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# THE IDENTIFIED CHRIST

## OF ALL AGES

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A few Scriptures here that I want to refer to tonight. I was thinking on the subject of what we're here for. I want to read for a portion of Scripture, which I believe that all, every meeting, should have God's Word read in it. Because, I know He could meet us without reading the Word, but I'm so afraid that I'll make a mistake. So if I read His Word, I know there is no mistake in That. So I—I read His Word, then I know that something will come from the meeting, because of the reading of His Word.

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

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

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

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

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

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

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

*But if I do, though you believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.*

*Therefore they sought again to take him: but he escaped out of their hands,*

<sup>3</sup> And in Hebrews, the 13th chapter and the 8th verse.

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

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4 Let us pray. Heavenly Father, sanctify the messenger tonight, Lord, to the Message, and the hearer of the Word, for we ask it in Jesus' Name. Amen.

5 Now as we approach this text, just a little formal text for the first night, to get acquainted, I want to take the text, the . . . *The Identified Christ Of All Ages*.

6 Now the Book of Hebrews here tells us that He is the same yesterday, today, and forever.

7 And we read in the Bible here that these Jews was questioning Him. We find the Greeks questioned Him. And it was a constant question. It was because so many people have so many different interpretations of Him.

8 No one has ever heard of Him but what longed to see Him. I am sure that if I could ask tonight, "How many of you would like to see Jesus?" every hand would go up. There is not a—there is not a person that ever heard of Him but what they want to see Him.

9 There is something about even His Name, that just . . . it just enchants us. There is something about it that thrills our heart, just to hear that Name, Jesus. Because, in that Name we have forgiveness of sin, we have our redemption, for the whole family in Heaven will be . . . bear that Name. And so we . . . God taking this human Name to be placed upon Himself when He was manifested in the flesh. What a wonderful Name!

10 Now we're—we're thinking of Him being so great! And down through the ages, all man has cried to see God. Now the trouble of it, since the time of Job . . .

11 I think Job is considered one of the oldest Books of the Bible. It was just placed in. It was written the time of Moses, Moses writing the—the first four books.

12 Now we believe that—that Job, in there, cried out one time, "If I could only see Him! If I knowed where I could go to His house! I'd like to," in other words, "knock on His door."

13 We all know that we come from somewhere. We are behind some curtain that we . . . There is something in us reaches out for something, that we know that we come from somewhere. We cannot be just like we are without being something behind us to make us.

14 My watch could just not have happened. Anyone with their right mind would know that watch, jewels, and timing, and regulations, and springs, and—and hands, it just could not have happened. It's impossible for it to happen.

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15 Look at the rest of the creation, how it's set together. We know it could not have happened. How much greater is a man than the watch! The man designed the watch, and timed it, and put it together. So if it's impossible for that watch to be just happened, how much greater is it that you and I just happened to be here? There has got to be a creator behind us. If we watch His great creation, how it moves, and how He lives in it, lives in it.

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

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

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

19 Now, one only way that we'll find out if God still lives. We can see Him in His creation, but how did God ever display Himself to people that . . .

20 Someone says, "Well, where is God? You talk so much about Him."

21 In Africa, in the mission fields there, and among the—the Afrikaans, they use the word of *amoyah*, which means, "an unseen force," like the wind. "Your God," he says, "the unseen God, He—He is like the wind. He's the power, but we—we don't see Him."

22 Well, I believe that we can see Him. Because, we find in the 12th chapter of Saint John, some Greeks came to see Jesus, and they said, "Sirs, we would see Jesus," and they were taken to Him, by one of His disciples. And Hebrews 13:8 said, "He is the same yesterday, today, and forever." And if He can be taken in them days, to be seen by one of His disciples, why can't we of His disciples, tonight, bring the seekers to His Presence, if He is the same yesterday, today, and forever? The Bible says He is, "He is the same yesterday, today, and forever."

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

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

25 Now if we're not serving Him, then let's get away from the thing we're doing and go serve Him. Because, after all, what good is our profession if there is nothing to it? And our sincerity doesn't—doesn't expel us from condemnation. Heathens are sincere. People drink carbolic acid sometimes, sincere, thinking they're taking something else. Sincerity doesn't do it. It's got to be a way that's right, and a way that's wrong.

26 I believe that the Bible is right. I believe that God's Word is right. Now God has got to judge. [Brother Branham clears his throat—Ed.] Pardon me. He has got to judge the world by something.

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

28 But now, the thought of it is, if God is going to judge the world by the church, then which church is it going to be? If it's going to be the Catholic church, then which Catholic church? The Roman, the Orthodox, or which one is He going to judge it by? If He is going to judge it by the Protestant, is it by the Methodist, Baptist, Pentecostal, Presbyterian? Which one? See, there is too much confusion.

29 So a fellow would say, "Well, it just . . ." Oh, yes, it does. "It doesn't matter, as long as you're sincere."

30 The first Book in the Bible, what caused death, sickness, sorrow, and sin, was because one person disbelieved one Word. In the last

Book of the Bible, the same God, on Revelation 22, said, "Whosoever shall take one Word out, or add one word to It, his part will be taken from the Book of Life." So that has got to be the judgment Book.

<sup>31</sup> Now we find out, that, "In the beginning," Saint John 1, "in the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelled among us. We beheld Him, the only begotten of the Father, that the Word Itself, God, was made flesh and dwelt among us."

<sup>32</sup> Hebrews 13:8 says, "He is the same yesterday, today, and forever." Then if He is the same, and it's the Word, then how did the Word declare Itself through all other ages? It'll have to do Itself the same way today, to be Jesus Christ the same yesterday, today, and forever. That's no more than Truth. He is the Word; and where, how the Word was declared in all other ages. God doesn't change Himself. Malachi 1 or . . . Malachi 3:6 says He doesn't. "I am God, I change not."

<sup>33</sup> So exactly the way that He was in the beginning, He is today. And He was the Word, to the human race, in the beginning. God never give the human race a church to stand behind, never give them a creed to stand behind. He had fortified the human being with His Word, "Believe this Word and live!" It's the same thing today. And Christ is that Word, "In the beginning was the Word, the Word was with God, and the Word was God. And the Word became flesh and dwelled among us." Now, what He was in other ages, then He has got to be the same today, if He remains the same yesterday, today, and forever. Which, I think I've thoroughly explained that it is Jesus Christ the same yesterday, today, and forever, and He is the Word.

<sup>34</sup> Now, Jesus said, "The Scriptures could not be broken." The Scriptures was true. And the Scripture says, in Saint John 1, that, "The Word was made flesh, and dwelt among us." God became flesh, in His Son, Jesus Christ, and dwelt among us. In Saint John 10:35, Jesus called those which He came to, which was the Word in the beginning, "prophets." Jesus said here, "Your own law teaches you that, those who the Word of God came to, and the Word of God came to the prophets."

<sup>35</sup> Now Hebrews, the 1st chapter, says that in the . . . said, "God, in sundry times," and that's old times, "divers manners spake to the fathers, through the prophets; in this last day through His Son, Jesus Christ." See?

<sup>36</sup> Now, notice now, God! Jesus said that, "Those who the Word came to, was called 'gods,'" that was prophets. Now, not the man himself was God, no more than the body of Jesus Christ was God. He was a man, and God was veiled behind Him.

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37 God always has veiled Himself away from the public, and revealed Himself to the people who will believe it. God! This last Sunday, at the tabernacle, I preached on *The Unveiled God*. God has always veiled Himself behind something, so that the people of the outside world would know nothing about Him. But He reveals Himself to His children and to those who are willing to come in behind that veil.

38 In the Old Testament there was badger skins that hid God. He was in the Shekinah Glory. It was behind the badger skins. Before they become behind the badger skins, they . . .

39 The Word was in Moses, the prophet. He went up on the mountain. He had met the Pillar of Fire, and It was spoke to him. He went down and performed the signs of the prophet, brought children of Israel out of Egypt, to this mountain. And then God came down and identified Moses, by bringing him into that Pillar of Fire, and veiling Him. No one else could go. Not any person could try to impersonate that, could not do it, they died. Taken one man, he went in behind here, into the Pillar of Fire, into the Glory of God, and into the Shekinah Glory; and when he came out with that Word for that age, he was so shining with the Glory of God till he had to veil his face. The people couldn't steadfast look upon him. And that was the natural veil.

40 What is it? When a man breaks through that veil, into the Shekinah Glory now, the world calls him a fanatic. They can't see what's wrong. But behind there, there is no beauty of him. He might not pronounce his words right. He—he might not dress just right. He might not dress in clergy clothes. She might not dress the way they think she ought to. It may be, but, you see, inside, behind that badger skin, behind that human skin, in there is the Shekinah Glory, in there is the power, in there is the Word, in there is the shewbread. And the Shekinah Glory, which is the Light, that makes Light that ripens grain.

41 You Kansas people know that, by your wheat crops. Without that sun, it won't light.

42 And until you come in behind that badger skin, until you get out of your old skin, your old thoughts, your old creeds, and come into the Presence of God; then the Word becomes a living reality to you, then you're awakened to the Shekinah Glory, then the Bible becomes a new Book, then Jesus Christ is the same yesterday, today, and forever. You're living in His Presence, eating the shewbread that's only provided that day for believers, priests only. "And we are priests, royal priesthood, a holy nation, peculiar people, giving spiritual sacrifices to God." But you must come in, to behind the veil, to see the unveiled God. And God is unveiled, that's His Word made manifest.

43 Now today we have so many people say, “Well, we, as *so-and-so*, we believe It *this* way.” The other group says, “We, as *so-and-so*, we believe It *this* a way.” See, you get so many interpretations!

44 God don’t need any interpreter. He interprets His Own Word. The Bible says, “It’s no private interpretation.” God reveals, Himself. He does! In the beginning, He said, “Let there be light,” and there was light. That don’t need any interpretation. The God said, “A virgin shall conceive,” she did. That don’t need any interpretation. God said, “In the last days,” He would “pour out” His “Spirit upon all flesh,” and He did. That don’t need any interpretation.

45 It’s still the Word! The Word is God. God, in every age, has lotted so much of His Word. And in there, watch what He did, He sent a—a prophet. “And the Word of the Lord comes to the prophet.” The prophet reveals It to the audience, and the audience believe It. And, then, that is God in action, God moving by His Spirit.

46 Now we find He identified Himself as the Son of man here, now, to fulfill. Now, when He came on earth, remember, He identified Himself to the public, outside, He identified Himself as Son of man. He came in three sons’ name; He came as Son of man, Son of God, Son of David. Now, *Son of man* is a “prophet.” Even Jehovah Himself called Ezekiel, said, “Son of man.” Jehovah, speaking to a man, prophet, called him, “Son of man.” And Jesus identified Himself as Son of man, ’cause the Scriptures cannot be broken.

In Deuteronomy 18:15, Moses said, after . . .

47 The children of Israel said, “Don’t let God speak anymore. We want Moses to speak to us.”

48 He said, “I won’t speak to them no more like that, but I will send them a Prophet.”

49 In Deuteronomy 18:15, he said, “The Lord your God shall raise up a Prophet likened unto Me.” And so that Scripture cannot be broken, He had to come as Son of man. Now that was for His age, when He was here on earth.

50 Then when He died, rose, ascended, and sent back the Holy Spirit, that was the Son of God. God is a Spirit, and through the Church Age it’s been Son of God.

51 And then in the Millennium, it’s Son of David, setting on the throne, ruling. He has ascended up. “He that overcomes shall sit with Me on My throne, as I have overcome, and set down on My Father’s throne.” He is setting on the Father’s throne now. But in the Millennium, He sets upon His Own throne, because He is the Son of David.

52 He is Son of man, Son of God, Son of David. See, it's just perfectly.

53 Now we find out, He had to come as a prophet. The unchanging of His Word! God changes not. God does not change, for He was the Prophet that was in Joseph. He was the Prophet, He was God in Joseph. He was God in David.

54 Watch Joseph, just portrayed the life of Christ almost perfect, but he made a mistake, to show that it wasn't Him. Man make mistakes. See, he told Pharaoh, he said. . . He told his father, which was a prophet, Jacob, he said, "You tell Pharaoh that—that we are herdsmen, because a shepherd is an abomination to an Egyptian." But the father, the Spirit wouldn't let him do it; he said, "Your servants, the shepherds." So you see Joseph there making a mistake.

55 David, the great man, made a mistake. A man after God's Own heart, yet took Bathsheba, thinking he could hide that from the very God that he had served, all of his life, but God exposed him by Nathan the prophet. See?

56 But yet look at David when he was going out, exiled from his own people, a rejected king. His own daughter had been ravished by her brother, and the other brothers had killed him. And here he was, Absalom had raised up and separated the army, causing revolution; and David, his own father, was excommunicated, taken away, rejected by his people. Going out of the city, the little crippled-like fellow dragging along there, making fun of him, and spitting on him. That guard pulled his sword, said, "I'll let that dog's head stay on him, spitting on my king?"

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

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

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

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<sup>59</sup> Now in Hebrews 4, we find out, Hebrews 4:12. Jesus was perfectly identified by His works and what He did, because Hebrews 4:12 says, that, “The Word of God is sharper than a two-edged sword. It also is a discerner of the thoughts and intents of the heart.”

<sup>60</sup> That’s how Abraham, when this Man met him, with dust on His clothes, and we find out, when Abraham seen this Man, he called Him aside.

<sup>61</sup> Two of them went down into Sodom; a very beautiful picture of this day we’re living at, and we find a modern Billy Graham and them in Sodom, bringing them out.

<sup>62</sup> Look at the church elected, though, the real seed of Abraham. Lot was a nephew, but Abraham. . . This Man never went down, the One that talked with Abraham. And as He spoke with Abraham, He said, “Abraham.” Now remember, his name was *Abram*, a few days before that, and his wife was *Sarai*, not Sarah.

And He said, “Abraham, where is your wife, Sarah?”

Said, “She is in the tent, behind You.”

<sup>63</sup> He said, “I am going to visit you according to the time of life.”

And Sarah, in her heart, she kind of laughed about it.

<sup>64</sup> “And the Man, with His back turned to the tent,” the Bible said, “said, ‘Why did Sarah laugh?’ in the tent behind Him.”

<sup>65</sup> And Abraham called that Man “Elohim.” *Elohim* is “the self-existing One.”

<sup>66</sup> Now the English word *god* means anything. Them English words, you have to watch them, ’cause they got all kinds of perverted ideas. A god, this desk could be god, a tree could be god, a man could be god, anything god, the English word *god* means.

<sup>67</sup> But *Elohim* means “self-existing.” There can only. . . This desk is not self-existing. The man is not self-existing. The tree is not self-existing. But *Elohim* is! Self-existing One, manifested in flesh, standing there, eating, drinking milk from the cow, eating the flesh, the calf, eating bread, and talking with Abraham. And Abraham said it was “Elohim.”

<sup>68</sup> And Jesus, in Saint Luke 17, said, “As it was in the days of Sodom, so shall it be when at the returning, when the Son of man will be made manifest.” Not Son of God, now; “Son of man be made manifest”! “When He is being revealed, made known to His Church, Son of man will be revealed just before the promised Son.”

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69 Abraham had seen God in many different forms, in a Light, and in visions; but here was God in a Man, just before the waited and promised son appeared.

70 Jesus said, "Before the promised Son returns again, Elohim would make Himself (His Word) manifested in flesh, God!"

"Sirs, we would see Jesus!"

71 God manifested the same in all ages, it's always been, He has hid Himself in behind human flesh. It's God in you. "A little while and the world seeth Me no more, yet ye shall see Me. I'll be with you." He is even in us; He will be, to the consumation, until He is revealed in the form coming from Heaven.

72 God's Word of this age, what did He promise this age? If you look in the Bible and see what's promised for this age, and you see That living out, I don't care who says It's right or wrong, It's right because It's God interpreting His Own Word.

73 He needs nobody to say, "Well, them days are passed. No such a thing as Divine healing. And all that is fanaticism." It's—it's wrong! When God says He'll do it in a certain age, He'll do it. But the thing of it is, we get in an old trend of something way back, some great school from way back, and we miss It.

74 That's the reason they missed Jesus when He came. They was still trying to live under the Law, when the Bible had clearly said. . . Right here, I'll read It, He said, "Search the Scriptures, in Them you think you have Eternal Life, and They are They that testify of Me. If the Scriptures don't testify of Me, then it's wrong." Surely they could have seen the virgin would conceive! Surely He was the perfect answer to the Scriptures! We Christians believe that now.

75 But what good would it have done Moses to come with Noah's day, Noah's message? What good would it have done for John the Baptist to come with Moses' message? See?

76 We haven't got Sankey's message. We haven't got Moody's message. We got the Message of this hour! We ain't got Luther's message or Wesley's message. They were alright, but this is another day. This is another promise. This is another church age. "Jesus Christ the same yesterday, today, and forever!" How astounding it is, how blind people can get, in the age, but it's got to be that way. "Lukewarm," in this age, the Bible said, "and they would be spued from His mouth," in this Laodicea Church Age. "But as many as He loves, He chastens and rebukes." He spoke it would be this way in this Laodicea Church Age.

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77 Remember, God changes His form. *En morphe*, the Greek word means He puts on a different mask. Like in *Carmen* or something, or—or Shakespeare's plays, He's—He's like an actor, He changes His form. All what those prophets were, that was God in those prophets. Jesus said so, "You call them 'gods,' who the Word of God came to: and here I am, the Son of God, how do you condemn Me?" Oh, my!

78 The same thing is today, it's God manifested in flesh, the Message of the hour, the Light of the day! We can't have them other messages back there, they have done been lived up; we live in a glare of a light.

79 That's the greatest debtment, the greatest robbery, the nations has ever known, was performed in England here not long ago, done by false lights. Seven-million-dollar, train robbery, never was known of before, in history. That was a great indebtment, a marker to the age of villians in the world.

80 And the greatest marker of villians in the age, in the world that we ever live in, is a false light in this hour that we're living in, trying to put us back under some kind of creed and things. When, we're a living epistles, or, in other words, we are epistles that's living, that's been written and now living out the Word of God, as He promised in the hour; manifested Word, epistles written, that's been living out. That's what the apostles was.

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

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

83 Now, He was thoroughly identified as Messiah. They should have know it. We know what Messiah was supposed to be. He was supposed to be a Prophet. That's what the Bible said He was. That's what He said He was. "I the Son of man, Who do you say I the Son of man am?" Always identify Himself as the Prophet age, identify Himself as God's Prophet. That's what He was.

84 But He was more than a prophet. He was the God-Prophet. What David was, what Moses was, what Elijah was, what all of it was, "in Him dwelt the fullness of the Godhead bodily." He was the God-Prophet. He was God, Jehovah, became a flesh in His Own Son, raised Hisself up a tabernacle to manifest Hisself in. All the rest of them failed, they had flaws; but there is no flaw in Him. Even

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God Himself said, "This is My beloved Son in whom I am pleased to dwell in." That's right, no flaw in Him. "Hear ye Him!" He was manifested God.

<sup>85</sup> They said, "You make Yourself God, or equal with God." He was. He was His Own Son. Amen. He had . . . He was the manifestation of God. God was in Christ, reconciling the world to Himself.

<sup>86</sup> And in this last day, He speaks to the people through His Son, Christ Jesus, making Himself known. Then what is Christ? The Word. The Word of what, the word of Moses? Yes, but today He is the Word manifested for this day.

<sup>87</sup> Notice how Jesus was. Now, He is to be a Prophet, let's see if He had the Messianic sign. Let's go to Saint John, the 1st chapter, for the next five, ten minutes, before we close. Saint John 1, we see Him come on earth. He was born of a virgin, just what the Bible said. He was conceived in the womb of a virgin.

<sup>88</sup> Not that the virgin was a goddess now, she. You say, "What about Mary?" She was imperfect. She was the woman, just a woman like any other woman, not a goddess; a woman. Somebody said, "Ain't you ashamed to say that?" No, sir!

<sup>89</sup> Watch here. Where did she make the mistake? Why, here she made one. When they went down to the Pentecostal feast, and the people went along three-days journey; and they missed Him, His parents, so they went back to find Him. And they found Him in the Scripture, debating It with the priests in the temple. And watch what Mary said, right there before those priests, those critics. She said, "Your father and I have sought You, with tears."

<sup>90</sup> But the Word always straightens the error. He was the Word, a twelve-year-old Boy. Where did this wisdom come from?

<sup>91</sup> Remember, right there she denied her testimony. She said God was His Father; and here she said, "Your father and I, Joseph, has sought You, with tears."

<sup>92</sup> He said, "Don't you know that I must be about My Father's business?" See? See? If He had been with His father, Joseph, Joseph had been His father, He'd been making cabinet doors and things. See? But He was about His Father's business, straightening out the Word for that day. He was the Word. Amen. See, Mary made the mistake, but there is no mistakes that He made. He was the perfect One.

<sup>93</sup> Notice, when He was born, brought up, baptized by John, the Holy Ghost came upon Him, into the wilderness, back out, His ministry started, healing. There was a man named Simon, and he came with his brother, Andrew, to a meeting.

94 Now listen closely now, we're going to close—close, and see what He was then. And if “He spoke to the fathers by the prophets, in this last days by His Son,” see just what God is today, see if He is identified the same way.

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

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

97 Then we see a fellow standing there, by the name of Philip, he said, “Now wait a minute, we haven't had a prophet for four hundred years. The next prophet, we know what it's to be.”

98 So then he goes around the mountains, about fifteen miles, if you're ever there to mark the place, where he found a friend that he had been having Bible lessons together. He was a very staunch man, fine cultured man. His name was Nathanael. So no doubt, walking up to the door and finding that he wasn't right at his house, it might have been his wife that said, “He is out in his olive grove, out there praying.”

99 So Philip, so enthused about what he had seen done, the perfect identification of Deuteronomy 18:15, a Prophet had raised up! So he went, met Nathanael, and said, “Nathanael, come, see Who we found.” Didn't have time to discuss the weather and things. The message was urgent. His heart was burning. That's too much with us now, we got too many other things to do besides *This*. And the first thing you know, he said, “Come, see Who we found, Jesus of Nazareth, the son of Joseph.”

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

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

“No, no. His son, Simon.”

102 “Yes, Yes. Oh, I remember buying fish from him. Well, what about him? Well, he hasn't got enough education to sign his own

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name. He couldn't sign my receipt." (The Bible said he was ignorant and unlearned, but they taken notice he had been with Jesus; so we find out he couldn't even sign the receipt.)

103 He said, "Yeah," said, "you know what? When he come right up in the presence of this Man, the Man not knowing him, told him his name was 'Simon, the son of Jonas.'" Said, "Isn't that the Messiah? Isn't that a prophet? Isn't that Deuteronomy 18, the Scriptures fulfilled? Chase back His life; what day are we living? We're living, watching for that coming Messiah. All of us Hebrews are. Isn't that it?"

104 "Ah, now wait a minute," said Nathanael, "I'll have to find out."  
"Well, it won't surprise me if He won't know you."

105 "Huh-uh-uh, let me see it. Let me go to one of the meetings and see it done."

106 All right, he walks right up in the meeting where Jesus is standing. He said, "Behold an Israelite, in whom there is no guile!"

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

107 Said, "Before Philip called you, when you were under the tree, I saw you." That was it. That was it.

108 What is that? "Jesus Christ the same yesterday, today, and forever." See, He identified Himself, the Word.

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

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

111 Jesus said, "I forgive you for that, calling the Spirit of God 'an unclean thing,'" because the atonement wasn't made. "But when the Holy Ghost, He the Holy Ghost. . ." *He* is a personal pronoun; when, not a thought; a Person! "When He the Holy Ghost is come to do the same thing, one word against It will never be forgiven." Remember, He is the same yesterday, today, and forever, the identified Word made flesh. Then we find Him there, now, that was Jews.

112 There is only three races of people. We can have our segregations and—and integrations, and whatever you want to, I. . . it's not my interest. I'm a servant of Christ, serving all man. But, listen, let me tell you. Look at here. There was a Jew, Gentile, and Samaritan.

113 And watch the Gospel, talking about Peter with the keys. He opened it on the Day of Pentecost, to the Jews. Philip went down

and baptized the Samaritans, and cast out devils, Holy Ghost had come upon them not; Peter came down and laid hands on them, they received the Holy Ghost. And at the house of Cornelius, the Gentiles received It.

114 Now, the Gentiles, we Gentiles, we Anglo-Saxon, we wasn't even looking for no Messiah; we were heathens, with clubs on our back, we were worshiping idols. But both Jew and Samaritan was looking for a Messiah.

115 And He only comes to those who are looking for Him. Bear that in mind through this meeting, He will only meet those who are looking for Him!

116 Finally, then He is need . . . was going to Jericho one day, and had need go by Samaria, that's up around the mountains. He got down to the place. . . Now, we seen Him identify Hisself as the Messianic, showing His Messianic sign, and they blasphemed it, so He need go by Samaria. They was looking for a Messiah, too. So He came to a city called Sychar, along about twelve o'clock.

117 The well, still there, they just sit down by it, just outside the city gate. Where, the public pump, they all come to get their water; it isn't a pump, they just let it down with a windle and draw out the water. And they have them big jars, do it yet today. And talk about a balance, some of you women walking with books on your head? You ought to see how them women can put a five-gallon jar on top of their head, and one on each hip; and just walk along, talk, and balancing it just as perfect.

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

119 And there was a woman in the city, of ill fame, she wasn't allowed to be with the rest of the women, so she came out to the well to get her portion of water. And when she was about to let the waterpot down, she looked, sitting over against the wall, at a Man that spoke to her, said, "Woman, bring Me a drink."

120 Now, they had straight segregation, Jews and—and Samaritans. And she let Him know, right quick, that—that it wasn't customary for a Man of His type to ask a woman of her, Samaritan, any favor, because the Jews and Samaritans had no feeling one for the other, had no things in common. He said, "But if you knew Who you were talking to, you would ask Me for a drink, and I would give you water you don't come here to draw."

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<sup>121</sup> What was He doing? Contacting the woman's spirit. He was a prophet. And the discussion was whether they should worship in Jerusalem or in the mountain. He said, "The Father seeks those to worship in Spirit and Truth."

<sup>122</sup> And He went on till He found what the woman's trouble was. He went right down till He found her trouble. We all know what it was, who reads the Bible, Saint John 4. What did we find? She had too many husbands. He said, "Go get your husband and come here."

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

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

<sup>123</sup> Look at the difference to that little woman and those priests in that day. She said, "Sir, I perceive that Thou art a prophet. Now we haven't had one for four hundred years. I perceive that You are a prophet. We know when the Messiah cometh, this is the thing He'll do." Is that right? "He will show us these things. He will tell us this."

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

<sup>124</sup> Just an ordinary Man sitting there, just thirty years old; probably looked fifty, 'cause they had just said, in Saint John 6, "You're a Man not over fifty years old, and say You've seen Abraham, now we know You got a devil."

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

<sup>125</sup> And, yeah, there He was, just a young fellow, probably graying a little in his beard, His work; His human body was frail, "no beauty we should desire Him," an old badger skin again; but what was on the inside of it was Shekinah, what was on the inside of it was God. God! What was it? There He was identified, the Word of God, knowing the secret of their heart. See, that was the Word of God. He was the Word of God.

<sup>126</sup> And the Word of God still does that, because He is the same yesterday, today, and forever. You find it, find it in your thinking now? Notice, "the same yesterday, today, and forever."

<sup>127</sup> She run into the city, and said, "Come, see a Man told me what I've done. Isn't This the very Messiah?"

<sup>128</sup> If that was the sign of the Messiah, to the Jew and to the . . . and to the—the Samaritan; and He is no respect of person, the same yesterday, today, and forever; and that was the ending, when God stopped dealing with Jews and Samaritans. And this is the end of the Gentile dispensation, when He has come up through reformers and so forth, to the end, and promised, "As it was in the days of Abraham, so will it be when the Son of man is being revealed to the Gentiles in the last day." He would return again.

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

130 Notice, the prophet said, over in Zechariah 14:6, "There will be a day that won't be called day nor night, but it will be a day of gloom; but in the evening time, it shall be Light." Now watch, quick. No Scripture can be broken. It's all got to be fulfilled.

131 Now how does the sun rise? Where does it rise at? In the East. Where does it set at? In the West. Civilization has traveled with the sun, and so has the Gospel. Get it? Now we're right back on the West Coast now again. If we'd go any further, we come right back East again, cross right around the Pacific to the East again; nothing in there, see. Now civilization has traveled with the sun.

132 The Gospel has crossed the waters. It come from—from the Mediterranean, and it crossed into, from Saint Paul to Germany; from Germany, it crossed the English channel, to England; from England, it crossed over the Atlantic, to the United States, and now it's back again to the Pacific.

133 Watch, the same sun that rises in the East is the same sun that sets in the West, s-u-n. And the same Holy Spirit that fell on the Day of Pentecost, in the East. . . Now it's been a day it could not be called a day, it's gloom, a gloomy day, rainy; you see it here in Kansas, rainy, gloomy. We've had enough light to—to join church, and to do these things, enough light to get around in, but He said, "In the evening time, it shall be Light, the Son would return again." And the Holy Spirit returning in this last days with the fullness again of God's power, the Word being made manifest! Through the Lutheran. . .

134 And just like a—like a pyramid growing up. The Lutheran, first reformation; Wesley; Pentecost; and now being honed right in. For, when the Headstone comes back to the pyramid, it will have to fit like the rest of it. You can't even run a knife blade between it, it's so perfect. And so will the ministry in the last days, will be so close.

135 Like your—your hand being the positive, and the—the shadow of your hand being negative; as they become, after a while, they become one. They become so. And that's the way the Church becomes, the Bride becomes to Christ, they become one, like any man and wife. See? She is coming right down to the last days, and we're trying to live in a glare of another day? He is the same yesterday, today, and forever, identifies Him perfectly with Hebrews 13:8, "Jesus Christ the same yesterday, today, and forever."

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136 If we'd a lived back in Luther's age, we look right back here in that—in that age, we see exactly, in that Sardis age, that Luther was that messenger, just exact, with the horse that went out, with the rest of it went in that age.

137 We find the Wesleyan age, the Philadelphian age. We find that great revival age that went forth, brotherly love, we find Wesley exactly in the place where the Bible said he was.

138 We find it today just where He said He was. It's the hour, the time we are living.

139 Listen, those Greeks failed to see Him. Why? "Sirs, we would see Jesus." They failed to see Him because He was clothed in His human temple, God in a man. Human flesh was what blinded them. They couldn't understand. "You, being a man, make Yourself God, or equal with God."

140 He said, "Well, if you could call them by the law, and no Scriptures can be broken, you call them 'gods,' they were, who the Word of God came to."

141 Then, He is the fullness of that Word, the Word that was for that day, the Son of God, the Redeemer; when God, Himself, He come on earth and dwelt in a Man, to take death upon Himself, to redeem the whole, that Tree out of the garden of Eden, not the woman; the Man, the second Adam who died and went into the ground, to bring out those substance, amen, them leaves that had fallen back yonder, to bring them forth in the resurrection. How much could be said about that, would take us hours!

142 But we're here to the spot now. The Gentiles of that day failed to see It, because It was in human flesh. I wonder if we'll do the same thing. I wonder if we'll make the sad mistake that they did, fail to know Him? Because, He was, He the Word for that age, was identified in a human body. A Boy that had no education, that we never knowed Him going to school. We had no credentials He even come out of any organization of that day; no education. No reputation of nothing, but, "A crazy Man, a winebibber, a friend of sinners, a Man turning the world upside down; illegitimately born, His mother was pregated by a soldier, and taken His name as the Son of God, or calling Himself a prophet, this Galilean, so-called prophet."

143 But the Word was made manifest! "As many as received Him, to them gave He the power to become sons of God." And so is it today, when we see this great Holy Ghost move made manifest. "As many

as receives Him, to them gave He the power to become sons and daughters of God.” Jesus Christ identified the same, by His Word, in every generation.

Let us bow our heads.

<sup>144</sup> Christian friends, I want to ask you, let’s just stop and think for just a moment. Is this the Truth or is it an error? Is it? If it’s the Truth, we owe everything to it. Where are we going? Where is the stop of this? How can you be sure that you’re right? Now, “in the beginning, He was the Word,” and the Word discerns the thought that’s in the heart. It did through the prophets, it did through Christ, and He promised it in the last days, for He is the same yesterday, today, forever.

<sup>145</sup> Heavenly Father, take Thy Word, place It in human heart, that they . . . all the people together, tonight, this little bunch of people out here. We realize, Lord, that we are—we are living in the shadows of His Coming, and the shadows are becoming more positive, year by year. We see the signs appearing, fearful sights. We see in the newspapers and in the magazines. The moon is turning to blood. We hear of earthquakes all around the world, blasting the whole world.

<sup>146</sup> And, now, one day it shook the whole world, when the Son of God was officially turned down and crucified. And now we find out that a great group, called the World Council of Churches, they are officially turned Him out, like they said in the (this) Laodicean Age, “He was on the outside of the church, knocking at the door, trying to get back in.” And now we find there was another earthquake who struck this, not the other nations, this nation, shook the whole world; Jesus officially turned out. And He stands begging, tonight, thoroughly identified, the same yesterday, today, and forever.

<sup>147</sup> May the believers see it. May those who are sick see it, Lord. May those here tonight be able to touch His garment, like they did in the days gone by. Heal the sick, and save the lost, we ask in Jesus Christ’s Name. Amen.

God bless you.

<sup>148</sup> Now just one moment for the prayer line. We’ve got exactly fifteen minutes, to get out on time. Now all I could say, I’m a man, my words can just fail just like any other man, all of us. I’ve proved to you tonight, that every prophet, everything else, they made their mistakes. But God makes no mistakes. His Word is the Truth. How many believes that He is the Word? [Congregation says, “Amen.”—Ed.] God bless you. That’s where my faith is built, on nothing less than Jesus’ Blood; and, right, Jesus is the Word.

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

150 Somebody, is there a prayer card one here? Let's see who has got prayer card one. Yes, you got one? No. Prayer card number one, who has it? Is there a prayer card one? Well, maybe he didn't give out from one. How many. . . Huh? [Someone says, "Here is one."—Ed.] Oh, is there? Yeah. All right, prayer card number one, come up here and stand here to me, prayer card number one.

151 Number two, who has number two? Number three. Just for a few minutes now, we. . . Number three, who has prayer card number three? Look, there is a person here on a stretcher, somebody watch their card, if they got one. Number three. Number four, four, who has prayer card number four?

152 It's a little card. My son or one of the group will come down and take these cards, before you, and mix them all up, and then they give them out to you. And then when I. . . Then that shows. . . We had people one time trying to sell them prayer cards, and that's the reason they're identified that way, that you cannot, you cannot sell them; 'cause he can't, you don't know who is coming up there. When I come here, I don't start from any certain number. I just start from anywhere. Through this week, you'll notice, I'll vice versa, back and forth, and up and down, get these prayer cards, see. And so that way we do that, in order to say that everybody in each day, giving out the cards, so people each day can have a chance to come in.

153 One, two, three, four, five. I'll call them one at a time, 'cause I don't want somebody be deaf and then they say, "Why, nobody told me," you see, and they missed their place in the prayer line. And probably, with a prayer card, they wouldn't give them another one, see.

154 Prayer card number five, who has it? One, two, three, four, five. Prayer card five? That's all right. If you're sure you have five, get up there. That's all right. Number six? [Blank spot on tape—Ed.] Eleven, prayer card eleven. One, two, three, four, five, six, seven, eight, nine, prayer card ten, and eleven.

155 Look now, it might be somebody deaf. Look at your neighbor's card. All around, I guess they're mixed up all through here. All right. How many is there, Roy? Count them and see. Eleven? Twelve, thirteen, fourteen, fifteen. One, two, three, four. . . Fifteen. All right. Let's stop right there just a minute, 'cause we don't have too much time.

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

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

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

159 Now, the little woman, one time. Let me give you another Scripture, I believe it's in Saint John, also. There was a little woman that, was, she had a blood issue. Let's say she didn't have a prayer card, and she wanted to get prayed for. But there was so many standing there, she couldn't get in the line. So she said, "If I can only touch His garment, I'll be made well." How many remembers the story? Why, sure. And what did she do? She pushed through that crowd and touched His garment.

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

161 But she touched His garment and she went back in the crowd. Let's say she sat down. She might have stood up, but say she sit down. What happened? Jesus stopped and said, "Who touched Me?"

162 And, you know, Apostle Peter thought that was so ridiculous, till the people. . . Why, he rebuked Him for it. In other words, he might have said, "Why, look, everybody is touching You. They'll think this, 'You're mentally wrong.' See? Why, everybody is trying to touch You, Rabbi."

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163 He said, "But I perceive that I have gotten weak. Virtue," that's strength, "gone from Me."

164 That one little woman now brought strength from Him. He looked around in the audience and He found where she was, and He told her her trouble and what had happened. The Bible said that, "He is now a High Priest that can be touched by the feeling of our infirmities." Is that right? Now if you have that same faith in that same Jesus, it'll do the same thing for you.

165 Now be real reverent. Pray. Don't doubt. Believe with all your heart that Jesus Christ is the same yesterday, today, and forever, and He'll grant to you these blessings.

166 Now, Father, let Your great Holy Spirit reveal to us the Word identified in flesh, their flesh and my flesh. And may the Word and promise of tonight's Gospel, that's been preached, be interpreted by the great Holy Spirit Himself, for He promised He would be with us. And He is the same yesterday, today, and forever. In Jesus Christ's Name, we commit ourselves to You, with the Message, that You might confirm the Word with signs following, as You did according to Mark 16. Amen.

167 Now everybody real reverent. Please don't move. Sit real still, see. Now, remember, sometimes we've come in a conflict. How many is in here that's born-again Christians, let's see your hands. Well, that's fine, then you know what I'm talking about.

168 Now, is this, this is the lady? This is the first lady in the line. All right. Now, this lady and I, as far as I know, are strangers, a very beautiful picture of Saint John, the 4th chapter. Jesus met a woman at the well of Samaria, a panoramic something like this, first time they had ever met in life. And so far as I know, this is the first time we met. We are strangers to each other. If that's right, just so that the people see that it's true, just raise up your hand. So see, this is us, first time.

169 Now if He is the same yesterday, today, and forever, now to speak with the woman, the way He did the woman at the well, would be find out something that she has done, or something that's wrong with her, or something on the . . . something that I know nothing about, and would reveal it to her. Which, I never seen her, I am just . . . first time I was ever in this city. And I'm just here, she is a stranger. Now would that make Jesus Christ the same yesterday, today, and forever? Would that make the Word a discerner of the thoughts that's in the heart? See? See? It would make Him the same yesterday . . .

170 And here is my hands, and my Bible, I never seen the woman in my life. God knows that. She is just a woman standing there. I—I know no more about her than the rankest stranger there is in here, to her. That’s true, and she knows that.

171 I don’t know her; but He does. And He is the Word, and the Word reveals the secret of the heart, tells the things, the wrongs, tells her something. If she has done anything wrong, not confessed under the Blood, He’ll tell her about it. If she is a make-believer, He’ll tell her about it. If she is a believer, He’ll tell her about it. If there is anything physically wrong, tell her about it. If she is something for something else, He’ll tell her about it. He can do all that, ’cause He is God. He knows all things. I don’t know; she doesn’t know me and I don’t know her. Now if He reveals that in that way, you know it’s still the Word, Hebrews 4:12, “The Word of God reveals the secrets that’s in the heart, knows the condition.”

172 Now if God will—will reveal this to us tonight, sister, as you and I stand here together, then you would—you would know it couldn’t be me. It would have to be Him. Now I just want to talk to you a minute, because talking in the Word like this. Why, I am preaching, you see, and then I come back, I just speaking to you like He did the woman at the well, carry a conversation with her until He found out what was her trouble. Now if God will reveal to me what your trouble is, well, you’ll know whether it’s the truth or not.

173 And will all of you believe? Anybody out there know the woman? Raise up your hand if there’s any people. . . Oh, yes, plenty people know her. Yeah. All right.

174 Now may the Lord Jesus grant this, see. That would be not only the preached Word, it would be the Word made flesh, speaking out, revealing. Now the Bible doesn’t say that you will be standing here, and what’s be wrong with you, and all about it, and what you’re here for, or what you done. It doesn’t say that. But the Word does come down, that identifies the speaker, see, that the Word of God; then the Message is true, then God is identifying the Message to be the Truth. The baptism of the Holy Spirit and the full Gospel have to be the Truth then, if it’s identified right.

175 One thing, you’re all nervous, real nervous. You’re upset about something. That’s right. You’re worried. You’ve had this for some time. And what it is, it’s a condition on your limb. It’s on your right limb. You’re scared it’s cancer. It’s bothering you all over. That right side is completely out. You’re bothered in your stomach, makes you sick. If that’s true, raise up your hand. Don’t fear, just

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believe and He'll make you well. Do you believe it? [The sister says, "Amen."—Ed.] All right, go thanking God for it, and be well. The Lord bless you. I just want to lay hands on you.

176 Do you believe He is the same yesterday, today, and forever? [Congregation says, "Amen."—Ed.]

177 Now here is a picture again, a white man, colored woman. Jesus a Jew, her a Samaritan; see, He let them know there is no difference in the human race. God died for all of us. That's right. He is. . . "God made of one blood, all nations." The country we was raised in, changing our color, had nothing to do with what's on the inside of us. Yeah, that's right.

178 Now you are a Christian. Quickly I can feel the welcome feeling, that you are a Christian. That's your spirit. That would be just like He said, "Behold an Israelite, in whom there is no guile."

179 Now, I see you've been very sick. An examination proves that you have cancer. That is right. And that cancer, do you believe that He can tell me where it's at? According to the statistics, that cancer is in the colon. If that's right, raise up your hand. Now you know that Something is standing here that knows you. Do you believe that He'll make you well? If your faith can pull Him there, touch His garment and reveal the same thing He did then, then go believe Him and you'll get well of that, and be well. If you'll believe it, just believe, just that simple, sister, just to believe. Don't doubt.

180 I suppose that we are strangers, too, to each other? We don't know each other. God knows both of us. Do you believe that God could reveal to me your trouble? Do you believe He could reveal to me trouble of anybody out there? You believe it?

181 How many out there believe it? [Congregation says, "Amen."—Ed.]

182 What do you think about it? Do you believe with all your heart? Then your gall stones won't bother you no more. I—I felt it coming, I "was reading the people's mind," I just wanted you to see I wasn't doing it.

183 All right, you believe me to be His servant? [Sister says, "I do believe."—Ed.] With all your heart? ["With all my heart."] Thank you. You are a Christian. ["I am."] Yes, you are, and not a hitch-hiker; a real Christian, and you're born again. All right. Do you believe that—that I, being your brother, know nothing about you; but our Heavenly Father, Who knows us both, could reveal to me what your trouble is? ["I do."]

184 I see that you've had plenty of it. You've had an operation, and the operation was for cancer. You removed a breast, that's right, and you're still bothered with it. You believe you're going to be well from now on? Pass right by here, believing with all your heart. And God bless you, may the Lord God heal you. May . . .

185 Have faith. Don't doubt. Just believe with all your heart that He is the same yesterday, today, and forever.

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

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

Have faith. Don't doubt. Just believe with all your heart.

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

189 How do you do? We are strangers to each other. I don't know you, you don't know me. But there is Somebody here, unseen, but veiled in between us, that knows what your trouble is. I see you trying. . . Yeah, it's arthritis. You believe He'll make you well of that? [The sister says, "Yes."—Ed.] Go, believe it, and you'll never be crippled up with it if you'll just believe it.

190 You have many things that's bothered you. A ladies trouble, for a long time; then, another thing, your—your main thing that you're interested in being healed, is arthritis, also. You believe that He'll make you well? Go, believe it. That's just all it is, just have faith and don't doubt.

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

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<sup>192</sup> See, you, I can't explain that, friends, don't ask me to. Pressure, power, one . . . What is a tumor? It's a growth. What is a growth? Multiplication of cells. What are you? Multiplication of cells. What is a tumor? In the Bible, it's called a devil, tormentor; see him screaming for help, and that answered back. See, two just alike, and that's—that's what did it. All right.

<sup>193</sup> Come, lady. We are strangers to each other. You've had a nervous condition for a long time, which has caused you to have a stomach condition, stomach trouble, peptic ulcer, souring in your stomach, and sensitive to the teeth, and so forth. You believe that Jesus Christ will make you well now? [The sister says, "Amen."—Ed.] All right, go eat your supper then. Believe with all your heart, Jesus Christ will make you well. Just believe it now. ["Hallelujah! Thank You, Jesus."]

<sup>194</sup> We are strangers to each other. Where does God live in a human being? In the heart. That is where your trouble is at, it's in your heart, not because of the lack of God. But by letting your faith loose, to heal that heart trouble, and you'll get well. Go, believing, believe with all your heart. Now, don't doubt. Go, believing.

<sup>195</sup> "If thou canst believe, all things are possible." How many believes with all your heart? [Congregation says, "Amen."—Ed.] Do you believe that God is here to make you well? Are you . . . Is the Word made flesh? ["Amen."] What is it? Now, no matter how much I believe, you've got to believe, too. See, that woman touched His garment, believed.

<sup>196</sup> Here is a man sitting over here looking at me. Got hernias and hemorrhoids. Do you believe God will make you well? If you do it, you can have what you've asked for.

<sup>197</sup> Anybody else in here that believes that God heals the sick and the afflicted? You believe that the Word, tonight, knows the secret of the heart? Do you believe that? All right. It's now it's we are really late from what we was.

<sup>198</sup> How would you believe this? Now you know that Scripture is made plain, don't let the veil of flesh now bother you, see. Remember, it's the promised Word of today. How many understands it? The promised Word. I don't know how much impersonation you've seen. But, so help me, Jesus Christ promised this, and this is true. See, that, that is true.

<sup>199</sup> Now does He also say, the last words He said before He left the earth, ascended up into Heaven, said, "Go ye into all the world," Mark 16, "preach the Gospel. He that believe and is baptized shall

be saved; he that believeth not shall be damned. These signs shall follow them that believe"? Did you ever read it? What was the last commission? "If they lay their hands on the sick, they shall recover." How many knows that to be true? [Congregation says, "Amen."—Ed.]

<sup>200</sup> Now every one of you, a few minutes ago, raised your hand that you was a believer. Now won't you just lay your hands over on one another there? We won't have to go on; you know He is here, why not just lay your hands over on each another and pray for that person sitting by you, if you're a believer. Now, He said! Now, no, it's not only me; it's you, each one of you. Do you believe it now? Say, "Amen." [Congregation says, "Amen."—Ed.] All right.

<sup>201</sup> Now, look, don't you pray for yourself, because the person that's got their hands on you is praying for you. See, you pray for them, and I am going to pray for all of you. And if you'll just believe it, with one accord, this will be one of the greatest times you've ever seen.

<sup>202</sup> The Presence of Jesus Christ, which ought to illuminate the church, to know that in this last days where creeds and denominations and isms and everything has got the—the Word all smothered out, and Jesus the Word on the outside of the church, and you see Him come right back among the people and identify Himself as He promised, "in the last days when the Son of man is being revealed." He was revealed in the baptism; He was revealed in Divine healing; here He is in His last attribute. Remember, that was the last thing that Abraham saw before the fire fell and judged the Gentile world, and before the promised son came on the scene, Isaac. This is the last thing that the Christian church will see, in the sign of miracle, until the appearing of Jesus Christ. If God has give me favor before you, believe me in the Name of the Lord, there is nothing else left in the Bible to be done but take on the mark of the beast; and you have the Seal of God.

<sup>203</sup> Pray for that person laying there, sitting next to you. Put your hand upon them. I—I was looking for cripples; I don't see none. But that cot, I believe, has already been, oh . . . All right, put your hands on one another and pray.


<sup>204</sup> Dear Jesus, great immaculate Son of the living God, Who is here tonight in the form of the Holy Spirit, changed His form and came down and revealed His Word right in human flesh; man, women, of all walks of life, showing that He still lives. He is the same yesterday, today, and forever.

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<sup>205</sup> Lord Jesus, we are here in this great city of Topeka, we are here gathered with Your children. And we pray, that as You have been so identified among us, that now You will confirm Your Word, the last commission, saying, “They shall lay hands upon the sick, they shall recover.” And people, confessors, and born again of the Spirit, is now laying their hands upon each other, to identify themselves with each other, with Your commission and Your Word.

<sup>206</sup> Now, Satan, you cannot hold these sick people any longer. They are subjects of the Word of God. Come out of them, the sickness that’s in their body. Torment them no more. Let them go free, from tonight on. We, as the servants of God, that has been identified to confirm the Word, adjure thee in the Name of the living God, Jesus Christ the Word made flesh among us, come out of this sick people, and let them go, for the Kingdom of God’s sake, and the commandment given us by Jesus Christ the Son of God. Amen.

<sup>207</sup> All that believe and accept Your healing, without one shadow of doubt, here inside the veil of the Shekinah Glory, to see the promised Word which we’ll get into greater this week, see It manifested right here before us, let us stand to our feet and say, “I now accept my healing. I believe that Jesus Christ now heals me. With all my heart, I believe it. I accept it, in the Name of Jesus Christ.” God bless you. Raise your hands now. And each one of you, in your own way, give Him thanks for your healing. Amen. 

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