
THE SIGN OF THIS TIME



All things are possible, only believe;
Only believe, only believe,
All things are possible, only believe.

Let's bow our heads now in a moment of prayer.

2 Our Gracious Heavenly Father, we are indeed happy tonight, for the privilege of coming here to New York, to minister to Thy people, in Thy Name. We're so happy to meet them, knowing that there is a great Tomorrow where we will meet, where we'll never have a prayer for the sick, for the sick will be well forever. There will be no more long nights of prayer for the lost, because they'll all be saved then.

3 And we're looking for that day when Jesus shall appear. Seeing the hour is drawing close, and signs and wonders pointing to that time, it makes us stop just a moment, Lord, to think about ourself; now we're asking that question now, "Search me and try me, Lord." And if there be any evil in us, take it out, Father. We, we want to serve You with a pure heart, clean hands, for we know not what hour You may call us and summon us on High. We'll come to meet You.

4 If there be some in here tonight, Lord, who doesn't know You as their Saviour, the pardoning of their sins, neither have they been borned of the Spirit of God, may this be the night that they will make that decision, and God fill them with His goodness. Heal every sick person, Father, in here, all the afflicted. May there not be a feeble person in the building, when the service is over, or not a sinner. May we see this happen to the honor and glory of God. We ask it in the Name of His beloved Child, Jesus Christ. Amen.

5 Be seated. It's a grand privilege again to be here, tonight, to minister again in the Name of our lovely Saviour, and Who is the All Sufficient One.

6 As we were speaking last night on the Angel of the Lord, at the sign at Sodom, that when this Angel was stayed behind, to talk to—to Abraham; this Man which was an Angel, but it was God in a human form, because Abraham called Him, "Lord." Any Bible reader knows that capital L-o-r-d come from "in the beginning *God* created heaven and earth," which means *Elohim*, means "the All Sufficient One, the Almighty One." And God made Hissself known there to Abraham, in a form of a man. Just a dusty traveler, They seemed to be. He never said where He come from. But notice when He would speak to Abraham, He said, "I will do this. I promised you this." See? And called him

by his—his “father” name, Abraham, which had just been changed from Abram a few days before, but now he is Abraham. And called from Sarai to *Sarah*, “a princess.” And then God disappeared before Abraham, and went down into Sodom, and that was their closing sign. Fire fell from heaven and destroyed all of Sodom and Gomorrah, and the cities around about.

⁷ Showing, in a figure, what the Gentile world will do. It’ll be destroyed, it’ll be destroyed by fire. God promised that, that He would no more destroy the world by water, by giving us a sign. God never does nothing without a sign. And He give us the rainbow sign, as a covenant, He would never destroy the world no more with water. And, now, but this time it’s fire.

⁸ And as Jesus referred to the times, He said, “As it was in the days of Noah, when the ark was being prepared, wherein only eight souls were saved by water, so shall it be in the coming of the Son of man.” Look at the minority there, “As it was, wherein eight souls were saved by water.” And He went ahead and give the morals of that day, “eating, drinking, marrying, given in marriage.” And if. . .

⁹ I was reading that some time ago and was commenting on it, preaching on it. And then I caught, Jesus read the same Genesis that I read and you read. So I went back in Genesis 6, to find out what they did in that day, and we find out that “the sons of God taken unto them daughters of men.” I looked at their translation on there, said, “taken unto them women,” not daughters. That was just like a Reno, Nevada; just marriage, divorce, like Hollywood, and so forth. And then said, “these were men renown, of old.”

¹⁰ Then you seen the *Life* magazine, where this great scandal come up in England, of those renown men, and those prostitutes and things, and how that our governors. And, oh, my, what a conglomeration we’re in, just exactly the picture Jesus said would take place, see. “Eating, drinking, marrying, given in marriage, and knew it not until the day that Noah entered into the ark.”

¹¹ And then the door was closed. There was no more chance. That was his last sermon. The last sermon that’s been preached in any great ministry has been to the impossible to be saved. Noah, his last message was to the impossible to be saved. See, he went in and the door closed behind him, and he was in there seven days before it started raining. See, his message first was preaching, building the ark, and then closed up seven days.

¹² The people said, “That old fanatic. See, he’s just in there, he closed the door himself.” But God closed it. Same thing was in Sodom.

13 Look at our Lord Jesus. When He came on earth, He was a young Prophet of Galilee. He went into the synagogues, everyone loved Him. He healed the sick. That was His first part of His ministry, the first stage. The second stage was prophecy, where He begin to rebuke the Pharisees and Sadducees of His days, tell them what they were and how they were blind and couldn't see It, and who He was, and so forth, you know, and what was going to happen to them. On this He was condemned, and on these basis He was crucified, but they could not stop the Message. You can stop the messenger, but not the Message. And the Bible said that "He descended into hell and preached to the souls that were in prison, that were sometime disobedient," and there His last Message was to the doomed.

14 Be awful to think, now, that some of these days that people would be going on preaching just like they did in the days of Noah, they would be going on just the same, but to a doomed world that's already the doors is closed. We don't know what time that might happen. So if you're not a Christian, tonight, think of it real hard. Give it a serious thought.

15 Now there is only one thing that we know to do, is to follow the instructions that our Lord left us, "Preach the Gospel to every creature." He knows who is saved and who is not. We do not that. We just cast the net into the sea, bring forth of all kinds, but God knows who is saved and who is not. "And no man can come to Him except the Father has drawed him; and all the Father has given Him will come." We know that, see. So we can't say *this* one is a Christian and *that* one isn't, because He said, "The kingdom of Heaven is like unto a man that took a net and went to the sea and cast it in. When he had taken the net in, he had all kinds of things in there. There would be water spiders, bugs, snakes, and fish, and scavenger fish, and good fish." And, but, you see, the—the water bugs and things finally crawl back into the water again, but the good fish was kept for the Master. Now we don't know which is. We just cast the net.

16 But remember, that water bug was a water bug when the net went over him. The influence of the meeting was what caught him. The snake was still a snake, the Gospel net just pulled him in. And the scavenger fish was a scavenger fish, the turtle was a turtle, the crawfish was a crawfish, see. But the real fish was a fish, to begin with. So He knows which is, because He has their names on His Book, put there when the Lamb was slain before the foundation of the world.

17 We are here to try to do our part. Now Brother Vick has been over on the corner, casting the net, for many years. Other ministers has been on other corners, casting the net. I come to weave my net with you brethren, so that we can just make a great big cast, and just keep

pulling, like fishermen on the corners of the lake. One of these days, the last fish will be taken from the lake. Fishing will be over then. Let us seek out God with all of our hearts, pray and be sincere as we see this hour approaching.

¹⁸ Now, tonight we're going to pray for the sick. We give it out. I believe Billy . . . I didn't get to talk . . . Did he give out prayer cards? Those . . . Yeah. Well, go . . . Fine. That's good. All right.

¹⁹ We, last night, we were going to build up for tonight, for a prayer service. And then I thought maybe take a night or two, just for the preaching. And we'll see how many hasn't received the Holy Ghost. And that's the main thing, see. If you—if you get . . . If you are healed, God will heal you, sure. He already has done it. You just have to believe it. But if you're, you will get sick again if you live long enough, perhaps. But when you're saved, that's different, see, that. See?

²⁰ And now we're going to say this one thing because there is sometimes strangers come in, that maybe in the meeting, maybe never seen a healing service. And many times they try to tack that word onto you, "a Divine healer." But there is no . . . There is only one Divine healer, that's God. And, frankly, there is only one Healer, that's God.

²¹ Now, doctors don't claim to be healers. They're not healers, they don't claim to be. What if I went out and broke my arm out here, and went in and say, "Doctor, heal my arm, right quick, I—I've got to finish my work"? He would say, "You need mental healing." Well, that, that would be true. See? Now the doctor can set my arm, but God does the healing. If I cut my hand, I say, "Doctor, I cut my hand, heal it right quick for me." He can't do that. Only thing he can do is wash it out; if it's widened up, he can sew it; but God has to heal it.

²² See, nature has to develop cells, life. Life has to put that together. The body has to produce calcium, and so forth, and has life itself. Calcium won't heal. It's life. See, there is no medicine that heals. Medicine only keeps clean while God heals. See? There is no medicine heals.

²³ If I should cut my hand, and fall down dead here, see. If you would take me to the doctor, and—and say, "Would you heal this man?"

He would say, "Why, he is dead."

²⁴ All right, then you say, "Let's sew it up. And you've got some medicine that'll heal that hand, haven't you?"

"No, we haven't."

²⁵ See, if they sew me up, and give me an embalming fluid that would make me look natural for a hundred years, and give me a shot of

penicillin every day, and put all the salve on that place, it certainly would not heal. Why? Because that life has gone out of it.

26 Well, then, which is the healer, medicine or life? Now you tell me what life is, and I'll tell you who God is. See? God is life. See? You are . . .

27 We said last night, "We have so much of the mechanics, and not the dynamics." Now, my body is the mechanics, but my body will not operate without the dynamics, the spirit. See? And the spirit operates my body, brings it in control.

28 Like a—an automobile with no gasoline in it, with no firing power, see. No matter how fine the dynamics, or I mean . . . the mechanics is fixed up, the cylinders, the . . . and the—the points and plugs, and whatevermore, it's got to have the current also. You got to take those together.

29 That's the way God is. It's got to get a believer with God, to make the contact, then something is going to happen.

30 So Divine healing is just like salvation. No man that preaches the Gospel of salvation for your soul would want to be called a Divine Saviour, but he would be just as much a Divine Saviour as any man would be preaching Divine healing would be a Divine healer. Because, the man cannot say he could save a person, 'cause Jesus has already did that. See? All right. But, by his preaching, he points them to Christ Who is the Saviour.

31 Divine healing only points them to the finished work of Calvary, "For He was wounded for our transgressions, with His stripes we were healed." See? See? Divine healing is not something that some man has got, that he can place upon you. It's what your faith is in a finished work.

32 If Jesus stood here tonight with this suit on, that He gave me, He could not heal you. He would just . . . He—He could might . . . You might know that it was Jesus; but He could not heal you, because He has already done it. See, you would have to believe it. Now He would say, "My child, you know not that by My stripes you were healed?" See, He has already done it. It's already a finished work. It's a past tense. We just believe it now. And, to me, the Word would be sufficient. If you told somebody something, they didn't want to believe it, well, that—that would settle it, let them go ahead and not believe it. But that's not God, see.

33 It's just like a little song I used to hear a minister and his wife sing, "Not as mortals forgive one another, Jesus forgives and forgets." See? We can't forget it, see, but He can. He is God. He can forget it; it never was. Put it in the Sea of Forgetfulness, and not even remember it. He is

God. He can take it from His complete memory. But we can't do that, see. He can.

34 Now when you believe Him, that He has did this for you, "He healed you when He—when He was wounded for your transgressions, and with His stripes you were healed," past tense. Now the only thing you have to do is to believe it. Now the Word teaches it. No one can say the Word doesn't teach it. And It does teach it, now, and we see so much evidence of people being healed everywhere. But there is Divine healing.

35 Now if it would be you or I, if we sent our word, and sovereign like God, well, if people didn't want to believe it, they wouldn't have to; after all, it's them sick. But not God.

36 He also set in the Church, apostles, prophets, teachers, pastors, and evangelists, see, all that for the perfecting of the Body. And in this Body, every local body, He gave nine spiritual gifts, and those gifts are—are different kinds; wisdom, knowledge, speaking in tongues, gifts of healing, interpretation of tongues, and so forth; nine spiritual gifts, all to show His love towards the Church, see, that He wants you to stay in order, the great Holy Spirit Himself being the Tutor of the Church. It's too bad we took a bishop instead of the Holy Spirit, to be our tutor, see. But we—we . . . The Holy Spirit is the Tutor that God gave to the Church, to raise the Church, to bring it up in the admonition of God. So the Holy Spirit freely sets these gifts in the Church, and they perfectly operate, if you just won't get excited and try to just take what you think yourself.

37 That's where people make mistakes: I find that, among the people, that somebody gets all influenced and kind of hepped up a little, by the Holy Spirit, which, is wonderful, stimulated, but there, someone will come to you and say, "Does the Lord say *so-and-so*?"

See, you—you don't have to give them a answer. Don't you say it unless God says it, then you got **THUS SAITH THE LORD**, then nothing can keep it from happening, it's just got to happen.

38 I take anybody to—to charge, tonight, you never heard the Holy Spirit speak in the meetings, of **THUS SAITH THE LORD**, but what it happened exactly that way, exactly, out of the millions of cases. See, It's absolutely has to be right.

39 If the Holy Spirit would come tonight and say to me, by a vision, "I want you to go to the Presidential graveyard, tomorrow, I'm going to bring up George Washington," I would invite the world to come see it done. It could have to happen, see, for the Holy Ghost said so. That makes it the truth.

40 But until He says that, you just wait, you see. See? You know you're saved, and you know you're filled with His goodness. And you know how . . . If He is in you, He'll act His Life out in you, so just be satisfied. He wants to use you, He'll sure do it, see, He knows where you're at.

41 And I think in doing that with love and fellowship with one another, we forget all these conglomerations, denominations and barriers, and the great army of God goes marching on towards victory.

42 I'm going to read a little portion of Scripture, tonight, and many of you might want to read along with me. If you wish to, why, you certainly can. And now we want to turn to the Book of Saint Matthew, the 12th chapter, if you would like to read with me as I read. In the 38th verse, of Saint Matthew the 12th chapter.

43 And I want to announce now what the subject I want to speak on is *The Sign Of This Time*. This is a little familiar text, and I just speak this because I've been praying. And I—I don't like to get off on hard preaching and then come back to that line again. Because, anyone knows, that gifts of the Holy Spirit, they work in a certain channel. "There are gifts of healing, by the same Spirit; gifts of tongues, by the same Spirit," just another channel, and you pull yourself from one to the other. So let us read now. If you . . .

There was . . . Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall be no sign—there shall be no sign be given to it, but the sign of the prophet Jonas:

For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

The men of Nineveh shall rise in the judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

44 We find here that our Lord, in the Scripture that we have just read, that was right in the trend of what Jews believe. The Jews believed in signs. And they were come to Jesus, these theologians, and was discussing with Him, that they would like to see a sign from Him. Now you see how blind they were? He had already showed His sign, that what He was, that He was the Messiah.

45 We was on that last evening. How many was here last evening? Let's see. That's fine. All right.

46 We was on that last evening, and proved to the audience, that the Messianic sign that He was supposed to show, that He was the Prophet that Moses said would raise up. "And all that didn't believe this Prophet, would be cut off from amongst the people. The Lord your God shall raise up a Prophet likened unto Me." And when He come and did the sign of the Prophet, well, many of them wanted to say that He was a—a Beelzebub or some evil spirit.

47 And He told them, said, "Now, this, this will be forgiven you. But when the Holy Ghost is come, and you speak against That doing the same work, of course, it will never be forgiven you, in this world or in the world that is to come."

48 Now we want to approach these things just not lightly, we must sincerely come to this and see. Jesus made that statement, that when the Holy Spirit come to do the same work that He did, that to speak a word against It, it would never be forgiven in the world or in the world to come.

49 Now, remember, the Holy Spirit was not given until Pentecost. And the Jews had already been witnessed to by the Person Jesus Christ; the Samaritans had been witnessed to by the Person of Jesus Christ. So a just God could not condemn a just people, there have got to be an unjust people for God to condemn. Well, then, this Holy Spirit must return in the last days upon the church and show those same signs as He did then, because God never alters His way.

50 God never does one thing *this* way, and another way do something else a different way. See, His first decision is perfect because He is God. See? His Word cannot be altered. He—He—He didn't learn more in these six thousand years that we have of human history. He never learned more than He did back there, because He is infinite to begin with. See? And He never changes His—His—His—His Word. He must. . .

51 He chose to save man by the shed Blood of an innocent one. We've tried to educate them, we've tried to denominate them, we've tried everything in the world, and social life, and it's every bit failed, and will continue to fail till we come back under the Blood. That's the only place there is fellowship.

52 God never changes. When God says anything, that must forever remain. If God. . . If a man come to God, and God healed that man on the basis of his faith, He has got to do the next man the same way, or He acted wrong when He healed the first man. If He saved a man under the Blood, and That only, and will let somebody get in just under

education or being some theologian or something, without the shed Blood applied to him, He acted wrong when He required Blood for the first man. See, He must ever remain the same. His purpose has always been the same. His actions has always been the same.

⁵³ God at no time ever dealt with any organization. Find it in the history. He always deals with one individual, never a group; one individual. We find in history, that when great men raised up, the Lord sent them on the scene, and when they passed away, they had an organization behind them. And there has never been a time the people ever organized but that organization died, and never did come back again to spiritual realms as it was. I just—I just got through about twenty years of Bible history, so there is no place that they ever raised again.

⁵⁴ God deals for today. What He does tomorrow is up to Him. And He always deals with us, with an individual, see, 'cause groups of men have too many ideas.

⁵⁵ Look, even the apostles, after they tried to choose one, because of Judas falling, they cast lots and it fell on Matthias. That was the best that they could do with the keys to the Kingdom. And there is not a Scripture wrote where he did anything. But God chose Saul, an ill-tempered little fellow, but He had to throw him on his back one day and—and let him look up a while. And He said, "I'll show him what great things he has to suffer for Me." See? See, the church chose Matthias, but God chose Paul. See, that's the difference. God always does His choosing, His election. God does that by election, by His foreknowledge.

⁵⁶ Now we find that God always dealt with the people, with signs and wonders. He has promised signs of the last days. God cannot change His policy. He always speaks to the people through His prophets. There has been many times, all through the ages; but God always had a prophet somewhere that He could speak to, every one that the Word of the Lord would come to, and that only, see, upon that prophet. See?

⁵⁷ They'd always go down and find out where this prophet was. A *seer* means—a *seer* means to either "foretell or tell forth," he is a seer that sees things that's going to happen. And he predicts it to the people. And the Bible said, "If it doesn't come to pass, then don't you hear him." It has to be every time. God cannot fail, see. "And if it doesn't come to pass," then He said, "He wasn't with that person." So upon that, the people knew that the Word of the Lord was with this seer that He had, the Old Testament seers.

⁵⁸ Now the Holy Spirit doesn't change that trend. Jesus said, "When He the Holy Ghost is come upon you, He will show you these things

I've taught you, I've said to you, and He will show you things that is to come." See, He never changes His system; always the same, therefore we can have confidence in Him.

⁵⁹ But, you see, our human part gets ourselves all wound up in different things, and groups of men gets together and votes on *this* and *that*. There is what throws us off the line, see, and saying, "Well, This was for another day." No. He is the same yesterday, today, and forever. And all the Word is inspired, all of It.

⁶⁰ Now Jesus came exactly in the sign that was to follow Him, as Moses predicted that the Messiah would be an anointed Prophet that the Lord would raise up, and He had clearly showed that He was that Prophet. And now these Pharisees come to Him and said, "Master, we'll seek a sign from Thee."

⁶¹ He said, one place He said, if you'd like to read it, in Saint Matthew the 16th chapter and the 3rd verse, 1 to 3, they asked Him again for a sign. And He said, "You blind Pharisees, hypocrites, you go out and see the sun setting," and said, "you—you say, 'Tomorrow it's going to be clear.' If it's a little red and lowring, you say, 'It'll be foul weather.'" Said, "You hypocrites, you can discern the face of the skies; but the sign of the time, you can't discern." They should have known it.

⁶² Now, now if this Holy Spirit coming in the last days has to exactly be the Life of Christ in the Church, see, and the world that laughs at That or says one word against It, by the authority of God's Word, shall be destroyed. So you see what the world has done, so God to rain down judgment out of heaven is exactly in order right now. Our nation, our cities, our world, is ripe for the judgment.

⁶³ And I'm sure that it's later than we think. He said He'd have to cut it short for the Elected sake, or there would be no flesh saved.

⁶⁴ Just think of what, day by day, year by year, it gets worse. Look at you holiness people, Pentecostal people, how corruption has entered in among the churches; fussing, going on.

⁶⁵ Look at our women. It used to be wrong for them to cut their hair; the Bible says, "It's wrong." But they do it anyhow. It's, the Bible said for them not to do it. And to wear these clothes that look like men's clothes; the Bible said, "That's an abomination to God."

⁶⁶ "Oh," you say, "that's Methodists." That's Pentecostals. That's right. It's all of them, see.

⁶⁷ Why is it? You like your television programs more than you care about reading the Bible. See, you—you make those people your example instead of God's Word. See? Now, then, it's got to be judgment, and it's constantly getting worse and worse.

68 Now Jesus told them that there would be a sign. He spoke of the signs of the last day. And last night He told us, "As it was in the days of Sodom, so shall it be at the coming of the Son of man, that the Spirit of God would be revealed in the last day, in human flesh, that would be able to discern the thoughts that's in the mind, the heart."

69 Now the Bible says the Word of God does that, Hebrews 4, "The Word of God is stronger, more powerful, and sharper than a two-edged sword, piercing even to the sunder, the marrow of the bone, and a discernor of the thoughts and intents of the heart."

70 That's the reason, Jesus was the Word. "In the beginning," Saint John 1, "in the beginning was the Word, the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us." That's the reason He could look upon them and perceive their thoughts.

71 That's the reason He could tell the woman at the well, see, that, "You have five husbands."

72 That's the reason He could say to—to Philip, when he brought Nathanael up; He said to Nathanael, "Behold, an Israelite in whom there is no guile."

He said, "When did You know me, Rabbi?"

73 Said, "Before Philip called you when you were under the tree, I saw you."

74 A discernor of the thoughts, oh, so many places in the Scripture identifying Himself! That wasn't to the Gentiles. Not one time did He ever identify Himself to Gentiles like that. Search the Scriptures. Not one time. That's today. See? The Gentiles had two thousand years, of study and theology; He's taken a people from the Gentiles, for His Name; but now the time has come that this must be done just before the burning like it was in Sodom.

75 Here was Jesus with His identified, vindicated sign, a Scriptural sign to the people, and yet those Jews saying, "I would like to see You perform a sign."

76 Have you ever seen people that's unbelievers, will say that to you, "If there be, I know of *so-and-so* up on the street, if He'll heal them!" See? Oh, it's—it's . . . You can see it's Satan, the same thing.

77 You know they said, "If Thou be the Son of God, come down off the cross." They put a rag around His head, said, "This guy says He's a 'Prophet.'" They hit Him on the head with a stick, with a rag over His face, said, "Now prophesy and tell us who hit You," when they passed the stick one to another, said, "we'll believe You."

78 But, you see, God doesn't clown for nobody. Jesus said, "I only do what the Father shows Me." See? And that's right.

79 And that's a true servant of God, always is obedient to his Master. See? Not to show off or—or say something to elate somebody else, but be honest and true with Him that sent him. That's the true servant of Christ.

80 Like Eliezer, representative, coming from Abraham, see, to pick up the bride to—to Isaac, the beautiful Rebekah; obedient, the model servant, see, he was about his master's business, alone. What a type of the Holy Spirit today, the same thing, picking out a Bride, see, in the evening time when the lights are going out.

81 Now they wanted to see a sign. Though He had been identified, thoroughly Scriptural signs, yet they didn't want to believe the Bible sign. They wanted Him to clown. Don't you see? That's the same kind of a spirit that said, "If Thou be the Son of God, command these stones to be turned into bread. If Thou be the Son of God, cast Thyself down off of here, 'cause it's written He would give His Angels charge over Thee; lest any time Thou dash Thy foot against a stone, They'll bear Thee up." But He wasn't dashing His foot against a stone. See? Certainly. And He said also there, if you noticed, when He put this upon the cross, and so forth; now that spirit here was in these Pharisees, saying, "We would seek a sign."

82 He said, "A wicked and adulterous generation will seek after a sign." Notice.

83 And He, God in all ages has had signs for His people. And without doing anything, God sends a sign, always He sends a sign first. And He promised He would do the same thing, 'cause He cannot change. So when we see the end time appearing, and the signs of the end time, even the last sign that was promised before Sodom burned.

84 We've had joy. We've had the—the stars shaken in the heaven. We've had wars, and rumors of wars. We've had earthquakes in divers places, and all those things. With, the gifts of the Spirit has returned back to the church. We've had all these different manifestations, great healing services and things, showing. That's all signs.

85 But the last sign, just before the Gentiles were burned, was the sign: God manifested in human flesh. Right. And Jesus said that will be at His return. We ought to be careful now and get really right with God. Be sure that you're right, now.

86 They were to, the Jews, was always to rely upon their signs, you know of that, instead of the theology and lectures. They had to rely upon sign, because the real true believer always believes that God is a God of power.

87 And where God is, signs has got to happen. You see, it's just like pounding a piece of steel, hot, on an anvil, you see, sparks has got to fly. It reflects. And everywhere God is, it also, there is signs and wonders. Jesus said, "These signs shall follow them that believe," the ministry throughout the world, see. "These signs shall follow them," always signs. God always gives signs, like He did in the beginning, and gives them to every generation, at the end.

88 He did it in Noah's time. Noah was a sign to that generation. He was a fanatic to the eyes of the world. To the scientists, why, His—His message would nothing like cope with their scientific understanding. He said, "Water is coming down from the heavens and going to flood the earth."

89 They might be able to shoot the moon, or with their radar, or whatever it was. They said, "There is no water up there. I can scientifically prove there is no water there," might said the scientists.

90 But Noah said, "God is able. If there is no water there, He is the Creator, He can put water there. And He knows how to do it." But he was a sign. He went ahead building an ark when there was no water for it to float in, but he—he built it anyhow. He was a sign to that people.

91 Well, Moses was a sign in Egypt, when they seen these great miracles, and so forth. Solomon, on down.

92 Then we find here that they called Jesus . . . the sign that He was giving them, the true prophetic sign of their Scripture.

93 Now there is a lot of signs that's not Scriptural signs. We must have Scriptural signs. It must come *THUS SAITH THE LORD*, out of this Bible, see, then we know it's right. Course, there is a lot of things that goes with that, that God can do anything He wishes to. He is God. But I know He keeps His Word, so I want to see it from His Word, then I know it's true 'cause it's the Word.

94 Now we find out that in this time, Jesus showing His Scriptural sign, and yet they called that Scriptural sign . . . Because they didn't want to believe that to be a Scriptural sign, they had to find an answer to the people, so they said, "It's—it's His mind. He's—He's possessed of a devil." And He is called, they called Him, "Beelzebub." And He was rebuking them for that. What will It be when He comes again?

95 Notice, He referred to Jonah. "As it was in the days of Jonas," meaning Jonah, "so shall it be in the Son, coming of the Son of man."

96 Now many people condemn Jonah. I do not condemn Jonah. You know, they say, "Well, he's a Jonah." You've heard that expression. But you mustn't do that, Christians. You shouldn't condemn God's servants. Jonah was a prophet. He was not out of the will of God. He

did just exactly. He must do that for a sign. Everything happens, not by just happening, it happens for a sign.

⁹⁷ One time, a prophet had to marry a prostitute, have children by her. One laid on his side for three hundred and forty days, then turned over on the other side. One stripped his clothes. And just everything did for signs, see. And Jonah had to do it for sign.

⁹⁸ Remember, Abraham had to marry Hagar, against his own will, when Sarah give the handmaid, but he refused it. But God appeared to him, said, "Listen to Sarah, because the freewoman will not be heir with the bondswoman." She had to have the child be cast out. What was it? A sign. All of it is signs. God does things for signs.

⁹⁹ And Jonah was a sign. Now if you notice, Jesus refers to it here, "A weak, wicked and an adulterous generation will seek after sign, and they'll get it. For as the prophet Jonah was in the belly of the whale for three days and three nights, so must the Son of man, see, be in the heart of the earth for three days and three nights." What was Jonah then a sign of? He was a sign of the resurrection. All right.

¹⁰⁰ Now, if there ever was a perverted generation, we're living in it. We know that. It's perverted, mentally, physically, sexually, everything. It's perverted. A wicked generation, unbelievers, more I guess than we ever had. They're—they are the—the ecclesiastical type of unbelievers, and that's the hardest to deal with.

¹⁰¹ I'm a missionary. I've stood on the fields and seen where they brought the heathen up, that didn't even know which is right and left hand. They wouldn't know. Well, he—he comes in his condition. He never heard of God. Now he wants to see something. And as soon as you can prove to him what's Truth, he'll accept it.

¹⁰² But the educated heathen; see, that's an awful word to use, but it's the truth. See, the educated heathen, he wants to draw his own opinion about it, see, he knows so much about it. He can't humble himself to just faith, to look at God's Word.

¹⁰³ That's the way those Pharisees was in that day, they couldn't just look at the Word. There It was, but they wouldn't want to see It. And the pitiful part, to know that they were actually blind. God did that for a sign.

¹⁰⁴ Now see today then, the sign that this wicked generation that we're living in will see, will be the sign of the resurrection. He didn't say there will be "one." "A wicked and adulterous generation seek after sign, and they will receive the sign of Jonah; the resurrection." And in this wicked, adulterous, perverted generation that we live in, world-wide! Don't think you got it all in New York. You haven't got them; they're all over the world. Don't think America is the only one that has them;

they're all over the world. Right. "Adulterous generation," see, they are the one to receive the sign of the resurrection.

¹⁰⁵ In all these days, that when we got Buddha, Sikhs, Jains, oh, every kind of a religion, thousands of them forms around the world, every one of them can take you to the grave of their founders. But Christianity has an empty tomb. See?

¹⁰⁶ Not only that, but you can't tell them people, say, "He lives in my heart." They'll bring you right back to His Word. They certainly will. They'll bring you right back to His Word. Yeah. You can't produce psychology to—to the heathen, see, because his god lives in his heart, too.

¹⁰⁷ I seen the Mohammedans lay in the street, and say, "Allah, allah," until they come so frenzy till they would take a piece of—a piece of splinter and run it through their—their fingers, never feel it.

¹⁰⁸ I seen a man in Zurich, Switzerland, take a sword and put it right through his lungs, like this, and run it right through. And had a doctor come to the platform, and pour water through where the sword, run out the other. Pull it out, and not even bleed. See? Take a lance and stick it through their chin, and up through their nose.

¹⁰⁹ Now, you better know what you're talking about when you go talk about God to a man like that. You had better know. Just psychology won't work. He'll let you know that right quick. You've got to know what you are talking about.

¹¹⁰ But remember the God that was with Elijah on Mount Carmel, He is still God today just the same. And I've seen Him before literally hundreds of thousands of people, do it; see, see witch doctors, by the scores, standing there and challenge you, and watch the Holy Spirit what He does. See? You've read the books and you know; and signed statements of what God does. He is still God. He is obligated to His Word. Now, He's not obligated to your desires. He is obligated to His Own Word. See? Now we find here these heathens, the way they would do.

¹¹¹ Now God in this last days promised that He would show, the wicked and adulterous generation, the sign of His resurrection, that He is not dead. He is alive. He keeps every Word, He lives it right through you. "A little while and the world will see Me no more," said Jesus, "yet ye shall see Me," see, talking to the believer, "for I," I is a personal pronoun, "I will be with you, even in you, unto the end of the world, the consummation." And the works, Saint John 14:12, "He that believeth on Me, the works that I do shall he do also." Same works! "Jesus Christ the same yesterday, today, and forever," Hebrews 13:8.

¹¹² Now the church has come up through the—the score of the church ages, after the first, Ephesian Church Age, in the Bible. And if the Lord willing, before I leave here, I want to preach on a little subject called *The Countdown*, and see how we have come, how we've progressed. Now notice now on the—the Ephesian Church Age and those church ages, until it went into the Dark Age of a thousand years of darkness. And then Luther, being the first reformer, he come out with justification; here come Wesley, with sanctification; here come the Pentecostals, with the baptism of the Holy Spirit. The church constantly getting into the minority, greater powers. "When the enemy comes in like a flood, the Spirit of God will rise a standard against it."

¹¹³ And now we've left the Pentecostal age. Now we are coming to where like in the pyramid, not pyramid doctrines now, but I mean like as the pyramid. The Headstone when it comes to fit, it's got to be honed. There's got to be a ministry in the Church, the true Church of the living God, to where when the Headstone comes, Christ, or the ministry of Christ, and Christ will fit right in together perfectly. Then that brings back the Redeemed, to take the whole House of God to Glory; the Methodist, Baptist, and Presbyterian, through the great reformation ages, that come out and gave their lives in persecutions and things for the Kingdom of God. But that Stone is coming. Yes, sir. It certainly will come. God will send It. It'll fit all the Building together upon it. See? Now we see these signs, as we see the ministry from Christ beginning to narrow up now, to the complete ministry of Christ, in the fulness of the Holy Spirit.

¹¹⁴ Under Luther it was same Holy Spirit, justification; then sanctification under Wesley; the messages; then the baptism of the Holy Spirit, making three. Three, not three steps of grace, but three stations, I might call it.

¹¹⁵ Notice like this. When a baby is born, there is three things that constitutes its birth. The first thing in normal birth . . . You adults listen close now; the young children will never catch it. But, let's see, the first thing in a normal birth is water, then blood, then life. See?

¹¹⁶ Now that's the same thing that constitutes the new birth; water, Blood, Spirit. The elements that came from His body is what makes His Body. See? It come from His body, is the material that takes to—to make His Bride. Because, Adam had his bride taken from his body. Christ has His Bride taken from the body. And when Christ died, there was three elements that came from His body; water, Blood, Spirit; justification through believing, water; sanctification through the Blood; the baptism of the Holy Spirit.

¹¹⁷ Now this last great step must come into the perfection, that the

Holy Spirit has to live in that Church so perfectly, it'll make the Head and the Body unite together. See? See? That's the Body. He is the Head in the Body. Now we find that He promised, in these last days, that that would be done. We find it.

118 Now, Jonah. Many people, I have said, about Jonah, they said, "Well, that fellow was an unbeliever." No, he wasn't.

119 He was supposed to go to Nineveh, that's exactly right, because it was a great city filled with sin. And maybe a half a million people in it, and they was very, very bad. They was a great commercial city. Their occupation chiefly was fishing, I understand, and so they were. He was sent down there, but he got on the wrong ship and went to—to Tarshish.

120 Now many people try to say that he didn't want to do that. I believe it was all planned by God. I was reading a little story, it might bear record to say at this time, to kind of justify Jonah, to get in what I want to say.

121 Now, Jonah, when he took the wrong ship, the first thing you know, he was going the wrong way and they got in trouble. The winds begin to blow, the—the waves begin to roar, and everybody thought the ship was going to sink. So Jonah was fast asleep, and they said, "Rise, O sleeper, and call upon your God!"

122 And Jonah confessed that he was in the wrong. He said, "Now you bind my feet and my hands, and throw me overboard, and then the storm will cease." And they did that.

And God had a great fish prepared.

123 Now, I heard a scientist here not long ago, in Louisville, Kentucky; where, I used to live at Jeffersonville, just across. They had a whale frame laying on a—on a flatcar and this fellow was lecturing, this scientist, and telling about how many teeth he had, and, oh, I don't know. So then finally he said, "You know, the—the Bible story," said, "which is not true," he said, "the Bible . . ."

124 That was just too much for me, so I just moved up a little closer. I thought, "I'm going to see what he is going to say."

125 He said, "The Bible story of—of the whale swallowing Jonah," said, "I want you people to look. How could a man get through his throat, when you couldn't even throw a baseball through his throat?" So he said, "That's wrong."

126 I just couldn't stand and let that infidel say such things as that. I said, "I beg your pardon, sir. Did you ever read the Bible?"

He said, "Certainly."

127 "Well," I said, "then you make a statement like that? God never said it was a whale. God said it was a 'fish.'"

He said, "Well, that would be a whale."

¹²⁸ I said, "If it, let it be a whale. It was a special prepared, for God prepared a fish for him." This one was special. He could make one that the whole boxcar could run into. He is God, see, so that is true. We, we don't want to believe that, those things, or Bible stories. God prepared this fish for Jonah. He was a special fish, so he—he swallowed Jonah.

¹²⁹ And now he was down in the belly of the whale. And his hands tied behind him, and his feet tied. Now you can imagine what condition that man was in. And, anyway, the—the whale, or it was like any other fish, perhaps, it prowls through the water till it finds its food, and then it goes down to the bottom of the sea.

¹³⁰ Now you feed your little goldfishes and watch him. He gets his little belly full and he goes down to the bottom of the sea, and puts his little swimmers out. And there he rests, see, 'cause he—he has found his food.

¹³¹ Well, when this fish had found the prophet, and had swallowed him, well, then he must have went down in—in the bottom of the sea. Now, I don't know that he did, but I say he—he—he might have done it. And now here is this man.

¹³² Now we're always, it's too bad, but we're always trying to think, and show, or Satan showing us our symptoms. "Well, you see, you, you're not any better than you was yesterday. You, see, you're no better." Don't look at symptoms.

¹³³ If anybody could have symptoms, it would have been Jonah. See? See, everywhere he looked was the whale's belly. See? But you know what he said? "They are lying vanities." He never said, "I'm going to look at *this*." He said, "Once more will I look to Your holy temple."

¹³⁴ For he knew, when Solomon prayed and dedicated that temple, said, "If Thy people be in trouble, anywhere, and look to this holy place and pray, then hear from Heaven." He had confidence in Solomon's prayer, a man, an earthly man like you and I, he after a while even backslid, women drew him away from God. And, but, his prayer was heard by God, and he could have faith under them circumstances.

¹³⁵ And how much more faith ought we to have, when we don't have to look to a temple built by a man; but to Heaven Itself, where the Son of God sits at the right hand of His Majesty, with His Own Blood, ever living to make intercessions!

¹³⁶ And there is none of us has that kind of symptom like that. We see people healed in the Presence of God, all the time. We should never look to symptoms; they are lying vanities. Look to God, that's Who made the promise.

137 Now we find out that whatever taken place, however God got oxygen to the prophet, I don't know. But he—he lived for three days and nights, according to the Bible. And I don't know how far Tarshish was, and how far it was from Nineveh, how far out in the sea they were; but Jonah stayed alive, according to the Scripture, for three days and nights. He called him.

Say, "Oh, that's impossible."

138 How about calling Lazarus, after being dead for four days? See? And He'll call us some day, though we be dead ten thousand years. It don't make any difference, see, it'll be the same. See, He is God.

139 Now we find him now, and here he comes up to Nineveh. The whale is coming right through the water, like taxiing him. A taxi ride on the bottom of the sea, coming right up to Nineveh, and must have been about noon.

140 Well, now, those people were fishermen. And they were out pulling in their nets, and so forth, their commercial fishermen. And they were heathens. They worshipped idols. And one of their gods . . .

141 Like the Indians used to have here in America, the grizzly bear was a god, Ovegus, which he was a god worshipped by heathen Indians before they were brought into Christianity. They had a god, god of power.

142 And, in Nineveh, I am told that the whale was the sea god, because he's the master of the sea. He can swallow up anything. And about noontime, here comes their god, up out of the sea; just opens up his mouth, and the prophet walks right out on the bank. No wonder they believed, see. See? They, certainly they believed, because the prophet, that was giving the message, come out of their god's mouth, "Repent or this city is going to perish." See?

143 So he wasn't out of the will of the Lord. He was doing just, as, "God makes everything work together for good to them that love God," that's right, "and were called according to His purpose." Jesus referred to him.

144 Then one more before we close for the prayer line. He referred to Solomon also.

145 Now, when God sends a gift to the earth, and the people respect it, it's always a golden age for that people. But when they reject it, it's always chaos for that people. He—He does that, every age. Just look. Look when they rejected Jesus, and when they rejected the prophets, and so forth, what it was.

146 But in Solomon's time, they believed, all of them. Solomon had a gift of discernment. God gave it to Solomon. It . . . And people

believed it, all with one accord. They were—they were called the—the millennium, almost, for the Hebrew race at that time. It was the golden age, Solomon's age. No wars or nothing; He prospered it. They built the temple and all these great things that they done through Solomon's age, because he was a type, Son of David, you see, the fleshly Son of David. Now, we find that in this time, when they built the temple and everything, everybody respected that gift that God gave them, and even made him their king. And the fame went everywhere.

¹⁴⁷ I'm telling you, Americans, if we would only respect the gift that God has sent us, the Holy Ghost, we wouldn't have to worry about the Russian astronauts and the atomic bombs, and things. Well, that's our—our security, is Christ. See? He is our security.

¹⁴⁸ But the trouble of it is, He sends us the gifts and we laugh it to scorn, just like they did. That's the reason we are bound for judgment. We have . . . it has to strike. It's, just, God is no respect of person. If God would let this world get by, this New York, this America, this world, get by with what it's done now, without bringing judgment upon it, He would be duty bound, as a just God, to raise up Sodom and Gomorrah and apologize for burning them up, for He burnt them up the very same thing that we're doing right now. See? See? So He promised it would be this way.

¹⁴⁹ Now we found now, that in the days of Solomon, could you imagine, everyone speaking of God, "Oh, Solomon's great power of discernment!" That was a gift that could discern, and everybody was bragging about it. There was no confusion, say, "Ah, no, no!" All of them believed it. And the fame spread into every nations. And nations become afraid of Israel, but not because they had a better army, but because God was among them. That's what brings fear, God. God was among them.

¹⁵⁰ Oh, how it ought to be with us, professing a Christian nation! It's too bad that denominations and things has twisted us in such a condition, as we're all out of form today, and no man knows hardly what to believe.

¹⁵¹ And, watch, then the fame of Solomon went all the way down into Sheba. The queen heard it. She was a heathen. And every, only way they had then . . . They didn't have television and things that we have today, or the press. The only way they had to send messages was lip to ear. And every time a caravan would come in, no doubt the little queen would go out and say, "Did you pass through Palestine as you came down?"

"Yes."

"Is that so, what they say?"

152 “Oh, you should see it! Nothing like it! Those people has got a revival up there. You . . . It’s a nationwide affair. Oh, they’re having a wonderful revival. And their God has anointed their king, and he has got a gift of discernment. And you’ve never seen anything like it. There is nothing can exceed that wisdom. He can tell anything. It’s—it’s beyond the wisdom of a man. It’s a discernment from God.” And they all, why, they heard.

153 You know, “Faith cometh by hearing, hearing the Word of God.” Not hearing that we’re Methodist, Baptist, or Pentecostals; but hearing the Word of God, see. “Faith cometh by hearing.”

154 And when they, she would hear, hunger set in. Well, now, she decided, after she had heard all this, before she would say anything about it, that she would go see for herself before she passed her comments. Oh, wouldn’t that be nice if we’d all do that? See? Though no doubt that she got up many scrolls, the Bible, of the prophets, of what they had prophesied, to see the nature of their God Jehovah.

155 Now this little queen had many things to confront her before she went up there. The first thing, being a pagan, she’d have to go to her priest, to ask permission, because she was a queen and a member of the church. So I can imagine her going up to the priest, and saying, “Father, can I go up to Israel to attain some wisdom from this great man, Solomon, who their God has bestowed wisdom upon?”

156 I can hear him say, “My child, I never would have thought such out of you. Our denomination is not cooperating in that revival.” But you know how it would be today. I’m making it now from the sublime to the ridiculous, of course. But now it would be the same spirit today would say that. See, the same spirit would bring, grant it that way. Then she . . . “You mustn’t do that, you see. Because, after all, those people are . . . They’re fanatics. They believe in all kinds of signs and things. But, well, you see, everyone knows that they’re a bunch of fanatics. Like seas drying up, and all these kind of things that they’ve had, there is none of it true. See, it’s just a tale that’s been told, or a song that’s been sung, or something. And there is nothing to that.”

157 But, you know, when real faith strikes into a heart, they begin to hunger. They want to see.

158 There is not a person living but what like to look past the time, the curtain. “Where did I come from? Who am I? And where am I going?” Of all the fine books that’s been read, the great master selections that’s been made, there is only one Book that reveals who you are, where you come from, and where you’re going. That’s it. That’s it. And It also lets us look past the curtain, to see it.

159 Now when they seen this take place, she heard about this, then she said, "I'm going to go anyhow." So no matter what the bishop says, or whatever it was, she's going to go anyhow, determined, because she wants to see something real, something.

160 Well, then the priest might have said to her, said, "Now look, daughter, you're a queen, you mustn't associate with such people as that."

"Regardless, I'm a human being that's got to die, too."

161 "Well, now, if there was anything like that going on, it would be right here in our church." Course, that spirit isn't dead either, see. "It, it has to come through ours, or it isn't right."

162 Well, she might have said, "I've been here since I was a little girl, dedicated. I've seen all these idols and statues, and so forth, and you've talked about them being gods. My grandmother belonged here, and my great-grandmother, and my great-great-grandmother. And there is not one of them that showed anything, any sign of life. They say that That's 'Life.'"

163 There ought to be some more people with that kind of an idea like that queen had, right here in New York and all over the world.

164 "I want to see it, myself. And I don't see those idols. I hear you read all kinds of books, and prayer books, and so forth, but what is it? I never see a move of anything that's alive. It's all dead, some theology or something. My heart is hungering to see. Where is there a God? Where is He?"

165 Oh, may the world hunger for that! Where is He? If He ever was God, He's got to still be God. If He didn't, He died. See? "He is the same," the Bible said, "yesterday, today, and forever."

166 Now notice, her heart begin to hunger now, so she had a good idea. She said, "I'm going to take quite a bit of money, and some frankincense and stuff, myrrh. And if that thing is right, I'm going to support it. If it isn't right, I'll leave it alone."

167 She could sure teach Pentecostals! Support something that calls you a holy-roller and everything else, see, and you still support it. See? Oh, my! And the gift of wisdom is supposed to be in the church. Now notice. That's for the pastors to say. Now notice.

168 Then she says this, "I'll take my gifts with me. And if it isn't the truth, I can bring my gifts back." That's good. Now the little lady got ready to go. She taken a few eunuchs, all this money, and her maids.

169 Now just think the distance she had to travel, to find out whether this was right or not. See? Measure it on your map, from Palestine down to Sheba. It's exactly ninety days, three months on the back of

a camel. She didn't . . . She had difficulties. She couldn't come in an air-conditioned Cadillac like we do. But, she, she come all the way from the uttermost part of civilization, the world at that time, to hear the wisdom of Solomon.

¹⁷⁰ And people live across the street and won't come to hear something that's greater. No wonder Jesus said "she'll rise in the last days and condemn this generation"!

¹⁷¹ She had troubles in the way. Remember, the sons of Ishmael, them fleet riders out there were robbers in the desert. How easy it would have been for a great band of those Ishmaelites to fall in upon that little queen and kill those half a dozen eunuchs, and take all their treasury.

¹⁷² But there is somehow or another, that when the heart goes to hungering after God, troubles don't look like anything. You've got your mind set, no matter what anybody calls you. They can call you whatever they want to, they can say what ever they want to, they can try to put every stumbling block in your way; but if you're thirsting for God, you're going to find It somewhere. That's all, see. Nothing is going to stop you. Husband isn't going to stop you. Wife isn't going to stop you. Church isn't going to stop you. Pastor isn't going to stop you. There is nothing can keep a saint away from his God, if he really wants to see It. No.

She never even thought of it.

¹⁷³ You don't think either, what *this* one is going to say, and what mother is going to say, and dad is going to say, or husband is going to say. When you come to find Jesus Christ to be reality, and you hear that He is alive, there is nothing going to stop you. When that hunger, that Seed that's been predestinated before the foundation of the world, when the Light strikes That, It's coming to Life that quick.

¹⁷⁴ This little woman was that type of Seed, yet being an alien, a heathen.

¹⁷⁵ Now, now remember, she probably had to travel by night, it was so hot on that Sahara Desert. And—and she had traveled by night. Maybe reading the scrolls: "Now, we'll find out what the prophet said here about what God was, 'A Revealer of the secrets of the heart. And if there be one among you, spiritual or a prophet, I the Lord will make Myself known to him, speak to him in visions. And what he says comes to pass, hear him.' I'll find out when I get there. That's what that God is. I'll find out."

¹⁷⁶ Notice now, after a while she finally arrived at the revival that was going. It was a revival. So, she arrived. Now she didn't come just to say, "I'll go in and sit down a few minutes. And if I hear him say one word that my creed doesn't agree with, up I go!" No, she is going to be at

the Judgment, to judge that type, see. She come to stay until she was thoroughly convinced.

¹⁷⁷ If we could just do that, just be reverent and sit still, and say now, “This is something that might look like it could be right. I don’t know. I’m not going to criticize. I’m just going to sit still, and I’m going to watch. And then I’m going to compare it with the Scripture and see if it’s right.” You owe that to yourself.

¹⁷⁸ Now, she come from the utmost parts of the world. She went out into probably the courtyards of the temple, and she set up her tents and what-more. And maybe . . . Now I’m going to drama this for the young folks, and so forth.

¹⁷⁹ Maybe that morning, when the church opened up, the trumpet sound, the priests blowed the trumpets and the music played, and so forth. And all the—the children begin to gather in, and maybe she got her seat way back at the back. Usually that’s the way it happens. And she got way back at the back. Well, she watched when pastor Solomon came out. And he . . . They introduced him and he spoke to the people and read the Scriptures, and they prayed. And then the first case come up. Now she’ll say, “I’ll just see how much discernment this is.”

¹⁸⁰ And when she saw that discernment, I guess the next meeting she moved a few seats forward. Maybe she . . . And that, this, if we . . . If it sounds sacrilegious, forgive me. Maybe her prayer card wasn’t called just that one evening, see, she had to wait a little while. I’m trying to get something to the people, you understand, see. And maybe it wasn’t that, but, however, finally she watched case after case, and she was convinced.

¹⁸¹ But wait till it happens to her. That’s the one she wants. And the Bible said that, “When she was brought in the presence of Solomon, that there wasn’t anything, any question in her mind, but what Solomon made known.” God revealed to her, revealed to Solomon, all the things that she had need of in her life. And when he did this, it happened to her then. And she stood up, and she said, “All that I have heard was right, and more than this.” She said, “And blessed is the men that sit here daily and see that great gift working, that great sign. Blessed are the men who are with you here and see this things daily.” She accepted God. She had seen something real. Her heart was put to buzzing. She found something that was genuine, something that wasn’t a dead creed, something that wasn’t an idol. It was a living God.

¹⁸² Now, no wonder Jesus said that, “The queen of the South shall rise up in the Judgment, with this generation, and condemn it; for she came from the utmost parts of the earth, to hear the wisdom of Solomon, and, behold, a greater than Solomon is here.” And even in the days of

the Lord Jesus, the Emmanuel, God made flesh, “God was in Christ, reconciling the world to Himself,” He was the living Word. And in that day, even telling them that criticized His ministry of that type, that He would forgive them. Said that, “When the Holy Spirit came . . .”

183 You’ve got two thousand years more education to the Bible than they had there, two thousand more years that the Holy Spirit has been moving on the earth. Now, if she condemns that generation, what will she do with this generation? A greater than Solomon is here! The little lady saw something real.

184 I’ve told this little thing before, but I believe it bears telling right now before I call the prayer line. I like to hunt. I—I . . . It’s just a second nature to me. I—I love it. My conversion never took that from me, because I like to get into the wilderness. I used to hunt up North here, and used to hunt here in the Adirondack, years ago. And I’d get out there and get on top the mountains, watching the sun rise and set, and cry, and stay out there for weeks, and hear God speaking through nature. That’s where He . . .

185 My first Bible was nature. To see how a little seed could fall in the ground, and freeze *that* deep, and the seed burst open, the pulp run out, and every sign is gone that you can see, but next spring it lives again. See? God made a way for it. “He made a way for the seed to live again,” I said, “there is some way for me to live again.” That’s right. So that was my first Bible.

186 I used to hunt with a little Yankee up here, that was a fine hunter, but he was very cruel in heart. And he was a—he was a good man, I guess. He, a nice fellow to hunt with and you never had to bother about hunting him up, he knowed where he was at. And we hunted, but he was so really cruel in his heart. And I said to him, many times, I said, “Why you so cruel?”

187 And the—the fellow, not making fun of him, or anything, but he had kind of an eyes looked like a lizard. And he—and he would look at me, say, “Oh, go on, preacher! Get next to yourself, Billy! You’ll never make a hunter and preacher, too.” He said, “You know, you’re too chicken-hearted.” And he used to kill fawns just to make me feel bad.

188 The little fellows, I hate to kill them. So he said . . . It’s all right if the law says kill a fawn, that’s all right, but just not kill them for fun. Abraham killed a calf, and God eat it. And that’s right, see, so it isn’t the size of the animal. But nothing but just to kill it, to be mean, that’s murder, to me. I think that little fellow should live. If you have need of it, well, if the law says you can take it, well, all right. You know, I was

seven years a conservation officer, so then there was a . . . That's while I served the Baptist church.

¹⁸⁹ So then when this fellow, he was so cruel about it, one year I went up there, and he had made him a—a little whistle.

¹⁹⁰ Now I'm not throwing that to the Baptist people, see. No, see, I didn't mean that that way. I was . . . I wasn't out on the field. Now, I wanted to work. I've always worked till just when I had to go on this evangelistic work, and yet I've never took an offering in my life, see. That's right. See? But I—I've never asked a person for a penny. I—I want my life to come down to a time where I have to say something pretty soon, like Samuel stood, he said, "Have I ever told you anything in the Name of the Lord but what come to pass? Have I ever took money from you, your living?" See, that's right. They said, "No, you haven't." But they wanted their king anyhow, so—so that's probably the way it'll turn out, so it usually does.

¹⁹¹ But this fellow, I liked him, and one fall I went up there. And he had invented a little whistle that he could blow, just like the little fawn, that's the little baby deer crying for its mama. So now he said, "Hey, I want to show you something, Billy." And he had this little whistle that he would blow.

I said, "You, you wouldn't do that."

¹⁹² And he said, "Oh, there you are. You'll never get over it, will you?"

And I said, "No, sir. Not to be like that."

¹⁹³ So we—we went hunting, and it was late in the season. I had to come up . . . And you all, hunters in here, know them little white-tail deer there. Houdini is no escape artist at all, to them, so when they get scared. And so they had been shot at. And there was little drifts of snow was on the ground, little . . . what we call little skifs, down in the South, about four or five inches, good enough to track. And we went about a half a day, and I thought that . . .

¹⁹⁴ We carried a—a little thermos bottle full of hot chocolate, which it gives you energy, and a sandwich. And we usually set down. And when we go up the top the mountains, then he cut down over one range, and I'd go down the other; coming back, get in camp sometime that night. So I thought . . . It was about eleven o'clock, or something, and I thought he would just sit down on a little snowbank there, a little place, opening about twice the size of this room. And he set down there. I thought we was going to eat our lunch, and I started get my lunch out.

¹⁹⁵ And he pulled this little whistle out, and he was going to blow that little whistle. And deers are very scary like that, they will live under brush piles and everything, while hunting season is going on. They have

to, to survive. And he—he blew this little whistle. And when he did, just across the little opening, a great big doe stood up. Now, the doe is the mother deer, and she stood up. And I looked at her. She was beautiful, and there those big ears and great big brown eyes. And—and she was looking for that baby.

¹⁹⁶ And he looked up to me, like *that*. I thought, “You won’t do that, Bert, surely you won’t.” So he slipped the shell up in his rifle. And he was a dead shot.

¹⁹⁷ And I saw him, he blowed it again. And the mother deer walked right out into that opening, at eleven o’clock in the day. Now, that’s unusual. They won’t do that, no, especially in hunting season, that time of day, anyhow. She walked out there. Why? She—she was a mother. Her nature was mother. She was a mother at her heart, and her baby was in trouble. And he was calling for her, and she was looking for the baby.

¹⁹⁸ I thought, “Surely you’re not cruel enough to kill that mother looking for her baby!” He looked over at me, like *that*, and lizard eyes. And he—he took that gun and leveled down. I thought, “Oh, my, surely he won’t do that.” And that gallant mother walking out there, standing there!

¹⁹⁹ And when the—the bolt went down on the gun, to lock the shell in the chamber; when the bolt went down, the deer heard the bolt, and she turned and she saw the hunter. He had raised like *this* to shoot her, and, my, that scope hair right across her loyal heart! I thought, “That big thirty-o-six, hundred and eighty grain bullet, will blow her heart right out of her.” I thought, “How can you do that? A mother looking for . . . And deceiving her, calling like it’s her baby. And get her out there and then shoot her, and a loyal heart beating like that, how can you do it? What, how can you be so cruel?” And I seen him level down. And the deer, instead of running like it ordinarily would, she just stood still. She wasn’t afraid to die. Her baby was in trouble.

²⁰⁰ Now, look, she wasn’t putting that on. She wasn’t just acting. It was death. See? But she couldn’t help it, she was a mother. That was her nature, a mother; and her baby, she was looking for it. It was crying, and she was looking for her baby.

²⁰¹ I just couldn’t watch the act take place. I turned my head. I started praying. I said, “Lord Jesus, don’t let him do it. Don’t let him do it. How can he do it? That poor mother standing there, and he is going to blow her heart out of her.” Well, I waited, and the gun never fired.

²⁰² And I turned to look, and the barrel was going like *this*. He couldn’t hold it no more. And he turned around, looked at me, and out of those slanted eyes come forth great big tears running down his cheeks. He

grabbed the gun and throwed it on the ground. And grabbed me by the trouser leg, on that drift of snow; he said, "Billy, I've had enough of it. I've had enough of it. Lead me to that Jesus you're talking about."

203 What was the matter? He saw something real. He saw something that wasn't put on. Oh, if we could only be the Christian that that deer was a mother. See?

204 Yet Jesus said, "Could a mother forget her suckling babe? Yes, she could. But I can never forget you. Your names are engraved on the palms of My hand."

Let us bow our heads, just a moment.

205 How many that's in Divine Presence at this time, while we hurry, would quickly would say, "God, I pray Thee now to make me as good a Christian as that deer was a mother, that I'll be fearless. I'll . . . I love, I want to love You the way that deer loved, the mother loved her fawn"? Raise your hand, say . . . God bless you. God bless you. Be that type of love.

206 Our Heavenly Father, there are those sitting here, many, yes, hundreds raised their hand, that they would like to have that experience. The reason that deer could display that motherhood, that gallantry, is because she was a mother. Her nature was mother. O God, make us Christians, our nature Christians, Lord. Not just something to put on, say, "I belong to *this* or *that*," but make us Christians at heart. Plant Thy Word and love in our hearts, Lord, that we'll can be, and represent to the world, a display of Christianity and godly love, that that old deer did that day, of motherhood. Grant it, Father. I pray for each one that raised their hand. May that experience come to them.

207 Maybe there is some here that don't know no more than just joining church. They've never seen anything real. But a greater than Solomon is here, Jesus Himself, which is the same yesterday, today, and forever. May the waiting audience, in watching the prayer line tonight, see the display of the love of God and the Truth of God, that His Word is True, that He is not dead. He is alive for evermore. And in seeing this, may they surrender their lives completely to Thee, and become Thy children; and have love in their hearts, that would even send them to death, without any fear.

208 As David said, "Yea, though I walk through the valley of the shadows of death, I'll fear no evil." Like that mother deer walking out of that woods, right out into the shadows of death, right out in the open. And David said, "I'll go through the valley of the shadow of death. I'll fear no evil, Thou art with me." God, that's what we all want to be. Grant it, Lord. I ask it in Jesus' Name. Amen.

209 The Lord bless you. I'm sorry to have kept you so long. I just look like I just can't hardly stop talking. But we're going to pray for the sick now. I would that all would kind of keep your seats, just for a few minutes. I promised to put the prayer line through, tonight. I want to do that. And I know we're supposed to close this earlier than this, but I—I know we're about . . . And—and the custodian, I certainly appreciate your kindness, sir, not jerking the lights off. May the Light of God flash into your life if It isn't there now, take you to Glory someday.

210 Now where is Billy? What cards you give out? A, from one to a hundred. All right. They get, right while we're in a hurry . . . Usually we—we mingle them up. And when the boy gives out the prayer cards, he mixes them up, right before you, and just gives you a prayer card as you wish, see. So they're all mixed up. We never know where we're going to call from. Many here has been in the meetings before. That is so that that boy could not sell a prayer card, that we caught a guy doing once. We couldn't do that. Neither does he know.

211 He say, "Well, you give me this card, will I get in the line?" He doesn't know. The first place, they're all mixed up, and he—he just gives you a card. And then he doesn't know, and I don't know until we come here. Usually I count so many in *this* row, and divide it by so many in *this* row, and get an answer some way, or just start from somewhere.

212 But tonight we're going to omit that, and just begin from number one, because we are late. And prayer card . . . Let's stand now just one at a time, as I call your number. If you can't get up, someone will help you and bring you up here.

213 Now how many in here doesn't have a prayer card, and you're sick? Just pray. May God bless you. That's fine.

214 Now I want the prayer card number one. Who has it? Right there. Would you come here, lady, right here? Number two, who has prayer card A, number . . . Was that A? A, number two. Two, who has . . . The lady here, would you come right over here, lady? Number three. Come right over here. Four. Come right here, sir. Five, who has prayer card five, would you hold your hand? The lady. Six. This keeps it from being like an arena, you know, where . . . This is church. Six, seven. All right, number eight. All right, just take your position, eight. [Blank spot on tape—Ed.] Eight, nine, eleven.

215 I didn't see eleven now, it might be somebody deaf. Would you look at your neighbor's card? Eleven, you have eleven, do you, lady? Will you hold up your hand? Oh, she is deaf, I see. You watch her card there when she is called, see. All right, eleven. You got it, eleven. Twelve. Prayer card twelve, the lady here. Thirteen, prayer card number thirteen. Is thirteen, prayer card thirteen, thirteen? [A brother speaks to

Brother Branham—Ed.] All right, check the lady there, see. Lady with the blue hat, is yours thirt- . . . twelve. And *you* have thirteen, do you, thirteen? I'm sorry. Fourteen. All right. Fifteen. I believe that will be about as much as we can take right at this time, just see we're getting the line congested.

²¹⁶ Now the rest of you, that doesn't have a prayer card, is there anybody here for their first time? Let's see your hand. Well, we're happy to have you tonight. Have you been in the meetings before? Raise your hands if you been in the meeting. All right.

²¹⁷ Now, anyone knows that we don't claim to be healers. We—we can't heal people. Jesus has already did that. But we claim that He is the same yesterday, today, and forever. And if we can only know and recognize Him in our midst, that Jesus is here! If He stood here, and you could see Him with your eyes, would it give you faith? Sure. But, you see, He won't do that. When He comes, time is over then; He is coming for us then. But the Person of the Holy Ghost. . .

²¹⁸ Now someone might come up here with nail scars in their hands, and thorns all over their face. That would just be an impersonator. That would be an impostor. Anybody could do that. But even in that, if it didn't produce the Life of Christ, it still wouldn't be Christ. See? No, it has to be Christ's Life now.

²¹⁹ And the Bible said, that, "He is the High Priest that can be touched by the feeling of our infirmity." Now you people out there without prayer cards, now let's just take something, and say now while we are praying, you just say, "Oh, great High Priest, Jesus Christ, my Lord and Saviour!" If there is any sin in your life, confess it, get it out.

²²⁰ And you in the prayer line, do the same thing, because be it well assured it'll be called out right here. See? If you're anything wrong, that you don't want called out here on the platform, step out of the line. Cause, how many knows that? Yes, sir, it'll be called right here. So get it under the Blood, see, so, and—and just say, "Forgive me of my—of my sins and help me to believe You. And I'm sick, Lord, and I want to be well for Your glory." See, God doesn't heal just to be healing. See? No. He does it for the Glory of God. And we must confess our sins and our unbelief.

²²¹ And look at the father that brought the child with the epilepsy, that the disciples could not cure. Jesus said, "I can, if you believe."

²²² He said, "Lord, I believe! Help my unbelief." See? He—he—he cried out 'cause he was in need.

²²³ Now you there, you pray to God and say, "God, Brother Branham doesn't know me. He doesn't know me. But I know You do, so let me touch Your garment. Let me touch Your garment, 'cause You're High

Priest. And then You speak through Brother Branham and say like You did the woman that touched Your garment on earth. Because, if You're the High Priest that can be touched by the feeling of our infirmities, 'the same yesterday, today, and forever,' He'll have to act in the same way."

224 How many you think believed, that day when that woman touched Him and went and set down? You think it influenced the people there? See, it—it probably did. Well, it would. Why, we Gentiles of this day, we're just as thankful for Jesus. We should be more thankful. See?

225 And this little woman touched Him, she went over and set down. Jesus said, "Just a moment. Who touched Me? Who touched Me?"

226 Why, Peter rebuked Him, said, "Lord," in other words, "it won't be a sane thing for You to say that. Why, You are well thought of amongst the people, as a Prophet. Why, how would You say 'who touched Me,' and everybody is touching You?"

227 He said, "Yes, but, otherwise, this was a different kind of a touch. See? See, virtue went out of Me, strength."

228 And He looked around until He found the woman, told her she had a blood issue. And she felt in her own body that it had stopped, for He said, "Thy faith has saved thee." See?

229 Now He is the same High Priest. And now if you can just touch Him!

230 Now, to touch me wouldn't do a bit of good. I'm just like your husband, your brother, your father, see. To touch one of the pastors, it'd do just the same thing. See? But touch Him, He is the One. I don't know you. I don't know nothing about you. I could not heal you. If I could, I'd sure do it; but I can't. I can't do what He has already done.

231 Now if He was standing here, He would just make Hissself known that He is among you. Just think of it. Now we all know we are headed for something right away. We can feel that.

232 Now, there is a right and wrong. There is too many different ways pointing, to say, "Well, *this* is the way, *that*." There has got to be a right way somewhere.

233 And to think that the very God, that's going to judge you at Judgment, to come right down here in your midst and stand with you right here! "Wherever two or three are gathered in My Name, there I am. See, the works that I once did," He'll do it again. He promised do it. "You are My witnesses; Jerusalem, Judaea, New York City, see, all the world."

234 And you just sit real quiet, and you pray. Believe with all your heart. Don't doubt. Just believe with all that is in you, believe (soul, body, and spirit) and God will grant it to you.

Now let us bow our heads just a moment.

²³⁵ Great Creator of heavens and earth, all that I have stood here tonight and said, will be of no account unless You come and prove that it's right. We've heard so much, and people has heard so much. Now one word from You, Father, will make it all right. And we're looking for that.

²³⁶ Now, we know that You only speak through human lips. You made men Your agency. One day You were standing, You said, looked upon the harvest and said, "It's ripe," said, "pray the Lord of the harvest that He'll send laborers in His harvest," and You were the Lord of the harvest. But You so connected Your program, You and men together, you do nothing apart from that.

²³⁷ Now I pray, God. And just if You would anoint me, and do not anoint this audience, to believe, it won't do any good. We have to be together as one unit, as brothers and sisters. I pray, God, that You will anoint us together, that we might see again, again this side of Eternity, the glorious Lord Jesus, a greater than Solomon being here. We ask it in His Name. Amen.

²³⁸ Now I want just this be as reverent as you can now. [Pianist begins playing *Only Believe*—Ed.]

²³⁹ Someday, if I die, when they're putting me in the grave, they'll be playing that, you know. When you hear that I'm gone, don't you believe I'm dead. I'm not. But just stop somewhere, if you hear it on the radio or somewhere, read it in the paper, just sing that song (won't you?) and just remember that's it, just "only believe."

²⁴⁰ Now, in the audience, there is not one person in that line that I know. If each one of you in that line are strangers to me, and you know that I don't know nothing about you, know nothing what's wrong with you. Just raise up your hands, you say it. Now you're perhaps sick; maybe they're not. I don't know. It might be financial troubles, domestic troubles. I—I don't know.

²⁴¹ But now if the little lady here will just come close, see. Thank you, that's all right. Now here is a woman much younger than I. We're probably born years apart, miles apart. Our first time meeting. Now she is here for some reason. I—I don't know. She, maybe sickness. I—I don't know what her trouble is. Whatever her trouble is, God knows. And if He reveals it, then she'll know whether it's the truth or not.

²⁴² Now if the little lady would say, "Brother Branham, I'm horribly sick. I—I . . . my stomach is bothering me. I—I have convulsions, or—or something another." She looks like a healthy person, but you can't always go by that.

243 And if she would say that, I'd say, "Well, the Bible said, 'Lay hands on the sick.'" That would be the way Brother Roberts would pray for her, Brother Allen, or many the men. That's their ministry. Then they'd lay hands upon them, say, "Satan, turn her loose, in Jesus' Name. I rebuke you, Satan," or something like that. Say, "Go on now, you're healed." She should believe that. See, that would be all right.

244 Well, now, what if she's got some hidden sin there somewhere? You could pour a gallon of oil on her, anoint her as many times, jump up-and-down, and scream; that devil will lay right there. Unconfessed sin. You'll never move him. No, sir.

245 But now if the Holy Spirit can come down and tell her something that has been, she knows whether that's right or not, and then tell her what will be. If what "has been" is right, what "will be" will be right. Isn't that right? Now that's the kindness of our lovely Lord, trying to get His Bride together in this last days, you see, what He promised to do. How many would believe on Him with all your heart, if He would do such a thing? [Congregation says, "Amen."—Ed.] God bless you for your faithfulness. Now this is a—a . . .

246 If you want to read . . . I ask you, if you caught me out of the Scripture, tell me so. See? Write me a letter or tell one of the pastors, and tell me where I'm wrong. I—I don't want to be wrong. I want to be right, and it's got to be this Word.

247 Now let's just take just a little like this, let's take Saint John 4 exactly again. Here is a man and a woman meeting for their first time, like our Lord and the woman of Samaria. They met for their first time, and Jesus talked to her a little while until He found where her trouble was. Her trouble was immoral. And He told her what her trouble was, and quickly she recognized that that . . . He had to be a prophet. She said, "Sir, I perceive that You're a Prophet." Said, "We know Messiah is coming. When He comes, that's what He is going to do."

Jesus said, "I am He." See?

248 Now, if that's the way He identified Himself to the people yesterday; He, if He is the same today, He would have to identify Himself the same way. Now, if the Holy Spirit would say that to her, then she would know it has to come from some spiritual mean. It can't come from natural. Be some spiritual mean. Now she might say like the Pharisees, "It's Beelzebub," then that's up to her. She says, "It's Christ," then that's up to her and Christ again, see, whatever it is.

249 Now be real reverent. I'm waiting for a moment, for that Anointing. That's what I'm stalling for, see. Because, It might not even come at all. If It doesn't, then we'll bow our heads and dismiss the audience, and come back tomorrow night and ask Him if He'll . . . He

has never failed me yet. Now, before hundreds of thousands, at a time, He has never failed now. And He won't this time. I know He won't. I know He won't. See, I just know He won't.

²⁵⁰ So, see, I've got it on my mind that it's past closing time. You can't have . . . you can't be flustrated, and the Holy Spirit work through you; you've got to settle down. Now if there is any extra charge on this night, I'll pay for it, see. That's it. Satan, you can't bluff us like that.

²⁵¹ I take charge and command over every spirit in here, in the Name of Jesus Christ. Now just . . .

I will speak to the little lady. Now if the Holy Spirit, sister, just . . .

²⁵² Jesus talked to this lady just a moment to catch her spirit, see, to see what was wrong. I believe that's what He done. The Father sent Him up there, and had need to go by Samaria. But when He got up there, that's all He knowed, He was up there. Here comes the woman, He knowed that must be the time.

²⁵³ Now the Father sent me up here. Here I am, in New York; and here you are, the first person on the platform tonight. I don't know, but He will reveal it to me. If He will, will it make you believe Him with all your heart? You will accept? You'll know whether it's true or not, see. Not be knowing you, and being a stranger to you; but your trouble, what you . . . You got several troubles. But your main trouble that you're wanting prayer for, it's in your throat. You have a throat trouble. Is that right? Raise up your hand. Do you believe it? Just a moment. Now, that would be all right.

²⁵⁴ You say, "You might have guessed that, Brother Branham." No, I never. I always catch that from the audience, "He guessed that."

²⁵⁵ Now just a moment, let's talk to her alone. You are conscious that there is something going on, see.

²⁵⁶ Now at the audience. How many seen that picture of the Angel of the Lord, that Light? It's hanging in Washington, DC. See, That's hanging right by her now. See? Can't you see That? Look like . . . Course, the Anointing is here now. I can see It, see. It's right over her.

²⁵⁷ Yes, here It is. She's got, yes, her trouble is in her throat. She has been worried. And, well, she's got a—a tumor in her throat. That's exactly right. Not only that, but you have a thyroid trouble that's bothering you. Is that right? See? All right. Do you believe now that that's Jesus Christ standing here that knows you and all about it? Do you accept Him as your healer? [The sister says, "I do."—Ed.] Go and be well, in the Name of the Lord.

The line, see, just see. He knows all things.

258 How do you do, young lady? Now you're just a little bit shocked, you see, because just as soon as it come up, the lady come up, that Light come right over her. See? And she is conscious. Now look. I don't know the woman. I—I don't know nothing about her. But she is standing there, just a young woman. And now if the Holy Spirit can reveal to me what your desire is from God! You are a Christian, see. And so if—if you wasn't, now, He would tell me that, see. But you are a Christian, I mean a real Christian. And if He would, if He would reveal to me what your desires are from Him, would you believe me to be His prophet, or servant? I ought to say that, see, the time will come, see. You would believe? [The sister says, "Amen."—Ed.] You know that I'm a stranger to you.

259 Now, it really isn't yourself you're here for. I see a—a woman, an elder woman, right, it's your mother. [The sister says, "Yes!"—Ed.] Uh-huh. And she is not here. And she is . . . You've been very upset about her. She is bothered, too, of cancer. And you're wondering about her conditions. Do you believe, young lady, that that's the Holy Spirit doing that? ["Amen."] Now take that handkerchief from your purse and go home. When you see to your mother, or send it to her, and—and put or send the handkerchief to her in commemoration of this prayer tonight. And don't doubt in your heart. But believe that Jesus . . . [The sister speaks to Brother Branham.] Yes, and the darkness will leave her, and she'll be . . . You'll be all right. Go now, and the Lord bless you. God bless you, my sister.

260 Will you believe with all your heart? Now, just don't doubt. Just have faith.

261 Now just a moment, excuse me just a moment. Something happened. There was somebody else appeared here. Just who was the lady that was just prayed for here, where is she at here? Oh, yes, that was right. Just a moment. No. Just a second, the Holy Spirit . . . There is someone else come. See, It's a Light, and it's let . . .

262 Yes, it's this colored lady sitting right here. Yes, you were sitting there praying for healing. Now, you're a stranger to me. I don't know you. But do you believe that Jesus Christ is the same yesterday, today, and forever? Do you believe that high blood pressure is going to leave you, and you're going to be well? That's what you was praying about. See? Believe it. What did she touch? She can't touch me, she is too far from me. She touched the High Priest that can be touched by the feeling of our infirmities.

263 Just believe. Now, see, you don't have to be up here. You be there. Just believe, that's all I ask you to do. Just believe.

264 Here is a lady sitting right back here, looking around this way, praying. She's praying not for herself. She is praying for a loved one. Because that this . . . Someone just left here, that was praying for a loved one, a lady for her mother. But this lady is praying for her father. And her father, I see a rolling sea, he—he—he is not . . . He is from overseas or something, Norway, Norwegian. That's exactly right. Believe on the Lord Jesus, young lady, and your father will be healed.

Now what did she touch? Ask her if she knows me.

265 Is that what you was praying about? Wave your hands if that's right. That's right. We are strangers. Is that right? That's right. All right. You have your request if you'll only believe it.

266 What did she touch, twenty yards from me? She touched the High Priest, see, not me. I don't know her. But she touched the High Priest, the lovely Lord Jesus Who is with us tonight.

You are a stranger. Is this the patient, is this the person?

267 See, I just have to follow That the way It leads me, see. Like that woman, see, He picked her out. See, she—she touched God, through Him. Well, them people out there, that's what they are doing, they are touching God. See, it just . . . I have to turn the way that It's dealing.

268 Now, we are strangers to each other. I do not know you. I've never seen you in my life. We are strangers. So the people will see we're strangers, we don't know each other. Now if the Lord Jesus now would reveal to me some thing that you know that I don't know nothing about, then that'd have to come through supernatural Power. You see, Divine healing, if you want healing. . . I don't know that's what you want, see. Sometimes it's for somebody else, and domestic trouble, finances, and things. But He can supply all. If He knows what you have need of, He can reveal it to me, see. And then if He does, then you know it's Him. See, you know it's got to be Him.

269 Would that make all of you believe? [Congregation says, "Amen."—Ed.] All right, believe.

270 Now, she seems to be a nice person. See? Now let's just talk a moment.

271 Now It left, It's went to the audience. Somebody. . . Just be reverent, see. It's that great pull of faith. It just takes it right . . . You feel it, virtue! I preached about an hour and a half, and one vision makes me more weak than I preach ten hours. Strength, *virtue* is "strength."

272 See, you are doing that. It's not me. I'm not. These visions isn't me. It's you doing it. It's your faith in God, that's doing it. It's not me. I'm not. I—I'm just setting here as a represent. Like *this* here, this is a—this is a mute, this speaker, unless there is a live voice speaking in it; it

can't speak, itself. Neither can I speak. It's Him, the live One, Christ, the living One, He speaks and He knows who you are and what you've done.

273 Let's come back to talk to the lady again. If the Lord Jesus will reveal to me something in your life, that you're . . . maybe what you are wanting of Him. Cause, being a believer, you—you are asking Him something. And if He will reveal it to me, do you believe that you would receive it? [The sister says, "Yes."—Ed.] You would believe it? Now, your trouble is in the stomach. An examination has shown that your stomach has fallen. That's right. Is that right? ["Yes."] And here is another thing in the examination, they find you got a tumor in your stomach. Is that right? ["Yes."] Do you believe? ["Yes."] Do you believe God can tell me who you are? ["Yes."] Mrs. Willard, you go ahead home now and believe.

274 You, do you believe with all your heart? Now ask the lady. We've never seen one another in life. But, it's the Holy Spirit, He is here. Now be real reverent. Tell me when you got enough time now, see, where . . . ? . . .

275 Now, how do you do, sir? Now we're strangers to each other. And you realize that some day we've got to meet God. And being a stranger to me, and I to you, if the Lord Jesus would reveal to me your troubles, would you believe that it's Him? And you know that I, a man, would not know that. But it would take Him to do it. Is that right?

276 I hate to say this. The boy is shadowed, see, there is a darkness over him. And it's a—it's a very serious thing is wrong. You have cancer. That's right. And an x-ray has showed and revealed that the cancer is in the stomach, and also it's on the wall of the stomach. It's on the . . . Is that right? That's where I see the picture, the x-ray. It's on the wall of the stomach. Now that means that you must go soon; if not, God help you. Will you accept it, my brother? Jesus . . . Cancer is nothing to Jesus Christ, no more than a headache. Do you believe it? Now something just happened in you. You had a real good feeling, see. Now if you'll keep on believing like that! The shadow left you. See? Your faith saved you. Go, believing now, may God will make you well.

277 God can heal arthritis. Don't you believe that? [The patient says, "Amen."—Ed.] Well, just start walking, saying, "Thank You, Lord Jesus."

278 "If thou canst believe! All things are possible to them that—that believe." All right.

279 Kind of made you feel strange when I said "arthritis." That's what you have, too, you can't get up hardly, at morning, it stiffens you up.

It's over now, if you'll believe it. Go back, go believe it. The Lord bless you. Just believe it.

280 Asthmatic condition there, you see. Do you believe God can heal that? [The patient says, "Amen."—Ed.] Receive Him, go and Jesus Christ make you well, and believe with all your heart.

281 Want to go eat your supper, enjoy it; stomach trouble over, and go and be well? Go, believe it. If thou canst believe!

282 God can heal back trouble, anything else. Don't you believe that? Do you believe He'd heal yours? Go on your road, rejoicing, saying, "Thank You, Lord."

283 Do you believe me to be His prophet, or His servant? You believe God can heal heart trouble? Then go, believe it.

284 You have a lady's trouble, for one thing, and arthritis. Is that right? Do you believe He is the healer Divine? Accept Him as your Healer. Go rejoicing, saying, "Thank You, Lord."

285 You have a lady's trouble that's bothered you for a long time. You've also got heart trouble. It's just about to kill you. You got a—you got a pumping, slow pumping heart. Believe with all your heart, and it'll never bother you no more. Go, and believe it.

286 Blood condition. Do you believe that God can make that blood, bring that anemia condition back, and make it well? Do you believe that? All right, go believing, that diabetes will bother you no more. You believe with all your heart.

287 Do you believe that He has healed you sitting there? Believe it with all your heart? Believe it's God, makes you completely well, totally? God bless you. Go on your road and rejoice. Amen.

288 That back trouble would never bother you again, it'd make you feel real good, wouldn't it? All right, go rejoicing, say, "Thank You, Lord Jesus," and believe with all your heart.

289 Blood, in your blood, drips thin; diabetes. Do you believe that God can heal diabetes? Let's go to Calvary for a blood transfusion. He'll take it away from you.

290 You got chest trouble. Don't you? I was going to call you, a few minutes ago. Just a few minutes ago you was looking to me, and I turned and looked at you, and you caught my eye and looked down; a real strange feeling come over you, the chest trouble left you. It's gone. It was a nerve condition that blocked your chest. You believe.

291 What do you think out there, with that arthritis, sitting on the end of the seat, do you believe? Stand up, Jesus Christ makes you well.

²⁹² I challenge you to believe God, Jesus Christ the same yesterday, today, and forever! Do you believe it? All right. If you believe with all your heart, lay your hands on each other. He cannot fail. He is God, the lovely Lord Jesus, His resurrected power, His identification. Each one lay your hands on one another.

²⁹³ Heavenly Father, the enemy is on the run. The enemy is defeated. Jesus Christ lives and reigns. O God, be merciful and grant the healing of these people.

²⁹⁴ Satan, you've lost the battle! Jesus Christ has—has won the victory in this auditorium tonight. You are exposed. You are just a bluff; and we call your hand, in the love of Calvary. Come out of this people, in the Name of Jesus Christ, and leave them and set them loose! 

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