

JESUS CHRIST THE SAME

YESTERDAY, TODAY, AND FOREVER

 How do you do? You may be seated. This certainly is a privilege to be back again tonight in Beaumont, Texas. Ever since I was here the first time, I've always longed to get back again to minister and have fellowship around the Word of God with you dear people again. You never left my heart. I can remember many great things that happened the last time I was here in Beaumont. So I believe it's been about twelve years ago, about.

I remember there was . . . the people . . . We'd just had a great meeting over at Houston, and then I . . . Or did I go from here to Houston? Here . . . from Houston here. And that's where the Angel of the Lord came down, and they took a picture of It. And then it's just . . . I think they got about six or eight pictures of that since then, you know, different places: three in Germany just recently. They got one in color, Kodachrome color, up at the—somewhere at a fairgrounds in California, Lakeport, California, where the Christian Business Men had . . . It's really a beautiful picture of His Presence, that amber fire burning around.

² This one, of course, was taken with the black and white, and it just shows It as white. But It really is an amber Light. And as I always said since, like one of these little lads here, it was a—I said a greenish yellow. I didn't know what amber was, so I just said a greenish yellow.

³ When I heard the other day the boys was—was praying and—about which way to go when we started out the first of the year, and the first place fell on my heart was Beaumont, Texas. I said, “Have you got any contacts?”

He said, “Several.”

I said, “Start calling them then. We'll start from there and just see where the Lord will lead us.” This is our first meeting after the—the first of the year.

⁴ A while ago I was told by my son . . . And we came down with Brother Jack Moore's daughter from the hotel, or motel, rather. They were talking, and I believe Billy told me that the brother, the pastor of this church (I'd never met him, 'less that's him I shook hands with right here), that had been praying for years to come back to Beaumont. Oh, I—I'll never know how to appreciate loyal friends like that till we cross

the river sometime: a man that believes that much in a ministry that the Lord Jesus gave me. No wonder I couldn't think of anything else but Beaumont this time. Prayer changes things. Yes.

And I heard that there was another brother that joined with him in prayer that's gone on to glory. Billy was telling me about it a few moments ago, as Jack and I and he come down from the hotel. Well, no doubt tonight in a better land than what this is, he must know about it. I—I believe that—that when a man dies he just . . .

⁵ Death means separation. He only separates from our seeing, but he's always alive. "He that heareth My words and believeth on Him that sent me has Everlasting Life, and shall never come into condemnation but's passed from death unto Life." Oh, I—I believe that.

We can't die: got Eternal Life. Eternal, anything's eternal never had a beginning or an end. So that's God's Own Life. Eternal Life comes from the Greek word there, "Zoe" which means "God's Own Life" is in us. And when we come sons and daughters of God, then we live just as God lives: can no more die than He can die, so we're part of Him. Aren't you glad to be sons and daughters of God? What a wonderful thing.

⁶ You know I think some of the best meetings we ever have is in churches. Now, I like . . . Sometimes the meetings, you know, get to a place where we . . . Crowds are great; we can't get into the little churches, and so forth, or the big churches. But there's something about a church house . . . I hope you won't think that I've went off on some tantrum since I seen you last. But you know, I believe that a place, a church, is where God stays. Angels dwell among the churches. It's a place that's dedicated to service of God.

Out in these auditoriums and things we find they have parties, dances, drinking, and everything. And you feel the—the spirit that don't seem right. It just seems like it's a . . . And otherwise, the Holy Spirit always seems to work so much different when you're in a church, you know, somewhere, especially in a good Spirit-filled church, where the people are filled with the Holy Spirit and great signs and wonders take place . . . And people who believe these things to be true . . .

The people are the church. The "church" as a word means "called out." It's a body of people that's called out of the world to walk with God. That is the Church. I'm so glad to be one of those tonight. If I had a hundred lives to live, and there was no hereafter after I died, I'd still want to live every one of them for Jesus Christ. I . . . It means that to me.

⁷ Brother Jack was showing me the advertisement . . . I stopped with his church last night, coming down, a very fine spiritual church at Shreveport, Louisiana. And he was showing me a picture that he'd

put in the paper when I was there several years ago: quite a change. A person wouldn't know it was the same person. But somehow another in this human body that . . . We get old and rot. That's all. But our spirits remain the same and cannot die.

I said last night at Brother Jack's church, I said, "If we could understand, this is my hand, this is my finger, this is my ear, this is my nose, this is my eyes. But who's me? Who's me that owns this? This is not me. This is something that I own." See, you're spirit. You never did see me. You see what's mine that declares me, but you never seen me.

Like the Bible said, "No man has seen God at any time, but the only begotten of the Father has declared Him." God was in Christ reconciling the World to Himself. They seen what God was 'cause He expressed Himself through Christ, 'cause He had the Fullness of the Godhead bodily. He could express Him. But now . . .

8 And then as we are sons and daughters of God, and joint-heirs with Him in the Kingdom, then we express Him in our lives. Sometimes . . . If—if many of us would just live our sermons instead of preaching it, I think it'd be—be better, if we'd just go ahead and live the sermon. You know it's a lot better to live me one than it is to preach me one, I believe, because I can—I—I can see your life. God looks at our lives, and the world looks at our lives. He wants to know what our lives are.

And people know us. No matter . . . Our—our action is so loud it drowns our testimony. Depends on what we say. If we are Christians and don't live it, then the people know better. But when we are Christians, and say we're Christians, and live like Christians, our lives will do it if we never said nothing else. Our lives . . . We're written epistles read of all men. So they watch how you walk.

And I was thinking the other day about being sealed by the Holy Spirit. A seal is marked on both sides. They see you coming and see you going. Look like a Christian coming, you look like a Christian going so, when you're sealed by the Holy Spirit.

9 So tonight I have a speaker with me, Brother Jack Moore. I'm sure that all of you know him. And—and I come down to kind of pray for some of the sick folks, and Brother Jack was going to do the preaching for me. So I'm sure you enjoyed his message. He—he's a good speaker. And I—I'm not a preacher, so I just kind of . . . Always said I was a spare tire. And the spare tire, you use it when you got a flat. Now, we haven't got any flats; you can see that tonight. But somehow another we will roll a little on the spare tire maybe, if the Lord will permit us.

Now, I think they got another place they're going to tomorrow night (I say that for the folks outside), which, I believe, there will be

seating room. Is that right, Brother Pastor? But I'm grateful for the opportunity to come to the answer of this brother's prayer. I am.

¹⁰ God bless this church. Bless this brother, all of his congregation, the fine bunch of cooperating pastors. Someone told me . . . I forget how many churches would—coming in to cooperate to have a meeting. I certainly appreciate that, brethren. We are—we are not divided; all one body we.

That was so proved at—at Houston, when the Angel of the Lord had His picture taken for the first time there. When there's something in common . . . A Divine healing was at stake, what we all believe. Then our little differences was forgotten. Everybody just pulled right in and got together.

¹¹ I think, when Solomon built the first temple it was cut out from all over the world, shipped in: cut out from the quarries; and the—and the cedars cut up at Lebanon, and floated down to Joppa; and hauled in by ox cart, and so forth. And it was so masterly built that when the temple went together, it had all kinds of little funny looking stones in it. But when they began to read the blueprint, it was all in the blueprint. And there wasn't not even a buzz of a saw, or sound of a hammer for forty years in building the temple.

I think that's the way God's got His people all cut out. One's got a nature of one kind, one another. But they're all Christians, fitted stones, joined together upon the Chief Cornerstone, Christ Jesus. Oh, there's the main thing. So many reject that precious Cornerstone, where we're all built together, cemented together with God's love. That's right. God's love.

And when we have that, there's nothing will separate us. There's nothing can divide us, as long as we love one another. I've been a minister for thirty-one years. I've seen all kinds of gifts. I've—I've seen God do great things. But the greatest thing I ever seen in my life was love. It's the most powerful force that stops anything there is, is love: love that moved a mighty God. "God so loved the world that He gave His only begotten Son." Love is a great keynote, thing we—we leave out. It's something that's eternal.

¹² I was speaking today coming down with Brother Moore. I said, "Take like the love of—of the love, a natural love, affectionate love, called "phileo" love. Godly love's "Agapao." But in a phileo love, you go out . . . You see Mary and Martha. You're going with Martha, say, and—and you find Mary. There's something about Mary that's different from Martha, though Martha's the prettiest; but yet you love Mary the best. (Now, if there's a Mary or Martha here, I don't . . . I'm just using that as a . . . you know.) So . . . But you find it's the girl that

you love—there’s something about her, soon as you see her, you know you love her.

You think, “Oh, my, if I could only just get one date with that girl.” Well, finally you do. You think it’d satisfy that feeling. It doesn’t. Then you think, “If I could go with her steady, that would do it.” Finally you get to go with her steady. It doesn’t. “If she’d just let me kiss her good night sometime, that would do it.” But finally that happens, and it doesn’t. “Well, if she’d marry me, I know it would do it.” It doesn’t.

Even family relationship, you love her so much, feel like you could pull her all the way through you, and reach back and pull her back again, trying—trying to . . . That’s a rude expression. I didn’t mean it like that. See? But I—I mean . . . What I’m trying to say, you love her, love her, love her; there’s no place you can find . . . What is it? She’s part of your soul. She’s part of you. That’s right.

¹³ That’s—that’s . . . And if . . . That’s the way God is. When you come and find Christ in your heart, there’s no place you can stop. You just keep moving on, just needing that, needing this thing, that thing. It’s “The love of God, how rich and pure, how fathomless and strong. It shall for evermore endure, the saints and angels song.” Oh, I . . . People trying to measure God’s love.

One of them wrote.

If we with ink the ocean fill,
And was the skies of parchment made;
Every stalk on earth a quill,
And every man a scribe by trade;
To write the love of God above
Would drain the ocean dry (My.);
And could the scroll contain the whole,
Though stretched from sky to sky.

What the love of God is . . . So that’s what we believe in: love one another.

¹⁴ John, after he returned from the Isle of Patmos out in the Aegean Sea, only thing he could say was, “Little children, love one another.” He found there was something real. And that was the disciple that wanted to call fire down on the city, and burn them up ’cause they wouldn’t give him nothing to eat. But how Christ got a hold of him and let him know, “You don’t know what kind of a spirit you are,” He said, “trying to destroy life. We come to save life.” That’s what we have to have, is love for one another.

¹⁵ In my ministry since I’ve seen you, I’ve been practically over the world: several trips overseas, seven or eight trips amongst heathens and everywhere. And I find this: that the most forceful thing I can think

of is love. If I'm praying for a person, if I can't have the feeling of that person upon my heart, it never works.

When I think, what if I was standing in their place, what if that was my baby, what if that was my mother, my wife, my sister, my brother? When You feel the way for them, then something begins to move out. Compassion goes out and catches the patient, brings them back. Now, friends, I know that God loves you.

¹⁶ And now, we don't want to take too much of the time, because I just want to read a Scripture or two, and kind of talk for a moment or so, for a few moments, rather, to find out just kind of the feeling of the Spirit.

Now, each one of you is a spirit. You know that. You're flesh. You got a body but that's yours. Who are you inside of it? See? That's your spirit. That's what we have to catch, is that in the inside. We pray and ask God to help us.

Now, let us bow our heads just a moment, as we approach Him in prayer. You on the outside, the Lord bless you. Looking through the windows, seeing people bowing their heads on the outside, real staunch Christians.

¹⁷ Gracious Lord, we are now come together, and so happy because that we can, and have fellowship one with another while the Blood of Jesus Christ, God's Son, cleanses us from all unrighteousness. I just think of the many dangers, toils, and snares we've been through since we met here before in Beaumont, Texas. How many . . . we could stand up tonight and testify, each of us, what we've been through since that time; and to think that the grace of God has brought us safe thus far. We believe He will . . . His grace is sufficient to take us through.

I thank You for this church, for this people, for the associating churches, for all Your children throughout this country. God, I believe Texas will be represented greatly in glory, for the gallant ministers, Your servants that's crossed this state and has brought forth a Gospel and a people for Your Kingdom. I thank You for every one of them. God, bind our hearts so close together with the ties of love, that there's nothing present, future, or could come, that could separate us from the love of God that's in Christ. Grant it, Lord.

¹⁸ Now, we are approaching You to ask mercy tonight. I suppose a greater part of this people in this church tonight are members here. I pray, Father, that You will come in mighty power and will heal every sick or afflicted person that's in Divine Presence. We realize that this blessing is a blessing that You have given to the believer. You promised it, and we believe every Word of it to be the truth. And I pray that

the great Holy Spirit tonight will grant these blessings, and we'll praise Thee for it in the Name of the Lord Jesus.

And, Father, we trust that in this—this coming, finishing of this week, and as long as You would have us to be here, may souls be saved first. May those who do not have the baptism of the Holy Spirit come in, and find fellowship with God, and walk in the Shekinah Glory of His Presence by the baptism of the Spirit. We pray that You'll help Your servants, Lord, the ministers, my brethren, Your children. May they be so inspired that they'll take a new hold, leaving the meeting with a determination, Lord God, to pack the Gospel farther than they ever have yet. Give them souls for their hire; great miracles and signs may follow their ministry to lift up the Lord Jesus.

Bless every church. Fill every church to the capacity, Lord, and may we drive our tent stakes far beyond the boundaries now. May we drive it even beyond denominational boundaries, Lord, that we might throw out our loving arms to all creatures of God throughout the country, draw them into the fellowship of the Lord Jesus. Grant it, Lord, and we'll praise Thee, for we ask this blessings in Jesus Christ's Name. Amen.

¹⁹ In the Gospel reading tonight, just for a short time now before we start to—the prayer line to pray for the sick. . . Now, my son, or Mr. Goad over here, or Mr. Mercier, three of my associates in the ministry—or perhaps Brother Moore, some of them will be at the church each evening to give out prayer cards, wherever they're going to have the service for that night.

Many of you remember the way we did it the last time: giving out the prayer cards, then somewhere, when we get in there, well, we start from some number and call a group of people to the platform. And sometimes we don't even give out prayer cards and—and just bring them up at random. Or sometimes just the Holy Spirit goes out over the audience and gets them anyhow. So it's not. . .

Prayer cards don't have anything to do with the—with your healing. A prayer card has nothing to do with it. It's your faith in God. If God continues on as He has been, you'll find that out in the next night or so; that sometimes where one here on the platform's getting healed, there's fifty out there is being formed.

And not every one comes on the platform is healed. God heals according to your faith (See?), not according to your membership, not according to your righteousness. I've seen a saint go by and miss their healing, and a prostitute walk behind it and get healed. See? It's according to your faith. It's based upon your faith. "If thou canst believe, all things are possible."

20 Now, turn to Saint John, the 12th chapter. And we're going to read the first . . . I'll read two verses of the 12th chapter of Saint John: the 20th and 21st verse. Not to preach, but just to get a little quotation for the anointing to get into the building, and out of the building, wherever it may be, that God might heal the people tonight.

21 Now, I want you to keep your mind straight on one thing: on the Lord Jesus. Now, remember, no man is a healer. That's wrong. All—all that God could do for us was done for us at Calvary. And there is where every plan, the plan of salvation, where the atonement for healing, and for salvation, where every attribute of His Life could be reflected to us; it was met at Calvary and finished.

You say, "Salvation? Brother Branham, I wasn't saved at Calvary." Well, if you wasn't, you'll never be saved. That's right. You were saved nineteen hundred years ago. You say, "No, no, brother, I was saved last week." No, you accepted it last week; but the price was paid; you were actually saved nineteen hundred years ago. You were healed nineteen hundred years ago. Now, when do you want to accept it? Now? All right. That's the time to do it: now. Now, the work is finished. Everything is finished. All the com . . . All we have need of in the journey from earth to glory is completed in Christ, and Christ's in you.

22 When a tree . . . You people here in Texas are great on fruit. When a little tree's set out about that size, say a little peach tree . . . Now, my mother come from Paris, Texas, so I'm just a little bit of Texan, you know, so, enough to love it real well, and its people. Now, when a little tree . . . She come the peach country.

A little tree no more than one half inch high, did you know every peach that'll ever be in that tree is in it then? If it isn't, where does it come from? It's planted in the ground, and it has to grow, and it has to drink. And it drinks from the water of the earth, and in there brings in the vitamins and so forth, bringing it in from the earth as it drinks. And it drinks over its allotted portion. So the more it drinks, the farther it pushes out. It pushes out limbs, then it pushes out leaves, then it pushes out blossoms, then it pushes out peaches.

Well, that's the way a Christian is. When we are planted in Christ Jesus, the inexhaustible Fountain of Life, everything we have need of is in us then. We just keep drinking and pushing out, drinking and pushing out. If we have need of more of God, just keep drinking and pushing out. If we need healing, just drink and push out. That's all. Just . . .

23 God told Joshua, "Every foot of ground wherever your . . . Every piece of ground that your foot steps upon, I give to you for a possession." So footprints meant possession. And God's given us every blessing that we have need of and will ask for, and the only thing we

have to do is take it. Now, God's not going to bring it and give it to you. You've got to go get it. It's yours. You understand now everyone? We've got to possess it. It's ours.

God told Moses down in Egypt, "I've give you the land," but it was invested with Amorites, Hittites, and all different kinds of "ites" and "mites." But God could've went up there and caused a storm to come by, and swept it all out, and said, "Come on in, children." [Blank spot on tape—Ed.] He doesn't do it that way. He said, "I've give it to you; now go take it."

²⁴ Now, it depends on what you look at. There was . . . Many of the spies that went to spy out, come back (ten of them) and brought back a bad report: "We can't do it. It would mar us. They're bigger than we are," all that. But two had the evidence. Two come back, because it depends on what they were looking at. The others were looking at the Amorites, and the Hittites, and so forth. But Joshua and Caleb was looking at God's promise. Therefore they said, "We're more than able to do it."

Now, what are you looking at tonight? Look at God's promise, and keep drinking and pushing. And if you do that, something's going to take place.

If I didn't think I'd be a blessing to you, I certainly wouldn't come here. I—I wouldn't do it. I wouldn't come, tell you something to deceive you, because if I didn't know it to be the truth, then I'd stay home. I'd come down, shook your hands, visit with you, went home, and seen who had the best cook, and—and then come on—went on back home; went fishing with you, or something another, or—or something like that. But I know that the thing that I'm speaking of: Divine healing, salvation, those things are real, more real than we're setting here. Now, let's believe it with all of our hearts as we read.

²⁵ Saint John, 12th chapter, 20th and 21st verse.

There were certain Greeks among them that came up to worship at the feast:

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

And now, if I'd call it a little text, a little talk, I want to take Hebrews 13:8. That's been the—my theme all through these years: "Jesus Christ the same yesterday, today, and forever."

²⁶ Now, let's just ask ourselves this question. These people come, and I believe that each one of we tonight are just like they were. They'd heard about Jesus, so they wanted to see Him. And I—I don't believe there's anyone could ever hear of that lovely Person of the Lord Jesus but what

his whole heart's desire is to see Him. When I first heard that Name, there's just something, such sweetness to it, I—I wanted to see Him.

Well then, if they was desiring. . . They were human beings like you and I are. And they'd heard about Him, and they'd come up to see Him. And their desire was to see Him, and they had the privilege of seeing Him.

Now, if Jesus Christ is. . . And God forgive me for saying, "if." I don't mean to be sacrilegious, but to make a point. If Jesus Christ is the same yesterday, today, and forever, and we have the same desire, then why can't we see Him, if He's still the same? Now, He has to be the same if the Bible says He's the same.

He's the same Saviour, the same Healer, and just the same as He was. The only thing different in Him, He's now in an invisible body; there's where He was in a visible body. But He promised that, "A little while and the world won't see Me no more, yet ye shall see Me; for I (and 'I' is a personal pronoun), I will be with you, even in you, to the end of the consummation, or the age."

²⁷ Now, if He is the same and promised that, "Ye. . . Now, a little while and the world (that's the kosmos, which means the world order) won't see Me no more, yet ye shall see Me (that's the church, the believer), for I'll be with you, even in you, to the end of the world," then that makes Him the same yesterday, today, and forever. Saint John 14:12, He said, "He that believeth on Me the works that I do, shall he do also." So we see the Scriptures. We can't deny those Scriptures. They are there.

Now, if we haven't faith to make them answer, well, let's just say, "I believe it, but I haven't got faith to do it." That's just like. . . I wish I had faith like Enoch had. One day he walked with God. . . After five hundred years, had a testimony he pleased Him. And just got tired of keeping his feet on the ground, took a little afternoon walk, and went up home with Him. I wished I could do that. But if I haven't got the faith to do it, I'll not stand in somebody's way that has got faith to do it. I thank God for that faith that can do it.

That's the way we must think. We see some being healed; others miss it. What is it? It's just lack of faith; that's all. God doesn't—doesn't treat His children one one way, and one another. It's based upon faith and we must believe it.

²⁸ Now, if Jesus Christ is the same yesterday, today, and forever, then if we could ask that same question. . . Now, here we are, many of you people that's been serving God. . . When I was a baby boy, a sinner, you was serving God. And I think that we have a right to come and ask God that same question that these Greeks asked: "Sir, we would

see Jesus. We want to see Him.” And I wonder this tonight, “Would that be the—would that be what this group of children of God here at Beaumont, Texas, would like? Would you like to see Him? I would sure love to see Him. I want . . .

Is it possible that we can see Him? Do you think so? Certainly. We got many ways we could see Him, if the person’s not spiritually blind. I saw Him this afternoon when the sun was setting. I see Him out on the foamy waves of the deep. I see Him in the morning star, in the evening star. I hear Him scream in the eagle when he comes down across the mountain. I hear Him howl in the wolf. I hear Him—I hear Him bugle in the elk, grunt in the deer. Why, certainly. I hear Him cry in a baby.

²⁹ You know, He was once a Baby Himself. Talk about a sign, Isaiah 9 . . . When they asked for a sign, God gave them a super sign: “A virgin shall conceive and bear a Child. His Name shall be called Counsellor, Prince of Peace, mighty God, The everlasting Father.” It should’ve been striking: Jehovah, a Baby; Jehovah God, a Baby crying in a manger over a pile of manure in the—in the manger. It ought to have been striking: Jehovah, a teen-age Boy playing; Jehovah, driving nails as a Carpenter. Oh, my. And above all: Jehovah nailed to a cross to save sinners, it should been striking.

³⁰ We could see Him. He isn’t dead. Not long ago I was talking to . . . in Mexico. Brother Jack was there that night. About we . . . About thirty thousand people had gathered together, and we were praying. And God was performing signs and miracles. And there was a little woman down there. She had a baby, and the little thing died nine o’clock that morning; and it was about nine o’clock that night, and it was raining.

And—and so, Billy come to me. He said, “Daddy, there—there’s no way of keeping that woman out of the line.” Said, “You just can’t control her.” Said, “She—she’s beyond herself.”

And I said, “Well, did you all give out prayer cards?” And the brother’s name . . . I . . . We just called him Mañana, because he was so slow. So he was the one give out the prayer cards.

Said, “But she hasn’t got a prayer card. He hasn’t got any more.” And said, “She’s been standing here. She didn’t get a prayer card.” Said, “We got a bunch of ushers, and they can’t even keep her out of the line.”

³¹ I said to Brother Moore, “You go down and pray for the baby,” See? Sent Brother Moore down . . . And so, when Brother Moore started to go down, I looked out in front of me, and I saw a little baby—little Mexican baby setting before me, just gooing and laughing. I said, “Wait, maybe I’d better go down.”

And so the little blanket was wet. They brought her; and as soon as she come, she begin crying out, "Padre, padre."

I said, "Just a moment, lady." She couldn't speak English. And she had the baby under a blanket. Put my hands upon the little baby, and I said, "Lord Jesus, just a few moments ago You showed me a vision. Is this that little baby that You showed me? Been dead since that—this morning, and there it was sitting, laughing?" And when I begin to pray, the little fellow begin to kick and scream underneath that blanket. And I said, "Now, don't write it up till you go let the doctor sign the statement that the baby died this morning at nine o'clock." And he did.

Now, what is it? God is Life. He is Life, Eternal Life to those . . . Called back the spirit of that dead baby into that little fellow's body . . .

³² Now, God, if He is so great . . . Here some time ago, up at where I live on the Ohio river, there was a little boy that used to go down to the river. And he would—associated with an old fisherman. He used to come to my church. He had a long, white beard. There was a place just up above us called the Six Mile Island. We used to fish up there, and the old fisherman had his nets and things out up there. So the little boy would ride up the river with him to run these nets.

And so, the little boy went to Sunday school there in the city. And he went one morning and asked his mother; he said, "Mother," said, "last Sunday," said, "my Sunday school teacher was telling how great God is. Said He covers all space; He never did begin, and so forth." Said, "If He's so great . . . If He's that great, then He's greater than I am." And said, "If He's great—that great, He's greater than the mountain. If He's that great, He's greater than the river." And said, "I can see all those things, so why can't I see God, if He's that great?" That's a pretty good question.

So she said, "Now, look, honey. I—I'm not a Sunday school teacher. You go ask your Sunday school teacher."

Well, he went to his Sunday school teacher.

She said, "I can't answer that. Go to the pastor."

And the pastor said, "Why, no, sonny. No man can see God."

Said, "Well, how . . . Him being that great, we can't see Him?"

He said, "No. No one can see Him."

"Well," said . . . He didn't like that answer very well, but he went on, 'cause that was the highest order he could—thought he could go to, was the pastor.

³³ So one day coming down the river with the old fisherman, there come up a storm, and the old fisherman pulled into the bank. And

so after that the storm was over, the—the two started down the river together. And, oh, how the air—so fresh after a rain.

And the sun was going down in the west, and in the east there come a rainbow. And the little boy setting in the—in the stern of the boat, the old fisherman pulling the oars, he noticed running down over his gray beard was great big, white crystal tears. And the little boy looked around to see what he was looking at, and it was a rainbow.

So he never had . . . Religion hadn't been named among them for some time, so, he went up to the front—to the center of the boat and he said to him, he said, "Sir, I'm going to ask you a question that my mother, Sunday school teacher, or pastor cannot satisfy me." He said, "God made that rainbow, didn't He?"

He said, "Yes, sir. He did, son. He gave that a promise that He'd no more destroy the world by water."

He said, "If God is so great, sir, if He's so great, then why can't I see Him?"

³⁴ The old fisherman, overcome by the little boy's question, pulled the oars in the boat, and put his arms around the little boy, and hugged him up to his breast, pulled him up, looked in his face, and he said, "God bless your little heart, honey. All I've seen for the past forty years has been God." He had so much God on the inside, he could see Him on the outside. Now, that's the way you have to see God, is get Him on the inside and let Him look through your eyes.

But you know the church has become more or less like a paralyzed condition. It becomes too common, these things.

³⁵ Here some time ago there was a lady in the—Louisville, Kentucky, I believe it was, and had a little boy. Walking around through the ten-cent store jingling little things and she, trying to show him, the little boy just set staring.

So she . . . Every . . . People begin to notice her. She got hysterical, and she'd say, "Look, honey, look." And the little boy just stared. So she'd go to another counter and get something that ought to attract a little lad of his age, and said, "Look, honey" and he'd just stare. And so, finally so overcome and exhausted, till she just fell over the counter and begin to scream, "No, no, no."

And the people that was in the store went to her and said, "What's the matter, lady?"

She said, "My little boy," she said, "something happened to him." She said, "Not long ago he was a jolly little fellow. But something happened to him, and he just sits and stares in space." Said, "Nothing that ought to attract a little boy of his age will attract him. He just

stares.” Said, “I took him to the doctor, and the doctor said he was all right.” But said, “He isn’t, because he won’t look at nothing that he ought to look at for a child his age.” And said, “He just completely stares in space.”

³⁶ Well, that’s just about the condition the churches is getting into. The things . . . God’s shook every kind of a miracle and sign before the church, and still they set staring in space, just like they didn’t know . . .

God in His great power in these last few years has shook this nation like never before. “Shook the nation,” you say, “the nation of the United States?” The nation—His nation, His Kingdom. God doesn’t promise to shake a nation like that; He promises to shake His church. It’s not a nation shaking message; it’s a church shaking message. He comes to His church to wake them up. The nation won’t believe it anyhow out there.

Jesus never went to a nation; He went to His own. His own received Him not. He never come to a world. Thousands and thousands never knew He was even in Palestine during His visit. But it’s sent to the church.

³⁷ Now, if I’d say to you Methodist brethren, “Is Jesus Christ the same yesterday, today, and forever?” You’d say, “Yes. We have Him in the Methodist church. We know He is.” The Baptists would say the same thing. Each church would say the same thing. We got about—close to about six or eight hundred different denominations, so somebody’s got to be right and somebody wrong. They just can’t be everybody right or everybody wrong. There’s got to be right and wrong there somewhere.

So now, if I approached it in a Baptist standpoint, or in a Methodist standpoint, or a Pentecostal standpoint, or whatever I approached it in, it would be doing discredit to the other brethren. That’s right.

But now, let’s approach it from a fact. Let’s approach it from a Bible standpoint. Let’s find out what He was yesterday. And if we can find what He was yesterday, then He will be the same today. Regardless of our theology, they say He was the same. Now. Well, if we can find out what He was yesterday, then we find out what He is today.

³⁸ Now, if I could go out and get a man, and put nail scars in his hands, and—and thorn prints on his forehead, that would be—that could be deceived, because that—that man could be an impostor. He could be impersonating Jesus Christ. The only way that we’ll ever know what He was, was to find His Life moving in His Church . . . ? . . . let His Life.

If a—if a pumpkin vine bears a pumpkin, there’s pumpkin life in the pumpkin vine. You can’t get gourds off of it, because it’s a pumpkin. If it’s a watermelon, it’s a watermelon comes off of a watermelon vine. If it’s a Christian vine, it’ll bear record of Christ. So let’s find out what

He was yesterday, then we'll see what He is today, and what He will be forever. I think that gives all of us a fair look.

³⁹ Let's go back now to Saint John the 1st chapter, and find out what He was. We're reading in Saint John, and we could go back here to the—the 1st chapter of Saint John and we read this. Now, let's start at the beginning of His life and take a few verses here. And then the first thing you know . . . Tomorrow night we'll pick up some more, and just keep finding what He is as we go along.

But being that we haven't got but just about twelve, fourteen more minutes before we start the prayer line, let's think of what He was yesterday. Now, we find Him here in Saint John.

Like all the other Gospels begin, we find Him at His birth, and we know how mysterious that was—that He was the Son of God, the very Seed of the woman promised in the garden of Eden. And then we find out that at the age of thirty He was baptized in the river of Jordan by John the Baptist.

And when He was baptized, going straightway out of the water, we find that the Holy Spirit, God, like in a form of a dove, coming from heaven in a voice, saying, "This is My beloved Son in Whom I'm pleased to dwell." And the right translation of that, "Who I am pleased to dwell in," 'cause God was in Christ.

⁴⁰ And now, when He came down upon Him He become the Anointed One, the Messiah. We find out then temptation, into the wilderness. And immediately returning from His temptation He went about healing the sick, casting out devils, setting the people at liberty. Let's see then. The first thing that He did was start preaching the Gospel and healing the sick, all those that were oppressed by the devil.

Now, let's take some of His signs. Now, is He a Messiah? Now, we realize that they've had Divine healing even before He come on earth. How many knows that? The pool of Bethesda was a healing sign. And down through the ages they've had all kinds of healing. But there was supposed to be a sign following this Messiah. He had a Messianic sign. And if He was Messiah, which is the Anointed One, the Christ, then there was to be a sign of Messiah follow the Messiah.

There's a sign follows the believer. You believe that? God is a God of signs, wonders, and miracles. And if He was that the first time, He's that the second time, He's that the third time, He's that every time.

⁴¹ Remember, when you read the Word of God, as we Protestants believe it to be the infallible Word of God. . . Then when God is ever called on the scene to act and has to make a decision, the way God acts on that case He has to act on every case thereafter the same. Because . . . I could make a decision today and it could be right;

tomorrow I might make the same decision and it would be wrong, because it was wrong at the first place, maybe. But when God ever makes a decision, it's perfect. 'Cause we are finite, we make mistakes. God's infallible, and infinite, and cannot make a mistake.

Therefore, what God said is perfectly right. And if He was ever called on the scene to save a sinner, the attitude He took towards that sinner, He will have to take the same attitude towards every penitent sinner from thereafter. If He was called on the scene to heal a sick person, the attitude He took towards that sick person, every sick person comes to Him He must act the same way, or He did wrong when He acted the first time. There's God. Is that right?

So what Jesus was yesterday, He has to be the same today, or He was wrong yesterday. His Messianic sign that He showed to the people then, if that was wrong, then He—He'd have to say the same thing today. And if it isn't . . . It has to be right, because He was God. And now . . . If He was right then and that was a sign, it's the same sign today, and will be forever.

⁴² Now, we'll take some of His actions. Immediately after He started preaching there was Andrew, you know, and them that started to follow Him: asked Him where He lived after he seen Him on the Jordan that day, was baptized of John. And then Andrew went and found his brother Simon, and brought Simon to Him. "Come see now. We found the Messiah."

Simon was a fisherman. And when he come up into the Presence of the Lord Jesus, standing there, what was the first thing Jesus did? No doubt looked him straight in the face, and said, "Your name is Simon. You are the son of Jonas."

Peter had been taught, Simon, rather . . . He was called Cephas after that, which is interpretation, "a stone." What was he? He believed that, because he had a father that had taught him, that when the Messiah come . . . The real true Jew believed that when the Messiah come, He would be a prophet.

⁴³ The Jew always believed in their prophets. We know that, because Moses said, "The Lord your God shall raise up a prophet liken unto me." He was the God-prophet, the Master prophet, the God of the prophets. But His sign was to be a prophet, and they were watching for that prophet. Don't you remember, he said, "Art thou that prophet? Art thou that prophet?" They asked John, "Are you that prophet that was to come?"

He said, "Who does men say I am?"

"Some say You're Elias, or Moses, and some that prophet that was to come."

They knewed that He was to be a prophet. And when Simon, Peter . . . When He told him, “Your name is Simon, and your father’s name is Jonas,” he knew right quick that was the prophet that had been prophesied of coming. That was a sign of Messiah to him, although he didn’t have enough education to sign his own name. But he fell at the feet of Jesus, and was give the keys to the Kingdom later, because he received God. He knowed what was to follow Him. He knowed that that was God: sign of a prophet.

⁴⁴ Then there was one standing by, by the name of Philip (coming right down the 1st chapter of Saint John), and Philip thought this was wonderful. And when he seen this, he was satisfied that that was the prophet that was spoke of, the Messiah. So if that was Messiah yesterday, and the sign of Messiah yesterday, it’ll be sign of Messiah today if He’s the same Messiah. Right. He’d be the same thing. That’s how He declared to them that He was Messiah.

Now, Philip had a good friend by the name of Nathanael. Was you ever in Palestine to see where the places was? About fifteen miles around the mountain. He run over there. And this friend’s name was Nathanael. So when he goes over to find Nathanael to tell him this good news. . .

⁴⁵ There’s something about it. . . If you’re ever convinced that Jesus is the Christ, you can’t keep it to yourself. You’ve just got to tell everybody about it. That’s right. I just can’t see how people can find this wonderful love of God, and hold still with it. Oh, my. I asked somebody not long ago (said they’d been a Christian for so many years); I said, “Does your neighbors know it?”

Said, “No, we kind of keep it to ourselves.”

Oh, my. You can’t do that. Oh. A sister in our church used to sing—sing a song, “I’m running, running, running. I want to tell it.” Well, that’s about right. You just got to tell somebody. You can’t stand still. Something has happened and you know it’s happened.

⁴⁶ So he was convinced that that was the Messiah. Let’s take a little drama for a moment. I can see Nathanael take out around (about a day’s journey), around the mountains, over the cobblestones, and finally come to the house where Nathanael lived. He knocked at the door. And so, Mrs. Nathanael come to the door. She said, “Why, Philip. Well, I’m glad to see you.”

Said, “Where’s Nathanael?”

“Well, Philip, he’s just took a walk out in his—his orchard out there. He—he’s back there somewhere. You’ll find him. He’s looking over his—his olive grove back there, or fig trees, and so forth. He’s back there in the grove somewhere. You’ll find him.”

47 And I can see Nathanael going down through there, Philip, rather, trying to find him. After while . . . He was on his knees praying. (That's a good place to be. So . . . And usually that's when you find Christ, when you're on your knees. That's a good way. See? Stay on your knees a lot. It's good.) And when he was under this tree praying, I can imagine . . . Of course, Philip, a Christian gentleman, why, he just stood and waited till he got through praying.

Now, I can see Nathanael get up, and dust off his knees like that, and saying, "Oh, bless the Lord, that . . . I thank you, Lord." He turned around and said, "Philip."

Now, he didn't say, "How's all the orchards getting along?" (See?), or "How's all the folks? And how's John, Joe, and all them?" you know. He didn't say that. He said, "Come, see Who we have found." Oh, he was just bubbling over. He had to say something about it. I like that.

Oh, I believe the Holy Ghost really fills till it's bubbling over. David said his cup runs over. Some, when the Holy Ghost gets a hold of you, you just bubble over. He didn't have no time to talk about the farm. He said, "Come, see Who we have found, the Messiah. We have found Messiah, Jesus of Nazareth, the Son of Joseph. Come, see Who we've found. This is the prophet that was spoke of."

48 I can imagine this dignified orthodox believer said, "Now, wait just a minute, Philip. I—I know you to be a good man, a good man. What kind of a tantrum have you gone off on? What deep end have you fell into? Now, there's something wrong with you somewhere. I've always knowed you to be a good sane person, so why are you coming up here with something like that, that you found somebody, Jesus of Nazareth, you said, a city of Nazareth?"

Well, now, we know the Messiah's coming. And then, if Messiah would come, you know what'd happen? The corridors of heaven would open up, and He'd come right down to the head of our denomination. Yes, sir. He'd drive right up on the—the canopies of—of the temple. And if He didn't come to our denomination, that ain't Him. Now, that ain't Him. He's got to come to ours."

You know, all them Nathanaels isn't gone yet. So . . . "He's just got to come to our group or He isn't coming at all." But you know, God does things the way He wants to, and it's not . . . ? . . . It's His way.

So we find him saying, "Now, could any good thing come out of Nazareth?"

And I think Philip give him the best answer that any man could, said, "Come, see. Come and see. Don't stay home and criticize. Come, see for yourself." That's the best.

"Oh, our . . ." He never . . . Our denomination's not sponsoring it. We're not in the—cooperating with it, so I'll just stay home, and . . ."

Well . . . ? . . . you'll never know then. That's all. See? "Come, see."

"Search the Scriptures," Jesus said, "They are they that testify of Me." See? Find out whether it's right or not.

So he said, "Come and see."

⁴⁹ Now, I can imagine . . . Let's break in on their conversation as they go along the side of the road. I can hear Philip say to Nathanael, "Nathanael, you can't believe that?"

"No."

"Well, doesn't the Scriptures say that the Lord our God shall raise up a prophet liken unto—unto Moses?"

"That's . . . Yes."

"Well, is the Messiah going to be a prophet?"

"Yes, He will be a prophet."

"Will He show a prophet's sign?"

"Yes, He will show a prophet's sign."

"And that'll be the Messiah sign?"

"Yes, it will."

"All right. Now, you know that old ignorant fisherman down there we bought that fish from that day, he didn't have enough education to sign your receipt?"

"Yeah, yeah, I remember that. Oh, yes. Andrew's brother, Simon."

"Yes, that was him; big, old, burly-looking fellow, bald-headed, greasy apron on."

"Yep, that was him. Couldn't sign the receipt. Yeah, that's right."

"Well, you know, he come up before this One that we know to be the Messiah. Do you remember what his father's name was?"

"Oh, sure. I had fellowship with him:. Jonas. Yes, I know him Jonas."

"Well, as soon as he walked up in front of this man, He looked at him and said, "Your name is Simon, the son of Jonas." Now, what about that?

Philip said, "Aw . . ." I mean, Nathanael.

Philip said, "It wouldn't surprise me if He wouldn't tell you who you are, when you come up there."

"Aw, now wait. I—I don't know about that. Huh-uh, no."

⁵⁰ After while they arrived. And maybe Jesus was standing in the prayer line; or—or maybe they come in the prayer line. I don't know. But maybe they—he was back out in the audience. Wherever it was, when he walked before the Lord Jesus, Jesus turned and looked at him, and said, "Behold, an Israelite in whom there's no guile." That took the wind out of his sails.

Now, you say, "Oh, sure, the way he was dressed . . ." No, no. All the easterners dress the same. They wore those robes and turbans and so forth, dark race of people. Said, "Aw," said, "behold an Israelite in whom there is no guile." (If I'd say it: a good, honest man, good, religious, honest man; an Israelite.)

And it astonished . . . ? . . . stung him a little. He said, "Rabbi (means teacher), why, when did You ever know me? Why, You don't know nothing about me. I've never seen You in my life, and You never seen me in Your life. How do You know that I'm an Israelite and an honest man?"

Listen. He said, "Before Philip called you, when you were under the tree, I saw you." What eyes, what eyes. Death cannot dim them. They're alive for evermore. "I saw you (fifteen miles around the mountain, the day before). I saw you."

What was his response? "Rabbi, Thou art the King of Israel. Thou art the Son of God, the King of Israel." He never had any question. His name's immortal tonight among men. Fell down at His feet, "Rabbi, Teacher, You're not merely a man. You're the King of Israel. You are the Son of God. We know that Messiah was to do that."

⁵¹ There stood some by though that didn't believe that, you know. They had their hands behind them. They had to answer to their congregation, because the congregation was going to bring them the question about it. They said, "Ahem [Brother Branham makes a sound with his throat—Ed.] of course this man only does this by Beelzebub. He's a fortuneteller. See? He does this by Beelzebub."

Jesus said, "I forgive you for that. But the hour is coming when the Holy Ghost will come, and He will do the same thing; and one word against It will never be forgiven, neither in this world or the world to come." So you see where we're standing. Said, "I'll forgive you. You speak that against Me, I'll forgive you," because they called, they said, the Spirit of God an unclean spirit, classing the Spirit of God . . . discerning spirits . . . And a prophet, the God of eternity, standing there and making Himself known in a sign that was promised to it, the Scriptures being fulfilled in their very eyes; and so denominational-bound until they . . . "Well, He didn't come to our place, so it's the

devil.” Yeah. See? We could really go to town on that in a little bit. That’s these men’s place.

But notice, that was it. They said that the Holy Spirit would come someday and do the same thing. Now, that’s the way . . .

⁵² Remember, there is only three tribes of people on the earth, if we believe the Bible: Ham, Shem, and Japheth’s people. That’s Jew, Gentiles, and Samaritan. Remember Peter with the keys on the day of Pentecost? Then right down to the Samaritans, and up to the Gentiles, and that finished it: Jews, Gentiles, Samaritans.

Now, we Gentiles, Anglo-Saxons, was not looking for no Messiah. He only comes to those who are looking for Him. Oh, I’d like for that to go home. I hope that stands as high as the trees down here before you. That . . . You can’t look without seeing it. He only comes to those who are looking for Him. We Gentiles wasn’t looking for none; we wasn’t looking for a Messiah. But the Jews and the Samaritans was. Well, we see how He made Hisself known.

⁵³ Oh, many other places we could take you on down, but let’s turn over another page. We find then where He passed through a pool of Bethesda. And a few days before that a little woman . . . She tried to get in the prayer line. She didn’t have no prayer card, I suppose. And so, she believed that if she could touch Him, that she’d be healed. And so, she couldn’t get up to Him, and all the people were around Him. And first thing you know, why, she slipped through and touched the border of His garment. And He stopped and said, “Who touched Me?” Somebody touched Him.

Peter rebuked Him. And He said, “But I—I perceive that I got weak. Virtue went out of Me.” He looked around over the audience till He found her, and told her of her blood issue had stopped, because her faith had saved her. Now, He never done it; her faith in Him done it. Oh, you see it? Her faith, “Thy faith hath saved thee.”

And I want men here who’s more eloquent about this, Brother Moore, and many of these other ministers . . . That same word there is “Sozo,” which means “saved,” for body or soul just the same, physically saved or spiritually saved, the same way you do it. She touched Him.

⁵⁴ Now, you say, “But Brother Branham, I know what He . . . She touched Him. Wonder if I could?”

The Bible says that He right now is a High Priest that can be touched by the feeling of our infirmities. Is that right? Well, if He’s the same High Priest, if you touched Him, He’d act the same way. So reach up and touch Him tonight with your faith.

It wasn't . . . she . . . Well, you say, "I ain't close enough to put my hands on His garment." It . . . That—that wasn't what done it. He couldn't have felt that. The Palestinian garment has a underneath garment, and a big robe that swings out. Dust kicks up under that robe. That's the reason they had feet washing and so forth—to get the dust off their feet. So they—the—the Palestinian garment out like that, she never touched the—touching that border.

Why didn't He feel all these that had their arms around Him? "Hello, Rabbi. Glad to meet you, Reverend," and so forth. Why didn't He feel them? They touched Him more than she did; but He touched the—she touched the inside.

Said, "I felt virtue go from Me."

⁵⁵ Few days after that He passed through the pool of Bethesda, and there was a man laying there that had an infirmity. There were all kinds of people there: lame, blind, halt, withered, every kind of an affliction. Jesus walked right around through them all, looking around, until He seen a man laying on a pallet. (I guess they'd call it that. All of us Southerners know what a pallet is, don't we? I was raised on one.) So lay—laying on a pallet, laying there, and he wasn't crippled, blind. He had . . . Let's say he had prostate trouble, or he might've had TB. It was retarded. It wasn't going to kill him. He'd had it thirty-eight years.

Jesus looked around until He found him. And He said, "Will thou be made whole?"

He said, "Sir, I have no one to put me in the water. When I'm coming, somebody outruns me and gets in the water first (See?), ahead of me; steps down ahead of me."

He said, "Take up your bed, go unto your house." See? What? The Bible said, "For Jesus knew . . ." See?

Now, He was questioned on that—John 5 and John 5:19. When He was questioned, He said, "Verily, verily, I say unto you, the Son (the body), the Son can do nothing in Himself but what He sees the Father doing. For the Father worketh and I worketh hitherto. I do nothing until I see." Then if He saw it, He saw the Father by vision doing the work. God showed Him by vision what to do, and He went and done it.

⁵⁶ Look at the resurrection of Lazarus, when He come to the grave. You notice at the grave, He said, "I—I thank Thee, Father, Thou hast already heard Me (He knowed what was going to happen.), but I say it for these that stands by. Lazarus, come forth." Lazarus raised. Oh, my. Sure, because He had seen it done. He said He did nothing till the Father showed Him. He never said anything about virtue leaving Him then. How greater a miracle that was than the woman. But you see that was God using His gift. That was a woman using God.

⁵⁷ [Blank spot on tape—Ed.] . . . but she had to come when she could. So she comes up with her waterpot, and perhaps thinking what she'd . . . about the night before. And she let the pot down to get the water. When she windled it up like this with the windle, and set it down, she looked . . . She heard somebody say, "Woman, bring Me a drink." And she looked over, and there sat a Jew setting over there.

Now, she was a Samaritan. She said, "It's not customary for you Jews—you being a Jew here, ask me, a Samaritan woman."

He was a young fellow. Well, He was really only thirty years old, but the Bible claims that He looked fifty. You know that? I guess His—His work grayed Him up a little. He said, "You're . . . over in Saint John 6, he said, "You're a man not over fifty years old and say you've seen Abraham?"

He said, "Before Abraham was, I AM." That's right. That's right. See? Now . . . But He looked fifty, I suppose. Said, "You're a man not over fifty years old."

Now, but when she seen this Jew sitting there, she said, "It's not customary for You, a Jew, to ask me, a woman of Samaria, such a thing as that. We have no dealings with one another."

He said, "But if you knew Who you were talking to, you'd ask Me for a drink."

She said, "The well is deep."

⁵⁸ Now, what was He doing? You'll have to take my word for this. He was contacting her spirit. He was trying to find her spirit. See, the Father had sent Him up there. He had need go by Samaria. But when He got up there, He didn't know no more to do than wait. And then, here she . . . Say the same thing here tonight. Father sent me to Beaumont. I have to wait to see what He's going to say. I—I don't know. See? Just wait. Now, we find out after while whether He did or not. See?

And then, He set down there and talked to her. What was He doing? Contacting her spirit, and He found where her trouble was. Anybody know what it was? Sure. She had five husbands. Six, really. She had five husbands . . . "The one you're living with now is not your husband." All right.

And He said, "Woman, go, get your husband and come here," (after He found her trouble).

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

"Oh," said, "you've said the truth." Said, "You said the truth, because you've had five, and the one you're now living with is not yours. So therefore, you said the truth."

⁵⁹ What did she do? She wasn't like some of them self-styled priests with their collars turned around, with all the theology in the country. She knowed more about God than half the preachers in the United States know, and her in that condition. She turned around and said, "Sir, I perceive that Thou art a prophet." Amen. Said, "We know, we Samaritans, we know that that'll be the sign of the Messiah." That right? "We know the Messiah, which is called Christ, when He comes, He will tell us these things. But Who are You?" Oh, my.

He said, "I'm He that speaks to you."

Brother, she drank from a new fountain then. She left that waterpot there and run into the city as hard as she could. Listen what she said. "Come, see a Man Who's told me the things that I've done. Isn't this the very Messiah?"

And the Bible said the men of that city believed Christ because of the woman's saying. If that was the sign of the Messiah yesterday, it was the sign of Messiah today. Is that right?

⁶⁰ Now, one more quotation. It's a little long, but you forgive me for just a minute longer. This is church; I suppose they don't have to close at no certain time. I want you to get this one more quotation, then we'll close.

Now, did you notice, that sign never was performed before a Gentile. They wasn't looking for Him. It was gone . . . It was a sign to the Jew and to the Samaritan. But the Gospel never even come to the Gentiles until Peter went up and preached to them, Acts 10:49 there. See? They were heathen.

So He didn't come to unbelievers. He came and showed His Messiah sign to the believers. Now, listen close. And you outside audience, put on spiritual thinking now, because you're going to have to read between the line here, then I'll close.

⁶¹ Now, when He was on earth here, they asked Him what would be the sign of the coming of the end of the world. And He said, "As it was in the days of Sodom . . ." First He said, "Of Noah," the rain. And when He said about Noah, He went ahead and give what happened in the days of Noah: about the morals of the people, how immoral they would be, about they were eating, drinking, marrying, given in marriage. Then He comes to Sodom. He said, "As it was in the days of Sodom, so shall it be in the coming of the Son of man." Now, listen close.

Now, notice, Abraham represented the elected and called-out people. There's always three classes of people. Keep them in mind. Lot represented the lukewarm, formal church. The Sodomites was the

world. And Abraham had separated himself from all that unbelief and had come out.

[Blank spot on tape—Ed.] . . . the elect church. Now, remember, in the three Angels that came to meet Abraham . . . They were three Men, and They were three Angels of God. One of them was God Himself.

⁶² Some minister said to me not long ago, “You don’t mean to say that was God?”

I said, “The Bible said it was God. Abraham called Him Lord; capital L-o-r-d, Elohim. He ought to know. He was the one talking to Him.”

He said, “Well, that was just a theophany.”

I said, “A theophany don’t eat a calf and drink buttermilk.” That’s right. He was God. The Bible said He was. He was God, brethren. These three Angels . . . He said, “Why, do you mean they were Angels?”

I said, “Sure.”

“In dusty clothes and eating?”

I said, “Sure. You just don’t know how great our God is. He wanted to come down to investigate the situation down in Sodom. So I can imagine . . .”

⁶³ What is our bodies made out of? Sixteen elements: potash, and calcium, and petroleum, cosmic light. He just reached over and got sixteen elements, and went, “Whew,” [Brother Branham makes a blowing sound—Ed.] blowed it together and said. “Come here, Gabriel. Step in here.” Sure. Blowed one over there for Michael, blowed another one for Himself. He just stepped in and come down.

Oh, I’m so glad I know Him. One of these days when my body’s just dust blowing on the earth, He will, “Whew, [Brother Branham makes a blowing sound—Ed.] come back.”

I’m so glad to know the God of that type: just blow it together, that’s all. “Come on, now. I promised you. You was faithful over a few things, I make you ruler over many.” See, heir of all things through Christ . . . He just don’t realize Who He is, how great He is.

⁶⁴ And He come down. And I want you to notice, two of those Angels (a modern Billy Graham, and so forth) went out and preached to the Sodomites. Is that right? And there was only one miracle they performed: smiting them blind. And the preaching of the Gospel smites blind them who doesn’t believe. But He showed that sign to them down there, the Gospel being preached, to “come out.”

He didn't call Abraham out. He was already out. Oh, I'm so glad. Abraham represented the elected Church, the called out church. But One stayed behind with Abraham, and He done a sign. I want you to see what kind of a sign He done to the elected Church.

Now, you see, they had the Gospel preached to come out of that place down there.

⁶⁵ But this One stayed behind with Abraham. Said . . . [Brother Branham clears his throat—Ed.] Now, remember, He was a Stranger, had dust on His clothes. He come from a foreign country, yeah, way away. And He said, "Abraham, where is your wife Sarah?" How did He know that he was married, and how did He know he had a wife named Sarah? "Abraham, where is your wife Sarah?"

Now, the Bible strictly states that he said, "She is in the tent behind you," behind the Angel. The Angel was God in human flesh. Watch. Said, "She's in the tent behind You."

Watch this. "I will visit you according to the time of life." And Sarah laughed within herself; not out loud, went . . . [Brother Branham demonstrates—Ed.] on the inside of the tent. And with His back turned to the tent, He said, "Why did Sarah laugh?"

⁶⁶ What kind of a telepathy's that? What was it? It was a sign that she's just ready to burn. Now, He said, "As it was in the days of Sodom," and the world is in a Sodom condition now. Just before the fire fell, the Angel of the Lord comes back and dwells in human flesh, and does the same sign to give the Gentiles the same Messianic sign it did to the Jews and Samaritans. Do you see it? He's got to.

If He lets this church coast through on just mere theology, He'd give them a favor and a sign that He didn't permit to us. And if God is the same (and He is the same), He will do the same and act the same to each one of His children; and to every generation He has to be the same. If that was His sign in that day to the Jews, Samaritans, at the closing of their day, this is the closing of our day. The Gospel returns again to the Jew pretty soon. He's waiting right now for it, just waiting for the sign to appear to him, and then He will return which . . . Elijah and Moses will do that, Revelation 11, you know.

⁶⁷ Now, but then the Gentile church is at the end time. Is that right? We believe that, that this is the end time, and the Sodom burning is close at hand.

Why, the atomic bomb's already in the hangar down there with the world's name wrote on it. That's right. She's going to burn. Don't worry about that. It's going to burn. It's ready right now to be set off at any time. Just let some fanatic pull a . . .

One of these missiles, one of these days, is going to get in somebody's screen, and then everybody's going to start turning loose in every nation. Then it's here. But before that happens, the church is going home. The church is going home. It'll never be in that. Now, do you understand? But just at that end time this sign is to appear again.

⁶⁸ [Blank spot on tape—Ed.] . . . it was in Sodom. The elected Church, not the lukewarm (They got theirs.), but the elected, called out church . . . Can you read between the lines? See? Called out Church will receive that sign, and that was the sign of the Messiah. It's the sign of the Messiah among us.

We're not Messiah, but the Messiah lives in us which "Messiah" means "the Anointed One," and it's got to anoint all of us. If it anoints one with a sign, and the other one doesn't believe it, what good would it do? It's got to be all of us together. And together, if Jesus Christ will appear here tonight and do the same Messianic signs that He did back there before the Jew and the Samaritan, would you receive Him as your Saviour and as your Healer? Would you? That's a big statement. Receive Him as your Saviour. Now, remember He cannot heal. His first thing, He wants you to believe it.

⁶⁹ He's got ordained men here to do that, but besides that, God put four God-called offices in the church: Apostles, which is actually missionary. "Missionary" means "one sent"; "apostle" means "one sent". All right. A missionary is an apostle. All right. Apostles, prophets, teachers, evangelists, and pastors, I mean five instead of the four. It's five offices God ordained and put into the church. You believe that? All right. Then if we believe there's apostles, prophets, teachers, pastors, evangelists, there are four offices.

In each local church there's twelve, or, nine spiritual gifts, First Corinthians 12, nine spiritual gifts that operates through the body. See, God's put every preparation to keep that church just as clean as it can be, without spot or wrinkle. We're at the end time, Gentile people. We're at the end time.

Now, I believe that Jesus Christ is still the Messiah. I believe if He'd come down there before Sodom and stood at the elect church . . . Remember, He never went down in Sodom. He came to the elect, to the church. These gifts are not sent . . .

⁷⁰ Say, "Why don't you strike the big nerve centers?" The nerve centers is God's people. See? Come to the churches, the little places. It don't have to be flowery and . . . That's what it is. Jesus wasn't a showman.

They said to Him, "Why don't you come up to Caiaphas? Why don't you go up here at Jerusalem, show yourself?"

He said, "Your time's always; mine hasn't come." Jesus wasn't a showman. He didn't show off.

Said, "You dwell in that bunch of holy-rollers down there, a bunch of fishermen, and so forth. Come up here to the high class people."

He came to those that God sent Him to: elect. We do these things because we're led to do these things. God does the leading of His children. I hope you caught that.

⁷¹ Now, if He's the same yesterday, today, and forever, then as far as healing. . . Anyone comes and says they can heal you, that's wrong. That's unscriptural. He's already done it. If men says He can forgive your sins, he's wrong. They're already forgiven. See? They're already forgiven. You just have to accept it.

But there's pastors who can lead you. There's teachers who can teach. There's evangelists; there's other things. And there's prophets and all these different things. And in the last days, this sign of the Messiah was to appear in the church.

Now, remember, how many ever seen that picture that was taken over here at Houston? Yes, sir, it's all. . . It's here somewhere now, I guess. See? Now, it's been taken all over the country, the same thing every time. See? Now, it's a Pillar of Fire.

⁷² Now, when Jesus was on earth, how many believes that He was that Angel that was with them in the wilderness? He said He was. He's the Angel of the covenant. And here He said, "I came from God and go to God." Is that right? Then when He died, rose, and resurrected. . .

And one day Paul, or, Saul was on his road down to Damascus, and a Light struck him down, another Light. Peter. . . had come into the building, the prison, and let him out. And this Light come into—to—struck Saul down on his knees. And He said, "Saul, Saul, why persecutest thou Me."

He said, "Who are You, Lord?"

He said, "I'm Jesus. I come from the Pillar of Fire. I return back to the same thing I was." Is that right? Now, the Bible said that's true.

Well, then, if this is the right kind, if it is the same Pillar of Fire, then it'll do the same things He did. If that Pillar of Fire that's with us tonight, if that's the Spirit of Jesus Christ, it'll act in you the way it acted in Him. See what I mean? Then that makes it truth. Now, if we can see Him come on the scene and act exactly like He did, would every one of you believe it was the Lord Jesus? Let us pray.

⁷³ Heavenly Father, look like I could talk all night, such a wonderful group of people, their hearts just so—just like receptacles, Lord, just pulling from you. How I love that, Father. And to know that I believe

that this is the Abrahamic, the church, the called out, the elected Church with the Gospel truth, preaching it.

Many, Lord, may not be able to crawl into the different signs, as I said. But they don't stand in others' ways who do. Lord God, they believe You. They believe the—the Word. Many of them was preaching when I was a little boy. And here, standing here tonight before such men, men who hold the Gospel truth in their bosom. Women . . . They got their wives here, their loved ones, children, their sick and needy. They stood for this.

They . . . Years ago they was outcasts, ousted from the other churches, stood on a corner with a tambourine in their hand; some of the women not even enough money to buy stockings. They stood there with an old guitar in their hands, and strummed it, and proclaimed the message.

⁷⁴ God, the hour's come now. The hour is here. They paved the way, made straight the path in the wilderness. We pray that the Messiah of God will ride down that path tonight, down into their midst. Show us, Lord, Your Presence. "Sirs, we would see Jesus." —this Jesus that they talked about, and stood under persecution of His Name. Lord, appear in their midst tonight and show that You're still that same Messiah, that You're not dead.

You raised from the dead and You live in Your church. You're the One that's with them all along. Grant it, Father. Just let us see You, and every one of them will believe, Father. We commit ourselves to You. We pray that You'll grant this blessing through Jesus Christ's Name. Amen.

⁷⁵ Now, I'm going to ask you now, if everybody will just remain in their seat now for a few minutes. Now, I can stand here and talk of these things. But now, are they true? That's the next thing. Are they true? Many of you has never seen it, but you still believe it. See? You still believe it anyhow. But now, I don't know that He will, but I'm trusting that He will. And if He does act and do the same way that He did when He was here on earth . . .

Now, the only way He can do it is for me to submit myself to Him, just yield myself and get myself out of the way, and you get yourself out of the way. Now, that's the only way. Together then we'll see the Messiah. Just yielding myself won't do it. Just . . . You have to yield yourself and I have to yield myself, and together the Messiah works among us, because we're His people, chosen, sanctified by His Blood. The Holy Spirit dwells in us, and He just . . .

Like that little button being the Holy Spirit, when it come in baptismal form, then it just begins to spread out. When we get all

the roots of bitterness and evil away from us, God just takes over and begins to move.

⁷⁶ Look at this microphone. That microphone is a—is a mute without something speak in it. That ain't the microphone speaking; that's me. So it couldn't be me speaking; it'd be Him, 'cause . . . See? It couldn't be you speaking; it's Him. See? We know nothing of the future.

We know not . . . I don't . . . There's not a person, since I've been setting here looking in this building, that I know, 'less it'd be Brother Moore, and Brother Brown here, and Brother Mercier, setting behind me, my son setting there.

I might know some of you men if I'd . . . You'd tell me who your name was, or tell me where we met . . . I don't know, be more likely to know the preachers. How many out in this audience knows that I'm a stranger to you? Raise up your hand, don't know nothing about you, know nothing of your harm, your diseases, or troubles, or so forth? See, everywhere.

⁷⁷ Well, wait a minute. I believe you—you give out cards. All right. We'll try prayer cards first. Now, we can't bring too many up here at a time. What was it, Billy? Was it A? Prayer card A. Now, that's A 1 to 100. We'll have to start from somewhere there. If we start from some place, maybe tonight; tomorrow night, another place; next night, somewhere else. Just 'cause . . . We . . . Used to, we'd start . . .

I—I gave my cards, many of you remember, down in here. I used to . . . I give them to a fellow one time and they caught him selling prayer cards to get somebody up in the prayer line. I stopped that right quick. I put my brother on it. Now, then my son come along. I put him to give them out, and trusted men. Then I'd come along . . .

For a while I'd have little children like this to stand up, like I'd have little Junior here, I'd say, "You stand and start counting, Junior, and wherever you stop counting, that's where I'll call from. Huh. Believe it or not, we're still human. Mama had Junior stop right at her number (See?), right where it was at. So I couldn't do it that way. Complaints come up. So one night in prayer the Holy Spirit just said . . .

⁷⁸ And then, the first thing I do it . . . The first meeting, I went down and give out everybody a prayer card. I give each pastor a hundred prayer cards to give out to his . . . I believe that's the way we done it here the last time, I believe, in the Beaumont meeting. But the first man got his group in. That settled it for the rest of them. See? So you couldn't do that. The only way, justly, we found to do it was to give them out every day. Every . . . And if a fellow . . . if you got prayed for, you had to come the first meeting or you was out. Fellow come the second day, he couldn't get a prayer card. Third day, no matter what it

was . . . He was obligated to pray for them first. See? So they didn't get in the prayer line.

So now what we do is give them out (have been for years), give them out all together every day. And at that night we come down, just wherever the Holy Spirit starts to deal with me. Sometimes I counted how many's on this and how many's on this side, and divide them by this side, start like that, anywhere, we don't know. Just wherever the Holy Spirit puts on my mind, then I know.

⁷⁹ The man comes up to give you the prayer card . . . The boys will come up before you first and take these prayer cards and mix them, every one, up before you. Then come out and give it. You might get number seven, you get forty-five and you get one hundred, and like that. The next man to you . . . They're all mixed up. So therefore when I come down, then that's double checked, that no one can say, "Well, they're selling prayer cards to get somebody in the prayer line." We can't do that.

See, they're just all mixed up together. And then the Holy Spirit goes right on out and picks out those out there that haven't even got a prayer card (See?), foretells things. No, see, it's just the idea to get somebody up here so I can get the anointing on—on me, and get the anointing on you, get the Holy Spirit . . .

⁸⁰ So tonight let's just start from number 1 for the first, to begin, see how many we can get up. Number 1, who has prayer card number 1? If you can't walk now, when your card's called, some of the brethren here will help you. Prayer card A number 1. Where's it at? Look at your prayer card now. Prayer card A number 1. Are you sure you give out prayer cards? Oh, I'm sorry. All right. Have the lady come over here if she can walk, if she is able to get up.

Number 2, who has number 2? Raise your hands quickly so we can see. Right here. Come right here, sister. Now, if you can't get up, just raise your hands and we'll come pack you. See? Number 2, Number 3, would you raise your hands? This lady? Number 4. Number 4 . . . We do this to keep order.

Let me show you something. How many in here wants to be prayed for, raise up your hands, all over the whole building. All right. Who wants to be first? There you are. See? You have to do it. You just have to, to keep order. Number 1, 2, 3, 4. Who has prayer card 4? All right, come here, lady. Number 5, who has prayer card number 5? Come right over here, lady. You all line up now. Number 6. Number 6, back here. All right. Number 7. Prayer card number 7, would you raise your hand? Prayer card 7.

⁸¹ Watch . . . Somebody look at these people. There's a little crippled boy setting over here, and two women, and three over here in wheelchairs. Watch their prayer cards now. See? Number 7. 1, 2, 3, 4, 5, 6, 7. Number 8. Number 8, would you raise up your hand if you can. Way back. Number 9. All right. 10, number 10. 11, that's right. That's the way. 11, 12, 13, 14. All right. 14, is it over there? 15, 15, 16. All right. 17, 18. I missed it. 18, 18. Prayer card 18. Well, that's enough. Let—let them stop right there for a minute. We can start praying for these then. Now, remember, as your prayer card's called, fall right in line. All right.

Now, now . . . Here sister, no, you—you get . . . Is it . . . What number have you got there? Eighteen. Go right back there in the line right there. Just right back there, the boys will put you in the line. Here, right through here. Come through here, lady, around this way. Come up this way.

⁸² Now, how many in here doesn't have a prayer card, and yet you're sick, want God to heal you? All right, raise up your hand. All right. I'm trying to get a idea of where you're at: just about general everywhere. All right. Now, if you don't have a prayer card, I'll tell you what I want you to do. You without a prayer card, you do this: if the Lord begins to heal the people on the platform, then you look up here, and say, "Lord, he told me . . ."

And let's ask these ministers here. Does the Bible state now that Jesus now (in the Book of Hebrews) is a High Priest that can be touched by the feeling of our infirmities? Is that right? Well, then, if He's the same High Priest, if you touched Him, how would He act? The same way He did yesterday, if He's the same yesterday, today . . . Then He . . .

Now, that doesn't make us Jesus. See? That just makes us His servants. See, we are His vessels that He is working through us. He—He uses men for His—His vessels to work through. Isn't that right?

All right. I want each person to keep in your position, keep real quiet, keep praying. Now, I don't say that it will happen. Now, remember. If I . . . Let's see, where is it? Brother Jack, help him, help him with something. Well, here, he comes. All right, come . . . ? . . .

⁸³ Now, now these people here . . . Now, each one in the prayer line, I want to look at each one of you. Now, they're all strangers to me. I don't know them. If I'm a stranger to you all, hold up your hands, that is, I don't know you, know nothing about you, or anything. Now, bring this lady here, please. Can you hear me all right? Now, sometimes when that anointing strikes, I—I don't know how loud I'm talking. Can you

hear me all right back there? The acoustics . . . If I was talking like this, could you hear me yet? See?

Now, isn't this a wonderful thing? Here this Bible's got to be found to be the truth or wrong. The promises of God has got to be found to be truth or wrong. Now, here's these people raised their hands that they don't know me and I don't know them. You all have your hands up.

Now, I tell you, if you're the least bit in doubt, just say, "Lord Jesus, that man doesn't know me, and I know he's just a man. But I'm going to touch Your garment, 'cause I haven't got a prayer card. I'm going to touch Your garment. Then You turn him around and speak to me like the woman that touched Your garment. Speak to me, and then that'll—that'll convince me all my life. See? I just ask You to do that if he becomes anointed." Now, would you see Jesus? How would you see Him? As He moves through us. Now, be in prayer.

⁸⁴ Now, I don't . . . When I say be reverent and quiet, I don't mean . . . When—when we're standing here (See?), I'm watching. Don't nobody take a picture, 'cause it's a light. Last Sunday, a week ago, this same Pillar of Fire stood in my church for fifteen minutes. Hundreds of people stood there crying, falling on their knees, and everything. Stood right there, fifteen minutes, right before the whole audience. They looked at It.

Brother Gene, you was there, wasn't you? Brother Leo? No, let's see, you were down here. That's right. You was down here in the south. Brother Gene, some of the . . . Brother Sothmann, he's supposed to be around here somewhere, Brother Fred Sothmann. Where you all at, brethren? Somewhere here. They were there. Yeah, back in the back. Standing there, looked at It for fifteen minutes, standing right there in front of us like that, looking at it.

I trust that It'll show Itself again here at Beaumont for you folks here. Remember, It's that same Light that followed the children of Israel. It's the same One that struck Saul down, come into the prison house. It's Jesus Christ, the same yesterday, today, and forever. "Sirs, we would see Jesus."

⁸⁵ Now, heavenly Father, this is far as human beings can go. We are—we are now confessing our sins, all of our unbelief, and we're asking that You'll come with us tonight, that these words and promises . . . Now, You promised, "As it was in the days of Sodom, so shall it be at the coming of the Son of man"; and I've tried to illustrate that to them tonight, Father, that we are Gentiles. This was when You were coming for the Gentile Bride, the end of the age of the Gentiles.

I told them, and showed out of the Bible tonight, how You proved Yourself to be the people's Messiah to the Jews, the Messiah to the

Samaritan. Now, Lord, show the same Messiah sign tonight that You're not dead but a living, and You're with Your people to the Gentiles. By being dead in Christ we are Abraham's seed, Lord, and are heirs with them in the promise.

Let the Holy Spirit come tonight and take our—our beings, this whole church, in possession. Drive all unbelief from among us. And let the Scripture that was quoted tonight, "Sirs, we would see Jesus," then they got their heart's desire. May we find the same thing tonight, because it's written, "Ask, and you shall receive." We commit it to You in Jesus Christ's Name. Amen.

⁸⁶ Now, we don't know these people. I don't know this lady. You look, I suppose, to be quite a bit older, maybe, than I. And I certainly never come here to deceive this poor gray-headed woman. I got a mother at home praying tonight, to who I'm thankful for. No doubt this is somebody's mother.

Now, we meet just exactly like Saint John 4. Here's a woman. You don't know me; I don't know you. Now, we raised our hands. I—I don't know you, and you don't know me. Now, here we are.

Now, when Jesus met a woman that He'd never saw before, at the well of the Samaritan city, public well (it's in a little panoramic, something like this), and they met for the first time. And He spoke to her a few minutes till He found what her trouble was and then told her what her trouble was. And then when He told her her trouble, she said, "Sir, I—I perceive that You're a prophet." She said, "We know that when Messiah cometh, He will tell us these things. But Who are You?"

He said, "I'm He."

She went back and testified and told everybody. "This Man told me my trouble. Isn't that the sign of the Messiah?"

Now, would it be sign of Messiah to you? If He come tonight and . . . Here I'm a man; you're a woman; we met our first time. If He'd come, tell me your trouble, or something about you that you know I don't know, then if—to make it infallible—if He can tell you something that you have done, something back there what you have done or have been . . . If He knows what you have been or done, well, why, He certainly can know what you will be . . . ? . . . Is that right?

⁸⁷ For instance, if like a gift of healing, no doubt but what that gift's all over the building tonight, many gifts of healing. Now, if I brought you up here, laid hands on you, and said, "Hallelujah. Praise God." Some of our brothers have gifts of healing. They'd say, "You're going to be well. Praise God. Go on." That—that's right. I could believe that. Sure. I believe each of them brothers has gifts of healing. I think God will make them answer for the way they use it a lot of times, but I . . .

you know, to make money and things like that. But I—but I believe that it's gifts of God. I believe if they'd be more reverent with them, gifts would be greater. It will be.

But I believe if a man come told you he had a gift of healing and he was a brother in Christ, I don't care what church he belonged to, I'd still say he was a man of God. If he laid his hands on you and said, "I lay my hands on you. You go and you'll get well," I believe that. Sure. But—but you might have just a little bit of doubt whether you was going to get well or not, because you just have to take his word for it.

⁸⁸ But now, if Christ comes and covers even all that, goes back yonder and talks to you about it, tells you something back there, comes up here and tells you what's wrong with you, and what you've done, then you know that's got to be some kind of a power, hasn't it? Because we've raised our hands before this Bible, and God, and this audience, we don't know one another.

But if He will reveal to me something that's wrong with you, something that you've done, something that you ought not have done, or something you're trying to do, or fixing to do. . . And you might be standing here for somebody else, might be financial trouble, might be domestic trouble. I don't know. I—I just. . . You're just a woman standing there. Does the audience understand that? Outside, do you understand that?

Now, if Jesus is the same yesterday, today, and forever, if she's needing anything, He's already provided it for her. Only thing He can do is just make Hissself known. Now, if He was standing here with this suit on that He gave me, He could do no more than what He's doing right now. You'd have to believe that He did it for you, 'cause it's a finished work. Now, you all believe that? Now, if He will do that for this woman, how many will accept it out there and believe?

Now, in the Name of Jesus Christ, I take every soul in here under my control for the Kingdom of God's sake.

⁸⁹ You're suffering with a hernia. That's right. If that's right, raise up your hand. You believe now? I caught that. Don't think that. Now, you thought I guessed that. I didn't. Don't think that. Now, you just ruin the meeting. You've got to believe. It come from somewhere. See? Don't think that. She's a fine person. She's a Christian, got a good spirit, not a hitchhiker. You're—you're—you're a Christian, that's right, because I feel your. . . You could be a sinner. "Behold an Israelite in whom there is no guile," See? Your spirit proves that you're a Christian.

Yes, you have a hernia; you have an inward goiter; you have gallbladder trouble; and you have heart trouble. That's **THUS SAITH THE LORD**. If that's right, raise up your hand. Do you believe now?

You believe God knows who you are? You believe He could tell me who you are? Would it be the same thing He told Peter? Miss Roundtree, go home and believe with all your heart, and you'll be well.

⁹⁰ Now, you believe? Believe with all your heart. Now, it started from the audience, to you people out there. Be real reverent; just keep praying. Now, the lady standing before me is a stranger. She's younger than I am. Another scene, a woman or a man meets together. I never seen her in my life, but God knows her. And if we are strangers to each other, lady . . . Are we? We are strangers. Just be real reverent now.

Now, I've never seen her, I don't know her. Then if the Holy Spirit will reveal to me something about her, let her be the judge whether it's right or not. She's here for a spiritual problem: she got spiritual troubles. You're praying for a child, too, aren't you? A little girl with bad eyes—bad eyes, not here. That's right. You got a sister-in-law in the hospital. You believe God can tell me what's wrong with her? She's got pneumonia. You believe with all your heart. Now, go, and have faith in God, and believe she's . . . ? . . . [Congregation rejoices—Ed.]

⁹¹ You believe with all your heart, all your heart that Jesus Christ the Son of God lives and reigns? Now, you must believe with all your heart. Now, does—would—does that satisfy your desire, "Sirs, we would see Jesus?" Now, how could I . . . ? Now, you'll have to say some kind of power is doing it. Now, if you want to call it a devil power, all right, you go ahead and get that reward. See? But if you believe it's Jesus Christ just using His church according . . . I covered it completely with the Bible, that it's God's promise. Is that right, Reverend . . . God's promise. See, listen.

The trouble with the Pentecostal people today (too many of us), we've seen God move so much till it—it becomes common to us.

⁹² Is this the next person? I'm not beside myself, but sometimes the Spirit's pulling all through the audience. So I do not know you. You do not know me. We're strangers one to another. If the Holy Spirit can reveal to me something that—that you know whether it's truth or not, you—you can witness that—whether it's truth or not.

You have a weakness, a nervous trouble. You've been in the hospital, and you're suffering from weakness from that operation. And it was cancer, and they took a lot of your organs out, part of the intestines. That's **THUS SAITH THE LORD**. Do you believe with all your heart? Now, look. You know that Something here knows you, that that anointing is upon me now and upon you; let me lay hands on you. Lord Jesus, I ask for her healing in Jesus Christ's Name. Amen. Go now. Don't doubt. Go believing with all your heart. Have faith in God. You believe with all your heart? Have faith now. Start believing.

⁹³ How do you do, sister? You and I are strangers to one another too. I've never seen you; you never seen me, so this is our first time meeting. Born miles apart, years apart, the first time we—the first time we've met. Just have faith now. Just keep believing. Don't doubt.

You touched Him. Your neck trouble will leave you and you'll be all right. Believe with all your heart, setting there, wiped your eyes. Believe with all your heart; God will make you well. What did she touch? She's thirty feet from me. She touched Something. She touched the High Priest.

The lady setting next to you there has got trouble with her eyes. She's suffering with eye trouble too. She believe with all of her heart, she can be healed too. Amen. Have faith and don't doubt.

You suffer with heart trouble. You got leakage of the heart. You believe that God will heal you of it? Do you believe me as God's prophet, or His servant? That name stumbles people sometimes. You believe it? Trying to get rid of a habit too, aren't you? Dipping snuff. You—you want to give it up now? I charge you, devil, in the Name of Jesus Christ that you depart from this woman. Let her alone in the Name of Jesus Christ. Go believing. Don't doubt. Believe with all your heart.

⁹⁴ How do you do? We are strangers to one another. God knows us both. Is that right? (Just keeps pulling in that audience out there.) I do not know you. We're strangers to one another. You're a lot younger than I am. We've been born years apart, miles apart, and our first time meeting.

Now, this could just go on through the night, but I want you to get your faith fixed with God. If it'll happen to this woman, will all of you believe with all your heart? Let her be the judge. I was going to say, "If anybody here knows her," but she's not from this city. She comes from somewhere else. That's right. But you suffer with a nervous, lung trouble, female trouble. That's right. Miss Olds, do you want to go back home and be well? Go on your road back and be well in the Name of Jesus Christ.

Believe with all your heart. You believe? Let's just worship Him and give glory to God . . . ? . . . Father God, we . . . ? . . . [Congregation worship—Ed.] We praise You because of God blessing the people, in Jesus' Name.

We pray that You'll anoint the people, Lord, that they might know You to be the true and living God. We thank Thee in Jesus' Name. Amen.

⁹⁵ All right. What if I told you you were healed setting there in the chair? Would you believe me? All right. Go ahead on out, and your heart won't bother you no more.

You have the same thing. Do you believe God will heal your heart, and make you well too? If thou . . . If you can believe with all your heart, then go on your road, say, "Thank You, Lord Jesus," and believe with all your heart.

All right. Go eat your supper now. Your stomach trouble left you, so keep a going right along.

You believe with all your heart . . . ? . . . No matter—no matter what's wrong with you, just have faith in God.

Got a nervous stomach, but God will make you well if you'll believe it. Will you believe with all your heart? Go on your road and say, "Thank you, Lord."

You'll never be crippled with arthritis if you ask God to make you well. Go on and God bless you.

⁹⁶ You believe with all your heart, everyone? God still remains . . . How about you people out there without prayer cards? You believe? God is God, isn't He? What do you say over there, fellow? You want to give up them cigarettes and quit smoking? Raise up your hand and praise God. They won't bother you no more.

Setting right there next to him, there's a woman on this side, looking at me, with . . . ? . . . You believe God will heal you of that, lady? Do you believe with all your heart. Raise up your hand and say, "I accept it." All right, there you are. What did she touch? What did they touch? They touched the Master, not me.

Some of the rest of you, you want to believe? This lady setting right here with an allergy, you believe that God will make you well, sister? All right, raise up your hand. Be made well.

The lady setting there looking at me here with this big purple hat on, suffering back there with hemorrhoids, you believe that God will make you well, lady? Raise up on your feet if that's right. Your husband setting right next to you there suffers with mental oppression. Raise up to your feet, brother, and accept your healing. God will make you well. Do you believe, every one of you?

⁹⁷ "Sirs, we would see Jesus." Do you see what I mean? Those were people without prayer cards. He's here to heal, isn't He? Now, if you believe God's Word to be true, Mark 16 said this . . . How many of you is believers, raise up your hands now. Jesus said, "These signs shall follow them that believe." Is that right? Did He say it? Well, if

you're believers, lay your hands on one another. Put your hands on one another.

This is the time for the devil to be defeated right here. Every person can be healed. Lay your hands on one another. Pray for the fellow you got your hands on. You here in the prayer line lay your hands over on one another. Believe with all your heart. Now, every one, every one, right while the Holy Spirit's moving in the building now, listen to me. If I've told you the truth here, and God's confirmed I'm telling you the truth, you're every one healed. You've been healed since Jesus died for your healing.

Now, lay your hands on one another. Don't you pray for yourself, but pray for the one you've got your hands on. Put your hands on one another now. Now, you say this prayer after me. "Lord, I believe. I believe this person I lay my hands on shall be healed. O Lord God, Creator of heavens and earth, Author of Everlasting Life, Giver of every good gift . . .

Satan, I rebuke you. Come out of them in the Name of Jesus Christ . . . ? . . . Hallelujah.



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