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

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 . . .? . . . to you, up here to fellowship with our different gifts and peculiarities as we worship Christ. I'm trusting to God that this will be a mighty and a great meeting, and I believe it will. It can be . . . God is willing for it to be, if we're willing to make an effort for it to be. We must put our shoulders together, we must put our, not only our shoulders together, but our hearts together, and we must worship, and—and pray, and call our neighbors, and get the sick and the afflicted out here, and talk among each other, have prayer meetings around in our neighborhood, get everyone here we can.

<sup>2</sup> Don't be discouraged, we're living in a terrible hour, terrible hour for the unbeliever, but a wonderful hour for the believer, for we're near the end time to which we're looking for the Coming of the blessed Lord. That's why we're here, redeeming the time because we know we have not much time left.

<sup>3</sup> Now, tonight usually we, this is kind of a get acquainted night, we get to meet each other, and shake each other's hands, or so forth, and you usually come out, we say, "Well, we'll . . ." I've never seen you and, perhaps, you've never seen me, many here. And it's our first time to just kind of get acquainted. So we have a regular, little routine that we go through on the first night to kind of introduce the—the meeting, what it means, and the way we conduct oursel- . . . our meetings. And that way then you'll know, you'll have some idea of—of what our peculiarities are.

<sup>4</sup> Now, the first thing, we're not here to represent a certain denomination, we're here to represent a cause, that cause is Christ, we're here for His glory. We have no denominational barriers, we do not want any of those, we want to represent every church that stands for the Lord Jesus. We love everyone.

<sup>5</sup> And myself, I was, belonged to the Missionary Baptist church, Dr. Vayle here, my associate, he's the pastor of the First Baptist Church here in Ohio, at Spencerville. But we're neither one Baptists, we're Pentecostal-Baptists, we're Nazarenes, Pilgrim Holiness, whatever more your church represents, all that it represents in Christ, that's what

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we represent to you: brothers. And we are here to help you to make this, as Brother E. Howard Cadle used to say, "A community in which it's easier to do right, harder to do wrong." That's why we're here.

<sup>6</sup> It's been said that Divine healing, or a Divine healer . . . I'm not no Divine healer, I don't believe there is such a thing, I believe the Divine Healer is God. I believe that we're His subjects of His Kingdom, our faith together brings down His blessings that Jesus Christ His Son died that we might have.

<sup>7</sup> I do not believe that there's any man on earth that has power to heal anybody; I don't believe there's a medicine on earth that has power to heal anyone. I don't believe there's an honest doctor that would ever tell you that his medicine would heal you. If he does, he certainly is wrong, there's only one healing, that's God.

<sup>8</sup> Our foundation is the Bible, we believe the Bible to be the infallible Word of the living God. And we believe that everything that's done must come from the Bible, all teaching must be based on the Bible.

<sup>9</sup> Now, in the Old Testament they had a way of knowing whether a prophet or a dreamer spoke the truth, that was, they had the Urim and Thummim. Many of you ministers and you Sunday school teachers know of it. When a dreamer dreamed a dream, or a prophet prophesied, they taken them to the temple, and there was the breastplate that went over Aaron's breast, and in there was the birthstones of each head of the tribe of the twelve tribes of Israel, when this prophet was prophesying, no matter how real his prophecies seemed to be, if there wasn't a Light that flashed over that, a supernatural Light while that prophet was prophesying, they turned it down as wrong, because it was God recognizing the prophet's prophecy.

<sup>10</sup> And did you notice it was done by the supernatural? Always God is supernatural, where God is, supernatural things take place. And then if God has always been supernatural, He always will be supernatural, therefore . . . but the supernatural must be vindicated by God; we know that there's all kinds of mysticism. There's all kinds of different theories, sensations, and everything in the world today, but in the midst of all of it, there still remains a true and a living God.

<sup>11</sup> Though sometimes people see things that's, maybe would seem shadowy, a little dark to them, but remember that everything Satan has, it's just a counterfeit of the real. Satan cannot create, Satan can only pervert what God has created; there's only one Creator, that's God, there's only one Healer, that's God.

<sup>12</sup> Now, when the old Urim and Thummim was done away with, with the Aaronic priesthood, God has got another Urim and Thummim for this priesthood, that's His Bible. "For Heavens and earth shall pass

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away, but My Word shall never fail,” said Jesus. “And whosoever shall take anything out of this Book, or add one, anything to It, the same will be taken, his part out of the Book of Life.” Therefore *This* is the entire program of God. And if a prophet prophesies, preacher preaches, a dreamer dreams, the evangelist speaks, or anything that’s contrary to this Word, we have a right to doubt the man. But everything must come absolutely on THUS SAITH THE LORD out of the Bible.

13 Now, I’m not here to tell you that God doesn’t do things that isn’t written in this Bible, He does whatever He wishes, He’s God, but to me I don’t want anything less than what God has got in this Bible, and I don’t want to add anything to It, but I want everything He’s got wrote in It for you and I.

14 And every redemptive blessing belongs to you and I, the only thing is to appropriate faith to receive it. “For He *was* wounded for our transgressions, He *was* bruised for our iniquity: and the chastisement of our peace was upon Him, and with His stripes we *were* healed.” It’s all apast tense, it’s a finished work, it’s something that we just look to Calvary where the supreme sacrifice was made, and there we draw remunerations from His death by our faith in His finished work. Nothing that I can do, nothing that someone else can do, but it’s what God has done and what we believe that He has done, therefore we take it from the Word and base our faith upon the finished work.

15 And now, I’ll say this as I go on record on these recordings: that the right mental attitude towards any of God’s Divine promises, will bring it to pass, I don’t care what it is. If you can look at it in the right attitude, believe it, God will make every promise that He has made true.

16 I may not be able to make every promise manifested in my life, I might not be able to make it manifested to someone else’s life, but I’ll never stand in the way of anybody who can do it, I’ll be for them, I’ll pray for them.

17 I might not be able to walk where Joshua did with a shout that shook the walls of Jericho, and neither may I be able to walk with Enoch who took a afternoon stroll one day with God and went all the way Home with Him, I might not be able to have that type of faith, but I’m contending for that faith, and believing it with all my heart, and praying God to give that faith quickly, ’cause that’s the way His Church is going Home one day, a little afternoon stroll, and the Rapture will be on and we’ll be gone.

18 Now, may the Lord add His blessings to what we do and what we say, because that’s the integrity of our heart is to do that which is right in the sight of God according to His Word.

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19 Now, I'd like to just ask you something. I made a statement a few moments ago, that there was no healing in medicine, now, we do not claim that we come here to—to tell the doctor, “You’re no more in the game.” No, sir. We come here to pray for your patient, Doctor, I come to pray for the doctor’s patient, God’s child, my friend. I do not want to take a patient from a doctor, a doctor has his place, and we highly respect that. And we’re praying daily for scientists, and so forth, to find medical realms in surgery that will help all the sick and needy.

20 But there never was a medicine that ever healed any man, and never was a person who ever said it that was mentally right. God said in Psalms 103:3, “I’m the Lord Who heals all your diseases.” If that’s wrong, then the rest of it’s wrong, every Word of God is true. There can be no other . . . If God is wrong in one place, He’s wrong in every place, if He’s right, He’s right. If *This* is the truth, then It is the truth; if It isn’t the truth, then It isn’t the truth. So I would have nothing to do with anything that wasn’t the truth, I wouldn’t be here tonight, only as I know It to be the truth.

21 Let me just show you a little simple thing: What if I cut my hand tonight with a knife here on the platform, or, my hand was cut with a knife? Now, we haven’t got enough medicine in the world to heal that knife cut in my hand, it just won’t do it; we haven’t got no medicine that’ll heal a knife cut. If I had a medicine that would heal a knife cut in my hand, it would heal a knife cut in my coat, it would heal a knife cut in this floor, or this desk. If it’ll heal a knife cut, it’ll heal it anywhere the knife cut is.

22 You say, “Mr. Branham, medicine wasn’t made to heal your coat and your desk, it was made to heal your body.”

23 All right. If I have a knife cut in my hand, and I fall down dead, and you would take my body down here to an undertaker’s morgue, and they would embalm my body with a fluid that would make me look natural for fifty years, and every day one of our best doctors would come give me a shot of penicillin, give me sulfa drug, pour in Merthiolate, all kinds of salves and liniments, and all the remedies that we have, fifty years from today that cut would look just exactly like it did the hour it was cut. Then if medicine is made to heal the human body, why don’t it heal it?

24 If I went out here to crank my car and broke my arm, and it killed me, and they went and set my arm, put the best of splints on it, rubbed all kinds of liniments and stuff over my arms, and I would look natural for fifty years, that arm would still be broke just like it was the day I broke it. Well, then if medicine is the healer, why doesn’t it heal the human body?

25 Then you say to me, “Why, Brother Branham, why, the reason it doesn’t, because the life is gone out of you.

26 That’s it. Then which is the healer, the medicine or the life? Life is the healer, and then God is life, life does the healing. Medicine doesn’t build tissue, medicine doesn’t develop cells, medicine only keeps clean while God develops cells, grows, mends your arm, heals up the cut place. So medicine doesn’t heal, medicine is an assistance.

27 Someone said to me long ago, said, “Then what about pneumonia? If you got pneumonia, the doctor gives you penicillin.” Said, “What does penicillin do?

28 I said, “If you had your house full of rats, and they were eating holes through the plaster and all over the floor, rats, and you put out rat poison, killed all the rats, it might kill the rats, but it won’t patch the holes that they eat.” I said, “That’s what penicillin is, it kills the flu germs, but it doesn’t patch the cells that’s been tore down, God has to do that, so He’s the only Healer.” God is the Healer. And then it’s your faith in God; and many people have faith subconsciously and doesn’t know it.

29 Now, the order of our meeting. . . In America it’s hard for the people to see it, the American people. My greatest meetings have been held in Switzerland, Germany, and—and Africa, and India where as many as five hundred thousand people attend at one time, thirty thousand at a time receive Christ, and—and twenty-five thousand healed at one—one instant, carloads of crutches, and things, taken from one—one prayer over the people.

30 We people in America are intellectual, we want to be entertained, and it’s all intellectual. We’re well fed, we’re well-educated, too well, and then we get to a place till we know more than God does. The more simpler you can be, the more you’ll understand God.

31 Not as I’m trying to use that, crutches for my own ignorance, my lack of education, I’m not doing that, I’m only trying to make a point to say this: Education is all right in its field, but education and religion doesn’t go together, not by a long ways. Education, science has been the greatest hindrance the Gospel has ever had.

32 In the garden of Eden there were two trees: one were science, the other one was faith. When man left the Tree of Life, faith, and took a first bite off of the Tree of Knowledge, science, he destroyed his fellowship with his Maker. Every time he bites a bite off of that tree, he still separates himself from God. So you don’t know God by education, you don’t know Him by the scientific researches, you know God by simple, child faith, that’s the way you know God. Forgetting your education, forgetting all the other things, and just simply know

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that you're a creature of His creation, there you know God by that, simple as that.

<sup>33</sup> And when you try to confine God to one little denomination or one little action, you're limiting yourself. God covers all places, He—He's everywhere, God is all powerful, omnipotent, omnipresent, omniscient, knows all things, can be anywhere any time, and He's all powerful. If you get to know how great He is, then you can know something about His power. Look at the universe, look at the stars, look at the trees, you can see Who God is.

<sup>34</sup> Now, the American people has been taught an old Jewish custom: laying hands on the sick. Someone has said to me many times, "Brother Branham, Oral Roberts will pray for five hundred while you're getting three. While you're praying for three people, Oral will pray for five hundred."

<sup>35</sup> That—that's true. But, you see, I can't be Oral Roberts, although he's my bosom friend and a wonderful man of God, yet, I cannot be Oral Roberts, Oral Roberts cannot be William Branham. We both have a ministry, Oral Roberts is doing what God tells him to do, I'm doing what God tells me to do.

<sup>36</sup> Now, we've been taught a—a custom, laying on of hands, "Lay your hands upon me," that was a Jewish custom. If you'll follow in the Scripture, the Jew said, "Come, lay Your hands on my daughter, and she'll live."

<sup>37</sup> But the Gentile, he said, "I'm not worthy that You come under my roof; just speak the Word, and my servant will live."

<sup>38</sup> Jesus never said to Jairus, "Great is your faith, Jairus." But He said to the Gentile, "I've never seen such faith as that in Israel."

<sup>39</sup> That's what we can't hardly train the American people to do is to receive Christ and what He said. Therefore in my meetings, it's not to lay hands on the sick, that's what I—I do not do (I do do it, but not in a measure like Mr. Roberts, Mister . . . the . . . Mr. Allen, and many of the other men.), my meeting is a meeting to, and a gift to bring the Presence of Christ so you can touch Him, you can receive His blessing.

<sup>40</sup> My hands would mean nothing, I'm a man, but once His hand on you, something takes place. Mine might be psychology, mine might be sensation or a feeling, His is faith and power. Whose hands do you need then, mine or His? You need His. That's what we're here to try to bring you to, a recognition of His omnipresence.

<sup>41</sup> Now, each night there's prayer cards give out. And the reason we give out prayer cards is to line the people up so it'll be not like an arena, it's to be, come into the prayer line with respect one for the other, each

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man taking his place. While there's one healed in the prayer line, there's fifty healed out of the prayer line, always.

42 And now, we used to, I'd, when I first started in the services, I'd just send all the cards out to the ministers that was cooperating, a hundred to each one. The first man got his group in, that about settled it, if it was a three or four night meeting, 'cause we don't get to that many. Then it caused feelings among the ministers.

43 The next I did then was send a man down and let him give out prayer cards just all the first day, maybe several hundred cards. Well, then if you wasn't there the first day, you would never get in the prayer line, there was complaint for that.

44 Then I'd send them down and let them give out *so-many* prayer cards each day, and then I would call beginning with number one or something like that, and then go the next night number two, on the next line of cards, and the next night start from wherever I left off at. Believe it or not when the man would give out the prayer cards, they would, if they didn't get the number within ten or fifteen they sure wouldn't have it, they would throw it on the floor.

45 Then I said that I can't do it that way, so I'll just give out the prayer cards, and I'll have some little child to come up and start counting, and where he stops, or she, that's where I'll start from. Believe it or not, mom would have junior to stop just where her card was, so, we're still dealing with human beings, that wouldn't work.

46 So one night in prayer, the Lord revealed to me just to go down each day, give out prayer cards, start from anywhere that He laid on my heart from the time that I got to the platform. Therefore no one knowed where to give a person a prayer card, would put him in the prayer line.

47 One time I had a man that was in the . . . giving out prayer cards, and I caught him, one another man did, selling a prayer card that would guarantee to get a man's wife up on the platform, he was fired that night.

48 I brought my brother with me, I knowed he wouldn't do that. When my brother got married, I brought my son. There's three people gives out prayer cards: my son, if it's a small group like this, if the groups get heavier, Mr. Mercier here, my associate, Mr. Goad, they are tape boys, who has the tapes of the meetings, they give out the prayer cards, too, to help Billy along.

49 And then we just, wherever the Lord puts upon our heart, from then we start from right there, might at one, tomorrow night at fifty, and the next night maybe at ten, and the next night at twelve, and the

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next night at seventy-five, no one knows till we get here. I think that's just as honorable as it can be.

<sup>50</sup> Then everyone gets a chance if their prayer cards, night or . . . And that doesn't have one thing to do with it, it only gets somebody up here. If the anointing of the Holy Spirit begins to come into the meetings, and then all out through the audiences everywhere, the Lord God begins to call the sick and the afflicted.

<sup>51</sup> Now, before we open His Word, we don't have too much time, we want to have you out every night between nine and nine-thirty, that will give you chances to go to your homes that live out of the city, come back. Let's put our hearts to it now. I'm sure you understand.

<sup>52</sup> And if there's anything you lack of understanding, something that you do not understand, my associate Brother Vayle, here, is available at all times to explain anything that seems mysterious to you ministering brethren, or wherever you are, or any lay member, anything. If there's a question, if we ever preach anything, or do anything that's not a promise of God in this Bible, you got a right to come to us and ask us like brethren. And we ask you to do that, we ask you, as our brothers and sisters to come to us. We want to be servants of Christ, that's what we represent the world around.

<sup>53</sup> And I just want say this, the many who knows me, and my friends are in here tonight: I just got my telegram back this morning from Durban, South Africa, the vision where three hundred thousand people will be gathered pretty soon for a meeting which is coming up right away. Oh, I'm so thankful for that! Dr. Vayle, I don't know whether you, yeah, I believe I did tell you in the lobby a while ago that we had gotten back now. I guess we will . . . The letter of details will coming soon.

<sup>54</sup> Let us bow our heads just a moment now, before we open this sacred Word. Any man physically can turn his hands, can open this Bible, but no one can open the revelation of It but Him that wrote It, the Holy Spirit; so let us pray now.

<sup>55</sup> Eternal and blessed God, as we stand tonight between the living and the dead, and there is at stake tonight, no doubt, sinners, souls that has never received You as personal Saviour as yet. And we realize, Lord, if they should pass from this life into the life that is to come without knowing You, oh, it would be too miserable a thought to think of.

<sup>56</sup> So, Lord, we would ask You to search out our hearts tonight, and if there be any evil about us, take us down to the refining fire of Calvary and there cleanse us from all unrighteousness, that our lips would be cleansed like the prophet at the temple when he seen the Cherubims

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with their wings covering their face and covering their feet, and as they cried, "Holy, holy, holy, Lord God Almighty!"

57 Let the Cherubims of God fly through this building tonight, and visit every heart, and speak to them of the soon coming Judgment, and without . . . standing in the Presence of Him Who is our only Mediator, the Lord Jesus, Who will stand for us at that Day. Oh, what a horrible thing it would be to try to undertake to stand in the White Throne without Christ!

58 We would ask You, Lord, that You would fulfill and manifest Thyself in the presence of this people tonight, and the resurrection of Your dear and beloved Son, the Lord Jesus. We would ask that every man's heart, Lord, would be afreshly sprinkled with the holy ashes of Calvary, that they might see Him Who gave the promise, and know that He is present, and by doing so would accept Him as personal Saviour, and the sick and the needy would be healed.

59 May there not be a feeble one, Lord, enter this building this week but what will go out of here healed. Grant it, Lord. And may a sinner not come in over the threshold of this building, but what would go out of here rejoicing in the Presence of the Lord Jesus as their Saviour.

60 We would ask You would bless this school, Lord, who has let us have this auditorium. And we now dedicate this building to the glory of God. And may the Angels of God minister day after day, and night after night, until, when we enter the place, we would feel it would be holy grounds that we're treading on.

61 Bless every minister, those who are cooperating, who has dismissed their churches, bless those who have drove long ways to get here, all the local people, give unto them, Lord, Thy riches, we pray, in salvation, and spiritual blessings, and in physical blessings. And may this little meeting start an old-fashioned revival that'll sweep from one side of this state to the other. Grant it, Father.

62 Speak through lips, Lord. Bless our dear, beloved brother, Dr. Vayle, as he ministers in the afternoon service to stir the pure faith in the people. Help Your unprofitable servant at night, Lord, as I come with this challenge to the world: that Jesus remains the same yesterday, today, and forever. May Your unfailing Word and Your undergirding of Your Spirit move us in a great way.

63 Forgive us of our sins now, and help us as we go entering this service to read Your Holy Word. May it be said as we leave here tonight, like those who came from Emmaus when You did something kind of in a mysterious way, in the way that no other man could do it, and Cleopas and his friend said, "Did not our hearts burn within us, as He talked to us along the road?"

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64 For there, once He had them inside the building and the doors shut, He did something like He did before His crucifixion, and they knew that He had raised from the dead. With light hearts and fleet feet they rushed back to say, “Truly He’s raised from the dead!” Grant that same blessing to Your waiting children, for we wait patiently for Thy Word and Thy Spirit. In Jesus’ Name, Thy Son. Amen.

65 I wish to read a little, routine text tonight, and with a . . . or Scripture reading, rather. And our text is found tonight in Hebrews 13:8:

*Jesus Christ the same yesterday, . . . to day, and for ever.*

66 I wish to read out of the Book of Saint John the 12th chapter, for a portion of his reading, or, his writings. And we believe the Word to be infallible. It’s found in the 12th chapter, the 20th and 21st verses:

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

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

67 May God add His blessings to His Word. This Word that I have just read, after there is no world, when there is no more sun, nor moon, nor stars, this Word will remain the same, because It is the Word of the infinite God.

68 And this question that was just asked by these Greeks, “Sirs, we would see Jesus,” and I’m wondering tonight to this audience that the Lord God has sent out for us tonight, just how many in here, I might ask, would give that same question if they had lived in that day? If you had heard about Him, how great He was, and His great, magnificent power, I just wonder if you and I wouldn’t ask that same simple question. And if we met Philip of Bethsaida, I wonder if we wouldn’t ask that same question.

69 Now, Philip was one of His ministers, and Philip was the one who introduced them to Jesus. And the question was not, “That we might see His power.” Not, “That we might see some glorious miracle that He would perform,” though He did. But the question was, “Sirs, we would see Jesus.”

70 And then in our text, we find that He is the same yesterday, today, and forever. And then upon this we would wonder if there could be a servant today that could introduce us to this Person that had drawn such an attention of the people.

71 Now, we’re taught that He was not a forceful Preacher. The Bible said His Voice wasn’t heard in the streets, and He . . . so forth, and,

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but His Words were so perfect, until the Father honored everything He said.

<sup>72</sup> There was many great men in that day. In the great churches, great priests and scholars, holy men, that seemingly, by knowledge, were far more able, if knowledge is what God requires, to introduce this great Messiah. But did you notice, he come to a fisherman, just a humble, peasant-like man, and said, “We would see Him”? And any man or a woman, boy or girl, that’s ever heard anything about Jesus, that’s their hearts desire: “We would see Jesus.”

<sup>73</sup> Now, if He is the same, and He is not dead but He has risen from the dead, could it be possible then that we could see Him? If so, how many in here would love to see Him? Put up your hand, just say, “I would love to see Jesus.” The Lord bless you, as far as I could see, it looked like one hundred percent. Well then, I’m asking this question: If He is so great, why can’t we see Him?

<sup>74</sup> Some time ago on the Ohio River where I live, there was a little boy who asked his mama one day, “Mama, is God so great, could a man see Him?”

She said, “You ask your Sunday school teacher.”

<sup>75</sup> And the Sunday school teacher was not able to—to produce to the little boy his satisfaction, so she said, “You ask the pastor.”

<sup>76</sup> So he went to the pastor, which was the head of the church, and said, “Sir, I want to ask you a question. I’ve heard your magnificent sermons of the great God, and I have heard you describe Him in such a way, till setting in my seat as a child, it seemed like He should be right at my hand. Pastor, could anyone see God?”

He said, “No, sonny, no one could ever see God.”

<sup>77</sup> And the little boy was discouraged, and he would go up on the river with an old fisherman where he fished with him. And one day after a storm, coming down the stream, the old fisherman, with his gray beard, was rowing his boat, and as the storm over, a rainbow come out into the eastern horizon, and the old fisherman looking up towards that rainbow, as the little boy setting in the stern of the boat.

<sup>78</sup> The little fellow was attracted to tears running down his cheeks over his gray beard, dropping off on his clothes, and he, it was so thrilling, until he jumped up and run up to the center of the boat and knelt down at the old fisherman’s feet. He said, “I’m going to ask you a question that seemingly no one can answer.” Said, “Could a man see God?”

<sup>79</sup> And the old fisherman, overcome with the enthusiasm of the child, he pulled his oars into his lap, and his arms around the little lad, and

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he said, "God bless you, honey! All I've seen for the past forty years has been God."

<sup>80</sup> What was it? There was so much God on the inside, he can see Him on the out. The only way that we'll correctly ever see God is by having Him in our hearts first; it's always been that way. God has hid Himself from the eyes of the wise and prudent, and is most willing to reveal Himself to babes such as will learn; learn of Him, learn His way.

<sup>81</sup> So now, there would be only one way that we could sufficiently answer this question. If I asked in here tonight the different denominations, perhaps, Baptists, and Presbyterian, and maybe some Catholic, and Pentecostals, and Pilgrim Holiness, and so forth, "Do you believe that a man could see God?"

You would say, "Certainly."

<sup>82</sup> Well, I would say, "How would we know whether it was God or not? How could we understand if it was God?" Then there's only one way to answer that question, that's take Hebrews 13:8, that He's the same yesterday, today, and forever.

<sup>83</sup> Someone would say, "I see Him in a rosary, as I pray the rosary."

One would say, "I see Him in our creeds of our church."

Others would say, "I see Him when we sing the *Doxology*."

One would say, "I see Him as we quote the Apostle's Creed, or repeat it, rather."

Others would say, "I see Him when I see the saints rejoicing."

Others would say, "I hear Him in the music."

<sup>84</sup> Which all those things are good, and I have nothing against any of them, and I'm thankful that you can see God in such. But let's lay that aside just for a minute and take what the Scripture says, That's the Urim and Thummim again. If Christ is the same yesterday, today, and forever, He's got to be the same in principle, He's got to be the same in power, He's got to be the same in attitude, He's got to be the same in every way that He was.

<sup>85</sup> They never knew Him that day in saying a rosary, they knew Him that day in what we call an Apostle's Creed, it's not in the Scriptures, the Apostle's Creed, it's not . . . they didn't know Him in the *Doxology*, but they knowed Him as the Person, God manifested in the flesh, in His mighty works, and His deed, and His manifestation, then we would have to go back and see what His manifestations was.

<sup>86</sup> Now, do not listen with any selfish motive, let your objective be right, let your motive be right, for anything outside of the right motive and the right objective, God can't use it. Jesus said once, "If you say to

this tree,” if *you* say to it, “to this mountain,” rather, “‘Be moved,’ and don’t doubt, but believe that what you have said is being done, you can have what you said.”

87 What could move a mountain? Here He told a mortal man, “Say to the mountain, and believe that it’s being done.” Only Deity can move a mountain, only God can do it. Then if He told a man could . . . to do it, It would have to be God speaking through the man. And the only way a man could know it was God, would be the right objective, or, and the right motive.

88 If your objective is right and your motive is right, then It’s not you speaking anymore, It’s the Father that dwelleth in you. “Take no thought what ye shall say in that hour. For it’s not ye that speaks, it’s My Father that dwelleth in you, He doeth the speaking.”

89 So you see, God is not very far away, He’s right here; It’s our own selves in the way, it’s our unbelief, it’s our superstitions, it’s those things that blinds the eyes, it isn’t God. A man walk out and say, “I’ll show you I can move the mountain: ‘Mountain be moved.’” It doesn’t happen, certainly not, your motive is not right, and your objective is not right. So we’ve got to come to this one place: Is our motive and our objective being right with God? Then It isn’t you that speak, anymore.

90 Now let’s find what Jesus was. We find Him immediately after His baptism, He was led into the wilderness where He communed with God for forty days. Coming out, before His ministry ever had a chance to be manifested, the devil said, “Now, if you’re a great performer of miracles, let’s see you perform one here before me. Do something here that I can see with my own eyes, then I’ll believe you. Turn these stones into bread.”

91 He could have done that. But you know, the devil still has the same kind of motives and objectives, “An old man down at the corner that’s blind, or he’s deaf, he’s in a wheelchair, let these Divine healers go down there and heal him, then I’ll believe.”

92 When you sees or hear such things being said, just remember it’s the same devil that put a rag around the eyes of the Lord Jesus and hit Him on the head with a stick, and said, “Prophesier, tell us who hit you.” It’s the same one that said, “If thou be the Christ, come off of the cross, just pull your hands loose. Turn these stones to bread. The spectacular, do something that I would see You do it.” They’ll never see it done, there’s nothing in them to see with, they’re blind.

93 Now, let’s watch this manifestation. As soon as He started His public ministry. . . And if we can follow His public ministry and see what He did yesterday, He will be the same today. Will you believe

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that, if we can find what He done yesterday to manifest Himself as Messiah?

<sup>94</sup> Oh, may I say that again? For there hangs the campaign, there hangs the keynote, there hangs the thing that will shake the nation, there hangs the question that will put every church in Ohio in a revival the next few days, there hangs the one and all sufficient thing: What He was, He is.

<sup>95</sup> And if He is the same, then we should sell out, surrender everything to Him, our motives, our objectives, our wills to Him. But the world will never do it, He said they wouldn't, men were ordained to this condemnation. But God is just, He must perform it, He must do it in order to remain God, it's His promise, the same yesterday, today, and forever.

<sup>96</sup> When His public ministry first started . . . Let's quote the Scripture now from Saint John the 1st chapter, we started in Saint John 12, and you who are taking notes might read it, and we're going to use just a few things for the next few moments, and look at Him yesterday and see if He's the same today.

<sup>97</sup> As soon as He was on His public ministry, there was one, Andrew, who got converted and went and got his brother Simon, Saint John 1, and when Simon come up into the Presence of the Lord Jesus, Jesus knew who he was, and not only that, but He told him what his father's name was. Now, see if that's right, search it in the Scriptures, He said, "Your name is Simon, but I'm going to call you Peter; and you are the son of one, Jonas." That startled this old fisherman.

<sup>98</sup> Now, remember he was not a scholar, he was a fisherman that the Bible said was ignorant and unlearned. Acts the 3rd chapter, Peter and John, they perceived that they were ignorant and unlearned. We're taught that Peter could not even sign his own name, and yet, by his humility, he was given the keys to the Kingdom. And Jesus named him when he come into His Presence, tell him what his first name was, "You are Simon; and your father is Jonas." That was Jesus yesterday, making Himself known to His Church, He will have to be the same today if He remains the same.

<sup>99</sup> Now, then there was one by the name of Philip that was just spoke of tonight, upon his conversion, which was out of the same city that Peter was, he had a good friend that belonged to a well-known denomination, but he was a just man, he was a good man.

<sup>100</sup> And if any of you here has ever been at the holy lands, mark the place where Jesus was at preaching, and where Nathanael was under the tree, about thirty miles. And he went thirty miles to find a friend to bring him in the Presence of Jesus. I wonder if we would go thirty

steps today. But he was sold that Jesus was the Christ and he wanted his friend to know it.

<sup>101</sup> And he went around the mountain, and found Nathanael under a tree. And now, notice their conversation: He said, “Come, see a Man, come, see this Fellow, we have found Him, He’s Jesus of Nazareth, He’s the son of Joseph.”

<sup>102</sup> And watch this Orthodox believer, this good church member: When he got up and shook the dust from him, he said, “Now, could there be any good thing come out of Nazareth? Or could there be anything come out of a group of people like that, that would be any good?”

<sup>103</sup> Oh, can’t you see the attitude of the world hasn’t changed? The one who desired a murderer in the stead of Jesus, in their hearts they’re the same tonight. The world said what it was, it expressed itself when they accepted a murderer in the stead of the lovely Lord, just because of religious traditions.

<sup>104</sup> And when this man who had held the custom of the elders very dear, he said, “Could there be any good thing come out of Nazareth?”

<sup>105</sup> I think Philip give him the best answer that any man could, he said, “Come and see.” Don’t stay home and criticize, come, find out for yourself. And on the road around, no doubt but what he instructed him, “Why,” he said, “I seen . . . You remember the old fisherman on the river, the old fellow Simon?”

“Yes, I remember him.”

“Why, when he come up in the Presence of this Messiah, He told him who he was, and who his daddy was. Oh, I can say that, or, feel that . . .”

Nathanael said, “Now, just a moment. Now, Philip, no doubt but you’ve gone off on the deep end. You—you just, you’re getting all mixed up.” Well, I can hear him say, “Don’t you know the Scriptures has declared that the Messiah is none other but Jehovah?” And Jehovah knows the heart.

<sup>106</sup> And as soon as he got into the Presence of this Man, now, Jesus was just an ordinary man, and when he got into the Presence of Him, Jesus turned, the first time He had ever seen him, and said, “Behold an Israelite, in whom is no guile!”

<sup>107</sup> It astonished that man so much, until he said, “Rabbi, when did You know me?” All man dressed alike, he might have been a Greek, he could have been a Arab. He said, “When did You know me?”

<sup>108</sup> He said, “Before Philip called you, when you were under the tree, I saw you.” How many knows that’s the Scripture? Raise your hands.

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Look at the Bible readers. "I saw you." How could He see him thirty miles around the mountain? "I saw you."

109 Remember, Nathanael, when he answered, he answered for every believing Jew there was. What did Nathanael say? He said, "Rabbi, You are the Son of God; You are the King of Israel."

110 If that was Jesus yesterday, He's got to be the same today to remain the same. And He said, "Because I told you this, you believe?" He said, "You'll see greater things than this."

111 Now, what did the great, starchy Orthodox Jew believe when he seen it done? He said, "This man is possessed with the devil, he is Beelzebub." How many knows that to be the truth? "He's Beelzebub, a fortuneteller." And anyone knows that fortune telling is of the devil. "He's reading their minds."

112 And what did Jesus say in return? "You say that against Me, the Son of man, I'll forgive you, but when the Holy Ghost is come, and perform the same thing, one word against It will never be forgiven in this world, nor the world to come." How many knows that's true? Same chapter. Never be forgiven you, one word against It. What kind of a day do we live in then?

113 We haven't time to go to all the characters that I was going to mention. But one more, and that was there's . . . We know there is only three races of people, that's Ham, Shem, and Japheth's people: Jew, Gentile, and Samaritan. How many knows that to be true? Watch Peter with the keys to the Jews, Pentecost; to the Samaritans down in Samaria; Peter at Cornelius' house, the Gentiles, Acts 10:49, from then it was over the world.

114 The three races of people, now watch, to the Jew He made Himself known that way, by telling him where he was, what he had done, what their name was, and He manifested Himself, and they believed Him to be the Messiah.

115 When He went up to Samaria, the woman come out and set down on the well for water, and she seen this young Jew, looked to be about fifty, the Bible said, when He was thirty, setting over against the little panoramic of the well. And notice the conversation, He said, "Woman, bring Me a drink."

116 She said, "The well is deep, You have nothing to draw with. And besides, it's not customary for you Jews to speak to Samaritans, we have a law of segregation."

117 Oh, I love Him! Listen what He said: "But if you knew Who you were talking to, you would ask Me for a drink." He let her know there was no difference in races of people, their color. And He said, "If you

knew Who you were talking to.” And the conversation started. What was He doing? Contacting her spirit. As soon as He found out what her trouble was, He said, “Go, get your husband, and come here.”

And she said, “I have no husband.”

Jesus said, “That’s right. You’ve got five, and the one that you now have is not yours. You have said true.”

118 What did she say? “He’s a Beelzebub”? She said, “Sir, I perceive that Thou art a Prophet.” Watch, “We,” (Who? The Samaritans.) “we know when the Messiah cometh, He will tell us these things. But Who are You?

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

119 And she ran into the city, and said, “Come, see a Man that told me the things that I’ve done. Isn’t This the very Messiah?” If that was the way the Messiah made Himself known in the days gone by, it’s got to be the same today.

120 Now, to you ministers, and to you Bible students, not one time did He ever perform that sign before Gentiles, search the Scriptures, not one time; but He even forbid His disciples to go to them. But that’s the way He manifested Himself as Messiah to both Jew and both Samaritan.

121 How many is willing to say that that’s the truth, that you know the that you know the Scriptures well enough to know that to be the truth? Let it be known with your hand up. The Scripture says so. Search the Scriptures and see if there’s any other way that He made Himself known.

122 “Oh, our traditions!”

But the Scripture says it.

123 Watch, speaking to the Jew, spoke of another day; and not from that time until this, has it been known. But how many believes this is the end of the Gentile’s age? Sure we do. Then if He made Himself known to them back there that way, He has got to make it known today to the Gentiles, or He is different than He was then.

124 And God has to act the same every time. When a situation arises, and if God is called on the scene, the action He takes then, He has got to take it every time when the same situation rises, or He did wrong when He did it the first time. You see, we get smarter, God doesn’t get smarter, He’s perfect to begin with, He’s infinite to begin with, He has no more knowledge now, than He had then, because He’s perfect knowledge.

125 And the way He acted then, He has to act the same today, therefore the Bible says that He is the same yesterday, today, and forever. If Christ manifested Himself any other way today to you Gentiles then what He did back there, He did wrong, when He made Himself known back there.

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<sup>126</sup> There is a Scripture . . . Even the disciples, when He was fixing to leave in Saint John 17, the disciples said, “We know now that Thou knowest all things, and need not that any man teach You.” He had just performed those things and showed them. “By this, we believe that Thou comest from God.”

Jesus said, “Do you now believe?”

<sup>127</sup> Now, He’s the same yesterday, today, and forever. One day there was a woman touched His garment, and she . . . That’s also Saint John. And so, when she touched His garment, she said within herself, “If I can touch Him, I don’t care what the rabbis say and what the people say, I believe He is the Holy One, and if I can touch Him, I believe I’ll be made well.” She had been years with a blood issue, and could not be helped by any doctor. She touched His garment, and went out, and set down, or stood up, or wherever she was in the crowd.

<sup>128</sup> Jesus turned around, said, “Who touched Me?” He didn’t know, He was not a hypocrite, He didn’t know or He wouldn’t have asked the question.

And Peter rebuked Him, said, “All is touching You.”

<sup>129</sup> He said, “But I perceive that I have gotten weak.” [Blank spot on tape—Ed.] . . . said, “has went out of Me.” *Virtue* is strength, power had left Him. Said, “I’ve got weak.” And He looked around until He found the woman, and He told her her condition, and said, “Your faith has saved you.”

<sup>130</sup> That same Jesus lives today. And the Bible says in the New Testament, the Book of Hebrews, that He now is the High Priest that can be touched by the feeling of our infirmities. Do you all believe that? How is it then? Touch Him, not touch the pastor, not touch the evangelist, but touch Christ.

<sup>131</sup> And He has got to act the same that He did then, if He doesn’t, then we’re serving another Christ who is similar to the One that was, but the Bible said He is the same Jesus, the same power. So it isn’t the virtue of some man’s hands, it’s the virtue of your own faith in the resurrected Christ.

<sup>132</sup> My brethren, I have nothing wrong with laying on hands, anointing the sick, anything you want to do. But the real thing is, is to believe Him that He has raised from the dead, and He is present to manifest Himself and every power that He ever did. He is the same yesterday, today, and forever. If God will do that and manifest Himself in the same way He did then, how many will believe Him? Say, “Amen.” [Congregations say, “Amen.”—Ed.]

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133 The Scripture then says this, Jesus going away, He said, “A little while and the world,” (*World, kosmos*, which means, “world order.”) “will see Me no more, the unbeliever will see Me no more, yet ye shall see Me,” (*Ye, who is ye?* The Church.) “for I,” (*I*, is a personal pronoun.) “I’ll be with you, even in you, to the end of the world.” Jesus Christ the same yesterday, today, and forever.

134 The church of the Lord Jesus, it’s broke up in denominations, it’s broke up in creeds, sectarian, until God can’t move in His church. Your denomination don’t make you a Christian. Nothing against your denomination, nothing against your creed, but to know Christ is to know the Person of Christ.

135 The Bible said, Jesus said, “I am the Vine, ye are the branches.” The vine doesn’t bear fruit, the branch bears fruit, and the branch will bear the fruit of the vine it’s connected with. And I ask any scholar of the Scriptures to show me where Christ ever organized a church, or made an organization, where He ever said a certain bunch of creeds would do it. He said, “Except a man be born again, he cannot even understand the Kingdom of God.”

136 If it’s a pumpkin vine, it’ll bear pumpkins; if it’s a watermelon vine, it’ll bear watermelons; if it’s a grapevine, it’ll bear grapes; if we are the branches of His Church, we’ll bear the fruits of the Lord Jesus. “He that believeth on Me, the works that I do shall he do also,” the same kind, not a different, “the same works that I do.”

137 God help us, forgive us of our unbelief while we pray.

138 Heavenly Father, the next belongs to You. We are just men and women who love You, and, oh, this is a crucial moment, a man can say anything, but if You’re not there to back it up, then the man’s word is wrong, but Thou hast give a promise, and Thy promise is true.

139 O God, may Your Church all over this building yield Itself to You just now. And may the great Holy Spirit that’s in the Person of the Lord Jesus, the incarnate Son of God, come into our beings and move us. And may the unbeliever look and see the Spirit of God moving in His true Church, and say, “Truly, Jesus is the same yesterday, today, and forever.”

140 Grant then that our hearts, as in our former prayer, will be as we go home, saying, “Did not our hearts burn within us, as He made Hisself manifested?” He done something, He did to Cleopas and his friend in their presence, just like He did before His crucifixion, therefore they knowed no other man could do it, and they knowed He was the risen Son of God. Grant the same tonight, Lord. May Your children’s heart be tender and open. For we ask it, in Jesus’ Name. Amen.

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<sup>141</sup> Just about seven minutes late, maybe we'll hurry. We're going to call a prayer line. I believe Billy told me he gave out T's or W's. Which was it? T, prayer card T's. Now, let's begin tonight, and just stand up a few people here and pray for them. Now I want each person to look at your card and just . . . [Blank spot on tape—Ed.]

<sup>142</sup> All right. I mean . . . All right. How many in here that does not have a prayer card, and you want Jesus to heal you? Raise up your hands, that does not have a prayer card. Now, you don't have to be here in this prayer line.

<sup>143</sup> Now, if I've told you the truth, Jesus Christ will work in His Church, you and I, just the same as He did when He was here on earth in a physical body. How many knows that His physical body sets on the throne of God, and His Spirit returned to the earth to live in the Church to energize It as a Vine to the branches? Certainly. Then He has no hands but mine and yours, He has no eyes but mine and yours.

<sup>144</sup> And how many know that the ministering gifts in the Church is first, apostles, then prophets, teachers, pastors, evangelists. How many knows that that's right? Now, the word *apostle* means, "a missionary." The one, missionary, why the missionaries ever want to be called *missionary* instead of *apostle*, I don't know. But the same word *apostle* means, "one sent," *missionary* means, "one sent." They was to missionary the world.

<sup>145</sup> Apostles, prophets, evangelists, pastors, teachers, five spiritual gifts that's predestinated that, by foreknowledge, God set in the Church. That's exactly right. "Gifts and callings are without repentance." All those gifts are in the Church. I'm not a preacher, not much of one, I'm just a spare tire, more or less; Brother Vayle is the preacher.

<sup>146</sup> It's a gift that I have that God gave since a little boy when I was first born; we haven't got the books, they'll tell you about it. We're just out now, the about fourth or fifth edition of them has went forth: *The Life Story*. All of it can be checked through any article, anything with the police force, anything that you wish to check it by, birth records, anything that you want to know, any miracle, anything, it's all authentic and written out, doctors statements and all. See?

<sup>147</sup> Now, now in these next few moments, all that I've said tonight is either going to be found a lie or the truth. It's exactly right. If any person wishes to take my place, you're perfectly welcome to come here and do so.

<sup>148</sup> Now, here is people in the prayer line that I do not know. If I looked over here and said, "Here's somebody here in a wheelchair, here's somebody in a cot, they're crippled. There's a young man setting there in a wheelchair out at the end of the line, that man is crippled."

Sure. I'd say, look around over the audience, and I'd say, "Here's a man setting here, got glasses on, there's something wrong with his eyes." Sure.

<sup>149</sup> What's wrong with this woman? She looks good, and strong, and healthy, but there's something wrong, somewhere. Now, all you out there that doesn't have a prayer card, you just humble yourself, and look, say, "Lord, I truly believe it." And see if Christ isn't the same, if your faith doesn't touch Him, turn right around in the audience to every person that I . . . here and find out if that isn't the truth. You put God to a challenge.

<sup>150</sup> I . . . Just before I start this meeting I want to say something. I'm looking over here to my left, I do see someone I know. At the Hammond meeting, a alcoholic in the worst stage, where the best doctors of Chicago . . . How many knows there's no cure for an alcoholic in medical realms? Certainly there isn't. The girl was a batty-eyed wretch, complete, total alcoholic in a terrible condition, tried to . . . and inside of her coat was a pint of whiskey to live on it daily. She was at the meeting and in the balcony, I believe, or however it was, then Fred Astaire's dancing partner was there, a dope fiend.

<sup>151</sup> And this young lady, Rosella Griffith from Joliet, Illinois (I believe that's her. Is that you, Rosella? I'm not sure.), a wretch, skid row, just as bad a alcoholic as any skid row could produce, and the Holy Spirit come down and told her who she was, and what she was done, and pronounced her healed. And now she's a missionary on skid row. Rosella, would you stand up, sister? A lovely, young, beautiful woman that God called from an alcoholic, we'll get her to testify later on in the meetings.

<sup>152</sup> And Fred Astaire's dancing partner, isn't she study . . . missionarying now, Rosella? A missionary on the field, also. When they resented it, I believe her father did at first, but she said, "Oh, no, Daddy, he's right." The Holy Spirit never makes a mistake, He's perfect if He's the Holy Spirit.

<sup>153</sup> Now, let us be reverent. And now, I want every person, if you will, for the next fifteen minutes, just keep your seat, be reverent, pray, look this way, be real reverent and pray.

<sup>154</sup> And if Jesus will manifest Himself to this church, this group of people just as He did, as I preached about tonight, how many will go away, and say, "By the grace of God, I'll believe it the rest of my days"? Raise your hands to Him, say, "I will believe." Now, just as reverent as you can be. The next now is up to God. If I've told the truth, He is obligated to His Word.

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155 I suppose now, lady, that we are strangers to each other. Are we? All right. Then God knows you and He knows me. If there's anything that . . . If you are—if you are a—a believer or an unbeliever, He will know it. If you are a critic, watch what happens; if you're a Christian, watch what happens. Then if He does do it . . .

156 Now, if I told you, say, "Lady, you're sick, I'll lay my hands on you, you'll get well." Well, that's all right, but I could guess that. But if He will go back and tell you something like He did when He done the disciples and the people in that day, you'll know whether that's the truth or not. If He will know your fault, just like He did the woman at the well, if He will know what you are, what you're here for, just like He did the woman at the well, will you believe Him with all your heart?

157 Now, here's a Bible scene, perfectly. Here's a woman that I have never seen in my life, and—and never spoke to her, as I knowed of. She might have been in the meetings somewhere. Have you ever been in one of the meetings before? You have been in meetings, but I don't know you. If that's right raise up your hand so the people will see.

158 Now, one Word from Him will mean more than I could say in a million lifetimes. Now, if I've never seen you, and this beautiful picture tonight of the Lord Jesus in His resurrection, a man and a woman meeting for the first time in life . . . If He knew that woman's fault that she was living with a man that she should not be married to, then if He's the same yesterday, today, and forever, if He would tell me where your trouble is, you would have to know it comes from some supernatural power, so would this church.

159 But now, they might class it like they did in that day, and they, the unbelievers of men . . . "No man can come to Me, except My Father draws him," said Jesus. But that . . . He's done it, anyhow. So then at the Judgment it'll be known.

160 Now, if the audience can hear my voice, the woman seems to be going from me. And the lady is here for me to pray for her for a physical condition of her body. That's right. She is a Christian, she's a believer. And you have a nervous condition you want me to pray for. That's right. If that's right, raise up your hand.

161 You believe now? Now, watch, the more you talk to the woman . . .

162 Now, you say, "Brother Branham could have guessed that."

163 Just a moment, because there's something else in the woman. The Holy Spirit has moved. Now, if He does something different . . . It's no guess, check it, it's perfect. Now, I don't know what I told the woman, the only way I know is my boys here getting the tape.

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164 Now, the woman is aware that something is going on. How many has ever seen the picture of the Angel of the Lord here we got? Let's see your hands up. Sure. We, I think they got some of them here; it's right here in Washington, DC.

165 Yes, I see the woman fumbling with something, it's a dish or something, she's real nervous, that's what she is. She's been praying too, and she's praying for somebody else, and that's somebody that's very bad, that's got a swelling, it's an older person, it's her mother, and she has dropsy of the heart. That is correct. That's **THUS SAITH THE LORD**. You believe, lady? You believe, audience? All right, the handkerchief you're bathing with tears, take it with you, God will grant to you the things that you've asked. Amen.

166 We're strangers to each other, sir. This is our first time meeting, is it, personally? [The brother says, "I've been in your services, sir."—Ed.] You—you've been in my services. Where was that at, sir? ["In Indiana."] In Indiana. But I don't know you. No. First time we've ever been like this together.

167 All right, the Jesus that somebody went and got by the name of, I mean, Philip went and got Nathanael. The last person was here, I believe, was a woman, like the Scripture I preached on tonight, the woman at the well. And here is another Scripture I use, that somebody went and got someone else and brought them over, and He told them where they was, and the conditions of them, they believed.

168 If us being strangers, you and I, if the Lord Jesus will do the same, would you believe it with all your heart? You know it'll come through some power. Your trouble is in your throat, you have a bronchial trouble, cause you to cough and upset, nighttimes, correct, raising up on pillows, sleeping up. And another thing you have a skin infection, and the doctors can do nothing about it, and that skin infection is athletic feet. That's correct.

169 Do you believe God knows you, sir? You're not from this city, you've come from the north coming this way, you're from a place called Hamilton, Ohio. Your name is George Burns, Barns, it is, George Barns. Return home, the Lord Jesus healed you, makes you well. Amen. Your faith did it. Amen. God bless you, sir.

170 Have faith, don't doubt. In the meeting be reverent now, don't move around, be real reverent. Just keep believing.

171 How do you do? You believe the Lord Jesus, lady, is here? If I could do something for you, you're probably about the age of my mother, and if I could do something for you, and would not do it, I'd—I'd be an awful person. But I can't do nothing, I've explained it, that it's something I

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want you to believe in, something that's been done for you. Just pray, now, just keep on, don't doubt, just keep on praying.

<sup>172</sup> If the Lord God will reveal to me what your trouble is, will you believe me to be His servant, and He—He is Present? You believe. . . All right. The Lord be good to you. You're in a serious condition. The doctors has give you up on it, long ago. You have an infection, besides that I see you trying to push down on your head, or something, you got a roaring in your head.

<sup>173</sup> You're not from this city, you're from another country where it's a, or, city that's a great big city. And you got a, some sort of a immigration place at the. . . it's Detroit, Michigan. And I see you setting at a telephone, and you're talking to someone, that's me. You've called me on the phone, and I prayed for you by the phone. That's exactly right. Now, if you'll believe with all your heart, you can go back to your home now and be well. Do you believe it? God bless you then. Go on your road, in the Name of the Lord Jesus, and be made whole.

<sup>174</sup> We are strangers to one another.

<sup>175</sup> The lady setting here on the end of the seat, right here, heavysset, yes, you have need, too. You're praying. You believe God will answer prayer? If the Lord Jesus will reveal to me what you want Him to heal you for, will you believe me to be His servant? All right, then that nervous condition, that head trouble that you been having, that's right, wave your hand like *that* if that's right, it's left you now. You can go home and be well.

<sup>176</sup> You've touched Something. Are we strangers to one another, lady? You and I are strangers? We are strangers to each other, I don't know you, if that's right, raise up your hand. All right. Just have faith now. Don't doubt.

You might think that. . .

<sup>177</sup> How about the lady next to you there? There. . . You believe with all your heart, lady? You believe me to be His servant? If God will reveal to me what you need, will you believe me to be His servant? All right. If you'll believe it with all your heart, you can have it. And that low blood pressure you been having, has gone from you now, you can go home, be well.

Just believe, don't doubt.

<sup>178</sup> Will you do me a favor? That hand that you're shaking, lay it on the lady next to you. The lady is having heart trouble, a fluttering around her heart, especially after you eat and lay down. That's right. It's not exactly heart trouble, it's a gas on your stomach from a gastric

condition; you've had that for a long time. That's right. Wave your hand if that's right. Now it's gone from you, you can go home and be well.

179 I challenge your faith in Jesus' Name! Just what did they touch? Not me, they touched the High Priest, the Christ.

180 We're strangers to each other, I believe. If that's right would you raise your hand? If the Lord God will reveal to me what your trouble is, you'll accept it? I see the woman in a doctor's office, some sort of a room, it could be a hospital room, and she's being examined, and her blouse is off, it—it's in your breast, and it's tumors, and they're in both breasts, and the doctors wants to take them out. That's exactly right. He said you should do it right away, both the thin man and the heavysset, both of them.

181 Now, Who was in the doctor's office to see that? The Lord Jesus, Who knew Philip was under the tree, or Nathanael. Not only that, but there's something wrong with your stomach, and I see them hold a counsel and they don't know what it is. That's THUS SAITH THE LORD. You believe me to be His servant?

182 You've got someone in here, too, is in bad condition, that's your husband, he's setting there in the balcony, and he's praying. If God will reveal to me what your husband has got here, will you believe it? He's got arthritis in his hands. That's THUS SAITH THE LORD. Now go and be healed, in Jesus' Name. God bless you.

183 How do you do, lady? Do you believe me to be His servant?

184 What about the lady setting right here wiping your eyes? You believe God can stop that poor circulation, make you well? That's what you was praying for. That's right. Wave that handkerchief if that's right. Who knows you but God would know that? I don't know you, do I?

185 What . . . ? The lady next to her there, you look kind of frail, you believe me to be His servant? Now, Peter and John passed through the gate called Beautiful. They said, "Look on us." That means just to listen to what I'm saying. You have heart trouble. And you believe the Lord Jesus will make you well? You believe He would heal you? If you believe with all your heart, you can have it.

186 You believe mother will get well? You do? If you . . . That's what you're standing here for. Well, that handkerchief you got with you there, she's not with you, but you take the handkerchief, send it to her, believe with all your heart, and she'll get well. Go on your road and rejoice, and say "Thank You, Lord."

187 We are strangers to each other, I suppose. This is our first time meeting?

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188 Now, be reverent, somebody did something. Somebody in here praying, it's a child keeps appearing. Someone is praying somewhere in here for a child. Now you just, ever who it is, keep praying.

189 Oh, how wonderful to be in His Presence! As David said, "My cup runneth over." Can you realize that Christ the resurrected Son of God is present? Surely our creeds has not numbed our heart to that condition, we don't recognize His Presence. What more can He do?

190 I believe you're the person I was talking to. If the Lord God will tell me what's your trouble, will you believe with all your heart? You're standing here for somebody else. That's right. And you're standing here, got a handkerchief in your hand for them. That's a person that's blind. And that's a relative of yours, it's a brother-in-law. And the reason they're not here is because they fell and hurt themself.

191 If I tell you what part of their body is hurt, will you believe? Hurt their back when they fell. That's true. If that's right, raise up that handkerchief to God. Now go lay it on them and believe with all your heart, just as you believed, it'll be that way. God bless you now.

Just—just believe.

192 Just stand there a minute, lady, you don't have to come this way. Want to tell you, when you raised up a few moments ago and started across there, when I spoke to you, something taken place, you felt different. Now, you got glasses on, which you see and know that it's your eyes, especially your left. But do you believe He will make you well of that arthritis, too, and heal you and make you well? You believe with all your heart? Then go around, turn around, go back home believing with all your heart, you can get well, or go right across this way if you wish to, and not have it no more, be made well.

193 Come forward, lady. Are we strangers to each other?

194 Now I get somebody thinking of telepathy. Now, don't think you can hide your life now, you can't. Now stop thinking that, that's sin. What is sin? Unbelief. "He that believeth not is condemned already."

195 Here, come here, lady. You. Put your hand just on my hand just for a contact. If the Lord God will tell me out this way what's your trouble, will you believe it to be revealed by the Son of God? It couldn't be telepathy.

196 How many will believe it with all your heart? Raise your hands. Let the lady be judge.

197 You have a lady's trouble, which is female trouble, that you want me to pray for. If that's right raise up your hand off of my hand. You're healed now, you can go on road.

"If thou canst believe, all things are possible."

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198 Just to let you know that He knows you, look here just a minute, this lady here had the same thing, a lady's trouble. And notice here, you see that young lady setting right there? Young as she seems to be, setting right there on that second row, hands up to her mouth, has the same thing, a female trouble, a young woman. That's right. Raise up your hand if that's right, lady. You were healed the same time that woman was healed. Now go on your road, be made whole.

199 If He knows what has been, does He know what the future will be? All right.

200 Lady, you believe that back trouble left you? Go on your road and rejoice, and say, "Thank You, Lord God." Believe.

201 You're shadowed with death, which is a cancer. But if you'll believe with all your heart that God heals you . . . Do you believe it? All right, go on your road and rejoice, and say, "Thank You, Lord God."

202 And you had the same thing. I said, "*had* the same thing," you haven't now. Go on your road and say, "Thank You, Lord God." Believe with all your heart.

203 Do you want to go eat your supper, and that . . . believe that stomach trouble left you? You believe it? Go, eat your supper then and be whole, in the Name of Jesus Christ.

"If thou canst believe, all things are possible."

204 Lady, you have a killer, which is a heart trouble. But do you believe God healed you? Go on your road and rejoice.

205 Just a moment. A dark shadow sweeping the building, a correct evil. Right here, a little girl playing with her fingers. Mother, do you believe that God will heal that child of them epileptic fits? If you believe it with all your heart, lay your hand over on her and ask God and don't doubt, and she'll get over it, in the Name of the Lord Jesus.

206 I challenge your faith to believe Him! He's omnipresent, He's here now, the Great (not "I was"), I AM, the Great Lord Jesus Christ, the Son of the living God. Do you believe it?

207 What about you people here in these chairs and cots and stretchers? Do you believe?

208 What about this man laying here? Yes, your hand up, laying there on that stretcher. Do you believe, sir? All right, if you believe, raise him up, in the Name of the Lord Jesus. And if you believe with all your heart, the cancer condition will leave you, you'll go home and be well. Stand up on your feet, don't be afraid, rise up.

209 Let's say, "Praise the Lord," everybody. Jesus Christ lives and reigns. I challenge you to believe it. Do you believe it? Lay your hands over on one another, put your hands on one another.

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210 Now let's pray.

211 O Lord God, Creator of Heavens and earth, Author of Everlasting Life, Giver of every good gift, send Thy Spirit, Lord, upon the hearts of the people and manifest Your great power. Heal them, Lord. Give glory to this meeting. In the Name of Jesus Christ, I ask it. Amen.

212 Let's say, "Thank the Lord," everybody. The Lord Jesus Christ, the Son of the living God, is present. Stand up on your feet just a moment, stand up and give Him praise and glory. Raise your hands to Him. "Give Him glory all ye people, for His Blood can wash away . . ." 

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Yesterday, Today, And Forever  
Middletown High School  
Middletown, Ohio U.S.A.

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