

JESUS CHRIST THE SAME

YESTERDAY, TODAY, AND FOREVER

 I've looked forward for some time of this meeting here, to meet with you dear people here in Indiana. And on the road over tonight, I was just thinking, this is just about my fourth meeting in Indiana. First, I think it was in Indianapolis, then over in Evansville, Hammond, and here, South Bend, if it be five times in Indiana. So we're . . . Of course, you know, I am from Indiana, the little city of Jeffersonville, just across from Louisville, Kentucky.

² But I have waited for some time, to come; I've got letters from up in here, and have had the letter from Brother Ward. And Brother Roy Weed called me, and—or I called him, rather, and he so highly recommend Brother Ward and the meeting here. It certainly is a privilege to be here, tonight, with all these fine brethren who are on the platform, the sponsors of the meeting.

And was telling Billy, coming in tonight, the last five meetings we've been in since the first the year, we brought a snow storm to the city, the first one, Chicago, Waterloo, South Bend, and here. And we've had a snow storm in every one of them. So I hope it don't—it isn't bad. And he was telling me, I believe, that Brother Ward's daughter was hurt today, I believe, in an accident. And the good Lord just kept us from having a horrible one also.

³ We was coming up a hill, and a Mennonite brethren was driving a wagon along the side of the hill, and a truck must've got impatient, swung right around, and just at that time, he was looking Billy right in the face, and we were right behind him. So by God's grace, we got to one side of the road just in time, that he swept by. The driver must have been drinking or something.

So you know, the enemy always tries to upset everything that God tries to . . . is going to do. God doesn't try to do anything; He just does it. But it just makes the enemy so angry, that he just likes to—to go about like a roaring lion, devouring what he may. But our heavenly Father knows all things, and all things are working together for good to them that love God.

And now, this weekend, which I trust that will be one of the fine times of our life, where we have fellowshipped around the Word of God and with His people.

4 And now, we love to kindly make this little announcement, that we are—don't come as healers, to heal people; we come as your brother to pray for you, and this is kind of a little motto, I usually say, "I come to pray for God's child, the doctor's patient, my friend." God is the Healer; He . . . Healing is something that is past tense. He was wounded for our transgressions; with His stripes we were healed. There's no one that has healing power, I don't believe. Although, gifts of healing in the Bible, could be used in many different ways, that is, a person with a gift of healing would be like someone who had a gift of being a minister. To a Bible expositor, who could explain it so well, that would bring faith to the people by hearing the Word. And that is the original and initial way of receiving anything from God, is to take His Word for it.

5 I was thinking of Jairus in the Bible, when he said, "Come, lay Your hand on my daughter, and she shall live." But the Roman Centurion, the Gentile, he said, "I'm not worthy that You'd come under my roof, just speak the Word." Jesus admired that, and I—I love that, because that Roman realized that Jesus had ever disease under His control. See? "Just speak the Word, and my servant will live." And that's the way we want to be, Christians, to admire, and to stand up as great, gallant soldiers in the face of conflict, and let our Heavenly Father say, "I have a child that I'm proud of." You know, God does look upon us like that, because . . . You know, He said, "David was a man after His own heart." And that's the way we want to be, after His own heart.

6 Most of the ministers, who preach Divine healing, are usually, all that I have ever met, are great teachers of the Word. Some of them just have a great powerful faith, just lay hands on the people, and scream out, and make the enemy leave them. Now, that's faith; that's a gift of faith. They believe that they're going to receive what they ask for. That's the reason they take a hold of it in that manner. And I admire man like that, man like Oral Roberts, and A. A. Allen, and many of the men on the field, who has great ministry—ministerial gifts of the Spirit to move in faith.

Now, the little humble gift that the Lord Jesus, by His grace, has let me have, I'm not a—much of a preacher; if any of you know me, you know that. But my gift is by vision, to see. And now, in the Bible, we're taught that gifts and callings are without repentance. It isn't that you're . . . Because God give you a little gift, it doesn't make any different from anyone else. You were just all human beings, sinners saved by His grace. It's all we can make of ourselves. And we . . .

7 But God has put some in the church, first apostles, or missionaries (They're both the same word.), meaning "one sent." Now, how that people ever wanted to be called a missionary, instead of an apostle, I don't know. But it's the same word, "one that has been sent."

Apostles, prophets, teachers, evangelists, pastors. God has set those in the church. Now, that's His ministerial gifts, that's given to the church.

⁸ Now, in each local church, there's nine spiritual gifts that's given to the people, and that's what you know of First Corinthians, 12, of speaking in tongues, and interpretations, and the gift of prophecy, and—and wisdom, and knowledge, and so forth. Those ministerial gifts—or those gifts that go into the church, which is . . . Every member of the body of Christ is subject to any of those gifts at any time. God gives them, and works through the members of His church. And they're all working together for one purpose, to the perfecting of the body of Christ. And that's what we are here for tonight, to—for the setting in order, or the getting ready of the soon appearing of our blessed Saviour, Jesus Christ, which we believe with all of our hearts, will soon come down through the skies to take home a church, that's the remnant of those who love Him and keep the commandments of God.

And we believe that we're living in that type of a day now, when sputniks are in the skies, and—and the modern tower of Babel is being in—is making. They fly to the moon and so forth. We believe that Jesus is soon coming, and it's later than we think.

⁹ That's why I'm in here tonight with my dear beloved friends here, the ministers that's on this platform, and the others who are in the—in the audience, is to sandwich this little meeting in, to try to bring, maybe, to you, the best of my knowledge, the—what God would have in this day, and placing my ministry, with these brother's ministry, is not to make this different, but what it's to do is to magnify Jesus Christ to all the ministers and their churches. That's what it's for; that's the only thing it's purposed for, is for that. And to find brethren of like precious faith, it certainly thrills my heart, because the evening is coming, the shadows are falling, and the day is far spent.

And I would like to get back sometime, if the Lord would permit, before His coming, to come back for a longer meeting. The people that I have met since I been in your city, about three hours, or a little more, has been lovely, fine people, and I—I love that. The rooms we were staying in, very nice people. We was eating at a little place this afternoon here, not a little place, it was a nice big place, and the lady wouldn't even let us pay for it. She said, "You are my guest." I haven't been treated that way anywhere. So that was very fine. So I'm certainly thankful for this fine courtesy, and to come to the platform, tonight, and shake hands with these fine men, with fine spirits, in men to . . . Believing then, that God through this, will bring us together for a great rally now, for these next few days. May He grant it, is my prayer.

¹⁰ And now, remember once more, so I'd sure that when the people begin to come in maybe, if the storms don't get too great, to hinder our—our crowds of people. Remember, I say, "That healing is something that has already taken place." Every person in here has been healed for nineteen hundred years and something, since Christ died. See? And the only . . . And every sinner in here has been saved that long too. But it'll never do you no good till you accept Him as your personal Saviour. See? You're . . .

He settled the sin question when He died. He settled the sick question when He died. But it's our individual faith in that blessing that He redeemed us to, brought us out of the world to receive this blessing. Or maybe I'd make it like this: it is our personal faith in something He has already done for us. And when we receive that, we are healed the minute we believe it. If I could stand here tonight and say, "Jesus Christ healed you everyone, nineteen hundred years ago; by His stripes you were healed."

¹¹ And now, let me say this too, that there's no blessing in the Bible, that you can obtain without first confessing it. He said, "He's the High Priest of our confession." In Hebrews says, 3 says, "Our professions." "Profess" and "confess" is the same word.

Now, if—if He's the High Priest of our confession, then He—He's setting at the right-hand of God the Father to make intercessions upon our confession. Do you believe that? Certainly. Now, what is He? Acting as a High Priest, with His own Blood, before the Father, to act upon our confessions. What we confess that He has done, He's standing before the Father to make it good—our confessions. And now, when . . .

¹² We could come to the altar, and pray all night, go back and fast for ten days, and come back and pray again . . . We might cry; I believe in all that. That's all all right. But we might do all that and still not be saved, until we in our heart can believe that Christ died in our stead, and reckon ourselves as sinners, and accept His righteousness. When we do that and accept Him, He stands before the Father then, to make good that confession. That's right. And the same thing by His stripes, we were healed.

And what does "confess" mean? "Confess" means "say the same thing." Don't say nothing contrary, but say what He said. Then we'll be Abraham's children, which could call those things that were not as though they were, when God had said something.

¹³ Abraham being a hundred years old before He received the promise, but all through that twenty-five years, no matter how long it took, Abraham left every thing contrary to God's Word. No matter

how the circumstances looked, He—He endured as seeing Him Who was invisible.

And He called the things that were as though they were not: the weakness of Sarah's womb, the deadness of it, the deadness of his own body. Seventy-five years old when God gave him the promise, he was a hundred years old before the baby ever come. But instead of getting weaker, he got stronger all the time, be more of a miracle, confessing that he knowed nothing else. He already had everything ready for the baby, and they waited for twenty-five years, got stronger all the time, because God said so. And we are Abraham's children, and if we are Abraham's children, the faith of Abraham dwells in us. And we call anything contrary to God's Word (See?), as though it was not. We believe what God has said.

¹⁴ Now, before we open His Word, just for a little exhortation, and before we pray for the sick, let us bow our heads just a moment.

Eternal and blessed God, Who in sundry times and divers manners, spake to the fathers through the prophets, but in this last day has spoke to us through Thy beloved Son, the Lord Jesus. . . . And oh, how we love to come together in heavenly places, gathered in His Name, where He promised that He would meet with us, and there fellowship around His Word, to have the privilege of feeling His Divine Spirit as It moves in upon us and gives us unction in our lives, for testimony to the Word of the living God.

¹⁵ Forgive us, our blessed Father, tonight, of any thing that we have did, or said, or even thought, that would be contrary to Thy Divine will. O Lord God, wash us in the Blood of Thy Child, as we humbly confess our wrong. Pour out upon us tonight that promised Spirit.

As we see the Gentile days ending, and the coming of the blessed Lord Jesus, we would ask that our hearts would be made pure as we study the Word. Give us the Word for the washing of the water by the Word, for to cleanse our minds from all unbelief. Take from our midst any shadows. Let us have Divine favor with Thee this night, Lord God.

¹⁶ And we pray that You will even sanctify this building in which the meeting is being held, that the Angels of God may take their positions by their posts, and by their seats, and around every person, that will sit in this building. And grant, Almighty God, that their hearts will be stirred by Thy presence.

Bless these ministering brethren on this platform, and maybe many out there that could not get in on the platform. We would ask that this would be a great time of refreshing for your children and your pastors, the shepherds of the flock. May Your Presence be so great, that it would

inspire them to move up closer, taking a new hold, and to shepherd the sheep in a great way.

¹⁷ Lord, help I, Your unprofitable servant; cleanse me from all uncleanness, anything that would be in my life, that would not be just according to Your will for me, take it away, O God. And let Thy Divine Spirit move through us all, that when we leave here tonight, and start on our road to our different places, may we be able to say like those who came from Emmaus, “Did not our hearts burn within us, as He spoke to us along the way?”

We would ask tonight for Brother Ward’s daughter, coming to the meeting to greet her daddy and mama, how that we struggle to get our children into this school. As she was coming on her road to hear the gospel of Thy Divine grace to heal the sick, the enemy has caused her to be crushed, or thrown into a car, or some way, and has hurt her. She’s probably laying on the bed somewhere, now waiting, oh, let God’s great mercy and His Divine presence, overshadow that child at this minute. We say to the enemy, take your hands from that child. And may the kindness of the Lord Jesus, bless her, that no harm come from this. Grant it, Father. May she hurry home, and be well, and healthy, and just be a testimony of God’s grace. Heal others, Lord, who are waiting. For we asked it in Jesus’ Name. Amen.

¹⁸ In the Word of the Lord tonight, just for a little familiar text, and then just to speak a few moments, because I know many of you might have to drive far, and it’s slick. . . . But I’m going to ask you tomorrow to get on the telephone, and call the sick people, and your neighbors, and bring them out, so that we can pray for them. And get the sinner friends and bring them in. Everybody would be welcome. If they are sinners, that’s all right; this is a place where they should be.

¹⁹ And now, I want to take the Scripture reading from Saint John 12:20.

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

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

I’ve read this Scripture many times, but never do I ever read it, unless it thrills my heart. God’s Word is just as eternal as God is Himself, and God is a part of His Word. I’m a. . . my word; you’re good as your word, and God is no better than His Word. And all down through the age, while men has read these Words, it thrilled their hearts. Then for a little context, or for a text, rather, as the campaign theme is based on Hebrews 13:8, Jesus Christ, the same yesterday, today, and forever.

²⁰ I would like to speak from this spot: why did we see Him? And I think that these Greeks, who came to the feast, well express the feeling of this audience tonight. And every man that has ever heard that wonderful Name of Jesus Christ, has longed to see Him. Oh, the anticipations of my heart is to see Him. The motive of my life, and my great objective is that someday I shall see Him face to face. Just to touch Him would be worth a thousand lives of service, and them lives full of struggles too, just to see Him.

²¹ And after these—these Greeks came up, and was desirous to see Him. . . . And did you notice, they asked one His friends to see Him. That's the way each one of you Christians, perhaps, got to see Jesus, was when you were introduced by a friend, one of the pastors, or the preachers, evangelists, or someone, who introduced you to the Lord Jesus by preaching His Word.

Some time ago, I heard a little story from the river where I live; it's the Ohio River. And there was a little lad, who used to go to Sunday School every morning, Sunday morning, and he was an enthusiastic little fellow, and he—he played down on the river quite a bit.

And no man can get around and see the trees, and how that God lives in the bush. . . . You know, there was a great story about the bush once, of Moses in the bush, saw the Angel, on fire.

But did you know, you can't look at any bush without seeing God. What intelligence is in that little bush, when the winter comes on, to run that sap of the tree down into the roots to stay there until spring, and then bring it back up again. Put water on a stick, and see if there's any intelligence to run it down into the ground and bring it back up into the stick. God's in every bush. He's in every flower. If you just look, you can see Him everywhere. He's good. That way we could all see Him.

²² And this little lad, said to his mama one day, she said, or he said to her, said "Mama, can anyone see God?"

She said, "You ask the pastor."

So he said, "I've ask my Sunday school teacher, and she told me to ask you. And said, "Now, you say, 'ask the pastor.'"

So he asked the pastor, and the pastor said, "Certainly not, son. No one can see God."

So one day, he was with an old fisherman up the river, and on his road down, it'd come up a storm, and the leaves were all clean, as the storm cleans the leaves from the dust. And the little ripples, as the river bounced back to it's normal procedures, and just the boatman knows how the rhythm of that little waves dancing on the oars. . . . As he pulled the boat, the old fellow kept looking over his shoulder. And after while,

the little boy, setting in the stern of the little rowboat, noticed great tears coming down the old man's beard, dripping from his eyes. And the little fellow got so enthused; he said, "Sir, what are you looking at?"

He said, "That rainbow."

And he said, "I'm going to ask you a question, that no one seems to be able to answer me. Can anyone see God?"

And it was too much for the old fisherman; he pulled the oars in his lap, put his arm around the little lad, and he said, "Blessings on you, my little man; all I've seen for forty years, has been God." Just so much God on the inside, you can see Him anywhere. That's the way we find God, is when He's on the inside looking out.

²³ These men wanted to find, and see what He looked like. And I think, after nineteen hundred years, and we're taught that Jesus Christ is the same yesterday, today, and forever. And how we have sacrificed to build up churches, sent missionaries to the field. And in the hard times, that you younger people don't remember, but we older people, when the depression was on, how we just had to break a piece of bread between us, struggle to hold on. What's all this about? Is it just a philosophy? If it's just a philosophy, Mohammedanism can produce just as much philosophy as Christianity.

Is it psychology? Well, Buddha can produce just as much psychology as Christianity. Oh, they go into tantrums, and they scream, and they . . . And the Mohammedans run splinters through their fingers, and pull it out without bleeding, and lances through their chins. And I've seen them take a sword there at Zurich, throw a sword through them, and put it through their back, and pour water through. And under that frenzy of worked up and so forth . . .

²⁴ So we see, any religion could produce psychology, and could produce philosophy, but the Bible says that Christ rose again, and He's alive for evermore. It isn't a philosophy, and yet it is. But it's a philosophy, and the only one, and the only religion, that can be proven to be the truth. So you have nothing to worry about, and all should rejoice because our God lives, just the same today as He ever lived. All of His powers and things is just as sufficient, and just as willingly given as it ever was. Oh, that should make us extremely happy to know that. And now, if He has rose again from the dead . . . Now I say that "if," not to be sacrilegious, but just for a point. If He has risen from the dead, and is alive, the Bible declares Him to be the same, yesterday, today, and forever. And then, if He is the same, He is the same in principle, the same in power, the same in manifestation.

²⁵ The only way He'd be any different, would be a corporal body. And His corporal body is at the right-hand of the—the Father's throne,

making intercessions upon our confession. And anything that He died for, any attribute that His atonement called for, it's our—it's our personal property, of every believer to accept it, and confess it as a finished work, and receive it. How great Thou art. How great Thou art.

And it seems to be in the Christian church today, that the greatest hindrance that the Christian church has is a fear, just a try at. Now, Christianity is not a try at, it's a know so. It's something that is real.

²⁶ Now, in . . . Before our blessed Saviour left the world, He said in Saint John 15, I believe, "I am the Vine, ye are the branches." Now, the vine does not bear fruit; the branches bears fruit. But the branch cannot bear fruit, unless it's in the vine. Now, as you know the—the vine then, by the kind of fruit it bears.

If we call ourselves Christians today and do not bear the works of our Lord Jesus, which He said in Saint John 14:7, "He that believeth on Me, the works that I do, shall he also." . . . And then, if this church doesn't bear the fruit of—of the vine, and the same fruit of the same vine, then we would be connected into another vine. Like a wild gourd, that was in the days of Elijah.

²⁷ Now, we could organize church—good. We can organize deacon boards—fine. We can build fine churches—wonderful. We can have good scholarly men and women—wonderful. But that's still isn't what He said. He said, "Go into all the world and preach the gospel." And the gospel, Paul said, did not come in word only, but through power and the manifestation, or the demonstration of the Holy Spirit, as a live resurrected God moving among the members of His body.

Now, if it's a pumpkin vine, it'll bear pumpkins. If it's a watermelon vine, it'll have watermelons. If it's a grapevine, it'll have grapes. And if it's a Christian vine, Christ in the church, he will energize His branches, that's in Him, to bear the fruits that He did when He was here on earth. That declares Him then, to be the same, yesterday, today, and forever.

²⁸ Now, let's get a view for a few moments, the life of our Lord. There's only one place in the Bible that we're asked to contend, as far as I know, and that's in the book of Jude, and that is earnestly contend for the faith that was once delivered unto the saints, now, not a faith, but the faith. And in a mixed up audience, we would say, the Methodist church, "Yes, we contend for that faith." Baptist, "Yes," Pentecostal, "Yes," Church of God, "Yes," Nazarene, "Yes," I believe that. But I believe, that the church is so matured now, until it's back into it's original form.

Like a grain of corn, when it come up in the field, it was little shoots, like little leaves, but it was corn. By and by the corn went a little higher and become a tassel. The tassel looks back and says, "I have

no use for you any more, leaf. I'm a tassel, I'm different." And that was perhaps, the first shoot we'd call it the first reformation, Luther, reformation, the Lutheran church.

²⁹ But when the Wesleyans come along with their revival, they said, "We don't need you Lutherans any more." But did you know the very life that was in the blade, made the tassel? And it can go no further until it uses the blade, 'cause it's got . . . It's a pollen, shakes off itself down into the blade, and there brings forth an ear. By and by, an ear of corn came out; it had grains on it. That was the Pentecostal, the restoration of the gifts coming back into the church.

Now, the ear can't look back and say, "Tassel, I have no need of you, or blade either one," because it taken the blade and the tassel to make the ear. What is it? It is God's church, further matured, and all that is in it.

We can see these things now, that the ear's ripe, the . . . ends at the time of the end. Oh, I know we got a lot of fungus on this ear, but it's still a ear just the same. That's right. We have a lot of ins-and-outs, and little isms, but God will shave that all off some of these days, and He will have a perfect ear of corn, one of these days. The same Holy Spirit that fell on Pentecost is bringing it all about.

³⁰ Now, if we would examine this vine, now, as it's a beginning. . . Now, let's turn back. Usually we . . . In a meeting, it should be three night of teaching, before we even have a prayer line, because many times. . . And as these days especially, when people who are not, maybe, taught just in the deep things of this great move of God, in these past forty years, that swept around the world. They might not understand just right, and they come just a little critical or something, or maybe not wanting to be, but not understanding the Word. So you can imagine what a job it would be for the Holy Spirit to press that into hearts at one night.

Notice, let's just turn now. . . I read out of Saint John tonight. Let's turn back and find out what Jesus was yesterday. And if we can find out what Jesus was yesterday, then we ought to have a good conception of what He is today. And if we could find out how He manifested Himself to let the people know surely, that it was Him the Messiah, He should do the same thing today, if He is the same.

³¹ Now, we find here in Saint John, that in the beginning when God had made Christ His dwelling place. . . And God was in Christ, reconciling the world to Himself. We all believe that. God tabernacled in flesh. Now, in Him was the fulness of the Godhead bodily, but when He met the devil, He never tried to use any of His powers. Yet, the Father could have spoke anything through Him. But He never used it.

He used the Father's written Word. And He never used His powers, but He used God's Word, and said, "It is written: man shall not live by bread alone, but by every Word that proceedeth from the mouth of God, or out of the mouth of God." See, He defeated the devil on the Father's Word.

And let me say this now, that the Word of God will defeat the devil anywhere, any time, or any place. He will defeat the devil. And the right mental attitude towards any Divine promise of God will bring it to pass. If you can look at it the way God wrote it, and accept it in your heart, God will make that Word become life.

³² Some man said to me a few days ago; he said, "You mean, Mr. Branham . . ." After I'd preached on the handwriting at the wall, and the sputnik in the sky, he said, "Do you mean, that you believe this world would be destroyed? How can it be?"

I said, "The same Word that spoke it into existence, will speak it out of existence." It's by the Word of God that it is so.

Let's notice what Jesus did and the life that He lived. Then let's see if we can find Him tonight. And now notice, we find that when He begins to call His disciples here, there was one got converted by the name of Simon. He was a fisherman. The Bible said, "He was ignorant and an unlearned man." But isn't it strange, that God would call such a person as that. God looks for hearts that He can work in and work out. And when this fisherman came with his brother Andrew, we find here in the Bible, a very startling thing.

Being it's a little late, I won't take time to read it, just read Saint John the 1st chapter when you go home.

³³ And we find that when Simon came up in the presence of the Lord Jesus, Jesus told him who he was and told him what his father's name was. That's what the Bible said: "Thou art Simon, the son of Jonas." And He was going to give him the name then of Peter, meaning "little stone." Wonder how that man felt when he seen a strange Man tell him such a thing as that?

There was one standing by, by the name of Philip, and he was of Bethsaida, the same city that Simon Peter lived in. And when he saw this happen, he goes around the mountain, and he finds a friend by the name of Nathanael. And Nathanael was a very staunch, orthodox believer in the old Jewish church. And when he found this man, Nathanael, he was under a tree, praying. And now, he waited perhaps, being a gentleman, till he finished praying, and he would say, "Oh, Nathanael."

“Philip.” And I can see those two men clasp each other hands, and shake their hands, and as the old tradition was, hug each other, and pat them on the back.

“Oh, Nathanael, it’s been a long time, since I saw you.”

“Yes, Nathanael—or Philip, I haven’t saw you for some years.” “Here, I come to tell you the best news that you’ve ever heard.” “What would it be, Philip? What’s your face so lit up? Why, you look like a different person.” Any man that’s ever been in the presence of Jesus Christ, it changes him. “You look like a different person.”

³⁴ “Oh, I want to tell you, something’s happened.”

“What is it, don’t keep the news from me any longer, Philip. I’m a man who loves to hear good news.”

He said, “We . . . Come, see Who we have found.”

“Who did you find?”

“Jesus of Nazareth, the Son of Joseph.”

Now, I can see the countenances on his face, expressed, and said, “Now, just a minute, Philip. Could there be any good thing come out of Nazareth?” Or one of those little missions or whatever, you know? “Could there be any good thing come out of a place like that?”

And I think Philip give him the best answer that any man could give him. He said, “Come and see. Just come, see for yourself.” And He was willing to go, upon his friend’s invitation.

And if you’re ever in Palestine, look how far that was around the mountain. And no doubt when Philip going along, said, “Now, I tell what I saw done. Simon come up, the old fisherman over there in Bethsaida, and when He came up, He even spoke to him, and knew who he was. It wouldn’t surprise me but what He’d know who you are.”

“Aw, now, come on now, Philip. I believe maybe the hot sun has just got the best of you. What kind of a cult have you got into anyhow? What’s happened to you?”

“Well, just come on.”

³⁵ And as they went around the mountain, finally they came into the view, where Jesus was having a little prayer line, perhaps, praying for the sick. And when Philip walked up with Nathanael, Jesus turning and looking at him, looked out, and there was all the Jews. The great orthodox church was standing there, just all soured down. And Jesus looked back to Nathanael, and said, “Behold, an Israelite in whom there is no guile.”

Now, all men dressed alike, and they wore beards, and robes, and so forth, so you never know whether he could have been a Greek or

he could have been anything else. But Jesus said, “There is a just man, that’s truthful.”

And it almost took the little Jew from his feet, and he said, “Rabbi (meaning ‘teacher’), when did You know me? And otherwise, You’ve never seen me in Your life. How did You know I was just and honest, and was a very much of a child of Israel? How did You know that I was circumcised, and all these things it takes to make an Israelite a different and a peculiar people. How did You know that?” Listening to Jesus’ Word . . .

Here it is. He said, “Before Philip called you, when you were under the trees, I saw you. Why, thirty miles around the mountain, I saw you.”

³⁶ What did the man say? Now, he represented a Jewish nation of believers. He said, “Rabbi, Thou art the Son of God. You are the King of Israel.”

And Jesus said, “Because I told you that, you believe Me? You’ll see greater than this.”

Now, the Jews was standing by, according to Luke’s statement, and they said, not out loud, but in their heart, “This man is Beelzebub.” When they seen His work. . . You know what Beelzebub is? Is a devil, a fortune-teller, a great power of the devil. Said, “This man is Beelzebub.”

What did Jesus say about it? He said, “If you speak a word against that, against the Son of man, it will be forgiven you. But whosoever speaks a word against the Holy Ghost, when He comes to do the same thing (Just a little later in this lesson we’ll get it.), when He comes to do the same thing, one word against It will never be forgiven in this world, or the world to come.” Because they said—called the Spirit of God an unclean spirit. No wonder we are ready for judgment.

³⁷ Notice, how did that Jew recognize that to be the Son of God? If Jesus manifested Himself before the Jewish race of people, and that is the way He did it, to manifest Himself to the Jew at the closing of their age, if that was Jesus yesterday to the Jew, it’s Jesus today to the Gentile. Remember, He never did anything like that before a Gentile. And He told His disciples, “Don’t you go to the Gentiles, for they had their time now.” But He’s the same; He’s got to do the same.

Now, we know there’s three races of people; that’s Ham, Shem, and Japheth, Japheth’s people, which turn to be Jew, Gentile and Samaritan.

³⁸ Now, in the 4th chapter of Saint John, we find Him going. . . First He was on His road down to Jericho, and He went up around to

another city called Samaria. He sent His disciples away, and there set a Samaritan woman on the well—or by the well. And when Jesus came up and the disciples went away. . . or she came up later rather, Jesus said to her, “Woman bring Me a drink.”

And she begin to talk to Him and said, “There’s a law of segregation here. We Samaritans and you Jews have no—no fellowship with each other; we don’t agree. And why would You ask me to bring a drink to You?”

He said, “But if you knew Who you were speaking to, you would ask Me for a drink. And I’d bring you water that you’d—give you water you don’t come here to draw.” And the conversation went on about the well, how deep it was, and Jacob the father dug it and so forth. What was Jesus doing? Contacting her spirit. And then when He found what her trouble was, He said, “Woman, go get your husband and come here.”

And she said, “I do not have any husband.”

He said, “You said, right; you’ve got five husbands, and the one that you’re now living with, is not your husband. Wherefore thou saidst right.”

What did she say? Now, this is a Samaritan. Closely, don’t miss this. She said, “Sir, I perceive that You are a prophet. We know (we Samaritans), we know when the Messiah cometh, He will tell us all things. He will do these things that You’re doing.” But she couldn’t understand Who He was. She knew that would be the sign of the Messiah.

And He said, “I’m He that speaks to you.”

And she ran into the city and said, “Come, see a Man that told me the things that I done. Isn’t this the Messiah?” If that was Jesus yesterday, it’s Jesus today, the same yesterday, today.

³⁹ Now, we find one time that He was going through a crowd of people, and a little woman touched His garment. For she said within herself. . . She believed that. He was just considered, just about like any person that tries to live right with God, “some crank.” And she said, “If I could just touch His garment, I’ll be made well.” And she touched Him.

Jesus stopped; He said, “Who touched Me?”

And Peter rebuked Him, said, “The whole crowd’s a touching You, Master.”

And He said, “But I perceive that I’ve got weak. Virtue’s gone from me, strength.” And He looked around till He found the woman, and He revealed to her and said, “Thy faith has saved thee.” That was Jesus

yesterday. If He is the same today, he will do the same, he will display himself the same, he will manifest Himself the same—same yesterday, today, and forever.

You say, “Brother Branham, is that Scriptural?” Yes, sir. The Bible said, New Testament, Hebrews, that He is now a High Priest, setting at the right hand of God, a High Priest that can be touched by the feeling of our infirmities. Right now. Well, the way He acted when He was touched then by infirmities, He will have to act the same now, if He is the same. “Sirs, we desire to see Jesus.”

⁴⁰ He works through His branches. No matter how much He works through one, but He works through all His branches. He just can’t work through one branch. No matter what God could do in one place, if there isn’t an audience out there to receive it, and to believe it, it’ll never work. Jesus didn’t even know nothing about that woman. God hadn’t showed Him a vision, yet He said, “He didn’t do nothing till God showed Him a vision.” Do you believe that?

Let’s take just for a minute, and find out a few days later. He passed through the pool of Bethesda, where great multitudes of lame, halt, blind, withered people were laying. Watch Him. Full of virtue, God in Him, walking among the people, around through the lame, halt, blind, and withered. He come down the steps into the pool, where people were there, waiting for an Angel to trouble the waters.

⁴¹ In every age, God’s had some representative on the earth for healing of the body—an Angel. Many people thought they were fanatic; some thought it was just . . . Historians thought it was water, the wind circling around and troubling the water. But the Bible said it was an Angel. And they were waiting to get into the water, to test their faith. While they were waiting there, here come Jesus walking through the—around the lame, blind, halt, withered, and come to a man, that was laying on a pallet.

How many knows what a pallet is? And I was raised on one. It’s a little old quilt laying down at the door, a pallet.

And as He saw this man, He knew that he’d been in this condition for thirty-eight years. He wasn’t lame, halt, blind; he had an infirmity, maybe TB, maybe a prostate trouble; however, it was retarded. It wasn’t going to kill him; he’d had it thirty-eight years. And watch Him passing by all these people, and going to this one, and healing him.

⁴² The man was packing his bed on the Sabbath. He was questioned. Saint John 5, now, still in Saint John, 5th chapter, the 19th verse, if you want to mark it, 5:19. Jesus was questioned. And listen what He said, “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.” Other words, “I do nothing until the Father shows Me first what to do.”

See, it was although no flesh can glory in the presence of God. God was in Christ. And if Christ is in you, then your faith is like the faith that was in Christ. You believe the Father, for you are sons and daughters of God by the adoption by Jesus Christ. Ephesians, 1st chapter, about the 5th verse: predestinated to the adoption of the children of God through Christ.

⁴³ Now notice, that was Jesus yesterday, how He manifested Himself. Now, I'll close here until tomorrow. Look, how did He make Himself known to the Jews? By telling Philip or Nathanael, where he was before Philip found him: under the tree praying, or whatever he was doing. And he . . . Philip, had instructed him, no doubt, that Jesus could do that. Do you believe He can still do that?

Then when He made Himself known to the Samaritans, it was by the same way, talking to a woman till He found her trouble, and told her what her trouble was. And she declared it that, it . . . She knew that the Messiah would do that. And did you notice, when Jesus went into the city, He didn't have any healing service in the city? Why? He knew that there'd be another man come down, a little deacon, right after Pentecost and he had a . . . Philip, he had a real revival down there. Do you remember that? Healing the sick, and casting out devils, 'cause they'd had the Word of God preached to them.

⁴⁴ Now, Christ is the same yesterday, today, and forever; therefore, if He will manifest Himself in the same manner . . . Now, if He did that to manifest Himself to a Jew, and to the Samaritan, and forbid it to be done before the Gentile (For Paul turned to the Gentiles years later.), then I want to ask you something, at the closing of the Gentile dispensation, Christ is obligated, if He is the same, to manifest Himself the same before the Gentile, as He did before the Jew, to make Himself known that He's still alive. He is the same Lord Jesus, alive tonight in our midst, working signs, and wonders, and miracles.

⁴⁵ We have His picture here on paper. Many of you has seen it. Might . . . We don't have time to tell you of it. That's not my picture; I'm your brother. But it's been questioned: “What was that?” To me, it was the same God that led the children of Israel by a Pillar of Fire. We all know that that was the Logos, that, the Angel of the Covenant, which was Christ, that led the children of Israel. Christ declared it to be so. He said He was the I AM, that was in the burning bush, and He was the Rock that was in the wilderness.

That Pillar of Fire was made flesh and dwelled among us. And when He was here, He said, “I come from God, and I go back to God.”

And after His death, burial, and resurrection, when He appeared to Paul on the road to Damascus, He had, again, the same Logos in a Pillar of Fire, manifesting Himself, and remember Paul said, “Who is it, Lord?”

The Light was so bright that It put Paul’s eyes out, yet those standing by couldn’t see It. It was a reality to those who God would reveal it to, but the others who stood by, didn’t know nothing about it. . . [Blank spot on tape—Ed.] . . . and He said, “I’m Jesus.” Did the Bible say that? “I am Jesus: and it’s hard for you to kick against the pricks.” He came in as a Pillar of Fire and delivered Peter out of the fiery furnace.

I’ve heard lots of things about Angels. We’ve read of Joseph Smith, we all know that. But a true Angel of God will bear record with the Word of God, and he will never move from the Word.

⁴⁶ In the Old Testament, if a prophet prophesied or a dreamer told a dream, they had a way of finding out whether that was true or not, when a spiritual revelation came: They took him into the temple, and the Urim and Thummim, which was the breastplate of Aaron, had the twelve stones of the children of Israel. When they began to prophesy, or tell their dream, and if those lights conglomerated together, and made a supernatural. . . God always answers by supernatural. And He manifests Himself through those lights, that it was supernatural. If the Urim and Thummim spoke back, any Bible reader knows, that they accepted it, that it was of God. And if it didn’t manifest itself in the light, then it wasn’t of God.

Now when the Aaronic priesthood closed, the Urim and Thummim went with it, that Urim and Thummim. But God has another Urim and Thummim; that’s His Word. And when a prophet prophesies, or a preacher preaches, or an evangelist preaches, or a dream is said, or whatever it is, if it isn’t according to the Word, it’s wrong. This is God’s Urim and Thummim. And if that Angel, Who has declared Himself, and has proven, if He doesn’t, in the human flesh declare Himself, to be the same nature, with the same Spirit, working the same signs, that He did when He was here on earth, then it’s the wrong angel. But if He declares Himself to be the same, it’s Christ in the church manifesting Himself in these last days. That’s as clear as I know the Word.

⁴⁷ You have to know it was a Spirit. Flesh cannot do those things. What is it? The vine, the branches, the same life that was in the vine comes through His branches. He feeds the branch through His vine. That’s how He declares Himself to be the same yesterday, and forever, for He said, “I’m the Vine.” The Holy Spirit now, Christ in Spirit form in you, energizing you with His Spirit to believe God, and He’s

everything that He does, He manifests Himself just like He did in the Bible times. "The works that I do, shall you also. A little while, and the world will see Me no more (How many knows He said that? That's the unbeliever.), yet ye shall Me (the believer), for I ('I,' personal pronoun), I'll be with you, even in you, to the end of the world." Jesus Christ, the same yesterday, today, and forever. "The works that I do, shall you do also."

Now, the word there in King James says, "Greater works than this will you do." But if you'll run that back to the Greek Lexicon, you'll find out that it doesn't mean, "greater," it means "more." You couldn't do greater. He stopped nature; He—He healed the sick; He raised the dead; He—He done things. Well, there could be no more done. But you could do more of it, because He would be in His church as the branch—as the Vine in His branches, or whole world around, but the same thing.

⁴⁸ Oh, my, when I think of it, and how He promised to do it, tell me where the Jew back there, where it was manifested before him, where he got that at. Knowing that was the sign of the Messiah. . . How did the Samaritan woman know it? The same way that the believer knows it today. It's God's promise, and we look for it. And we're in the end time, and the glory has gone back to the grain again, and the church is making herself ready, to stand on her feet to be carried into glory when Jesus comes. We believe Him to be here.

I don't say that He will. I don't know that He will. I've stood before tens of thousands, just a half a million at one time, and took the Bible in one hand, and the the Koran in the other, and said, "One of them is right, and the other one's wrong." I said, "You just got through saying, 'You're waiting for somebody, when I landed in India.'" That's where it taken place.

⁴⁹ All the bishop of the Methodist church, and many of them met me out there, the Pentecostal brethren, many a—a great churches. They said, "Mr. Branham, we don't want you to come here as a missionary. We had the Bible two thousand years before you was a nation; that's a eastern Book. You western people don't have the slant on it." Not disregarding our education to it, but that's a lot of truth, for it's an oriental Book, wrote in a oriental customs. Right. He said, "We know the Word, but we understand that God has given you yankees, His Spirit to make this Bible live again." Said, "That's what we want to know."

⁵⁰ That night (after being entertained that day by seventeen different religions of India, and every one of them against Christ.) . . . that night, before the Mohammedans, before the rest of them, every mouth was closed, and God in His great mercy, give sight to a man that had been

blind for twenty years. Standing there, even tell him who he was, and where he come from, had to spell his name, couldn't even pronounce it, and so forth. Then I could see with tens of thousands look like of black hands, raising up to receive Christ as personal Saviour.

There in Durban, South Africa, my last meeting there, but something taken place on the platform. We stand as white people; we're were full of superstitions: Doctor So-and-so said it was mental telepathy; somebody else said it was something else, something else, something else, till the poor people don't what to believe. But they're heathen, and when they stood there . . .

⁵¹ How many of you people remember Dr. F. F. Bosworth? Sure you do. Brother Bosworth just went home a few weeks ago. When the old man stood there, and they seen something take place at the platform, and they begin to move. I haven't time tell you about it, but I seen thirty thousand, raw heathens, break their idols on the ground and come to Jesus Christ at one altar call. Oh, how I love to . . . Set not long ago, at a—a little party where . . .

⁵² Dr. Davis ordained me in his Baptist Church, and told me I'd lost my mind, in going out with a bunch of holy-rollers. How I'd love to stand there and say, "Dr. Davis, what you call fanaticism, our Baptist church has spent millions of dollars on missionaries over there, and what did we find them with? A tag around their neck, packing an idol.

Oh, they're Christians, yeah, but "If Amoyah, the unseen God fails, this one won't." That's the weakness of the Christian church. But when the seeds of the power, of the resurrected Christ manifests it, it settled the question, and the idols was broken, thirty thousand heathens . . . More than the Baptist had won in a hundred and fifty years of missionaring. At one time, because it's what Christ said would take place, and we're living in that hour and in that day. And this is our day of visitation, friends, it's later than you think. Let's pray.

⁵³ Lord God, I'm just so thankful to have the opportunity to say to hundreds of believers here tonight, that Your great presence has never left us. You're still the Spirit that moves through our bodies, and performs Your works, and the church is moving on. I pray, God, tonight, that You'll energize every person here with Your Presence; that You will come into our midst Lord Jesus, and do that, just what You did before Your death, burial, and resurrection.

That's how Theophilus and his friend knew that You were risen from the dead. They'd talked to You all day, and yet didn't know You. But when You did something, just like You did it before Your crucifixion, they knew that You were the only One that did it that way. And it had to be You, and they recognized You.

⁵⁴ And there may be a many a soul setting here, tonight, that's served You for years in some church. O Lord, You've talked to them, and You've helped them, now make Yourself real tonight, and manifest Your Presence, just like You did before Your crucifixion, that they might go back to their church with a stern testimony, and shake the hand of the pastor, and say, "Pastor, I'm more determined to work for our Lord. Give me something to do."

Grant it, Lord, and in doing this, Thou knows our objectives, and our motives, whether they be right or not. May there come an old fashion revival in the city, that'll sweep thousands of souls to their knees.

Grant it, Father, before this whole earth becomes a powder from the hands of wicked men, but been ordained of God to do it, because the unbelieving world has come to it's end.

And we pray now, Father, that You will manifest Yourself, according to Your Word. For we ask it in Jesus' Name. Amen.

[Blank spot on tape—Ed.]

⁵⁵ Now, let us pray just a moment. Now, Lord God, this is as far as any human being can go. The next has to be Thee, O Eternal God. Hundreds of hands went up a while ago, for their first time in the meeting. First, we laid the Word, to let them see that it was the Word and God's promise. Now, Father, may You manifest Yourself, tonight, as You did in the days gone by, that the people might be without a excuse at that great day. Help Thou, me, O Lord, and as we yield ourself to the Holy Spirit, we'll be led by the Holy Spirit. We pray that You'll give us this victory, in Jesus Christ's Name. Amen.

⁵⁶ Now, ever who's the engineer on these . . . When visions come, through subconscious conditions . . . How many knows that? Sure you are. How many knows that one vision made the Son of God weak. One vision caused Daniel to be troubled at his head for many days. One caused Elijah to wander forty days in the wilderness. My, what a time. Only God's grace permits it.

Now, would you stand up, sir? Is this the . . . Brother Vayle, if you all, some of you will get down in there in the line, so we . . .

Now, be real reverent. Don't move. Set still. Pray. Now. What? Yes. Thanks. (Said she can't hear very good.) Is that better? Can you hear me?

Now, the reason on the platform . . . It's just the group that's with me here. See? I know what's the matter with each one of those people. See? Oh, you could put people around me, be all right, but it wouldn't be so . . . be hard. See? For as soon as the anointing of the Holy Spirit

comes, that sets every demon to screaming. See? It's no use trying to explain it. How many's seen the picture of it, tonight? Did you get to see it? Raise your hand. They got it here. Washington, DC, by George J. Lacy, the head of the FBI, fingerprint and documents. . .

⁵⁷ Suppose we're strangers to one another, sir? If that's right, would you just raise up your hand, so the people will know. I don't know the man; have never seen him in my life. And here's a perfect example of what I just read tonight, Philip and Nathanael, two men, Nathanael standing before our Lord. This is our first time meeting.

Now, if this man is sick, say he's got cancer, he's got TB, or some disease. If I'd go up and say, "Brother," and say, "THUS SAITH THE LORD, brother. Hallelujah, you're healed, go and believe the Lord." He might not even be standing here: he might be a critic. See? Might be. If it is, watch what happens. But if the Holy Spirit would come and tell him something like He did to—and told Nathanael, then he will know whether that's truth or not, something that's hid somewhere back in his life, he will know whether that's true. He could doubt me on the others. He can't doubt that, because he knows. Let him be the judge. Would that be right, sir? That'd be right.

⁵⁸ Our first time meeting? We're probably born miles apart, maybe years apart. But here we are for the first time. Now, I want to ask you, if the Lord Jesus, both of us men saying that we never met before, if Christ will come, and do the same thing that He did, like He met Nathanael and Philip, like He did in the Bible, how many here will say, "I'll love Him, and believe Him with all my heart?" Would you raise your hand to Him, say, "I'll love Him and believe Him?" Now, be in prayer.

I just would speak to you a moment, like our Master did at the well, because after preaching. . . These little short meetings are hard. See? After a few nights of laying the gospel down to where you see that the people sees it's the gospel, then—then it's not hard then. See? I can just go right in then, Dr. Vayle, can preach, and I walk right behind him, and start praying for the sick. But this way, when both preaching and trying. . . This is two different. . . It's the same Spirit but two different gifts, two different manifestations of the same Spirit.

⁵⁹ Now, if the Lord Jesus will reveal to me what you're here for, you will believe, yeah, if you're sick. I—I—I couldn't heal you. And if you're—if you're needing money, I might let you have five dollars, but I—I. . . If—if it's domestic trouble, I don't know. You know I don't know. That's right. I don't know, but God does. And if He will grant it, then you'll accept it. And the audience said they would accept it.

I just want to ask the audience something else. How many will believe for yourself, if He will reveal it back there? You'll reveal—you'll

believe it for yourself. The Holy Spirit sees. You say, “Why are you stalling, Brother Branham?” For that anointing. That’s right. That’s exactly right.

I don’t know this man, don’t know none of you. Now, you out there, just keep believing, praying, you say, “Lord speak to—to me.” I’m waiting for Him. If He doesn’t come, the only thing I can do is lay hands on you sick people. That’s all.

⁶⁰ Now, if the audience can still hear my voice, I see the man suffering with an extreme nervous condition. He’s extremely nervous. That’s one of the things he wants prayed for, but there’s something else, and that is the use of his hand, his left hand. It’s been hurt, and that was caused by a power saw, that he buzzed his hand, and cut his—the nerves loose in his hand. That’s THUS SAITH THE LORD. If that’s right, raise up your hand. Go and believe now, and it’ll all be over for you. God bless you. Now have faith; just believe.

⁶¹ Young lady, I suppose this is our first time meeting? What I was just preaching about a while ago, do you believe that to be the truth? You believe it. I’m totally strange to you, but if Jesus Christ will reveal just like . . . This is a case again, a man and a woman. Like Jesus in Saint John—Saint John the 4th chapter, the woman at the well, a man and a woman.

Here we are, the first time we’ve ever met. That was the first that He and the woman ever met, but He knew where her trouble was. If God will reveal to me where your trouble is, or what—something about you that you know I don’t know, will you believe?

You too are awfully nervous, and you’ve got pains all in your body. And that pains was caused down at the female glands, because you had a operation, here some time ago, and it’s never done right since. You got pains down in that part of your body. You never came from this city; you’re from another city, looks like that city would be like Scotland, Indiana. That is right. Do you believe now? Then you can go home and be well. Jesus Christ make you well. You . . . ? . . . God bless you. Hear, O Father God.

⁶² How do you do? What do you think setting there, lady, at the end of the seat? Do you believe this to be of God? You were trying hard to press in. You were praying for me to call you. And it isn’t for you; it’s for that child there. That’s right. If God will reveal to me what the trouble is, will you accept it as being from God? You will? If you will, raise up your hand. Convulsions. You believe? That’s right. Raise your hand if that’s true. Put your hand over on her. O Lord God, Creator of heavens and earth, she touched Your garment, just same, she’s got her hand on that baby. In the Name of Jesus Christ, I condemn the devil,

as causing this harm to the baby. In Jesus' Name, may it leave. Amen. Don't you doubt. What did you touch? You never touched me did you; you touched somebody Who knows you, the High Priest that can be touched with the feelings of your infirmities. Have faith in God.

63 How do you do, lady. If the Lord God were to reveal to me what your trouble is, will you believe me to be His servant? All tore up about something; I see you walking, holding your hands like this. You're going through a room, where some curtains swept by, was praying before you come, that you'd get into this prayer line tonight, because you're suffering tremendously. You got tumors; the tumors are over your body. They're in your lungs, and in your kidneys, and pressing in such a way, till it's pressing fluid against your heart causing you to have heart trouble. That's THUS SAITH THE LORD. Do you believe He will make you well? Then go, and if you have a need . . . ? . . . God . . . ? . . .

Are you believing? You out there in the audience now, have faith; don't doubt.

64 How do you do, sir? Do you believe God has . . . If the Lord God will reveal to you, sir, what you're here for, would you believe with all your heart? I have no way of—of knowing you, or knowing anything about you, but God Almighty does. Do you believe you can eat your supper after this? You got stomach trouble. Do you believe the rupture on that boy will be healed? You're not from this city though. You're from another place. It's in Indiana; it's called . . . ? . . . You're a minister of the gospel. Reverend Mr. Hubbard; that's your name. Never saw you in my life. This is the first time. Go home and eat your supper now . . . ? . . . God Bless you.

Have faith in God. Don't doubt. If thou canst believe, all things are possible. Do you believe it with all your heart?

65 Do you believe God will heal you? Jesus said, "If thou canst believe."

I'm just a bit disturbed. Just a moment. The man has got some connection in the room here. It's a woman there; that's you praying; it's your husband. That's right. Do you believe God sees that diabetes, make you well? Do you believe He's the same God that knowed Peter? Well, Mr. and Mrs. Courtney, you can go home now and be well. Both of you step out of the line . . . ? . . .

Do you believe the Lord? Listen, friends . . . ? . . . that's Him . . . ? . . . Open up your heart now. Just let your heart go. It's the Word. What happened? Touched with the feeling of our infirmities.

66 What if I told you of your back trouble left you, setting there, would you believe it? Well then, go on your road and rejoice and be whole. Kind of like heart trouble; it's nervousness. Do you believe God healed

you? Go on your road, and rejoice, and say, "Thank you, Lord." with all your . . . ? . . .

Believe God healed your stomach trouble, and make you well? Go, eat your supper. Be made well, for the glory of God.

No, I'm not reading minds. Now, you remember, your—your thoughts is known.

Sir, setting right here looking at me, right there beside that black-headed woman, you got a prayer card? You haven't? Do you believe that God will make you well, if I tell you what your trouble is? You're really believing it, aren't you? That's right. That happens to be your wife setting next to you. Yes. She has trouble with her throat. You've got a hernia. If that's right, raise up your hand. All right. Then go and receive your healing, and believe with all your heart.

I challenge your faith to believe. Here, here . . .

⁶⁷ Bring this person here. Put your hand on mine, sister. I've never seen you in my life. If God will tell me, looking this a way, so get that telepathy from your mind, if God will tell me what your trouble is, will you believe Him? You will? You got a lady's trouble, female trouble. That's right. Raise up your hand if that's true. You had it. You don't have it now. Go on your road rejoicing.

Do you believe that heart trouble has left you. Then go on your road and rejoice.

Look, sister, you setting there trying to tell him to believe with all of his heart, setting there crying, praying, trying to press in, you touched Him. All right. Do you believe me to be His prophet, will you do that? All right. Your bowel trouble leaves you then. You can go home and be well. That was your trouble.

⁶⁸ Just a moment. What do you think about the same thing, believe God healed that bowel trouble too, make you well? You believe with all your heart. Yeah. Stand up. It's over now, go on rejoicing. Go rejoicing. That little lady here was awful nice about that, sister, to tell Him, His microphone. That's spinal the trouble that you been having, you believe it's gone? If you do. . . All right, stand up on your feet. Believe Him with all your heart, be well. If thou canst believe.

What do you thing about that heart trouble? Do believe it'll leave you? Go on your road, rejoicing, say, "Thank you, Lord." All right, sir, here, come here just a minute. Like to go eat? Go get you a hamburger. God bless you.

Sir, you're nervous; you got deep thinking. You cross bridges before you get to it; it's caused you to have a peptic user in you stomach;

your food sours and comes back. It's gone now. Go on, believing with all your heart.

⁶⁹ Arthritis is a easy thing for God to heal, do you believe that, sir. Then just go on your road, rejoicing, say, "Thank you, Lord Jesus," and be made well.

You believe God will heal your heart trouble? Believe it with all your heart? Get up and go on your road rejoicing, say, "Thank you, Lord."

⁷⁰ I challenge your faith in Jesus' Name, to look this way and believe. How many believes with all your heart? Say, "I do believe." What else can He do? There's no need of calling any more cards right now. It could go on till I would drop, but that's God's promise. Do you believe it to be His promise? Do you believe He's in His presence? Then bow your heads just a minute.

You know it has to come from some power. Well, do you believe like the Jew did in His day, the orthodox unbeliever, that it's Beelzebub. That's whose reward, you'll get. If you believe it was God, you get His reward. Now, you believe while we pray.

⁷¹ Eternal God, we thank Thee for the Spirit of the Lord Jesus. Oh, I pray Thee, God, to be merciful just now, and to rebuke every sickness in here. How could we doubt any longer; Your Presence is here; You've manifested Yourself. You're here in Your Word; You're making Your Word to live. Every promise is true. Therefore, Lord, just, only things that could keep people from being healed is doubting. May every doubt be moved just now, and may the Holy Ghost sweep into every heart, and now, pour His presence in there and let them know that You're the Healer. And make them all well, in Jesus Christ's Name, I ask it. Amen.

⁷² Do you believe you're healed? Do you accept your healing? Could He do anything else? There's nothing else He could do. If you believe you're healed, no matter what's wrong with you, stand to your feet and accept Him as your Healer. Stand up, you that want to believe Him. Raise your hands up to Him. Thank Him. Say, "Praise His Name." Give Him praise and glory. The Great Physician now is here, the sympathizing Jesus. He speaks the drooping hearts to cheer; no other Name but Jesus. Just raise your hands and give Him praise. . . ? . . . say, "I thank you, Lord, for healing me." And it will all be over and done.



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