
BEHOLD, A GREATER THAN ALL OF THEM IS HERE

 Thank you, Brother Borders.

² Let's just remain standing, just a moment, for prayer. Let us bow our heads now. The reason I do this, I think it's always best to approach Him first by prayer. Now, there's many things that we have need of, I'm sure, but let's just remember them before God, as we raise up our hands and, in our heart, say, "God, remember me, I have need now, I'm . . . great expectation this afternoon, and so, we want You to meet it for us, Father." Raise up your hand now, to you who have an . . . expecting God to do something.

³ Our Heavenly Father, we are humbly approaching Thee again. We can just see our souls ascending up now, before the Throne of God there, bringing before us, Lord, our—our Sacrifice, the Name of the Lord Jesus, presenting It upon the altar, and confessing that we are sinners by nature, Lord. And we—we're not worthy to approach, but You told us to come, and we would have mercy at—at Your command, and that our prayers would be answered if we asked for it in His Name. And we have requests on our hearts, Lord, each of us. O God, grant it. And Lord, each one of us may make known to You what we have need of. And we are placing our—our prayers together upon Your altar with the same Sacrifice, the Lord Jesus, and asking that You answer.

⁴ Lord, mine is for the people this afternoon, may there be something happen, Lord. The closing of this great meeting, God, may it not close, may it just continue on, Lord, just go on and on, in each church, in each heart, may it never cease until, Lord, You are finished with us on earth.

And, Father, we pray that You will grant their requests, each one of them, give to us the desires of our heart, because it's for Your glory.

⁵ And also, Father, remember today, as we bring the Word, may It be seasoned with the Spirit, Lord, may the Spirit make It manifest, may our hearts be ready to receive It, and may It fall down deep below the heart into the soul, and there may It bring forth the results that It is purposed for, Lord. Grant it.

⁶ Bless our brethren everywhere on this Sabbath day. Around the world ministers are preaching the Gospel, this same Gospel, we pray, Father, that You will bless them everywhere.

7 Thank You for the great morning, Lord, the great services everywhere, pray that You will bless every one, Lord, everything that was said. Now get glory out of our gathering this afternoon, for we commit ourselves to Thee with our—with our requests, and Thy Word, in Jesus' Name. Amen.

8 I been on the field for some, most fifteen years in evangelism. No matter how long I—I'm on the field, it always seems that there's a little touch of sentimental feeling when you come to the end of a meeting. I never had one yet but what there comes a little feeling.

9 A while ago, when I was walking out to the wood, just behind where I'm staying, and I thought, "Well, you know there'll be many of those people I'll never see again, I—I'll never see you again on earth." And I think, "The next time I see them will be there in Glory, or either: What if some of them don't get saved, Lord, and the Bride, the Church is to stand there as the Judge?" See? "And the saints shall judge the earth."

10 And there, standing there, and look at people and, in this meeting, and I thought, "Lord, what if something I'd . . . that I could've done more, that if I would've done it, they—they would—they would've been all right? See? What if I could just . . . ? Is there something I've left out?" It always gives you a funny feeling.

11 I realize that someday I must stand. And now, there's one time that you're going to meet Judgment, you can meet it now, if you want to, but if you don't, you're going to have to meet it anyhow; you meet it over There without mercy, or you can meet it now with mercy. So if some here that hasn't settled it yet, let's settle it now. See? And if I . . .

12 I know in every meeting you have people that drift in from everywhere, on a open meeting like this. There has been those who've attended that's been critical, I can feel it; just, oh, my, tear you to pieces! And then, there's been some of the sweetest, humblest faith I've ever met in my life. See? That's right. So you meet that everywhere.

13 I'm not sure, I believe one woman, last night, crossed the line between grace and mercy. I seen her standing before me, I been praying for her each night, and there she was standing there, and the blackness going around and around her, no matter what she tries to do, it's over. And so I . . . This morning, a little after daylight, I saw her, and I—I been praying, I thought, "How could the woman think those kind of thoughts?" But I couldn't help it. So and you think of that. I think, "Wonder if there's something I did, way, or maybe if I . . ."

14 And I can't baby anything, you—you mustn't do that, that's wrong, see, you must tell the truth. The truth is always right. And so, it—it makes you think, and you think about it and worry about it.

15 But I—I want to thank, now, these fine minister brothers, every one of them, and you represent different organizations, different denominations, so forth, but you been real brothers. I want each one of you that's members of their churches, stand by them. It takes a man to represent *something another*, maybe, when his own organization . . . many of the organizations speak . . . think that I'm against them, and many of them turn me down flatly. And here are some of their own men in them organizations, yet, no matter what their organization does, they believe it, and they stand anyhow. That's—that's real men, that's men I got confidence in, see, men that I believe I'll live in Eternity with. See?

16 I'd like to make myself clear: I am never against organization, it isn't the organization, it's the system of the organization, see, that's what.

17 What if I seen you going down this river out *here*, wherever it is, I think there's a river goes through the city, and perhaps there's a big falls down here, and you're in a little ol' leaking boat, and I know that boat's going to burst up on those falls? I know it is, and me screaming at you, hollering at you, I—I ain't got nothing against you, I—I—I love you. That's the reason I'm hollering the way I am. See? That's . . . it's not because I got anything against the person in the boat, it's the boat that I'm talking about, the boat won't carry it through. And there's no organization, or denomination, or federation, or anything, that's going to carry us through, It is Christ and Him alone, that's right; and it isn't, my brothers.

18 Now, we take the Assemblies of God, this is the Open Bible, the Assemblies of God, Open Bible, Foursquare, why, my, and the Pentecostal and United, Oneness brethren, and Church of God brethren, Pentecostal Holiness, why them, there's some of the finest people I ever met in my life in there. They're brothers, absolutely real borned again Christians. And if you judge me to have a little discernment from God, I'm telling you the truth. In all them places, I meet real men of God.

19 And I meet them in the Methodist, Baptist, Presbyterian, I'm not trying to tear down their—their—their organization, I'm only trying to . . . Stay in ever what you're in, that's all right, because, I'll tell you this, there won't be any *certain* organization represented at that Day, it'll just be the individuals out of that organization. See? And an organization is just a thing that's—that's just a little agreement among brothers who sees that way, and they go that way. Now, that's fine.

20 For instance, maybe two people perfectly alike should be a man and his wife. I got the sweetest woman in the world. Now, I know you

brethren going to disagree with me, like that, but—but I—I think I have, to me she is. See? But yet, when we go to eat pie, she'll take apple pie, and I'll take cherry, she's my wife just the same. Yes, sir.

²¹ And so, my boy, Billy Paul, you know my life story, his mother died when he was eighteen months old, his little sister was eight months old when I buried them together. I packed Billy around with my . . . his bottle in my pocket, walking the floor, crying with him, him crying for a mother, and I had no mother to give him. I've been daddy and mother both to him, that's the reason I keep him right with me now, wherever we go I take Billy, I promised her that when she was dying. Nobody any closer than Billy and I.

²² And, you know, both of our cars was wore out. We both had to get new cars 'fore we come here, and you just can't sell me nothing but a Ford, and that's all, and you can't sell him nothing but a Chevy, but we both got here. My brakes burned out, and his radiator boiled all the way over, but we wasn't trusting in our cars, we were trusting in God, that's the reason we come here. So, you see, that's something like denomination.

²³ I want all the brothers that sponsored, in the meeting, to stand up, if they will, just a moment. The brothers who were sponsors of the meeting, just stand up, all you minister brothers, that's been . . . [A brother says, "Brother, we could just have them all stand up."—Ed.] All—all the ministers stand up, no matter where you are. To me . . . Just remain standing just a moment, if you will, brothers. That's fine.

²⁴ To me, the elected, selected for an office, maybe those ministers . . . You never . . . I never want to belittle a pastor before his people, because after all, he's set as shepherd. Your pastors here might not be able to discern spirit and foretell things that's coming to pass, they might not be able to do that, but they have a position, neither am I a teacher, nor I'm not—I'm not an apostle. See? These five offices . . . And each one of them men has an office, and he's holding his office, and that office is just as great in the sight of God as any other office.

²⁵ And I want you to know this, that me praying for you would mean no more than one of them praying for you. You don't have to wait till Brother Roberts, Brother Allen, or—or some of these other brothers come by to pray for you, your pastor has the same right that I have, or anybody else has. Right. They're men of God, and God has called them to their office.

²⁶ Now, here we stand this afternoon, probably interdenominational, Pentecostal Holiness, and Assemblies of God, Foursquare, and Open Bible, all those there, we stand different, but we're all His children, we're all His servants.

27 Listen, just one thing before you set down. I got five children, and when I go to get ice cream, I never seen such a conglomeration! One wants chocolate, one wants vanilla, one wants a banana-orange, and the other wants, or, an orange, and all different colors. When I bring ice cream back, it's like a rainbow, I never seen so many colors, but let me tell you, it's all ice cream, and it's my children that's eating; that's the way it is this afternoon.

28 You know, taste doesn't count in this. We might differ in organization, denomination, but God is a God of variety, God likes variety, He is not a Sears And Roebuck Harmony House. God is a variety, He has got big mountains, little mountains, white flowers, pink flowers, yellow flowers. He is a God of variety, He has little men, big men; He has blackhead, redhead, blond, and all different kind. He has deserts, He has—He has lakes, He has seas. See? He is a God of variety.

29 And that's the same way it is here today, we're all God's servants. And after all, brethren, is it all . . . ? A rainbow represents a covenant. That's right. We're in God's covenant. That's right. Together, as brothers, we stand. The Lord bless you, my fine brothers, and may your churches grow and prosper, and may God ever bless you richly and royally is my—is my sincere prayer. If I can ever be a help to you in any way, the night don't get too dark, nor the rain don't fall too hard, just call me, I'll do everything that I can to help.

30 We're working for one great Kingdom: God's. That's right. And say one belongs to Assembly, maybe that's his taste, the other one belongs to Open Bible, that's his taste, but it's all the Kingdom of God. That's right. Wherever we are, it's all the Kingdom of God we're working for. It falls, "By one Spirit we are all baptized into one Body," and we become members of Christ.

31 I want to thank you, brethren, in the midst of conflict to still help sponsor me to come here, bring me before your people. I wouldn't harm one for nothing, it's your sheep, God give you to raise it.

32 Usually on the last day, I'd ha- . . . used to have people to write me questions, lay it up on my platform. See, if you—if you got questions, I know you have, but you ask your pastor, he's the one can tell you. See? I wasn't sent to answer questions, I'm just preaching It this way and going ahead. See? Just come by . . .

33 We're all fishermen. Did you know that? The Kingdom of God is like a man that took a net and went to the sea. And I come to weave my net with their nets, make a great big cast all out over the city, pull in. Some has come in, I don't know what they are. When a man brings a net in, he has scavenger fish, he has turtles, crawfish, but he has fish too; that's God to find out which is which. And so, some of them will

stay, some of them won't, we don't know, that's up to God. We just have to pull the net in, and the Father picks up whatever He—He has—He has ordained to be that way. And I . . . what . . . Remember, when the net caught them, no matter what kind of a action they was, they were that kind of a fish at the beginning. See?

³⁴ And so, we don't know how many fish is in the lake yet, we got to fish till we get them all out, and then Jesus will come. And to my opinion, friends, we're getting way down, I think we're way down, brother. It's very hard, anymore (You know that, in your churches.), to find people sincerely wanting to serve Christ, it's very, very hard.

³⁵ Now, may the Lord bless you. And I want you . . . Excuse my grammar, some of my rude expressions. I don't know, haven't got no education, so I just have to depend on inspiration, so then I just . . . every way that I just find it. I been keeping you long, but I just reach up and grab it, and spit it out the way I get it. So that's rude, but that's the only way I got of doing it. So you just . . . I just try to get here and start talking, little bit, till I get anointed, then I get anointed, I just take off.

³⁶ How many ever rabbit hunted? You ever use a hound? He will smell all around, popping his mouth, you know, until he hits the trail. When he gets that scent of rabbit, my, his eyes bugs out, and his ears go up, and away he goes. Uh-huh. That's about the way a minister hunting his text, when he's trying to preach by inspiration (Isn't that rude?), till he gets started.

³⁷ Reminds me, I got two young girls. Years ago, they were little fellows. They're . . . One of them is almost a young woman now, Rebekah, but she's four years older than Sarah, and then I got little Joseph. As you all know, the Lord showed me him coming six years before he come, you remember about it. And then . . . But these two girls . . . This, before Joseph got here. So there's four years differen between Sarah, Rebekah, and so, they are both Daddy's girls, I love my children, I think everybody does. There's something about the love of them little fellows!

³⁸ And so, they'd . . . I had to . . . I was come in off of a meeting. And so, Mother was . . . The girls waited up, but the plane never come in on time, and the little girls got sand in their eyes, of course, you know, and had to go sleep. So Mother waited up till about two o'clock in the morning, and finally I come, and I was so worn.

³⁹ That's the way I am now. I'm just . . . I ought to be resting. I . . . This is my eighth straight meeting, I got three more before I get any rest. And then I'm . . .

40 I was thinking, when I come in that morning, I was so tired I couldn't sleep, I laid down for a little while, I went back in the living room and set down in—in a chair. And I was setting there come daylight, and I was listening at the birds begin to sing on the outside. And a few moments I heard something turn over, down in the children's room, and it was—it was Rebekah, she had woke up. And she remembered, "Daylight, Daddy ought to be there!" Here she come, just as hard as she could.

41 Well, when she crawled out, she woke up Sarah, her little sister. And Becky is kind of thin, and blond, big blue eyes; Sarah is short, dark hair, brown eyes, like her mother. So here, she woke up Sarah.

42 And I don't. . . I guess your children do too, they. . . we wear hand-me-downs, you know, in my house. So Sarah had on Becky's pajamas, and she had on them that had too big of feet, you know, and the poor little fellow couldn't keep up very good, coming through the house in them, big rabbit-feet flying, you know, and trying to outrun Becky to get in there first to me, but Becky beat her.

43 Kind of reminds me of the church that's been, you know, long, old church, been going way back, great organization, way back, and the little, new organization of Pentecost.

44 You know, first thing it was, Becky run in and jumped up on my lap, and throwed both arms around me like *that*. And time little Sarah got there, them big feet dragging across the floor with Becky's pajamas on, she looked around to Sarah, and she said, "Sarah, my sister, I want you to know something," she said, "I was here first." That's what they try to tell us, brothers, they were here first. "I was here first," and she had both arms around me, and she said, "I've got all of Daddy, and there's none left for you."

45 Poor little Sarah, she dropped her little lip down, her little brown eyes colored up, I stuck my leg out like *that*, and took my finger, and motioned to her, that's all I had to do, here she come flopping them big rabbit-feet-like, jumped up on my lap. And I took. . .

46 She was kind of young, you know, you know, hadn't been around very long, and she's short-legged, and she couldn't reach the floor, so she started wobbling, so I put both arms around her to hold her. See, she wasn't as steady as Becky was, Becky had been around a little longer, she could put her feet on the floor, she had been around longer, but Sarah was kind of young, you know, kind of wobbly, like the Church now, so hadn't been going very long. So I grabbed her with both arms, keep her from falling, I thought she'd fall off, on the floor, she was a little fellow, and I pulled her up close to me.

47 She snuggled up against my breast, I'll never forget this, she turned those big brown eyes, looked up to Becky, she said, "Rebekah, my sister, I want to tell you something." She said, "It may be so that you've got all of Daddy, but I want you to know one thing, Daddy's got all of me."

48 That's the way it is, I may not pronounce my words right, we might not, brethren, but one thing, just as long as He has got all of us! So we don't even pay any attention to what we're doing, just keep on saying it. That's right. Let Him have all of us. That's right.

49 I think the trouble with our Pentecostal move, that we are . . . we have seen so much until it's become common to us. I don't think that we ap- . . . I, excuse me, let me correct that, I don't mean to say I . . . we don't appreciate it.

50 But I . . . Like there was a—an old proverb in England, and I heard it once, that a—a poet was writing many poems, and he had never had seen the sea, so one day he take a notion, he's going to go down to the sea. And on his road down, he met an old salt (You people know, what they call an old sailor.) and, coming from the sea with his pipe in his mouth, and—and the whiskers over his chin, and about sixty years old. And—and—and the young poet was just strutting going down, and the old salt said to the young poet, said, "Where goest thou, my good man?"

51 He said, "Oh, sir," he said, "I am a poet," and said, "I've wrote of the sea, and . . . but I have never seen it yet, and I'm going down." Said, "Oh, I just can't wait till I see the sea, to hear the gulls, watch the bright blue skies reflecting itself in its—in its big body of water, to smell the brine of the salt, and to see the whitecaps spraying up like *that!*"

52 The old salt took his pipe out, and spit, said, "Huh. I don't see nothing so thrilling about it, I been there for sixty years." See? That's right. He'd been on it so much, it was common to him. See?

53 That's what's the matter with the Church. We've seen the goodness of God so much till it's become common to us. That's right, brethren, sisters. That is right.

54 Reminds me of a little story I heard last year, the ten-cent store in Louisville, there was a lady come in there, and she had a little baby about, looked to be about two months old, or, two years old, little boy. And she was going around to all the little trinkets, you know, that ladies, how you ladies like to shop ten-cent stores, like my wife. Always feel sorry when she goes downtown, for the people who is taking care of the ten-cent store, she never buys nothing, just goes and looks at it, lays it down. And my daughter-in-law and her was down, oh, my, my!

And so, she'd pick up something, look at it, "Well, looky here. What do you think about this?"

“Uh-huh.”

Lady would say, “You want anything?”

“No, ma’am. No ma’am.”

⁵⁵ Lay it back, throw it down somewhere, and get something else, and then she has to come straighten it up. Well, I guess that’s fun, so okay. So it’s all right. That’s good and clean. Just keep on doing it, so just long as you’re doing that, then that’d be all right. See? So just don’t make it any worse.

So then, this lady had this little boy, and she would pack him around, she pick up a little trinket and say, “Look, Honey. Look, look.”

⁵⁶ And he just kept staring right straight in front of him. And she go over to another counter, and she got something else, and little things that would attract a little boy about that age, and—and the little boy just stared right straight in front of him, with his eyes staring. And finally, the customers begin to notice the odd acting of the woman.

⁵⁷ And so, after while she just fell over against one of the counters and begin to screaming. And the customers run to the lady to see what was the matter. She kept saying, “No, no. It, it isn’t so.”

And they said, “What isn’t so?”

Said, “He . . . We just left the doctor. The doctor says he’s better, but he isn’t.”

And the customer said, one of them said, “Well, lady, what—what’s wrong?”

⁵⁸ She said, “Recently, he’s took to just staring in space. He . . . Anything that ought to attract a little boy of his age, it doesn’t attract him.” Said, “I’ve shook little bells and everything that ought to attract him, and it doesn’t attract him, he just stares in space.”

⁵⁹ Now, I wonder . . . Now, let me say this, sweetly as I can. I wonder if God hasn’t shook every little gift that He could in front of the Church that ought to attract a borned-again Church, and still we just stare in space and don’t seem to recognize that it’s God warning us of this last day that we’re living in. Let’s remember that, friend.

⁶⁰ God has shook an Oral Roberts, and I . . . whatever, all kinds of things before the people. And, of course, we know Satan has shook things too, but you stay with the Scripture, and you know which is of God and which isn’t. See? But all these things that God has did . . . When Satan shakes something over *here* to get you off the track, you stay right with the Scriptures. Let’s watch what God does.

⁶¹ Now, I’d like to read some Scripture. If you want to . . . And now, today I was going to preach on the subject that I had, I never preached

on it yet, I've tried all up the coast, and haven't hit it yet. But I come up the coast this time, because, as I said last night, I believe the great tides move this way and hit the coast, there's a—there's a curtain here, it can't go no farther, it's God's time curtain.

⁶² Being that you're talking about curtains, let me warn you, something. You've heard of a iron curtain, haven't you? the bamboo curtain of the east? There is, but there's three curtains. Now, let me say this so it'll . . . won't hurt, but you'll know what I mean. There's another curtain, it's called the purple curtain; you watch that one. That's the one you watch, it's going to take over, but you be careful. See? It's going to be so deceitful, it would deceive the very elected if possible. See?

⁶³ And everybody is scared about communism. There's not a Scripture in the Bible, says anything about communism, only that it'll—it'll burn the whore with fire. It's playing right in God's hands, but you watch Romanism, that's the thing's going to do it. You just watch. It isn't that . . . An antichrist isn't that kind that flatly denies everything, it's so close like it till it'll deceive the very elected if possible, Jesus said. You watch that, that's the thing you keep your mind on.

⁶⁴ Now, and up and down the coast, I'm trying to sow every Seed that I can, to pull everything that I know how to pull to the Kingdom of God.

⁶⁵ I thank you all again. I asked the brethren if they met all the expenses, and they did, and I'm thankful for that. They said they took a love offering, I will put that right in missions overseas. I don't use money myself, I get a little salary from my church, hundred dollars a week, and that's all I . . . that's what I get. Otherwise, whatever money is taken up goes to foreign mission, and I go over myself and preach to the heathens this same Message that you all hear here. And I—and I try to do the best, because I know I have got to answer for the money that you give to me.

⁶⁶ And for a offering for myself, I never took an offering in my life. I been preaching thirty-one years, I'm fifty-three years old, and never took an offering in my life. And we never come to . . . for offerings and things, but I've always said to the brethren, if they don't make the expenses, let me know, the tabernacle in Jeffersonville will stand for it. See? So we never want . . . We're not here for popularity, we're not here for nothing but to help you. And we hope that we have been a little help to you, and you certainly have been to us.

⁶⁷ And then, this afternoon, I was going to preach on the subject: *When The East And The West Meets*. I was going to put it, maybe sometime I'll get it, when backgrounding it, as I always do, till I hit

the driving line, where they drove down that golden spike, when the natural, and, the east and west met, but now, the spiritual side has met, God has sent down a golden spike, too. Maybe, sometime . . .

68 But it . . . I promised to pray for the sick last night. I asked, and there was a great host of people wanted to be prayed for. So let's take the children's . . . it's the children's bread. And today I want to take a little familiar subject, speak on it for the next twenty minutes, if the Lord willing, twenty-five, thirty at the longest, so I can hurry up, because Billy told me that he come down and give out a great host of prayer cards.

69 How many is here is holding prayer cards to be prayed for? Well, it's just everywhere. See? And it's going to be a great . . . And how many here that hasn't got prayer cards and still wants to be prayed for? We're going to try to get to you too, so, see that everybody is prayed for. And I'm going to do everything I can.

70 And I want to say this, there's been many times that I've watched visions over the people, there's not a thing but what He would let know, but see, the vision doesn't heal you. You know that. The vision . . . You say, "Well, see . . ."

71 Now, someone said . . . wrote me a letter a few years ago, and said, "God had to raise up Oral Roberts to pray for His sick children." Said, "Oral Roberts will pray for five hundred 'fore you pray for two." Well, maybe that's right. But, you see, God gave Oral Roberts a ministry and he does what God tells him to do, and He gave me one, I do what He tells me to do. Our ministries are different. My ministry . . . Oral's is that to lay on of hands. Oral has that bulldog faith to raise up there and . . . But me, I search that person first.

72 Let me ask you something. What if that disease is on that purpose . . . that person for a purpose? Do you know, you can get in a lot of trouble to take something off of a person that God has put on there?

73 You know, a prophet stands in a dangerous position. You know, Moses kept hisself out of the promised land by doing exactly what God told him not to do, listening to the people. Did you ever think of that?

74 Did you ever think it was the will of God when Elijah, that mighty prophet, bald-headed, and those little children run down making fun of him being bald-headed? Well, what of it? He ought to have just left it alone, but under the anger, and that prophet turned around and put a curse on those children, and two she bears killed forty-two little children, a angered prophet. That true?

75 You have to be very, very careful. That's the reason gifts are not handed out the way people think they are. True gifts of God is sent from God, and you watch them. On the platform, watch and see.

76 Here is a woman, maybe, standing here, just a little female trouble. Well, what if she's done something over *here* that's caused that? It'll constantly get worse till that . . .

77 Now, say, here's a woman laying here, standing here, or laying here on a cot maybe, or a man, maybe that man is—is a immoral person, but he's laying there with arthritis. Certainly, I have never sincerely asked God for anything but what He did it, or either told me why He couldn't, and that's exactly true.

78 Looking over that man I see he has arthritis, but there he's done something wrong. Now, what if I take this bulldog faith of mine, if I—if I had it, I haven't, but if I had it, and run down there and jerked that man up, and make him walk, and then, that curse of God put on him, and I take it off with a gift? I'm in trouble with God.

79 That's the reason in the prayer line, I watch real close and see what He tells me. And if I keep speaking to them, and I see it keeps turning light, light, so forth, light, I see there's nothing wrong, then I've got a right to come, you got a right to.

80 But you might pour oil on a man or a woman all day long, and jump up and down, and scream to the top of your voice, and curse devils, he'll stay right there, because he's got a right to stay there, unconfessed sin and everything. See? So, see?

81 But there's fifty healed in Brother Roberts' meeting to one in mine, but usually, mine is the ones that's got failed in his. See? Comes down here, then you find out where the trouble is at, then it's straightened up, and then things are made right. See? How many has seen that taken place in the meetings of mine, any? Why, sure. Certainly. See? Certainly. See?

82 So it—it's slow, taking time, watching, being sure that you're right, and then place that curse upon the devil, then if that person will halfway believe it, it'll happen. Yes, sir. No matter how long it takes, stay with it; it's been said, stay with it. God makes a promise, and sometimes it's—it's weeks and months before it happens, but it's got to happen if you don't doubt it, got to, it's your faith in what you seen done.

83 Now, let us bow our heads again. Just . . . Someone told me I have two main faults, one of them, bragging too much on Jesus; and the other thing is too many times in prayer, I can't overdo that, "I would that men pray everywhere." I love to talk to Him. And I got the purchase of His Blood here on my hands this afternoon, I must do my best.

84 Heavenly Father, guide me now, and the little church, here, is offering up prayers for me, help me, use the lips of Your servant. And again, we pray that they'll remember that this week in the services, each night, You have been here, You have proved Yourself here, that's why I been trying to get them, Lord, just to know that it's You. Not touch them, not no way at all, so they couldn't say that it was my hands, Lord, but it's their own faith in them nail-scarred hands, the One we love so well, not laying my hands, but their faith touching You. But today, Lord, we're going to bring them up in the prayer line, I pray that You will give each one of them faith.

85 And now, I have selected a little Scripture here, a little familiar Scripture to speak on, to build the faith of the people, not around conditions of time, as I have been doing, or around some prophetic message, but around Divine healing. For we... They have to be thinking that way in order for the Holy Spirit to move upon them. Now, grant it, Lord.

86 Help us now, and may Your Presence come into our midst, and may there be such a shaking here, this afternoon, that when we go to our different homes, may we say, like those who came from Emmaus that day, "Did not our hearts burn within us, as He spoke to us along the way?" Grant it, Lord. I commit them all into Your hands now, myself.

87 As I said a while ago, we may never meet again here, some old people are here, some young will be gone; I may be gone myself soon, I don't know. We don't know. But perhaps, if I come back in a year, be many wouldn't be here, or, there be some.

88 And, Father, I pray that You will forgive all of our sins, and set our faces to Calvary with honest sincere men and women before God. Bless us now as the Word comes forth, may You bring It in Jesus' Name. Amen.

89 Over in the Scriptures, I want you to read in Saint Matthew's Gospel, the 12th chapter, and I want to begin at the 38th verse:

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

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

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

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

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

⁹⁰ If I was going to take it for a text, in a, perhaps a different approach, I'd say this: *Behold, A Greater Than All Of Them Is Here.*

⁹¹ Jesus had been rebuking that generation because they failed to recognize Him. Now, want you to pay close attention. And the reason I changed my subject from *East And West Meeting* to this, was because to—to build faith around Christ the Healer, instead of Christ the Saviour, Christ the Healer, the same Person, but, so that your—your faith will be looking to healing, because that's what we're set this day aside for, praying for the sick.

⁹² Now, the generation that He was talking to, He was rebuking them. If you read the—the chapter, well, the—the beginning of the chapter, we'll find out that Jesus was performing His—His works. He was a seer, He was not only a seer, He was God and seer. He was a prophet, sure.

⁹³ They asked John the Baptist, "Are you Elijah? Are you Moses? Are you Jeremiah? Are you *that* Prophet?" See? "Are you *that* Prophet that was to come?"

⁹⁴ Who is *that* Prophet? If you've got a Scofield Bible, or—or a Thompson Chain, or any one you wish to, take your margin reading, it'll go back to the Messiah, because Messiah was to be that great Prophet. How many knows that? Say, "Amen." He was to be *that* Prophet, and He was. "Art thou *that* Prophet that should come?" meaning Messiah.

⁹⁵ That's the reason the woman at the well said to Him, "Thou must be a prophet. I perceive that Thou art a Prophet. We know that Messiah, when He comes, He will tell us these things." See? She was looking for that Prophet-Messiah.

⁹⁶ And Jesus, as we had in our lesson last night, *The Uncertain Sound*, then, we find that—that many had not been trained to that Sound of the Word, and they missed the Word when It sounded, because He was the Word. Let's say that together. "He was the Word." Now, let's say it again. "He *is* the Word. He *is* the Word." That's right.

⁹⁷ And all that God was, which was the Word, He poured into His Son, and His Son became God the Word. And all that the Son was, He gave His life, God raised up the body, the tabernacle, sets at His right

hand, and all that was in the Son, which was the Father, He poured into the Church in the Name of the Holy Ghost. So it was God above us, God with us, God in us. See?

⁹⁸ So if the life of anything is in another, it does its works. For instance, what if I told you the life of John Dillinger was in me? Whew! You'd run and hide. I'd have big guns and be an outlaw, because his life is in me. I'd be dangerous to stand before. Well, what if I told you the life of some great, famous artist was in me? You'd expect me to take the—the—the—the paint brush this afternoon, and put a piece of canvas here, and catch them pretty, briny waves that I talked about, the poet, or these beautiful, big tall pines, and paint it there till it looked like you was standing right with them. If his spirit was in me, I could do it.

⁹⁹ Well then, if the Spirit of God is in a man, he will do the works of God. Jesus said the same, "If I do not the works of My Father, then don't believe Me." See?

¹⁰⁰ And how the people had got off onto creeds and so forth! And Jesus told them, said, "You have taken the commandments of God, and made them of none effect by your traditions." And then they say, "Where is God? What happened to the God of Moses?" What good is a historical God if He isn't the same God today? See?

What good does it do to feed your canary bird all kinds of fine vitamins, and make big strong bones, and good feathers, then put him in a cage?

¹⁰¹ What good does it do to take Bible history, and learn of a great God that opened up the Red Sea, a God that rained down plagues, a God that perceived the thoughts that was in the minds of the people, a God that could heal the sick, and say, "Oh, but the days of miracles is past"? What good does it do to school our children in things like that, if we're—if we're—we're . . . ? It's a pitiful thing.

¹⁰² One time I was at Cincinnati, Ohio, and I took little Sarah, that I was talking about a few minutes ago, and while Mother was fixing the dinner on the picnic table there, we went down to look at the zoo, the . . . and I heard a noise, and I went over there, and there was a big eagle, and they'd just got him and put him in this cage.

¹⁰³ And I got great respects for a eagle. You all have heard my sermon, *As The Eagle Stirreth Its Nest*. And I always looked at that eagle, because God likened His heritage to an eagle, and Hissself is Jehovah-Eagle, because an eagle can fly higher than any other bird. Why, if a hawk would try to follow him, he'd disintegrate! And then, what good does it do him to get up there if he hasn't got a eye to see when he gets there? He's a special-built bird. God likens His prophets to eagles, go so high, they can see things before it gets here. See?

104 Now, and I watched that eagle, that great big fellow, I felt so sorry for him, he—he was laying there on his back, rolled his big velvet eyes, looking around. He got up, get back over *this* way, and I noticed his head bleeding, I noticed his wings bleeding, and he'd look up *there* in the blue, over the cage, and he'd get back to start off, and here he'd come, and he'd hit his head against that cage and them big wings flopping, knock the feathers off, blood fly off his head like *that*, and he'd fall back on his head and look back up *there*.

105 See, he's a heavenly bird, he was built for the heavens, he was built to soar above, but the achievement of man had trapped him. There that fellow was, could look out, and could see where he belonged, but something had him caged in.

106 I thought that was the most. . . I'd have give them every penny of money I had to let me turn him loose. But what? He'd got caught by the devices of man, trapped. He could even see the heavenlies, and he was built for that, but he couldn't get to it, he was just beating his brains out.

107 I thought, "That's the saddest thing I ever seen." But then I turned around, tears in my eyes, and walked over, and put little Sarah on my lap, and I said, "Look, Honey. You see that?" Then Something come to me, said, "That's not the saddest, Brother." Let me tell you. What about men and women that's born to be sons and daughters of God, that can look into this Bible and see a God that can deliver, and do all kinds of great miracles and things, and then some ecclesiastical cage, cage them in? And you can look out there and see that there's where you really. . . Something in you pulling out.

108 But the ecclesiastic says, "No, don't do it, that—that's fanaticism. Don't believe that." Oh, brother, don't stay caged up like that. There's Somebody come by one day that paid the price, you to get out of there: Jesus Christ. When you see His works going on, His manifestation, His power, you believe that, it's for you. You just believe it with all your heart, because it's for you too, "Whosoever will."

109 And there was a good Man Who came by one time, and bought you out, paid the price and took you out of that cage. If you want to come out, the door is open, and there is One, stands in the door with bleeding hands, beckoning to you, and He is the same yesterday, today, and forever.

110 And when those Jews, who—who thought and professed that they knowed God, and then seen the very Word of God made manifest, and still call it the work of the devil!

111 Lady set back *there* last night, didn't know it was my daughter-in-law she was talking to, she said, "That guy is a fake." I hope that

gets down good in you, lady. You come up here on the platform, stand here, if you walk off alive, then I am a fake. Now come up. If I am a fake, let me die while I stand here in your presence. [Brother Branham pauses—Ed.] You're more intelligent than I thought you were. However, back to my subject. Not a fake! Think you could hide them thoughts? You couldn't do it if you had to.

112 Church membership don't do nothing. Don't you trust in that, you better flee to Calvary.

113 Now, Jesus was rebuking that generation. He had done these things, He said, "Search the Scriptures. They are They that testify of Me. It's not Me doing it, it is God, the Word in Me manifesting Itself." He said, "If I do not the works of God, then don't believe Me. But if I do the works, yet you don't believe Me as a Man . . ."

"How can he be a man and be God?" They couldn't understand.

114 Said, "If that's too much of a mystery for you, then just believe the works that I do. You can't understand it, just believe the works, see if they're Scriptural."

115 And He never did one thing but what was Scriptural, and He never did one thing until God showed Him, in a vision, what to do, or He told something wrong in John 5:19, He said He did nothing till the Father showed Him. See? But what the Father showed Him was perfectly in Scripture, in line with the Scripture. And He said, "Which of you can accuse Me of sin?"

116 Here not long ago, a rabbi . . . John Rhyn was healed, totally blind, he didn't . . . he'd been a beggar, selling pencils in Fort Wayne for about twenty years, totally blind, and they brought him into the meeting, he was a Catholic, and he come up on the platform, and he said . . . come by, and there was a woman had passed through the platform. The Lord had healed that woman with a big goiter on her neck, before she got down there, she run back screaming, showing her neck, she didn't have it.

John Rhyn was next, he was listening to that. And I looked at him, I said, "Sir, you are Catholic by—by religion."

And he said, "That's right."

And I said, "How long you been blind?"

He said, "Twenty *some-odd* years, sir." Said, "I used to ride the famous 'Garland' in Barnum and Bailey's, I was a clown."

I said, "I see."

117 And we started talking there a few minutes, I watched him, I seen the old man was honest. I seen him with eyesight, seeing, I said, "THUS SAITH THE LORD, you have your sight."

Now, watch. Now, don't jump too quick when He tells you anything, that's you doing that, then wait and see what He says back. See?

And the old man, they took . . . All of them begin crying. They took him off the platform. And just in a few minutes, here he was back in line again.

He said . . . I asked him first, I said, "Do you believe me to be His servant?"

He said, "Yes, sir."

I said, "I am a stranger to you?" He said . . . You know how I usually do, I'm contacting his spirit then.

He said, "Yes, that's right."

¹¹⁸ I said, "If the Lord can reveal something to me, will you . . . that you've done, or should've done, or what you're wanting," and so forth. Then He went ahead back, and told him all these different things, and then after that, there come a vision, I saw him, and he was healed, and I told him that he was healed.

¹¹⁹ He come back in the line, led him back again, and so, they put him out of the line down there, he didn't . . . he done forfeited his prayer card. So then and I asked what was the matter.

He said, "Sir, you told me I was healed."

I said, "You told me you believed me."

He said, "I do believe you."

¹²⁰ I said, "What are you questioning me for then? It wasn't me told you, you was healed, it was 'THUS SAITH THE LORD,' That didn't say, 'I say so,' He was the One speaking. The same One that can put you under inspiration, can tell you what has been, and then He puts you under inspiration to tell you what will be. You know whether the 'has been' was right or not, surely you could believe the 'will be.'"

He said, "I don't understand."

Poor ol' fellow, been raised in Catholic church, he—he didn't understand nothing about the supernatural. And I said to him . . .

¹²¹ There was a little Amish girl at that time, you've heard the story, jumped up from the piano, was playing *The Great Physician Now Is Near*, jumped up and begin to screaming, her hair fell down across her—her body like *that*, and she begin to screaming, and the continually playing of the piano, "The Great Physician now is near, the sympathizing Jesus," and then standing there, she was glorifying God.

And I said, "The thing for you to do, is keep praising God for your healing."

¹²² Said, "All right, sir. Thank you, I'm glad to know that." Now, Catholic is taught to believe what their priest says is the truth. So he was . . . I was acting just as a priest to him.

¹²³ So the next night he was in the meeting, he was way back up in the second balcony, and he would, every once in a while, say, "Everybody keep still. Praise God for healing me!" Well, he was following orders. So some of them ushers, going to go up, make him keep still, I said, "Don't do that. Let him alone."

And so, all out on the street, everywhere he'd go, he'd stop once in a while, "Praise God for healing me!"

¹²⁴ So he was selling papers down on the corner. About two or three weeks after the church was . . . after the service was over, he was still standing down there, he'd holler, "Extra! Extra! Praise God for healing me! Extra! Extra! Praise God for healing me!" And the people would just laugh at him, everybody, he was just a laughing stock.

¹²⁵ So there was another little newsboy come along, and they took him over to the barbershop to get him a shave. He wanted to go over, and the little boy led him across the street. He laid down in the chair, and the barber, one of the little *aleck-smarts*, you know, and so he lathered up his face, and whetted his razor, and started shaving half his face down.

He said, "Say, Dad Rhyn."

He said, "Yes, sir. What is it, son?"

Said, "I heard you was up to hear that holy-roller preacher when he was up here."

Said, "Yes, I was up."

He said, "I heard you got healed."

¹²⁶ He said, "Yes. Praise God for healing me!" And his eyes come open in the barber chair. Out of that chair he went, down the street with a towel around his neck, and the barber behind him. Such a display you've never seen! And that man is preaching the Gospel this day. Amen. Why? He took God at His Word. Yes, sir.

¹²⁷ I was called over to Benton Harbor, Michigan. There's a rabbi, that school, Jewish school there, I was called over there for an interview for this rabbi, young fellow, red beard and dark hair. And he . . . I was waiting out on the swing with Mr. Rhyn, he come by, said, "What is your name?"

I said, "My name is Branham."

“Um-hum.” And he said, “Mr. Branham, I’d like to ask you a question.”

I said, “Yes, sir.”

¹²⁸ He said, “By what means did you open John’s eyes?” He said, “I know John’s been blind, I give him alms many time.” Said, “What means did you open his eye?”

I said, “In the Name of our Lord and Saviour, Jesus Christ.”

Turned his head and looked around a little bit, he said, “He is no Lord and Saviour.”

And I said, “Well, maybe not to you, but He is to me.” And he said . . . I said, “He is the Messiah.”

And he said, “No Messiah.” Said, “How could a thief be Messiah?”

I said, “A thief? What do you mean, Rabbi?”

He said, “Well, he was a thief.” I said . . . Said, “Your own Scripture said he was a thief.”

I said, “Oh, you read something that isn’t right, not in the Bible.”

“Yes,” he said, “I’ll prove it. He went through the cornfields on the Sabbath day and stole the corn.”

I said, “No, He plucked the ears. See?”

¹²⁹ And he said—he said, “Well, he took something that didn’t belong to him. Wouldn’t that be a thief if you took something that didn’t belong to you?”

¹³⁰ I said, “Rabbi, do you mean to tell me you don’t know your own Levitical laws? He never broke none of the law, God’s law. The law says that you can go through a field and eat, but don’t put any in a bag and take it out.” His own law! That conquered him.

He said, “Tell me, what did you do to John Rhyne?”

I said, “I never done nothing, Jesus Christ, the Son of God, opened his eyes.”

“He is no Son of God.”

I said, “Why isn’t He?”

He said, “You Gentiles can’t cut God in three pieces and give Him to a Jew.”

And I said, “Well, we’re not cutting Him in three pieces.”

He said, “Aw, you’re sure trying to.”

And I said, “Rabbi, do you believe your prophets?”

He said, “Yes.”

I said, “Isaiah 9:6 said what?”

“Unto us a Son is born.”

I said, “Who was he talking of?”

Said, “Messiah.”

I said, “Then what will Messiah be?”

Said, “Messiah will be God.”

¹³¹ I said, “Tell me where Jesus failed to prove that He wasn’t That?” That got him. I noticed him as he was standing there a few minutes. I said, “There’s one thing sure: You know that John was blind, you know he now sees. And I say that nothing I could do, but it was Jesus Christ, the Son of God, your own Messiah that you turned down, like your fathers did, so have you, Rabbi.”

¹³² In a few minutes, he said, “If I preached that kind of stuff, I’d . . .” We was . . . the school was up here on the hill, looking down towards the lake, said, “I’d be down there, begging down there in the street.”

¹³³ I said, “Rabbi, I’d rather be preaching the truth, and down there, laying on my stomach, drinking branch water and eating soda crackers, than to have fried chicken three times a day, and my name in gold on this building up here, and know I was in error.” That’s right. Yes, sir.

As he started away, great big tears was dropping off his beard, he started walking, and he said, “I’ll see you sometime.”

I said, “Wait a minute, Rabbi.”

He said, “I will see you later.” He wouldn’t talk to me.

¹³⁴ That’s it. He stayed with the Word. No matter what He done, He was still in the Word, for He was the Word. Then those people disbelieved Him, and told Him He was Beelzebub, the devil, all kinds of evil words.

¹³⁵ Well, if He should come into the Church today, the unbeliever would say the same thing, so you see where it comes from. And those men that said that were holy men, acting holy, they lived clean, and they were sincere. Sincerity isn’t it, “There is a way that seemeth right unto a man,” see, “but the end is the ways of death.”

¹³⁶ So Jesus was standing there rebuking them for calling Him Beelzebub. He perceived their thoughts, they didn’t say it out loud, He perceived their thoughts, and He said . . . told them about it. And then they walked up to Him, after all that He had done, and showed them the correct sign of the Messiah, and the works followed it, exactly what it was said He would do, then they walked up, and said, “Master, we would see a sign from you.” Oh, my!

¹³⁷ Now, take this in Christian love, take this from a heart full of love for you, but just a . . . it’s chastening. How could we want to have a

prayer line, run over here, some other meeting, when we stood right here and seen the Bible manifested and the Presence of Jesus Christ right here among us? His attitude to one is to all. See? “But we would see a sign from you.” That sign was done one time, and all the city of Sychar believed on Jesus Christ, but they never saw it done, they believed the woman’s testimony, and she was a prostitute, one time, and thousands of times it’s been done around the world now, look at it.

¹³⁸ But you know, when John came to prepare a Church for Jesus, there wasn’t one-millionth of the people ever heard him. And when Jesus Christ was on earth, there wasn’t one-hundred-thousandths of the people ever saw Him or heard Him (But He came to those who were ordained to Life, and they received It.), and the ones that He did, He only got a hundred and twenty out of them. See?

¹³⁹ There is just a number of people that’s going to receive It, and when that’s it, that’s it. The rest of them, you might pour water on it and all kinds of everything, it’ll never bring—it’ll never bring the—the truth forward, it’ll never believe It. See? It’ll just keep on going, ’cause there’s nothing in it to believe with. As my old southern mother used to say, “You can’t get blood from a turnip,” because there’s none in it.

¹⁴⁰ Now, “We would see a sign.” Jesus rebuked them. Now, we know that God, in all ages, has had gifted sign. There’s never been an age but what God had some kind of a sign manifesting Himself somewhere. [Blank spot on tape—Ed.] . . . -torians any of them can tell you that, that all ages, God has always had His sign. He has give signs in all ages.

¹⁴¹ And then, Jesus referred to them, and He said, “A wicked, or, a weak, and an adulterous generation seeks after signs.” Now, let me get that close. I—I don’t want to run too late now, I’ve got about four or five different remarks here to make, and I’ll make them quick as possible so we get the line started, but I want you to be sure to get it. Look, “A weak and an adulterous generation seeks after signs.”

¹⁴² We know the Corinthian church, Paul continually had to tell them . . . One had a psalm, and one had a tongue, and one had *this*, and one had *that*. Why if . . . Paul believed in speaking in tongues, but he didn’t tell it to the Ephesians. He could teach them predestination and great things, but these babies, he had to give them baby food yet, see, he couldn’t raise up and tell them high things.

¹⁴³ And the world is full of Corinthianism today. Sure. God is a good God, He will do that to show you. But . . . He is a good God. Like Thomas said, “Lord, before I ever believe it’s You, I’ll have to put my hand in Your—Your prints of Your nails, and in Your side.”

144 He is a good God, said, "Come here, Thomas." Said, "Now, you see and believe. How much greater is their reward who has never seen and yet believe!" See, see? Believe it because the Word said so.

145 How much greater reward the city of Sychar will receive than Jerusalem at the Day of the Judgment, see, because they believed and never seen, just heard and they believed it, 'cause they was looking for it!

146 Now, He said, "But they will be a weak and adulterous generation." Now, as I said last night, and we all know, that every prophecy has a compound meaning, compound, it repeats itself.

147 Did you ever read over there in Matthew 3 where it said, "Out of Egypt I have called My Son, that it might be fulfilled . . ." when Jesus went into Egypt? Run your reference on there, and see if it don't mean Jacob, but Jacob was His son, and so was Jesus His Son. See, it's got a . . . each time it repeats itself, like history. God's Word is Eternal, It just keeps going.

148 Now, watch, He was speaking of a weak and an adulterous generation. Let me say this with sincerity, He was speaking of this generation. For if there ever was a weak, dishwater-generation, that's full of adultery as this nation, this people!

149 Look, our nation leads the world in divorces. Homosexuals is worse than it is in Paris, France. I read an article, the other day, where forty percent of the government employed was thought to be homosexuals. I was flying over Los Angeles recently, and put in a paper in the state of Los An- . . . of California alone, homosexuals, year before last, increased twenty percent.

150 My office lays full of letters of mothers crying, their boys taking other boys and going to rooms and living with them. They have absolutely abused themselves so much, and so forth, till they've perverted the natural course between man and woman.

151 "A weak and an adulterous generation seeks after sign," this generation, watching, and they shall receive it. What? The sign of Jonas. What? They'll receive the sign of the resurrection. "For as Jonas was in the belly of the whale three days and night; so the Son of man will be in the heart of the earth three days and nights," but He will raise again. And the weak and adulterous generation will receive the sign of the resurrection. You get it?

152 Always felt sorry for Jonah. So many people said that Jonah, backslidden. I don't believe he was, I believe if he was a prophet, the Word of God was with him in every . . . God ordains the steps of the righteous. Don't you believe that?

¹⁵³ Now, we know he was supposed to go to Nineveh, that great city, it full of sin and adultery, and it come up before God, and, bunch of Gentiles down there. But notice, the city was pretty near the size of St. Louis, several times big as this city here, and they were just wicked. And he was supposed to go down there, but he got his ticket for Tarshish, I believe that was God's will. Notice, he got out on the sea, and the storm came up, and they bound his hands and threw him overboard.

¹⁵⁴ Here not long ago in Louisville, Kentucky, they had a whale's frame laying on a—on a (Oh, it's been about fifteen, twenty years ago, I guess.), laying on a—a big flatcar, and that ol' fellow standing out there said, "Now, I want to tell you, you've heard that—that mystic story about Jonah being swallowed by the whale." He said, "I want to show you how that's impossible." Said, "A man could not go through the throat of this whale." Oh, he was all scientific, you know.

He said, "You see, it could hardly be a baseball go through his swallow." And this whale weighed, I forget how many tons.

I just stood as much as I could, so I said, "Sir, may I say a word?"

Said, "What is it, young man?"

¹⁵⁵ I said, "You fail to understand God's Word. God never said it was a whale, it was a special fish. God prepared a fish for him, this could've swallowed a house if he'd wanted to." That trimmed his feathers. See? This was a special fish, "God prepared a fish for him." He had a big throat, and he swallowed this preacher, and he had his hands bound, his feet bound.

¹⁵⁶ And, you know, you feed your goldfish, you know what happens? Why, he goes right to . . . After he's prowling around through the waters to find his food, then when he gets his belly full, he goes right down at the bottom of the little goldfish jar, and rests his little swimmers on the bottom, and rests. That's what he does, all fish do that.

¹⁵⁷ And this big special fish must've done the same thing. Might've been . . . I don't know how many fathoms deep it was out there, but he prowled around till he swallowed Jonah, and then he must've went right down at the bottom and rested his swimmers right on the bottom, laying there. Here Jonah was, down in the whale of the belly turning over in the vomit.

¹⁵⁸ You talk . . . you people talk about symptoms, he had a case of it. Some of them get prayed for, said, "You know, I—I . . . my hand is no better." What's that got to do with it? Thought you believed. See? Say, "I—I—I—I—I—I—I—I still got a headache." What's that got to do with it? As I said the other night, if you got the quarter that purchases the bread, the bread is sure to come, see, you got the purchase price.

159 And here was Jonah, if there's any man had a right to have symptoms, he had it. Look, if he looked *this* way, it was whale's belly, looked *that* way, whale's belly, *this* way was whale's belly; everywhere he look was whale's belly, and his hands was tied and his feet was tied, and he was in the bottom of the sea in the belly of a whale on a stormy day. Talk about symptoms! Nobody in that bad a shape here, I'm sure. And there he lay. But you know what he said? He said, "They are lying vanities, I'll not believe any of it. But once more will I look to Your holy temple."

160 He knowed when Solomon dedicated that temple, he prayed a prayer, and said, "God, if Thy people be in trouble anywhere and look towards this holy temple, then hear from Heaven," and he believed it.

161 And God, I don't know what He done, put a oxygen tank or something down there and kept him alive for three days and nights, because he looked towards that temple that Solomon dedicated, and later backslid, but he was under inspiration when he was praying, and God honored that prayer and kept him alive for three days and nights.

162 If God would honor his prayer with that kind of a symptoms, what ought He to do for us today? When people are being healed all around us everywhere, and we don't have to look towards a temple made with hands of men, but a Temple of God where Jesus sets at the right hand, with His Own Blood, hallelujah, a Temple that can't fade away, what ought we to do then? Amen. Hold to it, walk on.

163 You know, them people, down there in Nineveh, was heathens. They worshipped all kind of heathen gods, and the god of the sea was a whale, of course. Like the Indians here used to worship the grizzly bear, he was the chief of the woods, Pekowis.

164 So then, when they—when they. . . The chief god of the sea was a whale, and the occupation was fishermen. And here all, on this warm sunshiny morning, everybody was out there casting their nets, thousands up and down the bank casting their nets, up come the god of the sea, everybody raised up to worship, he licked his tongue out, a prophet walked right out of his mouth.

165 God knows how to do things. Sure they'd listen to him, their god spit the prophet out on the bank. See, nothing works wrong, God makes everything work right. And he preached, and God honored his prayers. Sure. No wonder He talked about Solomon's generation, or— or, Jonah's generation. A sign of the resurrection.

166 Then, quickly now in closing. He mentioned the queen of the South, in the days of Solomon. Now, anyone knows that when God sends a gift to the earth, and it's rejected, it's chaos for that generation.

How many knows that? Sure you do. And if they receive that gift, it's a golden age for them.

¹⁶⁷ Oh, how they received Solomon and his gift! Everybody, one heart and one accord. Why, it went throughout all the world! What a great time! Everybody: "You ought to see over in Israel, they got a man over there, they made him their king. Oh, the Spirit of their God is right in the man! Why, he's got a gift of discernment! You never seen anything like it. It's perfect." What a talk!

¹⁶⁸ What a talk it would be today if this backslidden nation would come back to God and accept its Gift, the Holy Ghost that has been sent to it! Russia would quit making atomic missiles, nuclear weapons. Is the best fortification we could have, is a good old fashion Saint Paul's revival, and the Bible Holy Ghost back in this nation.

¹⁶⁹ It would close up every prostitute house, It would make a bootlegger so dry, he'd have to prime hisself fifteen minutes to get enough moisture to spit. It would—It would, absolutely, It would do something for us, if we'd just let It do it. That's right. It, close up every bootleg joint, and every rock-and-roll party would be closed up, and prayer meetings would be everywhere, instead of all this carrying on of nonsense they're doing today. Yes, sir. It would be.

¹⁷⁰ But, you see, they won't receive their Gift. We been sent a great Gift. God gave His Son, they rejected It. What happened to Israel? She's been in chaos ever since. God sent the Gentile, in the last days, the Holy Ghost, and they're rejecting It. What is it? Chaos, judgment.

¹⁷¹ Come out of Sodom, don't you even look back. Don't pattern after some of these here modern things, look towards Calvary, keep looking that way. Don't care how big the church, if it's a mission on the corner, it's a poor little tabernacle, or whatever it is, and the rest of them going to these great big places, pay no attention to it; look towards Calvary. Yes, sir. Stay with your man of God that teaches you the Word, and stay right with him, stay right with Christ, and keep moving on. Notice. Then . . .

¹⁷² You know, the only way they had to send message then was lip to ear. Now, they got telephone, television, everything else. But when the caravans would come through, going to the parts of the world, everybody would watch and see this great power Solomon had. And, you know, it finally come way down into the South; it was the queen of Sheba, who it was.

¹⁷³ And if you want to measure how far it was, it—it was the utmost parts of the known world then. Jesus said the utmost parts of the—of the world, that's kosmos, world, the world order, you see, not the earth, the world, and so then, that was the utmost parts of it.

174 And this little queen was a heathen. And every time somebody passed into her kingdom, say, “Oh, you should see Israel! Why, they got a God up there, and that God is represent Himself in one of their men! And they’re all in one accord.” Oh, my! If we Pentecostals could just get like that! See?

175 Oh, nobody would speak against Solomon. “Oh, you ought to hear our pastor. Oh, I tell you, it’s the most marvelous thing. You ought to go to the meeting sometime. Oh, God has give us a great gift!” Everybody in one heart and one accord.

176 If the Pentecostals, not less the rest of the world, if they would just, all of them would just get together and go ahead and have their organizations, but be one! We got Something that’s real, not, “Over *there*, buzzard roost, they haven’t got it,” and, “crow’s nest over *here*, they haven’t got it.” But them is my brothers. “Come, reason together,” get your little differences and settle it, and get some mutual understanding, and go on, like these men did for this meeting. See? If it can be done here, it can be done the whole thing around. It’s Satan trying to battle that thing off. That’s all. Then we get together and really could get somewhere for God.

177 Now, so, you know, faith cometh by what? Hearing. That little queen, there’s something that she was ordained to Life; of course, “All He foreknew He called. No man could come. . . All the Father has given Me will come.”

178 So it must have been that she must, been ordained to Life. And first time that Word flashed across, Something struck her, “I would like to go up there. I would like to see it.” All right.

Next caravan come through, coming that way, I can see her go out, and, “Your—your Highness, Queen!”

“Yes. Which way did you come?”

“We come from the north.”

“Did you pass through Palestine?”

“Yes.”

179 “May I see you in the castle alone? Say, is it true about Israel up there, that a supernatural God, their God, their one God, is representing Himself in one of their men?”

“It’s the truth, I—I tell you. I heard about it when I brought my camels through, I—I put up for a few days and watched, and it’s the truth.”

“Oh, thank you, sir! Thank you. You may be dismissed.” Go out.

180 Her heart begin to burn. There's something about when you hear about God! A man is always . . . He knows he come from somewhere out of the dark, and he knows he's got to go back that way too. He knows he come into the world some mysterious way, he goes out the same way. He's always trying to look apast the curtain.

181 Notice. Then, oh, my, one day she decided she was going to see for herself. That's the way. Don't set home, criticize, go find out. So she—she gets ready. Now, you remember, that little girl had some difficult. Now, I was scolding you sisters, now I'm going tell you about a real woman, see. Notice, this little woman had some difficult. Now, the first thing, being a pagan, she had to go see the holy father of her church, see, where she'd get permission; she's queen, remember.

182 So I can see her go down to the holy priest, and she said, "Oh, most Reverend Holy Father, I have heard that, up in Israel, they're having a revival up there, and signs and wonders are taking place of a supernatural God that has got a man anointed with His Spirit, and he speaks like God."

183 I can see the holy father say, "Now, look, my child, you are a queen, you got prestige, you belong to this big church, you don't never want to . . . you don't want to have any . . . That's holy-roller," or, oh, well, you know. "It's a . . . You don't want to get in that kind of a bunch. There's nothing to it. They have . . . You hear that stuff all the time. We've always heard about 'open up Red Seas' and things. There's nothing to it. If anything was going to go on, it'd go on in our denomination here, it'd be right here where we get it, here is where it to be. You see the great, holy Dagon there?"

184 "Yes, I seen him. I been looking at him, my grandmother looked at him, my great-grandmother looked at him, and my great-great-great-grandmother looked at him, he's never moved. They tell me that this God makes Himself real in the man."

185 You know what—you know what idol worship is? The worshipper prostrates himself before the idol, and with imaginary god with imaginary mind, he imagines the god talks back to him. How vice versa from Christianity! He takes a living man, and pours Hissself into the man, and makes him the idol. Amen. Hallelujah! That's what He did on the day of Pentecost.

186 You think I'm crazy hollering, "Hallelujah"? It means, "Praise our God." So, but notice. I'm not excited now, I know just exactly where I am, see, I just feel good.

187 Notice, then when we find . . . And this . . . He said, "Now, look, daughter, if you go to fooling around, such fanaticism as that, I'll just have to give you your church paper."

188 I can imagine her, stood there a little bit, and said, “Well . . .” You know, if God has spoke to your heart, there ain’t nothing going to stop you, ’cause faith cometh by hearing. You get a hold of faith, and there ain’t nothing going to stop you, that’s all, you’re going anyhow. So faith cometh by hearing, and she heard about it, and she, her heart was burning within her to see it, she wanted to see if it was real or not.

I can imagine her saying, said, “You just might as well give me my papers.”

189 “You are a queen! You’ll lose your dignity. You live in a better neighborhood than them kind of people does.” “You drive a better car, you know,” and all this kind of stuff, you know. And so, now she had a lot to confront her.

190 So she goes home, and she thinks, “Now, I don’t know. I’ve read some of the Scrolls that them men give me, and it looks like if that was God, if that is God, then if He is representing Hissself, in the way He writes His Words *Here*, in that man, well then, surely that must be God.”

191 And now, I tell you what she did. She went out and got a whole lot of jewelry, a whole lot of gold, and a whole lot of frankincense, and rich gifts, and she said this: “I’m going to take it with me, and if it is the truth, I’m going to support it; if it isn’t the truth, I can bring my money right back.”

192 She could teach a lot of us Pentecostal people some wisdom. Letting your own church run down and supporting something on the radio, would laugh at you, make fun of you, the very thing that you believe. And yet, you go . . . Ain’t no need of being careful on that, you know it’s the truth. Support your own church. Some of this stuff out here make fun of you, and call you a holy-roller, deny the very faith, and—and stuff like that, and yet, you subscribe to it! I wouldn’t have the stuff in my house. That’s right.

193 I’m Pentecostal, and I believe in the Holy Ghost from the top of my head to the bottom of my feet, and all through me, heart, soul, and body. I believe in God, I believe the Word, I believe it’s the truth, and I don’t want to support that. So she could teach us something.

194 Now, she packed up her camels. Now, she never thought . . . Remember, with all that treasure, going through that desert! And listen, it’s no short journey. You know how long it taken on camel? Ninety days. Now, she didn’t have a air-conditioned Cadillac to . . . She had to cross the Sahara, so she taken her ninety days on camel.

195 No wonder she’ll condemn this generation, some won’t come across the street, won’t drive around the corner in a air-conditioned Cadillac. That’s right. See? No, they won’t do it, but she took a ninety-

days-journey, and besides, the sons of Ishmael was in the desert in that day, robbers, with all that treasure.

¹⁹⁶ But *somehow another*, when you're determined to see Jesus, there's nothing going to stand in your way, you're going on anyhow; you don't notice danger. Say, "Your husband will run away from your home." "Your wife won't receive you anymore." "Papa, mama turn you out." "They'll throw you out of church." You don't notice those things, you're trying to get to Him, you're just trying to get There as hard as you can, 'cause something in your heart, burning.

¹⁹⁷ Now, she started across the desert, and when she did, maybe had to travel by night. She had her few little maids with her and her eunuchs. Well, what a easy prey that would've been for Ishmael's children! Just slay that bunch of little eunuchs and take all that gold and stuff, them camels laden down with it, been easy. But, you see, God always makes a way for you if you want to get to Him. I don't know how He does it, but He will do it. When there is no way, then He is the Way. He makes a way for it.

¹⁹⁸ Now, across the desert she went. She arrived. Now, she didn't come like lots of people, like you notice them, I've noticed them right here in the meeting, you stand up, take a text, and you say about two or three words that the people say, "Well, I don't know about that. I just can't understand that." You know what? They'll get up and get out, they won't listen to you. Then you take again, they just seem like they don't want to—to pay attention to It. And if—and if you stay just a little bit long, maybe, say you're a half-hour late or *something another* like that, ooh, my! Hmm! They just can't stand it.

¹⁹⁹ When Paul preached the same Gospel all night, a boy fell out of the window and killed himself. They thought they was going to have to bring one to us last night, of a little baby, but the Lord undertook for it.

²⁰⁰ But notice, notice what happened. Then she come up, and she took enough . . . She unloaded her camels and things out in the palace yard, and she come to stay, and to study the Scrolls until she was thoroughly convinced.

²⁰¹ Oh, what a fine woman! I appreciate that little lady, she was going to stay till she was convinced. She had been reading all the Scrolls of Isaiah the prophet, and all the different ones, and the different ones had wrote, and all the Books of Moses, and how they crossed the Red Sea, she wanted to see what that God was.

²⁰² So she come, and she took her maids and things, and pitched her tent, and the next morning, she goes into the church. And I imagine there was a big crowd there that morning, and they was playing all the

music of God, and the trumpets sounding, and so forth, and, my, all of them, the first thing, all hushed, and after while, Pastor Solomon come walking out, walked out on the platform, an ordinary looking man.

²⁰³ I don't know what he talked on that morning, but whatever it was, it struck the little queen, she begin to notice the wisdom. She might've waited till she got a prayer card, so anyhow she—she waited around. After while, it come her time to come up before him, and the Bible said when she come before Solomon, there wasn't nothing hid from Solomon, he told her all her secrets. Hallelujah!

²⁰⁴ That was a gift of discernment. "And, behold, a greater than Solomon is here." Yeah. He told her. . . The Bible said there wasn't nothing hid from Solomon, he just stood there, and took her, maybe that only one, and just revealed it over, and told her about what she'd done, and what everything was, revealed it.

²⁰⁵ Don't you see? It is the same God. He is the same yesterday, today, and forever. And there stood the Fullness of the Godhead bodily, and called the devil. No wonder He was rebuking them.

²⁰⁶ Look at that little queen now. I'm closing. The first time she'd ever seen anything real. She turned to the audience, first, she turned to the men that was with him, and she said, "Blessed are you that's with this gift all the time. Blessed are you that can see this daily, your eyes are blessed." Think of a heathen! "Your eyes are blessed, you who can stand and see this," you Pentecostals, "blessed are your eyes, that you get to see it all the time."

²⁰⁷ She even wanted to take some dirt back down in her country. What? She'd seen something real for her first time. She'd seen so much idol, and theology, and so much put-on, but no real move of God, and when she really seen God moving, she caught it. "And the queen of the South shall rise in the Judgment with this generation, and condemn it, for she came from the utmost parts of the world to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." The little fellow just seen it for her first time.

²⁰⁸ In closing, I might make this little statement, I might've told you about it before. I hunt, that's my pastime, shooting targets, hunting, fishing. My old mother, that just passed away, was a half-breed, so, and my conversion never took it out of me, I still love the outdoors, I see God.

²⁰⁹ I used to hunt up in the north woods. There's a fellow up there named Bert Call, one of the finest hunters I ever hunted with. You didn't have to worry about losing him, he knowed how to get back home. And he was a good hunter, but he was the meanest man I ever seen. I never seen a man, he had eyes like a lizard, and I—I never seen

a—a meaner man in my life. Oh, he was really cruel. And he used to shoot fawns just, you know what fawns are, little baby deers, he used to shoot them just to make me feel bad. I always hate to kill little fellows. And—and he—and he would shoot them just . . .

²¹⁰ Now—now, if the law says you can shoot a fawn, remember, that’s all right, I was game warden for years, and so, if the law says you can shoot a fawn, that’s all right. It’s not the—the size, sex, or whatever the animal is, it’s whether they let you shoot it or not. Abraham killed a calf and fed it to God, so ain’t nothing about the *little* part about it.

²¹¹ But just to be mean, that’s a murder to me, that’s right; kill just for the fun of killing, that’s not right. You should never take but what the law says, and take it decently and manly. Everything you do, do it right, that’s right, ’cause you’re “written epistles read of all men,” the way you conduct yourself, and the things you do as Christians.

²¹² But Bert would do this just to be mean, he was a cruel fellow. Every time I’d go up there he—he’d see a fawn, he’d just blow him over, just to make me . . . maybe not even pick him up, just to be mean.

²¹³ One year, I went up there a little late, I got off from work late, and we had a bad season. And hunting season had been in two or three weeks, and that was New Hampshire, it was—it was just over there on the Presidential Range, and it was a—it was a very fine hunting country of whitetail deer. I think you have the mule here, and he’s slow and clumsy up side of one of them.

²¹⁴ You talk about Houdini of being a escape artist, you ought to see a whitetail when he’s scared, he can just vanish. So you really have to be a sport and a shot. Don’t cripple him, kill him, and, if you’re going to, if you don’t, let him alone. So it really takes a good shrewd hunter to get his deer. So I like to do that.

So then, when we’d go hunting. . . We went hunting, he said, “Billy, you’re just about two weeks late.” Said, “We only got about a week.”

I said, “Yes, but Bert, surely we can find one somewhere.”

“Been a lot of shooting.”

²¹⁵ And it come a snow that night, about six or eight inches, about good tracking ground. And we always packed a thermos jug full of hot chocolate, where, if we got turned around in the woods and had to stay all night, why, it wouldn’t bother us, you see, and build up a fire.

So then, Bert said, “I got something for you, Billy.”

I said, “What is it?”

Said, “I’ll show you.” Reached down and got a little whistle, and he blew it, and it sounded like a little baby deer calling for its mammy, you

know, the—the little fawn, you know how they make that little funny noise.

I said, “Bert, you—you wouldn’t do that.”

He said, “Aw, that’s the way with you preachers, you’re chicken-hearted.” Said, “You’ll never make a hunter,” said, “you’re too chicken-hearted.”

I said, “Bert, there’s such a thing as being chicken-hearted, and such a thing as being crazy.” See? And I said, “You—you—you’re crazy to do a thing like that. Don’t do that,” I said, “that’s cruel.”

He said, “Aw, get next to yourself, Preacher. Come on, let’s go.”

²¹⁶ And I got my rifle, we traveled, oh, almost till noontime, didn’t see a track. And it was moonlight too, you know, and they’ll feed at nighttime, and they’ll get under brush and anything else. They’ll hide through the daytime, and they’ll almost starve theirself to death, ’cause they been shot at. And so, we didn’t even see a track, it was almost noon.

²¹⁷ And so, Bert set down, little drift of snow where the winds had drifted it right by some bushes, there was a opening about twice size of this building. And so Bert set down there, and he—he reached back in, like *this*, I thought he was going to get his thermos jug and get a drink of the hot chocolate. We’d eat our sandwich and then separate, he’d go one way over Jefferson Notch, or some way, and I’d come back down by Washington, usually some way that way, and we could meet in nine or ten o’clock to the base camp. If we got any deer, we’d hang it up, next day, we’d get a horse or something, go after it.

²¹⁸ So then, I thought he was fixing to separate right there, cause we was getting up pretty high; there’s no, not much above timberline there. So he set down, he reached back like *this*, and he brought out that little whistle. And I said, “Oh, Bert, don’t do that.” See them lizard eyes looked up at me, and just grinned like a, I don’t know what. He put that little whistle in his mouth and he blew it, and it sound just like a little fawn, you know, how he kind of bugles for his mama. And when he did that, just across that opening, a great big doe stood up, a doe is the mother deer, you see, stood up. I could see those big brown eyes looking around, them great big peaked ears.

²¹⁹ What was it? She was a mother, the baby had called, he was in trouble. She raised up, daytime or no daytime, danger or no danger, she was a mother; she was borned a mother. There’s something in her, like, even a little girl playing with a doll, what is that? She’s born to be a mother. See? It’s in her, it’s by birth. She wasn’t a hypocrite, she wasn’t putting something on, she was a mother.

And Bert looked at me like *that*, and them lizard eyes looked up at me again.

I said, “Don’t, Bert. Don’t, Bert.”

²²⁰ He got down like *that*, and he blowed it real easy, that mother deer walked right out into that opening. Now, that’s unusual, very much. That time of day, and a whitetail deer, certainly been lot of shooting going on, they won’t do that. I never seen anything like it in my life. She walked out there, right out in, opening. I seen him. . . We never carry a shell in the barrel till you’re ready to shoot. So I see him take this .06 and put that big hundred and eighty grain mushroom up there. He was a dead shot. I see him level down like *that*, and them lizard eyes looking through that scope, that cross hair come right across her heart.

²²¹ When the—when the bolt went down, the deer heard the bolt, and she turned, them big ears pointed like *that*. And I was standing behind some bush. And she looked right there, well, she saw the hunter, but she was a mother, her baby was in trouble, death or no death, she wanted to get her baby. And she. . .

²²² I seen that gun level down, them quiet nerves of that fellow, I thought, “Oh, Bert, how can you do it? One minute from now you’ll blow that loyal mother-heart plumb through the other side of her.” See? So close to her, he wasn’t over about thirty yards. I thought, “Oh, my! He’ll—he’ll blow her heart plumb out of her at that distance, that big bullet like *that* and that. . .” I thought, “How can you kill that mother looking for her baby, and playing the part of a hypocrite to get her out here in the open like that? And there she’s displaying that she’s a real mother. Die or not, her child’s in trouble!”

²²³ I couldn’t look at it, I turned my head like *this*, I said, “Heavenly Father, don’t let him do it. Don’t let him do it, Lord. Oh, how can he do it? How can he be so cruel as to kill that deer like that? How can he do that? And that poor mother there, displaying that loyalty and love for her baby, and then he’s going to kill her like that. Why? Don’t let him do it, Lord.” I was just praying within my heart. And I, waiting to hear that gun fire any time, and I thought, “As soon as it fires, it’s all over.”

²²⁴ I was standing two or three feet from him. He was knelt down by a snowdrift, some bank like *this*, and right over top of some brush; there was a opening right there. And I. . .

²²⁵ Now, the last time I seen him, he was holding that gun right like *that*. Oh, my! Quietness, I never heard the gun fire, I thought, “What’s the matter?” I had my back turned like *this*, I was. . . I couldn’t watch it. I turned around and looked, and the gun barrel was going like *this*, shaking. He looked around, tears was running down his cheeks, he took

the gun and threw it on the snowbank, grabbed me by the pants leg like *that*, and said, “Billy, I’ve had enough of it. Lead me to that Jesus that you’re talking about.”

226 There on that snowbank, I knelt down by the side of there, and took him by the hand. He’s a deacon in a church now. What was it? He saw something real, something that wasn’t put on, a real mother’s love calling for her baby. He seen something that wasn’t put on, nor a hypocrite, something that was borned in her.

227 Brother, sister, that’s what the world’s hungry for today, the hungry-hearted, is to see something real, a real God, not some sham put on through some mental theology, but a real, genuine God, and a real, genuine people to represent Him. That’s the reason Jesus said, “The queen of the South shall rise in the Judgment with this generation, and condemn it, for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.”

228 Let’s bow our heads for a moment. Before we call the prayer line, I want to ask a question. Be honest with me right . . . We’re closing now, maybe, some for our last time to see one another, some of you.

229 Just—just a little silent prayer in your own heart. How many in here would like to be the Christian that that deer was a mother? Wouldn’t you? That’s right. The balcony? Would like to be the Christian that that deer was a mother, that you could display your love for God as loyal as that deer? Why? She was borned a mother, she was a mother. You want to be a real Christian like that? “Live or die, no matter what takes place, I want to be a Christian, a real one.” Somebody in the balcony? Only two or three hands, where there’s a hundred on the bottom floor. God bless you. That’s good. I—I know God is up there just, same. You think you’re too far away for God? No, He is everywhere.

Let’s pray now. Is every hand that has went up . . . ? Remember, He saw your hand, you can’t make a move without Him seeing it.

230 Our Heavenly Father, we’re coming to the close now. A few moments, the prayer line will be starting, the people, be coming to be prayed for, and we think that “Behold, a greater than Solomon is here.” We’ve had about twenty-five hundred years of writing of the Scripture of God. How many more Scriptures . . . How greater It is today, at the Life of Jesus Christ! How He said that He would give the wicked and adulterous generation the sign of the resurrection!

231 O, Father, we see Something real, we see Jesus. We see Him in His Church, we see Him moving about, doing the works that He did when He was here on earth. It strikes our heart, Lord. Mold us, we’re coming down to the Potter’s house now, break us up, Lord, and mold us, and make us real Christians. Give us the new birth, the . . . give us the Spirit

of God in us like the spirit of motherhood was in that deer. Grant it, Lord.

²³² Every one that raised their hands, we pray for them, Father, that You will grant their request. If I never get to shake their hands on this earth, may I do it in a better Land. Grant it, Lord.

²³³ Because of that display, I suppose, maybe the mother deer is still living to this day. I pray, Heavenly Father, that You will give them long life and great service for You. Forgive their sins. There might have been some here that didn't raise their hands, deal with them, Lord, let them know what they missed by not knowing Your Son, Jesus Christ, our Saviour. He is here today, I pray, Father, that You will make Him so manifested, that the people will see that He still lives, a greater than Solomon. We ask it in Jesus' Name, and for His glory. Amen.

Just going to sing that song, together, 'fore we start the prayer line.

Trusting only in Thy merit,
Would I seek Thy face; (Would you like to see His
face? Watch.)

Heal my wounded, broken spirit,
Oh, save me by Thy grace.

Saviour, (Oh, just bring him right here. Oh, we'll get
them down there.)

. . . my humble cry;
While on others Thou art calling,
Oh, do not pass me by.

Now, for another little, bowing our heads, and our hands up, sing it real softly with me now.

Saviour . . .

You that's needy, drop everything.

Hear . . . humble cry;
While on others Thou . . .

Heal, these handkerchiefs, Lord, the people that they're going to in Jesus' Name.

Do not pass me by.

²³⁴ Ever living, ever present, ready to help, to heal. . . Now, I believe there's about two hundred prayer cards out. Now, I want to ask you something. The meeting is closing now, and you people that accept Christ, do this, do this, the real thing. I believe you meant it. Go to one of these pastors, tell them you want to be baptized, and then stay there, they'll instruct you how to take you on, from there on. Do that, won't you?

235 Don't just let it drop when the revival is gone, go on, be a real Christian, born, let the Spirit of God come in you. You'll be a Christian like the mother deer was a deer, a mother. Now, you do that, won't you? I'm going to believe in you, I'm going to believe I'll see you again on the other Side, if I never see you here again.

236 Now, we realize that, to take one by one under that discernment this afternoon, I'd get about a half a dozen, and I'd fall over. We know that. How many understands that? Sure. See, you couldn't do it. But do you believe, after all these nights has gone by, every night, do you believe that it is God? Then I . . . Thank you.

237 Now, so that His Presence will be with me, I'm going to ask Him now, that, if He will do, here in the meeting, what He did when He was on earth. Now, if I look down and saw, maybe, this young woman setting *here*, and I'd say, "She's crippled," anybody can see that. See? But what about somebody out there that looks healthy and strong?

238 Now, let me say this one more time. If Jesus Christ, our Lord, was standing here today, just as I am standing, wearing this suit that He gave me, He could not heal you. How many knows that? He has already done it, "He *was* wounded for our transgressions; with His stripes we *were* healed."

239 Now, when He died, He made an atonement for healing, we all know that. If the old atonement had healing, *this* was a better one. He said, "In the old atonement," (How much better?), He said, "'Thou shalt not kill,'" he had to kill, the act, "But, 'Whosoever is angry with his brother without a cause, killed already.'" The old covenant said, 'Thou shalt not commit adultery.' This one said, 'Whosoever looketh upon a woman to lust after her has committed adultery with her already in his heart.'" See? It's a greater. So healing was lifted up also from the old to the new.

240 Now, notice close now. Then what would He do if He was standing here? The only thing He could do, would be prove that He was Jesus. Is that right? Now, what if somebody come up here with scars across their hands, and—and—and nail scars up *here*, whatever it was, thorns, and . . . ? That could be any hypocrite. That's right.

241 But how you know, He said, "By their fruit you shall know them." People speak with tongues, claim they have the Holy Ghost, then go out and lie and steal and cheat, they ain't got the Holy Ghost. I've seen witch doctors speak with tongues, lay a pencil down, it run up and down the stovepipe, and play that *Shave And A Haircut, Two Bits*, come back down and write in unknown tongue, and a wizard stand there and interpret it, and tell them what they said. Now, you . . . Seen them drink human . . . drink blood out of a human skull, and call on the devil till

the power would knock you down, and speak in tongues. No, no, he can impersonate anything, but the life is what counts.

²⁴² Now, take the life that's in a grapevine, or, in a peach tree, and put it in an apple tree, what kind of fruit would it have? If it was a peach tree life in an apple tree, it'd have peaches. Sure. By the fruit! Now, you put His Life *here*, then It will produce what He was. How did we find, this week, that they knewed He was the Messiah? Because that He was the Prophet that Moses spoke of, He showed them with His signs. And how we went through it! Now, He is still the same Christ today. You believe that?

²⁴³ Now, look. Now, remember, He promised that the Gentiles would receive the same thing, that same discernment that God did in a human body of flesh before Sodom burnt. Is that right? We all understand that now? See, look, if it's hard to understand, He said, "As it was in the days of Sodom, so shall it come . . ." There's three classes of people: the Sodomites; and Lot, the lukewarm, formal church, denominational church; and Abraham, the elected, outside of Sodom; the Church called-out, and the church in Sodom.

Now, watch, it's not the time that's going to destroy with water, He said it would be, but the destroying of fire, which now is to be destroyed.

²⁴⁴ Look, they had a preacher, two of them to go down there, two messengers, and preach in Sodom. And Abraham, the Messenger of the . . . up *here*, the One that stayed behind done a miracle before Abraham by turning His back to the tent and asking Abraham, telling him what he was, and ask . . . telling his wife Sarah . . . Not S-a-r-a-i, but S-a-r-a-h, which, just before that, had changed their name, from his, Abram, to Abraham; and called him Abraham, and her Sarah, and said, "Where is Sarah?"

²⁴⁵ And she . . . He said, "In the tent behind You." He said, "I'm going to visit you according to time of life." And Sarah laughed within herself, and the Angel-Messenger that Abraham said was God, said, "Why did Sarah laugh, saying . . ."

²⁴⁶ Let me give you a little grace here, brethren. That minute, God would've killed Sarah for disbelieving that Angel, He didn't. Look at that Angel, went down and told Lot's wife not to look back. See what happened to her, for her unbelief? See? But He couldn't take Sarah, because she was part of Abraham. And today, the unbelief of the real true Church, She has unbelief, but He can't touch Her, we're in Jesus. See? You can't take the Church without hurting Christ; He couldn't take Sarah without hurting Abraham, so grace covered it.

And Sarah got scared, and she denied; He said, "You did do it."

Now, Jesus said, “So shall it be at the coming of the Son of man.”

²⁴⁷ Did you ever notice that *Abraham* mean “father of nations”? H-a-m, through all the history of the world, we’ve never had a man out there in Babylon, as we know of, bringing a message like, with the same name, we have today, G-r-a-h-a-m, to the denominational church. Now, the elected Church, I hope you’re not blind. Now, notice, see, just exactly setting with the evening Light, everything positionally right in place.

²⁴⁸ Now, what was God. . . Now, how many in here believe that Abraham was right when he said that Man standing there eating a calf, drinking milk, eating corn cakes, and drinking milk before Abraham, that That was God? You believe it? Abraham called Him God, Elohim. All right. Now, what was He saying? God, before the coming of the Son of man will manifest Himself in human flesh, like He did then, and do the same thing. If that’s true, let God speak.

²⁴⁹ Heavenly Father, I pray that. . . I may never be here again, it’s up to You, we’re nearing the end, Lord. But let it be known that I am not a faker, and I’m standing here telling the truth of the Gospel. And if You will once more, Lord, their blood be upon. . . not upon me. Grant it, Lord. Your Message has gone forth, let it be known that Thou art God, and I am Your servant.

²⁵⁰ How many sick people is in the building? I don’t know a person here. I’m going to look first to see now if I’m sure. I don’t see one person that I know personally. Now, way back in the back is Fred Sothmann. I know there’s some of the people that I know, but I don’t know where Fred’s at, I heard him say, “Amen,” a while ago, but I don’t even know where he’s at. He’s back in the back somewhere, I heard it way back there. Where are you, Fred? Yeah, way back there. How many along in *here* somewhere will raise up your hands that I don’t know you? Let’s see. Just perfectly strange, raise your hand. All right, there it is.

²⁵¹ I’m going to trust the grace of Christ. I’m going to turn my back, just to make the Bible. . . not to be a clown, but to serve God. I want some of you to talk to Him and touch His garment.

²⁵² [Someone speaks to Brother Branham—Ed.] (It’s all right, see.) Now, they’re going to move a xylophone here, just a moment. They’re going to have, prayer line. But first, I want to. . . what I’m trying to get, is let the Spirit of God. . . I’m going to pray and lay hands on you, and I want you to see that the anointing of Christ doesn’t fail.

²⁵³ Then, a little Catholic woman, down in Santa Maria, believe it was, the other day come by. And she come by, when she got in the line, she come by, she said, she was Spanish, she talked odd, she said, “I know that you couldn’t do it, and I know that it’s not you, it’s God. You lay

your hands on me, I'm going to be well." She got it right there, right there it finished it, see, faith, believing.

²⁵⁴ Now, somebody believe. Have faith. If He will do it, will you . . . make you believe? Will you have faith? I'm just waiting to see what He says, I—I'm a man.

²⁵⁵ See that Light? Little lady setting right *here*, I'm a stranger to you, but God knows you. You have complications, you had a pneumonia or something first, it's left you with, just all broke up. That's right, is it? Raise up your hand if that's the truth. If we're strangers, wave your hand like *that*, we don't know one another. You believe God can tell me who you are? Would that help you? You believe me to be His prophet? Miss Graham. If that's right, wave your hand. You just believe God.

Be reverent. Don't doubt, have faith.

²⁵⁶ Right behind over *there* in the audience, back in that little booth back there, see that Light hanging there? It's a man, a woman, man, both; they're praying. What a horrible thing! It's a black spirit, epilepsy. Mr. Higgins, believe with all your heart, and the thing will leave you; Mrs. Higgins, you lay your hands over on him, believe with all your heart. God, I rebuke that devil. Turn him loose in the Name of Jesus Christ!

²⁵⁷ Do you believe, Mrs. Higgins and Mr. Higgins, that it's gone from you? Raise up your hand if you believe it. God bless you. I'm a stranger to you, if that's right, wave your hand again.

Now, believe. What did they touch? Have faith, don't doubt.

²⁵⁸ Lady back *there* with female trouble, praying for God to heal her, believe with all your heart, God will heal you of the female trouble. Miss Stanley, you're not from here, you're from Idaho. If that's right, raise up your hand. If we're stranger, wave your hand. If that's—if that's what your trouble was, wave your hand again. Go home, be well, Jesus Christ makes you well.

You believe?

²⁵⁹ Right *here*, a woman, nervous, complications, praying for her husband also, he has trouble with his eyes. That's right. Mr. Griggs and Mrs. Griggs, you believe with all your heart that God will make you well? All right, have faith. Am I a stranger to you? Wave your hand. That's right. God bless you, go and receive your healing.

²⁶⁰ What about up there in the balcony? You think you're too far away? Don't you never think that. I challenge you to believe it.

There's a man suffering with arthritis. Mr. Peters, believe with all your heart. Stand up on your feet, Jesus Christ makes you well.

Believe it! Do you believe? Now, try to hide something. I take every spirit in here under my control, in the Name of Jesus Christ.

²⁶¹ Oh, He is here! He is Alpha, Omega, the Beginning and the End. He is the Rose of Sharon, the Lily of the Valley, Bright and Morning Star. He is the First, the Last, He that was, and which is, and shall come. He is Jesus Christ, the Son of the living God, the living One that ever lives; He is not dead, He is raised again; His Coming is at hand. Repent, that your unbelief be blotted out, unless He finds you weary.

²⁶² O God, our Heavenly Father, be merciful! Oh, what more could You do, Lord? Grant, Lord, that everybody here will receive It now. And while Your Spirit is upon us, Lord, let Thy Holy Ghost come now and do the work that it's supposed to be done. I pray in Jesus' Name.

²⁶³ Before I get weak now . . . I see Him do something else right *there*. Before I get too far, I want just those who has got the prayer cards standing over in this row. And we'll come right down, or do you want . . . ? Across here? All right. What say? Just this section with your prayer card, stand out. Now, I'm going to . . . On this side . . . And then, let somebody else call the other section, the upstairs, and in the rows. Let . . . How many is in that booth in there? I don't want to keep talking, I don't, I want This, stay on me, so when I lay hands on you that you'll be pray- . . . you'll be healed.

²⁶⁴ I'm going to ask my brethren, so that the congregation will see that it's not only me, my brethren has a right. Come here, brethren, come here, stand down here with me, all you ministers. Any of my brethren out there, my minister brethren, come here just a minute, my minister brothers, come here, I want you, ministers that believe with all your heart.

²⁶⁵ If this congregation won't doubt, you're going to see one of the most mighty things happen that you ever see in your life. That's right. Come right on up. Take your lines, one side, the other. Let—let these ministers pass through as they come through these lines here. Let the ministers come here first and stand a double line right over on this side, ministers. That's right. That's good.

²⁶⁶ The prayer cards in this section, come over here and stand now. The prayer cards over in that booth, come over and stand. And as soon as that line goes down, let this side come, and that, then let the balcony come down next. And now, everybody now, while they . . . in their position and place, let's . . . And then, if we have time left, the rest of them comes.

²⁶⁷ Now, we want to pray for everybody, but listen, it won't do one speck of good, you're just passing, walking, unless you believe that God is here at the platform and this is the order. The woman said she

seen our Lord Jesus, and said she knowed that if she could touch His garment . . . Now, you can touch Him. That's right. She seen what He was doing.

268 Now, here stands ministers, anointed men of God that . . . to lay hands on you, the same as myself. And when you come through here, and we're going to pray and lay hands on you, and if you believe it, leave this platform, throw away your canes, crutches, whatever is wrong, and go on out believing. Don't you never turn it loose again. Stay with it, no matter how long it takes it, stay with it anyhow.

Let's bow our heads now, while we pray.

269 Our Heavenly Father, we're going to pray one for the other, confessing our faults one to another. God, let every man and woman that's here now be forgiven of their sins, because hands of the Gospel is going to be laid upon the sick and the afflicted.

270 God, if they did any sin that would cause them to be hindered, I pray, God, that You forgive them of their sin. And we know there's only one original sin, and that's unbelief, "He that believeth not is condemned already." And we know that unbelief is the only sin that there is.

271 Men who commit adultery, and women, and so forth, they do that because they're not believers, if they were believers, they would not do that, they'd be believing on You, and have Life Eternal. You said, "He that believeth on Me, hath Eternal Life, and shall never come to the Judgment, is already passed from death to Life." That's Your Word, Lord, so it's between belief and unbelief.

272 God, let every person pass through here lay aside every unbelief. And when they come through here, may they come as if they went under Calvary's cross itself, and the Blood dripping down upon them. May the precious Presence of the Holy Ghost, Who is a greater than Solomon, stand here today in the power of the resurrection of Christ and confirm every sickness that goes through. Grant it, Lord. And may they, every one, be healed for the glory of God, in the Name of Jesus Christ.

273 Every head stay bowed, every eye stay closed, everybody praying one for another. As soon as this line goes down, we'll call the next line. What if this was your father or mother here in the line? It's somebody's. What if it was your wife, your husband, your child? You'd want somebody praying. Now, "Do unto others as you'd have others do unto you." Amen.

274 You going to be in the prayer line? Have faith, that devil will leave, Miss Pringly, and it'll go away from you. That's who you are, and epilepsy is what you had. Just have faith. I seen that dark shadow rise

from you and go away, I pray it'll never come again. She got it before she even got to the prayer line. There He is. That's who you are, that's what your name is, that's what's wrong, had it for a long time. Just believe now, I hope it never returns again, to you.

²⁷⁵ Talk about grace! O God! How—how could anyone doubt? Don't doubt no more, please don't. Just forget the man part, see, forget these men, they're servants of Christ. [Blank spot on tape—Ed.]

²⁷⁶ Now, everybody pray, and let the song leader lead the song, *Only Believe*, if they will. And brethren, I want you to step up here, and every one, comes by, lay your ministerial hand upon that person that passes through here, and ask with all your heart now. Remember, what if this was your wife, your daughters, your mothers, your children? It's somebody's, you know. And let's just be anointed, take all the unbelief away, and everything, and just say, "God, they're going to be well, that's all. They're going to be it. They're going to be well."

And all of you out there going to be praying, say, "Amen."

²⁷⁷ Now, God, it's up to You to do it, Father, we're going to believe You, in Jesus' Name. Amen.

Only . . .

. . . in the Name of Jesus Christ . . . Step right in . . .

That's the kind that gets it. That's the way to get it. [The prayer line continues—Ed.] 

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Open Bible Standard Church
Spokane, Washington U.S.A.

ENGLISH

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