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# A GREATER THAN SOLOMON IS HERE

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 Thank you, thank you very much. [Brother Branham responds a brother's comments—Ed.] Thank you . . . ? . . . Thank you very much. That is awful sweet of all of you. Coming to you, as I've said this morning, tired and wore out, I hardly haven't had a day off since Christmas. And then, I leave for home at three o'clock in the morning, get home and unload my car, about two hours, and take right back to Philadelphia again, to begin there Sunday. So it's just constantly on the move.

Now, I know your . . . you got . . . I see you got fans, if you just got the electricity to operate it. So it's very hot, and I'll just be as brief as I can on the message and start right into praying for the sick.

<sup>2</sup> There is no way for me to express how I appreciate this visit here to Southern Pines, and our—our cooperation with Brother Thomas, and they—all the other cooperating ministers of all the different denominations, and to you people. I certainly appreciate this. It's been four days that quickly went. You got a lovely country, a lovely people. A people is what makes the—what the country is. I don't care how hot it would get or what, if you got nice people there, it's a nice country. That's what makes it. And it's people that I'm expecting to spend an eternity with.

I've been invited out to your homes; I wished I could come. I know each one of you has got the best cook there is in the country, and I'd sure like to come out, and—and have dinner with you, and would enjoy setting down, and talking to you for several hours. I can't do that, just on these little stays like this.

<sup>3</sup> And then, many people think that I'm an isolationist. I'm not an isolationist, no, but I can't be a servant of Christ and a servant of man at the same time. So I have to keep myself away in prayer, and meditation, in order to be my best at the pulpit.

And I'm ashamed that I had to come all worn out. As I told you the other day, I've lost twenty pounds of weight since Christmas, there's my coat. See? And I'm—I'm really can tell it. And not so much physically tired, as it is mentally tired. Just been healing services, most of the time. I cut off two nights of it here, so that we could get a little—just a little bit of rest to make on.

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And the other one is the Christian Businessmen's Convention, now, Sunday afternoon is in Philadelphia, at some big tabernacle, seats several thousand people, I'm to have the service there Sunday afternoon. And Monday night at the convention hall, I open the Christian Businessmen's Convention, for the worldwide convention. Pray for me. I really need your prayers, that God will use me and help me to be His servant and your brother in the Word.

<sup>4</sup> Now, Billy said a while ago, I believe, that when we was coming in, that they taken a love offering for me. That wasn't exactly necessary. I'm—I'm sorry even to have to accept it, but I never asked them to do that. I never come for that purpose. I'm a poor man; I need money to live on, and operate, and my operations are small. I've kept my meetings real humble.

I was on the field before Brother Roberts. Brother Roberts has come to my meeting. I was in Kansas City, Kansas, and he was in Kansas City, Missouri, in a little ragged tent over there, and just a little handful of people. He come and set on the sideline one night. And I met him back in the hall; we got our pictures together. He said, "Do you think God could hear my prayer for the sick?"

I said, "He'd hear anybody's prayer, Mr. Roberts, that'll be sincere."

<sup>5</sup> Mr. Roberts is a smart man: four years of psychology, and a fine education, smart and shrewd. He knows how to handle things. God could use him. And he went forth, and now, he really has a great work across the nations. And . . .

Now, God wouldn't permit me to do that. First place, I haven't the education. I hardly have any education, and so then, I couldn't do that. I have no psychology; I don't even have a grammar school education, just the seventh grade. So I—I couldn't do nothing like that, and God knew it. Instead of letting my meetings blast out, and many opportunities has been given me, but yet I feel that God don't want me to do it.

Now, how could I come here, and perhaps four nights, and I'd imagine, I don't know, but I'd imagine all of us are poor folks, about a two hundred dollar love offering would be just about sufficient.

<sup>6</sup> How could Oral Roberts stay here for two nights or four nights, with a two hundred dollar love offering? Not because that he wouldn't want to come, but he can't come. He's got hisself under such obligations, till it takes him about seven thousand dollars a day to operate, every day in the week. The last I heard was seven thousand, probably more than that now, with his many other stations of television. He couldn't come here. He would love to do it.

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Oral Roberts is a good man. I know him, and he would—he would come here with all of his heart, but he can't do it. And when you—you invite him, and he says, "I can't do it; got to be so many hundred churches cooperate." He don't mean that to be indifferent; he's means that he can't do it; he's under such obligation.

But you see, I've never let my ministry get like that. It's real small. My obligation's about a hundred dollars a day at my office, home, is about a hundred dollars a day. So therefore, I can go anywhere. And then, if the Lord wants me to preach before a hundred thousand, five hundred thousand, He just puts it on somebody's heart, and they send me. I don't have to worry about no money. Don't need any, so I don't have to worry about it. So I'm. . .

7 Let's see, I had a birthday recently, and I was—I think I was twenty-five or just a little past it. I was born in 1909; that'd make me a little—about twenty-five, wouldn't it? Just a little over—forty-nine. So I've been in the ministry, twenty-seven years, and never took up an offering in my life. I pastored the Baptist church for seventeen years, and never received a penny of salary, or took an offering all the time. Worked as a state Game Warden in Indiana, and made my living. Never took an offering in all my life.

I remember one night, I usually tell it, especially, when my wife's not along, that I got to the place I couldn't make ends meet. Did you ever get in that place? Sure, we all do. And I said, "Honey, I'm going to take up an offering tonight."

She said, "I'll go over and watch you do it." And she gets her seat and sets down. Now, not that people wouldn't do it, certainly, they would. They'd have give me anything they had. But I was young, and I—I just had Wednesday and Sunday services, and I. . . that's all I just—I could work, so why not work, and not be obligated to—an obligation to them. All the money I got, I put right in the church, everything outside of my living.

8 And so, I went, told the old deacon of the church, I said, "Go, get my hat, Uncle Jim." We didn't have a collection plate or nothing, never had one in the church. I said, "Go get my hat, I'm going to take an offering." I said, "Folks, I'm at a little hard place, I. . . If you've got a few cents that you'd throw into the collection plate, I—I've got an obligation of about five dollars, and I—I can't make it." I said, "If you'd help me, I'd appreciate it."

And Uncle Jim went to get my hat. There was a little old woman used to set in front of me; she had on one of those aprons that had the pocket on the inside. Did you ever see one? Sure, you southern mothers. My old grandmother used to pack a little old cane pipe in there; she'd

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get down and put it in her pocket like that. How many's ever seen one of those little old—I believe it was chalk, or something or other, pipe was made out of, and had the long cane, that the old grandma's used to smoke? Mine did. She wouldn't want one of the—none of the men to see her smoke, so she'd hide it in that underneath pocket, where she'd carried her tobacco. She'd hold it under there, and talk to the man like that, and that old pipe look like it'd burn her finger up. And so she would. . .

<sup>9</sup> And this little old woman had one of those little aprons, and she reached down there, and got one of those little old pocketbooks that snaps on the top, begin to reach down there for a few nickels. Brother, I couldn't have took that. Why, that'd have haunted me all my life. "Oh," I said, "I was just teasing you; I didn't mean that."

The old fellow, standing there with the hat in his hand, he said, "What must I do, Brother Branham?"

I said, "I—I was just teasing to see what you'd do. Hang up my hat."

And there was an old man, used to ride a bicycle, from Dowagiac, Michigan, by the name of Ryan—old Brother Ryan. If I'd ask tonight, perhaps many of you knew him—good friend of mine. He rode an old bicycle down there. And I used to say it backslid, but it didn't backslide, it was wore out. And he—he left it for me, and I went up to the ten-cent store, and got two cans of paint, and painted it two different colors, and put a sign on it, "For sale for five dollars," sold the old bicycle, didn't have to take up an offering after all.

That's the closest I ever come to taking an offering in my life. So when you put in a portion of your living, by God's help and His grace, I promise you, the best of my knowledge, it'll go for the kingdom of God. Everything. . .

<sup>10</sup> I've got three children, wife, widowed mother, mother-in-law that's a widow, great obligations, the office and so forth. I send out thousands of prayer cloths a week, around the world, and we have ten different offices, in ten foreign nations that operates through this one little place. And then, people, if they didn't send in offerings to me, out of the mail, I'm going to have to fold up, right then, that's all. 'Cause I—I just couldn't make it, because my obligation's a hundred dollars a day, and I. . . In the last year, I spent the last six months, constantly on the field; each campaign has put me back two or three hundred dollars behind, each time, on the campaign. So you see what I—what I mean.

<sup>11</sup> And anyone knows, and we have books there, but I buy those books at forty cents less, I buy them from Gordon Lindsay. And I buy those pictures; they're copyrighted by the Douglas Studios of Houston, Texas. I have to buy all those things, and I sell them just so that. . .

Why, I lose on each—on each batch of them. First thing, there's a lot of them messed up when I get them; next thing you have to pay for somebody to sell them. The next thing, I give a lot of them away; if anybody wants them, and haven't got money to pay for them, take them anyhow. See? So I . . . We don't . . . We're not here for money; we're here to try to help make life a little easier for you, through the kingdom of God. Now, God knows; that's my heart. That's . . . Let that always be my objective and my motive. Thank you kindly. God bless you.

<sup>12</sup> And if I never see you again this side of the great river, on the other side where the breezes will be blowing cool, down by the evergreen trees, I'll be waiting for you, just across the river, on the other side.

The ministry, that I now testify to you to be the truth, that same testimony will be on my lips, when I meet there. It's amazing grace, how sweet the sound, that saved a wretch like me. I once was lost, but now I'm found. I was blind, but now I see.

<sup>13</sup> I wish to read just a—a little Scripture. Was going to preach tonight, and made an announcement, that I was going to preach on the overcoming faith. But hot like this, I wouldn't have time. I'm going to take a little text from something else, and preach from it.

<sup>14</sup> First, these handkerchiefs are laying here to be prayed over. There's been a number of them, I've tried to catch it each night. If you—they're not here, you don't have your handkerchief here, and you want one that I've prayed over, just send to my office: Jeffersonville, Indiana. I'll send you one free, post paid, there's no obligation to it at all. And I don't want your mailing list, 'cause I have no radio, television programs, nothing else. I have a hard time paying secretaries to answer. Might be a little delay, but we'll get it by and by.

But now listen, well, you'll get a letter, where there's a routine letter, around the world, where a half a million people, are praying at the same time. Some people gets up at two o'clock in the morning, foreign fields, to pray, make that three o'clock chain here of prayer around the world, everyone praying for each other. And miracles, thousands of times more than happens in the meetings . . . Sure, I reach a bigger audience.

But now, when you get that little piece of cloth, that isn't made up by a secretary. I prayed over that myself. Now, many of you think, and do say in your letters, "Brother Branham, anoint this handkerchief for me."

Well, I know, you Nazarenes, and many of you believe that, that's perfectly all right. Whatever God blesses, I'm for it. But if you will notice the Scripture, they never anointed handkerchiefs, they taken

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from the body of Paul, handkerchiefs and aprons. And the sick and afflicted was healed.

<sup>15</sup> I believe Paul was a fundamentalist. Don't you believe so? And I don't believe Paul would do that without Scriptural authority. You know where I think he got it? When the Shunammite woman went to Elisha, and he took his staff, and said to Gehazi, "Go, lay it on the child." See? Everything that he touched, he knew was blessed, if he could get the woman to believe the same thing. See? Everything that he touched was blessed. He knew that, because the Holy Spirit was on him. And Paul, I said, being a fundamentalist . . .

Here's a little remark. In traveling the world, I found two classes of people. One of them is the Fundamentalist, the other is the Pentecostal. The Pentecostal has got a lot of faith, but they don't know who they are. The Fundamentalists know who they are, but haven't got no faith with it.

It's just like a man that's got money in the bank, and he can't write a check, and the other man can write a check, and hasn't got no money in the bank. If you could ever get them two together, to get a Pentecostal to recognize who he is, or get a Fundamental to recognize that all of his fundamental teachings, yet Christ, the letter killeth, but the Spirit giveth life. Then you've got it made.

So I pray that someday I'll see that great uniting together of all the body of Jesus Christ, coming together, as one great big body, then the rapture shall come. Before we open the Scriptures, let us pray.

<sup>16</sup> Dear God, as silence swept over this building, just then, when I said, "Let us pray," we are all very conscious tonight that there is a God in Heaven, Who knows the secrets of the heart. As Daniel said in his day, "There is a God in Heaven." And You know the secret of our hearts, and I would pray tonight, Dear God, that You would reveal to us Your Son in the power of His resurrection, to forgive all of our iniquity, and to heal all of our diseases.

Speak through Thy Word, O Eternal God, and let the Holy Spirit take It and plant It into the listener's hearts, that there might come forth out of there, a great revival, one of the old fashion types, that would sweep from coast to coast, before Jesus comes. Grant it, Lord. Save the lost tonight and heal the sick. For we ask it in Jesus' Name, Thy Son. Amen.

<sup>17</sup> In the 12th chapter of Saint Matthew's gospel, and the 24th verse, we wish to read for a moment, these words. It's a little text that I've read many times, and spoke on it. And the reason I taken it tonight, is because I could hurry with it, to get to the point that I wish to get to, before prayer for the sick. And while I'm praying and speaking,

I want every person in here to have this in your mind, that as soon as prayer begins to go for the sick, every one of you is going to get up and walk out of the building well. Don't have nothing else in your mind. Keep thinking that. "If there be any praise, if there be any virtue, think on these things." You cannot get anything from God with a negative thought. "He that cometh to God, must believe that He is, and a rewarder of those that diligently seek Him." Now, the 42nd verse:

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

18 Our Lord had just been called by the—the doctors of His day, that is, the theologians, Beelzebub. And He had been upbraiding the city that He had just been preaching in, and performing signs and wonders, as we read the other night of what His ministry was in His day, how that He was able to discern the thoughts of the heart by the Spirit of God.

And the—the church people of His day thought He was a mind reader, or a witch doctor of some sort, and called Him an evil spirit. And our Lord said, "If you say that to Me, I'll forgive you, but someday the Holy Spirit is coming, then He will do the same work that I do, and then one word against that Holy Spirit doing the same work, will never be forgiven unto a man in this world, nor in the world that is to come." He said, "If I do not the works of My Father, then don't believe Me. But if I do the works of My Father, then believe the works."

19 Now, what is the works of the Father? Now, He plainly declared it, that how He represented His ministry to the people, was by the—the spiritual people. Now, there is two churches: there's the church natural; there's the Church spiritual. And mixing those together, which there's no way to segregate them, as Jesus said, "A sower went forth and he sowed seeds. Some sowed good seed, and a evil man sowed tares. And the husbandman, which was the pastor, said, 'Shall we pull out the tares?' He said, 'You'll root up the wheat with it. Let them grow together.'"

So there's no way of separating church natural and Church spiritual. But the Church spiritual is the elected Church, called out and set aside by God alone. And they are the ones that will hear the Word of the Lord.

No matter how hard—it seems strange to say it—but some men are predestinated to eternal destruction; the Scripture says so: "Men of old, foreordained to this condemnation, to turn the grace of God into lasciviousness," in the chapter of Jude. So we don't like to think those

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things, but there's some people who will never be saved, no matter what you do, and they're very religious.

<sup>20</sup> And the antichrist spirit is a religious spirit; don't forget that, dear people. And how blessed are your eyes that do see, and hear, and understand; for you cannot understand, unless God reveals it to you. For the whole church is built upon a spiritual revelation of Jesus Christ being the Son of God.

Every time you hit it, you hit mixed multitudes, especially when supernatural's done. Moses went out of Egypt with supernatural; a mixed multitude went.

<sup>21</sup> Luther, many of you Lutheran people, why, history claims it wasn't a mystery, how that Martin Luther protested the Catholic church and got by with it, but how he could hold his head above all the fanaticism that followed the revival.

And that's what it is today. And you non-Pentecostals, that what it's . . . Let me say this as a Baptist: what I know of, the Pentecostals has a lot of nonsense. They have a lot of flesh and a lot of carrying on, but brother, there is a genuine Holy Spirit among them. That is right. So you Pentecostals, that can hold your head in the—into Calvary, and into the Word, and not on sensations, but according to the Word, and still walk before God, blessed are you. You've got the cream of the crop—Spirit and Word.

<sup>22</sup> And Jesus had went about, just as fundamental as those Pharisees claimed to be, and when He done His works, they was expecting it to be something else, but because He could discern the thoughts of their hearts. . . Like when Peter came, He said, "Your name is Simon, and your father's name is Jonas."

When Philip went and found Nathanael, and told him Who he had found, why, he couldn't understand it, that the Messiah would come out of Nazareth, out of that kind of a denomination, or no denomination at all. He couldn't understand it, and he said, "Come, see for yourself."

And when he come, Jesus said, "You . . . Behold an Israelite, in whom there is no guile."

And he said, "Rabbi, when did You know me? I'm a stranger to you."

He said, "Before Philip called you, when you were under the tree, I saw you."

And Philip said—or Nathanael, rather, said, "Thou art the Christ; Thou art the King of Israel." See, the real true, elected recognized that to be God, when the real priests and scribes stood by and said,

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“That man is a fortune-teller.” And anyone knows that fortune-telling’s of the devil.

So they called the Spirit of God an unclean spirit, and Jesus said, “When the Holy Spirit come and made Hisself manifested, He’d do the same works that He did, and a word against It would be unforgivable.” So you see the hour we’re living.

<sup>23</sup> Look at the Samaritan woman. As soon as Jesus told her the secret of her heart, she said, “We’re looking for the Messiah to come, and He will tell us those things. But Who are You? You must be the prophet.”

He said, “I’m He, that speaks to you.”

She ran into the city and said, “Come, see a Man that told me the things that I’d done. Isn’t this the Messiah?” And the Samaritans believed Him, because they were an outcast.

<sup>24</sup> Now, I would like to say this: Jesus speaking here, was—said, “Oh, thou Capernaum, thou art exalted into heaven, because you think you have got the best synagogues, all those swell ministers, and everything, and you’re very religious. You’re so swelled up and so pious, till you are exalted into heaven, but I say unto thee, thou shalt be cast down into hell.”

Where is Capernaum today? At the bottom of the Dead Sea. Every city that received Jesus, they stand today. Every city that He cursed, is gone today. Sure, He was more than a prophet; He was God manifested in the flesh.

<sup>25</sup> And notice, He goes back into His—the Scriptures, and begin to show (as I wish to in the next fifteen minutes), that all ages, God has always had His people and had the supernatural working in all ages. When God sends a gift to the earth, if that generation receives that gift, then they become a blessed people, and if they turn it down, they become a cursed people, always.

Look at the generation in Jesus’ day. God sent the greatest Gift that was ever sent to that generation, that’s what He said, “There’s a greater than Solomon here.” And they turned it down, and called Him a fortune-teller. Where are they today? Scattered to the four winds of the world, the temple burnt. See, they turned it down.

And Jesus was referring—the chapter—the verse before this, of the days of Jonah. He said, “As it was . . .”

They come to Him and said, “We would seek another sign.” And He said, “There will be a wicked, and an adulterous generation, that’ll seek after a sign, and they will get a sign.” I’m off of my text, but I want to get this to you.

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<sup>26</sup> Do you believe that we are living in one of those wicked, and adulterous generations? Certainly, we are. As I've said many times, that this nation can never escape the damnation, and wrath of God. I'm an American. Many of the Branhams are buried yonder on the fields, blowed up in the wars. And if it was to come tonight to make a choice, America's my country. I love it. But I don't love the sins that it's doing. God loves America, but He hates her sin. And sin is a reproach to any nation, and don't think because our forefathers, at Plymouth Rock, founded this upon the principles that it did, that we escape judgment. Israel was God's own beloved wife, and she paid for her sin. David was a man after God's own heart; he paid for his sin, and we'll pay for our sin.

If God doesn't judge America for her unrighteousness, as the infinite, holy God, He'd be duty-bound to resurrect Sodom and Gomorrah and apologize for sinking them and burning them up. Certainly, we're bound for judgment. There's no way out of it. So just get ready to escape the damnation of the wrath of God, by fleeing to Jesus Christ.

<sup>27</sup> Now, He referred to Jonah, and I believe, that what He told Jonah, He was speaking of this day. Now, He said, "They were seeking a sign, and they would get a sign, the sign of the resurrection. For as Jonah was in the belly of the whale for three days and nights, the Son of man shall be in the heart of the earth for three days and nights. And then, the resurrection would be the sign to a wicked and an adulterous generation."

Anyone knows, that Scripture has a compound meaning, and history repeats itself. Do you believe Scripture has a compound meaning? All right.

Take where it's—this one here, just comes in my mind, where in Matthew 3, it said, "Out of Egypt, I've called My Son." Run the reference to that and see if it didn't mean Jacob. Certainly, it did—Jacob, God's son; it meant Jesus, God's Son. It had a compound prophecy, many times has it.

And so, I believe that we've come back to a wicked, and an adulterous generation. And this generation has to receive the sign of the resurrection to dovetail with my first night's sermon, of "The Signs That He Did Then." He's never done them since in all the age, until the closing of the Gentile dispensation, that we're now living in. And this wicked, and adulterous, and Christ-rejecting generation, has received the sign of the resurrection, the last sign to be given to the church.

<sup>28</sup> Now, look at Jonah. Many people think that Jonah was a terrible person. Jonah was a prophet of the Lord, walking in all the will of the

Lord. You say, “Why did he do what he did?” He never done anything contrary to God’s will. You can’t, if you’re in Christ, do anything contrary, if you’re walking humbly, and—and upright. It may seem like you do, but you don’t do it. Nothing happens providential. The footsteps of a righteous man is ordered of the Lord, and all things work together for the good, to them that love Him. How can you take those Scriptures, and compare them with any other, and then break them. The Scriptures cannot be broken.

Oh, you say, “He took a ship and went to Tarshish, instead of Nineveh, when God sent him to Nineveh, and he went to Tarshish.” Let’s just look at it a few minutes, find out. It’s the way you look at it. You run over the top of them and say, “Oh, you’re a Jonah.” I’d like to be one. Certainly, he was a man of God.

<sup>29</sup> Notice him, when he went to go to Nineveh, there was no ship, so he took a ship to Tarshish. When he got on the sea, the sea got angry, because the preacher was backslidden. And they tied his feet and hands, and threw him out of the ship. And God had a big fish to swallow him.

Now, anyone knows that a fish prowls through the water till it finds its food, then it goes to the bottom of the sea, or the lake, or wherever you’re fishing, and puts its little swimmers on the bottom and rests. Feed your goldfish and watch them. They’ll go right to the bottom of the bowl, put their little fins down here and rest.

Now, this fish, God prepared him, and he prepared a preacher for his dinner. And he went up. And threw him into the whale’s mouth, and he went down to the bottom of the sea—with his hands behind him, tied—his feet tied.

I’ve often wondered, how that people in this day and time, would ever look at their symptoms and read that story. That’s what’s the matter, that people don’t get healed. You go to looking at your symptoms. You can’t look at your symptoms and be healed. You’ve got to look at the promise that God made.

<sup>30</sup> Here, some time ago, I went to a—a place where a boy was dying. It’s been about ten years ago. An old sainted man come to me, and he said, “Brother Branham, will you go to my son; he’s dying with black diphtheria.”

I said, “Yes, sir, as soon as the service is over, I’ll go.” And I went to the place where the young man was dying, and he’d been unconscious two days.

Why, the doctor wouldn’t let me go in. He said, “Are you a married man?”

I said, “Yes, sir. I have a couple of children.”

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He said, "Well, I can't let you go in there; you'll carry that disease."

I said, "Doctor, if I can't trust God for that, I've got no business praying for that boy."

And he said, "I can't let you go in."

I said, "Let me go in, and then give him the communion or something." I said, "Are you Catholic?"

He said, "I am."

I said, "If a priest come here to give him the last rites, if he was Catholic, would you let him in?"

He said, "That's different, the priest hasn't got children."

I said, "But I want to ask you something. This is just as sacred to us as that is to you." And I said, "Let me go in."

He said, "See to it. It's upon your own hands."

I said, "God will." And he dressed me up like a Ku Klux Klan.

And I went in there to—to see—see this boy, and he was unconscious. A little nurse, standing there, a very lovely, little lady, and I got down on one side. The child was unconscious. And the nurse said, "Mrs. . . ."

The lady, said, "I. . . ." I think the lady's here tonight. I—I want to let—get through this before I tell her, and then—who she is.

And I said. . . . The nurse said to her, said, "Will you. . . . You know that your son is dying? I think the little nurse just said that for my benefit.

And I said, "Well, if he is dying, God is a Saviour." And she just kinda turned her little painted-up lips, and looked sideways, and I said, "Let us pray." And the old father and mother got down on one side of the child; I said, "Lord God, the God, Who made heavens and earth, You said, 'Whatsoever things you desire, when you pray, believe that you receive them.' And it is also written, 'If thou shall say to this mountain, be moved, and don't doubt in your heart, but believe that what you say shall come to pass, you can have what you say.' That is Your Word, and that's what we're doing, Lord." And I say, "I lay hands upon this boy, and condemn this death in the Name of Jesus Christ." Raised up; the old father raised up, wiped the tears out from under his glasses, and he took mother in his arms, he said, "Mother, think of it; isn't it glorious? He's going to live now." The boy just as far gone, just barely breathing. And the nurse said. . . .

"Oh, she said, "It's wonderful, Fred, it's wonderful. Said, "He's going to live now. Thank you, Lord.""

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<sup>31</sup> And the little nurse looked over, didn't know what it was all about, and she said, "Sir, do you understand, that the best doctors we got in this country has said that that child will be dead within the next five hours?" She said, "This cardiogram thing for his heart." I don't know nothing about it. She said, "It's went all the way down, and never in medical history, when that ever drops, does it ever come back again."

And the old father walked over, put his arms around the little nurse, and he said, "Honey, see, I—I feel sorry for you. You're looking at that chart, that machine, because that's all you're trained to look at." Said, "You're looking at that machine; I'm looking at a divine promise, that was made by God." The boy is married and got two children now. Miss Bartell, if you're here . . . All right. There you are. See, that's what makes things real. It depends on what you're looking at.

<sup>32</sup> Jonah, when he was in the belly of the whale, if anybody would have symptoms, Jonah would've had. Well, if he look this a way, it was a whale—whale's belly. If he looked back this way, it was a whale's belly. Everywhere he looked, it was whale's belly. He had seaweeds around his neck, laying in vomit in the whale's belly. Why, no wonder, he had a good case of symptoms.

He was a lot worse case, than what you could have tonight. There's no one here in that condition. But you know what Jonah said? He said, "They're lying vanities. I won't look at any more whale's belly, but once more, Lord, will I look towards Your holy temple." Amen. Why?

He knowed when Solomon dedicated that temple, Solomon prayed a prayer, and he said, "Lord, if Thy people be in trouble anywhere, and will look towards this holy place, and pray, then hear from heaven." And Jonah, if you want to call him backslid, hands behind him, tied, feet tied, on a stormy sea, in the belly of a whale, plumb down at the bottom of the ocean, he refused to look at anything but that temple, because there was a prayer over that temple.

If Jonah could look to the temple that was made by man, and have that kind of faith, in those conditions, how much more can we tonight, under any circumstance, look to heaven, where Christ sets at the right-hand of God, with His own Blood to make intercession upon our confession. Depends on what you're looking at.

<sup>33</sup> You know what God did? He must've put a oxygen tank or something in there. He kept that prophet alive for three days and nights, and took him on a ride, all the way across the ocean to Nineveh.

Nineveh was a large city, many thousands of people. They were idol worshippers, and they worshipped gods, and their great god was the god of the sea, the whale. All of them were fishermen. Here they was out there pulling their nets, sinful as the United States is now, and

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the first thing you know, in come the whale (He was a god to them.), opened up his mouth, stuck out his tongue, and the prophet walked off like a gang plank. There come the god, spitting the prophet out. No wonder . . . See, God had to do it that way. God knows what He's doing. No wonder they repented at the preaching of Noah—or Jonah. Because why? That he was . . . The whale god spit him out on the bank.

The prophet walked right out of the whale's mouth and begin to preach. Sure they repented. God does things in supernatural ways, His wonders to perform—certainly.

<sup>34</sup> Jesus said, "As Jonah laid in the belly of the whale three days and nights, the Son of man shall be in the heart of the earth three days and nights, when He rises." And in that day, then the wicked and adulterous generation seeketh after signs, that'll be a sign to them.

Now, if Jesus is still dead, then He was just a man. But if He's raised tonight, been alive two thousand years, since His death, burial, and resurrection, then the Bible said, "He is the same yesterday, today, and forever." Then if He's the same, He will act the same, do the same: same works, same miracles, same power, same grace. He's the same God, and this Gentile closing age sees it. Then He said, "And the queen of the south shall rise in the day of judgment with this generation and shall condemn it, for she came from the utmost parts of the world to hear the wisdom of Solomon."

<sup>35</sup> Now, in the days of Solomon, God gave Solomon a great gift. It was a gift of discernment. All Israel rallied around that gift. Oh, they thought it was wonderful. And anyone knows, that that was the greatest age that Israel ever lived in. Why? They all rallied around the gift. There was a great temple built. No war during Solomon's day (No, sir.), they were afraid of him, because the people were one accord with God.

And you know what? The best shelter we have tonight, is not to get a scientist who could create a—a bomb greater than the cobalt bomb or the hydrogen bomb, but to get some man who can stand with some power, that would shake America back to God again. It'd be the greatest thing that could happen—shake all the people in America, that claims to be Christians, back to the Saviour again, away from their creeds, and away from their little old fancy, fantastic things, and get back to the living God again. That would be the greatest thing could happen—worth more than all the bombs that could be created, the best protection we have.

<sup>36</sup> Notice, and in the days of Solomon, that great gift, everybody rallied around it, and they begin to speak of it, and you know the news of it went to all the world in that day. Everybody coming by, said,

“Those people are one accord. Why, they’re—they got a great gift that God sent them.” And they all believed that gift.

Wouldn’t it be wonderful tonight, if just the church people in America, that would believe the greatest gift that God ever sent to the world was the Holy Ghost, and would rally around it . . . ? If you Methodist would break down your bars, and you Baptist would break down your bars, Presbyterians, and Pentecostals, Nazarenes, Pilgrim Holiness, and all of you would break down your little bars, and let the Holy Ghost come in among all of us, and create a godly, brotherly love, and respect, there’d be a power strike this nation, that newspapers would pack it, and radio, around the world. But they won’t do it. Each man has his own tree, and they won’t get together.

<sup>37</sup> But they was all in one accord then, and they’d go up before Solomon, and they watched that great gift—how they spoke of it, everywhere. And the news, finally, went to the utmost parts of the known world, way down in Sheba. And there was a little queen down there; she was a heathen to begin with, but you know, God’s no respect of person, He saves anybody that wants to be saved.

Now, watch. When they went down there, the people would come by, every traveler that would pass through Palestine, everyone would come by, would say to somebody, say to the little queen, “Say, I just passed through Palestine; you never seen such in your life. Their God is a great God. He’s not a dead God; He’s a living God. And He’s give a man by the name of Solomon. Well, they even made him their king, and he’s got a great power of discernment, that could only come from God.”

Well, you know, faith cometh by hearing; hearing of the Word of God. So that created a hunger in the little queen’s heart. And everyone was talking about it, so she decided she’d go see for herself. That’s a good idea. That’s a whole lot better than just setting at home and criticizing. That’s a whole lot better than saying, “My denomination is not cooperating with this revival.”—a lot better. So she said, “I’ll go see for myself.”

<sup>38</sup> Now, she had a lot to confront, a lot more than you would have. First thing, she was a woman. The next thing, she was a pagan. Now, in order to go, she’d have to get permission from her—from her pagan priest. So she goes over to the archbishop of her church, and she said, “Bishop, I have heard . . . I brought my pastor along, he don’t agree with me, but I hear that up in Palestine, that they got a God that give them a great gift, and His great presence, working through a man, is manifesting the presence of a living God.”

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Now, the bishop said, “Uhm, uhm, now, queen, do you know you’re a charter member of this congregation? And now, we will not tolerate any such nonsense as that. Now, you know there’s no such stuff as that. If there was anything in the sign of the supernatural or something, our god Dagon, and all the rest of them, would have it here. See? So there’s nothing to it; it’s a bunch of nonsense; it’s make up.”

She said, “But you know, I would like to go see for myself.” That’s a good idea. Go find out.

<sup>39</sup> Why, I can hear the bishop, and the archbishop, and all of them get together, say, “Now looky here, you may be queen, but remember, if you go to some kind of fanaticism like that, we’ll excommunicate you from the church, and you won’t get the last rites when you die, and you won’t be able to be buried in our cemetery out here (Sure.), where you mother was buried, and your papa was buried, all that.”

She said, “But look, bishop, there’s something in my heart, that makes me want to go find out.” Blessed are they that do hunger, and thirst after righteousness, for they shall be filled. There’s nothing going to stop them. “Oh, she says, now wait a minute, I’ll go.”

And he said, “Now look, if there’s any curiosity you have, why don’t you go get your prayer book, and come on over to the church, and we’ll talk it all over.”

<sup>40</sup> I can hear her say, “Wait, a minute. My mother come up through this church, my father come up, my brothers and sisters come up, and I’ve come up for forty years in this church, and all I’ve heard is a big bunch of creeds, no life at all. If there is such a thing, as the living God, Who can produce a living gift, I want to find it.” Oh, my, we need some more queens like that. “All I’ve knowed is a bunch of prayers, and a song book, and so forth, and you talking about some great god, but where is he? Is he a living? I’ve never seen a move; mama never seen a move; and grandma never seen a move out of him. So where’s he at?”

That’s what I say today, if Jesus Christ isn’t the same yesterday, today, and forever, where is that God that was once great?

<sup>41</sup> What good does it do to give your canary bird (as I said the other night), a lot of vitamins to make strong wings and keep him in a cage? What good does it do to preach a historical God, if He isn’t the same God tonight? What good does it do to preach a God of Moses, if He isn’t the same God tonight? What good does it do to preach a Christ, that healed, and performed miracles, if He isn’t the same tonight? If He isn’t, I want nothing to do with Him. For the Bible said, “He’s the same yesterday, today, and forever.” If that isn’t the truth, then the Bible is a lie. And if it is the truth, then the Bible is right, and there’s a living God, not a dead form of creeds and denominations, and a little . . . ? . . .

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prayer beads, and—and books to read, and so forth. Mohammed can produce that. Buddha can produce that. Any idol can produce that, and can produce just as much psychology. Let me tell you something, my brother, there's only One that ever lived, and died, and rose again, and remains the same tonight; that's Jesus Christ, the Son of the Living God, Who lives and reigns, and answers every word, and every promise that He said.

<sup>42</sup> I know you think I'm excited; if you felt like I did, you'd be excited too. I know He's real, not because it's in my heart, one reason, yes. Mohammedan says, "He's real, because Mohammed's in my heart." Well, let me see Mohammed do the things that he did when he was a living. I could show you Jesus does the same thing. Sure, He's the living God.

So the queen said, "Now, you can just rub my name off the book. Do whatever you wish to. I'm tired of these old creeds. I'm going up to find out whether this thing's right or not." And when she got ready to go, she wasn't going barehanded. She loaded up some camels with gold, and frankincense, and money, and she said, "If it's right, I'm going to support it. If it isn't right, I'll bring my money back." That's a good thing. That's right.

If you people were a little more sincere about that, and supported something that really had God in it, instead of so many old things that you do support, some million dollar building, where it's nothing but a big morgue somewhere; walk into it and the spiritual thermometer is ninety below zero, somebody say, "Amen," the rest of them would faint. What's the matter? If Christ performed a miracle, you'd get thrown out of the building.

<sup>43</sup> Puts me in the mind of a funeral house. They take a corpse in there, and then put some more fluid in, to be sure he don't come to life. They take you in there, and inject these old things, "The days of miracles is past." "There is no such a thing as divine healing." "The Holy Ghost lived way yonder years ago, there's no such a thing as Pentecost any more." Brother, that's embalming fluid from hell. Jesus Christ is the same, yesterday, today, and forever. That's right.

If He isn't He's just a bunch of creeds. Some people limit God to creeds. We might not be able to walk where Joshua did, to shout down the wall of Jericho. I might not be able to walk like Enoch did, and take a little stroll, and go home with Him without death. But I'd never stand in somebody's way, that did have faith to do it. That's right. I'd pray for them, and thank God for them, instead of criticizing, making fun of them.

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44 So the little queen, she had a lot to confront. Now, did you ever measure the distance between Sheba and Palestine? And now, she didn't come in a air-conditioned Cadillac, or some big coach. She come on the back of a camel. And it didn't take her just a hour or two; it taken her three months to come. And some people, today, won't walk across the street. What will she do in your generation, when she stands there with this generation? If she come on the back of a camel for three hundred miles, not along a nice pined highway, like we got here, but through a desert to hear a gift. . . . And Jesus said, "She will stand in the day of judgment and condemn that generation," And we got two thousand years of Bible teaching with the same Holy Spirit tonight, doing the same powers, and works, and we won't come across the street, or even ride a mile in a nice air-conditioned car. What will she do to this generation?

45 Oh, you have to watch Elvis, Arthur Godfrey, "We Love Susie," or something like that. Entertained, that's what's the matter with American people; they want entertained; they don't want the gospel. Wait till you get your preacher, and you go to vote for him in your church, what do you do? You'd get a man that's a little, sissified, Hollywood something, that'll lay out here all night, stretched out on the beach somewhere, and have a little social party, play bingo down in the church basement, soup suppers, and boil up some old tough rooster, sell it for fifty cents a plate, to pay your preacher. He will preach the Gospel till they get down there and make the people pay tithes, you wouldn't have to do such things as that. That's man-made creeds. Then you call that religion.

Get up on a Sunday morning, and preach a ten minute sermon; if he goes over ten minutes, the—the deacon board takes him back, and the next conference they vote him out. Shame on you! What we need tonight is a gospel handled barehanded, an old-fashion, God-sent, sky-blue, sin-killing religion, and the Bible Holy Ghost back into the church in the members. That's right.

46 That little queen was hungry, and she didn't care what the price was, she come anyhow. She come across the desert. Now notice, the sons of Ishmael was in the desert in those days; they were robbers, and they were by the thousands. What would that little caravan of camels, a little woman with two or three little women setting with her, a four or five eunuchs around, and a little army of about forty or fifty men. Why, them sons of Ishmael, would run right down, and tramp them down, and take the ten of thousands of dollars worth of gold. But there's something about it. When a man wants to find Jesus, really wants to find God, there's nothing stands in his way. There's no preacher, no bishop, no creed, no mama, no papa, no church member, no nothing

else can come between you and God. If your heart's hungering, you'll go anyhow. You'll go.

47 She said, "I hear, if there's a living God, He honors His people, and He's give a man a gift, and that gift is marvelous, I hear, I'm going anyhow." She started off on her way; she traveled ninety days across that burning Sahara desert on the back of a camel, about two miles an hour, across the desert. But God seen that she arrived safely. He will see the same thing for you, if you're really are hungering and thirsting for God, to find out something—if our God still lives, if He still has the same power, is He's the same yesterday, today, and forever. If you hunger for it, and see if God don't bring it to you.

Here she comes, and finally she arrived at the gate. When she did, she never come just to say, "I'll set five minutes, and if Pastor Solomon says one thing that's contrary to what bishop so-and-so said, I'll get right up and walk out." That's the American attitude. "I won't listen one minute." She didn't even know Christianity. She didn't know about Jehovah, but she got the scrolls and begin to study what He was.

That's it, get your Bible, and look into it. "They're the Word of Life, they are they that testify of Me," said Jesus. "Search the Scriptures." She come to do so.

48 She didn't come just to stay for just one night, "Well, if I don't get prayed for tonight, I won't come back any more." No, no. She had something on her heart. She camped in the palace yard; she unloaded the camels, set up her tents, and got ready to stay for a while. That's the way to do it.

She said, "I'm going to stay till I'm convinced." What if men and women of America would be that sincere. "I'll stay till I'm convinced. I'll search the Scriptures, and see if that great God, that promised that He's the same yesterday, today, and forever. If He will do the same things today that He did yesterday, I'll search the Scriptures. I'll not criticize it; I'll be sincere; I'll search the Scriptures." Do that, and you'll stand on the justified side in the judgment with the queen. But criticize it, and run out, when you don't even know what you're talking about, find where you stand at the day of judgment. God's duty bound to send it; it's up to you to receive it, whether you want it or not. God pokes His religion down nobody's throat. The preacher might do it, but God doesn't.

49 Notice, when she come up there, she said, "I'm going to stay till it's over. When I'm convinced, all right." Now, the next morning I can see her dress up in her best clothes, and her little princesses around her, and the eunuchs, and so forth, and they went up to the gate. And they stood there; the great congregation gathered. She said, "Now, I'm going to

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see; I've heard that he could discern the thoughts of the mind, a great power of discernment. And there is a God Who can produce that. Our gods don't do that. They don't have enough life in them to do it. We just got a bunch of books and creeds, that tells us about some god that was, and we got some statues and things, but it's lifeless. But that man really is a servant of a God that produce that, then I'm going to be the servant of that God." Good.

She walks up and takes her seat—her position, Pastor Solomon comes out, stands up to the platform, and begins to speak a little while, about the great Jehovah, and they brought him a case. And as soon it comes to Solomon, there is a power of discernment that brought the truth out. What do you think that little pagan thought? Say, "I believe I'm already convinced."

After while another case comes up, Solomon was just a man, but seeing that there was something in the man, a gift that come from God, that was supernatural. That will say, "I've watched this two days now, and there hasn't been one mistake, my prayer card will be called after while. Finally, she comes before Solomon, and Solomon, the Bible says, "Makes known to her all the things that she desired." What did she do? She walked right straight out among the people, and she said, "All that I heard was the truth, and more than I heard is the truth." And she made her stand publicly, and she went home with a God in her heart, that was a God of the supernatural. [Blank spot on tape—Ed.] . . . was a God revealed to her through His servant, the secrets of her heart.

And Jesus said, "She'll stand in the day of judgment." With that Solomon with a little spoonful of the gift of God, and Him with the whole fullness of the Godhead bodily, and calling Him a devil, and a Beelzebub, said, "She'll stand in the day of judgment, and condemn this generation." What will she do to this generation? What will she do?

What did she say? She said, "Blessed are the man that goes with you, blessed are the people that follow you, for they stand daily to see this great wisdom, that God has given you, this great spirit of discernment. Happy are your eunuchs, and happy are your cup bearers, and those who work with you, for they are privileged to stand by your side, and see the discernment of God daily. Jesus said, "She'll stand in the day of judgment, and condemn this generation.

<sup>50</sup> Wonder, in closing I wish to say this, "Christ is the same yesterday, today, and forever. He's obligated. He's still the living God. He isn't dead. He's raised again. I wonder, tonight . . . I was reading a little story some time ago about a—a Danny Greenfield, Central America, he was an evangelist, about seventy-five or one hundred years ago. And he won a lot of souls to Christ, and he dreamed one night that he died.

And of course, he went up to heaven. When he got up to the door, there was a . . . The doorkeeper come out, and said, "Who approaches this holy place?"

And he said, "I'm Danny Greenfield, the American evangelist. I've won many souls to our Lord, and I come to take my position and my place in heaven.

"Just a minute, sir," said the caretaker. Goes back, "What did you say your name was?"

"Daniel Greenfield."

Looks it over and says, "There's not one here."

"Oh," he said, "You must be wrong, sir." Said, "I preached, and I won souls to Christ."

He said, "I'm sorry, sir, your name's not on this book, and you'll have to get away from the gates."

"Why," he said, "what can I do?" The Angel said, "The only thing I know to do, you might appeal your case to the great white throne judgment, if you desire to stand there."

"Why," he said, "I have no other choice."

Said, "All right."

<sup>51</sup> Said, "He began to move, and going through space; he was going faster and faster. After while, he come into a presence of a light; he began to slow up, slow up. Finally, he come to a perfect stop. One light wasn't coming from any certain place, but was all around him—right in the center of this light." Said, "What a place to stand." Brother, I hope I never have to stand there.

After while the Voice said, "Who approaches My throne of justice?"

And he said, "I'm Danny Greenfield, the American evangelist, I approach Your throne of judgment, oh, Lord." He said, "They condemned me at gates, and said my name wasn't on the book, and I appeal my case to Your justice."

He said, "All right, Danny Greenfield, I'll judge you according to My laws." He said, "Danny Greenfield, did you ever tell a lie in your life?"

"Why," said, "I was ready to say, 'Certainly I was an honest man.' But," said, "I remembered then, that there was a lot of things that I had said that wasn't just exactly true." Said, "Yes, Lord, I lied."

Said, "Danny Greenfield, did you ever steal in your life?"

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He said, "I thought, if anything I could answer for, that I'd always been honest." And said, "In the presence of that light, I remembered a lot of little shady deals, that I'd pulled."

<sup>52</sup> Brother, that's the way it is tonight. While you're setting here at church, while you're healthy as you are, you might feel all right, but in the presence of that white throne judgment, there's going to be a lot of things will show up then. You're mortal, looking as a mortal. Don't you never trust your merits at all.

He said, "Yes, Lord, I stole."

He said, "Daniel Greenfield, My justice requires perfection. Was you perfect in your life?"

He said, "No, Lord, I wasn't perfect." And said, he was listening, and heard that great thunder come forth, "Send him to eternal destructions from My presence."

Said, "Seemed like my bones, he said, was coming apart, listening for that great blast coming from somewhere." And said, "I heard the sweetest Voice, I ever heard in all my life." Said, "No mother's voice could have been like that." And said, "I turned to look, I saw the sweetest face I ever saw. No mother's face could look like that." Said, "He walked up to me, put His arms around me, and hugged me up close to His side. And He said, 'Father, it is true, that Daniel Greenfield wasn't perfect in his life, but,'" said, "'one thing Daniel Greenfield did do, in his life, he stood for Me. And while he's here, I'll stand for him.'"

Brother, my church can't stand; my denomination can't stand; my righteousness can't stand, and neither can yours, I want to do like the queen of Sheba, I want to make my stand, tonight, for the Lord Jesus. If you were dying tonight, who would stand for you in that Holy Place? Think of it, while you bow your heads just a moment.

<sup>53</sup> Before you see one supernatural sign, before Jesus comes to declare Himself any more than the preaching of the Word, how many here tonight, would raise up your hand and say, "God, solemnly I raise my hand to say, 'I'll stand for You here; You stand for me there. I now, will make my stand boldly and claim that You are the same.'" God bless you there, sister. God bless you. You, my brother. You. Yes, just look at the hands.

Forty, fifty hands, right here in the two center rows. "I'll make my stand, boldly, Lord. I've heard the minister say tonight, that You are the same yesterday, today, and forever. You haven't died. They told me about this meeting, that You come in and perform, and show Yourself here among the people, in great signs that You performed in the age of the Jews, when they were rejected to the end of their generation. They tell me You're performing again. Lord, I've read Your Bible. I

know that's right. I know that's Your promise. Before I see it done, I believe what the Word said; I make my stand tonight for You." Raise your hand. On the balconies to my right, God bless you all along there.

Two balconies, to my left, would you raise your hand, say, "This is my hand, Lord, I'll make my stand. God bless you, along there. Be sincere; remember, this may be the last opportunity you'll ever have to make a stand. Before day breaks in the morning, the doctor may be at your house, take your pulse, shake his head, and say, "There's nothing can be done; it's a heart attack." You feel them icy veins cooling off, the pulse coming up your sleeve, and you press a dying pillow. "Oh, if I could only get back to that meeting, once more, and hear that voice say, 'Raise your hand.'" It may be too late then, why don't you do it now?

<sup>54</sup> Say, "What difference does that make about . . .?" God bless you, down through these aisles. I see you. Just keep raising your hand. God sees every one of you. "I'll make my stand."

When you raise your hand, what does it do? It signifies to God, the depths of your heart cries out for mercy. "As the hart panteth for the water brook, my soul thirsts after Thee, Oh, God." "I now will take my stand, eternal and righteous God. I'll do everything that there is within my power to serve You the rest of my days. I'll be like the queen of the south; I'll make my stand right here by raising my hands in the presence of this audience. I'll stand for You."

Would there be some more, just before closing, that hasn't raised their hand, and want to be remembered in this prayer? God bless you up there, young lady. Yeah. Teen-age, that's good sister, greatest thing you ever done. God bless you here, sister, dear. Yes, you're just at that changing of life now.

God bless you, back there, dad, with your hands up. He sees you. Certainly, He does. "I boldly take my stand now for Jesus in the hour of my death . . ." God bless you way back in the back, brother, He sees your hand. Certainly, and your name goes on the Book, and there's not enough smut in hell to cover it over. That's right. It's wrote by the Blood of Jesus Christ. "He that heareth My Words, and believeth on Him that sent Me, hath (present tense) Eternal Life, and shall never come to the condemnation, but pass from death unto life." Have faith in God.

<sup>55</sup> All right, you that raised your hands, be ready for prayer. Now, accept Jesus. Immediately after the healing service, I want to see you up here give thanks to God. If you really meant it from your heart, when you raised your hand, I'll assure you by the promise of God, that your name was put on the Lamb's Book of Life, and Jesus stands for you. If you meant it, "He that heareth My Word and believeth on Him that sent Me, hath Everlasting Life (What is Everlasting Life? Eternal

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Life, the Holy Spirit.), and shall never come into condemnation, but pass from death unto life.

Father God, You seen their hands. Before one thing has been performed, these people, upon the Word alone, has come and raised their hands, many of them. They've accepted You as their Saviour. Thank you for them, Father, they're the trophies of the message, though come from a nervous person, chopped up, but yet God took it, and planted it into hearts of. . . Two or three hundred has raised their hands.

<sup>56</sup> Eternal God, I pray that Your blessings rest upon them. May they have Life Everlasting just now. Fill them with the Holy Ghost. Never turn them away, Lord, and I know You won't. You said, "No man can come to Me except My Father draws him first. All that comes shall have the Everlasting Life, and I'll raise him up at the last day." And they are given to Jesus as love gifts from His Father. Who can pluck them from the hand? No one.

I pray, Father, now, that you'll keep them by Your grace until that great day, which may be tomorrow, that they'll have to stand in the presence of God. No matter what they'd ever done: they could be so true; they could be so loyal; they could dress so decent, act so nice, and join every church, and be lost. Nothing in our hands we bring. There's nothing we could do would merit anything. We just trust in Your grace. And when we do that, then our life is changed and bears fruits of Christ.

Grant it, Lord, I present them to You now. Keep them, Father, I pray. And if I never shake their hand on this earth, may I be privileged to it at that day, when we cross over the river. For I asked it in, Jesus' Name. Amen.

<sup>57</sup> Sorry to have kept you this long. I just get started, and I just don't know. . . You're such a lovely people. I say this one thing: you southern people, you really have something. I've been to your cities, around the little places, going into your merchants, going into the filling stations, shaking the hands of the people, I've never met a finer people. That's right. Wonderful, good old southern handshake, and a little, "You all come and see us." That's just as America as hickory smoked ham and sorghum molasses. That's—that's really what I love. Some of the best old hearts that ever beat's under an old blue shirt, out here in a cotton patch somewhere. You know that. Truly, God bless you, is my prayer.

<sup>58</sup> Now, I never come here as a deceiver, I'd rather be home tonight. I'd rather be at my little old tabernacle, down there, speaking to them, or out somewhere on the bank, fishing. I'd rather be anywhere, than to be here and be a hypocrite or a deceiver. What good would it do all my

efforts, and me standing here so tired, I can't hardly see? What good would it do me to stand here and then be a deceiver? "Depart from Me, you worker of iniquity, I didn't even know you," would be my lot. God knows. I don't come for money. It's not popularity; I shun that. What is it? Because that . . . God, I love Him. He gave me a message to bring to you, and I'm doing it in the best that I know how. You receive it; it's for you. Surely, honest heart, God would reveal that.

<sup>59</sup> Now, it's almost impossible to get a prayer line up here, just to say . . . It wouldn't be right for me to say, "I'll take this bunch here in here; I'll take these first five rows." That wouldn't be right. It wouldn't be right to say I'll take them first rows on the front. That wouldn't be right, it'll leave these off. We have to give out prayer cards in order to keep the people lined up.

I guess there's seven hundred people here tonight, maybe, and then in seven hundred people, I'd say there's at least five hundred of them that want to be prayed for. You want to see it? Everyone in here that wants prayer from God, raise your hands. I'll show you. Everybody, be honest. There you are. I'd say six hundred and ninety-five wants to be prayed for. Now, I can't take all of them, and who's going to be first?

<sup>60</sup> Now, used to, when we'd go to the meeting, we would . . . [Blank spot on tape—Ed.] Brother Boswell told me . . . [Blank spot on tape—Ed.] . . . one while we're there. Well, the ones that's in there the first day, he got there. If you wasn't there . . . If you come in the second day, emergency case or anything else, you didn't get it. You didn't have no card. That wasn't right.

So then we said, the next thing we would do, we would give out prayer cards every day—every day give out a new bunch of cards. The ones left from the day before, we'd cancel them off. Anybody that had a prayer card, just throw their old one down, take a new one. Be all right. And we would give them out like that.

Then it got so, that if you didn't . . . if they got past twenty or twenty-five, "I don't want that one." Throw it down. "It'll never be called, 'cause you don't call over twenty or twenty-five." Sometimes I don't get to two or three. But said, "It'll never be called. No."

<sup>61</sup> So then, we couldn't do that. So then I said, "Well, I'll tell you what we'll do. We'll give the prayer cards out every day, the same way, cause that's just, and I'll take a little kid off the front row, and let them count, and wherever they start counting, we'll start from there." Believe it or not, mama put junior up there, stopped right at her number. We're still dealing with human beings. That wouldn't work.

So then, the way we got to doing it, we sent down the prayer cards every day. The boys . . . I got three here that can give them out. The

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three—the two tape boys, Gene and Leo, and Billy. The ministers don't, because if they do, they'd cause hard feelings if they don't get to their minister friends. These are two boys that's with the meeting.

They come down before the people and mix them cards all up, every one of them. Give anybody a card that wants; the boy don't know where these line's going to start from. The man don't even know what prayer he's getting when they come out. And so, that way, at nighttime, I don't know. No one could know anything. When we come, wherever the Lord puts on my mind, I start from there.

<sup>62</sup> Now, I've been criticized, say, "Oral Roberts will pray for five hundred while you're praying for three." That's right. But God's doing. . . Oral Roberts is doing what God told him to do, and I'm doing what God told me to do. See? I'm not Oral Roberts, and Oral Roberts is not me. We're two servants of Christ with two different ministries.

But to my way. . . See, laying on of hands (Bear with me, ministers.), is a Jewish tradition, never was given to the Gentiles. Look, Jairus, said, "Come, lay Your hand on my child, and she'll live." That was a Jew. The Roman centurion said, "I'm not even worthy that You come under my roof, just speak the word." There's the Gentile.

Jesus turned and said, "I've not seen faith like that in Israel." But we're taught those traditions, "Lay hands on the sick. Lay hands on the sick." Brother Roberts, standing there, and lay hands on the sick, lay hands on the sick. Great percent of them come right back over in my prayer line, want to know what's wrong. See? There you are. Work slow. . .

<sup>63</sup> I want to ask you something. If you went to a doctor's office, and you said, "Doctor, I'm having a persistent headache all the time." and he give you an aspirin and sent you home, that wouldn't be a doctor. He just wants to get you out of his office. A real doctor would diagnose that case, till he found out what's causing those headaches. Then when. . . You can't have a cure till you find the cause, where it'll work. Is that right? That's the reason I'm slow, I watch.

What if God put a curse on somebody, and I'd come around with a gift and took it off. See? Not. . . How about. . . Do you know you can get yourself in trouble with gifts? That's why a prophetic messages and prophetic people are very strange and strict.

Look at Moses. Do you believe Moses was a prophet? God trusted him. Said, "Go down there and speak to that rock, don't smite it. Speak to it." And Moses went down there, and got angry, and smote the rock. He brought the water, whether it was the will of God or not. Is that right? And that broke the Scriptures. One place in the Scripture I find

it broke: Christ had to be smitten twice. The water come all right, but God dealt with Moses. Is that right?

How many remembers Elisha? He was a young fellow, went bald-headed early; and when he went out through there, they didn't believe him. They didn't believe Elijah went up. So they begin to tease him, saying, "Old bald-head, old bald-head, why didn't you go up?" Had them little children running out. And Elisha turned around, that prophet, and put a curse on those children in the Name of the Lord. And before they got home, two she bears killed forty-two little, innocent children. Now, that ain't the nature of the Holy Spirit. You know that. See? But it was a prophet angered. You have to watch what you're doing. That . . .

<sup>64</sup> Pentecostal people, let me say this with love, "That's the reason you're not getting anywhere. See? You've got gifts. You, Baptists, the same way. The gifts that's in the church, God give the church, the power, but He never took it away from the church. I can show you where He give it to the church, you show me where He took it away. You've got the power, but you don't know how to use it. You're not reverent enough. That's the reason you all speaking with tongues, you just use it any way. Ever—every . . . Some be speaking in tongues; others doing this, and . . . just like a Babylon. Don't to that. Put those things in their places. Put all your gifts in there, you're teachers, you're apostles. Put everything in it's place, and then operate in decency and in order. You'll find God is a God of order, and He will bring the thing right up then.

That's what made the people afraid of you, because it's the way you've acted with the—what God give you. See? Reverence those gifts. Just don't make them a little happen, fly by night. Test them. If they're of God, if they prove to be God, then they're God. If they are not, get the thing away from you. You don't want it. Why receive a substitute, when the pentecostal skies are full of the real. That's what the trouble . . .

<sup>65</sup> You know, I'd like to bring a big tent and pitch it here for a little while, right among you good people, and just stay so we can have a afternoon teaching service amongst ministers, and things, and let the churches be set up, you know. What . . . I believe the Holy Ghost would help us do it.

Lord bless you, I oughtn't to have got off on that, but anyhow . . . In our little church, if any man thought he spoke with tongues, somebody thought he did, and somebody had a gift, if them gifts there was no interpreter, they wasn't allowed to speak in the congregation. Find out if that's not the Scripture. They had a place they met; all the gifts, they

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met together, hours before the church ever come. I was in the study, and when they went in there, if one spoke with tongues, wait, another one give interpretation. It couldn't be repeating Scripture; God said, "Don't use vain repetitions, like heathens do." He's already wrote that. It must be a direct message to somebody.

Then before it can be received, then two or three witnesses had—at least three—two out of three had to witness it was of God, or it wasn't received. If they said, "It's of God." they wrote it down. They signed their name to it. "THUS SAITH THE LORD: tomorrow at two o'clock, tell Brother Jones to move away from that railroad track, there's going to be a wreck out there, his house will be torn up in the wreck." They wrote it down. They thought it was of God. All right.

<sup>66</sup> Then after while, maybe a Spirit of prophesy come among them. That wasn't in the main auditorium where sinners and things were setting; that was in their own room, the gifts operating. Then the first thing you know, some prophesy hit one.

Now, there's a lot of difference between a gift of prophesy and a prophet. A gift of prophesy may be on one tonight, never again, on another the next night. It's them nine spiritual gifts that works in the body, but a prophet is borned a prophet. All down through their life it's, THUS SAITH THE LORD. A gift of prophesy has got to be judged. But you never seen anybody stand before Isaiah or Jeremiah to judge them. No. But the Bible said, "If one prophesies, let two or three judge whether it's right or not." See, Satan can slip in there.

<sup>67</sup> And then, these discerners with the spirit of discernment, then said, "THUS SAITH THE LORD, tonight there'll be a woman coming from a certain place; she'll have a green scarf over her head; she'll be brought in. She's from Ohio, and have Brother Branham to lay hands on her, but first, before doing that, tell him to tell her, 'That when she was a treasurer in a certain church, she stole money; that's the reason she's paralyzed. Make that right. God will heal her.'"

Discerner raised up and said, "It was of God." The other one said, "It's of God."

All right, they put that message down. When it come to the platform, a little buzzer rang from my study, I walked out; here these prophecies was; I give it to the people, right the way it was wrote here, with the man with discernment on it. Right. No slip ups. There they was.

<sup>68</sup> Then, if they—that night there come a woman in, she's in a wheelchair, cot or whatever it was, she's brought up there, green scarf, all the congregation's looking for it. There she was. I said, "Lady, you stole money out of the treasury, when you was a—a young. 'That's

right, Brother Branham, that's right. God forgive me, I'll make it right.' "Stand up on your feet, Jesus Christ makes you makes you well." There it was.

"Brother Jones, move away tomorrow at two o'clock, it's going to happen." All right, he moves away, it happens. Fine, we thank the Lord, go on. But what if it don't happen?

Now, there's a evil spirit among them. They don't get that no more till they pray that thing away. They. . . I said, "You don't want that spirit on you. You don't want no folly, you don't want no hoax, you want the real Holy Ghost, or don't pass any at all. There you are.

Put your church in that kind of order, watch what Pentecost rises to. See? It's. . . That's the way Paul had it done. That's the way it's done in the Scripture. But just not while somebody's speaking, one raised up and speak in tongues, go to make an altar call, another one speaks in tongues, no interpretation, to. . . Well, that's. . . No wonder it's Babylon. You've got something real, and the outside world's a hungering for it, but not the way you're giving it to them. That's right. They long to find God.

<sup>69</sup> I'm a Baptist myself, I deal with Baptist, Presbyterians; they set there in my office by the dozens. They want it, but it's the way you're presenting it. You get back to the Bible. Do it the way God says, then the whole world will go to hungering to be like you. Amen.

Don't get angry with me. I'm your brother; I love you. That's the Word of God. You do that and find out what happens. There won't be any slip ups; God's right there to vindicate what He says to be true.

<sup>70</sup> Now, there's a hundred prayer cards. Where's the boys? How many. . . What cards did they give out today? Oh, I'm sorry, I'd. . . What's say? I—I-1 to a 100? Where did we start? We called from. . . Where did we start from the other night? One? Let's start from somewhere else then tonight. It's prayer card, "I," like your eye here. "I," let's start from 50. Who has I-50? Raise up your hand. Maybe it's. . . You sure you give to a 100? Maybe we'll start somewhere else then. All right. We'll start from. . . Oh, I'm sorry, I'm sorry. All right. Prayer card, I-50, come here. I-51, raise up your hand, if you will. I-51, where are you at? Prayer card, I-51.

Look. . . Somebody look. . . Is these. . . There's two people here in chairs. Have you got cards? All right. Either one then, you can both use your hands? All right. Fine. See, it might be somebody deaf, can't hear. Look around at your neighbor's card. I-51. Have. . . I'm sorry, I. . . Well, that's good, might be a deaf person. All right. Some. . . Come over here. I-52, raise up your hand. See, we. . . This is not an arena now. 52? Thank you, sister. 53? Come right over here, lady. 53? Who has I-

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53, raise your hand? All right, lady. I-54? 54, raise your hand, please. 55? Come right over on my right side. 55? Who has . . . Is . . . Was yours 55, the lady here. 55. 56? Who has I-56? All right, lady. 57? I-57? Raise your hand, quickly. 57? 58, raise your hand quickly, please. 59? [Blank spot on tape—Ed.]

<sup>71</sup> “Who touched Me?” Did anybody ever read that story? All right. “Who touched Me?”

And Peter rebuked Him; he said, “Don’t say, who touched You. Why, Lord, everybody’s touching You.”

He said, “But I perceive that virtue has gone from Me.” He got weak. How many knows that virtue means strength? Certainly. Strength. “I got weak.” And He looked around until He found the woman, told her what her trouble was, and pronounced her healed, said her faith had made her whole. Is that right?

Now, does the Bible say that Jesus Christ is the same, yesterday, today, and forever? Hebrews 13:8? Does the Scripture say that He’s right now a High Priest, that can be touched by the feeling of our infirmities? The One, that I told you, not at the temple of Solomon, but at the house of God, setting on the right-hand of God, His corporal body, making intercessions on our confession, a High Priest, that can be touched by the feeling of our infirmities. . . ? Does the Bible say that in the book of Hebrews? What do you say, preachers? Is that right? Then if He’s the same High Priest, He’d have to act the same if He was touched, is that right? Then how would He act? He’d say the same thing.

<sup>72</sup> Now, if you people here, will keep your seats, be reverent, don’t stir around, just be reverent, and be real quiet, and just look to God, and say “Lord, I’ve read in the Bible, and since Monday night meeting, I’ve searched that thing over. I see that that’s exactly the truth. How many knows that it’s the truth? How many’s read the Bible, says it’s the truth?”

Jesus promised that this day, that He’d pour out His Spirit again this day, and the prophet said, “As the sun shined in the east, and there’d be a day that wouldn’t be day nor night, but in the evening time it would be light.” How we went through those Scriptures, and showed how Jesus in the closing of that Jewish age presented Himself like that, and bypassed the Gentiles. They wasn’t looking for Him to come. But today, we are looking for Him to come. Are we? All right. Then, if there’s. . . God is called on the scene to act, and the way He acts on, makes His decision the first time, if He’s infinite and perfect, every time He’s called on the scene, He will have to act the same way, or He acted wrong at first. Is that right? Then at the close of the Gentile age, if we get to go into Glory, just upon our creeds and denominations,

and the Israelites—the Jews was not permitted to do that, and had to accept the sign from Him, that they called a fortune-teller, to condemn them, and the Gentiles get in without that, then He's an unjust God, that acts with one people one way, and another people another way. See? He can't do it. He's got to be God, and He's got to act the same in every case. Now, if He does it, how many will love Him, and receive Him? All right.

<sup>73</sup> The Spirit of God is upon me, as His humble servant, to minister in the Name of His Son, Jesus. The Angel of the Lord, and which you see on the picture, is here at this platform, THUS SAITH THE LORD. And I take every spirit of every person in here, under my control for God's Glory. Do as you are told to be done. You shall see the Glory of God. Be reverent.

All right. Frank, this—is this the man? All right.

Knowingly, there's not a person here that I know, outside of Dr. Vayle, that I can see. All in here is strangers to me. But you look to Christ now. Find out, if that Angel of the Lord, that Pillar of Fire, back there, if that's the same Spirit was on Jesus Christ, it'll produce His Life tonight. If it produces any other life besides His, it isn't Him. If it does, every tree is known by the fruit it bears. Then there's a scientific world knows it, and the church knows it. What will you do with it?

In the Bible there was a man by the name of Philip, who went and found his friend Nathanael, and brought him to the meeting the first time, that Jesus had ever met Nathanael, and He said to him, "You're an Israelite, in whom there's no guile."

He said, "When did you know me, Rabbi?" And He told him where he was, or something was on his heart before he come to the meeting, and he recognized Him to be the Christ.

<sup>74</sup> Would you do the same thing, young man? I don't know you. Are we strangers to one another? [The young man says, "You just spoke to me this morning going to breakfast."—Ed.] I spoke to you, this morning going to breakfast, all I said was, "How do you do, or something like that?" That's the only meeting we've ever had. I have no more idea what you're there for, sir, than nothing in the world. You're just a young man; that's all I know. God knows. I did not discourse with you, or say anything to you, or ask you any questions, or you told me nothing. Is that right?

If the Lord will tell me what's your trouble, now if I said, "You're sick, go lay my hands on you, you go to get well." You could believe that. But then, what if the Lord goes back down in your life, and gets something that you know I know nothing about, then you—that'll have to be a miracle. Anyone knows that a miracle is something,

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cannot be explained. That would be a greater miracle, than for this, my brother setting here, to rise up from the wheelchair and walk tonight, or persisted—greater miracle. Now, if He does, then what does it?

Now, here I am. Do you realize where I'm standing, you Christians? Anybody want to walk here and take this place? You're welcome. Take your prayer line, you're welcome. Everyone in that prayer line that knows that I don't know you, raise up your hands, every one of you in that prayer line. See everyone. Everyone out in here, that knows I don't know you, raise up your hand.

Now (See?), no slip ups; it has to be God now or I told a lie. But if you stand for Him, He will stand for you, if you're called to do so.

<sup>75</sup> Now, here I am; my hand's to God. We don't believe in swearing, but both of us had our hands up, that we've never met before in life—just a man walked here to the platform. If the Lord God will reveal to me what you are here for. . . If you're sick, I couldn't heal you, 'cause I have no power to heal you. But if the Lord God would tell me what you're here for, your trouble, like He did the woman at the well, or something like that, would you believe that He loves you, and would want to give you what you desire? All right. That's good. Would the rest of the audience believe it, when you see me and the boy here both, by the side of God's Bible here, with our hands in the air, that I've have never met before, no more than he said, "How do you do, this morning." and I said, "How do you do." to him.

Now, there has to be something happen. Now, here it is. God's got to speak or I'm a liar, and if He doesn't, then His Word's wrong, 'cause He promised He'd do it. He said, "I am the vine; you are the branches. The works that I do, shall you also."

Now, to you out there, that hasn't prayer cards, you pray; you say, "Lord, let him turn to me like he did there. I may be a little skeptic, Lord, but forgive me, and let him tell me. I know he don't know me; it'll take all the doubts out of my heart." See if He doesn't do it.

<sup>76</sup> As I say, I've never met you. We were probably born years apart, miles apart, and our first time to have a conversation. But if the God of Heaven, Who's fed you all your life, that knows you, and He knows me, if He will tell me your trouble, will you believe me to be His prophet, or His servant?

If the audience can still hear my voice, the young fellow standing many. . . several feet from me, but between me and him stands that Light. And the young man's aware that's something's going on. What it is, I see a. . . He's not standing here for himself; I see a child appear. It's a little girl; she's got polio, and he's standing. . . God bless you, son.

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May the Lord God grant to you your request is my prayer. Amen. God be with you, son.

Do you believe? What is it? The queen of the south come from the uttermost parts of the earth to hear the wisdom of Solomon, by a gift, and behold a greater. . . Not me now, a greater than Solomon is here, the Holy Ghost, the same Holy Ghost. The Holy Ghost that was upon Christ working in His church. If that young man would've never believed, it would've never happened.

<sup>77</sup> This woman here, I do not know you, lady. I've never seen you in my life. This is our first time meeting, is it? If it is, would you just raise up your hand? All right. Take Saint John 4, just now, for an example; see if Jesus lives today, if He's raised from the dead. A man and a woman met the first time in life, a Samaritan woman, and a Jewish man. Jesus was setting at the well; the woman come up to draw water. He asked her for a drink; she said, "It's not customary, segregation."

And Jesus went to talking to her, till He found where her trouble was, and He told her where her trouble was. How many ever read the story? And He told her her trouble, said, "Go get your husband and come here."

She said, "I have none."

"That's right, you got five."

And she said, "Sir. . ." She never called Him a devil. She never called Him a fortune-teller, like the preachers did. She said, "Sir, I perceive that You're a Prophet." She knowed more about God than the preachers did, though she was a prostitute. She said, "I perceive that You're a Prophet. We know when the Messiah cometh, that'll be the sign of the Messiah. The Messiah shall tell us all things." Does the Bible say that, say, "Amen", if it does. [The congregation says, "Amen."—Ed.] Certainly. Then if that was the sign of the Messiah then, if He's raised from the dead and is a living, it's the sign of Messiah tonight, for He's the same yesterday, today, and forever.

<sup>78</sup> Now, here's the woman, we're not the same age, first time we've ever met. Never met you in my life; know nothing about you. And if God will reveal the secret in your heart to me, then it'll have to come through some power; be up to you to . . . If you say it's the devil, then you get his reward; you say it's God, you'll get His reward. I don't know you; God does. I'm just a man.

The lady, if the audience can still hear my voice, she's seems to be leaving from me; she's very conscious that something's going on. And the woman is suffering with something wrong with her feet. She has a foot trouble. That's right. If that's right, raise up your hand? How would I know it? Would you say, I guessed it? Let me show you. God

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grant it, if He will. Be reverent. She's a good person; let me talk to her just a little longer, if we have to cut the line a little, talk to her, so you'll see.

I don't know what I told you. Ever what it was was the truth, because it wasn't me speaking; it was Something else speaking. I'd be just like that microphone, a mute; unless something speaks through it, it can't talk. I couldn't say nothing's wrong with you, or about you, not knowing it, unless Something spoke through me. It'd have to be.

Do you believe it was God? You do? Thank you. "You shall see greater things than this," Jesus said that to Nathanael. Yes, I see the woman coming back, it's her feet, and she's—they're bad—bad. And she's had one, two, three operations on those feet. That's correct. And by the way, you are a nurse, to begin with. That's right. You have to stand on your feet. That's true. Do you believe me to be God's prophet? I tell you something else; you're a church member; you go to church. And your church, you're a Baptist; that's THUS SAITH THE LORD. If that's right, raise your hand. Go home and be well. Your faith makes you whole. Amen.

<sup>79</sup> Do you believe? Just have faith in God.

We are strangers to each other, I suppose, lady. Our first time meeting. If the Lord God . . . Now, something happened, just a minute. I seen a dark shadow pass in the spirit, and it isn't this woman.

Now, somebody touched Him. Over in a corner here, epilepsy, you have epilepsy, don't you, lady? Fall—fall out. That was that dark spirit. Don't worry. Do you believe God with all your heart? Go home and they'll leave you. Have faith in God.

I want to see, just a minute. Lady, did you have a prayer card? You don't have a prayer card? You didn't have a prayer card. I don't know you, do I? Never knowed you, you never had a prayer card? All right, but your faith . . . You touched Something; what did you touch? Your faith touched the High Priest; He turned around. The devil got excited; that's what happened. Just reject it, when it starts again, just turn it down, walk away, you'll get well.

<sup>80</sup> You lady, you believe me to be His servant? If God will reveal to me what you're here for, will you believe with all your heart? You're suffering, one thing, with something that puts around your arm. A doctor's pumping up . . . It's high blood pressure. That's right. I see you in a doctor's office. He's pumping the blood up, and he says, it's high blood, too high for your age. That's right. Kinda heavy man. Correct. Now, you know I wouldn't know that; I wasn't there with you. But I was just a moment ago; God knows everything that you've done. Now, do you believe?

Just moment, there's something else wrong with the woman too, 'cause I see him do something else. Yes, he's examining you, you got a heart trouble. That's the truth. And you've got a skin trouble, and that skin trouble is odd, it's underneath your arms. That's right. And you've got trouble with your head. Do you believe God knows who you are? Miss Pearl. That's exactly right. Go home. Jesus Christ makes you well. Amen. You know when it happens. Just have faith in God.

<sup>81</sup> Sister, dear, I don't know you. Never seen you in my life, but God knows you. If God will reveal to me, what you're here for, will you believe me to be His servant, and will accept it? What you're here for, for me to pray for, is your eyes. Now, someone's going to say, sure she has glasses on, that's the reason he said it. No, it wasn't. Let's find out. You've got nerve trouble too, a bad nervousness. That's right. Eyes and nervousness. Miss Matthews, you can go on your road home and be well. Jesus Christ heals you. That took all the doubt out, didn't it? Amen. Have faith in God; don't doubt.

Now, I . . . See, I'm getting so weak, the audience is beginning to get blinded out, like to me. Just believe now. Have faith. Now, the . . . Jesus, here at the platform, working this way, is just the same Jesus out there. Do you believe it?

<sup>82</sup> The lady setting right there with that skin disease, skin trouble. You believe the Lord will make you well? You do. All right, you can have your healing.

The lady next to her, has a . . . Another one across from you, second, has a skin disease too, that's right. Now, if you believe me to be God's prophet, put your hand on the woman in the middle of you; she has diabetes. Put your hand on her, and you can all be well.

Do you believe? What did they touch? They touched the High Priest, not me. I don't know them; never saw them in my life. Have faith in God. See? Just believe.

<sup>83</sup> Ever who that was that He called, wherever it was . . . You say, "How is it done, Brother Branham?" I just watch that Light, the way It goes. And the Light stands over someone and breaks, and I watch the vision, what happens. Jesus said, "I do nothing until the Father shows Me first, what to do." Is that right? Saint John . . . He saw in a vision, what to do, or He told something wrong. "Verily, verily I say unto you, the Son can do nothing in Himself but what He sees the Father doing." Then they called Him a fortune-teller, the Spirit of God. What is a fortune-teller? A perverted spirit, the devil. Fortune-tellers don't preach the gospel, and call to repentance, and pray for the sick, and so forth. It's your faith in God. He's a living God. Just be reverent.

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84 Someone please. I keep seeing a younger woman in you, but I don't know where she's at. Keeps leaving. Be reverent now.

Way back towards the back, I can't tell you how many . . . where it's at. It's a man, setting right here, the Light's right over him; he's got a— a gallbladder trouble. He's praying for it. Way back towards the end. He's praying also for his father-in-law, which is a cripple. Do you believe, sir? Raise your hands, if you believe. If that's the truth, wave your hands like this. You have no prayer card? No. All right. Go home and find it the way you believed it, in the Name of the Lord Jesus.

What did he touch? What did he do? Ask him. He was praying, and God heard him. If that's right, sir, wave your hand. The man back there that was just healed, wave your hand, if that's right, if you was praying. See? No matter where you're at. Have faith in God.

Do you believe me to be His servant? You're aware, sister, that something's going on. Standing in the presence of a man wouldn't make you feel that way, because you're a Christian, and this Holy Spirit is so close to you, 'cause your whole face and your being becomes lit up to me. It's moving. See, I'm God's servant; you're God's servant. And God has give me a gift to express to you His love or the finished work He's done for you. See? You are a Christian, I mean a borned again Christian. All right.

You're suffering with an extreme nervous condition. You get mental nervous, and your worst time is in the evening. You get real weak, and set down. You hate to see the sun get low, and make streaks in the skies; I see you kinda hide your face from it. And the . . . Satan's been telling you that you are going to lose your mind from it. He's a liar. You're in the Presence of Christ. Here's another thing, if you believe me to be His prophet, that you know—or His servant . . . That name stumbles people; I'm not His prophet; I'm just a man. See? But you also, are suffering with pyorrhoea of the gums. That's THUS SAITH THE LORD. And you want me to also pray, what's just been praying about that you're overweight. That's right. And you have a great request on your heart, and a loyal request, you want to be a mother, to embrace a baby in your arms. That's THUS SAITH THE LORD. Go and receive it; I bless thee, my sister, in the Name of Jesus Christ. Amen.

85 Have faith in God. Don't you doubt.

I don't know you, lady. God does know you, but you believe me to be His servant? Just a minute.

You've got female trouble and kidney trouble. You've been setting there praying for the last few minutes. That's the woman I seen a while ago, and you're up for an operation for it, but you refused to have

it, because you've prayed before you come to the meeting, and said, "Lord God, let me get in that line, and I'll be healed." If that's right, raise your hands up to God. All right. Go home and be well, your faith made you well.

Do you believe me to be His servant? I don't know you. God does know you, but if He will reveal to me what you're here for, what your trouble is, will you accept it? It's all over the building everywhere, everyone be real reverent. Have faith, don't doubt. Here It goes.

The little woman setting right on the end there, suffering with nervousness, praying in her heart, "God, let him call me." That's right, lady, with your handkerchief up, if that's what you was praying, wave your hand like this. He heard your prayer. The little lady with the white collar on, THUS SAITH THE LORD, go home, your faith has made you well. I challenge your faith, anywhere, to believe it.

<sup>86</sup> You're here for someone else; that's a child. That's your grandchild, and your grandchild is not here; it's in another state, Georgia. And he's got some kind of a breaking-out, the child has, and it's got something wrong with the muscles. It's a skin a disease and a muscles. That's right. And here, that she might know that I be God's prophet; you're fixing to go to the mission fields right away. That's THUS SAITH THE LORD. Go, and God go with you, and believe with all your heart, and receive what you've asked for. Do you believe? Come believing now.

<sup>87</sup> That back trouble left you setting there, while you was setting there, sister, just go on your road. And kidneys and things, just go on your road. . . nervousness. . . You're healed anyhow. Go believing God.

Your heart trouble left you while you were standing here. Go on your road rejoicing, say, "Thank you, Lord." You're already healed. All right.

Come here, lady; you're nervous. By that, it's cause you have a stomach trouble, a peptic condition. You can't eat right. Sours on your stomach; get acid on your teeth. That's right. I see you backing away from the table. Coffee upsets you, or anything like that, that's got an acid in it. Go home and eat. Jesus Christ makes you well. Believe with all your heart.

<sup>88</sup> Come. Just a minute. Something happened. Be—be reverent. What do you think, sir. Do you believe? This man setting there, you were deeply in prayer about something, and you were believing. I don't know you; far as I know, I've never seen you in my life, but God knows you. If God will tell me what you're praying about, will you believe me to be His prophet, or His servant? You got varicose veins. You want God to heal them. If that's right, stand on your feet. Now, will you do something for me, as a brother, will you mind me as God's prophet?

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Stop smoking; God will heal you. Will you do it? Raise up your hand; promise me you will. Then set down. Go, get healed.

Your heart trouble left while you was standing here. Go on your road, and rejoice, and say, "Thank you, Lord."

<sup>89</sup> Watch this audience here, I want to show you. A great percent of this audience is suffering with the same thing you are, nervous condition. You just go to pieces; you can't hold yourself. That's right. God's real, isn't He? Watch here. Everybody's got nervous—bothered with nervous trouble, stand up on your feet, just a minute, everywhere. How could you ever call all them, and every one of them believing it? Just look at there. Stand here just a minute. Just stand on your feet just a minute. I want to show you something from the—God.

I see you trying to get off of something. It's a step. Stepping sideways, arthritis. That's right. Everyone that's bothered with arthritis any way, stand up on your feet.

You got a lady's trouble; you've had it for a long time. It's a ovary you, abscess; you have a drainage from it. There's many of those out there in the audience. Watch. Every woman suffering with lady's trouble, stand to your feet. Stand right over here just a minute.

Nervousness, about ready for a break. Stand right here just a minute, the nervous people's already to their feet.

Oh mercy, here's a black shadow, cancer. Do you believe God will heal you? You know, that's right, mother. Stand out. Everybody that's bothered with cancer, stand to your feet, anywhere.

Now, they're touching me in the back; I know that means that I'm about to fall. You see? So just a minute.

<sup>90</sup> God knows every one of you. I've been just as honest with you, as I know how to be. Have I found grace in your sight? Do you believe that I tell the truth, God backs it up to be the truth? If a man says anything, that can be one thing, but if God don't speak that it's the truth, it isn't the truth. But if He speaks it is the truth, then you believe God. Is that right?

Now, you do what I tell you to do. Just do as I tell you. If every sick person in here . . . See? Look, I couldn't call all those; there's too many of them. Every one of you is believing. And listen, every one of you is healed, if you'll believe it right now. Healing is something that Jesus done for you, nineteen hundred years ago. What about you in the chairs with polio and stuff, and is crippled. Don't—don't—don't think you're not—you're past curing. Have faith just now. I can't heal you, but your life, you can't hide. Believe God, right now, every one of you, and stand on your feet, believe God, and accept your healing, and God

will make every one of you well. If you believe it, stand up, accept it, raise up your hands, say, “Thank you, Lord, for my healing.” Here it is, the Holy Ghost moving over the building. In Jesus Christ’s Name, I ask the devil to leave the building, and every person in Divine Presence may be made completely whole by the stripes, and the power of the Lord Jesus.



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

VOICE OF GOD RECORDINGS  
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.  
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