

CHRIST IS IDENTIFIED

THE SAME IN ALL GENERATIONS

 You may be seated. I certainly deem this a grand privilege, to be here tonight. As far as I know, this is our first time we ever been in—in Tampa for a meeting. I've always looked with great anticipation of coming here to visit with you. Such a lovely place, and so nice people that we . . . as we meet them on the street. And we have . . . I've always thought there would be a fine meeting here. And so we've understood recently that we were coming here, so we've been praying and waiting for this grand opportunity. It's finally arrived.

2 Now we're not, won't be here very long, just the four nights and Sunday afternoon. And we're trying to put forth every effort we can, to—to magnify Jesus Christ and to help further His Kingdom; trusting that when we leave, that—that each one will receive benefit, every church that's taking a part. And not only that, but all the churches throughout the country will be benefited by our stay.

3 And I'm sure we'll be benefited by visiting you, and talking with you, and preaching to you, and praying with you. And we're here to see how many souls we can get saved into the Kingdom of God, and then also to pray for the sick people that's sick and needy.

4 We don't try to take a doctor's place, now, because we're not a doctor. We—we just claim to pray for his patient, that God will heal it. And so I'm sure he'd appreciate that. And so now our—our . . .

5 What we try to do in these campaigns is exalt Jesus Christ. And that's, I'm sure, will not offend any of you when we try to exalt Jesus Christ, for that's what we're here for.

6 Now, every Christian, every believer has longed to see Him, to have some way to contact Him, and to get more of Him, believe Him more. And that's what we're here to do, together, to see if we can't pull together and believe the Scriptures for that purpose.

7 Now, my brethren here, the ministers, shaking their hand, I—I certainly glad to see this bunch of ministers that's sponsoring in this campaign. And I'm not here to—to bring anything new, but just to lace my net with theirs.

8 You know, Jesus said, “The Kingdom of Heaven is like a man that took a net and went to the lake, and cast it in, and, when he drew the net in, he had all kinds in this net.”

9 Now, we’re fishermen, then. And there just so many fish in that lake, that God wants. And when the last fish is out, it’s all over then. Now we don’t know when that last fish will be taken out of it. And now I’m here . . . One net, we’ll say, will reach *so* many feet, another net will reach *so* many feet. Then if we put all of our nets together, I’ll lace mine with theirs, we can reach out a little further and maybe, in that, can get a hold of some that we could not have got a hold of otherwise.

10 We all believe in the Coming of the Lord, that His Coming is soon at hand. We believe It’s at hand now. We don’t know just what time it’ll be that He will arrive. In view of this, we want to put forth every effort that we know how, to further the Kingdom and get that last person saved into the Kingdom. And when the last one is saved, there will not be—there will not be one extra. It’ll just be just *so* many. And when that last one is brought in, the Body of Christ is completed, the Rapture will come.

11 And so we are longing for that day, to get out of this place where we’re at here now, for it’s certainly a—a pesthouse, we know that, full of sickness, disease, and disappointments, and troubles. And, my, who would want to stay here, when there’s such a better Place to get to?

12 So we’re—we’re trying to get every soul saved, so that Jesus can come. And He cannot come until that last one that has the name of the Book of Life, that was put There before the foundation of the world; when that name is called, that’s the last one then. He came to redeem, to bring back. *Redeem* is “to bring back.” And when He brings the last one in . . . He is setting at the right hand of God, tonight, doing His mediatorial work. And when that last soul is saved, that was redeemed, and seen and knowed by God before the foundation of the world; when that last soul is saved, that closes the Book. Then the Lamb comes out, takes the Book out of the right hand of Him that sets upon the Throne. Then it’s . . . He’s coming then, He’s coming to the earth. I think that God is . . .

13 Many times we get nervous and we begin to think, “Well, it ought to be *this* way, and we’ve got to make it *this* way or make it *that* way.” We don’t have nothing to do into it; just play our part that He leads us to play. Remember, there’s nothing out of cater.

14 The great omnipotent God knows just exactly, before the foundation of the world, that we would sit here tonight. If He’s infinite, He has to. So, He can’t be infinite without knowing all

things. And by His foreknowledge He knew that this meeting would be here; and perhaps ordained of Him, I trust that it is, to bring some more into His Kingdom.

¹⁵ God, like in the beginning, He was just God. Well, He wasn't really god; He was just the Eternal. God is a . . . Our English word *God* means "an object of worship." And there was nothing to worship Him. He was self-existing, Elohim. So there was nothing to worship Him, so He was just the great Eternal.

¹⁶ But in Him was attributes. And attributes is thoughts. Just like you have to think of anything before you speak it; then when you speak, it becomes a word. And then He is the Eternal, and in Him was attributes. And He spoke it, and It was the Word, and the Word is made manifest. And as the Word is made manifest, it's God becoming material.

¹⁷ And so, everything is right on time, we don't have to worry about that. He, He'll have everything. He'll never let His enemy override Him. He'll let the enemy do certain things, to lead people into temptation, to try His—His child, and so forth. "For every son that comes to God must be chastened of God, and tried." Therefore, if we cannot stand chastisement, then we become illegitimate children and not what we profess to be.

¹⁸ So, this week, the rest of this week, let's put our faith up there like really Abraham's Seed, like we're supposed to be. Let's believe God. And then we'll pray for the sick and do everything we can, to help along. And when we leave, we trust that there will be an old-fashion revival through this country here, that people will be swarming in from everywhere, jam up these churches, and so forth, for an old-fashion revival.

¹⁹ We just passed through a great revival, last fifteen, sixteen years. We've had great meetings. It's broke all history records, as far as I know history. Usually a revival lasts about three years, but this has gone on for many years. And now the revival fires are quieting down, the enthusiasm of the people is dying off, and you can see it. In the—the old temple of Vesta, in Rome, when the fires went out, the people went home. But we're trying to rebuild these fires again on every hill that we can. I cannot do it, no minister can; it takes all of us, together, in prayer, and believing and trusting God, to see the Holy Spirit continue to bless His people as we wait on His Coming.

²⁰ Now, my purpose, in praying for the sick. I'm going to talk about that now: prayer for the sick. Is . . . We don't try to say that's what we're here for. We, one thing we're for, but praying for the sick is a minor. You can never major with a minor. We know that. So,

but Jesus used, I think they estimate about eighty-six percent of His ministry was prayer for the sick, healing the sick. Because, in that, it catches the attention of the people.

²¹ And, then, every sign has a voice behind it. And the voice must be a Scriptural voice, the same as it must be a Scriptural sign. And then the sign is accompanied by a voice. Like Moses, when he went down in Egypt; the voice of the first sign, the voice of the second sign. And every great thing that happens with God, that gives a sign, there's a voice follows that sign. Like Jonah, when he was delivered from the belly of the whale, that was a sign; then his voice was, "Repent, or in forty days you'll perish." So there's always the voice going with the sign.

²² Now, what we try to do, is—is try to get the people to believe the Lord Jesus, just accept Him, without being hands laid on. Now, we know there is a Scripture that says, "Lay hands on the sick, and they shall recover." And we don't try to belittle that Scripture, because that was the commission Jesus Christ gave to the Church, to "lay hands on the sick." But, if you'll bear with me, that was more like a Jewish tradition. Now, remember the—the girl that was laying sick, she died, Jairus' daughter. He said, "Come, lay Your hands upon my child, and—and she'll get well."

²³ But the Roman centurion, a Gentile, said, "I'm not worthy that You come under my roof. Just speak the word, and my servant will live."

²⁴ And Jesus turned around and said, "I never seen faith like that in Israel."

²⁵ See, the Gentile way is to believe Him, just absolutely believe Him. Now, we lay hands on the sick, of course, we do. But we try to—to bring the—the reality, by the Scriptures, of Jesus Christ being present; then when you, by faith, reach up and touch Him, yourself, see, like the woman with the blood issue touched His garment.

"Well," you say, "if He was here, I would touch Him."

²⁶ The Bible says, in Hebrews 3, that, "He is now a High Priest that can be touched by the feeling of our infirmities." He can be touched just as well tonight as He was then. So we want to touch Him.

²⁷ Usually somebody say, "Well, you know Brother *So-and-so*," some minister, evangelist, "laid hands upon me, and, oh, the Lord healed me. They lay. . . Brother *So-and-so* laid hands." See? That makes everybody want to see that brother to lay hands on somebody. After all, it wasn't a brother's hands that did it. It's your faith, that's what does it. So, then when the evangelist leaves town, the pastor is just a little bitty fellow, in the sight of the congregation,

usually. Some things happen, the healings and so forth. They think they have to have that evangelist back in town before anybody can be healed. Listen. Don't you never believe that.

28 It's your faith in God that does the healing. See? You must believe God. And now if you can touch Him, then, nobody laid hands on you. It was your faith that touched Him, and your faith brought the reality. So then it wasn't no one touched you, but your faith touched Him. And so that brings real genuine testimony to Him then. That's what we're here for, to—to magnify Him.

29 Now, each day, my son will be down and give out prayer cards. If he isn't here, one of the other, well, campaign's, will give them out. And they give out prayer cards, just a little card that's got a number on it. Night by night, we call those numbers and pray for the sick. And now we . . . And each day they give out new ones, because that newcomers come in. And if they give them all out, the first day, they don't get a chance to get any prayer card.

30 And then, in that, no one knows just exactly where the prayer line will be called, as we've had plenty of experience in dealing with these things. We got one fellow, one time, selling prayer cards to people, get them up on the platform, so we had to stop that, of course.

31 So then we come down, and the boy brings the prayer cards down before you, every afternoon at six-thirty, and he mixes these prayer cards up, right before you. Then takes, and you might get ten; the other one get thirty-five; the next ninety; the next one sixty, like that. And then, again, he wouldn't know what card you got.

32 And another thing, then I come down at night, never knowing just where we're going to start at. We might start one place, another place, anywhere, back and forth. Sometimes I count how many people is in this row, and multiply it by this row, and divide it by this row.

33 Used to be, I'd have a little child stand up and count. And where he stopped, there I'd start. Believe it or not, the mother had junior stop right on her number. We're still—we're still dealing with human beings, you see, so you have to—have to do it some other way.

34 So, this has been worked out now, fine, for many, many years. And we'll be praying for the sick, each night, the Lord willing.

35 And now I want you to pray for me. And, now, we believe that Jesus Christ is still alive. We believe that all religions might be all right; but there's none of them and not any of them true and right but Christianity.

36 I'm a missionary. I been several times around the world. And I've been all kind of foreign fields, and so forth, and heard the heathens,

Buddha, and—and Mohammed and different ones, around, around the world. But there's only one true religion that there really is, one true, that's got salvation in it, and that's Christianity.

³⁷ We have so many different forms of it, that we call Christianity, but there's one Christianity. Christianity is not a denomination. It's not a group of people. Christianity is a Person, that's Christ, and—and you are His—His subject. And now, we believe that He is alive. He raised from the dead. We believe that with all of our heart. And we believe that He's right here now, believe that He's just as alive tonight as He ever was. And He come into our midst, to prove Himself to be here, just the same as He was.

³⁸ We've been, had great schools and seminaries. Of course, when we get that, we begin to get men with ideas, and they inject in. If two men started out, agree to make—make a—a—an organization, and as good as it is, yet, within a year's time, there'd be all kinds of things injected in that organization, 'cause you get different ideas. And diff-. . . So, it's all right, it keeps a brotherhood, and nothing against it. But, the thing of it is, you're not saved by your organization, by your denomination.

³⁹ You're saved by your own personal faith in Jesus Christ. That's all. So it's between you and Christ, alone. So you seek out the Scripture, and believe Him with all your heart, and—and He'll save you, or heal you. If He doesn't keep His Word, then He isn't God; and if He does keep His Word, It proves He's God. See? So, He, we believe Him with all of our heart.

⁴⁰ And now you pray with me, and we'll do the very best we can. And each night we're going to try to let out early. Usually, we're out of the tabernacle or the buildings before about nine-thirty. Now, tonight may be just a little teeny bit longer. I don't know for sure. We yet have forty-five minutes, so it may be that we can get out on time, tonight. We speak a while.

⁴¹ But, tonight, I want to lay the basis of what we're trying to achieve. And in there, it takes a little more time, to lay down to you, just what we are purposing to do, in the order of a gift from God, to His Church, to His people. And, course, we certainly cannot justify it; there's no way that a human being could do it. And how about, in just three or four nights, to do it in. Just about the time you get acquainted, and all the funny feeling gets away, being strangers, well, then you begin to see other people that's gotten well. And things has happened. You've searched the Scripture, and say, "Well, that's bound to be. I never seen it like that, but here it is." And it has to run from Genesis to Revelation.

42 Now, I believe that God can do things that's not written in this Bible. I believe He can, because He's God. But just long as He does what He promised Here, is good enough for me. I—I—I don't believe that anything should be added to this Book or taken from It. I believe that It is the complete revelation of Jesus Christ. I believe that that's what it is. And all doctrine, anyhow, must come from this Bible.

43 And if you catch me saying things and doing things that's not Scripturally, and promised Scripture for this hour, then, the thing to do, you owe it to me, to see the manager and—and see that I'm straightened up for it. Because, I'm a human being, too. I want to go to Heaven, the same as the rest of you does.

44 Now, tonight, we're going to read some out of God's Eternal Word. And first we're going to read the . . . about three verses out of the 1st chapter of the Book of Hebrews, and then we're going to read about three verses out of the last chapter, the 13th chapter of the Book of Hebrews.

45 Now, we always stand when we pledge allegiant, or salute the flag, or sing *The Star-Spangled Banner*. What about the Word of God? Let's stand while we read It.

46 Now listen closely as we read this precious Word, Hebrews 1. And then Hebrews 13, and begin at the 5th verse and read the 8th, inclusive.

God, who at sundry times . . . in divers manners spake in times past unto the fathers by the prophets,

Has in these last days spoken to us by his Son, whom he has appointed heir of all things, by whom also he made the worlds;

Who being in the brightness of his glory, and the expressed image of his person, and upholding all things by the word of his promise, when he had by himself purged our sin, sat down on the right hand of the Majesty on high;

47 Now Hebrews 13:5.

Let your conversations be without covetousness; and be content with such things as you have: for he has said, I will never leave thee, nor forsake thee.

So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

Remember them which have . . . rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversations.

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

48 Let us bow our heads for prayer. And while we have our heads bowed, and our hearts, also, is there requests in here, would like to be remembered, that you would like to say, so much to God, while this meeting is going on, “God, I have a great need. Remember me, Lord”? Would you let it be known as you lift your hands? Say, “Remember me. I’m here for a need, Lord.”

49 Our Heavenly Father, we’re approaching Thee, in that all-sufficient Name of the Lord Jesus, knowing this, that He said, “You ask the Father anything in My Name, it’ll be granted.” And we’re so happy to know that, Lord, that we have this assurance, that when we ask anything in His Name, it’s—it’s been heard of God. And we pray, Father, tonight, and my request, with both my hands up. I—I ask You, Heavenly Father, to answer each one of these requests. There’s no doubt there’s people there that their loved ones are unsaved, and—and they have sickness, and—and maybe domestic troubles, financial troubles. And, O God, the—the old world is certainly sick, all over. And, we, we’re looking for Your Coming, Lord, where there’ll be a great, a thousand years, Millennium, and where—where the righteous will rule and reign with Christ. We’re looking for that hour, Lord. And we’re try to live like that, that this is the time that we’re seeing the last generation upon the earth, and we’re waiting for His Coming.

50 And we pray, Father, that You’ll save every soul that’s savable, in this country, while this meeting is going on. Grant it, Father. Then when the meeting is over, if we miss them, may there come a revival throughout all the churches.

And—and hurry, Lord, come.

51 We see the earthquakes again breaking up the earth, in divers places, and men’s heart failing, fear, perplexed of native, and distressed, and nations. And we’re—we’re just at the end time. We think of the great earthquake the other day, and never was one like it; only, nineteen hundred years ago, on another Good Friday, when Jesus had been rejected by the world, the earth shook all over. God, He is rejected, again. The earth shook, the other day, and hills and mountains fell in, cities collapsed, and water dashed in the air, and the whole world felt it. What will it be when You return, Lord? No wonder, “They cry to the rocks and the mountains.”

52 Let us be ready for that great going-Home time, Father. Grant every request, for we ask it in Jesus’ Name. Amen.

You may be seated.

53 Now, especially, I want you to listen, give the time in. And be just as reverent as possible, especially while we’re speaking. Because,

if you don't get the words, what we have to place in, each night, then you come to the platform not knowing what you're coming for. See, you must understand. You must come with an understanding, and that's the way Christ wants us to come. And if . . . You have to have faith in what you're doing. If you don't, you just going kind of in a haphazard, "I hope so," it'll never happen. It can't happen. See? You can't have faith if you're going like that. You must thoroughly know what you're going, and know it's going to happen. Then, then, you, you're positive then that it's going to happen.

⁵⁴ Now, remember. Don't forget. Our theme is, and our text, that, "Jesus Christ is the same yesterday, today, and forever."

⁵⁵ Now, my text subject for tonight is: *Christ Is Identified The Same In All Generations*.

⁵⁶ Now, the Bible said, "He's the same yesterday, today, and forever," and we want to know how He could be, how we'd recognize Him. If He's here just as He was any other time, then we'd like to know how He is recognized among us.

⁵⁷ There's so many people have so many different ideas about Him. See, each one, as an individual, try to draw up our idea about Christ, what He was, what He looks like, and—and how the psychologists has painted the picture. Like, Hofmann's *Head of Christ at Thirty-Three*, and—and Sallman and different ones, but, see, we don't know He looked like that. So we could never understand, or what He looked like, and by just a painting of some picture.

⁵⁸ Therefore, if somebody would come on the platform, or among us, and have scars in his hands, and nail prints, and thorn prints on his forehead, and bleeding, now, see, that—that wouldn't be Christ. Cause, when He comes, every eye shall see Him, and every knee shall bow, when that body returns to the earth again. See?

⁵⁹ But what, why could He be the same yesterday, today, and forever then? See? We have to learn now what—what He is.

⁶⁰ If I asked, say, maybe the Lutheran people here, what's your conception of Him? "Why," they'd say, "we—we have Him at our church." Well, I don't doubt that. "But He's *this*." And then maybe turn over to the Baptist people, and they'd—they'd have a little different idea. And I'd turn to different kinds of the full Gospel people, like the Assemblies of God, the Foursquare, the—the Pentecostal United, and—and the—the different branches of it, each one might have a different idea about It. Each individual in there might different. But they . . .

⁶¹ We've got to have something that we can come to some conclusion, or we won't know to where—where we're going. I

think the thing that would settle that would be the Word of God. And regardless of our creeds and our thoughts, the Word of God ought—ought to settle it.

⁶² So, therefore, some of them claim that He—He was, to some people, He was just simply a—a great organizer. “He organized a— a body of twelve apostles. He was a great organizer.” As far as we know, He never organized nothing. He never did a thing like that. He just . . .

⁶³ He was the manifestation of God. “It was God in Christ, reconciling the world to Himself.” He was expressing what the Father was, in Himself. He said, “I do always that which pleases the Father. And I and the Father are one. The Father dwells in Me. When you see Me, you’ve seen the Father.” In other words, He expressed God, the Spirit so much in Him, till, “He and the Father, it wasn’t robbery for Him to be the same Person.”

⁶⁴ Now, we find in here, some think, “He was a philosopher.” He was a philosopher. There’s no doubt about that. He . . . But He was more than a philosopher.

⁶⁵ Some of them thought Him to be “a prophet.” He, He was a prophet. True. The Bible said He was. But He was more than a prophet.

⁶⁶ Some of them said, “He was a teacher. ‘Never a man taught like this.’” He was a teacher, but He was still more than a teacher. See?

⁶⁷ Some of them say, “He was a good man.” But He was more than a good man. He was a good man, but He was more than a good man.

⁶⁸ And when it’s all summed down, He was God. So He wasn’t nothing less, or nothing more. He couldn’t be nothing more, of course. “But He was—He was God manifested in the flesh, and believed on in the world, received up into God, and sit at the right hand of the Father.”

⁶⁹ Now, we find out, to get the real expression of Him, we . . . John, in the 1st chapter of John, he 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.”

⁷⁰ Now, in the beginning, that’s when time started, when Eternity broke down into time. Now, after while, time comes back into Eternity. Course, time is Eternity, too, but time is a lotted space. And that’s the way, only thing we know, is inches, and yards, and miles, and—and figures, and so forth. But that’s nothing to God. He don’t have no time. He—He’s always.

⁷¹ He’s Eternal, and He’s the only source of Eternal Life there is, is in God, our Father. He’s Eternal, Himself. Now, therefore, if we have Eternal Life, we have part of God in us, and God in us. If He

isn't. . . Then, that's the only way you could have Eternal Life. It isn't something that was manufactured, then given to you by some creed, or you lived into it, you grew into a better man or a better woman. It's God Himself in you. Just like you're a part of your father here on earth; you're a part of your Heavenly Father. And what you are, you're the attribute of His thoughts of you before the foundation of the world. You're expressed. He had to breed it in, and everything, to get what you are, to make you what you are. Then when we was completed, then this here. . .

⁷² So many people ride life's road, looking through a rear-view mirror. Especially, I don't mean to say this to hurt feelings, but many of our women, they're always, when past about thirty years old, they want to go back and—and be a young girl again. And get fifty, they still want the same thing. Not only that, but the men, too. But anybody who looks through a rear-view mirror, is going to wreck up, somewhere. You can't drive the road, through, looking through the rear-view mirror.

⁷³ But I believe what Paul said, "Forgetting those things that are in the past, I press towards the mark of the high calling in Christ." See? Don't look what you were; look what you're going to be.

⁷⁴ I—I was remarrying an old couple, one time. They had taken their vows over. They was eighty-three and eighty-four years old, apiece. Had give them the full vow. And I—I felt crazy, just a young fellow as I was then, trying to. . . Old man had been married about sixty years, him and his wife, and they was taking the vow. And they were just as much in love as they ever was.

⁷⁵ And he had a long beard. And I said to him. . . I said to her, I said, "What do you think about it?" Well, I asked him first. I said, "What do you think about, why you wear a long beard?"

⁷⁶ He said, "I think an old man my age should have a long beard."

I said to her, "What do you think about it?"

She said, "Well," she said, "anything John does is just fine."

⁷⁷ So, and—and I said, "Well, there's quite a difference in you since you married her."

⁷⁸ Said, "You know, the Lord has been good." Said, "She's just as pretty as she ever was." Said, "You know, as she gets older, my sight gets dimmer."

⁷⁹ So I—I thought that was—that was really sweet. I hope my wife thinks the same thing. And I feel we all feel that way about it. So, but, they—they had found life. They had found how to live it, you see.

80 It isn't what we say, "We'd all like to go back," us older people, "go back to sixteen, or eighteen, twenty years old, something like that."

81 But remember that we grewed and lived to that age. And then why, taking the same food, we're dying now, when it all makes blood cells just the same? Science can't prove it. It's an appointment with God. When you got that age, God said, "That's what I want now." Death set in on it.

82 But, see, in the resurrection, there'll be no memory at all of the old age. We go back to that for Eternity, for all the time. So why would you look back to that, to have to live this miserable thing over? Well, look right there, ahead of you lays the new creature in Christ, the new body, the immortal one that'll never pass away, never get old, never have a sickness or heartache. Then, look, keep looking ahead of you like that, for His Coming.

83 Now, "In the beginning, the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us." That was Jesus Christ. He was the Word of God.

84 Now, God is going to judge the world someday. We know that. And now many people think, they have their ideas of what He'll judge the world by.

85 Now to our good Catholic friends, if there's any here, they believe that the God will judge the world by the Catholic church. If He does, which Catholic church? See? Cause there's many different phases of Catholicism. There's a Roman Catholic and the Greek Orthodox, and so forth. See? Well, if He judges it by the Roman, then the Greek is wrong. He judge it by the Greek, then the Roman is wrong. See?

86 So then if He judge it by the Lutheran, the Baptist is wrong. He judge it by the Baptist, the Lutheran is wrong. He judge it by the Pentecostal, then they're both wrong. Then, see, then there you are.

87 He isn't going to judge the world by any church. He isn't going to judge the Word by any code or any creed. He's going to judge the world by Jesus Christ, and He is the Word. Jesus is the Word. "In the beginning was the Word, and the Word was with God, and the Word was God." And the Word, still God, "the same yesterday, today, and forever." Same yesterday, today, and forever!

88 Now how could it be? God, in the beginning, lotted His Word, so much for each age. That's the reason He knew the end from the beginning. In each age there was a—a prophecy lotted for that age. Usually, the churches, and so forth, and the groups of people, all had it so twisted up, until He would send a prophet on the scene. Now, we know the Bible said, that, "God, in sundry times, in divers

manners spake to the fathers through the prophets, in this last days through His Son, Jesus Christ.” Never, the unchanging God never changes His way of doing things. God has one way of doing things, and He doesn’t change, at all.

⁸⁹ When man sinned and fell, in the garden of Eden, and God made a way for that man to be—to be saved, He’s never changed His way. He accepted that man upon the basis of the shed Blood of an innocent One, and He’s never changed it, since, no matter what.

⁹⁰ We’ve tried to build towers, Nimrod. And we try to. . . We try to build cities, like Nebuchadnezzar. We’ve tried to have organizations, to make all people in one group. We’ve tried to educate them into it. We’ve tried everything in the world, to do it. And it’s, every bit, failed.

⁹¹ God meets man on one basis, that’s under the shed Blood, and that’s the only place He’ll ever meet him. Outside of that, you’re just fighting the air. He met Israel, He met Job, He met all the prophets, everywhere, under the shed blood. And that’s the only way He’ll meet us, tonight; not as Pentecostals, not as Methodist, not as Lutheran, not as Catholic. But He’ll meet us under the shed Blood of His Son, Jesus Christ, and that alone. That’s the only place that He’ll meet us.

⁹² The unchanging God, He never changes His way of doing anything. See? His characteristics prove that He doesn’t change, Himself.

⁹³ He never deals with groups. Some, great, you say, “Our great organization.” God will ignore it. He deals with an individual, one person. See?

⁹⁴ Cause, you’re just an individual, yourself. There’s no two noses alike, no two thumb prints. You’re an individual, and God deals with you as an individual.

⁹⁵ So, in each age, when God lots His Word for each age, then, when that Word is ready to be manifested. Now search the Scriptures; don’t just take my word. When that Word is ready to be manifested, then God sends down a prophet and reveals the Word to His prophet. The Bible said, “The Word of the Lord came to the prophets. And He does nothing till He reveals it to His prophets.” A prophet is who the. . . where the Word of the Lord came, like in the days of Noah, and the days of—of Elijah, and the days of—of Moses, and so forth. Jeremiah, and Isaiah, and who more could I say, that, He came to that. And they manifested, or fulfilled, that Word.

⁹⁶ Now, watch, so you’ll see whether we’re right, or not, in these thoughts we’re thinking.

97 Now, see, each one of us would have things, each one of us interpret the Bible different. The Methodist says, "It should be read like *this*." The Catholic says, "Like *this*." The Lutheran, "Like *this*." The Pentecostals, "Like *this*."

98 But the Bible says, that, "The Word of God is of no private interpretation."

99 God interprets His Own Word. God don't need any interpreter. He don't need us to interpret. When God makes a promise and manifests it, and makes it so, that's the interpretation thereof. God said, in the beginning, "Let there be light," and there was light. That don't need any interpretation. When God said, "There'll be light," and light sprung in, that interprets His Own Word. He said, "A virgin shall conceive," and she did. He said He'd "pour out His Spirit in the last days, upon all flesh," and He did. It don't need any interpretation. When God makes His Word plain to you, that's giving the interpretation.

100 Now, when Moses come, he could not have took Noah's message. Neither could Moses have took. . .or—or Noah took Moses' message. Neither could Joshua have took any of their message, see, each one. Isaiah could not have took another's. Each message is for that age.

101 And with the age that we're living in, when that Word is interpreted, God speaking that Word out and making the Word for that age live, giving the interpretation of it, that is God in Christ, manifesting. See? Because, Christ is the Word, and when the Word is made manifest, that is Christ in every age, then.

102 It was God that was in Joseph. Joseph's character just exactly typed Christ. He was born in the time of all the great church there with his father. His brothers hated him because he was spiritual. He saw visions and could interpret dreams, and his brothers hated him, without a cause. If that wasn't just exactly the reason they hated Jesus!

103 And notice, he was loved of his father; so was Jesus. Sold for almost thirty pieces of silver; like Jesus. Thrown into a ditch, and supposingly be dead; just like Jesus. Taken up and put into a prison; just like Jesus, to the cross. Then was sent over to Pharaoh's house, and become the right hand of Pharaoh; and just like Jesus, ascended up on the right hand of God. And when Joseph left the palace, trumpets sounded, and every knee had to bow, Joseph was coming; and so when Jesus leaves the Throne, and return, the trumpet will sound, and every knee shall bow.

104 He was in—He was in David. When David was rejected from his own people, of being king, and went up on the hill, looked back

over the Mount of Olives; as he was being excommunicated from his own people, went up the hill, looked back over the city, and wept. Eight hundred years from there, the Son of David set on the same hill, weeping, because He was rejected in His Own city. And said, "Jerusalem, Jerusalem, how oft would I have hovered you as a hen does her brood, but you would not." See? It's Christ in every generation. That was Christ in David.

¹⁰⁵ The Bible said, "Moses forsook the treasures of Egypt, the pleasures and riches of Egypt, esteemed the reproach of Christ greater treasures." And he followed Christ in the wilderness, which was the Pillar of Fire. That, well, it was the Logos that went out of God, which was Christ, the anointed.

¹⁰⁶ And now, we find that in each one of those ages, usually people don't want to believe it, because they're already set in their way. You're turning a corner. You're building a building. And then get to the corner, everybody is running *this* way, they don't want to turn that corner. But the building goes that way, if the Word says it goes that way. See? There's where we get those junctions of time. That's where it's hard. That's where men had sweat it out.

¹⁰⁷ Now, remember, God never changes His way of doing things; always through the Scripture, just the same. Now, in the days of Noah, that was Christ was in Noah. That was Noah . . .

¹⁰⁸ It was Christ that was in Moses. Look, he was born at a time, born to be a prophet, and he was put in a bulrush; and just as Christ had to be taken out of the country, 'cause of slaughtering all the children. And when he come out in the wilderness, the law-giver, and—and a priest, and a—a—a prophet, and so forth, everything foreshadowed Christ, exactly, on down through the prophets as they prophesied.

¹⁰⁹ Now we see He, God, then identifying Himself in all ages. How? How did He identify Himself now? What characteristic did He use? His same characteristic, from the beginning: manifesting His Word, making His Word to live. That's the identification, the promised Word of that age. See?

¹¹⁰ Now, when Moses come, he couldn't said, "Now we're going to build an ark and float out of here." That was Noah's message. And that's the trouble. When Jesus came on the scene, He found those Hebrews living in a glare of another light. And that's what it is today. That's what it is in every age. They live in a glare of another light.

¹¹¹ That's the reason that you Methodists, when you come on the scene, Luther was . . . You was living, and was living in a glare of a Lutheran age; they couldn't accept John Wesley. When Pentecostal

come on, the Methodists couldn't accept Pentecost, because they was living in the glare of Methodist. And now I wonder what kind of a glare the Pentecostals are living in? See?

¹¹² What you want to do is search the Scriptures and find out the hour that we're living in, and then what's supposed to be here at that time, and see if God makes that live and manifested, then that's the thing we're—we're got the right interpretation to the age.

Now Jesus, when He come, they said, "We have Moses."

¹¹³ He said, "If you would have knowed Moses, you'd knowed Me. He wrote of Me." He said, "Search the Scriptures, for in Them you think you have Eternal Life; They are They that testify of Me." Other words, "Look in the Scriptures." See?

¹¹⁴ Oh, they had their tradition so down. He said, "Yes, by your traditions, you've made the Word of God of no effect to the people. You so tradition them, till the Word don't have any effect upon them. Because you say . . ."

It's the same thing now. "I am *this*. I belong to *this*."

¹¹⁵ I asked a girl, one time, "Are you a Christian?" She said, "I burn a candle every night." Now, like that had anything to do with It.

¹¹⁶ I went to pray in a hospital, once, for a lady. She said, "Wait. Pull them curtains. Pull them curtains."

I said, "What's the matter?"

She said, "We're Methodist."

I said, "Aren't you a Christian?"

Said, "I'm a Methodist."

¹¹⁷ I said, "Well, that's all. That settles it, then. You're not a Christian. You're just a Methodist."

¹¹⁸ So then, so that's—that's it, see, they just don't get that. And, see, they're living in a glare of another light. And the glare is the thing . . . What is it? It's a false light. It's a reflection. Like I . . .

¹¹⁹ My home is in Tucson, Arizona. I live in the desert. You have a mirage. You know what that is. That's a reflection of the sun on the hot desert, and it reflects a false light, makes it look like water. When you get there, there's no water there.

¹²⁰ That's what a glare is. And it's something that's promising, and you never get to it.

¹²¹ And, now, the biggest robbery that was ever had in the world, was them seven-million-dollar robbery just done in England. It was done by false lights. They put lights out there and slowed

that train down, and even Scotland Yard's couldn't find it. It was the greatest robbery that they ever had in the world's history, was done by a false light.

122 And the greatest robbery that the church of Jesus Christ ever had, is a false light, a glare of some other age, when God is trying to inject, or project, to the people, the Light of the hour.

123 When Jesus come, He was the Word. So was Moses the Word; Moses, the rest the prophets, was the Word, but they were the Word in portion. He was the Word in full. He was the fullness of the Word. He was the Word.

124 And then they was living in the—the flickering glare of Moses' age. He said, "If you'd have knowed Moses, you'd knowed Me, for Moses wrote of Me."

125 They said, "Well, You're not yet fifty years old, and say 'You seen Abraham?' Now we know You're mad."

He said, "Before Abraham was, I AM."

126 The "I AM" was in the burning bush. That was the Pillar of Fire. See? He was "I AM." "He's the same yesterday, today, and forever," the Bible said, "Jesus Christ." His characters doesn't change, at all. His Words are the same.

127 It's the portion of Word for each age. And how does He make it known? He makes it known by His servants, the prophets. He all. . . How is the—how is the prophet understood? When he prophesies anything, and it comes to pass.

128 Now, prophets now, in these days, we got gifts of prophets. . . gifts of prophesy, rather. You lay hands on, and pray, and you. . . Gifts comes in, in nine spiritual gifts, in the church. That's, before the prophecy can be received by the church, it has to be judged by five spiritual judge. . . or three spiritual judges.

129 But, not a prophet. A prophet is born a prophet. "Gifts and callings are without repentance." It's something that's in you. It's something was born in you. God ordained it in you.

Why, Moses was born a prophet.

130 Jeremiah, the Bible said, why, said. . . God said to Jeremiah, said, "Before you was even formed in your mother's womb, I sanctified you and ordained you a prophet to the nations."

131 John the Baptist, seven hundred and twelve years before he was born, Isaiah saw him, "The voice of one crying in the wilderness." His father was a priest. He. . . It's, ordinarily, they go back and take the job of their father. But his job was too important. He

had to announce the Messiah. So he went into the wilderness. No education; he didn't need the education. He had to have a direct revelation, Who this Messiah was.

¹³² And he knew Him. He said, "I bear record, I saw the Spirit of God, like a dove, descending upon Him, and a voice from Heaven, saying, 'This is My beloved Son.' This is Him."

¹³³ If he had been in some seminary, or something, they said, "Now, you know Brother Jones, over here. He just looks like the Messiah," see, be persuaded.

¹³⁴ But, his job was too important. He had to get into the wilderness and stay alone with God. When he come out, he had no education. He spoke like men. He said, "Oh, you generation of vipers, or snakes in the grass."

¹³⁵ Now if it had been some educated man, he could said some other word, you know, "You little piece of inconvenience," or something. But he had brought something another, but he would have—he would have brought other high, ethical word or something, his education.

¹³⁶ But John said, "There were sneaking and slimy like a snake." That's what he seen out in the wilderness. Said, "You generation of snakes, who has warned you to flee from the wrath to come? Don't think that, 'We belong to *this*, and we belong *that*,' you got anything." Wonder if he wouldn't say the same thing today? "God is able of these stones to rise children to Abraham, these rocks." What he had seen. Also, "The ax is laid to the root of the tree." What he had seen in the wilderness. "Every tree that bringeth forth not good fruit, the unbearing fruits trees, was hewed down and cast in the fire." See? His sermons was in types. But he—he was exactly what God ordained him to be. See? He was that prophet. They hadn't had a prophet for hundreds of years. Notice, but God molded him and made him.

We find out, Jeremiah, coming on the scene.

¹³⁷ We find out, the different prophets coming on the scene, we hardly know where they come from. They just rose up and went away. God used them, and sealed them, sent them away, and that was all. The message went on. The Word was confirmed. And off it went to another generation, then they built upon what these prophets did. And they . . .

¹³⁸ Then when He come along, Jesus said, "You've whitened the walls, and the—the tombs of the prophets, and you're the one that put them in there." See?

¹³⁹ A man will raise up with a message, and preach this message, and gives the message of the hour, and then after while he's put to

death, and put in the tomb. And years on, they build an organization on top of *this*, and on top of *that* comes something else. What you doing? The man's message is done gone on. It's in history. We press on, looking forward.

¹⁴⁰ Science don't look back and say what some science says. I read where a science proved, by rolling a ball; and—and—and over in France, about three hundred years ago, "If a man ever went the terrific speed of thirty-five miles an hour, he'd leave the earth." And I come down here about sixty miles an hour. See? So science don't refer back to that. They keep pressing on. They got him now going hundreds of miles an hour. And just. . . They don't stop at that. They just keep on pressing.

¹⁴¹ But, we, we're looking back to see what, "What did Finney say? What did Sankey say? What did Moody say?" They were fine men; so was Moses and Joseph. And that was another age.

¹⁴² Let's see what the Word says, today, Jesus Christ is. He's the same yesterday, today, and forever. And the only way that we'll ever know what He is today, is to find out what He was yesterday, then you'll see what He is.

¹⁴³ Now, we don't have time to lay too much of it, tonight, because we just got a few minutes left. Notice. The Word that's ordained for each age, when that Word is made manifest, that is Christ of that day, just like it was in each one of the days.

¹⁴⁴ Now, when we find Jesus coming on—on the scene, He was rejected, yet, He was the promised Word. Now, in Deuteronomy 18:15, Moses said, "The Lord your God shall raise up a Prophet like me. And it shall come to pass that whosoever shall not hear this Prophet, will be cut off from among the people." Now there He was, exactly the Prophet for that age, and the teachers of that day didn't see it. They finally put Him to death. See? And He done just exactly.

¹⁴⁵ He was born of a virgin. They didn't believe that. "That was a bunch of fanaticism." But we believe it now, after it's been proven.

¹⁴⁶ Joan of Arc, when she rose on the scene back there in France, the French Revolutionary, what'd you Catholic people do? You put her to death, for a witch, because she seen visions, interpret dreams. Two hundred years later, you done penance, dug up those priests' body, that killed them and had her burnt to a stake, and throwed them in the river. That's your penance. See?

¹⁴⁷ You never knowed Saint Patrick when he was on the earth, which was Sucat. You never knew him. Claim to be one of the saints; look how many thousands of his children you killed there in Ireland. See?

148 It's after it's all over, its vindicating gone, then they build a tomb to it. The message has done passed and going into something else. Man is always praising God for what He has done, looking forward for what He will do, and ignoring what He's doing. That's as good as the devil wants them to be, very religious scholars and educators: prove what He had done, and prove what He's going to do, and ignoring what He's doing. See? That's where it's always been, the same. On and on we could go, through that.

149 But let's go back just for a few minutes now and identify what Jesus was when He was on earth. And we'll find out what He was then, what He's been in the other ages, then it'll have to be the same thing in this age, to make it right. Now we find, when He come on the scene, we have no . . .

150 We knowed He was the Word. He was the Word. And the Word always corrects the error. Do you believe that? [Congregation says, "Amen."—Ed.]

151 Just for a little thought here, look at the . . . you people who worship Mary. See? She said the Holy Ghost overshadowed her and brought forth this Son, and, "It was of the Holy Ghost."

152 Then when He was about twelve years old, they was up at Jerusalem, at the feast of the Passover, and when they . . . or Pentecost. And when they come back down, it was three-days journey, they had missed Him. So they went back to find Him, and there He was in that auditorium there, the church, just debating with those priests and things. And so His mother walked up, her and Joseph. And she said, "Thy father and I have sought Thee with tears." See? Before those priests, she denied her own testimony, calling Joseph His father. See? She said that "God" was His Father, and here she said, "Your father and I have sought with tears."

153 Watch that Word. That twelve-year-old boy, of course, probably not a day's schooling in His life. Watch that Word, though. He was the Word. He said, "Know ye not that I must be about My Father's business?" If Joseph was His father, He'd a been with him down there in the carpenter shop. But His Father was God, and He was straightening those priests out. That, and there He would "be about My Father's business." See the Word correct the error. It always does, every time. She didn't, probably never seen it, and went on, groping right along. People do the same thing today.

154 But may God quicken us now, for these next few minutes, to see what He was.

155 Now we find, from His baptism, into the wilderness, and He comes out of the wilderness.

156 And there was a fellow, by the name of Andrew, had been attending John's meeting. And he couldn't get his brother, Simon, to—to go to the meeting. Finally, one day, when they was washing their nets, he—he came to the place where he—he met Jesus. And Simon knewed, in his heart. . .

157 I read a little story on it, here not long ago, of Simon. His father, Jonas, is a great believer, is a Pharisees. He said that, "Many times. . . Son, I'm getting old and gray." He said, "I—I prayed so many times for God to—to let me see the Messiah." And said, "We trusted God for our fish, for our living. And—and your mother is gone on now, and look like I won't be able to see Him. I'm—I'm getting too old." And said, "Now, son, I want you to sit here by me. I want to tell you.

158 "Now, just before that Messiah arises, there'll be all kind of false things go on. That's to Satan." He said, "But remember, you'll only know the Messiah, always stay with the Word. Moses said, 'The Lord our God shall raise up a Prophet.' Now, we haven't had one for hundreds of years. But there will be a Prophet, identified Prophet rise up amongst the people, that'll be the Messiah. He'll be the next One."

159 Then when Andrew took him down to see Jesus, and told him about John preaching, and saying a Messiah was coming, to him it was, well, just another fellow passing through.

160 So, one day, Simon come right into the Presence of the Lord Jesus Himself. And Jesus looked at him and said—looked at him and said, "Your name is Simon, and you are the son of Jonas." That did it. See?

161 Now, how many knows that that is the attribute of the Word of God? [Congregation says, "Amen."—Ed.] Sure. Now, Hebrews, the 4th chapter, the 12th verse said, "The Word of God is sharper than a two-edged sword, and a discerner of the thoughts that's in the heart." That's what them prophets were. They, that's where they foresaw things, you see, and it was exactly right, because it was the Word for that age. If you understand that, just raise your hand, silently. So, see, it was the Word for that age. That's what identified them the prophet.

162 Now, a prophet, our—our English word *prophet*, means "a preacher."

163 But in the Old Testament, it wasn't exactly a prophet, it was a seer. And the seer foretold things that would come to pass. And, also, that was his credentials as a divine interpreter of the written Word, because his own ministry was manifesting that Word. See? So that made him the prophet.

164 So when Jesus came, He did exactly that, He looked right down, said. Not only did He know him, by name, being Simon, He knew his father, Jonas, also. And he knew then what his father told him, that that Messiah would be a prophet.

165 Now, it wasn't by healing. They had had healings, the pool of Bethesda, and all. God has made a way of healing for His people, all along. But here was the identified Messiah. Quickly, Jesus, or . . . Pardon me.

166 Simon recognized that. And Jesus told him, upon his confession, his name would be called, you know, "Peter."

167 Then we find there was one standing there, by the name of another young fellow, that by the name of Philip. And he had a friend; they been studying the Scriptures together. You ever been in Palestine, look where they were preaching. And he went around the hill, about fifteen miles. And he found Nathaniel under a—a tree, 'cause Nathaniel owned a—a—a olive orchard. And so, going out there, he found him under a tree praying. He said, "Come, see Who we found, Jesus of Nazareth, the son of Joseph." Said, "Come. Come, see. We found Him."

168 And then, you know, of course, this guy, being a—a real fine fellow, he said, "Now could there be anything good come out of Nazareth?"

169 He give him the best answer that a man could give another. "Come, see." "Don't stay home and criticize. Come, bring the Bible, let's search It."

170 Now, no doubt, around the hillside they went to talking, said, "Now, you know, we know that when the Messiah comes, He's going to be a prophet."

"Oh, yes, Moses told us that. We're looking for a prophet."

171 And, of course, the people thought that, "If the Messiah come, that God would let the corridors down, and He'd come right down on the temple grounds, and say, 'Caiaphas, I've arrived.'" But God don't do things that way.

172 He makes it so simple. He just gets His Church. That's what He's after, His Church.

173 So we find, that he said, "You know that old fisherman you sold some fish, or sold you some fish, one time, didn't have enough education to sign his name for that receipt?"

"Yeah. Simon."

174 “He told him his name was Simon, and told him who—who his father was. Well, wouldn’t surprise me He won’t tell you who you are when you come up.”

“Well, we’ll go see.”

175 He come up before Jesus, wherever it was at, maybe in the prayer line, or whatever it was, and he come up. Jesus, praying for the sick. And He looked at him. He said, “Behold an Israelite in whom there in no guile.”

176 My, that deflated him. He said, “Rabbi,” which means teacher, “when did You ever see me? How’d You know me?”

177 He said, “Before Philip called you, when you were under the tree, I saw you.”

178 That done it. He said, “Rabbi, You are the Son of God. You are the King of Israel.” See? That man was really trained. He knowed that the Messiah that would be the—the identification, ’cause He had to be a prophet. See? Cause, He had to be the Word. And they hadn’t had one in four hundred years, so here was a Man that identified Himself, exactly. That was Jesus, yesterday.

179 Now, we could go through many more characters, but just bypass them for the time being.

180 There was three classes of people on the earth, that’s Noah’s three sons: Ham, Shem, and Japheth; and that was Jew, Samaritan, and Gentile. Now, we Gentiles, the Anglo-Saxon, we didn’t look for no Messiah. We had a club on our back, and worshipping idols, Romans, and whatmore as we was. But the Samaritans was looking for a Messiah.

181 And He only comes to those who are looking for Him. God always does that. He comes to His Own. Now, notice.

182 He was going down to Jericho, but He had reason He had to go back up around by Samaria, and He came to a city called Sychar. And while He sent the disciples away, to get food, He was sitting there. And a woman, maybe a lovely little person looked at, she came out at the well about eleven o’clock. Cause, she couldn’t come in the morning with the other virgins that came, and so she came out. She was—she was a ill-fame. We know what that is. And so, she, probably her hair hanging down in her face. And she come out, to put the water jug down. It was kind of a jug-like with handles on it. Put the dwindle over it, to let it down.

183 She heard somebody say, “Bring Me a drink.” And she looked over. She seen a middle-aged Man standing there, sitting there

against the wall, a panoramic something on order of this here. And He was sitting over there against the vines. The city well still stands the same today. And said, "Bring Me a drink."

¹⁸⁴ And He was a Jew. So, they had segregation there, too, so said, "It's not. . . We can't. Not necessary. You ain't supposed to do that. You're a—you're a. . . You're a Jew, and I'm a woman of Samaria. We, we don't have any dealings with one another."

¹⁸⁵ He said, "But, if you knew Who you were talking to, you'd ask Me for a drink. I'd give you Water you don't come here to draw." See, what was He trying to do? Contact her spirit, now. See?

¹⁸⁶ So, she said, "Why, we worship in this mountain. And you say, 'in Jerusalem.'"

¹⁸⁷ And they went ahead, talked a little bit. Finally, He found where her trouble was. She had too many husbands. He said, "Go get your husband, come here."

She said, "I have no husband."

¹⁸⁸ He said, "That's right. You've got five, and the one you're living with is not yours." You said. . .

So look at the difference between her and those priests.

¹⁸⁹ When those priests seen that done, they had to answer their congregation. It had been done. See? They, they had to say something, so they said, "This Man is Beelzebub, a fortune teller, some kind of a devil." Said, "He does that through the power of Beelzebub." That's what the priests said.

¹⁹⁰ What'd this little woman say? "Sir, I perceive that You are a Prophet. We know, when the Messiah cometh, that's going to be His sign. That's what He'll do. He'll be the Prophet."

¹⁹¹ Jesus said, "I'm He that speaks to you." Oh, my! That did it. See?

¹⁹² That was Jesus Christ yesterday. That would be Jesus Christ today, and be forever. Is that right? [Congregation says, "Amen."—Ed.] That's what He is. He's the Word made manifest, and the Word of that day comes down and identifies Itself.

¹⁹³ And, now, He said He was going to do that again, return, the prophet. He can't go beyond His prophets, 'cause it is the Word. Now, He died for our sanctification, sent back the Holy Spirit upon us, now notice, to do the work. Now, the prophet said, "There will be a day that won't be day nor night, but in the evening time it shall be Light."

¹⁹⁴ Now the sun rises in the east and sets in the west. Geographically, that's the way it runs. Civilization has traveled with the sun, so has the Gospel. Remember, the Gospel started back in

Europe; crossed over the seas, into—into Germany; from Germany, into England; from England, across the channel to the United States on the East Coast, and done went to the West. Now, if it goes any farther, it comes back East again. We're at the end.

¹⁹⁵ Now there's been a day, when that Son rose back there in the beginning, the S-o-n of God came on the earth. Now, He's promised again in the evening time. Now, we've had a dismal day. We've had great meetings. We've healed the sick. We've had great times. And we have made organizations, and schools, and hospitals, and seminaries, which is all right, just a dismal day. But He promised, "Just before the night comes, it shall be Light."

¹⁹⁶ Now, Jesus said, in Saint Luke the 17th chapter, He said, "As it was in the days of Sodom." Now listen close. I'm closing. "As it was in the days of Sodom, so shall it be at the Coming of the Son of man." Now, we all know that. Now, He read the same Bible, in Genesis, that we read.

¹⁹⁷ And watch the setting in Sodom. Now, in Sodom, there was three classes of people. There's always three classes of people: that's believers, make-believers, and unbelievers.

¹⁹⁸ Now, here was Abraham, his name had been changed from Abram to Abraham, which meant, "father of nations." And he couldn't have a baby as long as his name was Abram. It had to be changed to Abraham, for *ham* does mean "father of nations," now notice, "father to the nations."

¹⁹⁹ Now notice, the scene has never been set, in all the world, like it is right now. Now we see everything exactly in the line of Sodom. If you don't believe it, take off your shades from your eyes, and walk out and look on the street each day. Look, the newspapers, wherever you wish to. It's a Sodom, exactly. See?

And there was Lot, down in Sodom.

²⁰⁰ But here was Abraham, was the elected, the one with the promise, he—he wasn't in Sodom. He didn't go down there. He was called out.

²⁰¹ Now, there is three groups of people. There was a genuine believer; and there was a lukewarm, which any teacher will tell you that Lot represented the nominal church which was in Sodom; and there was the Sodomite then. Now notice. Just before the . . . They were . . .

²⁰² Abraham and Lot was looking for a promised, miraculous son. Is that right? Is that what the Church is looking for today? [Congregation says, "Amen."—Ed.] A return of this Son, Jesus Christ, the Son of God, we're looking for Him to come.

203 Now look at the position. Everybody will admit she's in a Sodom condition. I passed over California, here the other day, and got a hold of a magazine, or a paper, read where, "Homosexuals had increased sixty percent, in the last year." See? Oh, my! It's pitiful. See? It's just because women has thrown themselves away. That's right. And just on the street, naked. And it's just—it's just a shame. But the Bible said they'd be that way. And even to men, it's just they're—they're—they're changed. See? And it's going to get worse. In another, another, if the world would stand another fifty years, the whole world would be totally insane. Look at the sanity from forty, from twenty years ago, till this time. See?

204 Now look at the setting. Here is Abraham, the elected, called out here now. And there is Lot down in Sodom. And three Angels came up. Two Angels went down in, to talk to Lot, and they preached the Word, and tried to get Lot out of there. Is that right? [Congregation says, "Amen."—Ed.] But this One that stayed behind with Abraham, He didn't try to get Abraham out of anything, 'cause he was already out. See? He was out.

205 But watch what kind of a sign He done. Now look. He was setting with His back turned to the tent, and Sarah was in the tent, behind Him. He had never seen her, yet. And remember, just a day or two before that, his name was Abram; and, her, she was Sarai. Now she is Sarah, S-a-r-a-h. He's A-b-r-a-h-a-m. He said, "Abraham, where is your wife, Sarah?" S-a-r-a-h.

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

206 He said, "I'm going to visit you according to the time of life." Now, he had looked for that child for twenty-five years. She is nearly a hundred now. He is a hundred. She's ninety. Said—said, "I'm going to visit you according to the time of life, and you're going to have that son."

207 And Sarah, she kind of laughed, you know, to herself. She said, "Me, an old woman?" See? As . . . We're a mixed audience, but you know what I mean. As man and wife, family relation had been years, and years, and years, past, you see, 'cause he was a hundred and she was ninety, well stricken. Said, "Me have pleasure with my lord, Abraham, and him being old, too?" See?

208 And then this Man, with His back turned to the tent, said, "Why did Abraham . . ." Or, "Why did Sarah laugh in the tent, saying these things couldn't be?"

209 Abraham called Him, "Elohim." That was God. Elohim is the—is the "self-existing One," see, the all-sufficient, self-existing. "In the beginning God. . . ." Take that word God, look at it back there, same,

translated the same thing, "Elohim." Self- . . . There was Elohim manifested in flesh, that had eat the flesh of a calf, drinking the milk from the cow, and eat bread. And set, talking to Abraham. And Abraham knew that He could discern what was in Sarah's thoughts back there, and that's the reason he knowed that was Elohim.

²¹⁰ Jesus said, notice, "In the days when the Son of man shall be revealed, being revealed in the last days, it'll be like it was in the days of Sodom." God manifested in His Church, the human beings, revealing Himself, see, in human flesh, like He was then. Now look.

²¹¹ I want to ask you something. In all of the ages, since the church first began, they have never had a messenger to them that his name ended with h-a-m, till now, G-r-a-h-a-m. Right. Down there, calling them out, Oral Roberts, and a Billy Graham, see, h-a-m. There's been Moody, Sankey, Finney, Wesley, Billy Sunday, all them, see, international church like that, world church! . . . ? . . . There's never been one ending to h-a-m till right now, and that's Billy Graham. See? And that's six letters, G-r-a-h-a-m, six, meaning. . . Man was born, created on the sixth day. Six is man's number. There he is, to the church natural.

²¹² Abraham was A-b-r-a-h-a-m, seven letters. See? Look at the setting of today, and look what's taking place. Abraham had seen many signs and wonders, and everything that God had done. So has the Church. You've received the Holy Ghost, spoke in tongues, done all these signs and wonders. But you're promised, "As it was then, so shall it be again." "It shall be Light in the evening time." Jesus Christ, the same; same Son will appear again on the scene, in His Church, and will do the same thing that He did then, showing that He is the Word made manifest. See? Knowing the secret that's in the heart, revealing and doing the things that He is supposed to do. That's exactly the Word of God.

²¹³ We're getting late. So let's bow our heads, just a moment, as we look to Him and ask Him to confirm His Word.

²¹⁴ Heavenly Father, time would not permit; hours after hours, could we sit, telling, just from Genesis to Revelation, this is the hour. O Lord, our first visit here with these fine bunch of people here on the coast, which, we know that someday it'll go beneath the ocean, and there won't be a stone left upon another. There'll be. . . Oh, what a time is laying ahead!

²¹⁵ May, Lord, in this hour when we're giving witness, may the great Holy Spirit come now. And these words that I've said, may He back them up, by confirming them. He's proving to this audience that He's the same yesterday, today, and forever. The. . . And fulfill that Scripture. We know You don't. . . You wouldn't have to do it,

Lord, to prove that You were God. But as we read in the Book of Saint Matthew, about 12th chapter, He didn't have to heal, to show He was God. But He did, that it might be fulfilled. He has to keep His Word, and He loves to do it. And He will do it, because He is God. And I pray, tonight, now, that He'll keep this Word also, that's promised for this hour. May all my brethren, and all myself, and all the people that's here, and our sisters, this lovely bunch of people, see Your Presence among us now. We ask it in Jesus' Name. Amen.

216 Now, we're running a little bit late, so we'll just call a . . . Yes, we are really late. We're going to be about ten more minutes, or fifteen. Just let's call a few in the prayer line.

217 Prayer cards, did you give them an A? Yeah, A's. A, number one, let's get one to . . . Who has prayer card A, number one? Raise up your hand. If you can walk . . . It's a little card, got a number on it. A, number one, raise up your hand. You mean it's not in the audience?

218 Well, you must have been mistaken. Prayer card A, one? [Someone says, "Right here, Brother Branham."—Ed.] Well, oh, it is? All right. A, two?

219 Come right over here, if you will, lady. Make your way right over here. Well, let's see, can she get through there? I doubt it. Oh, yeah, it's all through the pit there. All right.

220 A, number two, who has that? Three? Raise up your hand. If you can't come now . . . That's the reason we call them, one by one, we might have to pack them in here. Three? Four, who has four? Five? Down here, lady. Come up.

221 Six, prayer card number six. Is this the lady raising up here, with the little, white jacket on? You have six? Seven? Sometimes they're deaf, can't hear. Sometimes they can't walk. Seven. Eight. I didn't see eight raise up. Would you raise your hand? All right. Nine. Ten. All right.

222 Let's just wait there just a minute, 'cause we're running late now. Let us see these just a minute. Just hold your cards. We'll call you, one by one, see, but just stay in line.

223 Now, how many in here doesn't have a prayer card? Raise up your hand, say, "I'm sick. I don't have a prayer card." Raise up your hand, just way up high so I can see it. I guess it's all around. Now, look. I want to talk to you just a moment while they're lining up.

224 There was a woman, we say, in the Bible, she didn't have a prayer card, either. And, but she had faith. And so she—she said, "If I can touch His garment, I'll be made well." How many knows the story? Sure. And when she touched His garment, He turned around and said, "Who touched Me?"

225 Well, Peter thought that sounded kind of like a mental case. He said, “Why, everybody is touching You. You say who ‘touched’ You? Why, they won’t think so well of You, if You . . .”

226 He said, “But I perceive that I got weak.” Virtue went from Him. And He turned and looked over His audience until He found that woman. And He said to her, that, her blood issue, her faith had healed her. How many knows that to be true? [Congregation says, “Amen.”—Ed.]

227 Now, have I just got through saying, “He’s the same yesterday, today, and forever”? [Congregation says, “Amen.”—Ed.] Does the Bible say, that, “He’s the High Priest that can be touched by the feeling of our infirmities”? [“Amen.”] Is that right? [“Amen.”] Then how would He act today? He would act the same as He did yesterday. Is that right? Now, remember, you can still touch Him. See? The Scriptures can’t lie. See?

228 Now, the only thing that’s not here is His visible body. But you . . . He is the Vine, and you are the branch. See? That’s . . . You’re the branch. You’re the one that acts.

229 You and I act together. Now, no matter how much He would anoint me, He has got to anoint you, too. See? Cause, it’s got to be—it’s got to be both negative and positive, to make the light. So, now, you—you got to believe it, also.

230 Now, you that don’t have a prayer card, you just look up this way and say, “Lord Jesus, that man don’t know me. There’s one sure thing, he doesn’t know me. But I’m suffering with something, and—and let him turn around and tell me about it, like Jesus did there. And I know he don’t know me, so it’d have to be You, so then I—I—I’ll believe it.” Can you do that? Will you believe that? [Congregation says, “Amen.”—Ed.] All right. All right. You just pray now.

231 I’ll take this. Looks like this phone is more . . . It’s all right. It was kind of little more alive than ever.

232 Now, brethren, this is the Gospel you preach. See? And you pray for me.

233 Now, now everybody just as reverent as you can, and look this way. And you believe with all your heart. Just believe, every . . . just—just everything that’s in you. You believe. And don’t doubt. Don’t doubt, a bit.

234 Now, now here is a lady standing here. I suppose we’re . . . Her and I are strangers to each other. I don’t know her. And . . . [The sister says, “Once before that.”—Ed.] You saw me once? [“Once before, in Clearwater.”] Whereabouts? [“Clearwater, I believe it

was.”] Clearwater? How long ago was that? [“Or, St. Petersburg, one.”] Yeah. St. Petersburg. Yeah. I been in—in St. Petersburg. [“Yes.”] It’s been several years ago. [“Yes.”] Well, now, probably sitting out in the audience, or something like that. [“Yes.”] That’s a . . . I wouldn’t know you, you know, or know nothing about you.

²³⁵ So now, here talking to you, it’d be just like our Lord, and that woman met, at the well, that time, see. And—and He talked to her just a moment, to find out where her trouble was. And He found it, because, see, she—she was human and she had a life, a spirit. And He was God, and He had the Spirit of God, was in Him. And there was something wrong with that woman, and the Father showed Him what that was.

²³⁶ You know, He said, He didn’t do nothing till the Father showed Him, first. You know, that’s Saint John 5:19. That right, brother? [The brothers say, “Amen.”—Ed.] He said, “I . . .” Not—not what He seen . . . He had to see it, first. Jesus never done one thing until He saw a vision first. How many knows that’s true? [Congregation says, “Amen.”] Saint John 5:19. “I do nothing till the Father . . . I see the Father doing it first.” See? Now, if He . . .

²³⁷ Now, course, I’m not Him, and you’re not her. But it’s still the same God. See? And we’re here, meeting for a purpose.

²³⁸ Now, this woman here, as you might understand, we know not each other. Several years ago, she was setting out in the audience, like you are tonight, when I was at St. Petersburg, she said, in a meeting. I have no way . . . She’s a total stranger to me, know nothing about her, and the Heavenly Father knows that. But now she’s here for some cause. She might be for somebody else, financial trouble, domestic trouble. She might be sick, herself. I—I . . . Might be standing for somebody else. I don’t know what she’s here for. See? She’s just a woman.

²³⁹ Now what if she was sick, and I’d be like our noble brother, Brother Oral Roberts, and lay hands upon her, say, “The Lord heal you and make you well,” and you go believe that. That’s all right. That’s just . . . That’s Scripture. And if you believed it, you’d get well. See? But, see, that’s Brother Roberts’ ministry; that isn’t mine. See?

Now this is in another angle, one up here at the end time.

²⁴⁰ Now what was Jesus? The same yesterday, today, and forever. Now if He stood here wearing this suit that I got on, that He gave me, now, if the woman is sick, could He heal her? Be careful now. Be careful. No. He couldn’t do it. He’s already done it. See? See? “He was wounded for our transgressions; by His stripes we were healed.” He

has already done it. The only thing He could do would just identify Himself to her, is that right, and make it known that He's raised from the dead, and alive. And now, that, He would identify Himself. And only way He could do it, would be like He was then. He would be the Prophet. Is that right? [Congregation says, "Amen."—Ed.]

241 Now, I, it wouldn't be me, 'cause I—I don't know nothing about it, so that let me out. But it would have to be Him. So if we are the branch and He's the Vine, He sends His Spirit into me, to let me know something of you, or something what you want, what you have been, what you are, or what you will be, or something another. You'll know whether it's the Truth or not, if it's already happened. [The sister says, "Yes."—Ed.] So that ought to make you really see that He's alive and with us today. ["Yes."] See?

242 Would that make you believe, if He would do it? Now raise your hands, I want to know, so you promise God, "It would make me believe." [Congregation says, "Amen."—Ed.] See? That He's, He . . . See?

243 Now, I been talking about Him being the same yesterday, today, forever. Now, is He, is He alive? That's the thing. Is He here? We've shouted, and felt Something.

244 Just like if a man never had sight, and he walked out and felt the sun, he wouldn't know what it was. It was something warm. But if he could see, he would see what it was, he would say that's the sun. "What is the sun?" To another man, never seen, maybe, this, no one ever had the sense of sight before.

245 Now, this is an insight. And the thing that you have been praising and rejoicing about, here It manifests Itself and you see what It is. See? Now here It is, with this Bible laying here, and this fine bunch of brothers here and all around.

246 Both of us strangers. Now may the Lord Jesus reveal. Now, to heal, or to give her what she wants . . . If it was money, it would have to be pretty low, 'cause I haven't got very much; but I'd do it; I'd do the best I could. But—but, now, to heal, I couldn't do it. See? It'd have to come from Him. But, now, if He will tell me something about you; and you know I know nothing. And if He'd tell me something about you, it would increase your faith, wouldn't it, make you believe that He is here? [The sister says, "Yes. Yes."—Ed.] Now, may He do it.

247 In the Name of Jesus Christ, I take every spirit in here, under my control now, to give witness to this Word of God. I just . . .

248 Be praying now. See? You say, "What was you waiting for, Brother Branham?" How many ever seen a picture of that Light?

That's what He. . . Here It is, right here now. It's right here now. Now she couldn't hide herself, if she could try to. Couldn't do it now. She is a nice person. She has nothing to worry about. She's conscious something is going on, too.

²⁴⁹ But, what the woman wants, she's got a crippling condition that's coming upon her, arthritis that's coming upon the woman. That's right. That's it. See? [The sister says, "That's right."—Ed.] Yeah. Raise your hand if that's true, if it's arthritis. Now you believe me, I can tell you where the arthritis hurts you worse at? ["Yes."] It's in your bones. That's right. And you got something else wrong with you. You believe God can tell what that is? You got a tumor. ["Yes."] Yes, sir. That's right. Raise up your hand. You believe God can tell me where that's at? ["Yes."] It's on the breast. ["Yes."] That's right. Wave your hand like *this*. Now, see, He's the same yesterday, today, and forever. Now you believe with all your heart? ["Yes."] Go ahead, and it won't bother you no more, then. Just go, believe with all your heart. That's just all you have to do. See? Go and believe. See?

²⁵⁰ Now, that, see, I don't know the woman. Now, you know how long I spoke to you, better than forty-five minutes. I'm weaker right now, from that, than I was all the speaking. See?

²⁵¹ Now here is a lady. We're strangers to one another, I suppose. We don't know each other, but God knows us both. Now, if Jesus will tell me something about you, which you know I don't know, would that help you to have faith in what you're going to ask for? [The sister says, "Yes, sir."—Ed.] Would it help the audience now? See?

²⁵² Now, remember, He promises the scene set exactly at Sodom. You see Sodom; you see Billy Graham, everything, just the way. Now watch the Abraham group up here, see, the—the royal Seed of Abraham. "Being dead in Christ, we're Abraham's Seed." That is right, brethren. We're all. . .

²⁵³ It's a tumor. [The sister says, "Amen."—Ed.] That's right. Operation don't do no good. And you're wanting a. . . You're having trouble with it, all the time. You believe it's going to leave you now? ["Amen."] All right. God bless you. As you have believed it, so will it be to you. All right. Just have faith now. Don't doubt, you see. Have faith, lady. All right. Next. . . There it goes. See?

²⁵⁴ Now you come. You're the next patient. Now, we are strangers, one another. [The sister says, "Yes."—Ed.] We are strange. . . I've never seen you before. You're just a. . . ["I never saw you in my life."] You never saw me in your life, and I've never seen you in my life. We're just two people that met.

255 Now what is this? It's a gift. See? A gift isn't something like a stick or a sword, you cut with and things. A gift is—is a way to get yourself out of the way. See? You just. . . I have to get myself out of the way, then the Holy Spirit takes over. See? It isn't what you take and do something with. It's a gift to get yourself out of the way, then God uses you. See? After you get yourself. . . Just like a little. . .

256 You can't explain it, 'cause you can't explain God. We believe God. We don't explain Him; we can't. You know God by faith, and not by science, or any other way. You don't scientifically prove Him. You just believe Him. You can't prove what love is. You can't prove what joy is. The whole armor of God, love, joy, peace, long-suffering, meekness, gentleness, patience, that's all supernatural. See? You can't prove it, but you know you got it. See? That's it, so you know it yourself.

257 The lady is very much wearied. She's—she's got something wrong with her mouth, inside her mouth. That's right. If that's right, raise up your hand. [The sister says, "That's right."—Ed.] And it's cancerous, you're afraid it is. That's right.

Now you say, "You guessed that."

258 I didn't guess it, either. [The sister says, "No."—Ed.] You don't guess those things. Look, look here again. You're a very fine person. Something happened to you then. But I just. . . Here, you've had a car accident, too. Haven't you? ["That's right."] If that's right, raise up your hand. ["Amen."] That, you see now, I—I wouldn't knowed that. ["No."] All right, then, go on your road, rejoicing. Just believe God. Amen. Believe it.

Come now. You believe.

259 You believe? [Congregation says, "Amen."—Ed.] Now, you out there, just start believing with all your heart. Don't doubt, but believe every word to be the truth. See, that's Him. That's your Lord. He's right among you. You believe that, out there? ["Amen."]

260 Now, we're strangers, one to the other, I suppose. I don't know you, and you don't know me. Well, that's good. Now that makes it so that. . . I never was here before, you know. We're just here in the city. And—and you're in need, or whatever it is. You believe God can tell me your—your need, or whatever it is? You'll believe me. It's not for yourself. It's for somebody else. [The sister says, "That's right."—Ed.] That's right. That's a grandchild. ["Yes."] And that grandchild is kind of retarded. ["Yes."] That's exactly. It's in another place. It isn't here. Something like New Mexico. ["Yes."] Or some. . . It's in New Mexico. That's where it's at. Go, believe now, with all your heart.

261 We are strangers, one to another. We, our first time meeting. But . . . All right.

262 A man sitting right there, this thing, go like *this*, looking, you suffer with stomach trouble, sir. That's right. You were sitting there wondering how that was ever done. Wasn't that right? And thinking about your own stomach. If that's right, raise up your hand. I don't know the man, never seen him in my life. All right. You got a habit you want to quit, smoking. You want to quit that smoking? That's what's causing your stomach, when you smoke cigarettes; the nicotine goes down, throws your stomach into spasm. I never seen the man in my life, and there he is. Now stand up, if that's the truth, sir. I renounce the cigarettes from you. In the Name of Jesus Christ, go and be made well. Now, I never seen him in my life. What did he touch? He touched the Master.

263 By the way, the lady sitting next to you there, loved one, she has stomach trouble, also. [The brother says, "Yes."—Ed.] That's right. You want to get over your stomach trouble, lady? See, the Spirit, it's the last day. Don't you see that Light hanging right around, by them? That's right. All right. That's right. Now you go, believe, your nervousness will leave you. And that's what's caused your stomach trouble. That's right. You believe with all your heart now. All right.

264 By the way, there's another lady sitting there, next to you, she has an allergy. If that's right, you stand up, lady. That's right. Stand up to your feet and admit it. And, all right, you believe that God will take it away from you? Then you can have what you ask for.

265 Now, I never seen them in my life. And that's exactly what it is. What did they touch? They touched the—the High Priest that can be touched by the feeling of their infirmities. Any of you out there, you believe the same thing. Just believe.

266 Setting there, a man wants the baptism of the Holy Ghost. He's hunting for a job, too. Do you believe that God will give you the Holy Ghost, and give you the job? Now raise your hand up; right here, setting there with the white shirt on. All right. I never seen him in my life, but it's exactly what he was thinking. If that's right, wave your hand like *this*.

267 Now don't you see? The Word of God discerns the thoughts and intents of the heart. "Jesus Christ the same yesterday, today, and forever." That's Him out there. You know it couldn't be me. I'm not out there. I'm twenty yards from him. But he touched the High Priest. Oh, the thought of Christ being present, friend, can you comprehend it?

268 Excuse me, lady. I just have to follow, you know, such a draw of faith. It started out there, now it'd be hard to keep away from it, you see. [The sister says, "That's all right."—Ed.] All right. You are a believer. ["Yes, sir."] And you believe that that operation that you're about to have, do you believe that God can take that away from you before having the operation? You believe it, too? ["I was going to have to."] And you believe now that. . . They got that daughter that's got some kind of a hay fever, or something like that. You believe that God will heal her of that hay fever? You believe that? All right. Now go put your hands on her, and believe with all your heart, and God will heal her. Have faith.

269 You want to eat your supper? [The sister says, "Yes."—Ed.] Believe your stomach will be all right? ["Yes."] All right, then go eat. The Lord Jesus is here. All right.

270 Come, bring the lady. Have faith. Don't doubt. Come, lady. Do you believe God can heal that diabetes, make you well? [The sister says, "Yes, brother."—Ed.] With all your heart, you believe it? ["Amen."] All right, then go on your road, rejoice and say, "Thank You, Lord Jesus," with all your heart.

271 God can heal your back trouble, make you well. You believe that? [The sister says, "Sure do."—Ed.] All right, just go on your road, say, "Thank You, Lord Jesus, with all the heart." You got to believe.

272 Come, lady. You're young. But, you die easy, with heart trouble. But you believe God can heal your heart? Then go on your road, rejoicing, saying, "Thank You, Lord Jesus." And believe with all your heart. All right.

273 Come, sir. Gotten nervous, give you a peptic ulcer in your stomach. Go, eat your supper. Jesus Christ make you well. Believe with all your heart. Do you believe it?

274 You believe God can heal that asthma? Setting out there, looking at me, with the glasses on; little, checkered dress. The lady, you believe, set on the end there? You believe God will take care of the asthma? Raise up your hand if you believe it. All right. He'll heal you.

275 What do you think about that, setting right behind her, mister? You believe you can avoid that tumor operation? Believe God will take that tumor and heal you, heal you of the tumor? You believe that? All right, sir, you can have yours, also. See? All right. If you could just have faith, and don't doubt, God will sure do it. Amen.

276 How many believes out there, with all your heart now, that He's the same yesterday, today, and forever? [Congregation says, "Amen."—Ed.] Do you believe that that's the resurrected Jesus? ["Amen."] Now, any of you know that I couldn't do that. I know nothing about you all, but He does.

277 Now the Bible also says this. How many of you is believers? Raise your hand. [Congregation says, "Amen."—Ed.] Now, Jesus said, His last Words to the Church, as He left, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned. These signs shall follow them that believe: if they lay their hands on the sick, they shall recover." Do you believe that? ["Amen."]

278 Now will you do something for me then? Now you lay your hands over on each other. Just don't do nothing but just put your hand over on somebody setting next to you, just around like that. That's it. Just touch one another's hand. All right.

279 I want to ask you a question. Want you to look at me. Remember, as firmly as the Scripture says this, Abraham never saw one more sign until the son came into existence. That's the last sign Abraham saw. There's always a sign. Let me tell you, Church, here is your last one. The appearing of the Son will be pretty soon. "In the hour when you think not, It'll be caught away." People go right on preaching, thinking they're getting saved, and everything. He'll be . . . Just like it was in coming of John, all, they go right on, done past the time. It's later than we think.

Now you've got your hands on one another.

280 And you have seen something that Jesus promised in this last days, He would do it, and here He's turned right around and done exactly what He said.

281 Now, you say you're a believer. I believe that. Now, you got your hands laying on somebody.

282 And His Presence is here now. Now, that's Him. I just seen a man get healed just then, just right then, with his hands laying on somebody else. See? It's—it's just what—what ought It to do.

283 But, you see, it comes into the time when the Laodicea church age is on. If it was during time of revival, it just light and go like *that*. [Brother Branham snaps his finger once—Ed.] But, see, it come when He was kicked out of the church. Remember, other day, when that earthquake? You remember the Laodicea church age? He's on the outside of the church, knocking, trying to get back in. See? That's where it's come, you see. He's trying to get back. He's wanting to identify Himself to you, for your—your prayer.

284 Now, don't you pray for yourself. You pray for the one that you got your hands on, 'cause they're praying for you. See? And, then, you believe with all your heart. Just pray the way you do in your church. If you pray loud, pray loud; you pray to yourself, pray to yourself. Whatever way you do in your church, you pray.

285 And say, "Lord Jesus, I am sure that I'm in Your Presence now. The great Lord Jesus that's raised up from the dead and has identified Himself right here in this auditorium way down here, and, my, close, or Tampa, Florida. I'm way down here, and here You are in this auditorium, tonight. And with the Spirit that You had on You when You were here, You sent It back among us. And we seen our own faith, or Brother Branham with faith, through a gift ministered to him, that he was born with. And here he had faith, to stand there and throw himself away from everything, knowing none of us. And You come in and used the gift, because he just relaxed himself. And You, he. . . You used it. Here was people up there on the platform, out here in the audience, total strangers, and It manifested the Word. The Word of God is manifested, know that He is the Word, the same yesterday, today, and forever. Here You are! And I'm a believer in You. And I have my hands on somebody, and they have their hands on me. Now, great Presence of Christ, heal this person."

286 And I'm going to pray for all of you. Now you pray for one another, as I pray for you all. And you'll be healed, every one of you, right now, every one that will believe it.

287 Heavenly Father, as this group of people here, tonight. And we—we thank You for Your Presence, Lord. That proves to us that our Christian religion is right. Mohammed religion, Buddha's, and all of them, they're dead and in the grave. But we got an empty tomb, and a living Christ Who is here with us, tonight, identifying Himself in the Person of the Holy Ghost, moving through us and showing that He is the Word for this hour. He is the Word, to make these promises of this hour live. And if He can make the identified promise, to identify Himself with, how much more will He keep His promise of healing, that we seen done through the years!

288 Look at them hands of the believers, Lord, laying on each other. I offer this prayer in their behalf, Lord, that each one of them will be healed. Grant it. May the power of Jesus Christ surge into every one of them. And may faith come, that they can. . . No, may not even know who that person is, got their hands laid upon them. But we know that You're here, and we're touching You with our faith.

289 Satan, in the Name of Jesus Christ, leave this audience. Come out of this people, that they might go and be free, in the Name of Jesus Christ. Amen.

All right, brother.

290 How many of you now believe with all your heart that Jesus Christ makes you well? Stand up on your feet, say, "I believe." All right, now the prayer of faith is prayed. Wonderful. Fine. God bless you. That settles it. Amen.

291 Now, how many, with your hands hanging down like *this*, that did not believe on Christ, and have never accept Him as your Saviour, and you'd like just raise your hands to Him? Say, "In Your Presence, Lord, the same God that I believe will judge me at the Day of Judgment, He is here in the form of the Holy Ghost, I now will accept You as my Saviour." Raise up your hand, say, "I will do it." Yeah. God bless you. God bless you. God bless you, you, you. Another? You. God bless you. Wonderful. There, God bless you. Another? "I'll raise up my hands. I now want to accept Him while He's here, I'm in His Presence."

292 You'll never be any closer, till you see Him face to face. Because, here, all of His characteristics is identified right here now, healing the sick, and knowing the secret of the heart. He is the Word of this hour.

293 You believe that? Raise your hands now, anyone else. Anyone else now that wants to accept Him a Saviour, raise your hands way up high now, so we can see it. All right. God bless you. That's fine. Some, I guess, eight or ten, fifteen, did.

294 Now you bow your heads right now, while we pray for them, each one. If you're standing near those that raised their hands, some Christian lay their hands on them.

One of the pastors come here, if you will, right quick.

295 I'm going to have one of the pastors offer prayer for you now, for them souls that just raised.



CHRIST IS IDENTIFIED THE SAME IN ALL GENERATIONS

64-0415 Vol. 36-1

This Message by Brother William Marrion Branham was delivered on Wednesday evening, April 15, 1964, at the McKay Auditorium in Tampa, Florida, U.S.A. The tape, number 64-0415, is one hour and thirty-five minutes. Every effort has been made to accurately transfer the verbal Message from the magnetic tape recording to the printed page, and is printed herein unabridged and distributed by Voice Of God Recordings. Reprinted in 2010.

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