
SCRIPTURAL SIGNS

OF THE TIME



We thank you for this. Let us bow our heads a moment, for prayer.

Most gracious Heavenly Father, we approach Thy great throne and majesty, tonight, in the Name of Jesus Christ. Knowing this, that we have the assurance that You'll hear us. We have no other name that we can be assured that You'll hear us in, but He said, "If you'll ask in My Name . . ." So, we pray that You'll receive us into Thy Kingdom, tonight.

And may we leave here, saying, like those who came from Emmaus, "Did not our hearts burn within us, as He spake to us along the way?" Father, we think of them on that fine, first, beautiful resurrection morning; Jesus alive and among the people; and yet they (some, that loved Him), didn't recognize it.

So is it tonight, Lord, after nineteen hundred years: You're still alive and among us, and many people doesn't realize it. (Though those men should have understood it, they know the Scripture said He'd raise up.) But, Father, I guess it's just human beings. Forgive us, Lord. And we pray, now, that Your grace will be sufficient for us, tonight.

And grant Your blessings upon all who are waiting and those under anticipation for their physical healing. Grant, Lord, it'll be, tonight, that they can reach up by faith and believe You. We ask it in Jesus Christ's Name. Amen.

You may be seated.

Rev. Jack Moore, is he in the building? Rev. Jack Moore? You're wanted at the bookstand right away, Brother Jack Moore.

We are happy to be here tonight, again, in the service of the Lord. And with great anticipations believing that God will meet us upon the ground that we . . . He has promised to meet us on.

Now, we do not claim to have any power. I—I don't believe that we have power to heal the sick. We don't have power, but we have authority. See? It's not power.

Say, for instance, is a—a policeman standing out in the street. He weighs a hundred and ten pounds. And here comes a whole row of traffic at—at eighty miles an hour, three hundred horsepower engines in them, and they're buzzing down the street, three hundred horsepower engines. Why, that little fellow doesn't have power to stop one of them,

but just let that badge shine and raise up his hand: listen at the brakes squeak, watch them slide sideways. It isn't his power that stops them, it's his authority.

And the church has an authority from Jesus Christ. "In My Name they shall cast out devils; speak with new tongues; if they take up serpents; or drink deadly things, it'll not harm them; if they lay their hands on the sick, they shall recover." That's His given authority.

Now, what if this same little policeman is afraid to raise his hand and step out in that traffic? He better take off the uniform, present the badge back, because he'll never make a policeman.

Neither will we ever make a believer, as long as we're afraid to exercise the authority that's been given us by Jesus Christ. We have victory. We don't have to have any. . . we don't have to fight for victory, we already have victory. He conquered for us, not us; He conquered for us. We're not the Mighty Conqueror, He is the Mighty Conqueror.

Now remember, tomorrow night, if the Lord willing, these first couple nights. . .

It's just a shame to run into a city like this, and just get acquainted, shake hands, leave. And that's—that's not fair to the people. It's not fair to the ministry, it certainly isn't, because the ministry is a little on the phenomena side, and you just have a night or two, to, about two nights, to introduce it, then start praying for the sick. And the people run up in the prayer line, not even hardly knowing what they're coming for, just blindly jumping into it. It should be laid out and showed Scripturally, Word by Word, that it's **THUS SAITH THE LORD**. And that is true. The Message of the hour to Abraham's loyal Royal Seed through Jesus Christ.

For we are heirs with Abraham, according to the promise. As we be Christ's, we're Abraham's Seed, and are heirs with him to the promise, the Royal Seed; not the seed through Isaac, that was the natural, through sex. Jesus was the—the Seed without sex. He was the. . . He was God Himself. We are not saved by Jewish blood, neither are we saved by Gentile blood. He was neither Jew nor Gentile. He was God. He was not, nothing short of God. See? He was. . .

We know He was conceived in the womb, a vir-. . . of a virgin, Mary. She was just a incubator. She did not. . . the egg was not hers, neither, that wasn't her egg, nor it wasn't no man's germ, or male germ; which is the hemoglobin, which is a blood cell, is in the male sex; we know that. A hen can lay an egg, but if she hasn't been with the male bird, it'll never hatch. It has to be with the male bird, first. The male packs the—the blood cell, and the life is in the blood.

And This was God, Himself, Who, so . . . Now, the Protestant believes that the egg belonged to Mary. The egg cannot be produced without a sensation. So what would you make God do, then? See? God made both egg and Blood Cell.

He was God, the flesh of God. We seen God, handled God with our hands. "Without controversy great is the mystery of godliness: for God was manifested in the flesh, seen of angels, handled here in the world, received up into Glory." So, we find in this, now, that He was God made flesh. He tabernacled with us. He—He changed His great position from being the great Eternal One, as we spoke last night, He was the attribute of His Own thought. He become down here, and become Man to redeem man.

Why, it's the most lovely story. I don't see how people could ever stay a sinner and—and—and know that: How that God became one of us. It's so beautifully illustrated there, how I'd like to preach it to you, in Ruth and Naomi: How He was become the—the Kinsman Redeemer, had to be a Redeemer, and had to be kinfolks. And how God, in Spirit, couldn't be kin to us, and He become kin to us. When God made man in His Own image, he was a spirit-man, and there was no man to till the soil. Then, He put him in the earth after . . . in five senses. He made him a animal with the Spirit of God in him. Now, we are animal life. We know that. We are mammal. Mammal, warm-blooded animal. And then, God came down in the form of man, as man took the form of God, then God took the form of man, to redeem man back, redeemed. Oh my, what a—what a beautiful picture, how . . . What a wonderful thing we have.

Now, tonight, just a short service. I held you long last night. After nine o'clock, I noticed the people begin, one getting up, walking here, going out. Why, see, that disturbs. It distracts from the meeting. And when it does, it's not your fault, maybe you had to catch a bus or something, and you have to be there. I know what that means. I'll try to hurry.

Now, tomorrow night, if God willing, I want to take an evangelistic text and preach to you tomorrow night, the Lord willing.

Tonight, I want to read some Scripture and just give a few quotations, just to background a little bit. Because, not understanding the Message, and you're all, practically every one, strangers to me, and not knowing nothing about the Message, and then not knowing what all this is about, you just reach haphazardly at it.

I want you to understand: It's the promise of God for this day! The—the days of Wesley would never work today. The days of Luther . . . What was the matter with—with the Lutherans? The Wesley

found they were living in the glare of Lutheran light and God raised up Wesley. And what's the matter—what was the matter with Wesley? They were living in the glare of Wesley when Pentecost raised up. Now, what's the matter with Pentecost? Living in a Pentecostal glare.

A glare is a reflection of a light, like a mirage on the road. It's where the light has been and reflected its light. That was the same thing, that they rejected Jesus. They were living in the glare of another light, of the light of the law. And they've refused, or, failed to see the Messiah, when their own prophets told just exactly what He would do, how He would be identified. And there He was, just exactly the way they said He would be. And yet they failed to see Him because they were living in a glare of another day.

I wonder today, friends, "What would your present state now identify you with some of those characters of the Bible?" Now, think of it. All them Pharisees and Sadducees and great religious groups, and how starched and great they was. Now, just think. What side would you have took if Jesus was on earth? Not even, not a church would let Him into it, nobody, but just a few friends. Now, you know that's prophesied again in the last days? That's right.

And did you know, also, that in that day He was suppose to be a uneducated, illegitimate person? Did you know that? Did you know He was suppose to be a man out of His mind? One day, He said to the disciples (looked around, there was too many with Him), He said, "Except you eat the flesh of the Son of man, and drink His Blood, you have no Life in you."

Now, what do you think a doctor or a scientist or—or some smart, intellectual person would have thought? "That man's a vampire and trying to get all of us to be a vampire. Drink human blood? Eat . . .?"

He never explained it. He didn't have to explain it. The real, genuine, predestinated Seed will catch it. (Showed it in that little woman we talked about last night; yet in her condition, she just found out what it was, quickly.) And He said (Then He had seventy men that He called, for, "disciples."), He said, "What will you say when you see the Son of man ascending up from where He came from?"

"Ascending up? We seen the cradle He was rocked in. We know His mother. We know the manger He was borned in. We come from the city. He fishes with us, and so forth. Who is this guy? Why, we . . ." Well, that was too hard for them to believe, and they went away.

Then He said to the twelve, "I've chose twelve of you, and one of you is a devil." Then He said to them, "Do you want to go, also?" Now, He never explained It. He never told them what His flesh was and what His Blood was. He never told them how He come down and how

He was going back up. But watch, all the time, those disciples couldn't explain It either, but they believed It. They couldn't explain It. They were ordained to that Life. They couldn't explain It.

Peter said, "Lord, to whom would we go?" They knewed the Message of the hour; they knowed what it was suppose to be. They said, "'We know that Thou, and Thou alone, has the Word of Life,' there's no place else we can go."

Where could I go, to what place today, unless I went to Christ, the Bible? He is the—He's the—He's the inexhaustible Fountain of God; more you draw from It, the fresher and better It gets.

Now, if you will, I want to read a little text tonight, or, read us some Scripture. And then we'll go right straight to the message (and try to be out of here by nine, or a little after, if all possible), and that's just going to be about thirty, or thirty-five minutes.

Shall we stand, while we turn to Saint Matthew 12. The 12th chapter of Saint Matthew, beginning with the 38th verse, while we reverently bow our hearts.

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 an adulterous generation seeketh after a sign; and . . . no sign shall 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.

. . . man of Nineveh shall rise in the judgment with this generation, . . . 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.

. . . behold, a greater than Solomon is here.

Let us pray.

² Lord, *behold* means "look up to, pay attention." Let us remember tonight, these Words, that, "A greater than all is here," the Lord Jesus Christ, the Son of God. We ask this blessing, that He'll take these Words and anoint Them to the hearts of the people, that they might have faith, then show Himself alive as He promised to be, "Lo, I am with you always, even to the end of the world, or the consummation." We ask it in Jesus' Name. Amen.

3 We will speak just for a few moments on: *Scriptural Signs Of The Time*.

4 Now, Jesus here was rebuking that generation because they had not believed His Scriptural sign. Watch these Pharisees. They come to Him and said, “Master, we would seek a sign from Thee.” Watch the blindness of them. The sign had already been done and they didn’t recognize it.

5 Do you know, I believe that one day the Rapture will take place and people will know nothing about it!

6 Jesus said, in Saint Matthew the 11th chapter, when John had come to . . . Or, his disciples had come to see Him, and they returned back. And He said, “What went ye out to see? A reed shaken with the wind, or a man in fine raiment? Or did you go to see a prophet?” He said, “I say a prophet indeed! Now if you can receive it, why, this is he who was spoken of by the—the prophet, saying, ‘I send my messenger before My face.’”

7 One day, the disciples asked Him, said, when He was talking about He being the Son of man; he said, “Why is it then that the scribes says that Elias must first come?”

8 Now look, in Malachi the 3rd chapter, said that, “I’ll send My messenger before My face,” Jesus referred to that Scripture. Not Malachi 4, now; that’s another time. See, Malachi 3 was one time, “I send My messenger before My face.”

9 Malachi 4, when he comes, then the earth is going to be burnt, and the righteous walk out upon the ashes, in the Millennium, and we never did that after the coming of John. But it will be after the coming of the last-day messenger that will return the hearts of the people back to the original Gospel, the Faith of the early fathers, the kind they had at—in the new Church at Jerusalem. And that will be restored in the last days, to the . . . It’ll be in a minority group, but it will be just the same kind of a character as Elijah and John, both wilderness-lovers, “women-haters,” and so, and denominational-blasters. And it’ll be just the same type of person, but have the Truth, a vindicated, identified Truth. It’s promised.

10 Now, we know that Jesus turned and said to him, “Elias has already come, and you didn’t know it.”

11 Now wouldn’t it be very sad, one of these days, if we find the church over in the tribulation period? Now I’m not here to preach doctrine. I don’t do that. I respect my brothers. But if you’ll forgive me, let me just inject this just a moment. I, for myself personally, certainly, I believe the church goes through the tribulation period, but not the Bride. Uh-huh. The Bride goes Home. See, God brings a Bride out of

a church, like He brought a nation out of a nation, in Egypt. See? The Bride, that's the remnant of the woman's seed, the Elected. That's His business where He puts the pattern, but the remnant is what's cut off from the pattern. The woman's seed was into outer darkness, right, but not—not the elected Church. It, It's already judged and purified, because It's in Christ. It don't have to go through anything else. The others has to go through judgment because they wasn't in.

12 Now, one of these days, that little minority, "As it was in the days of Noah, wherein eight souls was saved by water, so shall it be in the coming of the Son of man. In the days of Lot, wherein three souls were saved from fire, so shall it be at the coming of the Son of man."

13 They're looking for a great big universal something, when it's not even in the Scripture. See? One of these days, they'll say, "Well, I thought the Bible said that the church will escape all of this?" The Bride escapes this.

14 And just think, after Noah . . . "As it was in the days of Noah." Noah went in the ark and the door was closed. He went in on May the seventeenth, and the door was closed, and never rained for seven days after he was in the ark. "And they didn't know it." God closed the door.

15 And one day the door of mercy will be closed. And people will go right on thinking they're getting saved, and preaching, and so forth, and mercy has done been spurned its last time, and know it not until it's missing.

16 Remember, there is hundreds of people missing, every day, that we cannot find or give an account for them, world over. "There will be one in the field, I'll take one, one in the . . . Two in the bed, and I'll take one." Universal, so it won't take very many to make that escape, raptured Bride. Remember the signs.

17 Israel was always relied upon their signs instead of intellectual speeches. They were supposed to. God sent them prophets. The prophets give signs.

18 And signs, always when there's a sign, a Scriptural sign, there has got to be a Scriptural voice follow that Scriptural sign. And it must all be Scriptural, promised.

19 So, see, you get into a trend. Like Luther on justification, that's what he knowed; that's all, they satisfied, and went right down into their doctrine. Here come Wesley with sanctification, went right on a past it; then he organized. Along come Pentecost with the restoration of the gifts; and they organized. And God moves right on, right straight on, all the time, see, for each day, each Church Age.

20 You have astounding picture there, tonight, that's going in that book, of three years, how the Lord has let me draw it out on a blackboard, and show just how the Church Ages would fail, and when and how they would go up-and-down. And as soon as that was finished, that great Angel of the Lord, that Light, before practically as many people sitting here, come right on the side of the wall, standing there. And people fainting. And drew it right out, with Itself, on the wall. Three years later, the moon darkened and went right out, just exactly, in the day . . . just before the pope, first pope, went to Rome.

21 And when the church and ecumenical council is ready . . . Oh, brother, sister, don't let me get started on that. We are right here at the end, every sign, everything laying just right.

22 God gives signs, Scriptural signs, Scripture signs of a voice. Remember when Moses . . . What's a sign given for? Is to attract attention. A sign is to attract attention. Then if the sign doesn't have any voice, then the sign is not right. And if the sign gives the same old ecclesiastical voice, that sign isn't from God, if that voice hasn't got a change. And that change must be Scriptural sign, must be Scriptural voice.

23 Say, for instance, his denominational voice followed a certain sign; God never sent that. We've had denomination all these years. It's got to be something different. It's got to be **THUS SAITH THE LORD** in the Scripture. God's got to promise it by the Word, and then a sign is to attract the people's attention to it. And then the voice follows the sign, that's the doctrine goes with it.

24 Jesus was a well-thought-of Man. He was a young rabbi, the prophet of Galilee. He, when He was healing the sick, and so forth, He was a great Man. But one day, He sit down, He begin to talk and tell them, "I and the Father are one." That was the voice that followed it. Oh, no, they didn't want that. They was ready for the sign, but the voice they didn't want. "When you see the Son of man ascending up from where He come from," they couldn't see that at all. See? But when the voice begin to follow the sign, they didn't want nothing to do with it. Always a sign and a voice!

25 Reason Moses took off his shoes, the sign attracted his attention. He looked over there and he saw that, that tree on fire.

26 Now, he was a chemist. He was a great scientist. He was taught in all the wisdom of the Egyptians. And they done things that we can't do today, in science; build a pyramid, sphinxes, have embalming fluid that we don't have, coloring that we don't have. It was greater civilization than, and more educated, than we are today. And Moses was a master over them. And when he saw that tree burning, with not burning down,

no doubt but what he said, my, in his heart he might have said, "I'll go over and pick a few of those leaves and take them down to the laboratory, and see what chemical they're sprayed with." If he'd have done that, the voice would have never talked to him.

27 You can't figure God out. You've got to sit down by the side of Him and talk it over. Take off your shoes, as it were, lay down your education. Look straight into His Word, and say, "I don't care what anyone else says. You has promised it here for this day, and it's the Truth." Moses took off his shoes.

28 Watch the voice that come from it. If it hadn't been a Scriptural voice, Moses wouldn't have believed it. The sign attracted the attention, and the sign was to attract the attention of the prophet.

29 A prophet, hisself, is a sign. When God sends a prophet, look out, judgment follows it; it always has, it always will. There is no way around it. And it—it goes right over the top of the people, and they never know it until it's too far. No wonder Jesus said, "You build the tombs of the prophets, and whitened, but, and you're the one that put them in there. And as your fathers did, so will you." And they did it.

30 Now we see coming on the scene now, we see Moses rising up here. And he seen that bush, and he drew near it. And a voice come from it, said, "Take off your shoes, for the ground on where you're standing is holy." He took off his shoes and knelt down. And He said, "I'm the God of Abraham, Isaac, and Jacob." There come a Scriptural voice. "And I remember My promise, and I see the afflictions of My people. I remember My promise, and I'm sending you down there to do it. And I'm making you as My voice.

31 "And I'll give you two signs. And one of them will be in your hand, and you'll take and turn a serpent into . . . or a pole into a serpent." And—and the next thing, is put his hand in his bosom, and Divine healing. Said, "If they won't believe the voice of the first sign, then they will believe the voice of the second sign. And if they don't, take water out of the river, pour it upon the ground, and it'll become blood. That's, their blood is already drenched in it then. Egypt is finished."

32 We've had the first, and got the second. I wonder if the next isn't a drenching of the blood. Wonder where we're standing, tonight? Voices and signs, God giving them signs. No, just—just think of how that the things that we've seen done, Scriptural Voices, interpretation.

33 Now in this great glare that the people is laying under, their eyes glared out, "I belong to *this*. I belong to *that*." That has no more to do with God than nothing else, not at all.

34 God, in every generation has sent His signs. Jesus said, before His Coming He would show signs, before His Coming. People are always,

remember, to believe Scriptural signs. They must be identified Scripture signs. God always . . .

35 As I said last night, the church gets things mixed up and gone out, then He anoints one person. Every man differs from the other. He anoints one. God is one, and so He anoints a person. He never did use a group. He always uses one; always has. He never changes His course. He uses one. And He sends that forth, preaches a Message. It's rejected, flatly; but all that will come, will come, from that generation. First watch, second, third, fourth, fifth, sixth, then seventh, and then the Bridegroom come. And we're in the seventh.

36 And we find these denominational churches running . . . And I was ashamed of these, you Christian Business Men, the other night, putting in that book, that Business Men's book, "Holy Father *So-and-so*." Don't you Pentecostal people know that we're "not supposed to call any man, 'Father,' on this earth"? That shows that some kind of a glare has blinded your eyes. Yes. And don't you realize, them people, the Bible said, when the—when this remnant "this sleeping virgin come up to buy Oil," that they didn't get it? They might have danced in the Spirit, spoke in tongues. But I've seen devils do that; that ain't got nothing to do with it. I'm talking about the Holy Ghost, the Bible Holy Ghost.

37 I've seen them carry on in the heathen fields. I've been seven times around the world, in all—in all kinds of heathens, and around hundreds of thousand, as many as a hundred and fifty thousand people and, yeah, or fifty thousand people gather at one time. And find out that how that witch doctors and everything challenge you to it. You better know what you're talking about. You better not just have intellectual talk. You better be able, by God, to support what you're talking about, or don't get on that field there. They'll make you embarrassed.

38 But, remember, our God is still the God of Elijah. He is still the God that He ever was. He is still the same God. He moves in the same cycle. He does the same thing. He is the same yesterday, today, and forever. I've seen them stand dumfounded, paralyzed, and taken off the field. God still remains God. Notice, now, Jesus told us these things would take place in the last days, and we find them just exactly the signs of His Coming. Everything!

39 We all will agree that we're at the end of the world. But when He begins to come down to the Church, and the things He's going to do for the Church, the Body, the Bride in the last days, then we turn our nose up and walk away. See, it's just it's got to be that way. The world turns up their nose at That. They try to ignore It.

40 Look at this here television programs, where too many Pentecostal people stay home on Wednesday night to watch *We Love Susie*, some

immoral act of some woman married four or five times, or some man, and love that better than you do your Chur- . . . your Christ. No wonder we can't have revival, no wonder we've got such a thing, when the love of the world is greater than the love of God that's in your heart.

⁴¹ Oh, we can walk up and make a decision, put our name on the book, and go out and live with the world. That's what the world is wanting. That's what the church is wanting. It's wanting to maintain its confession, and believe that it is a Christian, and live any way it wants to. Don't worry, you're going to get to do it in the ecumenical council. They'll let you do anything you want to.

⁴² But, remember, the Bride will be a called-out, separated and different, filled, Holy Ghost born, washed in the Blood of the Lamb. She'll abstain from everything that's filthy, around her Husband. She is a chaste virgin, pure, by the Word. The Word and her are the same. As a man and his wife becomes one, in union, so does the real genuine Church of God. When he becomes in Christ, the Bible is punctuated with an "amen," every promise. Don't make any difference what the denomination says. The soul that's in the believer, punctuate it, because it is the Word in him speaking out.

⁴³ "The Word is sharper than a two-edged sword, a discerner of the thoughts and intents of the heart." The Bible said so. That's how it's vindicated and known.

⁴⁴ Notice, my brother, notice. It's too bad that we don't see these things. Jesus spoke of them.

⁴⁵ He was their Scriptural sign, and they recognized Him not. He was exactly the Scriptural sign. He told them He was. He said, "Search the Scriptures. In Them you think you have Eternal Life, and They are the one that testify of Me. If I do not the works of My Father, believe it not."

⁴⁶ Everybody has got his own private interpretation. Every denomination has these seminaries, hatch out a bunch of incubator preachers. I always felt sorry for an incubator chicken, it had no mammy; no matter how much it chirped, wasn't mothered. That's the way these machines turn out clergymen, sometimes knows no more about God than a Hottentot does about Egyptian night, or a rabbit know how to put on snowshoes.

⁴⁷ What we need is an experienced preacher that's been on the backside of the desert, till he stayed in that place under God until the Pillar of Fire come down before him like It did Moses, and nobody can take that from him. He was there when it happened. Now that is true. Back to God, and back to His Bible!

48 Jesus said, "If you'd have knowed Me, you would have knowed My day."

49 Everybody has their own interpretation. The Methodist has theirs. Baptist, Presbyterian, Pentecostals, all the rest of them has their interpretation. But the Bible says, that, "The Word of God is no private interpretation."

50 What is the interpretation of It, then? He does His Own interpreting. He said, "Let there be light," and there was light. That don't need no interpretation. He said, "A virgin shall conceive," and she did. That don't need any interpretation.

51 He said, "In the last days, He would pour out His Spirit upon all flesh," and He did. That don't need no interpretation. It's already done, right in the face of the critics that said it couldn't be done. God did it, anyhow, because He's interpreting His Word.

52 He said it, "As it was in the days of Sodom, so shall it be in the end time, when the Son of man is being revealed." And He did it. There is no need of any interpretation. It interprets Itself, all these promises that He made.

53 He said, "He that believeth on Me, the works that I do, the things that I do, shall He also." Don't need any interpretation, He just does it. That's all. If . . . "I am the Vine, and ye are the branches." The same Life is in the Vine is in the branches, the same branch that come forth on the Day of Pentecost.

54 I stood the other day and seen a mysterious sight. A good friend of mine, and a friend of Jack Moore. John Sharrit, the Lord blessed him, the first part of the ministry. He had no children. He worked for twenty-five cents an hour, busting concrete on the street. He come to the meeting, the Lord blessed him; got five children, and now he owns half of Phoenix. Gives about two or three million, each year, to the Lord. I was standing on his farm, not long ago, one of them, where he had fifteen hundred Mexicans working steady. And a whole county of nothing but cotton, potatoes, county after county. He owns them, hisself, and a fifteen years ago was getting a quarter an hour, for breaking concrete. He trusted God.

55 I was looking at one of his trees, and it had so many different kind of fruit on it. He has great citrus orchards. And I said, "Brother Sharrit, what about that tree there?"

He said, "Brother Branham, that's got all kind of fruit on it."

56 I said, "Well, it's got lemons, it's got . . . I see tangerines, tangelo. I seen lemons, grapefruit, and oranges." I said, "What kind of a tree is that?"

He said, "An orange tree."

I said, "Orange? With all them on it?"

He said, "Yes, that's grafted. It's pushed in there."

And I said, "Oh, I see. That's what you call grafting?"

⁵⁷ He said, "Yes, Brother Branham." He explained how they done it, certain times of the year, how they grafted this limb.

⁵⁸ I said, "Now, next year, there won't be any tangerines, there won't be any tangelos, there won't be any fruit at all but nothing but oranges."

⁵⁹ He said, "Oh, no. No, no." Said, "The grapefruit will bring, the vine of the grapefruit will bring forth a grapefruit vine, a grapefruit. The tangerine will bring a tangerine. The lemon will bring a lemon."

"Well," I said, "what kind of a tree is that?"

He said, "A orange tree," he said.

⁶⁰ "But if that orange tree ever puts forth another branch," I said, "what will it bring?"

He said, "An orange."

I said, "I see it." Oh, yes. Why? They're all citrus fruit.

⁶¹ We all claim to be in Christ. But when we come in There, with a denominational creed, we live by It. That's right. But if that Tree ever brings forth another branch, it'll be another Book of Acts wrote behind it. It'll be like the first branch was, that come forth. It'll be Holy Ghost filled, Holy Ghost inspired, Holy Ghost! They're be no creed to it. It'll be a Word.

⁶² Many of you takes my tapes, got the Message on *The Bride Tree*. The fruit is right in the top, for the evening Lights to—to ripen. Now, and the evening Lights is ripening the fruit at this time.

⁶³ Now, we find they ought to have known Him, but they knew Him not. So is it in our time, they know Him not. Jesus here was referring . . . Quickly now, so we get to the Message. Jesus was referring back, and He had been doing signs, showing them that He was the Messiah, exactly what Messiah was supposed to do, doing the Messianic sign. Oh, many of them, we took last night, believed it.

⁶⁴ We find out that the—the woman at the well, she wasn't educated. She was ill-famed. But as soon as she seen that sign, she said, "Sir, I perceive You're a prophet. And I know that when the Messiah cometh, and He'll do this."

He said, "I am He that speaks to you."

⁶⁵ And when she went into the city of Sychar, and told them all the things that He had done, said, "Come, see a Man Who told me what

I've done. Isn't this the very Messiah?" And the Bible said . . . He didn't do it anymore, but they believed He, on Him, because of the testimony of a woman of ill fame. Now talk about rising in the days of Jonas and condemning this generation?

⁶⁶ Notice, we find out, then, Nathanael, Peter, and others, who believed. We see the blind Bartimaeus.

⁶⁷ We see little Zacchaeus in a tree, hid. "Jesus," he said, "He'll never see me up here."

⁶⁸ And Jesus stood right under the tree, and looked up and said, "Zacchaeus, come on down." He was the Word, and the Word discerns the thought that's in the heart.

⁶⁹ And the Pharisees and scholars of that day, condemned It, because It didn't have the polish and shine of ecclesiasm in it. It didn't have the educational standpoint that it should have. It didn't have the tinsel and—and the stuff that the ecclesiastic should have, a great big hood on, a turned-around collar, and something another, with some kind of a—a—a words that could speak, to be over the top of the common people's head.

⁷⁰ And the Bible said, "The common people heard Him gladly." He spoke the common language. He lived a common man's life.

⁷¹ Then we find out that in doing this, we find what took place. Now they could not believe it, and they said, "This man is Beelzebub. He's a foul spirit." In other words, "He's either got mental telepathy or—or either He's got . . . He, He's a fortuneteller of some sort." And anybody knows that that's of the devil, and it's impersonation. And so we find out then that they condemned Him.

Then he was standing here, said, "Master, show us a sign."

⁷² What did He turn to them? He said, "A wicked and an adulterous generation seeks after signs." Now watch, "A wicked and an adulterous generation." He was prophesying. He said, "And they will receive it, the wicked and adulterous generation." And if that ain't the generation we're living in, I don't know why. Remember, all prophecy has a compound meaning.

⁷³ Get in Matthew there, the 3rd chapter, where It said, "Out of Egypt I've called My son." Run the reference back till you find out He was talking about Jacob, His son. But also His greater Son, Jesus, He called out of Egypt.

⁷⁴ Now we find that in there, "A wicked and adulterous generation seeks after a sign, and they'll get it, for the wicked and adulterous generation will see the sign of the resurrection. As Jonas was in the—the whale's belly for three days and nights, so must the Son of man be

in the heart of the earth, then He'll raise up." It's been two thousand years, and we've got another wicked and adulterous generation. And they're receiving a sign of the resurrected Christ, alive among us, after nineteen hundred years! He's the same yesterday, today, and forever.

⁷⁵ Jonah, we know him, we know he was a prophet. Many of them refer to him as some kind of a—a runabout. He wasn't. "The right- . . . footsteps of the righteous is ordered of the Lord." I was reading a book not long ago. He did go to Tarshish, or started to it, instead of Nineveh, but that was all in God's plan. "The footsteps of the righteous." Because, sometime evil befalls you, or something.

⁷⁶ It was so with Job. He wasn't. . . . Job was the best man in the land, in his days, best man God could find, and yet look what happened to him. He wasn't chastising him. He was trying him. He was proving to Satan He had somebody that would believe Him in the face of difficult.

⁷⁷ So Jonah was the same thing. And we find him on his road down to Nineveh, and he took a ship to Tarshish, and then he . . . And the sea got up, and he was asleep. He told them, "Tie my hands and feet, and throw me out, for I'm the cause of it." And when they threw him out, a big whale was swimming around through the waters, prowling, and swallowed this prophet.

⁷⁸ I remember, not long ago, in Louisville, Kentucky, where I used to live across the river in Indiana. They had a whale over there, on a—on a flatcar. Some little Ricky that had more intelligence than he knowed how to control, he said, "Now you've heard the old fable of the whale swallowing Jonah." He got a baseball, took it back to the esophagus of the—of the whale, and he said, "Looky here." Said, "It's, a baseball won't even go through it." He said, "The old fable of—of Jonah being swallowed by the whale," he said, "just a fable." That was too much for me to stand.

⁷⁹ I said, "Just a minute, sir." He explained it, tell how impossible for a man to get into that throat. I said, "You fail to read the Scripture, sir. And that is not a fable. It's the truth."

He looked at me and said, "Who are you?"

I said, "I'm Reverend Branham, from just across the river."

He said, "Oh, I see, a preacher that believes that."

I said, "With all my heart, with all my heart."

⁸⁰ And he said, "Well, you know," he said, "looky here, sir, not disputing. And I—I admire your stand, and so forth, but," said, "scientifically," said, "you couldn't put a man's hand hardly in his throat."

81 I said, “Sir, you don’t read the Scripture right. The Bible said this was a special ‘prepared fish.’ That’s right. God said He ‘prepared a fish.’ He’s a special.”

82 I believe what God says is the truth. This is a special. Switched his nose up-and-down, with his glasses on, two or three times, and went on with his lecture. A spec- . . . And everybody laughed. It was special fish. God prepared a fish to swallow Jonah. My! I believe it with all my heart. Now, we find out, that on his . . . He swallowed him.

83 Anything, a fish, after it eats, it goes right down to the bottom. Feed your little goldfish and watch what happened. They go right down at the bottom of the little container you got them in, and rests their little swimmers on the bottom. Their little belly is full, and so they’re down there resting.

84 So when this big fish swallowed Jonah, he must have went down to the bottom, to rest, out of the waves and out of the storm. He was looking around through the revival, to see what he could find; and the revival on the sea, you know, swishing up-and-down, the winds. So he found this preacher and swallowed him, and went down to the bottom.

85 Now here, Jonah down there in the belly of this whale, with his hands and feet tied, laying in the vomit of the whale.

86 Now I’ve often heard people say, “I was prayed for last night, and—and my hand is no better. It’s still crippled. I still have the stomachache. My eyes, I don’t see good yet.” Oh, my! Then holler at Jonah? My!

87 If anybody had a case of symptoms, he ought to have had it. If he looked *this* a way, it was the whale’s belly; *that* way, was whale’s belly. Everywhere he looked was whale’s belly, and his hands was tied behind him. He was in the—the whale’s belly, in the bottom of the sea, probably forty fathoms deep, in the bottom of the sea. Now talk about symptoms! And then you called him backslid.

88 But you know what he said? “They are lying vanities. I won’t even look at them. But once more will I look to Thy holy temple, Lord.”

89 Now, Jonah knew that when Solomon dedicated the temple, he prayed and said, “Lord, if Thy people be in trouble anywhere, and look to this holy place, then hear from Heaven.” And he had that much confidence in the prayer of a man that backslid, that made a prayer. How much more . . .

90 There is none of us in that condition, tonight. There is none of us with that kind of symptoms. And then we look at our symptoms? Why? Why? If he could have that much confidence in a prayer of a man that backslid . . . And we are asked to look to Heaven, where Jesus sits at the right hand of the Majesty on High, in a Temple not made with hands.

He is expected in There to intercede upon your confession. How much more should we ignore our symptoms, and, "Once more I'll look to Thy holy promise, Lord!" Oh, my, when we see God on the scene!

⁹¹ Now we find out that, Jonah, they said this whale carried him in there for three days and nights, took him all the way back down around, back-tracked the course, went over. And now the people of Nineveh were, had become like they are in the rest of the world now. Their great commercial world, their industry was fishing, and all the man fished. And they worshipped idols, and the whale was the sea-god. And one day, about eleven o'clock, while they were all out there fishing, here come their sea-god in, and licked out his tongue, and the prophet walked off the gangplank. No wonder they repented. Uh-huh. See? There was a sign. That was a sign.

⁹² What was the voice? What was the voice, "You see boys what I can do?" No. "Repent, or within forty days God will destroy the place." Sign and the voice. The voice that followed the sign, "Repent!"

⁹³ He said, "And them people that didn't know right hand from the left, repented at the preaching of Jonas, and a greater than Jonas is here." See? Then He said, "The queen of the South shall rise up in the . . . her gener- . . . with this generation, and condemn it; because she came from the utmost parts of the earth to hear the wisdom of Solomon, and a greater than Solomon is here." Now when . . .

⁹⁴ In closing, I say this. When God sends a gift to the earth, a sign-gift, and the people believe it, that's one of the most glorious ages people ever lived. But when He sends a sign and it's rejected, that generation goes into chaos. It always has. What if the people of America, tonight, would receive the sign of God in this last days?

⁹⁵ Why, we're talking about going to Fort Knox and moving the government down there, and digging down into the ground. Why, them Russian bombs goes a maybe a hundred, two hundred yards down in the ground, and blow it for a hundred and fifty miles, why, the concussion would go plumb in to the—to the lava. You're not safe nowhere on this earth. The only one safety, that's in the arms of Jesus Christ. He's our retreat.

⁹⁶ But what if we, tonight, as Americans, and we all trusted in the gift that God give us, the Holy Ghost, in the last days? Why, every nation would fear us, like they did in the days of Solomon.

⁹⁷ God gave Solomon a gift, and all the whole church, everybody, believed it. That was a millennium for the Jews. That was the Old Testament millennium, in the days of Solomon, a foreshadow of the Millennium to come. The golden age of the Jews! Notice, nobody started war with them. They feared them, because they knowed their

God was real. Because, they had Him in their presence, and the people was all one heart and one accord. Why, the fame went everywhere. Everywhere, and you hear, "Oh, what a great thing, great God Israel has, a living God!"

⁹⁸ And his fame went way down into Sheba. Measure it on the map and see how far it is. There was a little queen down there, that got to hungering in her heart for God. Every time she'd hear somebody, one of the caravans would come by, she would say, "Have you been through Palestine?"

"Yes."

"Tell me about that great revival they got going on up there."

And everybody would say, "Oh, it's marvelous!"

"Did you see it?"

"Yes."

"How is it?"

⁹⁹ "Oh, that great God that they serve has come down and living in one of His servants, and they made him king. Why, he can discern. He knows the very thoughts that's in your heart. And, you know, they say that, 'God is the Word, and the Word is God, and the Word discerns the thoughts that's in their heart.' And that man's wisdom exceeds anything you ever heard of. He can discern and know even the thoughts that you're thinking about. Oh, it's a wonderful revival they got up there."

¹⁰⁰ And you know, "Faith cometh by hearing, hearing the Word of God," the promise of God.

¹⁰¹ And this little queen got to hungering, and she wanted to go to this revival. Now she had a whole lot to confront her. Now, the first thing, she was a pagan. She would have to go to her priest, to ask if she could leave. She was a queen. She was in dignity, in the celebrity.

¹⁰² Now, no doubt but what she went up to the high priest, and she said, "Great holy father, I understand that there is a revival up in Israel, and they're having a great time up there. And their God is living and He's doing great signs and wonders, that we never seen anything like it, or heard anything like it. Every caravan, I inquire, and they say it's wonderful. May I be excused from my denomination, to go visit?"

¹⁰³ I can imagine it, "We're not co-operating in that meeting, so you better stay away from it." See? You know, man die, but not spirits. See? Then we find out, that, "No, you better stay away from it. We're not co-operating in that."

"Well, now, look, holy father, I understand . . ."

104 “Now looky here! If there is anything going on, it’d be going on among us. Our church would have it.” Oh my! “And yeah here It is here. We, we would have It right here.”

105 I can hear that little queen say, rise up. I like her spunk. She raised up and said, “I’ve seen these idols standing here for years, I’ve heard you standing behind the pulpit and preaching about some god that was, some god that was. My great-great-grandmother heard the same story, and not be a move of no time. They tell me they got a living God that’s living among them, something that’s genuine. I want to see it.”

106 “Now, look! If you go, you know what you’re going to do, you’re associating yourself with a bunch of people, you know. You know, they got all this ‘opening Red Sea’s’ and all that kind of stuff. You better not go up there. Because, if you do . . .”

“Well, I’m going, anyhow.”

“We’ll take your name right off the book.”

107 “Well, take it off the book.” When a person goes to hungering and thirsting for God, there is no book in the world can hold them, because they’re after a Book. “Take my name off if you want to. I’m going, anyhow. I hear that that’s a living God, got reality. I’m going to find out about it, so you just might as well get my name off of it.”

108 Now she had a lot to confront her. Now, remember, she made up her mind. She got all the scrolls, to read what Jehovah was. Now, there is a smart woman.

109 Don’t go on somebody else’s presumption. Just go what the Bible says He is. Take what He says He is. Find out what He is, if He lives or not. Not what some scholar has said about it; but what He said, Himself, about Himself, what He promised.

110 And she begin to read. Now, she had a—a real good idea. She said, “I’m going to pack up a lot of gifts, and I’m going to take it. And if it’s the truth, I’ll support it. If it isn’t the truth, I can bring my money back.”

111 She could teach Pentecostal people something! Supporting radio programs that laugh at the very thing that you believe in, and yet you support it. Let’s—let’s your . . . Well, I’ll keep still on that. You know enough about that, anyhow. That’s your preachers’ business. Notice. But that’s a shame.

112 She said, “If it isn’t real, I’ll bring my gifts back.” So she packed them upon a camel. Remember, look what confronted her. She had a long distance. You know how it takes? She had to go by camel. You know how long it takes? It takes ninety days. Three months, on the back

of a camel, not in an air-conditioned Cadillac. No, no. Three days, and the back of a camel.

¹¹³ No wonder Jesus said, “She’ll raise in the Judgment with this generation, condemn it.” There is people, in Birmingham, wouldn’t walk across the street to see the same thing. Buses, streetcars, airplanes, and everything else in our day! No wonder, when they rise up, they’ll condemn this generation. Yes, sir. For, a greater than Solomon is here, the Holy Ghost Himself. Notice.

¹¹⁴ We find out, then, there is another thought. Look. And now Ishmael’s children was on the desert, and they were fleet-riders, my, and robbers. Why, she had all that money on there! What? Her little band of eunuchs, guards that she had, and a few maids; they would just cut, chop them right down, and take that treasure and go on like nothing.

¹¹⁵ But, you know, there is something about, when your heart begins to hunger to find a reality of God, there is no danger in the way. You don’t see any danger. You don’t see any failure. You say, “Well, will I get well?” There is no question in your mind. Genuine faith anchors itself, there is nothing going to move it. It stays right there.

¹¹⁶ She never thought about the danger laid ahead. There is one thing she had, one—one objective she had, one thing she wanted to achieve. And her motives was right, so she went to reach it, for her heart was hungering and thirsting. “Blessed are they that hunger and thirst for righteousness, for they shall be filled.” That’s right.

¹¹⁷ Watch her now as she starts out across the desert, probably traveling at night, resting in the daytime under some oasis, reading those Scriptures. Finally, she arrived at the porch of Solomon. When she did, out in the—in the . . . In the court, she unloaded her camels and set up her tent.

¹¹⁸ Now, she didn’t come like some people, some people today. She isn’t a . . . Here is a 1964 version of it. “I hear they’re doing the . . . They say the Lord is doing this. I’ll go down, and the first word said against what I believe, right out the door I’ll go.” See? See?

¹¹⁹ But not her. She brought the Word and sat down. She was going to stay there until she was actually convinced. She wasn’t going to check her own ideas. She was going to check the Word.

¹²⁰ So she went in. I imagine, the first day, she sit down, way back in the back. And the trumpets sound, the bells tolled out, and—and all the singers went to singing. The Ark of the Covenant was there at the place. And Pastor Solomon came out, sat down. She said, “Now I’ll see whether God is in the man or not,” so she watched. And every case begin to move. Oh, what a wonderful thing! Nothing was hid.

121 So she got her prayer card, you know, and waited, so as it was, and she, as she come up in the line. Finally, day after day, she waited. She grew more interest all the time, as the revival went on. My, her heart was hungering! After a while, she got before Solomon, and the Bible said, "There wasn't nothing but what Solomon revealed to her," discernment!

122 And here was Jesus standing, the God of Solomon, "A greater than Solomon is here." See?

And they said, "Show us a sign, Master."

123 "A greater than Solomon is here. And the Queen of the South come from the uttermost parts of the earth, to hear the wisdom of Solomon, and behold a greater than Solomon is here."

124 And we've had two thousand, yeah, twenty-eight hundred years, since then, of Bible history. And, tonight, a greater than Solomon is here, with the promised Word of this day, and still we mope right along. No wonder she'll stand in the Day of Judgment and condemn Birmingham, United States, all the rest, with her testimony, for her heart was hungering to see God and she stayed till it was over.

125 What did she say then after she seen the real thing happen? You know what she said? She, after Solomon revealed to her what was in her heart, why, she said, "All that I ever heard, and even more than that." Why? It had been done on her then. She had seen what somebody else had said about it, but it was her turn then. Hers, her secret had been revealed to her. And she said, "It's greater." And she said, "Even blessed are the man that's with you, that sees this all the time. The man that stands here and sees these things all the time, blessed are they." And she seen the way he went up to the house of the Lord. She become a believer.

126 And promised to rise in the last days and condemn these generations, as it was in the days of Solomon, and as the days of Jonas, and so forth. She'll rise in this day and condemn, in the resurrection, the people that's lived in this day. For, a greater than Solomon is here. The Holy Spirit Himself is here. The Creator of the heavens and earth is here, identifying Himself with His people, with the same kind of a gift. Exactly like was in Christ; Him doing it. Like was in Solomon; Him doing it. Like was in the prophets; and Him doing it. Like prophesied for the last days, we haven't had it for—for hundreds and hundreds of years. And as it was just before His first coming, they had no—had no discernment for hundreds of years, and there it come on the scene, and somebody introduced the Messiah. And promised, the next thing coming right along, in the last days, as it was then.

127 Here we are in the last days: signs that He promised would happen; the world situation just the way it's supposed to be; the immorality of the world; and everything that we got, just in position. And the Holy Spirit right in the position, doing exact. Oh, it's a wonderful thing, to know that we serve a real God.

128 I feel like telling something now. I've told it before, but I think . . . I feel led to say it again. As everybody knows, I hunt. Not so much for the game; I like to be in the woods. My mother was a half-breed. You know that. My mother was a half Cherokee Indian. Her mother drawed the pension, see, in—in Tennessee. So now we find out that, in that, I love to hunt. And my conversion never taken it, 'cause I . . .

129 My first Bible was the woods. I could see a flower, how it died. The little seed laid in the ground and rotted, everything was gone. But, the next year, there was nothing you could find. You could take that handful of dirt to the laboratory, there is not a chemist in the world could find that germ of life in there. But it lived again when the sun come up. It lived again, and that let me know there was a life, death, burial, resurrection.

130 I see the sun rise, of a morning, it's a little baby born. At eight o'clock, it starts to school. It's at around about ten o'clock, it's out of college then. And then at noontime, it's in its strength. Two o'clock, it's fifty-five years old. And then along about four o'clock, it's getting eighty, eighty-five, it's gone. It served God's purpose. But what? If it served God's purpose, that the end of it? No. It rises up again the next morning, to testify there is birth, life, death, resurrection.

131 But, first thing, a—a seed planted in the ground, if it isn't germitized, it will not come up. It's got to serve God's purpose, in order to come up. And so do we. We are a germitized seed, in the ground, and we must serve God's purpose or we'll—we'll never come up in that first resurrection; come up for judgment in the last. Just like a hybrid corn, it comes up long enough to take its judgment of the sun, and dies and goes back, and that's all of it. Exactly right. But the real seed leaves the . . . lives again, produces itself.

132 Look at the sap in a tree. Before any frost falls, or anything else, that tree the . . . Some nature, somewhere, gets a hold of it, says, "Run down at the bottom of the tree, right quick. Get down in the ground, 'cause there's a frost coming." And if it don't, it'll kill the tree. And hides down there until all the freeze is over, then comes right back up again. Some Intelligent does it. You know what Intelligent that is? You explain that to me, what intelligence makes that tree go down, hide itself and come back up, and I'll tell you the Intelligence that tells me who you are and where you come from, what you've done and where

you're going. And that's the same thing, 'cause it's the same God. Sure. Exactly. It's God that does those things. Now, remember, friends.

¹³³ One day I was a hunting where I used to go hunting, up in the north woods. And I hunted with a friend, and I loved to hunt with him. He was kind of a part of an Indian, too. And he . . . it, Bert Call, and he's a fine man. The man might be sitting right here now, for all I know. He comes down south here all the time. And he was a great hunter. You never have to worry about him. He's not going to get lost. We hunt together and we knowed each other, but he was the cruel-hearted-est man I ever met in my life. He would shoot fawns, just to—just to make me feel bad, 'cause I didn't like to see you kill little fellows.

¹³⁴ It's all right to kill a fawn, now, if the government says so. I was game warden, for years, and I'm still a conservationist. I—I believe in animals, and I believe in conservation. And let them just—just . . . If you let them keep on going on, they'll put here to eat. If you don't eat some of them out, then they're take a disease and die out, or starve to death. But just what the law says, they know how to handle that. Let them take care of it.

¹³⁵ But Bert would kill them just to be mean, just to see me feel bad about it. He used to say, he said, "Billy, you're a good preacher, or a—a good hunter, but, trouble of it is, you are too much of a preacher. You're too chicken-hearted."

¹³⁶ And I said, "Bert, you're just cruel, that's all." And we'd go on.

¹³⁷ One day, I went up, it was I had to work late, and it was little getting late in the season. And the white-tailed deer, I don't know whether you have them here or not. Oh, my, you talk about Houdini being an escape artist, they're better than he. So it was late in the season; they had been shot at a few times. And we started one morning, about six inches of snow, started up across the Presidential Range.

¹³⁸ And we taken some, always take hot chocolate and a sandwich. And about noontime, if we didn't get a deer, then we'd separate in the mountains, and come back; get in, sometime, nine or ten o'clock that night. If we got a deer, we hung him up. We knowed where we were at, and we'd come back and get him.

¹³⁹ So that morning we went up, and so, before I left, he said, "Hey, Billy, I got something for you this year."

And I said, "What is it?"

¹⁴⁰ He reached down in his pocket and pulled out a little whistle, something about the size of *this*. And he blew it, and it sounded like a fawn calling for its mammy; you know, the little baby deer calling for its mammy.

141 I said, “Bert, you wouldn’t be that cruel, would you?”

142 He said, “Oh, you chicken-hearted preachers, you’re all alike.”

143 So we started up the hill, and along about eleven o’clock, he . . . There was an opening about the size of this room, maybe a little larger. And we hadn’t even seen a track. It was moon light, and they was feeding at night. And they were just . . . And it’s hard to find them. They just stayed hid, laid down, and so under the brush and back in the deep timber. And they’d paw down and eat moss, and forget it. So then we would . . .

144 I come to this little opening there, and he sit down. I thought he was . . . bank of snow there, a drift. And I thought he was going in his pocket, like *this*, to get out this little thermos bottle and take a drink of his—his chocolate, and we’d eat our—our dinner and then separate, and we’d go back across the ranges; he go one way, and me the other. But when he did, I started to reach and get my sandwich, ’cause I was getting a little hungry. And I set my gun down against the tree, and reached back in my sack, and I looked at him. He looked up at me. And he had eyes just like a lizard, anyhow, you know; like women paint their eyes, today, you know, that funny-looking dog-like look on them, and then had all painted up like that. Well, that’s the way his eyes looked, kind of like a lizard, kind of slanting like. He looked up at me. And I thought, “What’s he got on his mind?” He reached down and brought out this little whistle. And I thought . . .

I said, “Bert, aren’t you ashamed of yourself?”

145 And he blew it, and, when he did, just about thirty yards, or hardly so far, a big doe stood up. Now, the doe is the mama deer. That was her baby calling. She . . . He blew the whistle. She jumped up. Now she wouldn’t have done that, by no means. She knew we were there. But her baby was in trouble. And he looked at me, them lizard eyes again. I seen him move the safety down, on a thirty-o-six rifle. He was a dead shot. Oh, he was a good one.

146 And he blew the whistle again. And that old mother deer walked right straight out in that opening. Now, brother, that’s unusual. They wouldn’t do that. First thing, she wouldn’t have got up. If she would, she’d went the other way. And here she was, walked right out in the opening. And she knew we were there. And as soon as the safety clicked on that gun, she turned and looked right at the hunter. Instead of running, she just stood there. Her big ears, her eyes wide open, her ears sticking up, and she was looking around.

147 What was it? She was a mother. That was her baby. Her baby was in trouble. The little lamb . . . the little fellow was crying, like a little

fawn. She wasn't a hypocrite. She wasn't putting on something. She was genuine. She was borned a mother. That's what she was, a mother.

148 And he leveled that gun down. I thought, "How can you do it, Bert? How can you?"

149 I, I couldn't look at it. I turned my back. I thought, "Lord God, how can the man be that cruel-hearted, to blow that faithful heart of that mother, looking for her baby?" And coax her out there, deceive her and bring her out there. And then, I knowed he was such a dead shot—shot, he would blow that sacred heart of hers plumb through the other side of her. And her, a mother, she would actually come 'cause that was her baby. And talk about a sign, that was one of it, of loyalty, because something was on the inside. She was a mother. And I turned my back. I said, "Lord God, how can a—a human being be that cruel, to do a thing like that?"

150 And I waited and I waited, and the gun never fired. I thought any minute I'd hear the gun go off. And it was, he'd a . . . A hundred-and-eighty-grain bullet, mushroomed, and blowed her heart plumb through her. And I thought, "Why didn't it go off?" And I was standing *this* way, with my eyes closed, praying.

151 And when I turned my head, to look, the gun barrel was going like *this*. And I looked at it, a few minutes, him wiggling the gun barrel.

152 He turned up and looked, and those lizard eyes had took another look. The tears was rolling down his cheeks. He threw the gun on the ground. He said, "Billy, I've had enough of it. Lead me to that Jesus that you talk about."

153 What was it? Right there on that bank of snow, I led that cruel-hearted man. . . He's a deacon in a church now. What was it? He saw something real, something genuine, something that wasn't some theology or some historical something. He saw God in reality. That's what brought him.

154 Oh, how many in here would like to be the kind, much of a Christian, as that deer was a mother? Sure, with a real experience in the face of death, I mean. [Congregation says, "Amen."—Ed.]

Let us bow our heads.

155 Heavenly Father, the hour is late. And the people are attentive. They're nice, and they're listening. And this little story now, Lord, of. . . I can remember that cold November day, standing up there, and the winds kind of blowing across the mountain. I can see them glistening tears running down them bearded cheeks, when he held me by the leg. And he cried, and said, "Billy, you've talked to me about Someone that's love, and I—I see some reality here." There is

something in that deer that drove her out there, Lord, and it's a real motherhood in there. It was a real sign that there was genuine love and motherhood.

¹⁵⁶ O God, let Thy Word speak tonight, genuine, genuine Holy Spirit. Not something that's emotional, enthusiastic, which it is, also; but something that's real, by the Word, made manifest. "The Word, sharper than a two-edged sword, and discerns the thoughts that's in the heart," which You identified all Your prophets. When You were on earth, You called them "gods." You said, "You called those who the Word of God came to, 'gods,' then how can you condemn Me when I say I'm the Son of God?"

¹⁵⁷ O Lord, the world knows its own, it's been blind all the years. And I pray, tonight, Father, that You'll open the eyes of people, and let us tonight become real Christians and real believes, for a greater than Solomon is here. A greater than all the prophets is here. The Son of God Himself is here, in the form of the Holy Ghost. Promising, "A little, yet a little while, and the world won't see me no more. The word *kosmos*, 'the world order,' won't see Me no more. Yet, ye shall see Me, for I will be in you, even to the end of the world." And, Father, You say You're "the same yesterday, today, and forever," and we know it is the Truth. Oh, I pray, God, that You'll have mercy, tonight.

¹⁵⁸ And while we have our heads bowed. I wonder, tonight, with our heads bowed, would anybody that . . . Be honest with God now, in His Presence. Before you seen anything happen, but yet you know in your heart that you're not as much a genuine Christian as that deer was a mother. And the reason she was a mother is because she was born a mother. She couldn't help being that. She was born a mother. And now if you are not born, if you ain't got that same love for Christ; regardless of what anybody says, you believe Him. He's the same yesterday, today, and forever. And you would like to have that kind of Christian love in you, as that mother love produced for her, would you, with your heads bowed, everybody now, and every eye closed, raise up your hand? Say, "Pray for me, Brother Branham," and I'll certainly do it. God bless you, brother. God bless you. Oh, my, look around on the floor, up in the balconies, all across.

¹⁵⁹ Don't be ashamed. If you're ashamed of Him here, He said, "I'll be ashamed of you before the Father and the holy Angels then." You're in His Presence now. He is here. He is absolutely here, the great Holy Spirit. That Pillar of Fire that was with Moses, is right here.

¹⁶⁰ Remember, when He was here on earth, He said, "I come from God, and I go to God." And they said, that, "Moses forsook the treasures of Egypt, considering the treasures of Christ greater than all

the reproach of Christ, greater than all the treasures of Egypt." He went in the wilderness with Christ. And any Bible reader knows that that Pillar of Fire was the Angel of the Covenant, the Logos that went out of God, which was Jesus. And then when He died, He ascended up into Heaven. And when He met Saul, on the road to Damascus, He had done turned back to the Pillar of Fire again, and He even put Paul's eyes out with brightness.

¹⁶¹ Now He's here, tonight, the same yesterday, today, and forever. Would you like to identify yourself before Him, say, "Lord God, I haven't got that kind of an experience. I want to have it"? I'm not asking you to come up here. I'm just asking you to raise your hand to Him, if you feel like that. Was there some that hasn't raised their hands? Raise your hands now. God bless you.

¹⁶² Our Heavenly Father, they are Yours. Science says, according to science, we cannot raise our hands. Gravitation holds it down. But there is a Spirit in men and in women, and they . . . Another Spirit come to them, which was the Holy Spirit, and said, "Raise up your hand." And they defied the law of gravitation, and raised their hands towards God, Who made them, "I want to be a real Christian."

¹⁶³ Heavenly Father, I pray that You'll make each of them real Christians, through Jesus Christ's Name. They are Yours, Lord. How little did I know, that day that when that little deer walked out there on that field, it would be the cause of . . . But it was a sign. But, Thou knowest all things, so I pray, Father, that You'll receive them now. They are trophies of the Gospel. They are Yours.

¹⁶⁴ You said, "No man can pluck them from My heart, and from My hand." And, You, You said, "All that is Mine belongs to the Father. No man can pluck them from His hand." Jesus said, in Saint John 5:24, "He that heareth My Word, and believeth on Him that sent Me, has everlasting Life; and shall not come into the Judgment, but is passed from death unto Life." Lord, that's Your Word. Now, not them that makes-believe; but them that really believe, have Eternal Life. They are Yours, Father. I give them to You now, in Jesus Christ's Name. Amen.

¹⁶⁵ Now be real reverent just a moment. Now it's just exactly time to close, but just wait just a moment.

¹⁶⁶ Before we do that, how many believes that Jesus Christ promised to be with us, wherever two or three were gathered in His Name? [Congregation says, "Amen."—Ed.] How many believes that He is the same yesterday, today, and forever? ["Amen."] His, He would be . . . If He was here, tonight, He would be just as He was then. He would do the same thing. The Bible said, that, "He is the High Priest that can be touched by the feeling of our infirmities." You . . . Is that right?

[“Amen.”] New Testament, Hebrews, 3rd chapter. “A High Priest that can be touched by the feeling of our infirm- . . . of our infirmities.” Now have faith in God. Now just believe, real, with all your heart.

¹⁶⁷ And you out there now, that’s out in this audience, that doesn’t . . . that’s sick. How many of you is sick, raise up your hand, just say, “I’m sick.” Now just real low, real quiet now, everybody.

¹⁶⁸ Now you pray, say, “Lord Jesus, Brother Branham doesn’t know me, but what he said tonight, ‘A greater than Solomon is here,’ and I know that that’s prophesied to return. It hasn’t been in the world for hundreds and hundreds, and thousands of years. But You promised it would return again in the last days, according to Malachi 4, and promised in Saint Luke 17 and all these other promises. You said it would be here ‘when the Son of man revealed Himself,’ because it has to be the Word. Cause the . . .”

¹⁶⁹ “In the beginning was the Word, and the Word was with God, and the Word was God. The Word was made flesh and dwelt among us.” “And the Word discerns the thoughts.” It was the Word in the prophets. It was the Word in the Son. It’s the Word in you, today. See, the Word! It’s prophesied, promised. Although you find many impersonations, many carnal competition, that doesn’t take away from It, from the real. There is a real Holy Ghost, real God.

¹⁷⁰ Now you believe with all your heart, and look this way, to me. And believe with all your heart, and say, “Lord God, I’m going to pray, and I pray that—that You will reveal to Brother Branham. And let me touch Your garment. And You turn, through him, ’cause He don’t know me, and tell me what my trouble is. And then I’ll know that Your Presence is here.”

¹⁷¹ Friends, you know what’s the matter with the Pentecostal people? They’ve seen too much.

¹⁷² An old salt, one day, was coming from the sea, and he found a writer going to the sea. And the old salt said to the—to the writer, said, “Where goest thou, my good man?”

¹⁷³ Said, “Down to the sea. Oh, I want to smell its salty brines. I want to see its blue skies, the white clouds, the sea gulls.”

¹⁷⁴ He said, “I was born on it, fifty years ago. I don’t see nothing so attractive about it.” That’s it. He had seen so much of it, till it become common.

¹⁷⁵ That’s what’s the matter with us people. We’ve seen so much of God! This church that—that’s been called out of the denominational groups in the last days, has seen so much of It, until It’s become so common. You just overlook It.

176 Don't never let Christ become common to you, friend. Don't never do that. You just believe with all your heart and all that's in you. Now have faith in God.

177 Now just pray, and let the Lord Jesus grant it. Now you just touch His garment. I don't know. You touch Him. He can be touched.

178 Now just pray now. I don't say that He will do it. Just a moment would settle it all. You just—just—just kind of have your hearts fixed on Him.

179 Now, It's a Light. Don't nobody take a picture, a flash picture. Just be reverent.

180 Now here It is. It's over a woman sitting here looking at me, right here at the end, right there. Do you believe me to be His servant, lady? I'm a stranger to you. You don't know me. I don't know you. But if God will describe to me, just like He did to the woman, tell her about her blood issue, or—or the woman had five husbands; if the Lord Jesus will—will provide that information to you, through me, would you believe it with all your heart? You'll know whether it's the truth or not. All right. It's a bladder trouble. If that's right raise up your hand. Uh-huh! See? Now, that's exactly right.

181 Here, you sitting next to her. You was going to help her. You touched her with your hand. Now you were kind, now, you believe God can tell me what your trouble is? You believe that He can do it? High blood pressure. If that's right, raise up your hand.

182 The man sitting next to her, do you believe, sir, believe God can tell me what your trouble is? You'll know whether it'll truth or not. Varicose veins. You believe?

183 The little lady sitting there, kind of crying, like, your trouble is nervousness. That's exactly right. Kind of shadowed, you get weak in the daytime, you think you're loosing your mind. The devil tries to tell you that. But, you're not. It's all over, from tonight, now. See? You got the victory. It's left you. The black shadow, that was over you, has left you.

184 You was weeping there, sitting next to her, lady. It, it thrilled you. Now do you believe me to be His prophet, or His servant? That stumbles some people, you see. So, you, I don't know you. We're strangers. You believe God can tell me what's your trouble? All right. You have a heart trouble, kidney trouble, and you're anemia. If that's right, raise up your hand.

185 This little lady sitting here, kind of heavy-set, a red and dark striped dress on. She is praying. She wants to be called in this line. If that's right, raise up your hand, lady. Do you believe God can tell me what

your trouble is? Your friend will be all right. The spiritual problem will be all right. And your female trouble will leave you, if you'll believe God with all your heart. Now, if that's right, raise up your hand. If that's what you was praying about, raise up your hand so the people can see what you're doing. See? All right.

¹⁸⁶ You just have faith in God. Somebody back . . . You don't have to be sitting here on the front. Way back; believe with all your heart.

¹⁸⁷ Way back there, there is a woman. She has got a growth on her side. She is praying. She is going to miss it.

Lord God, help me, I pray.

¹⁸⁸ Mrs. Goodman, you believe with all your heart that God will take that growth from your side? All right. Step, raise your hand way up, so the people can see you. I'm a total stranger, never seen her. There she is. Is them things right? Raise up your hand. All right.

¹⁸⁹ A lady sitting over there, out towards the end there, she is suffering with a gallbladder trouble. And she's, also, she's got a diabetes, heart trouble. Mrs. Holderfield, believe with all your heart, lady, and you can be healed there now.

¹⁹⁰ Please don't move around, people. I—I ask you, in Christ's Name, don't do that. See, diseases go from one to another. See? Unbelief is the most horrible thing there is in the world. Just have faith.

¹⁹¹ Here is a little lady sitting here, praying about her husband. He drinks. That's right. You're praying that he'll stop drinking. Isn't that right? All right. I don't know you. Got a prayer card? You don't have. You don't need one; just faith that you've got. You touched Something. You are twenty or thirty feet from me. You touched the High Priest.

¹⁹² The little lady behind there is praying about her husband, too, sitting behind him. That's right. Your husband is a nervous man, kind of a mental nervousness. He is missing right now. If that's right, raise up your hand. And you've got something wrong with your hand. You have allergy, something another. And you touch stuff, it makes your hands go bad. Isn't that right? Mrs. Patty is your name. You believe with all your heart now? If that's right, raise up your hand. Amen. See? I've asked you to believe me.

¹⁹³ What about this lady sitting here? You got a mark on your face, like a little skin cancer. Do you believe me to be God's servant? You do? I don't know you. You're a stranger to me. That's not exactly what you're praying about. You're praying about a heart trouble that you got. That's right. Is that right? This lady sitting here. If you'll believe with all your heart, you can have your healing. Your husband got his last night, why not you? Ex woman preacher. Now believe with all your

heart, and you . . . Now, you see, just so you would know. You was kind of questioning in your mind, see. Now you're satisfied, aren't you, that It does? All right. Raise up your hand if that's right. Have faith in God.

¹⁹⁴ What do you think of that diabetes, sir, setting here with your hand up? Do you believe that God can heal diabetes and make you well? You do? All right, sir, God can heal you.

¹⁹⁵ You're a stranger to me, too. If you'll believe with all your heart! There is a man sitting there, that's got heart trouble, something wrong with his back. Mr. Easter. He was hurt in a train accident, that caused that. If that's right, raise up, Jesus Christ will heal you and make you well.

¹⁹⁶ How many of you believe? [Congregation says, "Amen."—Ed.] A greater than Solomon is here. Do you believe it? ["Amen."] Jesus Christ, the same yesterday, today, and forever, swept plumb across the building. Do you believe now that He's here? ["Amen."] He is right here now. That's a reality. That's exactly what He said would take place, "These things that I do, shall you also; more than this will you do, for I go to My Father." One time a woman touched Him, He got so weak, He said, "Virtue went from Me," and He was the Son of God. I'm a sinner, saved by His grace. "More than this shall you do." I know the King James says, "greater." But in original, it says, "*More* than this shall you do, for I go unto My Father."

¹⁹⁷ Now do you believe that? [Congregation says, "Amen."—Ed.] Do you believe His Presence is here? ["Amen."] Then why not lay your hands over on one another, you believers, and pray for your fellow man sitting next to you. Each one of you lay your hands over on each other, and believe with all your heart now as you pray. Pray the way you do in church. Believe the way you've always believed. Now let that Spirit of God, that made you a Christian, be just as great and royal to you as you are praying for that person, that as that mother deer had in her being a mother, that loyal Spirit of Christ that's here now.

¹⁹⁸ That, the world don't believe. The world hates It. The world don't understand It. The Bible said they wouldn't. The world knows its own.

¹⁹⁹ And God knows His Own. God promised it. It's the Truth. So help me, it's the Truth! "Jesus Christ the same yesterday, today, and forever."

Pray now.

²⁰⁰ Lord Jesus, here lays some handkerchiefs laying here, that's for the sick and the afflicted, and I lay my hands upon them. Because, we're taught in the Bible that they taken from the body of Paul handkerchiefs and aprons, and unclean spirits went out of the people, and they were healed of diseases. Now we're not Saint Paul, but You're still Jesus.

And I pray that You'll honor these, for these people that couldn't be to the meeting.

²⁰¹ May, when they're laid upon the people, may it come to pass, like one of the writers said when the—when the Red Sea got in the way of the children of Israel, “God looked down through that Pillar of Fire, with angry eyes, and the sea got scared because it was standing in the way of the path of duty, to believers, and the sea moved back and the—and the believers went over to the promised land.”

²⁰² Lord God, look down through the Blood of Your Son, Jesus Christ, tonight, upon these handkerchiefs, upon these audience here, with their hands laying on each other, praying for each other. You said, “Confess your faults one to the other, pray one for the other, that you may be healed. For, the effectual fervent prayer of the righteous availeth much.”

²⁰³ I pray, God, as the—the confessed Christian tonight is praying for the person he has his hands on, may the Power of the Holy Ghost come upon that person. May the Spirit quicken to them, Lord, the reality. May they not miss it, Lord. Let them not be like something that's going to miss it, Father. May Birmingham catch its vision now, of the Presence of the resurrected Jesus Christ, a greater than all the prophets, a greater than all the preachers, greater than all the popes or the potentates, or whatever it might be. It's Jesus Christ, “the same yesterday, today, and forever,” a vindicating Himself in the last days, by His promised Word. Grant it, Lord. I pray this faith, the prayer of faith, for them, as they pray for each other. In Jesus Christ's Name, we present it to You.

²⁰⁴ Now each one of you, as you got your hands on somebody, now just close your eyes, and remember: the Christ that's promised this, has come here and vindicated Himself.

²⁰⁵ Yes, I seen a man healed right there, with TB, sitting right back here in front of me. Now if you just . . . It's just going on everywhere, everywhere in the building. Surely if God . . .

²⁰⁶ A man can tell anything; that don't make it so. But when God comes down and tells it, and vindicates it and proves it's the Truth; to disbelieve it, it's unpardonable sin. Jesus said, “It'd never be forgiven, in this world or the world to come.”

²⁰⁷ The Scripture promises this, and here it is vindicated right before you. People, in the Name of Jesus Christ, receive Him while He—while He is here in the presence of us tonight, while we're with Him. Will you believe it?

²⁰⁸ And all that truly does believe it and accepts Him as your Saviour, or as your healer, will you stand to your feet to give testimony, “I'll

stand as a testimony. I truly believe, and I now accept my healing, my salvation. And all my needs, in the Presence of Christ, I now accept it.”

²⁰⁹ My, look over the building, almost all the congregation standing. Wonderful! That’s beautiful. Now it’s all over, if you’d believe it. “If thou canst believe!”

²¹⁰ Now let us close our eyes and raise up our hands, and sing, “I love Him, I love Him because He first loved me.” Let’s give Him praise as we singing now, sing to Him these praises.

I love Him, I love Him
Because He first loved me
And purchased my salvation
On Calvary’s tree.

²¹¹ Let’s raise up our hands, and say, “Praise the Lord!” [Congregation says, “Praise the Lord!”—Ed.] Praise the Lord! [“Praise the Lord!”] Praise the Lord! [“Praise the Lord!”]

I love Him,
Everybody!

I love Him,
Because . . .

²¹² I think that you are to dismiss them, Brother Urshan. [Someone says, “What about the ones that wanted to be saved?”] (I’ll ask them to come forward.)

And purchased my salvation
On Calvary’s . . .

²¹³ Now bow your head just a moment. The piano, the organist and pianist go right ahead.

²¹⁴ I wonder, tonight, is your conviction still believing. I wonder if you believe that the God Who can tell me the secret in the heart, to prove that . . . He don’t have to do that, now, but He said He would do it. When Jesus came the first time, He didn’t have to heal, but He said He would do it. “And He did it that it might be fulfilled which was spoken by the prophet.” And He does it tonight because the prophets said He would, and Jesus said He would, too.

²¹⁵ Now I wonder if you, who wants that love of God in your heart like the—like the mother deer had for her baby, you want that love in your heart for Christ, and you believe He’d hear our prayer, would you come stand here while we pray for you? While we sing that once more, just come right up here. You make a public confession then, just walk right out and stand along here. If you believe it, prayer, my prayer will help you, you come right up while we sing this again.

I . . .

- 216 Now prove you love Him, by coming.
 . . . Him, I . . . (God bless you.)
 Because He first loved me
 And . . .

- 217 Come down out of the balcony, we'll wait for you. That's right.
 . . . my . . .

If you're really sincere, come on now.

 . . . salvation
 On Calvary's tree.

I . . .

- 218 The people are leaving the balcony, is coming down. Everybody sing now.

I . . .

Just get right in the aisles, wherever, come right on.

 Because He first loved . . .

- 219 Remember, the God that will meet you at the Judgment, has met you here in the church tonight.

 . . . my salvation
 On Calvary's . . .

- 220 I wonder if all the ministers here, that's interested in lost souls, that still has a vision for people in need, if you'll walk up now among the people; all you ministers in here, every minister that believes that God will still save a sinner. You might see one of the greatest things happen just now, you've ever seen. This is what the Holy Spirit likes.

I love Him,

- 221 Now prove it, prove that you are interested, you love Him. If you love His . . . Him, you love His children.

 . . . love Him
 Because . . .

- 222 Now weave yourself right in among these people here.

 ". . . love . . ."

Just come right on up and get among the people, right like this, and weed yourself right in and lay your hands upon them. And come right up here now, we're going to pray. I believe the Holy Spirit will be poured out upon the people, tonight, right here in the audience.

 . . . Calvary's tree.

Oh, how I love Jesus,

Got in love with Him, you can read His Word.

. . . how I love Jesus,
Oh, how . . .

223 Now close the world away from you now, close all the world away from you. See?

Because He first loved me.

Oh, how I . . . (He's wonderful!)
Oh, how . . .

224 Now, ministers, get someone in your . . . Keep me now. Ministers come right in, move right in around the people.

Oh, how I love Jesus,
Because He first loved . . .

225 Now He is standing here. He knows everything that's in your heart. Don't you think He knows that? Right here, wasn't no secret. He knows just what's your talk, what you're meaning.

226 Now let's bow our heads, each one, all over the audience, you that even couldn't get here. Now let's pray.

227 Each one of you just confess all your wrong, confess all your unbelief. Say, "Lord Jesus, maybe I belonged to church, once. I went to church, but I never was satisfied. There was something another . . . Oh, I might have, I might have shouted. I might have spoke with tongues. I, I might have joined church." All those things, they are fine. I have nothing against that, but that's not what I'm talking about.

228 I'm talking about love of God that's really down there. That's the Holy Spirit. That's it. And you want that, something that's real seasoned, that'll make the Word of God just live through you and act through you. See, no roots of bitterness in the channel, Holy Spirit just flows right through you. That's what you want.

229 Now just bow your head and reverently pray. And you ministers lay your hands upon them now.

230 Our Heavenly Father, we're bringing to You, tonight, this audience of people that stands here making confession, knowing that they've been wrong. There are, probably, motives and objectives, too, has been wrong. But, tonight, they have come, believing, believing that You will forgive every sin. Many of them has went to church, for years. Many of them has—has done great charitable deeds. But, Lord, tonight they are wanting the reality, they're wanting that sweetness, that—that something that's they're lacking in their lives, that Holy Spirit of God that moves in there, the form of the Word.

²³¹ And Your servants, the ministers, Your servants, has their hands laid upon them. And we are praying for them, this prayer, and asking, Lord, that this will be the time that not no other way but right down in their heart, it'll one time, forever, in Your Presence, be settled right now. May the Holy Ghost come into their lives just now and make them sweetened, Lord, with the—with the great Honey of Heaven. And give to them an experience that'll be an everlasting experience, that the great Presence of the living God may come boldly into their lives and will give to them that what they need just now. Grant it, Eternal God. They are Yours. I present them to You, as love gifts, and as the sacrifices as they're making here. And may the Holy Ghost just make it real to them now. God, grant it, in Jesus' Name.

²³² Your pastor is going to pray.

[The brother prays—Ed.] Yes, Lord. Yes, Lord. Grant it. 

64-0410 Scriptural Signs Of The Time
National Guard Armory
Birmingham, Alabama U.S.A.

ENGLISH

©2002 VGR, ALL RIGHTS RESERVED

VOICE OF GOD RECORDINGS
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
(812) 256-1177 • www.branham.org

Copyright Notice

All rights reserved. This book may be printed on a home printer for personal use or to be given out, free of charge, as a tool to spread the Gospel of Jesus Christ. This book cannot be sold, reproduced on a large scale, posted on a website, stored in a retrieval system, translated into other languages, or used for soliciting funds without the express written permission of Voice Of God Recordings®.

For more information or for other available material, please contact:

VOICE OF GOD RECORDINGS

P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.

(812) 256-1177 • www.branham.org