

JESUS CHRIST THE SAME

YESTERDAY, TODAY, AND FOREVER

 Leo, Gene, where you at? Be sure to keep that tape. When I'm dying, if they'll sing that, why, it'll be all right. I can just pass over all right. Oh, my.

The song, I know the author real well, the poet, rather. A good friend of mine wrote that out in a cornfield; so poor that he had pasteboard in the bottom of his shoes, Brother Booth-Clibborn. And I—I . . . He's a bosom friend of mine.

² And I just . . . Every time I hear it . . . And—and today that when they're trying to make Jesus just a prophet, that really expresses that He was Deity. And I—I love that, don't you? Certainly. He was more than a prophet. He was the Son of God. That's Who He was.

So we're so thankful for great men, poets. And I'm just thinking, when it's all over, when we meet them all, won't that be a wonderful time?

³ So happy to be in this afternoon, to start our healing services, or I mean prayer for the sick, rather. And I am trusting to God, that there will not be a feeble person in our midst when the service is over. May God of heaven grant it, is my prayer.

And I've seen it happen so many times, that our Lord Jesus completely healed every person at one time. I see them where they just stack up the cots, and the crutches, and the wheelchairs, and take trucks and haul them off, and everybody go away well. If they can just get in the right attitude.

And that's why we've has these last four nights for instruction service, and preaching the Gospel, trying to find favor with our Lord.

⁴ Now, coming here to Los Angeles, I think this is part of it. It stretches out so far; I get around these hills and they say "You're still in Los Angeles."

So I—I almost shudder to start to preach on Divine healing, not because of the Message, but because that how it's been mistreated, the Message of Divine healing. And you—you find that, of course, with the—all phases of all walks of life. They—they have a pro and con. And we have a . . . There never was a—a bogus dollar in the world, unless there was a real one for it to be made off of. You see? So it should only make a real dollar look better when there's a bogus dollar.

Now, I suppose that in our little audience this afternoon there's Methodists, Baptists, Presbyterian, Catholic, Lutheran, Pentecostal, Church of God, oh, all different denominations is really what it's made up with. And that's the way it'll be in heaven.

⁵ And I—I want to say this little remark here, that, so that I can express and not be personal to anyone, or any denomination, or phase. But speaking of Divine healing when you come here to Los Angeles, especially . . . I remember when I first come. Very noted man here in Los Angeles, a very outstanding minister of the denominational church that I was from, the Baptist church, I was talking to him by phone. He said, "Brother Branham, don't talk about Divine healing in Los Angeles." That's was eight years ago.

I said, "Why so, sir?"

And He said, "Well," said, "you just don't realize what you're getting into." He said, "Everything's a healer in Los Angeles." He said, "It's just hanging out on every sign and everywhere." And said, "Some of the awfulest things you ever heard, called Divine healing."

"Well," I said, "that may be so, my brother, and I appreciate your sincerity, but yet there's a message of Divine healing is the truth." See? That's right.

⁶ And now—now, I want to make this real clear, so everybody will thoroughly understand, that I believe that Divine healing is nothing that any individual on this earth can do for you. I believe that it's—it's the—the effects of the atonement of the Blood of Jesus Christ at Calvary. That that's what . . .

I don't believe that any oil out of my hands would heal anybody. I don't believe it has anything to do with it. And I believe if I'd claim so, it would be absolutely antichrist, taking away from Christ. If there's any virtue in that oil from my hands, or anybody else's hands, or from anything else that come from me, it's taking away from Calvary, and it'd be anti, against Christ.

And I—I do not believe that there's any power in man to heal other men. I believe that the only thing that any man can do, rightfully . . . Now, of course, we have people that believe that they—such things. But I don't see how you Protestant people could condemn the Catholic on holy water then, if you could go for such as that. But . . . See? But where there's isms, remember, friends, it's only a sign of a real genuine healings of God. See?

⁷ Now, I've had a lot of experience in my life, to be no older than I am. I have seen witch doctors in healing. I've seen psychic, mental work-ups. I've . . . And all together, and all of it called Divine healing.

Now, there's such a thing as being mentally worked up, or emotionally, and that doesn't mean healing at all. Healing is real when it comes directly from God by your individual faith; that's all.

Now, I believe that there's no one on the earth that could forgive you of your sins. Now, if you had sinned against me, and asked me to forgive me for what you've done against me; all right, I could forgive you that. But only God can forgive you your sins, that you sinned against God, and against the Bible, and against nature. And that's the same way by healing.

Now, so that you, by approaching this subject . . . And I haven't had too much time today to pray. I've just been taken across the country to a little private room where I'm to be the rest of the week in prayer for the healing services.

⁸ But to you, my dear brother, ministers, I want you to thoroughly understand, that in approaching this subject of Divine healing, I lay it all to Calvary and the finished works of our Lord Jesus at Calvary. It's not any mental emotion, any work-up, any psychic. It's truly your faith in the finished work at Calvary.

I believe that all salvation . . . That every sinner was forgiven of his sins, when Jesus died at Calvary. Every creature that would ever be on the earth was thoroughly . . . His—his salvation was paid for when Jesus died at Calvary. Now, it'll never do him any good, until his own personal faith accepts that finished work.

And I believe that all the healing that was ever done, or would be done, was completed at Calvary. He was wounded for our transgressions; with His stripes we were, past tense, already healed at Calvary. Now, the only thing that I could do, or any other minister could do, would be to preach the Word, or do something in the way that would cause you to have faith in the finished works of the Lord Jesus at Calvary, that your faith has already purchased.

⁹ Now, there is a Scripture in the Bible of—of how that antitype and antitypes . . . types and antitypes, pardon me, of Moses and the brass serpent. He lifted it up, the brass serpent prayed for no one. But the people looked at the foreshadow of our Lord Jesus, being the brass serpent on the pole, and were healed, every one of them, that looked and lived. And if they could be healed by looking at the type, what could you do with the antitype, and the Presence of the Holy Spirit? See?

It's . . . Divine healing is a part of the Gospel. And I believe Divine healing is a—is a attribute. Or, I beg your pardon. Divine healing is the earnest of our resurrection.

Now, we have the earnest of our salvation. We realize that now. That is the Holy Spirit. We have that as the earnest, which makes us

wilfully in our hearts, after we have received Christ in our hearts. We—we abstain from sin, separate ourselves from sin. Any person that's ever been borned again of the Spirit of God, I truly believe with all my heart, desires to separate from the things of the world. I believe that.

¹⁰ And then I believe that that is . . . We have joy, such a joy comes over our hearts to know that we have passed from death unto Life, because we love the brethren. And our spirit bears record with God's Spirit that we're sons and daughters of God. And what a joy we have doing that. And that is the earnest of our complete victory when Jesus comes, that even death itself will flee.

Then I believe that in Divine healing is the earnest of our resurrection. In other words, it's the down payment, the proof of our resurrection. And without any hesitation, I say this with a Christian heart, Christian love towards all men; that I have seen some of the most outstanding things that I have ever heard or read about our Lord Jesus doing. I've seen three cases, distinctly, which was noted by doctor, of people that had been dead, sometime for hours, laid out, and is living today as a testimony.

Prayer changes things when you pray. Now, I believe in praying for the sick, but not healing the sick, and not giving them any virtue to be healed, or anything come from you that would heal the sick. I believe in praying for the sick.

¹¹ Now, I've seen cripples walk, blind, deaf, dumb, and you know how it goes. And I realize that I must stand in the Presence of God with every person here today and give an account for what I say. And I have to weigh my words, because the Lord has helped me, as a poor unworthy, educat—uneducated person. With not even a grammar school education, yet He's let me pray for kings, and potentates, and monarchs around the world.

¹² A few days ago, I was talking to my wife . . . Everyone knows my life story, how my father drank and everything. And it's not . . . Don't like to reflect that. It's my family. But it's the truth. You know, we have to be truthful about things.

And I remember not long . . . When I was a young man I'd go downtown, my little city. And it was well known around the country there, about what taken place. Someone would be talking to me; just because that someone else would come up, I'd be taken away. They . . . No one . . . Looked like it was kind of down.

¹³ And I said to the wife the other day, which is . . . She's setting present now. I said, "Honey, think of it. Here it is. I have to go to the mountains to get a little time by myself." I said, "What did it where I used to not have a friend?" Not because anything I done, but reflection.

I said, "I used to not . . . No one seemed to love me. And now I've got millions of friends over the world." I said, "What did it, my education? I have none. What did it, my personality? I have none. My authority? I have none, but Jesus Christ, the Son of God, Who saved me. It's through His grace that I have this."

And I've always loved people. And I want to help people. If I see a person down and out, and I could—I could pawn my coat . . . I'm not saying that for the . . . I'd be a hypocrite to make a remark like that and here from this platform, and not mean it from my heart, and knowing that, just in a few minutes I'll be facing evil spirits and everything. I'd be afraid to do it. But I—I—I love the Lord. And I love people. And I like to help people.

¹⁴ And the only way that I can help you, is for you to believe me, that I'm telling the truth about Jesus Christ, the only way that help can come.

If I wouldn't be a minister, I'd want to be a doctor, or something like that, so I could help somebody, help do something.

I . . . A young man waited on us this morning, when I'd run out of gasoline. He's studying to be a doctor. And I told him who I was. I said, "Sir, if my boy wouldn't be a minister, I want him to be a doctor. I want my girls to be nurses or something."

You don't know the joy it is, not to help yourself, but to help others. You really have joy then when you can help somebody. And I—I know that you know what I'm talking about.

And now, and today, let it be known this, friend, that I am approaching Divine healing upon the basis of the shed Blood of the Lord Jesus, upon your and my faith together in what He did for us at Calvary. Everybody understand real well? Say, "Amen." That's . . .

¹⁵ Now, remember, it's something. Now, many ministers, very good preachers . . . I'm not very much of a preacher. I'm always calling myself a spare tire. That's when you have a flat, you know, you use it. So, but, many . . . their . . .

God has placed in the Church some to be teachers, some evangelists, some prophets, and some gifts of healing. And—and all different kinds of gifts, God hath placed in the Church. Is that right? God hath placed in the Church. And remember that.

Now, every fellow knows his calling. Now, a . . . Many ministers . . . I have a little friend, a little Pentecostal brother was one of my converts to Divine healing, was Tommy Osborn. I don't know whether you ever knowed him or not: very lovely, fine brother. If he ever comes through this country, put your arms around him and hug him for me, for he's a

really a wonderful little brother. And many are other my brothers too, all of them are. But I mean, just speaking of Tommy.

When he come to me, he was a little nervous-like fellow. He started. . . He run around his car two or three times, just after this Portland meeting up here; and he'd seen that maniac being taken down by the power of God. And he said, "Oh," he said, "Brother Branham, you think I got a gift of healing?"

I said, "Tommy, honey, don't think about that." See? I said, "You know you're a preacher."

"Yes."

I said, "You know what? You know, the Word of God will defeat Satan anywhere, any place, any time, on any conditions." That's right, the Word of God. That's right.

¹⁶ I said, "When Jesus was here on earth, we know that He was Emmanuel." We all believe that. He wasn't just a prophet. He was God, manifested in flesh. And when He was here on earth, all the powers that the Father had given Him, everything that was in Him. . . He was Emmanuel, God in Christ, reconciling the world to Himself.

But when He met Satan, He never used any of His powers. He used the Word of God. He said. . . Satan said, "If Thou be the Son of God, I want You to perform a miracle here, so I can see You do it." See? That's still the attitude of Satan. "Let me see You do something. Make this man to walk. Make that. . ." See? See? "Let me see You perform a miracle and turn this stones into bread."

Jesus said, "It is written that man shall not live by bread alone, but by every Word that cometh out of the mouth of God."

¹⁷ So then he took Him up on the pinnacle of the temple. And he could quote Scripture too: coat Scripture, rather, coat. There's a difference between coat and quote.

So he said, "It is written, He'd give the Angels charge over Thee, lest any time dash foot against stone, bear Thee up. Just jump off this temple. Just before You get right at the bottom, why, the Angels will bear Thee up." And He said. . . rebuked him again with the Word.

He took Him up on the mountain, set Him down. And He rebuked him again with the Word. Defeated Satan with the Word of God, showing that the weakest of Christian can defeat Satan with THUS SAITH THE LORD. It is written. It is written.

¹⁸ Remember that, friend. Keep. . . Now, brothers may pass through with healing ministries, which is wonderful. I thank God for every one of them. But. . . They may pass through, but don't depend on that brother, for he will soon be out of the country.

He may be a great person of faith, and he might be able to help you to believe. But one day, He will leave. But you just put your faith in the Word and believe that it's God's Word, and you can beat Satan anywhere any time. If there isn't a preacher in a thousand miles of you, you can still whip Satan around, on—on the Word of God.

So everything that we try to do, it must come from the Word or it's not right to me. See? It must come. This is the foundational Truth of God.

¹⁹ And if you ever know or hear of me preaching anything that's not backed up with this Bible, then you call my attention to it. Because I—I wouldn't want to do it. Just write me a little letter, and tell me about it, or tell some of the ushers that you—you'd like to show me where that I would be wrong. And my dear brother, I'll sure be humble. If I'm wrong, I don't want to be wrong.

But knowing, after it'd been examined for year after year, and every nation under different . . . Every—every fire pot of hell has turned loose on it. And every time, God comes out victorious, and wins, and causes thousands to come to Christ.

Now, we can't speak everything I'd like to tell you on Divine healing in one little afternoon and have a healing service. But I want to read some of God's Word, and then explain what I believe of God's Word to you. And then we'll call a prayer line.

And each day we give out prayer cards in order to keep the people lined up and to come into the line. We call anywhere along the lines, where we'd give out cards. We might not just regular routine; we might call just anywhere and bring some people up to pray for them.

²⁰ And then it's never necessary for you to be on this platform to be healed. Where one is being healed on the platform, there's a hundred healed out there. So if you'll just remember this one thing, that it's your faith in Jesus Christ to believe it and accept it. Then you watch what God will do for you. You'll be healed right there.

²¹ Yesterday at the Chri . . . Full Gospel Business Men's Breakfast . . . I was at the other Business Men's breakfast down here in Glendale the other morning. And then at the Full Gospel Business Men, a bunch of the women and so forth were there.

And I tell you, it would make my heart jump. When I walked in there, they started clapping their hands and crying. And I—I felt unworthy of that. But just, you know, just . . . It makes you feel good when people love you. Don't—don't you believe that?

One time I walked out of a platform in the church, and—and some brothers was standing at the door, said, “Brother Branham, we sure appreciated that message.”

²² And there was another brother standing outside. He said, “I wouldn’t let people say that about me.” He said, “I wouldn’t . . . I don’t want nobody bragging on me.”

I said, “Well, I do.” I said, “I believe there’s only one difference between you and I; I’m honest about it.” And then I . . . I think, I try to . . . I want to know that I’m doing the best that I can do anyhow.

And to you see those dear people . . . And going out almost pulled my coat and shoes off to get out. Just the people wanting to shake your hand. It’s down, way down in South Gate there, where I’ve had services among the people.

I realize that you all are strangers to me here. But I hope that when the services is all finished that we’ll love . . . I know we will love one another just as they do down there anywhere.

²³ Shall we pray just a moment now. Our heavenly Father, we flee to Thee today with all the faith that we have in our hearts, to ask You if You will tenderly and kindly take each individual apart as they’re sitting here, and reveal to them Thy great plan of Divine healing for their body. They have been so wonderful this past week, responding to the Gospel and coming, sinners weeping at the altar, and people with broken up homes, and so forth, coming back to You. We pray, God, that You’ll keep every one of them in perfect peace now. May homes be reunited, and—and the people who sin, cease to sin, and start loving and believing You.

And now, Father, the—this coming week, we pray that You’ll heal every sick person that enters under the—or on the canopies of this ground. May every seat become anointed with the Holy Spirit. May Angels of God just hover over, as it was, the audience, day after day, and night after night until there will not be a sick or feeble person in our midst.

Now, if I fail, Lord, I don’t mean to. And I pray that You’ll help me. And help me to pray a prayer of faith for the sick and needy. And help me to explain Thy Word in such a way that the people would believe on Thy beloved Son and be healed and saved. For we ask it in Jesus’ Name. Amen.

²⁴ Now, in this afternoon’s service I just wish to talk a little while, ’cause I want you to go back to your churches tonight and have a good service, each one of you. God, rest upon my brethren everywhere and give great services tonight everywhere.

Now, in the Word . . . I want to read from Jude the 1st, or 3rd verse, rather, of the Book of Jude, just a little approach. And I . . . My text will be from Hebrews 13:8.

Jesus Christ the same yesterday, to day, and forever.

And over here we read Jude speaking:

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

May the Lord add His blessings to His Word.

Now, if you'll give me your attention for a few a moments, and be prayerfully for me as I try to speak what's on my heart of the Word of God . . .

²⁵ Now, this is the only Scripture in the Bible that I know of, that we are commanded to contend. We're to keep contentions from us. But here we are to contend for the faith that was once delivered unto the saints. Now, every one of us want to believe that, that our church contends for that faith.

The Methodists, they want to believe that. "Our church contends for the faith." The Baptists, "We believe that." The Catholic, and the Pentecostal, and everyone, wants to think, "Our . . . Why, our church contends for that faith that was once delivered unto the saints." And I believe we do. I really do.

²⁶ But now, in order to preach Divine healing and to make sure that we're right . . . Now, to me denominations has become a very little thing. I respect every one of them.

But out on the battlefield, where I've just returned from, over in the heathen lands, where here . . . Recently I was entertained by seventeen different religions in one afternoon, seventeen different religions that denied there was a Jesus Christ. When we have two-thirds of the world that never heard about Him, what are we to do to sit here and fuss whether we're Pent—Pentecostal, or Nazarene, or Pilgrim Holiness. It's—it's sinful to do such, friend. It is.

And to think that two-thirds of the world has never heard the Name of our Lord Jesus Christ. And out there on that field, you never notice whether you're Baptist, or Pentecostal, or Presbyterian. The one thing is get them from heathenism to believe on the Lord. That's—that's . . .

And here at home then, course we ain't got no more to do then just contend, and fuss, and carry on among ourselves.

²⁷ But someday that'll stop when communism gets a little sweep in here. You'll be glad to meet your brother, regardless of whether he's

Methodist, or Baptist, or whatever he is. You'll be glad to meet him. That's right. It's a shame God has to do it that way, but . . . Well, I guess if we won't so it His way, then He has to force us to do it. And so, it'll be someday that way. So while it's the day and light, let's consider the thing we're speaking of.

Now, I truly believe with all my heart, that Jesus Christ is the same yesterday, today, and forever. Now, if that be so . . .

²⁸ I'm going to tell you a little story that was told me just before I approach this. And I won't take long.

But there was a wonderful organization in this world. It's a . . . I don't like to call any of it . . . Well, I will, because the brother; he told me I could. It was Dr. Reidhead, the President of the Sudan Missions, the biggest in the world.

He come to my house here some time ago. And he said to me . . . And he may be setting present right now, for all I know. It's a . . . He come to my house and he said, "Brother Branham, I want to ask you something." Said, "Surely, as a Baptist, you ought to know truth."

²⁹ And what . . . of course that's what Baptist call truth, is grace message.

And I said, "Yes sir."

And he said, "Do you deal a lot with the Pentecostals?"

And I said, "Sure."

He said, "Have they really got anything?"

I said, "Yes, sir." That's right.

And he said, "Well, I've seen them went into the buildings where they kicked the furniture, and turned over everything in there."

I said, "Yep. That's right: children." But I said, "They got a blessing. By—by all of it, there's something that we Baptists have never touched yet in them there." And I said, "I say that with respect."

He said, "Here's what I come to you about. I've come a long ways."

He brought another man with him, which was a bosom friend of Hyman Appleman, and so forth; and Hyman's seeking the Holy Ghost himself.

³⁰ So then, when setting there in my room, in my—in the parlor by the coffee table, they . . . He said, "Brother Branham," said, "I talked to, approached a fine Indian boy from India, that had been brought over here and was educated in, oh, I believe mechanics or something. And anyhow, he was going back to India and said . . . I said to him, 'Now, going back to India, why don't you just forsake . . .'" He was

Mohammedan, said, "Why don't you forsake that old dead prophet of yours and receive a resurrected Lord Jesus?"

So he said, "The Indian boy looked at me just as bright and intelligent."

He said, "Kind sir, could your Jesus do anything more for me than what my Mohammed could do?"

He said, "Certainly."

Said, "What can he do, sir?"

Why, he said, "He can give you life."

Said, "We have life through Mohammed."

"Oh," he said, "You see, our . . . Your—your prophet is dead and in the grave. Our Jesus raised from the dead."

Said, "Did He?"

He said, "Certainly He did."

Said, "Can you prove it?"

Said, "Sure."

Said, "How can you?"

Said, "He lives in my heart."

Said, "So does Mohammed live in mine."

He said, "Well, you see. . ." Dr. Reidhead said, "Well, we have joy." Said, "We just have peace and everything."

³¹ Said, "Kind sir, the Mohammedan religion can produce just as much psychology as Christianity can." That's right. He said, "Look, you people's had two thousand years to prove that your Lord raised from the dead." And said, "Only one-third of the world ever heard about it." He said, "Let our prophet raise from the dead, which he will someday, and the whole world will know about it in twenty-four hours."

That's right. That's true. You see? Christianity . . . Not Christianity, but the ministers of Christianity has totally failed. Greatest failure in the world is the clergy of Christianity, the messengers of Christianity.

So he said—said . . . He said, "Brother Branham, I realize I hadn't met just a overnight man." For he knew what he was talking to.

³² And now, Dr. Reidhead of the pre . . . of the Sudan Missions . . . You can know . . . He said, "Brother Branham, I've got enough degrees of Doctor, and Bachelor of Arts, and so forth, that I could plaster your walls with them." But said, "In all of it, where's Jesus Christ?" He says, "Has the teachers been wrong?"

I said, "In one sense of the word, yes?" I said, "Not as I'm condemning your education. It's wonderful, sir." But I said, "But now, as far as the teachers telling you that's where it lays, by education, it isn't. It's by new birth.

And he said, "Well, this young Mohammedan boy . . ." said, "I seen that I had something on my hands." And said, "He turned around to me, and he said, "'Kind sir,' he said, 'I'm not condemning your Lord Jesus,' he said, 'You see, your Lord Jesus wrote a Book called the Bible.' And said, 'You read it and you believe it.' He said, 'My prophet wrote a bible called the Koran.' And said, 'We read it, and we believe it.' Said, 'Both of them promise life after death.' And said, 'We both believe it. What are you going to say?'"

"That's correct."

He said, "Mine's just as good as yours." He said, "But this one thing, kind, sir . . ." Now, here's what Dr. Reidhead was to see me about.

³³ He said, "Our Mohammed only promised life after death." But said, "Your Jesus promised that the same things that He did, you'd do also." Said, "Now, let me see you teachers produce that, and we Mohammedans will believe that He raised from the dead." There you are. Uh-huh. Said, "Let me see you teachers . . ."

And Dr. Reidhead said, "Oh, I—I suppose a . . . 'Course, sir," said, "You been reading the Bible?"

Said, "Yes, sir, I've read It all the way through several times. I've studied It."

He said, "Oh, you're probably referring to Mark 16?"

He said, "For one place, yes."

³⁴ He said, "Oh, well," said, "you see," said, "the better scholars know that Mark 16, from the 9th verse, where It said, 'These signs shall follow them that believe,'" said, "We better scholars learned that that's not inspired."

He said, "It isn't?" Said, "What kind of Book are you reading?" He said, "All the Koran's inspired." There you are.

He said, "Brother Branham, you come on my mind." He said, "I kinda hit my foot on the desk and changed the subject. I had to." Said, "Brother Branham, is there anything to the baptism of the Holy Ghost?"

I said, "Yes, sir."

He said, "When do you get It?"

I said, "When you want It."

He said, "I'm wanting it." And he got It right there. That's where It was. So that was what It was. See? That's it.

And this friend of Hyman Appleman said, "Can I receive It too?"

I said, "Yes, sir. If you're hungering and thirsting, you sure can receive It if you'll believe It."

And right there . . . and . . . he . . . They both received the baptism of the Holy Spirit."

Now, that is the defeat of Christianity, because that we're trying to worm away, or bypass for our traditions the true Word of the living God.

Now, if Jesus has risen from the dead, then He's the same yesterday, today, and forever. And He's the same in principle. He's the same in power. He's just exactly the same that He was when He walked in Galilee. He has to be the same in this tent this afternoon or the Bible's wrong.

³⁵ Now, to me, It's either right or It's wrong. And if It isn't right, I don't want nothing to do with It; I'm against It. But if It is right, I'm willing to seal my life's testimony with my blood, for I believe that It is the honest Truth. It's God's Eternal Word whether I have faith enough to— to make It real or not, that's a different question. But I believe It to be, absolutely, Word by Word. And every bit of It's inspired. That's right.

And Jesus is the same yesterday, today, and forever. Now, that's what I believe, and that will be my continual text: Jesus has risen from the dead and is the same.

Now, let's take a context here for a few moments, and speak of Jude. Thirty-three years after Pentecost Jude had wrote this Book and told the Church to earnestly contend for the faith that was once delivered to the saints.

³⁶ Now, this is the reason I say this friends . . . Let me show you something. Now, you people that come from a Baptist church, raise your hands. Don't be ashamed of it. I got mine up. All right. See what I mean? You that come from a Methodist church, raise your hands. Let's see your hands. There you are. Presbyterian? See? Just look around. Catholic? See? See what I mean? See, I'm from a Catholic family too. So all right.

All of us, different churches, different phases (See?), we're a mixed up group. And each one of us want to think that our church is earnestly contending for the faith. Now, I'm not condemning everyone, because I'm a member of every one of them. See? So I—I'm your brother, and I'm a member of the Church of the living God by being born.

³⁷ I've been in the Branham family for forty-six years, and they never did ask me to join the family. I was borned in it, that's the reason. And that's how it is. I believe in joining church. Sure, you ought to do that. Find you some good church and join it. But you're. . . That's just a earthly body of believers you're joining together. You're born into the Body of Jesus Christ by new birth. That's right.

And we believe that Methodists, Baptists, Presbyterian, and all that's born again, we're brothers and sisters in Christ Jesus (That's right.), every one of you. And wouldn't make a difference in your churches.

But now, let's go back and find out what Jude is speaking of thirty-three years after Pentecost. At the close of the New Testament, they are commanded to earnestly contend for the faith. Now, the only one way to do it. . .

If I run my church back to the Baptists and John Smith, well, I'd have to start from John Smith. And if I run the Methodist back, I'd have to start from John Wesley. And if I run the Christian back, I'd start from Alexander Campbell.

But if we're going to find out what the faith is that we're contend for, we've got to go back to the beginning when the saints first began, and see what kind of a faith that was first delivered unto them. And then, that's the faith that we're to earnestly contend for. Is that the context of that Scripture? See? We are to find out what faith that the saints had in the beginning, and then earnestly contend with that until Jesus comes, if He's the same.

³⁸ Now, the first thing. . . John the Baptist was the first of. . . He stood between law and grace. He really done no miracles; he just come in and introduced, being the greatest of the prophets, introduced the Lord Jesus Christ to the world. All the rest of the prophets spoke of Him coming, but John introduced Him. "Behold, the Lamb of God, that take away the sin of the world." His ministry was short, six months, no doctrine, just speaking of the coming of the Lord Jesus, and telling them, "Prepare to meet Him."

But when Jesus came, He was the beginning of the Christian church. Do you believe that? He's the beginning of the Christian church. And He introduced to the world the Christian faith, the Christ faith. And then His apostles that succeeded Him, carried out the same faith that He introduced. And if we can find out what that was, then we ought to earnestly contend for that. Don't you think so? Isn't that liberal to every one of us? You see?

I don't mean now, leave your church. I mean stay in your church and just keep this faith that was once delivered to the saints.

³⁹ Now, when Jesus came on earth, we find. . . We know His Christmas story. And. . . But His ministry begin at the age of thirty years old. When John the Baptizer, had baptized Him, and the Holy Spirit coming down from God, and the Voice from It, saying, "This is My beloved Son in Whom I am well pleased. . .". . .

Jesus went into the wilderness and fasted forty days and nights. And when He come out, Satan tried to tempt Him because He was a law-giver, like Moses.

When Moses come out from his forty day fast up on the mountain, where he had the two tables of stone, Satan tempted him at his weak spot. That was his temper. And he threw down the commandments and broke them. But when Satan met the Lord Jesus, he knowed that wasn't Moses. He caught Him at His weak spot, hunger. "If Thou be the Son of God, command these stones be turned to bread, and eat, 'cause You're hungry." But he realized that that wasn't Moses.

⁴⁰ Now, notice. Then what happened? Then immediately Jesus set in His ministry. And let's just follow Him for a few jumps. And of course, we'll pick it up on tomorrow night, and the next night, on going. Let's follow His ministry just a few minutes to see what He done.

⁴¹ Now, we find out that He. . . First thing He begin to do was to preach the Gospel, and saying the Kingdom of heaven was at—was at hand, and so forth. Then we begin to notice one thing He begin to do was to heal the sick, causing great prayer lines and healing. And let's watch how He done it. And the way He done it, then. . . Here it is. Get it. The way He did it then, if He's the One to still do it today, then He will do it the same way today He did it then, if He's the same. Is that true? Would you believe it? See? The way He did it then, that's the way He will do it now. And. . . Because He's the same. He's raised from the dead.

Now, notice, when He begin, His ministry begin to shine forth, there was a fellow by the name of Philip come and got saved. And as soon as he got saved, he went and found another fellow named Nathanael, to get him saved. That was a good sign he got saved: he wanted to find his friend and get him saved. So he leaves Jesus at a certain city, and he journeys around the mountains over to another place. And he looks for his friend. And he found him out under a tree, praying. And he said, "Come, see Who I have found; Jesus of Nazareth, the Son of Joseph."

⁴² And so, his friend was a real orthodox man, honest in heart, raised up and said, "Could there be any good thing come out of Nazareth?"

And I think he give him the best answer I ever heard. He said, "Come and see." Now, that's the best way to find out. Don't criticize.

Don't stand off on the sidelines, listen to what someone else says, you come and see for yourself. That's the best way to find out.

Nathanael said to him, "Could anything good come out of Nazareth?"

Philip said, "Come and see."

"All right." They joined arms.

Now, watch, we're going to bring Jesus' ministry in. Here they come walking up into the—where the audience was standing, and so forth. Jesus praying for the sick, He looks up.

⁴³ Now, remember, we're beginning in Luke 1, right with Jesus, first of His ministry. And when He looked up around. . . He had been praying for the sick as they were passing by. . . He saw this fellow, Nathanael, who had. . . He didn't know. He was standing out in the audience somewhere. And Jesus lifted up His eyes and saw him. He said, "Behold, an Israelite indeed, in whom there is no guile."

In other words, if I'd say it to a man this afternoon, I'd say, "You are a real Christian, an honest man."

Why, it astonished him. He said, "How did He know me?" He said, "Rabbi (or Teacher, Reverend, whatever you want to call it.), Rabbi, whence knowest Thou me? How did You know me? Why, I've never been around You. How did You know that I was a true, orthodox believer, and no guile? How did You know that?"

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

That was Jesus yesterday. If He's raised from the dead, that's Jesus today. That'll be Jesus forever. Is that right?

Said, "Before Philip called you. When you were under the tree, I saw you."

⁴⁴ How could He see him over thirty miles away, and Him standing here. But He saw him thirty miles away under the tree, praying, when Philip come to him. Said, "When you were under the tree, before Philip called you, I saw you."

Now, what if that would take place in Los Angeles today; I mean, before the, what we would call the—the better people of Los Angeles? You know what they would say: Dr., Mr., Rev., Ph.D., Jones and them?

I hope there's not men's not here by that name. God bless you brother. I didn't mean to say that if I meant. . . But I just making a point. Excuse me, if I said that about you Brother Jones, if you're here. I didn't mean it in that way. You forgive me.

⁴⁵ But what would they say? You know what they'd say? "Humgh. Mental telepathy," or, "It's the devil. You're a fortuneteller. You're a

witch.” Well, they said the same thing about Jesus. They said, “He’s Beelzebub.” Beelzebub was the chief fortuneteller, the big fly that kept the—the prince of the devils. So he said, “Oh, it’s Beelzebub. That’s how He does that; He’s got the power of the devil on Him.”

And Jesus said, “That was blaspheming the Holy Ghost.” That’s right. He said, “Now, when I’m doing this, you can be forgiven for it. But when the Holy Ghost has come, and I’m dead, and He’s come back; who speaks against That will never be forgiven.” Is that right? It’s what He said.

⁴⁶ So Philip and Nathanael . . . What did Nathanael say, the man on who the miracle was done? It was a miracle, was it? It’s something past reasoning. It was a miracle. And when he seen Him, what did He say? He said, “Whence knowest Thou me, Rabbi?”

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

He said, “Thou art the Son of God. Thou art the King of Israel.” He was willing to admit Him to be the Son of God, because He did this.

And Jesus looked at him and said, “Because I told you where you were, you believe?”

He said, “Yes.”

He said, “You’ll see greater things than this.”

He was getting in conditioned then to see things. You can never see anything until you get into the spirit of it always. You can never see where Christianity’s right until the Holy Spirit once saves you. Then you can see where it’s right. Say well, “Amazing Grace how sweet the sound, you know. I once was blind but now I see.”

That’s the way you have to do by Divine healing. You have to get into the Spirit of it, the Holy Spirit, and let Him show you, and reveal Himself to you.

⁴⁷ Now, Jesus ministering, moved on. And the first thing you know, one day there was a—a woman come through the crowd. I’m just touching the high spots now, because our time will get away from us. We probably got about fifteen minutes yet.

And then, a woman came by one day, and she said in her heart, “If I can touch Him, I’ll be healed.” So she touched His garment and moved away out into the audience. And Jesus stopped . . . Now, remember, the Son of God, He stopped . . .

Do you believe He would tell a lie? Certainly not. He couldn’t. He’s infallible.

He said, “Who touched Me?”

And . . . Why, Peter said, “The whole crowd’s a touching You. Well, why can You say, ‘Who touched Me?’”

He said, “But I perceive that I’ve got weak.” Weak. “My strength’s gone from Me; virtue, gone out of Me.” Said, “Somebody touched Me.” And He looked around over the audience, and He seen the little woman had a blood issue. He said to her, “Thy faith has made thee whole.”

⁴⁸ What happened? What taken place then? Her personal faith in Him being the Son of God pulled the power of God through Him to her. You believe that? Her own faith . . . Jesus said, “I have nothing to do with it. Your faith has made you whole.”

Now, if Jesus has raised from the dead and is in our midst today, the same yesterday, today, and forever, He can do the same thing today. If it isn’t, it isn’t—He isn’t raised from the dead. He’s still in the grave. He’s like Mohammed and the rest of them; it’s false. But He promised it, and He’s good to His promise.

Now, just a little farther. We could take many many quotations. There was a woman one time . . . Now, I want you to notice, Jesus was going to Jericho. If you was ever in the Orient, Jericho is right straight below Jerusalem. But it was needful.

Now, you keep that on your mind why He went up, to go up by the way of Samaria; I wonder why. Why, it’s way out of the way, way up in the hill country here. But He was going down to Jericho, but He went around Samaria. For He had need to go by. I wonder why. Little bit we’ll get to it.

⁴⁹ Anyhow, it was around dinner time, so He sent His disciples down into the city to get bread, victuals. And while they were gone away to buy these victuals, He set down against the well. If you ever in the Orients, you see how the grape harbors and things, and the windles there, how the woman come and put their pots and around, and draws the water out, and so forth, by this windle.

He set down over against some grapevines, as it was, over against the well. And it was about eleven o’clock in the day. And there was a woman of ill fame come out. She was a—a bad woman, as we believe it here. And she came out . . .

⁵⁰ Now, it might’ve been she’d—she was out all night, and just got up at that time of day. Or it might have been, that the women, if you want to know the real truth of it . . . She couldn’t associate with other women. A bad woman over there is marked.

Like I was preached to you last night, the woman who washed Jesus feet. See?

Notice, she was marked, so she had to wait till all the virgins, and nice women, went out and got their water, then she could slip out and get her water.

So she came out to this well about eleven o'clock, or twelve, to let down the pot to get some water. And Jesus, a young Man in His thirties, setting over against the wall looking at her, He said, "Woman, bring Me a drink."

⁵¹ Why, she turned around; she said, "It's not—it's not customary for you Jews to ask Samaritans such." Now, a Jew . . . a Samaritan was a half-breed like, between Jew and Gentile. It was a racial affair, like the . . . used to be here in United States between the colored and white. And they'd say, "It's not customary for you Jews to ask Samaritans any such thing."

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

Well, the conversation went on. Now, I'll tell you later on what I think He was doing it for. To my opinion . . . I'll tell you now. He was contacting her spirit. That's exactly. He carried the conversation. Watch it in the audience. Watch it with the people. See if it don't work the same way. See? He was carrying a conversation with her to meet her spirit.

He said, "You'd ask Me for a drink, and I'd give you water you don't come here to draw."

She said, "The well's deep, and You have nothing to draw with."

He said, "The Water that I give is in your soul, bubbling up." He gone on, and talked to her till He found where her trouble was.

He said, "Go, get your husband."

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

Said, "That's right." Said, "You got five, and the one you have now is not your husband."

⁵² Look at her, a strange woman, and told her what? Look at her. She turned to Him, and she said, "Sir . . ." Now, listen at it. "Sir, I perceive that Thou art a prophet. I know, and we know, that when the Messiah cometh . . ." And Who is Messiah? Jesus, the Christ. "We know that when the Messiah cometh, He will do these things."

What's that a sign of? The Messiah, Messianic sign. "We know that when the Messiah cometh, He will do these things, and tell us all these things. But Who are You? You must be a prophet."

Jesus said, "I am He that speaketh unto thee."

She left the waterpot, and run into the city, all excited, and said, “Come see a Man Who told me everything I ever done. Isn’t this the very Christ?”

Notice. Now, He never told her everything she—everything she done. He just told her that one thing. But if He could tell her that, He could tell her more. Said, “Come, see a Man Who told me everything I done. Isn’t this the very Messiah?”

And the man come out and persuaded Jesus to come in. He never done no more miracles. But He begin to speak to them, and they believed on Him. Because why? It wasn’t time for Jesus do any miracles there. He left that for Philip to do right immediately after Pentecost. They had the revival. But He had them prepared for when Philip come . . . ’Cause they’d already heard Him speak. And they knowed this miracle been performed by the woman—to—on the woman at the well.

⁵³ One more little quotation. Now, you’ve often heard people say this: that if Jesus was here He’d do so-and-so. If Jesus was here, His power would be limited to your faith, as it was then.

Now, Jesus never did say that He was a Healer. He never did take credit: very much contrary. Now, listen close. He said, “Verily, verily, I say unto you, the things that I do, shall you do also. And more than this . . .”

I know the translation is “greater,” but you get the original, and find out if it ain’t “more.” See? It’s “more.” You couldn’t do anything greater in quality—quality, but more in quantity, because He’d be in His Church all over the world. See? He said, “More than this shall you do, for I go to My Father.”

⁵⁴ Jesus didn’t claim to be a Healer. He said, “It’s not Me that doeth the works. It’s My Father that dwelleth in Me. He doeth the works.” Is that right?

Now, He passed through a place called Bethesda, a few days after that woman touched His garment and was healed. He passed through the pool of Bethesda. Now, this, on this last remark. Listen close, on this last remark.

When Jesus passed through the pool of Bethesda, the Bible said in Saint John 5 . . . We’ll quote from there just a minute, leave Luke now, and come back over to John, Saint John 5.

When He passed through this great pool, there were many people laid. Impotent people were laying there, ’cause God sent an Angel down, not just once a night, but maybe once every two or three months. A certain season an Angel come down and troubled the water.

You live here all close to the ocean. You know what troubled water is: current going one way, and the waves blowing it back another. It's a dangerous water, troubled.

And great multitudes, not a multitude, but multitudes; thousands. . . Great multitudes of impotent folk laid in this—this place.

Now, watch what kind of people there were: lame, blind, halt, and withered, waiting for the moving of the water. For the first one stepped in after the Angel troubled the water, was healed of whatsoever affliction he had, if he had faith. You get it?

⁵⁵ Now, Jesus. . . Do you believe He had compassion? Now, I want to just get you caught in a little trap here, so be careful. See? Jesus was full of love. And He was full of virtue. Do you believe it? But He only had virtue to those who believed He had it.

The woman who touched His garment got healed, but the Roman who spit in His face felt no virtue, or hit Him in the head with a stick. Had a rag wrapped around His face and hit Him on the head with stick, said, "Now, if you're a prophesier, tell us who hit You." He didn't feel no virtue. But the woman who believed it, she felt virtue, because she approached God in the right provided way. That's the way you've got to come too. You've got to come by Jesus Christ.

And laying there in this great multitude of people, Jesus the Son of God, full of love, full of compassion, full of power, moved down among those great multitudes of lame, halt, withered, blind, waiting for the moving of the water, and didn't touch one of them.

Now, if He's full of love, if He's full of power, if He's full of compassion, why didn't He exercise it then?

⁵⁶ Here, let's—let's dramatize it just a moment. Here's a mother with a water-head baby saying, "Oh, please sir, let somebody help me to get my baby in first when the Angel comes."

Theologians, in history, tells us that they stabbed one another trying to get in the pool first. And here comes Emmanuel, garments full of virtue, walking among the people. Here stood an old daddy with arthritis, blind, saying, "Somebody please help me to get in." And Jesus passed right by him: full of love, full of virtue, full of power.

⁵⁷ Here stands a man, lame. Here stands another one withered, arms withered down. He'd healed withered arms. Withered, laying down. . . Jesus, full of love, full of compassion, full of power, full of virtue, passed right by and never said a word, wound His way right over until He found a man laying on a pallet (We call it in the south, bunch of quilts laying on the ground.) who had a trouble. He wasn't lame; he wasn't

blind; he wasn't withered; he wasn't crippled up. He could walk. He said, "Will thou be made whole?" Never talked to them back there, He come down to this man, said, "Will thou be made whole?"

He said, "Sir, I have no one to put me in the pool. For when I'm a coming, I am coming down. . . ." Somebody out runs him. "Somebody gets in ahead of me."

He had a disease, not affliction. He had a disease he'd had for thirty-eight years. Well, let's say it was TB, prostate trouble. It was retarded. It wasn't going to kill him. He'd had it thirty-eight years. And he said, "When I'm coming down, someone steps ahead of me."

Jesus said, "Pick up thy bed and go into thy house."

He never questioned again. He picked up his bed, put it on his shoulder, went walking on.

⁵⁸ Why did Jesus, full of love. . . Jesus walked right away from that thousands of people laying there, withered, blind, halt. Not like it is here this afternoon, but the whole crowd was messed up with that: Lame, blind, withered, crying, waiting. . . And somebody blind, "Is the Angel on the pool yet? Oh, I've waited for days, it's weeks, I've set here. My people's going to take me back, and I won't be healed." And here comes the Lord Jesus, walking right by him, bypassing him, went right on around. Strange, isn't it? But you don't know what compassion is. You only know it from a human standpoint.

⁵⁹ Like I was preaching the other night on love. There's two different kinds; Agapao and phileo. Agapao love is above; phileo love is of the earth. And they're contrary one to the other.

And so is compassion. We'll take it up later on in the week, those things, what it is. But you. . . Human compassion and compassion of God is so contrary. We feel—we feel so horribly bad for different people who are afflicted, and who are sick, and who are having troubles. And sometimes we don't understand what we're feeling bad about.

Notice Him coming by this pool. Could you imagine your Saviour walking by this pool? Now, there's got to be an answer for that. The Bible doesn't mince words. There's got to be an answer for it.

⁶⁰ And if this is the Man that's introducing the faith to the world, let's find out what He done about it, and what He said about it.

The Jews found this Man. Go ahead, you. . . tonight, or when you go home this afternoon, 'fore going to church tonight read Saint John 5, the whole chapter. And the Jews found him packing his bed on the Sabbath, which broke their traditions, their little church affairs. And—and they. . .

Jesus was questioned. He'd be questioned right here in the San Fernando Valley this afternoon, if He done the same thing, by the people who doesn't understand what real spiritual things are. He'd be questioned in Los Angeles. He'd be questioned in Washington, DC, or New York City. "If He is a Healer, let me see Him heal this one. Let me see Him heal that one."

If it was that way this—in them days . . . In this day rather; that same Spirit come from there. God never takes His Spirit; He just takes His men. The devil never takes his spirit. He takes his men.

Elijah was taken; a double portion come upon Elisha, then come out on John the Baptist, and predicted to come again the last days. See?

⁶¹ God don't take His Spirit; He just takes His men. And the Spirit's on another man. The . . . Jesus is here with the Spirit of God on Him, and is come upon every one of you that's been born of the Holy Ghost.

And the devil, doubter was upon ecclesiastical clergymen in them days. And it's the same thing today. "If You be, do this. Let me see this happen. Perform a miracle." It come from the devil without understanding, spiritual understanding of the Scriptures. That's what makes them think that.

And then, course we have a bunch of fanatics go out and carry on a bunch of stuff which agitates it. But that doesn't take the real true Gospel away. To me it makes it shine. Yes.

Here He come, right through that crowd. No doubt Simon, and all the rest of them, of the Pharisees, they'd say, "Look at Him. Ah, full of virtue, passing by and leave all of them."

⁶² Watch Saint John 5:19. Jesus gives the answer. For to hold time, or not take up so much time, we'll start right now. Jesus said this in Saint John 5:19. Here's the question. When they questioned Him about it . . .

He said, "Verily, Verily . . ." You know what that means? "Absolutely, Absolutely." "Verily, Verily, I say unto you, The Son can do nothing in Himself, but what He sees the Father doing: that doeth the Son likewise."

Did anybody ever read that before? Let's see your hands. Why, just look at them hands. Did Jesus say it? Then Jesus told the truth. And He said, "I don't do one thing until the Father shows Me by vision, what to do. Verily, Verily, I say unto you, the Son can do nothing in Himself, but what He sees the Father doing: that doeth the Son likewise." Is that right?

And when He was here on earth, before He left, He said, "A little while and the world will see Me no more, yet ye shall see Me." Is that

right? “Ye shall see Me, for I (Personal pronoun, like I said the other night) will be with you to the end of the world. And the things that I do . . .” Saint John 14:7. “The things that I do shall you do also. Even more than this, for I go to My Father. I go away, and I come again. And I’ll be with you, even in you to the end of the world.” Jesus Christ, risen from the dead, the same yesterday, today, and forever. Amen.

Now, He introduced that faith to the saints. “The very things that I do, shall you also.”

⁶³ Now, quickly, as we close. I think Peter expressed it good in Acts 2, where he said, “Ye men of Israel, you should’ve known these things. Jesus of Nazareth, a Man approved of God among you by signs, and wonders, and miracles, which God did by Him in the midst of you all, and you’re a witness of it . . .” Is that right?

Now, if . . . Then I think Nicodemus expressed it good for the orthodox church. Listen to this. Nicodemus come to Him by night. The cultured coming to a Man without a diploma. A man with all kinds of degrees in church life, come to a Man that never had any degrees in church life. It was the aged coming to the youth, aristocrat coming to a Pauper, Who didn’t have a place to lay His head.

And listen to his expression from the . . . He bore record of what the church really thought of Him, but couldn’t accept it. Said, “Rabbi (or Teacher), we know that You are a Teacher come from God. We know it. We Jews, Pharisees, we know it. For no man could do the works that You do, except God be with him.”

And what kind of works did He do? Nothing but what the Father showed Him. Is that true?

⁶⁴ I want to ask you something. Them what was introduced to the church, the apostles down through the age . . . look at Peter on the housetop, the vision to go to the house of Cornelius. Look at little old Paul out there, Peter also, in the jail. Going to cut off his head the next morning, the executors was. And a Angel came in, a Light of fire came in, and led him out.

Paul, in a little old ship, waterlogged, fourteen days and nights with no hope of ever being saved; moon and stars had failed to shine. He went down into the bulkhead of the ship, somewhere. It was waterlogged, about ready to go. Listen. And in prayer . . . Here he come running out all at once, shaking his hands; this little hooked-nosed Jew, saying, “Brethren, be of a good cheer.”

“What’s happened? What happened?”

“For the Angel of God, Whose servant I am, stood by me last night, saying, ‘Paul Don’t you fear. You must be brought before Caesar. And

lo, God gives all these that sail with you; they're given unto you. The ship's going be wrecked—wrecked upon a certain island.”

⁶⁵ He'd saw a vision. And he said, “Wherefore brethren, I believe God, that it will be just as He showed me. It'll be that way.”

That was the faith that was introduced to the saints. It's the same faith that I am contending for today, that Jesus Christ has raised from the dead and is a living among us today. Amen. If He has risen from the dead, He's obligated to introduce Himself. He's obligated to perform the same things that He did.

When I stood at Bombay, India, about a little over a year ago . . . When seventeen different monarchs of their country there, the different religions, set around on silk pillows, and five hundred thousand jamming the streets . . .

And I said, “Gentlemen, today you with a plaster over your mouth, keep from swallowing a fly, or gnat; think it might be your mother coming back: reincarnation . . . Many of you worshipping cows and animals and so forth, and the sun, the moon, the creature instead of the Creator . . .” I said, “I declare to you that God raised up His Son Christ Jesus from the dead.” And I said, “Sure, you couldn't accept a blood sacrifice if you can't—won't even kill a gnat.” Certainly.

⁶⁶ And oh, how superstition. And them coming to the platform; couldn't even speak their own language. But the Holy Spirit would tell them who they were and where they come from, and about their diseases, and what they had done, and what—what church they went to, what kind of religion they had. They set and wondered.

After a while, came along a blind man, totally blind, one that went through. God never showed nothing about him, just told him what was his trouble. And the next one come through . . . Remember, you can't do it. It has to be God.

⁶⁷ The next one come through was a man about, maybe younger than I. And It told him that he was a worshipper of the sun. His eyes was white as my shirt.

The mayor of Bombay, and men, the celebrities . . . I had a airplane ticket in my hand, to be interviewed by the president of India and the Prime Minister Nehru, which was going this fall . . . He'd promised a million people to meet at Delhi. And then I couldn't get in and out of the place, hardly.

And here this blind man was standing here. I said, “Now, I cannot help the man. There's nothing I can do. But if Jesus, the resurrected Christ, has rose from the dead, then He knows the man. He knows all about him. He can tell me,” I said, “like He has these other people. But

you're setting out there with a question in your mind. 'Am I reading the people's minds? Is it mental telepathy?'"

I said, "That's the same devil they had in the beginning. I can't expect . . . If it wasn't that way, I'd be scared myself." You got to have opposition, then you know you're on the battlefield.

Then when the man come there, I looked, and by the grace of God, there come a vision over him of the man seeing. Then I put a challenge to them, when I'd seen the vision. I knowed he was going see then. God done said so.

I said, "Gentlemen of the religions of this world. . ." Not my brethren. They're not. I said, "Here's a man. The Holy Spirit has told him he was a married man, had children, and where he come from, how he made his living, everything, and told him he was a worshipper of the sun. He's been blind for twenty years." I said, "Is there doctor would like to examine him?"

⁶⁸ Don't make any difference. God's done said so. The Father has done spoke and it's got to be done. Watch it in the meetings. All heavens and earth will change, but it'll never change. That's right. That's THUS SAITH THE LORD. It ain't nonsense. It ain't tomfoolery. It's the Bible made manifest.

And the man stood there. I said, "Now, do you, who claim to be. . . You said today that your bible started before Genesis, and your prophets was before Moses, and so forth. Now, I. . . If this is a human. . ." And I said, "He's a man, and you'll say he's done wrong by worshipping the sun. You want him to come over and worship a cow, or do some other religion, worship Buddha, or Mohammedan, or something on that order." I said, "We got the same thing in America. It's nothing in the world but human psychology."

⁶⁹ I said, "The Methodists wants to make all the Baptists Methodists. The Baptists wants to make all the Methodists Baptists. The Pentecostals wants all the Nazarenes and Pilgrim Holiness to be Pentecost, and vice versa. And Catholics wants to make them all Protestants, and Protestants, vice versa. That's the way it is. It's psychology. What does it do for you? Changes your thinking."

I said, "We can produce that. We got it all through America, only thank God, one God." But I said, "Now, If God is a God of the living, if God is a God of the Creator, surely if the man's been ignorantly wrong, he's looked at the sun till he's gone blind, surely the Creator can do something for him if he will get straightened out right."

⁷⁰ I said, "Now, I challenge you to come forward to the platform and produce something." And everybody was very quiet. Sure. I said, "But

let it be known; neither can I. I'm just a man. But I saw a vision. I saw a vision of the man. He's going to receive his sight."

I said, "I wouldn't nothing say that at all. Why didn't I say it to the other blind people that passed by? Or . . . I said, "Because it wasn't God. God didn't tell me nothing. Only thing I could do was just what He told me. He told me what they was, and what they should do, and all like that, but He never said nothing about it. But now He showed me this man's going to receive his sight."

I said, "If this blind man will receive his sight, how many of you will accept Jesus as your personal Saviour, and forsake all your idols and everything else?" As far as I could see for, looked like, well, far as the flood lights would reach, them little black hands reaching up.

And I took the man over there, and said, "Dear Lord Jesus, Thou knowest . . ." They won't interpret your prayer, of course not. So I said, "I—I know that it's helpless. And I know that Your Word can't fail. This is Your Word first, of course. Only this would be secondarily. But You haven't said individually to this man, but You've said it through Your Word now by a vision. And Your same Holy Spirit that said, 'I do nothing except the Father shows Me . . .' And You're raised from the dead, and You're here."

⁷¹ And I said, "I pray Thee for the glory of God, that the people might know that they're in wrong and in darkness, that You'll give this blind man his sight in the Name of the Lord Jesus."

I took my hands down, and he let out a scream and grabbed me around the waist. He could see as good as you can, anybody that's in here can see. He run over the platform. He grabbed the mayor, I got his ticket right here in my pocket of—of Bombay, of Boham . . . or was . . . I believe he was a Mohammedan? Yes. And grabbed him, and begin to hug him; and people screaming.

That's the last night I could have service. They pulled my shoes off. They tore my coat off. Why, legions of soldiers trying to get me back to the . . . ? . . . Hotel, down there, trying to get out. What was it? It's Jesus, raised from the dead.

I never had one thing to do with it. The man's faith . . . I asked him; I said, "If Jesus Christ will restore your sight, would you promise to forsake your sun god, and all other gods, and to live for Him?"

He said, "I'll serve no other God but Jesus Christ if He will give me my sight." And God made him perfectly whole. And he's testified before the President, and everything, around India, which will be a stir.

⁷² America, you're behind time. They're the one's got the revival over there. Amen. God bless you. I . . .

Man had nothing to do with it. Wasn't no oil come or no nothing else. It was faith that come by hearing, and hearing by the Word.

Our heavenly Father, as we bow our heads humbly in Thy Presence, as we speak of Thee, before a lovely attendance like this, people hungry-hearted. . . They love You Lord. We all love You. We may get out of the way once in a while, and get a little rude, maybe. I don't know people's lives. Thou knowest all of us. But we pray You forgive us, Lord.

And with all my heart I believe that You've raised from the dead. I know You have Lord. And You said, "These same things that I did, so shall you do."

Now, Father, that this valley here might be without an excuse at the day of judgment, I pray that You'll come this afternoon, knowing, helpless here as a servant. . . But. . . And if I've been a little out of the way, You forgive me. If I've made a mistake, forgive me, Lord. For I realize what lays just ahead.

And I pray Thee to be merciful to everyone. And Father, may they all believe in Your resurrection today, and accept the lovely Lord Jesus, Who's here as their personal Saviour. And may every person in Divine Presence be healed today. For I ask it in Jesus' Name, and for His glory. Amen.

⁷³ Now, I'm going to ask you, for a few moments now, maybe for twenty, thirty minutes. . . My ministry doesn't consist of touching everybody. You could touch me, or me touch you; have nothing to do with it. It's your touch Him.

Now, how many believes He's raised from the dead, let's see your hands? Thank you. And do you believe if He's raised from the dead, that He's the same today that He was yesterday, and will be forever? Raise your hands if you believe it. I believe it with all my heart.

Now, there's people holding prayer cards here in the audience. I'll. . . I believe we'll just start. Who has prayer card number 1? Raise up your hand. Prayer card number 2, raise up your hand. Number 3 raise up your hand; 4, 5, 6, 7, 8, 9, 10. Let's line up the first ten here just a minute and see how we come along.

⁷⁴ And now, while their. . . [Blank spot on tape—Ed.] In telling the person different things, that has nothing to do with their healing, that's rising their. . . But when you hear it say THUS SAITH THE LORD, watch that and mark that down. That's what He's already done. Otherwise, He could tell you something, if He wished to, but something to raise your faith up to make it believe, that's all.

Now, I believe this woman here is the first one in the line. Are you? Is this the patient? All right. Would you come, lady.

Now, everybody real still. And keep your children near you. Just keep your children real near you on account of evil things.

Don't think I'm a fanatic. I'm not, friends. I'm very . . . If I am, God knows I don't know nothing about it. But I'm trying to be your brother in Jesus Christ. And I believe the Bible backs it up.

⁷⁵ Now, a man can say anything he wants to. That doesn't make it right. But when God comes around and says, "That's right," you'll be sinning by disbelieving.

Now, I think they're going to change the mike right now from here to here. I don't know whether it'll work. And you watch it because this is another world; it's another dimension to you scientists.

I don't know this woman. Never seen her in my life. I don't know what she's here for; she knows that. But God does. And He knows what every one of you are here for. And you don't to have to have a prayer card to be here. You just believe out there where you are, without a prayer card, and see if the Holy Spirit don't do just exactly like He did when He was here on earth through our Lord Jesus; 'cause it's Him.

⁷⁶ I . . . Let's just hum, just a moment, if you will, "Only Believe." Will you do it brother?

Only believe, only believe,
All things are possible, only believe;
Only believe . . .

Jesus coming down one morning, a man brought a boy that was seriously vexed. He said, "Can you help him?"

He said, "If you can believe. All things are possible to them that believe."

Now, in the Name of Jesus Christ the Son of God, I ask for total reverence. And watch everything that's said. In the Name of the Lord Jesus obey what He says do.

Now, lady, come forward. Is there . . . There, that's all right. You and I being a stranger to each other, not knowing each other . . . But it's the same case, just like when our Lord was here. There was a woman and a Man in the case. Is that right? And our . . . Us being strangers to each other, you and I, never meeting each other before . . .

⁷⁷ Are we strangers and never met each other before? If it is, raise up your hand. We don't know one another. Is that right? We don't know one another? But Jesus knows why you're here. You've come here for some purpose. And I don't know. You know I don't. But He does.

Now, you're conscious that something's going on, but you don't know . . . It's kind of a real humble-like feeling. It's a . . . Did you ever

see that picture of the Angel of the Lord? That's what's . . . That's just what It is between you and I. Now, you see It moving? It's a Light.

⁷⁸ Now, He knows what you're here for. And if He will reveal to me what you're here for, like the woman come to the well with her trouble; go right to your trouble, will you accept Him as your . . . whatever it is, finances, or—or what . . . sickness, or your soul condition?

Remember, you can't hide your life from Him. He knows. But I know that you're a Christian, because your spirit is welcome. Now, you're having trouble, and the trouble is in the back. It's in a kidney. And that's diagnosed as cancer. And you're . . . that's . . . to die with this cancer. But you've come because that you believe that God would make you well. Is that true?

⁷⁹ Now, there's Something here that knows you. Isn't that right? And He's able to tell you what it is. Do you believe that it's Him? Then if we'll pray . . . Jesus said, "These signs shall follow them that believe. If they lay hands on the sick, they shall recover." Is that true? Then you come here just a moment. Shall we bow our heads.

Our heavenly Father, this shadow, darkness, hanging over the woman, death . . . But Thou art Life and Light. And as Your servant, I offer this petition to—in her behalf, that in the Name of Jesus the Son of God, Who is present now, that You will heal her. Yet, Lord, she cannot see You, but seeing the same works that You did . . . That's how they knowed You at Emmaus. You did something that no one else could do but You. And they recognized it to be You. And she recognizes the same, Lord, that it's not her humble brother standing here, but You. And as Your representative, I curse the disease in Jesus' Name, and ask that she would be made well. Amen. God bless you sister. Go happy.

Do you believe now? [Congregation says, "Amen."—Ed.] Have faith. Don't doubt. Just believe with all your heart.

⁸⁰ Oh, you have a wonderful faith . . . [Blank spot on tape—Ed.] Oh, after the anointing once strikes, what a condition.

Now, sister, I want you to—to look here just a moment. As our Master said to a woman, "Bring Me a drink." And the apostle said to the man at the gate called Beautiful, "Look on me. Look on us," not that—not as they was. They wanted to worship the man a little later. And he said . . . [Blank spot on tape—Ed.]

And now, we . . .? . . . probably born many miles apart . . . [Blank spot on tape—Ed.] The first time we've met . . .? . . . [Blank spot on tape—Ed.] Holy Spirit reveal to me what you're here for, will you believe that I've told you the truth about His resurrection, and will accept Him as your Healer?

For you already are a Christian. Your spirit is welcome. See? If it was an unbeliever, It would know it right quick. But you got a welcome spirit.

Now, not knowing you . . . Then it would have to be a perfect miracle if God would reveal to me what you're—you're here for. Is that right? One . . .

⁸¹ Now, if the audience is still hearing my voice, the woman seems to be going away from me. I see her walking in her room. She has something in her hand. She drops it. Oh, she's nervous. It's a nervous condition she has. And I see a terrific fall. She's had a fall, and it hurt her neck. And she's slipped . . .

Doctors has said it's three vertebrae, or the cushions in between the vertebrae that's been gone out. And it's laying down against the . . . And it's pinching and hurting, and it's making her extremely nervous. And there's no hope for her outside of God the Creator to put the cushions back.

And I see she has another trouble. It's a tumor. And that tumor is in the female glands. She has tumor in the female glands. **THUS SAITH THE LORD.**

Those things are true, are they? I do not know what I told you. It wasn't me. That was another—another. Was it every bit true? Every word true. Then if God is telling I've told the truth, then Jesus has risen from the dead, hasn't He?

He said, "Whatever you ask the Father then in My Name, I'll do it." If He's risen from the dead, and nineteen hundred years still proving that He's here, raised from the dead; His Words are true, is it? "Ask what you will and it shall be done unto you." Will you believe this, sister? Then come forward.

⁸² Our kind heavenly Father, under the leadership of the Holy Spirit, realizing that we're standing in Divine Presence of the Almighty God Who made heavens and earth, and dwelt here in a Body called the Lord Jesus, when He testified Himself, "I do nothing except the Father shows Me. And these things that I do shall you also. Even more, because I go to the Father. I'll come again, be with you always, even to the end of the world."

Then I ask in Jesus' Name to the Father, that He will condemn ever what was wrong with this my sister. And I send her from here this afternoon in the Name of Jesus Christ to be well. Amen.

Go on your road rejoicing, sister. It's over. You're healed.

Let's say, "Praise the Lord." [Congregation says, "Praise the Lord."—Ed.] Do you believe? If you can believe (All right.), you can receive. Now, reverent, every one.

Oh, what a—what a time, friends. What a glorious time. Remember, we are . . . The audience looks fadey. God knows that I'm not a fanatic. I'm telling you the truth. But we are in the Presence of Him Who raised from the dead. He's here. Now, let the Mohammedan doubt.

⁸³ What do you think about it, little lady with the red coat on, setting there? You're suffering from a heart trouble, aren't you, nervous condition? You believe the Lord Jesus would make you well? If you believe with all your heart . . . The Bible said, "If thou canst believe, thou shalt receive." But . . . If you can believe, and be made well . . .

You believe, lady? Are we strangers to each other? We are strangers. I've never seen you in my life.

⁸⁴ Do you believe, sister? You believe that God would heal you? Setting there weeping, you had ulcers, but the Lord Jesus made you well right then. That's right, isn't it? Stand up on your feet. This lady setting right here with the white coat on, an Angel of God was right around where she was at. And you're healed now. Your ulcers won't bother you no more.

Would you do me a favor? There's a case of sinus setting right next to you. Lay your hand over there and pray too. Lord, Jesus, I pray that you'll heal him also of the sinus, and may he be well. Stand up, my brother, and give praise to God. Your faith makes you whole also. You are healed. Hallelujah.

Jesus the Son of God has raised from the dead. Do you believe back in there? Just have faith.

Oh, how wonderful. He never fails. He's Jesus the Son of God.

⁸⁵ Now, sister, if you believe with all your heart and will look this a way and just believe . . . I couldn't heal you. If I could heal you and wouldn't do it, I'd be a brute. If there's anything I could do to help you and wouldn't do it . . . and you . . . If that's what you're here for. I do not know. It might be some other trouble. I can't say. But if I could help you and wouldn't do it, I'd be a horrible person, wouldn't I? And I'm your brother.

Now, you're conscious that something's going on, lady. I see something about an appointment you had. And that's to take place Wednesday. You're examined by a doctor, and it's something wrong with your breast. And you're to be operated on this coming Wednesday.

That's right. And you believe that Jesus Christ is going to make you well? Come here just a minute then.

Our dear heavenly Father, I pray that in Jesus' Name that You'll take away all the disease from our sister, she will recover and be a well person. I ask this in Jesus Christ's Name. Amen.

God bless you, sister. Go happy and rejoicing now, believing with all your heart.

⁸⁶ Now look, audience, just a moment, don't move, please. You disturb. . . There's someone healed at this side. I couldn't see where it was at. See? Don't move, please. They'll—they'll take me away just in a minute. But don't move.

See, each one of you is a soul; your spirit's here. You're Christians. And we're working in a spiritual realm. The Bible said be reverent. "Be still and know that I am God," He said.

I'm sorry. It happened right in here, but I couldn't see it. Now, be real reverent, and have faith.

How do you do, lady? We're strangers to each other. I don't know you. You don't know me. And I've never seen you in my life. And perhaps, you've never seen me, 'less it was in a meeting somewhere just pass. . . You—you don't know me? This week's the first time you've ever seen me? Then we're total strangers, aren't we? I don't know you.

⁸⁷ Now, audience, just a moment. Here's a lady; we've never met. She just seen me when she come here at the meeting. We've never met in our life. She's standing there, a healthy looking woman to me.

There's something wrong. I don't know; God does. But let her be the judge. If God will reveal to me what's wrong, will you believe the truth that Jesus raised from the dead? You'll believe it?

And remember, He's just as willing to heal you as He is to heal her. Don't make any difference. It's just the same. You see people here. . . You out there with, that's out in the audience; you're being healed. So it doesn't—it doesn't matter to God. If you'll just set and pray, God will grant it.

⁸⁸ Now, be real reverent and see what the Holy Spirit will say. He might not say one word. I can't tell you. That's up to Him.

Now, sister, not knowing you and knowing that I. . . You'll have to admit that if the Holy Spirit reveals something to me, that you know that I don't know you, or nothing about you; you know it'll have to be supernatural power.

And now, it depends on what you determine it to be. If you determine it to be wrong, then you'll never receive nothing. But if you determine it to be right, you'll get what you ask for.

But you, you are not here for yourself. You're here for someone else. And it's a woman. And you're packing a handkerchief in your hand for the woman. And that woman is your sister. And she's not in California. She's in way away. I . . . She's from a place called Alabama. And she's suffering with high blood pressure and heart trouble. Is that right? Then believe.

In the Name of the Lord Jesus, I ask that this be granted through the mercies and merits of our Lord Jesus Christ, to Whom be praise and glory. Amen. God bless you.

Have faith in God. You can receive what you ask for if thou canst only believe.

⁸⁹ Now, standing right here . . . To you who know it and seen the picture, here goes the Angel of the Lord, a vision. A woman with her head bowed, she's in prayer. And she's praying that God will speak to me. She's setting right here on the front row, and she's praying about a husband, that she wants him to have a deeper walk with God. THUS SAITH THE LORD. Rise up to you feet, sister, and accept it in the Name of the Lord Jesus Christ. Hallelujah.

Does thou believe? If you can believe, you will receive what you ask for, for the Holy Ghost is here. Jesus Christ has risen from the dead, and He's the same yesterday, today, and forever. Do you believe it? Have faith in God.

⁹⁰ Now, the lady standing before me . . . We are strangers, I suppose, to each other, lady. I have never seen you in my life. We are strangers, are we? If we are, raise up your hand to the audience. I do not know the lady. I have never seen her.

But you see the effect of the visions, look it here. See? It just seems like I'm passing out. See? You're going into another world, down with other people. It's another dimension. Daniel, the prophet, saw one vision and was troubled at his head for many days.

I'm sure you can appreciate this. And that audience just drawing like one great magnet. What is it? It's not from me. It's the Holy Spirit here. He sent me.

Not—not by my own self. It's Christ. He's here to show you that He's raised from the dead. It's not me; He's right there with you too. See? He's with us all. You just believe it with all your heart, and He will heal you. For you get what you ask for. If thou canst believe. But you must believe.

⁹¹ Now, here's a total stranger. But the lady is a Christian. And the lady, being a Christian, she's very conscious that something's going on, because it's the moving of the Holy Spirit.

It was hanging over this lady setting right here. It's moved back to the woman here now. Some connection somewhere; I don't know.

But the woman is—is here because that she's extremely nervous. And she's suffering with a—a trouble in her neck, and it effects the shoulder, and in the back. And I see a surgery, an operation. But it was some time ago, long time ago. And this is the effects of that surgery that's causing these conditions. That's right. Do you believe now? You believe now with all your heart? The woman be the witness.

Now, you see, the more you talk to her, more would take place. But you see, we have to save a little strength for the audience. Just for this, let's talk to the woman just a moment. Would it make you believe more? Let me talk to her a moment if the Holy Spirit would show anything different. I don't know. I don't know what He's said to her. But ever what it was was truth. If it's truth, raise up your hand. It's truth. It's always truth. It can't be nothing else.

⁹² Now, what your trouble was, I don't know. But if the Holy Ghost will show me something else, would you then believe with all your heart? May He grant it.

I'm just His servant, His prophet, or, maybe I ought not to have said that: minister.

You're not from this city. You've come from another city. Say, and you're a preacher. You've come; you have a independent church that you're preaching in, in a little place. Isn't that right? Well, lady, you return home. You're well. Jesus Christ makes you well.

A glorious Light come all around the woman. Go on your road, my sister, and rejoice and be happy for Jesus heals you. Amen.

Let us say, "Praise the Lord." [Congregation says "Praise the Lord."—Ed.] Give Him glory all ye people.

⁹³ Now, be reverent. Please, don't move. You're—you're—you're making it ten times worse on me. The . . . I'll go just in a few minutes if you'll promise to set still, just a moment or two. People are getting healed.

I know you have to hurry, and I guess maybe it's getting late. Yes. But the boys are watching me. That's what this man's standing here for, down here, my boy. He's watching me. He knows just how much farther I can go. Let's see if we can't speak, maybe the Holy Spirit to someone else and see what would take place.

⁹⁴ Sir, do you believe? Come here just a minute. Put your hand over on mine. Now, you setting there thinking this is mental telepathy, and I'm reading their mind, I'll show you that it's not.

I'm a stranger to you. Am I sir? I don't know you. But if God can reveal to me what is your trouble, you'll believe, won't you? Then go home and eat your dinner; the stomach trouble left you. Amen. Oh, have faith in God. Just believe with all your heart.

All right, would you come, lady? You believe? Can you? Do you believe? Then you won't need your operation. Your tumor will just go right on away from you. You can go on your road and rejoice and be made well.

Let's say, "Praise be to God." All right. Do you believe with all your heart?

⁹⁵ Sister, look here just a moment. The lady setting right here, looking right at me, right by that little girl. You're praying, aren't you, sister, 'cause you have female trouble that you want to get over. That is right. You prayed just a few minutes ago and said, "God, if you'll have him call me, I'll believe, and I'll be well." Isn't that right, sister?

You there with the gray coat on. You believe with all your heart now, setting here on the front row, and believe that you're . . . that Jesus Christ make you well? If you do, raise up your hand, and say, "I accept it." All right. You can go on your road and be made well now. Jesus healed you.

You're—you're the patient. I'm not beside myself, but I . . . it's . . . You understand. I don't know you. But I see you trying to get out of bed. It's a stiffening condition: arthritis. You believe that He makes you well? He does. Just go on your road rejoicing, and be thankful, and be happy. Amen.

Heart trouble's no more for God to heal than it is to take a drink of water. You believe that? Then go rejoicing, and be made well, through Jesus Name. Amen.

Do you believe? Just have faith. Have faith; believe. Don't . . .

⁹⁶ Now, just a moment. Something happened. I seen a lady moving. Oh, I see a dark shadow. It's hanging over a lady. She's setting there with her hand up, praying. It's up against her mouth. Cancer, cancer of the head, you're in a dying condition. That's right, lady.

That's your husband setting by you. You're not from this place. I see great big tall trees where you come from. It's evergreen trees, like pines. You're from a . . . You're from a . . . either Portland . . . No, you're from Washington, the state of Washington. Your husband's a minister of the Gospel. His name is Jiggers, or Jagger, or Jagggers, or something like that. I heard somebody say . . . I believe his initials is U.S. Yeager. Put your hand over on her brother, and may she be healed in the Name of Jesus Christ, the Son of God. Hallelujah. Praise be to our God.


Say, while the Holy Ghost is there, person setting right next to her has trouble with her jaw. They're praying and believing God would heal them. The Lord bless you, my brother, and make you well.

⁹⁷ You setting there with the high blood pressure, you believe Jesus will make you well? Stand up on your feet. You also have a little funny feeling around your heart. It's gone. Jesus Christ heals you and makes you well. Do you believe?

Why, Jesus Christ can heal everybody in this aud—in the Presence right now. Do you believe it? He's here. He's raised from the dead. It must be my going time. Somebody's around me.

I ask you in Jesus' Name to lay your hands over on each other, and believe with all your heart, while His Presence is here.

Go, your arthritis has left you, sister. Go on you road rejoicing. You was healed of that arthritis when you raised up there, setting in the chair. Stomp your feet up-and-down like this. See? There you are. Go on, you're all right now.

Put your hand on one another. In the Name of Jesus Christ, thou Satan, who's done evil to this audience. I condemn thee. Thou art a devil, and you're only deceiving the people. Jesus Christ has risen from the dead. He's alive today, and you're exposed. You aggravating animal, you'll be punished for this evil that you do to God's children. I adjure thee by the Name of the living God, the Lord Jesus Christ, His Son, that you come out of the people, and leave this very day; and every person in here will be made well, through Jesus Christ's name . . . ? . . . 

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