

THE IDENTIFIED CHRIST

OF ALL AGES

 Thank you, brother. May be seated. Certainly deem this a grand privilege tonight, to be here in Louisville, Mississippi. We've looked forward for this time, for quite a time, and I thought that I'd get to Louisville. I'm just across the river from Louisville, Kentucky, my native home. It seems like coming home again, to be in Louisville.

Now, up there, some of them call it "Luavul," "Louis-ville," and "Lueyville." And I don't know what it is here. I think we, best way, way I've always call it, was Louis-ville. Look like L-o-u-i-s- would be Louis-ville. But, back home it's "Luavul," and "Lueyville," and "Louis-ville," so we just take our choice, which one we want to use.

The main thing is, that, we're gathered together in the Name of the Lord Jesus. We've assembled here for no other purpose but to serve Him, and that His great Name might be honored among us, more. When we're . . . When the meeting is over, then it could . . . It's possible, as it could be now. We know that we honor Him with all of our heart.

And now I come here upon the invitation of the ministers of this, the locality through here, and this place. And I come not with something different from them; just the same Gospel. I believe, Jesus said once, that, "The Kingdom of Heaven is like unto a man that taken a—a net and went to the sea. And when he cast it in, he drew all kind." Now, that's what we get in the Gospel net.

When a man throws a net into the sea or to the lake, he hardly knows what he's going to get out of there. Because, he could get crawfish. And he could get a scavenger fish. He could get spiders, a serpent, and—and whatever more.

But, it's our duty to seine. It isn't our duty to judge. And I come to take my net, that the Lord has given me, and lace it with these men's net, that, we, two nets will reach out just a little further than one net will. So, I've laced my net with you brethren here. All you people here, that belong to these churches around here, I've laced my net with you, to cast out into the sea here, and draw in and see if the Lord has got some—some down in here that hasn't been caught yet. And may the great Gospel of our Lord Jesus Christ be so identified

among us, in these next five nights here, that we will see all those who are not caught, at this age, may be caught in the—the Gospel net, for the Master’s use.

Now, we, this cannot be done alone, alone. It must be done with cooperation and prayer, and all of us together, to blend together and put our hearts together, and pray.

And now we’ve enjoyed about a fifteen-year revival, which according to history is longer than any revival has ever lasted, to my knowing. Usually, a revival lasts about three years, then it gets scattered. But believing that this is one of the last great revivals that the world will receive, and it’s come in the last age, the Laodicean age, at the end of the Pentecostal dispensation. And I believe the church now is going out into its lukewarmness, as the Bible predicted. And we’re seeing just the catching of the last part, when we see things happening like has been happening in the world, in the last few days.

For instance, the great earthquake in Alaska. Never has been an earthquake like that, in all the world. Did you notice? It come on Good Friday. You know, the last time the world was shaken was on Good Friday, too, when our Master died, and it shook the whole world. And remember, it might be the sign of Him returning. He said, that, “There’d be earthquakes in diverse places.” Today we got another one in California, and they’re just appearing everywhere, light earthquakes. We notice, even the Capital building has moved out of its place, and moved back. And—and down here in Baton Rouge, Louisiana, there’s a swimming pool there, dashed the waters out, from plumb from Alaska. Over in Switzerland, Sweden, and through there, shook buildings and things, around the world.

I believe that it’s trying to open our eyes, to see the hour that we’re living. I’m here in godly fear, that, it may be sooner than we think, of His appearing.

And brother and sister, even to the young folks, let’s put all the sincerity we can. This might be the last revival we’ll ever attend, and we may not get through this one, until His Coming. I’m looking for Him today. If He isn’t here today, I’ll be looking for Him tomorrow, if I’m here. And I been looking for Him now, since I heard about Him returning, and that’s been thirty-three years ago when I gave my heart to Him. I been behind the pulpit, thirty-three years, try and proclaim His unsearchable riches of His glory. And I trust that God will make Hissself so known among us, that every unbeliever will be saved, and all the sick will be healed, and the saints of the Lord, His believing children, will be lifted up in the—in the Spirit.

A revival doesn't mean getting new members. It's reviving that what we've already got. See? It's reviving.

I stood, some time ago, and watching the waves on Lake Michigan, seeing, standing out there, after a great revival in Chicago. I seen the—the waves, how they were coming in, just in a great tide, just sweeping in and out. I thought, you know, it remind me of the song, "Floods of joy over my soul, like the sea billows roll." And them waves start somewhere, out into the lake or in the ocean. And as they come, they build up momentum, all the time. Then, finally, they strike the shore; just to go out, to come in again.

And that's the way the waves of God's glory does. It comes in, just like—just like rolls, over and over, back and back, and back and forth, the waves of the joy of God rolls through our souls.

I wonder, "What was the use of that? What is the use of churning the waters up-and-down?" Nature has a way of taking care of itself.

Just like people, now, when you're in your church with your pastors, when you're having a Sunday school lesson or—or something in your church. Maybe there's no excitement going on, or—or nothing unusual. But, yet, there's just as much God in your heart as there is when you're jumping up-and-down or shouting.

I thought, "Why do they do it?" Same reason God has, a revival, is the same reason He puts a revival on the ocean, puts a revival in the lake. And the water, churning up-and-down, takes all the trash out of the water, throws it up on the bank. And I think that's a good thing, that we have revivals, and kind of get all the superstitions away from us, and all the—the—the world out, churning it out, and throw it out on the bank, so the waters can be free of such.

Now, tonight, it's kind of. . . First time I've ever been here, and yet I don't feel like I'm a stranger among you. I—I am not. I'm your brother. And I—and I, course, the newness of just knowing each other. . . Probably, some of you, I know I've never seen. Perhaps you've never seen me. And there's always that little tight feeling that you just. . . It's hard. And we just. . . It's just that way, now, everywhere. I'm making, starting on my eighth trip around the world. And I—I find it, everywhere, no matter where you are.

But when you find Christian people, where the Holy Spirit is, no matter what nation, how far in the jungle, or whatever it is, they do the same thing you do when you receive the Holy Ghost. They do just the same thing. They have the same liberty they do. They believe the same way and act the same way that any Christian does when he receives Christ.

But, in there, you find that tightness. And, I think, the first night is a good time just to kind of get acquainted. And then, now, then, as the meeting progresses and goes on, then we'll get more acquainted with each other than what we are now. But, quicker we get out of it, why, better off we'll be.

The Holy Spirit is timid, very, very timid. And—and where you have just one unbeliever or a skeptic setting around, the Holy Spirit just can't work, hardly. Remember, Jesus led a man plumb out of the city, to heal him, one time, get him away from unbelief. He come into His Own city, and the Bible said, "And many mighty works He could not do." We don't want to think it that way, but the Bible said He couldn't do it. See? He cannot do nothing against your belief. You've got to believe it.

Someone has told me, many times, saying, "Brother Branham, I don't care what would happen; I don't believe It." Well, It wasn't to that person.

It's not to unbelievers. It's only to believers, they that believe. "All things are possible to them that believe." Unbelievers get nothing. And so they—they just don't believe nothing, so they get nothing. If they just got a cold theology, that's what they get. But those who believe in God, and believe that Jesus Christ is just as real today as He ever was, that's what they receive. "Just according to your faith, be it unto you."

And then in here, I thought I'd give, tonight, what we try to do.

Now, I presume, being that this is Pentecostal sponsored, that most in here are Pentecostal people. And that's where I throwed my lot, although I never did join any Pentecostal church, and no certain church. I don't have any denomination, certain denomination. And, frankly, I'm not very much for it. They can have whatever they want to. But you draw the lines, you see, and God—God don't like lines built in His Church.

Reminds me of a fellow, one time, had some ducks, and he—he cut their wings so they couldn't fly out of a pen. He had some ducks on one side, and ducks on the other. Water begin to come in. The first thing you know, the water got higher and higher, and ducks got together then. See? That's what we need to do. Let the waters go to rising, and then the ducks get together, you see, then. And we're all in the same water. So, denominational barriers can be floated out, if we'll just let the waters get deep enough.

Like a man had a corn field. A fellow kept saying. . . He had one field, plants off *this* way; another one *this* way. And so a fellow flying over, every morning, would look at that cornfield. He said,

“Isn’t that a fine cornfield *here*, and one *there*!” After the corn got a little higher, reached all the way across the fence, it looked like one field. So I hope it gets that way here, that we’re one great, big heart-to-heart cornfield for God’s Kingdom.

Now, our purpose.

Now, many times, people say, “Brother Branham, the Divine healer.” No. That is wrong. There’s only one healer; that’s God. There’s no medicine that’s a healer, no doctor that’s a healer. There’s no good doctor that claims to be a healer. And if he does, then he—he—he’s telling you something wrong.

I was interviewed at Mayo Brothers, and they said, “We do not profess to heal the sick, Mr. Branham. We only profess to assist nature. There’s one healer; that’s God.” And how sensible that is!

You could break your arm; a doctor could set it. But he couldn’t heal it, ’cause he hasn’t nothing to heal. It’d have to build tissue. A doctor might pull a tooth out or cut appendix out, but who is going to heal? See, the Bible isn’t wrong. The Bible is right in every Word. “I’m the Lord Who heals all of thy diseases.” All! No other! No fact. They found nothing yet that would build tissue. They find medicines that they can poison germs, until—until the tissue knits together. But, it takes God, to heal. God is the only healer that there is.

So, the Bible is perfectly true. And that’s what we stand on: the Bible. It must be **THUS SAITH THE LORD**. Now, we do believe that God can do things that’s not written in His Word, because He’s God. He does whatever He wishes. But, yet, I like to see anything, when it comes in a line of a doctrine, come out of the Bible. Because, I believe that the Bible is the full revelation of Jesus Christ. The Bible said that’s what It is. It is the revelation of Jesus Christ. And nothing is to be added to It, or anything taken from It. So, I like to stay right in what It says and what It promises. If He’d just do what He promised, that’s all I care to see, anyhow. Then I know I’ll see Him.

Now, in this we do not try to say we major in Divine healing, because Divine healing is a minor. And you could never major on a minor. But about eighty-six percent, I think it’s estimated, of Jesus’ ministry, was on Divine healing. He . . .

As Dr. Bosworth used to say, my . . . One of my associates that just went to Glory, last few years, about . . . being about eighty-four years old. He said, “Divine healing is the bait that’s on a fish hook. And you never show the fish the hook. You show him the bait, so he takes the bait and gets the hook.” So, that, that’s what it is. We want to catch the fish for the Lord’s glory; catch them out of the world, and bring them into the Kingdom of God.

And so, Divine healing, the main thing is Divine healing of the soul. The Body of Christ, it needs healing worse than anything that I know of, is the Body of Christ. It's been so broken up by men's theology and denominational differences, until it's a sick Body. And I . . . And I tell you, it—it's needs healing, great healing. So I—I trust that the Lord will do a great thing towards the healing of His part of the Body that's in here.

We believe that there is one, one Church. And we never join It. Next Monday, I'll be fifty-five years old, and the Branham family never did ask me to join their family. I was born a Branham. That's how—that's how I am.

Now, that's how we're Christians. We're born a Christian. And you don't join it. You're born into it. Then you take the character of Christ.

Now, we find also that, in this, many people here in America, especially, that's been taught. We have the system, or, the—the Lord commanded it, so it's good, of laying hands upon the sick and praying for them. That was the last commission to the church. That's very good. And it's been carried out, down through the ages. Every time a revival broke out in any age, there was Divine healing with it, and the supernatural of God.

And now we find, in this age, and my trying, what I'm trying to achieve, is this. There's been so much in this last day, of people who preaching Divine healing, has put so much self glory in it, that it's give it a bad taste before the public. It's been, "Bless the Lord! Brother *So-and-so* laid hands on me, and, praise the Lord, I got healed." Now, if I could just omit that!

If somebody could say, "The Lord Jesus made me well," how much better that would be, you see. So, with the little ministry that the Lord has given me, is trying to bring Him into your presence, that you would lay your hands on Him, your Sacrifice, and be healed. It isn't so much of laying hands. Which, we do, we all. We pray and lay hands on the sick.

We don't heal the people. They're already healed. Every person is already healed. How many believes that? [Congregation says, "Amen."—Ed.] Now let's see how our congregation has been taught. There is two-thirds of them believes it, anyhow. Now, that, "He was wounded for our transgression; with His stripes we were healed." Every attribute that he died for, at Calvary, is ours from that time on, everything that He died for. "He was wounded for our transgressions; bruised for our iniquity; chastisement of our peace upon Him; with His stripes we were healed." We *were* healed, past tense.

Every sinner is saved. From the day that Jesus died on the cross, He forgave every sin of man.

Now, God is a great—a great . . . like a great Being. “In the beginning God . . .” See? We . . . He wasn’t even God, to begin with. *God* is “an object of worship.” And He was called . . . There wasn’t nothing, to worship. He was self-existent Elohim, and there wasn’t nothing to worship Him. When He created Angels, then there was something to worship Him.

But in this great God, Elohim, was attributes. There was attributes in there to be God; attributes to be Father; attributes to be Son; attributes to be Saviour; attributes to be healer. All these attributes was in God. And if you’ve ever got Eternal Life, you were in God’s attributes, because you got Eternal Life. Jesus came as Redeemer. And *redeem* means “bring it back to where it started from.” Right. You were in God’s thinking. He might have to breed *this* with *that*, and down *here* and down *here*.

Like a man making chimes for the church; puts in so-much brass and so-much iron, and gets it just at the right pitch. The molder knows how to put it in. If he doesn’t, he doesn’t get the right ring.

And God knows just exactly where you belong, and what age you belong in. And, therefore, if you got Eternal Life; the word *Eternal* is “something never did begin, or never can end.” So, whoever you were, see, you were, you always were. You were God’s attribute being—being displayed, a—a Word. “In the beginning was the Word.”

And the word is a thought made manifest. You think it, then speak it. Like I’d say, “The light.” I had to think “light” before I said “light.” “Microphone,” have to say . . . think “microphone,” to say “a microphone.”

And we are God’s attributes displayed.

And I find out, I find two classes of people as it goes along. One of them is the fundamentalists, and the other one is Pentecostals. Now, the Pentecostals got something, but they don’t know who they are. And the fundamentalists know something, but ain’t got nothing with it. So now, there, it’s just like a man has got money in the bank, and can’t write a check. The other one can write a check; got no money in the bank. If you could ever get that thing together, it would—it would be a great thing.

But, now, in the face of this, way we try to carry the meeting, is for you, you as the individual, for your need in Christ. Salvation, Divine healing, or whatever you have need of, is to, by faith, know that you’re in the Presence of Christ, and by faith you reach and get

it. For, that's the only way you'll ever get it. Is. . . By faith we are saved. By faith we're healed. See? Nothing that God has to come down and do again; He's already done it.

So, you see, the whole thing is—is, God becoming tangible. That, on the great Day that's to come, when Christ sets upon the throne of David and reigns in the Millennium, it's God, tangible, in the earth.

He is now in you. You are His attributes. If you've got Eternal Life, your life always was. And you was God's thinking; the color of hair, whatever you are, you was God's thinking, and you're just materialized.

And that's what God was when He was materialized in Christ; God, displayed, manifested in flesh, in Christ. He became material; God that we could touch. First Timothy 3:16, "Without controversy, great is the mystery of godliness: for God was manifested in the flesh." See? See? It was God being manifested, getting ready.

Now, here we are, in this form, still we're negative. Like taking a picture of something, and snapping it. God says, "He'll have dark hair, blue eyes, and so forth. He'll be *this*, *that*, or the *other*." The picture is snapped, the age of about twenty years old, twenty-two.

Then death sets in, you start dying down. No matter how much you eat, how well you put food back into your body, to make blood cells, you're dying. And there's not a scientist in the world can explain it.

You poured water out of a jug, into a glass, it gets half full; then just keep pouring, it goes down. How about that?

The food you eat makes blood cells. Blood cells builds your body. Every time you eat, you renew your life. When you were one year old, on up, on up till you got about twenty-two. And then, now, you're eating the same food. I'm eating the same food I did at sixteen. At sixteen, every time I eat, it built muscles and big and strong. I got my full matured. And then after fully matured, I'm eaten the same food, and better, and more of it, and I'm getting older and weaker, all the time. But every time I renew my life, then I wouldn't have to die. See?

But God has made an appointment, and man must die and face the Judgment. And you're going to keep that appointment, friends. Just remember that. And while we're here, tonight, we want to remember those things, that we've got to meet that appointment. There might be many you'll stand up and get away from, but that's one we're sure, every one, to meet. And now, in that, it's appointment that God has made with man. This body must, because it is yet negative. It's subject to death.

So, He gets the Eternal Spirit, His attribute displayed in that body, then, like any picture in its negative form, it goes into the darkroom. There it's developed. It comes out to the perfect picture. And we go into the darkroom, but to come out after the negative has been a perfect picture, in the image of Christ. We go into the dark grave, into the darkroom for developing. It takes death to develop it.

Just like it takes death, to yourself, to develop the picture of the image of Christ, the life of Christ in you. You have to dump your own out, so that Christ can come in. You have to die to your self.

So does your physical being die, to be formed and mold into the image of Him. But there is still that attribute that cannot be destroyed. It can never be destroyed. It's God, in the beginning. It's God above us, God with us, God in us. And it's all the attributes of God: Eternal Life to the sons of men.

Now let us pray.

Dear Heavenly Father, we pray tonight that You will bless us and get glory out of our gathering together. We dedicate this building and the grounds, placing ourself upon it and giving it to You, as an offering, Lord, for the honor of Your Name. Grant it, Lord. Bless everything that we do. May it be to honor Jesus Christ, and to bring Him a living reality among the people.

² And when the services is finished, and we depart from these meetings and go to our homes, may we say like those who some nineteen-. . . years ago, this last Easter, when they was coming from Emmaus, when He appeared among them and did the same thing that He did before His crucifixion. He was the risen Lord, because He was still making Hisself known in the same things that He did before His crucifixion, and their eyes were opened and they recognized Him. God, may we say tonight, after nineteen hundred years, when we're on our road back home, tonight, may we say, "Did not our hearts burn within us as He spoke to us along the way?" May He identify Himself tonight, among us, Lord, as the risen Lord, ready to return for His Church. We ask it in Jesus' Name. Amen.

³ Each night, in order to keep the thing orderly, we are come to be prayed for; Brother Borders, or—or my son, Billy Paul, one of them, will be here every evening, about—about a hour before the services begin. And they bring down little cards that's got numbers on them. This boy will take these cards and mix them up, right in, before you. See? So, that, and then give you a card, whatever one you want. When I come down at night, each night. . . That gives the newcomer, each day, a—a chance to get a prayer card.

4 Then each night, not too many will get on the platform at a time, but I'll bring up so many to be prayed for. Might come, start from one there, is four, it shows that the boy who gives out the cards cannot guarantee you anything, or sell a prayer card to you, that'll show you you're going to get in the prayer line. You got the same chance, because the cards are mixed up, before the audience.

5 Another thing is, that I might start from any place. I might start from fifty, to come backwards from thirty, to go forward, or from . . . Then sometimes I count how many is in this row, and divide it by this row, and so forth like that, to get a number. And sometimes take a little kid, and judge about his age, or some man or woman, or something like that, you know, or just anything comes in my mind. Therefore, there is no one knows where the prayer line starts, and that gives every person a chance. Then, at the end, all together, we pray for every person that holds a card. So we . . . Just hold your card.

6 Now many times, in the meetings, that people don't even get to the platform. If anybody is here, who has ever been in the meeting before; there is ten out there healed when one is healed at the platform.

7 It takes faith. No matter where it is, you've got to meet that faith. That's all. And faith is not just a—a myth, just something you imagine. It's something you know. That's right.

8 And now I'm going to ask you, now, as we turn now for the Scripture reading, tonight. We're going to read out of the Book of—out of the Book of Hebrews, tonight, and now when we stand to read the Word. We stand when we pledge allegiance to the flag, and we—we stand in honor of all of our national emblems, so forth, so let's stand while we read the Word of God. Will you? Hebrews, the 13th chapter, the 1 to 8 verse.

Let brotherly love continue.

Be not . . . to entertain strangers: for thereby some have entertained angels unaware.

Remember them that are in bonds, as bonds with them; and them which are adversity, as being yourself also in the body.

Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

Let your conversations be without covetousness; and be content with such things as ye have: for he has said, I will never leave thee, nor forsake thee.

So that we may boldly say, The Lord is my helper, . . . I will not fear what man shall do unto me.

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversations.

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

⁹ Let us bow our heads. Lord Jesus, make this a reality to us, tonight. Not just the reading of a Word, but may the Word become flesh among us. For we ask it in Jesus' Name. Amen.

May be seated.

¹⁰ As we speak just for a few moments, and each night we're going to try to be out by nine-thirty, if—if possible. I want to thank my sponsors, again, and the people who let us have the place here, the grounds, the stock exhibit, or whatever it is. We're very thankful. Now, now you're just a nice group to talk to, and I could just talk a long time, but I don't want to weary you. Each night, about thirty minutes; tonight will be a little longer because of being the first night.

¹¹ I want to speak on the subject tonight of: *The Identified Christ Of All Ages*. Because, the Bible says, "He's the same yesterday, today, and forever," and the identity of Christ in all ages.

¹² Now did you notice here, the Scripture saying here, that, "Remember those who have the rule over you; considering their conversations, you see. At the end of their conversations is Jesus Christ the same yesterday, today, and forever."

¹³ So many people have different opinions of Christ. As I travel in—in different parts of the country, and around the world, I find that so many people have their different opinions. You'd be surprised to know what some of their opinions are. Some of them thinks that He's just a wonderful teacher. Well, now, He was—He was that. That's just exactly. And many thinks that He was a great philosopher. Which, He was that. He, certainly, He was. And then some of them think that He was a—a good man. He, He was that. But, see, He was more than that. He was all of that, plus. Some of them think that He was a prophet. He was a prophet, but He was more than a prophet. He was what the prophets was, plus. See? So, what, how would we know now? If He was teaching of His teachings, He was a teacher and He was a great philosopher.

¹⁴ But the—the only way that we'll ever know, today, if we wanted to identify Him, today, and, I believe that He raised from the dead. I believe that with all my heart. And I believe that He's promised here, that, "He is the same yesterday, today, and forever." "And I am with thee always, and I'll never leave thee nor forsake thee."

¹⁵ Now, those Words are, they're either true or they're not true. And if They're not true, then what are we doing here tonight? We

are—we are wretched people, we're people that's—that's, well, we are deceived; the whole Christian world is deceived if He isn't the same yesterday, today, and forever, if He isn't alive tonight and with us as He promised. "Lo, I am with you always, even to the consummation, or the end of the world. I'm with you always." Now, if that isn't the Truth, then there is something wrong, and we are—we are found false witnesses. Not only are we making ourself miserable, under a false pretense, but we are deceiving others. We are found deceivers, of something we're talking about, which isn't, if He's just a myth or He's just a historical.

16 What good is a historical Christ if He isn't the same today? What good is a God of Moses if He isn't—isn't the same God today? What good does it do to take your—your canary bird and feed him fine vitamins, to make him have pretty feathers and good strong wings, and then keep him in a cage? See, it doesn't do him any good. And we talk about how great God was, and then don't say He's the same today, then there is something wrong. We're caged up somewhere. And, that, that's a—that's a false conception of what God is.

17 The Bible plainly says, "He's the same," and that means He's the same. He's just as He was. He hasn't changed one bit, and He's the same yesterday, today, and forever.

18 And now we have, today, in this day and time, just like they did in His day and in all days, we have our own thought of It. But, surely, if there is any way in the world that we would truly know, we will have to find out what He was, and then find out what He was in other ages.

19 Remember, the Bible said, "He's the same yesterday, today, and forever." So we'll have to find what He is, out of other ages; to know what He was in the age that He walked on earth, the age before He walked on earth, and the age after He was on earth and left the earth. We'll have to find out what He was, to know what He is today, always, 'cause He's the same yesterday, today, and forever. Now, but, in otherwise, we'll have to go back and search out, to see whatever He was.

20 Now we find out, in Saint John the 1st chapter, beginning with the 1st verse, it says, "In the beginning was the Word, and the Word was with God." Now that's the attributes, His Words; they're thoughts now, they're not expressed. See, "In the beginning is, was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us. In the beginning was the Word!" Well, if He was the Word in the beginning, He's the Word today, because He always is the Word.

Now God has got to judge the world by something.

21 And people say, well, now as . . . If I would ask the Catholic here tonight, what do you think that God will judge the world by? The Catholic would say, "By the Catholic church." All right, now what Catholic church? Now they got the Roman, the Greek Orthodox, and many of them. Which Catholic church would it be? The Lutheran say, "By us," then you Baptist are out. And then if we'd say, "By the Baptist," then you Pentecostals are out. So there would be such a confusion, no one would know what to do, so He never promised to judge the world by the church.

22 He promised to judge the world by Christ, and Christ is the Word. And the Bible is what will judge the world, which is Jesus Christ the same yesterday, today, and forever.

23 Now, if He was in the beginning, He lotted His Word, so much, for each generation, each time that He—that He had this age coming on.

24 He is omnipresent, omniscient, omnipotent, and infinite. If He isn't, He isn't God. Being infinite, He's—He's—He's Eternal. And then, in that, being omnipresent; being omniscient, knowing all things, makes Him omnipresent. He is the same yesterday, today, and forever.

25 So, therefore, He could tell the end from the beginning, and in each age He lotted so much of His Word, in each age.

26 And then, usually, man gets It so twisted up, and the world gets in such a shape, until He has to send some man, anointed. All ages has been the same. He identifies Himself upon the earth, in man. God does nothing without man. The Bible said so, you know. See? He always takes man, 'cause it was man He had to use, and let the man . . . Put him on free moral agency, knowing that he would fall, in order to display His attributes as a Saviour, for there was nothing lost. And, therefore, He chose man. He could have chose stars, He could have chose trees, but He chose man.

27 One time, standing, looking upon the harvest; Jesus, He said, "The harvest is ripe. The labourers are few. Pray the Lord of the harvest to send labourers into His harvest." And He was the Lord of the harvest. See? "You have not because you ask not. You ask not because you believe not. Ask abundance, that your joys might be full." See? He is depending on you asking, and believing that you receive what you ask for.

28 Now, then, in the beginning, we find out that He lotted His Word. We find out, in the days of Moses and all down through, that He—He identifies Himself each time by His prophets. The Bible

says, “He does nothing till first He reveals it to His prophets.” And, remember, God is unchangeable God. He never changes. He remains the same, yesterday, today, and forever.

²⁹ Now we find out, in each age, that man gets into God’s program. They draw up their own mind, and it looks good. It looks good, very fine. And sometime it’s so close there might be one word different, but that one word means the difference between death and Life.

³⁰ It was one word that started this whole ball a rolling, when Eve disbelieved one phase of God’s Word. Remember, she didn’t. . . Satan didn’t just kind of throw the whole thing off. He said, “Oh, surely This will be this way, and This is that way, and God so-and-so, but surely He won’t do *this*.”

³¹ But He said He would do it, and, when He said He would do it, that makes it so. See? Just, you must believe every phase of It. No matter what It says, believe It anyhow. If you can’t explain It, believe It anyhow. You cannot explain God; no one can. God is known by faith, not by science. You believe God by faith, because He said so, and that settles it. As long as He said It’s so, that cures the case. He said so; don’t make any difference how much science says It’s not.

³² Noah, Noah couldn’t explain how water was up in the sky, ’cause science said there was none there. But if God said so, He is able to put water up there, so that—that settled it. See, he just believed God.

³³ Always, the man who is anointed with the Word, believes what God said. Regardless of whether he can prove it, or not, he believes It anyhow. God does the proving.

³⁴ Listen, today we’re always like. . . Man is always praising God for what He done, always looking forward for what He will do, and ignoring what He’s doing. It’s always been that same thing. And everybody has got his own private interpretation.

³⁵ God is His Own interpreter. God don’t need no one to interpret. The Bible said It’s without interpretation. It don’t need man. God interprets the Bible, Himself. God said, “Let there be light,” and there was light. That settles it. God said, “A virgin shall conceive,” and she did. That settled it. When God says anything, and vindicates it, that’s His interpretation of it. He said He would “pour out His Spirit” in this last days, and He did it. There is no interpretation to it; it’s already interpreted. Unbelievers might rise, and skeptics might stand, and whatever they might do; but God did it, anyhow, because He said He would do it. He doesn’t need anybody to interpret Him. He does His Own interpretation. He made the promise, people believe it, and He interprets it to them.

36 He is the Lord that heals all of our diseases. I can't tell you how He does it, but He does it. He said He would do it, that He would do it, so up to our faith. He couldn't do it there without faith, neither can He do it here, or anytime, without faith.

Now, He is the Word. He is the Word identified for that age.

37 Now, the trouble with people, today, we find them living in the glare of another age. Just like Jesus found when He come, He found them living in the glare of the law, and ignoring what was to take place in His age. You know what's the matter today? What's the matter with the . . .

38 What was the matter with the Lutheran? Well, because they were living in the glare of the Lutheran age, when John Wesley found the secret of sanctification. They couldn't go, because they were living in the glare of Luther's age.

What happened to the Pentecostals?

39 Why, Wesley was so organized, until he was living in the glare of another age, they was in Wesley's age, when the baptism of the Holy Ghost fell upon the Pentecostals. See, they were living in what Wesley said, sanctification. It was hard for them to believe the baptism of the Holy Spirit, the restoration of the gifts. They was living in a glare of another age.

40 And that's what they was doing when Jesus come. Said, "We have Moses. We, we have Moses."

41 He said, "If you'd have knowed Moses, you'd have knowed Me. Moses wrote of Me. Search the Scriptures, for in Them you think you have Eternal Life, and They are They that testify of Me." That was the Scripture that was supposed to be.

42 God identifying, interpreting His Scripture for that age, and it's always Christ. It's Christ in every age. He is the same yesterday, today, and forever. It's always been Christ.

43 Now we find out, that now we find our Pentecostal brethren are living in the glare of a Pentecostal age, and they still miss It. They're trying to interpret the Pentecostal age, when we're plumb past that. We're living on up to the rapturing time, for the coming of the—the end time. But that's the way man does, it's just be that way.

44 We got so much that's allotted to each age. The Bible is allotted out that way, and that's the way we have to have it. That's the way it has to be.

45 The unchangeable God, with the unchangeable character, and His characteristics remain just the same. He cannot change His characteristic. He cannot do it. Anything is known by its characteristic.

46 I don't know whether you all have yellowhammers down here or not, jay. . . we call them thicker, and a—a jay bird. They're both about the same size. You watch a jay bird flying, if he's in a distance and you watch him, he'll make a B-line when he's flying. But, a yellowhammer, he'll go up-and-down as he fly. See, that's the characteristic of the yellowhammer. You can tell him by his action.

Watch a man use his right or left hand. He's a chara- . . .

47 We got women today that wants to be man. They dress like them, but they're still. . . Watch them walk and what they do, they're still. . . Their characteristic shows that they are women, yet, just the same, see, because it's just that way. We'll get to that later. But, however, we're on something else right now.

Remember, you are identified by characteristic.

48 And God is identified by His great characteristic, that, "He cannot change." He said, in Malachi 3:6, "I am God, and I change not." See? He absolutely doesn't change. His characteristics are the same.

49 Each time He appeared on the earth, at the end of an age, He always sent a man and anoint him with the Holy Ghost, Christ. The Holy Ghost is Christ, "the anointed," the *Logos*, and It went out, and It comes to identify the—the Words of that age. "The Word of the Lord comes to the prophets," the Bible said so, and identifies that age. See, He does nothing outside of man. Now He can't do it in a group. You can't do it. It just never has been done. He never did use a group; never did. He uses one single person. You're not. . .

50 Israel was saved as a nation, but you're going to be saved as an individual.

51 And one person He deals with. He had a . . . He didn't even have a—a—a Moses and Elijah, the same time. He couldn't have Elijah and Elias, the same time. He couldn't have John and Jesus, the same time. He has always got one, because He gets that one person into His Divine will.

52 If we started tonight, and I got one man, some man here that I'd pick out, and we'd agree on doctrine, just perfectly, we'd start a little group. In a year from today, we'd have so many Rickies in there, why, it'd be a shame. That's right, they just come in like parasites. You can't keep them out. So, therefore, it never was God's system.

53 God cannot change. He deals, same, one individual! He did it through the ages. He has always done it.

54 And His characteristic is identified to that age. Now, don't forget that, His characteristic is identified in that age.

55 Look in the days of Joseph, the prophet, how that Jesus was perfectly identified in Joseph. He was born, loved of his father, hated of his brethren, without a cause. He loved his brothers. But they were self-starved Phariseeic, like, and they had nothing to do with him, and hated him because he saw visions and—and so forth. But the very characteristic in him showed that it was Christ.

56 Joseph was a prophet. He foretold the things. It happened just exactly the way that it happened. The way he spoke it, that's the way it happened. And he interpret dreams, and he never just give a wild interpretation of it. Every time he said it would be that way, that's just the way it was. He was born, a prophet, for that age. Exactly right. Now, we find that God displayed His characteristic in Joseph.

57 Every one of the prophets displayed God's characteristic, because it picked up the Word for that age and identified it. God interpreted His Word, of that age, through the man. Now, no one can find fault with that. That's the Scripture.

58 Well, if it always has been that way, won't it have to be the same today, if He is the same yesterday, today, and forever? [Congregation says, "Amen."—Ed.]

59 God interpreted His Own Word! He said, "*This* thing will happen in a certain age, and *this* thing will happen," and He comes down and does it. Now, He don't need no interpreting to it, 'cause it does itself. He doesn't need anyone to interpret Him. He is Elohim, the self-existing, all-sufficient. He needs no help from nobody. See, He is God, and He does as He will.

60 And there is one thing that we are sure that He can't do; He can't go against His Word, and remain God. He has to keep His Word, because the Word is God. It's... And God is identified through His promised Word at an age.

61 In a certain, in the days of, now what, in the days of Moses? He was identified. He was identified because He was identified by His Word. He told Abraham, "Your seed will sojourn in a strange land for four hundred years. I'll bring them out with a mighty hand."

62 Now, when this great big sign happened, as a big ball of Fire in a burning bush. Moses was a chemist. He was taught in all the wisdom of the Egyptians. What if Moses would have went by with his—with his educational stand, and said, "Look at that funny tree! It's on fire. It's burning. The leaves are popping, and there is nothing being destroyed, being consumed. Now, after that gets through burning, I'll pick some of the leaves and go down to the laboratory and find out what kind of a chemical it's been sprayed with"? It would have never talked to him! But when he took off his shoes, walked up humbly!

63 That's the way we find God, when we take off our pride and lay it down, and walk up in the Presence.

64 Listen to that voice identify. "I AM THAT I AM. I am the God of Abraham, Isaac, and of Jacob. I remember My promise, and I see the condition is right. I have come down, and I'm going to speak. And I'm sending you, and you'll be My voice." Oh, my!

65 That's the way He does it. What did He do it? By identifying Himself in His characteristic, in the supernatural. The supernatural sometime is so phenomena, It gets plumb away from the people. The people get to be good people, nice people, but sometimes they misunderstand.

66 That's what, that was the same thing with Joseph. He couldn't understand. He's a son of David, but he couldn't understand how that Mary could conceive. Now, no doubt, with them big, pretty brown eyes, looked into his face, and said, "Honey, I know we're engaged to be married. I got something to tell you. I've had a visit, by Gabriel, and I'm . . . I've conceived, 'by the Holy Spirit,' He told me. 'And this thing that's going to be born will not be your son; it'll be the Son of God.'" And, now, Joseph wanted to believe that. But he—he just couldn't believe it, hardly. It was too hard for him to believe. But, you know, it was unusual. Women didn't conceive, virginly, so it was unusual.

67 And that's the unusual things that God does. It stumbles the people. It brightens, opens the eyes of some, and blinds the others, in the same time. It's always did that, He—He, the unusual things and unusual way.

68 If Joseph would have only looked in the Scripture, to find out what was to take place in that day. Now, there was no prophets then. They hadn't had a prophet for four hundred years. Malachi was their last prophet. And prophets were very unusual. So they had no prophets in them days, so God took secondarily, and gave him a dream, and told him. "Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived of her, in her, is of the Holy Ghost."

69 See, God identifying Himself, He always does that in the way of the supernatural.

70 Now, these, Joseph and Moses, and if we just had plenty time we could just go on and on with it. But you understand what I mean, that, God, in every age, always sends a individual, one person.

71 So why do you hang onto some group, when they're altogether wrong? The Bible said so, Revelation 17, it'll all be collected in one

great group. But out of there will come individuals that's right with God, not the group right; the individual right, the individual in the group. Now we find out, then, we fuss and go on, about, "We belong to *this*, and we belong to *that*." That don't mean one thing to God.

72 It's you as an individual, before God. If . . . You've got to stand on your own feet. You're the one that has to make the testimony. Each one of you has to do that, answer to God for the Revelation.

73 Now what if I'm speaking here to a person that was actually cannot receive It, there is nothing in him to receive from? The Bible said, "She that lives in pleasure is dead while she is alive." Why wasn't those Pharisees?

74 Look at Jesus, all that we knowed, He was the manifested Word of God. We believe that. The Bible said it was. Well, watch when He done His Messiahic sign.

75 The Pharisees, that had a little bit of light. They was good people, lived a good Christian life, or a good religious life, had a little light about them. They had organ-. . . organized, and a priesthood. They had a little light. But down in the bottom of their heart, they had no Eternal representation in Glory. So when they seen that supernatural done, they said, "This man is Beelzebub, a devil." And what happened? That put what light they had out.

76 But here was a little, ill-famed woman, a prostitute. Down in her heart, well, she had a representation of one of God's thoughts. There she was, weighted in sin. But when she seen that happen, she said, "Sir, I believe You're a prophet. I know when the Messiah cometh He'll tell us these things." What did it do? It cleansed her life. He was the Redeemer, to her, because He could lift her up where she had come from.

77 But this Pharisee, think of it, religious as he could be, and Jesus said, "You are of your father the devil, and his works you'll do." Religious man, belonged to fine, high orders. And Jesus called them, "Snakes in the grass, and devils." They rejected the Light of the hour. That's exactly what it was.

78 Jesus in His age, what was He? Just like the prophets of their age, each one of them was God's Word being interpreted for that age.

79 Moses was God's Word, interpreted. God said, "I'll send down there, and I'll deliver them. I'm sending you down with My Word. I'll do great signs and wonders." He did it.

80 Mary, she was God's Word, interpreted. "A virgin shall conceive." That was God's Word, interpreted.

81 Now here comes Jesus on the scene, the God of the prophets. And here they were, so organized and criminated, and, oh, in such a condition till they couldn't even. . . They didn't even recognize Him. He didn't come the way they thought He ought to come. They thought God would pull a little lever *here*, and let the corridors of Heaven down, and He would walk out and say, 'Caiaphas, high priest of God, I have arrived.'"

82 But He had a Baby born in a manger, down in a—a little cave, stable in Bethlehem. Way down there, with the straw and manure of the barn, a little baby wrapped in swaddling cloth, and laid It into a manger. Had no schooling. Watch how they corrected the Word? As, He was the Word. He is the Word. He ever remains the same, yesterday, today, and forever. Right.

83 Now, I'm not making any, throwing off anything, to anybody or anything. That's not in my purpose to do that. If that was in my heart, I'd get around in front of this altar, and get right, first.

84 But, look, to you people who pray to Mary, for an intercessor; look at Mary. I believe she was a virgin woman, certainly, but she was just an incubator that God used to bring Christ to the earth. The house that . . .

85 God stretched His tent, from being Jehovah, to be man. He was *Emmanuel*, "God dwelling among us," camping with us; God, handled in the flesh; God, housed in a tent called a man, that was the Son of God.

86 Look at Mary. Here is a Boy, twelve years old, never had a day in school, as we know of; here He is, standing in the temple, debating with the priests. And watch, here comes this father and mother, three days and nights, they had missed Him, and they found Him in the temple. They said, "Son, we have sought. . ." Mary, listen at Mary, said, "We, your father and I have sought You, day and night, with tears." Looky there, denying her testimony. She told Joseph that the Holy Ghost overshadowed her; she told those priests that This was a virgin-born baby; and here she stands, and say, "Your father, Joseph, and I." See how incorrect that is?

87 But watch the Word of God, said, "Know you not that I must be about My Father's business?" The Word always corrects the error by identifying God among them. Twelve-year-old Child, if he had been, Joseph had been His father, He'd have been building houses and cabinets. But He was out there tearing down them denominations of that day. He was about His Father's business. See what He was doing? "And know ye not that I must be about My Father's business?" See, told His mother, see how that . . . ? Well, He was the Word.

88 He is the Word, and the Word corrects the error by the identifying of God's characteristic. Amen. Look, when the world . . .

89 I can imagine Simon Peter. I read a little story once, of him and—and his brother, Andrew. And his name was Simon then, you know, and he hadn't been called Peter yet. So him and his brother was fishers, with their father, and they was out on the sea. And the old man was getting old, and he called them to the boat, one night, and he said, "Boys, you know we have trusted God. Many times that we would have nothing to eat, and had bills to pay. And—and we'd go out, without a catch, for two or three days. And your mother and I, before you . . . she went away, why, we would all gather around and pray, and God would give us a good catch. Boys, I've trusted God, all my life. And I always lived like any true Hebrew, to see the Messiah coming. Now, boys, I—I'm getting too old now. I probably won't see Him, but I want you boys well instructed."

90 I can see him put his arms around Simon, and one around Andrew, and say, "Boys, just before His coming, you'll see a flare. There will be all kinds of false things raise up, so it will just blind the eyes of the people." Always does that; and it did just that. "There would be all kinds of . . . But, remember, don't you be deceived. The Messiah will be a prophet. Cause, Moses said, in Deuteronomy the 18th chapter, the 15th verse, 'The Lord your God shall raise up a Prophet likened unto me.' Now, we haven't any prophets to manifest the Word of God. There had been none of them here for the Word to come to, so we've just had a denominational affair for hundreds and hundreds of years. But when that One arrives on the scene, don't you be deceived, He will be a prophet. The Lord shall make Himself known. He will be a prophet. And, when He comes, He'll identify Himself as a prophet."

91 I can imagine one day that Simon going down to see Jesus there at the shore. And when he walked up into the Presence of Jesus, Jesus looked at him and said . . .

92 Just started His ministry, now, Saint John the 1st chapter, and after "the Word was made flesh and dwelt among us," here He is. Now, we're told that Andrew seen Him first, and heard John preach, and tried to get Simon to go. And he just, "Oh, well, it's just another preacher. Let it go. And there has been *this, that, or the other.*" But, the first thing you know, they thought they would come see.

93 He said, "Now the Messiah has arrived!" Oh, Andre . . . Simon couldn't believe that.

94 So he just walked up one day to where Jesus was standing. Jesus was standing down on the lake that morning, and all the people

had gathered up. And the women washed the dishes real quick, and sit their clothes back, and everything they wouldn't wash that day, come down to hear Him speak. Simon had seined all night there, and had probably caught no fish or nothing. Walked out, thought, "I believe I'll just hear what He says." He walked up to Him.

⁹⁵ He was an odd-looking sort of a Fellow. The Bible said, "There's no beauty we should desire Him." He didn't look like a king.

⁹⁶ Beauty is of the devil, always. That's exactly right. And we might get to that, a little later on, so then find out. We see what Cain offered, and see what it was in Heaven, and find out what this world, vain beauty is, and what. Hollywood has took over, today, even the church. Yes, sir. It's a false conception, of the devil.

⁹⁷ Amidst the beauty of the Lord, in holiness and Power; not in paint, and powder, and shorts, and everything else that they're trying to wear and do it. It's in beauty of the holiness and righteousness. We are not of this world. We're from a kingdom that's Above, where dwelleth righteousness within. Yes.

⁹⁸ They won't adorn themselves with That. Too much television, and so forth.

⁹⁹ So then we find that Simon walked up into His Presence, and there stood the One that Andrew believed to be the Messiah. And as Jesus, as soon as He looked at—at Simon, He said, "Your name is Simon, and you're the son of Jonas." He knew then Who that was. There was no joke that there was God identified again right here in the Scripture, His same characteristic.

If Joseph could just have looked back there and seen that!

¹⁰⁰ Jesus, when He was preaching here on earth, He said . . . He said, "Search the Scriptures, in Them you think you have Eternal Life; They are the Ones that testify of Me." If they'd just a turned back away from the law. The law was from that day, and they were living in that kind of a glare. But here they are today, they couldn't see the Scripture identified right there. And they failed to see It.

¹⁰¹ And they've done it in every age, and they'll do it in this one, too. Nothing else for them to do. It's been predicted they would, so they—they'll do it. There is no way of getting around it. The Laodicea Age will do the same thing.

¹⁰² Now watch him. There he stood there, and he said, "Now, we haven't had a prophet for four hundred years, and here is a Man Who tells me who I am, and who my godly father was. That's the Messiah." Now, we are told that Simon was a ignorant and unlearned man, but he was made the head of the Church.

¹⁰³ We find out, there was one standing there, by the name of—of Philip, and he saw that. And he had had Bible studies with a man named—named Nathanael. If you'll mark where Jesus was, to where he found Nathanael, it was fifteen miles. That's a good day's journey. So he must have run around there, around the hill, like that. Now we're going to see. He said, "Nathanael!" When he met him, he said, "You know, we've been having Bible studies."

"Yes."

¹⁰⁴ "Well, now, we've been believing that it's time for something to happen. The dispensations are changing, and we're time for the Messiah to come, 'cause we haven't had any prophet now for four hundred years. And Malachi told us that He would send the forerunner before us, and I believe that to be John."

¹⁰⁵ Now we know, when you see a sign, a true Bible sign, there is a true Bible voice behind it. If there is no voice follows the sign, just the same old theological voice, forget it; it never come from God. There is, always. Told Moses, "If they won't believe the first sign, they'll believe the voice of the second sign." There has got to be a voice with the sign. Absolutely! And if it's the same old theological voice, forget it. You already had that. It's something; God is trying to attract the attention of the people, by a sign, and then give them the voice, what's behind the sign. Must be a Scriptural voice; Moses wouldn't have believed it, neither would Paul.

¹⁰⁶ On his road down to Damascus, when he seen that sign, of that Pillar of Fire, he screamed out, "Lord!" That Jew would have never called anything else "Lord," but Lord, but the Lord Himself. He said, "Who are You?"

¹⁰⁷ He said, "I am Jesus, and it's hard for you to kick against the pricks." See? There was the sign, and there was the voice of the sign.

¹⁰⁸ Then look what he said. Look, watch his ministry from then on, what he did, and you'll see how to run the church.

Now we find out, that, there He was identified to Simon.

¹⁰⁹ Then we see him, Nathanael, we'll bring him around. And Nathanael said, "Now, wait a minute. Now, you must be wrong."

¹¹⁰ "No, I'm not wrong. You know that old fisherman that we used to fish with down there?"

"Yes."

"You know he couldn't sign his name."

"That's right, to that receipt, for the fish that time."

111 “When he walked up into the Presence of This what I know to be the Messiah. . . Now, I want to ask you, Nathanael. You’re a good scholar, a good Hebrew, and a good reader of the Bible. What will the Messiah be when He comes?”

“Well, He’ll be a prophet, ’cause the Bible said He. . . .”

112 “Well, what would you say if I told you that He told that man, Simon, who he was, and what his, who his father was?”

“Oh, I can’t believe that.”

“Well, let’s go find out. Let’s go. Come and see.” See?

“Could anything good come out of Nazareth?” he said.

113 He said, “Come and see.” That’s a good question. Don’t stay home and criticize It. Come and see, for yourself. He said, “Come, bring your Bible and search it.” Here he come.

“Could any good thing come out of Nazareth?”

He said, “Come, see.”

114 And when he walked up into the Presence of Jesus, Jesus looked at him. Now He said, “Behold an Israelite in whom there is no guile.”

He said, “Rabbi, when did You ever know me?”

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

116 He said, “Rabbi, Thou art the Son of God. Thou art the King of Israel.”

117 Why? His characteristic identified Him. Why? Hebrews the 4th chapter, the 12th verse, says that, “The Word of God is more powerful, more sharper than a two-edged sword, dividing asunder, and a discerner of the thoughts and intents of the heart.”

118 That’s what the prophets did, and they were the Word. They were the Word in their age, but here was the fulness of the Word. See? They was the one who could tell them what happened, discern the thoughts; and what was, and what is, and what is to come.

119 So there He was standing there. Oh, there was some of them stood there, said. . . . They had to give an answer to their congregation. They had to do it, ’cause there the—the mighty works was done and they couldn’t deny it.

120 See, they already had healing, as far as healing was concerned. They had the Pool of Bethesda, up there, you know. They, Bethesda, they went into that pool and got healed. They had Divine healing in every age, but here was a prophet.

121 They—they had to do it. You know what they said? “This man is Beelzebub, a fortuneteller. He does the . . .”

122 Jesus said, “I’ll forgive you for that. But when the Holy Ghost comes in another age, to do the same Word, one works . . . one word against It, will never be forgiven, not in this world or the world to come.” That’s blasphemy, calling the Spirit of God an unclean spirit, that’s doing the work of God. Think of that real hard now. Remember, keep that on your mind.

123 Yes, that’s how He was identified yesterday. That was Jesus, yesterday. And if He is the same today, He would do the same. That’s how He made Hissself known as the Messiah. That’s how they knowed Him, by that work. Look, that’s . . .

124 There is only three kind, three races of people, that’s, Jew, Gentile, and Samaritan. And that’s the—the Ham, Shem, and Japheth’s people. Now, if we believe the Bible, they all come from the sons of Noah, and that’s the Jew, Gentile, and Samaritan.

125 Now, the Gentile wasn’t looking for no Sama- . . . no Messiah. We had a club on our back, and worshiping a heathen god. We Anglo-Saxon, and so forth, in them days, we were heathens, Romans and Greeks, and so forth. We wasn’t looking for no Messiah. But the Hebrews was looking for it, and He . . .

126 Remember, get this close now. He only appears to those who are looking for Him. Only appears to those who are looking for Him. Makes Hissself known to those who are looking for Him.

127 And He made Hissself known to the Jews, many times. When we get later on in the week, get more characters. But right now . . .

128 Now there is a Samaritan, they’re looking for Him, too. So He was on His road down to Jericho, so He had to go up by the way of Samaria, and He come to the city Sychar. About eleven o’clock, or twelve, and He sent the disciples into the city, to get some victuals.

129 While they were gone, an ill-famed woman of the city came out, maybe a pretty girl. She had probably, you know, had been turned out by her parents and everything, and she had seen nothing in the church, so she just made her living in a bad way, by having too many husbands. And she come to the well, and there was Jesus sitting there, a Jew.

130 He probably looked a little older than what He really was, ’cause He was only thirty, and we find out in Saint John 6 that they claimed that He looked like He was fifty. They said, “You’re not over fifty years old, and say you seen Abraham?”

131 He said, “Before Abraham was, I am.” See? But it might, His work, might have made a big strain on Him.

¹³² There He was, sitting over against the wall, and this woman come up and took the little. . . You that have, down here in the South, a windle, you know, and hooped. There is still little old wells right there, and the same way. And it's a little panoramic, like. And—and she let this waterpot down.

¹³³ You ought to see them women. You women talk about walking correct! I've seen them take them pots, that hold about five gallon, and they take and put them on top their head, one up there. Put one on one hip, and one on the other'n, and walk right along, talking to one another, and never spill a drop. Just walk just as nice as you ever seen.

¹³⁴ Now in the East, see, the bad women and the good women can't associate together. It's different here, but—but they can't there. She is marked, she is marked. That's all. If she ever has the wrong husband, she ain't no more associated with. But there. . . It's all messed together here now, we find out, but there it wasn't.

¹³⁵ So she couldn't come with the virgins, of the morning. She had to come up about noon, to get hers, water.

¹³⁶ So she started to let down the waterpot. But there was a predestinated seed in that little woman. She let down that waterpot, and she heard a Man say, "Give Me a drink. Bring Me a drink."

¹³⁷ She turned and looked around, she seen this Jew. And this Jew, maybe, a middle-aged Man. I don't know what was in her thoughts then. So she said, "Why, it's not customary for You, being a Jew, and ask me, a woman of Samaria." See, she didn't know what it—what it was. She just. . . maybe the man is maybe getting smart with her, so he. . . Said, "It's not customary for you Jews."

¹³⁸ And so the conversation went on. What was He trying to do? He was trying to attract her attention. The Father had sent Him up there, but now He had to find out why up there.

¹³⁹ They were looking for a Messiah. He had done identified Himself with the Jews, now here He is with the—with the—with the Samaritans.

¹⁴⁰ And said, "It's not customary for you to—to—to ask me, a woman of Samaria, for such."

¹⁴¹ So He said, "But if you knew Who you were talking to, you'd ask Me for a drink. I'll give you waters you don't come here to draw."

¹⁴² And they went talking about worship. Directly He found what her trouble was. We all know what it was, too many husbands. He looked at her, said, "Woman, go get your husband and come here."

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

143 He said, "You told the truth, for you've got five, and the one you're living with now is not yours."

144 Watch that woman. Look at the difference between her and that organization. Watch her as an individual. Watch those Pharisees, said, "This Man is Beelzebub." Look at her. Not her.

145 She turned, and she said, "Sir, I perceive that You are a prophet." Ah, there is that Light, see. When the Son hits the Seed, and the right kind, it's going to bring forth Life, just as sure as the world. Struck that Seed in that little prostitute's heart! She said, "Sir, I perceive that You are a prophet. Now we know it's. . . We have been hundreds of years since we had a prophet. And we know that when Messiah cometh. We're looking for Him. And when Messiah cometh, this is the thing He is going to do."

146 That's the sign of the Messiah. Don't you see? It was the Messiah that was in Moses. It was the Messiah that was in Enoch. It was Messiah in every age. He is the same yesterday, today, and forever. It's Christ all the time.

147 Said, "I know. We know that when the Messiah cometh, that's what He is going to do."

He said, "I am He that speaks to you." Oh, my!

148 Upon that, she dropped the waterpot, run into the city, and said, "Come, see a Man Who has told me what I done. Isn't this the very Messiah?"

149 And the people of that city, without seeing it done, the whole city believed on Him. That's right. Why? His characteristic of what He was. He was identified to that city of Sychar. He was identified, the Messiah of God, by His character, characteristic was in Him. Cause, He was—He was the God of the prophets. He was the Prophet. He was the Prophet manifested. He has always been, down through the age, the same, and if He is the same yesterday, today, and forever.

Now to hurry and close.

150 We are told, in Zechariah 14:6 and 7, that, "There will come a day," prophet prophesied, "that they can't be called day nor night. It's a gloomy, dismal, dark day, "but in the evening time it shall be Light." The Bible said so.

Now look, in closing.

151 Geographically, the sun rises on the Eastern people, first. It rises in the East and sets in the West. Now follow me close. Civilization has traveled with the sun. We all know that, don't we? [Congregation says, "Amen."—Ed.]

152 So has the Gospel. The Gospel started in the East. It come from the East; across, over into Germany, across the Mediterranean, into Germany; from Germany, across the English Channel, into England; from there, across the Atlantic, into the United States, on the East Coast; and has traveled to the West Coast. Now the East and West has met.

153 And the same sun that rises in the East, is the same sun that sets in the West.

154 Now watch. The Son, S-o-n, rose as the Messiah, on the Eastern people.

155 And now we've had a day, since His going away, of denominations and gets together, and—and so forth. We've had enough light like a gloomy day when the sun is hid by clouds. And they've had denominations. We built hospitals. We built schools. We've built organizations. We've did all these things just exactly the way that we're supposed to do it.

156 But He said, "In the evening time it shall be Light." That same Jesus, in His resurrected power, will rise again, as He promised in Malachi 4, as He promised in Saint John 14:12. As He promised in Luke 17. "As it was in the days of Sodom, so shall it be at the coming of the Son of man."

157 Look what happened in the days of Sodom. Abraham, one with the promise of the coming son, here we find him down there, and we see the sign that was done.

158 Down there in Sodom, we seen what taken place. And you know we've never . . . Now, there, Lot was a type of the church natural, down in Sodom, the organization, and they got a messenger down there. There was a couple of messengers went down there, a modern Billy Graham and Oral Roberts. And do you know what? There never has been a time, in the church history, where a man was ever sent universal to the church, with his name ending with h-a-m, till this time. Billy G-r-a-h-a-m, six letters. A-b-r-a-h-a-m is seven letters. But Billy G-r-a-h-a-m is right out there in Sodom, a banging away and calling them out.

159 But, remember, there was One to the church spiritual, who was out, Abraham the called-out. Watch what kind of sign He give. He never preached much of a Gospel; he just told them what the promises was near to be. . . And He said, "Where is Sarah?" Now, remember, she was Sarai the day before that, and he was Abram the day before that. Now He said, "Abraham, A-b-r-a-h-a-m, where is S-a-r-a-h?" not S-a-r-r-a. "Where is *Sarah*, "princess," thy wife, father of nations?"

Said, "She is in the tent, behind You."

¹⁶⁰ And He said, "I am going to visit you according to the time of life."

¹⁶¹ A Man that eat the flesh of a calf, drank the milk from the cow, and eat corn cakes, drinking milk. A Man, dust on His clothes, and sitting there with His back turned to the tent. Said, "Where is Sarah thy wife?"

Said, "She is in the tent, behind You."

¹⁶² And Sarah said, "Me, an old woman as I am, hundred years old, as husband and wife had ceased long. . . have pleasure with my lord, and him old, too?" The Bible said "well stricken," been years and years. She was forty-five years past menopause, or longer than that, maybe fifty-five years past menopause. "And me have pleasure with my husband, as a young woman?" She laughed up her sleeve, you know.

¹⁶³ And, that, what'd that Man, that Man in that human flesh, said, "Why did Sarah laugh?"

¹⁶⁴ What happened? Abraham called that Man, "Elohim," Almighty God represented in a human being.

¹⁶⁵ Jesus our Lord said, "As it was in the days of Lot, so shall it be at the Coming," and watch, "when the Son of man is being manifested, made known," Luke 17. "When the Son of man, in the last days, is being revealed. The Son of man being revealed, His Gospel is identifying Him as it was in the days of Lot."

¹⁶⁶ Look how they're doing now, perverted nations. Oh, my! Look at the homosexuals, and look at what we got now. The church is a mess. The nation is a mess, and the whole thing. God is belching it up, from the top, bottom of the earth. The whole thing is a mess.

¹⁶⁷ Geographically, and also in the material, the scene is set. Isn't it time for God to come back in human flesh, "the Word that's sharper than a two-edged sword, and a discerner of the thoughts and intents of the heart," to appear on the scene, to make Jesus Christ the same yesterday, today, and forever! It's a promised Word that's been lotted for this day. We are living in this day, and God is here with us, to manifest that and make it true.

Let us bow our heads.

¹⁶⁸ Heavenly Father, You said, "It shall be Light in the evening time." We see You, Lord, by all signs; nations are breaking; Israel is in her homeland; earthquakes in divers places; man's hearts failing;

perverted minds; reprobate concerning the Truth. “As Jannes and Jambres withstood Moses,” You said, “man of reprobated mind, given over to a delusions, to believe a lie and be damned by it.” But You promised, in that day, that You would make Yourself known, the Son of man would be revealed, Jesus Christ the same yesterday, today, and forever, by His same characteristic that identified Him in every age.

¹⁶⁹ May He, tonight, Lord God, great Jehovah, Elohim, come down in Your people, tonight, Lord. Come down and make Yourself known, that believers might believe. That people might understand and know that You still remain God, and You’re the same yesterday, today, and forever. And then, Lord, those who are ordained to healing, and those who are ordained to Eternal Life, will reach up and get a hold, Lord, for this is the time of visitation. May it not pass in vain. I ask in Jesus Christ’s Name. Amen.

¹⁷⁰ How many believes that’s the truth, that’s the Gospel? [Congregation says, “Amen.”—Ed.] Now are we living in that day? That’s the next thing. If it is, God is solemnly obligated to identify it.

¹⁷¹ Now if you will give me your undivided attention. I’m going to be just a little bit late, I told you tonight, maybe fifteen minutes.

¹⁷² We give out prayer cards. . . A’s, A’s. All right, let’s start right quick. A, number one. I’ll call you just one at a time, so you can stand right over here, if you will. A, number one. Who has got prayer card A, number one, raise up your hand? Now if you can’t raise up, I’ll. . . some of them will come get you. A, number one, all right. Now just come as you’re called, just your number. All right, A, number one. All right.

¹⁷³ Number two, would you raise up your hand? Number two, prayer card A, number two, raise up your hand. Would you come, lady? Now if there is somebody crippled and can’t get up, the ushers will pack you. Number two.

¹⁷⁴ Three, just raise your hand. It’ll save time, real quick, if you’ll call. . . Number three, would you raise your hand? Right here, lady. Number four, raise your hand, number four. Prayer. . . Number four, come. All right. Number five, prayer card number five. Right here, lady. Number six.

¹⁷⁵ Huh? Can she walk? Okay. That’s. . . Or, take her a chair down there. The lady is sick, I think, or maybe her husband, ever who it was sitting there with her. Or it’s a. . . Take her a chair there, she’s. . . All right.

176 Number seven. Number eight. Number nine, nine. I get . . . Yeah, here, nine, nine. Ten, number ten, prayer card ten? Eleven, twelve, thirteen, thirteen, fourteen. Go down to the other end down there, the fourteen. Fifteen. All right, get—get right behind them.

177 Now just wait just a minute till these get in line, see where we're at here just a minute. Now the rest of you just hold your card just a minute.

178 Now how many in this congregation that are—are sick, and don't have no prayer card? Raise up your hands like *this*. All right. Every . . . I don't care where you are. All right.

179 Now just be reverent. Now, look, while they're getting the prayer line lined up, you all give me your undivided attention now. You must listen to what I'm telling you. See? Notice.

180 One time there was a woman, Jesus was passing through the country and He crossed over the sea, and He went into a place and there was a woman had a blood issue. And all the priests and them was out, they was making fun of Him, of course. And there was a bunch out there that believed Him. And He was going through the crowd. And the woman said within her heart . . .

181 Now listen close now. Are you listening? Say, "Amen." [Congregation says, "Amen."—Ed.] Right. This, now, the woman . . . See, on anything, distracts from what you're doing, you see. Every person is a . . . I'm not dealing with you as a—as a body. I'm dealing with you as a spirit, a soul. See? And that moving, you got your mind going somewhere else, see, I'm trying to get a hold of that. Notice now, there was a man looked upon Paul, earnestly believing; Paul said, "I perceive you have faith to be healed." See? Now notice.

182 This woman, as she was passing through here, she couldn't get to Him. Everybody was putting their arms around Him, everything. Let's say, just for say—just for saying now, she didn't have a prayer card and she couldn't get in the line.

183 And so, everybody, "Hello, Rabbi! Say, are You the prophet? We—we believe that there is coming a prophet, but I—I don't know You. See, I—I'm not sure. I'll get put out of my church if I'd believe That." See? And, you know, just the same old story over.

184 So then this little woman, she believed it. So she slipped by, and she said, "If I can touch the border of His garment, I'll be made well." So she touched Him.

185 Now if anybody ever seen the Palestinian garment, you got an underneath garment, and then the outside garment swings free. Now, if some woman touched one of you man's coat, just the tail

of your coat, like *that*, and went away, you would never know it in a crowd like that. How about that big garment hanging *that* far out from Him? And she was down on her knees and just touched His garment, and went back.

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

¹⁸⁶ And look what Peter said, now, with the keys to the Kingdom. In other words, let’s just put it in our day’s words, “Why, Lord, You say some of the awfulest things! Well, them people will think that You are crazy, there is something wrong. Everybody has touched You.”

¹⁸⁷ Everybody said, “Hello, Rabbi! Say, are You the Divine healer? Say so. You say. . . Wait, I got a graveyard full of people up here, if You want to raise one for us. Come up, and we’ll believe You if You’ll do that.” And just some for Him and some against, just like it is in every crowd, see; and making fun, and some believing Him.

¹⁸⁸ And Peter said, “Why, everybody is touching You! Why would You say such a thing as that?”

¹⁸⁹ He said, “But I perceive that I have gotten weak; virtue has gone from Me,” that’s strength.

¹⁹⁰ Look, He looked around on the audience and He found the little woman. She couldn’t hide it. See? She had that seed laying in there. O God, give us that Seed! That’s what we need right now. He found her, and He told her of her blood issue. Said, “Her faith had healed her.”

¹⁹¹ Look, you say, “That, if He was here tonight, I’d do the same thing.” If He walked down through this building, tonight, you believe if you’d touch Him you’d be made whole?

¹⁹² Well, let me tell you. In the Book of Hebrews, the 3rd chapter, it says that, “He is right now a High Priest that can be touched by the feeling of our infirmities.” How many believe that to be the Truth? [Congregation says, “Amen.”—Ed.] See? Well, if He is the same yesterday, today, and forever, how would He act today? The same as He did yesterday. Is that right? [“Amen.”]

¹⁹³ Now you don’t have to be up here. You just believe, and you say this, “Now, Lord, I—I. . . This is all strange, but the man tells it out of the Bible. It sounds. . .” It sounded strange in every age. But search it, and see if the Scriptures. . .

Jesus said, “Search the Scriptures; They testify of Me.” See?

¹⁹⁴ Now search the Scriptures. That’s true. We’re in the last days. All nature is proving it’s the last days. The church in its

conglomeration, you're all going to the great big ecumenical slaughter pretty soon, up here, you see, just the mother harlot and all of her daughters, just as—as the Bible said, taking the mark of the beast and don't know it. See? Oh, get to that later.

195 Notice now, while He's present, if we can get His Presence here. You out there without a prayer card, you touch His garment. He's the High Priest. How you do it? With your faith? Touch His garment and see if He don't turn and do the same thing He did then. The Bible said, "He's the same yesterday, today, and forever." That would be very convincing. Do you believe that? [Congregation says, "Amen."—Ed.] All right.

196 Now, everybody, don't nobody stir around now. Be real reverent. See, you must respect the Holy Spirit. Respect! Only way you'll ever get anything from God, is respect His Message. Respect It. Now listen.

197 Let's just take, all you Methodists, Baptists, Pentecostals, and Catholic, and all, just take your religion, your denomination, and set it over here for, aside, a few minutes, and say, "If He is the Word, the Word is a discerner of the thoughts that's in the heart. That was the Messiah yesterday; that's Him today. It's got to be. And He promised it today, now."

198 Now here is a little lady standing here. Now don't nobody move. Just be real reverent and stand still. Now I, by—by a gift . . .

199 Now, a gift is just not something you take like a—a chopping axe, and go to chopping and cutting away. That's wrong. A gift is know how to get yourself out of the way. It's just relax yourself and get yourself out, and then God comes in and uses you the way He wants to. A gift is get yourself out of the way. See? Not something you put in your hand, go to stabbing and sticking; that, that ain't God. See? The thing we do is just get yourself out of the way, then the Holy Spirit comes in and goes to using it any way that He wants to use it.

200 Now you've got to get yourself out of the way. No matter what God would do here, He has to do it on you, too. No matter how much He would anoint me, He's got to anoint you. If He don't, "many mighty works He could not do."

201 Now I believe I seen somebody, a little boy, looked like, set over here in a wheel chair or something. I thought I seen a man back there. No matter what it is, where you are, now you just believe. Here is a little woman has to sit here, bowed over.

202 Now remember, I cannot heal anybody. There is no such a thing as any man healing. It's God. How many understands that now? [Congregation says, "Amen."—Ed.] Healing is already purchased. It's to get you to believe that His Presence is here to keep His Word. Now if I have told you His Word, that He promised to do this, and you all believe it; now if He does it, that identifies Him here.

203 Now here is a woman standing here, a little lady. She is much younger than I am. And here is a picture of Saint John 4, a man and a woman meets the first time. We're strangers, I suppose, young lady, (are we?) to one another. [The sister says, "Yes, sir."—Ed.] We are. Now I want the audience to look. I do not know her. I have never seen her. You heard her just say it. I don't know her. She doesn't know me. Here we stand.

204 Now she might be sick. She might be financially. It might be domestic trouble. It might be for somebody else. I—I don't have the least idea. I don't know the woman, never seen her.

205 But if Christ was standing here, with this suit on, that He gave me, now. . . And if say she is sick, if she'd say, "Lord, will You heal me?" Why, He would say right back, too, He can't do no more, and tell her He has already done it. [The sister says, "Praise God!"] How many believes that? [Congregation says, "Amen."—Ed.] See? He couldn't do. . .

206 But He could identify Himself as being the Messiah. He would know that, because He would do that, have the same characteristic. Now it wouldn't be me if He did that, because. . .

207 First, it was God in the Pillar of Fire, God above us; then God with us, in Christ; now God in us, see, sons of God, in the adoption that Christ come to do, to redeem God's attributes as He did at the beginning.

208 Now if His Word dwells in *here*, and I've told the Truth, and that is it, and the Word is in here, in my heart, then God will identify Himself as that being the Truth. Then what ought that to do to this congregation? What ought to do, when you see the Scripture right here before you? [Congregation rejoices—Ed.]

209 Now, now I have to talk to the woman, 'cause I been preaching. Just talk to her just a minute, till the Holy Spirit gets a moving, and then you all start believing. Now, and we'll see you tomorrow night, now. See, this here, you're—you're in another world, another dimension, you just. . . you don't know what's taking place. You, ever who is on the microphone, just keep it stepped up.

210 Now I just want to talk to you like our Lord did the woman at the well. Now, I'm a man, and you're a woman, the first time we've met on earth. And—and now if. . . He told her, "I want a drink of water," or something like that. You remember the story? Did you ever read that in the Bible? You read it? All right.

211 Now if the Lord Jesus will do the same thing tonight, will kind of reveal to me what your trouble is, or what you've done, or—or what you're here for, or something another like that, you would know it—it had to come from some supernatural power. Would you believe it to be what I've showed you that the Scripture says it's going to be? We see the earthquakes, we see the world in this chaos, we see the denominations the way they are, and it's time for that to happen. Isn't it? You believe that? Well, now, if He would identify Himself with that, that would have to be God. It couldn't be me as a man. I'm just your brother.

212 Now, you are a Christian. Not because you're saying, "praise the Lord." You could be a deceiver standing there, saying that. See? But, if it was, He'd—He'd—He would know it. See? But I feel your spirit vibrating. It's true. You're a Christian.

213 Now, if the Lord Jesus will reveal to me what's wrong with the woman, how many will believe now with all your heart? [Congregation says, "Amen."—Ed.]

214 Now look on me, sister, just a moment. Here It comes. See, now I just. . . It has to be a vision, you see. It'll have to see it in some way, 'cause. . . Yes, sir. Now here It is. Praise be to God! I take every spirit, under here now, under my control, in the Name of Jesus Christ. Be reverent. Look here just a moment, lady. Look on me. Now is the time for the Lord to say something or do something.

215 If you are conscience, if you ever seen that picture of that Light, It's standing between me and the woman. And she is here, she is suffering with a blood disease. It's a diabetes. If that's right, raise up your hand. See? Now what if. . .

Someone might say, "You just guessed that."

216 Look here, young lady. You're a very fine person now. Look here. You believe me to be God's servant? [The sister says, "Yes, sir."—Ed.] You do. I can't heal. And I don't know what it was told you. Ever what it was, was true, wasn't it? Here is something else. I see a—a girl. It's a little girl that you're praying for, that's got something in her ear. It's a running ear, isn't that right? Yes, yes, that's right. It's going to be well. You're going to be well. Now go, believe it. Go, believe it with all your heart. Believe, sister.

217 Now you believe that He's the same yesterday, today, and forever? [Congregation rejoices—Ed.] If you just believe, just—just have faith. See? Don't doubt. See, "It discerns the thoughts and intents of the heart." How many knows the Word does that? ["Amen."] The Bible, shows you've been reading the Bible. Now no matter where you are, believe now the anointing.

218 How many has seen that picture of the Angel of the Lord, that's took over here? Now that same Light is not two foot from where I'm standing right now. See, it's in another dimension you wouldn't see. We only live in five; this is another one. Now be reverent just a moment.

219 Now here is a lady. I don't know her. I've never seen her. We're strangers to each other, I suppose. [The sister says, "Yes."—Ed.] And this is our first time meeting, and just a man and a woman. And if I could do anything for you, I—I'd certainly do it, but I—I'm just a man.

220 But, by a gift of God, I want to identify, I want Jesus to identify Himself to the Word that I have just preached, to show that this is the hour; the Word that's lotted for this hour, that we've passed the denominational ranks, we are fixing to go to the Rapture. Just trying to get people faith, to believe. See?

221 Just like in the—the pyramids, see, that headstone that never did come on. On your dollar bill, it's got it. See? Now that ministry with the headstone. Where it was way down here in the Lutheran, Wesley, and down through, it's just . . . Not a pyramid doctrine now, see. I'm just showing this for an illustration. That headstone will have to be so perfect like the rest of them, till it fit right straight into it. The ministry of Christ will be in His Church, just exactly like Him in Spirit, when He comes to take the Church, to redeems the whole thing, then goes up.

222 Do you believe that? [The sister says, "Yes, I do."—Ed.] I just said that 'cause I relax a little. See, it's, visions are hard. That one woman touched His garment, and He said, "I perceive virtue. . . ." And that was the Son of God. What about me, a sinner sav- . . . See? You understand? ["Yes."] Uh-huh. Now if the Lord Jesus will reveal to me your troubles, will you. . . . ["Thank You, Jesus."]

223 Now don't be scared. That won't hurt you. You have a real strange feeling, you see. That's when that Light settled over you. Now if that, so the people will know, raise your hand up. So you . . . A real sweet, real fine feeling, see, see, just moved over you. Now you couldn't hide your life at all.

224 You're suffering with a sinus condition. And that's right. [The sister says, "Yes."—Ed.] Got somebody on your heart, you're praying for. ["Yes."] All right, sir, that's your husband. ["Yes."] And that husband has trouble with his eyes, which was caused by sugar diabetes. And that's exactly right. See? All right. Now, now believe with all your heart, and both of you. . . You believe? All right, sir. Then, according to your faith, be it unto you, my sister. Lord bless you. Have faith. Don't doubt. Believe with all your heart.

225 Now we are strangers, too, with each other. Do you believe that? Now, standing in the Presence of a man wouldn't make you feel like that. See? You know it's something besides me. I'm just as. . . Just like that desk there, it's just a desk. And I'm just a man. But you believe you're in His Presence, not mine; His Presence? [The sister says, "Yes."—Ed.] Thank you. See? You really believe that, too. And you must believe it, because I see a shadow, see. Now you must believe.

226 Now you're suffering with inward troubles, inward organs. You've had an operation. That's right. Operated, and it's no good. It's still bothered. That's exactly right. Then you have severe headaches here bothering you. Now you know something has to know those things, doesn't it? You believe now you can receive it? You believe it? All right, go receive it then, in the Name of the Lord Jesus. Amen.

Everybody now pray.

227 Do you believe that God can reveal to me the thing that you're desiring? Would you believe it then, that it would, that knot on your side would go away? All right, then go believe it, and then it—it'll do it.

228 I know you are weak. I don't want to keep you no longer than I can help. You believe me to be God's servant? [The sister says, "Yes."—Ed.] You do. I'm a stranger to you. ["Yes."] And we don't know each other. If I could help you, I would sure do it, lady. I'd—I'd walk, crawl, push a quarter with my nose through the streets of the city, to help you, 'cause you're—you're young, and you are shadowed.

229 I realize now, after I've spoke to you and said that, you do know what's wrong. So you know that you must die right away if something isn't done for you. You got a female disorder, it's in your females, and it's malignant. It's a cancer. ["Yes. Yes."] And you must die right away if God doesn't help you. ["One more

month . . . ? . . .”—Ed.] That’s right. You believe that He’ll heal you? [“Yes, I do.”] Look, sister, that’s—that’s your only hope. Believe it right now, with all your heart, and live for the Kingdom of God.

²³⁰ I lay my hands upon the little lady, in the Name of Jesus Christ, and condemn the devil that’s taking her life. May he leave her, and may this girl live, for the Kingdom’s sake. Amen.

²³¹ God bless you, sister. Believe it now with all of your heart. Believe with all your heart.

²³² Another, shadow. You believe that God can heal it and make it well, take it away from you? Had a real strange feeling when that was taken care of, didn’t you? [The sister says, “Yes.”—Ed.] It really, actually left you right there. That’s right. Now you believe it, with all your heart, and it’ll stay away from you. Go, believe. God bless you. All right.

²³³ Look on me, sister. You want to go eat your supper and feel good about it again? Just go ahead. That ulcer will leave you, and you’ll be made well again. All right.

²³⁴ Look this way, lady. What you scared of? You got a nervous condition. It’s been bothering you for a long time. You believe that God can heal that nervousness and make . . . Ninety percent of this audience is vibrating with the same thing right now. And that’s exactly right. See? You want a place to put your foot always. You, they all tell you, “Get next to yourself, and believe *this, that*.” But you’ve got to have a starting place. You’re on it right now. Believe it, will you? The Word of God says you’re free. You believe it? [The sister says, “Amen.”—Ed.] All right, go and be free of that thing. All right. God bless you, sister.

²³⁵ Believe God can heal diabetes and make you well? [The brother says, “Yes.”] And you do? Just keep moving, say, “Thank You, Lord Jesus. I’ll go and believe it with all my heart.”

²³⁶ Nervous, a ladies trouble, and you have female disorder. Do you believe that God can . . . And stomach trouble, too. Do you believe that God can make you well? Go on your road, rejoicing, saying, “Thank You, Lord.”

²³⁷ Look on me, sir. You’re a mighty strong man, but them nerves are mighty weak. You believe it’s going to be ended tonight? Go, receive it in the Name of the Lord Jesus. Believe it with all your heart. Yes.

²³⁸ Come, sister. Look this way. Yes, I see you trying to get up, is crippled at the side of the bed. You got arthritis. You believe that God will make you well? Just go on, believe it, and say, “Jesus Christ makes me well,” and believe it with all your heart.

239 My sister, do you believe that God can heal that diabetes and make you well, too? All right. Go on your road, saying, "Thank You, Lord Jesus."

240 Come, lady. He would like to make you believe you're going to lose your mind. [The sister cries out, "Oh!"—Ed.] He's been telling you that, but he's a liar. You're free now. ["O God!"] Go home and rejoice, Jesus Christ makes you free. ["Oh! O Jesus! Jesus! Jesus! Hallelujah!"]

241 Believe God can heal that stomach trouble, make you well? Go on your road, rejoicing, saying, "Thank You, Lord Jesus."

242 Come, lady. Now the same thing. Don't you let them tell you that. It's a nervous condition. You believe that God is going to make you well, tonight? It's your only hope of doing it. Start on your road, rejoicing, happy, and smiling, and be like you used to be. See?

243 You believe with all your hearts? How many believes now with all your hearts, "I believe"? [Congregation says, "Amen."—Ed.] I believe Jesus saves, and His Blood washes whiter than snow. You believe it!

244 What about you out in the audience, do you believe it? [Congregation says, "Amen."—Ed.] You pray now, say, "Lord Jesus the man is away from me." Some of you back in here somewhere, all right, pray and believe it.

245 This man sitting right back here, gall bladder trouble. You believe God will heal the gall bladder and make you well? You, all right, your faith, you touched Something. I don't know him, but he touched Something. See?

246 That lady rejoicing, next to you there. Do you believe that God will heal the arthritis in you, lady, and make you well? You believe it? All right, you can raise . . . You can have yours.

247 The one sitting right next to you, got trouble with your eye. Do you believe God will heal that eye trouble and make you well? All right, if you believe it, you can have it, also.

248 One sitting right next to you, has got trouble with the lip. Do you believe that God will heal that growth on your lip and make you well? You can have yours, also.


249 I challenge you to believe it. Amen. Have faith in God! Don't doubt. Just believe! Have faith!

250 A lady sitting here, looking back there so honestly, sitting there suffering with heart trouble. You believe that God will heal the heart trouble, and make you well, lady? If you do, you can have what you ask for. Yeah.

²⁵¹ Now you that put your handkerchief up to your face, you got trouble with your neck and with your back. It's caused from an automobile accident. You was hit in an automobile, and has hurt your neck and back. Do you believe you're going to get well? You can have what you ask for.

²⁵² What about over in *here*, somebody over in here wants to believe? There sits a lady looking at me, is real nervous, sitting right there looking at me. That's her son sitting next to her, that's got heart trouble. Do you believe that God will heal both of you. You do, raise up your hands, say, "I accept it." Then you can be healed, in the Name of Jesus Christ.

²⁵³ God's characteristics identify Himself. Do you believe He is here? How many believers? [Congregation says, "Amen."—Ed.] Lay your hands on one another, then. Put your hands over on one another. Put your hands on each other, then.

²⁵⁴ Our Heavenly Father, in the Name of Jesus Christ, may the devil leave this audience, and may he be cast out into outer darkness. 

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