is, and we go out still disbelieving, we are sinners. For the Bible said, "He that believeth not is condemned already."

³⁸ So upon the basis of this, let us approach Him reverently. I'm positive that many of the tabernacle people here, who's seen these visions for years, before the outside world ever knowed of it.

³⁹ Standing the other day, when I was down in Kentucky, just across a few hollers to where the Angel of the Lord came down, and said, "You're going to live near a city called New Albany." And for about forty-five years I've lived here. A little boy, my mom and pop, they never was out of Cumberland County, Kentucky, but God knew it then. And if He knew it then, He knows all things, and He has not need to be taught. And then, when God comes in our midst, it's not us, but it's Him.

So, no matter how unreasonable it may seem: “Oh, I can’t do this. I’ll never be well.” That’s the devil.

But when something happens, you know it’s different, that’s God in you, trying to work His purpose and good will through you. Let’s pray.

⁴⁰ Lord, Who made the heavens and the earth, and created all things to Thy glory, it’s just a moment now, until the showdown’s got to come. Is the Scriptures right? Jesus said, “They cannot be broken,” and we know that They cannot be broken.

⁴¹ Now, Eternal and Blessed One, help Your servants this day. Take the message that our brother brought us, sink it into the hearts of the people. As he said, that Paul and Silas (in these stocks, beaten, bleeding), they wasn’t weary, their conditions had nothing to do with it; they served the God who was omnipresent. And because they begin to rejoice, You sent an earthquake, and shook the shackles away from them. The people at Pentecost, though had to be hid in an upper room, but they wasn’t weary, they were continually blessing and praising God, for they had the promise of the Holy Spirit which had been given by the Father. We pray, now, that You’ll let these people here, start rejoicing.

⁴² And maybe some here, who has never seen the working powers, the omnipotence of the Holy Spirit: grant, Eternal One, just once more, in this city of Jeffersonville, that they might now condition their faith to receive.

⁴³ May You work so that there’ll be a day come, that when we’ll have to stand in His Presence, may we be standing blameless. We confess our unbelief, we ask You to forgive us.

⁴⁴ And today, may the lame walk, and the blind see, and the deaf hear, and the dumb speak, and—and the sickness, the heart troubles fade away, and the stomach trouble, and so forth (like our brother spoke of, as Thou has done so wonderfully throughout the world), for we ask it in the Name of Him, Who taught us these things would be done in His Name, Jesus Christ. Amen.

Now real slowly, *Only Believe*, if you will.

⁴⁵ “A lady . . .” This little note, a few moments ago, said, “A lady, here from Louisville, to be prayed for.” All right. Just be . . . You come late for a card, lady. Just sit down, be quiet, or wherever you have to be.

⁴⁶ Look, it doesn’t matter—it doesn’t matter whether you’re up here, or whether you’re down there. It’s your faith in God. I was saved in a coal shed, garage (where my car was setting in the side), on an old grass

sack, and wet to my hips from there, praying. It doesn't matter where you're standing, sitting, laying, wherever you're at.

47 He saves and heals by your . . . Not on the merits of your—of your goodness, but on the merits of your faith. I've seen Christians walk across the platform, and go back to their seat, sick. I've seen prostitutes come to the platform, be saved and healed. Uh-hum. See? Certainly. Wicked women, and sinful men walk on the platform crippled, unbeliever, walk there, and the Holy Spirit will unroll that life to him, and he'd say, "God, be merciful to me, that's right. I . . ." Right there, watch his hand unfold. And a godly, saintly man would come across the platform in a wheelchair, or crippled on crutches, and walk right down, sit down, the same way. Sure. God doesn't heal according to your merits of your salvation, but the merits of your faith: "If thou canst believe, all things are possible."

48 Now, the prayer cards. Where's Billy? I guess he . . . Well, all right, we'll . . . Has anybody got . . . Where'd he start from? Have . . . Got prayer card one? I think there's only about ten, twelve cards. Look in your—your prayer cards and look around and see.

49 [Blank spot on tape—Ed.] . . . they're on a—a mission to have prayer for a person which is a man. And that man is seriously, I think, the hospital or—or going to the hospital. And the man is her uncle. It's an uncle. And I hear you call him, "Uncle Bill," I believe it is. That's right. And it's a severe case of sugar diabetes. And the man is dying with sugar diabetes. Is that right? If it is, raise up your hand, so these . . . Now, to heal the man, I can't; to pray for him, I can and I will. Now, let us pray.

50 Our blessed Lord, I pray that You will send Your blessings to this woman and to that which she stands for. And may whatever she's asked for this person that—that's seriously ill, Thou knowest all about it, I pray that You will heal them. And the handkerchief she holds, as she, wiping the tears from her eyes, I ask that that handkerchief be taken to the man, and may he recover. I ask it in Christ's Name, and for His glory. Amen.

51 Now, God bless you, sister. Return, and take the handkerchief, and put it on the person. Don't doubt at all. Believe what you've asked for, you receive. Just a moment, lady. Aren't you from New Albany? And the man is in New Albany, also. That's right. I just seen New Albany, and I seen that hospital move up there. And that—that's right. All right. But I don't know the lady.

52 All right, that's prayer card number one, I believe, wasn't it? Prayer card number two, who has that? If they can, stand to their feet. I'd like for them to come. If . . . Why, there's a lady there, got it? All right.

Would you come up here, lady? And stand right here in the Presence of the Holy Spirit. Oh, if this little tabernacle, this morning, could only bring your conscious. All right. That's all right, then.

⁵³ Now, here stands a lady. I guess I don't know her. She's a woman of this. . . maybe older than I. God knows all about the woman. I do not know. God in Heaven knows that. I have no way of knowing. She's just a woman that's standing here. And I may have seen her, she may have seen me, may have been in the meetings, but I don't know the woman. God knows that I don't. I can't recognize her face. That's true. But God does know her. Now, if the great Holy Spirit (Let her be the judge.), if the great Holy Spirit will reveal something. Now, if she was standing there, I say, "Well, you're wearing glasses." Certainly.

⁵⁴ As the little lady said the other day, about the lady standing here with discernment, she said the lady (it's Sister Snyder), said she had arthritis, which I knew that was wrong. Uh-huh. So. . . And just because she had a stick in her hand, that doesn't make it. Say she, but, got bad eyes. Course, she was wearing glasses, but she wouldn't necessarily have bad eyes; her age would make her have glasses.

⁵⁵ When you pass forty years old, you're going to read. . . unless some exception, you're going to have to have reading glasses. According, that's what, human beings run that way. Then after you're about sixty-five or seventy, that's, your eyesight may return back again. Well, that's just the nature, like getting gray headed, and so forth, like that.

⁵⁶ But now, if this dear woman standing here, healthy looking woman, she may be standing for somebody else. I don't know. But if the Holy Spirit will reveal to that woman what she's here for. . . God knows, with my hands up, I, as far as I know, never seen her. If God will reveal what the woman's here for, you will accept it, will you lady? You will accept it? Will the audience believe it? All right. Now, may the Lord. . . See? Don't be afraid to put God to the show. I don't say that He will. He may not do it. I don't. . . [Blank spot on tape—Ed.]

⁵⁷ He can do it. He can do it, and He's never failed me yet. So I'll just ask and see. Now, the lady isn't looking at me. She's watching the picture of Christ over there. She isn't—she isn't looking at me. She don't have to look at me, neither do you. I won't even look at the lady, if that's necessary. I'll look to Calvary, to One Who stood there, and said, "These things that I do shall you do also."

⁵⁸ I see the woman appearing before me as she's moving, coming somewhere. Oh, she's—she's—she's standing for herself, and she's very sick. The woman's got a death shadow over her. She's got cancer. And the woman, also, has a real, extreme, nervous condition. She does have

bad eyes. Oh, she's got a complications, and many things wrong with her. That's true. Is that right? Raise your hand if it is. See?

⁵⁹ Now, more I'd look to that woman, more would be said. See? Now, just being that, the line won't be long, but let's just wait just a minute now; let's see if Father would say something else. I think He just descri- . . . Now, that what I was saying, I didn't. . . I—I don't know what I said, right now. See? It's—it's another dime- . . . It's Something else talking. "It's not you that speaketh, but it's your Father that dwelleth in you, He speaketh." You understand? Now, that there might be a little skeptic somewhere, let's just uncover to this woman, just a minute. Let's look up here to Calvary and see if our Heavenly Father will, by His mercy.

God, I pray that You'll grant it, for Your glory.

⁶⁰ The woman is not from this city. She's coming from the west this way, but she's not far away. She's from a small city, got one main street to it. I believe it's Georgetown, Indiana. They call her Mamie, or something like that. Her last name is Woodworth; Mamie Woodworth. Is that right? Uh-hum, uh-hum. Now, return back and get well; it's all light around you now, you're not going to die, you're going to be well, your faith does it. Uh-hum. Hum.

⁶¹ Now—now, if you'll believe with all your heart, and don't doubt, it'll take place with you. All right. Prayer card number three. (Was that J's?) J number three, let them stand. Come forward. Do you see what I mean? It's the Holy Spirit. Was that it? Was hers J three? No. All right, sir. J number three.

⁶² Now, while they're coming, I want to say something. If you can believe. Do you? All you people here that know me, you know there's nothing in me could do that. Is there? About myself, I couldn't do that, I have no way. But you here, from the tabernacle, who know me: For the past twenty-six years, I've preached here at this tabernacle in this city. I'm forty-eight years old, saw visions before even I. . . the first thing I can remember was a vision. And to my knowledge, not one time has it ever failed, of the tens of thousands. It's perfect.

⁶³ All right, number three. Maybe the . . . You got number three, sir? No, sir, that's eighty-one . . . ? . . . All right, number three. Wait till . . . maybe they just stepped out, or be in the restroom, or something. Just a minute; let's wait just a minute.

⁶⁴ While that we're waiting, waiting for number three to come, why not some of you look this way? Let's—let's pray. We don't want to miss nobody. You without prayer cards.

⁶⁵ Here, there was, had been that girl, the other day, I was talking about, Mrs. Snyder. Where, is she here this morning? I thought I seen

her. Here she is, right here. The little lady said you had arthritis the other day, when we brought that girl here. You might have arthritis but I know you had broken bones that did it. That's really what it was. The little lady was only using psychology, and you seen it was, and told the woman she was praying about somebody else, and it was just altogether mixed up. Sister Snyder, do you believe me to be God's servant? As well as I know you, but I really don't know what's wrong with you, no more than you had a broken bone. That's right. Do you believe it with all your heart? You do. Sister Snyder, you wasn't there for arthritis. You were there for a growth on your hip. Now, if that's right, raise up your hand. That's it. Amen. See? I challenge your faith. Now, you know I knowed not . . . I don't see the woman removing her clothes, only through vision.

⁶⁶ I see a man setting right across from me here, Mr. Palmer. You up here, business, to have a meeting? I believe that . . . Aren't you Mr. Palmer, Brother Palmer, from down to Macon, Georgia? Uh-huh. I didn't know you were here, but I just happened to see you setting there. You believe? You're here to be prayed for, too. Uh-huh. If God will tell me, Brother Palmer (You know I don't know; you just, probably just got in a while ago, or whenever you did this morning, I don't know.), if God will reveal to me what your trouble is, will you believe me to be God's prophet? Yeah, I know you do, anyhow. All right. That nervousness that's been bothering you so long (that's what you want prayed for), it's left you. You can go on your road. Just have faith. What about some of you people, you believe? Have faith.

⁶⁷ Little sister, that married this man here, your name was Miss Koontz. I can't think of your last name. I see a Light hanging above you. You, trouble with your ears. It's in your ears, isn't it, sister? You know I don't know that. Here, that you might know that I be the servant of the Lord: your husband, setting next to you there, is suffering with trouble with his back. That's right. Isn't that right, brother? All right. You can believe. If thou canst believe.

⁶⁸ What about the sister, setting here, looking at me? Trouble with your throat, don't you, sister? Your hands up, like this. Uh-huh. You believe that God will heal you of the throat trouble? If that's right, raise up your hand. The lady right back here, with the little white-looking hat on, seems like, now, course it's a vision now. I can't see, but the woman's there. Yeah, that's her. All right, believe with all your heart, receive your healing. Those things right? Raise up your hands back there, you, that was just called, ever who it was, back there. If it's right, raise up your hands, your troubles. Raise up your hand, the people I just called, just talked to just now, ever who it is. Yeah, there you are. See? Uh-huh. All right.

69 The man setting right back there, just behind sister, here, second row back, on the end, there. You're suffering with throat trouble, too. Aren't you, sir? That's right. I never seen you in my life. We're strangers to each other, but that's the truth. If that's right, raise up your hand. All right. Go and be well. You believe? Don't be dead, now, spiritually dead. Recognize: this is not me.

70 You just come to, and you look at the audience, and you feel that dampness around the audience, then you wonder what's the matter with them. That's what hurts. You should be alert and awake. If I could see Him go to someone, may God grant, someone that I don't know.

71 Somebody that don't know me, raise your hands, that's sick. Raise your hand. Somebody that don't know me, and I don't know you. You know I don't know you. I . . . You probably know me, but I don't know you. Raise your hands way up high. Let's see. That I don't know. All right. Put your hands down. Just getting a general conception; see if it goes.

Jesus of Nazareth, yet, being home, honor Your Word.

72 It's over a young man setting with his hand up, like this, and he's got a wristwatch on. He has a beard on his face. I don't know you, young man, but God knows you. You're not from this city; you come from Chicago, here. You got a baby there, has got a hernia you want healed. If that's right, raise up your hand. Now, lay it on the baby. You believe? Have faith. Don't doubt.

73 I see the woodlands of Kentucky; just where I come from. It's setting right back in here, about the third person in. It's a woman. And she's suffering with something wrong in her back; she's got back trouble. I see she has come with somebody else, and that's her mother. And her mother has got back trouble, and also, she's got dropsy. Her mother sets down the row from her. They both come from Kentucky. If you believe, sisters, you can go back to Kentucky, well, if you believe. Raise your hands up back there. There you are. I never seen you in my life, never knowed nothing of you. But I see . . . If that's right, raise up your hands, that I don't know you, and never seen you. Raise your hands. That's right. I see those rolling hills of Kentucky though. I just left them. Amen.

Oh! Could you doubt? Have faith in God. What about this side now? Where's number three? Well—well, never mind, yeah, we don't need them.

74 What do you think, sir? Setting here, a man, looking at me. You believe? All right. I never seen you. You're a stranger to me. I don't know you. You're not from this city; you come from the north, coming south; you come from Lafayette. That's exactly right. And you're here

for me to pray for you, for something wrong with you, like a blood, something, blood pressure. That's right. This is your wife setting here. She has arthritis. Not only that, but she has muscular dystrophy, too. That's right. That's right, isn't it, lady? Hum. If thou canst believe, you can go home, walking; you can go home, well. I can't heal, but a Divine gift operates and is perfect.

⁷⁵ Right over the top of Charles Cox's head, here, is a woman. She's got on glasses. She's looking at me. I see something, oh, it's a bladder trouble. That's right, lady. You're a Kentuckian, too. And I don't know you, but that's the truth. Amen. If you believe, you can be healed. You believe it? You accept it? All right.

⁷⁶ What about—what about you all? Do you believe? Are you—are you conscious that the Lord Jesus is here? Do you believe it with all your heart? Well, every one of you can be healed right now. Where's number three? Have they come in yet? Here, I tell you what, lay your hands on one another, put your hands on one another for a congregational prayer, before we stop.

⁷⁷ I'm not a healer. God take me to record, I made it clear. There's people here that I don't know, God knows it. But there's no one here, could hide their life right now; not because I'm here, but because Jesus is here, the great Alpha and the Omega. Oh, you people of Jeffersonville, this is your visitation. The hour is coming when you will cry for this and won't have it. Not only that, but you peoples of the world. Because the Spirit of God will someday be taken from the earth, and you'll moan and cry, then. Let it be known to you: that the God of Heaven has made Hissself manifest in the form of Jesus Christ, and has went into Glory, and come back into His church, and set in His church. He said, "You are the branches, I'm the vine. You can't bear no fruit 'less I give you the Life to bear it with; and you will bear the kind of fruit that I purge you to." And it happens to be, this discernment happens to be the part that He purges me to. And it's not me, it's the Life of God that comes out of the branch, Christ, by a Divine promise.

⁷⁸ You believe. The Bible said, "Two or three witnesses, every Word shall be established." There's been two dozen, I guess, in here this morning, or more. How much more do you need? If you're a sinner, repent; you're in the Presence of God. If you're sick, believe for your healing, and you shall receive it. I say that under the authority of God's Word, that every one of you has been healed, and you was healed nineteen hundred years ago. And you're healed right now, if you'll believe it and accept it. Let us pray now.

⁷⁹ Now, the only thing I can do, is to cast away that doubt from your heart. I don't know that I can do that; I'll try, by prayer. And if the doubt

leaves you, and you feel that there's something near you: the Angels of God are in this building.

You say, "Is that so, preacher?"

⁸⁰ Yeah, absolutely. The Bible said they are: "The Angels of God are encamped about those who fear." But there's a dark shadow between you and that Angel that wants to help you, bringing the Message of Christ. That's unbelief. Now, if you can get that unbelief, that dark shadow, then you'll see, plainly. Then you'll raise, and rejoice, and go home shouting, praising God, and get well. Don't let that shadow stand between you.

⁸¹ Oh, while you have your head . . . This, the man setting right here, with prostate trouble, setting right straight back to my left, here. Bless you, brother. That's over. That's right.

⁸² And that lady setting here, about that baby, there, that's—that's just born a few days ago, that's very sick. Forget about it. The baby's going to live, **THUS SAITH THE LORD**.

⁸³ Be reverent. Oh, my. Visions are coming all over the building, everywhere; the sovereign grace of God. I'm not saying that to be emotionally. I don't say that. If I did that, I'd be a hypocrite. I'm telling you the Truth, and God is vindicating it's the Truth. If thou canst believe.

What do you think, in the wheelchair here, lady? You believe that God will heal you?

The man that raised up here, a while ago, do you believe that God will heal you and make you well? If thou canst believe.

Young man, you believe God will heal you? This is the hour.

⁸⁴ If I could heal you, I'd walk right down there and do it. But I can't do it, and there's not a man on earth can do it. It only lays in God, and your faith in God. God has already made the appropriation, paid the bill, and hand you a receipt, if you want to accept it. The receipt is your faith to believe on the Lord Jesus. Why would the lame, blind, halt, cripples be healed daily around the world (Every day, thousands are healed.), and would let you set there, let you be sick? No, sir, that's not God. He wants you to, but it's your faith that keeps it back. Now, I'm going to ask God to move every speck of that darkness from around you. Let us pray.

⁸⁵ Father God, it is most solemnly that we come to Thee. You have declared Yourself. You're not guilty of Your promise anymore. You made it true, for the Bible said that, "God cannot lie, the immutable things, God cannot lie." And God swore that He would do it, if we could only believe it. Then we see, Jesus said, this morning, in the

reading, that: “The . . .” (it’s impossible) “the Scriptures cannot be broken.”

⁸⁶ And when You were here on earth, You done these very same things, and they called You “a fortuneteller, a Beelzebub, the prince of the fortunetellers, a devil.”

And You said, “That’s blasphemy of the Holy Ghost; it’ll never be forgiven, when the Holy Ghost comes, to do it.”

⁸⁷ And Father, we thank Thee that we’re living in the day, to see, and to watch the Word of God unfold to each one of us. Well, there’s not a shadow left for doubt, to see how He does these great things: making the sick to get well; showing that it doesn’t lay in man, but it lays in God and the individual, as God doesn’t deal with churches or with denominations, He deals with individuals. We’re not saved by belonging to a group, we’re saved by our own personal faith; and we’re healed the same way.

⁸⁸ And I pray, Father God, that just this moment, as there might be more in here that is sick and needy; and here, a lady in a wheelchair, two of them, and a young boy, I pray that You’ll heal them. I pray that there won’t be one shadow of doubt left. Why You didn’t speak to them in vision: why they know that they’re crippled, they’re in wheelchair. But the miracle is, is those who don’t look even sick, and then tell them. Sure, anyone would know that a cripple, was something wrong; but those who look healthy and well, that’s the ones. Oh, blessed Eternal God, may the doubt leave the building at this time. And may the faith that raised Christ out of the grave, upon the Holy Scriptures, may it sweep through every heart in here, and clean out every shadow of doubt, and bring to life the great Lord Jesus, and a faith that will not say, “No.” Grant it! But, will they say, “Yes,” and accept Christ as their Healer, and be made well.

⁸⁹ I challenge the devil, not in my own ability: but in the commission of the Christ of God (Who suffered, and died, and, yes, rose again, and stood on the shores of Galilee, and said, “Go into all the world and preach the Gospel. These signs shall follow them that believe.”); and upon His most vicarious suffering, bleeding, dying and paying the penalty for my sins (And was cast into hell because He was a sinner, taking our sins; but being just in the Spirit, God raised Him up on the third day.); and upon the merits of His suffering and death; and the atoning of the Blood of His Own precious Body: I challenge the devil (that great black shadow of doubt, that would cause the people to be weary and discouraged) that he’ll leave those people alone, while they’re setting here under the anointing of the Holy Spirit.

⁹⁰ Since the days of the Lord Jesus, He has never visit like He does now. And we, poor, little people, setting here in an old, blocked-up tabernacle with falling-in roof; yet, He come down to honor His Word, and to make those things right that He promised that He would do. Oh, the house of the Lord: may it be a great fountain where the righteous can run in there, and be safe. Grant it, Lord.

⁹¹ May the devil leave every one of them, may every shadow of doubt depart, and may the Christ of God get glory, to heal every sick person in Divine Presence.

⁹² And with our heads bowed now, and our hearts bowed with it, even if you are not sick, there are others, here, that are sick. What if it was your papa, or mama? What if it was your brother, sister, your wife, or child? It would be a very sacred thing. What if that little baby you hold, what if it was that dear old dad of yours, your mama, your wife? It'd really be something then, so you keep your head bowed, and your heart bowed, before God.

⁹³ And I want each one of you now, to just catch a—a vision of the Lord Jesus standing near you. Now, there's not one more thing left, in the Bible, that He promised He'd do. The next thing is His coming. *This* is the last sign that was given, just like death was, in Egypt. *This* is His last sign. Nations are against nations, horseless carriages through the streets, and everything, the brother against brother, and the church denominating, confederation of churches, everything that the Bible promised has happened but *this*. *This* is the last sign of His coming. He's soon to appear. That's His Own Presence already here, the Holy Spirit, moving in Its fulness, Its power, showing the very same things that He did.

⁹⁴ Now the only thing: this Spirit, that's right here in this building this morning, will call someday, and the corporal body will come from the skies. Like this same Spirit called, and that corporal Body raised from the grave, and He'll call, and it'll come from the skies. We're at the end time, now. Believe with all your heart, now.

⁹⁵ And if there be a sinner here, who has never accepted Christ, and wants to re- . . . be remembered today, and wants your hand to be represented in His, will you raise your hand to Him now, in this, saying, "Pray for me"? God bless you. God bless you, you, you. Someone else? You in the back, you back here, that young man, you brother, here, you want to be remembered?

⁹⁶ "God be merciful to me while You're present, and I know You are, I want You to see my hand, that I'm wrong, and I want You to forgive me of my sins and trespasses. I want You to do it, Lord, and here's my hand."

97 Another before we close? Now, God bless you, lady. Another? God bless you back there, sir. God sees your hand, I'm sure. He Who sees even—even a sparrow, nowhere in the world can fall, without . . . God sees you here, brother. God sees you there, my brother, the colored brother, there. God bless you, sonny. All right. God sees your hand. He knows every little thing. He knows the moves. He knows your heart. He can do it right now.

98 Just raise your hand, say, "God," (when you get ready to die, you say) "I remember that time when I was real close to Him, that morning, there in that tabernacle. Maybe a week ago, a year ago, a hour ago, whenever it was, I put up my hand, Lord, I was real sincere. I wanted You to remember me when—when I come from this life to meet You. I'm in Your Presence." God bless you. Wonderful.

Now, I want you to believe now, while we pray.

99 Father God, You see their hands reaching up. They know that there's something going on. They're—they're spiritual enough to understand that, that something is taking place. And here, that great Pillar of Fire, that they got the picture of, hanging here on the wall, that same One that we got the story of, here in the Bible, is still living among men, He's still working with men. It was not Moses; Jesus said it wasn't Moses that done those things, He said, "It's my Father." Neither was it Jesus, it was God. Neither is it the church today, it's God; but He's doing the same things.

100 I pray, God, that You forgive them of every sin and trespass. May their hands, as it went up just now, someday, in their dying hour, reach forward, and take a hold of Yours, and You'll lift them from this life to a better, from mortal to immortality. Save their souls, Lord, just now, while this many hands, fifteen or twenty put up. I pray that You'll save every one of them for Your glory. Grant it, Lord. For the glory of God, we ask in Christ's Name.

101 And now, Lord, to those who are waiting on their healing, may this be the greatest hour of their time, just now. May the great Holy Spirit move forward now.

102 Just shut in with God as we are. Every person, can you believe? Can you accept it just now, your healing? You who can believe it, with your heads bowed, your hearts bowed, your eyes closed, say, "Lord Jesus, I now believe that I accept my healing. You're here and You died for me and I now accept my healing from You." Could you raise your hand? Say, "I now believe I can do it." God bless you. That's wonderful. Good.

Peace! Peace!

Just keep your head down, worship Him now. I want to see the people come up around here now, and . . .

Coming down from the Father above;
Sweep over . . . forever, I pray,
In the fathomless billows . . .

Slowly hum it.

Peace!

¹⁰³ I'm watching a scene take place. Little lady there, crying, right over to my right, wiping your eyes; that gallbladder trouble, that's what you had wasn't it? It just left you, just now. Are you happy? Say, "Amen." Uh-hum. I don't know you. I've never seen you, but He knows you. I just seen it go. Your food's been souring, and everything else in your stomach, and cramping, hurting. Don't worry now, your faith did it. You were weeping. You were sincere. You were praying, too. Wasn't you? God will take it away. He did. How would I know what you was praying about? I heard it at the throne. You were praying. It's over now.

Oh! Peace!

Just keep praying. You don't know what the Holy Spirit might do. Just keep your eyes closed.

¹⁰⁴ That little woman was just as reverent as she could be. I don't know the woman. I just seen her setting there with them little boys. First, I thought it was Brother Charlie's little boys. I thought it might be his wife, and I knowed she was a blond. And I looked over again, and I seen that vision: I seen the woman in there, kind of gagging like, vomiting. And I looked, and I seen her holding her side, spitting her food up in her mouth. And I heard something say, I heard her say, "O Lord, take from me, this, now." Not, I heard her literally; I heard her spiritually. See. I seen her there, when she was praying. She prayed before she left this morning, for that. That's right. She's the judge, you ask her. She was setting there, then, praying for it, God healed her. See, she was reverent. She was doing just what she was asked to do.

What'd the Angel say? "If you get the people to believe you."

You say, "Aw, I don't have to do it."

¹⁰⁵ Well, that's, you don't have to, that's true. See? But if you get the people to believe you. If they believe you, they'll do just exactly what you ask them to do. Certainly. Just as reverent as it would be the Holy Spirit, Himself, speaking. That's what was happening. She was healed.

Now, every one bowing your head, and being in prayer now. Softly:

Peace! Peace! Wonderful peace,

¹⁰⁶ "Now the healing of God coming right into me. My faith is now moving away the shadow. What the brother prayed for, a few minutes ago, is becoming my personal property. I'm moving right in now; I'm going right in now to my healing. I feel different right now, I can just

feel God coming into me.” That’s it. “From this hour, henceforth, I’ll never say a word, but, ‘I’m healed.’”

. . . billows of love.

Peace! (O God!)

Brother, take us, to continue the prayer. 

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