

THE GREATEST NEWS

FLASH IN HISTORY

E-1 Let us remain standing just a few moments for a word of prayer. Our heavenly Father, as we approach Thy Divine throne of mercy tonight, we are grateful that there is a throne of mercy; for it would be a dreadful thing for us to come to a throne of justice. But Christ has met all this, the justice, for us and has reconciled us back to our Father. And we come now in mercy, begging for You to confirm Your Word with us tonight by meeting with us, where it is written that, "Where two or three are gathered in My Name, I'll be in their midst." Now, we're grateful for this promise, and we know that You keep every promise.

E-2 And we ask You to bless those who are in the way, that You'll encourage them. They have made a sacrifice tonight, all, to come out, and on this rainy and bad windy night. It shows their respects and love for You.

Now, we pray that You will bless those who are sick and needy tonight, that they may be healed of whatever disease that they have by Your Presence. Bless those who do not know You tonight; give them such a blessing that they will love You and will turn their hearts to You before leaving this building. Grant it, Lord.

Bless Your servants, Your ministers, Your evangelists, all that's here in the meeting and elsewhere. May the Holy Spirit be in our lives, that others might see and thirst to have It. We ask in Jesus' Name. Amen. You may be seated.

E-3 I'm going to lay these down just for a moment. In the Scripture reading tonight, as we will get straight into the message because of being a little late, is found in Saint Luke's Gospel the 24 chapter and the 32nd verse.

And they said one to another, Did not our hearts burn within us, while he talked to us by the way, and while he opened to us the scriptures?

And my text tonight is this, "The Greatest News Flash in History." And my subject is, "Come, believe, and go".

E-4 I marveled at those great, outstanding, glorious, forty days that our Lord was on earth appearing to His disciples and others after His resurrection. I have stood a many time and thought, "What if

I could've been there." And under that great expectation, that how that every bend in the road you might meet with Him face to face, the resurrected Lord Jesus. What a thrill it would've been to have met Him and knowed that that was He.

But then on the second thought of that, after thinking what a thrill it would've been to meet the Lord like these fellows did, Cleopas and his friend on his road to Emmaus. . . And He talked with them all day, and they never recognized Him. And then, that night when He got them together, when they. . . He made like He would go on by them, leave them, go into the little hotel, or tourist place. And they constrained Him that He should stay and abide with them. And they kept constraining Him, till finally He went in with them. All day, not knowing Who He was. . .

E-5 And then when they got Him in—or inside and closed the doors, He did something that was—to make them know that it was He. And after talking with Him all day long, hearing Him preach for the three years He was on earth, and then after His resurrection hearing Him preach, and did not recognize Him until He did something just like He did it before His crucifixion. . . Then they knew that that was Him.

And now, isn't it a strange thing that it takes something on the side of supernatural to make us understand that it's Him, that teaching itself won't do it. He never commissioned His church then to go and teach the Word. He said, "Preach the Gospel," or manifest the Gospel. "And the Gospel came not through word only, but through the power and demonstrations of the Holy Spirit," said Paul.

Now, therefore the next verse says in Mark 16, "These signs shall accompany (or follow) those—them that believe." Then you see, it takes the accompanying of the sign of resurrection to confirm the Word to make Jesus positive known to the people.

E-6 So it was a great time, them glorious forty days. How I would've loved to have been there. But then, thinking again, that I'd have had to been a believer, because He did not appear to no one but His elected Church. He only appears to believers. And as He was then, He cannot change. Today He still only appears to His elected Church: believers.

Now, we find that there were many who taught of Messiah in those days. And there were many who looked for a coming Messiah. But He had a church that was elected. So has He tonight. And that is the—where I left off from last evening, the elected Church. And then He appeared to His elected Church only; the rest of them did

not recognize Him. And if He was here today, He would just do the same as He did then: appear to the elected believer. He never appears to the unbeliever.

E-7 Why did not Jesus, after His resurrection . . . If He was so interested in everybody knowing that He had raised from the dead, then I wonder why He did not go up to, well, say, Pilate, or to Herod, and say to them, “See, here I am. You thought you had Me, didn’t you? But I told you I’d raise up on the third day, so here I am.” Or why did He not go to Caiaphas, the high priest, or go to the orthodox church down to the synagogue, and say to them, “Now, you all have always believed that there would come a Messiah, and David said that His soul would not be left in hell; neither would He suffer His holy One to see corruption, so I am here, the One that you nailed to the cross. I am here in the resurrection to prove to you that I am the Messiah.” Why didn’t He do that? Because if they could not believe Him when He was here in the Person on earth before His crucifixion, they would not believe Him afterwards.

And so then they’d say, “There’s something else happened. He wasn’t all the way dead, or His disciples had some kind of an embalming that brought Him back to life, or something had taken place.” So He only appeared to those who believed Him, and loved Him, and was elected to see Him. That’s the same way He would do it today, if He should come today, and which He has, in Spirit form.

E-8 And you notice that He only shows Himself, like we left off last night at Abraham. He never went down unto Lot’s group. But He appeared to the elected group: turned His back to a tent and said, “Where is thy wife, Sarah?”

He said, “In the tent.” And He told what was going to happen and—and how that they were going to have this child. And Sarah laughed. And He said, “Why did Sarah laugh?” And Sarah tried to deny it.

And Jesus, when He said, “As it was in the days of—of Lot, so shall it be in the coming of the Son of man . . .” See? Now, that Angel never did go down to that Sodom bunch. He only stayed with the called out and elected. They had their messengers. And their eyes were blinded to the door. But the elected group saw God manifested in the flesh.

And this—on this great resurrection morning they saw God manifested in the flesh. Death couldn’t hold Him. And He only came to His elected ones, not to the other churches at all, just to His elected ones. Now, why did He not go to the church? He did when He came. He came to His Own, and they received Him not.

E-9 Now, He has come in the form of the Holy Spirit in an—not to the church, but to the elected Church. And we, the church, is to take Him to unbelievers. We are the ones that's to let His Life shine through us that others might believe. It's us, Christ in the church, that shines forth His Presence to makes Him visible to all. So therefore, He, when He shines Himself forward, forth rather, through the lives of His elected believers; those who are elected to Eternal Life, receive Him. He said, "My sheep hear My voice, stranger they will not follow. But My sheep hear My voice." He manifested Himself to His called out and elected Church. He does the same thing to the church today to manifest Himself through His beings, us, the church, called out church.

E-10 Our message, therefore, is truly the greatest news flash that history's ever known. There's been all kinds of make beliefs and so forth, but the message the church has is the greatest news flash that ever struck the world. Yes, sir. We buried Him dead, but He's up and alive again. He was dead when we buried Him and now He's alive forevermore. It's truly the facts. He is not dead, but He is alive forevermore. What a message, what a flash. The church ought to be thrilled. The church should be burning this into the hearts of everybody they come into contact with. He is not dead but alive. It should make headlines everywhere. But they don't believe it. That's the reason it doesn't make headlines. But to the believer, it makes a headline in the heart of the believer. When he sees it and recognizes, it thrills him above everything that could be ever done. It throws a headline that flashes everything else of the world dead. As soon as they see He is alive and with His church, what a thrill it is to the believer. Greatest headlines that could be headlined, is right: our message today, the Easter message.

E-11 But we allow Easter to one day in the year, that's our Easter. One day in the year is an Easter. Every day in the year is—ought to be an Easter. Every day should be a thrill day of the resurrection. But you know what, they have mixed up the message of Easter. And they've mixed it with colored eggs, and—and corsages, and new bonnets, and rabbits. And therefore the Easter is just a propaganda. But to the believer that knows day by day they live in an Easter, because He has risen from the dead and He is alive forevermore in the hearts, making Himself known to His church day by day. "These signs shall follow them that believe."

Now, if you say you are a believer and those signs does not follow you, then you either have told something wrong, or say that He said something wrong. For Jesus said, "These signs shall follow the believer; In My Name they shall cast out devils, speak with new

tongues.” If they had been poisoned, drink a deadly thing, it would not harm them. “If they lay hands on the sick, they shall recover.” Signs of that type follows the believer. And that’s who He appears to: to the believer; so therefore, them signs follow the believer.

E-12 Oh, what a glorious thing it is for His church after nineteen hundred years, almost two thousand years ago, to know that He lives. We meet Him on every bend of the road, at every turn. At every place we go we see Jesus, see His living Presence flowing like radiant Light from His glorious church of the living God. How thankful we should be for that.

The message was given at the tomb: “Come, see; go, tell.” First thing, “Come and be convinced.” Nowadays people don’t want to come to see. Those who do come, can’t set ten minutes, five minutes sometimes. If you cross up their path, they’re gone. “Come. See?” Don’t just peep in; stand and look it over.

“Come and see, and then go and tell.” That was what He told the women that morning at the grave, “Come and see where He has laid. But He’s not here no more. Then go tell His disciples that I’ll meet you over in Galilee.”

E-13 Go tell who? His bewildered disciples. They were certainly bewildered. And they didn’t know what to do. Many of them had returned back to their fish nets. They wanted to go back to catching fishes. They were bewildered because they didn’t know what—how to make the ends meet. They had absolutely trusted that He was the Messiah, and here He was dead, and—and they didn’t know what to do now. But “Go, tell this bewildered church that I am alive and I’ll go before them, and I’ll meet them in Galilee as I have promised to do.”

That church, bewildered then, is no worse than the church is today. It still is bewildered. It can’t make out the Scriptures. It cannot understand why that Mark 16 was written in the Bible, and they so bewildered they say, “It wasn’t inspired.” And they find other Scriptures and say, “The Holy Spirit was applied to another day and not this day.” They find other Scriptures where miracles was to be done, and they claim that all the days of miracles is past. Talk about bewildered, they’re more than bewildered now than they were then, but something like they was; because the only thing that those disciples had to comfort them, was a past experience. And the church today is a great deal that way, even to the Pentecostals, trying to satisfy themselves with a Acts 2:4, some past experience. But oh, that message of the living God still lives today. Why are you bewildered? “I go before you; I’m not dead; I’m alive,” He says, “forevermore.”

E-14 But the bewildered, they become so bewildered till they try to organize some new “ism.” And it ain’t long until that new “ism,” is like always, becomes a “wasm.” They got a latter rain, and a former rain, and a middle rain, and a this, and a that, and another, some kind of an organization, denomination, and what happens to it? It dies just like all organization dies. And they’re—they—they’re bewildered. “Well now, we don’t know what to do, we’ve got to get these people together. We—we got to separate ourself from this group or from that group.” Just still bewildered, not knowing what to do, they don’t know the real Easter message. The real Easter message wasn’t going to make organizations: was to go and preach the Gospel, demonstrate the power of the Holy Spirit, and let Him take the church into His hand. But they’re still bewildered, don’t know what to do, and how.

And the people ought to realize that every time, down through the history. . . I ask any theologian, any historian, to ever tell me, that where God ever took an organization and done anything besides make a group of people. It’s a man-made system. Not the people in there, but it’s a system of organization. And every time that God sent a revival, He took somebody away from some organization to start a revival. And every time that that man, after he got the revival started, and the people behind it organized it, it died right there and never raised again. Now, you show me the history page and number of where ever a organization raised after it once organized. It died right there. They become stillborn children, and that’s dead children. What they need is some Gospel spanking, exactly, to bring it back to life again.

E-15 Now. . . But as it was then when these messengers came from the tomb that morning to tell these disciples that the—He had risen from the dead, and was alive among them, and was going before them, and He would meet them at a certain designation. . . What a beautiful thing it is yet, our Christ still goes before us. There’s a designation, “I’ll meet you in the air on that morning.” And the churches still believes it. The real true church of the living God, we’re waiting for that change to come. When we watch the process of His church, the seed of Abraham, come up like he did Abraham; and we’re still waiting now for that great meeting in the air, where we shall see Him, caught up with those who’ve waited behind us. They’ll raise from the dead and we’ll be quickened in a moment, in a twinkle of an eye to be caught up to meet Him in the air, and forever be with Him. We’re still got a designation. And we’re to hold to this and believe it with all our hearts.

E-16 But they in that day was too busy, took up with other things and casting their nets, and going back to the fishing. And we are today the same thing, is took up with so many different this, that, and the other, and so many isms, and so many denominations, and so many organizations. And the—the chief presbyter, and we got to really watch what kind of a meeting we cooperate with, because the district superintendent will turn us out. And—and then if we go down to such and such a meeting, the pastor will turn us out. And if the—oh, the bishop will do something to us, or the church will excommunicate us. Oh, and we're so busy watching our members to see that they don't go to no other church, or have anything else to do but just our little clique. . . . We're so busy with that. . . . It's just like swapping members one with another; and it's just like taking one corpse from one morgue to another, just exactly. Don't know the resurrection is past and we're already enjoying it, but just swapping corpse from one to the other, just about the way it turns.

E-17 Oh, it's hard for them to understand it, that our Christ is alive. He's not dead but He lives forevermore and He's the same yesterday, today, and forever. But we're so busy, took up with so many different things; the church has got so much to do and so busy about this and that, we haven't got time to look into these things. And if we hear it come from a messenger, "Oh, it's stories like they believed then. Oh, them silly women was over there it's hard to tell what they. . . . They're making up something." See, we're too busy with other things. Why not take a little time to study it out? Set down before Him and "Come, let us reason together, saith God: though your unbelief be like scarlet, it'll be white like snow; though it be red like crimson, it'll be white like wool."

But we are so busy. We've got to see that none of our twoness don't become threeness and our threeness don't become oneness, and so forth; we just got to be sure that we watch that. And what it is, Christ living all the time in His church, and we're—we're, as I said, carrying from morgue to morgue. And there we are. Now, that's just the way it was then; that's the way it is today, something on the same thing.

E-18 Some people make the Gospel a funeral procession. That's right. They go to the church, and just like it was a funeral procession. Others make it a frolic. That's right. Some of them just make it a frolic, just a big time to go and play a bunch of music, jump up and down on a platform, dance all over the platform, or down in the aisle, and run, set down, and talk about their neighbors, and. . . . That's right. Some of them that thinks they ought to stand and say the doxology and the apostle's creed, so called. I want to somebody to

show me one thing written in there is apostle's creed. "I believe in the holy Roman Catholic church." I don't. "I believe in communion of saints." That's spiritualism; I don't. But they're so busy making those things up, and they make it a funeral procession.

It's not a funeral procession, and neither is it a frolic. It's a feast, a feast with Christ when the believers come and dine.

The Master calleth,
Come and dine;
You may feast at Jesus' table all the time;
He that fed the multitude,
Turned the water into wine
That same Jesus is alive tonight.
To the hungry calleth now,
Oh, come and dine.

It's a feast and not a—a frolic. And neither is it a funeral procession.

E-19 Now, the message is, He goes before us: before us. He's not in a tomb behind us; He's before us, making a way. We are to follow, not to look back to the tomb, but to look forward to where's He's leading, for He is our Leader. We're to follow Him, not look back to the tombs.

Mary, that morning well represented the bewildered church. She well represented it, because she was in the same channel it sits in today. What did she say when she heard Him speak? "Mary, what . . . Woman, why weepest thou?"

She said, "They have took away my Lord, and I don't know what they've done with Him." That's about the way the church stands today. "They took away my Lord, and I don't know where to find Him. I have tried all their communions. I've tried all their water baptisms. I've tried Methodists, Baptists, Presbyterians, Pentecostals, Catholics, and all, and I can't find Him. If the Scripture says He's the same yesterday, today, and forever, He's somewhere. If He's not dead than He's a living. He can't be living and dead at the same time." So Mary well represented the church; "They have took away my Lord, and I don't know where they—what they've done with Him."

E-20 The church thinks today, "Oh, there was a great historical Christ. He—He healed the sick. He could discern the thoughts of their heart. He was a historical Christ. He came to the multitudes. He came to Peter, and He said to Peter, his name was Simon, said,

‘Your name is Simon; your father’s name was Jonas.’ Oh sure, that was Jesus did that. That was the sign of the Messiah according to the Scriptures, what the prophet said.”

He never taught one thing, neither did Paul. When Paul was brought up before Agrippa, he said, “I’ve only preached that which Moses and the prophets said would come to pass. Why would you condemn me,” he said, “when I’ve only said what Moses said, what the prophets said would come to pass. Is it a strange thing for you, oh, Agrippa, to believe in the resurrection of the dead? I want you know that God is the resurrection of the dead?” So is He today.

E-21 Now . . . But Mary said, “Well, we . . . I know I once knew Him.” But she was weeping in sorrow, because she once knew Him, but He—they had—they had taken Him away. And that’s the way it is today. Each one of us tries to some kind of a philosophical theology to try to poke down with some kind of a psychology in somebody’s throat and tell them, “We—we believe this, and we believe that.”

But Jesus said, “He that believeth in Me, the works that I do shall he do also.”

And the church said, “They’ve taken away my Lord.” What did they do with Him? Yet today, many because of the lackness and slowness and leanness of the church, believes that the Jewish story back there that was told, that they come stole Him out of the grave at nighttime, still think it’s so. I believe it was about seventy percent of the Protestants didn’t even believe in the—the physical resurrection or the literal coming. A statistics showed it. They simply deny it. Many of them, thousands of them deny the virgin birth.

E-22 “They’ve took away my Lord.” Why? They have to. If you can’t believe in the physical resurrection, then you cannot preach a Christ that’s the same yesterday, today, and forever. You can’t take His Word, then what about it? We make ourselves unbelievers and infidels. No wonder the little church cries, “Where is my Lord? Where is the God of history? Where is Jesus that was, that said He would be with us, always He’d go before us, and He’d be in us to the end of the world, the works that He did?” And when the church sees that come to pass, they’re so busy with making organizations. And that didn’t come out of their organization, they class it the devil, and throw it away just exactly the way they did then. So it’s still a bewildered.

E-23 “They’ve took away my Lord. I’ve went to the communion table; they told me if I come take the holy eucharist and—and believe on the church that . . . Well, I went and I did that, and what did I see? Nothing. A lot of theology, a lot of psychology. But to find my

risen Lord, I didn't find Him. They told me if I'd be sprinkled, I—I would certainly get it. And I did that way. And they told me if I'd be baptized face forward, that would be it. Backwards, I'd get it that way. I've done all the baptisms. I've joined all the churches. I read all of their creeds, and where is my Lord? Who took Him away?"

"They have taken Him away." Who took Him away? The organization took Him away. Now, deny that once, and I will prove to you that that's exactly by the history. The thing that took Him away, it formed the Catholic church, was an organization. And the Protestants turn right back around and do the same thing the Catholic church did, make an organization out of it. And when you do that you take away God. Watch history; watch the Scriptures and see if it isn't fulfilled, exactly. "They've took Him away."

E-24 I got a brother over there, he's a Oneness. And I got one over here's a Twoness. And I got one down here's a some otherness or, something like that. What is it? It's little "isms" that becomes after awhile "wasms." That's right. But what is it? The message still remains the same: Christ raised from the dead. Don't point a man to an organization or to some form of something, point him to Jesus Christ Who is the same yesterday, today, and forever. He's raised from the dead and He is the one to look to.

Today we want to point them to some of our great schools of theology, some of our organizations. But her cure came of her crying and her bereavement. Her cure came, her despair was over when she heard her name called and she recognized Him as her Lord. And she was asked, "Why are you seeking the living among the dead?" And Mary found out that her Lord wasn't in those dead creeds. And as soon as the church recognized, like Mary did, that our resurrected Lord is not in a creed, it's in a personal experience of the baptism of the Holy Ghost into the believer's heart. . . . He's not in a creed. He's not in the church organizations. He isn't. He's in the hearts of the believers. He was not with their dead tombs out there, but He was alive.

E-25 Oh, what a—what a message to take to the church tonight. Do they receive it? No more then, than . . . worse now than it was then. When the disciples heard it, they believed it, and the Bible said they were glad. The Bible said, "When they heard this, they were glad." When they met Him and recognized that that was their Lord. So is it tonight when a man or a woman, boy or girl, that's willing to step out beyond the creed of your church . . . I don't tell you not to belong to your church; that's all right. But don't you just hide your soul

behind that creed, thinking that'll save you. You'll never be saved until you find Christ as your personal Saviour and His Spirit fill your life. "Then these signs shall accompany those that believe."

E-26 Not a frolic dance as you've seen a lot of the Pentecostals do, not a morgue like you see a lot of the rest of them do. And the Pentecostals is about out of their frolic now; they're back to the morgue too. Not like that. . . You don't introduce them to that, but to a living, resurrected Christ. Amen. That's what we're to. . . Then you have joy. Like the disciples, when you meet Him and you know. And when He performed the sign before them and showed them that He was the same Jesus, doing the same things that He did. . . No one else could do it but Him. And they recognized that that was their Lord and they were happy.

Why, Cleopas and them, it took them all day long to go over to Emmaus, a Sabbath day's journey. They wasn't but a few minutes getting back. Oh, after they found out the truth, that He was resurrected, because they'd seen Him keep His Word and fulfill it and do exactly like He did before He was crucified, they hotfooted it across the country. I imagine they was just hitting every four or five yards. They were in a hurry. They wanted to tell the rest of them, "Truly the Lord is risen indeed." They had something in their heart.

E-27 They wasn't going over to argue their religious points. They were going over to say, "I know He's alive. I know Him because He appeared to us, and we seen Him do the same thing He did before He died, before they killed Him up there. And they never stole His body away. And the women is exactly right because He did raise from the dead, because it was Him." Then they looked at one another when they stopped under a—somewhere to rest a little bit. [Brother Branham pants—Ed..] Said, "Did not our hearts burn within us? [Pants] We ought to have knowed that was Him. Why, it went all the way back in the Scripture. We. . . Didn't our hearts burn within us as He spoke to us along the road and opened up the Scripture?" Said, "Fools and (He didn't. . .) slow at heart to understand. Ought not Christ to have suffered and entered into His glory," as the Scripture said.

See, they knowed that was Jesus, because He lined straight with the Scriptures no matter what the others said. And sooner the church gets to a place it'll line up with the Scripture teaching instead of trying to take some man-made theology, quicker you'll find the resurrected Christ. That's right, my brother. God builds on no other foundation than what's already a laid by the apostles. That's right. Oh, yes they were happy.

E-28 Churches of today has changed to what they was on the day of Pentecost though. Oh, how much changing they have done since that day. Churches meets today to honor, seem like, I hate to say this; but it seems to me like that churches meet today to honor a corpse. They go into the place and they sing, "Nearer My God To Thee," and some kind of a slow morguey thing like that, it makes a wearied sound. Why, they—they come around you and say, "Now, let us now say the apostle's creed. Let us repeat this certain-certain creed that doctor so and so of a certain-certain-so, so and so . . ." Oh, my. Like you were sorry about it. And half of them stay at home to watch the television instead of coming to church on Sunday. That's right. Dead, just—just a corpse moving around. And then a corpse preaching, and a corpse trying to tell about a corpse that once lived, and lived in a tomb many years ago, a corpse. And just corpse, corpse, corpse . . .

They are going to honor a Christ that died nineteen hundred years ago. That's almost exactly where the churches is today, trying to honor a corpse instead of hailing a Conqueror. Amen. Glory to God. I'm glad to be Pentecostal in heart, not by denomination, no, sir, rub my name away from there. But the experience . . . We're not coming doing honor to some dead man. We're hailing a Conqueror Who conquered death, hell and the grave and sickness, every demon, every unbelief: conquered it.

E-29 Now, can you imagine if this school here had a baseball team or a basketball team, and they went out and conquered their foe and returned back. Could you imagine them standing like, singing some kind of a little song like "Nearer My God To Thee" to them? Why they're blowing flags and hailing them and making . . . How about when Napoleon came back? What about Stalin, when they went into Germany, how they fired the guns and done the Germ—or the—the salute, and put their legs across that Russian salute? How about when our boys returned home from their victory? The whistles blowed; the people went wild; they shot guns; they screamed; they rung bells. Why? We'd conquered our enemy. Glory.

And today you'd think you're at some kind of a morgue: go into a church and they, "We believe in God the Father Almighty." I believe in a resurrected Jesus Christ (amen), a Conqueror of death, hell and the grave. I believe that He's alive tonight, and in this building alive with us, according to His promise, "Wherever two or three are gathered together, I'll be in their midst." Yes, sir. Not some funeral service, but hailing a mighty Conqueror . . .

E-30 But the trouble with us, we don't look to our Conqueror. We look to our presbyter. We look to some great evangelist. Somebody

when . . . We see what they say about it, yes, sir. We—we—we look to each other. But we're commanded to look to Him. We look to say, now if a there's something or another going on, "Well, the Lord did a certain thing; He healed somebody. He done something else like that." But . . . ? . . . now, we'd say, "Let's see what Doctor Jones says about it. If our church don't believe that, we—we will not receive it." See? You're looking to what the presbyter says. You're looking to what the bishop says. Then you'll never see Christ.

When they heard that Jesus had raised from the dead and appeared among them like that, they didn't stand and look at one another; they looked to Him. They seen His scars; they seen His power; they seen Him do the miracles that He did before He was dead; and they knowed it was their living God. And they didn't look to one another, neither did they ask anybody to look to them.

But today, stuffed shirts come out. "I'm Doctor so and so with such and such a education. I'm Ph.D., LL.D., Q.S.T.," and all these other kind of things, and where's Christ in all of it? What have we got? A morgue. And worshipping a dead Christ in a tomb. We don't worship a dead Christ in a tomb, the living church, the church of the living God. We worship a resurrected Conqueror, Who conquered our unbelief and all those creeds, and slammed them beneath His feet, and said, "I am yours and you are Mine." Amen. "I'm alive forevermore." That's the great Conqueror. That's the One. That's the One my faith is looking at.

E-31 What we want to do today is don't look towards those poor mournful garlic eaters back there, back in the wilderness, wanting the flesh pots of Egypt, were wearing shorts and dresses and painted lips, and cutting their hair, and denying the power of God. Let them alone. They'll perish there in the wilderness. Let us follow our great Joshua. (Hallelujah.), our Leader. Don't ask no questions; just keep in step; that's all. Just keep moving on. Don't look back to them; don't pay any attention to them. If they want to stay in Egypt and thirst for the things of the world, and all their old movie stars and mimics and everything, let them go on. We look to Jesus. We look to our Joshua.

We're not looking to a thirsting. The trouble of it today; you say, "Now, wait, you shouldn't drink. You shouldn't go to picture shows. You shouldn't do this; you shouldn't . . . Women shouldn't cut their hair. They shouldn't wear shorts." Oh, I imagine if somebody's ever got over in the other land and ever eat some of the grapes from Canaan, and eat some of the pomegranates, and some of the fine honey over there, they don't want any more garlic of the world.

E-32 The thing of it is, we just feed them on old garlic and stuff and let them thirst and bellyache back, excuse that expression, that's not right in the—in the pulpit. But go on back. If they want to go for the world, let them go on back. We're going forward. We're going to follow our . . . Not just back on Acts 2:4 wander around back there over that same ground. What did they do? They stayed there forty years and died there. Right back over the same old thing, all the time. That's all right, Acts 2:4 is part of it. But the thing of it is, He said one day to His . . . "Rise, you've been on this mountain for forty years; turn north; cross Jordan yonder, the separation, for there's more than this mountain for you." There's more than Acts 2:4 for you. Every promise in the Book belongs to the church. And God's waiting for His church to rise and receive it.

E-33 How can you do it when you're still thirsting, and wanting to be like the world? How can they do it when they're still eating, longing for garlic, the flesh pots of Egypt? No. Keep in step with Joshua. That's right. Get the new grapes and the new Pentecostal wine. Get drunk on it. Brother, you won't—you won't—you—you won't even look to the world any more. Something will happen to you. Oh. Let's us go forward, following the steps of our great Leader, and conquer . . . Remember, God told Joshua, "Every place the soles of your foot steps, that's possession." Brother, them footsteps means possession. Let's just keep walking into the promised land, not looking back to see what will happen back there, and what somebody else is doing. Keep your eyes on Jesus, the Joshua, the Leader. Just keep moving on deeper depths and higher heights, until you're possess everything that God promised you in His Word.

E-34 All men cannot receive this. This is hid to the eyes of the world, and foolish to them. But those who are borned and elected to Eternal Life, believe it. We see the hour we're living. Let's go forward. Remembering this, that we have something behind us. Jesus said, when He sent His disciples, "All power in heavens and earth is given unto Me." Sure. That's behind us. What? To every promise that He made, because all power is given to Him. The Father's given all power unto the Son. "And everything that's in heaven, every power in heaven, belongs to Me," said Jesus. "And I'm with you." Something to back us up.

Remembering this when we go, there's something—there's something behind us, something in us, and something before us. Amen. That is, come, believe, and go. Something behind us, something in us, and something more for us. He was, He is, and shall come. The same Jesus that was, is the same Jesus tonight, and the

same Jesus that shall come, the same yesterday, today, and forever. Come, believe, and go, and tell somebody else about it. Amen. Oh, I love that. Glory to God.

E-35 His life, what He was to us, is His back life. He gave us what He was so that we would not be deceived in what He is today. Oh, I like that. Amen. Don't take anybody's word for it, take God's Word for it. The Bible said; Jesus said, "If ye abide in Me and My Word abide in you, you can ask what you will and it'll be given." Jesus said, "The—he that believeth on Me, the works that I do shall he do also." Jesus said, "A little while and the world seeth Me no more; yet ye shall see Me for I'll be with you, even in you, to the end of the world," Jesus Christ the same yesterday, today, and forever.

How do we know? People say, "Why sure, I believe that."

Jesus said, "These signs shall follow them that believe." Those signs are not upon you, said, "They may be, probably they will, they ought to." He said, "They shall." All right. "They shall follow them that believe." Yes, sir.

E-36 And what did He leave? He left His back life to show us what He was. That's what's behind us, so we can tell what's going to be in us. Oh, I just like that. We look back to see what He was, then we can see now what He is. Jesus never was a stiffnecked theologian. He called them a bunch of hypocrites, and snakes in the grass, and everything else, whited walls, sepulchers full of dead men's bones. He bawled them out. He never joined any of their groups. But He stayed with the message from the Father. He stayed with the Scriptures, "Is not it written in your Scriptures." No matter what they wanted to see, and what they wanted to do, they wanted Him to raise up this one and do that one; He said, "I do what the Father shows Me to do. I do nothing in Myself, but what I see the Father doing it first."

E-37 Moses said He would be a prophet, the Messiah was, and He'd discern the thoughts of their heart. And Jesus was God's Word made manifest. "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelled among us." He was God in flesh. And that's why the Word of God was in Christ, and He was the Word of God. And the Bible said, that the Word of God (in Hebrews the 4th chapter) is sharper than a two-edged sword. How you going to do that and belong to some organization? Say, "You say that, we'll kick you out." How you going to do that? Miserable. Oh, my.

I—I know I'm making enemies, but I'm making friends there. So that's the main thing. See, I don't care what man says, is what God says. Tell me it ain't the Word. Look where we got to. Look

around yourself and see how we're dying. Rise and shake yourself. Come back to an Easter experience of the resurrection that Jesus Christ lives today. He's alive now forevermore. Yes. Not . . .

E-38 He's the same today. He appeared to us yesterday and proved what He was behind us, that He might be what's in us, and a—a substitutionary thought in our mind of what He will be. If it's this glorious when He comes down among us now, what will it be when we have a body like His? Then we see we got something in the back, going before us, gone on before us to prepare a place for us. Thank God we will not always have to be earthbound creatures. He's gone, He is. He was, we see what He was. We look back and see what He was, so we see what He is today. If He was a Discerner of thoughts of the hearts in that day when He was the Word, if He is here today, He's the same Discerner of thoughts of the heart. What He was, He is today and shall be forever. If He was a loving Saviour back there, the Creator, He's the same loving Saviour, Creator today. And He's behind us, within us, and before us. Come, and believe, and go, and tell somebody else.

E-39 We don't believe it, or we wouldn't set so dead with all of our ritualistics, rise them up and set them down, and all that, on Sunday morning. Our hearts would be burning with Pentecostal fire, we couldn't stand it. It was that way forty years ago the Pentecostal church, but you organized it, killed it. You killed—you killed the—the—you killed the ones that wants to believe that, but there's some that don't believe that, they're living on.

When the Pillar of Fire, where It stopped, the children made a little camp. They never pitched their tents permanently, for whenever that Pillar of Fire moved, they moved with It. Luther saw it and he came out of the Catholic church. But when Luther died, what did they do? They organized it. The Pillar of Fire moved out and Wesley followed It. When Wesley died they organized it. Then what happened? The Pillar of Fire moved on and the Pentecostals followed It. Certainly. The baptism of the Holy Ghost. Now, the Pentecostals has organized, and what's the Pillar of Fire doing? Moving on and the Pentecostals are dying. Why, it's just—just exactly right. Not the Pentecostal experience isn't dying, but the Pentecostal organization. It's not dying, it's dead. It did this when it organized. Dead, every one. One can't—one can't call . . . The kettle can't call the pot greasy, because it's just the same. That's right. Oneness can't holler at Twoness, and Twoness can't holler at Threeness, and Assemblies can't holler at Church of God, and Church of God can't holler at the United; they're all in one big bundle. When they organized they killed it. They never killed it; they drove it out of their midst,

because they drew a circle and we entered here. God is a universal omnipotent, omnipresent God. He's bound to no man's creeds. Amen. If He's a living, He proves it. If He doesn't prove it, then He isn't. Come, believe, and go see. Yes, sir.

E-40 Trouble of it is to the world, they're trying—the church is trying to give the world a big bunch of—of entertainment. [Blank spot on tape—Ed.] . . . on their grounds. We're not supposed to. What will we do? We just give them a great big pot of cooked up religious mulligan stew. That's all. Call it social parties, and little bunco games, and soup suppers to pay off the preacher. Nonsense. That's no way to run a church. God sent the Holy Ghost to run the church. Right. But we're trying to give the world. . . Why, you can't meet them people on that. They've already got that. They're genius in entertainments. They are genius, so we can't do nothing for them.

Let's give them something they haven't got. Hallelujah. The one thing they don't have is Jesus. Amen. Don't try to entertain with them; you're meeting them on their ground. Preach Christ, and let them come on this ground and find out what they got. If they want to stay in the garlic land, let them stay. We ain't to meet them there. We're not mimics, we're apostles. Hallelujah! We don't We're not apes, as they say we are. We're sons of God, created in His image. Nonsense to that bunch. Come away from it, there's a living Christ. Amen.

E-41 Oh, the one thing they don't have is Jesus. Oh, we—we can give them all. . . Oh, they got plenty psychology, philosophical religions and everything. Oh, oh, my. They—they're—they're loaded with that. But there's one thing they don't have is Jesus. That's right. Oh, they have entertainment; they can made a bigger basketball fuss than you can; sure they can. They can put men up on them movie screens out there that could out snow anything you can do. That's right. They're genius at it. Don't try to compare with them. Didn't Jesus say the children of the world, what they are. That's right. But there's one thing they don't have, is Jesus.

And that's what we're supposed to represent, to tell them. Not that we have a big gymnasium, we have the biggest Sunday school class, and—and we give this away, and we have suppers, and we have this for our church, and dances. If you'll come join our church, we have a dance every Wednesday night. Every Thursday night after the prayer meeting is over we have a little dance in the basement.

E-42 Here the other day when this. . . Did you see this picture from London, that come in on the screen, where that young idiot over there. . . A bunch of the—a Presbyterian church, put on a—a beatnik

play of the resurrection—or the crucifixion. I've got it right here in the newspaper. And it just thrilled England all over. It was in our newspapers here. They had a boy dressed up with his candy stripe shirt on and jeans pulled down over his hips, and he was Jesus. They had another one, Judas, and he was playing a little guitar like this, walking up and down. Telecast national wide. "I'm going get Him tonight, honey; I'm going to sell Him." And all like that. And a girl rocking-and-rolling, saying, about Jesus, saying, "I love my mum, old chum, ain't that good enough, hon?" Like that. Walking around like that, playing in a religious church that stoops that low, she's gone. What did the people? They thought it was wonderful.

E-43 Well, you think that's something? Right down in our own country, every Thursday night in a certain big organizational church, the pastor and all of them puts on a beatnik game. Picture in the front page with a long beard, a beatnik. A certain denominational church, my friend called me the other night to come down, of a great holiness organization. And they were putting on a beatnik, or no, rock-and-roll party. And even the man was doing the telecast said, "Aren't you afraid that you'll get some criticism?"

He says, "Long has the certain—this church organization forgotten the beautiful art of rock-and-roll."

When it comes to a place that the church has to put entertainment, it's a miserable, backslidden, hell-bound group of people. When it gets to the place that we cannot represent Jesus Christ in the power of His resurrection, fold up your doors and go back to the world 'cause you're dead anyhow. Amen. Yeah, but that's it. Uh-huh. Oh, yes, we can't out glitter them. He is a Light. He is a glow, not a glitter. Jesus don't—is not a glitter like the world glitters, but He's a soft glow of Light. Amen. And you can't shine it. You have to let it shine. Don't you try to work it up because it won't work. That's what's the matter. If they can't get them one way, they get them another. If they can't work it up, to try to make their light shine, what do they do? They try—that's artificial make up. You can't make it shine. Just let it shine. Oh, hallelujah.

E-44 What time is it? I heard my watch alarm. I'm past time. He's raised from the dead. He is alive. What is the message today? Come, believe, go tell others that He is risen from the dead. He's alive and He appears to the elected Church tonight. As He appeared then, what He does then. . . I've always told you that God is infinite and cannot change. And if that was His attitude towards the world then

after His resurrection, it's the same thing today. And Jesus witnessed the same thing by saying, "As it was in the days of Sodom, so shall it be in the coming of the Son of man." Let us bow our heads.

E-45 Lord Jesus, sometimes I—I wonder if I'm not beside myself, when I think of seeing the horrible curse that's coming on this world, when I think of the churches that's trying to be entertainers, trying to copy after the world. Lord God, oh, You—You said, "Father, I pray that you take them out of the world." Take the world out of them, keep them from the world. You prayed that they might keep Your disciples from the world, and here they are going right back to the world, trying to compare with the world.

God, grant, help Lord; somebody will catch the message; surely, they'll know. You're the same yesterday, today, and forever. You're not dead but alive forevermore. We believe You, Lord. And how can a man believe unless You call him? Jesus said, "No man can come to Me, except My Father calls him first. And all My Father has called—has called, will come." And we know that's right. They will come. And it's just our duty to preach it and let the chips fall wherever they wish to, and the sheep hear the voice.

E-46 God, surely after speaking of You, of Your resurrection, the greatest news flash that ever flashed the world is Christ died for us, and is raised again, living in us, moving with us, alive with us, to prove Himself in us the same yesterday, today, and forever. Lord, I don't know no greater thing. I pray now, that many believers will believe tonight, deeper; that many unbelievers will believe for their first time; that many who are not filled with the Holy Spirit will be filled and become an apostle of Yours tonight, a great disciple to follow You and go tell others. May they look in upon the Bible and see that He died so that we could have this privilege. May they believe when they see Him appear. And may then they leave the church and go tell others that Jesus is alive. May they go with hearts, and light feet, and light heart to tell others. Like Cleopas and his friend did coming from Emmaus.

O Lord, will You appear before us tonight here? Come to our midst and do something to—for these people. Just like You did before You was crucified, that they might know that the message of the hour is truly, You have risen from the dead. I ask it in Jesus' Name. Amen.

E-47 It's really closing time, but I believe, my son met me there at the door and said he give out prayer cards, and the custodian told me, or the boy that takes care of the lights, that they had given out prayer cards to be prayed for. How many . . . Is there any in here that's never

been in any of my services before that I have conducted for the Lord, raise your hands, never been in one of them? Oh well, we might have discernment then. If you have . . . Is anybody here that was in a—that had—that all of you'd been, as I hope was in Chicago here, many meetings as I've had. I was just going to ask that Brother Tommy will come over here and stand and let us pray for them. Get the cards through. But if there's nobody here that's ever . . . I see two thirds of the congregation's never been in another service.

So now, I want to say this: I do not claim to be a healer. Any man that claims to be healer, he is a heeler. That's right. Not a h-e-a-l, though. See? But we . . . It's Christ is the Healer. Jesus has already, at Calvary, purchased your salvation, and purchased your redemption, He purchased your healing. How many know that to be true? The only thing that He can do is to show His Word and keep His promise, is that right? When He was here on earth, did He claim to be a healer? No, sir. He said, "I can do nothing in Myself, but what I see My Father doing, that doeth the Son likewise," Saint John 5:19. How many knows that to be true? Yeah. Then Jesus never did nothing till He saw a vision. Remember in how—he . . .

E-48 How . . . What was the sign of the Messiah? Who knows what the Messiah sign was to be? A prophet (Is that right?), a discerner of thoughts and foretell. All Jews believe that He was a—the Messiah should be a—a forthteller, He would—He would know what was, and what would be, and what has been; that was the sign. All . . . God said, "If there be one among you who is spiritual or a prophet, I the Lord will make Myself known to him, speak to him in dreams and in visions. And if what he says comes to pass, then fear that prophet, for I'm with him. But if it doesn't, then don't you hear him; don't fear him at all 'cause I'm not with him." Well, that's just only sense.

And the Jews always, God's chosen people always remembered God spoke to them through the prophets. Hebrews 1 said, "God, in sundry times spoke to the fathers through the prophets, in this last day through His Son, Jesus Christ." Now, in these latter times . . . All Scripture readers knows that, Hebrews 1, Hebrews 1:1. Now, let's start at the beginning. "God, in sundry times in divers manners spake to the fathers by the prophets; in this last days through His Son, Christ Jesus." Now, what was He? He was the King of prophets. He was the greatest of all the prophets. Because He was The Prophet: "The Lord Your God shall raise up a prophet like unto me." How many know that Moses said that in . . . Yeah. Well then, when He come and told Peter what his name was, Simon, and then—told his

name was Peter, when He told Nathanael that He saw him under the tree before he come, Nathanael said, "Truly, thou art the Son of God; You are the King of Israel."

E-49 When He told the woman at the well, said, "Bring Me a drink."

And she said, "Why, you a Jew ask me a Samaritan? We have segregation here. We don't associate together."

Well, He said, "But if you know Who was talking to you, you'd ask Me for a drink. I give you water you don't come to draw here at this well." And He carried the conversation. What was He doing? Contacting her spirit. Then when He found out what her trouble was. . . How many knows what her trouble was? She had too many husbands. So He said to her, "Go, get your husband and come here."

"Oh," she said, "I—I have no husband."

He said, "You've said truth: for you've had five husbands; and the one you're living with now is not your husband: so you said the truth." Now, watch that woman. She knowed more about God than half the preachers of Chicago. That's right; that's right. She said, "Sir. . ."

E-50 Now, watch what them preachers said when they seen Him do it. They said, "He's a fortuneteller, Beelzebub."

Jesus said, "I forgive you for that. But someday the Holy Ghost is coming to do the same thing and you speak a word against it, it'll never be forgiven in this world or the world to come." That right?

This woman said, "Sir, I perceive that You are a prophet." Said, "We know (we Samaritans), we know that when Messiah cometh, He will tell us these things." Well, that'd be the sign of the Messiah. If He's the same yesterday, today and forever, that'd still be the sign of the Messiah. Is that right? "The works that I do, shall you also. I'm with you, even in you, to the end of the world." That right Brother Hicks? See?

"We know Messiah cometh and He will tell us these things, but Who art Thou?" See? "Thou must be a prophet."

He said, "I'm He that speaks to you."

And on that she run into the city and told the men; she said, "Come, see a Man, Who's told me what I've done: isn't this the very Messiah?" And the Bible said the people of Samaria there, believed Jesus because of the woman's testimony. Is that right?

E-51 Now, He did that sign before the Jew and before the Samaritan, because why? They were looking for a Messiah. Is that right? You don't find one case before a Gentile. No. That. . . See, they'd been taught for thousands of years that there was coming a Messiah, so He did. . .

There's only three races of people; that's Ham, Shem and Japheth's people. Peter with the keys on the day of Pentecost opened it to the Jews. Philip went down and preached to the Samaritans, baptized them in the Name of Jesus Christ, laid hands on them, Holy Ghost didn't come. Peter had the keys, went down and laid hands on them; they received the Holy Ghost. Up the house of Cornelius, Peter went up there with the keys, opened it to what? Jews, Samaritans, and Gentiles. And from then the Gospel went on. Then it was opened to all the people: Ham, Shem, and Japheth's people.

Now, for three sons of Noah which spring the whole human race, if we believe our Bible. The rest of it was destroyed. We ain't back there in that ape country, where them ape people. We believe we're human beings come from God, made in the image of God. Let them believe what they want to; this is what we believe. We believe Jesus Christ the Son of God, made in the image of God; not robbery to God, was equal with God. "And God was in Christ, reconciling the world to Himself." He was God. He looked like God; He act like God; He preached like God; He raised from the dead like God. He is God. Sure.

E-52 Then we notice Him, when He come and said, "I'll be with you, even in you. The works that I do, shall you do also." Now, He promised in the end of the Gentile age that this sign would appear. Now, are we looking for a Messiah? That's right; we're looking for a coming Lord Jesus, the Messiah. Well then, He promised that He would appear. Now, if He appeared to them in that way, them two generations of people, and lets us just go through on theology, then He—that isn't our Lord Jesus. Oh, no. Huh-uh, no. See, He has to do to us like He did to them. What's He doing? As He promised in the days of Noah, I mean in the days of Lot, so would He be now. So He's come to His elected people who will believe it and showing Himself that He's still Messiah, the resurrected One. Amen. That's the Gospel, my brother. There's no one can put a finger on that. Now, the thing of it is, will God keep His Word? I believe it.

E-53 How many of you have prayer cards? Looks to be about forty or fifty. All right, number 1, who has it? Prayer card number 1, raise up your hand. What's the letter? Maybe I got. . . Huh? A.

A-number-1, raise up your hand. Ever who has A-number-1. You must be mistaken somewhere. We'll start somewhere else then. Oh, I'm sorry. All right. Number 1, come right down here, lady. Number 2, raise up your hand. All right, lady, come here. Number 3, raise up your hand. Number 3? Right here, lady. Number 4? Number 5? Right here, lady, come here. Number 6? Number 7? Number 8? 8, 8? All right. 9? I didn't see 9. 9, 10? Who has 10? 11? 12? So they won't all rush at once. . . 12, 13? 13? Prayer card 13, would you raise your hand? 14? Getting awful slow. Well, all right, let—let them stand a minute.

E-54 How many doesn't have prayer card, raise up your hand, and you're sick. Raise up your hand. Now, you don't have to have a prayer card. I ask you to believe this story that I've told about Him to be the truth. There was a woman in the Bible; let's say she—she had a blood issue; we know the story. She didn't have a prayer card say, either. But she said, "I believe that Man is the truth. I believe that's the Son of God. If I can touch Him, I'll be made well." How many knows the story? And when she touched Him, what happened? She went off maybe and set down because she was satisfied in her own heart that she'd touched the Messiah. Do you believe that? Now, listen; watch me and listen to me. See? You touch the Messiah. And Jesus turned around, said, "Who touched Me?" Now, while they're getting those people ready. "Who touched Me?"

And Peter rebuked Him, saying, "Well, Lord, everybody's touching You. Why do You say, 'Who. . .'" In other words, "What makes You say such a thing as that? Why, people think something's wrong with You. Why, do You say such a thing?"

He said, "But I perceive that strength has gone out of Me." That right?

E-55 Well, if that'd make the Son of God feel strength go out of Him, what would it do to you and I, a sinner saved by grace? We couldn't do it one time unless He said, "The things that I do shall you also, and more than this shall you do." I know the King James says greater, but look at the real translation, more. No one could do greater, 'cause He done everything that could be done. See? He raised the dead and stop nature, and done everything. See?

All right. Now. And that little woman touched His garment and He felt virtue go from Him. And He looked around over the audience until He found where she was, and He told her about her blood issue and said her faith had saved her. Is that right? Is that. . . Was that Jesus yesterday? Was that the way He did it yesterday? Well, if He's

the same today, won't He do it the same today? Sure, He would. Now, He's the same yesterday, today, and forever. Is that true? You believe that? He's raised from the dead?

E-56 Then how could you . . . "Well, Brother Branham, how would I touch Him?" Now, if you want to touch Him you better listen to what I'm saying. Look. "How will I touch Him?" He is right now a High Priest, Hebrews, 3rd chapter, "A High Priest that can be touched by the feeling of our infirmity." Is that right? Now, His visible body sets in the Presence of God on the throne of His Majesty, is that right? His Spirit is here in the church, His life, living in us, and He is the Vine; we are the branches. The vine doesn't bear fruit, the branches bears fruit. The vine energize the branches, John 15. That right? Now, if He's the same High Priest and you could reach up to glory and touch Him with your faith, what would He do? If He's the same High Priest, He'd act the same way. He'd do the same thing. Then you yield yourself to Him; I'll yield myself to Him, and then if you touch His—His garment with your infirmities, that He promised in His Bible that He'd do, see if He will turn around and use my voice and use your body, use us together.

E-57 You out there in the audience that won't be in the prayer line; we'll get all these prayer cards by and by, but let's start with the—the first now. All right. Now, first, you people in that prayer line, how many out there that—that's sick, and I don't know you, raise up your hand. All out there that you know that I don't know nothing about you, raise up your hands, every person in the audience that knows that I know . . . The people in the prayer line, that I'm a stranger to you in the prayer line, raise up your hands, that I do not know you, raise up your hand. I think it's a hundred percent all along.

E-58 All right, now, here is a beautiful picture . . . You remember when I first come to Chicago about that. I . . . So now, here's a—a beautiful picture of the Bible. Here's a picture of Saint John the 4th chapter. Here's a woman, that I never seen, don't know nothing about her. And I never seen her before in my life. She's a stranger to me. I'm a stranger to you. We meet for our first time. Now, if this . . . Anybody ever in Palestine and see where Jesus met that woman at that well? It's a panoramic, something like that, out—little well out there where He was setting there, seen the woman. Now, here's a man and a woman standing here that's never met before in life. And we're strangers. I can tell you this before we start, she's not of my nationality. She really doesn't speak good English. That's true. There's a Samaritan and a Jew.

Now, I am not Him, but it's His Spirit that's in me. And then if He is the same yesterday, today, and forever, and I never seen you, know nothing about you, you're just a woman that comes up here. If God will reveal to me something that's in your life, like He did that woman there, you'll know whether it's the truth or not. You—you would know it. And then, like something that you have done, something that you're here for, something that's wrong with you. . . Or if I don't know you, I know nothing about you because you're making a—have a hard time kinda understanding me. But if I don't know nothing about you then if He will reveal it, it'll have to come through His Spirit somewhere. You believe that?

E-59 Will the audience believe that? Here we are both together. Now, is He a living? Then what if I—if He was standing here with this suit on He gave me, now, if this woman would come, say, "Lord, would You heal me?" You know what He'd say? "I've already done it. You are redeemed." If an article is redeemed from a pawn shop, it cannot be redeemed the second time. We got the receipt. They can't charge us a second time; we've got a receipt. And we've got a receipt from God. Amen. The price is paid. We are redeemed. You are healed. If I come to this woman now, what would He do standing here? Then if He has already healed her. . . "By His stripes we were healed." It placed in past tense: you were healed. All ministers, all Bible readers know that. It's a past tense. Now, if He—if He come here, then what would He do? He could show Himself alive. And how would we know that He was? Because His Spirit would come in us and act just the same way it did when He was here in His body. Is that right? "I (personal pronoun) will be with you, even in you. The works that I do shall you do. A little while and the world (kosmos, world order, church order, and so forth) will see Me no more; yet ye (church) shall see me, for I will be with you; I'll be even in you to the end of the world. The works that I do shall you do also." Here it is. Is my message the truth? If it is, then God will keep His Word.

E-60 Now, lady, you look on me just a moment. I want to talk to you. Fastening. . . The reason I brought you here, is to—so that I could segregate you from the rest of the people, so I could talk to you, everybody with a spirit. Jesus taken—put all people out of the house when He healed Jairus' daughter. He took a deaf man, or a blind man and led him out of the city away from the crowd, so He could get him away so He could talk to him. That's the reason I got you here. There is a—anointing of the Spirit.

And that woman, she might not understand me. But if you can understand me now, you be honest with me. Just now something

happened to you. A real sweet calm feeling come over you just now. If that's right, raise your hand. I'm looking right straight at that Light that you see in the picture, which Jesus Christ is that Light.

When He was here first, He was in God the Father in a Light. The children of Israel followed It through the wilderness. He said, "I come from God and go to God." After His death, burial, and resurrection, Saul was on his road down to Damascus, and a Light struck him down, that same Light. "Saul, Saul, why persecutest thou Me?"

Said, "Who are You?"

Said, "I'm Jesus." See? Now, that's that same Light.

E-61 Now, if God will describe to me something, you be the witness whether it's true or not. You are here for me to pray for you for a nervous condition you're suffering with, nervous. If that's right, wave your hand like this so the people see. Now—now, there's other things. You have gallbladder trouble, gallbladder attack. And being that you said that out just then, Brother Hicks standing close, we'll see if it—just whether it was right or not. Let's watch just a minute farther. Yes, you're here for somebody else: a sick child of yours, that you left at home. Besides that, you got a sister that's got a sick child that you're standing for. If that's true, wave your hand. You have received what you've asked for. Your faith has saved you. Go home and you'll find it so. God bless you. Everything will be all right. God bless you now; you go believing everything will be just right.

You believe that? Is He alive? Now, you know I don't know that woman. How could I. . . I don't even know what I said. The only thing I know is what's this tape recorder when it records it back. Now, the Bible said, "If they say, and it comes to pass what they said, then believe it." I've told you He raised from the dead. And He's proved it. Believe it. Amen.

E-62 Now, here's a—here's another picture of another woman, this happens to be a woman. I do not know the woman, I've never seen her. We're strangers to one another. And we're two races of people, she's. . . I'm Anglo-Saxon and—and she's Ethiopian. We. . . But when they talked to the woman at the well, the Samaritan, when the Samaritan woman said, "There was a segregation," He let her know right quick that there was no difference between the colors that we was. God is the God of the human race. The countries we live in and changed our colors, has nothing to do with what we are. One was raised in one country and turned one yellow, and the other one black, and the other one brown, and the other one white, and that has nothing to do it. We come from one tree, Adam and Eve. That's

right, the human race springs from there. My God is your God. My Creator is your Creator. But you are—being a—a colored woman, me, called white man. Then we're two different races of people. But we stand like . . . I'm trying to make them see something, Saint John the 4th chapter, Jesus meeting a—a woman that that was a Samaritan.

Now, if God will declare to me what you're trouble is, would you believe me to be His prophet, or His servant? I don't . . . I—I have to watch that word; it's a stumbling block to many people. So we know it and believe it . . . ? . . . You're suffering with growths. Those growths are in the intestinal tract. If that's right, raise up your hand. If God will tell me who you are, will you believe me? He told Simon Peter who he was. Is that right? Then Mrs. Hall, go home, Jesus Christ makes you well. Amen.

Now, all you colored people believe on the Lord right now. See? He is the Lord Jesus, the same yesterday, today, and forever. You believe Him? Be real reverent.

E-63 All right here's, I believe another colored sister. Come forward. We are strangers to each other. As I said to the lady, I believe it was, that passed, and it all—you know when leaves me in a vision, I—not beside myself, but I . . . You go into another world. You see things that happened long ago and something's happening somewhere else, then you wonder where you're standing at when you come back. That's the reason it just weakens you. You can see the effect it takes. Someday I'll leave the world, but the world will never know till we meet there what I go through, to try to let them know that my Lord is real. He raised from the dead. He's not dead, He's alive. I believe it with all my heart.

If God will reveal to me what your trouble is so I won't have to go into much, just what your trouble is, you believe me to be His servant? You believe my story to be true? All right. They say you should have an operation. It's for a growth. The growth is in the stomach; that is right. You put your hand on your stomach. Somebody noticed that; I felt it coming from out there before I said it. Now, if God will reveal to me what's your name then, will you—will you believe me to be His prophet, His servant? Mrs. Cole, you return home, be well. God bless you, my sister. Have faith in God; don't you doubt. You believe with all your heart.

E-64 How do you do? Now, here's Anglo-Saxon and Anglo-Saxon. We are strangers to one another. I do not know you, but God knows you. If God will reveal . . . Now, just a moment; something in the audience, somebody struck faith. The woman setting right there with her head bowed praying with the little green hat on, setting

right down here in front of me, a elderly like woman, setting there, praying, with arthritis. . . All right sister, just raise up your hand. You looked around, and looked around, look that way. All right, your arthritis left you. You don't have to come. Stay right where you are. Go on home; Jesus Christ makes you well.

I want to ask you people something, Who did she touch? She never touched me. I'm thirty feet from her. But she touched that High Priest. You believe? Now, the woman that was touched, that she touched God, and God touched her, are we strangers to one another, wave your hand, lady. That's right. I don't know you. Those things were true, what was said, is that right? All right, you have your request; you've touched Jesus Christ.

E-65 You're not here for yourself; you're here for somebody else. Somebody's going blind. They're blind, a blind person. That's right. They're not here. They've either been in California or in California. They're in California. It's a woman. You believe? Then go and as you believe so will it be. Go on believe it. God bless you. Have faith; don't you doubt.

You believe out there, all of you? Just believe now with all your heart.

E-66 How do you do, lady? All right. It's quite a difference maybe, in our age, maybe. But as far as I know in my heart, this is my first time being with you, standing by you. I don't know you, so God does know you. If God will reveal to me something about you that—something like is in your heart, something that you want or—or some. . . And you'll know whether it's the truth or not, you're the judge of that. Well, if He knows what has been, surely you can take His Word for. . . If He can tell you what has been, you know what will be, will be true. All right, may He grant it.

E-67 Now, somewhere the Angel of the Lord left the platform. The Spirit of God went. . . Here it is. It's that colored man setting back here in a corner a praying. You suffer with sinus. If that's right raise up your hand. All right. You touched Something, brother. You never touched me; I don't know you; you touched the High Priest. Do you believe Him? Then it's over.

Just believe on Him; I ask you to believe on Him. I never seen that man in my life, if I know of, 'less it on a street or passing somewhere, or coming up and down to church; I don't know the man. If you're a stranger to me, sir, raise up your hand so the people will see that—that you and I are strangers. There you are. See?

Now, tell me, I want to ask you: What did the man touch? Jesus Christ our High Priest. Then my message about Him is truth;

He's a living. Then take my word. Flee away from these morgues and come to a living Christ. Take your name, if it's on a some church book, forget it. Put your name in the Book of heaven by a new experience of accepting Him and being born again.

E-68 Where we at? What time is it? All right. Don't let me stay too long. Now, I believe this is the woman. Excuse me, lady, I—I—I just have to follow that way It goes; that's all I—I know to do. Let's look to the Lord, see what . . . Yes. You're in a serious condition. You have a growth, and you're worried about it. You think if God can tell me where that growth is, would it help your faith? It would? It's on the breast. It's on the right breast. That is true, isn't it? Wait a minute. Yes, you got somebody on your heart. And it's somebody that's been a Christian. You are—you are the mother of a dope addict girl that was healed of dope taking in my meeting. Her name is Helena. She was a dancer or something or another. And that girl is getting weak, getting away from God, and she's on your heart to pray for her. That's THUS SAITH THE LORD. That is true. All right. Come here. In the Name of Jesus Christ bring that child back, heal this mother for the glory of God. Amen. Don't you doubt. Be all right.

E-69 "If thou canst believe, all things are possible." Do you believe? How many remembers that in the beginning when I'd have to take the person's hand and lay it on mine, you'd see those things happening, how many remembers that? How many remembers that I told you that the Lord told me it would come to pass if I'd be humble and sincere, that I would be—would reveal the secrets of the hearts. If they didn't believe that first sign like they did of Moses, the second sign would beyond. How many remembers that? You say, "Does God take a gift away?" No, sir.

E-70 Come here, sir. I don't know you; you're a stranger to me. Lay your hand on mine. Yes, sir. Come up here. Stomach trouble. . . That's right. Let me show you something. Look here. Take this other hand of yours; lay this hand on mine. No difference, is there? Notice this one, see here, no difference. Now, I put my hand on. No difference is there? Now, watch when you put this hand on. There comes a difference. It swells and little red dots running across it—or I mean little white dots running across it. Look how my hand turns. See? That's like a . . . See, what it is, being anointed. That's the reason laying hands on the sick under the anointing. . . See? Laying hands on sick, anointed, it's not me that's doing these things. I don't know them. I don't know the people. I don't know you. But see, there's something in you that would kill you. See? And that is the devil, a spirit, a lie something, eating, a life that's trying to take your life. That's the reason it vibrates back.

Now, you just watch so you be sure to look. Now, look here. It ain't the way I move my hand, 'cause them—them white things look. . . See my hand here. See? Now, look, I'll take this hand of yours. See? I take your left hand. Now, it doesn't do it there. Now, put this one here. Now, there it is. See? Now, you're just as much human in this hand as you are in this hand. Is that right? But see, what is it? It's your right hand to me, that you believe me. It's my left hand to you, to my heart that I love you, and my right hand to God that He's my—He's my Guide, my Saviour.

E-71 Now, come here just a moment. Want you to watch. Let me lay my hand here so you can see it. Now, if it goes away. . . Now, by the Spirit of God, I believe I can make it go, but I can't keep it away. But if you can see it go, then that'll help you, won't it too? Yes, sir. Now, now watch now, so you'll be sure now. Put this hand here, one I've got my hand laying. See? Now, this other hand here (See?), so you. . . There it is. Now, I want you to keep your eyes open; I want you to watch it. I want the audience to bow your head just a moment.

Our heavenly Father, not to show, but we're in the last days. We're in the last hours of the day; the sun is setting; the evening lights are shining. The prophet said, "It shall be light in the evening time." Said there'll be a day that wouldn't be called day nor night. That's what we've had, just organizations, denominations. But in the evening time, it shall be Light. The light rises in the east and sets in the west. Civilization has traveled with the sun. The light sprung up in the east on the eastern people, the Son of God. And now the sun is setting in the west, and civilization has moved all the way to the west; the next is the east, the evening Lights are shining.

The man is a watching my hand. Now, he sees that's it's still a vibrating on my hand. He's sick, Father. I pray for mercy. I pray that You'll make it to leave him, through Christ our Lord.

E-72 Now, it's stubborn. Before I open my eyes, it hasn't changed: just the same. Is that right, sir? Just the same thing. Now, just a minute, everybody believe now.

Lord, I have told this little group of people here tonight that You raised from the dead and said, "In My Name they shall cast out devils." That man knows that devil is a tormentor. And the word "devil" means "a tormentor." So he's watching my hand. He sees the reaction of it in his own eyes; he's watching it. He's watching to see what happens. Help, Lord. You give the promise; I believe You. Satan, in the Name of Jesus Christ come out of the man.

Now, before I move my hand, or you do anything; it's gone hasn't it? Now, open your eyes. I never looked at my hand yet; there

it is. Now, look here, sir. Take this hand here. See how it looks? Take this hand here. See how it looks? Now, something's happened, hasn't it? It's gone. You're free. Go, Jesus Christ made you well; believe with all your heart.

E-73 All right, you believe with all your heart? Just have faith in God; don't doubt. Come, let the next person come. Now, don't doubt; have faith in God. I still feel that back there, that I've . . . Now, look, I'm going to turn my head; watch here. Come here, lady. Just touch my hand. If God will reveal to me looking this a way, what's your trouble, you believe me to be His servant? You will, this lady? All right. Do you believe God will heal your heart trouble and make you well? You believe it? He make you—heart trouble and make you well? You accept it? Raise up your hand. All right, go on your road and be healed, say, "Thanks be to God." Believe with all your heart. All right, sir.

Now, lady, if you'll believe that you'll never be crippled up with that arthritis, He will make you well. You believe that? Just keep on moving, say, "Thank you, Lord." Go, believing. All right.

E-74 Come now, lady. Now, you're a young woman. What's your trouble is nervousness. You just can't find a place to start. Is that right? Every, they're telling you, "Get next to yourself, and it's all in your mind," but it isn't. Something's making you scared (See? That's right.) and frightened. This is your spot. Come out of the woman, Satan; I challenge thee in the Name of Jesus Christ to leave this woman. Now, you've started; just keep going. Be made well in the Name of Jesus Christ.

Come. Now, this woman was healed while she set in the chair of the same thing. So you just might as well go on. Yours is . . . ? . . . but it's the time . . . Just keep on moving; Jesus Christ makes you well.

E-75 You believe with all your heart? Just a moment. That lady kinda heavy set, setting there looking at me with the hernia, you believe that God will make you well? All right. You can have what you ask for. I do not know the lady. I've never seen her in my life, but she was praying this. Just a few moments ago that Light was over her, she was praying for God to call her tonight. If that's right wave your hand back and forth, lady, like this (See?), so that they'll see. All right. There you are. If you will believe, it will leave you. Just have faith in God; don't doubt. Amen.

The—the man next . . . No it's a woman, next to her, setting there, having those headaches. Do you believe that God will make you well? Raise up your hands if you want—accept your healing. Have faith in God; don't doubt.

What if I told you, you was already healed, would you believe me? Just keep moving; Jesus Christ makes you well.

E-76 Don't you see He's God? Here sets a colored woman, the second woman setting there in the seat, setting right there looking at me. You believe that God can take that anemic condition away from you and make you well? Then you can have what you ask for. Go and believe. Uh-huh. Have faith.

What if I said, "Jesus Christ makes you well," would you believe me? All right, go, and be made well.

What if I told you your back trouble was healed while you was setting there, do you believe me? Then just keep on going, saying, "Thank you, Lord."

What if I told you setting down there, lady . . . Believe with all your heart that head trouble, that's got that black hat on, that colored lady setting right there next, you believe that God would heal that and make you well, the head trouble? You believe it? You accept it? Raise up your hand if you do. All right you can have what you ask for.

E-77 How many of you out there believe on the Lord Jesus Christ, believe that He's the resurrected Jesus? How many knows that "These signs shall follow them that believe"? raise your hands. How many believers are here? Raise your hands. How many knows that He's alive? Then lay your hands on one another. I'll pray for you. Every one of you can be healed. He keeps His Word here. He keeps His Word there. Do you believe it? Lay your hands over on one another there and pray one for the other.

Our heavenly Father, we commit this audience to You as believing people, the resurrected Christ. Beyond a shadow of doubt, You are not dead, but You're alive forevermore, the great Conqueror. They have come; they have seen; now may they go tell others that He's not dead, and not in a tomb or a organization, but He's alive in the hearts of His people. Grant it, through Jesus Christ's Name.

Brother Hicks take my place.

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VOICE OF GOD RECORDINGS
P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
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