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

 Thank you, very much. You may be seated. Been some time since I was in Salem, Oregon, before. And I've always waited with great anticipations on seeing the time to return again, to get to visit with these saints of the Lord here, who are sojourning in Salem and around.

2 We do not believe that this is your abiding place, because here we have none, but we're seeking a City to come whose Builder and Maker is God. So we profess that we are pilgrims and strangers here, not strangers with each other, but strangers in the world, because our heritage is of above. And we're had the privilege about two years ago of visiting some of our friends, over in Oregon here, around Klamath Falls, and such a wonderful time we had.

3 We bring you greetings from the others around the different parts of the world that's sojourning too. And this our . . . my ninth straight meeting. Kind of come to you a little bit tired, but always ready to serve the Lord in any capacity that I can.

4 Now, we have five glorious meetings scheduled, tonight, and tomorrow night, and on till Sunday afternoon, I think is, Sunday afternoon is our closing service in the campaign. We want to thank you all for calling us here, the sponsorship, and for all who is cooperating, for this lovely building, and everything, it's made so nice. I think, humanly speaking, that we're have done every- . . . you've done everything real well.

5 Now, the next thing it will take . . . We just never come to see each other, which we did, in one sense, to see each other, but yet we come to worship the Lord, and to try to do something for His Kingdom. And now, it's going to take every speck of effort we can put forth to do it. And it's going to . . . Now, this is the meeting that we have set for the Kingdom of God, and it's every Christian's duty to do their part, as much as they possibly can, to see that it's a great success for the Kingdom.

6 Now, many times we ministers, we, with different organizations, and so forth, but we're all pressing for one great Place, every soul that we could direct that way, that's what we're doing. And we know now

the laity has, also, a great opportunity, now, for them to do their part of the ministry. Each one of you has to be a preacher, and that is, to tell somebody else, to get the sick and the afflicted in, to get the sinners in. And we'll sow the Seed of God, and pray that God will rain down the Holy Spirit upon it, and bring forth a great crop of souls during this meeting.

⁷ That's our first intention is to win souls; secondly, to the up-building of God's people, the Church; thirdly, prayer for the sick; and to do anything that lays in our power to help make life a little better for you, and the journey a little . . . the burdens a little lighter.

⁸ And we hope that when we leave, and the meeting is broke up, there'll be . . . the whole city will be benefited, everybody, make it a little . . . a place that's a little easier to do right, a little harder to do wrong. That's what we want to leave, that, when we leave the city.

⁹ We want to report, up and down the coast, in these meetings we've had over here has been glorious. The Lord has blessed us, the places was packed out, and we seen two meetings, the last two meetings were just about completely, every wheelchair, stretcher case, whatever it was, was delivered by the—by the Lord, about every one that come to the meeting. We were so thankful to report that to those who are looking for healing for themselves and their loved ones. And also that many has been saved, and filled with the Holy Spirit, and churches has been blessed. And when we feel, doing that, we're feel that we're putting forth our little part to help the Kingdom of God. And we're here, brethren, with you brethren here, I appreciate your kindness of inviting me over, and having me here.

¹⁰ And I'm come now to—to do this: Jesus said, "The Kingdom of Heaven is like a man that took a net, and went to the sea. And he pulled the net, and what he took . . ." Now, I know that each one of you, in your churches, have a net, and you're just swinging it all around your neighborhood trying to get every fish that you can. Now, I come to sow my net with your all's, and we'll reach way out, around the city, everywhere, and see if we can't pull in something for the Kingdom of God. That's what we're here for, to do everything that we can to—to help.

¹¹ Now, it's, I think it's basic interdenomination, everybody is welcome, the Protestant, Catholic, Jewish, whatever it might be, sinner, saint, anybody, even to the drunk if he will behave hisself and set still. He's just as welcome to come as anybody, but he must behave, he must respect the house of the Lord.

¹² We're grateful to this armory, or the major, or whoever it was that let us have this lovely building, I think it's beautiful. I was over here

today looking at it, trying the acoustics, and speaking, and all around it just perfect. And can you hear me all right everywhere now?

13 You know people, it's aerial, and it's kind of hard when you take an empty building and speak, and then fill the building up with people and speak, it's quite a difference. And so now sometimes in speaking I get just a little loud, because I am evangelist, missionary, and been used to preaching where there's just fields, or stadium, outside, where you're sometime with no microphone, you just have to scream out like you were yelling at cattle, but I don't mean it that way, and I—I'm sure you'll understand.

14 And now, usually the first night of a meeting is rather a hard night, because everybody is trying to get used to one another. And—and some are under expectation, some are wondering, and some never been in the meeting before, and some of them has heard, and—and then they draw their opinions. The first thing the minister usually says strikes home with somebody, others don't want nothing to do with it, and you have all that to combat with.

15 But let's not be suspicious of one another. I'm believing that you're the children of God, I want you to believe me to be the same, that I'm your brother, and I'm here to help you. Now, I'm—I'm a southerner and—and I haven't got away from my talk yet, and much as I've traveled of being just a little bit slow. So you bear with me, because I just can't think of it too fast, you know, and I just have to wait for Him to tell me. And so you bear with me, pray for me, and I'll do the same, pray for you.

16 Now, I thought, tonight, we have a little introductory message that we kind of introduce the meeting by, just a little formal talk. And that way we get to kind of learn each other, get the—the feeling of each other, then we settle right down then into the meeting.

17 And now, I want you to do this for me, I want you to . . . There's . . . We got plenty, seats. Usually, in the meetings we've been having, all the way from the Cow Palace up, has been peoples couldn't get a seat. Last place we was at they was standing, and place was packed out five o'clock in the afternoon, you couldn't get near it. And so now, we got plenty of seats.

18 And—and I know people here in Oregon go to church, and they're fine people. And God's people everywhere are fine. And we would like to see, do your part now to the Kingdom of God, because the responsibility is not altogether on your pastors or on me, it's on all of us to honor God. And now, you do your part, we'll do ours and between it, I believe it'll be a great thing, and that's what we're looking for.

¹⁹ I believe in the Coming of the Lord Jesus, I believe the physical return of Christ. I believe it is real close at hand, I believe we're near that time now. Now, no one knows when He is going to come, not even the Angels. He said the Father only knew that. So then, we don't know, but we have signs that we're looking to, to know that when these things begin to happen that the time is getting near. So we certainly can see some mighty convincing signs now, that—that the time is near.

²⁰ And so I believe this sponsorship is Pentecostal brethren, I am one too. But we want you to know that Pentecost, to you Methodist, Baptist, and Presbyterian, we believe you Pentecostal too. See, Pentecost is not an organization, Pentecost is an experience that we all can have. See? Whether you're a Catholic, or Baptist, or Presbyterian, whatever you are, Pentecost is an experience, and it's for whosoever wants it. That's right. And it's everyone. I have so many . . .

²¹ I come out of a Baptist church, still have fellowship, wonderful meetings for them, and I have Episcopalian, Presbyterian, formerly background Catholic is in my family, I'm Irishman. And so through there God has never questioned anybody on the platform, praying for them, "Now, you'll have to change from Methodist to Baptist." That isn't the idea.

²² You know, I'm an old man, I'm fifty-three years old, and I've been with the Branham family all these years, and you know, they've never asked me to join the family, strange, but I believe I was borned a Branham. And so that's the way we believe we're Christians. You see? We—we—we think you ought to join some church and have fellowship, but really, to be a Christian is to be borned a Christian, a borned again experience to being a Christian.

²³ And now, let me just again, before I take a text, is to say we pray for the sick. Now, there may be doctors setting near. Doctor, I didn't come to take your patient, I come to pray for your patient. See? I—I believe that Divine healing has been one of the most overlooked subjects, and then, there's been so much also on Divine healing that has went out under the name of Divine healing, that should've never went out, we—we realize that. In church, salvation, been much of it went out, oh, kind of a intellectual religion, that just join the church like a lodge, and let it all go. We don't believe that. We believe you got to be borned again, we believe you have to be a Christian by birth.

²⁴ And I believe there's many things went out under Divine healing, the auspices of Divine healing, or called that, and it would . . . there would be everything else but Divine healing, all kinds of sensations, and—and so forth.

25 But I'll make myself clear, and this is being taped, that I believe that every redemptive blessing that goes to the human race has already been paid for, and belongs to you, that "He was wounded for our transgressions; with His stripes we were healed." It's a past tense. I believe that when Jesus Christ, the Son of God, died at Calvary, He purchased our salvation, and every sin in the world was paid for.

26 Now, it will never do you no good till you accept it as your own personal property. But if you try to just say, "Well, He forgives sins," yes, the mercy of Christ, the death of Christ atoned for the sins, "the Lamb of God that takes away the sin of the world," but you have to accept Him as your Saviour, or it'll never do you good.

27 "By His stripes we were healed." Therefore, there's no man could ever save a soul or heal a sick person, it has already been done in Calvary. I believe Calvary paid the price, Jesus Christ on Calvary paid the price.

28 Now, I believe if you would come under the teaching of your pastor, and believe on the Lord Jesus, and accept Him as your Saviour, I believe you'll be saved. That's right. And I believe that when you hear the Word of God preached, and say that It is the . . . that He was wounded for our transgressions, with His stripes we were healed, and will accept it upon those basis, that's the way it's done. For He is a High Priest, right now, that making intercessions upon our confession.

29 See, first we accept it, and confess He has done it, and then He can go to work in His great priesthood as a High Priest to make intercessions upon our confession of what He did for us at Calvary. That's—that's agreed, isn't it, brethren? Yes. See, that He . . . that what He did for us at Calvary, we first accept it, believe it, confess it, and then He is the High Priest to make good what we're confessing He done. See? That's for healing or salvation.

30 Now, I believe that God can do anything that He desires to do, because He is God, but I like for it to just come out of the Bible, then I know I'm right. I believe the Bible to be the infallible Word of God, I do not believe It should be added to or taken from.

31 Now, as a child, a little boy, mother and father both Irish, when I felt that call of God, I went down to the church, and the priest tells me that salvation is in the church. Well, then I come to find out from my friends that belonged to different churches, which one of them churches has salvation in it then? See? If the Catholic would be right, then the Lutheran surely is wrong; if the Lutheran is right, then there's something wrong with the Baptists. So which one of them churches would be right?

32 After searching, trying to find out, digging, and whatever I could do, I come to find out that God is in His Word, and the Word is right. God will not judge the world by a church, but by the Word, for I see over in the Book of Revelation it said, “Whosoever shall take one Part away or add anything to It, the same will be taken out of his part of the Book of Life.” And then I believe It is infallible, that It must be kept just the way It is written.

33 I believe It is of no private interpretation. I believe It is . . . God has watched over It, and It is just exactly the way, that He will judge the world, by this Book. Now, He has got to have a standard, somewhere, to judge the world by. So the church will be judged by the Word.

34 Here’s how I—I think It is infallible: It is so infallible, till even when Eve, not disbelieving, but listening to a little reasoning against It, caused every death, and every sorrow, and every heartache. That’s what she did.

35 I believe that Lot’s wife, as she was commanded by the Angel not to look back, and she turned and looked back, and she stands today, a pillar of salt, because she just misbelieved God’s Word that much. Now, she had a better reason than you and I have. See, her children, and her grandchildren were burning up in the Judgments of God. And the screams of her own children, and her grandchildren, and a mother’s heart crying out just disobeyed God’s Word enough to look over her shoulder, and there she turned.

36 See, I believe the Word must be just exactly the way It is written, just that. Will you believe It with me? Upon that basis, let’s settle ourself now to the Word and speak of the Word. Let us pray now, as we bow our heads.

37 With our bowed heads, there surely is many requests in the building. Sincerely before God, if you have a request that you’d like God to do, during time of this meeting, raise up your hand to Him now and say, “By this, God, I want You to remember me. I have a loved one that wants to be saved. I got sickness, or something.”

38 Our Heavenly Father, we are approaching Thy Throne of grace. We would not want to come by the Throne of justice, for we could not stand there; we could not come by the Throne of Judgment, we could not stand there. Justly, we should be condemned because we are of the world, Adam’s fallen race, but we’re coming by the Throne of mercy.

39 And Jesus, when He was on earth, said, “If you will ask the Father anything in My Name, it will be granted.” And I’m asking now first, Lord, pardoning of all of our transgressions against Thy commandments, forgive us, Lord, every one. We pray for our minister

brothers, for their congregation, for the sins of the city, and of the nation, of the people everywhere.

⁴⁰ God, I pray for my own sin, and we know that sin originally is unbelief. “He that believeth not is condemned already.” And it’s unbelief that causes us to commit the immoral crimes that we do, and if we only believe, we would not do those things. So I pray, Father, that You will forgive our unbelief, and will come to each of us tonight, and bestow upon us the faith that’ll answer the request that we have below our hands, grant it, Lord, that’s in our heart.

⁴¹ We have come here by feeling led of Your Spirit. Satan warred against, to try to keep us from coming, but that’s why I believe the much more that there is something in store for us. And we’re pressing the battle tonight, and You have opened the way.

⁴² Now, Father, may we all catch the vision and remember what we have asked, and there press forward with our petition. And I’m laying mine upon the altar of sacrifice tonight, my prayer, my faith, all upon Your golden altar where our Sacrifice, Christ, lays with the prayer and request of all these people. And together we ask for a great outpouring of Your Spirit. Lord, do the exceeding abundantly above all that we could do or think. May it be poured out upon this meeting, Lord.

⁴³ And when it’s over, may there be an old fashion revival break out throughout the country here, and the churches all be on fire for God, souls being saved, and people healed, and glory brought to the Kingdom of God. Over this prayer, with these others laying upon Your golden altar, we ask over them the Name of Jesus Christ, that You will answer us according to Thy great mercy. Amen.

⁴⁴ Don’t forget each service. And I believe that my son told me, when I got in the back out here, that there was a ministerial breakfast in the morning. Is that right? In the morning. Very fine, I—I always love to meet my brethren and—and get to talk with them a little while, and get acquainted, and renew acquaintance. And now, everyone remember now, let’s do our part.

⁴⁵ And now, I don’t know what time you people usually close your services here. And sometimes . . . I’m a missionary, and usually we just have to hit it when we can and stay as long as we possibly can. And—and I been keeping the people a little late, not like I do it when I’m at home.

⁴⁶ I was at my home recently, and I hope I don’t scare you, I preached a little, short service, six hours. But that was just a short one. But . . . And but, why I hope I don’t do that here, but usually about forty-five minutes, or something like that, then we . . . if we’re going to have

prayer line. And so now, you pray for me now as we closing now, for the Word.

47 Now, this is just a little, formal message that we usually base the first night, and then from there on then we see what the Lord will grant to us.

48 In Saint John 12:20 we read these words:

And there were certain Greeks among them that came up to . . . the feast:

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

Saint John 12:20. In Hebrews the 13th chapter and the—13th chapter and the—the 8th verse:

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

49 Now, there's a great statement: *Jesus Christ The Same Yesterday, Today, And Forever*. Now, these Greeks were just as hungry as anyone. Their desire, they had heard of Jesus and they wanted to see Jesus. And I don't believe that anyone can ever hear about Jesus but what longs to see Him. Is that right? Now, if I say something and you say, "Amen," that won't scare me a bit, it'll encourage me. Now, how many here would love to see Jesus? Let's see your hand. We would love to see Him.

50 Now, as I have just made my statements, I believe the Word to be the Truth. Now, these Greeks came desiring to see Jesus, and got to do it, by one of His servants. Well now, if He is the same yesterday, today, and forever, and we desire to see Him, what about it? Hmm? See? There it puts God's Word to a showdown. See?

51 If we desire to see Him, and He is the same yesterday, today, and forever, and one of God's servants brought these Greeks in the Presence of Jesus, then we should have the same thing today, if He is the same. Now, we believe it, that He is the same as He was then.

52 Now, how would we know Him if we saw Him? Now, if we were going to say, "Well now, how would He part His hair? Did He have long curls down His shoulders? Did He have red hair? Was it blond? Did He have hair at all? Was He bald-headed? Was He—was He a blue-eyed, brown-eyed? Was He a large man, small man?" Why, we just discuss that all hours, and each one have a different opinion. So we couldn't meet on them basis.

53 Well then, what if I'd say we go out here in the city tonight, and we'd find a man that we could actually find nail scars in his hand, both hands, and thorn prints around *here*, and a scar in his side, just under his heart, and he would be wearing a robe, and—and meet our

specifications? Still that could be that . . . Really, if we picked up such a person, it wouldn't be Jesus. At His Second Coming, every knee shall bow and every tongue shall confess. And when His corporal body returns to the earth, it will be like the sun shines from the east to the west. You believe that? Sure. It wouldn't be.

54 How would we know Jesus then? The way I think that we would know Him would be by His nature, what He was. Now, if I go to asking, "Does the Baptist believe it's their church? Presbyterian?"

"Yes."

"Catholic?"

"Yes."

"Protestant? So . . . Jewish?"

55 "Yeah." Or what . . . Not Jewish, course they don't believe in the Lord Jesus being the Son of God. But our different Pentecostal brethren, the different organizations of them, they'd say, "Yes, it's in ours." "It's in ours," and so forth. But now, let's just say that's good, that's in all of them. Let's just believe it.

56 But now, surely, there's so much difference that there ought to be some way to declare, positive, what He is, see, for the Bible said He is the same.

57 So one of them say, "We believe in saying the . . . repeating prayers." The other one has the Doxology; the other has a certain creed that they go by. One says, "I believe if you speak with tongues that would be Him." The other one said, "I believe if you dance in the Spirit that'll be Him." And we have all kinds of sensations and everything else.

58 But, and then in that there's such a disagreement, one will say, "Well, I don't believe you do *this*," and the other one say, "Don't . . ." But there ought to be some way that we could come to a spot to know, really, Who He is and What He is. See, there ought to be somewhere. See?

59 One say, "Well, I shouted," the other one say, "I danced in the Spirit," the other one say, "I spoke with tongues." Those things are fine, they're all right. But yet, see, it causes a—a difference. One say, "I got it *this* way," one say, "I got it crying," another one say, "I got it with chills, shaking," other one say, "I seen a light," and the other . . . See, there's so much difference, there ought to be some way that we would know sure, so there would be no question in our mind. And the Bible said He is the same, so there ought to be some way of knowing. Don't you think so? I think there ought to be some way of knowing it.

⁶⁰ Now, I don't believe that the Bible said those things, and made those promises without being able to fulfill it. Don't you believe that? Abraham, whose Seed we are, "If we be in Christ, we are Abraham's Seed," and Abraham was fully persuaded, Romans 4, that He was able to—to keep, or to perform, that which He had promised to do. And if God makes a promise and doesn't stand behind it, then He is not God. And if He makes a promise, He is able to stand behind it or He would never make the promise.

⁶¹ Now, I'm—I'm finite, and He is infinite, so He cannot make a mistake, I can, you can, our brethren can, we can all make mistakes, we are finite. Today, if I don't know more than I did last year, I'm not progressing any, but God cannot progress, because He is perfect to begin with, and every decision is perfect.

⁶² Now listen, if God is ever called on the scene to make a decision, when He once makes that decision that settles it Eternally, He can never come back and say, "I was wrong there." And if He doesn't act, each time, the way He acted the first time, He acted wrong the first time. See, He is perfect. Therefore if He is ever called to—to do anything, and His decision once made, that's settled forever, Eternal.

⁶³ "Both heavens and earth will pass away, but that Word can never fail," because It is a part of God. You see it? Therefore look, when God was called on the scene to save a lost man, His first way of bringing that man to salvation was by the blood, He has never changed it.

⁶⁴ Men are only saved. . . There's only one place of fellowship with God, and that's under the shed blood. It's never been by creed, it's never been by church, it's never been by organization, it's never been by nation, it's by the blood. Israel met under the shed blood, and all through the age, and we're still meeting under the shed Blood, if we don't, we can't have fellowship. That's right.

⁶⁵ We. . . Fellowship is only restored to God through the Blood, for the human race can only meet God as a Blood Sacrifice stands there for him. Amen. That gives us assurance, soundness, not some mythical something that's prophesied in the last days here, everything would come to. . . around, and all kinds of things. But we believe the Word to be God's Truth, therefore It never will fail. And God's first decision was to save a man by the shed blood, and He would. . . every man that's ever come to God comes that same way each time.

⁶⁶ And God's provision for Divine healing was on the basis of faith, and that's the same way He heals them tonight, is the basis of faith. No matter how great a man. . . If Christ, Himself, was standing here, on the pulpit, with this suit that He gave me, if He was standing here in this suit, He could not heal you, not at all; He has already done it. He

might do something to convince you, or point you to the Word, and that would be convincing, and He might show through some Divine gift that He was Christ, but He could not heal you, because He has already done it.

67 How can you redeem anything after it has already been redeemed? Amen. That . . . See what I mean? If redemption is complete, it's completed. If I had my knife down here in a pawn shop, and I bought the knife back, and paid the price, and—and got the ticket, and well how is that man going to charge me for it again? I've got his own receipt, it's already redeemed.

I say, "I want to redeem my knife."

"You got the receipt in your hand." Oh, my!

68 And when any man or woman comes to Christ in fullness of the assurance of His death, burial, and resurrection, and is a beneficiary to every redemptive blessings that Jesus died for, and he's . . . He gives you a checkbook with Jesus' Name wrote on the bottom of every one of them, "Ask the Father anything in My Name . . . If ye abide in Me and My Words in you, ask what you will, and it shall be done for you." You don't just get . . . You get afraid to cash the check, don't do it.

69 I've often said I meet two classes of people, in my times around the world, in mission work. I—I meet two classes of people, one of them is Pentecostal, the other one is fundamental. The fundamental positionally knows where he stands, he takes it by the Word, "I am a son of God by my confession." See? He positionally takes that stand, but he's—he's got no faith in what he's talking about. The Pentecostal has a lot of faith, but don't know where he stands, he don't know who he is.

70 It's just like a man has got money in the bank, and he don't know how to write a check, and the other one can write a check, and ain't got no money in the bank. If you could ever get those two together! If I could get Pentecostal faith and—and—and fundamental doctrine, or—or vice versa, make the Pentecostals realize who they are! They're sons and daughters of God, already dead, buried, rose again, and setting in Heavenly places in Christ Jesus, not "You will be." "You are."

71 Sometimes I think . . . The other day I happened to hit something that sound profound to me, and it's very seldom I ever hit anything that I make anything out of. But I was thinking, just before I reached down to get this, what I'm try- . . . going to try to say to you, I was thinking of Israel down in Egypt. And they were slaves, and yet they were children of God. We all know the story.

72 And they . . . If they throwed them molded bread, they had to eat it, if they ravished their daughters, if they killed their sons, or

whatever they did, it was just done, they were slaves. And yet them were the chosen, elected of God, with a promise waiting until the time of fulfillment. But there come a day, they had got so far away from it, till they didn't recognize it, they didn't know when the time come; but God always is on time.

⁷³ Now, that's what's the matter with the Pentecostals today, they don't recognize that the time is here. The time has come, God's promise to be fulfilled.

⁷⁴ Now, one day, stomping down out of the wilderness, come a prophet with the Pillar of Fire over his . . . over him, guiding him. He performed miracles and so forth, and told them that there was a land that was flowing with milk and honey. Nobody never been there, none of them, they just heard of it, "Faith cometh by hearing." So away they went, with this prophet, through the wilderness.

⁷⁵ And they came to a place called Kadesh-barnea. That was once the judgment seat of the world. And there when Israel camped . . . And there was where it was judged, and the sin. And Joshua, a great warrior, and the word *Joshua* means "Jehovah Saviour," this great warrior crossed over the Jordan, none of them had ever been before, crossed over the Jordan to this promised land, and came back with the evidence that it was a good land, and it was true.

⁷⁶ What was he doing? Confirming God's Word, see, showing that what God had promised, God had done. See, the covenant is unconditionally.

⁷⁷ God made three covenants, one with Adam, he broke it; another with Noah, and it was . . . got broke; but when God made the covenant with Abraham, it was "I'll," not, "If you will," He said, "I have," it is God's unconditional covenant that He made with Abraham and his Seed. And we become his Seed when we are dead in Christ.

⁷⁸ Now notice, and in this great time, when he brought back the evidence, Israel moved over into the land, and there they didn't have to be under . . . slaves. They could have their own gardens, and raise their children, and raise their churches, and everything. But finally old age begin to catch up with them, after while on that lovely promised land there were tombstones on the hillsides everywhere.

⁷⁹ Then down from Glory came the greatest of all the Warriors, another Jehovah Saviour, Jesus, the Son of God. And He said that there is Life after death, where there is no tombstones and graveyard, "For in My Father's House is many mansions. If it wasn't so I would have told you. And I will go and prepare a place, and then come again to receive you unto Myself."

80 He come to save the dying human race, and He came to His Kadesh-barnea, Calvary, judgment, where, not only the judgment seat of the world, but He was judged for the world. There He bore the iniquity and the sins of us all at Calvary, and He died, until the sun and the moon and the stars wouldn't shine. And He crossed over the Jordan, that we call Jordan, "death." But on that third day He rose again, bringing back the evidence like Joshua did, "The Land is there. I am He that was dead, and alive for evermore, and have the keys of death and hell." He is not dead, He is risen.

81 Then we have an earnest of our Inheritance, He has told the Church, "Go up there to Pentecost, up to the—to the . . . ten days up at Jerusalem, wait up there *so long*. I'm going to send you the earnest of this great Land." And we confess our sins, and we die to ourself, and we rise with Him, and we got the evidence.

82 Look where we were, look where we are. Amen. See, we were once down *there*, now we're up *here*, already holding the evidence that we are dead and buried in Christ, and raised again in the resurrection, and setting, tonight, with Him in heavenly places in Christ Jesus. Oh, my. Every devil, every sickness, every disease, everything is conquered by Him. He is that mighty conqueror. We don't have to conquer anymore, it's already conquered. We're already dead, we're already risen, amen, already raised from the dead.

83 How many in here feels that way tonight? Just look at here. Already raised from the dead, you once were dead in doubt, trespasses, doubted the Word of God, doubted It to be true.

84 Now, you say, "Some people are just religious, they just quit stealing, quit lying." That's—that's not Christians, that's just people pretending. There's always three classes of people, everywhere, that's believers, make-believers, and unbelievers. You have them in every group, they're—they're always there. So people just . . . But profession, come up, say, "Well, I professed religion a long time ago." Miserable. See?

85 The thing you want to do is die to yourself, and then be buried in Christ, and raised with Him in His resurrection, and set now in Heavenly places. See? Then your unbelief passes away.

86 How can the Spirit of God dwell in you, and deny the Word, when the Spirit of God wrote the Word? See, you can't do it. If you deny the Word, there's something in you tells you It is not so, then that's unbelief, you're still in sin. Look at those priests and Pharisees, how religious they were, holy men, as we'd call it today, and Jesus said, "You are of your father, the devil, and his works you do." What? Doubting

the Word. “You took your traditions, and made the commandments of God of none effect.” Oh!

⁸⁷ If He was here tonight, it would be the same thing, our traditions has made the Word of God without any effect on the people. We got to get back to that Word, back to It.

⁸⁸ Excuse me, my colored friends, I preach to them everywhere, but an old sister gave a testimony not long ago in one . . . a meeting, said, “I’s wants to make a testimony.”

“All right, Sister. Go ahead.”

⁸⁹ She said, “I want to say this: I hain’t what I ought to be, and I hain’t what I want to be, but there’s one thing I’s sure, I hain’t what I used to be.” So I think that’s a good idea. See? “I—I—I ain’t down *there* no more, and I’m not as good as I want to be, and not as good as I ought to be, but I’m one thing sure, I’m not down *there* any more.” That’s a good philosophy. Yes, sir. I—I’m not what I used to be. That’s right.

⁹⁰ Now, what would we look for in Christ then? Now, if He is the same yesterday, today, and forever, we’ll have to find out what He was yesterday to know what He is today. Is that right? For, I may have said in these chopped-up words that He is—He is the same, the Bible said that, and I’m trying to tell you the infinite God cannot change His way, He has to remain the same. Therefore, what He was . . .

⁹¹ Now, that was in the days of Paul, writing the Book of Hebrews here, we believe it to be Paul, and He was telling those Hebrews that Jesus Christ was the same yesterday. Now, we know that Jesus Christ was the One Who—Who brought the children of Israel out of Egypt, we all believe that. The Pillar of Fire, It was Christ, certainly It was. The Bible said in Hebrews 11 here, I believe, that “Moses esteemed the reproach of Christ greater riches than the treasures of Egypt.” See? He followed Christ, and anyone knows that that Pillar of Fire, Light, that took Israel through the wilderness was the Angel of the Covenant, which was Christ.

⁹² If you’ll understand, He was . . . That was God above us, and then, when He became flesh and dwelled among us, God was in Christ reconciling the world to Himself, and now He is in the Church, see, see, “same yesterday, today, and forever.” See? Now, notice what He was yesterday. “We would see Jesus.”

⁹³ Now, if we saw Him in the same way He was then . . . Now, let’s take . . . We’re reading out of Saint John, and Saint John the 1st chapter here said, “In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us.” Then what is it? The Word. If we found Christ as He was yesterday, He would be the Word of God, because “In the beginning

was the Word, the Word was with God, and the Word was God. And the Word became flesh and dwelt among us." Now, He would be the Word of God.

⁹⁴ When He was here on earth He was so perfect of it, so convinced, He said, "Search the Scriptures, for in Them you think you have Eternal Life, and They are They that testify of Me." Amen. "If I do not the works of My Father, then don't believe Me." It wasn't that . . . They couldn't understand this Man being no more than just an ordinary man. Well, fleshly He probably wasn't, but He was virgin borned, but yet, He was a Man, He eat, drank, slept, and so forth as we do, but yet, inside of Him was God.

⁹⁵ He said, "It's not Me that doeth the works, it's My Father that dwelleth in Me, He doeth the works." In Saint John 5:19, He said, "Verily, verily, I say unto you, the Son can do nothing in Himself, but what He sees the Father doing, that doeth the Son likewise. I always do that what pleases the Father." Why? He never did till He heard; the Father showed Him what to do. Oh, if we could only wait like that, yes, sir, till we found.

⁹⁶ See, He said, "The Son does nothing within Himself," or, "can do nothing but what He sees the Father doeth." The Son work- . . . "The Father worketh, and the Son worketh hitherto." See? In other word, He just acted out a drama what God told Him to do. Now, He would be the Word. And that's . . .

⁹⁷ I believe that this Bible, this Word right here, the Bible, is God in print form. And I believe that the Bible is a Seed, those Words are Seeds. Jesus said, "A sower went forth sowing Seed." *This* is It. The Word of God is a Seed, Jesus said It was.

⁹⁸ Then, if It is God in print form, and you receive It into your heart, and then the Holy Spirit waters that Seed, It brings forth what It has promised. And any kind of a seed you sow, it'll bring forth that kind of a crop. Exactly right. We've sowed, in this great revival going by, a lot of intellectual seed, we got a intellectual crop. That's right. If we would sow Gospel Seed, we would have a Gospel Crop. And we need to get back to the principles, and the Bible teachings, back to the Bible, back to the Holy Spirit upon the Word of God that makes the Word of God live. That's exactly what it was.

⁹⁹ Now, He was the Son of God when He was born. But when He was baptized by John on the Jordan, they saw the Holy Spirit descending like a dove and remained upon Him. And Him being the Word, then the Word begin to show Itself. Amen. The Word begin to manifest Itself. To why? The Holy Spirit was in there speaking the Word of God.

¹⁰⁰ Now, we find out that in Hebrews, the 4th chapter, the 12th verse, the Bible said that “The Word of God is sharper than a two-edged sword, cutting asunder,” and so forth, “and It is a Discerner of the thoughts of the heart,” Hebrews 4:12. “The Word . . .” Now, don’t forget that now, we’re going to need it after while. “The Word, the Word of God is a Discerner of the thoughts of the heart.”

¹⁰¹ Now, Deuteronomy 18, Moses, the great prophet, priest, and king, whatever he was, that led Israel, he said, “The Lord your God shall raise up a Prophet liken unto me. It shall come to pass that who’ll ever not hear that Prophet should be cut off.”

¹⁰² You remember when John came? It had been four hundred years since they’d had a prophet, since Malachi. And when John came, he stirred the region. And they came to him and said, “Are you that Prophet,” see, “that was to come?”

He said, “I am not. But He is coming after me.”

¹⁰³ Now, John was just preaching. See? He was a prophet, but a—preacher of the Word is a prophet. But Israel was always taught to believe their prophets, for the Word of the Lord comes to the, what? Prophet. That’s right. “The Word of the Lord came to the prophet Isaiah.” “The Word of the Lord came to the prophet Jeremiah.” The Word of the Lord came to the prophets.

¹⁰⁴ Hebrews 1, “God, in sundry times in divers manners spake to the fathers by the prophets. This last day, through His Son, Christ Jesus.” Notice, They came to the prophets, and Israel were taught to believe their prophets.

¹⁰⁵ Many of you know Lewi Pethrus, a very personal friend of mine, he sent about a million New Testaments down, when they brought up those Jews from down in Iran, giving them these New Testaments. You know the Jewish Testament, you read from the back to the front, and these Jews reading This, they never heard about such a thing as Jesus being Messiah.

¹⁰⁶ They’d been taken down there in the Roman captivity. They’d plow with . . . You seen it in *Look* magazine here, a few years ago, and when they returned back. And I got a picture of it, all of them returning in. Wish we had time we could throw it on a screen some night, and show you. Call it . . . We call it *Three Minutes Till Midnight*, see these Jews returning, packing their loved ones on their backs, off of planes, and so forth. They’re saying. . . They said, “Are you coming home, to the homeland, to die?”

He said, “We’re coming to see the Messiah.”

107 Hmm, my! “When that fig tree puts forth its buds!” There she is, a nation with her own money and everything else, currency, own army, and everything, the first time for twenty-five hundred years. See? Jesus said, “When you see it putting them buds forth . . .” Now we’re at the end time.

108 Notice. Now, they was . . . When they went to get on those planes, they wouldn’t, they was afraid of those planes. So the rabbi called them out and said, “Remember, our prophet said we’d be taken home on the wings of an eagle.” That was it, the plane. So they come on. And there they are, setting in their homeland today. They believe their prophets.

109 Now, therefore, when Messiah was to come He was to be a God-Prophet. He was to be a Prophet plus, more than a prophet, but He was to do the works of the prophet.

110 Lewi Pethrus, when he sent those Bibles down there . . . He said, “If this Jesus was Messiah, then He is not dead, you say, but He is raised again, let us see Him do the sign of the prophet, and we’ll believe it.” Oh my, when that happens, Gentiles are finished, and you know that. All you Bible readers know that. That’s the end time right there when . . . Just let them Jews get it again, so . . . Just a perfect thing for just a little time off now. While we got the doors open, God has the—the Gentile receive the rest that’s coming in, to come, doors of mercy.

111 Now, let’s see what He was. We find Him then being the Word, baptized, went into the wilderness, come out after tempted forty days, the devil. And immediately He—He begin . . . His fame begin to spread. Yet, He . . . I guess He wasn’t a—a minister that would be . . . hear His Voice like ours out in the street, and so forth, but there was something about Him that was different.

112 And we notice, as soon as He got His ministry started, there was one named Andrew, Saint John here, one . . . I’m staying right in Saint John for the rest of my notes for just now. One, named Andrew, stayed all night with Him, and was thoroughly convinced that He was the Messiah, he goes over to Simon. Now, if any- . . . That’s his brother.

113 If anyone ever read the history of Peter and—and Andrew, as we know them, their father was a great believer, he told those boys, “Someday . . . I’ve—I’ve always thought I would see the Messiah.” Every Jew has longed for that since Eden. And so they said, “We have . . . We . . . Someday the Messiah will come. I thought I wouldn’t . . . see Him, but perhaps I’m getting old and won’t. But, boys, just before that coming Messiah, remember, there’ll be a whole lot of things that’ll come up.”

114 There’s always messiahs coming, we know that, everywhere, still having them everywhere, messiahs. Well, if all the false messiahs come

up, it shows there's got to be a true Messiah somewhere. Before there can be a bogus dollar, there has to be a good one for it to be made off of, that's the reason it's bogus.

¹¹⁵ Notice, he told his sons, said, "Now, don't you forget, stay with the Scripture. The Messiah, according to Moses, the one that we followed all these years, said, 'The Lord our God shall raise up a Prophet among us.' He will be a prophet, Messiah will not be just a scholar, educator, some high priest, some dignitary, but He will be a prophet." Now, we're going to hunt for Him now, for just about ten minutes now, 'fore we start praying for the sick. "He will be a prophet."

¹¹⁶ And Andrew goes and finds Simon, his fisherman brother, and said, "Come, see Who we found. We found the Messiah!"

I can imagine Simon saying, "Oh, yes. Uh-huh. We've had them everywhere."

¹¹⁷ But he come walking up in the Presence of Jesus, and as soon as Jesus saw him coming, He said, "Be . . ." spoke to him and said, "Your name is Simon, and you are the son of Jonas."

¹¹⁸ That got it. He knowed right then. Not only did He know who he was, but He knowed that godly old father of his, "You are Simon, the son of Jonas." Right then, to Peter that was this Messiah, because He had proved exactly what the Scripture said He would be.

¹¹⁹ Not because He was fine dressed, had *so many* degrees out of college, spoke His Words politely, had a great influence amongst the people, that wouldn't be a prophet. Prophets are very much hated, and so . . . The people don't like them. Revelation 11 said when they two . . . The nations hated those prophets, they've always done it.

¹²⁰ Jesus said, "You're the one who stoned the prophets, and you whitened their graves," said, "you're the one that put them in there. Which one of the prophets did God send that you didn't stone?" They always are contrary and against the religious systems of the day. And we find out that they stand out boldly, and here was Jesus standing out there. And they seen, though, that He was doing the sign of a prophet, and Simon said . . . confessed Him to be the Son of God.

¹²¹ There was one standing there, by the name of Philip, right just a couple verses below it here, Philip, and he had an associate. If you ever studied Philip's life, he had an associate, which they set and had Bible studies together. We do that lots of times, set and study about different things. And ministers, and brethren, and lay members, we all study the Bible, get our Bible at home. Boyfriends, and girlfriends, when they're Christians, and husband and wife, we have a little Bible studies.

122 Nathanael and Philip had been studying the Scrolls together, and they'd been convinced, because they were both believers, that Messiah was . . . it was time for Him to come. So when Philip saw that happen, he took around the hill to find Nathanael.

123 Now, if you'll mark it, if you're ever there, from where Jesus was preaching to where he found Nathanael, in that grove, was about fifteen miles. He probably went one day and come back the next. And he found Nathanael, we know the story, he was out in his orchard praying, and under the fig trees praying.

124 And I can imagine seeing Nathan- . . . Philip, standing there waiting till he got through praying. And maybe he was praying something like this, "O Lord, we are ready for the Deliverer. Lord, we have been in Roman captivity all this time, Your people is suffering. O God, they're . . . they've all gone astray, and looks like the churches has all let down. We are praying, O Lord, send us the Deliverer, send us the Messiah, we've longed for Him. We prayed and here the—the days are getting past now for me, and I wanted to see the Messiah. Amen."

125 When he raised up, Philip said, "Come, see Who we have found." Not, "How you getting along? How is the chickens progressing, and the eggs are all right? And how's the milk cows?" No, no. "How's the olive orchard?" No, straight. That's the trouble today, we got too much nonsense mixed with Christianity. Straight to the point, "Come see Who we have found, Jesus of Nazareth, the Son of Joseph." That's the way to take the message.

126 Now, let's just *drama* for a little bit for the children. I can imagine Nathanael, a scholar of the Scripture, you know, stood up, said, "Now, Philip, you and I have studied the Scriptures for years, since we were boys out of school. And you must have went off on a deep end somewhere," as we'd say it today. "What do you mean, a scholar as you are in the Scriptures? And—and you'd say, 'We found Jesus of Nazareth, the Son of Joseph, being a Messiah'? Why, it's impossible, nothing good could come out of there."

127 Now, he . . . I think he give him a very good answer, he didn't say, "Stay home and criticize." He said, "Come, see for yourself." See? Come find out for yourself. "Come and see."

128 I can imagine them going along the road the next day. Why, I can hear Nathanael say, or, Philip say to Nathanael, "You know what? Do you remember that old ignorant fisherman . . .?"

129 Now, you remember, Peter, the bishop, the hierarchy of the first church, didn't have enough education to sign his own name. The Bible said he was both ignorant and unlearned. But it pleased God, by his faith, to recognize Who He was. See? He even give him the keys to the

Kingdom . . . [Blank spot on tape—Ed.] . . . without enough education to sign his name.

I can hear him say, “Do you remember that old fisherman that you bought that fish from that time?”

¹³⁰ “Oh, yes, they—they call him Simon. Yes, I remember, I knowed his daddy, Jonas. Sure. He used to be a old Pharisee up there, deacon in the church, you know,” and so forth.

“Yeah.”

“You remember, you bought them fish, and he couldn’t sign that receipt.”

“Yes.”

¹³¹ “He came up before this fellow, Jesus, this young Prophet of Galilee, and He told him what his name was, and told him who his father was. You remember how . . . ? Why, it wouldn’t surprise me if He don’t tell me who . . . tell who you are when you get there.”

“Oh, if I can see that!”

¹³² “Now, we know that we both studied the Scripture. We are in agreement that Moses, we have to take his word, because he was God’s great signpost, and he said when Messiah would come He would be a prophet. Now, we just got to remember He is a prophet.”

And he said, “Oh, yes. Sure, Messiah is a prophet.”

“Well, how did that Man know who Simon was, or who his father was? His father’s been dead for years.”

Now, he said, “Well, I’ll just go see.”

¹³³ And when he walked up in . . . Well, maybe Jesus had a prayer line coming, or maybe he walked up and set down in the audience, or whatever it was. I . . . After while, Jesus turned, and looked at him, and said, “Behold an Israelite, in whom there is no guile!”

Now, you say, “Well, course, the way he was dressed . . .”

¹³⁴ No, no. The Egyptians, all of them wore beard, and so forth. “A Israelite, in whom there is no guile!” He didn’t call him an Egyptian, He said, “An Israelite, in whom there is no guile!” He could been a murderer, or cutthroat, anything. You see? But he said, “There’s a Israelite, in whom there is no guile!” That just deflated him.

He said, “Rabbi,” which means “teacher,” “when did You ever know me? I’ve never seen You before.”

¹³⁵ He said, “Before Philip called you, when you were under the tree, I saw you.” That was it. That was Jesus yesterday, amongst the Jews. Said, “Before Philip called you, when you were under the tree, I saw you.”

136 Listen, maybe the bishop was standing there, for all I know, but quick- . . . that didn't make any difference to Nathanael, he ran up, and fell down by Him, and said, "Rabbi, Thou art the Son of God; Thou art the King of Israel." Amen.

Now, was that Jesus yesterday? That's how He was making Himself known to the Jews?

137 Now, there were those great, high, scholarly men standing around there with big turbans on, turned around collars, you know, and so forth. They said . . . Well, they had to give an answer to their congregation, there it was done, so they said, "This man is Beelzebul." That's a devil, fortuneteller. See? And he said, "Doing that through Beelzebul, a devil."

138 And Jesus said, "I forgive you for that. But someday the Holy Spirit is going to come to do the same thing, and to speak one word against It will never be forgiven." That's right.

139 Now, there is three . . . [Blank spot on tape—Ed.] . . . races of people. You might not want to believe it, but there is. If we believe the Bible, they all sprang from Ham, Shem, and Japheth, Noah's children.

140 Now, watch, when Peter had the keys to the Kingdom, he let . . . he preached at Pentecost, the Jews, they received the Holy Ghost, and what was there, and Philip went down and preached to the Samaritans, only they hadn't received the Holy Ghost yet, and Peter came down, laid hands on them, and they received the Holy Ghost. And then, at the house of Cornelius, the Gentiles, Peter went up there, and was sent by a vision up there, "And while he yet spake, the Holy Ghost fell on them." And then all the races had it, see, the three races, that was Jews, Gentile, and Samaritan.

141 Now, the Gentile, we, Anglo-Saxon, we wasn't looking for no Messiah, we were worshipping idols, a club on our back, and heathens, but . . . in our people. But Messiah only comes and makes Himself known to those who are looking for a Messiah. He never pushes His way on anybody; you must want Him. And so He said . . . He came . . . Now, we'll take it a little later, 'cause we don't want our time to get away, we got just a few minutes left.

142 Notice, when He came, He made Himself known to the Jews by being a Messiah, by showing that He was the Prophet that Moses rose up, or, Moses spoke of, rather, that He was the Messiah, because He did the sign of the Messiah. And they knew that was Messiah. He perceived their thoughts, that's the Word, "sharper than a two-edged sword, a Discerner of the thoughts of the heart." Is that right? And He was the Word, and here He is, discerning their thought.

143 Then one day He was going down to Jericho, that's right straight down from Jerusalem. Instead of going there, He had need, go by Samaria. Watch, the Samaritans was looking for a Messiah too. So He came to a city called Sychar, and He sent the disciples away to buy food, and while they were gone, a little woman came out there, probably a pretty little woman. Maybe the child was turned on the street by parents, and let her go any way, and about like today.

144 They talk about juvenile delinquency, it's parent delinquency, that's exactly what it is. Maybe that child had the same thing, a mother let her do anything. She turned out to be a woman of ill-fame. And she couldn't come out . . .

145 Now, I been in the orients, and preached in there to the . . . well, the biggest audience I ever had was five hundred thousand, that was at Bombay, there, see. And—and there . . . And I—I—I know their customs. Now, the immoral and moral can't associate together. So the virgin . . . Well, they could none of them come out there while the virgins was there, so she had to come out later. About eleven o'clock she come out, maybe she had her hair all done up on top of her head, and—and she was . . . maybe had been out all night too, you know, and she came out to get a bucket of water.

146 And their buckets are pots, they got handles on them. And they can set a . . . Look like to me they hold about three to five gallon. They can set one of those pots on top of their head, and put one on each hip, and walk and talk to one another, just like ladies can, and never spill a drop of water. I don't know how they do it, just go along, talking you know and laughing, them little bitty ol' girls, not *that* high, just packing them, about fifteen gallon of water, going on.

147 And so they—they have a windle there, and they take these hooks and put it right around these handles, let the . . . like a pitcher, we'd call it, let it down into the well and get the water, and then windle it back up with the windle.

148 Then, this woman come out to let her—her bucket down to get the water, and when she did, she heard a Man setting over kind of a panoramic like this, it's a well, still there, and said, "Woman, bring Me a drink."

149 And she looked, and there was a segregation in the land between the Jews and Gen- . . . , or, the Jews and Samaritan. So they said . . . this woman said, "Sir, it's not customary for You, being a Jew, ask me, a Samaritan woman, of such a thing."

150 Now, He just looked like an ordinary Jew, He was dressed like a ordinary man. I don't believe you have to dress funny and be different to be a Christian, I don't believe you have to act funny. I believe

you just—just be a person, just be a Christian, that’s all, and nothing peculiar. It’s just something inside of you has took place, you see, happiness, joy, and peace, and satisfaction, longsuffering, gentleness, peace; people can talk about you, it don’t bother you a bit, see, just, that’s fruits of the Spirit.

¹⁵¹ So then this Man was setting over there, a little robe on, just like the rest of them had, and dressing just like the ordinary man. But He was about thirty years old, but He must’ve looked a little older, you know, in Saint John 6, they said, “You mean to tell me that you saw Abraham, and you’re not over fifty years old?” See, they judged Him about fifty, His work might have done that.

¹⁵² And He said, “Before Abraham was, I AM.” So that cut the feathers down again, you know. But there He looked about maybe fifty years old, setting reared back there, and said . . .

“Why,” she said, “it’s not customary for you Jews to ask we Samaritans such things. We have no dealings with one another.”

He said, “But if you knew Who you were talking to, you’d ask Me for a drink.”

¹⁵³ And you know, then they got the dis- . . . got the mix-up there, you know, about where she worshipped. Now, watch this woman. She said, “Sir,” she said, “our father Jacob,” now, see, that was the Jewish father too, “our father Jacob dug this well, he and his cattle drank from it.” And he gave it to Joseph actually, what he did. But said—said, “This is a . . . Our fathers drank from this well. And You say You got Water that’s better than this?” and so forth. Then after while . . .

¹⁵⁴ What is He trying to do? He was contacting her spirit, because what is the Word of God? “A Discerner,” let’s say it, “Discerner of the thoughts of the mind.” See? What is He doing? He was talking to her, contacting her spirit, and He found her trouble. How many knows what it was? Sure, we all do, He said, “Go, get your husband and come here.”

She said, “I don’t have any husband.”

He said, “You have said well, for you’ve had five husbands, and the one you’re living with now is not your husband. You said well.”

¹⁵⁵ Watch that woman. Watch these Pharisees, and trained *up-and-ups*. You see? They said, “This man is Beelzebub. He is a devil.” Look when that Light flashed across that little, predestinated Seed there, when It struck that real Seed of God that was, before the foundation of the world probably, name was put on the Lamb’s Book of Life, when It struck That, quickly she recognized It. In her condition, she recognized It. Brother, I say that woman knowed more about God right then, than

half the people in the United States. Right. Yes, she recogni- . . . Why? She was ordained before the foundation of the world. See? When that Light struck It . . .

¹⁵⁶ Them Pharisees, they were educated, and had a lot of theology and stuff, but they didn't know the Word. And say . . . She said, "Sir, I perceive that You are a Prophet." Whew! What a difference between that, and that high priest and all of them, you know. "I perceive that You are a Prophet. We know, we Samaritans, we know when Messiah cometh, that'll be His sign." Oh, my. The Jew, now the Samaritan. "We know when the Messiah cometh He will tell us these things."

¹⁵⁷ He said, "I'm He that speaks with you." That was Jesus yesterday. See what He was? Not His different dress, not His different look, not His different nothing. He was . . . What was inside of Him, manifesting Him! Hallelujah! Huh. I started to say, "Excuse me," but I couldn't say that, I'd be sacrilegious. I—I may act a little crazy, but I feel good this way. So just let me alone, you know. I feel better this way.

¹⁵⁸ Notice, when she said, "You must be a prophet." She knew they hadn't had a prophet for hundreds of years. Said, "You must be a prophet. We know when the Messiah cometh, we're taught that, we know it by the Scripture, that when Messiah cometh He will tell us these things, that'll be the things He will do."

Jesus said, "I'm He that speaks with you."

¹⁵⁹ And from that she left the water pot and run into the city. Listen at her message now. Now, remember in the east, it's practically the same way, they won't listen to a woman of ill fame, but . . . the man on the street, but you couldn't stop her, she had done found something. She run into the city, they had to listen to her, like a house on fire, they had to give heed to her. She run in the city and said, "Come, see a Man that's told me the things I've done. Isn't This the very Messiah?" And the Bible said that the men of the city believed on Him, because of the testimony of the woman.

¹⁶⁰ That was Jesus yesterday. Is that right? He is the same today. Have we got time for one more statement? Just . . . And then I—I'll start the prayer line, just one thing now. Now, remember, the way He vindicates Hisself at the close of each age, He has to do it each time. Now, that was the closing of the Jewish age, the literal seed of Abraham, we know, which was from Isaac. But now, there is a Royal Seed, came through Christ, that's the Church. You believe that? All of us do, that. Now, watch. That's the way He showed Hisself when He closed off on the Jews and Samaritans, in that age.

¹⁶¹ Notice. Now, Jesus said, in Saint Luke, that "As it was in the days of Lot, so shall it be in the coming of the Son of man." "As it was . . ."

Now, watch His prophecy.

¹⁶² Now, let's see, let's see what kind of a day Lot had. Now, there was your unbeliever, Sodomites; lukewarm, denominational Christian, Lot; and Abraham, the elected Church, called out. He wasn't in Sodom, they were out of Sodom, they wasn't in Sodom to begin with. So they were having things a little rough, but they—they were still out of Sodom, that's one good thing.

¹⁶³ So Abraham was setting in the door of his tent, one hot morning, maybe about eleven o'clock, and three Men came walking up, dust on Their clothes, just Men come walking up, Abraham looked. You know, there's something about it. You can, you . . . I don't know. He—he knowed there was something strange about them Fellows. And he run out and said, "My Lord, come by. Let me fetch a little water, and wash Your feet, and—and give You a morsel of bread. And then You can go on Your way."

And he run in, told Sarah to get some bread ready. He went out and got a little fat calf, and dressed it, and brought it out, and fed Them.

¹⁶⁴ Did you notice? Two of those Men, they were actually . . . What it was, was Almighty God. That's right. Now, the Bible here, Abraham called Him in Genesis 18 here, 18, called Him, "Elohim." That's the same Name that God appeared in in Genesis 1, "All Sufficient One," see, Elohim, Elohim, in flesh. See?

¹⁶⁵ Someone said to me not long ago, a minister brother, he said, "You don't believe that was God?"

I said, "Sure, I do, Abraham said it was, and I believe the Bible."

He said, "Now, how could God be in that flesh, eating that . . . and eating meat and stuff like that?"

¹⁶⁶ I said, "You just forget Who He is. Now, He wanted to investigate Sodom, so He—He just . . ." The human body is made out of about sixteen different elements, you know. That's, I think it's of potash, and petroleum, and cosmic light and so forth. He just grabbed a handful of it, and "Whew," stepped into it, and blowed another handful for Gabriel, and one for the other one, come on down. That's all. I'm glad I know Him like that. Don't you? Yes, sir. He can make anything serve His purpose. So He stepped down, that's right, stepped out of it.

¹⁶⁷ I'm so glad that someday there may not even be . . . I got about two or three hairs left, and I was combing them here not long ago, and wife said to me, she said, "Billy, you're getting completely baldheaded."

I said, "But I haven't lost a one of them, honey."

She said, "Pray tell, me where they're at."

I said, “All right, sweetheart, tell me where they was before I got them. Ever where they was then, they’re waiting for me to come to them.”

168 He said, “Not even one hair of your head would . . .” Right! That’s our God. No matter, I’ve turned back to cosmic light, and whatever I may be, He will speak and I’ll come forth on that day because I believe Him. Amen. That’s right. Resurrection. Raise me up in the last day, He said you lose nothing, “I’ll raise it up again, the last days.” Sure.

169 There He was, That is our God we’re believing on, That is the God that I’m talking about. And here He was setting here. And notice, Sodomites, churchites, and the elected Church. Watch. Two of them, a modern Billy Graham, and so forth, goes down into Sodom, and begins to preach the Gospel, no miracle, but just smiting blind. And preaching the Word makes the unbeliever blind. So he went down and preached the Gospel to call that lukewarm church out, see, because destruction was coming, Fire, that’s what’s coming next is Fire. But one Angel stayed back with Abraham. Did you ever notice?

170 Let’s go down through the age since then. Tell me whenever you ever seen a man go out into Babylon . . . Now, Abraham received that sign, and look at them Angels that went down there, and today the messenger to the lukewarm church, the denominational church, is spelled, not A-b-e-r-h-a-m, but G-r-a-h-a-m. We’ve had Sankeys, Finney, Knox, Calvin, so forth, but never anything ending with a h-a-m to that church. See?

171 Now, there’s a Angel stayed back to show His identification, which was God Himself in human flesh, showed His identifications here, He said, “Abraham,” now, just a few days before that he was Abram, and said, “where is thy wife, S-a-r-a-h?” Which, just a day or two before that, she was S-a-r-a-i. “Where is thy wife, Sarah?”

172 And now, the Angel said, “She’s,” or, Abraham said, “She’s in the tent behind You.” Now, women acted a little different then, they do now, see. So they . . . She was in the tent behind Him.

173 So He said, “I am going to visit you according to the time of life.” Now, watch, “I,” that personal pronoun again, you see. See Who it was? He had made the promise, “I’m going to visit you according to the time of life, and you’re going to have this child of promise,” and so forth. And Sarah, inside the tent, laughed up her sleeve. She said . . .

174 Now, she was old, well-stricken as . . . You’re my . . . You listen to your doctor, I’m your brother. It’s family relationship had probably been fifteen, twenty years. See? Said, “Me, an old woman, have—have pleasure with my lord, and him old too?” And she laughed to herself.

175 And the—the Man setting there, with His back turned to the tent, said, “Why did Sarah laugh?” in the tent. What about that? See, Jesus said, “As it was in the days of Sodom, so shall it be in the coming of the Son of man,” that God would manifest Himself in flesh, human flesh, again. See, God above us, the Pillar of Fire; God with us, Jesus Christ, the Son of God; now God in us, the Holy Ghost, in the last days, in human flesh.

176 Abraham come through the day seeing signs and wonders of God, but never did he . . . Just as he saw that sign, immediately after that the Fire fell and burned up Sodom; the last sign that Abraham seen of God before the Fire fell, the last sign that Israel rejected was the same sign.

177 Now the Gentile church has come to their time, now we’re looking for a Messiah. And if that’s the way He acted before that, in that day, He has to act the same today. If He lets us go in without it, then He isn’t the same, and then He doesn’t act the same, and He is a respect of person. You see what I mean? He has got to do the same thing again, so that makes Jesus Christ the same yesterday, today, and forever.

178 Civilization has traveled with the sun, we all know that. Oldest civilization is China and constantly . . . And as civilization comes, sin heaps up, keeps heaping, and now it’s hit the West Coast. There’s a sound barrier, or, an iron curtain separating the east and west. There’s no more people out there in the ocean, you go plumb on over till you get to east again. And sin has constantly came.

179 When the Indian lived here, he had no sin, he had a little tribal wars. But the . . . when white man had come, he brought whiskey, women, murder, everything else. And sin has constantly heaped up. And as sin heaps up, the Bible said, “When the enemy comes in like a flood, God would raise up a standard against it.” This Word of God would raise up a standard, the Word would be more manifested, more manifested.

180 The Holy Ghost struck first on the West Coast, some cross-eyed colored man, down here in California. Holy Ghost struck on California with speaking in tongues. Then come Divine healing campaign, and here we are at the end time. Hallelujah! Jesus Christ the same yesterday, today, and forever. You believe it? Let us bow our heads just a moment.

181 Heavenly Father, we are grateful to know that we’re living in this last day, just before the Coming of that just One, that wonderful, glorious, loving Son of Yours, our Lord and Saviour, Jesus Christ, Who we love. And we know the Bible speaks of an appearing before the Coming, and there’s a great difference in the word *appearing*, and then *coming*.

182 Now, Father, we realize that the Church has come through the stage of justification, come through the stage of sanctification, come through

the stage of receiving the Holy Spirit. Now the stones are being honed down for the fitting of the ministry of Jesus Christ, to blend right in to take the Church. We thank Thee for this, Father.

¹⁸³ So glad that You . . . we can put trust in You. What Your Word says is true, It can never fail because You are the Word, and You said, “Heavens and earth will pass away, but My Word shall never fail.” I pray, Father, tonight, the opening of this revival. I been lengthy speaking, nice group of people to talk to.

¹⁸⁴ Now, God, we’re looking for a revival. We’re looking for just these little, short, few, nights we got here, for You to send the Fire off the altar. These people, Father, great many of them are believers, received the Holy Spirit, surely the Holy Spirit would know the Word. And I pray, Heavenly Father, that You will confirm it again, tonight. Let it be known that Thou art God and the time is drawing nigh. For we ask it in Jesus’ Name. Amen.

¹⁸⁵ God bless you. I want to have your undivided attention for about ten minutes. We have plenty of time now, we got four nights to pray for the sick, we’ll get them all prayed for. I believe that Billy said he give out prayer cards. Hundred? Hundred? A? He gave out a hundred prayer cards, A’s. We’ll pray for every one of them. But now, we can’t bring them all up here at one time, and we haven’t got time to bring them all tonight. You may have to wait awhile for your turn to be called.

¹⁸⁶ But what if you had to go to Mayo Brothers and wait to see what was wrong with you? You might wait three or four months ’fore you got an appointment. Then when you go in, you stay in there for a week or two, they’d search you through, and if they find it, they tell you, and then you’re just where you started, only you know what’s wrong with you. See? But can’t wait just a few days on God, or a few hours, few minutes.

¹⁸⁷ Let’s be real—let’s be real soldiers, every one of us put on the full armor of God now, and stand right out here and wait like real soldiers.

¹⁸⁸ I don’t know that He will do this, but look here, I want to ask you something. As plain as I’ve tried to make it, I’m a . . . I’m not an educated person. My speech is bad, and I have a bad voice, and—and there’s nothing about me that’s any good. But I . . . See? But if God will just . . . What I have told you, you believe it to be the truth? See, is that the way you would know Jesus? All right.

¹⁸⁹ Let’s call some of these prayer cards up. Let’s just start from number one. Who has . . . ? If you can, get up now, when I call your number. Number one. Who has prayer card . . . ? What letter was that? [Someone says, “A.”—Ed.] A. H? [“A.”] A. A, number one, hold up your hand, ever who has the prayer card. This lady here? How you

going, come down . . . ? Number two. Who has prayer card number two? Prayer card A, number two. Back there? All right. Come right here, lady, right around this way.

¹⁹⁰ Number three. All right, lady, you come right this way. Number four, number four, would you hold up your hand, ever who has it? Is that lady? All right. Four. Raise your hand, then we . . . Brother Borders and I are watching. Number four, number five. Over here? Six. All right, right just take your place right by . . . Number seven, number seven. All right. Number eight. I do this, keep them from racing over one another. Eight, nine. Who has nine? Number nine.

¹⁹¹ If you can't get up now, just let somebody . . . tell somebody next to you, raise your hand, we'll pack you up here, we'll see that you get up here. Say—say, if somebody would say *nine* in Spanish, how you say it? [Someone says, “Nueve.”—Ed.] Nueve? [“Nueve.”] Nueve, nine, number nine. One, two, three, four, five, six, seven, eight. Number nine. Sorry, I'm sorry, Sister. Number nine.

¹⁹² Number ten, eleven. Come right down here, sister. Prayer card eleven. Is the lady standing up there eleven? Twelve, thirteen. Come right . . . Thirteen, fourteen, fourteen. I didn't see it, I don't believe. Fourteen, fifteen. Prayer card fifteen, would you raise your hand? Prayer card . . . That's fifteen? How many we got? Let's start right there.

¹⁹³ Now, every one of those people could raise up and walk. Now, for instance, I don't see any cripples setting here, 'less it's the lady setting there in—in the chair. If I said the lady, which, I know her, if I'd say that lady's crippled, well, you'd say, “Sure.” What about this lady setting *here*? This one *here*? Now, how many of you do not have a prayer card in the meeting, and yet you believe Jesus Christ will make you well? Let's see you raise your hands. All of you. Everybody that's got a prayer card. Just everywhere.

¹⁹⁴ Now, look, while they're getting those people together, I'd like to have your attention. One day there was a lady passed through a—a group of people. And say, she didn't have a prayer card, but she believed if she could touch the border of His garment, she be made well. How many knows the story? We all do, sure, that's fine. If she could touch the border of His garment . . . Now, and she made her way through, and she touched His garment.

¹⁹⁵ And now, I don't believe He could've felt it physically, because the Palestinian garment holds . . . it's—it's got an underneath garment, and then it's a robe, hangs out like *that*, and she touched the border of it.

And Jesus turned around, said, “Who touched Me?”

¹⁹⁶ And Peter rebuked Him, it sounded not like a—a—a . . . not a intelligent question, said, “Why, Master, everybody is touch You.” “Hello, Rabbi, glad to see you.” “Hello, there, Prophet, we’re glad to see You.” “Hello,” like that.

And He said, “Who touched Me?”

Well, said, “You speak strange.” He rebuked Jesus.

¹⁹⁷ Jesus said, “But I perceive that I’ve gotten weak. Virtue” strength “has gone from Me. I got weak.” And He looked all around through the audience, and He found the little woman. How many knows what was wrong with her? She had an issue of blood, and has had it for many years. And He said, “Thy faith has saved thee.”

Now, the Greek word there, *Sozo*, which means the same as for the physical as . . . “Thy faith has saved thee.”

¹⁹⁸ Now, the Bible said that “Jesus Christ is a High Priest, right now,” You believe it? “High Priest that can be touched by the feeling of our infirmities.” That right?

¹⁹⁹ Well, if He is the same High Priest, how would He act? The same as He did then. That would make Him the same High Priest, yesterday, today, and forever, see. Just, there’s no way of getting away from it. The . . . If the Bible declares anything, it’s the truth. Is that right?

²⁰⁰ Now, what—what happens here? Now, a gift . . . Now, the Bible said, for these minister brothers, the Bible said that God has set in the church five different gifts. Is that right? God has. Now, there’s nine gifts in the—in the local church just on one or the other, but five ministerial gifts, apostles, prophets, teachers, pastors, evangelists. Is that right? Five spiritual gifts. Now, those gifts are for the perfecting of the church, to keep the church in order, pastors, and teachers, and evangelists, and prophets, and so forth. Now, it’s gifts.

²⁰¹ Now, no matter how much these men here are gifted to preach, you’ve got to also believe what they preach, or it isn’t going to do one good. They could just preach on and on, and on, you’d never get saved, you’d die right in the pew, and be lost, that’s right, setting right there. That’s right, you got to believe what they’re saying. Well, no matter what God would do here in a way of a prophetic gift, you have to believe it too.

²⁰² When He was in Christ . . . And He is in His Church now. Now, when He was in Christ, He was just in one place. That’s the reason Jesus said, “The work . . . He . . .” Saint John 14:12, “He that believeth on Me, the works that I do shall he do also.” Is that right? “The works . . . He that believeth,” because why? The Word is in Him. See? “He that believeth on Me, the works that I . . . More than this . . .” I know the

King James says “greater,” but you couldn’t be no greater, the right translation of it in the original is “more,” because He raised the dead, stopped nature, done everything perfect.

²⁰³ So it’s just more, because the—the Spirit that was in Him, on the day of Pentecost, that Pillar of Fire which was made flesh, dwelt among us, It had went back again and divided Itself, on the day of Pentecost, amongst the disciples, “Tongues of Fire set upon each of them.” God separating Himself out amongst His people, so together we could be a unit of God. We ought to stand like . . .

²⁰⁴ Now . . . Now, if . . . I believe everyone in that prayer line is a stranger to me. I don’t . . . There’s no one here that I know, outside of Brother Borders. And—and now, I don’t mean . . . I may have met you brothers in meetings, but just to know who you are . . . And I believe this is—this is that brother from Ohio here, setting right . . . and I can’t think of his name now, Fritzingler, from Ohio, Brother and Sister Fritzingler setting there, from Ohio. This is Brother and Sister Dauch setting here from Ohio. And I know Brother Sothmann, and Brother Wood is in here somewhere, the book salesmen, them, I don’t see them, don’t know where they’re at.

²⁰⁵ But now, if the Holy Spirit will come and confirm what I have said tonight to be the truth, then there’d be two things. It would show you that Jesus Christ is still alive (Is that right?), the same yesterday, today, and forever. ‘Cause as a man, I can’t do those works, it takes Him to do it. So you’d know it’d have to be Him.

²⁰⁶ And another thing it would indicate, that the time is at hand, that’s right, the time, the last sign that Israel received, the last sign that—that they received, Lot, Abraham, before the destruction. Everything indicates right now we’re in the shadows of His Coming.

²⁰⁷ So sinner friend, if you’re here tonight, and God proves that He is here among us, won’t you come and accept Him as your Saviour? You do that.

²⁰⁸ Now, for the glory of God, and in the Name of Jesus Christ, I take every spirit in here under the control of the Holy Ghost. Now, don’t move around, set quiet, be reverent, pray. And you out there now, you just pray, and say now, “I’m going . . . Lord, that minister doesn’t know me, but let me touch Your garment, let me touch You, then You speak through him, I’ll know it’s You, see, ‘cause that’s You acting through Your Church as he said You was.” All right. Let’s have the . . .

²⁰⁹ This is quite a walk across here. Now . . . (Thank you.) Here’s a lady that’s totally strange to me. Now, I want you to keep this Scripture tonight in your mind, when you go home, read Saint John 4, here it is, a man and a woman meets for the first time. See, right here, just exactly

like in the Bible time, our Lord Jesus met a woman that He knew not, she knew not Him.

²¹⁰ Now, this woman, I—I don't know her, I've never seen her. So she's just some lady standing here. Now, she may be . . . Maybe she's a—a rank unbeliever, she might be a Christian, she might be a—a deceiver, she might be a . . . she might be sick, she might be stand for somebody else. May be domestic trouble, it may be financial trouble. I don't know, but He does know.

²¹¹ Now, if I come, and said like this, "Glory to God . . ." That's . . . Now I'm not . . . Remember, that's the Holy Spirit, brothers, that says that. If I'd say, "Glory to God, Sister, the Lord sent me to pray for sick. You believe me?"

She'd say, "Yes, I believe you."

"Are you sick?"

"Yes."

"Something wrong with you?"

"Yeah."

"What is it?"

She'd say, "Well, I'm—I'm dying with cancer," or "I got TB," or—or something like that.

²¹² I'd say . . . lay my hands upon her, say, "Jesus said, 'These signs shall follow them that believe.' He said, 'Lay hands on the sick, they shall recover.' Hallelujah! Go believe it." That could be so. She'd go and get healed too, if she believed it.

²¹³ But now, let's change that now, we've come up a little farther. Now, what if He stands here and tells her something that . . . let Him tell her what's wrong. Let Him tell her something she's done, or something she ought not have done, or whether . . . what she is. Then if—if what's in the past is true, she'll know whether that's right or not, and then, if He can tell her what has been, and then will tell her what will be, that has got it then, hasn't it? That—that's it. See? That takes it all out. See? That's it. Would you believe? Everybody believe? How about up in the balcony, would you believe, friends, back way there at the end?

²¹⁴ Now, remember, we're not here as a stage show, this is not a clowning affair, it's here trying to represent the God of the Bible. And Christianity is attractive, if it is preached in its simplicity and truth, see, not making some great, swelling, high, educated words. Like Paul said, "I didn't come to you like that, but in the power and the resurrection of Christ, that your faith may be based in that, that Jesus Christ is alive." And then if Jesus Christ is alive, and can speak to our sister here, or, this woman, and tell what about that, then He is just the same out there

to you as He is here on the platform, or anywhere else. See? You believe that now?

²¹⁵ Now, just to speak to her a moment, just to contact her spirit. Now, here is a man and a woman again, meet for the first time in life, like . . . Now, of course, there's many people out there praying, and if I . . . After It first gets anointing here, then It leaves and goes out over the building. Course after it kind of gets a few nights, and everybody gets, you know, used to It, things like that . . .

²¹⁶ Now, we being strangers and not knowing each other, if . . . But Christ is here, He is the Resurrection, He—He—He said, "I am the Resurrection and Life." Then He lives for evermore, ever able to make intercessions.

²¹⁷ And feeling her Christian Spirit coming against me now, to me, it makes It know that there is a—a Christian. See? Her spirit is welcome, she is a Christian. And so then, see, that there, now here's a brother and a sister of the same God. See? And you're in need, I can see you're—you're needy, and you have need of something.

²¹⁸ And now, the Heavenly Father has already put the money in the bank for you when He gave His Son. But now, the thing of it is, to make you have faith is to know that He is here, standing here, 'cause you know it have to come through some power. That's right.

²¹⁹ Now, if the people can still hear me, right over the woman, if you can notice, there's a green-emerald Light. The woman is very conscious of something's going on, because it's a sweet, real sweet, holy feeling. If that's right, raise up your hand. She's becoming anointed now by the Spirit of God. And the lady is suffering with a nervousness, a real extreme nervousness, and . . .

²²⁰ That always comes. Why is that? I didn't guess that. See? You're thinking I guessed that, I didn't. See? That was no guess, couldn't be a guess. But it's the truth, whatever it was. I don't know what it was, the tape's got it. But whatever It said was true.

²²¹ Wait just a moment. She seems to be a nice person, just talk . . . Yes, here it is, nervousness, real nervous, and that nervousness is so bad till it makes you sore, you get sore. And then you got something wrong, a rupture in the diaphragm here. That's right. Isn't that right? And no wonder, you should believe, being a minister, a woman preacher. You're not from this country, you're from Missouri. That's **THUS SAITH THE LORD**. You believe now? Go, and it'll all be gone. Go and believe with all your heart. God bless you, my sister. [The sister says, "Brother Branham, God told me I'd see you when I came."—Ed.] Thank you.

222 Now, do you believe? How many believes? Why, sure. You just can't keep from believing, can you? Just have faith, that's all you have to do. Just believe.

223 Now, we are strangers to one another. You believe the Holy Spirit is here? Now, what I have to do, Sister, I have to feel for you, you know. It has to be something that I sympathize with you, there is too much of this cold-eyed Christianity today, dried and cut. You got to feel for the people. Now, just a moment.

224 There was a lady. She said she'd prayed, and that God told her that she'd get to come, or, get to see me here. Just keep believing. That's lovely, if you can keep that up, that real wave of faith coming from the audience then, that's good. Just keep thinking now, just keep believing. Don't doubt. Keep it in your heart now.

225 This lady, here, is praying, and wants to be prayed for, from a growth on your head, that's right, under your hair where it's got it hid. That's right, isn't it? You believe? All right. Then go and the growth will leave you. . . ? . . . Just have faith. Believe with all your heart. Have faith now, don't doubt. Just be real quiet and be real reverent.

226 How do you do? We're strangers to each other also, I believe. The Lord Jesus knows us both, He knows what you're here for, He knows all about you, I don't, but He does. But if the Lord Jesus will reveal to me your troubles, will you believe it has to come from Him? Is that right? All right. You just believe with all your heart.

227 Now, it's really not yourself, you're interested in somebody else. That's right. It's a man, and that man is your son-in-law, and your son-in-law has ulcers, and you are wanting me to pray for him. That's THUS SAITH THE LORD. Take that handkerchief and put it on him. Now, go believing now.

You believe with all your heart? Just don't doubt, have faith. Now, be real reverent now. Have faith, don't doubt at all, believe.

228 How do you do? We're strangers to one another, I suppose? But the Lord Jesus knows us both. Now, weaving, it's just from them visions. You see? It. . . If one little woman made virtue go from our Lord and Saviour, what would it do to me, a sinner saved by His grace? You believe if the Lord Jesus will reveal to me something about you, you will believe it. Now, just be real reverent now. Just don't doubt.

229 You have several things wrong with you, one thing is a fallen bladder. That's right, isn't it? And another thing, you have a—a growth, and it's in the abdomen. That's right, isn't it? All right. You believe now that you're going to be all right? Then pass on by and say, "Thank You, Lord Jesus." Just don't doubt in your heart, you can have what you've asked for. Just believe now as you come.

230 How do you do, Sister? You believe with all your heart? Well now, we are born perhaps miles apart, and years apart, and here we meet for our first time.

231 Somehow I just can't catch that in the audience. There's somebody out there praying. Now, it's a man, but I can't tell where it's at, it keeps coming. It's this man setting right here looking at me right straight at my finger here, suffering with arthritis, setting out there. Yes, sir, you. You have arthritis. You believe with all your heart. Raise your hand up. All right, believe now with all your heart, the arthritis will leave you.

232 I want to ask you something. What did he touch? Tell me Who he touched. He's forty feet from me or more. He touched that High Priest. Ask him if he wasn't setting there praying. Is that right, sir? Just believe with all your heart. That's all you have to do now, have faith.

233 We are strangers, I said. I couldn't help it, that man kept coming before me here, and I seen him, he was crippled you see and that, so it was arthritis. He will be all right if he just keep believing.

234 Now, if the Holy Spirit . . . You know it'll have to be some power to—to transmit this. And now, the Bible said, "The Word of God is a Discerner of the thoughts, the intents of the heart." And that's the reason Jesus could perceive what they were doing, and so forth, because He was the Word. Then He said, "If ye abide in Me, and My Word in you . . ." You get the idea now? That's right. Exactly. If you'll believe that with all your heart, that hernia will leave you. You believe it?

235 I want to tell you something else. You're a nice person, and you've got a deep request on your heart that you want to ask me to pray about, and you was afraid I was going to pass you by. I'm not reading your mind, but you wanted to tell me something, wasn't you? You want me to tell you, before you tell me? It's for your husband. Yes, sir. And he's bothered with a swelling condition. Is that right? You believe with all your heart, and go tell it, and lay your hands upon him, and so forth, and it'll leave him and he will be well. Amen.

236 You believe? Amen. Have faith. Want to eat your supper in peace? Ol' nervous stomach leave you? Go right on off the platform, eat your supper, say, "Thank You, Lord Jesus."

237 How do you do? You believe? You believe He can heal heart trouble? You believe He can heal your heart trouble? All right. Then go right on, say, "Thank You, Lord Jesus, for—for healing my heart trouble, and going, make it right."

238 Now, when I said that about that lady, a real funny feeling came over you, 'cause you had heart trouble too. You remember I said you *had* it. Just keep going. See? Just have faith.

239 Strange thing, believe for that baby and it'll leave it also. All right. Do you believe it? All right. She's about . . . I want to lay my hands on the child.

Satan, turn the child loose.

In the Name of Jesus Christ, let him be healed. Don't worry about him. Go, believing, it'll leave, be healed.

240 This lady is shadowed with cancer, but if you'll believe with all your heart, God will heal you. You believe it? All right, sir, go right by, saying, "Thank You, dear God." I lay hands upon the sick, they shall recover, in the Name of Jesus Christ.

241 I'm just going to check one once, you see. What if I didn't say nothing to you, and just laid hands on you? You believe it would leave you? You would? All right, come by. In the Name of Jesus Christ, may she be healed. Amen. All right, let me check . . . ? . . . Have faith.

242 Would you believe the same thing? Just lay hands on you, and you believe it? All right. God bless you. In the Name of Jesus Christ, may he be healed. These signs shall follow them that believe.

243 What if I said the same thing to you, would it help you? Now, you got a lady's trouble, but your main thing is that heart trouble that you're worried about like that, 'cause it's a nervous in your heart.

244 Wait just a minute, just a minute. Something happened. Everybody rev- . . . real reverent now. It's in the audience. Here it is. It's that lady setting right by there, praying for her husband that has heart trouble. If you believe with all your heart, your husband will get well. Don't doubt it, believe with all your heart.

Yours is gone. Just have faith now and don't doubt.

245 How do you do? You believe God can you tell me what's wrong with you? Whether I do or not, whether He does or not, rather, you'd believe anyway, wouldn't you? You would. If I just laid hands on you, you believe that diabe- . . . So . . . It is diabetes. I told you, I didn't mean . . . I was watching that blood check, is what it was, sugar check there and seen that it . . . Do you believe with all your heart?

246 This man setting right back straight, yeah, right behind Brother Sothmann there, has trouble with his legs. If you'll believe with all your heart, sir . . . You got more faith than you thought you had. Raise up your hand. All right. It's over if you'll believe it. Amen. Let's say, "Praise the Lord."

247 Wasn't that strange, that her coming right back there the same time? See? Why did It tell her the same time you? I just wanted you to know that you had the faith too. Amen.

You love Him? Have faith now, don't doubt.

Lady setting right over *there* has got trouble with her legs too. If you believe with all your heart, you can have your healing.

248 And that one left . . . set right back *there* has got heart trouble. Yes, sir. Believe with all your heart? You . . . Yeah. Got a prayer card? You have a prayer card? You won't have to use it now, your faith did it.

You believe?

249 How do you do, Sir? We're strangers to each other, but you believe that God can reveal to me your troubles? Would you . . . Would . . . That would . . . I couldn't heal you, course, you know that, I'm—I'm your brother. I couldn't heal you, but He has already did it, He just wants you to know that He is present. You believe that? All right, sir. The Lord be with you.

250 You got kidney trouble, bladder trouble, just had an operation. That's right. Isn't that right? You won't have to have it no more. Go, believing, get well, in the Name of the Lord Jesus. God bless you. [The brother speaks to Brother Branham—Ed.] Amen.

He wants to praise the Lord. He said I've called him once before somewhere, and he was healed and still has the healing today, holding good.

251 How many believe? "Sirs, we would see Jesus." You believe it? Is He the same yesterday, today, and forever? Is His Word still the same? Now, how many believers are in here? Raise up your hand.

252 Now, did not Jesus give His Church this last commission, "Go ye into all the world, and preach the Gospel. These signs shall follow them that believes"? The believers, is that right? If they lay their hands on the sick, what will happen? They shall recover.

253 Now, I want you to lay hands on one another, up in the balcony, down in here. Each one of you believers, just put your hand over on one another. That's right. Just somebody setting next to you there, front of you, back of you, or somewhere, just lay your hands on one another, you're believers. So that, I want you to see now that it just isn't only up here, He is out there, He is everywhere. Do you believe? (Handkerchief . . . ? . . .)

254 Up in the balcony, are you ready, putting your hand on one another? Now, bow your heads everywhere. Just lay your hands on one another and bow your heads. Now, our Jesus that proves to you that He is here right now, He is here, His Spirit. You said, "We would see Jesus." Here He is, operating right through His Church, His people.

255 Now, I couldn't do that myself, that's your faith too. No matter how much faith I have, you got to have faith also. See? And your faith

touched Him, and with the gift that He give me, just speaks back His Words to you. See?

²⁵⁶ Now, I'm quoting His Words out of the Bible, "These sign shall follow them that believe. If they lay their hands on the sick they shall recover." Now, I want each one of you. . . Don't pray for yourself, 'cause the person that's got their hands on you is praying for you. You pray for them.

²⁵⁷ Now, I want you to pray the way you do in your church. You just start praying now, for that person, saying, "Lord God, I'm a believer, I know that You are present. I'm laying my hands upon my neighbor here, and I want them to be healed." And they're praying for you, and I'm going to pray for each one of you.

²⁵⁸ Our Heavenly Father, we are approaching now, again, after the service, to see that You do all things well. We believe this week that the cripples, lame, blind, halt, maimed will be cured by Your power, and will be made whole. Sinners' hearts will be washed by the Blood of Jesus Christ. Unbelief will fade away into a great revival of power of God, the Son of God.

²⁵⁹ And now, these believers, here, have their hands on each other. And Jesus, Who is omnipresent, and has proven that You are here in this auditorium, tonight, You are here. We have hands laid on each other, and I'm praying for them, they're praying for one another. And now, Father, we come to believe that You are going to make every sickness vanish from this place, every sick person to be healed.

²⁶⁰ Satan, we turn to you, you great, smart, educated, philosopher, deceiver, trying to contradict the Word of God, the Word has been made manifest. We come to meet your challenge in the Name of Jesus Christ, Who was crucified, died, rose again the third day, triumphed over every devil, every demon, every powers that you ever had, stripped you from every legal right you had, 'cause He paid the price, and bought His Church back by redemption. And, tonight, we are a redeemed people, and you've lost the battle.

²⁶¹ Come out of this people, in the Name of Jesus Christ, leave them. Holy hands of believers is placed upon other believers, and you've lost the battle, and Christ is here to prove Hissself raised from the dead after two thousand years and still alive for evermore. We adjure thee, by the living God, leave this people, come out of them in the Name of Christ.

²⁶² Every man and every woman, every believer now, with your hands on each other, shut in, believe. Christ is near now, you seen Him moving in the platform, out in the audience by His infallible Word. The prayer of faith has been prayed by the same channel that He spoke through,

taking human lips and moving, the Almighty God revealing, showing Himself that He is the same yesterday, today, and forever.

²⁶³ You're not amongst a bunch of unbelievers, you're not a bunch of intellectual people, you're setting amongst saints, godly, risen with Christ, setting in Heavenly places. Holy men and women have their hands laid upon you, praying the prayer of faith, Satan is defeated in the Name of Jesus Christ, the Blood has been pleaded.

²⁶⁴ Now, break above you, by faith, that darkness that would make you doubt one thing of God's Presence, and your healing will be sure. Do it now, while we keep our heads bowed, shut in with Him.

²⁶⁵ And we want to sing, if the organist will give us a little tune there, a little chord, "I love Him, I love Him because He first loved me." Keep your heads bowed now, your eyes closed. Worship Him now. Keep your hands on your—your neighbor, keep your hands on your neighbor now, shut in with Christ.

²⁶⁶ Every requirement has been made, just like you went and confessed your sins and was standing over the water, and some godly minister had you by the hand, was going to baptize you, same thing. The Word is being made real, manifest.

²⁶⁷ You said, "We would love to see Jesus." He has proved Himself among you, I saw Him, You saw Him; I felt Him, You felt Him. Here He is, He is here.

I love Him, I love Him

Everyone now, singing.

Because He first loved me
And purchased my salvation (Remember, past tense.)
On Calvary's . . . (Salvation for your soul or body,
where?) On Calvary's tree.

Again now, all your heart.

I love Him, I love . . . (Feel His Presence, His healing
virtues coming into you because you believe Him?)
. . . first loved me
And purchased my salvation
On Calvary's tree.

Now, while we hum it.

I love Him, I love Him (That's His Presence with
you.)
Because He first loved . . . (Now, what has He done
here? Purchased your healing. What did He do?)
And purchased my salvation
On Calvary's tree.

268 Now, while the organ is continually playing, you that feeled in your heart that faith . . . No matter how you feel, it's not how you feel, you know, physically, it's your faith. You feeled in your heart that God has been so present with you till you have seen, see His Word that's been preached, made manifest, know that beyond a shadow of doubt that the great supernatural Christ that raised from the dead, two thousand years ago . . . [Blank spot on tape—Ed.] . . . is still alive, tonight, and right here in His Church. And we're near the end time.

269 If you're not a Christian, and you'd want to become a Christian, would you just stand up on your feet and say, "I want to accept Him as my Saviour." Will you stand up, those who would want to do that at this time? "I love Him. If He can come here, and know the secret of the heart, and make His Word so real that no one can doubt it . . ." It's right here before us.

270 I'm looking at two people that ought to raise up. Now, you just . . . God bless you. All right. God bless you. Just stand up, young fellow. All right. Someone else now, just stand up, say, "I stand myself to make a witness, I want to accept Him as my Saviour. I want Him, while I'm this close to Him, His Presence are here, I want Him for my Saviour."

271 Someone else? Come on now. God bless you, young fellow. That's good. Stand up on your feet and say, "I want to—I want to accept It. I want to make a show that—that it's . . . that I want to prove I'm ready to stand for Him." Someone in the balcony? It's kind of dark up in the top there. Believe with all your heart.

272 If you're not a Christian, will you accept Him in this Presence? Come on now, you know that you feel that you should do it, raise up. All right. Now, all that wants to accept Him as . . . God bless you. God bless you, Sister. Wonderful. That's good, a better Christian. How many will raise their hands to that? "I want to be a better Christian." God bless you. That's sweet, very sweet.

273 See, you get that foundation, and God, seeing that we're trying to win souls to Him, that'll make Him come back tomorrow night with a double portion of it, you see, as we prove to Him that we're sincere in trying to do all we can, believing what He has done for us. Do you believe what . . . It has been God that's doing these things? See, we want to accept it, embrace it with all of our heart, and say, "Lord Jesus, I love you."

274 Now, if you'll just keep believing that, you'll see things happen that you never thought would happen. See? You just watch what takes place. Just get on the phone somewhere and get somebody coming.

275 Now, all of you, I want you, that this young man, who stood up back there to accept Christ as His Saviour, I want some of you

Christians to be sure that that young man gets to the minister right away and gets ready, 'cause . . . for the baptism, and whatever more, to receive the Holy Ghost now.

²⁷⁶ And all you now that believe that, in the Presence of Christ, that you accept Him as your Healer, I want you to stand up, that you've had hands on one another, somebody's had hands on you, and you believe that you can accept Him as your Healer, stand up to your feet at this time. Just see what kind of faith that you can prove to God that, "I believe." That's right. Thank the Lord. Good. Amen. That's wonderful.

²⁷⁷ Listen, little church, you keep that kind of faith moving, and get out around here and do some work, now each one of you be a preacher, get somebody. Now, don't you . . . How many feels good, and feel fresh after you've accepted It? Just raise your hand. See, it's just the acts of God, God doing this. I love Him with all my heart. Now, all together now, let's sing.

I . . .

Now let's raise our hands while we do it.

. . . love Him, I love Him

Because He (God bless you Brother . . .? . . .)

first . . . 

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Yesterday, Today, And Forever
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