

JESUS CHRIST THE SAME

YESTERDAY, TODAY, AND FOREVER

 Bless you. Thank you, sir. Very nice to be here tonight. I have waited for this time with a great anticipation. We come to your fair city about six months ago, right after Christmas, and we been sojourning here with you. And one day while out with Brother Tony Stromei, I . . . We fell on the idea that it would be nice to get better acquainted before we had to leave. And we thought it would be nice to have a little campaign down here, to get the . . . we all get together and have some fellowship around the Word of God. And I . . .

² Many of these brethren I have met, and I visit some of their churches and found such a wonderful welcome. And I think it's a grand thing that we can all meet together for these few nights now, to fellowship around the Word of God. We are trusting that it'll be a great success to the glory of God, and the upbuilding of the cause that Jesus died for, that is, that He might have a church without spot or wrinkle when He returns. Now, we don't represent any certain organization. We just come as the interdenominational, to gather together with every Christian, that we might have this fellowship together.

³ And we are going to pray for the sick people. And many times, when you mention praying for the sick, then they say, "a Divine healer." No. I—I don't believe there is but One, and that's Christ. We . . . Sometimes they pin that on you, as Divine healer, but because you pray for the sick. But I do not believe that praying for the sick would make you any more of a Divine healer than it would make you a Divine Saviour to pray for the lost. So we know that we would not be a Divine Saviour or a Divine healer.

⁴ We believe that all these great benefits that we enjoy today in this Christian economy we have, was all purchased at Calvary by the Son of God, Jesus Christ. We believe that "He was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we were healed." It's all a past tense. It's something God has done for us at Calvary. And, as Christians, we have the right to enjoy these blessings that He has purchased for us.

⁵ So, therefore, no man could save another. If it would have been so, Jesus would not had to die. But when Jesus died at Calvary, He settled

the sin question forever. And every man, every creature on earth, when He died, was saved at that very minute. Every . . . The price was paid, completely. It was so met that God identified that it was true.

6 Now, the only thing we have to do, to receive this, is to accept it, to believe it and accept it. But no matter how much that He died for our salvation, we—we must, ourself, accept it as our own personal experience, our—our own desire. We must want to be saved, and believe that upon the basis of His shed Blood that we are saved after we have met the requirements of the Bible.

7 I believe in the Bible being the full revelation of Jesus Christ. Now, I do believe that God can do things that's not written in the Bible, because He's God. But as long as we can find it in the Bible, as a promise, then we know it's true, because the—the Word is true, always. And so we believe Him to keep His promise.

8 I believe that He is almighty. I believe He's infinite. Being infinite, He knowed all things. He knows all things. A million years before there was a world, He knew we'd set right here tonight. If it isn't, He isn't infinite. And if He—and if He isn't infinite, then He isn't God.

9 So we believe that the Word, this Bible, is the Word of God, and, therefore, that—that you can hang your soul upon any phase of It. That's the only way you can have faith, is to believe you got. . . Faith has to have an anchoring place somewhere, and it must anchor on a place. And nothing could be more solid than the Word of God, because the Word is God. That's what the Bible teaches. Therefore, when God says anything in Here, a believer can punctuate It with an "amen," anything that He says.

10 Now, because Him being infinite, omnipotent, omnipresent, He cannot be one without the other. And to be God, He has to be all of it.

11 Now, therefore, as being finite like we are, this year we can work on something and we think we got it perfect. Next year, or maybe tomorrow, we have to change our mind. It's different. We found something better, because, we, we're finite.

12 But He is infinite. So when He says a Word, it's forever that way. It can never be improved. It can never be taken back. If God was called on the scene, in any case, and the way God acted on that scene, the first time, He must forever act the same way when He's called on the scene again.

13 Because, if He'd act different than He did the first time, then there is something wrong. See? He. . . It could not be perfect. See? Therefore He acted wrong when He acted the first time, if He acts second time different than He did the first.

14 Therefore, when God made a remedy for man to be saved, in the garden of Eden. He . . . They tried to improve His remedy, through six thousand years, and can never touch it. He made, upon the basis of the shed Blood of an innocent victim, and He's never changed it. We've tried to educate people to Christ. We've tried to denominate them to Christ. We've tried all kinds of systems, but they've all failed. There's only one place that man can meet on a common ground, and of worship, and that is under the shed Blood of Jesus Christ. It's been that way from the beginning, 'cause He cannot change it. It's always the Blood, the Blood.

15 And today when we think that we're different from the other fellow, and so forth, it just does not work. We must still accept that basis of the shed Blood. And therefore, when God was called on the scene, to heal a man, He healed a man upon the basis of his faith. And when He's called on the scene again, He will heal the next man the same way, or He acted wrong. If God ever did heal a man because he believed, and then the next man calls with the same kind of faith, God is obligated to do the same thing to the next man. If not, He's respecter of persons, and acted wrong in the first place. So, you see, back to the Word. I—I believe it with all my heart.

16 Now we are expecting God to do great things for us. And we want, when we leave, to see a blessing left in this city. And I know you'll be a blessing to me, for wherever two or three are gathered in His Name, He promised to be there. Now, if that isn't so, then we're all lost and the Bible is wrong. That makes Jesus Christ here now. If that isn't so, then what are we preaching, what are we believing? See? He is here. "Wherever two or three are assembled in My Name, I'm in the midst of them." Now, we must act then, and believe, and—and believe that He is here, and act like He's here. And remember, He watches us after we leave here, also.

17 And we're trusting that every unsaved person will be saved during this campaign. We're trusting that there will not be an empty seat, in every one of these churches here that's represented, from this time on. And I trust that there will be an old-fashion, God-sent revival break out, through Tucson here, that'll just send thousands of souls into the Kingdom of God. I believe that's the will of God. That's His desire tonight.

18 And there's no one person can do it by themselves. It takes us all, together, to pull together, to pray together, to stand together in unity, in the Spirit. And pray for this. Brethren has been telling me

that the churches has had prayer meetings, prior this meeting. And I so thankful for that. It'll. . . When you gather together to pray like that, it changes the whole atmosphere, when we pray.

¹⁹ Now, we will not try to keep you long, in the each evening, because I know you must get out and go to your work. So we'll try, each night, to let you out early, so that you can return the next night. And this is just a little visit, as we've come together. And we are just got the four nights, I believe. It's, I think, that's right, Wednesday, Thursday, Friday. Yeah. All right, four nights. And then we end here in this same auditorium for a Business Men's breakfast, Saturday morning, which, the public is invited.

²⁰ Now, I'm a not a stranger. I don't feel like a stranger among you. I'm—I'm your brother. And so I hope that you feel the same way about me. And now, before we approach the Word, let's approach the Author of the Word while we bow our heads just a moment for prayer.

²¹ Almighty God, the Father of our Lord Jesus Christ, Who raised Him up from the dead and has kept Him alive all these years. . . And He's alive forevermore reigning in our hearts tonight, taking control, to lead us and guide us. May we all be surrendered to His Divine will, that He might lead us in the way that He would have us go.

²² We want to thank You, Father, for this marvelous opportunity to present Jesus Christ in the way of the great mighty Healer, the great Saviour of man, the Satisfier to every longing heart, Health to the sick, Salvation to the lost, coming King to the saints. O God, inspire us all, tonight.

²³ I thank You for these men, these shepherds of the flocks of this city, these minister brethren who has their little outposts all along the city, where they're feeling constantly for the Spirit of God to come in on the—the waves of the—of the Holy Spirit, move into their midst and tell them what they must do, how they must lead the sheep. And tonight, it seemingly, Lord, as the Message swept down through those waves, that all agreed that we must come together in this service. Now come, Lord Jesus.

²⁴ We thank You for the Ramada Inn and for its open arms to receive the Gospel, let us come here to worship in this air-conditioned building. Father, God, we pray that there will not be a lost person go out of this building without being saved. Grant it, Lord. May the. . . If the staff of this building, in this great Ramada, is not saved, we pray, God, that You'll save them.

²⁵ Heal the sickness around here. May it come to pass that people will walk in this auditorium and weep, under the power of the Holy

Spirit. Grant it, Lord. We long for these things. And we believe it's Your Divine will to reveal it to us now, and to show us Your Presence, that You're here and ever alive, and with us forevermore.

²⁶ Bless us as we put forth our feeble effort. May the Holy Spirit come in. And may we not think our own thoughts, but may we have our minds open to the great unction of His Presence, that we might know His mind, to fulfill which was written in the Scripture, "Let the mind that was in Christ be in you."

²⁷ Bless us, our Father. And when we leave the service tonight, may we say as we go to our homes, "Did not our hearts burn within us as He talked to us along the way?" as it did one day long ago, of the first witness of the resurrection, as Cleopas and his friend was returning back from the city. We ask it in Jesus' Name. Amen.

²⁸ Many people kind of take Scriptures that the evangelist would—would read from. And I wish, tonight, just to take a few verses of Scripture and try to explain them, in my humble way, that you might see Jesus Christ. I want you to turn with me now to the book of Saint John, the 12th chapter and the 20th verse, if you'd like to follow me as we read. Saint John 20 or . . . Saint John 12:20 and 21.

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

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

²⁹ And then in the book of Hebrews, the 13th chapter and the 8th verse.

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

³⁰ I wish to make this as a text: *Jesus Christ The Same Yesterday, Today, And Forever.*

³¹ I was attending a church Sunday night, here in the city, one of your fine churches. And here I've tried to visit as many as I could, since we've been in the city, and found great fellowship and welcome with the Assemblies of God, the Baptists, and the Anderson Church of God, and many more that I visit. And on this church, at the back of the—of the pulpit, had the Scripture, like a Bible, written, "Jesus Christ the same yesterday, today, and forever." That's kind of been a theme with me in the campaigns, that I would use that, because I believe the entire Book is the revelation of Jesus Christ, and He is the same yesterday, today, and forever. And then for . . .

³² Like to build for my context, "Sirs, we would see Jesus." And I—I believe, tonight, that every man and woman in here would freely feel that these Greeks expressed the feelings of us all. For, they had

heard about Jesus, and now they wanted to see Him. I—I believe that—that there’s no man that can hear the wonderful story of Jesus Christ but what he longs in his heart to get to see Him. That’s the—the . . . That’s the—the believer’s desire, is to see Him. And I don’t care whether He’s short, tall, or what He is. I love Him. I want to see Him. And the One Who saved me and has done for me what He’s done, I—I long to see Him.

³³ Now, there’s no doubt that these Greeks were proselytes to the Jewish religion, because we see it was the feast of the Passover, where the paschal lamb was killed, and these Greeks being in among them. Now, the Greeks were of a very high-talented people. They were leading the world in art. And they’re highly educated in science. And they were great people. And they were scholars; they read many books. And—and something, they must have got a hold of—of something; that in the human heart, longing to find something that quenches that great thirst that comes in a human heart.

³⁴ Did you ever think why a man would do wrong? It’s because he’s trying to satisfy a thirst that God put in his heart, to thirst after Him. And then he tries to satisfy it with the things of the world. It’ll never be satisfied until it’s quenched by God Himself, till He can come in and satisfy that great longing and thirst in the human heart. There’s just so much of a man that won’t fill up. Nothing else can take its place until God takes His right position in the human heart.

³⁵ And these Greeks had heard, and no doubt had been reading the Old Testament, and they had heard about the coming Messiah and what He should be when He arrived. And they had longed to see what God would be when He would be manifested in the flesh, what a Man would look like that would be filled to the capacity until the fullness of the Godhead would be in Him. “What would He be?” And they’d heard about Jesus, that claimed to be this Person, the Messiah.

³⁶ That, the Jews for thousands of years had looked for this coming One, where God Himself would be made human in the form of His Son, in order to bleed and die. For there was no man could die for the other, because we were all guilty, together. One man could not save the other.

³⁷ And there had to be a Man Who was worthy. In the old laws, that the ministers know, as a kinsman redeemer. It had . . . He, God, had to become Kinfolks to us. And He crossed His—His tent. And came down, from being God, the great Jehovah; and was made flesh, in the form of His Son, that God might be manifested. And be worthy, and Kinfolks to us, that He might die to take away our sins, to save His Own creation.

38 Oh, the story is so great! There's no way to approach it, to know the real, how you could express it. There's not. . . It isn't on the human tongue, that could express what love that is, that God would come down, the Creator, to save His Own creation.

39 Now, we find these Greeks thirsting. They had heard. "Faith cometh by hearing, and hearing of the Word." The Bible said so. Hebrews said, "Faith cometh by hearing, and hearing of the Word of God." Now, they had heard that there was to be a Messiah, so then they come to see. They, they come to see this Person that was to be that Messiah; Who was believed, among the people, was that Messiah.

40 Now, that's the same position that we set tonight. We have heard about God. We been taught about God. Through the years, we've had churches, great churches, great men, great evangelists. But I believe we're living in the shadow of the Coming of the Lord Jesus. When, this Church has come from justification under Luther, sanctification under Wesley, into the baptism of the Holy Spirit, and coming to the perfect Church without spot or wrinkle. That, through that Church, that God might redeem back all the Blood-washed saints, and take them Home, down through the age. And we're the. . . We're becoming more Christ-like, and more in the minority, all the time.

41 Now, we find that these men hungering, they come to see what this Man looked like. And they asked the question, "Sirs, we would see Jesus." Now, they had heard about Him, heard others speak of Him, read of Him in the Bible, but they wanted to see Him.

42 Now to my text, the Bible said, "He's the same yesterday, today, and forever." Then, if these men was desirous to see Him, and God made a way that their anticipation could be satisfied; He made a way that they could see Him, by one of His servants. Now, if—if He's the same yesterday, today, and forever, and we have the same sincere desire to see Him, isn't He obligated to show Himself among us? [Congregation says, "Amen."—Ed.] Now, that's a great big statement. But if the Bible isn't right, then where are we at? See? But the Bible said He's the same. And if He. . . He can't be just the same in *some* manner. He's got to be the same in every manner that He ever was. He says, "He's the same yesterday, today, and forever."

43 And these Greeks wanted to see Him, because faith had come by hearing. And they come and was satisfied. Went away, knowing that that was the Messiah.

Now, if we are desirous tonight to see this One Who. . .

44 We go to church, whether we feel like it or not; and where we, our church, we pay our tithings. Is—is it to a myth? Is it to just a—a

building that we're paying to? Is this man, who is our pastor, just an impersonator of something there's nothing to? Is the Christian religion like Greek mythology or Roman mythology, or something, it's just a myth? Or, is it a reality?

45 Now, to me, this Bible is either right or It's wrong. Every Word is true or there's none of It true. See? And now, if He made this promise, then it's not you and I obligated to this promise. It's not you and I obligated to prove this promise. He's the One is under obligation, because He was the One Who said it. Right. We're only quoting what He said, that, "He is the same yesterday, today, and forever." And here is . . .

46 How many here would like to see Him? Just—just for say so, raise your hand. Say, "I—I like . . ." [Congregation says, "Amen."—Ed.] Now, there was two there, only two that wanted to see Him, and here is two or three hundred wants to see Him. Well, then, why can't we see Him if He's the same yesterday, today, and forever? Now, that's the way we want to look at it. It's either the Truth or it isn't the Truth. And that's why I expressed it the first time. This Bible is either the Truth or it isn't the Truth. Therefore, when the Bible says anything, you can just hold on to it, for God is obligated to this Word, for He was the One made the promise. God said so, all right, it's so.

47 Now, it will depend on what you're looking for. You usually get what you look for. I want you to remember that. Now, if you want to see God, God could be seen. If you want to hear God, God can be heard. Just as He was yesterday, so is He today. He doesn't change.

Now, reminds me of a little story, yet it's true.

48 I live in Indiana, my native home. I'm a Kentuckian, by birth. And we live by the Ohio River. Enough water goes through there, a day, to make lettuce grow all over Arizona. Millions of gallons of water pass down that dam, and it looks like that some way we could bypass it. We got more than we need there. It's almost a swamp. And—and you need the water here. But it will be, someday, in that great Millennium that is to come, when sin is taken from the earth, and them things will be right.

49 There was an old fisherman lived down on that river. He was a deacon in my church. His name was Wisheart, a very fine old man. And there was a certain Sunday school in our city, a fine church, a great fine internationally known denomination, a fellowship, fine pastor, and fine people. And there was a certain family in our city, that went to this church. And there was a little boy in this family

who got real enthused one day, after hearing so many flannel-graph readings and so forth, till he said to his mother, he said, "Mama, if God is a great God, as you say He is, could anyone see Him?"

⁵⁰ She said, "Son, you should ask your Sunday school teacher. Mother is not able to tell you that."

⁵¹ So he went to the Sunday school teacher and he said, "Teacher, I would like to ask you something. You tell me about Great God," said, "that's so great. He opens the Red Sea for the Israelites. And He makes the sun to shine, and He whirls the earth perfectly in time, in its orbit, and so forth." Said, "Could anyone see Him?"

⁵² She said, "That's too deep for me. You'll have to ask the pastor."

⁵³ So he got to the pastor and he said, "Pastor, could anyone see God?" Said, "He's so great. I hear you speak from Him, from the pulpit, telling how great He is." Said, "Could anyone see Him?"

⁵⁴ Said, "No, son. No one could see Him," said, "because you just can't see God. That's all. We just have to believe It."

⁵⁵ Well, the little fellow, it didn't suffice it. So he, one day, he was with the old brother, fisherman, on the river. And they had went up to what's called the Six-mile Island. It's six miles, an island, from Louisville, Kentucky, to this island. They had been fishing up there, and they had caught a good catch of fish. And on the road down, there come up a storm. And there we have many storms, that—that wet country, lightning and thunder, and great gushes of rain. And—and so after the . . . They had to go to the shore and get behind trees.

⁵⁶ And after the storm was over, they went back in their boat and started down. It was in the evening time, or the afternoon, rather, and the sun setting back over here in Tucson somewhere. It was reflecting its light in the sky, and there was a rainbow came out across the eastern horizon. And the old fisherman was paddling his boat with his oars. As, everything fresh, the rain had washed the dust off, and it's a lovely time. And only a man who is used to the oars can appreciate that rhythm of the tipping of the oars, as the boat glides its way through the water. His white beard hanging down, and he kept watching that rainbow.

⁵⁷ And the little boy, enthused, looked around to see what the old gentleman was looking at. And he noticed the old fisherman, the crystal tears dropping off of his white beard. And the little boy, setting in the bow of the boat, become so enthused till he rushed towards the stern of the boat and said to the old fisherman, "Sir, I'm going to ask you a question that my mother, nor my Sunday school teacher, nor my pastor could—could satisfy my longing to know something."

He said, "What is it, son?"

He said, "Can anyone see God?"

58 And the old fisherman, so overcome by his . . . the little fellow's question, pulled the oars into the boat, and threw his arms around the little boy. And the tears run down his cheeks. He said, "God bless your little heart, honey. All I've seen, for the past fifty years, has been God." Yeah. See?

59 You can get so much God, on the inside, that you can see Him anywhere you look. See? But until that desire to see Him, you won't see Him. You can see Him in the sunset. You can hear Him in the call of the bird. You can watch Him everywhere. He's on every hand. But the old man had so much God, inside of him, he—he could see God everywhere. And I think that's kind of the way we ought to look for God, and we can see God anywhere we look.

60 Now, but, we're back to, "Jesus Christ the same yesterday, today, and forever." Now, how would—how would we know?

If I said, "The Methodist people, do you believe that?"

They would say, "Amen."

And I'd say, "Baptist, do you believe it?"

"Amen."

61 "Pentecostals, church of God, and so forth, do you believe it?"

62 "Amen. We believe it." And I'm glad you do. I believe it, too.

63 But, now, what if we went around the city, to find Jesus Christ, what type of a Person would we look for? Now, He promised to be with us tonight. Now, if that isn't so, then the Word isn't so.

64 You say, "Well, That isn't just inspired." Then, to me, the rest of It isn't inspired. I don't know which is or which isn't inspired, if It all isn't the Truth. See? I can't pick it out.

65 It's just all the Word of God. And now—now, He promised that He would be right here tonight, "Wherever two or three are assembled together." Do you believe that? [Congregation says, "Amen."—Ed.] Thank you.

66 Now, then, if He is, what type of a Person would we look for, if we went to look for Him? Would we—would we try to find a man that was wearing a robe and had long hair and beard? Would that, could that, be Jesus? Just anybody could wear a—a robe and have long hair and beard. Any impostor could do that. There's a many man wearing a robe tonight, knows no more about God than a Hottentot would know about an Egyptian knight. That's right. But it—it isn't that we'd look for.

We look, want some dignitary, because He wasn't.

67 What would we look for, for nail scars and prints of thorns? Any impersonator could dress himself up like that. It still wouldn't be Him.

68 And how do we know that He had a—a robe on, and how He dressed? We only know it . . .

69 Would He look like the pictures that we see, the—the painters paint? No. That's the psychological painting that some man had, his conception of what Christ would look like. And if we had to go by that, which one would be right? There's Hofmann, Sallman, and how many more, all different descriptions of Him, so you'd be a bit confused what He would look like. Would He look like Hofmann's painting of Him, or Sallman, or some of the rest of them? We don't know. If Hofmann is right, then Sallman is wrong. See? Sallman is right, then Hofmann is wrong, and, see, you wouldn't know what to look for.

70 But how would we identify Him? Well, we would identify Him the same way that He identified Himself in the beginning, right, by His works, by what He done. "If I do not the works of My Father," He said, "then don't believe Me. But if I do the works, though you don't believe, believe the works, for they are they that testify of Me. They tell what I am." We'd have to find out then, that, what made Him manifested. What identified Jesus Christ in yesterday, would be the same thing that would have to identify Him today.

71 Now, we Methodists would think our church identifies Him. We would think that. Our . . . We Baptists would think our church identified Him. And we Pentecosts . . . See? I'm all of them. See? That, we would. We think that ours identified Him.

72 Reminds me, I was in Little Rock, Arkansas. There might be some of my fine Arkansas friends here. They . . . One night, at the Robinson Memorial Auditorium, there was a—a beggar set on the street, that had crutches, and he sold pencils. And he had got healed. And the next day he was walking around, with these crutches on his shoulder, testifying. And he was up in the third balcony, and he was just taking the whole floor up there. And we couldn't hardly preach because of the noise. And he was shouting and carrying on, been all up-and-down the streets, in every business place, testifying, setting on the corner. And he was called out, in the audience, and the Lord Jesus made him well.

73 And so he said, "I want to ask you a question, Brother Branham."

I said, "What is it, sir?"

74 He said, “You know . . .” He was a Nazarene. He said, “I heard you preaching, and I thought you was a Nazarene.” And said, “I seen so many Pentecostals around, then somebody told me you was a Pentecostal.” And said, “Then I heard somebody, said that you belonged to Missionary Baptist Church.” Said, “What about this?”

I said, “It’s all true. I’m a Pentecostal Nazarene Baptist.”

75 So, that, that’s—that’s it. See? We are born of the Spirit of God. Then, we are brothers and sisters in Christ, and these brands don’t mean nothing.

76 I used to herd cattle, and up here, and where I worked on a ranch, and—and up in Colorado. And the Hereford Association grazes the valley there in the Troublesome River. And we got a drift fence, and where the herders put their cattle up. The ranger stands there, counting those cattle as they go through. I’ve stood there, many time, with my leg over the horn of a saddle, watching the rangers. Now, there’s all kinds of brands goes through there. Every brand on the valley goes through. The ranger wasn’t noticing the brands, but he was watching for the blood tag. Now, that blood tag meant that that had to be a thoroughbred Hereford or it could not graze on that from that valley. It could not go in without a blood tag.

77 I thought, one day, setting there. I got to shouting. I said, “You know, that’s the way it’s going to be at the Judgment. He ain’t going to notice what brand they got, but whether we got the Blood tag. That’s the thing.” When—when He sees the Blood, we can go in. That’s all. See? And our brands will be long forgotten, at that time. That’s right. And I’m so glad of that. It’s true. Now, what . . .

78 Now, if we can see how He identified Himself yesterday, then we’ll know what He would be today, because He would identify Himself the same today that He was yesterday. Is that true? [Congregation says, “Amen.”—Ed.] Then He would do the works of God. Now, He wouldn’t be dressed . . .

79 He wouldn’t have a certain education. We have no record of Him going to school. And He wouldn’t be a certain eloquent speaker, because we find that His language was so—so poor, until, “The common people heard Him gladly.” See? So He would be just a Man.

80 But what would identify Him would be the identification that the Scripture says that He would be. And that’s how we would have to identify Him. And that’s the way He was identified then, because He wasn’t any spectacular Man in a certain array of dress. He had no organization that He boasted of. He had no—no credentials from any certain fellowship, that He could say, “I

belong to the biggest.” Or . . . See? He only had the works of God, that was proven and spoke of, that would identify Him. And that was His credentials. That was His.

⁸¹ “Who can condemn Me of sin?” And sin is unbelief. See? “Which one of you can condemn Me? If I haven’t done just exactly what I was supposed to do, then you tell Me where I failed,” in other words. See? Now, that’s the way it would be today identified.

⁸² Now let’s find out, then, how He was identified in that day. Was it by a certain fellowship? Was it by a certain form of education? Was it by a certain scientific mark that He had? Or was it by a Scriptural evidence, that He proved Himself, that He was the Son of God? “Search ye the Scriptures,” He said, “for They are They that testify of Me.”

⁸³ The Scriptures is what testifies of Him. So that’s what identified Him, was the Scripture. You believe that? [Congregation says, “Amen.”—Ed.] That’s what will have to identify Him today, then, then we’d know whether we were right or not, whether it was Him. He was the same, He would do the same. Now, let’s take now . . .

⁸⁴ We read from Saint John, and let’s just take it quietly for the next ten or fifteen minutes, and then see if He will appear and prove He’s God, see, see if He is still alive. We believe that He’s not dead. That’s one thing. . .

⁸⁵ I’m a missionary. I’ve preached pretty near in every nation under the heavens, seven times around. And I have seen all kinds of religions, stood before witch doctors and every cult, I guess, there is, as far as I know. And yet, every one of them, Buddha, Mohammed, Sikhs, Jains, whatever it might be, they all have a founder, and every founder is dead. They can mark his grave, and there he lays. There’s his bones.

⁸⁶ But, Christianity, there is an empty tomb. He lives. And the good thing about it, we—we . . . He proves that He’s alive. He, He is here now. See? Now, that’s the thing that a Christian can rest upon, that we know that all the rest of the tombs are full. But this one, there’s an empty tomb. “He is not here, but He is risen. And we’re going to tell the brethren this good news.” And He is here, same yesterday, today, and forever.

⁸⁷ Now we’ll start off with Saint John, being that we read in Saint John. And every book in the Bible will declare the same Message. It has to. If it isn’t, it isn’t Scriptural.

⁸⁸ Now we find out, that, when He was born. Here in the 1st chapter of Saint John, we’ll start at the 1st chapter. When He was born, we know His birth; and how the Angel Gabriel announced

it; and Mary His mother; and how He was conceived by the Holy Spirit. And how, at the age of thirty years old, He was baptized by His cousin, John; or second cousin, John the Baptist. And immediately He was taken into the wilderness for temptation, for forty days, then returned back in the power of the Spirit. In the power of the Holy Spirit, He returned to His ministry.

⁸⁹ And remember, He forbid the disciples to preach anymore, or do anything, until they went in the power of the Spirit. See? “Wait ye in the city of Jerusalem until you’re endued with power from on High.” See? “You’re not to go out until it’s not you, but God, the people can see the reflection of Jesus Christ in you. Then the people will believe, then, because it won’t be you, it’ll be Him. “And all that He foreknew, He will call.” They’ll see it. “My sheep know My Voice.” Now, we notice that, then, immediately when He entered into His ministry.

I’m going to call a few characters.

⁹⁰ I want you to remember one thing. There’s only three races of people on the earth. Oh, we have many nationalities, but there’s only three, and that’s from Ham, Shem, and Japheth’s people. That was Jew, Gentile, and Samaritan. We find out, when the Holy Spirit was given, Peter given the keys, he opened It to the—to the Jews at Pentecost, at Jerusalem; to the Samaritans; and also to the Gentiles at the house of Cornelius, Acts 10:49. And from then it’s been in the world for all the races. And he had the keys, to open it to these races.

⁹¹ Now, the Gentiles were not looking for any Messiah. We were heathens, we Anglo-Saxon. We had clubs on our backs and worshipped idols. And we wasn’t looking for no Messiah. But the Jews were looking for a Messiah. And the Samaritans, were looking for a Messiah, which were half Jew and Gentile.

⁹² Now, we know that He only comes and identifies Himself to those who are looking for Him. And that’s the way it’ll be at His second Coming. The world will know nothing about Him. He’ll just come, take His Church and be gone, and those who are not looking for Him will be left behind. He’s only coming to those who are looking for Him.

⁹³ Now, He came to his own race, to the Jews. Now let’s watch how He identified Himself. The first thing we find, was Andrew here, and Philip. And Andrew had heard of Jesus. And they went down, because they’d been disciples of John. And as they went now. . . And they had found His great works, and they went home with Him. Come back the next morning, fully satisfied that that was the Messiah.

94 Now we find out that Andrew goes and finds his brother, Simon, which was later called Peter. Now, if you'll study the history of Simon Peter, he and Andrew, they came from a very religious home, the Pharisees. Their father was a great, staunch believer. And he had told his son, "Now, sons, there will come a . . . We've all looked down through the age for the coming Messiah, since the very promise in the garden of Eden. But now, before He comes, there will be quite a bit of confusion, because Satan is going to throw out every counterfeit that he can, see, to block the real Thing."

95 He always does that. He always does that. But, remember, where you see a bogus dollar, it's got to be a real dollar somewhere that it was made off of. When you see somebody playing the part of a hypocrite, just remember, there's a genuine article somewhere, that he's impersonating.

96 "So, no doubt that that would happen. But," said, "now, sons, here is what you remember. We've got to believe the message of the Bible. And Moses, our servant, the servant of God who gave us our commandments and our laws, he said that the Lord our God would raise up a prophet among us, likened unto him. And now, when Messiah comes, the Bible says that He will be a prophet. And you know that we're—we're told that we receive a prophet only after he is identified by God to be a prophet."

97 And all you Bible readers know that the Word of the Lord came to the prophets, that only. "The Word came to the prophets only." And the only way that this man would be identified . . . They been four hundred years. Malachi would have been the last prophet.

98 And now he said, "This Messiah, when He comes . . . There may be false Messiahs raise up. There may be all kinds of things happen. But when He comes, God will identify Him. He will be a prophet. The Bible says He will be a prophet. And the Bible said, 'If there be one among you who is spiritual or a prophet, I the Lord will make Myself known unto him, speak to him through visions, and so forth. And if what he says comes to pass, then hear him. But if it doesn't come to pass, then don't hear him.'"

99 That's just as honest and just as . . . That's sense. If what he says is right, it has to be right every time. You just can't guess at it. It's got to be right. If it is right, it's got to be God. And if it isn't right, then it isn't God. So that's just . . . And so they knew to believe that. All Jews knew that, the true Jews.

100 But, in that day, the church had got something like it is today, kind of soft, and off on creeds, and gone off on class and complications of the . . . and washing pots. And as Jesus said,

“You’ve took your traditions and made the Commandments of God of no effect to you.” By their tradition, that’s what they had did, a lot like today, a repeat of time.

¹⁰¹ Now notice this. Now, when Andrew was satisfied that that was the Messiah, the Bible doesn’t record just what he did. But he went and got Peter, or his name was Simon then. And he said, “Simon, I want you to come and hear this Man. The prophet down on Jordan said this Man would come. And the prophet said that he saw the Spirit of God, like a dove, coming upon Him. And he knew this was the Son of God. I want you to come hear Him. There’s a Light, a sign, that follows Him.”

¹⁰² So I’d imagine Simon was a little reluctant about coming. But, finally, when he walked up into the Presence of Jesus. . . Now, think of it now, we’re going to find out the credentials, the identification, what He was. And when. . . I’m still in Saint John, the 1st chapter. And when Jesus saw Simon coming to Him, He said, “Behold an Israelite.” He spoke, and knew him. He said, “Thy name is Simon. You are the son of Jonas.”

¹⁰³ That took the starch out of him. How did He know his name was Simon? And how did He know that godly old father before him, that had taught him the way? He knew that must be Messiah. It was a prophet. And immediately he fell at His feet. Without education, without any—any experience behind it, and was so consecrated, till Jesus Christ give him the keys to the Kingdom, and made him the head of the church at Jerusalem. For as soon as that. . . Jesus identified Himself by saying, “Your name is Simon, and you are the son of Jonas,” which was his father. That made Jesus perfectly that prophet. Peter believed it.

¹⁰⁴ Now, we find there was one standing there, by the name of Nathanael or. . . Philip, I believe it was. Philip was standing by, and he saw this. So, he was a staunch Israelite, and he knew where there was a brother that they had studied together. Now, if you’ve ever been in Jerusalem and see where Jesus was preaching, and how far Philip had to go, it’s a day’s journey around the mountains, to where his friend Nathanael was, which was a Bible student. So he takes off, immediately, after he had found what was the Truth. He had seen it work. He was satisfied, that was Messiah.

¹⁰⁵ Oh, if we could only have that enthusiasm, if we could only get that same something within us, when we know we have found that Pearl.

¹⁰⁶ Around the mountain he went. No doubt that he found Nathanael. Come to his home, and—and maybe he knocked on the door. And his

wife said, "He's—He's out in the vineyard." He probably raised olives. And he went out in the vineyard. And being a Christian gentleman, he didn't bother him while he was praying.

107 He was on his knees, praying. Maybe he was praying like this, "Lord God, Jehovah, I'm growing old. And I've looked and longed to see the Messiah. Let me see Him before I go."

108 And as soon as he said, "Amen," and got up, then stood Nathanael. Now, notice, not a whole lot of carrying on. He had a—he had a commission.

109 The thing of it is, today, we got too much bypassing and doing other things. And let's get to the mark. Is He God or isn't He God? Is He the same yesterday, today, and forever, or isn't He the same? Is He—is He still Jesus? Is He raised from the dead? Has He raised? [Congregation says, "Amen."—Ed.] If He hasn't, then forget it. If He has, let's get our enthusiasm started. Let's get filled with His Spirit, get to praying and start a meeting. Do something.

110 Notice, he went straight to the point, "Come, see Who we have found: Jesus of Nazareth, the Son of Joseph."

111 Now, I'd imagine this very orthodox man brushed off his—his clothing, from being kneeling in the dust. Said, "Wait a minute here, Philip. I've knowed you to be a sensible man, but you've perhaps went off on the deep end, you know. Now, here, we study the Scripture together. And we know that . . . What'd you say, 'Jesus of Nazareth'? Now, do you mean to tell me that Almighty God would go to such a lowdown bunch as that down there at Nazareth," way worse than Tucson, "and go down there, and," or Jeffersonville, where I come from, "way down there to that mean city, and pick up something down there? Why, you know the high priest believes that He will let the corridors down out of Heaven, walk right down in the yard, you know. And we've been taught that."

112 But, you know, He don't always come the way we think He comes. See? He comes so humble. The people has got it all fixed up the way they want Him to come. And we—we walk over humility, and there is where you find God. Scientists today can send a man into space, in an orbit, and walk over a blade of grass that he knows nothing about. Oh, you got to humble yourself, to know God. You've got to get rid of your own ideas, and just open up your heart and life to Him, then He will make Hissself known.

113 Well, I can hear him say, "Could there be any good thing come out of Nazareth?"

114 "Could there be anything out of that holy-rollers, or whatever you want to call it? If anything is going to be done, it would be

done in my denomination, in mine. See? That's where it would come. See? Could there be anything good come from such a bunch as that?"

¹¹⁵ Now, I think Philip give him the best answer that any man could. He said, "Come, see."

¹¹⁶ Don't stay home and criticize it. Come find out for yourself. See? See? Come and see. Bring your Bible along and check it, see if it's right. That's what everybody ought to do. See? "Come, see."

¹¹⁷ Let's break in on their conversation as they went along the shores of the Galilee, coming around. I can imagine, hear him say this, "Do you remember that old . . . You know, we've—we've talked the Bible together. We've set together in heavenly places, as we looked upon the Bible and know that, someday. Now, Nathanael, want to ask you something. What will Messiah be when He comes? How will we know He is Messiah?"

¹¹⁸ Why, Nathanael, being a good Bible student, said, "Why, He will be a prophet. Sure, the Bible said He'd be a prophet. All right, then we'll know Him."

¹¹⁹ "Do you know that old ignorant fisherman down there, that you bought that fish from that day, and he didn't have enough education to sign the receipt?"

"Yeah, I remember him. Simon, yeah, son of Jonas."

¹²⁰ "When his brother went and got him and brought him up to where He was, He stood and looked him right in the face and said, 'Your name is Simon, and you're the son of Jona.' You know, it wouldn't surprise me, Nathanael, but what He would say, 'Your name is Nathanael,' when you get there. See?"

¹²¹ "Ah, I have to see. You know, seeing is believing," even out of Missouri. So we come to find out, that there they went on the road.

¹²² And as soon as Nathanael got in the Presence of Jesus Christ, what did he do? What happened when he got where Jesus was? He said, "Behold an Israelite in whom there is no guile."

¹²³ Well, that sure deflated the man. And he said, "Rabbi," which means *teacher*, "when did You ever know me? I've never seen You in my life. I live fifteen miles around the mountain here, and I never even heard of You until yesterday afternoon. And here I come around and You—and You tell me that I'm an Israelite."

¹²⁴ Well, you say it was because the way he was dressed. Oh, no. All the Easterners dressed like that, and wore a beard. "You are an Israelite in whom there is no guile." Now what about that?

He said, "Rabbi, when did You ever see me?"

125 He said, "Yesterday, when you were under the tree, before Philip called you, I saw you." Jesus Christ the same yesterday, today, and forever. See?

126 What did he say? His priest might have been standing there. There might have been a lot of critics standing there, which there was. But he run up to Him, and he said, "Rabbi, Thou art the Son of God. Thou art the King of Israel." His name is indelible tonight. It's wrote in the Lamb's Book of Life.

127 There was those standing by, of course, who didn't believe that. Certainly. They said, "This man is a fortuneteller. He's Beelzebub." And Jesus turned around. Why? They had to answer their congregation for something. The works had been done. It—it—it was there. So he said, "This man is Beelzebub, a fortuneteller, telepathist, or something."

128 Jesus said to them, "You speak that against the Son of man, it shall be forgiven you. But someday the Holy Ghost is coming, and if you speak . . . to do the same thing. And if you speak a word against That, it'll never be forgiven you, in this world or in the world that is to come." It's never to be forgiven. Now, that was the generation we're in now.

129 Now we got the first generation identified. We can pull more, but let's go now, 'cause we're going to have to start the prayer line. There was the Jews, the real orthodox. Real Christian, God-called believers recognize that right now.

130 Then one day He was going down to Jericho, but He had need to go by Samaria. Wonder why? They were looking for a Messiah, but we Gentiles wasn't.

131 But now we are looking for a Messiah. See? See, we've had two thousand years, like they had two thousand years. See? But we've had two thousand years, looking for Him. We've heard of Him, but now we're looking for Him to come the second time.

132 And now we notice that He had need to go up to Samaria. That's up on the mountain. And when He went up to Samaria. It must have been around noon, so He sent His disciples into the city to buy victuals. From the city came a little woman.

133 Now, if you want, if I had time, I could break that down and tell you why she came at that time of day. All the decent women has to come together. The ornery and the decent are not associated together. They cannot be caught in public, the same time, even to this day. Now, she was marked, a woman of ill-fame. You know what I'm talking about: prostitute.

¹³⁴ Now, we find out that she come up there about eleven o'clock in the day to get, draw water. And let's think, she was a very attractive woman. And she had her water vase on her shoulder. And it kind of comes up. . .

¹³⁵ I've seen them put one pot on their head, and one on each hip, and walk, talk like women can, and never spill a drop of it. And, they, what a balance! I don't know how they do it. But, here, walking along, and she had this, it's got two handles on it. Then they go to the well. It's got a windle, and you let it down and get the water, then draw it back up.

¹³⁶ And this was Jacob's well, where Jesus. . . Just outside the city. It was a public well. And where Jacob had dug the well and watered his animals there, and so he had drank from it, himself.

¹³⁷ And so we find this woman coming up to get her water, and she started to let down the pot. Let's think that she was thinking of the nights before. And she let, started to let the windle down, as she hooked the hooks over the—the arms of the vase, to let it down to get the water.

¹³⁸ And she heard a Man say, "Bring Me a drink." And the—the well there, if you was ever there, it's a little panoramic, something like this here tonight. And there is vines grows over the wall. And so this Jew was setting over against the wall.

¹³⁹ And she looked over there and she saw this Jew setting there against the wall. And she said, "It's not customary for you Jews to ask a Samaritan anything. We have no dealings with one another." Otherwise, there was a segregation. "And we have no dealings, one with another. And You being a Man, and ask me, a Samaritan woman, to bring You a drink."

¹⁴⁰ And He was an ordinary Jew. He wasn't dressed any different. He was a Man. I think they said, in Saint John 6, He was only about thirty-two years old. But He looked, must have looked fifty, 'cause they said, "You're a Man not over fifty years old, and yet You say You 'seen Abraham.'"

He said, "Before Abraham was, I AM."

¹⁴¹ [Blank spot on tape—Ed.] "... don't, do not come here to draw." "Why," she said, "the well is deep, and what have You to do with? How can you draw?"

¹⁴² Said, "The waters that I give is waters in the soul." And the conversation went on. Now, you have to take my word for this, He was contacting her spirit. See?

¹⁴³ Now, she was a woman, one woman coming out of Samaria. And said, "Our fathers drank of this well, and—and You say You got waters that's greater than this?" And she said, "And You say, 'Worship at Jerusalem,' and our fathers worshipped in this mountain," and so forth.

¹⁴⁴ The conversation kept going on. After while, when, He found out just what her trouble was. How many knows what her trouble was? Sure. He found where her trouble was. He said, "Go get your husband and come here."

She said, "I have no husband."

¹⁴⁵ Now, remember, what's He doing? Identifying Himself to the Samaritans now. That's how He done it to the—the Jews. Now, watch what this Samaritan is going to say.

Said, "Go get your husband and come here."

"Why," she said, "I have no husband."

¹⁴⁶ He said, "You've told the truth, saying you 'have no husband,' because that you've had five, and the one you're living with now is not yours. And you've said the truth."

¹⁴⁷ Now watch that woman, that Samaritan woman, her respond to that. She knowed more about God than half the people of the United States, see, certainly, see, including ministers, sometime. Yeah. See?

¹⁴⁸ Look at those priests standing there. When they seen that done, they said, "This Man is a fortuneteller. He is Beelzebub," trying to figure out some way that He did it, some trick, some hoax. See?

¹⁴⁹ But this little woman said, "Sir, I perceive that You are a prophet." Watch. "We know, we know that there is a Messiah coming, called Christ. And when He comes, this is what He will do." Amen.

He said, "I am He, that speaks to you."

¹⁵⁰ That was enough. She knew that was. Watch what she did. She rushed into the city, and she told the men of the city, "Come, see a Man Who told me the things I done. Isn't this the mark of the very Messiah? When have we ever had it since the time? Here is the real Messiah."

¹⁵¹ That's how He identified himself with the Jews. That's how He identified Himself with the Samaritans. Now, that was the end of their time.

¹⁵² Now, the Gentiles has had two thousand years of teaching, like they had thousands of years of teaching. But if the Gentiles don't get the same thing that they got, then He's a respect of person. So

how would we know Him today? When He stood with us, and in us, and worked through us, and proved that this Spirit, that we call the baptism of the Holy Ghost, is Jesus Christ in personifying Himself in the form of Spirit in the human being, doing the same. He said in Saint John, the 14th chapter, the 12th verse, "He that believeth," not make-believeth. But, "He that believeth on Me, the works that I do shall he do also." Isn't that true? [Congregation says, "Amen."—Ed.]

¹⁵³ He said, in Saint John 5:19. He passed through the pool of Bethesda. I'm still. . . That's the 4th chapter of Saint John. Now I'm in the 5th chapter. In the 5th chapter of Saint John, He passed through the pool of Bethesda. There laid great multitudes. It takes two thousand to make one multitude. So there's multitudes of people in this great spiritual hospital, as it were, laying at the sheep-gate waiting for the moving of the water.

¹⁵⁴ God has always had a way of Divine healing for believers. See? And the Angel came down and troubled the water. Any of you know what a troubled water is, see, is the current going one way, and the wind whipping around another. It's a troubled water. And it was that Angel coming on the water, whirling it around. And the first one stepping in, with faith, took the virtue off the water, and got healed.

¹⁵⁵ Jesus passed through this group of people there, and He knew where a certain man was laying, that had had an infirmity thirty-eight years. He probably had prostate trouble or—or something. It wasn't going to kill him. It was retired. He had it, thirty-eight years. And He walked to him, and said, "Wilt thou be made whole?"

¹⁵⁶ Why didn't He say it to the lame, halt, blind, or afflicted? They was in there with water-head babies. The Bible said, "They were lame, blind, halt."

¹⁵⁷ This man could walk. He said, "When I'm coming down, somebody steps ahead of me." But, remember, He knew this man had been there. You get it? [Congregation says, "Amen."—Ed.]

¹⁵⁸ And He said, "Take up your bed and go into your house." There's no question about that. He went on, for He knew he would do it.

¹⁵⁹ They found him packing his bed, on the Sabbath day. He was called in. It would be the same thing tonight.

¹⁶⁰ [A brother calls out, "Brother Branham, I want the Holy Ghost."—Ed.] If—if—if a man tonight. . . God bless you, brother, to receive It.

¹⁶¹ If a man tonight was healed, and could prove it, that he was healed, knows within himself that he was healed, with a prostate

trouble, what do you think would take place tomorrow? Somebody would be saying, "I know somebody sets on the corner. I know where there's a crippled person. I know where *this* is, or *that* is. Go heal them." See, that's that same devil.

¹⁶² Jesus was questioned. Listen what He said in Saint John 5:19. "Verily, verily, I say unto you." And *verily* means, "Absolutely, I say unto you, the Son can do nothing in Himself, but what He sees the Father doing. That doeth the Son likewise." See? He never did nothing until first He saw the Father show Him that in a vision. That made Him the God-prophet.

¹⁶³ And today He is still the same, the same God-Prophet, the same Holy Spirit that's dwelling amongst the people. We have received Him, in the form of the baptism. We've received Him, in praying for each other. We've saw Him speak with other languages. We seen Him interpret it. We seen Him do these great signs of the day.

¹⁶⁴ And now we're moving on into something else. We've had a lot of impersonation. We had a lot of these things, but that doesn't take it away from the Bible Truth. He is still the same yesterday, today, and forever. He is still Jesus Christ. He's the Son of God. He's alive forevermore.

¹⁶⁵ He said, "A little while and the world. . . ." That's cosmos, the world order, the ordinary denominational group. "Will see Me no more. Yet ye shall see Me, for I. . . ." And "I" is a personal pronoun. "I'll be with you, even in you, to the end of the world, to the consummation. I, I Myself will be in you, working My same works that I did, all the way to the consummation, the end time." "The same yesterday, today, and forever." God help us to believe it.

¹⁶⁶ Now I would ask you a question, if He will appear here in our midst tonight. Now, I want you to know this, that there is no such a thing as a Divine healer, no more than there is a Divine Saviour on earth today. He is here in the form of the Holy Spirit, and He's only here to confirm what He's already promised. He is here, making His Word manifest. When He came the first time, He proved that He was Messiah by what He was doing. It proved it was Messiah.

¹⁶⁷ Now, He said, "As it was in the days of Noah, and in the days of Lot." In the days of Noah, the water came. In the days of Lot, the fire came. What are we looking for now? Fire. Watch how He proved Himself.

¹⁶⁸ He came down. There was Lot, down in Sodom, the lukewarm church member, half backslidden. And there was a three Angels that came from Heaven, and came first to Abraham, who represented the called-out group out of that Sodom, that's already been called out.

¹⁶⁹ And two of the Angels went down in Sodom and preached, never done very much miracles, a modern Billy Graham. But he identified himself as being a servant of God. And immediately after Lot came out, the lukewarm left the city, then fire destroyed the place.

But notice what type of One stayed with Abraham? Notice.

¹⁷⁰ Now, Abraham was a hundred years old, and Sarah was ninety. Twenty-five years, they had believed that promise of a coming son, holding onto it.

¹⁷¹ That's where He comes, to those who is believing, holding to that promise.

And, watch, the two went down.

¹⁷² The One that stayed with Abraham identified Himself. He was setting with His back to the tent. And remember, he had been "Abram" till just a day or two before that, and Sarah been S-a-r-a-i. Now she is S-a-r-a-h, and he is A-b-r-a-h-a-m, Abraham. And notice Him, He called him (not his first name) his given name, a day or two before. "Abraham, where is your wife, Sarah?" S-a-r-a-h, princess.

He said, "She is in the tent, behind You."

¹⁷³ Now, He had His back to the tent. And He said, "Abraham, I, I'm going to visit you," according to the promise that He made him. See Who He was? And He said, "And Sarah your wife is going to have this baby."

¹⁷⁴ And Sarah, in the tent behind Him, the Bible designates, "She was behind Him, in the tent. She laughed to herself."

¹⁷⁵ And the Angel said, "Why did Sarah laugh?" See? "Why did Sarah laugh?" Knowing what she was doing in the tent, behind. See what I mean?

¹⁷⁶ And when Abraham went out, led Him out, He went on His road. Abraham said that he talked to God, Elohim. What? *Elohim*, "the all-sufficient One."

¹⁷⁷ What was it a sign of? What did Jesus say? "As it was in the days of Lot, so shall it be in the coming of the Son of man." That, that. . .

¹⁷⁸ Somebody said to me, "Brother Branham, you don't believe that was God, do you?" The Bible said it was God, and that's all I know. He said it was God.

¹⁷⁹ What was it a sign of? That, God, in the last days, before the world is destroyed, He will appear in the called-out group, God identifying Himself in human flesh among His people. Here He is, the same yesterday, today, and forever.

180 Now, it isn't a question whether He will heal you or not. It's a question whether He's alive or not. If He's alive, He keeps His promise. If it isn't, it's just a mythical story that we've read from somewhere, and that's all there is to it. I believe that He's alive, tonight, among us. You believe that? [Congregation says, "Amen."—Ed.]

181 I have no clock. I don't see . . . My watch is broke, and I—I don't know what time it is. So someone tell me what time it is. [Someone says, "Fifteen till ten."—Ed.] Fifteen till ten. I'm fif- . . . I'm right now forty-five minutes late. I didn't mean to do that. I'm sorry. Forgive me.

Let's bow our heads just a moment.

182 I'm asking you a question. The Scriptures, weeks from now, we could be staying on that same subject. It's the identification that Jesus is here. "Sirs, we would see Jesus." And, "He's the same yesterday, today, and forever." If you could see Him move into our midst tonight and do just the same things right here, that He did when He walked in Galilee, would you believe Him? If you would, raise your hand, say, "I would believe if I could just see Him do the same thing that He did there."

183 Our Heavenly Father, it's such a lovely group of people. They're so responsive. And I—I . . . We're so happy, ministers, Lord, to see people who respond to the Gospel. It means that there's a sign, sound of a rushing wind in the air. It might be the thing that we prayed for, here in Tucson, to see a great revival.

184 We are here to identify ourselves as Your servants, as a true witness of the Bible. And we know, that, "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us." And we know this Bible expresses God's thoughts to His people. And a *Word* is "a thought expressed." Lord, may the meditation that's on my heart, that You're "the same yesterday, today, and forever," may the Holy Spirit help tonight to express that Word, that it will become a living oracle right among us, that we will see that Jesus is alive.

185 By doing so, Lord, I believe that the audience of people will receive Him. The ones that are not saved will want that wonderful Saviour. To know, that, after two thousand years, here is His promise, just as alive tonight as it was the hour He made it. And the sick will be healed; the saints will be blessed. We feel that the revival that we pray for will be on the way. Lord, this is as far as any man can go, is just say what You have said.

¹⁸⁶ Now we want You to come, dear Jesus, and express to us tonight Your Presence, that we all might know that You're here. And it'll thrill our hearts, Lord, to know, as we walk down the street. It'll make all of us think, the next time we start to do anything, or think things wrong, we know that You're watching us. We know that You're here. We know it's totally impossible, Lord, for this to happen without You, so we pray that You'll grant it tonight. In Jesus' Name. Amen.

¹⁸⁷ Now, we give out prayer cards every day. And now, we can't take them all at once. And we're a little late. I—I believe that we're supposed to close this by ten o'clock. And we'll just call a few prayer cards and pray for some, the sick people, and maybe the Holy Spirit will grant something among us.

¹⁸⁸ I want every person to set perfectly still. Keep your quietness, just as quiet as you can be. Hold your place. And then, remember, pray.

¹⁸⁹ Now, let's see, we start from just anywhere. Billy is somewhere here, if I can just see where he's at. He give out prayer cards. I don't know what he give out. Oh, he's back in the shadow, back there. What? A, one to a hundred. All right. Let eight or ten stand up.

¹⁹⁰ A, number one, who has prayer card A, number one? If you can't get up, why, we'll pack you. We'll see that you . . . A, number one? Let's see, which way? Better come *this* way, I guess. Or, this way? All right. A, number one, would you go right over there, lady. Some . . .

¹⁹¹ A, number two? Who has two, number two? I know it's the Spanish people here. Number two, would you hold up your hand so we can see where you're at? A, number two. A gentleman back there. Would you come here, sir.

¹⁹² Number three, number three, holding prayer card three, would you hold your hand up? A lady. Would you come right over here, lady, if you will, three.

¹⁹³ Four, who has prayer card four? Would you hold your hand up there? This gentleman here, right here. All right.

Number five? All right, over *here*.

Six, who has prayer card six, number six?

¹⁹⁴ Somebody say it in Spanish. What? [Several persons say, "Seis."—Ed.] Seis? [Several persons again say, "Seis."] Seis. Prayer card six. I hope . . . See?

¹⁹⁵ Look at your neighbor's prayer card. It might be somebody deaf. They can't hear you, you see. They'd miss their turn. We want everybody to be prayed for. So now see if anybody, you're holding prayer card, all right, six. They might . . .

196 There is some left here, a few moments ago, so it might have been I preached too long, or talked too long, rather. Or, I never preached, but they—they might have got weary.

197 Six, seven. Seven, would you hold up your hand? Seven. Eight, nine. That's right. Good. Nine, nine, nine, prayer card nine? Is it a little boy? You have prayer card nine, sonny? Eight. All right. That's fine. Number eight, nine?

198 Now, when you get prayer cards, look, don't—don't—don't just take them, see, and—and don't come up, because you rob somebody of that place, you see. And you, you got to come and get your own prayer card. See, somebody come and gets one, gives it somebody else, and they get up and go out, and then, you see, somebody misses that place where somebody could have come in. All right.

199 There is six and nine that's out. Who can say it in Spanish, right loud? [Someone says, "Nueve."—Ed.] All right. Ever what that was, all right, that's fine. All right. If that prayer card is here, all right.

200 Does that lady have that, six or nine? You, six? Good. All right.

201 Nine, now, who has prayer card nine? [Someone says, "They left."—Ed.] They left. All right. All right.

202 Let's start here, then. All right, start the prayer line, and start.

203 Now, and then, we're—we're rushed a little bit, so don't be nervous now. We'll be out in about ten, fifteen minutes. But I want to ask you something.

204 That's it, brethren. Now I wish you would, just a little bit of room there, if you—if you possibly will. Thank you.

205 [A brother says, "Brother Branham, we don't have to be out of here by ten. Take your time."—Ed.] The brother just come, told me, we didn't have to be out at ten. So, that's fine. Well, we don't want to weary the people.

206 Here is the—here is the thing. As far as I can see. . . Now, how many out there does not have prayer cards, and yet you're sick? Raise up your hand, does not have prayer cards. Oh, it's just all over. You don't have to have a prayer card. You have to have faith. See? Prayer card is just something you hold in your hand. See? You. . . It's just a card with a number on it. That's all there is, a card with a number one, two, three, or whatever it is. And sometimes we. . . Each day we give out new cards, 'cause there is people come in. Then we start from one place, and another. Sure.

207 How many was ever in one of the meetings before? Let's see your hand. Oh, oh, I thought I was before a strange audience, and

then talk on something like that. See? Why, no. There is two-thirds in here has been in the meetings before. All right. You understand what, the way we do it.

208 Now, I do not see a person at this time that I could say that I know. I—I might know some of you, but there's no one that I see that I know. I can't see one person.

209 I—I know my wife is in here somewhere, and one of my daughters, but, and, but I don't know where she's at, even. She's in here somewhere. But I—I don't . . .

210 And I know that I heard Brother Fred Sothmann, one of our trustees of the church in Indiana, say, "Amen," a while ago. But My Heavenly Father knows I can't even see the man. It's kind of hard to see from here. I don't even know where he's at.

I see no one I know, none of you.

211 But, and all in this prayer line, you in the prayer line, all of you that doesn't know me, or you know that I don't know you, raise up your hand, that you know. All right. Whole group of them. I don't know them. They don't know me. You don't know me, and I don't know you.

212 Now, the thing of it is now, is Jesus Christ alive? [Congregation says, "Amen."—Ed.] That's what we want to know. See? And now we can't even . . . There's many things that we could say. "Yes, I feel Him in my heart."

213 The people say, "Something else." And they say many things. They say, "That's psychology."

214 But we want to know, is He truly alive, to Scripturally identify Himself the same yesterday, today, and forever? That's what we want to know.

215 Now, here is the Word of God, and I hold It in my hand. There's not a person that I can see, outside of my son now.

216 And Brother Tony setting down here, but the president of the Full Gospel Business Men's Fellowship, is the only two people that I see, that I know.

217 The little singers are setting out there at the end, I—I think they're very fine. I believe this is their mother setting right here. I'm not sure. Or—or, is that right? Am I wrong on it? Well, I'm wrong there. So, I—I don't know. I seen a lady playing. Is this her at the piano? Well, I seen a lady, other night, playing up there, that looked a whole lot like this lady here, that I thought was the—the mother.

Of the—of the . . . There she is. Yes, sir. That's right. Well, now, you'll have to say, they look a whole lot alike. That's right. But, that, see, I didn't even know that lady.

218 Now, therefore, I stand here with ministers around me, behind me, and out front, Christian people. And here we stand here. And I claim that the Bible evidence of Jesus Christ is the prophetic sign. The Bible says so. And He's the same yesterday, today, and forever. And promised that, if we'd believe on Him, the works that He did we would do also. Now, is that true?

219 Now, if that is the truth, every sinner ought to find himself here at the altar, a place here, and ask forgiveness of sin. Every sick person ought to accept your healing right where you're at.

220 Because, there's no virtue in me. I'm a man. Here is your pastor, is just the same as I. We're just servants of Christ. But, we're here. Now, they are—they are preachers. I'm not very much of a preacher. You know that, by now. But I—I . . . They are ministers, teachers, and so forth. I'm not a minister, or a preacher, rather, because I have no education, or, and no schooling. And I have no degrees of . . . and what . . . No B.A.'s or D.D's, or . . . I—I just don't have it. And I—I—I . . . But the Lord gave me a—a gift, because I love Him. And He—He lets me work for Him in this way.

221 And if He will manifest Himself here; that He is here; and this very Holy Spirit that you receive, proves that it is Him. Pentecost is the only thing is going to prove Christianity. You can't prove it by science. You can't prove it by nothing but by a pentecostal experience. You Baptists know that, and you Methodists and Presbyterians, and whatever you are.

You know it takes pentecostal experience to prove God. And that's to each individual. It doesn't prove the organization. It proves the individual.

222 Like Jesus said to Peter, when he said, "Thou art the Christ, the Son of God." He said, "Flesh and blood never revealed this to you, but My Father which is in Heaven. Upon this rock I'll build My church, and the gates of hell can never tear it down, see, cannot prevail against it."

Now, where is it? This lady.

223 Now, if Jesus Christ proves that He's alive, how many is going to accept your healing, right where you're setting? Just raise your hand, say, "If He will do just what He did here, I know He's alive. Brother Branham, I—I heard you speak. I know you. You're just a little

baldheaded preacher standing there, see, and I know there's nothing in you. But I—I do know, if you've told the Truth, God will certainly testify of It. He's obligated to do that."

224 Now, I've spoke of Him. Now let Him speak, that I have told you the Truth. If it isn't the Truth, then it isn't the Truth. If It is the Truth, then you accept It.

225 The lady here, I never seen her. She raised her hands, a few minutes ago, that we were strangers to one another. She might have heard of me somewhere, in the paper, magazine, or might have seen me in a meeting. But as knowing anything about the woman, the first, only thing I know, I probably never met her before in life. She is standing here, a total stranger.

226 Say, this happens to be something I talked of, a few moments ago. Here is a man and a woman, meet for the first time, like Saint John the 4th chapter, when our Lord Jesus Christ met the woman at the well. Right on a panoramic, the same way, just the Bible portrayed again. Jesus never knew her. She never knew Jesus. She questioned Him, asking her, and—and He asked her for a drink of water. And then when the Father revealed to Him what was her trouble, quickly she recognized that that was more than just an ordinary man.

227 Now, lady, I—I don't know you, don't know one thing about you. But I'm just speaking to you, or you being the first person to catch the Spirit of the Lord. And now I perceive that you are a believer, and I mean a Christian believer, not a hitchhiker. Because, immediately, when I turned to you, your spirit vibrates welcome. See, I know that she's a Christian. See? Now, she could be a hypocrite; she could be anything; she could be a deceiver standing there. How would I know? I never seen her in my life.

228 But, now, if—if this repeats itself, that He knows where your trouble is, He knows what you're here for. It might be sickness. It might be financial trouble. It might be domestic trouble. I don't know. He does. But if He will reveal to me by His Presence, and let my mind and lips, and all, be so carried by Him, till He will tell you what you're here for. You know whether it to be the truth or not, wouldn't you? You would know it, whether it was the truth or not.

How many would believe it? [Congregation says, "Amen."—Ed.] See?

229 Now, here I am, with my hands up, too. I never seen her in my life, as far as I know. Never seen her in my life. We're totally strangers, one to another. Now, if the Holy Spirit can reveal, to

this woman, something about her: something she's done, like that woman did at the well then; or something that she ought to have done, and did not do; some trouble she has had; something that's on her heart; something she wants, or something like that; it has to come from some supernatural Power. How many knows that? [Congregation, "Amen."—Ed.]

²³⁰ Well, now, you could take the side of the Pharisees, and say, "It's the devil." Or, you could take the side of the believer, and say, "It's God." Then, it depends on you. It's up to you.

Now, that, may the Holy Spirit speak.

²³¹ Now, if you who are controlling these microphones, sometime when the Anointing comes down, that I—I don't know how loud I'm talking.

²³² You see where I have to stand now? I either have to stand with this Word . . . And I've declared that It's the Truth. Now I've got to depend on God declaring that back, that it's the Truth, right here before these people.

²³³ I did it before a half a million. God did it, rather, let me say, in Bombay, India, before two hundred and fifty thousand.

²³⁴ In South Africa, at the race track, when thirty thousand blanket natives received Christ. And twenty-five thousand, laying in stretchers and everything, got up and walked away, at the same time. That was—that was idol worshippers.

²³⁵ What ought it to do to a born-again group that believes God and looking for something like that to happen? Twenty-five thousand miracles performed just at one time, that's all they wanted to see, just soon as it happened. What ought it to do to us?

²³⁶ Now, my sister, we are two people, born in different parts of the world, perhaps, and meeting our first time here now. And I—I just want to speak to you, in order, if He will reveal to me, as we're all waiting to see what happens. Now, it has to be Him, because I—I don't know you. I've never seen you, but God does know you.

²³⁷ But now if the congregation . . . Who has ever seen that Light, that picture of the Angel of the Lord? How many has ever seen It? See? All right. Here It is, right here between me and the woman, right now. Can't you see That? It moves to her. You see It? See? The woman is looking at It, herself.

²³⁸ The woman has complications. She has many things wrong with her. One of the main things that's wrong with her is a gallbladder condition. That is true. Now, if that's right, raise up your hand.

239 Now you believe? [Congregation says, “Amen.”—Ed.] And He’s the same yesterday, today, and forever. Isn’t He?

You believe that, brethren? [Brethren say, “Amen.”—Ed.]

240 I keep feeling that come, somebody said, “He guessed that.” I didn’t guess that. And, see, you can’t hide yourself now. The Holy Spirit is here. What you’re thinking, I’ll catch it. Jesus perceived their thoughts, you see. And I ain’t Jesus, but He is here with us. See?

241 Here, I don’t know you. And Jesus will tell me who you are, then that ought to take the question out of it, for all time. Wouldn’t it? Mrs. Heineman, go on your road. You’re healed. Jesus Christ makes you well. Amen. Amen.

Do you believe now? [Congregation says, “Amen.”—Ed.]

You say, “That woman’s name?”

242 Why, didn’t He tell Simon what his name was, who his father was? He’s the same yesterday, today, and forever. Do you believe it? [Congregation says, “Amen.”—Ed.]

243 How do you do, sir? Here is a man that I have never seen in my life. I suppose we’re strangers, one another. That’s right. So that the people know, just raise up your hand so the people can see that we’re strangers. I’ve never seen the man. He looks like he—he was healthy enough. I don’t know the man. I’ve never seen him. God knows all about him.

244 Now, if he was sick and I could heal him, wouldn’t I be an awful person if I didn’t heal him?

245 But I couldn’t heal him, because I can’t do what Christ has already done. He’s already healed, if he’s sick. It’s just something to . . . If Jesus was standing right here with this suit on, that He gave me, He could not heal you. He would tell you He had already done it. He was wounded for our transgressions, with His stripes. He would ask you if you believe it.

246 But He could identify Himself that He’s the same yesterday, today, and forever, and that’s just what He’s doing. See? That’s right.

247 Now, here’s the man. The other was a woman. I’ve never seen him, met him. We just strangers here on earth. Now, sir, if the great Holy Spirit . . .

248 Which, you’re conscious right now, something happened right then. Didn’t it? Now, that Light settled right over the man. Just ask him. I want you to know this. Just a second ago, a real sweet humble feeling come over you. Is that right? Raise your hand if that’s right. See? I’m looking right at It, see, there. All right.

249 The man is a tiny bit hard hearing in his ears, but he's had a serious something happen to him. He's had an operation for a rupture. That's what you're wanting me to pray for. If that's right, raise up your hand. All right.

250 Is that right? You believe that? [Congregation says, "Amen."—Ed.]

Now, see, you don't guess those things. They are truth.

251 Here, he's got something on his heart, you want to believe whether it's God or not. There is something else on your heart, something you're wanting. There is somebody out here in the audience, suffering, too. It's your wife. That's right. She's got complications, in misery and pain, right now. Isn't that right? [The sister says, "Yes."—Ed.] All right, sister, you're healed, too. Both of you go home. Jesus Christ makes you well. Go on your road, rejoicing. Thank God. Be made well. Bless you!

252 Believe now. Have faith. Don't doubt. Believe. All things are possible to them that believe. See? I cannot heal. I'm no healer. But Jesus Christ is proving Himself that He's here with you.

253 This, kind of an Indian or Mexican lady looking at me, right here, suffering with high blood pressure. Do you believe Jesus Christ? I don't know you. I've never seen you. Is that right? But, you were setting there, you were believing that. Wasn't you? Raise up on your feet, if that's so, if you suffer with high blood pressure. Jesus Christ healed you.

254 What happened there? You say, "Brother Branham, that's not Scripture." Yes, it is. A woman touched His garment. Is that right? [Congregation says, "Amen."—Ed.]

255 Now, how many of you ministers and you people believe this, that the Bible says, that, "He is now a High Priest that can be touched by the feeling of our infirmities?" Is that right? [Congregation says, "Amen."—Ed.] How would you know you touched Him? Because He acted the same way He did yesterday. Amen. Makes Him the same yesterday, today, and forever.

That poor little woman setting there, see, her faith!

256 There was a woman one time went through a crowd of people, and she touched His garment, for she said within herself, "I believe that the Man is truthful. I believe He's the Son of God. And if I can just touch the border of His garment, I'll be made heal, well." How many knows the story? [Congregation says, "Amen."—Ed.] Well, then, if He . . .

257 The Bible says, in the New Testament, book of Hebrews, that, “He is a High Priest that right now can be touched by the feeling of our infirmities.” How do we know we touched Him? Because He acts the same way He did yesterday.

258 Now, you know the woman never touched me. She is thirty feet from me.

259 But she touched that High Priest Who we’re in contact with. There you are. Each one of you can do that if you’ll just believe. Amen. You see He’s the same? [Congregation says, “Amen.”—Ed.]

260 Now ask the little woman. I never seen her, never knowed her. She’s just a woman setting there.

261 Excuse me. We’re strangers, one to another, but Jesus Christ knows both of us. You believe that He can reveal to me something that you have done, something that you’re desiring? Would it make you know that? Me, just your brother, I wouldn’t know that. It’d have to come from some power. Would you believe it to be Jesus Christ? [The sister says, “Yes.”—Ed.] You would do it. I believe you would, ’cause you’re a Christian. All right. You, you believe me now.

262 And now will the audience believe with all their heart? [Congregation says, “Amen.”—Ed.] You believe that the hour that we’re living in, that these things are supposed to come right now? [“Amen.”] Remember, that was the last sign that Israel had before she was . . . “What was taken, was taken. What was left, was left.” That was the last sign just before the fire fell. Is that right? [“Amen.”]

263 We’ve had signs, wonders, sanctification, baptism of the Holy Ghost, speaking in tongues, Divine healing. But what was the last sign before Sodom burned? This very thing you’re seeing tonight, God manifesting Himself in human flesh, knowing the secret of the heart. Jesus Christ said so. “As it was in the days of Sodom, so shall it be in the coming of the Son of man.”

264 “Say, you’re looking at the woman. You’re reading her mind.” I’ll turn my back to her then. See? Don’t think I ain’t catching what you’re thinking, ’cause I am. All right.

265 Lady, you just come up here now, so I’ll look up and not catch someone else. Now, we are total strangers. But if Jesus Christ can reveal to me what your trouble is, will you believe it? If you will, raise up your hand.

266 I see you’re extremely nervous. That’s right. And especially that happens in the late of the afternoon, when you get tired and wore out, everything seems to go strange to you. You’re suffering also with arthritis. [The sister says, “Yes.”—Ed.] That’s so. Wave your hand.

["That's right, too."] Yeah. And I notice that when you're—when you're trying to get out of the bed, you go real slow, when you get up of a morning. Kind of hard for you at that time. That's true.

267 Something strange. I see a man, a young man, appear in here. It's your son, and he is suffering from a mental condition. And the mental condition was caused by a domestic trouble. That's **THUS SAITH THE LORD**. That's true. Isn't it? You believe now? [The sister says, "Yes."—Ed.] Then go find it the way you believe. God be with you. Have faith, and believe. It'll be all right.

268 You believe with all your heart? [Congregation says, "Amen."—Ed.] Sure. He knows all about you.

269 How do you do, sir? [The brother says, "God bless you."—Ed.] We're strangers to each other, I suppose. ["Yes, sir."] The Lord Jesus knows both of us. ["Yes."] We are two men met here for the first time in life. But there is Someone here. Don't. . .

270 Shaking, that's just weakness, you see. I spoke for an hour or more; it didn't hurt me. But just one vision, that does it. See? See? How many feels you understand that? [Congregation says, "Amen."—Ed.] Daniel saw one vision, was troubled at his head for many days. Jesus preached all night and everything, but one little woman touched His garment and He said, "I perceive that virtue has gone from Me." Is that right? ["Amen."] That's strength. And it would do that to the Son of God, what would it do to me, a sinner? See? See? It does something to you. Frankly, the whole audience now is just becoming like a blur. See?

271 I don't know you, but God does know you. But if He will reveal to me what's in your heart, then He. . . Jesus perceived their very thoughts. See? He knows your heart. And if He can reveal to you your desires, would you believe you would receive it? [The brother says, "Amen."—Ed.]

272 How many out there would believe you would receive it? [Congregation says, "Amen."—Ed.] That ought to settle it, if you believe it.

273 Something on your arm shows that you have a high blood pressure. That's right. But it's got a cause, and the cause is from a goiter growth. That's right. You believe me to be His prophet, or His servant, rather? [The brother says, "Yes, sir. I do."—Ed.] You believe He knows you? ["Amen."] You're wanting to be healed for a good cause. You want to be a missionary. Your post will be in Central America. That right? Mr. Ogum, you believe with all yourself, believe with all your heart. Go and receive your healing. Jesus Christ will make you well.

274 Do you believe? [Congregation says, "Amen."—Ed.] How many believes that Jesus is the same yesterday, today, and forever? ["Amen."] You believe He's here? ["Amen."]

275 Now let me give you another Scripture. Jesus said, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned. These signs shall follow them that believe." Is that right? [Congregation says, "Amen."—Ed.] "In My Name they shall cast out devils. They shall speak with new tongues. If they would take up serpents or drink deadly things, it would not harm them. If they lay their hands upon the sick, they shall recover." How many knows that's true? ["Amen."]

276 What was His last words that fell from His lips as He was taken up? "If they lay their hands on the sick, they shall recover." Is that right? ["Amen."] Do you believe it? ["Amen."] How many believers are in here? Let's see. All right.

277 Now, if you want to see the miracle of God, believe that this what I'm telling you, and you see manifested, is Jesus Christ. And then lay your hands over on one another. Just put your hands over on one another. No matter what's wrong, just lay your hands on somebody next to you.

278 Now, see, it just isn't of me. It's you. "These signs," didn't say, "just will follow William Branham." It said, "Will follow *them* that believe, if *they* lay *their* hands on the sick."

279 Now are you satisfied Jesus is alive and among us? Say, "Amen." [Congregation says, "Amen."—Ed.] Why, He that made the promise is here. Now you pray for the person that you got your hands on. See? You pray for them. See? Don't pray for yourself. You pray for them, because they're praying for you. See? Now, you know He's here. He made the promise. And if He will stand out here before the people and confirm it and prove it, that it's true, then you believe it with all your heart.

280 Now I'm going to pray for all of you. And while you pray for one another, let's believe now with all of our hearts.

281 Our Heavenly Father, we are, indeed, our hearts are thrilled. You are here tonight. There is no place too humble, no place too great, no place too far, but what You'll come to Your believing children. O great God of Heaven, You have sent Jesus Christ in the form of the Holy Spirit, which is here now, and identifying Himself the same yesterday, today, and forever, and the children are believing it. I've given them Your Word. You have confirmed Your Word.

282 Now there is many sick here. And they are—they are thrilled. They're happy. They have their hands, these believers, these believing children have their hands laid upon their sick brother or sister. They are believing. They're praying for he or she. And, God, You made the promise. It's Your Word.

283 Now, as Your servant, I bring this service to this place that we, as believers, come to challenge the devil, that he's bluffed us around as much as he's going to. We believe that Jesus Christ is the same yesterday, today, and forever, and He's alive and here with us tonight. And we are following His commandments, by laying our hand on one another.

284 Satan, turn them loose. Come out of them, in the Name of Jesus Christ. Let this audience of people go, for the glory of God. Turn them loose, Satan. We adjure thee, by the Presence of Jesus Christ, the living One, the resurrected Son of God. Leave them go. And come out of them, for the glory of God, in the Name of Jesus Christ.

285 Every person present, that, feels that Jesus Christ has kept His Word, that He's come in our midst, that He's here because He promised to be here! He's here and identified Himself. He's the same Lord Jesus that walked in Galilee, and you believe that He keeps all of His Word. And because somebody, a believer, identified himself with you, by laying his hands upon you, to identify himself with the Word of God, that you are now healed. And you resent Satan holding you any longer. Your faith goes loose, to believe that God is here to keep His Word.

286 Stand on your feet and accept your healing. All that believe it, rise up to your feet. Blessed be the Name of the Lord! Raise up your hands and praise Him, now. You are healed in the Name of Jesus Christ.

All right, Tony, come.



JESUS CHRIST THE SAME YESTERDAY, TODAY, AND FOREVER

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