

# Christ Identified The Same

Tampa, Florida  
April 15, 1964

1 ...about three verses out of the first chapter of the book of Hebrews, and then we're going to read about three verses out of the last chapter, the 13th chapter, of the book of Hebrews. Now, we always stand when we pledge allegiance and salute the flag, or sing the "Star Spangled Banner." What about the Word of God? Let's stand while we read it. Now listen closely as we read this precious Word, Hebrews 1; and then Hebrews 13, and begin with the 5th verse, and read the 8th inclusive.

*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 unto us by his Son, whom he hath appointed heir of 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 promise, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. . . .*

Now Hebrews 13:5:

*Let your conversation be without covetousness; and be content with such things as you have: for he hath said, I will never leave thee, nor forsake thee.*

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

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

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

Let us bow our heads for prayer.

While we have our heads bowed, and our hearts also, is there a request in here that would like to be remembered, that you would like to say insomuch to God while this meeting is going on, “God, I have a great need. Remember me, Lord.”? Would you let it be known as you lift your hands? Say, “Remember me. I’m here for a need, Lord.”?

Our heavenly Father, we are approaching Thee in that all-sufficient name of the Lord Jesus, knowing this, that He said, “If ye ask the Father anything in my name, it’ll be granted.” And we’re so happy to know that, Lord, that we have this assurance: that when we ask anything in His name it’s been heard of God.

And we pray, Father, tonight, and my request with both my hands up, I ask you, heavenly Father, to answer each one of these requests. There’s no doubt there’s people there that their loved ones are unsaved, and they have sickness, and maybe domestic troubles, financial troubles. And, O God, the old world is certainly sick all over.

2 And we’re looking for Your coming, Lord, where there’ll be a great ... a thousand years millennium, and where the righteous will rule and reign with Christ. We’re looking for that hour, Lord, and we’re ... try to live like that. This is the time that we’re seeing the last generation upon the earth, and we’re waiting for His coming.

3 We pray, Father, that you’ll save every soul that’s savable in this country while this meeting’s going on. Grant it, Father. Then when the meeting’s over, if we miss them, may there come a revival throughout all the churches. And hurry, Lord, come. We see the earthquakes again breaking up the earth in divers places; and men’s hearts failing, fear and perplex of nations, distress of nations, and we’re just at the end-time.

4 We think of the great earthquake the other day, and never was one like it. Only nineteen hundred years ago on another Good Friday, when Jesus had been rejected by the world, the earth shook all over. And God ... He’s rejected again. The earth shook the other day, and hills and mountains fell in, cities collapsed and water dashed in the air, and the whole world felt it. What will it be when you return, Lord? No wonder they cry to the rocks and the mountains. Let us be ready for that great going-home time, Father. Grant every request, for we ask it in Jesus’ name. Amen.

You be seated.

5 Now, especially I want you to listen. If the time ends. . . . And be just as reverent as possible, especially while we are speaking, because if you don't get the words, what we have to place in each night, then you come to the platform not knowing what you're coming for. Do you understand? You must come with an understanding, and that's the way Christ wants us to come. And if. . . . You have to have faith in what you're doing. If you don't --you just going kind of haphazard, "I hope so"--it'll never happen. It can't happen. See, you can't have faith if you are going like that. You must thoroughly know what you're doing, and know it's going to happen. Then you're positive, then, that it's going to happen.

Now remember, don't forget our theme is, and our text, that Jesus Christ is the same yesterday, today, and forever.

6 Now, my text subject for tonight is "Christ is Identified the Same in All Generations." Now the Bible said, "He's the same yesterday, today, and forever," and we want to know how He could be . . . how we would recognize Him. If He's here just as He was any other time, then we would like to know how He is recognized among us.

7 There's so many people has so many different ideas about Him. See, each one as an individual try to draw up our idea about Christ, what He was, what He looks like; and how the colleges have painted the picture, like Hofmann's "Head of Christ at Thirty-three," and Sallman and different ones. But see, we don't know He looked like that. So we can never understand, or what He looked like and . . . by just a painting of some picture.

8 Therefore if somebody would come on the platform, or among us, and have scars in his hands, and nail prints, and thorn prints on his forehead, and bleeding. . . . Now, see, that wouldn't be Christ, 'cause when He comes, every eye shall see Him, and every knee shall bow when that body returns to the earth again, see.

But what. . . . How could He be the same yesterday, today, and forever then? We would have to learn now, what He is. Now if I ask,

say, maybe the Lutheran people here, “What’s your conception of Him?”

Why, they’d say, “We have Him in our church.” I don’t doubt that. “But He’s this. . . .”

And then maybe turn over to the Baptist people, and they’d have a little different idea. And I’d turn to different kinds of the full gospel people, like the Assemblies of God, the Four Square, the Pentecostal United, and the different branches of it. Each one might have a different idea about it. Each individual in there might differ.

9 But we’ve got to have something that we can come to some conclusion, or we won’t know to where we’re going. I think the thing that would settle that would be the Word of God. And regardless of our creeds and our thoughts, the Word of God ought to settle it.

10 So therefore, some of them claim that He was a . . . . To some people He was just simply a great organizer: He organized a body of twelve apostles. He was a great organizer.

11 As far as we know, He never organized nothing. He never did a thing like that. He was just a . . . . He was the manifestation of God. He was God in Christ, reconciling the world to Himself. He was expressing what the Father was in Himself.

12 He said, “I do always that which pleases the Father. And I and the Father are one. The Father dwells in Me. When you see Me, you’ve seen the Father.” In other words, He expressed God--the Spirit so much in Him, that He and the Father . . . it wasn’t robbery for Him to be the same person.

13 Now, we find in here, some thinks He was a philosopher. He was a philosopher, there’s no doubt about that. But He was more than a philosopher. Some of them thought Him to be a prophet. He was a prophet, true. The Bible said He was. But He was more than a prophet. Some of them said He was a teacher. Never a man taught like this. He was a teacher, but He was still more than a teacher, see. Some of them say He was a good man, but He was more than a good man. He was a good man; but He was more than a good man.

14 And when it's all summed down, He was God. He was nothing less, or nothing more. He couldn't be nothing more, of course, but He was ... He was God manifested in the flesh; and believed on in the world, and received up into glory, and sat at the right hand of the Father.

15 Now, we find out to get the real expression of Him, we.... John, in the 1st chapter of John, he said, "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us." Now, in the beginning--that's when time started, when eternity broke down into time. Now, after while, time comes back into eternity.

16 'Course time is eternity, too. But time is its 'lotted space. And that's the way.... Only thing we know is inches, and yards, and miles, and figures, and so forth. But that's nothing to God. He don't have no time. He's always. He's eternal. And He's the only source of eternal life there is, is in God, our Father. He's eternal Himself.

17 Now, therefore, if we have eternal life we have part of God in us. And God in us.... If He isn't, then.... That's the only way you can have eternal life. It isn't something that was manufactured, then given to you by some creed, or you lived into it, or you grew into a better man, or a better woman. It's God, Himself, in you. Just like you're a part of your father here on earth, you're part of your heavenly Father. And what you are, you're the attribute of His thoughts of you before the foundation of the world. You're expressed. He had to breed it in and everything, to get what you are--to make you what you are.

18 Then when we was completed, then this here.... So many people ride life's road looking through a rear-view mirror, especially (I don't mean to say this to hurt these), but many of our women here, always, when they pass about thirty years old, they want to go back and be a young girl again. And they get fifty, they still want the same thing. Not only that, but the men too.

19 But anybody who looks through a rear-view mirror is going to wreck up somewhere. You can't drive the road through looking through the rear-view mirror. But I believe.... Like Paul said, "Forgetting those things that are in the past, I press towards the mark

of the high calling in Christ.” See, don’t look what you were, look what you are going to be.

20 Now, I was remarrying an old couple one time. They was taking their vows over. They was eighty-three and eighty-four years old apiece. They had given a full vow. And I felt crazy, just a young fellow as I was then, trying to... The old man had been married about sixty years, him and his wife. And they was taking the vow. And they was just as much in love as they ever was.

21 And he had a long beard, and I said to him, I said, “Sir,” I said, “what do you think about...?” I asked him first, I said, “What do you think about... why do you wear a long beard?”

He said, “I think an old man my age should have a long beard.”

I said to her, “What do you think about it?”

She said, “Well,” she said, “anything John does is just fine.”

So, and then, and I said, “Well, it’s quite a difference in you since you married her.”

He said, “You know, the Lord’s been good.” Said, “She’s just as pretty as she ever was.” Said, “You know, as she gets older, my sight gets dimmer.”

So I thought that was... that was really sweet. And I hope my wife thinks the same thing. And I’m sure we all feel that way about it. So, but they’d found life; they’d found how to live it, you see.

22 They... it isn’t what... We say we’d all like to go back (us older people), go back to sixteen or eighteen or twenty years old--something like that. But remember that we grow and live to that age. And then why, taking the same food, we’re dying now, when it all makes blood cells just the same? Science can’t prove it. It’s an appointment with God. When you got that age, God said, “That’s what I want now.” Death set in on it.

23 But see, in the resurrection, there’ll be no memory at all of the old age. We go back to that for eternity, for all time. So why would you look back to that, to have to live this miserable thing over; when you look right there, ahead of you lays the new creature in Christ, the new body--the immortal one that’ll never pass away, never get old, never have a sickness or heartache, that look... Keep looking ahead of you like that, for His coming.

24 Now, in the beginning the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us. That was Jesus Christ. He was the Word of God. Now God's going to judge the world some day. We know that. And now, many people think ... they have their ideas of what He'll judge the world by.

25 Now, to our good Catholic friends (if there's any here), they believe that God will judge the world by the Catholic church. If He does, which Catholic church? See? 'Cause there's many different phases of Catholicism. There's a Roman Catholic, and Greek Orthodox, and so forth, see. But if He judges it by the Roman, then the Greek's wrong. If He judges it by the Greek, then the Roman's wrong, see. So then, if He judges it by the Lutheran, then the Baptist is wrong. If He judges it by the Baptist, the Lutheran's wrong. If He judges it by the Pentecostal, then they're both wrong. And you see, then there you are.

26 He isn't going to judge the world by any church. He isn't going to judge the world by any code or any creed. He's going to judge the world by Jesus Christ, and He is the Word. Jesus is the Word. In the beginning was the Word, and the Word was with God, and the Word was God. And the Word's still God, the same yesterday, today, and forever--same yesterday, today, and forever.

27 Now how could it be? God in the beginning 'lotted His Word so much for each age. That's the reason He knew the end from the beginning. In each age there was a prophecy 'lotted for that age. Usually the churches, and so forth, and the groups of people all had it so twisted up, until He would send a prophet on the scene. Now we know the Bible said that God in sundry times and divers manners spake to the fathers through the prophets; in this last days through His Son, Jesus Christ.

28 Never.... The unchanging God never changes His way of doing things. God has one way of doing things, and He doesn't change at all. When man sinned and fell, in the garden of Eden, and God made a way for that man to be saved, He's never changed His way. He accepted that man upon the basis of the shed blood of an innocent one, and He's never changed it since. No matter what we

tried to build, towers, Nimrod... And we tried to ... we tried to build cities, like Nebuchadnezzar. We've tried to have organization, to make all people in one group. We've tried to educate them into it. We've tried everything in the world to do it, and every bit failed.

29 God meets man on one basis, that's under the shed blood. And that's the only place you'll ever meet Him. Outside of that, you're just fighting the air. He met Israel, He met Job, He met all of the prophets everywhere, under the shed blood. And that's the only way He'll meet us tonight; not as Pentecostals, not as Methodist, not as Lutheran, not as Catholic. But He'll meet us under the shed blood of His Son, Jesus Christ, and that alone. That's the only place that He'll meet us. The unchanging God--He never changes His way of doing anything, see.

30 His characteristics prove that He doesn't change Himself. He never deals with groups. Some great... They say, "Our great organization..." God will ignore it. He deals with an individual, one person, see, 'cause you're just an individual yourself. There are no two noses alike, no two thumb prints. You're an individual, and God deals with you as an individual.

31 So in each age, when God allots His Word for each age, then when that Word is ready to be manifested (Now search the Scripture. Don't just take my word.), when that Word is ready to be manifested then God sends down a prophet, and reveals the Word to His prophet. The Bible said the Word of the Lord came to the prophet; and He does nothing until He reveals it to His prophets. A prophet is who the ... where the Word of the Lord came. Like in the days of Noah, in the days of Elijah, and the days of Moses, and so forth, Jeremiah and Isaiah, and who more could I say--that He came to that, and they manifested or fulfilled that Word.

32 Now, watch, so you'll see whether we're right or not in these thoughts we're thinking. Now, see, each one of us that have things... Each one of us interprets the Bible different. The Methodist says it should be read like this; the Catholic says like this; the Lutheran like this; the Pentecostals like this.

33 But the Bible says that the Word of God is of no private interpretation. God interprets His own Word. God don't need any interpreter. He don't need us to interpret. When God makes a



promise and manifests it, and makes it so, that's the interpretation thereof. God said in the beginning, "Let there be light," and there was light. That don't need any interpretation. When God said there would be light, and light sprung in, that interprets His own Word. He said, "A virgin shall conceive," and she did. He said He'd pour out His Spirit in the last days upon all flesh, and He did. It don't need any interpretation when God makes His Word plain to you. That's giving the interpretation.

34 Now, when Moses come, he could not have took Noah's message. Neither could Moses have took ... or Noah took Moses' message. Neither could Joshua have took any of their message, see. Each one ... Isaiah could not have took another message. Each message is for that age. And with the age that we're living in, when that Word is interpreted, God's speaking that Word out and making the Word for that age live, giving the interpretation of it. That is God in Christ manifesting, see, because Christ is the Word. And when the word's made manifest, that is Christ in every age, then.

35 It was God that was in Joseph. Joseph's character just exactly typed Christ. He was born in the time of all the great church there, with his father. His brothers hated him because he was spiritual. He saw visions and could interpret dreams, and his brothers hated him without a cause. If that wasn't just exactly the reason they hated Jesus....

36 And notice he was loved of his father. So was Jesus. Sold for almost thirty pieces of silver, like Jesus. Thrown into a ditch and supposedly be dead, just like Jesus. Taken up and put into a prison, just like Jesus to the cross. Then was sent over to Pharaoh's house, and become the right hand of Pharaoh; and just like Jesus ascended up on the right hand of God. And when Joseph left the palace, trumpets sounded and every knee had to bow. Joseph was coming. And so when Jesus leaves the throne to return, the trumpet will sound and every knee shall bow.

37 He was in ... He was in David. When David was rejected from his own people of being king, and went up on the hill, looked back over the Mount of Olives.... As he was being excommunicated from his own people, went up the hill, looked back over the city and

wept. Eight hundred years from there the Son of David sat on the same hill weeping, because He was rejected in His own city. And said, "Jerusalem, Jerusalem, how oft would I have hovered you as a hen does her brood. But you would not." See, it's Christ in every generation. That was Christ in David.

38 The Bible said Moses forsook the treasures of Egypt, the pleasures and riches of Egypt, esteeming the reproach of Christ greater treasures. And he followed Christ in the wilderness, which was the pillar of fire that. . . . Well, He was the Logos that went out of God, which was Christ, the anointed.

39 And now, we find that in each one of those ages usually people don't want to believe it, because they are already set in their way. You're turning a corner. You're building a building, and then get to the corner. And everybody's running this way--they don't want to turn that corner. But the building goes that way, if the Word says it goes that way. There's where we get those junctions of time. That's where it's hard. That's where men has sweated it out.

Now remember, God never changes His way of doing things, always through the Scripture just the same.

40 Now, in the days of Noah, that was Christ that was in Noah. That was No . . . Christ that was in Moses. Look he was born at a time, born to be a prophet; and he was put in a bulrush, and just as Christ had to be taken out of the country because of slaughtering all the children. And when he come out in the wilderness--the law-giver and priest, a prophet, and so forth--everything foreshadowed Christ exactly on down through the prophets, as they prophesied.

41 Now we see, He. . . . God, then, identifying Himself in all ages, how? How did He identify Himself now? What characteristic did He use? His same characteristic from the beginning: manifesting His Word, making His Word to live. That's the identification--the promised Word of that age.

42 See now, when Moses come he couldn't say, "Now, we're going to build an ark and float out of here." That was Noah's message. That's the trouble. When Jesus came on the scene, He found those Hebrews living in the glare of another light. And that's what it is today, that's what it is in every age. They live in the glare of another light. That's the reason that you Methodists, when you come on the

scene.... Luther was ... is living in the glare of a Lutheran age; they couldn't accept John Wesley. When Pentecostal come on, the Methodist couldn't accept Pentecost because it was living in the glare of Methodist. And now, I wonder what kind of glare the Pentecostals are living in, see. What you want to do is search the scriptures and find out the hour that we're living in, and then what's supposed to be here at that time, and see if God makes that live and manifests it. Then that's the thing we're, we're ... we got the right interpretation to the age.

Now Jesus, when He come they said, "We have Moses."

He said, "If you would've knowed Moses you'd have knowed Me. He wrote of Me." He said, "Search the scriptures, for in them you think you have eternal life. They are they that testify of Me." In other words, look in the scriptures, see. Oh, they had their traditions so down.... He said, "Yes, by your traditions you've made the Word of God of no effect to the people."

43 You so tradition them, till the Word don't have any effect upon them because you say the same thing now. "I am this, I belong to this."

I asked a girl one time, "Are you a Christian?"

She said, "I burn a candle every night." Now, like that had anything to do with it.

44 I went to pray in a hospital once for a lady. She said, "Wait, pull them curtains, pull them curtains!"

I said, "What's the matter?"

She said, "We're Methodist."

I said, "Aren't you a Christian?"

She said, "I'm a Methodist."

I said, "Well, that settles it then. You're not a Christian, you're just a Methodist." So that's it.

45 See, they just don't get that in.... See, they're living in the glare of another light. And the glare is a thing.... What is it? It's a false light. It's a reflection-like. I ... my home's in Tucson, Arizona, and I live in the desert. You have a mirage. You know what that is.

That's a reflection of the sun on the hot desert, and it reflects a false light--makes it look like water. When you get there, there's no water there. That's what a glare is. And it's something it's promising; you never get to it.

46 And now, the biggest robbery that was ever had in the world, was them seven million dollar robbery just done in England. It was done by false lights. They put lights out there, and slowed that train down, and even Scotland Yard couldn't find it. It was the greatest robbery that they ever had in the world's history. It was done by a false light.

And the greatest robbery that the church of Jesus Christ ever had is a false light, a glare of some other age, when God is trying to inject, or project to the people the light of the hour.

47 When Jesus come, He was the Word. So was Moses the Word. Moses, the rest of the prophets, was the Word. But they were the Word in portion; He was the Word in full. He was the fullness of the Word. He was the Word. And then they was living in the flickering glare of Moses' age. He said, "If you'd've knowed Moses, you'd've knowed Me, for Moses wrote of Me."

They said, "Well, you're not yet fifty years old, and say you've seen Abraham? Now, we know you're mad."

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

The I AM was in the burning bush: that was the pillar of fire. See, He's I AM. "He's the same yesterday, today, and forever," the Bible said. Jesus Christ, His character doesn't change at all. His words are the same.

48 It's a portion of Word for each age, and how does He make it known? He makes it known by His servants, the prophets. He all... How does, how is the prophet understood? When he prophesies anything, and it comes to pass. Now prophets....

49 Now, in these days we got gifts of (prophets), gifts of prophecy, rather. You lay hands on, and pray, and the gifts comes into ... nine spiritual gifts of the church. That's ... before the prophecy can be received by ... the church it has to be judged by (five spiritual jud...) or three spiritual judges.

50 But not a prophet. A prophet is borned a prophet. Gifts and callings are without repentance. It's something that's in you. It's something that's borned in you. God ordained it in you.

51 Why, Moses was borned a prophet. Jeremiah, the Bible said, why ... said.... God said to Jeremiah, said, "Before you was even formed in your mother's womb, I sanctified you, and ordained you a prophet to the nations."

52 John the Baptist--712 years before he was born, Isaiah saw him, "The voice of one crying in the wilderness." His father was a priest. He.... Ordinarily they go back and take the job of their father, but his job was too important. He had to announce the Messiah. So he went into the wilderness, no education. He didn't need the education; he had to have a direct revelation of who this Messiah was. And he knew ... he said, "I bare record I saw the Spirit of God like a dove descending upon Him, and a voice from heaven saying 'This is my beloved Son.' This is Him."

53 If he'd been in some seminary or something, said, "Now you know Brother Jones over here, he just looks like the Messiah." (See, be persuaded.) But his job was too important. He had to get into the wilderness, and stay alone with God.... When he come out he had no education. He spoke like man....

54 He said, "Oh, you generation of vipers," or snakes in the grass. Now, if they'd been some educated men, he could've said some other word. You know, "You little piece of inconvenience," or some ... but he'd brought something or other. But he would ... he'd've brought some other high ethical word, or something, his education.... But John said they was sneaky and slimy, like a snake. That's what he'd seen out in the wilderness. He said, "You generation of snakes! Who's warned you to flee from the wrath to come? Don't think that 'We belong to this, and we belong to that,' you got anything."

55 Wonder if he wouldn't say the same thing today. "God's able of these stones to rise children unto Abraham"--these rocks, what he'd seen. Also, "The axe is laid to the root of the tree"--what he'd seen in the wilderness. "Every tree that bringeth forth not good fruit, the unbearing fruit trees is hewed down and cast into the fire," you see. His sermons was in types. But he was exactly what God ordained him to be, see. He was that prophet. They hadn't had a prophet for hundreds of years. Notice, but God molded him, and made him.

56 We find out Jeremiah coming on the scene. We find out the different prophets coming on the scene. We hardly know where they come from. They just rose up and went away. God used them, and sealed them, sent them away, and that was all. The message went on the Word was confirmed and off it went to another generation. Then they built upon what these prophets did. And they...

57 Then when He come along, Jesus said, "You whiten the walls, and the tombs of the prophets, and you're the one that put them in there." See, a man'll raise up with a message, and preach this message, and give it, the message of the hour. And then after awhile he's put to death, and put in a tomb, and years on they build an organization on top of this. And on top of that comes something else. What you doing? The man's message has done gone on; it's in history. We press on, looking forward.

58 Science don't look back, and say what some science said. I read where science proved by rolling a ball and ... over in France about three hundred years ago, if a man ever went the terrific speed of thirty-five miles an hour he'd leave the earth. And I come down here about sixty miles an hour, see. So science don't refer back to that; they keep pressing on. They got him now going hundreds of miles an hour. And yet they don't stop at that--they just keep on pressing. But we're looking back to see what did Finney say, what did Sankey say, what did Moody say. They were fine men. So was Moses, and Joseph; and that was another age.

59 Let's see what the Word says today Jesus Christ is. He's the same yesterday, today, and forever. And the only way that we'll ever know what He is today is to find out what He was yesterday; then you'll see what He is. (Now, we don't have time to lay too much of it

on tonight, because we just got a few minutes left.) Notice, the Word that's ordained for each age--when that Word is made manifest that is Christ of that day. Just like it was in each one of the days.

60 Now, when we find Jesus coming on the scene, He was rejected; yet He was the promised Word. Now, Deuteronomy 18:15, Moses said, "The Lord your God shall raise up a prophet like me. And it shall come to pass that whosoever shall not hear this prophet shall be cut off from among the people." Now, there He was, exactly the prophet for that age, and the teachers of that day didn't see it. They finally put Him to death, see. And He done just exactly. He was born of a virgin. They didn't believe that; that was a bunch of fanaticism. But we believe it now, after it's been proven.

61 Joan of Arc, when she rose on the scene back there in France (the French revolutionary), what'd you Catholic people do? You put her to death for a witch, because she seen visions and interpret dreams. Two hundred years later you done penance: dug up those priests' body that killed them, and had her burned to a stake, and throwed them in the river. That's your penance, see.

62 You never knowed St. Patrick when he was on the earth, which was Suscat. You never knew him. Claimed to be one of the saints. Look how many thousands of his children you killed there in Ireland. See, it's ... after it's all over, it's vindicated and gone, then they build a tomb to it--with the message done past and gone into something else.

63 Man is always praising God for what He has done, looking forward for what He will do, and ignoring what He's doing. That's as good as the devil wants him to be--very religious. Scholars and educators prove what He has done, and prove just what He's going to do, and ignoring what He's doing, see. That's where it's always been the same.

On and on we could go through that. But let's go back just for a few minutes now, and identify what Jesus was when He was on earth. And we find out what He was then, and what He's been in the other ages. Then it'd have to be the same thing in this age, to make it right.

64 Now we find, when He come on the scene, we have no. . . . We knowed He was the Word. He was the Word, and the Word always

corrects the error. Do you believe that? Just for a little thought here, look at the.... You people who worship Mary.... See, she said the Holy Ghost overshadowed her and brought forth this Son. It was of the Holy Ghost.

65 Then when He was about twelve years old, they was up at Jerusalem at the feast of the Passover. And when they (Pentecost), and when they come back down (it was three days' journey) they had ... they missed Him. So they went back to find Him. And there he was in that auditorium there--the church--just debating with those priests and things.

66 And so His mother walked up, her and Joseph, and she said, "Thy father and I have sought Thee with tears." See, before those priests she denied her own testimony, calling Joseph His father, see. She said that God was His Father; and here she said, "Your father and I have sought with tears."

67 Watch that Word. That twelve-year-old boy ... of course, probably not a day's schooling in His life.... Watch that Word. Oh, He was the Word. He said, "Know ye not that I must be about my Father's business?" If Joseph was His father, He'd been with him, down there in the carpenter shop. But His Father was God, and He was straightening those priests out. That's ... and that is "being about my Father's business." See the Word correct the error? It always does, every time. She didn't probably ever see it, and went on groping right along. People do the same thing today.

68 But may God quicken us now, for these next few minutes, to see what He was. Now we find from His baptism, into the wilderness, and He comes out of the wilderness. And there was a fellow by the name of Andrew that had been attending John's meetings. Couldn't get his brother Simon to go to the meetings. But finally one day, when they was washing their nets he came to the place where he met Jesus.

69 And Simon knowed in his heart (I read a little story on it here, not long ago.), that Simon ... his father, Jonas, was a great believer. He's a Pharisee, and he said that many times, "Son, I'm getting old and gray." He said, "I prayed so many times for God to let me see the Messiah." And said, "We trusted God for fish for a living. And your



mother's gone on now. And look like I won't be able to see Him. I'm getting too old."

70 And said, "Now, Son, I want you to sit here by me, I want to tell you. Now just before that Messiah arises, there'll be all kind of false things go on. That's Satan." He said, "But remember, you'll only know the Messiah.... Always stay with the Word. Moses said, 'The Lord our God shall raise up a prophet.' Now we haven't had one for hundreds of years. But there'll be a prophet, identified prophet rise up amongst the people. That'll be the Messiah. He'll be the next one."

71 Then, when Andrew took him down to see Jesus, and told him about John preaching and saying the Messiah was coming, to him, it was, well, just another fellow passing through. So one day, Simon come right into the presence of the Lord Jesus Himself. And Jesus looked at him and said, "Your name is Simon, and you are the son of Jonas." That did it, see.

72 Now, how many knows that that is the attribute of the Word of God? Now, Hebrews the 4th chapter, the 12th verse, said, "The Word of God is sharper than a two-edged sword, and a discerner of the thoughts that's in the heart." That's what them prophets were. They ... that's where they foresaw things, you see. And it was exactly right, because it was the Word for that age. You understand that? Just raise your hand, see. It was the Word for that age. That's what identified them, the prophets.

73 Now, a prophet. All.... Our English word "prophet" means a preacher. But in the Old Testament, it wasn't exactly a prophet--it was a seer. And a seer foretold things that would come to pass. And also that was his credentials as a divine interpreter of the written Word, because his own ministry was manifesting that Word, see. So, that made him the prophet.

74 So, when Jesus came He did exactly that. He looked right down, and He said.... Not only did He know him by name being Simon, He knew his father, Jonas, also. And he knew then what his father told him, that that Messiah would be a prophet.... Now it wasn't by healing. They had healings--the pool of Bethesda and all. God's made a way of healing for His people all along. But here was

the identified Messiah. Quickly Jesus (pardon me), Simon recognized that. Jesus told him upon his confession his name would be called, you know, Peter.

75 Then we find there was one standing there by the name of . . . another young fellow that . . . the name of Philip. And he had a friend. They'd been studying the scriptures together. If you ever been in Palestine, look where they were preaching. And he ran around the hill about fifteen miles, and he found Nathanael under a tree, 'cause Nathanael owned a olive orchard. And so going out there, he found him under a tree, praying. He said, "Come see who we found! Jesus of Nazareth, the son of Joseph." Said, "Come, come see! We found Him."

And then you know, of course, this guy being a real fine fellow, he said, "Now, could there be anything good come out of Nazareth?"

He give him the best answer that a man could give another: "Come see." Don't stay home and criticize. "Come, bring the Bible, and let's search it."

76 Now, no doubt around the hillside, they went to talking, said, "Now, you know, we know that when the Messiah comes, He's going to be a prophet. Oh, yes. Moses told us that. We're looking for a prophet."

77 And of course, the people thought that if Messiah come, that God'd let the corridors down and He'd come right down on the temple grounds, and say, "Caiaphas, I've arrived." But God don't do things that way. He makes them so simple, He just gets His church. That's what He's after--His church.

78 So we find that he said, "Do you know that little fisherman you sold some fish, or sold you some fish one time? Didn't have enough education to sign his name to that receipt?"

"Yeah. Simon."

"He told him his name was Simon, and told him who his father was. Why, it wouldn't surprise me He wouldn't tell you who you are, when you come up."

"Well, we'll go see."

79 He come before Jesus, wherever it was at, maybe the prayer line or whatever it was; and he come up (Jesus praying for the sick), and He looked at him and said, “Behold, an Israelite in whom there’s no guile.”

80 My, that deflated him! He said, “Rabbi [which means teacher], when did you ever see me? How’d You know me?”

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

That done it! He said, “Rabbi, you are the Son of God. You are the King of Israel.”

81 See, that man was really trained. He knowed that the Messiah. . . . That would be the identification, ‘cause He had to be a prophet, see, ‘cause He had to be the Word. And they hadn’t had one in four hundred years. So here was a man that identified Himself exactly. That was Jesus yesterday. Now, we could go through many more characters, but just bypass them for the time being.

82 There was three classes of people on the earth: that’s Noah’s three sons, Ham, Shem, and Japheth; that was Jew, Samaritan, and Gentile. Now, we Gentiles (the Anglo-Saxon), we didn’t look for no Messiah. We had a club on our back, and worshipping idols, and Romans, and whatmore as we was. But the Samaritans was looking for a Messiah. And He only comes to those who are looking for Him. God always does that. He comes to His own.

83 Now notice, He was going down to Jericho, but He had reason. . . . He had to go back up around by Samaria, and He came to a city called Sychar. And while He sent the disciples away to get food, He was sitting there. And a woman (maybe a lovely little person to look at), she come out to the well about eleven o’clock, ‘cause she couldn’t come in the morning with the other virgins that came. And so she come out. She was . . . she was ill-famed. We know what that is. And so, she--probably her hair hanging down in her face--and she come out to put the water jug down (kind of a jug-

like with handles on it), put the windle over it to let it down. She heard somebody say, "Bring me a drink."

84 And she looked over and she seen a middle-aged man sitting there--sitting there against the wall--a panoramic something on the order of this here. He was sitting over there against the vine. The city well still stands the same today. And said, "Bring me a drink."

And He was a Jew. So they had segregation there, too, because she said, "It's not ... we can't ... it's not neces... you can't ... supposed to do that. You're a Jew, and I'm a woman of Samaria. We don't have any dealings with one another."

He said, "But if you knew who you were talking to, you'd ask Me for a drink. I'd give you water you don't come here to draw." See, what was He trying to do? Contact her spirit, see.

So she said, "Why, we worship in this mountain, and You say in Jerusalem." And they went ahead, talked for a little bit. Finally, He found where her trouble was. She had too many husbands.

He said, "Go get your husband, come here."

She said, "I have no husband."

He said, "That's right. You've got five, and the one you're living with is not yours." He said....

85 So look at the difference between her and those priests. When those priests seen that done, they had to answer their congregation. It'd been done. See, they had to say something. So they said, "This man's Beelzebub, a fortune teller, some kind of a devil." Said, "He does that through the power of Beelzebub." That's what the priest said.

86 What'd this little woman say? "Sir, I perceive that You are a prophet. We know when the Messiah cometh, that's going to be His sign: that's what He'll do. He'll be the prophet."

Jesus said, "I'm He that speaks to you." Oh, my! That did it! See?

87 That was Jesus Christ yesterday, that would be Jesus Christ today, and it'd be forever. Is that right? That's what He is. He's the Word made manifest, and the Word of that day comes down and identifies itself. Now, He said He was going to do that again--return. The prophet . . . He can't go beyond His prophets, because it is the Word. Now He died for our sanctification, sent back the Holy Spirit upon us (now notice), to do the work.

88 Now, the prophet said, "There'll be a day that won't be day nor night. But in the evening time it shall be light." Now, the sun rises in the east, and sets in the west; geographically that's the way it runs. Civilization has traveled with the sun. So has the gospel. Remember, the gospel started back in Europe, crossed over the seas into Germany, from Germany to England, from England across the channel to the United States on the East Coast, and done went to the West. Now, if it goes any farther, it comes back east again. We're at the end. Now, there's been a day. . . . When that sun rose back there in the beginning, the S-o-n of God came on the earth. Now, He's promised again in the evening time.

89 Now we've had a dismal day. We've had great meetings, we've healed the sick, we've had great times. And we have made organizations, and schools, and hospitals, and seminaries, which is all right--just a dismal day. But He promised just before the night comes, it shall be light.

90 Now, Jesus said in St. Luke the 17th chapter, He said, "As it was in the days of Sodom. . . . [Now listen close. I'm closing.] As it was in the days of Sodom, so shall it be at the coming of the Son of man." Now, we all know that. Now He read the same Bible, in Genesis, that we read.

91 And watch the setting in Sodom. Now, in Sodom there was three classes of people. There's always three classes of people--that's believers, make-believers, and unbelievers. Now, here was Abraham. His name had been changed from Abram to Abraham, which meant "father of nations." And he couldn't have the baby as long as his name was Abram. It had to be changed to Abraham, for Ham does mean "father of nations." Now notice ... "father to the nations."

92 Now notice, the scene has never been set in all the world like it is right now. Now we see everything exactly in the line of Sodom. If you don't believe it, take off the shades in your eyes, and walk out and look on the street each day. Look at the newspapers, wherever you wish to. It's a Sodom exactly, see. And there was Lot down in Sodom. But here was. . . . Abraham was the elected, the one with the promise. He wasn't in Sodom; he didn't go down there. He was called out.

93 Now, there's three groups of people: there was a genuine believer; and there was the lukewarm (which any teacher will tell you that Lot represented the nominal church), which was in Sodom; and there was the Sodomite men. Now notice, just before that they were. . . . Abraham and Lot was looking for a promised miraculous son. Is that right? Is that what the church is looking for today? A return of this Son, Jesus Christ, the Son of God--we're looking for Him to come. Now, look at the position. Everybody will admit she's in a Sodom condition.

94 I passed over California here the other day, and got ahold of a magazine, or a paper, and read where homosexuals had increased 60% in the last year, see. Oh, my! It's pitiful. See, it's just because women has throwed themselves away. That's right. And just on the street naked, and it's just a shame. But the Bible said they'd be that way. And even to men, it's just ... they're changed, see. It's going to get worse. And another ... another ... if the world would stand another fifty years, the whole world would be totally insane. Look at the sanity from forty ... from twenty years ago, to this time.

95 Now, look at the setting. Here's Abraham, the elected, called out here now; and there's Lot, down in Sodom; and three angels came up. Two angels went down in to talk to Lot, and they preached the Word, and tried to get Lot out of there. Is that right? But this one that

stayed behind with Abraham, he didn't try to get Abraham out of anything, 'cause he's already out, see. He was out.

96 But watch what kind of a sign He done. Now look, He was sitting with His back turned to the tent, and Sarah was in the tent behind Him. He'd never seen her yet. And remember, just a day or two before that, his name was Abram, and her, she was Sarai. Now she's Sarah, S-a-r-a-h. He's A-b-r-a-h-a-m. He said, "Abraham, where is your wife, Sarah?" S-a-r-a-h.

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

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

Now, he'd looked for that child for twenty-five years. She's nearly a hundred. And he is a hundred, and she's ninety.

Said, "I'm going to visit you according to the time of life, and you're going to have that son."

And Sarah, she kind of laughed, you know, to herself. She said, "Me, an old woman?"

See, at... We're a mixed audience, but you know what I mean, as man and wife. Family relation had been years, and years, and years past, see, 'cause he was a hundred, and she was ninety, well-stricken.

Said, "Me have pleasure with my lord, Abraham, and him being old too?" See?

And then, this man with His back turned to the tent said, "Why did (Abraham or), why did Sarah laugh in the tent saying these things couldn't be?"

97 Abraham called Him Elohim, that was God. Elohim is the self-existing one, see--all-sufficient, self-existing. "In the beginning God..." Take that word "God" and look at it back there, the same--

translated the same thing--Elohim. Just... That was Elohim manifested in flesh, that had eat the flesh of a calf, drink the milk from a cow, and eat bread, and sat talking to Abraham. And Abraham knew that He could discern what was in Sarah's thoughts back there. And that's the reason he knowed that was Elohim.

98 Jesus said, notice, "In the days when the Son of man shall be revealed [being revealed in the last days], it'll be like it was in the days of Sodom": God manifested in His church, the human being, revealing Himself, see, in human flesh like He was then.

99 Now look, I want to ask you something. In all of the ages since the church first began, they have never had a messenger to them that his name ended with h-a-m, till now: G-r-a-h-a-m, right, down there calling out. Oral Roberts and Billy Graham, see, H-a-m. There's been Moody, Sankey, Finney, Wesley, Billy Sunday, all them, see, international church like that, world church. This is ... never been one ending to H-a-m till right now, and that's Billy Graham, see. And that's six letters, G-r-a-h-a-m, six, meaning man was (born) created on the sixth day. Six is man's number. There he is to the church natural. Abraham was A-b-r-a-h-a-m, seven letters, see.

100 Look at the setting of today, and look what's taking place. Abraham had seen many signs and wonders, and everything that God had done. So has the church. You've received the Holy Ghost, spoke in tongues, done all these signs and wonders. But you're promised as it was then, so shall it be again. It shall be light in the evening time. Jesus Christ the same... Same Son will appear again on the scene in His church, and will do the same thing that He did then, showing that He is the Word made manifest, see, knowing the secret that's in the heart; revealing, and doing the things that He's supposed to do. That's exactly the Word of God.

We're getting late, so let's bow our heads just a moment, as we look to Him and ask Him to confirm His Word.

101 Heavenly Father, time would not permit. Hours after hours could we sit, telling, just from Genesis to Revelation, this is the hour. O Lord, our first visit here with these fine bunch of people, here on the coast--which we know that some day it'll go beneath the ocean and there won't be a stone left upon another, and there'll be a... Oh, what a time is laying ahead.



May, Lord, in this hour when we are giving witness, may the great Holy Spirit come now, in these words that I've said. May He back them up by confirming them. He's proving to this audience that He's the same yesterday, today, and forever, that ... and fulfill that scripture.

102 We know You don't ... You wouldn't have to do it, Lord, to prove that You were God. But as we read in the book of St. Matthew, about 12th chapter, He didn't have to heal to show that He was God; but He did that it might be fulfilled. He has to keep His Word, and He loves to do it. And He will do it, because He is God.

And I pray tonight, now, that He'll keep this Word also, that's promised for this hour. And may all my brethren, and all myself, and all the people that's here, and our sisters, this lovely bunch of people, see Your presence among us now. We ask it in Jesus' name. Amen.

Now, we're running a little bit late, so we'll just call a ... Yes, we're really late. We're going to be about ten more minutes, or fifteen. Let's just call a few of the prayer line. Prayer card, yeah, A. A number one. Let's get one who has ...