

A GREATER THAN SOLOMON IS HERE

E-1 Good evening, friends. It's great privilege to be back here in the auditorium again tonight, or the field house. And we are so happy to have this opportunity to speak with you again; but I hope not as long as I did last night.

My son was talking to some of the ministers and they said, "About how long does Brother Branham speak?"

He said, "Oh, not too long until he speaks on a subject of Abraham, sometime he just—just get lost."

And last night I was here about two hours and forty-five minutes. Someone said to me this morning, said, "What will Abraham be? It must be something."

You're such a nice people, and I like to speak to people that the Word responds to, see precious souls coming to the Lord. It makes it real nice. It's one of the greatest joys of my heart.

E-2 I remember one time when I was a young minister. I . . . There was another minister friend of mine, his sister; I taken her home after church one night, and we were going up the road. And she was kind of a formal Christian, as nominal, as I would say. And I believed that she believed in Christ, and so forth, but she hadn't went as deep as what I think a Christian should go to profess Christianity. And—and she said, "How about tomorrow night, going to the show?"

I said, "I don't go to shows."

And she said, "Well," said, "they got a skating rink down here, how about go skating?"

I said, "I don't go skating."

She asked me three to four different places, and I said, "I don't do that."

She said, "Well, as a young man here about twenty-two years old, where do you get any pleasure?"

I said, "In the house of the Lord." I said, "That . . ."

E-3 And a few nights after that I was in a church, and the young lady was setting back there. And—and so that night I made an altar call, and about twenty people came up around the altar, weeping, young folks. I motioned to her; I said, "I get more joy out of that

than all the world could afford.” And it’s—it’s such thing that you know you. . . You feel when you lay down at night you’ve done something, try to help somebody. That’s what we’re here for, to try to make life’s burdens just a little lighter for you (See?), and—and to help those who doesn’t know Christ to know Him.

Praying for the sick, I was coming up the steps, and I heard them mention about Friday night for the emergency cases. Well, that’s true, when we get down and pray for all the emergencies. They set that night, of course, for that.

E-4 Now, Divine healing does not rest upon, remember, the laying on of hands; that’s all right. Now, that’s the American people. They have to have hands laid on them or they just don’t believe it. That’s all. You got to touch them some way and—or it doesn’t—it doesn’t work. And. . . But now, if you’ll just bear with me just a moment.

Not to be different, but that is not the way God deals with Gentiles. That was a Jewish tradition. You remember, the Jew said to Jesus, “My daughter is variously vex—variously sick, and she’s dying.” Said, “Come, lay Your hand on her and she’ll get all right”: Jewish. But when the—went to the Roman’s house, the Gentile, he said, “I’m not even worthy that You come under my roof. Just speak the word.” See? And Jesus turned around to the Jews and said, “I haven’t seen such faith as that in Israel.” See?

E-5 Now, what did that Roman say? “I’m a man under authority. And I’m a centurion.” That meant he had a hundred men, a century, a hundred men under him. And he said, “I—I—I say to this man, ‘Go,’ and he goes, this man, ‘Come,’ and he comes.” For why? He was over them. He was a master over them. And what did he say by telling Jesus that? That He was ruler, could rule all sickness, and anything that He said had to be. Oh, isn’t that a real way to meet Him? “You just say my son lives, and he lives. Just speak the word. That’s all You have to do.”

Now, Durban, South Africa, recently, I don’t know whether the boys has ever put that book out yet or not on Africa, written by Captain Julius Stadslev. . . We had come into to Durban, South Africa, where we’d had meetings in Johannesburg. And oh, my, such things that would take hours to say what the Lord did. . . But when we went to Durban. . .

E-6 I never forget; Sidney Smith, the mayor of Durban, came and got me, and he said, “Oh, Brother Branham,” said, “this is African history.” He said, “You. . .” said, “they’ve been pouring in here for about five days.” And said, “They’re four or five days away yet,” bringing their loved ones by homemade cart, way they

could pack one another. And when the lion comes, they push him up a tree till the lion leaves, then go down, "Bring them on," trying to get them to the meeting. For they'd heard of what the Lord had did over in another place, Johannesburg, and—and then had be Johanna . . . many of the places. And so . . .

And I tell you; Christianity in Africa is a weakening thing. It certainly is, because we have taught reading, writing, and arithmetic instead of doing what Jesus told us to do. He said, "Go ye into all the world and preach the Gospel. These signs shall follow them that believe." Now, He never said, "Go teach the Word." He said, "Preach the Gospel." And the Gospel is demonstration of the risen Christ; that's the Holy Spirit. Paul said, "The Gospel come not in word only, but through the power, manifestation, demonstrations of the Holy Spirit." It would have to be to fulfill Mark 16.

E-7 And I was going out, Mr. Sidney Smith and I, the mayor of Durban, going out to the race tracks where . . . It's the second greatest race track in all the world. And then there they were . . . All the places taken up, all the way across the track, and places built on the other side. That was just our second day there. We had one day left. And it was on a Sunday afternoon.

Oh, you know how people can give a evangelistic count of being, some of them, "A half a million." You know how they do when . . . So it's . . . I judged a lot less then what they said the people was.

E-8 But today people are trying to see how many people you can get out. That doesn't have anything to do with it. It's whether Christ is there or not (See?); that's the main thing. And it's . . . And I'd rather be just by myself and be with Him, than be with ten million and Him not there. I . . . It's just wherever He is. And that's the main thing. It isn't who can get the greatest crowd and swing it out in papers and all that. Why, the Catholic church can beat all of us on that. In the United States Mr. President Kennedy could beat all them, I suppose, here in the United States.

So it isn't crowds. God doesn't dwell in crowds; He dwells in humble hearts. That's where He is. "Wherever two or three are gathered in My Name, I'll be in their midst." That's what we want to look at, not the great flowery things, but the—the reality of a risen Lord Jesus.

E-9 Now, then in this meeting, I noticed so many of them there that had little tags around their throat. They didn't wear any clothes, most of them. They were primitive natives. And so I said, "What's the tags around their throat for?"

He said, "Oh, that's marked. They're Christian."

I said, "And packing idols?"

"Oh, yes, they pack idols anyhow."

And now, that's the strength of so-called Christianity. And so I . . . What do they do? Some mother sends her child there to be a missionary, think he'd be a David Livingstone. And what happens? He lives in the finest hotel, and a nice car, ride out to the compound, have a little dance out there when they bring them up out of the diamond mines, and pass them out some tracts. What do they know about that?

E-10 But David Livingstone days are not now. They don't go back in the jungles. And that's the strength of missionaries in the foreign lands, trying to educate them, abc's. And what do you do? You make them a twofold child, more of hell than they was when they started. They get downtown, women have to pack guns in their pocketbooks, keep from being ravished. When he's out in the tribe, in his tribal condition, he's all right. Only thing he needs is Christ, because he's got . . . He's got tribal laws that'll outdo Christianity any way you take it.

For instance, in one tribe there if a young woman isn't married till she's a certain age. She—she has to—she has to take off tribal paint because she's been disgraced. And before she's married, she's tested for her virginity. If she be found guilty, she has to tell the man that done it; they're both killed together. What if that happened in the United States; there'd be a lot of dying, wouldn't it, amongst called Christians? See, so they don't need morals. What they need is to know a Saviour.

E-11 So there they were pouring in there. And there's one guy there, and a little fellow, going along there with a idol in his hand. And I said . . . He said, "Would you like to talk to him?" Said, "He's—he's a Shangai. They have the Xhosas, and the Shangai, and the Basothu and the Zulu, and so many different of the tribes. And he said . . . He said, "He's a Shangai; I can speak his language." Said, "Call him anything you want to. I'll interpret for you."

And the mayor drove his car up. I said, "Hello, Thomas." I called him Thomas because being a Christian packing an idol. And I said, "Hello, Thomas." I said, "Are you a Christian?"

"Yeah," He believed in Amoyah. "Amoyah" is a word comes from "an unseen force" like the wind: Amoyah. He believed in Amoyah.

I said, "What do you pack the idol for then?"

E-12 Well, he had a good reason. His daddy packed it. One day a lion got after his daddy; he set the little idol down, made the fire, and said the prayer the witch doctor told him, and the lion got scared and ran away. I said, "I am a leo yakta." "Leo" the "lion"; "yakta" is "hunter." I said, "I hunt lions, and I know the nature of them. The prayer, nor the idol never scared the lion away, the fire did. The animal's scared of the fire." Oh, well, he would pack it anyhow. If—the unseen One failed; this one wouldn't. So there is the strength of Christianity.

E-13 But when that day when the meeting started, I sent Billy down to give out prayer cards. Oh, mercy. You just couldn't think about such a thing. He didn't even have hardly any clothes on him when he got out. The people, and they had to have them. I've got a picture of it in colors where they had them fenced off by tribes, thousands times thousands. I had fifteen interpreters. When I'd say, "Jesus Christ the Son of God," I'd go get a drink of water and set down till one . . .

I used to hear the Pentecostal people speak in tongues, and I thought, "My, that can't be right." But after that day I realized it was right. There—there's not a sound can be made unless it means . . . You know, I believe the Bible said something like that, "There's no sound without a significance." You see that—that there's a meaning to every sound to something. Trumpet gives the uncertain sound, see then . . .

E-14 So one of them would go . . . I would say, "Jesus Christ the Son of God," one of them would go . . . ? . . . [Brother Branham imitates the different interpreters languages—Ed.] Another go, ". . . ? . . ." that's the Son of God, Jesus Christ. And—and others would make all kinds of funny warbles in their throats, like birds, but that meant Jesus Christ, the Son of God. It was interpreted to their tribes of ten thousand Mohammedans there. And so then . . . They're the kind supposed to be hard. There . . . Come from the old Medes-o-Persias who change not or alter not.

And so I met one missionary; he said, "Think of it, Brother Branham, I been here thirty years and I got one precious jewel."

I said, "What's that?"

"I won a Mohammedan to Christianity." That's really something for a missionary to win a Mohammedan to Christianity.

E-15 So that day when I said, "Well now, we cannot have prayer cards to line the people up, so I'm going to ask a missionary of each tribe to get at least one or two out of each tribe and bring them here

at the platform.” Well, they had a platform built, something higher than this, quite a bit higher, all the way across the race track; big speakers setting up from everywhere. And I said. . .

I quoted them the story of Jesus. I said, “Now, as far as healing is concerned or salvation, it is something that He has already done for you. It’s yours. You just have to accept it, Divine healing the same way. But a question that’s in your mind,” I said, “perhaps just like it is in the most minds of the Americans and so forth everywhere: Is He really alive or did the—the Jewish traditions, they stole Him from the grave, and took Him away, is—is that it?” Said, “That’s what you wonder.”

I said, “Now, the thing is that He claims to be He’s the same yesterday, today, and forever. Then if He is, will not He do as He did yesterday,” and just give them the plain story. Take me about a hour to do it, just talking, to get it to them. Finally, they agreed.

E-16 Well, the missionaries had the people lined up. There was about eight or ten medical doctors, and there were all different denominations piled around there from everywhere.

And on the battlefield we don’t ask, “Are you Methodist? Are you Baptist.” Brother, it’s trying to get heathens there. That’s all. Even Catholic priests was there dressed, not as a Catholic priest, but with clothes on like the natives. See, you’re on the battlefield then.

E-17 Just like I said last night: If we go battle, you don’t say, “Are you a Hoosier? Are you a corn-cracker? Who are you?” That don’t make any difference. We’re for one thing; that’s for the nation. That’s the way we stand in Christianity. That’s the way we should stand at home, like that, if. . . We’d have a greater front to fight with, if we’d only do it.

And so then when the. . . The first one come up was a Mohammedan woman. And I—I said, “Do you speak English?”

“No.”

So the Mohammedan interpreter came. And so the woman was a thoroughbred, dotted between the eyes, and so forth, with a red dot, which means she’s truly Mohammedan, and a denial of Christ. So I said, “Well, why do you come to me as a Christian? You, being a Mohammedan, why didn’t you go to your priest?” Oh, they’re. . .

E-18 They believe in God. That’s the children of Ishmael, the. . . Every morning that great bong rings out there and the priest comes out and said, “There is one true and living God.” That’s right. “And Mohammedan is His prophet.”

We believe there's one true and living God, and Jesus is His Son.

And they say, "Far be it from God having the Son, Spirit having a son." So they don't believe that. So then, of course, they have to be that way; they're Ishmael's children.

So then—so then when the . . . this woman, I said, "Why didn't you do to your priest?"

She said, back through the interpreter always, she said, "I—I believe that you could help me."

I said, "Have you ever read the New Testament?"

She said, "I have."

E-19 And I said, "Then if you've read the New Testament, if Jesus Christ is that Prophet that was spoke of that should come, by Moses, spoke of the Prophet that should come, would He be a prophet?"

She said, "He would be."

I said, "Then if He died and rose again, your god, your prophet is dead and buried and at his grave for two thousand years." Changing guards every four hours, I've been there. A white horse, expecting him to come and ride the world down . . . But I said, "He's dead; His grave is there and he is buried beneath it, and he's gone." And I said, "But our Lord, Messiah, the Prophet of God," I said, "the Son of God, when He was here on earth, He . . . When He left, He sent back His Holy Spirit upon the church to do the same things that He did, and showed that He was still the Prophet amongst them." I said, "Do you believe that?"

She said, "If it is so, I believe it."

E-20 I said, "Then as a Mohammedan to a Christian, or a Christian to a Mohammedan," I said, "you perhaps . . . I say in that this section is all Mohammedans. There's at least ten thousand of you setting in here." I said, "This woman, I can't speak her language. But now, if this Jesus is Messiah . . . And the Messiah, as I have quoted to you from the Bible what He did when He was here on earth to prove that He was Messiah, and they failed to recognize it, only those who were ordained to life." I said, "Then if He would be alive and would promise that the works that He did we'd do also, would you believe that, you Mohammedan people?" And they raised up their hands.

E-21 So I turned to her and I said . . . Looked and I seen the vision. I said, "Now, your husband is a short man. He has a black mustache. And your name is . . ." I had to spell it out. I couldn't pronounce it. And she raised her hand, "That's true." I said, "You were in a

doctor's office the other day. The doctor was bald, and he was not too old a man. He examined you, and he said you had a growth, or a cyst on your left breast. Your husband waited in the hall for you."

And the tears run down her cheeks. She said, "That's true."

And I said, "Now, what . . . Do you accept Jesus as your Saviour?"

She said, "I now renounce Mohammed and accept Jesus Christ as my Saviour."

I said, "Then in the Name of Jesus Christ, I pronounce you healed. Go, let your doctor examine you and bring me his testimony."

E-22 The next come was a woman that was a white woman. She was Afrikaans. Now, there's a difference between Africa; that's the dark man. Afrikaans is the Boer, the white man in Africa. And I said, "Do you speak English?" It's a bilingual country.

And she said, "I do."

And I said, "Then do you believe that God sent His Son to die in your stead?"

She said, "I am a Christian, Mr. Branham."

And I said, "Well, then do you believe me to be His servant?" You have to watch the words you say to them. And I said, "Do you believe that?"

She said, "I believe the story that I read in your book is true. I believe that you are God's servant."

E-23 I said, "Then if I am God's servant, if I could heal you and would not do it, I would be a—a awful person, if I could help you in any way." And I said, "The only way I can help you is through a Divine gift. If He was standing here Himself, He could do no more, because for your healing and so forth, He's already did it."

She witnessed that. I looked at her, and I said, "You have been to a doctor also, and he said that you had a cyst on the ovary."

She said, "That is true." And I looked and I seen a funeral procession. I said, "Prepare yourself for death."

And she said, "What do you mean?"

I said, "You're not going to live but a little bit." And in ten minutes the woman had set down by her husband and dropped in a heart attack. She was dead. And . . .

E-24 Now, if I'd be a healer, I'd have healed her. And that same night, the mayor of the city, a friend of his, died, an old woman sixty

years old. And I was sent to the place where she was, and she was raised up from the dead. See? It's God; He does just what He wants to.

Now, remember, you who reading these Christian Business Men, when they put in there 'has raised the dead,' remember, before you can put that in public, you have to have documented statements from doctors and so forth that that's true. And everything you read in there, we've got documented statements of it. That's . . .

E-25 That baby that died there in Mexico . . . As you read, that baby died that morning at nine o'clock, signed by a doctor, and it was ten o'clock that night when the little Catholic woman standing in the—down there screaming and going on, where thirty or forty thousand people . . . And I sent Brother Moore down to pray for the baby. And they'd . . . Why, thirty or forty ushers couldn't hold her out of the line. She'd run between their legs and everything trying to get up there: and raining just as hard as it could rain.

E-26 I looked out and seen a little baby standing, smiling, looking at me. I said, "Bring it here." Just no more than laid hands on the little wet blanket, and the little fellow begin kicking and screaming. She jumped down to say a Hail Mary, and I said, "That's not necessary. Give God praise," and went on.

And so then Brother Espinosa went to the doctors, chased it down the next day. And we have a signed statement from the doctor that the baby died with double pneumonia that morning at nine o'clock, and this was about ten-thirty the following night, so—when the baby come to life. A signed document . . .

E-27 That you find about Finland, I have the mayor of the city with his own seal that he was standing present when the boy had been laying dead, crushed by a automobile, and was raised up from the dead by a vision that was told here two years before it happened. See? So these are all documented statements that they are true.

Now, the end of that revival that afternoon, or the end of that meeting, there was a little cross-eyed boy come next. And the poor little fellow, he'd . . . I'd tell you what—way they eat, but it'd make you sick what they find to eat. If it's full of maggots, that's just more meat. So they don't pay any attention to it. You see? They—they build up inoculation from it. So they—they eat. And he'd . . . The blood was all over his little belly.

E-28 And he was a Zulu, the Zulu's a great big strong man. He throws his eseguard, with his hand pin a lion to the ground. The

Shangai and many of those were little fellows that let the lion jump right into the spear. They dragged this. What we call spear, they call “eseguard.”

So this little fellow coming on the platform, I said, “Now, the audience can see the little lad is—is cross-eyed.” I said, “Anyone knows that.” I said, “Now, I could not heal the child; anyone knows.” But I said, “Now, if the Holy Spirit could reveal what caused that, or how it happened . . .” I looked at the little boy, and I said, “Yes, his father and mother are rather rare for Zulus. His mother’s a extremely thin woman. And they are Christians. And the hut that they live in, as you go in, to the right hand side of the door there’s a picture of Christ hanging on the wall. And the baby was born cross-eyed. And about a hundred yards from me, the mother and father raised up to give witness through the—the Zulu interpreter got it on.

E-29 And while I looked back at the little boy, his eyes was just as straight as mine. I said, “Anyone sees that the little fellow is healed, so just pass him on.”

So started on. In a few minutes I heard a fuss back there on the platform and looked around. It was a little British doctor. And this little doctor was fussing about it. And so . . .

Brother Ern Baxter, I know many of you know Brother Ern Baxter, and how many of you ever heard of F. F. Bosworth? I heard that he had . . . I heard that was one of the last men that held a divine campaign healing here in this city, or around this country. You couldn’t have had a better; F. F. Bosworth, I . . . When he was dying I grabbed him in my arms and cried, “My father, my father, the chariots of Israel and horsemen thereof.” He was a man who brought dignity and power to the Pentecostal church: F. F. Bosworth.

E-30 Well, he was on the platform. And he come, he said—he said, “I want to talk to him.”

The man said, “Now, while Brother Branham is under the anointing, you’ll cause a race riot here or something,” ‘cause they had militia out there anyhow, watching, ‘cause they have tribal wars. And so I said . . . Turned around, and I said, “What’s the matter, doctor?”

And he looked at me and said, “How did you know I was a doctor?”

I said, “What are you so curious about?” He said . . . Then they let him come up.

And he said, “Mr. Branham, what did you do to that boy?”

I said, “Nothing.”

He said, "What kind of a—of a shenanigan are you trying to pull?"

I said, "What do you mean?"

E-31 He said, "That boy, what did you do to him? Did you hypnotize that boy?" He said, "I put him up on the platform right there, myself, and he was cross-eyed. Now, he isn't cross-eyed." Said, "Did you hypnotize him?"

I said, "And then the British Medical Association gives you license to practice medicine and know no more about hypnotism than that?" I said, "If hypnotism will straighten a child's eyes, don't you think you fellows ought to be practicing up a little bit on hypnotism?"

And he said, "I am curious, Mr. Branham." He said, "I'm a Christian. I have been raised in the Anglican church." He said . . .

E-32 Now, the calla lilies there, sisters, you ought to see them. Our little ones about like that, some of them is eighteen inches across, growing wild in the desert, in the jungles: yellow and white. There is great big bouquets of them setting all over.

He said, "Now, I know there is a God, 'cause that lily couldn't live without life." He said, "That life is hidden somewhere in the lily." He said, "I know there's a God. But being tangible enough to straighten the eyes of a cross-eyed child, I can't understand that."

E-33 I said, "Mister, I never touched the child. It was before the audience here; they seen the child cross-eyed between here."

He said, "Something between there and here happened."

I said, "Jesus Christ healed him."

And so Mr. Bosworth got him by the arm, said, "Sir, you'll just have to go back."

And he said, "Wait just a minute." There was a big webbed mike here because it was carrying so far, for several city blocks where they were laying, and so forth. He said, "Just a moment." He said, "Mr. Branham, do you tell me that Jesus Christ is so tangible that He can make cross-eyes come straight?"

I said, "That is right, by faith, if you believe it."

He said, "Then I accept Him as my personal Saviour."

E-34 And when I left at Johannesburg about six . . . About—about ten days later, there was about twenty or thirty thousand people out there saying good-bye. And he jumped over the fence beyond the guards, and run out, and grabbed me around the neck, and has become a missionary. And when he throwed him arms around my

neck, he started speaking in tongues out there on the plat—out there on the plane. Now, he—he's a medical doctor to the missionary doctor back in the great lands of Africa tonight.

The next come on the platform. If you'll excuse me for taking just this much time for a testimony. They. . . The next man come, they led him like a dog. He had a chain around his neck. And I could not explain what it—what it was, because a mixed audience. But the man had never had a bath in his life. He was probably in his twenties: walked on his hands and feet with a chain on his neck. He wasn't even mentally right.

E-35 And so they brought him up. And I said, "That poor mortal. If anybody could help that man, and would not do it, is not even worthy of living themselves." I said, "I could not help him no more, than if the Holy Spirit would tell me what had happened to him." I said, "I—I could do that by a Divine gift. But if he will believe," I said, "then I'll pray for him."

And so I started to look at him. I said, "He was born that way." And it happened to be his parents wasn't setting very far. And I said, "But now since I got his attention, he's thinking about his brother. His brother was riding," I said, "either on a yellow goat or a yellow dog, and it. . . He hurt his knee and he walks on two crutches." I said, "He's much younger and thinner than this man." But I said, "Wherever his brother is, THUS SAITH THE LORD, he's healed." I said, "He doesn't have to walk on his clubs no more."

E-36 And about a city block away, I heard a screaming. Here he come jumping just as hard as he could with the clubs in his hands. And He got. . . He was healed. Well, then it taken us about twenty minutes to get him quietened.

During that time, I looked, and I saw a vision above him. The man was standing up normal. I thought, "Oh, my. Here's the time to get my audience now." And I said, "If God will make this poor crippled mortal to be well, how many of you people will accept Jesus as your Saviour?" And as far as you could see the black hands up like that.

I knew it was going to happen, 'cause I'd done seen the vision. You see? When you see that, that's all over then. There ain't enough—there ain't enough devils out of hell could stop that then 'cause it's already. . . It's a finished work. Only thing is just waiting to happen. That's exactly what our Lord said. That's what anyone of the Bible. . . Jesus said, "I do nothing till I see the Father doing it first." See? So it's exact.

So I looked at the man. I knew he was going to be well. So I said, "To you Mohammedans out there. . . ." Their hands went up.

E-37 Now, I said, "Stand up on your feet; Jesus Christ makes you well." And he tried. . . . You know they clown a lot for the tourists. They—they tried—thought he was doing a tribal dance. He was taking his hands like this [Brother Branham illustrates.—Ed.], poor man not even mentally right. And I said, "I didn't mean that—didn't mean that."

And the interpreter was trying to tell him. I said, "Stand up." And he was going. . . . ? . . . [Brother Branham imitates the man's language—Ed.] like he was dancing, you know, trying to do, on his hands and feet: no clothes on, just clout. And I got a hold of the chain, I said, "Stand up. Jesus Christ makes you well." And when he got what. . . . Stood to his feet for the first time in life. There the tears running off onto his black belly, spatting like that. . . .

E-38 And I seen thirty thousand blanket natives come to Jesus Christ in one altar call. I said, "How many of you will receive Christ as personal Saviour?" And thirty thousand stood to their feet. And I said. . . .

Brother Baxter said, "Brother Branham, I think they meant physical healing." I said. . . . I—I take it through the interpreters again. I said, "I did not mean physical healing; I meant that you have—you accept Christ as your Saviour, God's Son. And if you're sincere, break your idols on the ground." And it looked a dust storm, like an atomic bomb had hit, and a mushroom of dust go up like that.

E-39 And the next morning, Sidney Smith called me; he said, "Brother Branham." Monday morning he said, "you've never seen nothing like this." Said, "Be. . . . Go to the window of your hotel that faces the seaside and watch coming down the street."

And I looked, coming down the street, and there was seven van loads. . . . Now, you that knowed F. F. Bosworth knows he doesn't give evangelistic count. I made a congregational prayer. There was four people on the platform. I made a congregational prayer and F. F. Bosworth estimated twenty-five thousand miracles performed at one time. Why, it—it was ten times bigger then Pentecost. And now. . . . And here's. . . .

E-40 They coming down the street the next morning, seven of those big African vans, my, much longer than our trailer trucks here, just piled full of old—of things that they had packed them on, and clubs, and stretchers, and carts, and things they'd wheeled them in on. And

here they was coming behind. They were setting in it the day before, and the next day walking down the street singing, “Only believe, all things are possible, only believe.”

I heard it a many time, and it has thrilled my soul every time I hear it, because it’s been my theme song for years. But never did it strike my heart like that to hear thirty—all those thousands times thousands of natives coming down the street no longer in war.

I got a place out of the Durban paper said within three months time, I forget how many firearms and loads of things that they’d stole and was bringing it back. They were through with sin.

E-41 Let me say another thing here. We’re supposed to be in civilization. Them women, standing on there, them women, one gave birth to a baby setting not twenty feet from me. She never had no doctor. She just picked the little fellow up. A lady next to her had it, given birth to the baby, give the little posterior protoplasma stimulation. And she raised it up to her breast and begin to nurse the baby, and went right on rocking the baby listening to me preach. Just as primitive as they could be. . .

But you know what, as soon as they received Jesus Christ as personal Saviour, standing there with nothing but a little clout about that much hanging around the front of them like that, when they left that ground they folded their arms to walk away from the presence of men to get clothes to put on.

E-42 Now, why is it we call ourselves Christians and taking more clothes off every year? Now, I can’t understand that, when a raw heathen receives Christ, they begin. . . They realize that they are naked and fold their arms, the ladies, and walked away. God help America. In the—in the midst of my heart, feels the tears drop down, “Jerusalem, Jerusalem, how oft would I have hovered you as a hen does her brood. But let me warn you, the hour is near at hand.”

Somebody has left a ten dollar bill laying here. I don’t think it was for me, so if it. . . It was probably in the collection or something. It belongs to someone. I hope I don’t. . . I’ll lay it right underneath this Bible, or whoever—what it’s there for.

Now, I’m sorry to keep you long, but I—I—I just once in a while like to testify. I’ll try not to be over four hours tonight in this if I possibly can help it. I’m. . . And if I’m over that, somebody pull my coat. I don’t mean to joke but I just said that ‘cause intention let’s clear up now.

E-43 And before we approach the Word let’s approach the Author. How many knows Booth-Clibborn, William Booth-Clibborn? Oh,

he's an orator preaches in seven different languages. And he's a bosom friend of mine. He wrote my favorite song: "Down From His Glory." And he is . . . Oh, he wrote, "Behold the Bridegroom Cometh," and many of those songs. He is an Englishman. But he's up in Oregon now. He's a fine man, real good man, but he's such a . . . Oh, my, he know . . . He can preach the Bible in Greek, preach It in anything he wants to. He—he preaches in seven languages.

So one day he and I was at Shreveport with Brother Moore, and we were discussing something. And I had the opposite side of the argument. And I said something or another about it to Brother Booth. And he said, "But listen here, young fellow," he said, "you just don't know your Bible."

I said, "That may be true, Brother Booth, but I know the Author real well."

He said, "Now, isn't that cute?" Said, "Jack, you have to love him anyhow."

So I'd rather know the Author than know His Book, because He will reveal the Book if we know the Author. So before we get into the Book, let's speak to the Author with our heads bowed, if you please.

E-44 Great omnipotent, eternal, infinite God, we humbly approach Thy throne of mercy because we've been bidden to come by the Lord Jesus, by saying, "If you'll ask the Father anything in My Name, I'll do it." Then we come with the blessed assurance of knowing that we will get what we ask for. There isn't one shadow of doubt in our hearts. If there is, forgive us, Lord, for it's sin to disbelieve God's Word and His promise.

We ask that the Holy Spirit will come with us tonight, will get into these few arranged words from the context of this text that I have drawn tonight to speak to this, the purchase of Thy Blood.

And I am aware, Father, that how I would feel if I held in a glass tonight, two drops of the literal Blood of Your precious Son. How I would hug it to my heart, have to hold it sideways to keep my tears from dropping in it, to know that it was that Blood that saved me, healed me. By that blood I become a son of God by His grace. How I would cherish it and be careful that I—I set my foot just right. I wouldn't want to make a stumble to spill it for nothing.

E-45 But, Lord, tonight in Your own sight You have put into my hands a greater treasure to You than that Blood. For You have put

into my hands tonight the purchase of that Blood, for truly You thought more of Your people than You did of Your own Blood because You shed Your blood for them.

Then how must I approach them, Lord? Sincerely, honestly, full surrendered heart with assurance, waiting on the Holy Spirit for the anointing, that the words that I say will meet me in my face at the day of the judgment when Your children stands there. God have mercy on us.

I pray that You sanctify the speaker and the hearer. Anoint the words that it might fall into the hearts of the people, that it might bring forth a hundredfold. This is our objective. Our motive is to see the Kingdom of God go on. God, we believe it's Your will, so may it come to pass that we will see Jesus Christ save sinners, bring home backsliders back to the fellowship, and heal the sick through faith in His Name. Amen.

E-46 Now, laying aside all of our thoughts, the little things that we might've thought or said, let's approach this in a Divine order. I like to read the Word, because that my word will fail. I'm a man. But I read His Word. Then if nothing else, you get nothing else, you'll get something when I read the Word.

In Matthew 12:42, we read these words.

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

Like to take that for a text: "A Greater Than Solomon Is Here."

E-47 Now, Jesus had been rebuking His generation for not believing His ministry. How plain God had made it and yet they did not believe it. And they had come to Him seeking a sign. And He'd give them a sign. And they knew, and was taught better, never to try to believe a straight theology, because there's too much—too many of that. But God always a vindicated Himself by a sign that confirms a theology.

Now, if there's Bible students here. . . Which I'm in a Bible college, and I'm speaking before smart ministers and students. . . And anyone knows that in the Old Testament they had a law; that was the ten commandments. And then they had what they call the Urim Thummim. That Urim Thummim was a conglomeration of lights that reflected from the breastplate that Aaron wore of the twelve stones that represented the twelve tribes of Israel, their birthstones.

E-48 Now, when a prophet prophesied or a dreamer dreamed a dream, no matter how real it looked, the theology might be perfectly exactly right. But before they could accept it from being from the Lord, they took them down to the Urim Thummim, and let this prophet prophesy towards that Urim Thummim, or the dreamer tell his dream. And if the Urim Thummim never moved, it was wrong. But if the Urim Thummim went into a supernatural and performed a conglomeration of lights, supernaturally coming from it of a sign, then the prophet was right. That was the vindication.

Remember Saul, how he said that the Urim wouldn't answer him and so forth and . . . See, that was their way of knowing it.

E-49 Now, today after that, Aramaic priesthood ceased, God has another way, another Urim Thummim. That's the Bible. If the man preaches anything that's contrary and not found in the Word of God, then I'll leave it alone. But if he preaches what's in the Word, and God comes back and vindicates by the Urim sign that it's the truth, then that's God witnessing that that is right. To disbelieve that is to be doomed.

Jesus . . . The Jews were taught to believe that they would have a Messiah. And they were told that this Messiah would be a Prophet. And they'd been told that He would do the sign of the prophet.

Now, Israel had a way of testing a prophet, for if a prophet prophesied, and that what he said didn't come to pass, then he wasn't a prophet. Let him alone. But if it did come to pass, then listen at him, because God had sent him. Now . . .

E-50 And this Messiah was the Chief and God of all the prophets. He was over all of them. God only had one major prophet in any generation. There never was two on the field at one time. Elijah and Elisha walked arm in arm, but he never become fully a prophet until Elijah's robe dropped upon him. That's true. See? They had minor prophets and so forth, but it . . .

A prophet is a man who's born and predestinated and foreordained for that generation. The Bible teaches that. That's right. By God's foreknowledge He set a certain person for that. Now . . . Then when Jesus came and fulfilled all the words that . . . He was supposed to be that Prophet. Don't you know, they asked Him, "Who does men say I am? What does they say? Are You that prophet?" they said.

"You've said it." (See?)

E-51 Or, "We are looking for a prophet." The woman at the well, as we talked of the other night, said, "We know that when the Messiah cometh, He will be that Prophet. He's that anointed One. He will show us the sign of the Messiah."

Jesus said, "I'm He that speaks to you."

She went into the city and told the men, "Isn't this the very Messiah? He told me the things that I've done." And the men believed on it.

Now, you remember, He never healed any sick, because He was God. He knew that Philip was coming down to heal the sick after Pentecost. He just talked to them, never performed one more miracle. But that proved that He was the Messiah, because He knew the secret of the heart.

E-52 Now, how many believes in this audience, with you Methodists, Baptists, and Pentecostals, and whatever you are, how many of you believe that the Bible is true, and Saint John 1 where It said, "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us." Is that right? That was Christ.

How many believes then Hebrews 4 where It said, "The Word of God . . ." which is Christ, is that right? He is the living Word. "The Word of God is sharper than a two-edged sword, and even a discernor of the thoughts of the heart." Back to the Word again, and the Word is with us.

Now, how does the Word of the Lord come? The Word came to the . . . The Word of God came to the prophet. They never questioned because he had the Word of the Lord, because what he had said come to pass. So it was the Word of the Lord.

And Jesus come performing that, and they called Him a fortuneteller, Beelzebub, a devil. "And calling the work of God a evil spirit," He said, "was blasphemy of the Holy Ghost and would never be forgiven in this world nor the world that is to come."

E-53 No wonder He was rebuking them, telling them. They said, "We seek a sign." And after He had proved the very Messiahic sign . . . And they were so stooped in their theology, until they didn't want to see it. They just didn't want to. That's all. It was plain before their face.

Now, any man with—that knows—has got his right mind, and will know the Bible, knows that Jesus never come contrary to the Scripture. He came with the Scripture. But He come contrary to

the—their theology. And that's the way the Holy Spirit's come in the last days. It's come exactly with the Scripture but contrary to people's theology. Is that plain, that . . . It comes that way.

E-54 Now, He was rebuking them because they did not believe His Messiahic sign and had called It an evil spirit. Read just the next—the rest of the chapter, the first of the chapter and see what had happened.

When He told Nathanael there that day, said, "I saw you before you was under—when you was under the fig tree, I saw you." Nathanael being a ordained man to Eternal Life, he said, "Rabbi, Thou art the Son of God, the King of Israel."

He said, "Blessed art thou." See? "Because I told you this, you believed; you can see greater things than this." See, he's ready then to move on up into another sphere as soon as he . . . He'd see greater things. Said you'd be able to see the Angels descending and ascending upon the Son of man. Now . . . 'Cause he was coming into a higher heights.

E-55 If you that's just accepted Christ by justification, accept Him by sanctification and clean up your life. You're still smoking. Watch what happens, how much different. You look back to justification. You, who just standing justified and never received the baptism of the Holy Ghost, step up into that sphere and then look back down at the rest of it. See? Just keep walking till after while you get so light, you just can walk on up in the rapture.

We used to sing an old song, "Each day brings me one round higher, higher." See, that's—that's what we ought to do. Never build the same fire on the grounds the second night. Just keep climbing higher, higher.

E-56 I was in Phoenix a few days ago. And they was singing a little song, "I'm going up, up, up." And said, "He went up till he struck the Milky White Way." And that's what we got to strike. "And then he took a home run when he hit the Milky White Way." So that's what we're to do.

But Jesus performing and showing to His own people exactly according to the Scriptures, and He was provoked at them. And It said, "Many mighty works He could not do because of their unbelief." Now, when they call the same Holy Spirit in this day a hoax, a mental telepathy, how can you expect a revival? How can you expect, when Jesus plainly said, and the prophets prophesied at

the evening time these things would happen? Wish we had a month to stay here and teach it so that you'd see with infallible proof that it is.

E-57 And then when America looks at it, they make fun of it, "Holy- roller, fortuneteller, a mental telepathist." Anybody that would call the discernment of the Spirit a mental telepathy, the man is insane. He doesn't know the first step of mental telepathy because it's psychology; it proves that he doesn't know what he is talking about. It shows his own ignorance of the profession that he claims to be. He doesn't even know the first step of psychology if he calls discernment of the Spirit, psychology.

People get it. . . They got to make an answer for something. And when they do, instead of praying and asking God to reveal it, they just draw their own opinion that's their opinion like it is the garden of Eden. The fig leaves was the best, so they accept it like that. "My church don't believe it, and that settles it." It's what God said, not what your theology said. It's what the Bible said about it. That's the condition that Jesus found the church.

E-58 So we realize. And now, I'm not going to keep you like I did last night if I can possibly help it. Friends, I only speak by inspiration, and can only say as He says say. And that's how it takes my a long time sometimes.

But I—I want you to notice, that God in all generations all down through the Bible, He's always had His time that when He sent His signs, wonders, and gifts amongst the people. And so that in the great general resurrection He could be just. For He can stand a man here. . . Don't you try to deny it then. "For here stands the person that He spoke to you through and you're without excuse," what He said about the queen there, you know.

E-59 Now, and any time that God ever sent a gift to the world and the people received it, they become. . . It was a golden age for them. But when they rejected it, they went into chaos, and disaster, and into punishment. Now, you Bible historians, our. . . Just speak when one time that they ever rejected God's gifts and His signs and they ever prospered.

One time, when they were going to battle, he spoke. . . God spoke to them, said, "If you wish to prosper, do My prophets no harm. Believe My prophets if you want to prosper." Well now, we know that if this United States of America would accept the gift of God that sent to it. . . Which out of America has went evangelists

and missionaries that started a healing revival worldwide, as the Angel of the Lord, thirty-one years ago spoke down there at the river when that Light, Pillar of Fire hung there.

E-60 And the papers packed it, "Mystic Light appearing over local Baptist minister," a boy, while baptizing five hundred at the Ohio River. And He said, "As John the Baptist was sent to forerun the first coming of Christ, this message shall forerun the second." Here we are. Has it did it? See? From there it sparked Oral Roberts, Tommy Hicks, the Osborn, and so forth; around and around the world they went. See? It's did it.

Notice, now, if America would receive God's gift, it would be a golden age for us. If all of the American churches would accept God's gift. . . What is God's gift to the church? The Holy Ghost. What if all the American people that believed in Christ would receive the Holy Ghost? They wouldn't have to wonder who's going to be in the sputnik, or who's going to be in a machine a hundred and eighty miles around. That church would be in glory before they could get a sputnik started. That's—that's right.

E-61 And you don't have to worry about. . . Now, they're so scared. Why, if they. . . If we would receive God's gift to us, why, we wouldn't have to try to dig holes to hide from the atomic bomb and put all this newscast out to build a shelter to get into.

I want to ask you something. They claim that this new hydrogen bomb. . . And that's the only ones we know of. We don't know what they got back the sleeve. But they can stand in Moscow, Russia, and time a bomb right on this building by the stars, and guide it by radar, and got them placed to every major nation, and every major city in the world. Just pull on a string, and there she goes. Somebody's going to drink too much vodka one day; there it'll be.

E-62 And every nation standing, "We got the same thing." And one of them bombs is going to get into somebody's radar screen one of these days, and there she goes. And that could happen before morning. But before that happens, the church is going up. That's right. So if that's that close, how close if the coming of Christ? This has to go before that happens.

I don't believe that church goes through the tribulation. I don't believe the Scriptures support it. I. . . Now, if I'm different, you all just throw that out as the bone off the chicken, as I said, or a seed out the. . . See?

E-63 But remember, there wasn't a drop of rain fell till Noah got in the ark. There was no fire fell at all till Sodom—Lot come out of Sodom. Jesus said, "It was in them days, so will it be in the coming of the Son of man."

The church already is . . . It don't have to be judged. It's already been judged; for it judged Christ, and Christ stood it's judgment. When we are in Him, we are free from judgment. If God judges you, then He's unjust. Christ took our judgment for us. "And by one Spirit we're baptized into that Body. He that believeth on Me has Everlasting Life, and shall not come into the judgment," Saint John 5:24. "He that heareth My Words, and believeth on Him that sent Me, has Everlasting Life, and shall not come to the judgment, but has passed from death unto Life." Amen. That's the Gospel. Oh, how happy we should be just watching and waiting for that glorious time.

Now, but America condemns it, throws it out. They'd rather have their theol—theology. Now, Jesus referred here to Solomon. But before he did that . . .

E-64 There's one man here that I'd like to talk about just a minute, and that's that fellow, Jonah. So many people turn Jonah down, say, "Oh, he's a Jonah." But Jonah never got out of the will of God. How can a prophet get out of the will of God? He was God's prophet, how could he? I was reading a book here not long ago, on something of it. It might've been fiction, it might've been true. But Jonah took . . . God told him to go to Tarshish. Elijah told Elisha to tarry back at Gilead too. But he went on. See?

E-65 But we have to watch. God leads His children, and the footsteps of the righteous is ordered of the Lord. They are led by the Holy Spirit. Sometimes you think you're making a mistake, but if the Spirit is leading you, go do it anyhow. The Holy Spirit tells some of you people in wheelchairs, "Get up and start walking," walk anyhow.

"How am I going to it?"

That's not your business. Just listen what the Spirit says. Tells you to come at the altar, repent; do it. "My neighbor, my pastor . . ." I don't care what he says. What the Holy Spirit says, go do it. "Sons of Gods are led by the Spirit of God."

Now, many times I've went to cities. I thought I made a mistake, but I just kept on battling on. After while, it wasn't a mistake.

E-66 Jonah was supposed to go to Nineveh. Nineveh was a city almost the size of St. Louis out here: thousands of people. And they

got away from God and begin to worship idols. And we know the story. Jonah was supposed to go to Nineveh, but he took a ship to Tarshish. So if he'd went to Nineveh, the story would not have been written like it is.

So he was on his road to Tarshish, and the great sea begin to roar and carry on. And—and Jonah, a good, honest man, told them that his sins, and they bound his hands and feet and threw him out in the ocean. And God had a big fish there to swallow him.

You know, I've always felt sorry for Jonah, because a lot of people look like, they say, "My hand's crippled. Well, I was prayed for; it's no different." "My tummy hurt; no different." As long as you look at that, you're not going to be any different. You got to look at what God said.

E-67 Here some time ago, I went to pray, about fifteen years ago, for a young man, laying, dying, with black diphtheria: mother and father crying for me to come. Well, I—I went there. And the doctor was Catholic doctor, and he wouldn't let me go in. He said, "Are you a married man?"

I said, "Yes, sir."

"Got children?"

I said, "Yes, sir."

He said, "I can't let you go in." Said, "That's contagious."

I said, "Sir, I'm—I'm a minister of the Gospel, I . . ."

He said, "I don't care." Said, "That's contagious. You're not inoculated from it."

I said, "Well, that may be true too, but God will take care of me."

He said, "Listen, sir." He said, "I can't let you go in."

I said, "Well, the mother and father standing there crying, let. . ."

He said, "The boy is dying. He's been dying for the last twenty-four hours."

E-68 I said, "I want to ask you something, doctor. Now, we different in—in theology," I said, "you being Catholic and me Protestant." But I said, "We are worshipping the same God. You're just taking a different road. But I'd like to ask you something. If that was a Catholic boy laying in there dying, and the priest was standing here, and that boy was crying wanting him, and the father and mother begging for the boy to receive the last rites of the church, would you let him go in?"

He said, "Why, certainly."

I said, "I mean as much to them as a priest would to that, a Catholic boy."

And he said, "But wait a minute. The priest is not a married man; you are."

And I said, "If I'm willing to sign a statement that I am—I am responsible . . . And it won't happen to me."

I finally persuaded him, and he dressed me up like a Ku Klux Klan and—and all over my face.

E-69 And I went in there. And there was a little nurse there. And the boy had been unconscious for—or two days. And I do not understand anything about medicine. But anyhow they put a cardiogram test on him, and some kind of a something that went all the way down the hand. And he was just barely living. I forget how many times his heart was beating per minute.

And so the old father and mother standing there, said, "Oh." like said, "Mother, look. Brother Branham's here. It's going to be . . . The Lord's going to heal now."

I prayed for him. I said, "Heavenly Father, I come here now as Your servant. I come with faith. I . . . You let me in by some means, so beyond that doctor he squeezed over a little bit and let me come in. And now, I lay hands upon this precious, dying boy, and I call for his life to be restored to him in the Name of Jesus Christ." I got up.

E-70 And the mother and father begin to hug one another and saying, "Isn't it wonderful, mother?"

And I said, "Do you believe?"

"Oh," said, "Certainly."

So went on. And I started out. And the little nurse walked over there. And they were just shouting and praising God for the boy's healing. He never moved. And the mother . . . The little mother and father rejoicing, so the nurse come over, she said, "Sir," she said, "I believe in—in faith myself," she said, "but how can you stand there and carry on like that and your only child laying here dying?"

"Oh," the father said, "he is not dying. He's living. He's going to live."

"Why," they said, "how do you figure anything like that?"

Said, "Why, he's a living, sure."

E-71 She said, "Listen, sir." Said, "It's good to have faith, and we all believe in faith in God." See, there you go back that hybrid theology again. See? And said. . . But said, "When that hand. . ." whatever it was.

Now, if there's a doctor present, I don't know what it was. But somehow, ever. . . When it ever went down that low, that heartbeat with this disease, it never has been known in history to ever come back again.

The sainted old man put his arms around the little nurse's neck. He said, "Honey," said, "you're trained to watch that machine. That's what you know about." Said, "I don't blame you; that's done a lot of good things." He said, "But, you see, it depends on what you're looking at." Said, "You're looking to what that machine says; I'm looking to what a promise of God says."

And that boy is a missionary in Africa tonight, the father of two children, preaching the Gospel.

E-72 It depends on what you are looking at. The Bible, the Christian, looks at the unseen, not what you see here, but what God said. It's a promise. Don't care what science says or anything, it's what God said.

You know, people talk about symptoms. I think Jonah had the worse case of symptoms I ever knowed of. Remember, he was in the belly of a whale. And now, he was way out in the ocean a couple day's journey, perhaps it was forty fathoms deep there. And there was a storm on the sea, and his hands was tied behind him.

E-73 And you know what he was doing? The fish when it feeds he gets a bellyful, he goes down to the bottom of the sea to rest. Just feed your goldfish and see what happens. He goes down to rest. So he had this prophet in his belly, so was pretty well filled up. So he—he went down to rest. And there he was with his hands tied behind him, and if he turned over in the vomit of the whale, when he looked this way it was whale's belly, this a way it was whale's belly, everywhere he looked was whale's belly. Now, there's nobody here in that bad of shape tonight. You know that.

But you know what that prophet said? He refused to see the whale's belly. He said, "They're lying vanities. I won't look at them." He said, "But once more will I look to Your holy temple." For when Solomon dedicated the temple, he prayed, a man, earthly man who later backslid. When he dedicated the temple of God, he prayed, he

said, "Lord, if Thy people be in trouble anywhere and look towards this holy place and pray, then hear from heaven." He had that much confidence in the prayer of Solomon, a man by a earthly temple.

E-74 And God, I don't know what He done. He must've put an oxygen tank in there or something. But He kept him alive for three days and nights and delivered him at Nineveh where he was supposed to go. And if Jonah could have that much faith in a man's prayer, an earthly man that later backslid, to a earthly tabernacle built with hands, how much more under—we under these circumstances can have faith in the Blood of Jesus Christ Who sets, not at a earthly temple, but is at the right hand of God the Father with His Own Bloody garments, making intercession upon our confession? How much more can we deny any symptom that's contrary to the faith of God that's leading us? How can we do such a thing? Now, I want to tell you; Jonah wasn't altogether that, but he also. . . . Jonah was in the will of God.

E-75 Now, the people had begin to worship beasts and animals. That's what heathens do: worship animals. I see all these people, these little old dogs around, and practicing birth control, I believe it's just about got back to America again.

So then we come back, and we find that they worship. . . . The god of the sea was a whale. They were fisherman by occupation. All the men were out fishing with their nets. And one day about eleven o'clock in the day, here come the sea god in, the whale, raised up out of the sea. All the men got scared, 'cause the great sea god was coming in. He run up to the bank, licked his tongue out for a gangplank, and the prophet walked right off and begin to prophesy: "Repent, or this place will perish in forty days." Right down through the street he went with his bald head shining, "Repent, or this place will perish. Repent, or the place will perish." Sure, the god spit the prophet out. Sure, God knows how to do things. He knows just how to make everything work right.

Jesus referred to him here. "A wicked and adulterous generation seeks after signs," He said. Seeking after signs. . . . But He said, "They will receive a sign, for as Jonah was in the belly of the whale three days and nights, so the Son of man. . . ."

E-76 Now, I want to ask you something, quickly now, 'cause I see we got to hurry. I want to ask you something. What generation was He talking about? How many knows a Scripture always has a compound answer? Sure it does. "Out of Nineveh. . . ." "Out of Egypt I've called My Son," Matthew 3. Run that reference back; it was Jacob his son He called out: also Jesus His Son. See?

All right. Now, if He was talking about a wicked and a adulterous generation, it was this generation. A wicked and a evil, an adulterous generation. And He said they would receive a sign. Now, put on your caps. Put on, open up your heart. Besides that, put a spiritual funnel out to catch it. Remember, He said, "This wicked and adulterous generation would receive a sign." What kind of a sign? "The sign of the resurrection." You get it? Christ alive tonight among us doing the same things that He did. "A wicked an adulterous generation will receive a sign of the resurrection." That's exactly, exactly what the Scriptures promised, "will receive a sign of the resurrection."

Now, quickly to my closing thoughts. Wish we had more time, but we haven't.

E-77 Then He come to Solomon. "In the days of Solomon. . . ." Now, give me your undivided attention for about ten minutes. In the days of Solomon it was a golden age. God gave a gift to the earth. It was a gift of discernment. Solomon had a discernment. How many knows that? And he could discern, because it was from God. The Word of God was with Solomon; he could discern. Well, all the people rallied around that gift. Oh, my, and any minister knows that was—that was Israel's golden age: no wars, and they built the temple, and everything was at peace and everything, the . . . 'Cause they received the gift that God sent.

And them days they didn't have television, thank the Lord. But they. . . And the—the only they had to—to carry news was from lip to ear. And every caravan passing through would hear about this great gift. They'd go over to Solomon's church and look at it, then go back and take it the nation, till his fame scattered everywhere.

E-78 Way down in Sheba, mark it on your map how far it is, plumb down across the Sahara Desert, people coming through down there. There was a little queen down there, and she heard of the fame. Everybody would come through, would pass through Egypt saying, "Oh. . . ." or pass through Israel, would say, "You should go up into Israel. Oh, their God is a living God. He's moving among them. They got a man up there is anointed with His Spirit. And he does things that a man can't do. It's a supernatural." And the little queen begin to hear of it, everybody talking of it.

What if we'd just go talking about our God like that, how He gives the Holy Ghost, and peace, and joy, and understanding? Oh, wouldn't it be wonderful? Now, "Faith cometh by. . . [Congregation says, "Hearing."—Ed.] hearing the Word of God." Now, her little

heart begin to hunger. You know, you can't talk about God 'less it make your heart hunger if there's anything in you anyhow. So her little heart begin to hunger, "Oh, I wonder if that is true?"

Next caravan come through, "Have—have—have you been up in Israel? They tell me they got a revival going on up there."

"Yeah, yep, yep, yep."

"Did you see it?"

"Yeah. Oh, I tell you; I never seen such. Why, there's not a human being on earth ever was known of. That wisdom, that discernment is perfect."

"Did you see it?"

"Oh, it worked on me. I know it was. See? Sure, it was wonderful. Oh, you ought to have seen it. Oh, that man, he—he... Why, it couldn't be the man; I—I felt his hand. I shook his hand. He wears clothes like we do. But he's anointed with the Spirit of God, and he gives God all the praise. He said God give him the gift to lead the people. Oh, how everything's glorious. You should see it."

E-79 Faith cometh by hearing. Now, today we would say, "Ha. Hm. We're Methodists. We're Baptists. We got nothing to do with that kind of stuff. No." That—that's the reason we don't get nowhere. That's right. "Holy-rollers, that bunch of Pentecostals? No—no, nothing to that, bunch of holy-rollers." See, go ahead. Our name's on a bomb out yonder somewhere. We—we'll get it. We'll get the reward, don't worry. So then they did in the day they rejected Jesus. They did the day they rejected the rest of them, rejected Noah and on down through. And God never fails. He's always the same. So we'll get it.

E-80 Now, we notice the first thing happened. Now, let's just watch for a—a few more minutes. Now, the little queen begin to thirst, hungering and thirst. What did Jesus say? "Blessed are they that do hunger and thirst for righteousness." Just even whether they got it or not, they—just thirsting for it, you're blessed. So she said, "I must go see."

So now the first thing she does, she has to go see her—her pastor, her bishop, you know, before she can come. So you know, she's a dignitary, you know. So I can see her go up and say, "Holy father, they tell me that the Israelites up there has got a revival going on, and their God has come down, living in a man, and he's got a powerful discernment. And there's nothing like it."

E-81 “My daughter, [Brother Branham clears his throat—Ed.] I am the holy reverend father, and you really understand that if there was anything in the supernatural line going on, our church would have it.” We still have them, you know. “So don’t pull up that bunch. That’s illiterate bunch up there. There—there’s nothing like that. That’s just a make believe. There’s nothing to it. Don’t go up.”

“Well,” she said, “Look. If it was in our church, then why ain’t I seeing it in our church?” There’s a good question. “Why don’t I see it. Now, I’ve been here and my grandmother belonged to this church. My grandmother and grandfather were members here. My great grandfather and grandmother was here, and we have never seen one move of anything supernatural. So now you tell me all of this, and these idols and so forth, and you got a lot of books here, and a lot of theology, but I don’t see them. But they tell me that something’s alive up there (Amen, I like that.), something that’s real, something that can produce itself (Hallelujah.), not hybrid, but it can produce the right thing.”

Well he, said, “Now, my daughter, listen. Do you realize that you have a social standing? You belong to the . . . all these clubs and things. If you go, you know what’s going to happen.”

“I don’t care what happens.” Boy, when a man or a woman goes to hungering for God, there’s nothing going to stop them. She goes back down.

I wish we could linger longer on it, but we got to hurry.

E-82 So she goes back down, and she said, “You know what? I’m going anyhow. So I don’t care if they excommunicate me and take my name off the book; I’m going anyhow. It doesn’t make any difference. If our church is not co-operating with it, that don’t mean a thing. I’m going because Something in my heart’s telling me there is a living God somewhere. And I’m determined to find Him.” Amen. Now, when you get that, there’s nothing going to stop you. No holy fathers, or bishops, and or nothing else is going to stop you; no pagan ceremonies, or no man-made theology, or anything else, if God is pushing at your heart. If He isn’t, woe unto you. God be merciful to you.

Then we find out, she said, “Well now, if they take my name off the book. . . .”

All the sisters got around, said, “You are the queen.”

E-83 She said, "I don't care what I am. I've got to answer this call that's calling." When the deep calls to the deep, there's got to be a deep to respond to that call. That's right. 'Fore there was a fin on a fish's back, there had to be a water first for him to swim in.

If you believe in Divine healing . . . Do you do it, say, "Amen." [Congregations says, "Amen."—Ed.] That shows there's Divine healing somewhere (That's right.), 'cause you'd never had that crave.

E-84 I got a little boy out of the paper the other day, where he'd been eating the erasers off his pencils. And his mammy found him eating the pedal off of a bicycle. They took him down to the laboratory to—or the clinic to test him. Found out his little body needed sulfur. He found it in rubber. Why? That's where sulfur's at, in rubber. See, before there could be a crave for sulfur, there had to be a sulfur to respond to that crave. Before there could be a creation, there has to be a Creator to create the creation. Hallelujah.

And if tonight we're here hungering for Divine healing, there's a Fountain open somewhere. You're hungering for more of God, there's more of God somewhere or you wouldn't had the hunger. That's only the law of it, of God, one of His laws, like sowing and reaping, and so forth.

E-85 Notice now, she got ready. She said, "Now, wait a minute. It might not be true. I don't know. But I believe it is. So you know, if it is true, I'm going to take a lot of money. I'm going to support it. And if it isn't true, I can bring my money back. It . . ."

You know, it would do Pentecostal people good to take her advice. So many people support things on radio that laugh and call you a holy-roller, make fun of you, and yet you support radio programs with such stuff as that with your good hard earned money. I'd put it where it really done good. That is right. Ministers never told me to say that. I don't talk to no one during the meetings. I'm alone in the room. But that's true. If it's right, it's worth not only your money, it's worth your life, it's worth everything. If it isn't right, leave it alone.

So I'd imagine she bought up all the scrolls and tried to read what Jehovah was. That's a good way; find out what He is, then you see whether it is Him or not.

E-86 That's the way people ought to do today; read what Jesus was yesterday, then see if it's Him today. That's right. See if He acts the same today as He did yesterday. See if it's the same Spirit, same God

all the way through the Bible. See if it's Him. See if He shows the same thing. Then if your theology is contrary to that, get rid of your theology and get God. That's right.

E-87 Now, remember now, look. She had a lot of perils to go through. That little queen had a lot to face her. Remember, what did she do? She probably scout herself a little army, a bunch of eunuchs and some maidens to go with her. And remember, she had a long ways to travel. And besides, Ishmael's children was in the desert. And they were robbers. Well, what an easy thing that would be with all that . . .

She took much gold, spices that didn't know nothing about the rest of the world, and frankincense, and great costly treasures. Why, that little . . . Them Ishmaelites, them fleet-footed riders could've rode in there, and killed that little band off, and took that money, and went in a few minutes.

E-88 But you know, when something is moving in your heart to find God, you don't know no fear. You say, "Can I walk, Brother Branham?" You really hunger to walk, God's putting it in your heart. . . You say, "I might make a mistake." What? Mistake? God will take you through it. Don't you never worry that if God is telling you in your heart.

Say, "Brother Branham, I—I would like to be . . . I'd like to preach the whole Gospel, but I'm afraid to. They'd excommunicate me. They'd take my papers away from it." Throw it back at them and start walking with God.

E-89 Nurse told me the other day, said, "I'd believe Divine healing," but said, "they would take my sheepskin away from me if I . . . Anybody professes Divine healing. . . ." Up on the hospital where I prayed for some people and they were healed. Said, "If I profess it, they'd take my nurses rights, my sheepskin away from me."

I said, "That's a goat skin. Throw it away and go get a real sheepskin," I said, "yeah, where the Blood of Jesus Christ is wrote." That's true. Anything. . . I believe in medicine. I believe in doctors. I believe in hospitals. But don't be a fanatic. Don't go to that extreme to know that them things are the only things. God's the One that does the healing. Them's only natures.

I believe in machinery. I believe in automobiles, and I believe in soap to wash our hands with, and clothes that we wear, and

machines and things. I believe in that. But it ain't going to hinder my faith in Almighty God to know that He's the one that gives them and sends them to me. That's exactly right. Sure.

E-90 Now, we notice, she had a lot to conflict her. But you know, when anybody's really thirsting for God, there ain't nothing going to stop them. She moved on. Now, remember, she didn't just go in fifteen minutes. Did you measure the distance? You know how long it takes, how long it would take to drive it? Well, first thing, she had to pass over the Sahara Desert. And she didn't go in a air conditioned Cadillac. No, but she went on the back of a camel; it taken her three months to make it: three months. No wonder Jesus said, "She'll stand in this generation and condemn it."

E-91 People live across the street won't come, got cars and transportations and everything else and still . . . That's shows. She'll stand with this United States and this generation in the days of her resurrection and condemn this nation. Jesus said so. That makes it right.

She didn't come in a air conditioned coach or a Cadillac. She probably had to travel by night in—and the little caravan with a few eunuchs with her. But she was determined to find out whether that was of God or not. All along, reading, and had to travel at night. Daytime laid up in a little oasis somewhere the howling winds, and read the scrolls, what God was and what He would . . . what she could expect if it was God.

E-92 And when she finally go there . . . Now, she never come to stay like some people at Bloomington, or so forth come. They'll come in, set down a minute, "I'll go. Somebody . . . My maid, my so-and-so, they asked me to go, so I guess I'll go. But if he says one thing contrary to what I believe, I'll stomp right out." That shows your ignorance. That shows what kind of a home you was brought up in.

I was brought up in a mountain home in Kentucky, but my mammy raised me better than that to give respects. If I come, I'd stay to listen at it, or I wouldn't come at all. But get right up and . . . "First thing he says I don't believe it, away I go." There you are. Go right ahead. Then . . .

E-93 But she come to stay. When she finally arrived at the gate, what did she do? She unpacked the camels, fixed her tent, and prepared to stay till she was satisfied, looking through the Scriptures until she examined It to see whether it was right or not.

Now, that's that way we should do. No wonder she'll condemn this generation. She's got to. She's—she'll condemn it. She stayed.

Not say, "Well, if they preach over twenty minutes, brother, I'm gone." All right. But she stayed for day after day. She come because there was Something in her heart pulling to her. You say, "But, Brother Branham, it might mean I'll lose two hours sleep." It meant a kingdom to her. But it meant life to her also.

You think I'm hard, but I'm not. See? I just want you to know truth.

E-94 So she stayed there. She unloaded her camels and she set up. I can imagine, next morning. . . A little drama now in closing. She goes over to the. . . She said, "I'll find out now. I know just about what Jehovah is, because I have read the prophets, and I know what I mean."

Well, the church bells tolled, and the music played, after while, Pastor Solomon came out. He came out on the platform. And he noticed the first one with the prayer card, or whatever they had, coming up. Who. . . how. . . The way they had it selected; come up. She noticed that discernment was perfect. I imagine her little heart begin to beat. Next one come up, perfect. Next one come up, perfect. Next one come up, perfect. Oh, my. Imagine, back to her tent she went and called her little maids in, said, "Oh, it's just exactly, just exactly according to this Word, this Scripture here that I read. It's according to what everybody else tell me. I'm going to get me a card and get up there too. Yes, sir. So I'm going to go."

E-95 So she got her per. . . preposition. And when she come to a place to where she was going to get up. . . got her preparation, rather. And when she got ready. . . When she come up before Solomon, the Bible said that there was nothing hid from Solomon before her. He told her what was in her heart.

You know what that little heathen woman done? She turned, because Solomon said it, and she knowed it was from God. She said, "Blessed be the Lord God." Watch the word. "Elohim," great Jehovah, "blessed be the Lord your God that gives you these things. All that I heard was true and more than I heard," because it hadn't hurried (See?), "more than I heard is true." And she said, "Even blessed are these men that are with you, that stand here daily, watching before you, this gift, work. Blessed are they that are with you. Oh, this is glorious," she said.

E-96 And Jesus said, "She'll stand in the day of the judgment and condemn this generation, because a greater than Solomon is here." O God, be merciful to us, is my prayer. I would like to go on a little further.

“Blessed are the people that’s with you, that constantly see this go all the time. All that I heard is right and more. There is more than I thought was, is right.”

Let us bow our heads.

Lord Jesus, You’re still the same God. There’s no difference in You. You’re God on the housetop. You’re God in the mountain. You’re God in the valley. You’re God of the sea. You are God of heavens. You’re God of Creation. You’re the God of our life. You’re the God of everything there is. You’re God. I pray Thee, Lord, that as this little group of people, just a—two or three hundred people setting here together tonight. Yet you come all the way from heaven to hear the cry of one blind beggar. You come all the way from heaven one time to answer, or across the oceans to one man that was insane, the maniac of Gadara, healed that one man and returned to Your home. You would re . . . You would come from glory tonight to confirm Your Word, because the Bible says You watch over It to confirm It.

E-97 O God, let it be that they’ll not notice this poor illiterate, dumb man, that’s standing here trying to speak the Word. But may the great Holy Spirit come and speak. They’re a lovely audience, Lord. I love to talk to them. I keep them too long each night. But, Father God, one word from You will mean more than a million billion that I could say. Come, and prove that what I have said is the truth, that a greater than Solomon is here. Come, and prove to them, Lord, that You are the resurrected Lord Jesus keeping Your Word.

I commit myself, and this church, and these sick people into Your hands in the Name of Jesus Christ. Amen.

E-98 Now, will you wait another ten minutes or fifteen? I—I won’t have time. And where is Billy Paul? He . . . What cards did he give out Monday, do you know? Or the day that I give out that . . . Sunday, was it, I prayed for the sick? What was they? A’s? A’s, all right. What did I call from? First part of them from 1? Let’s call from the last part of them. Let’s see. Let’s start from, where? Let’s start from 75. Let’s see if we got it. Is A-1 . . .

Is A-75 here? Raise up your hand. Somebody look at your card. No? Well, we’ll start from somewhere else. Oh, all right. All right. A-75, is that right? Come right here, young fellow. A-76, where’s it at? All right, mister. A-77, raise up your hand.

E-99 We will get to all of them, we just have to call them as we can. 77, where was it at? 70 . . . 77, 78? Who has A-78, come here, 78. Now, there’s something wrong somewhere. 75, 76, who’s got 77? 76?

This lady's got 76. Who has prayer card A-76? All right. Somebody raised their hand wrong. Don't do that. You get us confused. All right, 76, 77, 78, 79. 79, raise up your hand, please. All right, 80.

Now, if you can't get up, you people in the wheelchairs. . . You got a prayer cards? Well, you don't have to have prayer cards to get healed, this is just people coming on the platform. Now, 71. . . or Where did I start now? [Brother says, "75."—Ed.] 75. 75, 76, 77, 78, 79, 80, 81. 81, raise your hand. 82, raise your hand if you can. 83, 84, 84? All right. 85, 86, 87, 87?

Look at your neighbor. It might be somebody deaf and can't hear. Look at your neighbor's card. Look in the. . . Where? Got it. All right. 87, 88, 89, 90, 91, 2, 3, 4, 5, (2, 3, 4, 5) 96, 97, 98. 98, 98? Did I. . . I missed it. 98, raise up your hand, 98.

[Blank spot on tape—Ed.] . . . a prayer card. And you are sick and you want God to heal you, raise up your hand. Raise up your hands wherever, everywhere.

Now, please, don't be in no hurry. Just—just keep quiet just a few minutes. You'll—you. . . It'll. . . What could be any more essential? If the world stood still, if they were going to create a bomb that would blow up the rest of the world, that—that wouldn't be an essential. If you was going to receive a hundred million dollars, it still wouldn't be essential. Is our God alive? Is our faith in vain? Is He real or is He not real?

E-100 If I said to. . . If—if every one of them wheelchair people setting there. . . I think the reason they—they come in. . . They have come in; they're going to have a prayer. We're going down pray for all the wheelchairs tomorrow night, is it. Or, when is it, tomorrow night? [Brother says, "Friday night."—Ed.] Friday night they give for the wheel. . . That don't. . . You don't necessary that. You can be healed right now. Don't wait till Friday night. I challenge you in those wheelchairs to look this a way and believe that I am God's prophet, or, excuse me, God's servant. Please. . . You see, that word scatters and beats people. I'm not a prophet; I am just His servant. You believe that with all your heart.

E-101 I cannot heal you. No, sir, nor nobody else can heal you. It's your own faith that does it. But if you'll realize that it's the same Jesus. When He was here on earth, He said, "I do nothing till the Father shows Me." Is that right, amongst the ministers? Saint John 5:19. Jesus, we'll think, never performed one miracle until God showed Him, not told Him, but showed Him by a vision, or the Bible told something wrong; Jesus told a lie. So He couldn't do it; He's God.

Jesus said in Saint John 5:19, “Verily, verily, I say unto you, the Son can do nothing in Himself, but what He sees the Father doing, that doeth the Son likewise.” See if that’s not in your Bible, King James, or Moffatt, or any translation you want to take. See if it isn’t the same thing. Get the original Greek diaglott if you want to. You’ll find the same thing. “I do nothing until the—I see the Father . . .” In other words, He acted out in drama.

E-102 Now, while we’re getting them lined up now, I want to ask you one thing. Look. There was a woman one time in the Bible that she didn’t have no prayer card, we’ll say, but she said, “I believe that that Man is the Son of God. So if I can just touch His garment, I’ll be made whole.” How many knows that’s the truth? And she touched His garment, is that right? She went back out in the audience. Maybe she set down like you are, maybe she stood up. I don’t know.

But Jesus stopped. And everybody was putting their hands around Him, their arms, and saying, “Rabbi, we’re glad You’re over here.” “Come, Rabbi, we have heard many things that You’ve done in Galilee. We’d like to see You perform something over here. How do You do, Rabbi? Come, go home for dinner with me.”

E-103 But that little woman slipped up. Now, physically, He couldn’t have felt it, because that garment hangs loose, and it’s got an underneath garment. So I wouldn’t have felt it if it was on my coattail here as we call. And how about that big loose garment? But He spiritually felt it. Watch what He said. He said, “Who touched Me?”

And Peter got so provoked, he said . . . He rebuked Jesus. The Bible said that Peter rebuked Jesus, said, “Why would You say a thing like that? Well, You sound like You are an insane. Why, everybody is touching You, and why would You say a thing like that?” rebuked Him.

He said, “I perceive that I got weak.” Is that right? Now, you read the King James. “Virtue went out of Me,” which is strength. “I perceive that I’ve got weak.”

E-104 Well, if one vision, one person made the Son of God get weak, what would it do to me, a sinner saved by His grace? See? Now, when you . . . Can’t take too many, you know that. You fall right over. And when Jesus said, “Greater things than this you do,” you get the Greek “Emphatic Diaglott” and find out if it ain’t right, “more than this shall you do,” instead of greater, more. Couldn’t do no greater. But you could do more of it, ‘cause there’d be, “More shall you do.”

Now, and He looked around over the audience till He found the woman. And He said, told her that she'd had a blood issue and her faith had made her whole. Is that right? Now, how many believes that He is still that same Christ tonight? How many knows that the New Testament, the—the Book of Hebrews said that He is right now, this minute, our High Priest that can be touched by the feeling of our infirmities. How many knows that? If He's the same High Priest, He'd act the same way. He is the Vine, we are the branches. He cannot do nothing; He's waiting for us to do it. He made us joint-heirs and we're workers with Him.

E-105 Now, you touch Him with your infirmities. You, without a prayer card, you touch Him. And if I have told you the truth, then He will speak back through me and say the same thing to you that He said at that day. How many would love Him and believe Him, and worship Him, and die for Him if He'd do that tonight before us, after we . . . discernment . . .

Heavenly Father, that's as far as any man can go. The next is Yours, Father. You have to speak, for I can speak no more. Now, it's at the showdown: Is Your Word right or is It not right? And let all these people in these wheelchairs, all these people with heart trouble, all these people with TB, cancer, whatever it might be, let them, Father, touch tonight. May every person in here be healed. O eternal God, I pray for every one of them.

E-106 Hear my prayer, Father. I—I just with all my heart, how I would just love to see You heal everyone. And, Father, You have healed everyone. I pray for their faith then, that it will not fail in this hour, that they will know that there's never been nothing like this since the days of Christ Himself. And You promised it would be back in this last days, and here it is. Grant it, Lord. I'm depending on You. I'm saying that boldly because I believe that You will do tonight the same as You always have done. I commit myself to You in the Name of Jesus Christ. Amen.

E-107 Now, let it be well known to this audience, that I do not claim to be our Lord Jesus Christ. How many understands that? Jesus is in heaven. When He comes, every knee shall bow and every tongue confess. But I do say that His Spirit, the Holy Spirit is here. And by a Divine gift of that Holy Spirit, when I was a little boy, only a—a few months old I saw my first vision. Tens of thousands of them has happened since then and not one of them has ever failed. I'm talking to people here that's been with me around the world. And raise your hands if I ever said anything in the Name of the Lord, but what come to pass. Anybody here that ever heard me mention something

in THUS SAITH THE LORD that it ever failed to be right? Raise your hands and come tell me about it. See, it's true. Then it's God. Man can't do that.

E-108 And remember now, you people in the wheelchairs, all of you, or you without prayer cards, it isn't whether you're here or not, that . . . Me touching you won't have a bit of good. You touching me won't do a bit. But if you'll touch Him, it'll happen because He has already purchased your healing. Let's hear you say that together. [Congregation repeats after Brother Branham as he says the following—Ed.] "He has already healed me. Lord, help my unbelief that I may believe and touch the High Priest that can be touched by the feeling of my infirmity." Now, you got it, now remember.

E-109 All you in that line that knows that I know nothing about you, raise up your hands; all that's in that prayer line, every one. All that's in the audience that knows I do not know you or anything about you, raise up your hands. There you are. Now, here's the Bible says it, here's the Bible promised it, the Holy Spirit . . . And if this works, you remember, which it will, you remember this great joy that you feel, this thing called the Holy Spirit, that is true.

E-110 Now, listen, to you Pentecostal people. Didn't Paul say, "If one of you speak in tongues and there be no interpreter, the unlearned will say, "Why, you're mad." But if there be a prophet among you who will prophesy and reveal the secrets of the heart, then they will fall down and say, "Truly, his God was with you." Is that right? Well, if you believe in speaking in tongues, how can you deny this? See? See what I mean?

E-111 Now, who is the first one? Who is—is in the line? This . . . Are you, young fellow? Would you come here. A young boy, think of it. Now, I never seen that boy in my life as far as I know. We're strangers to one another. If that's right, raise up your hand, sir, by this Bible. I never seen him in my life, know nothing of him. But he's standing here for something. Perhaps he's sick; I don't know, have no idea. If he's sick then I cannot heal him. But if I just lay my hands on him, say "You're to be healed. Praise God, you're healed. Go believe it." Well, that's all right. If he'd believe it, he'd get healed, I believe, if he truly believed it, not make-belief, but really believed it. Don't you believe that? The boy would get healed.

E-112 Maybe it's financial troubles. Maybe it's domestic trouble. Maybe he's married and him and his wife having trouble. Maybe him and his girlfriend's having trouble. Maybe he's not married. I don't

know what he's there for, I have no idea. But it'll take the God of heaven to reveal it. Now, if He does, every person in here will know that it'll have to be some Spirit.

The boy may be a student of this school here. I don't know. If it is, I. . . And the Holy Spirit does something from him, I trust that he'd be gentleman enough to go tell them. See? That's right. I hope it is. [Brother Branham has problems with the microphone—Ed.] Pardon. . . ? . . . This thing kind of. . . All right. Now, ever who's on the mike, I don't know. When the vision's strike you realize I'm looking somewhere and seeing something that happened in way back somewhere else, maybe go years back and everything.

E-113Now, I'm going to ask you to be real reverent. When the Holy Spirit does anything and you want to praise Him, that's what you should do. But while we're setting now, let's reverently and quietly move into the Shekinah, in the Presence of God, so me and this young man here who never met in our life; standing here. Earth. . . People here that's going to eternity to meet God and answer at that day of the judgment. . . And we're looking across God's Holy Bible.

You're a man that. . . Perhaps, some of them give you a prayer card and it just happened to be tonight that your number was called. And that's all you know about it. We're standing here. And if God will reveal to me the secret in your heart and tell you, and if He will tell me, to tell you what you are here for, or what's wrong with you, or something that which you know I know nothing about you, would you believe it with all your heart, young man? Would all the audience believe with all their heart? For me and this young man standing here is two men eternity bound people over God's Bible laying here. See?

Now, Lord, it's up to You. I can only speak Your Word. And Your Word is the Truth, and I approach this in the Blood of the Lord Jesus Christ, confessing this that was ministered to me by an Angel which cannot fail because it's God.

E-114No, you're not from this school. You're not even from this state. You're from out of state. You come from Missouri here. Right. And you're a minister, a young minister. You're in confusion of what about your ministry, what must you do. That's been on your heart and mind. You're trying to seek even for a private interview for me to find out what to do with your ministry. Stay where you are; He's fixing to move you. You believe me?

Here's another thing. You got somebody on your heart you're praying for. It's a man. He's dying with cancer and you're standing here in his behalf. Those things are true? They are. You believe now you get what you ask for? Then go; God's peace be with you.

E-115 Now, let us just raise our hands. Pentecostal people, how can you hold your peace when the very God that you love is so straight and so true? Just believe. Sworn affidavits, the Holy Spirit. . . All right.

I do not know you, lady. I want you to look at me across the Bible. I do not know you, do I? We're strangers to one another, but if Jesus Christ will reveal to me, in your heart just like He talked to the woman at the well, and would reveal to me something that you know. . . If I was anything, I—I wouldn't know, because you know I don't know you, and you don't know me. Those things are true?

Say, "What are you doing, Brother Branham?" It's the Word of God in here that's sharper than a two-edged sword, a Discerner of the thoughts of the heart: Christ, the living Word of God, making Himself known in infallible proof. You believe me to be His prophet, or His servant?

E-116 Yes, you're sick. If God will describe me where your sickness is, will you believe? It's in your kidneys and in your bladder. If that's right, raise your hand. One's causing the other, comes from your kidneys, irritation in the bladder. You fought it quite awhile. It's going to leave you now. You believe that?

You're not from right here. You're from another city, but you're from Illinois, Urbana. That's right. You be. . . ? . . . That's true, isn't it? If I tell you who you are, will it help you? Mrs. Potts, have faith. You believe with all your heart? That should settle it.

Just be reverent. Be real reverent. Give us just about five more minutes. Next person, please.

E-117 Come, look across the Bible. The God of heaven knows both of us. He knows why you're here; He knows why I am here. But to know you, I do not. I have no idea what you're here for. But if the God of heaven will reveal to me what you're here for, will you believe me to be His prophet? Then if. . . I could not heal you. You know that. But it'll only raise your faith to healing.

What would it do to you people there in the wheelchairs? Just look; just believe now. Your hour is close if you'll just believe it right now.

Please don't walk around. See, each one of you is a spirit and I got each one of your spirits in contact like a breath, the anointing

of the Holy Spirit. Everything's sinful when that comes on you, everything you look at is sinful. And to disobey. . . That's what He told me, "If you'll get the people to believe you and then be sincere," when I say, "be quiet, don't move around," and you don't do it, that shows you don't believe. See? And that's reflects back to me. The Holy Spirit, says, "Leave them. Leave them alone."

But I cry to Him day and night, "Lord, don't do it yet. Let me try again," 'cause I realize what heaven is.

E-118 Did you ever read the little testimony of the Christian Business Men, the little translation of vision I had the other night? I want ever person in here to get one of those. If you ain't got enough money, take it anyhow. I'll pay for it.

You have read it? Isn't that beautiful? How could I ever let someone miss that place there.

You're nervous, complications, lots of things wrong with you. But there's one main thing you have on your heart is for somebody else; that's a younger person; it's a woman. It's your daughter. She's awfully nervous. And she's had an operation; that's the cause of it.

E-119 You're not from here. Originally you're from Arkansas. You believe God can tell me who you are? Would help you? Mrs. Martin, go home; Jesus Christ makes you well. Have faith; don't doubt. Believe on the Lord.

Now, it's weakening me, brother. Please, everybody, please, quiet. Set still, please, please, please. I ask, please, don't get up, please. Just. . . It leaves me (You see?), and then I have to come back again. See? Please, just be reverent. All right.

E-120 I suppose we're strangers to one another. Are we, sir? All right, sir, we're strangers. The Lord Jesus can reveal to me what your trouble is, will you believe me?

I hate to tell you this. You want me to tell you anyhow? You're shadowed, cancer. You're shadowed to death. You've had some habits you got to give up. That's right. Will you do it?

Let me show you something. I feel another spirit moving in, the devil. You're trying to get right with God. Frankly, you just been baptized to get straight. That's right.

That lady setting there with leukemia, you believe Jesus Christ make you well? If you have faith, He will do. . . You accept it? You believe He will heal and make you well? Have you got a prayer card? You don't? See, it's cancer too, sister. You don't have to have a prayer

card. Raise up your hand to Christ, say . . . The lady setting there with the little red coat laying across her laps, that . . . Don't you all see that Light hanging over the woman?

E-121 I want to ask you something. You be honest with me. When I spoke cancer and death, something strange happened to you. Is that right? You had a funny feeling like, come over you? See? Is this right? If that's right, wave your hand so the people there will see. See? See, it's death too on the woman. It's leukemia, or that's what your doctor said. And he's right.

Now, you're both under the shadows of death. That dark streak coming from this one. What is it? It's that devil in here called cancer. Cancer is a Greek word, or a medical word, means "crab." But it's a devil; it's a killer, a tormentor. It's on this man, and in that woman. And see, he was calling for help to try to get this man to disbelieve it, and the Holy Spirit beat him to it, and throwed faith on the woman. She touched Something. See, that devil thought he could get by with it. Will you both believe on Jesus Christ and accept Him as your Healer, raise your hand. Then in the Name of Jesus Christ, I condemn that devil to leave you both and go. Go, and be well. Go, and be well.

E-122 If there is anybody here that's a skeptic, you ought to be ashamed of yourself. You're worse off then they were.

How do you do? Is there no usher there take up those prayer cards? The people are crossing with that—with their prayer cards in their hands. Now, if you'll just wait a moment or two longer. Honestly, we—we'll—we—we'll quit. I . . . See, when you are moving, get up and move around, it just throws the contact of the Spirit off. See? It's in the audience.

That man setting right there with arthritis, do you believe that God will make you well? All right, sir. You were praying, wasn't you, sir? Look how far he is from me. All right, believe with all your heart, and the arthritis will leave you.

E-123 The man setting right back here behind, two or three behind him there, got prostate trouble. Mister, you was praying, had something struck you. When I said arthritis to that man, something struck you. If that is right, raise up your hand; man kind of bald-headed, wearing glasses . . . That's exactly right. You believe me to be His prophet? Then I pronounce you healed in the Name of Jesus Christ.

The man right behind him got a lot of faith just then. Right. I don't know you, sir, but you're suffering with nervousness and complications. If that's right, raise up your hand. Receive your healing; Jesus Christ makes you well. Have faith; don't doubt.

Nervous, anemia, high blood pressure. . . That's right. Is that right, lady. Raise your hand. You accept your healing? All right, in the Name of Jesus Christ, you . . .

E-124 What'd you raise your hand back behind there for, the woman? You believe me to be God's prophet? You believe God can tell me what your trouble is, with all your heart you'll accept it? You have a lady's female trouble and eczema. If that's right, stand on your feet. Then go home and be healed in the Name of Jesus Christ.

Can't you see it's the Lord Jesus? I challenge any of you to believe that. Them people out there, no prayer cards or nothing else, just believing.

Do you believe me to be His prophet? If God will reveal to me the things in your heart . . . You see, it's just about got me, so I can't stay here much longer. Don't please. I'm . . . Look at me. As I said, like Peter and John passed through the gate called beautiful, said, "Look on us."

E-125 You suffer with your eyes. You want prayed for. 'Course you say, you got on glasses. Not only that, but you suffer with your ears. You got trouble up in your nose, that you can't see. If that's right, raise your hands. That's true. They don't know what it is, but it's actually fungus, stops up your nose up there. That's right. And another thing, you got chest trouble. That's right.

You're not from this city. You're not from this country. You're from Michigan. That's right. Your name is Mrs. Swanson. Now, go home and be healed in the Name of Jesus Christ.

E-126 Do you believe, every one of you? Then lay your hands over on one another. I just can't stay no longer. . . ? . . . Put your hands on one another ever where you are. . . ? . . . Put your hands on each other. In the Presence of the Holy Ghost. . . I just can't stand longer, 'cause all of you has done turned white out there. It's just—it's just a Light over every one of you. If I have found grace in your sight, if you believe me, you in the prayer line here, wherever you are. . . If you believe with all your heart, and I've found grace in your sight. . . The Holy Spirit is so dense in here tonight till there's like a Light all over. I can't see people out there no more. It seems to be so anointed.

The only one thing can keep you from being healed, that's your unbelief. You in the wheelchairs, wherever you are, the Holy Spirit's just got the whole place illuminated with His power. Why don't you accept it, raise up.

Satan, I rebuke you, devil, in the Name of Jesus Christ, the Son of God. Come out of this audience and leave them.

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