
WHEN THEIR EYES WERE OPENED, THEY KNEW HIM

 Let us bow our heads a moment for prayer. As this music sweetly comes through these microphones, *Only Believe*, I wonder if we have requests, tonight, that we would want to make known to God. And with our hands up, we promise we'll believe as we raise our hands. The Lord bless.

² Our Heavenly Father, we are approaching Thee, in the Name of the Lord Jesus, because that You've promised, if we did it this way, that You would hear us. And we pray that You will receive what we have need of, into Thy knowing, Lord, and will reward us according to our faith. We know You will, because You promised. There is many requests. Many hands were up; mine, too, Lord. I'm praying that You will just meet with us, tonight, and show us the way we should live and what we should do to have faith in You. Get glory out of the service, Lord, as we commit ourselves to Thee, in Jesus' Name. Amen.

May be seated.

³ Don, how are you? I'm certainly surprised, tonight, to see many of my friends sitting here on the platform with me. Brother Lee Vayle was one of the managers. Brother . . . All right, I can't call that German name, Hierholzer. I get it backwards all the time. Brother Don Ruddell and all the brothers here, everybody, I acquainted with all of them, so I'm certainly glad to have them here tonight to—to pray with us while we are preaching the Word, praying for the sick.

⁴ Now, I think, tomorrow night, and then Sunday afternoon, back there, then Saturday night is to be somewhere else. Have you been praying today? [Congregation says, "Amen."—Ed.] Fine.

⁵ I'm sorry I kept you late, last evening. But it was a new place, everything new, and you know it takes just a little bit to get used to each other. As I used to say, forgive the expression, "Get all the spooks away, where we know one another, so we . . . all the funny feelings."

⁶ Sometimes you meet in places. Oh, no disregarding to this auditorium, but, see, it isn't always religious services, I suppose, held here. It's all kinds of services. And in there, as odd as it might seem, but there is spirit of everything. If you don't have spirit in you, you are dead. And people with different spirit congregate together.

7 Jesus could not heal among a crowd like that. He come in His own country, and they didn't believe Him, and He could do no mighty works there. One day He had to lead a—a man that was blind, all the way out of the city, before He could get him to—to see, and get his. And one with his hearing.

8 See, sometime you've got to get together where believers are assembled together and believe. And this place is dedicated now to the service of the Lord Jesus Christ. And it's a church now, just as much church as . . . Wherever the people are—are meeting together, that is the church. So now, tonight, we are very, very indeed privileged people, we feel, to be here tonight, to assemble with you all, to—to pray and recognize Jesus Christ among us.

9 Now, you know, the Presbyterians have a lot of . . . or an Episcopalians, I believe it is, up-and-down, up-and-down; raise up and say something, sit down; raise up and say something, sit down. And I'm going to ask you to stand again while I read the Word.

10 In Luke, the 24th chapter, if you will listen closely now. It's quite a lengthy Scripture. I wish to begin with the 13th verse of Luke 24.

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

And they talked together of all these things which had happened.

And it came to pass, that, while they communed to . . . communed together and reasoned, Jesus himself drew near, and went with them.

But their eyes were holden that they should not know him.

And he said unto them, What manner of communication are these that you have one to another, as you walk, and are sad?

And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and has not known the things which are come to pass . . . in these days?

And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

And how the chief priests and the rulers delivered him to be condemned to death, and have crucified him.

But we trusted that he had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

Yea, . . . certain women also of our company made us astonished, which were early at the sepulchre;

And when they found not his body, they came, saying, that they also had seen a vision of angels, which said . . . he was alive.

And certain of them which were with us went to the sepulchre, and found it even . . . as the women had said: but him they saw not.

Then said he unto them, O fools, and slow of heart to believe all that the scriptures have spoken:

Ought not Christ to have suffered these things, and to entered into his glory?

And beginning at Moses and all the prophets, he expounded unto them . . . all the—the scriptures the things concerning himself.

And they drew nigh unto the village, where they went: and he made as though he would have gone further.

But they constrained him, saying, Abide with us: for it is towards evening, and the day is far spent. And he went in to tarry with them.

And it came to pass, as he sat at meat with them, he took bread, and blessed it, . . . and gave it to them.

And their eyes were opened, and they knew him; and he vanished out of their sight.

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

11 Let us pray. Lord Jesus, we are aware that this is true. There is not anything in the world more truer than Thy Word. There is not anything in the world more greater than Thy Word. And we pray that You will reveal this story to us, in our hearts tonight, and will make this part of the Scripture be relived again, tonight, that we might recognize the Lord Jesus as they did. Only, they recognized Him a—a day after His resurrection, and now may we recognize Him after two thousand years. We ask in Jesus' Name and for His glory. Amen.

Be seated.

12 Thanks for the little welcome sign on the back of the church auditorium.

13 My subject tonight was: *When Their Eyes Were Opened, They Knew Him.*

14 Now our setting, tonight, is the first Easter. The great dark day of crucifixion was past. Our Lord Jesus had come to the world and had clearly identified Himself to be the Son of God. All the Scriptures, had

been pertaining to Him, He had fulfilled. Even the last hours on the cross had been fulfilled. Now the resurrection had come, which was promised also. But the people at that day were somewhat like we are, today. They had, in the enthusiasm of what they had been seeing, the supernatural, and so forth, they had failed to recognize all the Scripture that pertained to Him. They had recognized some of It, and believed, and some of It they had not recognized.

¹⁵ I think that's a whole lot like today, that many times we'll accept some of the things that Jesus has said, but not all the things that He said. People sometimes get, say, "Well, we believe *This*, but we don't believe *This*." Well, you can't believe *This* without believing *This*. See, you've got to believe It all. It's either all God, or it isn't any God. And so it all must be fitted in right, in its place.

¹⁶ And as I said last evening, God has lotted that, His Scripture, from the beginning, before there was any time, when He was Eternal. He all . . . He is the Eternal One, and then these things that's happening now are only the attributes of God's thinking. At first, it has to be a thought, and then a Word. And a Word, when a thought expressed, is a word. And then, It spoken, It has to happen. And the whole thing is God unfolding Himself in His attributes, and then God being made material, tangible, that we can talk to, speak with, in His whole Church Body and everything.

¹⁷ Therefore, your name was in His thinking. That's how you have Eternal Life. You can't have It no other way. If you got Eternal Life, you always was. See? You, if otherwise, you just can't say, "Well, I belong to church, I do *this*." No, sir. Eternal Life never had a be- . . . Anything that was Eternal never did begin and cannot end. So you were only in His thinking, your name, who you are and what you are. That's the only way you could ever have Eternal Life, 'cause you always was.

¹⁸ And those, no matter what they are, they are Eternally dead, they were dead from the beginning. The Bible said, "The woman that lives in pleasure is dead while she is alive." Right. See, she's always been dead. She's dead in sin and trespasses.

¹⁹ And now if you were in the quickening, at His beginning, that's what He come to redeem. And your name was put on the Lamb's Book of Life, in His thinking, at the beginning. And He come to redeem all names that's in that Book; no more, not one more; just what was in There. When the last name is redeemed, He takes His Book and claims what He has redeemed.

²⁰ Now, and what a—a strange thing it would be if we couldn't believe all that's written in the Scripture, for the whole thing is God's Word. It's all inspired, every bit of It, and we believe every bit of It.

21 Now this glorious scene that we have before us, tonight, is Jesus up from the dead, in a springtime, walking around. Up from the spring, the resurrection, the first Flower to rise from the dead, our Lord Jesus! He was the First Fruits of them that slept. The Easter Flower that come up, the first One that stuck Its head up after the cold midnight of darkness and sin; He had paid the sin price, and God raised Him up on the third day. We believe that with all of our heart, that God raised Him up on the third day, according to His promise. And we believe it according to the Scripture, that He raised Him up, the third day. He was the first One that raised up from the dead, the First Fruits of the ones that slept.

22 And to think of it, that great distress through the four thousand years that the world had groped in sin, and knowed not the way out, here He is back from the dead! What a time, a springtime! The church ought to a-been singing the glorious hallelujahs. But instead of that, they were moping around, sad and everything, because they failed to believe all He said.

23 And that's the same thing it is tonight, because they fail to believe all He said and promised. That's what, the church is in such a condition tonight, that it's in, it's because we have failed to believe all that He said He would do. All the Scriptures that pertains to Him, we fail to believe It all. We bang It around, mix It up, and put something else to It.

24 If we believe the whole Thing, there would be a spring of joy in our souls, because we are raised with Him in the likeness of His resurrection, now sitting in Heavenly places in Christ Jesus, with all principalities and powers and darkness under our feet. We have a right, with the Blood of Jesus Christ, our Token, that we are a purchased of God. That, God has paid our redemption, through Jesus Christ, and we have a right to hold that Token over anything that we ask, and receive it. God said so! That settles it. If we could just believe all the Scriptures!

25 But the thing of it was, the sad part, many people that knew Him and loved Him, did not recognize that He had risen from the dead.

26 So is it today! Many people, who believe and even teach that He rose from the dead, still doesn't recognize It. They certainly cannot comprehend. And it's too much of a—a phenomena. It's too unusual. The unusual things is where God is, if it's according to His promise.

27 Many loved Him, and knew it not. It was just absolutely too unusual for them to believe what those witnesses that come from the tomb and said, "We saw a company of Angels, that said, 'He has raised from the dead.'" "Oh, well, we . . ." See, if they had just looked into the Scripture; He promised it, that He would do it.

28 And just like at the Pharisees and religious teachers of His day, if they had only looked into the Scriptures, like He said to. "Search the

Scriptures, for in Them you think you have Eternal Life, and They are They that testify of Me,” that tell Who He is.

²⁹ And if those disciples on that day had just a looked into the Scripture, they would have found in the Scripture that He promised to raise up again. And God promised to raise Him up, and He did. Yet, His promised Word was written that He would do it to them. The Word said that He would raise up.

³⁰ He had promised it, but yet they were sad and all beat out, and everything. They thought they had lost everything they had, and everything had failed. And it was the darkest hour that, I guess, they had ever seen. They had had hopes in Him, and believed in Him, and seen His great manifestation of miracles and signs and wonders, and all the vindication of the Messiah. And then to see Him stand there and die, and have spit put upon His face, and, when, He could discern the thoughts that was in the hearts of the people.

³¹ But if I make this with a—a worldly expression, forgive it. But, “when the—the chips are down,” that’s when you still believe.

³² When they put a rag around His face, those drunken soldiers, and put a rag around His face, and took a stick and hit Him on the head, said, “Now, we understand that You’re a prophet. If You are a prophet,” and they passed that stick one to the other, and said, “tell us who hit You. We’ll believe it.”

³³ See, looked like that He—He—He had got caught in a trap. And they thought, “Well, if they’d ever say anything to—to Him, He’d just smite them blind. He would smite them dead, if they’d say anything.” See, that’s not always God’s purpose in doing things. See?

³⁴ When He was on the cross, and Caiaphas and the—the priest all said, “If Thou be the Christ, tell us plainly. Come down off the cross, we’ll believe You.” See, they just couldn’t understand how God could ever go to the cross and die. But, that’s the reason God was made flesh, so He could die.

³⁵ The Pharisees paid Him the greatest compliment He ever had, when they said others He could not . . . “Others He did save, Hisself He cannot save.” Certainly, that was a compliment. If He saved Hisself, He could not save others. He had to give Hisself.

³⁶ That’s the reason God was made flesh, in order to die, that He could suffer and take the penalty upon Himself. He couldn’t do it as long as He was Jehovah, in the spirit. God the Father, in spirit, could not do it. But when God was made flesh and dwelt among us, a human Being, then He could taste death, and takes the penalty that He had put upon all human beings. He took it upon Himself, and paid the price.

37 Yet, His promised Word had promised this resurrection, but they did not understand that it would be so. They couldn't just absolutely get to it. The Word, He was the vindication of His promise. Jesus, talking to this Cleopas and his friend, on the road to Emmaus, was the vindication of His promised Word, and yet they did not understand it.

38 And may I say it today. After two thousand years of teaching, believing, still He is alive, and people cannot perceive it. They cannot understand it. The main thing is they've been so in-documented with other things, too many cares, and too much other stuff. That's the reason they cannot understand it.

They were too sad and tore up, to understand it.

39 Now, notice, they were talking about Him. Now they was on the road over to Emmaus, they was going to go back to their old job again. And Peter went a fishing, and some of the rest of them went with him. And Cleopas and his friend, said, "Well, we'll go over to Emmaus." That's perhaps where they lived, and about a Sabbath-day's journey, a few miles across the hill.

40 And this beautiful Easter morning, Jesus up from the dead! Up! His Word, God's Word, had been fulfilled. "I'll not leave My Holy One see corruption, neither will I suffer My . . . I will not—not leave His soul in hell, neither will I suffer My Holy One to see corruption," was the Word. Notice, David spoke it.

41 Jesus said, "Destroy this temple, and I'll raise it up in three days." See? "The Son of man goes up to Jerusalem, be given into the hands of the Gentiles, and cruel man, be scoffed and scourged, and crucified, but on the third day He shall rise up again." He said so, that ought to have settled it.

42 And here these man that He told that to, that knowed the Word, walking along the road, sad about it. Can you imagine such a sight? But it certainly has repeated again. It's repeated again.

43 We find out, as they went along the road, one great thing about them, they were talking about Him when He appeared.

44 Now that's the trouble today, the reason I think He don't appear to so many of us, is because we don't talk about Him enough. We've got other things we got to talk about. Our denominational difference, we got to fuss about that. We got to talk about communism. We got all kinds of programs, and everything else, all got us tied up. We don't have time to talk about Him. The church program, who is going to be the elected pastor, who is going to do *this*, and who is going to do *that*, we are talking about everything else but Him.

45 When, we ought to be talking about Him! It's always. That should be our—our . . . That should be our objective, that should be our—our whole life, is in Him.

46 I said to a man the other day. He said, "Why, do you believe that stuff?"

47 I said, "Sir, I spent my life. That right. I'd give my life for It. I wish I had ten thousand lives to give for It. I still believe It."

48 Sure, we must be talking about Him, if we want to see Him. That's when, always.

49 They should have recognized Him, but they never. When He walked up by the side of them, they should have knowed. Remember, they had been walking with Him for three years. And here the . . . Could you imagine? His disciples that had walked with Him for three years, here He is walking right along by them, and just as blind as a bat. Why? Because they didn't know the Scripture. And, yet, He had told them the Scripture.

50 And here He was, *Emmanuel*, "made flesh, dwelt among us," and the Pharisees didn't recognize it. They couldn't understand that, how this Man . . . Well, they crucified Him, because, he said, "He broke the Sabbath and—and made Himself God." That's the reason they crucified Him. Now we find out, that the reason they failed to know that, is because they did not know the Scripture.

51 Now these disciples should have recognized Him, but they didn't know the Scripture. Here He then revealed to them, notice, as He begin to go along, He revealed to them the Scripture promises concerning Himself for that age; not the Scripture promises in Noah's age, not the Scripture promises for other ages. The Scripture promise concerning Himself for that age, that showed exactly who He was. See?

He begin to ask them, said, "Why you so sad?"

52 "Why," they said, "are You a stranger here?" Looking Him right in the face. "Are You a stranger here, and don't know what's happened? Why, Jesus of Nazareth, a prophet approved of God, and we hoped that He would be the One that would deliver Israel; and this is the third day, and they've crucified Him, and all these things." And He just . . .

53 He said, "What things happened?" Just like He knowed nothing about it. See, He just act as if He—He didn't know nothing about it.

54 But now remember, when He begin to speak then, He begin to reveal to them the promises concerning Himself. Said, "Don't you know how Christ must first suffer and enter into His glory?" And then He begin, with the Scriptures, from Moses and all the prophets, and revealed to them the Scriptures pertaining to Himself, the Messiah.

What the Messiah was to be, what the acts that He must do, everything that He must be, He revealed that to them, and He they still did not understand.

⁵⁵ If that isn't a repeat, today! He is doing the same, and still the church mopes in darkness. Revealing to them Who He is and what He is, and—and still they say, "Well, now, I believe my church teach. . . ." There you are. You see, that's the reason you. . .

⁵⁶ Go back to the Scripture, search the Scripture, They've got the Truth. We get It so twisted. "How do we know It's the Scripture?" When it's a Scripture promised for that age.

⁵⁷ Now, He didn't go back and say, "You remember Moses, what he done?" See? He revealed to them the Scripture pertaining to Himself, for that age. He was the Light of that age.

⁵⁸ Moses was the light of his age. Jeremiah was the light of his age. It was the God's light shining forth for the Word that was promised for that age. Every age has its promised Word. God sends His prophets and reveals that Word; vindicates His prophet, first, then reveals that Word and makes It live.

⁵⁹ And Jesus was the Christ. And everything that pertained to the Christ, He had vindicated it. A virgin birth, healed the sick, discerned the thoughts in their hearts, everything that He was supposed to do to be—be the Messiah, and, yet, raised from the dead, and they still didn't recognize it. They still didn't know it. After the Scriptures had been revealed, still they never recognized Him, though He was that promised Word. Now remember how beautiful that is, the Word that He was revealing to them, show them. They had walked right with Him for three years, and recognized that, knowed that He fulfilled that Word. There they went, walking on down to Emmaus, "Is that so?" Huh! Just didn't understand it! They didn't get it.

⁶⁰ Notice then when it come to the place, after Him revealing the Word, over again, to them, and show them how Christ must do these things, and still they didn't get it. Notice the rebuke they got, them preachers, for not knowing and recognizing the fulfilled Scripture that was fulfilled before their eyes. Notice His words to them, "Fools, slow of understanding." Here was God Himself, the resurrected Messiah, walking along with them, showing them. Said, "Why, don't you understand that Christ must do these things? Don't you know that it must be *this* a way, and *this* a way, and *thus* and *thus*?"

⁶¹ And all day long, expounding to them the Scriptures, and still, "Is that so?" And didn't know that was Him standing right there.

⁶² Then He looked around. After He had preached the Word, and had told them and showed them the things that was supposed to be,

and still they didn't understand it. He said, "Fools, and slow of heart to understand, see, understand the a vindicated Scripture of the hour," the Scripture that pertained to Him in that day. Yet He was with the disciples, but they knew not the written Word when they seen It made manifest.

63 I want to let that soak, just a moment. See? See, didn't know when the . . . Read it out of the Scripture, that it's a promise for this day, and then watch God make it manifest, and still say, "I wonder." Same thing, see, just exactly. We're still dealing with human beings.

64 And we find out that He rebuked them, sharply. They were disciples. Because, they didn't know the Word, that, when It was made manifest before them, they didn't understand it.

65 What? The same thing has happened today. But in the minds of the people . . . It makes you feel sorry for them, because one has got a group going *this* a way, and one has got one going *this* a way, and all they think about is making that group grow. That's the reason that Christ can't reveal Himself to the people.

66 Why, the Church ought to be the most . . . Why, it ought to be in its glorious stage now, and the power of His resurrection, great signs and wonders.

67 Instead of that, they have fooled around so much with this, till they're walking blindly into the Ecumenical Council, to take on the mark of the beast, and know it not; that's exactly, knowing His Word saying that it would do that. And they think it's real good, it's nice, makes a good offer, and so they'll do it. How can two walk together? What are you Pentecostals going to do? You're going to have to sacrifice your fundamental doctrine of the baptism of the Holy Ghost, to do it. Certainly, you are. And there you are. What are you going to do when that time comes? Just foolishly walking right into it!

68 Some of the leaders of Pentecostal people, full-Gospel people, stand in these councils, and sit before the Vatican, and in the hierarchies, and so forth, and say, "It's the most spiritual feeling."

69 A man that's that numb to the Spirit of God, that would cause such as that, no wonder He would say, "Fools, and slow of heart to understand what the Scripture said." He would speak out tonight, if He was speaking through a vessel, He would say the same thing. "Fools, and slow of heart to understand how that when the Word is made manifest right there, and then walk right into it." Same now!

70 We're too busy with our programs. Too . . . They were too busy, listening to Him, and doing other things. And—and so we find out, that, now we got so many different creeds, we have so many television programs.

⁷¹ And now we got an anti-communist move. I was listening to *Life Line*, the other morning, giving the documented statements of it, that—that, communism, why, you would never sweep it out. Why, they've been in here for years and years and years. All these different programs and systems, so said *Life Line*, even into these drives like with cerebral palsy, and stuff like that in it, in the anti-communist movement. Anti-communist movement, communists is in there inspiring it, just to find out who is who. Oh, my! I'm not interested in that.

⁷² I'm interested in the Coming of Jesus Christ, for a Church. Ministers ought to be busy about that, and seeing what the Scriptures promised today. I'm not looking for a taking over, of communists. I'm looking for a coming Kingdom, Jesus Christ, and the Millennium to set in. Not even (absolutely) interested in communism or none of their isms, or your religious isms, none of it! I'm interested in Jesus Christ, and Him only, get the people to see Him. He is here, proving Himself, here showing exactly what He said He would do in the last days.

Now they didn't understand it. They were too busy.

⁷³ Yet, they claim today to believe that He raised from the dead. Everybody, you believe He raised from the dead? Those who really claim to be Christians, believe that. And then He can come right around and do exactly what He said He would do after His resurrection, and still they don't see it. Yes, sir. Oh! It's the truth. They, they just still don't see it.

⁷⁴ Creeds, educational programs, they've got their ministers out and got them so educated. It'd blind, blind to their man-made theologies, that they're off of the Word of God.

⁷⁵ As I said last night, God don't need any interpreter. I can't interpret His Word, neither can anybody interpret His Word. He is His Own interpreter. When He said He would do anything, He does it, and that settles it. That's all there is to it. He said He would do it, and He did it. That settles it. He don't need nobody to tell *this is* That, or *that is* That. He does it, Himself. Our interpretations is nothing to the Scripture. He speaks, Himself, and that's the way it is.

⁷⁶ When the beginning, when He said, "Let there be light," and there was light. That don't need any interpretation. "A virgin shall conceive," did! "I'll pour out My Spirit upon all flesh," He did. Don't need any interpretation.

⁷⁷ What He said He would do in this day, He has done it. It don't need to be interpreted; it interprets itself. He is His Own interpreter.

⁷⁸ Now, but we're so busy about other things, and we've taken our people off. And lot of our full-Gospel missions, and so forth, and schools, gives a man a psychiatric test before . . . a mental test, before

a—a psychologist, before he can be—become a missionary, to see if his IQ is high enough. Isn't that something? I could imagine that in some formal, distant something that died many years ago. But as fresh as Pentecost is, how could they ever do a thing like that?

⁷⁹ Did you imagine the IQ they required on the Day of Pentecost? Faith in God, that's what they required. Right! That's the requirement. "If thou believest, these signs shall follow them that believe," Jesus said. He never said test them for their IQ. He said, "Go into all the world," missionaries, "make disciples of all nations. These signs shall follow them that believe!" That's the IQ, God's IQ, whether you got enough faith to make these things live and be real, Christ manifested to the people.

⁸⁰ But, today, we want to test them with some kind of an educational program. My!

⁸¹ Testing Jack Ruby, the other day, for insanity. They're still doing it. The whole world is insane. Sure, the man is crazy. No man could shoot another without being crazy. The whole world is crazy. Certainly, it is. The farmer, he is crazy to the businessman. The businessman is crazy, to the farmer. Who is crazy? The whole group is.

⁸² There is only one sane thing, and that's Jesus Christ the Son of God, and His Gospel has the answer to every thing. Our books of psychology, and all these things, are nonsense. If it's contrary to this Word, throw it away. God's Word is right, and all others are wrong.

⁸³ We see these things. No wonder the world has become drenched in blood! No wonder the things are the way they are now! We don't . . . It's just every time . . . Wonder if Oswald, that murdered our President, wonder if he would have got an insane test. I doubt it. But, you see, how can a man run in and shoot another man, then take his life and go on? Now, I'm in Texas, I'll just stop on that. But let me tell you something, ever . . . The Lord will take care of it all, someday, at His Coming. Notice, you have no right to take any man's life. No, sir. God is the only one has right to take life. It's true.

⁸⁴ Now watch, the Word truly written, the promise for that age, perfectly vindicated, and they still didn't recognize It. Notice, they had just acknowledged Him to be a prophet, Jesus of Nazareth. "Are You just . . . Are You a stranger here? Jesus of Nazareth, which was a prophet mighty in deed before God and the people." Acknowledged Him to be a prophet! Then, if they had acknowledged Him to be a prophet, a prophet is sent for that age that he lives in. He is to manifest God's promise. The Word comes to the prophet. And if He was the prophet, then the promised Word for that age was to be manifested by Him, and still they didn't see Him. They just couldn't see it.

85 They said, “He was a prophet, mighty in deed,” and what His works was, “mighty in Word before God, and so forth. He was great, and we hoped . . .” Israel had their hopes built upon Him; spiritual Israel, not the church Israel, the . . . just the nation. The—the people, the real spiritual Israel had their hopes built upon Him.

86 And, notice, then when they acknowledged Him as a prophet, what did He go to? He done just exactly what a prophet should do, He went right straight back to the Word. See? Right back, to show. If He was a prophet that they said He was, He goes right back to show the Word promised of Himself, of that day. Still they didn’t recognize Him. Walked right along, blind as they could be, didn’t recognize it. The promised Word for their age, He was the prophet to manifest that same thing.

87 Now look, He said, “Fools, slow of heart to understand all the prophets has said about Christ, how that He must suffer these things that He said, and then enter into His glory, and raise up the third day. All these things He’s supposed to do, and yet you don’t understand?” They ought to have knowed that there was a Man that was making vindication of what they were saying they believed. But still they couldn’t see it. He was a sure sign of a true—true prophet, always; to go not back to some other word, back to some other, but to prove a Word that today He is living in His promise.

88 Now remember, before He come, John came on the scene. He was a prophet. And what was he? A forerunner of the Messiah. And he said, “I am not no Messiah.” They thought he was, because he was a prophet. He said, “I’m not the Messiah. I’m not even worthy to unloose His shoes, but He is standing among you.” Oh, John was positive He was there, ’cause He knowed he had to introduce Him.

89 His father was a priest. He didn’t go to their seminary, to learn to be a priest. His job was too important. He went to the wilderness, to be alone with God. He didn’t want to carry a fellowship card from anybody, or they’d say *this, that*, or the *other*, ’cause they’d get all mixed up and influenced by—by the order of the man of that day. His job was important. He had to depend on God alone, for he was to announce the Messiah.

90 Jesus said, “He was a bright and shining light, and for a season you desired to walk with him, enjoyed walking by him. But I have greater witness than John.” See? He’s. . . Still they didn’t believe it.

91 A sure sign of a true prophet, going up, taking them back to the Word. They could not understand His manner of talk.

92 And, look, the Scripture had said that was going to happen, exactly word by word the way it was. Even David, hundreds of years before

that, about eight hundred years, cried the very same thing that He said on the cross. And no doubt, that in the temple that morning, they might have sang that same song, Psalms 22, "My God, My God, why has Thou forsaken Me?" In the temple singing about it, and, the God that they claimed that they served, they were crucifying.

⁹³ So is it today! The God that they claim that they believe in, that manifests Himself, they will, you will shut up every door, and no cooperation, no nothing else. They. . . It's contrary to their creeds. O fools, slow of heart to know the day that we live in! Has not God promised this in the last days? How this Laodicea church would be lukewarm, and Jesus on the outside, trying to get in for a little cooperation? What is Jesus? The Word, the true Word that's made manifest. On the outside, trying to get in, and couldn't get in.

⁹⁴ The hour we're living, course, blind, same way. Jesus said they'd be like that. The prophets said they'd be like that. "Heady, highminded, lovers of pleasure more than lovers of God. Trucebreakers, false accusers, incontinent, despisers of those that are good, having a form of godliness, denying the Power thereof," the Power of His resurrection, His manifestation that He is the same yesterday, today, and forever. And He lives today, evermore, to vindicate the things that He had said. I'm not yelling at you, but I want you to hear.

⁹⁵ True, their eyes were still closed. Notice, though they could not believe, there was something in them, they invited Him to come in. He act like He was going on by.

⁹⁶ He might act like that to you, tonight. Now in closing, I'm going to close early so I can have a prayer line. He might act like He is going to pass you by. Maybe your prayer card won't be called, but, remember, maybe He's just giving you a test, too. See, He is just as much God out there as He is up here, or anywhere else. He proves that, day after day, night after night. He is God, everywhere. See? He is omnipresent.

⁹⁷ Now remember, He makes out like He is going to pass by. And they constrained Him. Now, they didn't understand what He was talking about, but yet their minds all. . . They didn't know what to believe.

⁹⁸ Now there is just a many a person like that, today. There is a many a person like that in Beaumont, tonight. They don't know what to believe. But you know what they did? They did the most wisest thing that any man could do, they invited Him in. That's it. That's it. It's then, and then only, can He reveal Himself, when He is invited to come in. Welcome Him in, say, "Lord Jesus, I know the Scripture says that. I might not understand it, but come into my heart. I want to accept You. I want to believe You. Then, manifest Yourself to me."

⁹⁹ Notice, they invited Him in. Now they couldn't explain it, they—they, it's a . . . He, He just . . . They didn't understand what He was talking about. It was all mixed up, to them. They couldn't understand it, but yet they said, invite, constrained Him, "You must come in!"

He said, "No, I—I got to be going on."

¹⁰⁰ "Oh, but, Lord, You—You must come in! You, You must come in!" And constrained Him until, called upon Him, and until He had to go in.

¹⁰¹ That's the way you do. And then when He gets inside, that's when He can reveal Himself. He can make Himself known when inside.

¹⁰² Notice how He did it after His resurrection. The true promised Word, see, they did not realize Who He was. But once inside of them, then He opened their eyes. That way, when He got inside the building with them there, He opened their eyes after He got inside. He opened their eyes. What? By not lift up His hand and said, "Open, let your eyes come open." Their eyes were open, anyhow, physically.

¹⁰³ Like down at Dathan, or—or Dothan, rather, it was, down there when they had . . . Elijah was down there. And the—the Syrians was upon them, and Gehazi cried out, "My father, the Syrians are everywhere!"

¹⁰⁴ And Elisha walked out there and said, "There is more with us than there is with them." Said, "Lord, open that boy's eyes." And around that old prophet, and over the hill, were chariots of Fire and Angels of Fire.

¹⁰⁵ And the Bible said, "He smote the Syrians blind." He went out there and said, "Are you looking for Elijah?"

They said, "Yes, we're looking for him."

¹⁰⁶ "Come on, I'll show you where he is at." And they could see, physically, walking right down. But they were blind to who he was.

¹⁰⁷ And that is, tonight, you might have twenty-twenty vision in your eyes. But, your spirit, can you understand that It's a promised Word of this day? It's God's promise. God get inside, then open your eyes. "Oh, that's Him, is it?" He promised it. Notice, inside, He opened their eyes to Who He was, Who He was. Now if He can get inside of you, tonight, to your faith line, He can open your eyes, to show you Hebrews 13:8 is right, that, "He's the same yesterday, today, and forever." If He can get inside and open your eyes, He will do the same now.

¹⁰⁸ Just as He did for that woman at the well, we talked about last night. Now notice, she knew, by Scripture, what He was to be. Now, that was the good part about that woman.

¹⁰⁹ Many of us, today, don't know, by Scripture, what He is today. We put Him in a manger, every Christmas. Yeah, we take an Easter rabbit and make it His resurrection. No wonder we're all scrupled up. See? That's right. No wonder we don't know where we're at. But this woman knew, she had in her mind, down in her heart was that Seed.

As I've drawn it, to my good friend, Jack Moore, today.

¹¹⁰ How that those Pharisees on the black side *here*, their heart was black back there. They had no Life, to begin with. As they got a little lighter, as they went up, because they were religious and helped keep the laws. And when the Word, back there in the beginning, was shining down through the Word, the Bible, to them; they were walking, but back *there* they had no Light.

¹¹¹ Here was this little, ill-famed prostitute, her first life up *here* was as black as it could be, from her life. She was a prostitute. Secondly, down, was just a little bit of Light, because she had a conception of what the Messiah would be.

Here stood Jesus, between them.

¹¹² When He did the Messianic sign, showed them Who He was and everything, it blackened the whole thing of those Pharisees. They went back to the blackness. They had nothing down *here* to anchor on. They called Him "Beelzebub," a devil. And that light they did have, went out, and they perished in it.

¹¹³ Here was this woman, black in sin as she could be, but in her heart she knew what that Messiah would be. She knowed what sign He would show. And as soon as He said to her . . .

¹¹⁴ He said, "Bring Me a drink." She said . . . He was contacting her spirit, to see where she was standing.

And she said, "It's not customary."

¹¹⁵ He said, "If you knew Who you were talking to, you'd ask Me for a drink." And the conversation went on. Directly He found just exactly where her thoughts was, and what was in her heart.

¹¹⁶ She knew right then that, when Messiah come, Messiah had to be God. God is the Word. The Word is a discernor of the thoughts in the heart. That's what was in the prophets. That woman knowed more than half of the preachers in America knows tonight, that's right, that's exactly right, and her in that—that stage. But, see, she was ordained to Light, and as soon as that Light broke!

¹¹⁷ And she thought He was just an ordinary man, maybe a proposition. She said, "Why, our fathers worshipped in this mountain. And You say in Jerusalem, being a Jew," and so forth, the conversation . . .

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

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

Said, "You've said right. You've had five."

118 Watch! That little speck of Light, of knowing Who He was, that looked like it could be so. "Sir, I perceive that You're a prophet. I know, when the Messiah cometh, that's what He'll do."

He said, "I am He."

She said, "That settled it!" See?

119 All of her blackness was made white. All the Pharisees' white was made black, by rejecting It. That's the difference, shining Light through the Word. See? Because her name had been put on the Lamb's Book of Life before the foundation of the world, she recognized It right now. It took that little Seed, was laying back behind all this vulgar dirt and everything like that, and cleaned it out.

120 That's what He come for, to clean out them kind that the Father had give Him before the foundation of the world. Amen. I feel religious, when I know that to be the Truth. "Not he that willeth, or he that runneth; it's God." Amen. Not how much you done, or how much you didn't do. No man sought God; God sought you.

121 And when the Light flashed, them Pharisees said, "Oh, that, I've heard that stuff before. He is Beelzebub. That's a fortuneteller." Then the whole thing went black.

122 And this little woman, black up *here*, and white down *here*. She said, "I know when the Messiah cometh. I am looking for Him. When He comes, He'll do that. You must be His prophet."

He said, "No, I am Him."

123 She said, "Come, see a Man that told me the things I've done. Isn't that the Word that discerns the thoughts that's in the heart? Isn't that the very Messiah?" She ought to be in the United States, preaching tonight, as much as I'm against it. She, she ought to be here doing something like that, showing some of these fellows what is the Messiah.

124 Notice, once inside, opened their eyes. Then, by the Scripture, He showed Himself. Now He opened their eyes.

125 Then when she said that, He come in. She, the . . . What was come in? The revelation; this Seed that was down *here*, when that Son Light turned on it!

You can take a seed and bury it under a rock.

126 I seen, not long ago, where they had sunflower seeds they'd had in a package for nearly four thousand years, in Egypt. They took that seed, and some of that wheat that was in the garner, that Joseph put in

there, all those years. And when it was placed in the ground, and the sun struck it, it lived. That germ of life stayed there.

¹²⁷ Oh, brother, when we were ordained of God, before the foundation of the earth, to be sons and daughters of God! When that Light strikes it, there is no denomination, no church boundaries, there is no criticism, there is nothing going to stop it. It's going to live, 'cause God said it would.

¹²⁸ They recognized it. Her eyes come open, and she knew it. She knew it, once inside. She knew the Scripture, that's the reason she knew Him.

¹²⁹ These disciples after His resurrection, didn't know the Scripture, and that's the reason they didn't know Him.

¹³⁰ And that's the way the Pharisees didn't know it. He said, "Search the Scriptures. You think you have Eternal Life, I . . . They're the one that tell you Who I am."

¹³¹ Oh, the vindication of His Being! Then when the promise is a vindicated, their eyes were opened, and they knew Him.

¹³² Also, that same thing that opened eyes, closed eyes, too. Those who made fun of It, Eternally put them back to where they was at the beginning, you see, closed their eyes.

¹³³ Peter's eyes was opened by the same thing. He was looking for it. Nathanael's eyes. Jesus said He knew them before the foundation of the world, that they were to be these messengers.

¹³⁴ Now in the face of all of this, in this age that we're living in, what has it done to your eyes? Now that's the question, not what it done to theirs. Which side are you on, tonight? Now you've got to be either associated with the Pharisees, or associated with the apostles, or the believers. Now it's done something for you. You're just—you're just up against It. It's done something. If you'd a-been living in that day, what would you have a-done? What—what does your present state now identify you? Where does it make you? Think of it.

"Well, my church . . ." That's what the Pharisees said. See?

¹³⁵ Are you ready to recognize Jesus Christ, through the Power of His resurrection? Are you willing to forsake everything and walk with Him? Are you ready to believe Him, taking His Light and Life to others? What has it done? As He—as He is revealed in these last days, He promised it.

¹³⁶ Now you say, "Brother Branham, the Messiah was revealed then. I know the Scripture said so."

¹³⁷ Well, that same Messiah is promised to reveal Himself today. Same thing! Now, Hebrews 13:8, now listen, identifies Him to be "the same yesterday, today, and forever." John 14:8 . . . Said that, "He that

believeth in Me, see, the works that I do shall he do also.” John 14, nine- . . . here we find, He said, “A little while, and the world order, *kosmos*, won’t know Me anymore. They’ll be totally blind. They won’t see Me anymore. Then a little while and they won’t see Me, yet your eyes will be opened, for you shall see Me; for I will be with you, even in you, to the end of the world.” “Same yesterday, today, and forever.”

¹³⁸ Luke 17:28 said. Jesus said that, “In the last days, the setting of the world would be just like it was when the Gentiles was destroyed at Sodom and Gomorrah.” Not in Noah’s time, as the flood (He give the immorals of that day), but He said, “As it was in the days of Sodom.” Now that was a Gentile world that was destroyed with fire. God put a rainbow in the sky, no more “water,” but it’s fire this time. Now the Gentile world is ready for destruction.

¹³⁹ He promised that there would be a great perversion in the land. If you ever seen some of the pictures, the way the women dress in there, that blue under their eyes, look like they had cankered. Look what they’re doing today! Immorality, perversion, oh, some of the most hideous things, and this nation is golloped in it. It leads the rest of the world in divorces. Our women has lost their—their—their moral standard. They have broke the backbone of the nation. And all of them, half the things in America is built upon, is sex; everything, their whiskey, their tobaccos, and everything else. And the doctors saying, “It’s poison. It’ll kill you.” They puff it right on, just the same. They’ll do it, anyhow. They have no sense of warning.

¹⁴⁰ And the Scriptures says for them not to cut their hairs off, and things. And I’m not talking about them women of the world; that’s cannon fodder, anyhow. But I’m talking about you Pentecostal women. You know better than that. The Bible said that Samson’s hair separated him; a Nazarite birth separated him to the Word of God. Women, it’ll do the same to you, a separated person. And a Nazarite is separated to the Word, away from the things of the world. And you preach it, and cry it, and scream it, and come back the next year and it’s worse than it was when you were there. There’s nothing left but Divine judgment of God, the atomic bombs and missiles and things, for the whole world.

¹⁴¹ The comedians on television, and tell, and—and radio and things, are whistling and singing, and cracking dirty jokes, and saying curse words and awful things that should not even be allowed, and the whole magazines and things are plastered full of naked, immoral women, everything, trying to appease the mind, trying to quieten you. It reminds me of a little boy whistling in the dark, going through the graveyard, trying to make hisself think he’s not afraid. You’re scared to death, and you know it. You know you’re in for judgment, and it’s coming because you’ve blasphemed the Holy Ghost, and you’ve turned

down the resurrected Jesus Christ. Exactly. Their eyes are closed. They don't know it.

¹⁴² Sodom and Gomorrah. Jesus said, "As it was at Sodom and Gomorrah." As I repeated to you last night, there has never been a time in history that's been set like this. Look, Lot. . .

There is always three classes of people.

¹⁴³ Lot represented the church, nominal. He is out in Sodom out there, where the women had their hairs cut, and they were having great things, and he was one of the head men of the city, and great things like that, and, "Let me get by." But, actually, down in his heart, it vexed his soul. He knowed better; he had been with Abraham.

¹⁴⁴ Abraham never went down in it, at the beginning. He was the elected that God give a promise to, that was looking for a coming son, a promised son.

¹⁴⁵ Sodom was still in its matter. And, remember, them two Angels went down there to preach.

One stayed with Abraham and that group.

¹⁴⁶ Now, watch, they went down there to preach. And, remember, since we have been in this church ages, there has never been a man sent to the church, his name ending with h-a-m, until now. G-r-a-h-a-m, the messenger of the hour, to the church in Babylon, down there in Sodom. The great evangelist is doing a great job out of it, too. He is blasting them, right and left. They don't pay any attention to it. He said, "I'll have thirty thousand converts in six weeks; go back in another six weeks, ain't got thirty."

¹⁴⁷ What's the matter? They don't go nowhere. Walk up chewing chewing-gum, smoking cigarettes, and everything else, to make a confession, or what they call "a decision." That's all right, let the evangelist carry it the way God says to.

¹⁴⁸ To me, it isn't a decision. It's a birth! You've got to be born. You've got something has got to happen.

Here we are, though, there, h-a-m.

¹⁴⁹ Notice, up here on the hill, there was One stayed with Abraham, but watch what kind of sign He showed. And that was the Ab-. . . God had showed Abraham sign after sign, but that was the last one before the promised son came; the last one. The Man, He looked like a man. He was just an ordinary Man, dressed; dust on His clothes, said He had been in a journey, Abraham washed His feet.

¹⁵⁰ And then when He sit there, with His back turned to the tent, now watch, He said, "Abraham." A day or two before, he had been *Abram*, and she had been *Sara*, S-a-r-a. Now she is S-a-r-a-h, "princess." He is

not Abram. *Abraham*, “the father of nations.” He had to change his name. Notice, He said, “Abraham, where is your wife, Sarah?”

¹⁵¹ Now remember, he was a hundred, and she was ninety. Said, “She is in the tent, behind You.”

¹⁵² He said, “I am going to visit you according to the promise.” See? And that’s the twenty-eight days, with Sarah.

¹⁵³ And Sarah laughed, as it was, up her sleeve, said, “Me, an old woman, have pleasure with my lord; him being old, too?”

¹⁵⁴ He said, “Why did Sarah doubt that, saying in her heart, ‘How can these things be?’”

And she denied it.

But He said, “Yes, you did say it.”

Jesus said, “Just as it was. . .”

¹⁵⁵ Now watch. How did Abraham recognize that? Now, Abraham called Him, “Elohim.” How many knows that’s true, Bible readers? Yes, sir. Elohim is the All Sufficient One, the great Creator Himself. Why did he call Him Elohim? Because He could discern the thoughts that was in the heart. That’s the Word. Hebrews 4, said—said, “The Word of God is sharper than a two-edged sword, piercing asunder the bone and marrow, and discerns the thoughts and intents of the heart.”

¹⁵⁶ That’s how, the prophets, Jesus called them, “gods.” That’s how Jesus proved Himself, and that woman knowed He was the Word, He could discern the thoughts. And Jesus said, “As it was in the days of Sodom, so shall it be at the coming of the Son of man, when the Son of man is being revealed.”

¹⁵⁷ What has it done to your eyes? Can He get inside, tonight? I hope He can. Just remember, let us just be reverent and believe with all of our heart.

¹⁵⁸ He promised, remember, Malachi 4, there would come forth a Message that would “restore the—the Faith of the fathers again, bring the children back to the fathers.” Oh, Pentecostal professors, may God open your blinded eyes in this day, away from your indifferences of denominations, and your creeds and things that you’re so selfish and fighting over, and look to the Son of God when He’s here. Two thousand years, He’s still alive and among us tonight, vindicating His promise.

¹⁵⁹ May God, tonight, as He gets us together like He did them at Emmaus, close the doors and reveal something to us. Remember, the reason they knowed that was Him, He did it just like He did it before He was crucified; and then He vanished out of their sight, to get away from them. He did it that way. May He come tonight, among us, and

open our eyes, by revealing Himself to us, by the same things that He did when He was here on earth, because He promised. He is the same yesterday, today, and forever. May the Lord help us to see Him as He appears to us.

Let us bow our heads. [Blank spot on tape—Ed.]

¹⁶⁰ What is my objective? What is my motive towards my objective? Lord God, I can't say yes or no. You are the One who is compelling This. You promised it, and I pray that You'll let the people see and understand, tonight. Let them, one time, Lord, open them hearts, wide open, say, "Come in, Lord, now reveal Yourself to me." And may their eyes come open then, to realize it.

¹⁶¹ May there not be a sinner left in the building tonight, an unbeliever. Oh, there might be those here who would be a . . . who would—would simply resent me calling them a sinner. But, Father God, You called the Pharisses, that were religious and staunch religionists, "devils" said, "you are of your father, the devil, and his works you do," because they didn't recognize the vindicated Word, the Messiah. They could believe Him, in spirit; but when in flesh, no. And, yet, their Scripture said that He would be "God with us."

¹⁶² Father, I pray, tonight, that You'll grant again. Is there any here that needs their eyes opened? Give them the eyesalve that You promised in Revelation 3, at the Laodicea Age; buy salve, that their eyes might be opened tonight, that they might recognize the hour that we're living, and the vindication of the promise of God in this hour. We ask it in Jesus' Name. Amen.

¹⁶³ What prayer cards? K. Where'd we . . . We started from one, last night, didn't we? [Someone says, "Yes, sir."—Ed.] But we haven't got too much time, fifteen or twenty minutes yet. Let's begin . . . And he give out prayer card K. Now you hold your cards, we're going to get to every one of them.

¹⁶⁴ This, something now, after speaking . . . It used to be that, ever who spoke, they did the speaking. You remember that, I'd just walk right in and start the prayer line. It was much easier. But, today, I—I—I got to do something else. See? And I—I got to bring This, that's all. If it's received . . . I—I can just sow Seed. I—I can't make It live. It has to fall in the right kind of ground.

¹⁶⁵ You know, His Own Seed, they said He sowed. Some fell by the wayside, didn't do no good at all. Some fell in thorns, but, and on stony ground. But some went over in good soil. That was the Son of God.

I can just sow Seeds, the same way. See?

166 May He take my ignorance, lay it over to one side; and take my heart, that I believe Him, and look down and see if I love Him, or not; and then forgive me of all my sins, and use me in any way that He—He can get glory out of me. Life or death, doesn't matter, just so it glorifies Him.

167 Now I ask everyone, in the Name of the Lord Jesus, please be seated just for a few minutes. Don't walk around. This is going to be always like this. Can you—can you imagine the expectation of the appearing of Jesus Christ?

168 Now if I walked out here, as a man, said, "I am the Lord Jesus," had long hair; we don't know whether He did or not. "I've got nail scars in my hands," uh-huh, any hypocrite can do that. "I got oil and blood, and every . . ." That, still, that hasn't. . . The Scripture didn't promise that.

169 How would you know Jesus? You don't. . . You say, "Well, I'd know Him by His picture." No, that's some psychology painted that. We don't know what He looked like. See? I don't know what He was. That's, see, it has to be that way.

170 Rebekah didn't know what Isaac looked like, but it was love, anyhow. See? She didn't know what he looked like; she just had to go. The types! She seen him and loved him. She was willing to go, anyhow, no matter what he looked like.

171 But how would I know Him? Jesus said, "By their fruits they are known." Now if Jesus was here, He would not be in a physical form like me, 'cause that body is setting at the right hand of the Majesty, but His Life is here.

172 And, remember, this is the last promise, the last sign that the church gets, before the promised sign—promised Son returns. That Scripture cannot be broken, you know. Immediately after Sodom, the promised son arrived, and Sodom was burned. So shall it be again!

173 Let's call from prayer card, say about. . . What'd we go, one to fifteen, last night? Let's take the other fifteen, eighty-five to a hundred. Prayer card K. Was that it, K? K, eighty-five, who has it? Raise up your hand. Yes, is somewhere? Eighty-five, come over *here*. Eighty-six, eighty-seven, eighty-eight, eighty-nine, ninety, in K. Ninety, ninety-five, a hundred, line up down here, while I speak with the rest of the audience, just a moment.

174 How many here does not have a prayer card? And you're really sincere, and you want God to help you, raise up your hands. "I—I haven't a prayer card, Brother Branham." Now watch. Now don't move around. Sh! Just let them that's coming out, come up here, just a minute. Be real reverent now, just a few minutes.

¹⁷⁵ Think, we're in the Presence of the Judge of Heaven and earth. How reverent would you be if you could see Him standing here? You would be on your knees, screaming, crying, everything. But He's here. He promised it, "Where two or three are gathered in My Name . . ." That don't mean, 'cause you've just been said, "Here's a Name." That means, ". . . in His Name, I am in their midst." Notice.

¹⁷⁶ Now are they all there, that I called? No. K, eighty-five, was that what I called, or ninety? [Someone says, "Eighty-five."—Ed.] Eighty-five, eighty-five to one hundred, stand over *here*. If you can't come, some . . .

¹⁷⁷ There's a person on a cot here, somebody check his card. Maybe the man can't walk. See if—see if that's his number. I see he has a prayer card in his hand. If that's him, why, you can push him into the prayer line. K, eighty-five to one hundred. If there is somebody can't get up, maybe somebody deaf; look around at one another's cards. And while you're doing that, look here to me, the rest of you.

¹⁷⁸ Now, do you believe that, "He, 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"? "The same yesterday, today, and forever." You believe that? Then, what the Word has always done, it was a discernor of the thoughts of the heart. That's the reason them people knew that Jesus was Messiah. Is that right? How many knows that?

¹⁷⁹ Now, there was a little woman, one time, that she believed if she could touch His garment she would be made well. Do you remember the story? Now, remember, she just believed. He was in physical form then.

¹⁸⁰ And, remember, He just did that one time. He only told the woman what she had done; she had too many husbands. And that entire city of Sychar believed on Him, because of the woman's testimony, and her a prostitute.

¹⁸¹ And now they won't believe if a—a godly minister, ordained of God, with the Gospel, can tell them. They still don't, won't believe it. See? See? Just so dull, dark! Honest to goodness, the whole world, look like it's got a pressure on it. Just, I don't know how to explain it, but it's here. Friends, wake up! It's later than we think.

¹⁸² Now you sit there and look to Him. Now the Bible said, in Hebrews 4, that, "He is a High Priest that can be touched with the feeling of our infirmities." Is that right? Now if He is that High Priest, and you've touched Him, you would touch like that woman touched. Now, He didn't feel the physical touch; He said, "I perceive that I got weak." Virtue gone from Him. Now if He is still the High Priest, you can still

draw virtue from Him, because He is the same yesterday, today, and forever.

183 Then how does He do? Like God said. In the days of Sodom, what was that sign? God, Elohim, in man, that eat, drink. Do you understand that? Jesus was God in man. That's the reason He discerned their thoughts, God in man! Repeated it again, said it would be repeat again in the last days. "When He would be revealed, it would be like it was in the days of Sodom." Dozens times dozens of Scriptures that's been looked over. But you don't have to have the interpretation; God will interpret it if it's right. He'll prove it's right. Now have faith and believe. One word from Him should settle it.

184 Now, Heavenly Father, this is Your Word, the best that I know. Now it's all in Your hands, Father. I commit myself to You, with this audience. Let it be tonight, when we go from here, may we say, "Did not our hearts burn within us, as our Lord Jesus, in the form of the Holy Spirit, talked to us while we were there?" Grant it, Father. I pray in the Name of Jesus, for His glory. Amen.

185 Now have faith, believe. I believe Brother Pearry is going to move this around here, in just a minute.

186 And now, remember, these people I know not. They're . . . I know these ministers here, I know each of them, but I don't see anyone else that I know. I know there is some people out there that I would know. If I'm not mistaken, I think this is Brother Pat Tyler sitting right here; I'm not sure, sitting right . . .

187 In the prayer line, if I don't, you know I know nothing about you, raise up your hands. You that's in this prayer line here, that's got the card, to come, raise up your hands. Yes, sir. Now, out there, you know the same.

188 Now here is Truth. If He is risen from the dead, then He promised that God would be made known in human flesh. Now, no matter how much He anoints me, you've got to be anointed with faith to believe it. See? It takes both of us. You . . . The woman that touched His garment, she had to believe. He would have went on by. See? She had to believe it. See?

189 It's God! Now if somebody thinks, "A gift is a—a great big knife. God give you a gift, you can take it and slice it, and do what . . ." You've got the wrong conception of a gift. A gift is knowing how to get yourself out of the way, and let God do what He wants to do. See, it's knowing how to relax yourself, that God can use you in the way that He wants to. Just get yourself out of the way. See?

190 Now I don't know none of these people, don't know this person here. Here is a lady standing here, she looks about like my precious one

that just passed on to Glory, recently. Wouldn't I be a horrible thing, if my mother could look from Glory tonight, think I'd come here to deceive a poor person like that? What objective would I have? I'd be insane. I'm here to try to help you, lady.

¹⁹¹ And the only thing I can do is just do what I'm commissioned to do. I can't make people believe. I can't make no one believe. Only, I have . . .

¹⁹² I'm not a theologian. I'm not even . . . I'm not a ke- . . . I don't call myself a preacher, see, because I have no education. A preacher today is somebody that's got their Bachelor of Art and Doctor's degree. Why, I don't know what them things are.

¹⁹³ Somebody asked me the other day, said, "You don't use your nouns and pronouns right."

¹⁹⁴ I said, "I don't know what they are. I—I don't know." I didn't know what a noun was, or a pronoun. I couldn't tell you, to save my life, difference between a noun and pronoun. I can't tell you.

¹⁹⁵ But one thing I know, I know Him, the Power of His resurrection. That's all I care about, see. "Him," is the One I want to know. "To know Him, is Life." And that's what I'm after, Life, to live. That's what you're here for, Life, to live.

¹⁹⁶ Now, lady, if the Lord Jesus will reveal to me something that you have done, something that you ought not have done, something that you're here for. Like He did the woman, told her what was wrong with her; maybe tell what's wrong with you, if there is, then you'll know whether it's the truth or not. You'll be witness of that. Would that make you . . . You would know there is Something, something had to come from somewhere. It couldn't be natural. It'd have to be Supernatural. All right. Would it cause you to believe that this Word that I've said, it would be God interpreting His Own Word, then that would be God vindicating?

¹⁹⁷ Will the audience believe the same? [Congregation says, "Amen."—Ed.] Be reverent now. Now remember, be real reverent.

You say, "You're stalling, Brother Branham?"

¹⁹⁸ Yes, certainly. I don't know the woman. It's got to take something else, the Angel of the Lord, the Holy Spirit Itself.

¹⁹⁹ That Pillar of Fire that led the children through Israel, Israel through the wilderness. See, when He was there, He was Jesus. "Moses esteemed the reproach of Christ greater riches than that of Egypt." He forsook Egypt.

²⁰⁰ When Jesus was here on earth, He said, "I come to God, and go to God." He died, buried, rose, ascended up.

201 And Saul, on his road down to Damascus, was struck down by that same Light. And that Jew would have never called some freak light, “Lord.” And he said, “Lord, who are You?” He knowed that was the Lord that led his people through the wilderness.

202 He said, “I am Jesus.” “The same yesterday, today, and forever.”

203 Now if that same Light is among us, see, then It vindicates Itself by producing what It did there. Now if He will do that, that’ll make us believe and be happy, won’t it? May He grant it. You are . . .

204 I’m just getting you to say something. See, when you . . . When you get yourself away, it lifts way up; and just any word you say, anything. See, you’re a human being, got a spirit. And whatever that Spirit is, soon as It anoints, I see, I can see just what it is and which way you’re going there, by the . . . That’s a gift of God. That’s the way He did it, said to the woman. Same thing, exactly the same thing.

205 Now you are here because you’re in behalf of somebody else. You’re wanting prayer for somebody else, and that somebody else is in the hospital. Yeah. And it’s tuberculosis. And that’s your husband. That’s right. And another thing I seen, he is shadowed to death. There is a dark spirit over him, because he isn’t a Christian. That’s right. Isn’t that true? See? He isn’t a Christian. He is shadowed to death. And you’re interested that he does receive Christ.

206 And I see you’ve had some trouble, too. Or they’re expecting you to have TB, or something another. That’s it, you had an x-ray or something. They’ve—they’ve just x-rayed you for TB. That is right, isn’t it?

207 Now will you go, to believe with all your heart? Now just as you have believed, whatever you believed This was now that knows it, just as you believed it; go to him, tell him what’s happened here, and maybe that dark spirit will leave; he’ll be saved, then he’ll get up and come home. Now believe with all your heart now. God bless you.

208 You believe? That’s, you can judge It whatever you wish to. It’s up to you now.

209 How do you do, lady? I suppose we are strangers to one another, but you believe that God could reveal to me your troubles? [The sister says, “Yes, sir.”—Ed.] And if He would, it would cause you to believe greatly, wouldn’t it? That man come up from here, I see. You believed that a few minutes ago. No, you are here standing for somebody else, too, that’s your husband. Do you believe that the Lord Jesus can reveal to me what is wrong with your husband? Do you believe it? He has a hernia. That’s right. And there is a child here that has an affliction, that you are praying for, too. Do you believe that that will happen, too? All right. Do you believe with all your heart now? Just as you have believed,

so be it un- . . . See, I can't heal. I can only pronounce, see, what I see. And you believe with all your heart, it'll be the way you have believed it. You believe it, and the Lord bless you. God bless you.

210 Just don't doubt. Have faith. Just real reverent. Now if—if you start . . . Don't start moving around. See, you're sitting real nice. Stay like that and listen, for a few minutes.

211 How do you do, sir? I don't know you, we're strangers to each other, but we've got to meet at the Judgment Bar of Christ and answer for our—our appearing here tonight. You believe that, don't you? You certainly do. I—I just watch a Light, sir, see, it's anointing, the Holy Spirit.

212 Now, you're suffering with your stomach. Your stomach is bothering you. That's right. And you've got something you're trying to get rid of, a habit. And that's really what's causing your stomach, it'll go to cancer pretty soon if you don't stop it, smoking. Do you believe that God will take it away from you and make—and make you well? You will? Do you believe if I laid hands upon you now . . . while this Something that you know that seems mysterious to you? But that anointing of Christ, if I'll ask Him to take that thing away from you and make you well, you can lay her down and walk away. Do you believe that? [The man says, "I believe that."—Ed.] Come here. Come here, sir.

213 Satan, upon the basis of our faith, the Presence of Jesus Christ Who triumphed over you and all your kind, I charge this devil, that's sending this man to a premature grave, with them cigarettes, come out of him, in the Name of Jesus Christ. Amen.

214 Go now and be over with it. Believe, and live like you should.

215 Do you believe? Just keep believing.

216 How do you do? Mighty friendly-looking lady, do you believe Jesus Christ to be the Son of God? Do you believe me to be His servant? The reason I say that, when He . . . Did you ever read my book? It said in there, "If you can get the people to believe you." See, that's the main thing, you got to believe it. You've just . . . No other way to approach God but, through a gift, but to believe it.

217 Like Martha said, "I—I believe that You're the Son of God. If You had been here, my brother would not have died." See? She approached it right. When, she had a right to fuss at Him about not coming, but she didn't do it. She come with reverence, and she got what she asked for.

218 Now do you believe that—that God is present and knows all things? And you believe that He is able to reveal to me the things that's wrong with you? The trouble is in the stomach. You have complications, many

things wrong. And you got complications, that's a growth that's in the stomach. That's right about that. That's right. All right. Miss Whitley, you go on back down, believe with all your heart, and you'll get well. All right. Strange I called your name? He knows you, too, see.

219 How do you do? Now you got a lady's trouble, and that shows that it's in the ovaries, and it's a cyst in the ovaries. Do you believe that Jesus Christ can remove that cyst? I ought to tell you what happened to my wife just recently. See, when . . . You heard the testimony? Well, can't yours be like hers? All right, it'll be that way if you'll just believe it with all your heart.

220 Look here, young lady. Yours is a lady's trouble, too, female disorder. Do you believe that Jesus Christ is present to make you well and to heal you? And you believe then that it'll all be gone, and all over with, and you'll get well and be . . . live a normal life? All right. Go, believe it now, it'll just be that way.

221 Do you believe that God can heal sugar diabetes, too, make you well? All right, just keep on walking across the platform, saying, "I believe Him." And you'll get over it if you just believe it. A blood transfusion of Calvary will make it so.

222 Now there's something happened in the audience, I didn't get it just right.

223 A lady sitting right here, looking at me, is suffering with stomach trouble. Do you believe that Jesus Christ makes you well?

224 Right next to her is a lady that's got a heart trouble. Right back there with the . . . Right behind, the dark-looking hat on, with a heart trouble.

225 You had it, too. You did have it. See, I said you had it. You're both free now. Jesus Christ makes you both well. All right, go on the road then, and God bless you. Have—have faith, believe with all your heart.

226 At your age, you have complications, many things wrong. But one of the main things you want prayed for, is your heart, too. Do you believe He'll make you well from that heart trouble, and heal you? All right. Go, believing it, saying, "Thank You, Lord," and you'll have your healing.

227 A nervousness has bothered him a long time, give him a prostate, getting up at night, but one of the main things you have, is this diabetes. Do you believe that God can heal you of that and make you well? Just keep moving on, saying, "Thank You, Lord Jesus. I believe with all my heart."

228 God can heal any kind of blood disease, anemia, or anything else. Do you believe that? All right. Just go on, and God will make you well. Believe it.

229 How do you do? I see you trying to get up from the bed, real slow, arthritis just about got you. But you believe that he's going to leave you, tonight, and now you're going to be well? Just keep walking across the platform, saying, "Thank You, Lord Jesus," and believe with all your heart.

230 Do you believe with all your heart? Let him go ahead. He was healed there, anyhow, so just—just . . . He caught that, himself, though!

231 Come. Do you believe the Lord Jesus can heal stomach trouble and make you well, and send you home to eat? Go ahead and believe it, and Jesus Christ will make you well.

232 Come, lady. Do you believe the back trouble, . . . ? . . . trouble, things, will leave you, as you go across this? Keep moving, saying, "I thank You, Lord Jesus."

233 What do you all think? Has—has this done anything to your eyes, for the day? Do you believe with all your hearts? Just look going there, with the people!

234 Now you in the audience, you believe, see what Jesus Christ the Son of God, if He is still the Son of God.

235 Yeah, those people going, sitting, and they're all happy; looking to one another, rejoicing, telling one another about what great things the Lord has done.

236 Little lady sitting here, suffering with a back trouble. Sitting right here, with the gray-looking hair; no, the lady behind you. You touched Something, didn't you? You know it wasn't me. It was Him, the High Priest. Do you believe with all your heart, that your back won't bother you no more?

237 Would you like to lay them cigarettes down, and say, "I'll never pick them up again, sir," the lady sitting next to her? You tried it a long time, but you can't have faith over it, somehow. You believe now you got faith over it? Raise your hands if you say, "I believe it now." All right, don't smoke no more. Go home and be well. Do as you ought to do.

"If thou canst believe!"

238 The little lady sitting here with the red coat on, looking at me, suffering with arthritis. Do you believe that God can make you well, lady? You do? All right. You can have yours. All right.

239 Did that thrill you, sister sitting over there? The lady has got complications. She is going to miss it. God, help me. Mrs. Cox, do you

believe? All right. Didn't . . . He thought he would get by with that, but he didn't do it. You got it, though.

Let's say, "Praise the Lord," friends. Don't you know . . .

²⁴⁰ Sir, you have cancer, yellow jaundice. You can't live, laying there. That's right. I don't, I can't heal you. But you couldn't hide what's wrong with you. See, it's there. You, you can't live sitting there, you know that, 'cause you're—you're gone. They say it's in your stomach, and it is. It's in the liver, which is causing the jaundice to come up. But do you believe with all your heart, and ready now, like those men who laid at the gate down there at Samaria, say, "Why sit we here till we die?" You're going to die, laying there. You've only got one chance, and that is to accept Him while you're in His Presence, and believe it with all your heart. Will you do that? Then, in the Name of Jesus Christ, believe it with all your heart, and rise up, take your cot and go home, thanking and praising God.

²⁴¹ Do you believe that? Oh, God will give him strength, don't worry about that. If he . . . There he is, going to take his cot, fold her up and go home.

²⁴² The rest of you believe? Stand up on your feet now. What about you getting up? I don't care what's wrong with you, raise up. Raise your hands and give Him praise.

²⁴³ Lord Jesus, they're in Your hands, in the Name of Jesus Christ! 

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