
JESUS CHRIST THE SAME

YESTERDAY, TODAY, AND FOREVER



So happy to be back down in this wonderful Tennessee again. Much water has went down the river since the last time I was here. But I have long remembered that meeting. Standing here on the platform, and yet people come to me many times to be prayed for, and would say to me, “Brother Branham, I was healed of a certain, certain thing when you were in Chattanooga.” So it’s lasting results.

Out of that same meeting came several preachers. They’d been to see me, that, young fellows that just caught the vision. And they are out on the field tonight, battling away for the Kingdom of God. When you see a man, a young fellow, or a meeting (I might say it like that) that will produce a preacher, that will produce souls in the Kingdom of God. So we’re happy for the last meeting. And we’re praying that God will double that portion this time and give us a great meeting: not because that Brother Vayle and I are down here, but because that we believe that we’re living real close to the second coming of our Lord.

² He being willing this week, after we kinda get quietened down, and the building begins to get the people in, if they come, we want to talk on some of those subjects at night: of the second coming of the Lord and the signs of the time. I believe that by God’s Word I—I don’t see one thing left that would hinder the coming of the Lord Jesus tonight. Now, that sounds rather erratic, but it is truth. All the prophecies pertaining to His second coming, as far as I know, is already fulfilled, waiting for His coming. So what kind of people should we be? Alert and ready at any minute for His appearing. And let’s live in this meeting. Let’s do this just as if this may be the last meeting, last revival that’ll ever be in Chattanooga, Tennessee.

³ Did you know it wouldn’t be hard for this night to be the last night that Tennessee ever stands on the map? She could be powder before morning, and never . . . wouldn’t be anything alarming about it, no more than it’s going. It’s true. Or the whole world could be just powder by morning. The weapon is in the hands of sinful men. And God predicted it would be done, what’s left. We should wake ourselves up. And I want each one of you people who are Christians to promise God tonight that you will constantly pray for this meeting. If you have to call a fast and pray, let’s pray that God will get glory in this meeting, and give a call . . .

4 There's just so many people that's going to be saved. That's when the body of Christ is completed. It will not be a freak body. There will never be one extra person added. When that last person comes into the Kingdom, the doors are closed. There will be no more room after that. For those who He foreknew, He has called; those who He has called, He has justified; those who He has justified, He hath glorified. See? What God foreknew by foreknowledge He calls, and when the last one's called, that'll settle it. Oh, it might be tonight. It'd be a terrible time for a sinner friend. It'll be a glorious time for a Christian. And we're trusting to God to help us.

5 Now, I would like to read some of the Word. Each night, I love to read the Word, even after Brother Vayle has—has done the speaking. I like to read and talk just a little bit, especially on this first night, because there's strangers, perhaps, in our midst who has never been in any of our meetings. And we would like to explain to them why we have meetings and what the purpose is.

I would just like to know around in the audience, everywhere, how many here has never been in one of our meetings? Let's see your hands go up. Never been in one of our meetings? Well, we're thankful to God for you; and so welcomed to be back.

6 And now, we are . . . Reason I preach the Gospel is because it was a Divine call. Paul said in the Bible, "I was not disobedient to the heavenly vision." Therefore, every minister, whether he's Methodist, Baptist, Presbyterian, Pentecostal, whatever he might be, he has a Divine call, and he has to be obedient to that call, even if it's contrary to what some would believe. You must be obedient anyhow, because it's a Divine calling, an inspiration from God. And I have honor for a man, though I might disagree with him Scripturally, but if he will be honorable and reverent to a Divine call, the man should be honored, any man that would stay by his call.

7 Now, many times the meetings are referred to, many times just as "healing services." Healing is not the service. Healing is just the—the bait that's used to catch the sinner. It's just like going fishing. You live here on the river. You never show the fish the hook; you show him the bait. See? He grabs the bait and gets the hook. That right, brother? Uh, huh. So that's what we try to do. Divine healing is merely . . . It's in the atonement; it's God's Word. And we believe that, teach that, and know that it's so. And we have seen the Lord, around the world now . . . Since I've been here, the Lord has taken me around the world, and I've seen some of the greatest meetings that I have ever seen of, or read of our Lord do.

8 In Durban, South Africa, recently, I had a meeting there, and after the Lord had did a miracle at the platform, a miracle of discernment, there was thirty-thousand raw heathens come to the Lord Jesus Christ in one altar call: thirty-thousand. It's pretty near half the population of this city. And those were. . . That was not somebody, just backsliders that come back. That was blanket natives who didn't know right from left hand. They broke their idols on the ground, and they tagged thirty-thousand of them at one altar call.

9 Bombay, India, recently there was no way of seeing. We couldn't get the churches to cooperate, because of the cooperation we went under (another church) and the. . . Some of the churches were down on them, and that started the rest of them down on this group. But the people come anyhow.

It's such a sad thing. If we can get the ministers to cooperate, so that the—the man when he's converted, he can have a church home to go to. . . If you turn him back out in the—the devil's pig pen, then he'll become back again just like he was. But if you got a place that you can direct him to, some good. . . Like Jesus with the Samaritan, he taken him to the inn. He said the Good Samaritan taking the m—the falling man to the inn. That's. . . We got to have a place like that.

And so the little church that was sponsoring us was insufficient to take care of a place where it was estimated that, in the time we were there (three days), that around five hundred thousand was present. And, oh, I just wouldn't know how many tens of thousands of Mohammedans and everything came to Christ, with no way at all to take care of it. So you can imagine what a situation arose from that.

10 I'm so glad to see this fine group of ministers on the platform here tonight, that if souls get saved, you know where to, what they can do. They can take you, and bring you to their church, and teach you the way of the Lord more plainer. And I am happy to be here with this fine bunch of men and women that's behind me here to pray for me while I'm ministering.

11 Now, as a preacher, I'm not very much of a preacher. But the Lord has given a gift, a Divine gift. Which in the Scriptures we're taught that gifts and callings are without repentance. That's church gifts, not the church, the gifts in the local church which we're to pray for, like First Corinthians 12. But there's five ministering gifts which are—are the foreknowledge of God. And the first of those are apostles, prophets, teachers, evangelists, and pastors. Those are God sent gifts to the church.

Apostles or missionaries. . . We call them "missionary" today. In the early day they called them "apostle." Now, anyone knows—knows

that the word “apostle” means “one sent.” And the word “missionary” means “one sent.” So it’s both the same thing. Missionaries, prophets, teachers, evangelists, pastors.

Then in every local church there’s nine spiritual gifts should be operating in that church, if they’re a good praying congregation. And then the pastor who should be the head of the church with the wisdom of God to have that church set in order so no fanaticism, no nothing takes place wrong, just everything proven purely the Spirit of the Holy Ghost working among the people, then you got a real church that’s an example church to all the regions around about. It’s like a—a hive where the bees come, a lovely church.

And I pray that God will bless each one of these men here and give them, if they haven’t already got it, that type of church at the ending of the service. God bless you.

¹² Now, we do not claim to be healers. And may every one know that. I never healed anyone in my life. And be honest with you, I don’t believe anyone else ever did. If they did, doctor, or hospital, or minister, if he ever healed, then God told something in His Word that’s wrong. Psalms 103:3, He said, “I’m the Lord Who heals all thy diseases: all thy diseases.” You say, “Brother Branham, don’t you believe that doctors heal?” I never heard one say in my life that he healed. I’ve been interviewed at Mayos’, and many of the fine great places, and never did I ever hear a doctor say that he healed. He doesn’t heal.

What if you broke your arm, you went out, and said, “Doctor, heal my arm right quick, I want to continue my work.” He’d say you need mental healing to ask such a question. That’s right. The doctor can set your arm, but he doesn’t heal it. If you got an appendicitis the doctor can remove the appendix, but he doesn’t heal it. To heal is to—is to create tissue. See what I mean? And there’s only one Creator; that’s God.

The devil’s not a creator. The devil perverts what has been created. But he’s not a creator. If he was, he’d be equal with God. He could make himself a world. But God is the only Creator, and the devil perverts what God has created.

¹³ And then in sickness, diseases, we’re very thankful for our hospitals and our doctors, and the great work that they are doing, as they study this body, and know how to give different drugs to poison different germs. We’re thankful for that. But the doctor does no healing.

It might be said, “Then, Brother Branham, what about a penicillin? If you got pneumonia, and the doctor gives you penicillin, does that heal you?” No, sir. Doctor won’t tell you that healed you. The doctor says he gives you penicillin to kill the germ.

Now, it's just like if you had a lot of—of rats in your house, and they was eating holes through it. And you put out rat poison and it'd kill the rats, that doesn't patch up the holes. It just kills the rats. So that's what penicillin is: it just kills the germ. God heals the—the cells that's tore down. God builds them back up. We call it nature. Nature, what is nature? God is in nature, which makes nature act according to His Divine will.

¹⁴ Brother Vayle preaches on these things, I suppose. I know he does, and a great teacher. Each afternoon come to hear him, because it's builds for the service. And you'll have a—a way of . . . It isn't something like touching a po—totem pole or some little hocus-pocus something; it's believing in a finished work that Jesus Christ did for you at Calvary. There's no man has healing power. There's no healing in anyone's hands. There's no healing in anyone's body, except the Holy Spirit that's in there to heal that body. See?

But healing is just like salvation. Healing is a faith in a finished work. You wasn't saved ten years ago, two years ago, or twenty years ago; you were saved nineteen hundred years ago. You accepted it two years ago, ten years ago, or when you did. But it—it was finished at Calvary where He was wounded for our transgressions; with His stripes we were healed, your faith in that. The only thing a minister can do then by a Divine gift, a gift of healing, what is it to do? Is to explain the Word in such a way, that you would believe Christ, then the healing takes place. When you accept it and can believe it in your heart, not mentally, not an intellectual conception, but a heart knowing so that God has did it . . .

¹⁵ When Jesus said to the tree, "No man eateth from thee," and the tree withered within twenty-four hours, the disciples wondered about it. And He said, "Have faith in God; for if you would say to this mountain 'be raised up and cast into the sea,' and don't doubt in your heart, but believe that what you say is coming to pass, you can have what you say." What "you" say. Then how could a man move a mountain? Only Deity can move a mountain. So if we're sons and daughters of God, then you go out and say, "Mountain move." That's not what He said. See? You'd say, "I'll show you, I can move it." That's wrong. If your objective is right and your motive is right, then it isn't you speaking, it's Deity Itself speaking through you. "I am the Vine; ye are the branches." And when you can get your own way so away from you, that it's not you no more, but Christ speaking through you . . . Like these ministers when they get anointed by the Holy Spirit to preach the Word; you don't have to worry about any words. The Holy Spirit just delivers them. You don't know what you're going to say. The Spirit just says it, and it's always right. Now, that's the way it is by speaking to the

mountain. If your—your objective is right and your motive is right, it isn't you speaking anymore, it's the Spirit of God speaking; and that's what moves the mountain: not you, it's the Spirit of God.

¹⁶ Now, I want to read a familiar little text of Scripture found tonight in Saint John the 12th chapter 20th verse:

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

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

That's what I want to use for a text tonight: Jesus Christ the same yesterday, today, and forever, found in Hebrews 13:8.

Now, this is the theme of our campaign, and the theme of this campaign now, that we are here under these—with these contentions: that Christ is the same yesterday, today and forever.

¹⁷ And I think that these Greeks truly expressed the feeling of every person in this building tonight; or every person that ever heard of Jesus, their desire is to see Him: "Sirs, we would see Jesus." And every man that ever heard that precious name, there's something about it that charms the heart: "We would see Jesus." And yet we're told in the Bible that when we do see Him, physically, materially speaking, there is no beauty that we should desire Him. And I just wonder if that desire of those Greeks in that day, expressed to Philip of Bethsaida . . . If that expression was good in that day, I wonder if our desire be the same, if there is a possibility of us being able to see Him today.

¹⁸ I want to ask my audience tonight, "How many would really like to see Jesus?" Just see, or . . . If you're a sinner even, I'd just like to see your hand. Well, the . . . Thank you. Then why can't we see Him? Now, if this Word, which is the Word of God, is the infallible Truth of God, and It expresses that He is the same yesterday, today, and forever, if . . . That's either the truth or it is not the truth. If it is not the truth, I would close the Book and go home. What would be the use of me standing, a preaching something, and giving my life, twenty-seven years of my life, now in the ministry, trying to say something that there's no truth in. If it's not right, then it's not right. And if it is right, then it's all right.

And we hear that it's said that He is the same. Then if He is the same, He's got to be the same in principle, power, attitude, in every way that He was the same; nothing in His Word to contradict anything of it; but His corporal body, which He raised up, or God raised up from the dead, and sets at the right hand of His Majesty tonight to make intercessions upon our confession.

¹⁹ When He was here on earth, He said, "I am the Vine; ye are the branches." And the vine does not bear fruit. The branch bears fruit. The vine only makes energy for the branch. And if you went out into the field down here in your river bottoms and found a pumpkin vine, you'd expect that pumpkin to be bearing pumpkins. If you found a watermelon, it should be bearing watermelons. If it's a grapevine, it bears grapes. Because the life in the vine is pressing forth grape juice, or grape life, or watermelon life into the branch, and the branch is producing what the vine is energizing for.

²⁰ Now, if we call ourselves Christians, and we are the Christian church, then we should be bearing the same type of fruit that the Vine bore when He was here. For He said, "I am the Vine; ye are the branches. If ye abide in Me, and My Word in you; ask what you will, it'll be done for you." And the branch cannot live unless it abides in the vine. Now, if it's a good healthy branch. . . The branch if it's not healthy, something is wrapped around it, cuts off the energy, soon the pruner comes by and cuts that branch off, and then it's destroyed. And then today, after nineteen hundred years, and we're taught that Jesus is not dead but He is alive. . . Do you believe that? That Christ is alive.

²¹ Now, I'm not degrading any of our churches or the theology that we teach and hold dear to our hearts. But there's something wrong somewhere. And men mentally right know that. Now, are we just worshipping some sort of a dead creed, some sort of a book like the Koran, or the book on Buddha, or the Sikhs, or Jains, or any of the great religions of the world?

I've stood with the Bible in one hand, the Koran in the other, before tens of thousands of Mohammedans and their priests. Mohammed is the greatest in number religion in the world. It's twice or three times the size of Christianity. That's including Catholic and all. But said, if. . . "One of these books has got to be right. They both can't be right, because they're contrary one to another." Don't be afraid to put Christ to a showdown, for if He is Christ, He's the same yesterday, today and forever. We don't have to be afraid.

²² If a servant of Christ should be afraid, there's something wrong with that servant. When Moses looked this a way and that way, when he slew the Egyptian, it showed he was out of the Divine Presence of God. For a servant of Christ don't have to look and see if a man said, "Am I doing all right? Is that fine?" Or, "Oh, I'm afraid you'll say something about me." A man that's commissioned of God, looks upward and onward. You don't have to care what the world says about it anyhow. He's not listening to the world. He's got a Divine commission from God and enjoying that presence. So He is the same yesterday, today, and forever. Oh, to just see Him.

23 Some time ago there was a story told about an old colored man down here in the south who, one day during the time of slavery, he had a, he got saved in, at an old plantation singing, and on his . . . Next morning he was going around telling all the slaves that he was saved and he was free. And the owner of this plantation said, "Mose, I hear you say that you're free."

He said, "Yes, boss." He said, "The Lord Jesus has made me free from the—the penalty of death and sin."

And he said, "You come to my office, Mose." And he went to his office, and he said, "Tell me that story again."

He said, "Last night, we was over playing the banjo and singing some songs." And he said, "Boss, the Lord Jesus saved my soul. And I's a free today from the law of death."

He said, "Mose, if you really mean that, I'm going down today and sign the proclamation, and make you free so you can preach the Gospel to your brethren."

24 After many years of service, the old darky was dying. Many of his white brethren come to see him. And when they thought he was gone . . . He'd been laying in—in a coma for quite a few hours. He woke up, and he looked around in the room; and he said, "Oh, you don't mean that I'm back on this old cruel earth again."

And they said, "Yes, Mose, did you go over?"

He said, "Oh, I just got in the door."

Said, "Mose, did you get your crown and your robe?"

He said, "There was one come up with such a—a thing, and He said to me, 'Mose, you can now have your crown and your robe.'"

He said, "Don't talk to me about crowns and robes."

Said, "What do you want for your reward?"

Said, "Just let me look at Him for a million years; that'll be a reward enough for me." And I think that well expresses the way we feel. "Just let me see Him and look at Him. It's good enough for me."

25 Why is He so great? I live on the Ohio River. A little boy here some time ago, who lives in the city where I was raised up, he went and asked his mommy; he said, "Mommy, God is so great, can anyone see Him?"

She said, "Ask your Sunday school teacher."

And she said, "I can't tell you," the Sunday school teacher said. Said, "You should ask the pastor."

The pastor said, "Why, sonny, certainly not. No man can see God."

And he used to stay down on the river, so he went up the river one day with the old fisherman, and there come up a storm. And after the storm was over, the old fisherman was rowing his boat back down the river, and he noticed a rainbow in the sky. And the stillness after the storm, and the larks a singing, and all the birds, and the old fisherman begin to weep. And as the tears rolled off of his bearded face, the little lad, setting in the stern of the boat, become so enthused that he run to the middle of the boat and knelt down by the side of the old fisherman. And he said, "Sir, I'm going to ask you a question that my Sunday school teacher, neither the pastor, or my mother can answer." Said, "Could anybody see God?"

And he grabbed the little lad in his arms, and he hugged him, and he said, "Honey, God bless your little heart; all I've seen for the past forty years has been God." See, He has to be in here. If He's in the heart, you can see Him. You'll look through a different eye, not a critic eye, but an eye that's looking to see Him.

²⁶ To justify our statement of Christ, the same yesterday, today, and forever; if I should go tonight to some of our fine denominations such as the Presbyterian, or the Methodist, Baptist, or the Church of God, or Pentecostals, or whatever, Nazarene, Pilgrim Holiness; I'd say to them, "Do you believe that Christ is the same yesterday, today, and forever?"

"Sure."

"Well, is He the same in every way except His corporal body?" Well, there would be a question.

They would say, "Yes, of course."

But if Christ is the same, He's got to be manifesting Himself just like He did. For He said, "The works that I do, shall you also. More than this shall you do, for I go to the Father. A little while and the world will see Me no more (The world, *kosmos*, which means the world order, the unbeliever), will see me no more." But listen to this glorious promise, "yet ye shall see Me, for I (and I is a personal pronoun), I'll be with you, even in you, to the end of the world." "Ye shall see Me." That's His Divine promise.

²⁷ Now, let's go back to justify, and see what He was yesterday, and the way that He made Himself known to the people yesterday. Then if He manifested Himself in a certain manner, then He is obligated to do the same thing today: obligated to His Word. And if we see it the way He did, if it was building great schools, if it was building great seminaries, if it was building great churches, if it was educating His people in mathematics, and—and in the grammar . . . But the way that He made Himself known yesterday, and He's the same today, He would have to declare Himself in the same manner.

²⁸ Now notice. Let's preview His life just for a few moments, so that we'll see. Now remember, every time there's a reformation or a—ministry that goes forth, it cannot be received just in a moment. His was not. The prophets were not. Luther was not. Wesley was not. Calvin was not, and many of the others we could call. But after a while, when they began to see that it's Scriptural. . . Now there is no other foundation but this Foundation: God's Eternal Word.

²⁹ Now, in the Old Testament they had a way of finding out whether a prophet, or a seer, or dreamer was telling the truth. Now, the clergy here behind me would know this. Maybe some of you laity wouldn't. But in the Bible they had (under the Aaronic priesthood) what was called Urim-Thummim. It was the breastplate that Aaron had with the twelve tribes and the twelve stones, birthstones, of the twelve tribes of Israel, they'd hung in the temple. And if they doubted a prophet, they taken him to this Urim-Thummim, and let him prophesy, or a dreamer tell his dream. No matter how real it seemed, if a sacred light didn't flash over that Urim-Thummim, they rejected it. But if the sacred light flashed over that Urim-Thummim, then it was received, because God, through the supernatural, was speaking back, that He had accepted that, that it was the truth.

³⁰ Oh, I hope this little audience tonight understands this. That God always manifests Himself in supernatural, but always according to His Word, for He is supernatural. And in that, all ages it's been the supernatural manifestation of His Word.

Now, when the Aaronic priesthood ceased, that Urim-Thummim was taken away. But God's got another Urim-Thummim today, and that's His Word. And if a dreamer dreams a dream, or a prophet prophesies, and it's not according to the Word, it's wrong. Let it seem ever so good, it's wrong. It must be **THUS SAITH THE LORD** from the Scriptures, for that's the Foundation. Now, it may not be **THUS SAITH THE LORD** according to your theology.

When Jesus came, and the Pharisees and the Sadducees, the great teachers, they condemned Him on the spot, and said He was a devil. He was contrary to their theology, but He was straight with the Scriptures. And we know that. And it's the same today. It is always the same.

³¹ Now let's find what He was. Let's start off tonight from the book that I read from: Saint John. Let's begin at the 1st chapter. Now, when go you home through this week, study this where I am going to quote from, you, just now, because time won't permit me to read it all in these next about ten minutes.

Notice, when Jesus was here and on earth after He received the Father into Himself. . . For we truly believe, and I'm sure that, you

southern people, here believe that God was in Christ, reconciling the world to Himself, that He was Divine.

A lady some time ago said to me, "He was just a prophet." Well, if He's just a prophet, we're all lost. He was Deity: God manifested in the flesh (absolutely), nothing less than Jehovah dwelling in a body, His own Son; that by His own great will He created a tabernacle, a body, virgin born, that He lived in, and expressed Himself to the world through that body.

³² Now, we find Him as soon as God came upon Him, He was anointed, went into the wilderness, and out after forty days, and defeated Satan by the Word of God. What did He do? He brought any Divine promise in reach of—of the weakest of Christians. If He was God, why did He let Satan say, "If Thou be the Son of God, perform a miracle here and show me you can do it? Turn these stones into bread and eat."

He said, "It is written: man shall not live by bread alone." So then as Satan always tries to coat the Word, went back and told Him when he put Him at the pinnacle of the temple. . . . And he . . . ? . . . Again, "It is written." And He defeated Satan on the Word of God. That shows that you can defeat Satan on the Word of God. No matter, the Word of God will defeat Satan any place, anywhere, under any conditions. If it's in the belly of a whale, or if it's in a lions' den, if it's on the bed with a cancer, or if it's laying yonder bleeding to death in a automobile accident, the Word of God will defeat Satan anywhere. And the weakest Christian can use It. It's your God given privilege to do it.

³³ Notice, there was a man, an old fisherman, who came to Him by the name of Simon Peter. His name then was Simon. And when he came, the strange thing about it, Jesus yesterday, He knew who he was, and He told him what his name was (Saint John the 1st chapter), said, "Thou art Simon, and your father's name is Jonas." What do you think that old fisherman with that greasy apron on, thought when Jesus, a Man that had never seen him, told him what his name was and what his daddy's name was? That was kinda strange. Said, "Now, I'm going to give you another name. I'm going to call you Peter, which is by interpretation: 'a little stone.'" That was Jesus yesterday, manifested Himself to His church.

³⁴ Right away there was a man by the name of Philip, that we read of tonight. He was from the city of Peter and Andrew, his brother. And he knows of a good man who's honest. He lives around the mountain, thirty miles from where Jesus was. And he goes around to get him. And when finds him, he's under a tree, praying. And he, gentlemen like; he

waits till he gets through praying. And when he found, got through praying finally, he raised up. And he said, "Come, and see Who we have found: Jesus of Nazareth, the Son of Joseph."

And this man, Nathanael was his name, very staunch, very fine fellow, but knowed nothing but just the law of Moses and his orthodox church teaching; he said, "Now, just a minute. Could there be any good thing come out of Nazareth? Could anything come out of that bunch of people down there?" Poor illiterate bunch of what we'd call today the slums or something. . . "Could there be anything good come from Nazareth?"

And Philip give him the best answer that any man could give another. He said, "Come and see." That's the best way. Don't stay at home and criticize it; come, find out for yourself. Don't believe what someone else said. Go and stay till you're convinced.

³⁵ And on the road around, no doubt in their testimony, as Nathanael was giving to, or Philip giving to Nathanael, he told him, perhaps, about what Peter had come up, and He had told him his name, or said, "You remember that old fisherman down on the river?"

"Yes."

"Why, He told him who he was, who his father was, when he got there."

Oh, I can just imagine Nathanael said; "Now, just a minute, Philip, you probably went off on the deep end. You must be joining up with some holy rollers or something. What's went wrong with you, Philip? You and I used to set in the same synagogue, worship together, how we've sung the hymns of David, and how we have worshipped Jehovah; and here you come telling me of something like that."

"Well, just come on and find out." And around the hill they went, about a day's journey. And when they come up . . . Remember, this was Jewish people.

And when he come into the Presence of Jesus . . . Oh, perhaps he might've been out in the audience, or maybe he was in the prayer line; I do not know. But when he come into the Presence of Jesus for the first time, Jesus turned and looked at him; and listen what He said, "Behold an Israelite in whom there is no guile." Now, all men dressed alike. He could've been a Greek, and he could've been a thief. He could've been a unjust person. But Jesus, on His first seeing him, said, "You are an Israelite, and you're a just and honest, truthful man."

It astonished the man, and he said, "Rabbi, when did You know me? Why, You have never seen me (in another words) all Your life, and I've never seen You. And I'm from thirty miles around here at

another place. You've never even been in that country. And how would You know me?"

And you know what He said? "Before Philip called you, when you were under the tree, I saw you." What eyes, thirty miles around the mountain.

³⁶ What did this Jew say? What did he recognize like that when Jesus displayed that before him? He said, "Rabbi, Thou art the Son of God. You are the King of Israel." That's what the Jew said when he saw it.

Now what did the unbelieving Jews say? They were standing by, and they said, "This man is a fortuneteller, a devil, Beelzebub." Who was that? Atheists? Church members, scholars out of the best schools that the world's ever had, the best schools of theology.

"Thou art the Son of God," said the man, who the miracle was performed on.

And the unbelieving Jew said, "He is Beelzebub, a devil. He's doing that as a fortuneteller."

And Jesus turned to him and said this, turned to them first, and He said, "You can say that against Me, the Son of Man; I'll forgive you for it." And I want you to notice: they never said it out loud; they said it in their heart. And Jesus perceived their thinking, said, "You say that against the Son of Man, it shall be forgiven you; but when the Holy Ghost is come," in otherwise, to do the same thing, "one word against it will never be forgiven in this world, neither in the world to come." Be a pretty serious thing when He manifests Himself through the Holy Ghost in the same way, wouldn't it? "I'll forgive you, but when the Holy Spirit's come to do the same thing, just one word against It, thought, mind, or any way, will never be forgiven in this world, nor the world to come." And the Scripture goes to say, "Because they call the Spirit of God in Him that was doing this a fortuneteller or Beelzebub," an unclean spirit.

Now, that's the way He made the Jews know. The real true Jew that was borned and foreknowledge of God to be saved, recognized it, because God was with Him. And he recognized it quickly and said it's the Son of God.

³⁷ Now, the next He made known to that was the Samaritans. Now remember, He said, "Don't you do it to the Gentiles." He told His disciples; "Don't go to any Gentiles": Matthew 10. They got their day coming. "But go, rather, to the lost sheep of Israel."

But when He come to Samaria, and He set down on a well, and a young woman come out. . . She was a woman, as we believe here, to be a woman of ill fame, a bad woman on the street. And she came

for water. And she started to let the crock down into the well. It was probably around noon. He'd sent His disciples away to get victuals. And when she let the pot down to get some water, she saw a middle aged Man. He was only thirty, but the Scripture says He looked to be fifty. But His—His work probably had did that. And He was setting, leaning back against a wall, in a little panoramic something like this with vines over it where the well's at, if you was ever there to look at it.

³⁸ And this woman, when she let the pot down to get the water, Jesus said to her, "Woman, bring Me a drink and come here."

She said, "There is a segregation law here. It's not customary for You to, Jews to have any dealings with us Samaritans; we have nothing in common."

He said, "But if you knew Who you were talking to, you'd ask Me for a drink." The conversation went on. What was He doing? Now remember, He was on His road to Jericho, which is straight from Jerusalem down to the valley. But Samaria's back up around the mountain. But the Bible said He had need to go by Samaria. Why? We'll find out in just a few moments.

³⁹ And He—she said, "The well's deep," and so forth. So she said, "Our fathers drank from this well, and Jacob, and he drank, gave his cattle to drink," and so forth.

The conversation went on till Jesus contacted her spirit and found out what her trouble was. Now watch, that's the first time before the Samaritans. And He said, "Go, get your husband and come here."

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

He said, "That's right. You've got five, and the one you're now living with is not your husband." He knew her trouble.

And she said, "Sir. . ." Watch this Samaritan now, some of us orthodox people. If He's the same yesterday, today, and forever, look how He declared Hisself to the Jew. Now watch, to the Samaritan. She said, "Sir, I perceive that You are a prophet. Now, we (Samaritans), we know when the Messiah cometh, He'll show us these things." But she couldn't understand who He was. See what the sign of the Messiah was to be?

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

And she dropped the waterpot, and into the city, and she said, "Come, see a Man that told me what I've done. Isn't this the Messiah?"

⁴⁰ I call your attention. That was never done before a Gentile. It was forbidden. Why? This is your day. If He manifested. . . There's only three tribes of the people; that's Ham, Shem, and Ja—Japheth's people: Jew, Gentile, and Samaritan, which is half Jew and Gentile.

In that age He caught both Jew and Samaritan, but this is the last day. And the Bible said that the Son of Man would reveal Himself from heaven in the last days. He'd reveal to the church in mercy, and then His second revelation would be in judgment upon them who rejected Him. We're in the last days.

⁴¹ Jesus, the same yesterday, today, and forever. If He made Himself known at the close of the Jewish age, and this off between, the Samaritan, between Jew and Gentile, half-breed. . . He made them know to them in His day. Then if He, at the end of the Gentile age, He's obligated to His Word to manifest Himself in the same way that He did then, if He is the same yesterday, today, and forever. Sirs, we would see Jesus. Certainly we would see Jesus.

⁴² Watch what He said. He went through the pool of Bethesda. There was, though, great multitudes of people, perhaps as many as this arena—this auditorium would seat: laying blind, halt, and withered, crying, cutting one another to get into the water, when an angel troubled the water. They wanted to get in, test their faith. He walked right through that crowd of people. (Still Saint John 5, all this is in Saint John from 1 to the 5th chapter.) And then when He went through there, He searched around till He—He found a man that was laying on a pallet.

Now, you southerners know what a pallet is, don't you? I was raised on one. It's a quilt, or something, or a little mattress laying by the door or something.

He was laying on a pallet. He wasn't crippled. He wasn't blind. He could walk. He said, "When I'm coming down to the pool someone outruns me."

But Jesus knew that he'd been in this condition for thirty-eight years. And He said, "Take up your bed and go into your house," walked right away and left the rest of them.

⁴³ Saint John 5:19: don't forget 5:19. He was questioned. Watch what He said, "Verily, verily I say unto you, the Son can do nothing in Himself; but what He sees the Father doing." How many ever read that? Let's see your hands. Well, you're Bible readers anyhow. "The Son can do nothing. . . ." Then Jesus' Word, which the Scriptures cannot be broken, He did nothing until God showed Him by a vision what to do first. That's His own Word. If that's wrong, then the rest of it's wrong.

God showed Him first, no man. Not even His own flesh was glorified till after His resurrection, but then God alone is the Healer. God alone is the only One can heal. And Jesus said, "I do nothing

until My Father shows Me first. The Father worketh, and I worketh hitherto." You get it?

⁴⁴ A woman, just before that, had pressed through a crowd, and she said within herself, "If I can touch His garment, I'll be made well." She touched Him, and run off, and stood out in the crowd.

Jesus stopped and said, "Who's touched Me?" All of them denied it. But in Him, (Oh, blessed be His Name.), in Him was the sufficient power of the Holy Ghost, which could discern and say, "You call Me Beelzebub, why reason ye in your heart? I saw you before you come to the meeting. Your name is so and so." If that was God manifesting Himself. . . And the woman touched Him. And Jesus was determined. And Peter said, "Lord, why the whole multitude's touching You. Why do You say something like this?"

He said, "But I got weak. Virtue went from Me." He looked around, and He was endued with the power that He found the woman, who she was, and He told her what her trouble was, and told her that her faith had made her well. That was Jesus yesterday. That's Jesus today if He is the same yesterday, today, and forever.

You say, "Brother Branham is that Scriptural?" Yes, sir. "Where is that in the Scripture?" In the New Testament, the book of Hebrews, the Bible said, "He is a High Priest (right now, this hour), a High Priest that can be touched by the feeling of our infirmities." How many ever read that? Let's see your hand. Certainly.

⁴⁵ Well, if you touched Him, how would you know you touched Him? If He's the same yesterday, today, and forever, He'd manifest Himself in the same manner. Is that right? Certainly it is.

Friends, we are living in the last days. This is mercy before judgment. What is it? All through the ages. . . Just a little before closing, we'll pick it up next time when we speak.

Read Saint John 1 to 5. See what He done. Take it in consideration. How did He manifest Himself? By them signs. That's how He did it. And He never did it before a Gentile, nowhere in the Scriptures. But here He's doing it now. He's here now. He's alive now.

⁴⁶ And the Holy Spirit that you've worshipped under for so long, it's—it's the same Holy Spirit. It's just like a corn growing. The first is this little stalk. The next is a tassel. The next is the grain, the original that went into the ground. And what is it? Is it any different from the stalk? The life was in the stalk made the tassel and the grain. But it's a further matured stalk of corn. And that's what you Methodist, you Lutheran, what is this? It's the same Holy Spirit that brought Luther out in his day, that brought Wesley out in his day. It's a further matured church than what it was then. For it's back to the original again.

47 Listen, to you people, we got a lot of fungus on the ear. You know what fungus is, don't you? We got a lot of fungus on the ear, a lot of nonsense and carrying on, a lot of fussing and fighting between denominations; but still it's the ear of corn, and God will trim it out some of these days and take it to the garner.

It's the same Jesus, yesterday, today, and forever, the same, same in power, same in manifestations, the same in every way that He was then, He is now or the Scripture's wrong. Blessed be His Name. Mercy now, judgment next: we're at the end time.

48 Now, you say, "Brother Branham, you mean to say a message like that, and a people here of about a thousand people setting in the church tonight maybe less, under that? Certainly. The people don't know their day. They've never knowed it.

Let me ask you Protestants. Did they know Elisha? He was—he's just a man like we are. They didn't know him till he was gone. Did they know John? Even the disciples didn't know him. They said, "Why do they say Elisha must first come?"

Jesus said, "He's already come and you didn't know him." Is that right? Jesus, did they know Him? Not till He was dead, buried, crucified, rose again. They never knew Who It was.

49 Now, to you Catholic people, how about Saint Patrick, you call a saint? He protested the Catholic church. And you didn't know he was a saint till he was dead for a hundred years.

How about St. Francis of Assisi? What was he? A walking preacher with a Bible under his arm who said to the little starlings that day, "Be still, little sisters, while I preach." He protested the Catholic church, and you hated him. But after he was dead, then you made him a saint.

50 How about Joan of Arc, you children in school. She was a spiritual woman. She saw visions and talked to angels. And what did you do to her, you Catholic people? You burned her to a stake as a witch. You did. And you said, "She has a evil spirit, a Beelzebub."

Oh, no wonder Steven's . . . could shine like an angel, said, "You hypocrites, you do always resist the Holy Ghost; as your fathers did, so do you." If you'd have knowed your day . . . If it would've knowed the day, this place and city would've been packed to see Jesus Christ. But they don't know the day.

What did you do? After a hundred or so years, when you found out Joan of Arc was a saint, you done great penance, didn't you? Dug up the dead body of those priest and throwed them in the river. It's still against your church. And you expect this Message to be any greater, any less? It'll go across the nations, Jesus Christ in His church, with

His people, manifest Himself through His people, and you'll set on the sideline, and let it pass by, and don't know it. He's raised from the dead. The Holy Ghost is here in power and demonstration. The same Christ that walked on the Sea of Galilee, Who returned in the form of the Holy Ghost, manifesting Christ, the Light.

⁵¹ The Angel of God, whose picture's back there, if it doesn't bear record of Christ, then it's a wrong angel. That about Joseph Smith seeing an angel, it didn't bear the record of Christ. But a true Angel of God will bear the record of Christ. A true—a true grapevine will bear grapes. And a true Spirit of God will manifest Jesus Christ. If it doesn't, then it don't answer to the Urim-Thummim.

I defy the devil and all of his works. It's the hour of the church's deliverance, and they're setting under creeds and denominations, and fussing, and going on, till they don't know their day. Rise, you that sleep, and shake yourself, and call on God. Isn't it written that this Laodicean church age will be a lukewarm one? They'll be spued from the mouth of the Saviour.

⁵² Let us pray. Eternal God, Who brought again Jesus from the dead and manifested Him as the living Christ. . . And right after His resurrection on that first beautiful resurrection morning, two men walking right along down to Emmaus, Cleopas and his friend, talking with Him and didn't know it. When He got them inside and shut the doors, then He made Himself known. He did something just like He did before His crucifixion, and their eyes were opened. And they rushed back quickly, saying, "Truly the Lord has risen and we've seen Him." And as the Scripture said tonight, "Sirs, we would see Jesus."

God, in this last days, down in this southern country, where these dear old southern hearts was raised up and tutored under the Gospel, and many of their great founders could rise today; they would shame the church for its slothfulness.

God, I pray tonight, that You will send Jesus; send Him in the power of His resurrection; send Him in His full manifestation; and get into the members of the body of Christ, that the people might see Him manifested. Grant it, Lord. We commit this to You now.

No matter what I would say, all the words that I could speak would never mean one iota, or one ounce, to the great weight that one of Your Words will. Mine will fail, but Yours can't. Now, Lord, we're looking to hear You speak. Grant it, Lord; in Jesus' Name we pray. Amen.

[Blank spot on tape—Ed.] . . . ? . . .

⁵³ One who you worship, that He will come tonight and these few words that's been kinda throwed together, that He'll plant it into your heart or put a ground in there that the seed can take root in.

You couldn't raise sweet potatoes in bluestone. It just won't raise them. They don't have the strength. They can't spread out; it's too packed together. You have to put them in sandy ground.

You've got to have the right kind of a material in your heart before the Word of God can be manifested. It's got to be in your heart. Only God can do that. "No man can come to Me, except My Father draws him. And all that comes to Me, I'll give him eternal life and raise him up at the last days." What a challenge.

⁵⁴ It is that we can't pray for everyone at one time. The ministry's too slow in this—in America; there's too much superstition, too many things. What it is, the people just sets here in the—in the . . . They come to the meeting; they get all kind of funny ideas in their head. They don't know. They don't understand. They ought to be out with us in a campaign sometime. Be out at home and watch what takes place. Get at home one time and watch how those great mighty visions sweep down and send you to a city, and tell you to watch a certain thing to happen, and things be done, walk away.

⁵⁵ No more than day before yesterday, Mr. Sothmann (Many of you might know him. He's a Canadian manager.), he called on the phone; he said, "Billy, I'm coming down to Chattanooga."

I said, "Fred, fly."

He said, "Oh, Billy . . ."

I said, "You heard, Fred, in Jesus' Name, fly." He got in his car and started anyhow, and laying up here on the road now, wrecked, and his face all broke, and his wife cut up, and his child.

Listen, oh, just many, many things. Every day, every day something's taken place. The people just come here and set in the meeting; they say, "Well, it might be that it's a telepathy, or something on that order, or some other kind of a something." See? They don't understand. But God's just. He does it anyhow, 'cause He's obligated to His Word.

⁵⁶ If Jesus Christ will come and manifest the Words . . . If He don't—if He don't take care of what He said, then He wouldn't be Christ. But if He does make Hisself . . . If Christ makes this promise true, He'll make every promise true. You believe that? How many will say, "If He'll do the same thing tonight amongst His church here that He did when He was here on earth, I will accept it and believe it, and put every muscle I got, and all of the mentality that I have to make the revival a success to the glory of God," would you raise your hands, and say, "I'll do it, by the grace of God." God bless you. Fine.

⁵⁷ They give out prayer cards each day. I guess Dr. Vayle's already explained it to you. They give out prayer cards at night. We come down and call some from out of that place. We don't know. One time we call from one place to another. Every day. . . If we give out all the cards today, somebody comes in tomorrow, they don't get a card. And then, we sent them all to the preachers at first. I believe that's the way we done it when we was here before: sent them to the preachers. That causes a fuss. One say. . . You take fifteen or twenty preachers, each one of them a hundred cards, which one gets his congregation in first, that's the one that stays in. See? So the rest of them don't get, even get a chance.

⁵⁸ What if you go down and give them all out the first day? The second day people, there's no need of coming, if they're not there the first day. Then we used to get them—give them all out. I had a man giving them out, caught him selling prayer cards. He was done right there.

So I had my brother to come with me, and then he got married; I had—brought my son with me, so that nobody would sell a prayer card. Then I'd have little children setting on the front, say, "Come up here, Junior; you start counting. Wherever you stop counting, that's where we'll start." Believe it or not, mama had junior stop right on her card. See? So it'd start right there. And it was caught right in the meetings. I prayed, "Lord, what can I do?"

⁵⁹ Now, we send the boys down. They'll either be my son, or Brother Mercier. I don't see him here tonight. Brother Goad, or Brother Mercier. . . Here they are, right beneath me, right here. One. . . Some of these boys will be giving out prayer cards. They're just honest boys. They'll take these prayer cards and mix them all up together before you right here. You might get 1, and the next one get 50, and another 25, and all around. Then they don't know where you're going to be, call from. I come down and wherever I feel led to start from, there's where I start.

We get a few up here at the platform. While one's being healed here, there's maybe fifty healed out there in the audience. Just believe Him. You don't have to be up here. Just believe from where you are. Watch and see if that isn't true.

⁶⁰ All right. Now, be in prayer. And now, we're just got a few minutes left. I don't know what time it is to close. We're a little late tonight. We won't be next week. We're going to try to be out at exactly nine-thirty each night if possible.

Now, let's start. Oh, this is the first night; let's start from number 1. (And what's the—what's the letter of the card? Who give them out? Did you give them, Gene?) All right U, U number 1. It is a little flat card; it's

got a U on it and a—and a—a number on the back. U number 1, would you raise your hand if you're able? If somebody's here has got prayer card number 1? Look at your neighbor's card, may be deaf, dumb.

⁶¹ [Blank spot on tape—Ed.] . . . ? . . . So we don't have a big rush to run. How many up here, how many all over the building now that's sick and you want Jesus Christ to heal you, you don't have a prayer card, raise up your hand: yes, doesn't have a prayer card now, so I can get a general conception? In the balcony, all right. Now look, just be real reverent. And you look this a way and say in your heart, "God, I believe that man's told the truth, because he brought it out of the Word. I'm sick. You let Him. . . If You're going to touch my body, have him turn and say it to me, like he does there, like You did in the Bible." Just start praying like that and see what takes place. Don't be nervous. Be sincere. Don't try to push something, just . . .

⁶² You can't push nothing into God. See? You've got to come His way. Here's a—an artisan well on this side, and here's a crop burning up over on this side, this hill. You can't stand there and scream, "Oh, water, come over here. Oh, water, come over here and water my crop." It won't do it. But if you'll work according to gravitation, the laws of gravitation, the water will come over, water the crop. Is that right? You work according to God's plan, and watch if God don't come and heal your body. See? But you got to come His way, not your way. "Oh, Lord, here I set, Lord; here I set here." Now, He knows you're there, certainly He does. But you just work according to His laws. His law is love.

"Jesus, I love You. I'll die if You don't help me. Forgive my unbelief, and in my heart take away every shadow, and let—let me hear You speak to me tonight, Lord. I'm way up here in the balcony. I'm way down here. I'm—wherever I am." (See?) "Have mercy on me, Lord God. I need You." See what happens.

⁶³ All right, now where we at now? Number 15? Was that the last one? We're going to start the prayer line. All right. Okay.

If you will, sister . . . That's all right, brethren. You're a fine bunch of men; just set right there and keep praying for me. See? Now, the reason on the platform, usually I don't have people, is because, just my own my party, I know what their trouble is. You see? And I . . . That's the reason that sometimes when—when people are trying to, both sides of you . . . You understand what I'm talking about, don't you? It's just like a . . . Well, if you . . . To you ministers preaching the Gospel and you had a bunch of atheists (See?), just atheists all around you, it'd be a hard thing. You want Christians around you. See? Well, that's the way it is here (See?), because you could feel that atheist, his spirit of unbelief, you'd know it. Well, that's the way it is here. You're not atheists; you're

Christians; but your sickness, He knows it (You see?); that's where it is. It's just all around, everywhere and you kinda get mixed up sometime, so you—you want to . . . He's never let me do it yet, but I—I trust that He will. Just be praying for me, brethren.

⁶⁴ All right. Everybody in the audience now, pray and be real reverent. First thing I want to say to these people: I do not think there's a person in here that I know personally outside of Brother Mercier, setting right here, Brother Littlefield, right here, and Brother Darnell. I've looked over the building, and there's not . . . How many knows that I'm strangers to you? Let's see your hands. I don't know you, know nothing about, just raise up your hands. See? How many in the prayer line says that I—I'm a—I'm a stranger to you. Raise up your hands? Right, you people in the prayer line, raise up your hands if that's right. All right.

⁶⁵ Now, let's pray. Now, don't—don't move. Just set still. Be real reverent for a few minutes. They don't let me stay but just a few minutes.

This is the—this is the lady, doctor? All right. Now, you just stand right where you are, lady. That's all right. I don't guess I know you. I guess we're strangers to each other. When I was in the meeting here before, you was in the meeting? Oh, you were healed of a throat trouble when I was here before. Well, I wouldn't have any idea knowing that. You know that I've . . . That's been about seven or eight years ago, I suppose. I don't know you, don't know what you're here for. All right. If that's right just kinda raise your hand so the audience can see. She said when I was here before she had a trouble in her throat and she was healed. The Lord healed her while I was in the meeting here the other time. I don't know the woman.

Here is a—a picture of what we been talking about: a man and a woman. How many believes that? Now, see, a man and a woman, just like it was Saint John 4. Now, will Jesus display Hissself to the Gentile as He did to the Jew, as He did to the Samaritan? If He's the same yesterday, today, and forever, He will.

⁶⁶ Now, the woman may be sick. It may be her throat trouble again. I—I can't tell you that, God knows that. I don't. But whatever it is, if she's sick . . . She may be a critic. I don't know who she is. God knows, I . . . As far as I know . . . She said she was, went through a line and was prayed for. There's hundreds and hundreds and hundreds of them went through the line. I wouldn't know it. I, as far as I know, to know the woman, I've never seen her in my life. Here's my Bible and God's my Judge. See? Then it would be totally impossible for me to know what that woman's there for. It may be domestic trouble. It may be financial

trouble. It may be anything; I don't know. But whatever it is, if God will reveal it, let her be the judge.

Now, if she—she'd say, "Yes, Mr. Branham, my throat trouble come back on me again, I want you pray for me." I put my hands on her and say, "The Lord says you're going to be well; go on." She'd have a right to doubt that. So would you. 'Cause you don't have to take my word, 'cause me being a man. But that's what I tell her will be. But now, if something here knows what she has been, let her be the judge of that. If He knows what she has been, surely He'll know what she will be. Is that right? The same One . . . That's where the—the miracle. She looks like a healthy woman; she may be. God knows that. But let her be the judge, and then you judge. And if the Lord Jesus will perform the same thing, you know it couldn't come from your brother. It'd have to come from Him.

67 And I want you to watch each one that's a real believer, when the anointing strikes around the platform; watch the expression on their face.

Tomorrow night they'll show you the picture of it, which is in Washington, DC now: taken in Germany, taken here in—in America, and so forth. Only supernatural Being was ever scientifically photographed in all the history of the world. George J. Lacy, the head of the FBI, said so. A Pillar of Fire, same One led the children of Israel: same One was manifested in Christ. How know . . . How many knows that—that the Angel of God was a Pillar of Fire that led the children of Israel? How many knows that that was Jesus? And when He was here on earth, He said, "I come from God and go to God." Do you believe that?

When Paul met Him on the road to Damascus, what was He again? Pillar of Fire, a Light that put Paul's eyes out for a season. That's right. See? He's the same, manifested the same, same Angel, the same God: God in another office: God in the Father, God in the Son, God in the Holy Ghost; not three Gods, three offices of the same God. See?

68 Being a stranger to you, lady, never knowing you, as you know I don't, but here we are. Now, what I have preached tonight, it's either the truth or it isn't the truth. Then if the Bible is the Truth, then Christ is the same yesterday, today, and forever. If He energized and we're still His branches; His life comes through us.

And He set some in the church to be apostles and some prophets and some teachers and evangelists and pastors. He did that. He said He did.

Now, you at the engineer with this here, whatever, this microphone, watch now, if the anointing of the Holy Spirit start, I—I don't know whether I'm talking loud or—or so forth. I couldn't tell you.

⁶⁹ If Jesus will tell me something that you have done, or something that you want, or like He did the woman at the, or what her trouble was. If He'll do the same thing tonight, will you accept it as coming from Him? You'll know it'd have to come from a supernatural power. But if you believe it—if you believe it's—is—it's a evil power, you receive a evil one's reward. If you believe it's the Spirit of God, you receive God's reward. See? Depends on what . . . You have to recognize it.

The woman that touched His garment, virtue went to her, but the Roman soldier that put a rag over His head, and hit Him on the head with a stick and said, "Tell us who hit you; we'll believe you." He didn't get no virtue. He didn't approach it right. That's what it is today.

⁷⁰ If the people can still hear my voice, the woman seems to be going from me. She is. She's extremely nervous. She's upset about something. And the reason she's upset, I see her, she's been . . . She's come, going into an hospital. You've just come from a hospital. In the hospital you had an operation, and that operation was on a breast. And the breast was a malignant tumor. They took the breast off, took the tumor out. You returned home. Then you had to go back again. And they put something in your breast; it was a tube or something to . . . It—it had a drainage from your breast. That's **THUS SAITH THE LORD**. That's truth. Is it? You believe it? Then go home, be well; Jesus Christ will heal you. You believe it now? Go on your road rejoicing and be happy. The Lord God bless you.

⁷¹ How do you do, sir? I see you remove your glasses, course anyone would know if you wore glasses, something wrong with your eyes, lest it's reading glasses. Man of your age should have glasses anyhow to read by. After you pass forty years old, the natural procedure, your eyes goes flat. You can see off all right but not close to you.

I've never seen you in all my life, sir. I suppose we're strangers to each other. But God knows you. He knows me.

Here's another picture. That was a woman, like the woman at the well. Here's a man, like Philip went and got Nathanael, a man: two men meeting. If He's the same yesterday, today, and forever to this Gentile generation, as I've just spoke Him to be, He's got to manifest Himself the same yesterday, today, and forever. You believe that, sir? You believe that I've told you the truth out of the Word of God tonight? If He'll manifest the same thing, you'll believe Him?

⁷² Now, just a moment; just be real reverent now, some—you praying. Someone did something then. You touched Him. I—I don't know who

you are, but just be reverent now. You, some of you somewhere, something happened. It interrupted the Spirit here at the platform. Now, now, keep believing; if thou canst believe.

Back to you again, sir. If I could help you, and wouldn't do it, I'd be an evil person. And if you're needing healing, I couldn't do it, because God would have to do it. It's already done. The only thing that I could do, maybe God display Himself through a Divine gift to make you realize His Presence, then you'd believe.

You're suffering with a—a trouble that you're afraid's a cancer. It's an infection. It's called an infection. It's on your face. That is true. You're scared it's cancer, been thinking about it. That way it's enough to make you fear. That is truth. If it is, raise your hand. I don't see it physically on your face. But it's, anyhow it's on there. Let me tell you. Do you believe me to be His servant? There's someone out there in the audience; that's your wife. She's trying to contact God too. And being that you're believing, something struck you then. You believe if I be God's prophet, or His servant, I could tell you what's wrong with your wife? Would you believe it? She's suffering with weakness (That's exactly right.), weak spells. If that's right, raise up your hand. You're not from this city. You're from another city not far from here. It's up north from here; it's called Cleveland. That's true. Your name's Glover, Led Glover, and so, exactly right. Ledford, that's your name. You believe He's the same Christ yesterday, that knowed who they was in them days? Then go home; you're going to be well, both of you. Jesus Christ makes you well. Don't doubt; go, believing. God be with you.

⁷³ How do you do, lady? I don't know you. We're strangers to each other. Now, keep believing. Just be reverent. Keep praying.

If the Lord Jesus will reveal to me what's your trouble. . . The first thing, we're strangers to one another; are we? Just so the people will see, raise up your hand, 'cause of distance. See? This is our first time, I guess, meeting in life? First time. Then if God has manifested Himself according to His Word, made His promise, He'd know you. He's knowed you before you. . . He knowed you before the world ever started, 'cause you are a Christian. You're a believer, and you're suffering with a stomach trouble; and you got a ladies' trouble: female disorder (That's right.), causes a drainage. It's an abscess. You believe your husband out there is going to be healed too? He's setting out there praying. He's got stomach trouble, hasn't he? You believe he's going to be healed too? You believe me to be His servant? You're praying for someone else and that's a sister. She's in the hospital with a nervous breakdown. Just believe on the Lord now. Is what you believe that's just the way it's going to be. God bless you. Go. May Jesus Christ ever make you—make you what you ask for, sister, give it to you.

Just a moment, lady, Miss Reed, just go on your road. That's all right. God bless you.

⁷⁴ Be reverent and stop thinking that mind reading now. Now, you remember, evil could come to you for that.

I suppose that we're strangers to one another, lady. God knows all things. Do you believe that?

The gentleman setting there on the end of the row, brown suit on, glasses, you believe God will heal you of that high blood pressure? You do? That's your wife setting next to you there. She's suffering with a sinus trouble. Put your hand over on her too, and have faith in God. It won't bother you no more.

Now, there watch that spirit. Can't you see that dark streak? Look here. This girl setting right here, right in front over there, she's got sinus too; with the red coat on. You believe God will heal you, girly? You do? The lady setting next to you also has sinus, the little lady with the glasses. Stand up, raise you hands up if that's right, you two women. Stand up, yeah. You was both healed the same time she was healed. Your faith did it. Uh huh. What do you think about?

You setting on the end of the seat crying now, you believe with all your heart? You believe that throat trouble left you? Yes, uh huh. You believe it? All right. Raise up your hand, accept Christ, and be healed. Uh huh. What did she touch? Who did she touch? Not me. She's forty feet from me or more. She touched the High Priest. Can you realize, friends? The High Priest, she touched something; it was Him. Just believe with all your heart. Don't doubt.

⁷⁵ Is this the next lady? I guess we're strangers to each other. God knows us both though, doesn't He? If God will reveal to me what you're standing here for, will you believe with all your heart? How many in the audience will believe? Is anybody out there know the woman? All right.

It's an extreme nervous condition you have, for one thing. Another thing, it's hid. It's a growth. That's right. You have a growth. You believe God can tell me where that growth is? It's on your hip. You're not from this city. You're from another city across the mountain: Knoxville, Tennessee, it's where you're from. That's right. That's **THUS SAITH THE LORD**. You believe with all your heart? What do you think about that brother? You believe he's going to stop that hemorrhaging's out of his mouth there? Do you believe he'll do that? If you believe it, then go on your road and rejoice, and thank God for it. Uh huh.

I challenge you anywhere, in Christ's name, to look and live. Look and believe that He's here. You just do it and see what happens.

⁷⁶ I suppose we are strangers to each other, lady. This is our first time meeting. If God will reveal to me what's on your heart, you will believe it?

See, friend, this could go on so long. But if you—if you don't believe now, you—you just never will believe it. See? That's right.

You're nervous and you got trouble in your neck. That's right. And your eyes are going out, going blind. That's right. You say, well, someone says, "She's got glasses on." Well, that . . . Let me talk to her again just a moment. You got a heavy burden on your heart. You believe me to be His servant? You believe that God can reveal that? It's about your daughter. She's in an insane institution. That's right. You believe with all your heart? Then she'll come out, if you'll believe with all your heart, just go believe with all your heart. Uh huh. Just have faith in God. Don't doubt, but believe with all your heart.

⁷⁷ I want you to get that out of your mind about read . . . Look here; come here. Lay your hand on mine, lady. You believe God will heal you of that heart trouble and you get well? Then just go on away, thanking God. Believe with all your heart. If thou canst believe, all things are possible. See, you've got to believe it. All right.

Want to try your faith. If I didn't tell you anything that was . . . If I told you was healed, setting there in the chair, would you believe it? All right. Go on; go on across the platform make your way . . . ? . . .

⁷⁸ You, lady, setting there with the handkerchief up over your mouth, you believe God could heal those varicose veins for you? You believe it? You were praying about it, wasn't you? Right. If you believe it, you can have what you ask for. Just believe.

You believe the Lord Jesus to make you well, lady? You believe He'd do it?

What do you think about that high blood pressure, setting right there with your hand up to your chin? Do you think that God will make you well? Lady, you believe it will all your heart?

What about you there with that bladder trouble, setting right beside her? You believe that God will heal you of the bladder trouble there, lady? She missed it, but you got it. All right. Raise up your feet, the young lady there with the bobbed hair, setting there. Right here looking right at me now. Yes, yes, sir. Raise up your hands now and accept Christ, you can be well. Amen.

⁷⁹ You too; go on you road rejoicing, saying "Thank You, Lord." The female trouble has left you. Uh-huh. Let's say, "Praise the Lord."

Lady, would you like to eat again like you used to, old stomach trouble gone, everything make you well? Go on your road happy and go on and eat; just be well. Believe with all your heart.

All right. Come. Yours is a nervous trouble. It started as stomach trouble also. If you'll believe with all your heart, you can go home, rejoice, and be well. You believe it? All right. Let's say, "Thank the Lord."

⁸⁰ All right. Doesn't matter now, that's all right. See? All right. Bring the next lady. . . ? . . .

That heart will beat a long time if you'll just believe it. It's a nervous condition causing a smothering, especially when you lay down. It's really not a heart trouble. It's a gas on your stomach, that presses up against your heart. Now, go on, forget about it, and be well. God of Heaven make you well.

Come on. Bring the lady. You believe, lady, with all your heart? Then go on; your back trouble left you; and you can go on across the platform, be made well in the name of the Lord Jesus. If thou canst believe. . .

You had the same thing. Do you believe with all your heart now that God made you well? Go right on across the platform, rejoicing, and being happy.

All right. Bring the lady. That blood condition, you believe God would heal that—that diabetes? Go on across the platform, rejoice, and be made well.

You do the same, lady; you had the same thing; just go on across. Don't. . . Believe, just don't doubt in your mind, just go on believe it's gone from you.

⁸¹ How many in this audience are convinced that Jesus Christ lives tonight, raised from the dead, and is a living? Are you convinced? Do you believe that He lives now? Do you believe He's here to make you well? Do you believe that His Word, "The things that I do, shall you also"? You believe that? Then He said this: "These signs shall follow them that believe." How many's believers? "They shall lay their hands on the sick, and they shall recover." Lay your hands on one another. Lay your hands across on one another. No matter what your trouble is. You pray for the one setting next to you. Each one pray for each one setting next to you while I pray.

Lord God, You look at this; this is Your Spirit. They are convinced, Lord. This little group of people knows that You live tonight. And we challenge the devil. He's exposed. And in Jesus Christ's Name, Satan, come out of here. You can't hold them any longer. Come out,

in Jesus Christ's Name, and may the people be made well for the glory of God.



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