

# Identified Christ Of All Ages

Beaumont, Texas  
March 11, 1964

1 Heavenly Father, we thank Thee for the privilege of leading us here to Beaumont, Texas, again. As I look around in these balconies, remember the times when we were here before, and the great things that You did. No doubt many of those people are sitting right out here tonight. If You had not have touched their sick bodies, they would not be here tonight, but You did, and they're here. Many memories linger; it'll go all into eternity with us.

2 We pray that You'll give us a great outpouring of the Spirit. Bless us together. Bless every church, every member.

3 And, Lord, especially bless our dear young brother here, Brother Pearry Green, who walks out in the forefront to try to put forth this. May the people of this lovely city see the feeling that this young man has for the people here, to bring them to the Christ that he loves. And he's trying to bring in every ministry that he would think that would be right, that he's examined by the Word, and he wants to see the people be saved.

4 Help us, Father, in our efforts, as we give ourselves to You for service, to the honor and glory of God. We ask it in Jesus' name. Amen.

5 Now, just remember each night now, bring somebody with you, or get on the phone and tell somebody, and tell every pastor, every church. No matter what it is, even if they differ with us, long as you come in, sit down, behave and be nice, we certainly appreciate you being here.

6 And now bring your Bible, bring a pencil, set down the text. Go, seek them out, check them with the Word and see if they're right or not, see. And then don't take your own theology; just take it the way the Bible is written. See, many times we can say, "It means *this*, *this* is what it means." God don't need any interpreter; He interprets His own Word, see.

7 God said, “Let there be light,” and there was light. That didn’t need any interpretation. It happened just the way He said. He said, “A virgin shall conceive,” and she did. That don’t need any interpretation.

8 God has promised certain things for this age that’s got to come to pass. He said it; it don’t need interpretation then. God said so, and He interprets it Himself, so therefore the Bible said it’s not without any private interpretation. God interprets His own Word by vindicating it.

9 Now I wonder if we would stand up while we read His Word, from the book of Hebrews, the first chapter. The reason I ask you to stand, is in honor of this Word. I believe that the Word is God: “In the beginning was the Word, the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us.” “Jesus Christ the same yesterday, today, and forever”: that’s the theme of our campaigns. Therefore, when we read His printed Self here on this Word, we stand. When we pledge allegiance to the flag, when our flag passes by, we stand in honor of our flag, our nation; we should do it. Then, how much more should we stand when we read the Word of God. Hebrews 1:1-3, as we read.

*God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets,*

*Hath in these last days spoken to us by his Son, whom he hath appointed heir over all things, by whom also he made the worlds;*

*Who being in the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;*

10 Let us pray. How many now, with bowed heads and hearts, would like to be remembered in prayer, that through this meeting, somewhere, God will grant your request? Just lift your hands. The Lord sees your hands.

11 Our heavenly Father, so far as my human eyes could see, there was a complete mass of hands. Surely Brother Green’s revelation and my desire to come, was right. Now, Father, give them their desire,

according to Thy Word and Thy promise. We commit them to Thee. And may our lives be so fitted with the Word, that the Word will become flesh among us and will give the people faith to draw from their account in heaven, which Jesus settled for them long ago, for their sins and sickness, as they're in the journey. Bless us now, we pray, as we wait on Thee to reveal to us Thy Word, and make it flesh among us. For we ask it in Jesus' name. Amen. (You be seated)

12 Now I would, if you would just try to, don't move around no more than what you possibly can help, I mean getting up and going, till just the next forty-five, fifty minutes, something like that.

13 Now, the thing is this: we want to know what is truth. And that's the only one truth that I know, is the Bible. Now, God is going to judge the world someday--we believe that--and each one of us mortals is going to be brought into His presence for judgment. I have a few notes wrote out here, and Scriptures that I want to refer to in a few minutes.

14 Now remember, if I should ask tonight, "Is there a Catholic here?"

"Yes," they'd say. And perhaps. . . .

"Well, what will God judge the world by?"

They'd say, "The Catholic church."

15 Then I'd say back, "What Catholic church?" They disagree. There's plenty of disagreements. One's a Roman, and the other one's a Greek, and the Orthodox, so forth. We have plenty. If I'd say. . . .

16 The Methodist would raise up, say, "He'll judge it by the Methodist church." Well, if that's so, then the Baptist has not a chance. And if they judge it by the Baptist, then the Methodist doesn't have a chance.

17 Because, remember, one little misquoting of the Word, one (not all, just not all of one verse), just one little iota of misbelieving the Word, caused every death, every sickness, every sorrow. That was Eve, in the Garden of Eden. Now if. . . . All this cost that, for just one lady misunderstanding the Word. She . . . she didn't do it willfully; she was deceived, the Bible said. Deceived, by the Word, caused all this, then you and I are not going back with anything less than the entire Word.

18 Now, I believe the Bible says that He won't . . . I don't believe God will judge the world by the Pentecostal church, by Methodist, Baptist, or Catholic. He'll judge it by Jesus Christ. He said so. And Christ is the Word; "In the beginning was the Word, the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us. The same yesterday, today, and forever."

19 The whole thing is a great eternal. Eternity never did begin and never can end. Therefore, in this great Eternal One was attributes, to be Father, to be Son, to be Saviour, to be healer; and all these things was in Him. And only thing that's happening now, is displaying His attributes. That's all.

20 Now, our names were put on the Lamb's book of life before the foundation of the world. And when the Word strikes that, if it's any light there that's been ordained to life, Jesus said, "No man can come to me except my Father draws, and all that my Father has given me will come to me." So, you see, it's the Word, constantly, the Word, the Word.

21 Now, I want to speak tonight upon the subject, drawing from a context out of this text that we read: *God Is Identified By His Characteristics*.

22 Now, most everything that we find can be identified by its characteristics.

23 Now, we notice, like in animal life, you take like in bird life. Now, you take like a yellowhammer, when he's flying, and a jay bird; they look a whole lot alike. But the characteristic of the yellowhammer, he flops his wings and drops, and then up and down, up and down. That's the characteristic. If you notice, the jay bird flies more in a beeline.

24 You watch the quail when he comes up, the bobwhite, how he flies. Watch the Gambel quail when it comes up, you hunters. You see, there's a different. Watch the jacksnipe and the Wilson's snipe, the characteristic determines what he is.

25 A great sheep standing on the mountain side, if he had his back turned, the back part of the rump is white, the other part is gray. If you didn't know the characteristics of that sheep, it could be a deer, see. See, you have to know the characteristics of them, to detect what

is and what is not. Many things we could go on telling you about animal life.

26 Then we come down to the human life, the characteristics between a man and a woman. There's a difference. They're both human being, but the characteristics of the two sexes detect them. I was reading sometime ago about one of the problems that was put to the test of Solomon, by the queen, that she had some women dressed like men. And Solomon had them to walk and do a few things, quickly he said, "Them's women." See, because that he could tell the way they did, that the characteristics of them was women. There's something about it, that you can't hide it, it's a woman because her characteristic denotes her to be a woman.

27 It's just like right hand and left hand on people. They're both people. You watch, and one of them is right-handed and the other is left-handed. Watch the way their characteristics detect them; you can tell whether they're right- or left-handed or not, see. Yet they both got hands, both hands look just exactly alike, just exactly alike.

28 I might drop a little something here. Jesus said, in Matthew, twenty-fourth chapter, that "In the last days, the two spirits would be so close together till it would deceive the very elected if it was possible."

29 Now, that's just like looking at a right hand and a left hand. They both got thumbs, fingers, nails, small fingers, middle fingers, so forth, index, all are different fingers. They, both the thumbprints, only one's just turned one way and one the other, both the same print, made the same way, the thumbprints. Everything is identically alike, the only difference is the characteristic of it. One is a left hand and one is a right hand; that's the only difference.

30 And that's just the way the spirits will be in the last day; they will. . . . Just the characteristic of it will detect whether it is of God or not. One of them will be right and the other one will be wrong; you'll only know it by the characteristic of God. Just perfectly, it'll have to be that way. But right hand, we'd say is "right," and the left hand was "wrong," see, or vice versa, one of them. They're determined by their characteristics. Only can you know it by its characteristic.

31 As Israel was in its journey, coming up out of Egypt. Now, God was with Israel; He had showed them a great sign down there, sent a

prophet to them and identified His written Word. And as He brought them up, we watch His characteristic, how He met Moses, the things that He did. And on the road up, they come to another nation, which was Moab. And Moab was a great nation, now, not heathen, by no means. That was Lot's daughters' children, and they were believers. Now, watch the two nations. One of them is a recognized nation; the other one is just a sojourner. And now they come to the place that this great nation of Moab lays right straight in the line of their path of duty, to go to the promised land. Now they had. . . .

32 Look at the two nations; each of them had a prophet. One of them was the great teacher and prophet, Balaam. The other one was Moses. Now Balaam comes down from . . . to curse Israel.

33 And, notice, both of them were absolutely fundamental. The prophet, fundamentalists from Balaam, said, "Build me seven altars"; that's exactly God's number. "And offer upon each altar a clean sacrifice, a bullock," which exactly the same sacrifice they had down in the camp of Israel. And he said, "Upon each altar also offer a ram," speaking of the coming of Christ. And down in Israel they offered the same sacrifice.

34 Same altars, same God, but one of them was wrong and the other one was right. And now the only way that you could tell which was. . . . When it come, fundamentally, to the Word, both of them were right. But, you see, one, his motives was wrong, he was trying to cut off his brother from the line of promise that God had give him.

35 Another thing, the one, the prophet of Balaam, was fundamental, but the prophet Moses was identified by the characteristics of God. There was the pillar of fire, supernatural light hanging over them. And there was great healing in their camp, supernatural God showing supernatural signs. And they were staying exactly with the Word of promise that God gave Abraham back in the time that both nations started. But, now, Moses had Abraham's promise, going to the promised land. Balaam, also a prophet of the Lord, standing down there. And the only way that you could identify, not from their fundamental teaching, but by the characteristic of God.

36 There was the sound of a shout of the voice of the King down here with Israel. The atonement was in effect, a brass serpent, a smitten rock. And God was with them, identifying Himself in a supernatural light, and healing their sickness and diseases as they

went on. The characteristics proved what He was, staying in a line of the Word for that age, for the age that they were living in. God's characteristics identified Himself with Moses. See, the characteristics of God identified with Moses: the pillar of fire, the atonement in action, the supernatural, smitten rock; and also the brass serpent, speaking of healing. And then again they were in the line of duty, of the promise of God.

37 Again, God's characteristics is not natural. God's characteristic is supernatural, because He is a Creator. He is a Supernatural. And when God's characteristic begins to display itself, it's so unusual to the modern thinking that it throws them off the line. They cannot understand it, yet He never gets away from His promise. God in all ages, I've said, allotted the Word.

38 Let's just take, for instance, one. There was Joseph, the husband of Mary. And now he was engaged to this young lady, and they were to be married. But then before they came together, she was found with a child of the Holy Ghost.

39 Now, we all believe that, if we're Christians. We must believe that in order to be a Christian. That's the Bible. You got to believe every Word in the Bible, to be a Christian. Now, because if the Holy Spirit is in here, it'll punctuate every Word and every promise with an "amen."

40 Because, now, Joseph was a just man, he was a good man. And no doubt that Mary had told him the visit of Gabriel, and how that she was to be overshadowed by the Holy Spirit, and was to conceive and bear a Son, and His name was to be called "Jesus," how that she must have told that to Joseph. And Joseph could look in her big brown eyes, and he could see the innocence of it, and he wanted to believe that. He wanted to believe it with all of his heart, yet it was too unusual, and he was minded to put her away, privately.

41 Now, if a man is sincere in it, God will make some way to show that man that it's truth. He's obligated, if you're sincere. If you see it and walk away from it, then you're to be judged. But, if you're sincere and see truth. . . .

Now, Joseph was just "minded." He said, "It's so unusual!"

42 That's the way today, that people, good men, fine men, good character men, fine ministers, many of them, priests and so forth, are good men, but the supernatural vindication of the promise of this day is so unusual, it throws them off of their balance. It does that because it's displaying the characteristic of God.

43 Now, Joseph, her husband, being a just man, not willingly to make her a public example. He couldn't believe it; he tried to. But while he thought on these things, the Angel of the Lord spoke to him and told him.

44 Now, He don't always have to speak in a dream; He can reveal Himself to you by the Word, and show you that it's right, if you're sincere enough to look into it and see if it is God's characteristic that's displaying itself, but always in every accord with the promised Word.

45 And another thing, the Word of God always corrects the error. You believe that? The Word settles it. When God vindicates that Word, it settles it.

46 Now let's, just one in my mind I'd like to think. We won't take too much time, because we want to pray for some sick. Let's see, when Jesus, being the Word... The Bible said He was the Word; we all agree with that, that He was the Word. Notice when He was twelve years of age. Now, we have no record of Him going to school. But a little twelve-year-old boy about so high, His parent Mary and Joseph went up to the temple to ... up to worship at the Passover. And while they were up there, they started back home after the Passover; they had three-days' journey, and they could not find Jesus anywhere. And finally they found Him, after three days of looking for Him, in the temple, disputing the Word of God with those elders.

47 And listen to Mary now. Now to the people who take her to be a goddess, look. You see, the woman was deceived in the beginning. And watch her here. If you never noticed it, watch this. She said, "Thy father and I have sought Thee, with tears." Notice, she condemned the testimony (before those priests) that she testified of. She said she was conceived by the Holy Ghost, and here she called Joseph His father.



48 Now watch that twelve-year-old boy, being the Word for that hour. He was the promised Word for that hour, the anointed Messiah. Watch what He said, “Know ye not that I must be about my Father’s business?” The Word corrects the error. See, and the supernatural, a twelve-year-old child! I do not think that Jesus understood what He said, but He was the Word, and the Word corrects the error. See, He corrected His mother, and rebuked her in saying so. Now, if it had been His father’s business, He would’ve been with His father, if Joseph was His father.

49 But, see, her all tore up and excited, like Eve was, and influenced, why, she said, “Your father and I have sought Thee, with tears.”

50 He said, “Don’t you know that I must be about My Father’s business?” See how the Word is corrective; it corrects the error.

51 Satan made a mistake when he tried to tempt Jesus. But He come back with His own Word, and defeated him with the Word.

52 “God,” the Bible said here, “in sundry times and in divers manners, identified Himself to His prophets; He spoke to the fathers through the prophets.” Now, showing His characteristic of identifying Himself, see, to men, He spoke to the prophets. The prophets, their visions, vindicated, was God’s characteristic made known by the prophet’s vision.

53 Now, no man can explain a vision; there’s no way of doing it. It’s supernatural. It’s something that you see what has been, what is, and what will be. And that was God’s way of sending a man that spoke those things and showed things that would come to pass (not just tonight) every night, every time. Everything he said had to be perfectly with the Lord, had to be the Word of the Lord.

54 By this, gifts and callings are without repentance. You can’t make your eyes brown when they’re blue. You can’t make yourself six-foot when you’re only four-foot. “Who taking thought can add one cubit to his stature?” We are, both, what we are by the grace of God.

55 Now, gifts and callings without repentance. These prophets were born prophets. Moses was born a fair child. Jesus was the Son of God from before the foundation of the world, the attribute of God. Jeremiah, twelve . . . seven hundred and twelve years, I believe it was, before He was born, He was the voice of one. . . . No, I beg your pardon, He was ordained a prophet to the nations, and was sanctified in his mother's wombs and ordained a prophet to the nation. John the Baptist, what I'm thinking of, being seven hundred and twelve years before he was born. He was the voice of one crying in the wilderness.

56 See, it's God placing. He sends a man, takes the Word of that age. But now before you can believe that Word of that age, He identifies Himself in His characteristic, see, by knowledge, by vision. He told things that would happen, and it happened. And God said, "When that happens, then you believe he has the interpretation of the Word, because the Word of the Lord comes to this man." And his credentials, he is identified by being a seer, in the Old Testament. Just as plain as it can be! His characteristics is identified, made known, his character.

57 Now, that's how "God dealt in sundry times," the Bible says, "in divers manners, He spoke to the fathers through the prophets, but in this last days through Jesus Christ, His Son, He speaks."

58 Now, Jesus said, in John 10:37, "If I do not the works of my Father, then don't believe me."

See, they said, "You're a man, and making Yourself God."

59 He said, "If I do not the works of my Father, then believe me not." Now He said, "John was a bright and shining light. You like to walk in his light for a season. Now John said, 'I must go out; He must increase.'" He was the light of the world, because He was the a-vindicated, identified Word made flesh. See, He was God with us.

60 The prophets were God with them. Jesus said so. He said, "If you call them who the Word of God come to, 'gods,' how can you

condemn me when I say I'm the Son of God?" See? So where the Word that's been spoken by God is a-vindicated, then that is God making Himself known by His characteristic, fulfilling His Word. It needs no interpretation. It's already interpreted, itself, proves what it is.

61 Just the same as He said "let there be light"; and there was light, you don't have to say, "Well, what did that mean?" It means just . . . there it is; that proves it. It's already come to pass.

62 Now Jesus said that, "If I do not the works of my Father," or other words, "If I don't have the characteristic of my Father, don't believe it. They identify my character, Who I am. If you can't believe me, then believe the identification that God has give. If you don't. . . . If I don't. . . . If my character doesn't identify my position, then don't believe my claims." See, you get it tonight? How many understands it, raise your hand, see. "If my character does not identify who I claim to be," said Jesus, "then you believe the. . . . If you can't believe me, why, just believe the identification of the character that I am."

63 John 14:12, "He that believeth," Jesus said, "on me, the works that I do shall he do also." Now look, "He that believeth on me," a true believer, "the works that I do shall he do also." Notice. In other words, like this, "He that believeth on me, shall be identified by my characteristic--the works." Now, that's what He did. He said, "If I don't do the Father's works, then don't believe me." And the Father spoke to the prophets, and that was their characteristic, identification. So was it with Jesus. And promised it to him that believeth, "My characteristics shall do in him just as it did in me. And if I do not the works of my Father, then don't believe me. But if I do the works, and you can't believe me, then believe the works, because it's spoken of, it must be."

64 He said, "Search the Scriptures, for in them you think you have eternal life, and they are they that tell you who I am." That was Jesus, see, God manifested, showing Himself. "They testify who I am." That makes Hebrews 1:1 now, "God in sundry time spake by the prophets," clearly identifying the characteristic now of the resurrection of His Son. God spoke by the prophets then, through His

Son now. The unchangeable God, the same characteristic: “The works that I do, shall you do also.” God’s known by His identified characteristic. That’s how you know.

65 You say, “Well, I tell you this, we sing *this*, we do *this*, and we do . . .” That’s not what I’m talking about.

66 I’m talking about the Word made manifest and identifying the life, the characteristics of the promised Word for the age.

67 Them Pharisees knowed that Bible as good as anybody, better than any of us clergymen know ours today. They had to live by it. Their great-great-grandfather were priests. They studied it, day and night, and they failed to see that identified Word.

68 Today, Luther said, “When you believe, you’ve got it.” The Methodist say, “When you shout, you got it.” The Pentecostal said, “When you spoke in tongues, you had it.” We find all that wrong. Some of them said, “The fruit of the Spirit’s got it.” It is wrong. The only evidence is, is when the a-vindication, when God Himself identifies Himself in the promised Word of the hour. There it is.

69 Who had any more fruits of the Spirit than them kind old priests, circumcised the children and blessed them, and everything else? And here this guy Jesus was, come around, kicked over their sacrifice blocks, looked upon them with anger, beat them, run them out, no identification of nothing. The Scripture is His identification. He had no fellowship card; He belonged to no organization. But God spoke of Him; that was His identification.

70 That’s the genuine identification of God in any hour, is His identification. That’s what it is, the Scriptures that’s promised made . . . identified by the characteristic of the promise which is God, and God is the Word. And the characteristic of that promise being identified, that makes the believer. Jesus said so, and that settles it. Amen.

71 Notice, now we find out, the characteristics identify Him. As He said, “If it doesn’t do it, then don’t believe me.” Now, Jesus spoke that it would identify Him.

72 And now remember, that in these days, these last days, said Hebrews 1:1, “God, in sundry times and divers manners, spoke to the

fathers through the prophets. In this last day has spoke to us through His Son, Jesus Christ.” See? Identification of God Himself manifested in the same manner as He did in foretime, using His same characteristic. Amen. Notice Hebrews 13:8, says, “He’s the same yesterday (sundry times), today, and forever the same.” His same manner, His same way, His same characteristic, everything is the same. God, the unchangeable God can no more get away from that characteristic than He can get away from His commandment. That’s what He is; He is the Word. He’s the Word for the hour. He’s the Word when He created the world, that was the Word. When He created man, that was the Word, His attributes. When He created Christ, that was God, Immanuel. When He made Him a Saviour, that was His attributes. When He made Him a healer, that was His attributes, see. It’s the Word always being identified, the identified Word by the characteristic of God. Notice the manner, He always, He never changes.

73 Look at the three men that come to Abraham, sitting in his tent door that day. We’ll look at him there for a few minutes. He had come, he had been called out of the land of Chaldeans, and the city of Ur. He had been turned out of his city, by the commandments of God, that he separate himself from all unbelief. That’s the first characteristic of God: separate yourself from unbelief, when He calls a man.

74 And He give him something was absolutely, totally impossible to the natural mind, to believe it. He said, “Abraham, your...” He was seventy-five years old, and Sarah was sixty-five. That was his half sister; they had lived together all these years with no children. He said, “I’m going to give you a son by Sarah, and he will ... by him, I’ll make you a father of many nations.” Now, he believed it.

75 Time passed by, no change in Sarah. See, she was past the age; she was past menopause--sixty-five. She had done went past that time. Abraham, seventy-five, his body as good as dead. Her womb was good as dead. But Abraham never staggered at the promise of God, through unbelief. He kept believing, because God said it, and was persuaded, “If God said it, His characteristics will produce what He said.” Now, we’re supposed to be the children of Abraham, the seed of Abraham. On, on, twenty-five years lapsed. No difference in

Sarah, nothing, only she was older, stooped down, and he is also. But still Abraham believed it.

76 One day, when God seen that His servant was determined to be an example for people of today, and through him He was going to bless the nations, one hot morning about eleven o'clock, three men come walking up to him. They talked to him. And he invited them in to sit down. There was something about them that seemed different from men. Spiritual things are understood by spiritual things. Notice, and they come up and sat down. Abraham looked them over; he said, "My Lord." What must he do?

77 Two of them went down and preached in Sodom, which is a modern testimony today. There's your three classes of people: Sodom, and the church down in Sodom; Abraham the elected is not in Sodom. Two messengers, a modern Billy Graham and... Remember, of all the messengers to the church, there's never been a man ever went out in that church nominal out there, ending his name with h-a-m, before. Been Finney, Sankey, Knox, Calvin, so forth, Billy Sunday, and everything else, but never G-r-a-h-a-m, or any ending with h-a-m, which means "father of nations." There he went down there, preaching. Look at the hour. Here's the make-believers, unbelievers, and believers. These three men came. Two of them went down into the city, a modern Billy Graham and Oral Roberts down amongst the people, preaching. The setting, Jesus referred to it.

78 Notice, the elect was sitting on the outside up here, Abraham and his group. And when this man that stayed with Abraham--watch Him--He displayed the characteristic of God, for He said, "Where is Sarah?" Her name was Sarai, day before; now it's Sarah, S-a-r-a-h. Said "Abraham," not "Abram," "Abraham, where is thy wife, Sarah?"

Said, "She's in the tent behind You."

79 Said, "I am going to visit you." Then Abraham listened at that speech. "I'm going to visit you according to the time of life."

80 And Sarah laughed, as it was, up her sleeve, to herself, and said, “Me old, and my lord old, that we shall have pleasure again like young men and women? As far as human relationship, perhaps, has past many years. Me?” She laughed.

81 And the man, looking at Abraham--Sarah in the tent behind Him--said, “Why did Sarah laugh, saying, ‘How can these things be?’” He identified Himself.

82 And Abraham called Him “Elohim.” Now, any of you Bible readers know that. *Elohim*, “God, the all-sufficient One,” see, identified in a human body that was eating the meat of a calf, drinking the milk from the cow, and eating bread and butter. Elohim identified the characteristics of God, and Abraham called Him “God.” What? He was identified, Elohim.

83 Jesus said, in Luke, the seventeenth chapter, when in the last days (God in sundry times speaking by the prophets, in the last days by His Son), now watch, He said, “In the time when the Son of man is being revealed.” Watch, “revealed,” made known in this last days before the end time, when the Son of man is being revealed, this setting of Sodom will return again. “As it was in the days of Sodom, so shall it be at the coming of the Son of man, when He is being revealed, made known to the church, to the elect (not to Sodom or the Sodomites, or the ones down in Sodom), to the elected.” Abraham was the elected. And the royal seed of Abraham is the believers, through Christ Jesus the Word, and is the elected. And when the Son of man is being revealed, that setting would be again.

84 Look at the world today. If it ain’t a common Sodom and Gomorrah, I never seen one. Sodom and Gomorrah! Look at the church, like Lot sitting there and just grieving his righteous soul as he seen the sins of Sodom. A many a minister sitting in his . . . a fine man sitting in his study, getting up his text and so forth, look out on the street and seeing women with shorts on, and immorality and things, and things going on like that, he can’t say nothing about it; his organization would put him out. Lot didn’t have the audacity to stand up for that which was right; so is the modern Sodom and Gomorrah today.

85 But there are some of those who are outside of Sodom that's born out there, not by the will of man, but by the will of God and the seed of God. Watch the identification there, not just the preaching, but the sign identified the Word of God made flesh in a man. The setting returns back just as it was, and it's exactly that day. Everything is perfect; everything setting right in line. Wish we had time to continue on it a few minutes, but we haven't, so we'll hurry. The setting is to be replaced again in the last days.

86 Now, Hebrews 10:1, "God, in sundry times, by the prophets, identified Himself. And in the last days identified Himself through the Son," making Him Hebrews 13:8, "the same yesterday, today, and forever."

87 Notice, God, in sundry time, spake to Moses. And now, and remember, He identified Himself by a light, pillar of fire in a burning bush. That's how He did it in sundry times. And He spake to Moses. And that light, what did it do? It produced the characteristic of God; it spoke the Word, "I heard the moans of My people down in Egypt. I have seen their groans and heard their cries, and I remember My Word. I will come down--a pillar of fire, a light--to go and to deliver the people. I'm sending you, Moses."

88 Watch the characteristics of God. Picked up a handful of dust and threw it into the air, and it turned into fleas. The Creator characteristic of God was in Moses.

89 And Moses spoke, in Deuteronomy 18:15, and said, "The Lord your God shall raise up a Prophet likened unto me." Now watch, that's the Word again, characteristic. God speaking through Moses, telling them that the Lord would raise up one like him. Now notice how Jesus' characteristics identified Him to be this promised Word. When Moses said it would be, the character of Jesus identified it. Notice now, "The Lord your God," that's God, that's the Word, "shall raise up a Prophet likened unto me. Whoever won't believe that Prophet, will be cut off from among the people." Now watch, when Jesus came, then what kind of a characteristic was He to have? See, notice now the promised Word, He was promised to be a Prophet like Moses.



90 Now, they'd had all kinds of teachers, all kinds of rabbis. They hadn't had a prophet for four hundred years, since Malachi, and now all at once here comes a man on the scene.

91 Now, there was a fisherman, two of them, sons of a man, and one of them, his name was Andrew, and the other one's name was Simon. They had been told by their father that how to watch in the days; there had been lots of false things raised up. The old man. . . . I read a little book one time, where--it might have been fiction, I don't know--that he said, "Sons, now just before the coming Messiah, as we're all looking for, there will be a time where there'll be all kinds of things happening. But the way you'll know this Messiah, He will be according to the Scripture. He will be a Prophet, because the Word of God said He is a Prophet."

92 Andrew heard John. Well, only thing John was doing, was just prophesying. You know, Jesus said, "You did walk in John's light, but I have greater light than John. I have a greater identification than John, for the works the Father give me to do, they testify of me." John just preached, he just forerun, he didn't do any miracles or any characteristics of God for the promise. But here come Jesus with that characteristic.

93 Simon went out to hear Him one day, and as soon as. . . . Simon maybe went out with Andrew. Andrew had been attending all along. But Simon, when he come into the presence--Now listen, as closing--When he come into the presence of Jesus, Jesus looked at him; He said, "Your name is Simon, and you are the son of Jonas." See, the characteristic of what was promised was identified in Him.

94 That man could not sign his name; the Bible said he was both ignorant and unlearned. But it was such an identification that he quickly renounced all of his unbelief, and he said, "That's the Messiah that we've looked for." All right, he believed it.

95 There was one standing there by the name of Philip, who ran around the city, the hill, the country, about fifteen miles, and got a friend, come back the next day with him, by the name of Nathanael. He found him under a tree, praying. He said, "Come, see who we found, Jesus of Nazareth, the son of Joseph."

96 He said, “Now, now, now! Could there be any good thing come out of Nazareth, out of that bunch of low-class people down there?”

He said, “Come and see!”

97 That’s the best . . . that’s the best remark a man could make. Don’t stay home and criticize. Come and find out, search the Scriptures. Come, see.

98 On the road around, they walked around, talking about what had been taking place, how he told him about Simon being made known by Him, his father and so forth.

99 Then when he come up into the line, might have been a prayer line, might have been out in the audience, I don’t know. But wherever he come, and Jesus laid eyes on him the first time, He said, “Behold an Israelite, in whom there’s no guile.”

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

100 He said, “Before Philip called you, when you were under the tree, I saw you.” That was identification of the characteristics of the anointed God.

101 Said, “Rabbi, You are the Son of God.” What was it? His characteristics identified Him. He knowed by the Scripture that that was that anointed man, God anointed in flesh. God was in Christ, reconciling the world to Himself. He said, “Rabbi, You are the Son of God. You’re the King of Israel.”

102 Jesus said, “Because I said that, you believe me? You’ll see greater than this.”

103 Now, there was those who stood by, didn’t believe That. They said, “This man is Beelzebub; He’s a fortuneteller.”

104 Jesus said, “I forgive you for that. But when the Holy Ghost is come to do the same thing, one word against it will never be forgiven in this world or the world to come.”

105 See, the atonement wasn't made yet. See, there couldn't be. . . . You can't have. . . . You can't be cast into hell before you come to judgment. This nation wouldn't do that; God won't either. See, you're in a place, waiting in chains of prison until you receive judgment. And, you see, He could not send them away, because the atonement wasn't made yet.

106 But after His death, burial, and the token came forth from the blood, the Holy Ghost, then, to speak against that, it's an unpardonable sin. Just one word is all you have to say against it, then there's never forgiveness nowhere. One word against it, see, what a great thing it is.

107 Now, so then we find out again, this identified Him as the anointed Messiah. God in Christ, the atonement for the last days, Christ making the atonement for the last days. Now, to Nathanael, he believed it and recognized Him.

108 There was a little woman come out to the well one time up at Sychar, a city of Samaria. Jesus had need to go by there when He was on His road down, right down the hill from Jerusalem, right into Jericho, but He went around over by Samaria. Said He had need to go; the Father led Him over there. When He goes over there, He sent the disciples away. And sat down, wondering, I guess, what it was.

109 Now remember, St. John 5:19, Jesus said, “Verily I say unto you, the Son can do nothing in Himself, but what He sees the Father doing.” Now remember, He never did one miracle, not when He heard it, while He seen it. “The Son does nothing until He sees the Father doing it first.”

110 See, that showed what He was, that Prophet, God-Prophet. More than a Prophet, He was God. All that the prophets was, was in Him, plus. The prophets just had a portion of the Word. He had all the Word, He was the Word in its fullness. But notice, “God in sundry times spoke in divers manners, through little portions. In this last day,

the fullness of the Word has come in His Son Christ Jesus, God made flesh among us.”

111 This little woman, ill-famed; we call her, sometimes, a prostitute. Maybe the child had been turned out on the street. Sometimes like now, it ain't altogether juvenile delinquents; it's parent delinquents, let the little lady get out and act like that. Maybe a beautiful little woman, she walked up there to get a bucket of water, about eleven o'clock.

112 Now remember, if you was ever in the orient, they haven't changed one bit; it's still the same customs. The women go out, the virgins go early to the well and get their water; a prostitute or an ill-famed cannot go with them. They won't mix together.

113 She had to come out after the rest of them got through. She come, maybe weary, maybe she had that new boy friend, her husband that night. She come out, had this waterpot; she set it down. Put the windle down, to let it down, she heard a man say, “Bring Me a drink.”

114 She looked over and she seen a middle-aged man standing there, kind of gray in His beard. He was only about thirty years old, but the Bible said He looked fifty. “Thou art a man not over fifty years old, and say You seen Abraham?”

115 He said, “Before Abraham was, I AM.” See, See, they didn't understand it. He was shaking them parasites off of Him.

116 Today we have to beg and plead, and pat and beg, and persuade and promise Christians, to come to church, “If they come to church, we'll do so-and-so.”

117 Jesus, when He was on earth, He had too many with Him. He looked around and seen the congregation, He wanted to get rid of them; He said, “Except you eat the flesh of the Son of man and drink His blood, you have no life in you.”

118 Could you imagine a doctor sitting out there? “Why,” said, “this man wants us to be a human vampire. Drink His blood?”

Nonsense. All you people walk away and leave that crazy man alone.” They walked away.

119 He never explained it. He didn’t have to explain it. He shakes your faith sometime to see what you’ll do. And He’s doing the same thing in this day, yes, let it seem spooky to you a little bit, to see where you stand, whether you really believe.

120 Remember, them disciples, foreordained by God, never moved. They couldn’t explain it, either, but they didn’t want to move. Then He comes again, He said. . . .

All that congregation walked away, thousands.

121 He said to the seventy sitting there--His ministers He had ordained to go out and preach before Him, He said, “I’ll give them a shake and see where they’re at.” So He said, “What will you say when you see the Son of man ascending up into heaven from whence He come?”

122 “The Son of man ascending into heaven? We fish with Him; we lay on the river banks with Him; we eat with Him. He seen the manger He was born in. We know His mother, His brothers. And this Son of man ascending up from where He come? He come from Nazareth. This is a hard saying.” They walked away, too. They said, “We can’t see this.” You see? What happened? (Never moved them disciples. They couldn’t explain it.) All of them walked away. He never explained it. He didn’t have to.

123 Today we got hotbed plants, called Christians, somebody you have to spray and baby and humor, “And will you give me fellowship, will you cooperate, will you do this.” Oh, you bunch of hotbed plants! We need some genuine Christianity, born of the Spirit of God. Take no cooperation, no nothing else, they don’t want nothing.

124 Jesus turned, looked at them disciples, said, “Will you go, too? Do you want to go, also?” He said, “I’ve chose twelve of you, and one of you is a devil. Why don’t you go, also?”

125 Then Peter said those memorial words, “Lord, where could we go? We are persuaded, we know that You are the identified fountain of life. You have the Word, and it only. We are persuaded.”

This little woman standing there. . . . Said, “Bring me a drink.”

126 She said, “It’s not customary; we got segregation; we don’t have no such a thing here.”

127 He let her know right quick that there’s no difference between the Jew or whatever it was. He was God. He said, “Go get your husband and come here.”

She said, “I don’t have a husband.”

128 He said, “You told the truth. You’ve had five, and the one you’re living with now is not yours.”

129 Now watch that woman. Something happened, that little predestinated seed down in her heart.

130 When He said that to those Pharisees, look at them, they just blacked out what they professed. They professed to be Christians, they professed to be followers, they professed to love Him. But when the truth came, it blacked them out.

131 But when this come, it brought to life, it took the blackness out and made it all white. Said. . . .

132 She said, “Sir, I perceive that you are a prophet. Now, we haven’t had one for four hundred years, see. I perceive that you are a prophet. Now, we know that when the Messiah cometh, His identification will be that kind of a characteristic, He’ll tell us these things.”

He said, “I am He that speaks to you.”

133 And, upon that, she dropped the waterpot, went into the city and said, “Come, see a man who told me the things that I’ve done. Isn’t

this the very characteristic of the anointed Messiah which is the Word, that knows the thoughts that's in the heart? Isn't this the Messiah?" Oh, my!

134 Look, the woman with the blood issue, He was identified to her, by His characteristic, that He was the Messiah. The woman with the blood issue identified Him, the Word.

135 Hebrews 4:12, the Bible said that, "The Word of God is powerful than a two-edged sword, and a discerner of the thoughts that's in the heart," (how many knows that?) "in the mind." That's what the Word is. You believe He was the Word? Do you believe He's the same yesterday, today, and forever? That settles it, if you believe that.

136 Notice, this little woman said, "If I can just touch Him! I don't care how much they say about Him. I believe that He's just what He said He was. If I can touch Him, I'll be made well." So she slipped through and touched Him. Went back in the audience.

Jesus stopped, and said, "Who touched Me?"

137 And Peter tried to make Him out like He was neurotic, he said, "Why, everybody. Don't say things like that; why, they won't know what to think about You. A man of your status, and then say, 'Who touched me?' Everybody is touching You."

138 He said, "But I perceive I've gotten weak; virtue's gone from me." Knewed something had happened.

139 Now look, look what comes, the next great shock. He looked around till He found her, and He told her her condition and her faith had saved her. He was identified as the Word of God, knowing the secrets of the heart. Oh, my! The Word discerns the body . . . discerns the heart.

140 Now just a moment, in closing. Now, as Hebrews 13:8 is true, “He’s the same yesterday, today, and forever,” do you believe that? Now I’m omitting a lot here I should say. Then, His character will identify Him now in this present time if He’s the same yesterday, today, and forever, just like He was then. Is that right? He’s promised it. And, remember, His characteristic is His identification. How many understands it? Raise your hand. His characteristic is His identification.

141 Like those who came from Emmaus, as I say this. Jesus had been crucified. All of them was sad. They was in the grave, now they said, “Somebody come and stole Him.” One day He walked out of some bushes and walked along with them, as He went over to Emmaus. And they say....

He said, “Why’re you so sad?”

He said, “Well, You’re just stranger here.”

142 And then when He got them inside, He did something just like He did it before His crucifixion. It was His characteristic of doing it that way. And they quickly recognized, by His characteristic, that that was the same Jesus that had been crucified. Amen.

143 God has raised Him up from the dead, and today His characteristic is the same as it was then. And the returning of the days of Sodom, as Jesus prophesied, the same thing is to take place when the Son is being revealed to the people. It’s identification of His characteristic. Hebrews 4:14 and 15, “He is now our High Priest that can be touched by the feeling of our infirmities, just like He was then.” Do you believe that? Our infirmities touch Him. Well, if it would touch Him, how would He act if He’s the same yesterday, today, and forever? His characteristic would be the same. Then He’d act like He did when the woman touched His garment. Do you believe tha/t? He ever lives, He ever lives, and His characteristic still identify Him today as He was then. Do you believe it with all your heart? God, identified by His characteristics, identifies Him.

Let us bow our heads.



144 Heavenly Father, we're just men and women sitting here tonight. But we are, as it was, handling God when we handle the Word. And, Father, I'd be afraid to try to say something that wasn't in here. I'd be afraid to try to put my own interpretation to it, because it might be wrong. And You said, "Whosoever shall take one Word out of it, or add one word to it, his part will be taken from the book of life." What good would my life be then, Lord, if I do an evil thing like that? So I just speak it the way it is.

145 And, Father, You promised that You would identify it. I believe that You are risen from the dead, two thousand years ago, and are alive tonight, calling a simple people just as You've always did, one here and one there; no groups, no organizations, no great manners of what man had done. But You said You would take a people out of the Gentile, a people, "Two in a field; I'll leave one, take one. Two in a bed; I'll leave one, take one," a people here and there, for Your name's sake, the bride.

146 I believe that Your character identifies You. You promised, "As it was in the days of Sodom," so will it be in the day when You were being revealed, the Word. The Word itself, of this hour, is supposed to reveal the Word itself, like the Word came to the prophets. Father, we see John standing here on earth, and there was the Word that he was revealing. And the Bible said, "The Word always comes to the prophet." And the Word was flesh then, so it walked right out in the water, to John. The Word came to the prophet.

147 Father, God, come tonight, I pray, and help us. Help our unbelief. Forgive us of our shortcomings. Heal the sick and afflicted. One word from You, Lord, will mean more than anything any man could say. Just You speak, Father, just one word will mean so much. Now, You're the same yesterday, today, and forever. We commit ourselves to You now. And we pray that when we leave and go to our homes tonight, we'll say like those from Emmaus, when they seen Him do something to identify to them that He was the risen Lord. No matter how much they said, "They stole His body away, and they did this, that, or the other," they knew themselves that He was raised from the dead. Won't You tonight show Yourself alive to us again, and call those in this fair city and around about, that's ordained to life, to You. For we ask it in Jesus' name. Amen.

148 Now, I'm going to ask you now for about fifteen minutes.... We're going to be just about ten minutes late. I'm going to hurry. I want to call the prayer cards. I believe Billy.... G, prayer cards G, is that what they give out? G, prayer cards G, let's take one to fifteen or twenty, something. G, one. Who had G, number one, raise up your hand, see if it's here. [Blank spot on tape.] And, remember, hold your prayer cards; you'll be prayed for. If you don't get it tonight, we'll get it. One, two, three, four, five, six, seven, eight, nine, ten, right over here as quick as you can, walk right over here and get in line. All right. One, two, three, four, five, six, seven. Three missing in there. Seven, seven, and one, two, three.... Count them, Roy, for me. All right, ten. All right, one to ten. Fifteen now, G, one to fifteen, that's fif-... or ten, eleven, twelve, thirteen, fourteen, fifteen. All right. Let's just stop there. All right.

149 Now we're trying to keep our word, see, to be out by nine-thirty, but we're not going to do it tonight, I know. But now I want everyone to give the undivided attention.

150 Now, if I have spoke the truth and told you that these things are supposed to be, and here it is in the Bible, that this is the hour. You might have been taught in another school. So was the Pharisees. But the Bible said, in that day, "A virgin shall conceive." She did. He said the characteristics of the Messiah would be thus. It was. But they didn't believe it. That didn't stop Him from going right on just the same. Same as it is now. We're living in the last hours of the last day.

151 Science says it's three minutes till midnight. I think it's later than that now, most any time. Communism has wormed the country, and preachers are gone after communism instead of Christ. It just look like go out trying to condemn that; why not see the hour we're living in? Communism, we ain't got.... My, my! I ain't afraid of communism. It's the coming of the Lord is going to catch you unprepared, is what it is, the church. Now let everybody, let all America turn to God, and watch what happens to communism. You have to find the disease, and then get the cure.

152 Now, everybody reverent, please don't move around. Now, how many out there that does not have a prayer card, and you want God to heal you, just raise your hand, say, "I'm believing." No matter where you are.

153 Now look, I think this is alive [Brother Branham blows into the microphone.] All right. If you have, can you hear me back there? All right. All right. Now you watch it, Brother Roy.

154 Now, one word from God will mean more than all I could say.

155 Now, as looking from here, it's hard, this always was. See, the lights are right in your face, and it's kind of hard to see out there to see the people.

156 And I don't know.... I can't see one person, actually, that I can see now that I know. How many of you is strangers to me, raise up your hand, know that I don't know nothing about you. I guess it's everywhere. How many in the prayer line knows I know nothing about you, raise your hands. All along the prayer line there, if you can hear me, raise up your hands if I'm a stranger. Every one.

157 Now what is He? He's a High Priest that can be touched by the feeling of our infirmities. That woman that touched His garment, she might not've had a prayer card, either, but she touched Him and, when she did, something happened. Now you touch the same way, touch Him. How many knows that Hebrews, the fourth chapter, says, "Now He's the High Priest that can be touched by the feeling of our infirmities"? How many know it? Well, would He display His same characteristic? If He's the same yesterday, today, and forever, He would. All right. Now, is this the....

158 Brother Pearry, you bring them to me. Now I want everyone to be real reverent. Right here, just right here, sister.

Now, can you hear me? Now, I don't know.... You watch, ever who's on the engineer there, 'cause I don't know how....

159 A vision. Now, remember, I am not no Messiah. I'm no Christ. But He is here. That's what I'm trying to get you to see; He's here, He's keeping His Word.

160 Now, if this woman is sick, I don't know. I don't know her. She's older than I. We're probably born years apart, and miles apart; this is our first time we meet.

161 Now, that's just like our Lord met a woman, in St. John 4. I'm trying to make it so clear you can't keep from seeing it; then, at the judgment bar, there's no blood on my hands at that day. Now, Jesus

promised that in the last days this would take place again. As we go through the week, you'll find out it's a promise.

162 Now, I do not know the lady; this is a man and a woman meeting for the first time. Now, if the Lord Jesus will reveal to me what you're here for, or somebody else, or what you're doing, or what's wrong with you, or what you have done, if it's finances, domestic, whatever it is, it'll have to come from some supernatural power, 'cause I don't know you. How many will witness to that, that it has to come through a supernatural Power? Now, you can play like the Pharisee, say it's a . . . (Around the other side, Brother Roy.) You can play like the Pharisees, and say, "It's an evil spirit," which many do. That's between you and God, then. Then you have their reward. But if you say, "It's of God," then you have His reward. (Now, that's better, see.)

163 Now just look at me just a minute. As Jesus said. . . . As Peter and John passed through the gate called Beautiful, said, "Look on me." I do not know you. And now if the Holy Spirit, Somebody besides me, will come and reveal what's in your heart, then the Bible said, "The Word of God is sharper than a two-edged sword, a discernor of the thoughts, intents of the heart." That's exactly what the Bible says. Now, that reveals then the secret of the heart. Now, that would be the characteristic of God, the Word made manifest in this day. How many believes that now? Now you see what it is?

164 Now I've preached it, told you about it, but is it true? That's the next thing, see. Now if it's true, every one of you. . . . If it isn't true, she'll know it. Certainly, she'll know it. You'll know it, too. But if it isn't true, then I've witnessed wrong of Christ. If it is true, each one of you should give your hearts to Him, should believe Him with all your heart, and reach up and accept Him for whatever you have need of. That's true.

165 Now may the Holy Spirit identify Himself in the name of Jesus Christ. Now, I have no idea what you're there for. You just look like a nice-looking, motherly-like woman standing there, and that's all I know about you. But the Holy Spirit can reveal what you're here for, what your trouble is, or something. You'll know whether it's the truth or not. Now, you're . . . what it is you want prayer for, is something like the muscles in your face. It's neuralgia, like, in your face. Now, if that's right, raise up your hand. Do you believe?

Now, now you might say, “He just guessed that.”

166 Now, she’s a fine person. Now, Ms., look here just a minute, sister. I don’t know what He told you. But whatever it was, it was true. You’re a witness of that now, aren’t you? [The sister says, “That’s right.”] That’s right. [“For twenty years.”] My! You believe that God will heal you for that? Now, you know it’s His presence; there’s something here that knows you, something. Like Jesus said to the woman, He knewed where her trouble was; now He knewed where your trouble was.

167 And it seems like that you are burdened for somebody else. It’s your. . . . It’s a man; it’s your husband. He’s here, also. That’s right. And you believe that God can reveal your husband’s trouble to me? [The sister says, “Yes, I do.”] He’s a real sick man; he has complications. One thing that’s bothering him, is heart trouble. He has a heart trouble. If that’s right, raise up your hand. [“That’s right.”] He also has a hernia. [“That’s right.”] That’s right. Is that right? [“Yes, that’s right.”] He’s real nervous, yeah, is real nervous. That’s true, isn’t it? [“Yes.”]

168 If Jesus will reveal to me. . . . He told Peter who he was. If He will reveal to me who you are, will you believe it’s Him? [The sister says, “Yes.”] You’re not from here. [“No.”] You come from the east of here; you’re from Louisiana. [“Right.”] That’s right. Right. And your name is Mrs. Coleman. [“That’s right.”] Return home, Jesus Christ makes you well. Your faith does your healing.

169 Now believe. Do you believe with all your heart? Jesus Christ identifying Himself in His resurrection! You see what I mean? Now, anybody that’s got normal mind, knows that no human being can do that.

170 Now, you out there, you say to God like this, “I know the man doesn’t know me, so I’m going to pray for something. Lord, can I touch Your garment? If it is, then You identified Yourself in Your resurrection. Turn, let me touch You, and then You speak through him to me.” See what happens.

171 How do you do, sir? Would you come this way just a little closer? There’s people back behind you there, see.

172 Everything now, it’s your every spirit is just like a throb. You catch it, see, also know their thinking, and it gets, see, you get all mixed up.

173 Do you believe me to be His servant? Do you believe that Christ could reveal to me what you're here for? Remember, we're going to meet at the judgment bar someday and give an account for this tonight. You aware of that? Your trouble, one of them, is in your back. You have many troubles. You have a back trouble. And your eyes are going; you have eye trouble. If that's right, raise up your hand. Now, you also are doing something you want to get away from. Is it all right for me to say it? You want to quit that smoking. And another thing, you've had . . . you feel that that's been the thing that's hindered you from receiving the Holy Ghost. Now you want to receive the Holy Ghost, that's a desire in your heart. That's right, wave your hands like this. Well, it's left you now; go, receive the Holy Ghost, and be healed in the name of Jesus Christ.

174 You believe? Now please be real reverent. Now we're getting real late, just sit still just a moment.

175 How do you do? We are strangers to each other. The Lord Jesus knows us both. Now don't be afraid, see, you're kind of. . . . See, just relax, it's His presence. See, that's it. It's His presence. Now you have a real strange feeling, ah, kind of a sweet, humble-like feeling, see. Now, standing in the presence of a man wouldn't make you feel that way.

176 How many ever seen that light, that pillar of light, fire? It was taken right here in Texas, first time, second time. It's hanging right by the woman, see, in this dimension now. I wish you would just . . . you could just see.

177 When you start moving, that's what does it, see. Tomorrow night we'll have this prayer line by nine o'clock, see; I'm keeping you too long. Let's take this one woman, then. Just a minute.

178 You believe, sitting there? Yes, for that weakness you're bothered with, that's what's wrong. See, what did she touch? I don't know the woman. She touched the High Priest. But, see, I had my back to her, just as it did in Abraham's time. Here, look this way, sister, just a minute. You seem to have a burden on your heart. It is. It's your daughter back there. She's got trouble with her ears. That's right. You believe now with all your heart? All right, just believe now, and she'll get well.

179 See what I mean? If thou canst believe, all things are possible. Do you believe?

180 There's a little lady took her hand down back there; she's looking right at me. She's suffering with diabetes. Do you believe that God will heal that diabetes, sitting down there? All right, you can have what you ask for, then. Just believe.

181 Lady over there from you has got colon trouble and bladder trouble. Do you believe that God will heal that, make that well? All right, you can have what you ask for. The little lady there. See, now look, just ask her, something real sweet struck her. See, her faith, that's what's a-doing it. It's not me. It's God.

182 Here, here's a man sitting right here on the end. He's got bronchial trouble, this elderly man sitting right here looking at me. You believe that God will heal that, sir? That one sitting next to you is suffering with an infection in her body. That's right, sister, wave your handkerchief if that's right. All right. All right, you all lay hands on one another, believe with all your hearts. Father, daughter, so why not? Lay your hands on one another and believe with all your heart, Jesus make you well.

I challenge your faith to believe it.

183 The lady sitting right behind him there, suffering with a stomach trouble. You believe God will make you well, lady? That's your trouble. If that's right, stand up on your feet so the people can see. See? Who are they touching out there? Say, I'm not mistaken, there's your mother sitting next to you there. She has an infection in her bowels. You believe that God will heal that, lady? Stand up, also, and be healed.

184 Believe! He's the same yesterday, today, and forever. He identifies Himself. Do you believe me to be His prophet ... or servant? That stumbles people, say "prophet," they don't understand.

185 Look here. Do you believe with all your heart? You're suffering with an extreme nervousness. You believe I can tell you what caused it? You had an automobile accident. [The sister says, "That's right."] That's right. That's right, automobile wreck, and it's hurt your back and your shoulder. Is that right? It's going to leave you now. Just the time of life that also has bothered it, agitating it, but you're going to be all right. Go, believe with all your heart. Jesus Christ will make you well, if you'll believe. Amen.

186 Do you believe? You believe He can heal arthritis? Well, just keep on walking then; He'll make you well.

187 How many believes with all your heart, say, "I truly do believe with all my heart"? If thou canst believe!

188 You believe He heals diabetes and makes people well, with sugar diabetes, and heals them? You believe it? Just keep on walking, say, "Lord, I thank You for it." Believe with all your heart, and you shall be healed.

189 How many believes out there now, with all your heart? See, you're moving around, you're disturbing it, friends. I'll tell you, how many believes? Just raise up your hand, say, "I believe with all my heart."

190 Now I'm going to ask you to do something. Now, if Jesus has kept His Word, and believes that, and has proved it to you, Jesus also said this, His last commission to His church, "These signs shall follow them that believe." Now how many believes? He said, "If they lay their hands on the sick, they shall recover." Do you believe that promise? Then lay your hands on somebody next to you.

191 If He doesn't heal you, you'll die. You're shadowed. But Jesus Christ makes you well. Do you believe it? All right, put your ... go ahead and believe now, and you'll get well.

192 Come lady. Do you believe that God will heal that TB and diabetes, make you well? All right, go, believe with all your heart, and be well.

193 Praying, are you praying one for another? Lay your hands on one another, let's just pray, all together. Everybody lay your hands on one another. It's getting late. Put your hands on one another, and let's pray.

194 Lord Jesus, we are sure that God identifies Himself among His people. His characteristics, is the same yesterday, today, and forever, manifest themselves. O Lord God, You Who made the promise of the Word, You said, "These signs shall follow them that believe. If they lay their hands on the sick, they shall recover." These people has confessed to be believers, the believers in the resurrected Jesus who is identifying Himself now by His same characteristic that He was when



He was here on earth, making the Scriptures positive truth, that He's the same yesterday, today, and forever. Lord Jesus, with these believers with their hands on each other, in the divine presence of the resurrected, identified Son of God who is made flesh among us again tonight in the flesh of His believers, I command every unclean spirit, every sickness and disease, to depart out of these people, as these believers have their hands on one another. In the name of Jesus Christ, may it be so.

195 All that will believe your healing now, that believes that right now, in the identified presence of the resurrected Son of God, that you believe that you have your request given to you, and will identify the same thing, stand on your feet and say, "I accept it with all my heart." Stand up, everybody, in the presence of Jesus Christ, that will believe. Praise Him! Give Him praise and glory. Just raise up your hands and give Him thanks. God will confirm every promise that He makes.