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# *JESUS CHRIST THE SAME*

## *YESTERDAY, TODAY, AND FOREVER*

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 We're thinking of the boy, the father, who came for his son who had epilepsy. He said, "Lord, I believe, help Thou my unbelief." That's our sincere prayer tonight, that You'll help our unbelief. And may all of our doubts be driven from us now, that the Holy Spirit will have preeminence in every heart, and every mind, every soul, and may He get glory out of the service, for we ask it in Jesus' Name. Amen. May be seated.

We are indeed happy to be here again this evening to minister in the Name of our Lord Jesus Christ, God's Son, that He so loved that He sent to the world, that we who were once aliens and away from God, we might be brought close to Him and made sons of God.

<sup>2</sup> Tonight being prayer for the sick, it's a different service than what we've been having, we—preaching services is what have been carrying on. And tonight we give out that we would pray for the sick. And trusting that God will give us the exceedingly, abundantly, great service tonight, for the sake of His poor, sick suffering children.

And maybe, through, if the Gospel message didn't catch into the hearts of some of the people, or maybe that if our Lord Jesus will come close and minister, and we shall see His great blessing as He ministers to us, well then, maybe that will catch the ones that the Gospel, or the preaching of the Word didn't catch.

<sup>3</sup> One more night, and then we must go somewhere else, perhaps, have to leave tomorrow night. And I've got to hurry; I've got many services lined up, of these preaching services, before we start in the big tent. I got to go into Mexico and back into Alaska before we get started into the tent.

And in the tent then, we'll go out again for the healing services. And it seems like wherever I go, no matter . . . I can announce; I'll say, "I'm not going to do nothing but preach the Word." But just as soon as you get there, then the call. Makes me feel grateful to God to know that He does do such things, and see many times how He sends even dumb animals in to be prayed for. [Blank spot on tape—Ed.] . . . His doing, and that's what I find.

<sup>4</sup> Now tonight, we won't—won't preach, just read some of the Word and—and maybe talk just a little while. And then tomorrow morning,

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Sunday school . . . Now, you visitors that's here, maybe from out of the city, maybe staying for a while. Here's a mighty nice church to come to here, it's a . . . You ought to make yourself welcome here tomorrow, I know you will be, and Brother Der—Durkes; I want to call him Curtz all the time; and Brother Durkes, I've certainly learned to love him and respect him as a real Christian gentleman, a brother. I met his wife this morning, and many fine men of the city, in the Christian Businessmen's Breakfast this—this morning.

I come up one overcoat short. I left my overcoat, and I got someone else's. And I didn't know what happened to mine, so [Someone speaks about the coat—Ed.] and . . . Is that so? That's good; that's fine. So I sent his back, and we hung it up. And I guess he got his and now mine's in the hotel waiting. So that's fine.

<sup>5</sup> And reminds me of one time down in the south, Brother Moore and I, we were going down to have a meeting down in, I believe it's, DeQuincy, Louisiana, and we had about two or three hundred miles to go from Shreveport, and I had my suitcase laying on top of his big suburban car. And on the road down, I got there, and we'd lost the suitcase. All the clothes I had, Bible and everything, was in the suitcase. Well, Brother Moore said, "Oh, we probably lost it up there in the colored district." Said, "Brother Branham, you sure lost that suitcase."

Some friends had just give it to me in California, paid around a hundred dollars for it. Someone give me a new blue suit; it's seventy dollars, was in there. And I had the suit on; that was all I had. And so then, we—and everything was in there. Said, "Well," he said, "Brother Branham, you're—you're bound to lose." Said, "You—you—you've lost that." So, he said, "We'll report it to the police."

<sup>6</sup> And a little policeman come up and said, "Say, preacher lost his suitcase up the road there."

He said, "I'll just tell it—wire right on back and watch—have the other boys to watch along the road." Down through the swamps . . . ? . . . He said, "No, you never found it."

He said, "You're losing, Brother Branham." He said, "Because, first thing, if the Christian finds it," said, "they'll cut that suit all to pieces to send to one another for prayer cloths." He said, "If the—if some of those rough colored folks find it," said, "I tell you what," said, "you just . . . They'd just keep the suit and take what's in it (and little money I had in my pocket, about twenty dollars)," and said, "and everything. So you just—you can't win any way you go."

I said, "Oh, no. Now, that's all right."

So it went on, we on went back, preached the service there; they couldn't find it anywhere. About three days had passed and I'm still

wearing that same shirt. So, Brother Moore said, "Brother Branham, you just got to get you some clothes."

And I said, "No, now, that's all right." I said, "It'll—it'll come in."

Said, "Oh, no, just can't."

<sup>7</sup> So on the—that day he just kindly got, said, "You just can't do this any more, Brother Branham; we're going to get you some clothes; that's all. I lost it; I oughtened to have tied it down there. . . I ought to have tied it down." So we went over to Brother Brown's, and I was still arguing out of it. And he and Brother Brown was going to make me go anyhow. So just as they started to pull away, and me protesting it, someone called, said, "Wanted on the phone."

It was an old colored fellow down there; he said, "Is—is—is you Mr. Branham?"

I said, "Yes, yes, yes."

"Brother Branham, I sure got your suitcase; I done found it over the swamp," said, "It's was on my road with it."

So I got the suitcase after all, after all that time. So, you just have to have a little faith, don't you. that's right. It works any way. You just believe it. Jesus said, "If thou canst believe, all things are possible."

<sup>8</sup> Brother Goad, I glad to see you tonight, I just seen Henry last night. I guess he isn't here. I don't know anybody around here hardly, but the Groat, and I see Mrs. Stadslev setting right here too, from over at Minneapolis there. Brother Julius, her husband is one of my bosom friends, that wrote the book "Prophet Visits Africa." And he's a chaplain up somewhere in Greenland, or somewhere up there now.

Brother Groat is Brother Henry's father. I have a little something on Brother Groat, I—I won't tell it tonight though. So, something that he done at Jeffersonville, but I'll tell you; we. . . I was real sick. And he and his boy, his daughter-in-law and them, was there staying with me, and lovely friends they were.

And he went out one day and we went to the cornfield to pray, you remember that, Brother Groat? I never will forget; he put his arm around me and said, "Now, papa God," said, "you help Brother Branham." "Papa God. . ." So well, He did Brother Groat, and here we are. Amen. He is our Papa and our Mama too, isn't He. We love Him with all of our hearts. . . ? . . .

<sup>9</sup> So now, tonight we just going to read some of the Scripture here. And a text I want tonight is this, for just a little while of talking, 'cause we want to get out early so you can go to Sunday school tomorrow. And I'm sure you have a welcome here if you don't have a Sunday school.

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And tomorrow night we'll also—being that we started it, we'll just have a healing service again tomorrow night, if the Lord willing. And so the one's maybe that don't get in to be prayed for tonight, will be also tomorrow night.

Now, my text is the—is the theme text of my campaign: Hebrews 13:8: Jesus Christ the same yesterday, today, and forever.

And for a context for this, I want to read some Scripture out of Jude, that I many often times have read it, for a context; so that you would see and know what we are trying to strive for.

<sup>10</sup> Now, I. . . Perhaps setting here, there's. . . If I'd say, how many Methodist, Baptist, Presbyterian, Catholic, Pentecostal, Church of God, whatevermore; they probably in here from many different denominations. But I want you to feel real at home now, no matter what denomination you belong to. And I don't think God would turn around for the difference in denomination. It would just be His children that's in those denominations. And—and every one of us love our churches, and we. . . I love every one of your churches.

Here some time ago, long years ago, I was in Little Rock one time, and I had a service there. And there was lots of people on the meeting, so they just blocked the streetcars and everything else in Little Rock.

<sup>11</sup> There was an old fellow there was a Nazarene; he was on crutches. And the Lord healed him that night. And the next day he had a great big sign hanging on the back of his crutches, going down the street screaming to the top of his voice, "Hey [Blank spot on tape—Ed.] . . . ? . . . need it, you know. He was having him a time.

So the next night—he was just so elated and so filled with God's goodness and happiness about his healing. I was preaching away, and he raised right up in the service; he said, "Just a moment, Brother Branham."

I said, "All right, brother."

And he said, "I—I want to ask you a question."

I said, "All right."

He said, "Now, when I come here a couple nights ago," said, "I—I heard you preaching, and" said, "I sure thought you was a Nazarene." That's what he was (See?), a Nazarene. And he said, "And now, I notice pretty near most of your crowd is Pentecostal; and somebody told me you were Pentecostal." And said, "Then I heard you say at the platform that was you was carrying fellowship cards in the Baptist church." Said, "I—I—I just don't get that."

"Oh," I said, "That's easy." I said, "I'm a Pentecostal, Nazarene, Baptist." So that. . . I—I'm still the same tonight. Ha, ha, ha, ha.

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<sup>12</sup> So if anybody says, "What does Brother Branham belong to? You tell them a Pentecostal, Nazarene, Baptist." Believe they're Methodist, and Presbyterian, and I—I—I belong to you all of them. That's right. Because I belong to Christ, Who is the Owner of them all, Who has His children in all of them. And they're all my brothers and sisters, and I love them.

Now, I want to read just a little bit out of the Book of Jude, which was written thirty-three years after the—after Pentecost. And we'd like to read and get some context for here for what I want to say.

*Jude, the servant of Jesus Christ, and the brother of James, and to them that are sanctified by God the Father . . . preserved in Jesus Christ, and called:*

*Mercy unto you, and peace, and love, be multiplied.*

*Beloved . . . I give all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that you should earnestly contend for the faith that was once delivered to the saints.*

May the Lord add His blessing to the Word.

<sup>13</sup> Now, as we understand after about three nights of speaking, just our grounds, and we're not strangers to each other no more; we're fellow citizens of the Kingdom of God, pilgrims and strangers to this earth, seeking a city Whose Builder and Maker is God. And we're not here to be a deceiver; we are here to help one another.

You have come tonight, maybe you're not sick; but you've come to support the cause, that somebody else through your faith—might—your faith blended with mine and the rest of them, might help our poor brother and sister who is sick and needy to be well. If I had any other motive besides that, I'd certainly excuse myself and walk off the platform.

<sup>14</sup> I never want to be found a hypocrite; I never want to be found a deceiver. I'd rather be home with my wife and children tonight, working as a game warden in Indiana, my old job, then to be back—out here trying to deceive people. For I realize, that no matter what I'd ever do, at the end of the road I'd be a castaway. So what good would it do me?

And anyone knows that I don't take money, and I'm not—I'm not . . . You know I shun people too much from abstaining from popularity, and I—I have no motives at all to be out here at all tonight, only for one thing: that's to help you find Jesus Christ, the only thing; God knows that. Trying my best to help you . . .

<sup>15</sup> I believe that God has set in the Church, apostles, prophets, teachers, evangelists, and all those gifts and callings are without

repentance. God has set in the Church. God does that by His sovereign will, His foreordination by foreknowledge. God knew before the foundation of the world just who would be who; so therefore, He could set that in order, and say, and make it work to His good.

Now, now, there's—now there's nine spiritual gifts in First Corinthians 12, that goes into the church. Now, they're just apt to be in anyone. See? They're just over the church. This man here may prophesy tonight, and—and that'd be exactly the truth, but that don't make him a prophet. A prophet and a pro—and a gift of prophecy is two different things altogether. A—a gift of prophecy has—can't even be spiritual; it's got to be judged before three judges, spiritually.

A message of tongues has to be, before the church receives it. Paul said, "Let's leave two or three judge (See?), with discernment of Spirit, before it can be accepted to the church." And this fellow might prophesy tonight and never prophesy again the rest of his life. Tomorrow night it might be on this woman setting here, that man back there. See, it's in the body of believers, and all nine spiritual gifts should be in every local body, operating, and manifest the church.

<sup>16</sup> But God, and for the perfecting of the Church, has set in the church, apostles. You say, "Apostles?" Yes, sir. Now, how would people ever want to change their name and call themselves missionaries instead of apostles, I don't know. A missionary and a apostle is exactly the same thing, same word: "one sent", that's right. A missionary is an apostle.

So they a—apostle is a missionary. It's one that's been sent. And when a man feels led of God, and sent of God, to go to Africa, India, that makes him an apostle, and—or a missionary, whichever way you want to call it.

So there's apostles, prophets, teachers, evangelist, and so forth. Them are selected by God alone. No matter how much you go to school, how well you're educated, how well—what you want to preach, if God hasn't called you to be a preacher, you'll never make it. That's right. You'll just be a stumbling block in a real preacher's way. That's exactly. "Gifts and callings are without repentance." Correctly.

I'd rather my boy be a preacher than anything I know of, but God will have to do that. I—no one else can do it. That's right, God will have to do it.

<sup>17</sup> And so now, in this, Jesus raised the . . . I want to know tonight before I start. How many in here really believe the Bible, Jesus Christ did raise from the dead, let's see your hands, you believe it? All right. If He has risen from the dead, then He's got to be the same yesterday, today, and forever, is that right? Then He's got to be the same in

principle, the same in power, and everything that He was, outside of a—of a—a corporal body, He is tonight. Don't you believe that? And He came from God. He's been here on earth. And He came from Spirit. He was with the Father before the foundation of the world. And He was the Logos that went out of God.

And then, when He . . . Then He was made flesh and dwelled among us. And then we could touch Him with our hands. Then He turned back to God again. He said, "I come from God and went to God."

Did you ever think of that, how God condescending down to love man? If you'd ever get the real picture of it in your heart, brethren, I'd tell you, it would rend your heart.

<sup>18</sup> God in the beginning, in the—the Christ, in the Pillar of Fire, He settled on top of the mountain. And even when His Presence so close, that even the—a beast would touch that mountain it'd have to be killed with a—with a dart. Yes, sir, no one could touch Him.

Now watch, first He could not be seen; then here He comes in a mystic Light, and they could see Him. But no one could get close to Him. Then He reveals Himself, and comes down, and puts on human flesh, though borned a virgin birth, different from man, ordinary man. No one was ever born like that before. That was that same One was on the—and to Moses in the bush. He was a Rock that was with Moses in the wilderness. He was the Angel that was at the burning bush; He was the I AM. And so, here He was here in a human body then, manifesting Himself in a body of flesh. He came down into this virgin body, because He's pure and holy, and He couldn't come in anything that was defiled.

<sup>19</sup> So then He did that in order to give this human blood . . . Now, as some people said, "Oh, I was saved by Jewish—I . . . Jewish blood saved me." No, Jewish blood didn't save you. God's Blood saved you. He wasn't either Jew nor Gentile; He was God. And so, if it was a Jew, why—why then He—He had a . . . If His Blood was—was Jewish, then He had a earthly father. But His Blood was a creative Blood, which Jehovah God, His Father created a Blood cell in the womb of Mary, and it brought forth a Son, Christ Jesus, which was a Tabernacle place for Almighty God to live in when He was here on earth. And the Body was given at Calvary for a sacrifice to redeem you and I, un—under unconditional terms that God made with Abraham, that He Himself, might come back and live in us and love us, and we worship Him, and woo us to Him. That's exact . . .

<sup>20</sup> That's the story, God coming making a way. Something that we could not do, He did for us. That's the whole story. That lays right in there, that God came down in His Son, Christ Jesus; died for your sins,

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that you unworthy, and nothing you can do about it. . . Yet through God's love and grace, He calls you to Him. As you accept it, then you're still not right. But God don't see you, nothing but right. See? Because He looks through the red Blood of His Son. And as I said the other night, red through red, looks white. And you are—you are redeemed by the precious Blood of the Lord Jesus Christ.

And the Lord Jesus, He's. . . He in the form of the Holy Ghost, the third Person, is here tonight in His resurrection, doing the same thing in His Church, that He did when He was here to carry on the work until the last enemy is put under His feet. That's as clear as I know the Gospel. It's very simple; there's nothing complicated about it.

<sup>21</sup> Now, Jude said here, after about thirty-three years after Pentecost; he said, "I gave all diligence to write unto you of the common salvation. It was needful for me to write unto you, and to exhort you, that you should earnestly contend for the faith once delivered to the saints."

Now, I say, "Methodist brethren, does your church contend for that faith?"

"Amen, Brother Branham." Baptist brethren, do your church?

"Yes, sir, Brother Branham." Pentecost, does yours?

"Yes, sir, Brother Branham." Catholic, does yours?

"Yes, sir, Mr. Branham." See? Everyone say, "My church is contending for that faith today."

Well, I want to say, "That's right." But do you contend for the whole faith? You see, that's what I'm wondering.

<sup>22</sup> Now there's. . . Let's just. . . Now remember, I've expressed to you about different denominations, but let's just. . . There's got to be somebody right and somebody wrong. There just can't be too much mixed up. And I tell you where the wrong's at, mainly, where God would be in every one of the churches, but the little bridge that we draw between one another, separates us. If we would all. . . If the Methodist could say to the Baptist, "Brother," and all of them put their hands together and say, "We're onward Christian soldiers," then the little barriers would just fade away like that; we'd just move right on. And God would just do wonders in His Church. And He would reveal Himself to everyone.

But now, in the way we stand tonight, and the way—way it must have been standing in the day of Jude, he said, "Now, I want you to earnestly contend for the faith."

Now, long ago, someone said to me, said, "Brother Branham, that's against my faith."

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I said, "What kind of faith do you have? There's only one faith." One faith, one Lord, one baptism, that right? See, there's only one faith, and that's Christian faith. That's right. There ain't no Methodist faith and Baptist faith, and Pentecostal faith, and Catholic faith being different; it's just one faith. And that's faith in the Lord Jesus Christ. Now, that should be simple enough the children could understand it.

<sup>23</sup> Now watch, now they're . . . In a way we're standing tonight, we've got—we are commanded by God's Word to earnestly contend; that's the only place in the Bible, that I can find, that we're supposed to contend. We're not supposed to have contention, like when we contend for the wrong thing. We contend that the Methodist church, the Pentecostal church is right; and the rest of them's wrong. See? That's wrong contention. See? But we should contend for the faith that was once delivered unto the saints, the faith that was once delivered.

Well then, if each one of us claimed that that's the faith of our church . . . Now, there's only one way to rightly settle it in our hearts and minds. And if you'll bear with me (I'm watching the clock.) for the next twenty minutes, we'll try to start the prayer line exactly nine o'clock so we can be out by nine-thirty. That'll give you plenty of time to be home.

Now, I don't want to preach, because I—I've been praying all the afternoon and so forth, for the anointing of the Holy Spirit. You all know it's a different anointing, and it's something that's . . . I can't explain.

<sup>24</sup> Now, right now, if we're going to find out what faith we're to contend for, and that faith is the one that was once delivered unto the saints, we'll have to go back to that time and find out what kind of a faith they had. And then, we can tell whether we're really contending for that faith, is that fair enough? We go back in the Bible. And now remember, I'm a Methodist, Baptist, Presbyterian, Lutheran, Pentecostal, all, I—I—that's all me. See?

Now, let's go back and find out what's right and what's wrong. The Bible ought to be the solid foundation. Don't you believe that? And I believe with all my heart, that this is the unadulterated Word of God. And I believe that's anything that's contrary to This, is in error. Everyone understand that? I do not believe that there's any person in earth today that has power to heal the sick. I do not believe it. I do not believe there's a person on earth today can forgive sin as God would.

And God doesn't forgive your sins now. And God doesn't heal you now. He has already done it; it's a finished work at Calvary. And our faith rests in what God has already done for us.

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25 Now, Jesus healeth, He said, "By His stripes," said the apostle, "we were . . ." And were is a past tense. We were already healed there.

You say, "Brother Branham, I got saved a year ago." No, you got saved nineteen hundred years ago; you accepted it one year ago. See?

And you were, every one of you here tonight that's sick, is every one healed back yonder, nineteen hundred years ago when Jesus died at Calvary. The only way that—thing you can do tonight, is to accept what Jesus has already done. And if Jesus has already paid the price, what good would it do—what could I do about paying price?

Now, we're living in the day when there's much fanaticism hooked to the Bible, both in spiritually for your soul and healing for the body. There's many fanatics. But fanatics only prove that there's a real one. If I picked up a dollar and it was a bogus dollar, then I know if it's bogus, there's got to be a real one it was made off of. See? So a fanatic only proves that there is a real genuine somewhere. That's true.

26 Now, let's go back to the beginning. Now, when they were first called saints, was in the New Testament. We're speaking in the New Testament, I believe, Luke 16:16 said, that, "The law and prophets were until John: and since then the Kingdom of God's been preached."

Now, we will have to find out John was just the arch, or the breach between law and grace, when he came to breach the way. And he done no miracles at all; he was a great preacher of—of repentance. Did you know them spirits still return? You believe that? Sure, certainly they do. Don't you know of a minister today in the land that's got a great message of repentance above anybody I ever heard of since Charles Finney; that's Billy Graham. Your boy's in this country in here, certainly. I never heard a man that had such a message on repentance as Billy Graham has. There's that spirit. And it forerun the coming of the Lord Jesus. That's right.

27 And Jesus come; He wasn't much of a preacher, as we would call preacher, 'cause said He never lifted His voice in the streets and so forth. Is John the one, with big, raw, go get it and tear it down and break it out, "It's not lawful for you to have her." But Jesus was a quiet sort of Person. But God was with Him, and He was performing miracles and doing things, and signs and wonders, coming right behind John's ministry, backing it up.

28 Now, notice then, when John was the greatest of all the prophets, Jesus said. Because all the prophets looked forward to the coming of the Lord Jesus, though they done many miracles, John did no miracles at all, but he was the one who introduced Jesus to the world. That made him the greatest. All of them looked forward to His coming; all of them looked forward to this great time, and John had the privilege of

saying, “Behold, the Lamb of God to take away the sins of the world.” That was him.

<sup>29</sup> And then John’s ministry ceased right there, and Jesus started off. He went into the wilderness, was tempted forty days of the devil, on a fast. Come back out, and immediately . . . Let’s watch Him now, ’cause He was the One who introduced the Christian faith. Are you all ready to agree with that, that Jesus introduced it. If we can see what He gave to the Church, then that surely is the faith that Jude was talking about, that was once delivered to the saints, or the sanctified ones. All right.

Notice Him now, the first thing He begin, when He come out of the wilderness, begin to preach, and to pray, and heal the sick. That’s right. He begin with a great ministry of healing, and not just healing the sick. And many people begin to come to Him. And He would pray and lay hands on them, and they’d get well. Great things was accomplished in His ministry.

<sup>30</sup> Now, we’re going to start, by memory. I would call it out; you can mark it down on paper if you wish to, these Scriptures that I wish to read. We can start in Luke or John, either one, on the first chapter. And John might be good or—and to start with. And we find Him into a place now to where He’s—He’s got some disciples. And there’s one of them by the name of Philip. And he was really converted, because as soon as he got faith, he wanted to find somebody else to get saved. That’s a good sign he—he was saved, when he wants to tell somebody else about it.

And so he goes off around the hill . . . I think the measurement of the place is about, maybe, I’d say, any—why, ten, twenty, miles or more, around from where Jesus was preaching at the time. And he goes to find a fine friend of his by the name of Nathanael, a righteous, religious man. So when he finds Nathanael, Nathanael was under a tree praying. And so Philip said to Nathanael; he said, “Come and see Who I have found: Jesus of Nazareth, the Son of Joseph.”

And now, this man was a good man; he was very orthodox. So he said, “Could there be any good thing come out of Nazareth?”

And I think Nathanael gave him the best answer that—that—Philip, rather, give him the best answer that could be given; he said, “Come and see.” That’s the best way to do, come and see. Said, “You come and see.”

<sup>31</sup> So down the road they went. And when they finally located Jesus . . . We wouldn’t know, he might’ve just walked up in the audience, like you’d be setting. Or he might come into the prayer line. Let’s think that he just walked up in the audience, or stand in the audience. Jesus standing there praying for the sick, and the Pharisees,

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and doctors and religious men standing around watching, seeing what He was doing, in their hearts criticize Him, because He just told them they was a bunch of snakes in the grass. And He said, "Oh, you generation of vipers," and so—or snakes. And so then when we . . . He said, "They got eyes and they can't see; they got ears, and they can't hear." And yet they were just as orthodox as they could be. No one could put a hand on their life, holy men, good men, renown men, Bible scholars, far beyond what we got today.

They had to come not just an ordinary men like we are; they had to come out of the lineage to be a priest. They had to come out of the levitical priesthood, out of Levi. If it wasn't borned by this holy man, his whole lineage coming down like this, of being perfectly good priests, and coming through . . . And even one little jot, or anything wrong, they'd stone them to death. They had to walk the line. They had to be orthodox, gun barrel straight. They had to be real men. Yes, sir. And they had to know that law. And all of that, Jesus said, "they was of the devil."

<sup>32</sup> Wouldn't that be a big mouthful for someone to say today about a man that's a Ph.D. and a LL.D., Doctor of Divinity? And somebody would say he's of the—his father is the devil. Why, they'd take the same kind of a spasm they did back there about it. They wouldn't . . . Why, no, sir. Why . . .

And here they all stood up there, coming around calling Him a Rabbi, and so forth. They wanted to see what His theology was. And so they was drawing their opinion. And so while He was a preaching away, or praying for the sick, up come Nathanael, walking down there, him and Philip together. Jesus turns and looks straight at Nathanael and said, "Behold, an Israelite in whom there is no guile."

Why, it startled this fellow. "Why," he said, "I never seen the Man in my life. How did He know I was an Israelite in whom there was no guile? Why, I could have been a sinner; I could have been a Galilean; I could have been anything. How would He know this? But He knows that I . . ."

<sup>33</sup> If I say the same words to you in language of today, I'd say, "Behold, there is a church man, a honest man, a truthful man." See?

"Why," he said, "now wait a minute, how did He know me?" So he said, "I believe I'll ask Him." He said, "Rabbi," or teacher, reverend, whatever you want to call it. He said, "When did You know me?"

"Why," He said, "Before Philip called you, when you were under the tree, I saw you."

What did he say? He said, "Thou art the Son of God; Thou art the King of Israel."

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And Jesus said, "Because I told you that, you believe? You'll see greater things than this."

<sup>34</sup> But what did the Pharisees said? They said, "That's mental telepathy, or He's the chief of all the fortunetellers." "Why," they said, "He's Beelzebub, and He knows this, because He's a fortuneteller."

What did Jesus say? He said, "All manner of sin and blasphemy shall be forgiven to man, that blasphemed the Son of man. But whosoever shall blaspheme the Holy Ghost, is never forgiven in this world or the world to come." And the Bible said He said this because they said, "He has an unclean spirit." Know what a danger lays there? Be careful. So let's walk humbly. See, we don't play church no more; them days are over. We're living in church now. He said, "If you speak a word against the Holy Ghost, it'll never be forgiven you."

<sup>35</sup> Now, Jesus had not yet been glorified. So the Blood cell wasn't broke. But he was blaspheming Jesus and said... What is the blasphemy of the Holy Ghost now? Is to call the work of God, the devil. So be careful. That's never forgiven, nowhere at all, never can be forgiven. Anyone who would declare the works of God to be the devil, Jesus said, "That it's never forgiven." So be careful how you class God's work fanaticism, or mental telepathy, or the working of the spiritualist, or something like that, better be careful. But that was their attitude. And I'm sorry to say; it's still their attitude.

<sup>36</sup> Now, remember, God never takes His Spirit from the earth. God takes His man, but never His Spirit. Did you know that? He took Elijah, and Elijah's Spirit come on Elisha. Is that right? It come on down on the—on John the Baptist, and predicted for the last days again. See?

The devil takes his man, but never the spirit, the same spirit. Remember, those religious teachers, and those fine ministers back there, very highly cultured and polished to the very limit, with all their degrees, yet that same kind of a spirit exists today, and it's of the devil.

<sup>37</sup> What is sin? Unbelief. No matter how polished you are, if you try to place the days of miracles in the past, and there's no such a thing, and explain it away, there's only one word for you brother, you're a unbeliever. Correct, that's God's Word, just as plain as it could be. Now, I expect to be persecuted on it. Jesus said, "If they call the Master of the house Bel—Beelzebub, how much more will they call them of His disciples? You can expect it. And if it didn't come, we'd be very much disappointed; there's something wrong.

But now notice, now we go just a little farther as we go on, speaking of Him. We watch His ministry increasing. One day there was a woman with a blood issue. And she'd heard of Jesus. And Jesus had went over to raise a dead girl, crossed over the sea, raised this dead girl. And

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on His road to raise the girl, why, this woman with a blood issue had heard about Him, and she said, "If I can only touch His garment, I'll be made well."

<sup>38</sup> Now, she'd been plagued with a hemorrhage for years and years. Spent all of her money, given to the—to the doctors, and the doctors couldn't do her any good. So she heard Jesus was down there at the river, or the lake. So she pressed through the crowd, and touched His garment, and turned around, and went back out into the audience. Jesus stopped; He said, "Who touched Me?"

And everybody denied it; nobody did it. Jesus said, "But I perceive that virtue's gone out of Me." What is virtue? Strength. "I perceive that I have got weak. Somebody touched Me."

And the apostles said, "Why, everybody's touching You."

Now, that's what it is today. With your education, with your imagination, you might do all kinds of touching. But I ain't, that ain't the touch we're talking about. We're talking about a touch that brings a result, that brings a virtue.

<sup>39</sup> Well, if He could be touched that day with the feeling of their infirmities, the Bible tells us in Hebrews that He could be touched today with the feeling of our infirmities. He's the High Priest that could be touched by the feeling of our infirmities. Is that right? Then if you can touch Him today, you're bound to get the same results that that woman got, if He's risen from the dead and among the people tonight.

And if He has risen from the dead and with the people tonight, the same thing has got to take place today, or He isn't Jesus raised—risen from the dead. We've got some other spirit on us, or we got some other theology we're teaching, but He isn't in same Jesus, if He doesn't do the same thing. Amen. You get it? He's got to be the same.

<sup>40</sup> And the woman touched Him, and she went away from Him. And He perceived that somebody touched Him, so He looked around. Said, "Who touched Me?"

Everybody said, "Not me."

The little woman said, "Not me."

All of them, "Not me."

And the apostle said, "Behold, why, everybody touching You. Why say, 'Who touched Me?'"

He said, "But I've gotten weak; somebody touched Me." He looked around, till those sacred eyes found the little woman. He pointed her out; said, "Your faith's healed you now." You see it?

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Now, if He's risen from the dead, He's got to do the same thing now, or He isn't Jesus. It isn't the same Jesus. If you're worshipping a spirit that isn't that kind of a spirit, then you got the wrong spirit. That's right? Now, you can weigh that with your church.

<sup>41</sup> Now, that's the faith that was introduced to the early Christians, the saints. You see what I mean? He went up. One day He was going to the way of Jericho. But He had need of going by the way of Samaria. I wonder why? Now, Samaria's up this way, and Jericho's down this way. Jerusalem's on a hill; Jericho sets here, and Samaria sets over here. Instead of going right down that way, He went around this a way. Up around the way of Samaria. Oh, you ought to see the Orient once; I'm to be back there again in a few weeks.

Notice, and in there . . . Wish we had time to go into it, but we don't, to explain the layout, so you'd understand it better, but you just catch this. I pray that the Holy Ghost in these few mixed up words will bring it right to you, so you'll see, and the teaching.

<sup>42</sup> And He went up the way of Samaria, and when He got up there . . . I'm going to get back to this again in a few minutes. But for times sake, I'm just going to give the highlights of it here.

And when He sent His disciples away into the city . . . The well usually is on the outside the city, where they all come draw their water. The women go out there and talk and let their pots down, you know, and draw up the water, and so forth.

So there happened to be . . . And for—for the sake of the context tonight, I'm going to say that she was a bad woman; she wasn't. But I'm going to say she was a bad woman. And she lived in the city, and she had five husbands.

So the disciples went into the city to see if they couldn't get some food or something. And while they were gone . . . They usually have a—like a grapevine over a wall. And these wells are usually, fixed back under here in the shade. And so the—the old windle . . . Many of you knows what that is; they let the pot down. They hook the thing around it and let it down. It been lopsided, turns over, fills up, and then they wind it back up again.

<sup>43</sup> So while Jesus setting there alone, nobody around, there was a lady came out of the city, and she went to draw some water. She was a Samaritan. And a Samaritan is a half Jew and Gentile, kind of a crossbreed. They was very much at one another throats at that day.

So while Jesus was setting there, this Samaritan woman come to get the water, and He said to the woman, "Bring Me a drink."

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And she said, "It's not customary for you Jews to ask we Samaritans such." A man and a woman talking. . .

He said, "But if you knew Who was talking to you, you'd ask Me for a drink. And I'd bring you Water that you didn't come here to draw."

"Why," she said, "the well's deep, and You got nothing to draw with, when did You get this water? But our fathers worshipped in the mountain; and You say, at Jerusalem men ought to worship God."

He said, "The time is coming, and now is, when they neither worship here, or at Jerusalem." And the conversation went on.

<sup>44</sup> Now, after while I explained to you why He talked to her. I will now. He was trying to catch her spirit. And as soon as He found out where her trouble was, talking to her long enough to catch her spirit and see where her trouble was. The Father had told Him to go up there. But He didn't know what was going to happen when He got there; the only thing He knew was just to—was just to talk to the woman. That what the vision had showed Him, but He just had to go there and talk to the woman. When He found where her trouble was, He said, "Go, get your husband."

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

He said, "That's right; you got five."

She said, "I perceive that You are a prophet."

<sup>45</sup> Now, listen. Are you ready, say, "Amen." [Congregation says, "Amen."—Ed.] This might shock you real hard. Now, look what the Words . . . Saint John, we're still in John, 4th chapter. She said, "Sir, I perceive that You are a prophet. Now, we know that when the Messiah cometh, He will tell us these things." But she didn't know Who He was.

Now, what is the sign of the Messiah then? Those works. See? She said, "You must be a prophet, because I know when Messiah cometh . . . We know, we Samaritans, we've been taught to watch for the Messiah, 'cause these signs would be on the Messiah." And said, "When Messiah cometh, He will do these things." But she couldn't understand Who He was.

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

And on this she left the waterpot and run into the city, said, "Come, see a Man Who told me . . ." See?

<sup>46</sup> Now, if that was the sign of Messiah in that day, and He's risen from the dead, it's got to be the sign of the Messiah today. Is that clear? It's the Messianic sign today.

Now, how we could go on and on; our time is leaving swiftly. I think Peter well explained it on the day of Pentecost when he said, "Ye

men of Israel, Jesus of Nazareth, a Man of approved of God among you by signs and wonders, which God did by Him as you also are witnesses . . .” I think that explained to the Church, don’t you think so?

I think that—that when Nicodemus came to Jesus by night, listen at him. He said, “Rabbi,” now he represented the orthodox church, and many the same today. “Rabbi, we (Pharisees, big church), we know that Thou art a prophet sent from God or a man sent from God (teacher, rather, I believe he used the word) . . . “We know that Thou art a teacher sent from God, for no man could do the things that You do, except if—if God wasn’t with him.” Is that right?

<sup>47</sup> Now, he expressed . . . But why didn’t they do it? Because they were so—so denominated, so stiff and starchy: Pharisees, Sadducees, Publicans, Herodians, all. They had their sects so that if the priest, the big priest had made proclamation, “If anybody believes on Him, he’d be excommunicated from the church.” Isn’t that the same spirit today?

And then, if that is the same spirit today, of persecuting, there’s got to be the same kind of spirit for it to persecute. Just the time Jesus come on the scene, Judas come on the scene. Just the time Jesus went off the scene, Judas went off the scene. Just the time the Holy Ghost came, the antichrist spirit came. And now, the antichrist is showing hisself, and the Holy Ghost is showing Hisself, right here at the end. Do you see it? Perfectly, no room for unbelief, only lest you were just born to.

<sup>48</sup> Now, listen closely. Jesus of Nazareth . . . Some Jews, not Jews, but there was some Greeks came too, which was scholars, and said, “Sirs, we would see Jesus.” They wanted to see Him. And I believe that would be the call of every man, woman, boy, and girl’s heart here tonight: you want to see Jesus.

Well then, if He is the same tonight as He was then, only the corporal body, then what type of a Person we would look for? We . . . Would we look for some tramp? No. Would we look for a man with real finely dressed in robes and things different from other men? No, sir. He walked so common with man, till He walked right in and out of them, and they didn’t even know Who He was.

Would we look for man with soft, mellow speech, or with such a—a education till He would almost be speaking in unknown tongues to common people? The Bible said in Luke, “that the common people heard Him gladly.”

Will we look for a man that was accepted up in the higher ranks? No sir. He was condemned in the higher ranks. The priests condemned Him. The religious of that day condemned Him, and finally killed Him. He was hated of those people.

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49 Now, closely . . . Will we find a man going around saying, “I have power to heal.” No, sir. Jesus said, “It’s not Me that doeth the works.” Jesus did not claim to be a Divine Healer. How many knows that? say, “Amen.” [Congregation says “Amen.”—Ed.] Jesus said, “It’s not Me that doeth the works; it’s My Father that dwelleth in Me; He doeth the work.” Is that right?

Now, would we look for a man that come down along the road and just made every cripple to walk He come in contact with, make every blind person to see, and every deaf person to hear? Would He do that? No, sir, He didn’t do it.

50 Now, let’s turn another page, Saint John 5. Now, there was a pool at Jerusalem, at Bethany, the gate, called Bethesda. And in this pool, around this pool, laid great multitudes of impotent folk. Look what they were: lame, blind, halt, withered. Is that Scripture? Lame, ha—line—both halt and withered, waiting for the moving of the water. For an Angel to come down at a certain season and troubled the waters. Whoever stepping in first was healed of whatever disease he had, if he had faith. God has never left the people without a remedy for healing, never, never.

You remember the dividing of the turtledoves the other night? They didn’t divide them, or the young pigeon, which was the same specie as the turtledove. But He cut the heifer, and the ram, and so forth, but He never touched the turtledove.

51 God’s always had a provided way of escape for those who want to escape. And this Angel came down and troubled the water. You think people believed that? Why, no. The big high-ups said, “That’s a bunch of fanaticism; that’s just the wind blowing.” What is a troubled water? You people ought to know, these, all these lakes here. It’s a wind blowing one way, a current coming, and the wind blowing it back this way troubles it. It’s a dangerous water. But the Lord sent an Angel down and did that.

Now, here comes Jesus, garments full of virtue, walking right down through all those people. And many of you people who read history, it said by some to the writers, that when that Angel would trouble that water, then the first one stepping in, what happened? Listen close now. All the virtue of the Angel went off the water, the first one got healed. Think of it, they waited month after month, waiting for it to return.

But the first one getting in the water with faith, got healed. And the rest . . . The Angel’s virtue left the water. That’s the reason Jesus said, “I got weak.” People don’t understand. No need of trying to understand it; you can’t; you got to believe it. Wish we had time to go into it; we haven’t. But that’s the [Blank spot on tape—Ed.] . . . will come again.

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<sup>52</sup> And here come the Son of God. How many believe He was full of compassion? Sure. Now watch, I'm going to hang you on a nail just for a minute, with the Gospel. If He was full of compassion, as you call compassion, why, that poor old daddy standing there all crippled up with arthritis, saying, "Somebody have mercy on me, to help me in the pool."

That old mother standing there at the water-head baby, "Somebody have mercy on me."

Old blind mother with a bunch of kiddies at home, "Somebody help me to get in next." And He passed right by them, full of compassion, and never said a word to them. Still believe He's full of compassion? You don't know what compassion is. See? See, like I said the other night about love. Human compassion is nothing with God's compassion. We get it all mixed up. We're so sense bound, till we can't understand spiritual things. You've got to get into the line of Spirit to understand spiritual things.

Jesus was more compassionate than any person that ever was on earth. The whole fountain of compassion was in Him, and He passed by the lame, halt, blind, and withered. The Bible said He did it. Is that Scripture? Saint John 5, read it for yourself.

<sup>53</sup> Now, what would do in Sioux Falls here tonight, if somebody passed through here calling themselves, praying for the sick, and they said, "Go over here on the corner, and let's him heal old man Jones over here that sells papers, or so forth like that, then we will believe it."

You know what that is speaking? The same devil that lived then: same thing. The same one that said to Jesus, "Here, you turn these—these stones into bread, and let me see You do it. You perform a miracle; let me see You do it; and I will believe You."

Here some time ago, a church down in Arkansas... I was preaching; they said, "We will give any man a thousand dollars who will—if you will prove one thing, that one person was ever healed by the power of God," as they call it.

<sup>54</sup> That day I just got me three women that had had cancer, and two crippled men, and three doctors, that's to witness it, and went over to his house. I said, "I've come to collect the thousand dollars, just so we can give it into the foreign missions today. I want your thousand dollars. Here's the people the doctor said was incurable with cancer; here's the doctor to give the witness. Here's men right here that walked on crutches for years and years, and there's no hope for him; here he is walking perfectly and sound. And ask the doctor what done it."

He looked around; he said, "Uh, oh, well, uh . . . We got to go down to Abilene, Texas," and said, "I tell you the way we do that." Said, "Let

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me take a little child, and we'll take all of our brethren and put them together. And then we will take a knife and cut that little girl's hand, and then you heal it before us so we can see it done."

I said, "You need mental healing." I said, "Sir, you being a minister, I hate to tell you, but you're possessed of the devil." That's right. I said, "That's what the devil said to my Lord. And I'm going to say the same thing to you that—that my Lord said to your father, 'Get behind me, Satan, thou shalt not tempt the Lord Thy God.'" That's right. See?

<sup>55</sup> Certainly! Any man that cut a child's hand. And that's the devil that said, "Come down off the cross, and we will believe You," religious leaders: "Come down off the cross now if You're the Christ; we'll believe You."

"Turn these stones into bread and do this miracle before me; You said You could do it." When He come into His own city, said, "We heard You healed in Capernaum; we heard You healed over there; let's see Him heal something here." And Jesus walked away and marveled at their unbelief, and could do nothing there. That's the same Jesus tonight; that's the same Jesus. It's not for unbelievers; it's for believers.

Notice, then He walks through all that crowd, probably five times as many people as—as here tonight, all crippled, lame, halt, and withered. Historians say they stabbed one another trying to get in and test their faith against the Angel that was in there.

<sup>56</sup> Then notice what happened. Jesus walked right through that crowd, right around that old blind mother an dad, right around this withered woman standing here, that poor old blind man standing there, across this one here, laying there trembling, dying, walked around through the other ones, crossed by that baby and all this, went over there, and He found a man laying on a little pallet, little bed. We'd call it a pallet down south.

And let's say he had . . . It was something; wasn't going to hurt him; he had it thirty-eight years; it was retarded. Let's say he had TB, or he had prostate trouble, or something. It was something wasn't going to hurt him. His was going to live a normal life. And Jesus said to him, "Wilt thou be made whole?"

Oh, my, wilt thou? What about thou? Why did He have compassion on a man like that, and leave that one standing there? But "Wilt thou be made whole?"

<sup>57</sup> Watch, for Jesus knew that he had been in this way a long time. He knew where he was at. Just a minute we'll get to it. He said, "I have no man to put me in the water, Sir." Well now, he could walk. He said, "When I was coming down, somebody (in other words) outruns me and gets in there first." He could walk; he could get around. He

wasn't lame, neither was he halt, blind, lame. He just had some kind of retarded disease. He said, "While I'm coming to the water, someone steps down ahead of me."

Jesus said, "Take up your bed, go on to your house."

Man picks up his bed and away he went. The Jews caught him, questioned him. They questioned Jesus. Now, Saint John 5:19, listen close now, I have to close. Jesus said, when He was questioned by the Jews. You think He'd be questioned here tonight? If He done a thing like that here tonight, you think He'd be questioned? Certainly, He would, by the same spirit that questioned Him then. But that . . .

If—if there's something there to question, there's a Spirit here to react. Just exactly the way He did. And listen to what He said. And if it's the true Spirit of God, it'll bring the same reaction it brought then. If the devil is the same to put it to question, then Christ is the same to react the same way that He did then. Amen.

What did He say? He said, "Verily, verily . . ." That's absolutely, absolutely, Saint John 5:19 now: "Verily, verily, I say unto you: The Son can do nothing in Himself, but what He sees the Father doing; that doeth the Son likewise." You know that's in the Bible? Saint John 5:19.

<sup>58</sup> Look, then Jesus Christ did not perform one miracle, or do one thing, without first God gave Him a vision to do it. Is that His Words? "Verily, verily, I say unto you, The Son can do nothing in Himself, but what He sees the Father doing." For what things the Father doeth, He sheweth the Son. The Father worketh, I worketh hitherto. In other words, "I only go do what Father tells me to do." That's Scripture, isn't it? That was Jesus yesterday.

If that was Jesus yesterday, it'll answer the same thing today, or He didn't raise from the dead. And if He did raise from the dead, He's got to be the same today as He was then. That clear? Amen.

<sup>59</sup> Look at Him, "Only what the Father shows Me to do." Wish we could take a week on this and go back and show the prophets did the same thing, just as God showed. It's not a bluff, make believe, run over; it's something definitely.

Now, did Jesus—after He left, did that mean the end of it? No, sir. Listen at Him as He was leaving; He said, "Verily, verily, I say unto you," that's always His words, He says directly to the Church. Here's one, the—Saint John 5:7, I believe it is. No, I beg your pardon, Saint John 14:7. He said, "The things . . . He that believeth on Me, the works that I do, shall he do also." Did He say that? Is that inspired? That's the Word of God.

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Jesus said, "A little while, and the world will see Me no more." What is the world? The Greek word "kosmos" there, which means "the world order." See? "The world, the unbelievers will see Me no more." I'll put it like that. "A little while, and the unbelievers will see Me no more; yet ye shall see Me (ye): for I'll be with you to the end of the world." I'll be with you, and again He said, "I'll be in you, be with you, even in you unto the end of the world."

Now, what was it? The people who could only see with the natural sight, understanding with their natural understanding, with their mental thinking, that's the end of Jesus forever for them, until the judgment. "The world will see Me no more; yet you shall see Me, for I will be with you to the end of the world." And 'I' is a personal pronoun which means that Jesus has to be here the same tonight to every believer that He was then, or He did not raise from the dead. Amen.

<sup>60</sup> "And the things that I do shall you also; more than this shall you do; for I go to My Father." Is that right? The word there in King James means—is greater, but the righted translation is—is more, 'cause you couldn't do greater. He—He raised the dead and stopped the nature, and done everything. Not greater in quan—quality, but greater in quantity. "More than this shall you do; for I go to My Father." Amen.

I'm late. Did the disciples do it? The same ministry that Jesus had, the apostles carried on just exactly like they always did. The apostles . . .

There was Paul going down through Samaria, to Da—Damascus, rather, to arrest the people. And God had a man down there named Ananias. And he was praying, and he showed him a vision. And he came in, and spoke to Paul, and told him that Jesus had appeared to him on the road; he'd saw it in a vision. That right?

Look at Peter on the housetop who saw the vision to go up to Cornelius' house.

<sup>61</sup> Look at Paul out on the ocean in a little old ship that was water-logged, fourteen days and nights, no moon, stars, or nothing. All hopes was gone, Paul too, that they'd ever be saved. And he went down into the bulkhead, or in the gallery to pray. And I see that little Jew come forth shaking his hands and saying, "Brethren, be of a good courage! For the Angel of God, Whose servant I am, stood by me last night saying, 'Fear not, Paul, thou must be brought before Caesar, and lo, God give all these that's sail with you, to you.'" Said, "Howbeit, I seen in the vision that the ship must be wrecked upon a little shore on—near a creek, or something like that." Said, "Wherefore, brethren, be of a good courage for I believe God; it shall be just as it was shown unto me."

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Is that the faith that was once delivered to the saints? Then it's got to be the same today. And if Jesus is risen from the dead, then He is the same.

<sup>62</sup> Our time is past, I want to challenge your faith. Now, that's a great big statement for a person to make. But I just want to give you in this manner; you think of yourself now. You Methodist, Baptist, Pentecostal, whatever you are, if we are to contend for that faith, and we believe that Jesus rose from the dead. . . .

This same man that made the challenge that time; I said, "You can't prove one thing that there is a God, outside of the Supernatural." For when omnipotence speaks, the miraculous takes place. Omnipotence can't speak without being miraculous. Is that right?

<sup>63</sup> So I'd like to tell you the challenge that Doctor Reidhead received by a Hindu. And he said, "Oh, we got joy, our—our God raised from the dead. Your old dead prophet's in the grave."

He said, "Did He?" Said, "Prove it to me."

"Oh," he said, "we got joy."

Said, "Now, look here, Mr. Reidhead [Blank spot on tape—Ed.] . . . ? . . . is your Bible?" Said, "I'll tell you, kind sir, that every word of the Koran's inspired." What a disgrace to Christianity. He said, "What about these other promises in the Bible? That He said the works that He did you'd do also. Let's see you teachers produce it."

<sup>64</sup> And Doctor Reidhead said, "Brother Branham, I raked my foot on the ground, a defeated Christian," and said, "I raised my hand and said if I ever get a chance to talk to you, Brother Branham," said, "I want to talk to you." He said, "I got so many degrees that I could plaster the walls with them." He said, "I've tried since seven years old, everything. . . ." Said, "Well, I'll make my B.A. . . . When I do this, I'll do this; I'll find it." And said, "Where is Jesus in all of it?"

I said, "He's not in any of it."

He said, "Do you mean the teacher's has been wrong?"

I said, "In one way, yes."

He said, "Now, look, Brother Branham, you being a Baptist, you ought to know truth." Now, that was . . . 'Course he was a Baptist too, you know. He said, "You ought to know truth." He said, "But I've seen the Pentecostals kick over the chairs, and scream, and holler, and jump up-and-down, and froth at the mouth," he said, "and tear up the furniture." He said, "But I want to ask you something, you dealing with them, is there anything like the baptism of the Holy Ghost?"

I said, "Yes, sir."

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He said, "When can I get it?"

I said, "When you want it."

He said, "I do now."

And he fell across my coffee table in the living room, and there received the baptism of the Holy Ghost. Doctor Reidhead's the president of the big Sudan Mission. Certainly.

<sup>65</sup> I said, "Sure, we got carrying on; we got sham; we got make-belief, and everything like that; but behind it all there's a genuine resurrected Lord Jesus Christ." Amen. That's right. I said, "Certainly, the devil's right in there pounding away with everything he can, and giving false conceptions and everything else. That don't do away with the real thing. Jesus Christ has risen from the dead."

And tonight my dear brother and sister, I'm contending for the faith that was once delivered to the saints, that Jesus Christ has risen from the dead and is just the same yesterday, today, and forever. Amen. Shall we pray.

<sup>66</sup> Our heavenly Father, Your Words are always true. Maybe we haven't faith to confirm them, or make them live again, but dear God, I, with all my heart I believe every Word of it's the truth. I pray that You'll help tonight, such a wonderful audience, to receive and drink in the Word. It just inspires us, Lord. And I maybe, run over time. I pray that You'll make manifest tonight, like when the great Paul preached the same Gospel. And a boy fell from the window and got killed; he laid his body over him after preaching that kind of a Gospel and life come back in the boy, after preaching all night long.

O God, I pray that You'll bring new life and new hope to every person, that's here that's without God and without hope. For those that's without hope and sickness, God, may Your Holy Spirit come tonight and do something that would cause their faith to mount up and receive Jesus Christ as their Healer and their Saviour. I pray this in Jesus' Name. Amen.

<sup>67</sup> Now, if you will, that's on the music, sister, real softly, "Only Believe," just a moment.

Now, how many here will do this for me now, just while you take your time. Don't be nervous. You're a very nice audience. Everybody sets just as quiet. I—I commend you for that. You're one of the nicest audiences I ever talked to, and I've been around the world. So you . . . That's a whole lot. You're very nice. I like you; you're very conservative, and I—I appreciate that. I just learned today Germans, and Swedes, and—and whatevertime, in here, but you're a nice group of people. And I certainly love you and appreciate you.

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68 And I'm here as your brother; I do not claim one thing, one power to heal. If I did, I'd be a liar. I have no power to heal. And I say with my honest heart; I don't believe there's any person that's got power to heal. No, sir. Jesus gave His apostles power to heal one time, did He? And they failed, and couldn't do a miracle, or couldn't even heal a sick person with all that power. How many knows that? Sure, they failed. They brought the epileptic son; they'd been down there screaming, and crying, laying hands on, and casting the devil out. And the devil just laid there and looked at them. Sure. Jesus said, "How long will I suffer you, bring him here." That's right.

And they failed after ten days before that they'd been given power to heal the sick and cast out devils. They done some, yes. But with that power given to them, special power. But God never promised that to you, Church, that special power He give the apostles, but He promised if your faith would mount up, and He'd called you, that you could see these things, then you should believe.

69 Now, the only thing that any man can do towards your healing. . . If he's a doctor, he might set your bone, but he can't heal it. What if you went to the doctor's office, say, "Hey, doc, I was cranking my car, and I broke my arm. Say, heal it for me right quick; I got to go out and finish cranking that car."

I thought you said the doctor was a healer. He isn't. There's only one Healer; that's God. The devil's no healer; the devil can't heal at all. Shows mental weakness when you think that. Jesus said, "How can Satan cast out Satan?" If he could, his kingdom would be divided; and he couldn't stand. He firmly said that Satan could not cast out Satan. So he can't do it. Satan can't heal.

70 You say, "Well, I know a person that's got. . ." Oh, yes. But people going, thinking they were going to God in doing so. God healed. Yes, sir. But it was their faith, the individual's faith in God that did it, not the witch or the soothsayer, or whatever they went to, or ouija board, or what you'd call the devil. . . And that is of the devil; certainly it's the devil. Fortunetellings and all them things are of the devil, certainly it is; anyone knows that who reads the Bible.

But Jesus Christ lives tonight, the Son of God. Did you ever hear of fortuneteller or ouija board going out and preaching the Gospel, getting the people saved? Certainly not. See? "By their fruits you know them."

71 And notice, now if Jesus will come to the platform (I don't say He will, but if He will) and do the same things tonight here at this platform, that He did when He was here on earth in a body of flesh, like mine or yours tonight; if He will perform the same things here at the platform

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tonight, will every one of you go away from here with a blessed heart, and receive Him, and believe it, and go on accepting Him for whatever you have need of? Would you do it? If you will raise your hands to Him, say, "I will." Thank you, God bless you. May He grant it to you.

Now remember, before we start the prayer line, I do not say that He will. I—I do not say that He will do it. I've been—since I—I'm forty-six, and the first vision I remember seeing is when I was about, well, I was no more than two years old anyhow, when He told me where I'd live and all about it, just exactly. I was just a little bitty boy; He told me just exactly what would happen. They write it down, and it's never one time failed, not one time.

<sup>72</sup> Now, watch what He says now. Now, the vision doesn't heal; the vision only gives you—brings your faith up to a place where you can accept your healing. You get what I mean? Brings your faith to a place where you can accept your healing.

All right, now they got some prayer cards . . . ? . . . All right. 1 to a 100? All right. We'll just lining them up over here. We can't bring them all at once, so let's just start from number 1. Who has prayer card number 1? I better find out, 'cause some of them I see, is unable. A lady setting in a chair, and here's a lady setting here. Who has number 1, will you raise your hand? Prayer card number 1? Look it's little card; it's got my picture on one side and on the . . . And it's got you a place there for your name and address, so that the people can, the ministers, if they want them, well, then they can follow you up, follow up. We use them in the big campaigns on account of the ministers. They take the cards, so that they can follow up the persons and get them in the church if they're—and so forth.

Prayer card number 1 raise up your hand, if you're able to raise your hand. You mean that prayer card number 1 isn't here? Are you sure you give them? Prayer card number 2? Have you got prayer card number 2? All right. Number 1, 2, 3, 4, 5, stand up right here, if you can. Prayer card number 1, 2, 3, 4, 5 first, first five of you. All right.

<sup>73</sup> While they are coming, I want you to look this a way now, I want everybody be real reverent. Stand down here, sir, down in this way, and if someone help him down there, if they will. All right, all right, 1, 2, 3, 4, 5. Let's see there's 1, 2, 3, 4. All right. One . . . There's somebody, I believe there's at least—or a few people missing, or one person in there. Remember, you're losing your place, your place to come. If you come, yes or no, that's up to you, but it's been called. All right.

Maybe somebody's deaf; look around at somebody's card. I hate to see anyone miss. If somebody's deaf maybe, can't—can't hear. Look at your neighbor's card and see if it's the prayer card number 1. Maybe

somebody can't get up, and they got prayer card number 1. If they will, the ushers will bring him up here. All right. Has that lady—is that a prayer card number 1 there? All right. I thank you, my dear deaf person who couldn't hear, thank you for your help back there, ever who done it. All right, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. All right, prayer cards 6, 7, 8, 9, 10. Now, let them come up. Then who—1, 2, 3, 4; there is one missing in that, 1, 2, 3, 4, not that's—that's I believe there'll—6, 7, 8, was that five of them got up? All right, 10, will that be enough, you think, or . . . to try, start and first?

<sup>74</sup> Well, let's have 11, 12, 13, 14, 15. All right, let's have prayer card 11, 12, 13, 14, 15. And you count Doctor, and see if they come up. All right, let's sing softly now while they're taking their place. And ushers, if you will, help them there, if you will just a minute, get the people in position. All right.

How many here doesn't have a prayer card, and you want to be healed? Let's see your hand. Anywhere, in balcony, or anywhere, no matter where you are. All right, I'm going to say this: If the Holy Spirit comes into the meeting, and if you'll look this way and don't doubt, with all your heart, you'll believe with all your heart, I'll assure you that Jesus has risen from the dead, and your faith can touch Him, and He can turn to you like He did to the woman that had the blood issue. Do you believe it?

Prayer cards don't mean nothing; that's just some people get up here to be prayed for. See? It's your faith what does it, always.

<sup>75</sup> Now, let's sing softly.

Only believe, only believe,

(Okay. What say? Number 15 is out.)

. . . only believe;

Let's have . . . ? . . . speak Norwegian . . . ? . . . Huh? Somebody maybe—maybe that's German or something, that know how to say that word in German maybe, I . . . They keep missing in the prayer line. Okay, well, we got some to pray for maybe they'll . . . ? . . .

Yes, sir. Now, brother, watch it back there, because my voice gets real weak under the anointing. See?

Now, I believe . . .

<sup>76</sup> Think of where I'm standing friend, come and take my place. Huh? Anyone desire to, you're welcome. After a challenge like this against the Word of God. Several hundred people here, and that challenge had been made before five hundred thousand at a time, heathens and everything. Surely, He won't let me down now.

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Here's a prayer line of people standing here; every one of them total strangers to me. I don't know one of them; there's only one person, or two people in the building that I know. I do know . . . there's Brother Leo setting right there, and Gene here, the recording boys. I know that. And then the man, a—a friend of mine that, bless his heart, I don't . . . The man that give me the bow and arrow the other day, Norman, Brother Norman. He's—he's setting right there; I know Brother Norman. Just met him couple ni—since he come over here. I know Sister Stadsklev, setting right here. And now Brother Groat was somewhere, around here, and I think that's—that's right back, Brother Groat. And that's the only persons in the building that I really can call I know, outside of the pastor.

<sup>77</sup> Well now, no matter who you are, Jesus Christ knows every one of you. I want you ask you, in this little prayer line here, are we all strange one to another? If we do, raise up your hand, if all—all's in the prayer line can hear . . . ? . . . All right. I don't know nothing about them, never seen them in my life.

Now, what is a miracle? Something that cannot be figured out. Is that right? They knowed Jesus by His miracles; they knowed Him by His Spirit of discernment. Is that right? He perceived their what? Thoughts. Is that true? Does the Bible say that? Raise your hand if the Bible said that. Jesus knows their hearts; He perceived their thoughts. See? All right.

I—I'm wait . . . You say, "Brother Branham, you're stalling now." I am, exactly. I'm waiting for Him. That's right. If He doesn't . . . How many seen the picture of it out here? Did you get a picture of It? See? They got it right back there. If I had one I'd show it to you, of the picture. I believe a lady's got one on her lap there. Son, would you get that picture there?

<sup>78</sup> Down in Texas when this was taken, American Photographers Association, here's the picture, the only picture . . . It's in Washington, DC tonight, the only picture that can be scientifically proven there is a supernatural Being. There's the Angel of the Lord, the same Pillar of Fire that led the children of Israel. Right in the debate before around thirty thousand people, He came right down and stood there where I was at. The German camera caught it now long ago. It's been seen by millions of people around the world. And I say to you in His Name that that same Angel ain't standing two feet from where I am right now. That's true. Thank you.

If you want one of these you may get it now tonight, or—and the books, or what-more, tapes. There won't be any selling tomorrow; we don't do that.

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But now, what it is, that's Him standing, I know He's near. But now, He has to be inside. See? That's . . . The Pillar of Fire that led the children of Israel was Christ. Then when He was here on earth, He said, "His Father dwelling in Me," Jesus the Son, He said, "It's the Christ in Me." He was born the Christ, He was given a Name of Jesus. That was His surname. And He was Jesus Christ; like I was borned a Branham and given a name of William.

Now, in the Name of Jesus Christ, I take every soul here under my control for the glory of God, that the people might know without a doubt, that Jesus Christ is risen from the dead; He's here. May His blessings be asked.

<sup>79</sup> Now, Father, into Your hands I yield myself. And I pray that as I have tried with all my heart, in my poor, broken, uneducated way of, to tell the people of Your goodness and mercy, now will You speak Lord, in Your own miraculous and glorious way, that they might know that I have told the truth. They could doubt me; it would be all right, but Father, to doubt You would be sin and unpardonable. And I pray tonight, Lord, just as they raised their hands that they would believe, that You'll help Your servant now, as I yield myself to the Holy Ghost, that You might use me. For I ask this for God's glory, and for the fulfilling of the Word of Jesus Christ, which said, "The things that I do, shall you also." In His Name. Amen.

<sup>80</sup> All right. Now, every one don't move. Just set real still, listen now. There's a tape going on right here now. See? Now, remember, the vision doesn't heal you. Watch it; it will speak afterwards and tell you THUS SAITH THE LORD what will take place (See?), what shall be. But the vision, what it is, is to bring your faith up to a place where you can accept it.

Now, this lady standing here . . . You don't need your card; just leave it in your pocket like. I just want to talk to you a minute, lady. Now, I believe that you and I are perfectly strange to each other, is that right? If that is right, raise your hand so the audience will see. We've never met before in life. And she's a got—lot younger than I. So we are maybe born miles apart, years apart, and this is our first time to meet. This is not a coincidence, God has planned this. Do you believe that?

How is it tonight, that me and she a woman, the same way that was met at the gate, or at the—Samaria, a woman and a Man? Now, what will I do if Jesus is risen from the dead . . . Now, she's got a soul; she's got a body; she's a woman. I got a soul, and a body, and I'm a man.

<sup>81</sup> Now, if she—I know she's a Christian; she's a believer, because I feel her spirit. That's a miracle in itself; you are a believer. Now, if that

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my—this Spirit here saying that you are a believer, and if you wasn't it would—and something could happen to you, or anything. . .

Now, if I have told the truth, then if God's Holy Spirit will come here. . . It's only trying to do one thing, speak through my lips, to contact your senses, you know, your hearing, that would say something to you, that would cause you to believe God for what He did for you at Calvary. Wouldn't that be right? See, I couldn't do nothing for you; if I could and wouldn't do it, I'd be a brute. But I'm your brother, and I—I just like your loved one. See? Well, I—I'm just your brother.

<sup>82</sup> But by the grace of God, and the help of God, by me talking to you, I can contact your spirit by a Divine gift, by yielding myself to the Holy Ghost, that will produce the same thing that Jesus did to the woman at the well. Now, I have no idea what you're here for. You might be standing here for sickness; you might be standing here for somebody else. You might be standing here for financial troubles. You might be standing here for spiritual troubles. I do not know; you know that. I'm a stranger to you; I don't know you.

But He does know you, then if He can let me know what you're standing here for, will you accept it and believe on Him, that He—that it's Him here? You know it has some—do some supernatural resource, but would you believe it was Him, sister? Will the audience believe the same thing? May the Lord add His blessings then, is my sincere prayer.

<sup>83</sup> Now, if I—if God will let me. See, she's a—she. . . That's exactly. "What are you doing, Brother Branham?" I'm not reading her mind. No, sir. Con. . . God will judge you for that; don't you think that. Now, you can't hide yourself now; He's here. See? Don't think that, "He's upset." I'm not; I'm only contacting her spirit by the Holy Ghost. The woman's aware that something's going on; she knows that. There's something. . . You feel different right now than you've ever felt perhaps, because real sweet humble Spirit around you, isn't that right? Between me and the woman is that Pillar of Fire moving back and forth (See?); it's something's fixing to take place, and she's aware of it, being a human being.

Now, the lady seems to go away from me, and I feel extremely nervous. She's bothered with a nervous trouble, real, extremely nervous is her condition. Is that right? Now, if I talk to you more, more would be said. But you're already believing, because I can feel she's just raising up. Telling you you was a believer, telling you you was struggling with that nervous trouble. . . Now, may the Lord grant to you your healing. Do you believe now? Have faith.

<sup>84</sup> You're nervous because of a sorrow you just had. You are a widow. That's right. Your companion. . . You're a. . . You work hard; you have

a hard time trying making ends meet, your living. That's true. And you've been somewhere. I see something going on; it's a—looks like someone like a doctor is a working with you. Oh, yes, you've had a operation or something. It's been in the throat, yes, and they took a tube out and put a plastic tube or something back in it. And you're scared now, afraid that it's turning to cancer. That's giving you a lot of your nervousness. That's the truth; that's **THUS SAITH THE LORD**. You believe? Don't fear. He Who's standing here now, Who has risen from the dead, and it's His Spirit talking to you. You know something's happened don't you? The cancer worry's over. Your faith healed you, sister. Have your hand.

Dear kind heavenly Father, Thou hast said . . . The last words that come from Your lips as You left the earth, You said, "These signs shall follow them that believe: if they lay hands on the sick, they shall recover." This I do in Jesus Christ's Name. Amen. God bless you, sister. Go, rejoicing now; it's all over.

<sup>85</sup> Let's say, "Praise the Lord." Do you believe now? You said you would. That ought to settle it forever. If you can believe, that's all you have to do. Now, don't move; tomorrow is Sunday; just wait a minute. That should settle it forever. That should make it known, perfect stranger. But God knows all about her. Now, you're beginning to believe, aren't you? You're—you're just wonderful now, different.

How do you do, sir? I suppose, sir, that we're strangers to each other too, aren't we? We've never met before in life; we're perfect strangers. But you are aware that you're in the Presence of something besides your brother. Probably we were born years apart and miles apart, our first time of meeting. But Jesus knowed you, and has give you everything to eat you ever had, the air you breathe. He's given me the same. And I'm here, if my old dad was a living he'd be about your age. I wouldn't stand near somebody else's dad, to be a deceiver. I only stand here to help you.

I have no idea what you're wanting; you know that. I have . . .

<sup>86</sup> Little lady, with the gallbladder trouble, setting on the end there . . . You had gallbladder trouble, didn't you? Your faith touched Him then. Amen. I seen it happen here in front of me. Your faith did it, sister.

You're suffering, my brother, with many things. First thing, you have a rupture. That's right. And then I see something that's . . . The blood, looks like it's running thin; it's diabetes; you have sugar diabetes. You're also extremely nervous. That's right. And you have ulcers, don't you? That's true, isn't it? Let me tell you something; you're not from here either. You're from South coming this a way; you come from Nebraska here, didn't you? That's right, isn't it? Now,

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go back rejoicing, telling the people what their Lord has done for you, and be well.

O God, our Father, in Jesus' Name grant the blessing. Amen. Go rejoicing, my brother . . . ? . . . Him with all your heart.

Just keep believing, you're not far from the Kingdom.

<sup>87</sup> How do you do, lady? Suppose that we're strangers to each other. Five years ago you saw me when I was here. Well, the Lord bless you, my sister. Of course, I wouldn't remember you from all five years. I hardly . . . Maybe there's many here that I seen then, but I wouldn't know now. But our blessed heavenly Father knows both of us, doesn't He?

You've had an operation on them; it didn't do any good. And the—the meat and bone is rotting away from your knee. The doctor don't know what to do any more. Oh, don't worry, daughter, God knows all about these things. He—you're standing in His Presence now. Not your brother don't make you feel that way; it's His Presence. You accept Him now for your healing?

Dear heavenly Father, Who raised up the Lord Jesus from the dead, I lay hands upon this, my sister, and condemn the enemy, and ask that she made—made well for God's glory. In Jesus Christ's Name I ask it. Amen.

<sup>88</sup> God bless you, sister. Now, go, believing with all your heart and get well. [Sister says, "I've never been able to kneel on my knees since I've had this car wreck—Ed.] But you're . . . [Can I kneel now?—Ed.] Why, I would go right down there and kneel down at the altar, is what I'd do and give Him thanks. [Sister says, "Thank you, Jesus.] She's never went to her knees in her—since she was hurt. Here she is on her knees now and giving God praise. Let's say, "Praise the Lord," every one of us.

Our heavenly Father, we give praise unto Thee, and glory for all Your great works that You are doing in our presence. Thank You, Father. Amen. Sister, all right, raise right up. Now, look how nice you get up and down. See? See the difference? You're healed, sister. Amen.

Let's say, "Praise the Lord," everyone. Just say, "Our heavenly Father, we thank Thee from the depths of our heart, for all the goodness and mercy that You have done unto us. Amen."

Do you now believe? "Canst thou believe?"

<sup>89</sup> Lady, that was just here . . . Lay your hand on the lady setting next to you; she's praying. That tumor condition, that—that God will make her well. You believe it, lady? Throat trouble too, don't you? Yes, sir. Cancer also. That's right. That's true. All right. Amen.

Our heavenly Father, we condemn that devil called cancer. Her faith, that woman anointed set down by her, and her faith touched you, and we now condemn the enemy, in Jesus Christ's Name. Amen.

Has He risen from the dead? Amen. See, the lady set down there next to the lady? She was so anointed, that the woman's faith contacted quickly. See? You don't have to have prayer cards; you have faith. Have faith and believe with all your heart; you shall be made well if you can believe.

<sup>90</sup> What do you think, sir?

Lady, you believe that God healed you of that gallstone condition and make you well? You believe that He'd do that? That's what you have, gallstones. Raise your hand if that's true. Now, you just go on and forget about it. Uh-huh. Your faith did it. Amen. Thanks be to God.

Oh, you from the audience, sir, setting there with your handkerchief to your mouth, lay your hand on the little lady for that asthmatic condition, laying there.

Heavenly Father, in the Name of the Lord Jesus Christ, make her whole I pray for God's glory. Amen. Believe, have faith. You can receive what you ask for.

<sup>91</sup> Excuse me, this is the lady? You are the lady that's come to be prayed for? All right. Have faith, every one. I can only go as It goes; I have to follow It. Now, be real reverent. Have faith.

Man's trying to contact Christ, setting there where the man was healed. A hardening of the arteries, he thinks . . . God can heal you, do you believe it, brother? That's right. Amen. You were praying in your heart, "God, let him turn and talk to me." Isn't that right? If that's right wave your hand like this. See, see? How'd I know what you were praying about? Amen. He's so real.

You raised your hand too, sir. Yes, that's right. Hernias, rupture, God can just heal him and make him well, don't you believe that? Amen. You believe God heals it for you? If you do wave your hand to Him, "that I going to be a new man." How would I know what was wrong with you? God told me. Your faith touched Him. That's what does it. Just have faith. Be reverent.

<sup>92</sup> I seen a child appear before me when I spoke to this man here, a little boy. Stop right there usher, just a minute. The little boy setting there has got a rupture, hernia. Lay your hand over on him, usher. And say, by the way, his mother that's holding him has got some trouble with her teeth she's been wanting to be prayed for. Isn't that right, lady? Raise up your hand, the little boy that's got a hernia. Lay your hand on them.

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Heavenly Father, in the Name of Your Son the Lord Jesus, heal them I pray, for Your glory. Amen.

Do you see the Holy Spirit moving, bringing the usher up just the time to lay hands on the person? Isn't He wonderful? Believe. What is it? The resurrected Lord Jesus is in our midst. Now, be real reverent now. The only one that can be healed . . . But while we got these people up—standing up here just a moment. Let's get the line if we possibly can.

<sup>93</sup> Now, this sister. I don't know you, never seen you in my life. And we're total strangers, is that right? Now, God knows what you're here for; I don't. But He knows what you're here for, doesn't He? And He can—He can tell me what your trouble is. Now, I could not heal you, if it's for healing. And if it's money, I—it'd be very little. I'd help you all I could, but it'd be very little, or whatevermore. It—it might be domestic; I don't have the least idea. But God does; He knows. Then if He will reveal to me what's on your . . .

<sup>94</sup> [Blank spot on tape—Ed.] . . . to have a live voice behind it, to make it a voice, is that right? Then this microphone becomes my voice. Is that right? Now, I'm just a mute; I don't know nothing about this woman. But the only thing that could be done, would be the Holy Spirit speak through me just like I'm speaking through the microphone, a live supernatural voice a telling her something. Is that right? All of you understand real well now? Believe.

The lady is . . . Well, she's been to a—a doctor, but they don't know what's wrong with her. Isn't that right? You've had x-ray, and they still don't know what's wrong with you. And your trouble starts in your back and comes to your stomach. That's right, isn't it? Amen. Now, He knows, doesn't He? Yes, He does, and He can heal you. Yes, God bless you.

You're not from here either; you've come from the south, coming this a way. You're from a place, I believe I see a name just outside where the car passed; it's called Sioux City, Iowa. Your first name is Rachel. And your last name is Burriss. Return home rejoicing; you'll get well. Jesus Christ makes you well. In the Name of the Lord Jesus I pray. Amen.

<sup>95</sup> Don't be astonished. When Simon came to the Lord Jesus, He said, "Your name is Simon but you shall be called Peter from here on." He knows you, who you are.

How you do, lady? I suppose you and I are strangers too, to each other? We don't know each other. But there's someone here Who knows both of us, isn't that right? My, there's so many people getting healed out there, I just can't call you fast enough. You'll find that after I'm gone a long time, you'll find out what's going on. If I could just keep

talking to you just a moment, sister . . . And God knows all about you, as I said. I don't know you and never seen you.

But if God will reveal to me what your trouble is, why, then you'll believe Him, will you, lady? You will believe. Will you believe out there, all of you with one accord, believe with all your heart? All right. Now, you're . . . I don't know, you look like a healthy person, but God knows all about you; I—I don't. But He can reveal to me, and you'll know whether that's true or not, if it's true.

<sup>96</sup> Really, you're not here for yourself, you're here for somebody else. And you and some woman made an agreement. And she's not here. And you made an agreement that you'd come and try to get in the prayer line, and she'd be praying at the same time. That's right. And the woman's got a stroke. That's right. And she wanted to come, but she couldn't come, because of her husband. There's a black thing hanging around her husband. He's a rank unbeliever. That is right.

I see another man appear, and that man is your husband, and he's kind of tore up too, about some affair; it's a spiritual affair. He's got hooked up or is fixing to get hooked up in some fanaticism, something about someone telling him to go preach, or something like that, or something on that order, a lot of—tell him to be careful. Everything that says God is not God.

And to return back to the woman, and lay your hands upon her, and call the Name of the Lord Jesus, and tightened up in your fist, the handkerchief that you have; you must take that and lay it on her, and believe with all your heart, and may God of heaven bring the blessing, I pray in Jesus' Name . . . ? . . . God bless you, lady. Now, go on your road rejoicing; don't doubt anything, but believing that God will grant it.

<sup>97</sup> Come, lady. I caught a resentment then from somewhere, somewhere. I'm not leading the people tonight. I don't know . . . Here lady, just lay your hand on mine, will you? I don't know you, do I, lady? And I'm not looking at you; I'm looking at the audience. If God will reveal to me out here in the audience, what's wrong with you, then if—will . . . If it's true, then you'll raise your hand from my hand and say whether it's true or not. Will you accept Jesus as your Healer? It's a lady's trouble, a female trouble. That is right. Raise your hand if that's true. This isn't from reading minds. Now, go rejoicing. Abscessed, but it'll be all right; Jesus will make her well. Believe with your heart.

<sup>98</sup> Get real weak, don't you, and tired, heart bothers you? Late of the afternoon you get real tired and wearied, is that right? You might not know it, but you're suffering with TB also. And that's what made you get weak, and know you knew it. Yes, yes, lungs hurt you and things. Then you see, God knows all things doesn't He. But you were

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praying when—before you come tonight and asking God to give you an opportunity to stand here, isn't that right? That's right. All right. Now, you can go home and be well. Jesus Christ healed you; your faith does it for you.

God of heaven, I place hands upon her in confirmation of God's Word, and pray for her healing. Now, go rejoicing and be happy, thanking God for His goodness . . . ? . . . God bless you.

How do you do, sir? That stream of blood . . . Jesus can heal diabetes, you believe that, don't you sir? You believe you're healed now, you accept it? Then to Calvary, by faith, we go for a blood transfusion and ask that our brother be healed through Jesus Christ's Name. Amen. God bless you. Believe. Go and believe with all your heart.

When I said female trouble to the other lady, something went over you, didn't it? You standing right behind her there; that's when you were healed too. Amen. So you can go rejoicing, saying, "Thanks be to God."

<sup>99</sup> Come, sonny; come here I want to ask you something. I think you're a mighty fine little boy. Look, you see that little man going there? He had a—a terrible thing; it was called diabetes. And that's what bothers you. That's right. See, it's easy for him to get over it; it's hard the doctor says for a little boy like this. But not for Jesus. Now, if Jesus is here, He can make you well, couldn't He? And He's here, and I—He's here with us. Now, I pray for you.

Heavenly Father, as I—the Holy Ghost, surely these people can see that You're here. And now, Lord, while You have my body anointed and packed away in the Spirit, I lay hands upon this little lad and condemn the disease of his body in Jesus Christ's Name, and ask that he be made well. Amen. Now, God bless you, honey boy. Just say, "Amen." Go, rejoicing and thanking the Lord.

<sup>100</sup> Come, sister dear, do you believe me to be God's prophet—or His servant? What is a prophet? Someone who sees, foretells, a seer, is that right? The Bible said in the last days that this would take place, didn't it? If God will let me know what you're here for, will you believe it and accept with all your heart? With all your heart you believe it?

There's so many out there suffering the same thing. I see a table standing between us. You're moving back; it's a stomach trouble. You got a peptic condition; you're real nervous, aren't you? Been nervous for a long time. Which is actually a lady's age—of your age will be that way. But it's caused in your stomach; sometimes keeps it sensitive from belching up acids like in your stomach; it's a peptic ulcer right through the side of duodenum. And it caused you to have it like a regurgitation,

like that, that comes up. Jesus Christ can make you well, isn't that the truth? You believe that Jesus will make you well?

Then kind, heavenly Father, with hands laid upon this, my sister, I ask for her healing. In Jesus Christ's Name. Amen.

<sup>101</sup> How do you do, sir? You believe with all your heart? Arthritis is so easy for God to heal, isn't it? As I see you trying even to get off of a street, how you have to step sideways to get down and things. Dad, I wished I could heal you; I haven't the power to heal you, but do you believe not that Jesus is here, you're going to get well? If I pray for you, will you get well? Jesus said, "If they lay hands on the sick, they shall recover," didn't He?

Dear God, in obedience to Your commands, I lay hands upon my brother in Jesus Christ's Name and ask for his healing. Amen. Now, go believing, my brother, with all your heart and praising God and you shall be made well.

<sup>102</sup> You're mighty fine strong looking man to be suffering with a nervous condition, but you can't help that, you've had it pretty near all of your life. It just bothers you; you got a mental nervousness that caused you weary. And you're always thinking of things and crossing bridges before you get to them. That's a nature of yours. That's right, isn't it? Not reading your mind, but that's the truth. You always plan things and never happens that way, and upset you, and things like that, taking other people's troubles to your heart and worry over them when you really oughtn't to do it. But God is here to make you well, my gallant brother. You believe that?

Oh, heavenly Father, I condemn this devil that's tormenting this fine young man. Satan, in Jesus Christ's Name come out of him and leave him. Amen.

Now, brother, that's a witness by the Holy Ghost. It isn't on you now. It's gone from you now. You feel all right, don't you? Now, go ahead rejoicing, and thanking God, and be made well.

Let's say, "Praise the Lord." Be reverent. Do you believe Him?

<sup>103</sup> Let's see, is this the person? You believe with all your heart, son? You believe me to be God's prophet, or His servant? You believe that He can speak through me for you, and reveal to me what you're here for? Your trouble is in your back; in your chest you have trouble. One thing, if you quit smoking it'd help you a whole lot. I'll tell you something that'll really make you just exactly right, if you'll surrender that heart of yours to Jesus and become a Christian, 'cause you're not. [Blank spot on tape—Ed.] . . . Christian, will you accept Him now? And believe with all your heart and serve the Lord with all your heart, will you do it? Will you now accept Him and be healed and made well? You will? God bless

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you. Thy sins are forgiven thee, son. Go in the Name of Jesus Christ and be made well. Your back and chest trouble is gone; your sins are under the Blood. Now, go as a Christian. Amen. God bless you, my brother.

<sup>104</sup> Do you think that's strange? Jesus Christ still lives and reigns. It must be time; I feel them hitting me on the side. Do you believe now with all your heart? Lay your hands over on each other. Some minister should see that last person here. Let us lay our hands on each other and believe just now with all of our heart. Put your hand over on each other, and let's pray. Are you ready? You that's deaf will now hear, you that's blind will now see. You that can't walk will walk, if you'll accept this Lord Jesus that's raised from the dead. Nothing else could He do. We could come stand here all night; it'd be the same thing over and over. But He's here; He wants to heal all of you right now. Now, kind heavenly Father, there's only one thing to keep this group of people now, who is looking towards You, to keep them from being healed, that's a little dark spirit of unbelief. And I challenge that spirit. Satan, you're rebuked, and you're exposed. I adjure thee by the living God, come out of these people and leave them that they might be made well.



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