
JESUS CHRIST THE SAME

YESTERDAY, TODAY, AND FOREVER



Thank you very much. May be seated.

² This is a most unusual experience for me tonight, because I've looked forward since a little boy to have one time that I could minister to the people of Maine. When just a little lad I used to come here to go hunting up around Moosehead Lake, Squaw Pond, Pittston Farm, back in them territories there. And I would meet such nice people, I just wondered if Maine wasn't just full of those kind of people. And I've been in your lovely city here for two days, and I found it so, real honest people.

³ You know they say, "Southern hospitality," well, they . . . I guess this is what you call, "Northern hospitality." Cause they're just as nice people here as I've ever seen in my life, with five times around the world.

⁴ So I'm certainly happy to be here tonight in this lovely auditorium and to see this nice gathering for this kind of a way-away city from the big cities. And your enthusiasm, and—and your love for Christ to come out like this to a first night to someone, perhaps, never heard of me before in your life. So that's mighty fine. I appreciate this.

⁵ Sorry, we only have one night. I suppose if we had eight or ten days here for a regular campaign, the Lord would do great things among us, which He will tonight; we will, looking forward to that.

⁶ Now, we do not come to represent any certain denomination of church. We . . . I, myself was ordained in a Missionary Baptist church. And then I never was . . . I never just left the church, I just started standing between the breaches between the different denominations, and just on these meetings of praying for the sick. And what influence that the Lord has given me, I do not wish to—to give it all into one denomination; it's for the entire Body of the Lord Jesus Christ, regardless of what church they belong to.

⁷ And I used to herd cattle a lot in my days in the west, and I noticed when we would take the cattle up to the forest, why, the ranger would stand there checking those cattle at the drift fence. Many is the times have I set there with my leg hooked around the horn of the saddle, watching. And the ranger didn't pay so much attention to the brand that was on the cattle, it was the—it was the breed of the cow. The

blood that was in the cow, it had a tag, and it must be a thoroughbred Hereford or it could not go on the forest. That was the main thing.

⁸ And I think that's the way it will be at the Day of the Judgment: It won't be exactly what brand we're wearing, as what Blood we're under. The Blood of Jesus Christ, God's Son, will be the marking for His children. Some of us might say, "We're Methodist," or "Baptist," or "Assemblies of God," or "Apostolic Faith," or whatever it is, but it'll be all that's under the Blood, I believe, will go in at that Day. And so I'm expecting to be with you there at that great gathering that all human beings have looked forward to, through the ages.

⁹ Now, we talk about Divine healing mostly in my meeting. But Divine healing is not what we try to major with. You can never major on a minor. Divine healing is just a—a gift to present Christ in the way of Divine healing to catch the people's attention to let them know that Jesus loves them. And the main healing that we're after is the healing of the human soul, that men that are born again have Eternal Life, and shall never perish, but be raised up again at the last day. And then you take the church of your choice.

¹⁰ We're going from here down to a little, another city below us here, Bangor, I believe, Maine. And we're going to be there the last of this week and the first of next week, six days. It'll be the longest stay we've had in the . . . in the New England campaign. And if you're . . . live near there, we'll be looking forward to seeing you, with great anticipation. And expect, maybe, in that meeting, where we'll maybe get more acquainted. One, two nights you just get to say, "Well, I wonder." After while, then away we go, "Good-bye," and you don't get to see them no more. But when we can pull a few nights, till you can see God is real, proven real.

¹¹ Now, I believe that, the campaign theme is, that Jesus Christ remains the same, yesterday, today, and forever. Now, we wish to read a little Scripture just in a moment.

¹² And I want to say to the ones who are sponsoring here, to the pastor, we certainly thank you for this opportunity, my dear brethren. And I do pray that God of Heaven will bless you exceedingly abundantly, and give you the desire of your heart.

¹³ Now, before we open His precious Word, any man that, or, woman, child, is able physically, can turn the pages back, but it takes the Holy Spirit to really open the Word to our heart, for It's written by the Holy Spirit. The Bible said, "Even men of old, when they were moved by the Holy Ghost, wrote the Bible." So therefore, It's inspired.

¹⁴ No human being has a right to say, "We have the interpretation, no one else does." The Holy Spirit has the interpretation. And let's ask

Him tonight if He will interpret for us, while we read and pray. Shall we bow our heads just a moment for prayer?

15 Now, especially to you people who've never been in the meeting before, I want you to be real sincere now, and say, "God, let me just lay aside every prejudice in my heart."

You who are here that's sick, say, "God, be merciful to me, this surely will be my night for healing."

Let the sinner say, "God, be merciful to me, a sinner," while we pray.

16 Most holy and reverent God, we come into Thy Presence, first in the Name of the Lord Jesus. For it has been taught us by His blessed holy Word, that if we would ask the Father anything in His Name, we should receive it. So therefore, we have no name or no honor to meet Thee by. And we come humbly, reverently in His honorable and holy Name, knowing according to His Word, that You will hear, and we will have this talk with You.

17 Now, this meeting has been set together, Father, Thou has watched every move, and it's for no other purpose, but for the glory of God, and for the help of His great Church, the Body of His Son, invisible.

18 And we pray, Father, that You'll heal all the sick that's in the building tonight; may there not be a feeble person leave this building but what will be made completely whole. May the sinner, Lord, the unbeliever, become so ashamed and embarrassed in the Presence of the great Holy Spirit, that he or she will say, "God be merciful to me," and be saved this night.

19 Grant, Lord, that those who are kind of withering, they are falling along the way, those feeble hands that's been hanging down, those who are getting cold and indifferent as they're waiting for the Coming, may they take new courage tonight, and rise in the strength of the Lord.

20 God, grant that You'll give something, a blessing in this neighborhood, tonight, that'll start an old-fashion revival in every home, in every church, and in everywhere through the country. Lord, we realize we don't have too much time left, according to the—the calendar of time, to labor, because the sun is swiftly setting and the end time is near.

21 So help us to conduct ourselves, tonight, as Your beloved children. And work through us by the Holy Spirit, for we ask it in the Name of Thy beloved Son, Jesus. Amen.

22 I wish to approach the Word now, just a little Scripture that I use on, usually, the first night, to introduce to you the calling that the Holy Spirit has given me.

23 And, firmly being a fundamentalist who believes God's Eternal Word: believing that everything that God has written is part of Himself! I believe the Scripture says, "In the beginning was the Word, and the Word was with God, and the Word was God." So therefore, this Word is part of God. And if we will approach It like that: approach His Word like we were approaching Him!

For no man is any better than his word is. If I could not take your word, I would not believe you for anything; same you should by me.

24 And that's the way I do by God. If God made a promise, and if He's the Almighty God, He must stay by His promise to maintain His position as Almighty God. He cannot make a promise, and then take it back. I can make a promise and have to take it back. You will make a promise and have to take it back, because we are men, and we're—we're finite. But He's infinite. God cannot get wiser, smarter; He was perfect to begin with. And when God makes a statement, it is perfect.

25 And if God makes a statement in a crisis, in the way He approaches that crisis, if that same crisis arise again, He's got to approach it in the same manner, the same way that He did the first time, or He did wrong the way He approached it the first time. You see, if God healed sick people to begin with when a crisis was, when Moses had no remedies for the sick, and God raised up a brass serpent in the wilderness and made an atonement for the sick and afflicted because there was a crisis; then if that crisis comes to a place again where there is no remedies to help us, God has to act the same way to us, or He acted wrong when He acted for Moses. He's God; He cannot change. He never knows no more or no less; He's perfect forever.

26 And I want to read a portion of His Word found in Saint John 12 and the 20th verse, and then Hebrews 13:8 for a text:

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

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

And in Hebrews 13:8, it's written:

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

27 Now, we want to look at this: Do you believe that He is the same yesterday, today, and forever? Would you believe that because the Bible says so? If you would, I'd like for you, just raise your hand, every believer. Well, then . . . Thank you. If God has said that He is the same, then He must be the same, or the Scripture is wrong. And if the Scripture is wrong in one place, I'd be afraid to trust It, because It might be wrong in another place. It's got to all be right or it's all wrong.

28 For instance if we were all in this room, tonight, starving to death, and some great multimillionaire would come to the door and say, "Tomorrow at nine o'clock, I'm going to give fifty people, in here, a thousand dollars." No one could have faith. If he said, "I'm going to give one person, in here, a thousand dollars, tomorrow." No one could have faith. You might be the one, and you might not be. The only way you could have faith, is, saying, "I'll give every one of you a thousand dollars." Then we can all have faith.

"Whosoever will, let him come," says the Scripture. It's on whosoever will; it's up to you if you come. The invitation is given.

29 Now, we want to notice, these Greeks who came up to the worship, they had an enthusiasm that they wanted to see Jesus. And I believe, that, that is the desire of every heart of every person that ever heard His Name: they want to see Who that is. I know it's the desire of my heart. And I'm sure it's the desire of every heart that's here: "Sirs, we would see Jesus."

30 And he was taken . . . these Greeks were taken to Jesus by a minister by the name of Philip, who went and got Andrew, and they taken him to Jesus. Now, if their desire was to see Him, and got to see Him, and our desire is to see Him, and the Bible said that He remains the same yesterday, today, and forever, then why can't we see Him?

31 Now, in my city, there was a little boy, some time ago, who got all enthused in his Sunday school, and when he went home he said to his mommy, "Mommy, can anyone see this great God that they're telling us about?"

She said, "Ask your Sunday school teacher."

And she asked the teacher, or, he did, rather, asked the lady teacher, and she said, "Ask the pastor."

And they asked the pastor, and the pastor said, "No, sonny, no one can see God and live."

32 Well, the little fellow, that did not satisfy his enthusiasm. So he used to fish up on the river with an old fisherman, down there, by the name of Wiseheart, used to be a deacon in our church. And he, one day, coming down the river, there'd come a storm; been a dusty summer, and the water had washed all the leaves off; and the sun was setting in the west, as the old fisherman, the little boy, made their ways down after running the nets. And there was a rainbow came out. And as the old fisherman watched that rainbow, the little fellow noticed that tears begin to run down his bearded cheeks.

33 And the crystal tears dropping off of his white beard, kind of stirred the emotion of the little boy. So he ran from the stern of the boat

up into the middle, and he fell down on the lap of the old fisherman, he said, "Sir, I'm going to ask you something that, seemingly, no one can answer me."

And he said, "What is it, my lad?"

He said, "God is so great, the God that made that rainbow." Said, "Can anyone see God?"

³⁴ And the old fisherman, overcome by the child's enthusiasm, put him in his arms, and he said, "God bless your little heart, honey, all I've seen for forty years has been God." The way to see God is to get God on the inside, then He looks through your eyes. Then you know Him, you can understand, He will reveal Himself.

³⁵ Jesus said, "A little while, and the world, see Me no more; yet ye shall see Me, for I will be with you, even in you, to the end of the world." Anyone who reads the Scriptures knows that's true. Then Jesus' promise, by His Own Word: that there—there would be people that would see Him until He came again at the end of the world. "A little while, and the world will see Me no more; yet ye shall see Me, for I . . ." (a personal pronoun) ". . . will be with you, even in you, to the end of the world." Now, is that Scripture right? Or was He just teasing the disciples? If He was teasing, and joshing, and carrying on, then He wasn't the Son of God. That's either the truth, or it is not the truth.

³⁶ And now, you say, "Well, Brother Branham, I believe that God lives in the flowers." So do I. But these Greeks wanted to see Jesus, they wanted to see Him. Now, He said, in the Scriptures, in the Writings, that, "The works that I do shall you do also." Now, to really justify this statement, then, we would have to go back into Scripture and get what Jesus was yesterday, if we want to know what He will be today.

³⁷ Now, I want to ask you, the audience, tonight, would that not be a fair thing before Methodist, Baptist, Catholic, and Protestants and *what-more?* Each one saying, "My church believes it *this* way." "My church believes it *this* way." Which is perfectly all right, but if you really want to see what He was yesterday, so you'll know what He is today, is to go back in the Scripture and see what He was yesterday. Then we don't have the church's word, we have God's Own Word about it.

³⁸ Now, what He was yesterday, He has to remain the same today, or He isn't the same yesterday and today. Now, in His promise He said, "The works that I do shall you do also; more than this shall you do," I know the King James, here, says, "greater," but you get the right, original translation on it, It says "more." No one could do greater; He stopped nature, raised the dead, healed the sick, oh, He done everything. You cannot do any greater, but God, the Holy Spirit

would be in the Church universal, all around the world at one time. Just like all of the ocean water. That's the . . .

³⁹ God gave Jesus the Spirit without measure. In Him dwelled the Fulness of the Godhead bodily. He was God manifested in the flesh. The Bible said that God was in Christ reconciling the world to Himself. But when He give out His Spirit to we adopted sons, He gives us a bucket-full out of that ocean. He had all the Fulness of the Godhead; we just have a portion of It, as a gift, of the Holy Spirit.

⁴⁰ But if I took one bucket-full of water out of the ocean, or even a teaspoonful of it, out of the ocean, the same chemicals that's in the entire ocean, would be in that spoonful. Be just less in quantity, not less in quality. So the same Holy Spirit that was in Christ is in His Church.

⁴¹ Now, listen, to strengthen that for you. He said, "I am the Vine, ye are the branches." Now, the—the vine does not bear fruit. The vine only purges the branch and the branch bears fruit. Therefore, the only way Jesus could speak tonight, would be through my lips or your lips, my hands or your hand, my life or your life. "I am the Vine, ye are the branches." He doesn't bear fruit anymore, He just purges His Church and it bears fruit.

⁴² Now, what kind of a fruit would it bear? If the Life that was in Him is in His Church, it'll bear the same kind of Life that He bore when He was here. Do you understand?

⁴³ Notice, if you went to a grapevine, you'd expect to find grapes. And down south, I don't know whether you have them here, we have pumpkins down there. And if you go to a pumpkin vine, you expect to get pumpkins, if it's a good, fertile vine. Watermelon, you'd get watermelons off of a watermelon vine.

⁴⁴ And if we come to the Vine, Christ, His church, what do we find? Fussing, stewing, arguments over theology, hatred, malice, strife; and we call that the works of God. The Scripture says that is not so. "This, will all men know when you're My disciples, when you've got love one for the other." The love of God in His Church, making every member a part of Him, then upon that rock and that foundation, He builds His Church.

⁴⁵ Notice, now lest to take too much of your time, hours could be spent on that, showing what He promised, but now, the subject is: Is He the same today that He was then? Is He the same in every way, only a corporal body? Now, when His body comes, then we will go home with Him.

⁴⁶ For His body has been raised up and sets on the throne of God, tonight, to make intercession on our confession. He is a Priest, High Priest of our confession, Hebrews 3:1. Then He's setting there as a High

Priest. And may I say this: there's no other mediator between God and men, but Jesus Christ; the Scripture says so. And He is the only One that stands between God and men to make intercession. And the Scripture says that He is the High Priest that can be touched by the feeling of our infirmities.

47 Now, let's go back and see what He was. I read from Saint John 12. Now, for you dear people here from the—the regions and the city around about, when you get home tonight, or in the morning, in the quietness of the day, you women, when your husband is at work, or you, sir, just before you go to bed tonight, or tomorrow night, at your noon hour, if you carry your Bible, turn over to Saint John 1, and let's find out what He was yesterday. Now, any of the—of the Scriptures will declare Him, but we're reading in Saint John 1.

48 After He was baptized in the Holy Spirit, God came and was made manifest, forty days in the wilderness, He came out, and He starts His ministry.

49 Now, I want to ask you a question, and I want you to answer me by your hand being lifted. If we can find out what He was yesterday, and He will come here tonight among you people and declare Himself the same today as He was yesterday, how many of you will receive Him? Let's see your hand, go up in the air now, every believer. Thank you. Let's watch what He was.

50 Now, the first place, the reason that this phenomena is going on today, is because this is the ending of the Gentile church age. Now, any scholars know that; that we're at the end. When Jesus was here in a body of flesh, He did not go to the Gentiles. And He forbid His disciples to go to the Gentiles. He said, "I was not sent to them; go rather to the lost sheep of Israel. And as you go, preach, saying, 'The Kingdom is at hand,' and so forth." And He never visit the Gentiles because there was a two thousand year space to call the church out, through all nations.

51 But in Saint John 1, we find that there was a man, got saved, and quickly, he went and got his brother. Now, that's a good sign that he got saved: he went and found his brother.

52 And when he brought his brother to Him, Jesus, he was a fisherman, and the Bible said he was ignorant and unlearned. He could not even sign his own name. And when he came in the Presence of the Lord Jesus, Jesus said to him, "Your name is Simon, and your father's name is Jonas." What do you think that ignorant and unlearned fisherman thought, when a Man Who had never seen him in his life, or neither had he ever seen this Man, when he walked into His Presence, told him who he was and who his father was? Has anybody

ever read that in the Scripture? Sure: Saint John the 1st chapter, about the 8th verse.

⁵³ And this man looked at Him and he become a servant of the Lord Jesus; his name was called Cephas by the Lord Jesus, later. And that was Saint Peter, the man who could not sign his own name, the man that was called ignorant and unlearned, had the keys to the Kingdom give to his hand.

⁵⁴ Now, you see what we've done with it? We've tried to educate the people to Christ. You just might as well forget it. There's no other program will do it but the old-fashion program, the new birth. Being borned again is the only way that it'll ever be. We've tried to—to educate them; we have tried to make society, and so forth, to bring the people to a brotherhood. And it separates them further away from God. And we become prejudice, and build up denominational walls, and separate ourselves from the other brethren.

⁵⁵ But a real good, old-time case of the baptism of the Holy Spirit in your heart, it'll make you forget your pride. It'll make a tuxedo suit put his arms around a pair of overalls and call him, "Brother." It'll make a silk dress put her arms around a calico, say, "Sister." It does something on the inside of you that goes beyond an intellectual conception; it's a birth of the spirit that lives in the human heart.

⁵⁶ Now, as soon as He told that to Simon, he became His servant. Immediately, then, Philip got all enthused and he said he had another friend, and he went around the mountain, fifteen miles, to find his friend Nathanael. Let's follow him just a few moments. And he goes to him and perhaps Mrs. Nathanael was at the house, and he says, "Where is Nathanael at?"

"Oh, he went out to the orchard just a while ago."

⁵⁷ Out in the orchard he goes, and there he finds Nathanael out there under a tree, as any good loyal person would be, praying. As a Christian gentleman, of course he wouldn't interrupt him when he was praying. After he got through, I can just see Nathanael raise up and say, "Well, if here ain't Philip."

Now watch him; he's got a message. Without receiving his introduction or anything, he said, "Come, see Who we found."

⁵⁸ I wonder what would take place if this little group of people, here in this building tonight, would be that enthused about Jesus. I wonder what would take place if one of these little churches around here would get that enthused about Jesus, that all is on your heart, you're—you're first is first, and that's God. The first thing is Jesus. "Come, see Who we found, Jesus of Nazareth, the Son of Joseph."

⁵⁹ Oh, now, you know, this here fellow, Nathanael, was orthodox, very straight, good fellow. And I can hear him say to Philip, “Now, wait just a minute, Philip. You must’ve went off on the deep end of something. Do you mean to tell me that the Son of God would come out of Nazareth, that little group of people down there that’s mean? If the Son of God, the Messiah, was here, He’d come to the temple. He would come to the . . . to Jerusalem and not to Nazareth.”

I say this with love and respect, but that’s the same way they think it today, they can’t believe.

Oh, you Catholic would say, “He’d come to the Vatican City; He’d let the pope know.”

And you Presbyterians would say, “Oh, He’d let the bishop know”; and so forth, all of us.

⁶⁰ But God does things in His Own way. And it’s always contrary to the way the clergy has it figured out, always. You historians know that. Never in any age did the clergy have it right.

⁶¹ To you Catholics . . . To you Protestants first: What about Elijah? They didn’t believe he went Home on a chariot. They sent their little children down behind Elisha, saying, “You baldhead, why didn’t you go up?” And the prophet cursed those children. And a curse come on them, and two she bears killed forty-two little children.

⁶² How about Moses? When Jesus was here, He said, the disciples said to Him, said, “Why does the Scribes say, the ministers, why do they say that Elijah must first come?”

He said, “He’s already come, and you didn’t know him.” And they knowed He spoke of John the Baptist.

⁶³ Now, to you Catholic. What about Saint Patrick? Did the church recognize him? They thought he was a witch. But after he was dead, and the message had been given, then the church received him. What about Saint Francis of Assisi? a walking preacher with a Bible under his arm, who protested the Catholic church. When he went to preach down on the corner that day, when the little birds was hollering, he said, “Sisters, you stand still; keep still while I’m preaching.” And they obeyed him. And after he was dead, now he’s canonized as a saint in your church.

⁶⁴ How about Joan of Arc? Any schoolgirl would know about her, a little girl who saw visions, and Angels, and had revelations. And your church, the Catholic church, burnt her to a stake, crying for mercy, calling her the same thing they called Jesus, Beelzebub, a witch. Joan of Arc was burnt as a witch to a stake by the Roman Catholic church . . . ? . . .

65 And about a hundred years later they found out she wasn't a witch; she was a saint. But God sent His message through, just the same. And they failed to see it. They didn't know Who the Son of God was until He was dead, buried, and had rose again. God is sovereign; He does His works. And His . . . The church must wake up, here in these last days. It's such a pitiful thing.

66 A few weeks ago in my city of Louisville, there was a lady going around, with a little baby, in a ten-cent store. And she was showing it things, saying, "Look, dear." And the little fellow stared. And she'd show him something, "Now, look, honey." And the little fellow kept staring. Directly she went to a counter that had a little trinket that rattled, and she shook it before him. And the little fellow just stared right out in space. And she fell across the counter exhausted and crying.

67 And some of the people went to her to see what was wrong. She said, "Not long ago he just took the way of staring, looking right straight ahead." Said, "He's a little human being, and he ought to notice things that pertain to this human life. The doctor told me, a while ago, he was better, but," said, "he's not."

68 And I wonder if that isn't just about the way of the church today. God is shaking every kind of a gift in front of the church, and it just sets and stares, say, "Well, I suppose that's pretty good; if it been in my denomination, we might have accepted it."

69 Don't you see? Spiritually, instead of mentally, paralyzed, the church sets. There's been Billy Grahams, there's been Oral Roberts, there's been great men, Jack Shulers, and *what-more*, in the last few years, that's combed this nation. And still they just, the church just sets: "Well, I'm *this*." Or, "In my church . . ." You get those ideas.

70 And Nathanael had the same idea. He said, "Now just a minute, if there's anything good can come out of Nazareth, it wouldn't be the Son of God, He'd come to the high priest."

71 And I think Philip give him the best answer that anybody could give him, he said, "Come and see." Now that's sensible, logical, correctly, "Come and see for yourself; don't stay home. Come out and find out for yourself. Come and see."

And I'll tell you what . . . [Blank spot on tape—Ed.] "...and besides that, He told him who his daddy was and what his name was."

"Oh, now just a minute," Nathanael would say to Philip, "Philip, I believe you went off on the deep end."

"You come find out for yourself."

⁷² They came up into the crowd where Jesus was. They . . . maybe they were out in the—in the audience, or maybe they were in the prayer line. When Jesus saw him for the first time, He said, “Behold an Israelite, in whom there is no guile!”

⁷³ Now, remember, the first of His ministry: here He is introducing Himself to the Jewish generation in this manner. “Behold an Israelite, in whom is no guile!”

“Well now,” you’d say, “way he was dressed . . .”

No, he could’ve been an Arab, he could’ve been a Greek, most any nation; all the orients dress the same.

Said, “Behold an Israelite . . .” How’d He know he was a Israelite? “. . . in whom there is no guile!”

⁷⁴ And when He said that, it astonished him so much, he said, “Rabbi, when did You know me? I’ve never saw You, and You’ve never saw me. When did You know me?”

He said, “Before Philip called you, when you were under the tree, I saw you.”

How many knows the Scripture says that? That was Jesus yesterday; that’s the way He made Himself known to the Jew.

⁷⁵ Now, oh, there were those who stood by, which was of the great high churches, the orthodox; you know what they said? In their heart they said, “This man is a fortuneteller. He is a Beelzebub. He reads their mind.” They said that in their heart, and Jesus perceived their thoughts.

⁷⁶ And He said . . . Listen, what He said: “Verily, I say unto you, you speak that against Me, the Son of man, I’ll forgive you for it. But when the Holy Ghost is come to do the same thing, one word against It will never be forgiven in this world, nor in the world that is to come.” How many knows the Scripture says that? Then where do we stand tonight if He declares Himself by the Holy Ghost that He’s just the same?

⁷⁷ A few days later we find Him in Saint John the 4th chapter. Just before closing. And we find Him in the 4th chapter of Saint John. Now He did not go to the Gentiles. He did not perform that sign one time to the Gentiles, just to the Jews. But here He is, in the front of the Samaritans. And He sends His disciples away, because He was tired, and He set down in a little panoramic, something like *this, here*, where there’s a . . . If you’ve ever been there, the well is still there, just outside the gate of Samaria. Jacob dug it.

⁷⁸ And is about noontime, and the disciples went into the city to buy some food. And while they were gone, Jesus resting, ’cause He did the preaching, and the healing of the sick, and so forth, He was tired and

weary. And the Father, no doubt, had told Him to go there. Because in Saint John 5:19, He was questioned over a healing of a man, and 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? Saint John 5.

⁷⁹ Then Jesus never performed one miracle until God showed Him by a vision what to do first. There it is, Saint John 5:19, "I do nothing in Myself, but what I see the Father doing. The Father worketh and I worketh hitherto." That's what He said.

⁸⁰ Now, here He is, the Father had sent Him up there to Samaria, and the—and the disciples was gone into the city. And let's think she was a beautiful young woman. She comes out, though she was a ill-famed, she came out to get some water. And when she started to let the pot down . . .

⁸¹ If you was ever in the orient, they can pack them on their head and on their hips. And the women all go out there, and they got a windle; and they drop this little hook around it, and let it down and get a jug full of water, and set one on top their head, and one on each hip. And walk right around, talking, just like ladies can, and never spill a drop of water, that big jug that's two or three gallons setting on top their head, and one on each hip. And they just walk right along, talking.

⁸² And this woman come out to get her water, perhaps, if you know: she was a woman of ill fame, so she couldn't come there when the rest, the women was there. They didn't mix up together like they do today.

⁸³ And when she came out to get the water, she looked over there, and there set a Jew, a Man that was only thirty-two years old, but He looked like He was fifty. Saint John 6, when He said, in there they said, "You say you were greater than—than Abraham? And you're a man not fifty years old yet? We know now you got a devil."

⁸⁴ And He said, "Before Abraham was, I AM." And that I AM was a Pillar of Fire in the burning bush (You know that?), the Angel of the Covenant. And when He was here on earth, He said, "I came from God, and I go back to God." That right? Then that Pillar of Fire, the Angel of the Covenant (that Moses forsook Egypt, esteeming the reproach of Christ greater riches than that, the treasures of Egypt), then when He was made flesh and dwelt in a body here, He said, "I come from God and I go to God." That right?

⁸⁵ And after His death, burial and resurrection, Paul was on his road down to Damascus to arrest those people who were making so much noise. And Something struck him down: A Pillar of Fire standing there, It blinded him. And He said, "Saul, Saul, why persecutest thou Me?"

He said, "Who are You?"

He said, "I'm Jesus." Returned back to the Father again: Pillar of Fire. That's the Scripture.

⁸⁶ Later He came into the prison when they was having a prayer meeting at John Mark's house, and opened the doors before the apostle Peter and set him free.

⁸⁷ And pardon this if it seems like it's personal. On this picture tonight, you see the . . . not mine, but you see the same Pillar of Fire, that George J. Lacy, the head of the FBI said so: Only photographed supernatural Being was ever proved; hangs in Washington, DC in the Religious Hall of Art, with George J. Lacy's name signed to it; the only supernatural Being was ever photographed. Germany's got it now, when they taken it last year.

⁸⁸ If It is, It'll perform the same things that It did back there, because It's the Vine, and if It's connected in the branches, it'll bring forth the same power, and the same Presence, and the same works. Got to, for He's the same.

⁸⁹ Now, watch Its works and see if It's Him or not. Judge It by the fruit It bears. If It's the same Spirit, then It'll do the same thing. "The works that I do shall you also."

And here He is setting at the well, and this woman was standing there, and He said, "Woman, bring Me a drink."

And she said, "We got segregation here. It's not customary for you Jews to ask Samaritans such. I'm a Samaritan woman."

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

⁹⁰ And she said, "Do You say that the well is deep, and You have nothing to draw with, and You're greater than our father Jacob who dug the well, and his cattle drink?" and so forth.

What was He doing? Contacting her spirit. And as soon as He found where her trouble was, He said, "Go, get your husband, and come here."

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

He said, "That's right; you've got . . . had five; and the one you're living with is not yours."

⁹¹ Now, what did she say? "You are—you are Beelzebub"? "You have a mental telepathy"? "You are a fortuneteller"? No, she knowed more about the Gospel than half the preachers in the United States, being a prostitute. She knowed more about it than the educated priests and rabbis of her day. Watch what this prostitute woman done. She looked Him straight in the face, and she said, "Sir, I perceive that You are a Prophet. We know when the Messiah cometh, He will do these things."

Is that the sign of the Messiah? “When the Messiah cometh, we know, we Samaritans, we know this will be the sign of—of the Messiah. When He comes, He will do these things. But Who are You?”

Jesus said, “I am He that speaks with you.”

If that was the sign of the Messiah yesterday, it’s got to be the same today, if He remains the same, declaring Himself.

There is both Jew and Samaritan. He declared Himself.

What did she do? She ran into the city and said, “Come, see a Man, told me the things that I’ve done: isn’t This the very Messiah?”

⁹² What would we Christians think about it tonight if He did that? Just wondering. She’ll probably raise in the Day of Judgment and condemn many scholars, and preachers, and priests today. She recognized it.

And she said, “Come, see a Man, Who told me the things I’ve done: isn’t This the Messiah?”

And out come the men, and when they heard Him they were persuaded that was the Messiah.

⁹³ Now, notice, He did that, that sign to the Jew, to prove to the Jew, to get the Elected; and sealed to the doom, the priest, and rabbi, and the unbeliever. Philip, all the rest of them believed Him.

And then when He made Himself known to the Samaritan, He did the same thing.

⁹⁴ But not one time did He ever do it before a Gentile, and forbid it to be done. Why? Two thousand years is come now for the Gentiles to get the training and teaching.

⁹⁵ But in the end of the Jewish dispensation, before they met chaos, if He declared Himself that way to the Jews to prove He was Messiah, and He acted that way to prove it, He’s got to act the same thing at the close of the Gentile or He isn’t the same yesterday, today, and forever. You understand? Raise up your hands if you do. You understand that’s true. He must do it.

⁹⁶ He couldn’t act to the Jews, to declare Himself that way to be the Jew, to both. . . . There’s only three races of people; that’s Jew, Samaritan and Gentile; Ham, Shem, and Japheth’s people, the three sons of Noah. That’s all there is. So to Ha- . . . to Ham and to Japheth’s people, or, Shem’s people, rather, He’s already declared Himself and left the Gentiles to this age, and right in the closing of it, when the Sputniks is in the skies and the handwriting’s on the wall, and nations trembling, here He is among us, having His picture taken.

⁹⁷ The scientific world stands speechless on it. "No one can come," He said, "except My Father draws him first." Jesus didn't die to save the entire world, He wanted to, but He died to save those who God, by foreknowledge, knew would be saved. Not all men will come to Him.

⁹⁸ God takes His man but never His Spirit. The devil takes his unbeliever but never the spirit, it remains on, in others. And those two spirits are battling it out right now. And He is the same yesterday, today and forever.

⁹⁹ One more quotation if you'll spare it just a moment. So that you people . . . It's just one night, and you won't have, all of you, a chance to get up in the prayer line. Now, listen close as I close.

¹⁰⁰ I have read to you, and quoted, you, out of God's Eternal Word. And Jesus said . . . How many knows that Jesus claimed not to be a healer? You mean you don't believe that? The Bible said, Jesus said, Himself, "It's not Me that doeth the works; it's My Father that dwelleth in Me, He doeth the works."

¹⁰¹ Saint John 5:19, He went through a great big place where there was ten times as many crippled and blind, afflicted people, that's setting in this building tonight, at the beautiful gate of the pool. Lame, halt, blind, withered, and here He comes through that crowd, looking around, until He found a man laying on a pallet. And He said, "Will thou be made whole?" Why didn't He say, to the lame or blind man?

¹⁰² And he said, "I have no one to put me in the water, Sir, when I'm coming. . . ." He could walk. He'd had it thirty-eight years; it wasn't going to kill him; it was retarded. He said, "When I'm coming towards the water, someone else steps ahead of me."

He said, "Take up your bed and go on." There he went. They . . .

And the rabbis and priests picked him up. So Jesus was brought to question. He said, "Verily, verily, I say unto you . . ."

In otherwise, "Why don't you heal all the rest of them? Why don't you do *this*? Why did you do this on the Sabbath?"

¹⁰³ He said, "Verily, verily . . ." (That's, "Absolutely, absolutely.") " . . . I say unto you, The Son can do nothing in Himself, but what He sees the Father doing."

¹⁰⁴ The Father showed Him that man was there, and in that condition; same thing He did, the woman at the well; same time He did at Philip; on back. That was God working through His Son. Now, tonight, God is universal in all of His Church as the Vine, and we are the branches.

¹⁰⁵ Now, there was a woman one time who couldn't get to Him. And she said within herself, "If I can touch that Man's garment, I'll be made well."

¹⁰⁶ And she pressed through the crowd, through her priest, and till she got to where He was. And everybody patting Him on the back, “Rabbi, we’re glad to have You over here.” He was on His way to raise up Jairus’ daughter. And this little woman just touched His garment. Now, if you ever seen the Palestinian garment, it hangs loose, and it’s got a underneath garment. See? He couldn’t have felt that, physically. She touched His garment, and she went off and set down, or stood up, wherever it was, out in the audience. Jesus stopped and said, “Who touched Me? Who’s touched Me?”

And Peter, looking at it the way a man would look today, he rebuked Him and said, “Why, do You say who touched You? Everybody’s touching You.”

¹⁰⁷ He said, “But I’ve gotten weak. Virtue’s gone from Me.” Somebody touched with a different kind of a touch, otherwise. That’s the touch we’re talking about, not the intellectual conception, but something that comes from *here* that really touches.

¹⁰⁸ Oh, sure, we, “I touched Him; I put my name on the church book; I joined the church; I was baptized; I . . .” That’s a touch all right; that ain’t the touch that He feels.

¹⁰⁹ “Who touched Me?” Nobody said nothing. And He looked out into the audience till He found the little woman, and He told her what had happened, her troubles with a blood issue, and said, “Your faith has saved you.”

¹¹⁰ Brother, sister, if I never meet you again, until it’s at the Judgment Seat of Christ, where the deeds that’s done in the body shall be made manifest, let me ask you this question, you answer me sanely: If He’s a High Priest today that can be touched by the feeling of our infirmities, wouldn’t He have to act in the same manner that He did then, if He is the same? Wouldn’t He? If you can set in that audience and with . . .

¹¹¹ The Bible says . . . How many ministers here knows that? That the New Testament, the Book of Hebrews said that He’s a High Priest now that can be touched with the feeling of our infirmities? You ministers raise up your hand. See? Clergymen; your pastor knows that. What is He? A High Priest that can be touched with the feeling of our infirmities.

¹¹² Then if He remains the same yesterday, today, and forever, how would He answer? The same as He did yesterday. You touch Him tonight, say, “Lord God, I won’t be in that prayer line; I have no prayer card, so I won’t be called up there; but O, God, let me touch You.” See what He does. See if He don’t work . . . If you’re a part of the Vine yourself, and His Spirit here, He will speak right back through, using a gift to manifest and prove that He’s just the same that He ever was, no

matter where you are. Just take God at His Word tonight and believe it with all your heart and God will make it manifest. If He will do such in the presence of you, I don't say that He will, if He will do such, I trust that you'll believe Him and accept Him.

¹¹³ And remember now, as we're closing. This is the end of the Gentile age. Never in history has it been, until now, this is the end time. We've had Mr. Billy Graham, a great Spirit like John the Baptist that went forth doing no miracles.

¹¹⁴ How many ministers here knows that history, church history, and prophecy repeats itself at least once or twice? True. You believe. Look at Matthew 3: "Out of Egypt I call My Son." Refer that back and see if it wasn't Jacob. That was His son, too. See? History repeats itself.

¹¹⁵ And there went a great Spirit, just in His first Coming. There went a great Spirit before the destruction of the Jews, in the form of John the Baptist, who did no miracles at all but was a mighty preacher. Following him came a Spirit that did not be a forceful preacher, but just signs and wonders begin to take place everywhere. Just at the closing of the age. This is the closing of the Gentile age. Let us pray.

¹¹⁶ Lord God, it is so hard, Lord, to try to speak all that's in your heart in one little chopped-up message, knowing that there may be people here that will. . . we'll never see each other's face again until we meet at that Day yonder at Your feet.

¹¹⁷ O God, let us act tonight as real Christians, as real sons and daughters of God. Give us faith to believe Your Word and stand. When we read in the days of yore, when men and women who was cowardly, backed back, and even those like Nicodemus, who slipped around. But, oh, how we admire that one who stepped right out and took their position.

¹¹⁸ God, I pray tonight, that You will do that to every one in here, give them such a—a blessing of the moving of the Spirit, that every person in here will take their position as real believers. Grant it, Lord.

¹¹⁹ Heal the sick and afflicted. And we are taught in the Scriptures that when, one day, the first day after You rose from the dead, on that first Easter morning, there were two men by the name. . . one of them's name, and it, we cannot tell; and the other was Cleopas; and they were on their way down to another little city called Emmaus. And as they went along talking about the Scripture, and about You, You stepped right out of the bush and walked with them all day long. And they didn't realize Who You were.

¹²⁰ And, Father, I'm sure, tonight, that these people can understand that we're just trying to speak the Word of God, the things that He has promised. And You spoke to them that day about the Word. And

when they got to the little inn, at the evening, they bid You come in. And when You got inside and closed the door, You did something just like You used to do it before You were crucified. And by that they knew that You had raised again from the dead. Quickly, they run to their brethren and said, "Truly the Lord Jesus is raised from the dead. Did not our hearts burn within us, as He talked to us along the road?" God, may that be the testimony of these people, tonight, that's going back down in the city, the different places.

¹²¹ Come, Jesus, and speak to our hearts and do something here tonight; that men and women, boys and girls might know, that after reading it from the Bible, the way You acted back there in that day, and claim You're the same today, act in Your church tonight, the same, Father; that the people might say, on their road home tonight, "Did not our hearts burn within us, as He spake to us in the way?" Grant it, Lord, and praise shall be Thine, in the Name of Thy Son, Jesus. Amen.

¹²² Now, this is the moment when I'm going to ask, if you will. . . have to leave for the next fifteen to twenty minutes, you should go now. I don't want moving around while the Holy Spirit, if He comes to act, you see, He. . . You must be perfectly reverent, and watch, and listen. So if you go to leave, I would do it now, so you won't interrupt the meeting. They take me from the meeting when there's interruptions.

¹²³ And now, if you're a critic, or an unbeliever, I would not stay in this type of meeting while this is going on, because any Bible reader knows, that evil spirits go from one to another. We agree with that. So it's not playing church.

¹²⁴ Here a few nights ago, you'd have heard an Ananias and Sapphira, if it hadn't been for the mercies of God. And how many times have you people heard, if reverently services, how things take place like that during the time of the meeting? So be real reverent, quiet, be seated, loving, be in prayer.

¹²⁵ Now, I believe. . . Did you say it was. . . ? What prayer cards? A hundred, did you give out? What? Y's, a hundred. All right, we can't bring them all up at once, I would ask, then, for prayer cards Y, one, two, three, four, five. Let them come first. How. . . ? Can we bring them through this way, sir? Who has prayer card Y, number one? Would you raise your hand? If you can get up; now, if you can't, someone will pack you. Prayer card. . . Turn it over; it's a little bitty square card with a number and a letter. Do you have that, lady? Y, number one? Y, like y-o-u? Y, number one, raise your hand, wherever you are. In the middle, the young woman there? Come over here, sister.

¹²⁶ Y, number two, would you raise up your hand? Look at your neighbor's card; he may be deaf, dumb, he can't even speak or hear.

You got number two? Come right here, lady. Number three? Prayer card number three, would you raise your hand please? Would you come over here, lady? Number four? Just raise up your hands quickly so we can see where we're at in . . . Number four? Prayer card . . . Way up in the balcony? All right, number four, come right on down, prayer card number four. Number five?

Now, the boys come down, mix these cards all up, and just give them to you, and that—that's the way we have them.

¹²⁷ Number five? Anybody got prayer card five? Shake your hand, or wave your hand, so we'll know. All right. Six? Prayer card six, raise your hand? All right, lady, that's right. Number seven, number seven? Eight?

¹²⁸ Now watch now, so that nobody . . . somebody might be a cripple (and when they do, we have to pack them up, you see), if it's somebody deaf and dumb.

Eight, nine, ten? Nine, ten? All right. Eleven, twelve? Eleven, twelve, thirteen, fourteen, fifteen? Yes, sir? All right, just a minute.

¹²⁹ All right. Now, while they're coming, let me speak to you again. This other way, lady, if you will, right around here, come around this way, form your line. All right, while they're speak- . . . while I'm speaking, and they're lining up, just for a moment.

¹³⁰ Now, I'm going to ask that everyone be just as reverent and quiet as you can. Now, I know that many times God blesses the people, and they scream out; that's perfectly all right. I'm a Southerner, I'm used to that. See? That's doesn't bother.

¹³¹ But now don't take any pictures, let a light flash, or anything; just be reverent. Cause the Holy Spirit is a Light. How many knows that, knows by the Scripture It is a Light?

¹³² Now, how many in here that does not have a prayer card, anywhere in the building, no matter where you are, you do not have a prayer card, yet you want Jesus to heal you? Raise up your hand. Say, "I want Jesus to heal me," raise your hand please, so I just kind of get a general conception. All right, that's very fine. All right, now be real reverent.

¹³³ Now, the thing . . . If you don't get up here on the platform, you just look up to Christ and say, "Lord Jesus, if this man has told me truth, which I believe he has, then You speak to me." And I'm not . . . Don't try to press yourself now; just relax, you say, "Lord, I confess my sins; all that I've done wrong, forgive me for it. And heal me, dear God. Grant it." See how merciful God is.

¹³⁴ And now, that's . . . Now, everyone in here, as far as I know, is a total stranger to me; so that people that might be setting by. The only persons that I know in this building is Mr. Sweet, Dr. Vayle, and my

boy, ever- . . . I think that's him standing back there in the dark; I'm not sure. That's the only ones that I know.

How many here is strange to me? Raise up your hands. I don't know you; know nothing about . . . in the prayer line the same way? Now, all right.

135 Now, we're going to either find the Word to be the truth or It's not the truth; me to be telling the truth, or not the truth. God only deals with truth, we know that. A person can profess anything they wish to, but if God don't back it up, and say it's the truth, then it's wrong. I claim that His Word is the same, and He remains the same, and can never be nothing else but the same God, and has to act the same way that He has always did.

136 And if He will do that here on the platform, out through the audience, and declare Himself the risen Jesus, if you all will love Him and believe Him, say, "Amen," to Him. [Congregation says, "Amen."—Ed.] God bless you.

137 Now, after speaking, I'm sure you realize that where I'm standing, what a position I'm in. And God, Who is my solemn Judge, knows, this woman, or any of you people who I haven't called, in the prayer line or something, I do not know you. Then Something's got to act now, or the Scripture is wrong, because I've read these things out of the Scripture, which is a promise of God. Do you believe that's the truth? Say, "Amen." [Congregation says, "Amen."—Ed.]

138 It's a promise of God. He promised He'd do it. He don't have to do it, but He has to do it on the way of saying that He promised He'd do it, that's what He does. He do- . . . He—He didn't have to heal when He was here on earth, but He did it that it might be fulfilled.

139 That's what He's doing today: to end up the Gentile age; return to the Jew; the Church goes Home; destruction comes to the world, there's your annihilation; gone. See?

140 And you see, only thing it would take to happen tonight, is a few drinks of vodka. It's already trained. See? Nothing you can do about it. Course we got the same thing to shoot back that way. What does it do? Throw the world from her orbit, just like the Bible says, and away she goes.

141 You remember what Jesus said, "As it was in the days of Lot, so shall it be in the coming of the Son of man"? Anybody ever read that? say, "Amen." What was it? Before Lot was destroyed, or, the Sodom was destroyed, there was a Angel come to the Elected, which was Abraham, is that right?

¹⁴² And when He did, He set down, with His back turned to the tent, and He said to Sarah, or, He said to Abraham, “About according to the time of life, I’m going to visit you. Sarah’s going to have this baby that you’ve waited for, for twenty-five years.”

¹⁴³ And Sarah, back in the tent, behind the tent, behind the Angel, smiled. And the Angel said, “Why did Sarah laugh?” How many in here ever read that? “Why did Sarah laugh?” What was He? A fortuneteller, telepathy? Remember, that Angel had the last message that Sodom received before she was destroyed.

“As it was,” said Jesus, “in the days of Sodom.”

¹⁴⁴ Now, remember, it’s the Presence of the Angel of God, the Holy Ghost, that’s here today with every scientific and sign and wonder that He’s ever promised, to fulfill it to you people. You Christians should be happy.

¹⁴⁵ Now, I turn to the woman. Now, lady, you and I being a strange to each other, and this is our first time meeting. I’m years older than you, and this is our first time of ever meeting. But this, to the audience, when you read Saint John 4, look at this, exactly the same thing: Our Lord met a woman that He’d never seen before in His life, and as there in a little panoramic, as I said a while ago, like *this*. Now, here she is, and He found where her trouble was, and told her what her trouble was. And she said, “This is the Messiah.”

¹⁴⁶ Now, me not knowing you, my sister, I don’t know whether you’re Christian, whether you’re infidel, what your life is, what it’s been; I—I don’t know; I have no way of knowing; I don’t know nothing about you. But if something, the supernatural powers of God, through this Angel, here, will come and . . .

¹⁴⁷ If I said to you, “Lady, you’re sick; you’re going to get well; go ahead”; you’d just have my word; that’s all you’d know about. Which, that could be all right.

¹⁴⁸ But if He comes and tells you something back in your life, you’ll know whether that’s the truth or not. You’ll be the judge of that. So if He knows what has been, He certainly would know . . . If He could tell you what was, you’d have confidence to know that what He says will be, will be. Correct? Because it would be God; would you believe it would be Him? Jesus? You would believe it? May the Lord grant it, is my prayer.

¹⁴⁹ Now, as the audience waits reverently, and you are a—a reverent group of people, here is the hour. Now, if you . . . if the woman, honestly in her heart, she knows that something’s going on. She could not feel the way she feels now, standing before a man. I’d be a man just like your father, brother, husband. But there’s something that just begin

happening, a real humble, sweet, feeling coming to you. That is right. If that's right, raise up your hand, sure. See? This Angel, you see His picture, between you and I, is just real light.

¹⁵⁰ The woman is not standing here for herself, she's standing here for somebody else; nothing wrong with the woman, outside of nervousness. She's a nervous type of person that worries about things, crossing bridges before you get to them. But you're here for somebody else. That's true.

¹⁵¹ If the Lord God will reveal to me what you're here for, would you believe Him to be the Messiah, and will go tell others the Messiah still lives? You will? You believe the little eye will come straight, of the child? Crooked eye, crossed, you believe that He will make—that He will make it well? You will believe it? You got something else on your heart too, haven't you, besides that child? It's your mother, she's dying; she's got cancer. That is true. And you're worried about her salvation because she's Catholic. That is true. Don't worry, have faith. Send her that handkerchief; don't doubt, you have what you asked for. God bless you, go, and believe now and receive. God bless you, sister.

Do you believe? Now, ask the woman, she may . . . You'd know her. Real reverent now, please.

¹⁵² Do you realize, minister brothers, that the Christ that you and I have stood for (me as a Baptist preacher for twenty-seven years in the ministry), that's His Presence here now to confirm just exact? How many knows that's just the way He did when He was here on earth? Let's see you raise your hands, you people anywhere. The Bible, that's what God's Word said.

¹⁵³ Then, if this is the Pillar of Fire that led the children of Israel, if it is the One that was here on earth and said, "The works that I do shall you also, when I'm gone; I'll be with you, even in you": that same Vine would bear the same fruit, would it not? Well, here It is, doing the same thing. Don't disbelieve. Every one of you, right now, should believe.

¹⁵⁴ We are strangers to each other, I suppose, lady? The first time ever meeting in life. If I could help you and wouldn't do it, I'd be a cruel person. But I—I got an old mother home tonight, and I—I love her; and I left family, mother, and all, to come here to try to help, to make life a little more pleasant to people, and do all that I could as His servant. If the Lord God would tell me what you're here for, would you believe me? And believe that it was Him doing it? Would the audience believe it? The lady, she suffers with a nervous condition, she has heart trouble, and she's got varicose veins. That's exactly the truth. You believe now?

¹⁵⁵ You say, "Mr. Branham, you guessed that." I did not. God knows that. Let's speak to her a little further. You'd doubt it? May the Lord grant it.

¹⁵⁶ Yes, there's somebody else here that's in need too, that's your husband. He's dying, must die right away if God doesn't help him. He's got leukemia; that's cancer in the bloodstream. That's right; that's right. Your name is Mrs. Harford. Your name is Rose and his is Robert. That's the truth. Go on your road, believe God and live, lady. Believe God, Jesus Christ, Who's present. You know that's Him here? Well, accept Him now as your Healer for both, and go on your road and may the Lord God richly bless you, my sister.

Do you believe? Have faith. Don't doubt. Now, just believe, in the audience.

¹⁵⁷ We're strangers to each other, I suppose, lady. First time we've met. It. . . Now, you're. . . if you are sick I—I couldn't do nothing about it because I'm just a man. But God can do something about it. Now, if Jesus was standing here with this suit on, you'd say, "Lord Jesus, heal me."

¹⁵⁸ He'd say, "I've already done it." See, healing is something like salvation; it's past. "He was wounded for our transgressions; with His stripes we were healed." It's already finished in the atonement. We just believe it.

¹⁵⁹ There's nothing I could do. See? It would be what He could. . . He's already did. It's your faith to. . . Now, He might tell you something to make you believe that He was the Messiah and then by that you'd believe that the atonement was right. And here is what He promised He would do; work right through. You are a believer, Christian believer. You could been a infidel, critic, but you're not.

¹⁶⁰ Same thing with this woman setting in. . . setting right down, the end of the seat. That black, demon power. This woman's suffering from a real strenuous condition; it's exactly right. Nervous and you're always scared. You got heart trouble; and that's right. And you're nervous, and got a scary condition. Then you're scared too; you've had a something happen to you, here some time ago, you had a knot taken, or, a growth, off from the head, and it's coming back again.

¹⁶¹ That little lady setting there is suffering with a mental nervousness. That's right. That's right young lady. You believe that God will make you well too? Yes, you believe it? You do? Raise up your hand if you believe it. You're both healed. Go on your road rejoicing. Jesus Christ makes you well. Don't fear about it no more; it's all over now, go home. He just lying, the demon was, but he's gone from you now. Just go believing, having faith.

Do you love Him? He's the great Alpha and the Omega.

¹⁶² Now, something else happened just then. Be real reverent, please. There's a lady setting next to the end there with her hands up like *this*. She's suffering with eye trouble; she's got trouble with her eyes. And she's got heart trouble also. You were praying, wasn't you, lady? The lady setting right there next to the man that's turned around and looked at his wife. Raise up your hand, lady. That's true. I don't know you, do I, lady? I'm a stranger to you. You believe now that you're going to be all right? All right, go home, forget about it. Give God praise. Your faith makes you well.

I challenge you to believe it. Watch, be reverent now. Don't move around.

¹⁶³ Lady, are we stranger to each other? You're worried, upset. Oh, it's about this lad. That's what you got him here for; you just brought him here. That is true. If the Lord our God will reveal to me what you're so worried about this lad, will you accept it and believe it comes from the Lord our God? The boy is up for an operation, and the doctor says there's a growth around his heart that must be taken out. That's true, isn't it? And you're worried about it. If God is here and knows about the child, isn't He interested in him? Will you accept him as your child to live, and you'll raise him for the glory of God? Let us pray.

¹⁶⁴ Dear God, I claim the life of this child, through Jesus Christ, may he be well. May the mother be blessed. And may the community be blessed. For we ask this in the blessed Name of the Lord Jesus. Amen.

Don't worry now, have faith sonny boy; you'll be all right.

¹⁶⁵ Come lady. I do not know you. The Lord God does know you. If He will reveal to me what your trouble is, will you accept Him as your Healer? Be real reverent. You're suffering with a stomach trouble and a liver trouble; the liver's really causing it, drain out the gall into the stomach and throwing it into a spasm. That's right. And I see you doing something trying to ta- . . . Oh, you haven't got any taste; you've lost your sense of taste. You don't have any taste or any smell, either one. That's true. You believe you have it now? Go ahead, that's right. God bless you.

¹⁶⁶ There's many in this building suffering with the same thing you are. But God lives in the heart. You believe He can heal heart trouble and make you well? You believe it? Let us pray.

¹⁶⁷ Lord God, spare this woman for Your glory as I ask, in Jesus' Name. Amen. Don't you fear. Go believing it now, with all your heart, don't doubt.

You had the same thing, so just keep moving, believing God.

168 Are you believing, out in the audience? Please, now, be just as reverent as you can. Reverent, please, everyone.

169 Do you believe God would heal you of that arthritis, setting there, sir, make you well? The elderly gentleman sitting there with the little coat on, you believe that God will make you well? You do?

170 Say, you that—that touched him then. You're a fine man. You believe your leg trouble will get all right? Your name is Mr. Young, now, and you can go home, be well. That is true, isn't it? All right, that was just something to slip up so that I could catch you. I see it was you believing to begin with.

Are you believing?

171 The lady, setting down here, the second lady, kind of heavysset, suffering with high blood pressure, looking right at me, in the first row there, you believe the Lord God makes you well, sister? You believe it? Could you accept it as your healing? Raise your hand up if you accept it. That's right. Raise your handkerchief way up high, don't be ashamed; with faith like that, you could touch God. Have faith.

172 Way down at the end of the row, setting there between two men, the lady with high blood pressure, the second row back, the end, do you believe that Jesus Christ will heal you of your high blood pressure? It happened to be, I seen a streak leave this lady and go to you; that's the reason I knowed that you can be healed, if you want to accept it.

173 I challenge your faith. Here's a dear soul setting here, right back here behind, setting there, a little black hat on, got trouble with her head, she's praying about it. That is right, isn't it, sister? Right here, the little lady with the black hat on and glasses, you're having trouble in your head; but you don't feel it now, do you? You were healed just then.

174 The lady setting next to you looks like an . . . You believe, lady? I just want to contact your spirit. Lay your hand over on the lady next to you there. The lady that was just healed, lay your hand on the next lady. Yes. You believe the Lord God will heal you, lady? You have complications, many things wrong with you, such as diabetes, for one, heart trouble, for another. That's right. If that's right, raise your hand. All right, go home, believe it to be over, it will leave.

175 That infection . . . the little lady setting below you there, do you believe that you'll be healed of that infection, lady? You do, the little lady there? Mrs. Hunter from Caribou, raise up. I don't know you, do I, lady? I've never seen you, have I? I know my voice is rebounding. We are strangers to one another, if we are, raise up your hand. That's right. Are those things right, which was said? All right, go back home and be well; Jesus Christ heals you.

What do you think about it, lady? You believe that you are healed now? Go on your road rejoicing; that's the way to do it. Amen.

¹⁷⁶ Nervous trouble, it's caused your heart's to flutter, and so forth, that's right, really, which was an indigestion. There's a lot of that in here. How many suffer . . . ? Let me show you. How many in here is suffering with nervous trouble? Raise your hands just a minute. See, how you going to call that? See, it's just everywhere. All you with nervous trouble stand up to your feet. Stand up to your feet if you want to accept Christ right now. Listen; stand right over here just a moment, please.

¹⁷⁷ Come here lady, or, the man. Come here, sir, I don't know you, do I? We're strangers? Now, so that the people knows it's not reading your mind, lay your hand on mine. If God will reveal to me this way what's your trouble, will you accept it? You will? Stomach trouble, raise up your hand if that's right.

¹⁷⁸ Every person with stomach trouble stand to your feet. All over the building stand to your feet, with stomach trouble. Stand right here, a minute, sir. You'll see the glory of God. If thou canst believe!

¹⁷⁹ Back trouble, stand right back here. All with back trouble get up to your feet. I don't care how long you been paralyzed, or laying down, stand up to your feet. You can see the glory of God.

¹⁸⁰ Are you believing that His Presence is here? Do you believe that the Lord Jesus Christ is present? If you are, raise up your hands, everybody in the building. Stand up to your feet, each one of you then; stand up, every one. I don't care if you couldn't get up a few minutes ago, you can now. Raise up. There you are.

¹⁸¹ In the Name of Jesus Christ, the Son of the living God, I claim that Christ died for you at Calvary, which forgive your sins and healed your sickness. His Presence, Who is here now to claim that He has raised from the dead, has declared with infallible proofs, that He remains today and cannot die. He's the same yesterday, today, and forever.

¹⁸² All that believe that, raise your hands. The Bible said, It promised, that He would be here in these days to do these things. He said, "These signs shall follow them that believe." How many is a believer? "They shall lay their hands on the sick, and they shall recover." Put your hands on somebody next to you, if you're a believer. "These signs shall follow them that believe." That's what the Scripture says.

¹⁸³ There you are, in a perfect unity of Spirit, perfect unity, with hands laid on you, perfect unity with the Holy Ghost, perfect unity with the power of God, perfect unity in the Scripture, then it's got to be over. Let us bow our heads while we all offer prayer to God.

¹⁸⁴ Lord God, we thank You for Your great Presence, the Holy Ghost that's now here to take over and to rule every sickness from this building.

¹⁸⁵ Oh, Satan, you have lost the battle, you've deceived the people down through the ages, but the hour has come, for you are exposed. Come out of these people, sickness, I charge you by the Name of Jesus Christ, Who is here to defeat you and has defeated you, leave this audience, in the Name of Jesus Christ, come out of the people.

¹⁸⁶ All that accepts God as your Healer, Christ as your Healer, raise your hands to Him. Amen. Fine, give us a chord, *I Will Praise Him*. Everyone now, just shut yourself in and let's worship Him. All right.

I will praise Him,

All together now.

. . . I will praise Him,
Praise the Lamb for sinners slain;
Give Him glory all ye people,
For His Blood has washed away each . . .

Can you realize His Presence? Let's raise our hands as we're singing.

I will praise . . .

Remember, worship Him, we're in His Presence.)

. . . I will praise Him,
Praise the Lamb . . . (That's it . . . ? . . .)
Give Him glory all ye people . . .



JESUS CHRIST THE SAME YESTERDAY, TODAY, AND FOREVER

58-0515

This Message by Brother William Marrion Branham was delivered on Thursday evening, May 15, 1958, at the National Guard Armory in Fairfield, Maine, U.S.A. This sermon, number 58-0515, is one hour and thirty-two minutes. Every effort has been made to accurately transfer the verbal Message from the magnetic tape recording to the printed page, and is printed herein unabridged and distributed by Voice Of God Recordings.

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