
THE QUEEN OF SHEBA



Now while we approach His throne . . . Our gracious heavenly Father, we humbly come into Thy Presence with bowed heads and also bowed hearts here. For we realize that this one thing: That we someday shall stand in Thy Presence to give an account for our lives. Therefore, while we are a living and have our right mind, we long to find peace and to know that the Blood has been applied at the lintel of the door of our hearts and upon the posts. And we stand in reverence today before Thee to ask that You will cover our sins—our unbelief—with the Blood of the Lord Jesus, and at that day we might stand faultless and blameless in the Presence of God, covered by the Blood of His own Son.

² And, Lord, we would ask that You would bless this group of people, that has gathered here this afternoon for no other purpose but to magnify Thy Name, and to add to the Church the—those that would be saved, and to do all that lays within our power to see the Kingdom of God and the purpose of God established in the earth. Bless these, my brethren, who are here on the platform, these ministers, pastors, shepherds of the flock. We pray, Lord, that something will be done, that'll stir them like never before. Let the Holy Spirit come among us this afternoon and do the exceedingly, abundantly above all that we could do or think.

³ And we ask, Lord, for their flocks, that's gathered in, that they will be inspired, and the Christians will—will be more determined to live for You than ever before in their lives. And for the—the stranger that's within our gates today, we would pray especially for them, that they too might join with this great fellowship of believers, if they have not already did so. And we would ask, Lord, and not forget those that are convalescent, that are shut in because of sickness and troubles. We ask that You'll be near unto them. Heal their sickness and straighten out their rough places, Lord, that they too might run with patience the race that's set before us.

When we leave today, may we go to our homes, like those coming from Emmaus, saying these words: "Did not our hearts burn within us, as He talked to us along the way?" Let this all be to the glory of God, for we humbly bow our heads and our hearts as His servants, in Jesus' Name. Amen. May be seated.

⁴ I am so glad today to be here at the Klamath Falls, in this lovely little auditorium with these friends of Christ, and to continue our

fellowship with the—the Holy Spirit in the way that He has dealt with us and done for us. We certainly do appreciate all His blessings.

And last evening when we saw many come down to the altar to surrender their lives to the Lord Jesus, how we thank the Lord for that. That's the main purpose that we are here for. For I do believe in the full Gospel, and Divine healing, and all that Christ died for, but if you get healed by Divine healing, sooner or later, if you live long enough, you'll be sick again.

5 Someone said one time . . . There was a man that was a critic wrote in a—a book, a critic of a famous denominational church. And he wrote in the book a criticism of my ministry. And he said, "Well," (he said) "to show that . . . What I draw the conclusion about the meetings was this." Said, "There was no doubt but what there was some power there that would understand the secret of the heart." Said, "I had friends there that had that discernment was on them." And said, "They knew that was right." He said, "But for the healing, it could not have been right." He said, "Because that there was a man setting in the balcony, which was a friend of his at another church (a brothering church, neighboring church) the man had a serious kidney trouble which he'd had for many years." And said, "Brother Branham called the man by name, and we brought him in there from another city." And said, "He told him of his serious kidney condition and even some things that happened along the road, when he was setting in one of the balconies." And said, "We know that was true." And said, "The man was normal and well for about three years, which he had not been since a boy, and then," said, "it come on him again."

Said, "Therefore, it could not been of God," said, "because if God had healed him, he'd have been well. For if a man's once healed, he's healed."

6 It just goes to show, how if . . . A person has to be ordained of God to believe, or they'll never believe anyhow. They have nothing to believe with. See? They just don't have no depths of their—of their—their soul. If . . . I have knowed of many men that has been put under a oxygen tent, and given penicillin, and so forth by the doctor, and completely healed with say, pneumonia. And the person left the hospital completely well with pneumonia and a week later die with pneumonia. He just taken pneumonia again; that's all. But he was healed.

And then when the late honorable brother, Jack Coe, had his trial, when a certain denominational church has took sides with a infidel to fight against Brother Coe down in—in Florida at his trial. And then the judge, willingly to show justice, and yet the church men (as the

paper gave) had turned against Brother Coe and had joined up with Joe Lewis, the free thinker, infidel, and calling themselves a notable church. But just because they were so against Christ and against healing . . . But shows how it comes out all right.

7 The judge said, “Mr. Coe, do you still claim that this child was healed?”

He said, “I claim Christ healed the child.”

And he said, “He took his braces off on one side of the platform in the presence of Mr. Coe, walked across the platform and fell at his mother—crippled.” And he said, “Could you show me any place . . . If there’s anyone here can show me any place in the Bible that Christ ever did a trick like that, I’ll be willing to forfeit the case.”

And Reverend Gordon Lindsay (one of your Oregon boys here) raised up and said, “I can produce the case.”

And Mr. Lindsay gave him the case. He said, “One night Jesus came walking on the water.” And he said, “Peter screamed from the boat, and the rest of them said, ‘If Thou be the Christ—the Lord—bid me to come to You on water.’ And Peter stepped down out of the boat and started walking towards Jesus, normally, on the water. But when he got scared, he sank.”

That settled it; certainly. You can be healed one minute and sick the next. See? It depends on how long your faith holds out. And faith is all what . . . Divine healing and salvation is nothing that we as individuals can do. It’s already a finished work, that Christ did at Calvary; it’s our faith in that finished work.

8 I might say to this audience this afternoon, “How many is Christians?” Perhaps ninety-five percent, or maybe a hundred, raise up their hands: They’re a Christian. As long as you believe that, all right. But the minute that you begin to think that you’re not, that’s the time you start sinking right there. That’s the time your testimony is negative. Divine healing lasts just as long as your faith lasts with it, your salvation the same. Because every—every thing of God is by faith, and nothing of God’s can be proven by natural.

Look at the whole armor of God, is faith. What is the armor of God? Love, joy, peace, longsuffering, gentleness, patience, faith. Just look what goes in the armor; everything’s supernatural. You cannot handle it with your hands; you have to believe it. Go down to the store and buy me a quarter’s worth of Divine love; buy me a dollar’s worth of faith. You cannot purchase it. It’s a gift of God, and you have to believe it. You have to believe it. As long . . .

⁹ And then if you say that you're saved and still live for the things of the world, your fruits prove that you're not saved. Certainly. I've always said that I'm very strict; I believe holiness, exactly. And I said, I . . . But if you just make yourself dress like a holy person or act like a holy person, that doesn't make you a holy person. See? You'd just be making out that. But if the Spirit within you makes you live that way, then you know you're all right. That's how you judge yourself; then you're not judged. You're con . . . You're not condemned with the world, as long as you have judged yourself by the life that the Spirit within you makes you live. Oh, that's—that's God.

¹⁰ Now, in these meetings, our . . . We do not have what we call "major" on Divine healing. Because Divine healing is a minor, and you can never major on a minor. You—you . . . Divine healing is just something that God added to the church. And no one can preach salvation of the soul without preaching Divine healing for the body. It's just like if an animal had me by the side here and was just cutting my side out with his paws, there's no need of just chopping off his foot or his paw that he's got in my side. Just knock him in the head; it kills the whole animal.

Well, that's the way that Christ did when He died for sin, He killed every attribute of sin. See? He killed the whole thing. And before we had any sin, we had no sickness; sickness is an attribute of sin. Without sin, they had no sickness. And when sickness is a result of sin . . . And you cannot deal with sin without dealing with sickness. "He was wounded for our transgressions, with His stripes we were healed." So when you stop the sin question, you also affect the sick question. All of it is taken care together. And that's why Christ died: a full man, a full death, a full resurrection, for a full church, for a full Gospel. That's right. And therefore, it all goes together. Now, we notice . . .

¹¹ You say, "Well then, Brother Branham, you're ministry's noted as Divine healing." Sure, certainly. Divine healing attracts. It . . . About eighty-five percent of Jesus—Jesus' ministry was Divine healing. Did you know that? As old . . . The late Dr. F. F. Bosworth used to say, "You never show the fish the hook; you show him the bait. He grabs the bait, and he's got the hook."

So that's the way it is. People come to—to see the power and the miracles of God. And when they see that, they—actually God catches them with the hooks in the jaw right there, 'cause they know that there's something real.

¹² When I went into Bombay, India, and many of the other places . . . They are not . . . Archbishop of the Methodist church and them met me there at the . . . when they had garlands and everything hanging out . . .

They said, "Well, Brother Branham, don't come here saying you're a missionary." Said, "We know more about the Bible than you Yankees will ever know."

And that's about the truth. Yes. . . It's an Eastern Book. Well, it's. . . If you go—ever go to the East and study the Bible, it's—it's a brand new Book than what you read of it here in the West. We try to make an Eastern Book compare with the Western way of living; you can't do it. The parables and things are just perfect; they're still there. And they had the Bible two thousand years before we was a nation; so there you are. See?

¹³ They said, "We know about the Bible, but we understand that God has given you a gift that makes this Bible live again. That's what we're interested in, not missionaries." Said, "We have plenty of that here. But we understand that—that God has given a gift to you that'll make this Bible live Its life again, a Book of Acts over." Said, "That's what we're interested in knowing."

I said, "Jesus Christ remains the same yesterday, today, and forever. That's just exactly. . ." I said, "He hasn't changed one bit." And that's when the Lord began to work in there.

¹⁴ Now, I. . . We have great men all. . . America is going to be more condemned than any nation in the world at the day of the judgment, because it's had such great men in it, in its beings, in its walls here, inside its—its domain. Because that there's been revival after revival sweep across this country, and yet people continually indulge right on in sin, getting worse every day. See? The church even, itself cooling off and getting away from God. It's a pity. But what can we do about it? The Bible predicted these things would come, and it's going to be here.

You say, "Well, why are you crying out about it?" Because someone has to cry out against the wrong, so that at the day of the judgment, there'll be a voice recorded. That's right. That you know. . . They knowed better, and all the signs. . .

¹⁵ Not long ago, when we were coming into Bombay, I just. . . Something come on my mind then. I was reading an article in the paper that where they said, "The earthquake must be finished; the birds are flying back."

About three days before the great earthquake came. . . (As you read in your paper.) Why, all India isn't like this country. It's got. . . Their fences are not woven wire as we have, and their buildings are mostly all built out of rocks they can pick up on the fields; their fences are built out of rock. And the little birds go back into these rocks and make their nests. And the cattle in the afternoon like this, they stand in the shade of those walls.

¹⁶ Well, they noticed that about two days before the earthquake appeared, all the little birds left the rocks—left their nests, their homes—and went out into the fields, lived in the trees. The cattle and sheep wouldn't stand around the wall no more; they stood out in the middle of the field, leaning against one another. And the earthquake came and shook the walls down. If the little fellows would've been there, they'd been crushed; the cattle would been killed; the sheep would been killed.

Now, if the God that led the animal life into the ark is still the same God, by instinct He led them away from danger, away from them walls which was falling. Well, if—if a bird, and a sheep, and a cow, and the animal life can have instinct enough to be led away from danger, how much more ought the Church of God to flee away from the walls of the things of the world now, when it's just about ready to crumble. Get out friends; stand for Christ; believe in Christ.

¹⁷ Now, I believe that these ministries that we have today across the world, one different from the other one. . . I was watching Brother Oral Roberts just a few moments ago in the room. (They have a television in the room at the . . . they had for me.) And I was. . . I heard them announce that Oral Roberts. . . And I went over and turned the television on; they did. And I seen Oral praying for a little sick baby from up in Canada, had a bad eye. And I believe the parents was Catholic. And Brother Roberts in his real way of faith, he slammed his hand down on the little baby and prayed for it, and the little baby was healed.

Now, that's a real gift of faith that Brother Roberts has. And we know that Brother Jack Coe, he used to have a little anvil laying by the side of his desk. Somebody come up with the glasses on, he'd take the glasses off and break them up with the hammer, throw them over. Have crutches, he'd take their crutches first, and chop them up, and throw them away; he burnt every bridge. They only had one Jack Coe, you know. The world couldn't stand two at one time. God rest his precious soul; he certainly was a gallant man of faith. One of the greatest I ever seen in my life was Jack Coe. Well, now. . . And he—he's gone on to glory today. His work was finished and Satan could not have took him till his work was finished. Now. . .

¹⁸ Now, there—there are men one different from the other all together. And in the ministry the Lord has given me. . . Most those men were theologians, great teachers and scholars. Mine is not. Mine's a more of a prophetic message. And the way I teach Divine healing is a work at the cross that has been completed for you and if you'll just only recognize it, you can receive it. Now. . .

Now, Brother Roberts and those great gallant men . . . You say, “How do you place their ministry to yours?”

They’re using Scripture, “By laying on of hands.” Now, that’s true; that is a Bible doctrine. How many knows that? “They shall lay hands on the sick; they shall recover.” But if you’ll just bear with me a moment, I want to show you that wasn’t a Gentile commission. No, sir.

¹⁹ Jairus said, “Come lay Your hands on my daughter, and she’ll—she’ll be healed.” Jewish—Jews always was laying on hands; everything is laying on hands. But watch the Gentile; it wasn’t so.

“I’m not worthy that You come under my roof. Just speak the word and my servant will live.”

And He turned around and said, “I never seen faith like that in Israel.”

There it is. We’re supposed to be on a higher level than that was. We’re living on the closer of the—of the world’s end than we were then. The Gentile way is to believe the Word. That’s exactly right—to recognize . . . Look at that Gentile.

²⁰ He said, “I’m a man under authority.” He was a centurion, which means that he had a hundred men under him, a Roman centurion. And he—he said, “I’m a man under authority. And I say to this man, ‘Go.’ and he goes; this man, ‘Comes.’ and he comes. He has to; he’s under my authority. And I didn’t even thought myself worthy to come to You, none of my nation. I sent a Jew to You.” And said, “I . . . Only thing You have to do is just speak the word.”

What did he recognize there? That every sin, and every disease, and every thing else was under His authority. “Just say ‘Go’ and it will go.”

See what he did? Now, that’s what I’m trying to get the American people to see. That it doesn’t . . . You don’t have to wait for a special time, for a certain evangelist to come through and to—to pray for you. Your pastor is sufficient. If the pastor isn’t there, your neighbor’s sufficient. If the neighbor isn’t there, your husband or wife is sufficient. And if there’s none of them there, just raise up your hands; He’s sufficient always. Just wherever you are, believe it; believe it. It’s a finished work.

²¹ And last night, I wasn’t intending to . . . That discernment or gift; it weakens me. It troubles me quite a bit. And I’ve got a full month of meeting right ahead of me now. And then, I—I was trying to keep away from it for a night or two, and just go and preach a little while, if you could put up with it. And then at the end of the service, the Holy Spirit . . . When I started to leave after that altar call, the Holy

Spirit moved down. I watched over the building, here went that Light moving from person to person. See, it was something ready to happen. And there it did happen. See?

Now, in the right way if you could've received it right, at that time if every person in here would've looked up, it'd finish the sick question with every one of you, if every one of you could've received it. That's Christ bringing Himself into the presence of the people, that they might know that He is not dead, but He's alive for evermore. He's a living. And as long as you know the One that wrote the Word and give the promise is living right here with you, He's just as real today as His promise, as He was when He was back there. That makes Him the same yesterday, today, and forever.

²² Now, the American people are taught so many different ways; that's what makes it hard. Go into Africa, and to the Belgian Congo, or to Tanganyika, or wherever you wish to go, or some of them countries that hasn't been indocumented with so many different things. . .

One of our ministers stand up and say, "Well, I don't know. That might be telepathy; I wouldn't fool with it."

Others stand up, "Oh, that's truly the devil; no one should ever fool with that."

The other one stand up, "No, I believe it's of the Lord."

What does the people know what to do? They—they—they're just don't know how to receive it. It's supernatural; it's great; and they don't know how to receive it. But you go into there, they haven't any of those documents. They pack a idol under their arm, sprinkled with blood. Only thing they know is their heathen god. When they see something. . . That heathen god cannot produce any supernatural, and when they see something supernatural take place, they're ready to break that heathen god and receive Christ.

²³ At Durban, South Africa, where I seen one miracle (There'd been four people on the platform and one miracle performed there out of that.), I seen thirty thousand blanket heathens break their idols on the ground and receive Christ.

The next morning, Sidney Smith (the mayor of Durban) come up and said, "Brother Branham, just a minute; watch your window." Said, "You can hear it. . ."

I went to the window, and here come down seven big cattle trucks—big cattle trucks—full of crutches, wheelchairs, and sticks, and things that they'd walked on. They don't have real things like we have, just. . . And just one thing had taken place, just one thing; just. . .

And ten thousand Mohammedans received Christ at one time there—ten thousand recorded Mohammedans at one time.

²⁴ Now, they put that picture in the paper the other day about Billy Graham and about this Mohammedan giving the challenge. And you seen this other paper come out, and said, “Why didn’t you call attention to that?” See? Well, they just lack a place of oasis. But some place that they could throw off on Brother Billy Graham or something like that. But when it comes to Divine healing, they know it’s right; they know the power of God. They seen it right there, and—and so then . . .

And here come all these cattle trucks, and the people that had been in these cots and stretchers the day before was walking down the street singing in their native language, “Only believe; all things are possible, only believe.” I set in that window, and I wept like a baby (See?) to see them coming down the street. See? Knowing that one day . . . And them even in tribal wars, but they were all one.

²⁵ I got a—a clipping out of the Durban paper that said that within the space of six months after that, in the Shangai tribe alone, I forget how many truck loads of—of ammunition, and firearms, and rings, and things that they’d brought back. And the pu—back to their place, because the people were truly converted; they—they wanted no more to do with anything wrong. They . . .

And now here is one more thing before closing: (Forgive me if I hurt you. I don’t mean to.) What I can’t understand in America where we’re supposed to be civilized, each year our women takes off a little more clothes. And there stood those naked women, nothing on at all, a clout, standing there and never even knowed which was right and left hand. And as soon as they received Christ as personal Saviour, they folded their arms to walk away from the people and get some clothes. And if Christ on a native woman, a heathen, will make her realize that she’s naked, and to some of our own Pentecostal women, claiming to have the Holy Ghost and continually stripping themselves out here to act like some movie star or some other kind . . . I can’t understand it. There’s something went wrong somewhere. See?

²⁶ Now, you make think I’m just an old foggy, but brother, that’s only common sense. That’s right. That’s the only Gospel truth, so there’s something wrong somewhere, friend. What we need is somebody to say it, somebody to tell it, and somebody to live it. Now, that’s exactly true.

Now, may the Lord help us. And talking like this, ’cause I know I don’t want to take too much of your time; your churches will be tonight. You visitors (I know) had a good time at the meetings this morning, and they’ll be having services tonight. And we put ours in the afternoon, so that we wouldn’t interfere with that service. I want to pray for the sick.

Each one of you that's here from visiting churches, you're welcome this week to come. We expect to have a great time in the Lord this week. Now once more, may we pray before we open the Word.

²⁷ Lord Jesus, we are conscious of Your Presence. We know that You are here, and You've got Your children assembled together this afternoon, men and women who would die for You, freely, men who are gallant, who stand in the pulpit and proclaim the message of Christ without compromising any way, yet with meekness and sweetness . . . Father, we pray that You'll bless every one in Divine Presence.

Now, the Bible says that, "Faith cometh by hearing, hearing of the Word." And as I read this afternoon this little text that I have chosen for the message, I pray that You will take the Holy Spirit and draw from it a context, that would bring the truth of Christ into every heart and Divine healing in reach of every sick person.

And when we pray for the sick, may You answer prayer. And may even before the line can be called and the sick be prayed for, God, I pray that in Jesus' Name, that You'll heal the people before that time comes. That they might know it doesn't lay within a man; it's in the power of their faith to believe on the Lord Jesus. We ask it in His Name. Amen.

²⁸ In Saint Matthew the 12th chapter and the 42nd verse, a very familiar text to many of the folks who follow the meetings. I would like to try to approach it in a—around another stand—another way.

And the queen of the south shall rise up in the last days 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.

Matthew 12:42. When you go home, you might read the entire chapter of Matthew twelve.

²⁹ Now, Jesus at this time was rebuking the people, because they had not understood His ministry. And they were looking for a Messiah to come; they were looking for a—a deliverer to take them out from under the yokes of their bondage. And when He came, He came in such a way, in the great day that they lived in—the most organized, ecclesiastical system the world ever knowed—they had it then. We are aware of that. God, through Moses, gave them the ten commandments, and they taken those commandments and run them out into different sects and so forth like that.

But all down through the age, there'd been a little remnant was holding on to the truth of God, just a small group. The Church of God has always been in the minority. How many knows that? That's truth, always in the minority. When Jesus came, there was just about a dozen,

Simeon, John the Baptist, and—and Joseph and Mary, and just a few like that, was holding on with the truth.

³⁰ Now . . . And when He came, He came in such a different way then the people was expecting Him to come (or had been taught that He would come), until He confused them in such a way, till they—they didn't recognize Him.

I believe it will be the same thing when He comes again. Each man has him a chart: "He's going to come riding on a white horse." The other one said, "No, He's coming in a white cloud." What difference does it make as long as He's coming? See? As long . . . If He's on a white cloud or a white horse, I don't care; only thing just so I'm right to go with Him when that time comes. That's the main thing. But they fall out on that: One will start a group over here, the other one a group over here—just whether He's going to ride a white horse or a white cloud. So it doesn't make any difference, just so He comes. And that's the main thing: is to believe He is coming.

³¹ But when Jesus came, He came exactly in the way that the Scriptures predicted He would come, only it wa—didn't line up with their teaching of that day. They had the Messiah coming. . . . They were watching for His second coming in the stead of His first advent; that's what they was confused on. He was coming in power. They was looking for Him to take a rod of iron and rule all nations. And when He come meekly, borned in a manger, illegitimate background behind him (as the world thought), borned in a manger, a peculiar Boy; all of His ways were odd. Tearing up the churches—splitting them up; and tell them they were hypocrites (and Pharisees and—and the Sadducees and all of them) condemned the whole thing, and stood there alone by Himself.

And they said, "Why, we know that Your word is wrong." Said, "In Israel it takes two to make a witness."

He said, "I'm one, and My Father that works in Me is the next one, so We have two. And if I do not the works of My Father then don't believe Me; but if I do the works of My Father and you can't believe Me, believe the works that you might be saved." See? God was bearing record.

³² Many people are following signs. It isn't the sign; it's the voice that goes with the sign. Moses, when he was given two signs, God told him, "If they won't hear the voice of the first sign, then they will hear the voice of the second sign." Each sign is just a sign. Man has gifts and things, but watch what's behind it. Satan can impersonate any thing almost; he is a impersonator, and he can impersonate. But watch the kind of a voice that it is. What does it do? The voice of the sign.

Take a person walk up, big, what they can do, and all this thing, don't you pay no attention to that. God's Spirit is a meek Spirit, humble Spirit, full of love and compassion, looking to all people and bringing all people to a knowledge of Christ.

³³ Now, Jesus had come just exactly the way that He—they said—the Bible said He would come. And He did just exactly what the Bible said He would do. And yet, they did not believe Him. He performed the Messianic sign and showed them that He was the Messiah (in the very same chapter), and they called Him a Beelzebub, a devil, because He was able to discern their thoughts. And they thought that He was a devil.

Now, the Bible had plainly told them. Moses, their leader who they looked to, he told them "That when the Lord your God shall raise up a Prophet likened unto me, and it shall come to pass that whosoever shall not hear this Prophet will be cut off from the people."

³⁴ Now, the Messiah was to be a Prophet. And when this sign of the prophet was given among them, then oh, they didn't look for that; they looked for a man with a rod of iron that could go out and do great things and beat down a nation.

See, America is certainly sold on big things and noisy things; but God comes in neither big things or noisy things. When Elijah was back in the cave, there went a thunder by, God; He just let it pass by. A wind went by; they had rushing mighty winds and everything else pass by, but God wasn't in it. But when a still, small Voice spoke, the prophet veiled his face and walked out; He spoke. It's that still small Voice that we fail to hear; we're looking for roars and thunders, and—and things like that, and sensations. But God . . . You can be deceived in sensation. We want to stay with the Word to know whether we're right or not; that's the blueprint. Stay with the Word, and the Word is right.

³⁵ And the Bible had spoke and predicted the way He would come, and many of those who were ordained before to Eternal Life, they heard Him and they recognized Him. Philip, Peter, many of those, when they come up, He'd tell them who they were. Quickly, they'd say, "That's the Messiah." But the Pharisees couldn't answer to their congregations, so they had to brand it something. And they just said, "It's the devil."

And Jesus was rebuking them and upbraiding them cities that He'd done great works in, because of their hearts was hardened and they . . . And He was telling about in all ages . . . God in all ages, through every age, has had signs and wonders and a messenger in the earth—in all ages. Every age that ever come, He had a messenger. And if the people believed that message, the nation prospered; if it did not believe that

message, that nation was condemned and went into chaos. Just look back through the history of the Bible and you will certainly find it. If God sent a message . . .

³⁶ And usually the message doesn't come with some great big blare, something big. It's something small. Watch Noah, the fanatic. Look at Abraham. Just watch down through the Bible, and even Jesus Himself: humble, lowly, outcast, black name behind Him, everything. Look at John: A man born in the wilderness, no schooling at all, piece of sheepskin wrapped around him and hairy all over, and looked like one of these here fuzzy worms, out there a preaching repentance and eating wild locusts and honey. Isn't that something? And these great, fine, self-styled clergymen there, oh, schooled to the very point, could speak every Hebrew word exactly, and their grammar and their theology was perfect. And God took something like an old fuzzy worm out there in the wilderness and sent forth and condemned the whole thing.

Even when Jesus come, He said, "There never was a man borned of a woman as great as John the Baptist." That's right. God does things small, but powerful.

³⁷ Now, the Bible spoke and said (speaking of John being a forerunner there) said, "Every high place will be brought low; every low place will be lifted up; the mountains will skip like little rams, and all the trees clap their hands."

What was it? An old fuzzy faced man with a piece of sheepskin around him, drowning people almost with water, standing out on the banks of the Jordan blasting away against the churches.

³⁸ Look when Jesus come: They'd expect a Messiah to come down the golden corridors, a full grown man with a rod of iron in His hand, driving chariots, and Angels all around Him, great big flowery things, and would come down and take over, and boost Rome out, and consume the whole thing, and give the kingdom over to Israel. What did He come? A Baby, Jehovah Baby born in a manger over a manure pile. That's right; that's exactly. In a stink of a stable He came down, no place He ever went to school or ever entered school, nowhere at all. Went about doing miracles and signs, and the people condemned Him.

When He come to be baptized down on the Jordan, just an ordinary man walking along the side of the street—or side of the road, come down into the wilderness to be baptized by the this old bearded minister down there. See? God works His own ways, and—and people's . . . You got to humble yourself, and . . .

³⁹ You know, great bright things is what blinds the eyes of the people. Eve was looking for a new light; she got it. The Bible said in the last days that "The devils would be . . . turn themselves into ministers of

light.” Look at the very first sin was ever performed, was Satan wanted a greater, a brighter kingdom—a great thing—and went over in the north and set his own kingdom up to outshine Michael. It’s always those bright things.

We’re not monkeys; monkeys reach after bright things. Let’s be men and women, sensible; set down, look at the Gospel, see what it says, and follow the leading of the Holy Spirit. You’ll never be able to know God, until the Holy Spirit comes into you. That’s exactly.

⁴⁰ The Bible said that “No man can call Jesus the Christ only by the Holy Ghost.” If you’ve never received the Holy Ghost, you don’t know that He’s the Christ yet. Remember that. You’re only walking towards that light.

You can say, “My pastor said so.” That’s true. “My Bible said so.” That’s true. “My mother said so.” That’s truth. “My church believes it’s the Holy Ghost.” That’s true, but what about you? As an individual, you don’t know until you’ve received It. And when you receive the Holy Ghost, then you are a witness that He’s alive for evermore. Now, the Holy Ghost is within you; now, and then you watch Him as He works. If the Life of Christ is in you, it will produce His Life in you.

“The works that I do shall you do also.” The same works, because it’s the same life.

If the life in a watermelon vine produces a watermelon, well, it’ll. . . The next branch that comes out, it’ll produce another watermelon; every time it’ll be a watermelon. And if the church is really anchored in Christ, every church will write a book of Acts behind it. That’s exactly right, because the first one wrote a book of Acts behind it. So, there we are.

⁴¹ And Jesus had surely proved to them that He’d give them the Me—sign of the Messiah, that the end time was there for them; and they did not believe it. And He was upbraiding them and telling them. And He referred back then, back in the verse preceding this one, in the 41st verse; He preferred there—referred (rather) to Jonah: “In the days of Jonah . . .”

I always felt sorry for Jonah; so many people condemn Jonah. Why, Jonah was a prophet; he was a great man of God. You hear them say, “Well, he’s a Jonah.” I believe that Jonah did just exactly what God told him to do.

I don’t believe that any servant of God, led of the Spirit, can get out of the will of God. Because as long as he’s led by the Spirit, that’s God’s will. Sometimes he does things that he don’t even know what he’s doing hisself and don’t realize why he does do it, but it’s God working

it around for the good. “Everything works together for good to them that love God.” said the Scripture.

42 And Jonah . . . Surely God told him to go to Nineveh, but somehow or another, unknowingly to—to the prophet, he took the wrong ship and went down to Tarsus. I’ve al . . . Or towards that way . . . A sea come up, and the waves begin to roll, and the winds blowed. I always felt sorry for Jonah. You know, they bound his hands and his feet, throwed him out of the ship, and a big fish swallowed him.

And anyone knows that when a fish eats its dinner—or its meal—it goes to the bottom and rests its swimmers on the bottom of the water, down at the bottom of the lake. You feed your goldfish and watch what happens: They’ll go right down at the bottom of that little jar and rest. He prowls through the water until he finds his food; after he’s eaten, he goes down and rests.

43 Now, this big whale . . . The storm on the sea had come up, and Jonah had been thrown out, and God sent this whale by there to pick up Jonah. And he swallowed Jonah and went down into the bottom of the sea to rest himself. And there was Jonah, tied hands and feet in the bottom of the sea in the belly of a whale. You talk about symptoms: Jonah had them; he—he had a right to have symptoms. Looky there. If he looked this a way, it was the whale’s belly; if he looked this a way, it was whale’s belly; everywhere he looked, it was whale’s belly.

Now, there’s nobody in here in that condition, is there, sister? You wouldn’t be in that condition, or you there, or any of you. None of you’s in that condition. Now, he didn’t . . . No one was ever in that position that Jonah was in. His hands was bound; his feet was bound; he was in the belly of the whale. I’ll bet he was twenty fathoms deep in the sea, and on a stormy sea. Talk about symptoms, he really had it. But you know what he said? “They are lying vanities; I’ll not look at them no more. But once more will I look to Your holy temple.”

44 Why? When Solomon dedicated that temple, he prayed up there. And he said, “If any Thy people be in trouble anywhere and look towards this temple, then hear from heaven, Lord.” And he had confidence in what the—the prophet’s prayer was for; that he would be heard from heaven. And he refused to look at the symptoms of the whale’s belly and looked again towards the temple. You can’t hide a saint from prayer; I don’t care where you go. It’s . . . You can put him any condition: The Hebrew children in the fiery furnace, Daniel in the lions’ den, wherever it may be. A real believer holds on to that prayer; I don’t care what takes place. He holds on to that prayer.

You know, in . . . You know what happened. God made that whale sick at his stomach, and he—he vomited him up on the shore. Now, if

God would answer Jonah's prayer under those conditions, at looking towards a temple that a man made, the temple where a man prayed, a temple where there was a mercy seat was overshadowed with the—the blood of a sheep, how much more will He today, when we look away from our symptoms, our crippled condition, our cancer, our tumor or whatever we have, or our sin, and look to the throne of God, where Jesus stands at the right-hand of the majesty with His own Blood to make intercession upon our confession.

⁴⁵ Forget your sympon—symptoms. If you . . . As long as you look at your hand and say, "It's twisted," it'll always be twisted. "I refuse to look at it any more. I look to Thy holy temple, oh, Lord."

I'm telling you, something will get sick; Satan will, when you go to beginning like that. I want you see how God made this so real.

Then, we're told that the Ninevites would become idol—idolaters, and they worshipped the animals. All idolatry worships animals. And then, we notice that—that their—their sea god was the whale, because he was the master of the sea. And their occupation at Nineveh were fishermen. And here all the men were out, thousands of them (a—a city as big as Portland, Oregon), and they were all out there in their boats a fishing. And here come their god, whale god in, licked out his tongue, and a prophet walked right out the gangplank. Sure, they'd hear his message. The whale god had spit the prophet out. Certainly. God knows how to do things. It might be simple, but He knows how to do it. He knows how to reach the heart of men.

⁴⁶ The whale opened up his mouth and out walked the prophet, their god. And he said, "Except you repent, in forty days this place will sink!"

Right in that Scripture we're reading here this afternoon, Jesus said, "As it was . . ."

And look what they asked there first. They said, "Show us a sign, Master." The Pharisees said to Him, said, "Show us a sign."

He said, "A—an evil and an adulterous generation seeks after signs, and there will be no sign given them but the sign of Jonah. For as Jonah was in the belly of the whale three days and nights, so the Son of man must be in the belly of the whale three days and nights."

Now, you spiritual minded people, open up. What's that? What's that? Don't just read right over it. Let the Spirit catch it for you. What? What kind of a generation was seeking after a sign? This generation. This is that evil and adulterous generation that would seek after a sign everywhere; every little sign they seek after it. Said, "There would be no sign, but the sign of Jonah."

What was Jonah the sign of? The resurrection! Hallelujah! The resurrection! That's the thing we're seeing now, the sign of the resurrection; Jesus lives; He isn't dead. He's in our midst, doing the same thing that He did then. That's the sign that that generation would receive.

47 He said, "Oh, you're speaking of the generation right then." No, sir. Look at the signs they received then from Him. He was speaking of this generation: an evil and an adulterous generation. Looky here now in our country; Adulterous is like Sodom and Gomorrah—certainly it is—and on the increase daily.

That evil and an adulterous generation will seek after a sign, and they'll get it. He promised they would get it. They'd get a true sign from heaven. Compare that with the days of Sodom: "So shall it be in the coming of the Son of man." I hope you get that. See? "There'll be a sign given them," He said. God's Word is exactly on the dot every place through the Bible.

48 Jesus said, "As it was in the days of Sodom, so shall it be in the coming of the Son of man." Look at that Angel down there to the church elect, to what he done. Look at Jesus, what He done in His generation. Look down here at this generation, what He's doing now. They'll receive a sign, but they won't believe it. There you are. But it come just the same. "A evil and an adulterous generation will seek after a sign." And they'll have it; it'll be given to them. "As Jonah was in the belly of the whale three days and nights, so the Son of man will be in the heart of the earth three days and nights."

But the resurrection will be the sign. And the resurrection sign is given to the church in this last days. The Angel of the Holy Spirit in the meet—in the meetings, showing the same things, doing the same things across the nation, proving that Jesus Christ has raised from the dead just the same yesterday, today, and forever. That's the generation that will receive it.

49 Then He comes to the queen. The queen . . . We call her the queen of Sheba. "The queen of the south," He said here. Said, "She'll rise in the last days and condemn this generation. She'll rise in the last day." That's with the generation of the last days; "She'll rise with them and will condemn it, because she came from the utmost parts of the earth to hear the wisdom of Solomon. And yet, I say unto you that a greater than Solomon is here."

Now, let's take the little queen in the days of Solomon, and listen close. Now, all Bible scholars know that the days of Solomon was the golden age of the—of the Israelites. That was the times they had no wars to amount to anything; they built the temple. And all the nations after

David had feared Israel and had brought him great things, and riches, and power, and a powerful army; no one bothered them.

⁵⁰ And then they had . . . God gave them a gift. God gives gifts in all generations, a gift of His Presence. Now listen, then we find out that Solomon, after he received this gift of discernment, it was put into the action. And people from everywhere believed him. Now, what if they'd have turned that gift down? Why, they'd have—they'd have been a lost country. But they believed it; every one believed it. No matter what Solomon done, they still stayed with it. They believed that he was a servant sent from God.

Oh, what if the Christian church tonight . . . What if the Christian church today could believe the Gift that God sent them—the Holy Ghost. What if they would receive it? What if all denominations would rally around the Holy Spirit, as Israel rallied around Solomon with that gift? The Holy Spirit is a Gift to the church, and the church turns it away and shuts it off with our doctrines, and our theologies, and things, our man made creeds. We shut Christ right out, don't let the Holy Spirit come in, no miracles, no shouting, no speaking with tongues, no praises of God.

⁵¹ Well, if the Holy Spirit done that in the book of Acts, It'll do the same thing today, because the book of Acts is not the acts of the apostles; it's the acts of the Holy Spirit in the apostles. And It's the same Holy Spirit in the Church today. It would act the same way and give the same results. Why accept a substitute when the skies are full of the real Pentecostal power? We don't have to have a substitute; we can have the real. I know it's the truth, my brother and my sister; it's true. Now, the act of the Holy Spirit . . .

Notice in this—this queen now—Solomon, rather, first. We find out that in the days of his ministry, all the people rallied around and around Solomon. And everybody talked . . . There was nobody talking against him; everybody was for him.

⁵² Now, what if the whole Christian church today would rally around the Holy Ghost? Nobody say, "It's fanaticism." Nobody say it—that it isn't so. Every American would say, "Oh, my, in our nation we have received the Holy Ghost." What if our most beloved president Eisenhower, and all the—the—the candidates and so forth for this election, and all the people were just in one accord, and they'd be going around saying, "Oh, we are so blessed; we are so blessed. The Holy Spirit has visited us, and He's in our midst." He is.

Look, when I stepped off the ship down there, the airship in—in India, they said, "We don't want to know your theology. We don't want

to hear you say you're a missionary. We understand that God has give you a gift to make the Bible live again. We want that!"

That's it! [Brother Branham thumps pulpit—Ed.] Oh, brother! If the whole ransomed Church of God would rise in the power of the Holy Ghost, nations would fear this nation. They got atomic bombs now, and they're going to blow it to bits one of these days; and you know that. "The heavens will be on fire," said Peter, "and the earth will burn with the—the fervent heat and so forth." We know it's coming. But what if we . . . if . . .

⁵³ People today trying to dig down into the earth to find a—a bomb shelter, to put the government down in Kentucky somewhere in one of the caves. Now, they've got a bomb that they can't even hide in a cave from. You go a hundred and seventy-five feet deep in the ground, or if you had it made out of solid steel five hundred feet in the ground, the concussion of that would kill every . . . It'd break every bone in your body; certainly it would. Blow a hole in the earth hundred and fifty miles square, hundred and fifty—seventy-five feet deep in the earth. How you ever going to get away from it? Well, I'll tell you right now, the Church has a shelter. It's not made out of steel; it's made out of feathers. Under His wings the Church will abide, and will be lifted up into glory away from the things of the world. Sure.

Oh, if the nation would only listen and receive and rally around the gift, this would be a golden age. The gift is the Holy Spirit that God sent back. "Behold I send the promise of My Father upon you. Tarry ye in the city of Jerusalem till you're endued with power from on high."

⁵⁴ Peter said on the day of Pentecost, "Repent, every one of you, be baptized in the Name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost."

They say, "Well, that was just for them."

Was it? He said, "For the promise is unto you, and to your children, and to them that's far off, even as many as the Lord our God shall call." The gift is to whosoever will can come. And by the praying Americans, and these old forefathers that come forth fighting this good fight of faith and established this nation upon the principles of the Bible, and it's their children that's held on to God, that's brought the revival that's been brought in America. But they're in a minority.

The others, the Communistic forces in the churches and . . . You see this big rally about these ministers and all of them, this great church doings here, even packing Communistic pards—and cards in their pockets, leaders of these international churches and so forth. It's all just honeycombed all through. It has to come that way: That there is no other Rock or no other foundation but Jesus Christ. "Upon that

rock I'll build My Church and the gates of hell can't prevail against it." Amen! That's the idea.

⁵⁵ There was the queen—or the Solomon, all the people rallying around. Why, the news got scattered everywhere. Well, just through the little forces of the church, the news of the Holy Spirit falling here and giving great meetings has called these ministers around the world, everywhere, just from that little force. What's it doing? Pulling out the elected; pulling out God's children from every: "My sheep hear My voice." They're coming from everywhere, coming to the Lord, from Germany, from Switzerland, from Africa, from India, from Asia; it's all over the world they're coming. Revival fires are built on every hill almost.

People, the elected . . . The rest of them making fun of them, call them holy-rollers and fanatics. That doesn't mean one thing. But the—they rest assured that it's the—the purpose of God that they would condemn you, that He might be able to condemn that. Certainly. If they don't . . . If they condemn you, they condemn Him. "For as much as you've done to the least of these My brethren, you have done it to Me, any of these that believe in Me. And these signs shall follow them that believe in Me." That's how you'll know. Not professing to believe, but "The signs that I do, they'll do also." That'll be a—a vindication, a voice to their ministry that they're telling the truth.

Men and women, wake up to the fact that we're living in the last days. We're under the shadows of His mercy right now, but one day we'll be under the shadows of judgment, because we have rejected the shadows of mercy. Flee to the Rock.

⁵⁶ Then, what? Notice, all the people rallied around Solomon. The gift was mighty; it done great things. They never seen anything like it; they knowed it had to come from God. Such discernment, they never seen such. All the passers-by, they'd want to go by and see Solomon; they'd want to see it.

Why, Nehru, and other—and Khrushchev, and them, wouldn't be coming to this nation just to see what good roads we have to take over. They wouldn't want to be seeing what kind of a capitol buildings we have, how much riches we have, and how our farms, how much agriculture or so forth. They wouldn't be coming to see that. If we all rallied around the Holy Spirit, they'd be so hungry for God; they'd be so scared of it, because they know that God controls every fiber of the earth. Yes, that's what we need today is—is men and women rallying around the gift of God—the Holy Spirit. And the Holy Spirit working in them, showing His Presence with them, that they might . . . people—other unbelievers—might see that it is God.

⁵⁷ Now, we find out that the people passing by found out about Solomon, and his fame spread all over the world, and went all the way down (the Bible said) to the utmost parts of the earth. Now, the—that was the utmost parts of the known world at that day. And if you'll notice, it's quite a distance from Palestine down across the Sahara desert, into the—where she was queen, the queen of Sheba.

Now, let's think. Everybody coming by, would pass by the little queen, you know, and they'd say, "Well, we are travelers. We've been up in the certain-certain countries. Oh, you should go to Palestine. They are a mighty people; they're all of one accord. The whole nation is blooming in riches. And they've got a man up there that's got a gift from their God, that that man performs just like their God would do, if He was standing there."

You know, faith cometh by hearing. See? And that little queen would say, "What do you know about that?"

⁵⁸ Oh, then the next fellow come by, "Yes, I. . . Little queen. We've come by and we've been traveling, our caravans with the camels. And—and we passed through Egypt; we come through all the countries. And when we come to Palestine, say, they've got a mighty God up there, a living God. Oh, we got gods in our country, of course, but they got a God that acts in His people. He's a real God. You should see it! They even took this man Solomon, and made him their king. And oh, their God is powerful; you should see Him."

You know, faith cometh by hearing, hearing of the Word. If a man has anything about him of God, when he hears the works of God, he will begin to hunger. She begin to consider taking a little trip; must she expect this. Now, she lived in heathen land; we know. She was a heathen, a pagan, herself.

⁵⁹ But let's just take a little drama now. I'd imagine now, her—her prestige, before she could leave the country, she'd have to consult her church and her pagan priest, if she'd be able to go.

So I can see her go over to her priest, and she said, "Holy father, I—I've heard great news of the Israelites, that their God up there has anointed one of their—their brethren. And he's a great man, that he shows wonders, and signs, and wisdom, and can discern the thoughts of the people, and great things that he's doing up there."

I can hear the pagan priest say, "My child, you know you are a queen? You are a member of this church, the church of this great nation that you're a queen over? Did you know your great-great-great-great grandmother, and all down were queens before you? Would you disgrace your church and your people to—to attend such a fanatical meeting as that? Why, if—if gods was ever to do anything, our gods

would do it in our church.” If that isn’t the attitude today, I never knowed it. Yes, sir.

⁶⁰ “Why,” she’d say, “but listen. I understand, that—that he is not someone that—that we talk about. Now, you’ve talked about these idols here that we serve, and I’ve never seen one of them move all my life. And you keep telling what they are, and what they’re going to do, and what they will do, and what they did do. I’ve never seen one move of it; only thing I’ve got is just some words here I’ve been reading about it. But they tell me that their God is alive. I want to find something real.”

That’s the hunger of every human heart. They want to find something real. They know they come from a somewhere dark, and they enter in here, and go back to that land again that they don’t know. They’re looking to find something apast the curtain. And that was her heart.

⁶¹ Well, I can hear the priest tell her now, “Daughter, if you go up there, we’ll excommunicate you from the church. We’ll just take your name right off the book, and you won’t be—you won’t be a member of this church any longer.”

But you know what? If the hunger of God comes into a human heart, there’s nothing in the world going to stop them. That’s right. When the heart begins to hunger . . .

David said in the Bible, “When the deep calls to the deep . . .”

Now, if there’s a deep calling, there’s got to be a deep to respond to it. You believe that? Now . . . In otherwise like this, if before there . . . Well, I read sometime here a few years ago in a paper, about a little boy eating erasers off of a pencil in school. Teacher would give him another pencil, he’d eat the eraser off of it. And his mammy found him one day out eating the pedal off of a bicycle on a [Blank spot on tape—Ed.] . . . had to be a—a sulfur to respond to that crave. You see what I mean?

⁶² In otherwise, before there can be a creation, there has to be a Creator to create the creation. And as long as you’re here today (you people that’s sick) hunting for Divine healing, because you believe that there is a God that can heal the sick, that shows there is a fountain open somewhere for healing. Being that you’re wanting more of God, because that there is a fountain somewhere where you can find more of God . . . When the deep calls to the deep, there’s got to be a deep to respond to that call.

Now, the little queen, hearing about a living God Who was living with His people, it created a thirst. “Blessed are they,” said Jesus in Matthew 5, “that do hunger and thirst after righteousness, for they shall be filled.”

There's a respond when you thirst; there's something to quench that thirst. Our creeds, our denomination will never satisfy that thirst; you've got to find the reality of a living God. And the only way you'll ever do it, is be filled with His Spirit. That is the quenching of that thirst. He is the satisfying portion to His church, the all-sufficient One, that satisfies every longing. When a man leaves the things of the world and comes to Christ, he finds that all-sufficiency in Christ, when he finds Christ.

⁶³ Now, then she begin to thirst, and the . . . 'Course the priest told her she could not go. But you know, there's something about it; if a person wants to find God, there's nothing going to stop them from it.

Now, the little lady had some hindrances. And every person that tries to come to Christ will find hindrances; it's everywhere. You just start it one time and find out. Start a closer walk with God, find out what will happen; just try it. The devil's at the door to stop you every way.

Now, the first thing: She was the queen. And she had a long ways to travel; she had to leave her church; she had to forsake her—her priest; she had to forsake her church.

But Jesus said that, "Whosoever will not even forsake father, mother, husband, wife, children, and all and come after Me, is not worthy to be My disciple." It's a forsaking, a sacrifice to give up.

You say, "Well, I'm . . . I . . . You know, I belong to the certain clubs; I belong to these parties, and—and we all do . . ."

⁶⁴ You've got to forsake everything, and you have to make your choice now. Are you ready to forsake everything to follow after Him? If God goes to putting a thirst in your heart, you'll forsake everything in the world. I walked away from my own father and mother, a home. I got a wife and three children setting right out there now. If they would tell me, "No more preaching," I'd walk right straight away from home, yes, sir, as much as I love them, die for them right here easily. But Christ is all.

He's my objective, and I . . . My motive to Him is to sacrifice everything that I have to follow Him, whether I'm called a fanatic, whether I'm called a Divine healer, a holy-roller, what ever it might be. I don't care for the things of the world, and I don't believe any Christian does. We want to follow Christ. That's my objective: Follow Him; lift Him up. That's what we need today, is people of that—willing to sacrifice.

⁶⁵ Now, the little queen had some smart ideas; I'd like for you to notice. She said, "Now, I have never seen this; I don't know nothing about it." So, I'd imagine the first thing the little queen did was

purchase her a Bible, so she could read and find out. She said, "Now, if it's some kind of a put-up, it won't be according to the Bible—their Bible. But if their Bible has predicted such a thing, then it will be right."

Now, that's what Christians ought to do. When you come to a meeting, don't condemn; first search out the Scriptures. She . . . What if they'd have been . . . What if they'd have been that sincere with Jesus?

Said, "Search ye the Scriptures for they are they that testify of Me, and in them you think you have Eternal Life. You think you have Eternal Life, and they testify of Me." That's right, surely.

⁶⁶ He told the Pharisees—those great clergymen of that day—said, "You can look at the sun, and it's lowring, and you say, 'Tomorrow it's going to be foul weather; and if it's clear tomorrow, it will be fair weather.'" Said, "You hypocrites! You're supposed to be clergymen, and you can discern the things of the world better then you can discern the signs of the times."

If that ain't the truth today. Everybody interested in who will be President. I am too, but what difference does it make? I want to know Who will be King of eternity: Christ. That's the main thing. I want to know about my nation. I'm interested in it; I'm an American. I'm interested in my nation. But brother, let that be second; my God is first. Yes, sir.

⁶⁷ But the thing of it is, they take the nation, the things of the world, "Who will be—who will play this play with certain-certain movie star?"

A lot of people, many people today, church members, Pentecostal people, Baptists, Presbyterians can tell you more about the movie life than they can the Bible life. More children can tell you about Davy Crockett, or—or Gunsmoke, or some of them then they can about Jesus Christ, is because that's what they're taught in their homes. And then talk about juvenile delinquency; it's parent delinquency and church delinquency. That's exactly right. Clergy delinquency of preaching the Word, and—and God working with the church, confirming the Word with signs a following.

⁶⁸ Ananias and Sapphira is living in the church, on the side of the church and never called out and told their sins, because they're the heaviest payers there is in the church. Some Ananias with a great job can put in five thousand dollars a year; he could drink, smoke, gamble, commit adultery, and he can be deacon at the same time. Brother, I'm telling you, when the Spirit of God comes into the church, It'd tear that thing open and rip it out, like He did when He come the other time to the temple. Money changers . . .

"Lovers of pleasure more than lovers of God, trucebreakers, false accusers, incontinent, despisers of those that are good, heady,

highminded, having a form of godliness, but denying the power thereof; from such turn away." I'm quoting the Scripture, First Timothy 3.

⁶⁹ Now, when you see those things taking place and knows that the hour that we're living, the sincerity that the church ought to be in, and yet just fabulous. You go down here at the market, or the—or go tonight for dinner, and they set you out a bowl of soup, and a big spider is in it; well, you want to sue the company. Certainly. A fly is in it, you would. . . . Why, you'd call the waitress and bawl her out like everything. And yet you'll walk right around, and take some man-made theology, and push it down your throat: "Join the church and that's all you have to do."

"Except a man be borned again, he can no wise enter into the Kingdom. . . .? . . . And these signs will follow them after they're borned again." See? That's what Jesus said. That brings the mark of distinction to the Church, the signs and wonders of the resurrected living Christ, living in the Church. They don't want it today.

⁷⁰ But that little queen wanted it. But the first thing she wanted to know, "Was it Scriptural or not?" She studied all the Scriptures. Then she said, "I'm going to do another thing. I'm a queen; and if that message is right, I'm going to support it." And she ladened camels with gold, and myrrh, and frankincense, and all kind of costly apparel, and such. She said, "If it's right, if that God is real God, then I'm through with this thing I have been serving, and I'm going to support it with everything I got."

That's the attitude. Listen. God's not concerned so much about your money, but He wants you to support Him with all you are. He don't want ten percent of your money, so much as He wants your time, your talent, your testimony, and all that you are to be given into His hands, so He can control you. He wants to be your Lord; not only your Saviour, but your Lord—lordship, to govern you.

⁷¹ And he. . . . And she said, "I'll support it if it's right; if it's not, I can bring my money back home." That's a good sensible thing for a lot of Americans to listen to. I think so today, too. Every kind of a program, and support it, and they condemn the very thing that you believe in. That's right. Go out and support radio preachers and things. . . .

Now, I'm not condemning that; I have no radio program, never intend to have. Could have been on television? Sure. Had buildings and churches and so forth? I condemned it, turned it away. I want to be humble; I want to stay to a place, till I can go to anywhere, under any condition, and preach wherever God leads me to go with no strings tied, no nothing at all; just be free to do and say what the Holy Spirit

says say. That's—that's my motive. Yes, sir. Stay with that and just be led by His Spirit.

⁷² What if I had to make ten thousand dollars a day? What if I had to make a thousand dollars a day? You think I could be at Klamath Falls? Certainly not. I couldn't. 'Course I don't have to have anything, just enough to feed my children. God sees to that, so that's all that's necessary. So there we are. . . . No supports and things like that. . . . And I believe that God gives ministers radio and television programs. I believe that with all my heart. But He didn't give it to me.

Now, the thing of it is—if you're supporting the right thing. . . . But why would you support a thing that condemns Pentecost, and the Divine healing, and the power of the Holy Ghost, and makes fun of it? And you turn around, and let your own preacher on the radio starve, and have to cut his program off, and support such as that. I don't understand it. And I know thousands that does it. I'd support exactly what I believed in and what I thought of; I'd stay loyal to it till I died (Yes, sir), with everything: Not only my money, but my soul, my experience, my testimony, my presence, my. . . . Everything that I could do, I'd support it.

⁷³ And that little queen had the same idea; no wonder she'll stand in this last day and condemn the generation today. Yes, she's was going to support it with all she had. She put her gold and things. . . .

Now, the next thing: She had to go a long ways to get to hear this man, that's talked so much about. Now, she had to cross the Sahara desert. You know how long it'd take her to do it? Take her about three months, ninety days. And she didn't come in a air-conditioned Cadillac. No, she come on the back of a camel. That's right.

No wonder she'll condemn this generation; the people won't even walk across the street to hear a message like it, to see the Spirit of God move and do wonders. They'll set in their front yards and criticize, go to the places and condemn it. And she came from the utmost parts of the world on the back of a camel, have to travel by night.

⁷⁴ Another thing: Look what was in her road. The sons of Ishmael was in the desert in that day. They were robbers, and her with all that money, crossing the desert, a little handful of soldiers, a few maidens with her, as bodyguards, four or five eunuchs standing around her. And traveling out there with this great fleet of fleet-footed, horse riding Arabs, that come across the desert there, and could take everything she had, and murder her and let them lay there.

But you know something? When you've got a hunger in your heart for God, danger don't even stand in the way to you. You just keep moving on, climbing on. There's nothing going to separate us from the

love of God that's in Christ . . . ? . . . Keeps moving on. She just kept going on; she never thought of the death.

Anyhow, if you're hungering for God, the devil will put every obstacle he can in your way; but Christ will move it out of the way. Just walk in the Light, as He is in the Light; just keep moving on, and God will make a way for you. He's promised to do it, and He will do it. And that's right.

⁷⁵ She started; she packed up her camels; she put all of her gifts on. She started across the desert, perhaps traveling by night. It was so hot. The direct rays of that Ara—that sun in that Sahara desert, it almost cook the meat right off your bones. And here she come across. Why? Day after day, week after week, day after day, month after month, traveling on across the desert on these old camels from one oasis to another, starving for water, her tongue hanging out, parched lips. All of her men walking along, any time that they could be robbed or killed, didn't make any difference; she's on her road to see if this thing is right or not.

And think, right here in this city . . . Think today at the people. This place could be packed and jammed, the yard standing full, the people with their hands in the air, praising God when they see great signs and wonders taking place. The wonders, the miracles, the very Scripture being fulfilled, the sign of the resurrection to a—a wicked and adulterous generation, but will they do it? No wonder she'll stand in the last days and condemn this generation, as Jesus said.

⁷⁶ Now, we find, finally she arrived at the gates safely. And when she arrived . . . Now remember, a lot of people come into a meeting like that, if they're going to see some miracle of God, that's going to be performed, or is being performed, they'll say, "Well, I'll tell you what I'll do. I'll just walk in, and I'll set down; and if that preacher says one thing that I don't agree with or my church don't agree with, I'll get right up and walk out." That shows illiteracy. That's exactly. That shows poor raising to begin with.

Now, she came in not to stay and see if the pastor said anything—pastor Solomon said something that she didn't agree with or whether her church . . . She knowed that her church didn't agree with that. But she come in to set down, to take the Scriptures, and to stay until she was convinced one way or the other. That's the way to do it. Take the things that claims to be of God and test them with the Scripture to see if they're Scripturally; if they're Scripturally, they're right.

⁷⁷ Here she comes in now. And she takes off all of her packs off the camels. She puts up her little tents out there in the palace courts. And

she's just going to stay until she's convinced. I wished American people would have that same kind of idea.

"I don't care what the pastor says, what John Jackson says, or what my denomination says. I'm going to stay till I'm thoroughly convinced whether it's right or not. And I'm going to compare it with the Scripture word after word, and page after page. And I'm going to see whether it's right or not." She stayed until she was convinced, so she would know.

⁷⁸ Now, let's take her first morning. Well, I hear all the hymns singing, the bells ringing, and—and Solomon came out to the pulpit, to his judgment, his throne seat; set down, pastor Solomon. The church sang the hymns, and the—the trumpets blowed, and the music instruments played, and all the congregation come around. I can see the little queen get her seat back there. Said, "I'll just watch now and see what takes place."

Here come someone up, and the first thing you know, she said, "Now, I'll see whether it's right or not." And she watched it. She said, "I've heard how this God is a God that does these things. I'm going to see if that spirit of God is in this man, this servant of His."

⁷⁹ And when the first person come up, Solomon with his great power of discernment, discerned it perfectly and told her. Oh, my. The little queen's heart begin to beat fast. Day after day, and time after time, it happened.

Let's say that (She didn't, of course, but let's just say.) she got a prayer card, but she wasn't called for a long time. But after while, her time come to come before Solomon. And the Bible said that there was nothing hid from Solomon. But he revealed to her all the things that she should know; he told her about it.

And when she seen this, she said, "Now, I see it works on others. I wonder if it works on me; I. . . Somehow I believe that that's right. I've made the sacrifice; I've come a long ways. And I'll tell you what I'm going to do; I'll get up and see if it works on me."

So she got up there, and Solomon told her all things. The Bible said, "Nothing was hid from Solomon." Through the spirit of discernment, a gift of God, he discerned everything that she—he should tell her. And it satisfied her in such a way, she gave all of her gifts to the church, to the cause.

And she stood and here's what she said, "Blessed are the men that are with you, that stay with you, that minister to you continually with you, for their eyes behold this all the time."

⁸⁰ Not only blessed is the people and all, but blessed are they that see this done day after day. "Blessed are the men that they go along with

you, that see these things done meeting after meeting, time after time. How blessed it is.”

And she seen all the glory and God, and she was a convert. And Jesus said, “She’ll stand in the last days and condemn this generation, because she come to hear the wisdom of Solomon and a greater than Solomon is here.”

Let me say to you this afternoon, friends: A greater than Solomon is here. The Holy Spirit Himself is here, the Agent of God, the resurrected Jesus in Spirit form; God has sent Him back to dwell in His Church, to be with us, to move, and—and to bless us, and to give us His Presence, and to do the works that He did. Oh, if we could only grasp it. If you could only get a hold of it.

⁸¹ What made that little queen . . . In closing, may I say this; just something comes on my mind. The reason that she said that and the reason she did it, is because for her first time, she saw something real, something real. She saw something that could not be explained by human mind; it was supernatural. She seen something that she knew that was real.

A little story . . . Well, it’s not a story; it’s the truth. I . . . Everyone knows that I hunt. I—I’ve hunted. My mother is a half Cherokee Indian, and I—I—I love the Indians. I love to hunt; my conversion never taken it out of me. I hunt Africa, Asia, everywhere. I’m not a killer, but a hunter. So I love . . . I’m a conservationist, was a—was a conservation officer for year after year, seven years in Indiana. And I—I believe in conserving game; I believe . . . To be in the woods, to be alone—there’s something about it.

⁸² I used to hunt up in the north woods, and I . . . To be alone . . . That’s where my first Bible come from. I could hear the wind blowing through the trees, watch a tree die and then live again; watch a flower go down in the fall of the year and come up in spring. I knowed there was a God somewhere. I watched sap stand in the tree in September—August and September—and never a cold breeze ever hit it, but before the cold breeze ever hits that tree, what is it? That sap runs down into the roots and hides through the winter. If it doesn’t, it’ll die through the wintertime. And then the spring of the year, here it comes back bringing apples again, producing.

What intelligent runs that sap down into those roots? Tell me. Put water on a bucket, and set it on the top of a post, and see if it will go down to the bottom of the post. Certainly not; certainly not. An intelligence runs it down. God is in nature everywhere, working in nature; and that was my first Bible.

83 And I used to go hunting with a fellow, Bert Call; my wife here knew—knows him well. And so, we were . . . Go up there in the woods to hunt, and he was one of the best hunters I ever hunted with. He was also a part Indian. And you never had to worry about losing him; he'd—he'd come in. He was all right; he knowed his place. And he was a dead shot, one of the best I ever seen. And you never . . . Sometime you take a person in the woods, you don't know where you're going to leave him, and have to keep watching him, and hunt him up, and he will stray off somewhere; but never Bert. Just let him alone; he was all right.

And we loved to hunt together; we knowed one another. He was a fine fellow, but the meanest man I ever seen in my life. That guy was really cruel. Cold hearted? I never seen a man so cold hearted. He used to kill fawns just to make me feel bad. And he'd shoot . . . You know, a fawn's a little baby deer (You Oregon people know what they are.) and he'd—he'd shoot them just to make . . .

84 Now, it's all right to take a fawn. Abraham killed a calf and fed it to God. That's right. It's all right to kill a fawn, if the law says to kill it. They are conservationists; they know what can be killed and what not. But then, if . . . But not just kill a bunch of them to be mean. That's mean. And so he . . .

One day I went up to see him, and we was going hunting. And he had invented some kind of a little whistle, that made it go like a little baby fawn crying for it's mammy. And I thought . . . I said, "Bert, you're not going to use that."

"Oh," he said, "Preacher, you're too chicken-hearted. Get next to yourself."

And I said, "Bert, don't you do that."

"Oh," he said, "go on. That's the way with you preachers"; said, "you're too chicken-hearted . . . ? . . . go on."

85 We went hunting that morning, and we . . . It was long in the season, and deers was scarce, 'cause the first gun goes to firing, they get to cover up there, because there's a lot of hunting. We always take us a sandwich and a little Thermos bottle full of hot chocolate, 'cause it gives nourishment and heat quick to the body. If you'd happen to hurt yourself or something, it'd be a pick-up.

And deers was very scarce. We walked from about daylight till about eleven-thirty, and had not even seen one track, about eight or ten inches of snow on the ground, good tracking weather. We'd went all down through the big beeches, and up through the places in the hardwood, and on into the other birch, and so forth, and the green timbers, and seen nothing, not even a track.

⁸⁶ We come to a little clearing about the size of this building, this auditorium. And Bert just stooped down like this, started reaching back in his shirt. I thought he was going to get his lunch, and we'd eat lunch. And usually then, we'd separate at noon, and one goes one way and one another; and we'd get back to camp at night.

And he . . . reaching back in here, I started to get—let my gun down, and I started to get my lunch. And when he come out, he had this little old whistle. And he looked up to me with them lizard looking eyes of his. And I thought, “You're not going to do that, Bert.”

And he took that little whistle, and he blew it. It sounded just like a little baby fawn (You've heard them.) crying for their mammy. And he—and he blowed this whistle, and he looked up at me and kinda laughed. And to my surprise, just across the opening, a great big beautiful doe stood up. Oh, she was a beautiful looking animal: see those great big brown eyes, those big ears peaking. And I looked at her. What was she? She was a mother. See? And a baby was in trouble, and she begin looking around. “Where's that baby at?”

And he looked up at me again like that, and I said, “He's going to do it anyhow.”

⁸⁷ I seen him pull back that lever on that .30-06; a dead shot he was. And he blew it again; she straightened those big ears up. Now, that's all together unnatural for a—a doe to do that in hunting season right that time a day. And she walked right out into that opening, looking around for that baby, where it was at. And when he started to raise his head up, the doe seen him.

Well now, usually they, what we call, “spook” at that. You see? They—they just scared; they'll run away. But not her. She throwed them big ears, and those big, brown eyes looked down that way, where the hunter's top of his cap coming up. And I seen him level that rifle, put that cross hair right across her loyal heart. I thought, “Oh Bert, how can you do that? How can you kill that mother looking for her baby?”

Now, I'd talk to him about the Lord, and he'd just laugh at me. And I said, “Bert, how can you do that? How can you ever kill that poor mother?”

⁸⁸ Now, she wasn't a hypocrite. She wasn't putting that on; she was real. She was born; something in her was a mother, and a baby was in trouble. And she was a mother; the instinct in her, mother instinct, would walk right in the face of that gun, knowing that she was going to her death. What difference did it make? She was going to find that baby; it was in trouble. She wasn't putting nothing on. And I seen him level that shoulder down, and, oh, my, them cross hairs right across that heart.

I thought, "In about another second, he will blow that loyal heart of hers plumb through the other side," that big hundred and eighty grain bullet go out of there. I thought . . . Oh mushroom, blow a hole about like that. And I thought, "He will just blow that loyal heart of that mother plumb through the other side." I thought, "How can he be so cruel?" And I said, "I just can't watch it." I turned my head. I said in my heart; I said, "Lord God, please help him. Don't let him do that. Look at that display of real motherhood; look at that real thing."

⁸⁹ Now, that mother walking right out—not a hypocrite, not putting on like a lot of church members do, act like their Christians. When a showdown comes, they're ashamed of it. She walked right out there with something real. She stood there and was ready to meet her death. Because what? Inside of her she was a mother and a baby was in trouble.

I was praying, and I thought, "Lord, don't let him do it." And I waited, waited. The gun never fired. I thought, "Wonder what's the matter?" I turned to look and the gun barrel's going like this. Them steady nerves had broke. Grabbed the gun and throwed it on the ground, and I was setting on a little drift of snow about like that. He threw his arms around my trouser legs and said, "Billy, I've had enough of it. Lead me to that Lord Jesus that you're talking about."

⁹⁰ What was it? "If they hold their peace, the rocks will immediately cry out." What did he see? He saw something real; he saw something that he couldn't even see in a lot of ministers or Christians. He saw in that deer a loyalty, something real that was real. That deer preached the best sermon to him that any preacher could ever preach. She had something real that he could lay a hold of and know there was a real motherhood. And if there's a real motherhood, there's a real God; there's a real salvation. There on that snowbank, I led him to the Lord Jesus Christ, and he's a deacon in the First Baptist Church now, a loyal Christian, because he saw something that was real.

Oh God, let us be real. Let's not have some kind of a form of religion. Let's have something real, that people can see that God lives in us. Let us bow our heads just a moment.

⁹¹ I want to ask you a sincere question. As you well know now, that I'm—I'm not a clergyman, not a speaker; I'm uneducated. But in my heart, there's something that's real. I found a Christ that means the same to me as that fawn did to that doe. He's more than my life, ready to give it any time. And I've sacrificed it to Him thirty one years ago. He gets sweeter day by day, as my days are growing weaker now, and I'm getting old.

Is there a person here this afternoon . . . Or how many people (should I say) would like to have the reality of Christ in their heart, as this mother deer did for her baby? Would you like that reality? While your head is bowed, would you just raise your hands and say, "Pray for me, Brother Branham. I want Christ now to put so much real love in my heart for Him as the mother deer had for her baby." Would you raise your hand? Say, "Remember me in prayer."

⁹² God bless you, sir. God bless you; God bless this young fellow here, out here. Oh, up in the balcony? Someone up in there say, "Remember me, Brother Branham, as you pray." God bless you up there. Sure, God sees your hands wherever you are.

God bless this sister setting here in the wheelchair. Bless you, sister dear. May be a mother and know what motherhood means, and you know how loyal that is to those children, let it be that way for Christ. He will give it to you; He will give you that spirit of Him—of His Holy Spirit in your heart.

Would you like, someone else? Just raise your hand. Say, "Does that mean anything Brother Branham?" Certainly. You pass from death to Life when you do that. "Blessed are they that hunger and thirst." God bless you, my brother, setting right here.

⁹³ Would there be someone else just before we go? We won't call the altar call right now. No, we just ask you to raise your hands, to pray. We're going to pray for the sick.

God bless this young colored lady setting here. Just a . . . Look like a girl just at the crossroads of life. God bless you, young lady. When this teen-age reckless age of rock-and-roll and stuff going on, you taken the choice of the right road for Christ. May God ever bless you, my sister.

Someone else would just say, "Remember me, brother, in prayer. While you're praying, may God have mercy on me."

God bless you, my brother, here, and the one just across the aisle. Yeah, God bless you. There, that young girl back there; God bless you, honey. And the little girl, God be with you. That's wonderful.

⁹⁴ All right, is there another that knows that you haven't got that kind of love? You couldn't display that loyalty to Christ. You'd like to, but you haven't got it. Maybe you belong to church—wouldn't hurt you to raise your hand and say, "I'd love to have it, Brother Branham. I'd love to feel in my heart towards Christ . . ."

God bless this little girl setting here. "I'd like to feel in my heart like that—towards Christ like that mother deer did to her baby." Would you . . .

That . . . When a cruel-hearted man . . . God bless you over there, yes, to the right; I see you, sir. God be with . . . And I'm sure He does. Not even a sparrow can fall without Him knowing it; He knows your hand when it goes up. He knows the hunger and thirst in your heart. And He said, "Blessed are they that do hunger and thirst for righteousness, for they shall be filled."

Would there be another before prayer? All right. God bless you, sir; yes. God bless you back there; yes, God sees you. I just wait a moment; maybe another would raise their hand. You'll never forget raising your hands; I'll assure you of that. You'll never forget. Maybe lying on a highway somewhere bleeding, hearing an ambulance coming, the blood running from your veins, and you know you're gone; you'll remember you raised your hand. Will you . . . Someone else before we close? All right, let us pray.

⁹⁵ Our blessed heavenly Father, they came from the east and west, north and south to hear the wisdom—spirit of discernment that was on Your servant, Solomon. And when Your Son, the Lord Jesus, was here on earth, He told them, that how they had condemned in their generation the thing that Solomon's generation had cherished. And how that they had prospered in Solomon's generation, and how they would be polluted in His generation, and yet He was greater than Solomon.

And today, Father, it's a greater day than it was the day that when You visited us here on earth in a body of flesh. For in those days, the real atonement had not yet been made. God dwelt in one Man, and that was His Son, Jesus. And now, after the atonement's made, the whole ransomed Church can bosom God. God can come in to the bosom of His Church. And the Holy Spirit . . .

⁹⁶ You said, "If you speak against the Son of man, it shall be forgiven you," when they called You Beelzebub, 'cause You were discerning the thoughts of their minds. They should have known that was the Spirit of God there. It was on Solomon, upon the prophets, and here it was made in it's fulness in You. And they spoke against You and called You an evil Name, called the work of the Holy Spirit a devil. And You said, "I'll forgive you for that. But when the Holy Ghost is come, you speak against that, it'll never be forgiven."

Well, the Holy Spirit, after It had been in You, and then come upon the Church, here it is today which would be greater then, because Your Life has sealed a work for the Holy Ghost and brought it to the Church. And yet, "a word against It will never be forgiven." And here He is today, the lovely Holy Spirit, the Person of Christ, standing in our midst, doing the same thing that He did. Scripturally from Genesis to

Revelation according to the last days, He was to be here and do these things; and here He is. Father God, how we thank You for this.

⁹⁷ And I pray today that each one of those who raised their hand, recognizing upon this simple little affair that happened, Lord, about my good friend (Your servant, now) Bert . . . How that that took that cruel-hearted man . . . When You didn't have anybody in that country seemed like that could do it; I myself could not even lead him to You. But he saw that real something in that deer, more than he could see in me or any other man. But God, You showed it by an old mother deer, and she led him to You. Bless his loyal soul, Lord. I pray today that through the simple story, of telling it, many has raised their hands. Give them their desire, Lord. May it, through the simplicity of faith, reach up and take a hold of the throne of God. And say, "Lord, pour the golden vial of oil of God's Holy Spirit into my heart." Then they'll be ready to die for Christ, display His love, His loyalty in their workshop, in their homes, in their organizations, wherever it might be. Grant it, Lord. I commit them to You now, in the Name of Jesus Christ, Thy Son. Amen.

⁹⁸ You love Him? Let's just sing one verse of my—one of my favorite old songs: "I love Him, I love Him because He first loved me." And while we do this, we're going to have a healing service, or the prayer service for the sick just in a—a little bit. Now, let's just sing now, raise up our hands. (All right, brother.)

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

Now, while we hum it through once . . . This is a mixed audience: Methodists, Baptists, Presbyterian, Pentecostal. Let's sweetly just take a hold of somebody's hand setting next to you and say, "God bless you, brother and sister," while we sing that again.

I . . .
. . . first loved me
And purchased my salvation
On Calvary's tree.

[Brother Branham hums—Ed.] Now, the message is over; just worship Him in the Spirit. Paul said, "If I sing, I'll sing in the Spirit. I worship, I worship in the Spirit."

. . . He first loved me

[Brother Branham hums the rest of the song—Ed.]

Don't you love that sweetness of the Holy Spirit?

I love Him (Just mean it with all your heart.) love
Him,
Because He first loved me
And purchased my salvation
On Calvary's tree.

Oh, isn't He real? So real in our hearts; so good, so full of mercy. Blessed be His holy Name. Now, we're going to call the prayer line, pray for the sick while this lovely anointing . . .

Don't you . . . Don't the Word just kindly scour you out? Feel good and clean. How many feels that way? Just like . . .

[Blank spot on tape—Ed.]

Drawn from Emmanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains:
Lose all their guilty stains,
Lose all their (Aren't you so glad there's a fountain?)
And sinners plunged beneath that flood
Lose all their guilty stains.

⁹⁹ Now, the same spirit worship . . . (Billy, did you give out prayer cards . . . ? . . . didn't you? How many? 50 to a 100. What's on your services . . .)

[Blank spot on tape—Ed.] What will God heal? You break your arm, you don't go to the doctor and say, "Heal my arm." You say, "Set my arm, doctor." God heals it.

You say, "I got appendicitis, doctor; cut it out." He don't heal you; he just takes out the appendicitis. He can't build the tissue. God builds the tissue. Is that right? He does the healing. God does the healing. Not the . . .

(Billy, has that lady there got a prayer card? Well, you just . . . Just—just let her set there . . . ? . . . See? I'll bring her up here and pray for her in just a minute. Now, what say? All right. There was some man setting here a few minutes ago; he's still setting here.) All right, let's bow our heads a few . . . just a minute for prayer.

¹⁰⁰ O Lord, the hour is near at hand now, when something must be done. I just as sincerely as I know how brought this simple little message of Your grace and power. And I was thinking that it would be earlier, and we'd bring up four, five, ten people and—and You'd send Your Spirit of discernment. But it seems, Lord, that—that the people would rather that we would just pray for them. So, I . . . Lord, maybe that's the way You've built their faith this afternoon. If that be right, Father, then I'll pray that You'll anoint me so with the Holy Spirit, that

people when they come by, they'll not come, just coming by just their friend and brother, but they'll know that standing on the platform here somewhere—unseen to our eyes—is the Lord Jesus to confirm every Word that He has written, all that He has said. Give the audience faith to believe. Grant it, Father. I pray in Jesus Christ's Name and for His glory. Amen.

The great Physician . . . thizing Jesus;
He speaks the drooping heart to cheer,
Oh, hear the voice of Jesus.
Sweetest note on seraph song,
Sweetest name on mortal tongue;
Sweetest carol ever sung,
Jesus, blessed Jesus.

¹⁰¹ Honey, it was a meeting about like this (I'm addressing my wife setting there.), when they was all just about like this at Fort Wayne, Indiana, that night. It was mostly Dunkard, and Amish, Mennonite. And a little sister back there, that was trying to seek the Holy Ghost, she had . . . I never forget that long, beautiful white hair done up, and she had a white dress on. She was playing. And they'd bringing a little crippled baby to me.

And I held the little baby in my arms, and I said to the mother, "Do you believe that the Lord Jesus will heal the little baby?"

And she said, "I believe, sir."

And just then, I prayed for the little baby. And I started to hand him back to the mother, and the mother set it down. It started running across the floor; she fainted. The people begin screaming. And that girl received the Holy Ghost, jumped up from the piano, her hair fell down, and that piano constantly played, "The great Physician now is near, the sympathizing Jesus." And several hundreds of people standing there watching those ivory keys move: "The great Physician now is near." The altar filled and all up-and-down the aisles and everything, weeping and crying, those Mennonites, and Amish, and so forth, coming to the Lord Jesus. I couldn't even no . . . pray for no more, just screaming to God for mercy. They seen something real. "The great Physician now is near, the sympathizing Jesus." All right.

¹⁰² Now, without the discernment . . . How many's here seen the discernment? Know about it? Raise up your hand, raise up your hand. Oh, that's right. Now, you know it could be done, but to pray for all this line, I couldn't do that. But . . .

Oh, my. That little baby. Anyone can see the baby's face. Is it your baby, sister? Oh, what a pity. Come here just a minute. I'm sure you all would forgive me. Let's just find out what that is. Will you? Huh? See if

that's the Holy Spirit. Would it help you? Would it help you? Would it help the congregation? I was just saying that little story about the little boy at Fort Wayne, and then about the baby. You look to me.

Now, I don't say that . . . You know what I mean, like Peter and John passed through the gate called Beautiful and said to the crippled old man, "Look on us. Look on us." That means just pay attention to what I'm saying; give heed, and . . .

¹⁰³ The baby . . . Something's happened. And if the Holy Spirit will be able to tell me about that, would it help your faith to believe that He'd make it well . . . ? . . . I know . . . I hit those spots. I had it here not long ago. I was wondering about crossing over; I had an experience. I aim to tell it to the church this week sometime, what happened.

Now, you know, lady, if I could help that baby and would not do it, I—I don't deserve to be behind this Bible here. No, sir. I'd be an impostor; I'd shouldn't even be allowed to brought . . . come behind the pulpit. But if I could help it, I would do it. But the only thing that I . . .

If Jesus was standing here with this suit on that He gave me, He couldn't do no more than to tell you that when He died at Calvary, He purchased the healing of that baby. Now, these clergymen can tell you that's the truth. Isn't that right, brethren? He did.

¹⁰⁴ Then if He was standing here, and you'd say, "Oh, Lord Jesus, will you heal my baby? Let it get well. I—I—I love you, Lord, and I'll raise the baby to serve You, if You'll just heal my little baby."

Now, it . . . Maybe it burnt itself or whatever it was, I don't know. But whatever it was, "If You just . . . If You just heal my baby, I'll—I'll promise I'll raise it to serve You."

Well, He'd say, "My daughter, I've already healed your baby at Calvary."

¹⁰⁵ Now, how would you know that was Him telling you that? Well then, He'd do just like He did when He was here on earth. He'd tell, like the woman that touched His garment, see, something like that. You know what I mean? Tell you about the baby. And that would help you to believe that it wouldn't be your brother then, it would be the Lord Jesus that's here. Is that right? How many understands that? All right. May the Lord help. That's a.

Sister? To the baby? No, it isn't a burn. It looks like it, but it isn't. That's the results of some treatments. Doctors has done everything they could for the baby, but it's sort of a tumorous condition, like blood cells is all run together. And you've had it to several doctors; and they've turned it down. "There's nothing can be done for it," they said.

¹⁰⁶ But you don't believe that. You believe that God will let your baby get well. That's right; it's true. You're not from this city; no. You believe you can take it back to Eugene, and it will be all right, and God will make it well for you? If you . . . You believe with all your heart that God will make it well? Let us pray. Bow your head.

Our heavenly Father, in the light of Calvary, in the Presence of the Holy Ghost, I condemn this devil that's did this to this baby. You've hid from the doctor, but you can't hide from God. Come out from this baby and let this baby be well. I charge thee by the resurrection of Jesus Christ, Whose Presence is here now, that you defile this baby no longer. Amen.

Now, don't you doubt a bit. The thing will leave the baby's face. It's been thought as a birth mark, like. But don't . . . Just go ahead and believe, and the baby will get all right.

¹⁰⁷ You believe now with all your heart? How about some of you out there in the audience now with no prayer cards? You believe with all your heart? So that you'll know the Holy Spirit's here. Be reverent; pray.

You setting there weeping, got something on your heart, haven't you? It's a little one too. It's in a hospital in Portland, got club feet. The child's going to be operated on tomorrow. That's **THUS SAITH THE LORD**. You believe with all your heart, the child will come out all right. Amen.

What did she touch? What—what to her . . . Ask her; I never seen the woman in my life; she's a total stranger. If that's right, wave your hand back and forth, lady. See? Is every bit of that He said was true? If it is, wave your again. Stand up to your feet, if that's the truth. There it is.

¹⁰⁸ Now, do you believe that the Presence of Christ is here? Then believe with all your heart now, while you pray with me. We can't linger too long here. If we do, that . . . It's going to . . . You know, it'll take too long to do it. That—that—that . . . It's hard to stop it when it once starts.

That man setting there with the hand up like this, suffering with hay fever. Do you believe that God will make you well? I don't know you, do I? You don't know me, but God knows us both. But you have hay fever. If that's right, raise up your hand. What did you contact? The Spirit of God. Now, go and believe, and it will leave you. Hay fever isn't a disease; it's a condition of the nose. Just believe with all your heart, and it'll leave you. And you'll never have it again, if you believe.

Blessed be the Name of the Lord. Tell me that Jesus Christ isn't the same yesterday, today, and forever? He certainly is the same. "If

thou canst believe . . . ” It just keeps moving in the audience. Let’s just start . . . Everybody help me pray.

¹⁰⁹ Now, sir, if I don’t say a thing and just [Brother Branham claps once—Ed.] pray for you, you’ll believe, won’t you?

Lord Jesus, I condemn the sickness of his body and ask for his healing in Jesus’ Name. Amen.

God bless you, brother. Come . . . going out . . . You know that I know what’s wrong with you, don’t you? If I don’t say a word, just pray for you, you’ll believe. The nervousness has left you. So go on and be . . . Praise the Lord.

Come, believe with all your heart. Now, sister, you realize that He knows all about you. But if I just lay hands on you, the Bible said, “These signs shall follow them that believe. If they lay hands on the sick, they shall recover.” Let’s come.

Father, I lay hands upon her. In the Name of Jesus, may she recover. Amen. Now, go thanking the Lord, just like it’s already finished and gone.

Come, sister dear. You believe that God will heal you and make you well? Come, now.

Heavenly Father, I pray that You’ll take this filthy thing off of my sister. And may she wake up in the morning a different woman. Grant it, Father, in Jesus’ Name. Amen.

Now, go believing, sister; don’t doubt.

¹¹⁰ Come, brother dear. Believe with all your heart. Precious Lord, I pray that You’ll heal my brother as I lay hands upon him. In the Name of Jesus Christ, may he be healed. Amen.

Don’t doubt; believe with all your heart.

You believe, brother? All right, come now. In the Name of the Lord Jesus, may my brother be healed. Amen.

Bless you. Don’t want to be crippled up all your life, do you? You know that I know what’s wrong with you. You—you understand that. Every person passed; it could not be hid now at all. This arthritis will soon get you, if God don’t help you. But He will help you now. Do you believe that?

Lord God, I charge this devil by the Name of Jesus Christ that it will leave this woman, and then be healed. Amen.

Have faith. Do you believe? You believe with all your heart now? See? We can’t stop with . . . See, the Holy Spirit . . . It’s hard for me to keep from calling them. As soon as they’ve come, it look like that you’d catch it, but you can’t get to all of them. But the same Holy Spirit . . .

Do you believe that I believe God? Do you believe that? Jesus said, "These signs shall follow them that believe. If they lay hands on the sick, they'll recover." Is that right? Then you believe with all your heart.

¹¹¹ Here, are you the next person to be prayed for? I don't know you; God knows you. If God will reveal to me something about you that you know that I do not know, would you believe me to be His servant? Would that help you out there? See? All right.

Now, you just look at me and believe with all your heart that God is going to tell me something about you that'll help you. See? And you'll know whether it's the truth or not, because you know. Something in your life or something and other that you know about, you'll know whether that's truth or not, because you're a witness of it. I don't know you; I doubt whether you know me or not, unless it's just by hearing me somewhere. But I don't know you, no way at all of knowing nothing about you; it'd have to be revealed by Spirit if I know about you. Is that right?

One of your troubles is a nervous condition; you have spiritual problems. That's exactly right. Your physical condition is a kidney. You only have one; the other one's gone. That's right. You have a burden on your heart; that's for your husband. Is it all right for me to say what he is? He drinks, and you're praying for him. That's **THUS SAITH THE LORD**. Now, is that all right? Go and believe now, and receive in the Name of Jesus Christ.

¹¹² Just have faith; don't doubt. Everybody pray. Now, the same Holy Spirit is here just the same every time.

God, I charge this enemy in the Name of Jesus to leave this baby. Amen. You believe now, sister dear, he will be all right?

Father God, I pray that You'll heal our sister in the Name of Jesus Christ. Amen.

Come, sister. Now, you're aware that I know what's wrong with you. And let me show you how I know how many . . . what you're . . . How many people out there's suffering with a nervous condition, just mental nervous, upset? Raise your hands up. Look here. See, same as yours. Now, if you can be healed standing here, they can be healed out there. Is that right? So, if you'll just believe that the Presence of the Lord Jesus is here, you can be healed. Do you believe it? Then go and be well in the Name of Jesus Christ. Just believe that I've told you the truth.

¹¹³ What if I told you, "You raised your hand down there a while ago; you got healed." Would you believe me? All right, you were. When you accepted the Lord Jesus there, He taken care of it right then. God bless you.

All right. Now, you're suffering with heart trouble. That's right. Many of them out there's suffering with heart trouble. But do you believe that Jesus heals the heart that He lives in? Come here. In the Name of Jesus Christ, may this woman be healed of this heart condition. Amen. Go and believe now with all your heart.

Come, brother dear. Believe. Lord Jesus, I pray that You'll heal him in the Name of Jesus Christ. Amen. Go; don't doubt a thing now, brother. Believe with all your heart.

Our heavenly Father, I pray that You'll heal our sister in Jesus' Name. May she go and be well. Amen.

Come believing. All right, sir. You want to go eat your dinner and feel good over it? Then go eat in the Name of Jesus Christ . . . ? . . .

Why is it just the discernment? Remember friends, discernment doesn't heal. Discernment only . . . The Voice of the discernment's what does the healing (See?), the Voice of the discernment. You believe that?

Setting on the end of the row back there, trouble with your eyes, with your throat, with your ears. You believe God makes you well? The man with the little striped thing across his shirt like this. I don't know you, never seen you. But something struck you right then, didn't it? That Light appeared right over the top of your head. That's exactly what was wrong with you. If that's right, raise up your hand. All right, go home and be well. Jesus Christ heals you.

¹¹⁴ I never seen the man. Now, how many knows that that's exactly what Jesus looked at over the audience when the woman touched His garment? And He said, "Thy faith has saved thee." Is that right? She got well. See? Well then, does the Bible say that, "He's the High Priest, right now, that can be touched by the feeling of our infirmities"? Is He the same God that came up when Simon come up before Him, and He said, "Your name is Simon"? Is that the same God that knowed his name? Do you believe He knows the same thing, can do the same thing? You believe He knows your infirmities?

You know that He said . . . He—He perceived their thoughts. This is not only perceiving their thoughts; it's telling what they were, what they are, and what they will be. See? It—it does more than that; it reveals sin. How many's seen It reveal sins and call it out, and tell the men, point out the women they're living with and everything. If you don't want that done, you better make it right before you come on the platform. It'll certainly do it.

¹¹⁵ How many's been in the meetings (Raise your hands now) and see that done? Raise your hands everywhere. Certainly it will; it's perfect; it's God. Sometimes people have more faith then they think

they have. You try to make yourself have faith. Don't do that; just humble yourself. A man setting right there, the Light's still around him right there. Didn't even . . . It surprised him, he had that much faith. That's right. But he had it just . . .

Isn't that right, sir? If that's right, raise up your hand, the man that's healed right down here. That's right. It just surprised you; you don't think you have it. But it's—it's just simple. Just believe it.

Here . . . here's a man standing here. I don't know you; that's right. You don't know me, I suppose; God knows you. You know me just by seeing in the audience and things like that, but not this way. You think that God . . . If He would tell me what you're here for or something, would—would it make you have a lot of faith to believe? It would make you . . . It might make you have faith. All right.

¹¹⁶ What if I told you that—that you're here to have this little lump taken off of your head there; that's exactly what you're here for. If that's right, raise your hand. Now, the audience might say, "Sure, Brother Branham, you're looking at him." All right. If this is the Spirit of Jesus Christ, He will know the man. I'll have contact with him; that's right.

You're not from here—from a city called Lakeview. Is that right? They call you Bill, don't they? If that's right, raise up your hand. Now, you got faith? Then go and be healed. Jesus Christ makes you well. Have faith.

¹¹⁷ Anyone sees this is a little afflicted child. All of you bow your heads while we pray for this little child. Bring him, don't have to say it. You know . . . You believe that God will take this little fellow, and—and take this away from him and let him get well?

Lord, I lay hands upon him in the Name of the Lord Jesus, condemn the devil that's done this evil to the child. May the child return even this week and show . . . The mother show what's happened to the baby. In Jesus' Name, I commit him to the hands of God. Amen.

God bless you, sister. I want to hear from that baby this week.

Come, little fellow. Lord Jesus, bless this little one and make it well, through Jesus Christ's Name. Amen . . . ? . . . all over It's all over . . . ? . . .

¹¹⁸ Come, sister dear. Our heavenly Father, I pray that You'll bless the woman and heal her in Jesus' Name. Amen. Have faith, now.

Bring the little lad. Do you believe that God can make him well? Our heavenly Father, I hold this little boy close to me and ask that the power of Almighty . . .

[Blank spot on tape—Ed.] . . . if it isn't for You. I pray that You'll let this little child be so healed, that the people will know that You're God.

That this child may return back into this audience before this series of services closes this coming week, and show that God has healed her, and her little legs are well, and she's walking again.

Oh, you devil that's done this, I charge you by God, by the resurrection of Jesus Christ, Whose Presence is here now, leave the child! And may the strength of God take the place of this brace, that the child will walk in the power of the Spirit of God the rest of her life. Amen.

Will it be that way, sir? It will. God bless you; you shall have what you've asked for. I give you the child in the Name of Jesus Christ for her healing.

¹¹⁹ All right? You the next person? This is the . . . all the line? Well, young fellow, I'm a stranger to you. I don't know you, and you don't know me, but God knows us both. If the Lord will tell me what you're here for, will you believe? Would it, would it cause you to believe? You would believe. All right. How many would it help the audience? It would help.

Something strange about you. That's . . . You are . . . You're actually a—a nervous, upset—a nervous condition. You've come from a long ways to be prayed for. You're not . . . You're not really an American. You're German; you're from Germany, and you've come here to be prayed for. And I see you arrived at Jeffersonville, and I was gone, and you come over here for me to pray for you all the way from Germany. I send you back to Germany in the Name of Jesus Christ a well man. Do you believe me?

I cast the evil from this man in the Name of Jesus Christ. Come out of him. May he return to his people a well man, and when I return there to Germany, Lord, for a meeting, may this young man be a testimony. In the Name of Jesus Christ. Amen.

You're healed. Go back home well. Auf wiedersehen. Praise the Lord. Do you believe?

¹²⁰ What about you setting in that wheelchair? You believe God can heal you? Will you believe me to be His prophet? If I could take you out of that wheelchair, I'd do it. I can't do it, but God can do it. If God will reveal to me what you're setting there about, will you obey me as His prophet? Cancer eating you up in the bowel. Will you obey me as His prophet? You'll die setting there. You can't go anywhere there. You may be weak, under strength, but . . . ? . . .



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