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# *JESUS CHRIST THE SAME*

## *YESTERDAY, TODAY, AND FOREVER*

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 Thank you, Brother . . . ? . . . You can be seated. This is a great privilege that I have looked forward to for some time. I've often . . . ? . . . on Saturday. And waited with great anticipation for this time to come. And with Brother Pittman, and Brother Wilson, and many of the other ministers that I have met in different parts of the country, and been invited here for around seven or eight years. And tonight to be here, it certainly is a grand privilege.

<sup>2</sup> And now, we do not want to take too much time, 'cause Mr. Vayle and them, they speak, and the ministers. And we've come to be with you for these five days. Wished we could stay longer.

Just to walk in the building and feel the—the—the spirit of the meetings seems to be right, at the very first to begin. Oh, I—I like that. And now, it goes to show you got fine ministers here that's been teaching you, and with prayer meetings. That's what makes the meetings, is people who are praying.

Now, a minister cannot bring a revival himself. It takes God to send the revival, and it takes people, His people, who are willing to congregate themselves together and pray. Then He said, "I would hear from heaven, if the people that are called by My Name shall assemble themselves together and pray." Then He would hear from heaven, and He would heal them. And we know His promises are true.

<sup>3</sup> I thought tonight it would be a good time just to get acquainted, speak of what we are here for, what we stand for, what our purpose is of being here. And then we get, kind of get acquainted. Tomorrow afternoon there's an instruction service. Then tomorrow night again, we pray for the sick.

We do not think and place all the emphasis on praying for the sick. We place the si . . . pray for the sick just like when you go fishing. You take the bait, but you never show the fish the hook. You just let him see the bait. And when he gets the bait, he gets the hook. So that's what . . .

<sup>4</sup> We preach the Gospel; we believe first that a man must be borned again. He must be borned again. And then, well, if he's not borned again, then he cannot understand the Kingdom of God. Jesus told Nicodemus that. "Except a man be borned again, he cannot see the Kingdom." The word "see" there, is the English translation which

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really means, “cannot understand,” the Kingdom of God, until he’s borned again.

<sup>5</sup> And now, many of you has read the books of the life story. We don’t have any programs to sponsor, anything. We don’t sell things, just . . . We have a few books, I think they said they have about sixty or seventy-five. That’s all. Because the books are out of print at the time, being reprinted.

And then they have some of the pictures, which of the Angel of the Lord, which will be shown or talked about later.

Now, we’re not here to represent or to build up any certain denomination of—of church. We are here to represent a person. And that person is Christ. We’re here for a principle, and that’s for His—His principle. We come to greet you in the Name of the Lord Jesus.

We’re not against any denomination. We’re for all denomination, regardless of what creed or color. We stand for all denominations, but no certain ones. So therefore it’s a union meeting. Everybody can feel good to come.

It’s not in a church, in an auditorium like this, or it’s the little basketball room, and anybody can come. Everybody’s welcome, Protestant, Catholic, Jew, atheist, infidel. Anybody that wants to come can come right ahead. They’re all welcome.

<sup>6</sup> Now, Divine healing. Most of the time people think that we are here to represent Divine healing. No, we’re here to represent the Divine Healer: Christ, not Divine healing.

And there is no power in myself or any other man, that can heal you. There’s . . . God has never give man power to heal another. What the healing is, is faith in the finished work that Christ did for His Church at Calvary. It is something that’s already been finished. It isn’t power is given unto men. It’s power in . . . It’s faith in what has already been appropriated for the church.

Salvation, salvation is first. And salvation . . . You say . . . I might ask tonight, “How many’s been saved two years?” Many hands would go up. “How many’s been saved six months?” Perhaps many hands would go up for six months ago.

But you wasn’t saved two years ago or six months ago. You were saved nineteen hundred years ago when Christ died at Calvary. You just accepted it, your personal faith accepted it two years ago and six months ago. “He was wounded for our transgressions, and with His stripes we were healed.” It’s faith in a finished work.

<sup>7</sup> Some man have faith . . . And ministers, we believe that God has set His church, and in His church He set gifts in His church to bring

His church together, keep it coordinated, and to work for the good of His church.

We believe that there is five gifts, ministerial gifts, in the body: That's prophets, or apostles, prophets, teachers, evangelists, and pastors. Them gifts and callings are without repentance. In the local body there's nine spiritual gifts that operate to the entire body, anywhere, on any of people that's in this body of—of the church.

I know that sounds . . . Maybe to some of you people, that that may be something new to you. But it's the Scripture. It's a promise that the Almighty God made. And He keeps His every promise.

<sup>8</sup> In the time of the meeting, if I ever say anything or any of my co-workers does or says anything towards teaching that's not found in this Bible, you let me know about it. This is the Truth, God's Word. Now, God can do things that's not written in the Bible, but yet we believe that this is God's program: the Bible. Now, any of you teachers, especially of the present Ministerial group, any of you will find teachers to tell you this.

In the Old Testament they had two ways of knowing whether a man was telling the truth or not: that was, they had a—a dreamer or a prophet, and if the dreamer dreamed a dream, or the prophet prophesied, if it was a little bit in doubt, they'd taken him down to the temple, and they had what was known as Urim Thummim.

What that was was the breastplate that Aaron wore. He had all twelve tribes of Israel's birthstone on his breast. And then when the prophet prophesied, and if the—that light didn't make a conglomeration of light to reflect it supernatural, then no matter how true the prophecy seemed to be, it was wrong. And no matter how real the dream seemed to be, it was wrong because God refused it. The Urim Thummim was the showdown, the supernatural answering back to the prophet.

<sup>9</sup> Now, that priesthood was done away with, Aaron's priesthood, Levitical priesthood. But now, God has a new priesthood, and He has a new Urim Thummim; this is it: the Bible. There's in here, it must come from the Bible. Your tea . . . Our teachings and everything must be the actions of the Holy Spirit according to the Bible.

I have never seen the Holy Spirit at any time in my ministry. . . I was ordained in the Missionary Baptist Church twenty-seven years ago, and I have never belonged to any other church but the Missionary Baptist Church. I now, I don't belong to any; I just. . . Never, wasn't put out. I just walked out to be free in order to put my arms around the whole body of Christ and say, "We're one." See, see? We are one.

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Jesus died for that principle, that we might be one. "And this will all men know, that you're My disciples, when you've have love one for the other." And in my many times around the world, and in the mission fields of seeing our Lord . . .

<sup>10</sup> I've seen in South Africa just recently, thirty thousand raw heathens come to Christ at one altar call, thirty thousand. There was about nearly two hundred thousand there. In Bombay, India just recently, though we had around five hundred thousand, there's no way to estimated how many come to Christ at one time.

I believe that we are now living in the last day. I believe that this is the last message, this message of grace that God has given to His church. And I believe that any time Christ could come. That's why I'm here tonight, trying my best to call to every side of the world, and all that I can do to let people see that He is the true and living God, and that He is the only Door, the only religion out of the thousands of religions in the world. Christian religion is the only one that can prove that their Founder is still alive. That's Jesus Christ.

<sup>11</sup> I've stood with . . . The greatest religion world is Mohammedan. We all know that. Second is Buddha. Third is Christianity; that's Catholic, Protestant and all together. And I've stood with a Bible in one hand, with a Koran in the other, and challenged tens of thousands of Mohammedans and all the other. Let the God that is God, speak.

Nothing to be ashamed of in Christianity. If this isn't the truth, then I'm through with it. If this isn't the truth, I want—it's the biggest error the world's ever had. But if it is the truth, then I'm willing to die for it. And I have found that every word is the truth. There's no shadow of doubt in my mind.

<sup>12</sup> That's the reason I . . . It would be easier for me tonight . . . I don't come for popularity. That's one thing I never want. I don't want to be popular. I want to be honest. And I . . .

And it's not money. Anyone who's ever been in my meetings knows I do not let them beg, bum money, nowhere at all. No, sir. I just won't stand still for that at all. They pay the expenses for the meeting and that settles it.

At the end of the meeting they give me a love offering, and if the expenses isn't paid, that goes right into that. If there's anything left over in my love offering, which there hasn't been for a long time; but if there's anything left over, it goes right straight to the mission fields to go work of God just as quick as it can go. See, we have no—no money. We're not here for your money. No, sir.

I'm here for one purpose. That's to help you, and you help me. And we're here together to glorify God's beloved Son, the Lord Jesus Christ.

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<sup>13</sup> And now, we . . . Tonight I thought I'd kind of give you a little outline of what we—we believe.

Now, first I want to say that usually in the meetings we give out prayer cards. If Dr. Vayle hasn't already went through this. He said he hadn't. Now, when we first started, I was just lining the people up, and it was like a—a . . . Well, the people would get in fist fights who'd get in the line. So you couldn't have that.

It's not a arena; it's a church. It might be an arena in the natural, but we're using it for a church. It isn't a scramble. Then I let all the cooperating ministers, which I see here tonight, looks like would be the—the group here. There's at least twenty-five ministers, I guess, cooperating, maybe more: at least fifty of them.

Now, if I give each one of those a hundred cards, who's going to get their group up here first? Well, that group that gets you up here, that's going to settle the whole meeting. Then what's the other minister going to do? Then that causes feelings between the ministers.

<sup>14</sup> Then I sent some men down to pass out the prayer cards, and I caught one selling the prayer cards. That settled that. Then I put my son in for him to give out prayer cards, for I knew he wouldn't . . . Or my friends here, Leo Mercier or Gene Goad, which are my tape boys . . . And, or any of them can give out cards. Otherwise . . . When I have a minister then his own denomination was—he had to pull strings. See? Strings, but he had to do it.

So then I took my own son. He give out the cards, just a little square card with a number on it. You can take it and be lined up according to number. And in this, then we'd have this, if he give them out a number a past twenty-five or thirty they'd throw it on the floor. "We don't want that. It won't be called."

Well, then what I would do, I'd have some little child was setting up in front of me, "How far can you count, honey? Come here. You start counting." And where you—he ended off, or she, then I started from there. Believe it or not, mommy had junior to come right up there and stop at her number. So, see it's just a human element: you get it?

<sup>15</sup> So then here's the way we do it. We come down, then we started going down and giving out the entire, all the prayer cards we ever give out, the first day. If somebody come in late or come in the second day, there's no need coming. If you wasn't there the first day you couldn't get a prayer card.

So what we do each day, we give out so many cards. From that night no one, the—the boys who are giving them out, no one else . . . They bring them right down here before you, mix them all up together, and you can have, maybe this one number 1, and the next one get number

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30, number 60, or 90, something like that. Then no one knows where they're to start from.

<sup>16</sup> That night I just wait till the Holy Spirit tells me, then I'll start and call a few to the platform. And then we start praying for them. Then as soon as the Holy Spirit starts the work, as many of you've been in the meetings, well, then it moves to the audience everywhere, to where the people are that's sick and afflicted and they're healed, by their—their own personal faith in Christ. Nothing I have in myself to do it. I'm just your brother. That's all. And I'm . . . But Christ, their faith in Christ does the healing.

And now, each evening or each day, them cards will be given out, each day, fresh. And then sometimes when we get a lot of cards out we'll have a line, get our ministering brethren to line up lines and pray for the sick all of them. We take up the cards and just show you that God hears any minister's prayer, anybody's prayer. Don't have to be a minister. You can pray for the sick. God will honor your prayer. See? What it is, is a faith in the finished work of the Lord Jesus.

<sup>17</sup> Today you hear so much about healing. And there's so much different. You can hear the medical doctor say about the—the surgeon . . . Now, we have nothing against doctors, operations, or anything. Not at all. I'm not here to take the doctor's place. I'm here to pray for . . . Doctor, if you're here, I'm here to pray for your patients, my friend, God's child. And we're not here to take your patients.

And here we find that the doctor, the medical doctor will say, "Well, don't you go over to that surgeon. He's just a big old butcher. He just cuts you in pieces. You don't need that. All you need is some medicine."

Go over to the surgeon. "You don't need sugar pills, you need an operation."

The chiropractor will say . . . The both doctors will say, "You don't need to go to a chiropractor."

The chiropractor will say, "Not the osteopathic."

All of them say, "Keep away from the preacher."

<sup>18</sup> But what is it? It's selfish motives. It's exactly. For we know that surgery, medicine, osteopathic, chiropractic, all of it does good. And if men had the right mind, had the right attitude, the right motive, we'd put our arms together and march forward, trying to help our fellow man to have a little more pleasure while he's here on life, to have his good health, the whole group.

If it's not one man wanting money for this, and one wanting money for that, and if "I can operate." "If I keep him away from the operation," or something like that. Now, all doctors don't do that.

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That's not the attitude of all doctors, or all chiropractics, or so forth, or all preachers.

<sup>19</sup> But I've found one thing: I've found in my ministry, a whole lot more doctors believe in Divine healing than I have preachers. That's right. That's right. More doctors believe in Divine healing than many of these . . . of preachers. Some of them are very, very hard against it.

Where I've never met an honest doctor . . . I was interviewed at Mayo Brothers, many great clinics. You can imagine how it is around the world. And I've—I've found very few doctors that didn't believe in Divine healing. It's the way it's presented. See? If you present yourself as a healer, the doctor knows better.

<sup>20</sup> Now, there's not a medicine in the world can heal you. Now, remember that. There's no medicine, no doctor, no clinic, ever healed one person. All healing comes from God. Could you hear that? All healing is from God. I believe that God's Word is so infallible that there is not one iota of It that's wrong. Psalms 103:3 said, "I'm the Lord Who heals all your diseases." If there could be anything else heal you besides God, then God told something wrong.

And remember, when the circumstances arise, and the way God acts in that circumstance, He's got to act every time after, the same way that He acted in that time, or He acted wrong when He acted then. God doesn't learn more. God's infinite. You believe that? Now, we get smarter, and generations keeps getting smarter, but God can't. He's perfect to begin with. And if God healed the sick, made a way in Israel there when they were in the march of the journey, and he had hoisted up a brass serpent for an atonement, and God made atonement for the healing then because people were in need, He'd have to do the same thing today or He acted wrong when He did it there. That's right. He could just give more medical knowledge but He raised up a brass serpent.

<sup>21</sup> Now remember, let's see how simple it is. What if I cut my hand tonight with a—with a knife, and I fell down here on the platform dead. You taken me down to the—to the undertaker establishment and they embalmed my body. Then you'd say, "Well, that finished your life." Now, it isn't . . . All the medicine in the world could not heal that cut in my hand. A medicine that heal a cut on my hand, would heal a cut on my coat. It'd heal a cut on that floor.

Well, he said, "Brother Branham, medicine wasn't made for your coat or that floor."

Well, all right. Now, if I cut my hand and fell dead, let them give me penicillin, and sulfa drugs, and visit me, put an embalming fluid, make me look natural for fifty years, and every day give me a shot of

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penicillin for fifty more years. And at the end of that fifty years that cut's just the same as it was the day it was cut. Now, if medicine heals the human body, then why not heal it?

Well, you say, "The life's gone out of it." That's it. You tell me what life is, I'll tell you Who God is. That's right. See? God . . . Medicine doesn't build tissue. Medicine only keeps clean while God builds tissue.

<sup>22</sup> What if I was working on my car up here and broke my arm? And I run in to the doctor, I said, "Doc, heal my arm right quick. You're a healer. I want you to heal my arm."

He'd say, "Mr. Branham, you need mental healing"

Well, that's right. Well now, if he's a healer, why don't heal my arm? What he does, he set my arm, and God heals it. That's right. Healing only comes from God.

If I cut my hand, the doctor can give me sulfa drug or he can give me penicillin. Now, you say, "What about penicillin? What about when you got pneumonia and the doctor gives you the penicillin?" That doesn't heal you. Certainly not. What is penicillin? Penicillin's like rat poison. If you got—if you got a house full of rats, and they're eating holes through your house, and you put out rat poison, that kills the rats, but it don't patch the holes. That's right. Well, that's like penicillin. It kills the—it kills the germ, but it doesn't patch your body. God has to create cells again to patch up what the germs has eat out. See? Absolutely the truth.

<sup>23</sup> There's no medicine that could heal. Medicine isn't made to heal. Doctors, good doctors tell you that medicine doesn't heal. Medicine. . .

Jimmy Mayo said on their great clinic . . . There's a . . . ? . . . now this new round of doctors was accepted. But they said that, "We do not profess to be healers. We only profess to assist nature. There's one Healer; that's God." That's true. That is right.

So God is the Healer, and faith in God, it's a finished work. Let the doctor give you ever so much medicine, if you don't believe it's going to help you, you'll be a dead patient pretty soon. That's right. There's . . . It's your faith. You've got to believe.

Oh, you can't go home tonight without faith. If you think you can't move and believe it strong enough, you'll set right there. That's right. You've got to believe it. "Now, how can I believe it, Brother Branham. How can I see I'm going to get well?"

<sup>24</sup> Here some time ago down in the mountains of Kentucky to where I was born . . . And then I was talking to a fellow, and he said, "Brother Branham, I just can't accept that." He said, "I'd have to see it through



before I could accept it.” He had a lantern in his hand. Now course, you people up there don’t walk by lanterns as they have to up there in those mountains.

And so I said, “Where do you live at?”

He said, “Across the mountain about two mile.”

I said, “How you going to get there? It’s awful dark.”

He said, “I’m taking this lantern.”

I said, “Well then, you can’t see your house.”

He said, “No.”

I said, “Well, how you going to get there then? What . . .”

He said, “Well, I just pack the lantern.”

I said, “That’s the same thing you do now.”

Step in the light, walk with the light, it’ll show the road right straight on to deliverance if you just keep on walking. “Walk in the Light as He is in the Light; the Blood of Jesus Christ, God’s Son, cleanseth us from all unrighteousness.”

<sup>25</sup> Now, I want to take a text from the Scripture. Now, I got about twenty minutes. And I want to take a text from the Scripture. But before we open this blessed holy Word, let’s speak to the Author.

Most gracious God, we thank Thee tonight for the Lord Jesus Who died to be a propitiation for our sins and our sickness. And we thank Thee, because that He has given us this grand, marvelous privilege of assembling together up here in this great valley with Thy people.

And we ask that His great Presence will be known in our midst night after night as the revival goes on. And grant, Lord, that it’ll—something will happen that will cause an old fashion revival to break out through this country, that tens of thousands of lost souls might be brought into the Kingdom of God. Grant that every church that’s got an empty seat may be filled after this revival and remain that way until Jesus comes.

Bless these ministering brethren, shepherds of the flock. We would ask, dear God, that You would just make Yourself known to them in a very special way. Bless the laity, the sheep of the fold. Bless every denomination.

And now, manifest Yourself, Lord. In the Scriptures it is written, “Faith cometh by hearing, hearing of the Word of God.” Now, we pray that You will speak to us through the Word. For we ask it in Jesus’ Name. Amen.

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<sup>26</sup> I want to read a portion of Scripture just by the way to speak to you from the Word for just a few moments before the prayer line, just to get you acquainted with the ministry.

Now, everyone understands that when the cards are to be given out, we're not claiming to be healers; it's your faith in God. All that understand that raise up your hands? That's—that's good. Your personal faith in God. . .

Now, in the book of Saint John the 12th chapter and the 20th verse, we read this just for a few moments now. We'll take this and get a context, the Lord willing.

*And there was certain Greeks among them that came up to the worship at the—at the feast:*

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

And now, for a text and for our campaign theme, in the book of Hebrews the 13th chapter, the 8th verse:

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

<sup>27</sup> Now, this that I have just read is a portion of God's Eternal Word. And heavens and earth shall pass away, but God's Word shall never pass away. It's as eternal as God is eternal. And when His church gets to a place that they can accept His Word upon those principles and those things, that God's Word is a part of God, and then His Word. . .

In the beginning was the Word, and the Word was with God, and the Word was God. So therefore we have read words that have never a end. As long as there is an eternity, these words shall remain the same.

And these hungry Greeks come up with enthusiasm, with this remark, "Sirs, we would see Jesus." And as your brother, I don't believe that there is a man that's in his right mind, or a woman, that ever heard that precious Name, and knowed what it meant, or any mental conception of what it meant, but what has desired to see Jesus. If I would ask this audience of people tonight, "Would you love to see Jesus," every person here would say, "Yes."

Well then, the Scripture says that He is the same yesterday, today, and forever. Then why can't we see Jesus? If the Scripture says He is the same, then He's got to remain the same, or the Scriptures is not infallible.

<sup>28</sup> "They just meant it for a certain time." But it isn't so. The Bible said that He's the same yesterday, today, and will be forever. So then, this must be right. And if that's not right, then there's none of the rest of it right. It's all either right, or it is wrong. And you never see anybody that ever believed it and was saved, but what did believe that it was right.

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Every Divine promise is yes. And I take record of this: I believe that the right mental attitude towards any Divine promise of God will bring it to pass, if you could just look at it in the way that it was written.

I might not have faith enough to do that, but I certainly wouldn't stand here in somebody else's way who does have faith to do it. See? If I can't do it and the promise is made, I'll say, "God bless you, my brother." I might not be able to walk where Joshua walked. I might not be able to walk where Enoch walked, and just took a little afternoon stroll and went home with God, but I won't stand in somebody else's way who can do that.

<sup>29</sup> I believe the Word is infallible. And it says He's the same yesterday, today, and forever. Now, how can He be the same? Now, He's the same in principle, same in power, same in attitude. The only thing different in Jesus being from yesterday, if this is His promise. Then He had a corporal body here on earth like we have. But that body was given for a Sacrifice, raised up from the dead, sets at the right hand of the Father to make intercessions upon our confession.

And then He said, "A little while, and the world sees Me no more; yet ye shall see Me." And that word "world" means the world order, the unbeliever. "They will see Me no more; yet ye shall see Me (That's the church, the believer.), for I will be with you, even in you, to the end of the world," Christ the same yesterday, today, and forever.

<sup>30</sup> Saint John 15, He said, "I am the Vine; ye are the branches." He said that about His Church. He'd go away and be the Vine and we'd be the branch. Now, the vine does not bear fruit. The vine always energize the branch, and the branch bears fruit. That's right.

Notice, if the vine cannot bear fruit, it's depending on its branches. And the branch cannot bear fruit until it's energized by the vine. Then if you people out here seen a pumpkin vine, that pumpkin vine would bear pumpkins, if the life of pumpkins is in the vine. If it's a watermelon vine, it'll bear watermelons, if it's got watermelon life in it. If it's a grapevine, it'll bear grapes, because the life of grapes is in the vine, and it'll energize the branches and they'll bear grapes.

<sup>31</sup> If the Christian church is the vine, or the branch that's in Christ, they'll do the works of Christ and bear the Life of Christ. "By their fruits you shall know them."

Now, then the way that He is today, He's here in the form of the Holy Spirit, working through His Church, performing the same things that He did there. That makes Him the same yesterday, today, and forever.

His Life, the Life that was in Christ, which was God, produced the kind of a life that He lived then, that same Life comes into His

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churches, His church members, since they have been purged by His Blood and given the Holy Spirit access to work through them, bears the same fruit that He bore. So therefore, the world can see then that Christ is the same yesterday, today, and forever.

<sup>32</sup> Now, if I say to you Methodists, “What do you think about that?”

You’d say, “That’s true.” In Jude, we’re . . . the only place we’re ever taught to contend. But he said, “I earnestly contend for the faith that was once delivered unto the saints.” The Baptists think they’re contending for that faith. The Pentecost thinks they’re contending for that faith. The Nazarenes think they’re contending for that faith. And I believe it. I certainly believe it.

But now, let’s go right down to the Bible now and find out. Now, if we can find what Jesus was yesterday, then He’s got to be the same now and forever, or the Scripture’s wrong. Now, does that sound reasonable? If we can see what He was when He was here on earth in a body, corporal body, then we can see what He would be in His body, the Church, if He’s the same yesterday, today, and forever.

<sup>33</sup> Now, I’ve read tonight out of Saint John. Now . . . Let’s go back in the Bible to Saint John 1, and just read a few moments. And let’s see what He was yesterday. Now, if we went to look for Jesus as these Greeks did . . .

Now, He wasn’t a great forceful speaker. The Scripture says that His voice was not heard in the streets and so forth. And John was a forceful speaker. John went forth as a preacher, really preaching but doing no miracles. Christ come behind not doing much preaching—preaching, but great miracles.

And anyone that’s got any spirituality can see today that that same Spirit did the miracles. Think of our Brother Billy Graham, going forth like John, no—no miracles, just preaching, stirring the people.

<sup>34</sup> Now, notice. Now, when Jesus, after He was baptized and went out of the water, and the Holy Spirit came on Him, and the powers of heavens and earth was given into His hands, we find Him in His fast in the wilderness, and then coming out, and immediately He begin His earthly ministry.

And then there was a man. Now, we’re in Saint John when you go home tonight or tomorrow, you women, you read that Saint, that book of Saint John while the revival’s going on. Notice, and compare it Scripture by Scripture of Jesus.

Now, if Jesus Christ is the same yesterday, today, and forever, and will manifest Himself the same yesterday, today, and forever, how many would like to see Him? Let’s just see your hands while you’re . . . “I’d

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love to see Jesus.” Oh, if the Scripture says we can see Him, then why can’t we see Him? If that promise was made to us, then we’ve got a right to claim that promise.

And if God will keep that promise, He will keep every promise He ever made. Certainly He will. Many—many of you here tonight are Christians. God’s kept His promise, when you believe Him, He saved you. Many of you have the baptism of the Spirit. And then when you believe that, maybe in the face of difficult, but you see the Scripture promised it, you received it, because you believed it.

<sup>35</sup> Well healing’s in here also. And His promise is to you. That’s right. By His stripes you were healed. It’s all settled as far as God is concerned. See? Jesus has paid the price.

Now, in Saint John 1 we find a fellow by the name of Philip and Andrew. And Andrew was Simon Peter’s brother so he went and got his brother, and his name was Simon. And he told him to come see Who he’d found. He took him in the Presence of Jesus. Let’s watch the great Holy Spirit now.

And as soon as he came into the Presence of Jesus, Jesus said, “Your name is so-and-so: and you’re going to be called Cephas, Peter, which is by interpretation, ‘a little stone.’ And your father’s name is Jonas.” Now, you see if that’s the Scriptures. How many knows that’s Scripture?

That was Jesus yesterday. As soon as this man met Him, He knowed who he was and who his father was. Peter later was given the keys to the Kingdom. That’s right.

<sup>36</sup> Then this fellow Philip, which was of the city of Andrew and Peter, he had a good friend which was a church member, very good man, was looking for something to take place. He goes thirty miles around the mountain (if you’re ever in Palestine you could look it up) from where Jesus was having His revival, thirty miles around the mountain by foot and found a fellow by the—by the name of Nathanael, which was his buddy.

And when he came up, Nathanael was under a tree praying. And he said just, “Come, see Who we have found, Jesus of Nazareth, the Son of Joseph.”

And we would call this without any feelings. Maybe Nathanael was a very good Presbyterian, or a Baptist, or some other denomination, Catholic. Well, he raised up and he said, “Now, just a moment. Could there be any good thing come out of Nazareth?”

And I think that he gave him the best answer that any man can give. He said, “Come, see.”

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That's the best way. Come, be convinced yourself. Don't just hurry up and fill up and run out. Set down; wait till it's over. Go back the next night. Test it out. Come and see. Don't stay at home and criticize, but come, see for yourself.

<sup>37</sup> And he just made ready and started around the mountain with Philip. And on the road around, no doubt but what, Philip begin to tell him, "You know that old fisherman down there, old fellow Simon?"

"Yes."

"You know, as soon as he got into the Presence of this One from Galilee, from Nazareth, He told him what his name was, and what his father's name was. Well, it would be no mystery to me if He didn't tell you who you were when you come."

See, he'd seen something. He knowed what he was talking about. Oh, I can imagine Nathanael saying, "Now, just a moment. You probably went off on the deep end."

"Well, come on. You said you'd go and see."

<sup>38</sup> And on the road when they come up into the place where Jesus was praying for the sick, he might've stood out in the audience. He might have come into the line. That I don't know. But when he come in the Presence of the Lord Jesus, Jesus said, "Behold, an Israelite in whom there is no guile."

Now, that was strange. Weigh that up a minute. Find out. All people dressed alike. He could've been a Greek. He could've been an Arab. And he could've been anything else. But Jesus said that, "You are of Israelite, a honest and just man."

It astonished the little fellow. And he said, "Rabbi, when did You know me? Why this is Your first time ever seeing me. When did You ever know me?"

And Jesus said, "Before Philip called you, when you were under the tree I saw you." What eyes. Thirty miles around the mountain. "I saw you under the tree." That was Jesus yesterday. If He's the same today, He's got to be the same today, and will be forever.

<sup>39</sup> Now, notice closely. Now, who was this guy, Nathanael. He was a Israelite, the Jewish nation. Now, when this miracle was performed on him, he said, "Rabbi, You are the Son of God. You are the King of Israel." In other words, "You are the Messiah that we've looked for."

That's what the true believing Jew thought when that was performed, because he knowed that was the sign of the Messiah. And any true believer knows it today, for He doesn't change.

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But there was a lot of people, great church members, bishops, priests, doctors, who were smart and intelligent, what did they say? They said, "This man is a fortuneteller, Beelzebub, an evil spirit."

And Jesus said, "I'll forgive you for that. But when the Holy Ghost is come to do the same thing, one word against It will never be forgiven in this world, neither in the world that is to come."

<sup>40</sup> So you see where we'd be standing in this day? The Holy Spirit will come someday and will do the same thing, and one word against it is the unpardonable sin, because they had called the Spirit of God an unclean spirit: blasphemy against the Holy Ghost, that's talking about It.

Calling like you call me a devil, that would be all right. You might be all right with that, and God forgive you. But you call the Holy Spirit an evil thing, it's never forgiven you. You should know better.

<sup>41</sup> Now, that what the—the true Jew believed, and that's what the educated and orthodox Jew believed. One said, "You are the Son of God," because He did that.

And one said, "He's an evil spirit. He's possessed with a devil power to do that." They couldn't figure it out. They had no spirituality about them to know in the Spirit. God's things are hid from the eyes of the wise and prudent.

They was both reading the same Bible. They couldn't recognize that to be the Spirit of God. They knowed all the theology. They knowed all the—the—the church doctrine. But they didn't know the Spirit. They didn't know the real true Scriptures.

And now, notice. Here He goes a little further. And we find Him in Acts . . . I mean, in Saint John the 4th chapter. He was going down to Jericho. But He had need go up to Samaria. Now, if you've ever been in Palestine, that's altogether different. Go way up in here in the mountains to Samaria instead of going straight down from Jerusalem to Jericho.

<sup>42</sup> But notice. He had need to go by. Now, we're going to find out in a few minutes why. And He sent His disciples away about noon. And a lovely woman come up, beautiful, but for the sake of talking, we believe that she was a—a woman of ill fame, prostitute.

And Jesus, a middle aged Man, though He was only thirty-three years old, yet the Scripture says He looked fifty. The Bible said that. "You say that this . . . You're not a man over fifty years old and say you seen Abraham." Now, we know you got a devil." See? Probably His work made Him look old.

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But notice. He was setting over against a wall. And in Palestine and in the eastern countries, a little panoramic like that with vines usually going over it, and there's a well. And that place was that way.

And Jesus setting there, and this woman come out. Why, He knew she was coming. And notice. And when she started to lay the pot down into the well . . . If you notice it's got a windle there. And the women all come out early, get their water, and they talk, and get . . . The women and get all they do, and talk and get their water up, you know, and put it on their heads, and walk away with it.

<sup>43</sup> But this woman come out about noontime. Why? She couldn't come out with the rest of the women. She couldn't associate herself with the rest of the women, 'cause she was a woman of ill fame. And she had to come get her water when she didn't have to mix with the rest of the women.

And Jesus setting there, He said, "Woman, bring Me a drink." Remember, she was not a Jew. She was a Samaritan. And there's only three races of people: Jew, Gentile, and Samaritan, Ham, Shem, Japheth's people, from the three sons of Noah.

Watch on the—Peter with the Pentecostal key, day of Pentecost: Jews. Down through Samaria, Samaritans, then up in the house of Cornelius, and from then on the Holy Spirit was just free. He'd opened it to those three nations of people, or si—or people present. Notice.

<sup>44</sup> And this Samaritan woman come out. And He said, "Woman, bring Me a drink." And there was a segregation like they have it in the south.

Said, "It's not customary for you Jews to ask Samaritans such. We have no dealings with each other."

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

And she said, "The well is deep, and You have nothing to draw with."

The conversation went on. What was Jesus doing? Contacting her spirit, until He found her trouble. And He said, "Go, get your husband and come here."

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

He said, "You've said right, for you've got five husbands, and the one you now live with is not yours."

Watch what the woman said. Did she say, "Well, you're a devil." Did she say, "You're Beelzebub." Or, "Have you got telepathy?" She said, "Sir . . . [Blank spot on tape—Ed.] . . . these things, but Who are You?"

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[Blank spot on tape—Ed.] . . . Man that told me the things I've done. Isn't this the Messiah?" If that was Messiah yesterday, it's the same today, if He remains the same forever.

<sup>45</sup> Certainly. And He declared Himself before the Jews that way. He declared Himself before the Samaritans that way. But to you brethren, and to you school teachers, or Sunday school teachers, and so forth, and readers of the Bible. He forbid His disciples even to go to the Gentiles. Not one time did He ever declare Himself like that before the Gentiles. Why? He was leaving it for this day.

And the way He made Himself known in that day to the Jews and to the Samaritans, if He declares Himself with theology or any other way to the Gentiles, He did wrong when He acted back there that way. He's got to be the same yesterday, today, and forever, same thing. This is the Gentile time. That was the end of the Jewish generation.

<sup>46</sup> That was the attitude some of them took? A few disbelieved Him, and called Him a devil. Others believed that He was the Son of God. Those who believed Him to be a devil will get a devil's reward. But those who believed Him to be the Son of God, got the Son of God's reward. And this is the day of the Gentile, dispensation is just about finished.

God willing, this week I want to get into some prophecy just coming from the orient, orients, and so forth, showing what has just taken place. We are in the end time. This nation can be blowed to powder before morning. And it's just as apt to, ninety percent more apt to than it is ten percent not apt to. That's right. We'll get into that later, 'cause we haven't time now.

<sup>47</sup> Now, when Jesus went down, one time He crossed the sea. He crossed over. A little priest said, "Come to my daughter. She's laying sick." And a woman that was in menopause, and she had a blood issue for many years, she touched His garment, and turned around, and went back out in the audience. Jesus stopped and said, "Who touched Me?" And every one of them denied it.

But Jesus was endued with a Spirit of God. He was a man Himself, but He was God inwardly. You believe that? Today in this modern age when they try to make Him just a prophet. He was not a prophet; He was the God of the prophet.

A lady that belongs to a Christian Science church said to me some time ago, she said, "Mr. Branham, you try to make Jesus Divine."

I said, "He was Divine." If He wasn't Divine, He was the greatest deceiver the world has ever had.

She said, "If I will prove to you by the Scripture, He wasn't Divine, will you accept it?"

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I said, "Sure."

She said, "In Saint John 11, when He went down to the grave of Lazarus, He cried. The Bible said He wept. He could not be Divine and weep."

<sup>48</sup> I said, "Woman, your argument is thinner than the broth made out of a shadow of a chicken that's starved to death." I said, "You know better than that." I said, "He was wept. That's right. He was a man when He weeping. But when He stood and straightened that little frame up and said, 'Lazarus, come forth,' and a man had been dead four days come out of the grave, that was more than a man. Corruption knew its Master; the soul knew its Creator. Yes, sir.

When He was come down off of this mountain one night, hungry, and looked around for something to eat and couldn't find nothing, He was a man when He was hungry. But when He took five biscuits and two pieces of fish and fed five thousand, that was more than a man. That was God, the Creator.

He was a man when He so tired laying out there on that little old ship, it tossed about like a bottle stopper on a mighty ocean. Ten thousand devils of the sea swore they had drowned Him. He was a man when He was laying there asleep. But when He put His foot on the brail of the boat, looked up and said, "Peace, be still," that was more than a man. That was God that . . . ? . . .

<sup>49</sup> He was a man when He cried for mercy at the cross. But when He broke the seals of the tomb on Easter morning and come forth, He was more than a man; He proved He was God. No wonder the poets said:

Living, He loved me; dying, He saved me;  
Buried, He carried my sins far away;  
Rising, He justified freely forever:  
Someday He's coming—oh, glorious day!"

More than a man. He was God manifested in flesh.

There when that woman touched Him, He looked around and said, "Who touched Me?" That was a man speaking. Everybody denied it, but that power that was in Him; He found the little woman. He told her what her trouble was, and He said, "Thy faith has saved thee."

That was Jesus yesterday. He's the same today. Not the Old Testament, the New Testament in Hebrew, said, "He is our High Priest that can be touched by the feeling of our infirmity." How would you know you touched Him unless He spoke back through His grace. Just as He did yesterday, He will do it today, or He isn't the same yesterday, today, and forever. We're living in the last days.

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<sup>50</sup> Watch Him in Saint John 5:19 walk to a pool. There lay great multitudes, thousands of people laying there lame, halt, withered, blind, waiting for the moving of the water. Here He comes a few days after this happened. Here He walks through that crowd. There was the lame, halt, blind, withered, walked right through them, looked around till He found a man laying on a pallet.

Now, you Southerners all know what a pallet is. I was raised on one, so quilt at the door (all right), keep cool.

And there, laying on this pallet, He found a man. He might've had prostate trouble. He might've had TB. Whatever it was, it was retarded. He'd had it thirty-eight years, it wasn't going to kill him. And Jesus passed all the rest of them by and went to that one man, and said, "Wilt thou be made whole?" How many knows that's the Scripture, Saint John the 5th chapter?

<sup>51</sup> Watch. How did He know it? Because He knew he had been this way for a long time. God had showed Him where to go. Now, when He was questioned of it, Saint John 5:19, think of it now, 5:19, when they was questioning Him, Jesus said, "Verily, verily, I say unto you, the Son can do nothing in Himself, but what He sees the Father doing." How many knows that's Scripture? All right.

What is it? He never did one miracle, never performed one thing until God the Father showed Him what to do, and God the Father was in Him. "A little while and the world will see Me no more, yet ye shall me, for I will be with you, even in you, to the end of the world. The works that I do shall you do also. Lo, I am with you always." Jesus Christ the same yesterday, today, and forever . . .

If for healing, it's already purchased. Far as salvation, every redemptive blessing that it was included for you in the atonement, is yours by faith.

<sup>52</sup> A minister could preach the Word. I'm not a preacher. The minister could preach the Word, and he could make it so plain to you till you'd accept it like that. Then God's good.

And if you couldn't take my word for it, that would be enough, but not God. No. He moves every stone that can be moved to see if He can get you to believe. Then He sends His Spirit into us. Sometimes it works in different ways. He sends It into us to reveal Himself.

And it's never through the history, through the ages, look back, through anywhere, has it been revealed in this manner until today. What happened? It crosses. You say, "Well, Brother Branham, that ought to be in *here* or *there*." It'd never even make the newspaper. Why? It never did in the Bible time. It never did in the days of the saints. It never did. But God taken the truth just the same. When it's all over,

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then say, "Well, I didn't know it." See? You . . . "No man can come to Me except My Father draws him first." That's right. True.

<sup>53</sup> Now, I pray, friends, that you'll understand that Jesus [Blank spot on tape—Ed.] is the same as He was then. He will work in you just like He worked in Christ in that day. God will. He will work through any member of His body.

Now, all of us can't do the same thing. Some's eyes, nose, ears, you know how it is, how the Scripture says, First Corinthians 12, some prophesy, some do one thing, some do another. But that's the gift of the Spirit working in the church, the body.

And Christ has raised from the dead. Now, if He will come in this building, audible, that you can see His Word, doing the same as He did yesterday in that day, as I told you, and you know that's the Scripture. If that was the sign that He did to prove He was Messiah to both—to both the Hebrews and to the Samaritans, He's obligated to do that to the Gentiles. How many knows that? The Bible says He is the same yesterday, today, and forever. Let us pray.

<sup>54</sup> Lord God, great Jehovah, make Thyself known tonight. We believe Thee to be the infallible God, the great Elohim, the great Jehovah-jireh, Jehovah-rapha, the Almighty, the Alpha, the Omega. Thou art not dead. How could God die? The tabernacle that He lived in died, but not God.

He raised up that tabernacle, the body of our blessed Lord that gave the promise, "A little while and the world won't see Me no more, yet ye shall see Me, for I'll be with you to the end of the world," Jesus Christ the same yesterday, today, and forever.

Lord God, we're just men. We're just men and women, and Thou art God. And perhaps there might be people here who has never seen Thy great power. And yet, they have walked with You. They have talked like Cleopas and his friend.

<sup>55</sup> After the resurrection they walked all day here with You. You talked to them, explained the Scriptures to them. And they didn't know You. And no man can know God, only who the Son of God will reveal. And I pray, heavenly Father, as Cleopas and them got You on the inside, and shut the door in the little restaurant, then You opened their eyes. You did something the way You did before You were crucified. And by that they knowed that You'd raised from the dead.

Lord God, there is many Cleopases in here tonight. These children of Yours. And they've served You. They've walked with You. They've talked with You. They've listened to their pastor. And now, Lord, we've got the door shut and our heart door open. Open our eyes and manifest Yourself. Do the things tonight that You did before Your crucifixion,

it'll encourage Your children to keep on serving You. It'll give those who are feeble, strength. It'll heal those that are sick. It'll cause the unbeliever to believe. Grant it, Father. And we'll thank Thee in the Name of the Lord Jesus.

Now, Lord, we submit ourselves unto Thee. Energize the body of Thy servants that we might seek Thee and hear the Lord Jesus. Amen.

<sup>56</sup> Just a little late. I'm sorry, 'cause you've been waiting a long time. Tomorrow night we'll come real quick.

Now, I believe Billy told me he'd give out the prayer cards. What—what? H, 1 to a 100 H. All right. There would be prayer cards H. It's a little square card. And it's just got . . . I don't think the . . . My . . . I used to have them . . . had my picture on them, but they got a number on them and a letter. And it's got H and 1 to 100. Now, we'll start somewhere along there. We can't bring too many at a time. But we'll just bring them as we can.

Let's . . . ? . . . Let's start from number 1 being that this is our first night. Who has prayer card H number 1? Just raise up your hand wherever you are in the building—H number 1? Is it anywhere? Well, we'll start from somewhere else. Oh, I'm sorry. All right. Number 1, you come right here, lady.

Number 2, would you raise your hand? H number 2. Right there? You come here, lady. Number 3, H number 3, would you raise your hand? The lady back there, right here. That's all right. Just stand back in here at the foot of the steps right here. Number 3. Number 4, who has number 4? Let's see your hand, H number 4? Prayer card . . .

<sup>57</sup> Look, it might . . . Some of you look at your neighbor's card. It might be . . . All right. You have your hand up, lady? Is yours H number 4? All right. Right here. Watch your numbers when they're called, 'cause somebody might be deaf and dumb, can't speak or hear. Somebody might be so crippled they can't stand up. Just watch the card for people. Look . . .

All right. Number, what was that, 4? 5, who has 5? All right, sister. Number 6? All right. Number 7? Prayer card number 7? Is it you, lady? 8? 9? Come right here, lady. Each one, now, as we call your number, line up over here. Number 9? Number 9, did I get that one? All right, Number 10, prayer card number 10? The gentleman.

Number 11, 11? All right. 12? That's it. Raise right up quickly if you can. If you can't raise your hand, somebody will come get you. 12. 13? 14, 14? 15, 15, prayer card number 15, would you raise your hand? All right. We lack one card, 15. All right. Must be 14. 16, prayer card 16? All right, sir. 17, the lady, or man, or ever who it was, might've stepped

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out. 17, 18, 18? All right. 19? 20? I believe that's about as many as we can stand right now . . . ? . . . give me my Bible.

<sup>58</sup> No, this is all right. Now, maybe if the people just be . . . you wouldn't have to come up here if they want to . . . or maybe this is all right, right here for you. Then you can go back, as long as any of them can walk. If they can't walk then you bring them up here.

Now, I'm about fifteen minutes late to start the line. This is the first night, a lot of upset, you know what I mean. And I'm hoarse. I've just been preaching. And it's just one meeting right after the other, right after the other, right the other, right after the other, right after the other, and it just . . . All kinds of weather from the north to the south and—and it's not cold. It's just a overtaxed voice.

Now . . . Now, I would ask you: how many in here that does not have a prayer card, and yet you're sick, and you want God to heal you, would you raise up your hand, so I can just have a general conception? Just all over everywhere.

<sup>59</sup> Now, look. Now, if these people here . . . Now, I want to ask, how many of you in the prayer line here is strangers to me, that I don't know you? Just raise up your hand, you in the line here, strangers. How many out there is strangers to me that I don't? Raise up your hand, anywhere. Well, it's just solid, everywhere.

I don't know one person in here outside of Mr. Mercier here, Mr. Vayle, and Brother Jennings here, and maybe I might know some of those ministers. I was looking at them a while ago, seem like I seen them in conventions and so forth, I believe, but maybe not all of them. I can't call anyone's name. This fellow here, seemed like I seen him in. And this little fellow here, are you Brother Wilson, are you? I thought so. All right. That's about—that's about the limit that I would know.

<sup>60</sup> Now, look. Now, I have just explained to you by the Bible that all healing comes from God, and it's already finished work. How many knows that now? How many knows that if Jesus, the Son of God was standing right here with this suit on that some of you people sent me the other day . . . All right. How would I . . . How could . . .

If He was standing here, and you come to Him, and said, "Lord Jesus, will you heal me?" Now, be careful. Could He do it? [Blank spot on tape—Ed.] He could not. He's already done it. It was in the atonement. How many knows that? He would say, "Child of Mine, don't you know I've already done it? Do you believe it?"

"Yes, Lord, I believe it."

"All right. On your way, as you have believed, so be it to you."

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How many know that would be it? How many knows that He's already healed everybody by the atonement, every redemptive blessing, every thing that can be done for the human race is already done when Jesus finished the work and said, "It's finished," at Calvary. You know that. Every redemptive blessing.

<sup>61</sup> Now, some of you ministers might not believe in Divine healing. But how could you preach salvation to the soul without Divine healing? What is sickness? Sickness is an attribute of sin. What is sin? Smoking, drinking? No. Committing adultery? No. Well, what's that? That's attribute of unbelief.

What is sin? There's only one sin. That's unbelief. "He that believeth not is condemned already." How we know they are. Only two, faith and unbelief. You're on one side. If you are a believer, you don't smoke, drink, and commit adultery. But because you don't, just don't make you a believer. See? No, sir. It's just a attribute.

Well, what is sickness? Sickness is a attribute of sin. Before we had any sin, we had no sickness. Sickness came in because of sin. How many knows that? Well, sure.

<sup>62</sup> Well, then look. If a great big animal had you and his paw in your side pulling the ribs out, now, it wouldn't be necessary for you to cut that paw off, if he wasn't—he wasn't biting you. You wouldn't just cut his paw off. Just knock him in the head. That'd kill the whole thing. Isn't that right?

Well, that's the way sickness is. When you kill sin, you kill sickness with it. You can't preach salvation without taking everything that ever happened to the human race. He was our Redeemer to redeem us. Yes, sir. Even this old body, when it dies like our soul dies, and our spirit is borned again, we're new creatures, got Eternal Life forever, forever. We never die with Eternal Life. You can't. It's Eternal, "Zoe," God's own Life: can't die.

<sup>63</sup> All right. Then when you are sick, and you're—and you go, and you're dying, going to the grave, when God comes—Christ comes, you're called from the dead. Already a finished work, God's calls and you rise. He don't have to come down and make an atonement, and take you out, and make you another person; He just speaks and you come forth. That's right.

Well, now, what is this . . . What is salvation we have now? It is the earnest of our completeness in God, where we'll never have no more thoughts of sin. What is sickness now? What is healing of our bodies? It's the earnest money of our resurrection. Perfect.

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Now, believe. Now, and I want you now to be just as reverent as you can be and believe with all that's in you. Don't move around now. But now, when the Holy Spirit is speaking, if He does . . .

<sup>64</sup> How many seen the picture of it tonight? Let's see how many has ever seen the picture? It's right here in Washington, DC. We'll get it for you tomorrow night, a Angel of the Lord.

It's right here in Washington, DC. George J. Lacy, the head of the FBI and them examined it, got their signed document right here, the only supernatural being that was ever photographed in the world. That's right. It's right here.

We got it. This isn't a . . . Now 'cause we have to get them from the American Photographer Association, the Douglas Studios out of Texas, where it was taken. They seen It in Germany a few months ago, three times: It coming, going back, the Pillar of Fire, the same One that followed the children of Israel in the days of Israel's journey. How many know it was the Pillar of Fire? How many know that was Christ? That shows you're called. That's what makes . . . That's good, brethren. That's right. That's certain.

<sup>65</sup> When He was here on earth, He said, "I come from God. I return to God." When He come on earth, when He was with the children of Israel, He was a Pillar of Fire. He was in the burning bush. Jesus when He was on earth, He said, "I AM THAT I AM was in the bush." Is that right? He was. All right. Then He said, "I come from that; I return to that."

After His death, burial, and resurrection, Paul met Him on the road down to Damascus. What was He? A Light that put Paul's eyes out, standing in His Presence. That's right. Now, here's His picture again, right here again. I keep telling. . .

George Lacy said, "I've been your critic too, Mr. Branham." But said, "I said it was psychology." But said, "The mechanical eye of this camera won't take psychology." That's the head of the FBI in fingerprint and documents. Yes. It was absolutely there.

<sup>66</sup> That same Angel is not two foot from where I'm standing now, or I'm a liar. That's true. It's not for me; it's for you. It's for us, the Church, the believer. We're right in the days of the coming of the Lord. He has returned to see the sin that's gone on just like He did in Abraham's time before destroying rocks and so forth, or the Sodom and Gomorrah. We'll get into that later this week. We haven't time for it now. Now, be real reverent. Watch, believe.

Now, Lord, from henceforth it's Your servant that's been Yours all along. But now, speak, Lord; one word from You will mean more than millions from all of us ministers. We are Your children. We love



to speak of You. But just one word from You will mean more than anything we could do. Grant these blessings. In Jesus' Name. Amen.

67 Now, you without your prayer cards, just start praying, "Lord, I believe that man told the truth, because he took it from the Scriptures. Now, I'm touching Your garment, and make it known to me tonight, myself. I can't get up there on the prayer—on the line, but let him speak. If I touch You, let him speak and call me from here and tell me that. . . ." See? He—He's the same yesterday, today, and forever. Now, you start believing that, praying.

Now, don't make yourself nervous. Just believe. Just let your nervousness go. Now, the little lady, I suppose she's Amish or. . . with the little on—on her head here, little cap. And I suppose this is our first time meeting, is it, lady? You saw me. It was probably in a meeting. All right, in a meeting, in a convention. All right.

Now, of course I have no way of knowing you, or what's wrong with you, or anything. You know that; I'm just a man and you're a woman. Now, here is a beautiful Bible picture being portrayed, not in some dark corner, like the devil's tried to do, but out here where everybody can see. See, God doesn't have to get in a dark corner. God's a God of light.

68 Now, Jesus and a woman spoke to each other at the well of Samaria. And there was Man and a woman meeting first. And Jesus found out what her trouble was and told her. By that she said, "We. . . You must be a prophet." That would be a servant of the Messiah.

But she said, "I know when the Messiah come. . . We know, we Samaritans, we know when the Messiah cometh, He will show these signs." You believe that? In your own religion, you—you—you're taught that you. . . She knows that she says. All right. That's good.

Now, just as a man, then Messiah raised from the dead; He's here in the form of the Holy Spirit. Now, if I'd say, "Lady, you're sick," you might not be. If I'd say, "Lady, you want finances," you might not. I'd say, "Lady, you're standing for somebody else." You might not. I don't know.

But if I'd say, "You're sick," and happen to hit it right, "You're going to get well."

Well, you'd say, "That's a good guess." See? But now, if the Holy Spirit will come and go back and say something that you know whether it's truth or not, that's. . . Then you—you—you can witness that. You'd know that.

69 But now, if I'm telling you something in the future, you'd have a right to doubt it. But if It tells you something that's been in the past, you'll know whether it's the truth or not. Now, is that—is that truth

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I'm saying? That—that's the miracle. See? Let her be the judge. And you be the judge. Not that we're judging God, but we're loving God, and we're glad that He was raised from the dead.

Now, I'm—I'm saying that I believe that He will do it. If He will just . . . Being you're the first person here. If He will just make known to me your trouble, as your brother, which you are a Christian, And—and if you . . . Would just speak through me and tell me what you're here for or something like, you'd accept that He knows you then, and you're going to get what you ask for? Do you believe that? Will the rest of the audience believe it with her?

Now, see what I'm trying to do is find favor with the—with the Holy Spirit (You see?), to see if people will believe Him. See? In reading the book, He said, "If you get the people to believe you . . ."

I said, "I'm uneducated."

He said, "This will be given to you." And then He told me about it in the Scriptures. Then it was—been since I was a little baby boy. See? Thousands of times and never failed . . . Now, be real, real prayerful.

<sup>70</sup> Now, if the Lord God . . . If I could help you and wouldn't do it, I'd be an awful person. But I couldn't help you, but God can. Now, if the Lord will tell me what's your trouble, you're going to believe it? It's . . .

Now, if anybody, if they can still hear my voice in the audience, the woman's moving from me. And she is suffering with a heart trouble. That's exactly right. And that's a nervous heart. It's a nervous condition. And then, I notice you trying to read or do something. Your eyes are going bad. That's true.

And then, you have a—a female trouble which is a growth on the female organ. It should be operated, and so you can know that. He said, the doctor said that's to be done. If that's true, raise your hand. You believe He's Jesus Christ the same . . . ? . . . Could I heal the woman? No. But I believe she's already healed. I believe her faith has did it.

Now, was every word . . . I don't know what I said to you. You see the recording going there? That tells what it was. See? That was somewhere in another—another world, or to you scientists, another dimension. You Christians (See?) the Spirit of God . . . ? . . . All right.

<sup>71</sup> Now, here's the woman, never met her before. Whatever He told her, she's got her hands up that it's absolutely the truth. And this is our first time ever meeting and seeing each other in the world. What is it? Jesus the same yesterday, today, and forever. "Sirs, we would see Jesus."

Now, it ain't your brother; you know. It can't be me. Some power knows her. Now, it depends on what you think the power is. You think it's the Holy Spirit, you get that reward. Let us pray.

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Heavenly Father, grant unto this dear woman the things that she has desired. I pray for this blessing to her in the Name of Thy Son, the Lord Jesus. Amen.

Now, don't doubt. Go, and see just exactly what you've asked for, you can receive it. Everybody be real reverent now.

<sup>72</sup> Suppose we're strangers to each other. I think you raised up your hand a few minutes ago. This is our first time meeting. The Lord Jesus knows us both. See? And someday we got to stand in His Presence. Now, tonight be a little nervous, because it's the audience of people, wonderful people, but it begins to rise a little. You can't help it (See?), when you . . . Makes you nervous, people.

If I don't know you, and the Lord Jesus will tell me what you're here for, would you believe me to be His servant? Did He promise He would do that? Is there anyone in the audience knows you? There is? Then they'll know whether it's truth or not. You'll know. Now, to heal you, I couldn't. To hide your life, you couldn't. See? Because it's His Presence.

<sup>73</sup> Now, you're aware that something's going on. See? You know that standing before a man, your brother, wouldn't make you feel that way. Just so the audience would know. You're a sane looking person and honest, a real sweet humble-like feeling. Is that right? That Angel of the Lord is settling right around the woman. I'm looking right at it.

The woman wants me to pray for some condition that she has, and that is her limbs, her legs. That's THUS SAITH THE LORD. Now, if that's right raise up your hand.

<sup>74</sup> Now, see more you would talk to her, more would be said. Now, whatever it was . . . I seen something, the woman doing or something. Whatever it was she be the witness. Now, just talk to her a little more. See, you can't get to too many, but let's just tonight just be, take our time.

That's a . . . It's your—it's your limbs, and also you get some kind of a condition that's in your side. It's gallbladder trouble. Exactly the truth. And you're deeply distressed about someone; that's a loved one. That's your son. He's not here. He's in another city, and that place is called Roanoke. And he is suffering with a mental condition. It's called . . . He's a veteran, a young man about the Second World War. That's exactly right. That's THUS SAITH THE LORD. Do you believe Jesus Christ Who knows you now, and your faith is right in His hands? You believe you will receive what you've asked for? Let's pray again . . . ? . . .

Dear God, I pray that You'll be merciful to our sister and give to her these things that she's asked. In Jesus' Name we pray. Amen.

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<sup>75</sup> Now, the Bible said, “These signs shall follow them that believe.” And you go and believing. Now, be real reverent. Don’t move around, please. You see, if—you do it upsets me. Just be real reverent.

I suppose this is our first time meeting. We’re strangers to each other, and probably born years apart and miles apart. Now, please don’t do that, friends. Don’t move. Just set still just a minute, will you please? I—I—I’ll leave in another five minutes if you’ll just, now, don’t move around. You see?

See, you’ve got to be reverent in the Presence of God. The Holy Spirit said to me when He met me down there, “If you get the people to believe you.” And you’ve got to do what I tell you, if you believe me to be the servant of Christ. I say just the things that He says to say. Now, believe.

<sup>76</sup> The lady and I are strangers. She’s younger than I. We don’t know each other, and this our first time meeting. But God knows about both of us. If He will reveal to me what your trouble is, you will believe that He is the resurrected Christ, working through just His Church here? You will believe it.

The Lord God grant it to you, lady. Your trouble is a nervous condition. Then you got trouble in your chest. That is your nerves hiking you up. And you’ve just had a some kind of an accident, oh, you fell on ice and hurt it. That hurt your spine. And you’re a—you’re a preacher, a lady preacher.

And you’ve got somebody on your heart that’s dear to you, it’s somebody that’s in your own congregation. It’s someone that’s got cancer in the last stage, and you want prayer for her. That’s THUS SAITH THE LORD. Now, the tears on that handkerchief, put it on them.

Lord God, grant these things as I pray and bless . . . ? . . . In the Name of Jesus Christ. Amen.

Don’t doubt. Believe what you asked for. You shall receive it.

<sup>77</sup> How do you do? Be reverent. Now, lady, you setting there with your head down praying, here. You touched Something. I don’t know you, yes, you. Do you believe me to be Christ’s servant? You do? You’re wanting something from God, aren’t you?

The reason it was, this woman a few moments ago had something wrong in her chest. I saw you standing here before me; you suffer with a—a heart trouble. That’s right. I see you got a high blood pressure too. If that’s right, raise up your hand? You touched Something. I never seen you, have I? You touched Something. He healed you then. Go on your road . . . ? . . .

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Right out in the audience now, be real reverent. That give such a thrill to the woman right behind you there with the red coat on, who has a bladder trouble. That's right, lady. You believe that God makes you well now? All right, you can have it if you'll believe it. All right. That's good.

The Mennonite brother there next to you there, praying also, with the heart trouble, do you believe that God will make you well, sir? You touched Him. It's over. Amen. Have faith in God.

<sup>78</sup> Myself, I know you not; but the Lord God does know you. If the Lord God, Who created the heavens and earth, will reveal to me what you're standing here for, will you believe it? You are suffering with a condition in your back, a back trouble. You have a throat trouble also. That's right. A gallbladder trouble a bothering.

You're not from this city. No. If the Lord would tell me something about you, where you're from, would you believe with all your heart? You're trying to press into something, lady. That won't do no good. See? Won't do no . . . You just believe, just simply with childlike faith. You just believe.

You're from a place called Madison, Virginia. Your name's Rose. Your last name's Middleton. Now, that's true. Now, turn around, and go home, and believe with all your heart and be well.

If thou canst believe, all things are possible . . . ? . . . just have faith, and believe with all your heart. Keep reverent. Just be praying.

<sup>79</sup> I suppose we're strangers to each other. You was in one of my meetings, not on the platform, or you was setting out in the audience, was you? Passed by a fast line. How long ago has that been? In Fort Wayne.

That's when that little blind girl was healed up there, and the child with them crippled feet, and it went into *Who's Who*. That's to be . . . ? . . . That was back in the time with Brother Bosworth and them, a wonderful brother. I remember people climbing up on the skylight to see through the meeting. Brother Rediger's tabernacle there. You know Brother Rediger years ago.

We're strangers to each other exactly. I don't know you. Just passing through the line where thousands of people went through, no one would ever know. Be real reverent.

Something happened. All right, now be real reverent. Just believe with all your heart now . . . ? . . . you—you believe that God will grant to you the things that you're asking for? Amen.

<sup>80</sup> You're suffering with several things. I see you, you've been and had an operation or something. I see you going two times. You've had two

operations. Then you've got an inward trouble, an internal trouble. And that was caused from childbirth. It's a sore. That's been many, many years ago when you was a younger woman. That's exact. Do you believe that God healed you? Let us pray.

O Eternal God, Author of Life, send Thy blessings upon the woman and make her well, Father. I pray that You'll grant these things in the Name of Thy Son, Jesus. Amen.

Now, don't doubt. Just believe with all your heart. And the Bible . . . As the Bible said, "If thou canst believe, all things are possible." All right.

<sup>81</sup> I'm getting a thought back there, somebody thought . . . ? . . . Jesus perceived their thoughts. How many knows that? See? Not a telepathy. Ask you something. Lady, put your hand on my hand. If God will reveal to me what's your trouble, looking this way, would you believe me? All right, then your heart won't bother you no more. You can go home and be well . . . ? . . . and if you can believe . . . ? . . . don't get . . . People doubt (You see?); that makes you very bad if you do that.

You believe that there, little lady peeping around the side of that little lady setting there? You had heart trouble too, setting way back there, your finger in your mouth. You believe that God will make you well? You believe it? You can have it. Heart trouble also . . . If thou canst believe.

Right back behind there also, you have heart trouble. You got a rupture too. You believe that God will make it well. Raise your hand up, Mr. so we can . . . There he is.

<sup>82</sup> What about those of you who were healed before you come up here, would you take my word for it? Then turn around and go back . . . ? . . . Just before you come up, lady, if you'll stand where you are out there, Brother Levy sets, just right there for a minute. You believe me to be His servant? You're shadowed with darkness. That's death. You got a cancer. You believe that God will heal it? Raise up your hand, say, "I accept You, Jesus, as my Healer." God bless you. Now, go on your road and don't think no more about it. Go on, believe with all your heart. If you can, going to trust you to believe, sir.

Just stay where you are, lady. You believe me to be His servant? You believe that back trouble's going to leave you and you'll be all right? If you do, raise up your hand. All right. You can go right around this way and be made well. See? Go right ahead believing with all your heart.

Do you believe out there in the audience? If thou canst believe. That's left you when the back trouble left the lady there, it left you to, son. Just go on your road and rejoice, thanking God. Believe. You also,

lady. All right. And your back also a kidney condition, been for a long time. That's right. Go on your road and rejoice.

<sup>83</sup> How many out there wants to be healed, and you believe that God will make you well? That man so rejoicing about they're healed of that heart trouble or whatever it was a few minutes ago . . . The man setting next to him is all thrilled for you. He has an asthmatic condition that he wanted to be healed by. You believe, sir, that God will heal you of that asthma and make you well, setting right back there with the man that was healed with the heart trouble? You do? Well, then you can have it. You can go on your road, and rejoice, and say, "Thank You, Lord," each one of youse.

How many wants to be healed? Raise your hand. See, I've held them too long. It—it's restless, the spirit here. Maybe I should eat buttons and things like that. I don't want to be rude, but I want you to do something for me. Lay your hands over on each other. Just put your hands over on each other if you believe. Right here, 'cause we don't have much time. Lay your hands on . . . ? . . .

<sup>84</sup> Friends, do you believe that the Son of God, Who I'm trying to tell you that loves you, do you believe that He is, say, "Amen." Is this what the Bible said would take place? Now, remember, this is more than what He did when He was here, 'cause one person touched Him and He got so weak He couldn't move. Or He could—He could move, but He said, "Virtue went from Me." Virtue is strength.

But He said, "These things that I do shall you do also, and more than this." See? We're at the end time now. That's the reason I get . . . ? . . . I'm weak. That's true. After . . . It's not . . . It's this vision that does it. You think, there's so many comes through till you don't which is, whether you're in a vision or out of a vision. See? It's for you. It's the Lord God, that's good to you, to show you.

<sup>85</sup> Now, friends, I don't know what more He could do. I don't know one thing more He could do. He's proved to you that He's not dead. He's alive and in here. Now, what good would me do, standing here anointed if you were out there and wouldn't believe it? It takes your faith. Your faith is what touches Him and does these things. It isn't me. You . . . I don't operate that. You operate it with your own faith, is what does it. See? It's you, not me, you.

And what is it? It's showing that this, a—a person, a man, nothing at all, I'm just a man like you or a human. Probably if the rapture would come, and righteousness was declared and go first, you'd every one of you would go before me. I was borned out of season.

Lot of you people here was preaching the Gospel, but when I was just a little old Baptist pastor down there, and you've stood with these

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things. See? It's God's goodness and mercy to you people. Believe me, friends; believe me as your brother. I'm telling you with all my heart, that it's God sent to you. Not me, I'm not God sent to you. The Holy Spirit is God's Gift sent to you. See? And it's for you.

<sup>86</sup> And every one of you that can believe it and accept it on the basis of the resurrection of Christ and accept it, you're healed right now. See? Now, let us pray. And you pray for the person setting next to you. And each one of you, pray for the one setting next to you, the way you pray in your church.

If you're Baptist, pray the way the Baptists pray. If you're Pentecost, pray the they pray. Whatever it is, just pray the way you pray for ever who's setting next to you that you're praying for. I'll pray for all of you.

Lord God, Creator of heavens and earth . . .





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