
THE PRESENCE OF GOD

UNRECOGNIZED



Now while our crowds are small, we're going to try to—to hurry up, get out so we can, working for this one purpose, for you to recognize the Presence of Jesus Christ. See? If He is present, then, why, everything is settled. He made the Word. He is here to confirm It. He proves that He will confirm It. "He is just the same yesterday, today, and forever." We see Him do it last night, infallibly; we see Him, night after night, and day after day, and year after year. Never one time has He predicted anything, regardless of when it was, when it would happen, out of the thousands of times, of what was perfectly on the dot, on time, and right. How can it? How many knows that, and knows the ministry, and knows that that's true? [Congregation says, "Amen."—Ed.] There you are. Not one time, regardless, how even impossible, happened just the same. He is God! And if we would just recognize that, take a hold of it!

² And now we just have a short time to be here. I think three more nights, or two more nights and a day, after tonight. I think Sunday afternoon is the closing service. We try to close on Sunday afternoon so that the pastors and everybody . . . We don't want to keep you from your church. We just want to add more to the church, and give you more faith in the God that you serve in your church. See? And we don't want the doors of the church closed, by no means. We want you to stay there, but we're just trying to help you, to encourage you. A revival don't even mean to add more to the church; a revival means to revive that what you've already got; that's right, a revival.

³ I watched one time at the seashore, where a wind was blowing, and it was just shaking. Why, it wasn't a seashore, it was—it was up at Lake Michigan. I was standing out there watching the waves as they would come in, and—and, oh, that sea was a jumping, or the waters a jumping, and—and the boats a rocking. And I thought, "What is that going on?" I thought, "Why, the lake is having a revival." That's it. It jumping and shaking, why? There is a rushing mighty wind coming down on it. I thought, "Well, you know what? There isn't one more drop of water in it right now than what it was when it was perfectly still." No more water in it; it's just all stirred up. Well, now, what's it stirred up about? You know what a stirring up of the water does? Washes all the trash out of it, up on the bank.

4 That's what we need, a washing of unbelief out, on the bank. Let the Word of God have preeminence. That's what we need, a revival, and wash all the unbelief out, and all the bugs and superstitions, and things. Come out and see that God is still God. That's what we have revivals for.

5 The Lord help us as we choose this text and read it for tonight. May the Lord bless the reading of His Word, found in Saint Matthew, the— the 12th chapter, 38th and to the 42nd verse.

6 And my text tonight is: *The Presence Of God Unrecognized*. Last night we were talking of Jesus being the same yesterday, today, and forever, and seen that He was the same yesterday, today, and forever. Now His Presence, if He is the same, is unrecognized. Let us read.

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 adulterous generation seek after a sign; and there shall be no sign given unto 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.

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

And 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.

7 The unrecognized Presence! What could these people be thinking of? God has always, it's been that way every time He come. When Jesus was here the first time, He said, "You—you whiten and you garnish the walls and the tombs of the prophets, and you put them in there." See, something happens, and it passes by. "And God hides it from the eyes of wise and prudent, and reveals it to babes such as will learn." Jesus thanked the Father for doing such. See? It goes right by the people and they don't know it.

8 For instance, you Catholic people here tonight, you remember a few years ago, Joan of Arc, in France, the little lady that was really . . . She led the revolutionary in France, but she was really a—a servant of Christ. What did your church do to her? Burnt her at the stake, as a witch, because she seen visions and was spiritual. The Catholic Church burnt her, as a witch, at the stake, because she was spiritual and seen

visions. A few years afterwards, they found out that that woman was a saint. So of course you done great penance, you dug up those priests' body that condemned her and burnt her, and throwed them into the river. Of course, that, you done great penance for that, for digging up these priests' body.

9 Now, in the days of the prophets, what happened? They did the same thing. They didn't recognize them till they had done come, ministry had finished, took out of that the Elected, and then after they were gone they recognized that there had been a prophet among them.

10 Jesus, He came to the earth. Endowed within Him was the Father God. "I and My Father are one. My Father dwelleth in Me. It's not Me that doeth the works, but My Father. And if I do not the works of My Father, believe Me not." Now, if you notice when He came, about one—one ninetieth of the world knew that He was even on earth at that time, and yet the Saviour of the world. And then they never recognized Who He was, even the church or no one else, hardly, until they had crucified Him, buried, and rose on the third day, before they ever knowed Who He was.

11 It comes in and goes out, and people does not recognize it until it's passed, and, they, because that it never fits their theology, it never fits the time of the day. See, what it is, they're always living in a glare of another age, always.

12 The reason they didn't accept Jesus, because they were living in the glare of the Law. And when Jesus came, was not contrary to the Law, but come to fulfill the Law, well, they couldn't accept Him because His Message wasn't exactly the way they had it all creeded out, and it was called then traditions. And He didn't come according to their traditions. He didn't keep their traditions. And really He upset it, and tore it up, and—and done things that was contrary to it, insomuch that they thought He was breaking up the churches. And they couldn't receive Him because of His Message. And we all know today that He come exactly in the line of God's prophecy, but they didn't know it then.

13 And it could happen again, and we wouldn't know it. I imagine if He would actually appear tonight, it would be so contrary to what we've got all figured up on our charts, and in our schools and things. It would be a very few would recognize what was going on. He said it would be that, how He come.

14 Now, Jesus being there so Scripturally identified by the Scriptures, and the Scribes and Pharisees of that day could not recognize Him. Why didn't they, why didn't they do it? Because they had it figured out some other way. That's where Jesus told them, "Search the Scriptures,

for in them you think you have Eternal Life, and they are they that testify of Me.” See? Now He come exactly with the Scriptures. But they had it figured out maybe that if He would come, the Messiah would probably do what Moses did, or what Noah did, build them an ark or something, else. But, reason He come the way He did, they hadn’t figured out; in the Scriptures with their traditions, did not teach them; so the people were so confused they didn’t know what was going on.

15 Wonder if that could happen today? I wonder if it could be different than what our traditions has taught us? And it could come, and something would pass through and we’d never even know until it’s already passed, and then it’s over. That’s just about the way it’ll come.

16 Do you know, when John the Baptist came on the scene, that had been predicted all the way from the Book of Isaiah, hundreds of years? About eight hundred years, Isaiah prophesied, I think, before the coming of Christ. Did you know John came exactly the way Isaiah said he would come, he come exactly the way Malachi said he would come, and even the apostles didn’t recognize it? One day, in Matthew 11, John was in prison; and the apostles, some of his disciples went over to ask Jesus was He the One, or—or should they look for another.

17 Now notice, Jesus did not give them a book of how to behave himself, how to behave himself in jail, or how to conduct his character. He said, “Stay around and watch what happens, and go show John the things that you seen happen.” That was the evidence that the . . . He was that Word.

18 And now remember, the Word always comes to a prophet. We all know that. God does nothing without showing it to His prophets. That’s the reason the Book of the Revelation of Jesus Christ is the full fullness of Christ right here before us, the Book. Now He’ll have to send one, someone to confirm that Book, reveal It, open the Seals, and so forth. But as far as any farther revelation of Christ, it’s already recognized right Here. He is the fullness of This, of the Revelation. Now notice, never does it fail, but the Word comes to the prophet.

19 Look at John standing in the water, predicting, the prophet, that the Messiah was right then among them. He said, “There is One standing among you now, that you don’t know; He will baptize you with the Holy Ghost and Fire.” Now remember, He was standing right among them, the Bible said so, and they didn’t recognize It. One day when Jesus came walking down, John recognized Him, and he said, “Behold the Lamb of God that takes away the sin of the world.” Now watch, before He was recognized by anybody, He came to the prophet. He was the Word. John was a prophet.

20 I remember my old Baptist teacher told me, said, “You know what happened?” Said, “Jesus baptized John.”

I said, “I don’t think so.”

21 He said, “Sure, John was never baptized; he come preaching, baptizing, nobody was worthy to baptize him. Jesus baptized him.”

I said, “I don’t know.”

22 And one day while in study, the Holy Spirit revealed it like this, see. Watch, He walked out in the water; he said, “Why comest Thou unto me? I have need to be baptized of Thee.” Jesus said, “Suffer that to be so,” watch, “but thus it is becoming to us (behooving us) that we fulfill all righteousness.” John, being a prophet, knowing the Word! The Sacrifice He was, must be washed before presented; then He was baptized, John baptized Him, because, “It’s becoming to us that we fulfill all righteousness.” The Word came to the prophet, in the water.

23 And then when He was baptized, still the people . . . And the Holy Spirit came down, not everybody saw It. John saw It.

24 The Angel of the Lord could be right here tonight, and maybe one person see It, and no one else.

25 That Light, that Star that come over every observatory, where the—the wise men followed; no observatory knows anything about it, no one else saw It, at all, but those wise men, because it was for them to see It. They saw It. It was real to them.

26 When the Light, the Pillar of Fire, smote Paul down, on the road to Damascus, he recognized that he was in the Presence of God. Now, that Hebrew would have never called any other spirit, “Lord,” besides he knowed That was the same Pillar of Fire that led his people out of the wilderness. He said, “Lord, Who are You?”

“Saul, Saul, why persecutest thou Me?” He said, “I am Jesus.”

27 Jesus said, “I come from God, and I return to God.” He was that Fire that was in the burning bush, that led Moses through the wilderness, and He returned back to That.

28 And now here he was, on the road down to Damascus, was stricken down. And all the man was with him, they never saw that Pillar of Fire. And it was so—so real to Paul till it put his eyes out, and he had to be led down to the street called Straight, in Damascus. He was blind.

29 Ananias, a prophet down there, saw in a vision, went and laid hands on him and he received the Holy Ghost, and the scales fell from his eyes and he could see again. It was so real to him till it put his eyes out, and yet none of the rest of them recognized It being there, could see It.

30 So—so is it tonight! There is somebody sitting right there can bring God on the scene, when the other will know nothing about It. Recognizing God!

31 And Jesus, when He was here on earth, and had fully performed the sign that the Bible said that He would do, but they didn't recognize it because it wasn't according to their tradition. For that age, He wasn't to come and do what Moses did. He was to come and be born of a virgin. And He, and according to Deuteronomy 18:15, He was to be a Prophet. And exactly He did those works and signs.

32 The Jews always sought signs. They was taught to never to depend on intellectual speeches; the Jews knowed better than that. The Greeks taught that. But not intellectual speeches, but upon signs. "Show us a sign." These people, one said, "Rabbi, or Master, show us a sign." They wanted to know. And He had already showed them the sign, and they wanted a different kind of sign, but He could only do the sign of that age.

33 So does He today, this pouring out of the Holy Ghost is the sign of His appearing even in this age, as He promised.

34 They want a sign, and He had give them the Scriptural sign, but they wanted a different sign.

35 That's where that so many people today is going to be confused. You know, the Rapture might take place, and just think of the sadness of it! Let me go back to where Jesus, or . . .

36 John sent his disciples over to see Jesus, if He was the Messiah or not. That hour, He done many things. When he returned back, the disciples, to tell John what they had seen, Jesus said to those sitting there, said, "What went ye out to see in the wilderness? What went ye out to see when John was preaching? Did you go out and see a man clothed in white raiment, and so forth, or—or soft raiment?" Said, "They are the . . . in kings' palaces. They bury the dead, and kiss the babies, and marry the young, and so forth, that. They don't know the handling of a two-handed sword."

37 Said, "What did you go out to see then, a reed shaken with any wind, somebody, some group will offer him a little more money and he'll go over to *this* one instead of going of the calling of the Lord? Not John! Somebody could twist him around, say, 'We'll give you more if you'll deny *This* and take *this*'? Not John!" He said, "What did you go out to see then, a prophet?" He said, "I say unto you, 'more than a prophet.' And if you can receive it, this is he who the prophet said, 'Behold, I send My messenger before My face, which will prepare the way.'" And that was Malachi 3, where he did it.

38 One day the disciples asked Him, said, “Why did the Scribes say that Elias must first come?” Jesus said, “He has already come and you didn’t know it,” and they understood that it was John the Baptist. Those elected apostles still couldn’t see who he was. That was the Elijah.

39 Now look. You know, the—the Coming of the Lord is going to be a secret coming. He said, “There will be two in the bed, and I’ll take one and leave one,” that’s where the—the night is. “Two in the field, I’ll take one and leave one.”

40 You know, there is so many people disappear every day, off the face of the earth, that nobody can account for. One of these days it might be that people might say, “Well, you mean the tribulation, the thing is on us now? I thought the Church was to go before the tribulation.” They don’t realize and understand that the Rapture could take place and they would know nothing about it; it’s the secret going of the Church.

41 And, think, people will go right on preaching, saying they believe they’re getting saved, and adding in the church, and building churches, and going on just like they did in the days of Noah, and so forth, and not know it; and the Rapture done past, “it’s already happened and you didn’t know it.” There is hundreds of people disappear from the earth and people know nothing about where they went to, they can’t account for it; somebody was going somewhere, they never hear from them no more. And that could be the Rapture.

42 I tell you, friends, just because that we are members of the church, or something like that, that doesn’t mean too much to us. You better buckle up that armor. You better take that whole Word of God and hold onto It, and quit this Hollywood acting around here. It’s got right into the church, and it’s a shame. But Hollywood glows, just makes a bright light, and the church today is trying to compare with Hollywood. Christ is not in Hollywood. Christ is in the individual. Hollywood glow or . . . Hollywood glares, while the Gospel glows with humility. God ain’t in these great fine fancy places and all this stuff that we see. He comes in in humility, in form of meekness and gentleness, pass right through.

43 And if you’re acquainted with the Word, you’ll see It. He that has an eye, to hear, “let him hear what the Spirit saith to the churches,” see now, now today, which was identified.

44 He identified Himself properly to the believers that day, them who were looking for it. Look at Peter and Andrew. Look at Nathanael, no question in his mind. Look at the woman at the well, there was no question in it.

45 But these Pharisees, a few days before where our text is tonight, saw Him do that, and then called Him “Beelzebub, a devil.” The works had

been done. They had to answer their congregation, so the only thing they could do was call it “an evil spirit.” Beelzebub was a devil, like a fortuneteller or something. And anyone knows that fortune-telling is of the devil. And they was comparing, where He was the Word that knowed the secret of the heart and is—and is proving that He was that Prophet that was to be raised up to us in this day, the Redeemer-Prophet; and when He did that, the church in that day declared Him to be “Beelzebub.”

⁴⁶ You see what they was? He said, “You are blind, leading the blind.” They won’t come in, and neither will they let them that’s under them come in.

⁴⁷ What we want to do today is find out the Truth. We’ve got to know the Truth. Is He the same? Is He here to fulfill what He promised to fulfill? Search the Scriptures and find what He is supposed to do today.

⁴⁸ That’s the reason that John Wesley . . . or Martin Luther couldn’t go on with Wesley’s message; they organized it, that’s as far as it could go. Along come Luther, out of Catholic church, and he they . . . He was a crank, to them; but he had the message of justification, ’cause It was the Word of God, a promise. Then they, after his death, they organized the Luther organization. Then what happened, it had got all cuddled up again.

⁴⁹ And according to the Scripture there has got to be another church age raise, and, when it did, the Philadelphian Church Age raised, John Wesley. And what had happened, kept coming westward all the time. And when it happened, there was the church age, and John Wesley raised up, but Luther could not receive it because they was already organized to justification. He could not accept sanctification.

⁵⁰ Then when the Wesleyans organized the way they did, and the little branches went off, which did, along come the Pentecostal message of the restoration of the gifts; none of them could move, they was already organized.

⁵¹ Now the pitiful part of it is, the Pentecostals so organized.

⁵² Look at the day we’re living in, what’s promised for this day. Where are we? We’ve moved on up. The Pillar of Fire moves, and the children of Israel moved with the Pillar of Fire or they went back to Egypt. We have got to move with the Word.

⁵³ And today we’re getting so slothful, the church is getting so worldly and so indifferent, and so their minds so muddled up with television, and *We Love Lucy* and some of these old things, and staying home. That shows where the people’s hearts are. And you can tell them these things are wrong, and they think you’re crazy. What is it? “Lovers of pleasure more than lovers of God.” See?

54 Oh, the greatest pleasure I know of, is to be to pray until I can realize that I'm in the Presence of God, and recognize it. I think that ought to be the thrill of the Church, is the Presence of the Holy Spirit; seeing the God that made the promise standing among us, feel His Presence and see His Word, and see It vindicated. It ought to give faith, to make cripples walk, blind see, deaf hear, dumb speak.

55 I stood in South Africa, where I had some two hundred thousand people at the Durban race track, and when they seen one time that happen like that, after explaining it to them, just in a little mild form; and they seen one thing take place, of that revealed, and twenty-five thousand people was instantly healed at once. They taken seven van loads, trucks as long as from *here*, six- and eighteen-wheelers like that, and piled them full of old crutches and things. Heathens, that didn't even know which was right and left hand.

56 And the next day, Mr. Sidney Smith, the mayor of Durban, called me and said, "Go to your window, out towards the Indian Ocean, you'll see something you never seen." And that was the police escort coming down with seven of those big van loads, with hundreds of people walking behind it, the day before was in the stretchers and cots and the carriers that they had, singing, "Only believe, all things are possible." A week before, there, they were in war with one another, native war. And there they was walking, arm in arm, hand in hand.

57 Why? They recognized the God of Heaven had appeared before them in the form of His Word. And we intellectual Americans sit. They'll raise in the Day of the Judgment and condemn this generation, for what we've seen.

58 Reminds me of a woman in Louisville, Kentucky, not long ago, had a little baby, walking around in the ten-cent store. And she was doing little things, trying to get it to notice, and the little baby kept staring straight out. And finally she picked up a little bell, anything that ought to attract the attention of a little fellow about that size. And she shook the bell, and the little fellow just stared right straight in front. And she begin screaming, and fell over, and some of the people come to help her. She said, "Oh, no, it can't be! It can't be!"

Said, "What's the matter?"

Said, "The doctor said the baby was better."

Said, "What's the matter with the baby, lady?"

59 Said, "Well, it took a spell about six months ago, that it just sits and stares. No matter what it is, ought to attract the attention of that baby, it won't attract its attention, and it just sits and stares. The doctor told me he thought it was better. And I brought it down here, to pick

up little gadgets that ought to attract that child, and it doesn't. He still sits and stares."

⁶⁰ That's the way the church is getting! God has shook every promise in the Bible, before them. Still we just sit and stare, looking. "What? Show me a sign, will you?" And it's going on all the time, right around us. Bringing the Presence of God, it ought to illuminate us. When God made a promise, He stands by that promise. Yes, sir.

⁶¹ After Jesus had so proven His Messianic sign, that He was that Messiah, yet in face of all that, "Show us a sign." See, they didn't recognize, they were staring straight ahead of them. It wasn't in them to believe.

⁶² "You," as my old southern mother used to say, "you can't get blood out of a turnip, 'cause there is none there."

⁶³ They still didn't recognize Him, so blinded by their creeds and—and—and so forth, that they had that day. They never knew the Scriptures of the promise, because the creeds had covered it up. Their creeds and traditions of that day had covered up the Scripture promise. If they had been taught according to the Scripture, that that was supposed to be the sign that followed the Messiah!

⁶⁴ How many believe that He come in His right sign? [Congregation says, "Amen."—Ed.] Sure, He did, He come according to the promise. But they had been taught a creed, "We believe in *this*, and we believe in *that*. All of them believe in God. All of them . . ."

⁶⁵ Today, we Americans, especially, we think that we're going to be excused because we build big churches, and have fine pastors and things. Remember, if that was so, God is unjust if He takes us in like that; for, Cain and Abel, the two first worshippers outside of Eden, they built an altar to the Lord, both of them made sacrifice, both of them offered gifts, both of them prayed, but one was right and the other one was wrong. Notice, we must have the Truth, and the Truth is God's Word, always. Now it's the same today, people become so blinded. They say . . .

I say, "Are you—are you a Christian?"

⁶⁶ "Oh, I belong to a certain-certain thing." See, that don't have nothing to do with it. I ain't got nothing against that, but that's not what I'm trying to tell you. Belong to any church you want to. Your brand don't make any difference.

⁶⁷ I was telling the pastor this morning. Up in Colorado I used to ride the roundups, and so forth. And I used to sit there, my leg across the saddle, like *that*. And the Troublesome River Hereford Association grazes the Troublesome River Valley. Then you got up at the top of

the valley, you got the east and west fork. All the cattle from *here* up, in the Association, grazes the west fork; and—and the group that I was with, grazed the east fork. Then they had the drift fence there to keep the cattle off of the private property, and up into the mountains through the summer.

68 And we would round the cattle up, four or five different brands, eight or ten different brands, on the river, would round up our cattle in the spring, take them up there. And I used to sit there, my leg across the horn of the saddle, after we had got all the cattle, they was all branded and everything, starting it back up on the pasture.

69 And the ranger stood there. He was counting them as they went through. And I noticed there was all kinds of brands. Mr. Grimes had the—the—the Diamond Bar, and just above us had the Turkey Track, we had the Old Tripod, and there was different brands went through there. But the—the ranger didn't notice the brand. He noticed the blood tag in the ear. There was nothing could go on that pasture, to keep the breeding associations, let their cattle true to the breed, nothing could go on there but a thoroughbred Hereford. It had to be tagged in the ear, by the blood mark.

70 That's the way it'll be at the Judgment. He is not going to ask me if I was a—a Methodist, Baptist, Presbyterian. What brand I have won't mean nothing to Him. It's nothing but a born-again, Blood-born Christian of the Blood of Jesus Christ, that'll be what will go in. Nothing less than that will go in. Now we want to remember, remember that.

71 Now, when He is not recognized, His power is al- . . . is always not revealed, when He is not recognized. No matter how much God is standing present, you've got to believe it. That's all.

72 Like the woman with the blood issue. All them people passing by, and all of them standing up, saying, "There goes the Rabbi. That's the Guy that claims to be a Prophet. This is the fanatic," and all such as that.

73 But what happened? This little woman had an issue of blood, and she had heard about Him. And when she come down there, regardless of what anybody said, she recognized Who He was. And she said, "If I can only touch His garment!" See?

74 And when that genuine faith, in God, became a positive thing to her, what did it release? It released His power to heal her. It touched Him in such a way, He turned around and told her what was wrong with her, said, "Your faith has saved you." What did? Faith!

75 Others standing there might have been sicker than she, but, you see, she recognized His Presence. She knowed that was her opportunity.

76 If we could only do that tonight, people! If we could only realize that He is appearing to us in these meetings, for one purpose, that's, to release our desires that we have in Him, to us. But we've got to recognize His Presence. And now how you recognize His Presence, is when the promised Word for *this* age is made manifest, not the promised Word of Moses' age, or any of the other ages, the promise of the Word for *this* age!

77 Now we find out He went right on. And Jairus, a little fellow up there with a dead daughter, she, he believed what He said was the Truth. Now remember, he was a priest, and he was forbidden, 'cause it had been strictly told, "anybody that associated with Him would be put out of the synagogue." Well, whether he was put out or whether he wasn't, he was satisfied that God was present in Christ, and that was the Word. And what did it do? It released to him the resurrection power that was in Him; amen, brought forth a girl that was dead, and laid out, because he recognized that God was in Christ, and His Presence was in his house.

78 But in the city where He was brought up at, that same power was in Him, in the city where He was brought up at, but they never recognized Him. His Presence, to them, didn't mean nothing; maybe some fanatic. "Where is these things? They tell me that You do *so-and-so*. Let me see You do them here."

79 Haven't you heard that? "If there . . . You bunch of pentecostals, and you people, that, you believe in Divine healing? Here is *so-and-so* over here, let me see you heal him."

80 That's that same old devil, the same one said, "If Thou be the Son of God, command these stones to be made bread."

81 The same old devil, when he had His eyes covered up, they hit Him on the head with a stick, and said, "Now," passed the stick, one to the other, and said, "tell us who hit You, and we'll believe You if You're a Prophet." He never. He don't clown for anybody. Yeah.

82 Same one, when He was on the cross, said, "If Thou be the Son of God, come off the cross and prove that You're the Son of God." He could have done it.

83 They paid Him the greatest tribute He ever had, there, but they didn't know it. They said, "He saved others; Himself He can't save." If He would have saved Himself, He couldn't have saved others. He gave Himself so He could save others. See, they didn't recognize the Presence of God. That's all.

84 Now it releases the power to heal, and what? It will release the power to open your eyes to recognize Him, or blind your eyes so you'll

never recognize Him. What opens the eyes of one, close the eyes of the unbeliever.

⁸⁵ But, the city, they didn't have no confidence in Him. At the Pharisee's house, he invited Him down; at Simon, a Pharisee, and had made a great supper, and Pharisee wanted to prove to them He was no Prophet. So he was back there toasting with his glasses and his goblets, and all the fine perfumes in the house.

⁸⁶ And Jesus had got in a past the footwash flunky, and had set down here. And, dirty, the stink of the—the field on Him, where the animals had been along the path, and His garments. That's the reason they washed feet in them days.

⁸⁷ And, you see, the first thing, when you're invited to—to a home there in Palestine, when they wore those sandals, the first thing they did was to wash your feet, and then give you something; to walk on their carpets, the great Persian rugs and things, was beautiful.

⁸⁸ The next thing they done, they then give you some oil in your hand. It's got out of a little apple that's found way in the mountain, the rose apple. After the rose is gone, it leaves the apple and fine perfumes. And they—they rub it over their face. And that direct rays of the Palestinian sun is horrible, and, you see, that creates an odor. And—and then when you do, then the host comes to the door and he kisses them on the neck and makes them welcome.

⁸⁹ How did them flunkies ever let Jesus get by, without washing His feet or—or—giving Him oil to anoint Himself, or even kiss Him welcome?

⁹⁰ But there was a little prostitute out on the street. All them religionists there now, the whole company did not recognize Him. And a little woman of ill fame, she looked in through, perhaps the gate, and she seen Him sitting like a wallflower.

⁹¹ That's the way He is today amongst a bunch of religions too, a wallflower, unwelcomed, unwanted. "Filth, dirty, holy-roller," they call It, "some kind of a—a person that isn't their right mind; a fortuneteller, mental telepathy," or some kind of an evil name.

⁹² And Jesus, I'll get to it in a few minutes, said, "Speak a word against the Son of man, it shall be forgiven you; but when the Holy Ghost is come to do the same thing, one word will never be forgiven you." See?

⁹³ But there that little woman seen He needed service. And she rushed in real quickly, went and got an alabaster box full of oil. Probably had bought it with the money from her prostitution. But what was it? She might have thought, "He is a—He is a Prophet. But I remember another woman in my fix, another character like mine; she had the opportunity

and she recognized Him, and she was forgiven.” Up there at the well of Sychar, last night we talked of it. “And if I can only get to Him, I know Who He is, I’ll do Him a service. If the rest of them, I don’t care what they do. I’ll do Him a service. I’ll recognize He’s the Son of God.”

⁹⁴ She run in. She got real close to Him, and she felt so guilty. That’s the way a real penitent sinner feels in His Presence, guilty!

⁹⁵ And the tears begin to fall, and she was trying to hide them. They dropped on His feet. She was going to anoint Him, but the tears dropping on His feet. And she begin to wipe them, and—and crying, and—and wiping them with her hands. And—and His feet was all getting mussed up with the dirt that was on it; and—and if you want to really believe it, with the stink of the animals off the trail, everyone walked the same trail. And there it was, the stink on Him, sitting there, and her tears was dropping on His feet, and she was trying to wipe them off. And she had no towel.

⁹⁶ What is the woman’s beauty and honor? Is her hair. That’s the reason many of you women today cut it all off. That’s wrong. She, she took her hair and begin to wash the . . . His feet, and wipe them, her—her pretty hair, taking the stink off of Him, upon herself, bearing His reproach. Oh, my! That’s when you recognize Who is in your presence. See? Our sisters would have to almost stand on their head, to get enough hair to do that. So there she washed His feet, and wiped them with the hairs of her head, and she kissed His feet.

⁹⁷ And that old Simon standing back there, said, “Huh! Huh!” Oh, I can just see him blow up. He didn’t recognize Who He was. Said, “I told you He wasn’t a Prophet. If He was a Prophet, He would recognize what kind of a woman that is around Him.”

⁹⁸ Jesus never moved a foot. He just watched her. And she was scared.

⁹⁹ Then after He had got through, she doing the service to Him, He looked over, said, “Simon, I’ve got something to say to you. You invited Me here. You brought Me here,” in other words, a trump up his sleeve. “You wanted to show Me off. You wanted to prove that I wasn’t what I am. And you, when you brought Me here, you should have had My feet washed, but you never. You should give Me oil to anoint My head, but you didn’t. You never kissed Me welcome. And this woman, ever since I’ve been here, has washed My feet with her tears, and wiped them with—with her hair, and constantly has kissed My feet since I’ve been here. I have something against you, Simon.”

¹⁰⁰ Then He turns to her. I can just imagine seeing her standing there, and her big pretty eyes all stained up, and her face, and where she had grease and—and dust off of the road, on her face. And she thinks, “Now have I done wrong? Have I done wrong?”

101 He said, "And I say unto her, her 'sins which are many, are all forgiven. Go in peace.'"

102 What was it? She recognized. She recognized her opportunity. See? She did it. She did Him a service. The Pharisees didn't do it. She saw it and she recognized His Presence, and what did it do? It washed. What did it release to her? Forgiveness. Released to her, forgiveness of her sins. What did it do also? It also released the power of God, to show to them unbelievers that He was a Prophet. He knowed who she was. It also released joy and power and Eternal Life. It released that.

103 But the one who caused a great huge nail to be drove in them precious feet, he never recognized the Presence of God in Him. He also wanted Him to do some cheap trick for him, some entertainment.

104 That's what the world wants, today, is a bunch of entertainment. It don't want the Gospel. They want to be entertained.

105 And Pilate said, "I'd like to desire some miracle from Him, or something like that. Bring Him up here." Right in the Presence of God, and turned It down, because (what?) that he appreciated the—the opinion of the public more than he appreciated having the opportunity to be in the Presence of God. What happened? The woman was forgiven, and given Eternal Life; but he lost his mind and went insane, and committed suicide by drowning himself up in Switzerland.

106 Now, care, so carried away with the popular opinion of that day, that, "He was a Beelzebub; He was just a make-belief; there wasn't really nothing to Him," he, what did he do? He forfeited it, he forfeited his opportunity in the Presence of God. He could have been forgiven. He said, "I have power to crucify You. I have power to release You."

107 He said, "You have no power unless it comes from My Father." He ought to have known, if he'd have knowed the Scripture. And him, being a Jew, should have known that. But, you see, the traditions had got him taught down. That's the way it is today. If he'd have only been taught right! If the man would have believed what the Scriptures had said! But his tradition got him off of it.

108 Same as it is today. People will take the real Gospel, where the Holy Ghost is coming in, and the power and glory of God releasing sinners from sin and making them free, and baptize them in the Holy Ghost, and healing the sick, and showing signs and wonders, and people will walk away, say, "Ah! Now you know what my church believes? 'That's nonsense!'" See, you are forfeiting; you are selling your birthrights. Another Esau!

109 So many get the same opportunity today, to stand in His Presence as they did then. And still, because of popular opinion, they turn It down. Standing in the Presence of God! I wonder, friend, tonight, if

we people who are Christians, in His Presence, and are sick, if we don't turn down the opportunity to be healed by just believing Him? We who claim to believe Him, don't recognize really His Presence, what He promised to do today.

¹¹⁰ Vindicated by the promise for the day, Jesus was rebuking that generation for not believing His Messianic sign. We see it here, He was rebuking them. Calling Him a Beelzebub! They wanted Him to do the sign of Moses, maybe, open the Red Sea. They did want Him to do the sign of David, take the throne and the government. But no Scripture said that He would do that. He was to be a Prophet. He is coming, the King. He was to be Prophet then, and He done the sign that God said He would do in them days, and they still was wanting Him to do some sign that pleased them. See?

¹¹¹ And I just wonder if we're not looking too forward ahead for something that's right by us. Wonder if it could be the same way, if we could pass by our opportunity? Remember, as the old types, the types can never break. The last sign, according to Jesus, He said, "As it was in the days of Sodom, so shall it be in the days when the Son of man," not Son of God now, "when the Son of man is being revealed." Look at here where it's setting today! Friends, I could tell you some things here which is not right for me to tell you, but it would startle you.

¹¹² I want to ask you a little question while we stop, before we continue on with this service, just a few minutes. I wonder if I could ask you this.

¹¹³ Anyone knows that the world, positionally, everything is sitting in order for His Coming. "Earthquakes in divers places; the moon is spurting out red blood, or red volcanic all over, covering it," as Jesus said watch for that sign in the last days; "sea a roaring, men's hearts failing for fear, and perplexed of time, distress between the nations."

¹¹⁴ Look at the perversion on the move today! Look at it today, forty percent increase in California, of homosexuals, natural affections already lost.

¹¹⁵ Look at on . . . Look at today, how the people will stay home, that's call themselves Christians, and listen to such characters as Pat Boone, Elvis Presley, Ernie Ford, and those who sing hymns on Sunday; and look at them things, they look at them kissing them women, and things out there.

¹¹⁶ When, no man should ever kiss a woman till he is married to her. That's male and female glands crossing. Let it be wherever it may be, it's wrong. It's potentially a sex act. When male and female glands touch, it's a sex act. And it's made . . . A man kiss a man in the mouth, it would make him vomit, or a woman a woman. Why is it different? It's a—

a sex act, potentially. That's right. A type of Christ kissing His Bride, see. You should never do that.

117 But look at it today, all these movies and things, and one big conglomeration of kissing and hugging. And it's absolutely almost public adultery, everywhere, and the people so blind they don't see it. Right! Everything is in a Sodom condition, Sodomite everywhere, as the Bible said.

118 So many things, look in this days, what He said would take place! Look at the promises that He made, would take place this day. And then examine it, of what is going on, and see where we're at, then you see whether He is still in His Word or not.

119 They wanted to see the sign of Moses, the sign of David. That was not for their age; it was promised for Moses' age and them age. The promise for this age has to come to pass. He had clearly showed them, He, by the Scripture, and invited them to search the Scripture, to see what day they were living in.

120 He is doing the same thing right now! Search the Scripture, you who believe the Bible. What is supposed to take place right here before His Coming?

121 Look at the world, in the position; now, that's the world. Look at the church, where it is. Look where it's at, "falling away, lukewarm, Laodicea, putting out the Word." The whole thing going into the big council of churches, the World Council of Churches, forming the mark of the beast; which the Bible proclaims is wrong, and all those things, and yet the Protestants driving right into it, headlong, not knowing the Scripture. Their tradition! Oh, they are wanting a—a—a power man, and they're going to get one. They'll see that they get it.

122 He had, look, but Jesus had perfectly declared Himself exactly Who He was, and had proved to them Who He was, in His age.

123 And the same thing today! Now look at, let's take that setting of Luke 17, "As it was in the days of Sodom." Look at the world, look at the church, a Sodomite condition! Look where Lot was at; when those men even tried to—tried to press in the door, to these angels, these men.

124 Notice, look at here. There has . . . Look, Abraham was up on the mountain. He wasn't in Sodom. That's a type.

125 There is always three classes of people in a religious gathering; believers, make-believers, and unbelievers. Always them three! And there they was; there is the unbelieving Sodomite, the make-believer Lot, and Abraham the elected church.

126 Now, watch their messengers in that day. Two messengers went down and preached to Sodom. They didn't do any miracles, only just smote them blind. The preaching of the Word does that.

127 But watch what kind of a miracle this Angel did that stayed with Abraham. He had His back turned. And told Abraham his name had been changed; called him "Abraham" instead of Abram. He could not have the baby till his name was changed, neither Sarah. He told them what their name was. The Angel told them that. And He said that He was going to visit Sarah according to the time of life.

128 And Sarah laughed about it. And when Sarah laughed . . . The Man with His back turned, the Man eating flesh of the calf, and drinking the milk from the cow, and eating bread; a Man, dust on His clothes, a traveler, was God Himself. And Abraham recognized it because He knew the thoughts that was in Sarah's heart behind Him. Said, "Why did Sarah say within herself, 'How can these things be?' Is anything too hard for God?" See? And Sarah run out and denied it. He said, "Yes, but you did." Now, He'd have took Sarah's life right there, for her to disbelieve, but, see, she is a part of Abraham.

129 And our unbelief in His great manifestation in this hour; we're a part of Christ. He just, see, we're—we're, see, our . . . He—He has to keep it.

130 Now, notice, there has never been a time in history of the church age . . . And I know of one real student I'm talking to, a historian. There has never been. I'd ask any student of the Bible to tell me one man that was ever sent to the church age, in this church since the crucifixion of Christ, a world-wide ministry, that his name ever ended up with h-a-m, like A-b-r-a-h-a-m, until this day. Sankey, Finney, Moody, Knox, Calvin; but wherever was there a G-r-a-h-a-m before, Billy Graham, the great evangelist out there with the denominations that's in Sodom? Never. There is a modern Oral Roberts out there with the Pentecostals, the same thing. Did you know that?

131 But, h-a-m! Now, G-r-a-h-a-m is only six letters, but A-b-r-a-h-a-m is seven letters. Six is man's number, man's organization, man's doing; but A-b-r-a-h-a-m is seven letters. Now notice, in the Church elected that's pulled out, not those denominations, but the Elected church to stand out, it's to get a messenger, too, in this last days.

132 What's going on down there? What's going on up here? Compare it with what Jesus said. Never before in history have we ever set. And the same signs that would be done! Don't you realize, friends, and recognize it's God come down in the Gospel, in His people, making Hissself known? Can't you recognize the hour we're living in? Have we just got ourselves off to clap our hands a little bit, play the piano, and

recite *this*, and—and got away from the Word, till we're that blind to it? Surely we're not. Let's recognize the hour that we're living in.

¹³³ Peter, Nathan, or Nathanael, rather, and the woman, they recognize it. They, they—they recognized His sign, Messianic sign.

¹³⁴ Same now as these things I'm saying. Then to this age, Jesus said. . . Now watch, He is referring back now, telling them of an age. God, in any age, when He sent His Message, which was His Word, and identified It to that age; the people that believed it, it was a great time for them; the people who did not believe It, went into chaos. It's always been.

¹³⁵ Like in the days of Jesus, same thing. Watch Him standing here now. He said, "As it was in the days of Jonas, in Jonah; for as Jonah was in the belly of the whale, three days and nights, so must the Son of man."

¹³⁶ He said, "A wicked and an adulterous generation will seek after a sign." Now you know what I think He was doing? He was prophesying, "A wicked and adulterous generation."

¹³⁷ I wonder if any man in his right mind could deny that we are not living in a weak and an adulterous generation, when homosexuals, perversion! And the divorce rates in America is higher than any other nation in the world. And the whole world has gone into a chaos of it. Three out of every four, nearly, is divorced; around, taking the whole thing around in ten years of marriage. See? Think of it! Divorce, marry again and marry again, divorce and marry again. "They were eating, drinking, marrying wives and given in marriage." Look at the hour we're living in. When was it ever in such a chaos?

¹³⁸ "A wicked and an adulterous generation will seek after a sign, notice, and they will receive a sign." What? This generation. "For as Jonah was in the belly of the whale, three days and nights, the Son of man must be in the heart of the earth three days and nights." What sign will that wicked and adulterous generation receive? The sign of the resurrection.

¹³⁹ And today, after two thousand years, we still see Jesus Christ in the power of His resurrection, standing among us, doing the things that He did then and promised to do. "A wicked and an adulterous generation will seek after a sign, always wanting to 'show me *this*, and if you can do *this* and do *this*.' They'll get it, the sign of the resurrection." He is the same yesterday, today, and forever; the Word made manifest, dwelling among us. How we should thank God for His great sign!

¹⁴⁰ Notice He referred to something else there. He said, "And as the queen of the south shall rise up," that's the queen of Sheba. Listen close now.

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

¹⁴¹ Notice, let's refer to that, a few minutes. He was reading the same Bible we read, about Jonah, and He was reading about Solomon. Now, when Solomon's age come on, he had a . . . he had a gift of discernment. And all the people, the whole nation, believed it. Everyone was one heart and one accord. Everybody believed it.

¹⁴² If everybody, tonight, if all America, would just turn back to God and believe God, it's the best assurance that we have, it'll be all the bomb shelters and everything else.

¹⁴³ Nobody fooled with Solomon. They were afraid of him because he was a gifted man. And the people believed him so, he was sent from God, till they made him their king. All the nations feared them; not because of their military power, but because God was with them.

¹⁴⁴ And if this nation who claims to be Christianity, if it could only, all of them together, cling around this great gift that's been given us in this last days, the Holy Spirit of God upon the Church. Not the creed. The Spirit of God! "Not by power, not by might, but by My Spirit," saith God. The Holy Spirit, Jesus Christ in form of Spirit, upon us, "the same yesterday, today, and forever," making this Word live what He said It would do. Watch closely now.

¹⁴⁵ Oh, the news went out through the world! They didn't have television and radio, and things in them days, so it went from lip to ear. And after a while the great caravans came plumb down across the Sahara Desert, which is a three-month's travel from Palestine down to where she lived. And faith cometh by (what?) hearing, hearing the Word of God. And she had heard about this great meeting they were having up there, and any time a caravan come from that way, she would question, "Have you, did you come through Palestine?"

"Yes."

"Oh, what about that?"

¹⁴⁶ "Oh, it's—it's beyond anything! You never seen such discernment. And it's just like a god sitting there. Their God is represented in a man called Solomon."

¹⁴⁷ Well, "faith cometh by hearing." The little queen's heart began to hunger to go up and find out about it. See, she was ordained to Life.

¹⁴⁸ Notice now, the first thing to do now, her being a pagan, she had to go get permission from her priest, to go. So I can imagine see her go over to her priest, and say, "Holy father, I hear they're having a

great revival up there in—in Palestine. I'd like permission to go up and see for myself."

149 "Now, my child, now you don't want to get mixed up in some. . . After all, we're not cooperating in that revival, so you—you cannot go. See, that's just a bunch of nonsense. There is—there is nothing to it. Them people claim they've come through a Red Sea, and they done all *this, that*. There is nothing to it. If there was anything like that happening, it would be right here in our church." We still got pagans.

150 So we find out that she begin to hunger. She said, "Now look," she said, "they tell me, that, 'Their God up there is represented in a human being, and his wisdom is beyond anything. His discernment is wonderful.'"

"Oh, there is nothing to that."

She said, "But I—I might. . ."

151 "Well, look, you're a queen, you can't be associated in a bunch of people like that. That's, you can't do that. That bunch of people, known all over the world as religious fanatics. You can't do that."

152 But, you see, when God goes to dealing with the human heart, there is nothing going to stop it. Husband, wife, children, pastor, nothing else can stop it when a person is really hungering for God. They're going, anyhow. So she got ready, to make ready.

153 Well, he would say, "Well, I'll just give you. . . I'll—I'll have to excommunicate you from our fellowship."

154 "Well, you can just do that. I'm going, anyhow. I'm going to find out for myself about all this, and see."

155 She had brought up scrolls and she had read what Jehovah should be, about His prophets and what he must do, how that the Word of God would make manifest, how It would know these things when it was represented, veiled in human flesh, what it would do. And she had read all these things.

So I'd hear him say, "Well, look, our book says *this*," he said.

156 "Yes, look, I. . . my great-great-grandmother stood in before them same idols. She stood and said prayers, day after day. There never was one move, one mutter, or nothing else. And I am tired, this old dead form. I want to go see if there is a living God." It's too bad we ain't got more of them queens today.

157 So she got ready to go. Now when she come to this spot where she must go, now, remember, she had a great difficulty. It wasn't as easy as it would be to you. Now notice what she had to do.

158 Here is another thing I want, don't want to leave out. She said this, "I'm going up there, and I'm going to take some money. I'm going to take some gifts. And if it is the truth, I'm going to support it. If it isn't the truth, then I can bring my money back."

159 That woman could teach Pentecostals. Yes, sir. Support things out there that laugh and make fun of Divine healing, and yet you support the radio programs instead of your own church, that's right, and laugh and make fun of the very things you believe in.

160 But she said, "I'll take it. And if it isn't right, I can bring it back."

161 Now remember, with all this wealth on there, on these camels. And now remember, the fleet riders of Ishmael was desert robbers, was out there. What an easy thing would have been for them to fall in on—on this prey, and, why, they would have killed them few eunuchs was with her, and took that money and been gone.

162 But there is something about it, when you are really determined, and God is revealing Himself, you're determined to see Christ, there is no danger before you. You don't even pay any attention! The doctor says you're going to die, you don't even notice it. When you are pressing, you know there is something there.

163 Something down in her heart, burning, faith in this God! [Blank spot on tape—Ed.] . . . three months to travel over Sahara Desert. Not in an air-conditioned Cadillac. No, no. She took three months across the Sahara Desert, maybe traveling by night, reading the scrolls, in the oasis in the daytime, until she arrived.

164 Now, no wonder Jesus said she'll stand in the last days and condemn this generation, for some of them won't walk across the street; and a greater than Solomon is here, the Holy Spirit Himself. See? No wonder she'll raise in the last days and condemn the generation!

165 Watch, she finally arrived. She didn't come like many people, some people will come to a strange meeting. She come and took her camels, and went out into the courtyard, put up her tents, and she was going to stay there till she was convinced.

166 Most people will come, sit maybe five minutes, maybe twenty-five. Soon as the evangelist or somebody says something that's contrary to what she—she thinks that her creed says, or her, his creed, out they go. See, not even manners. No wonder she'll condemn this generation; she come to stay till she was convinced.

167 I can imagine the first service that morning, when the trumpets all sounded, Pastor Solomon came out. She may have been sitting way back at the back. She said, "Now I'll see for myself. I know that's what Jehovah is supposed to be. Man can make claims, but I'll find out." So

she set there that day and she watched, and she seen every one coming to the platform. She seen that discernment was perfect.

168 Finally, let's say her prayer card was called, which probably wasn't, but her time come to come before Solomon. And the Bible said, that, "When she come to stand before Solomon, that God let Solomon know all her secrets. There was nothing hid." Then the miracle was done on her.

169 Then she turned to the audience, and she said, "All these things that I have heard is true, and it's even greater than I heard about." See? Oh, there was no more life left in her, her breath was taken from her, 'cause here was a man that didn't know her, a stranger, revealed the things that she wanted to know.

170 Oh, and Jesus standing there, which was more than Solomon! He was the fullness of the Godhead bodily. He was the virgin-born Son of God. He clothed upon Him, and Jehovah Himself manifested in the flesh. And here He was standing there in the fullness, and they said they wouldn't believe Him, a greater discernment. See, He was Solomon plus David, plus all the rest of them was all in Him. All the prophets was wound up in Him, a greater than Solomon.

171 And to even at that day, He said, "If you speak them words against Me, I'll forgive you. But when the Holy Ghost comes, it'll be greater than it is now, and more condemnation."

172 And here we stand today seeing that very same God do the very same thing! I believe she'll rise in the Day of Judgment and condemn this generation, 'cause she repented and believed the message that Solomon was preaching, and believed on God. She seen something real.

173 You know, what's the trouble today, there is people, many people, with the people that's belongs and just go to church and have a creed. See, they've seen so much just false, so much just statues, and so much of big fine buildings. And—and, we, let's not—let's not never get off in that kind of a tantrum. See, God don't dwell in big buildings; He dwells in your heart. See, God don't dwell in intellectual education; He is far from it. He dwells in humility, in your heart.

174 He dwells in His Word, and His Word comes into your heart and speaks Itself out, and declare. He interprets His Own Word through you. He is trying to find somebody He can get a hold of, to show that He is still God. See? And He is, He will do that if He can just get somebody He can speak to. If He can get another woman with a blood issue, He can still speak the same thing. He can still do the same thing, making known, declaring. We're in the Presence of God, not recognize It.

¹⁷⁵ Reminds a little story. I might have told it to you once, I don't know. It'd bear right now. As you all know, I—I hunt big game. And I was up in the north woods, used to go up there hunting, all the time. And I had a friend up there named Bert Call. He was a fine hunter, about a half Indian. Never had to worry about him, he wasn't going to get lost. And we really were chums, but that was the wickedest man, at heart, I ever seen. He just had no heart at all. He used to shoot little fawns, that's little baby deers, just to make me feel bad. And he would say, "Oh, you preachers are chicken-hearted. Billy, you would be a good hunter if you wasn't a preacher." Said, "You're too chicken-hearted."

I said, "Bert, that's not chicken-hearted."

¹⁷⁶ Now, it's all right to kill a fawn if the law says so. Abraham killed a calf and fed it to God. It ain't the size of it or the sex of it.

¹⁷⁷ But it's just to be evil with it, and he would just shoot them fawns and just laugh, make laugh because I felt bad about it. Well, now, he—he did that.

¹⁷⁸ And one year I went up there. And he had invented himself a little whistle that he could blow, like a little fawn, how it calls, you know, for its mama. And so he said, "Hey, Billy, before we start this morning," said, "I want to show you something I got." And he showed it to me.

I said, "Bert, you wouldn't use something like that."

¹⁷⁹ He said, "Oh, get next to yourself." And the fellow had eyes just like a lizard, like some of these women try to paint their eyes, you know how, like that. You know, looked at me, with them lizard-looking eyes, and eye, it'd almost scare me.

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

He said, "Oh, you chicken-hearted preachers!"

¹⁸⁰ So we—we was . . . I was a little late getting up that time. And those northern whitetail . . . Your mule deer here, he'll walk up to you, but not one of them guys. Whenever he's been shot at, he is a . . . You talk about Houdini a being escape artist, he is an amateur, to them. So it was late and they had been shot at. And them deer were hiding down, feeding at night in the moonlight, and bedding out in the day. We walked all the way up to old Jefferson Notch, plumb up to Mount Washington. Had, it was about six inches of snow on the ground, good tracking weather; never even seen one track.

He said, "What do you think, Billy?"

¹⁸¹ I said, "There you all scared them all out of here, them old machine guns you're shooting."

¹⁸² And so we went on. After a while, about eleven o'clock. We always carried a—a little one of those thermos bottles full of hot chocolate.

It's if you get hurt, or something another, that's stimulation, and a sandwich. So it was about eleven or eleven-thirty, I suppose, we come to an opening about the size of this arena here, or this building, and no timber. So he just kind of set down, set his rifle up against a tree, started reaching back *here*. And I thought he was going back to get his—to get his thermos bottle. I thought, “Well, we’ll eat.”

183 Usually we get up the top of the mountain and eat, and one go one way and one another, and come back. And we knowed the way around, good. And if we got a deer, we just hung it up, and then we know, went and helped each other get them in. So I thought he was just going to eat his lunch, and we’d part, ’cause it was almost up to timberline. So I. . .

184 He reached back. And I started getting for my thermos bottle, get my chocolate, and started getting out like that. And he pulled that little old whistle out of his pocket, and he gave it a big blow like *that*. And looked at me with them lizard-looking eyes again, and blowed that whistle. And when he did, just about far as across this building, a great big doe stood up.

185 Now if some of our sisters might not know, the doe is the mother deer. And, see, that whistle was a baby, and it cried, and this big doe stood up. And right about eleven o’clock in the day, anyone hunts deers knows that that’s a bad time. They’re bedded.

186 So she stood up and looked around. I could see her just as plain. He looked back at me, and he blowed again. And instead of—of running, she walked right out into that open.

187 Now, that’s unusual. They won’t do that. Any hunter knows that. And they won’t, and they won’t do that. But she walked right out there. Why? She was a mother; that was a baby. It was, see, it’s just born into her to be a mother, and that baby.

188 And Bert looked down, pulled that bolt back, let it down on that thirty-o-six. And he was a dead shot. And I seen him level down like *this*, and I knowed he would blow her faithful heart plumb through both sides, a hundred-and-eighty-grain, mushroom bullet. And I thought, “How can you do it, Bert? How can you be so evil, to call that mother deer right out there and then shoot her heart right out of her, and her trying to find her baby? How can you be so brutal as to do that?” I was thinking that. And I see him level down like *that*.

189 And I couldn’t, I couldn’t look at it. It was just too much. I guess I am chicken-hearted. I just turned my back, and I thought, “God, how can he do it? How can a human being be that mean, to do that, just to shoot that poor faithful mother’s heart right out of her?”

¹⁹⁰ Now, she wasn't trying to act on. She wasn't putting on a show. She was a mother. She seen the hunter when he threwed that gun down, but did she run? No, sir. Her baby was in trouble, and she was trying to find her baby.

¹⁹¹ And I turned my back, as I said, and started. I said, "Lord God, how can he do it?" I noticed, and waited, waited, the gun didn't fire.

¹⁹² And I turned around and looked, and the gun was going like *this*. He couldn't hold it no more. He turned around, them big old lizard eyes had changed, tears was running off his cheek. He threw the gun on the bank, and he said, "Billy, I've had enough of it. Lead me to that Jesus you're talking about."

¹⁹³ Right on that snowbank I led him to Christ. Why? He saw something real, he saw something genuine. "If they hold the . . . their peace, the rocks will cry out." That mother wasn't putting on nothing. She was a genuine mother. No matter if it was death, or what it was, she was standing right in the face of death, knowing that just any minute that bullet would blow through her heart, but she was after her baby.

¹⁹⁴ Oh, if we could only be as much Christian as that deer was a mother! Why? She was born a mother, she was born to be a mother. We are born to believe the Word of God. We are born to believe Jesus Christ.

Let us bow our heads.

¹⁹⁵ How many in here right now, with an uplifted hand, would say, "Brother Branham, truly I would like to be the kind of Christian that that little doe was a mother. I—I wish that my heart was just so full of Christ that I could stand in the face of anything and be a real Christian just as much as that deer was a mother. I, that's the kind of an experience I want"? Will you raise your hand? God bless you. That's fine. God bless you. So many, everywhere. I'm so thankful that you still got enough real something in you that'll make you believe.

¹⁹⁶ See, what if it was that you didn't believe? Wouldn't that be pitiful, see an unbeliever in a place where their hearts are so hard till they cannot believe at all, doomed, gone, lost, don't know nothing about it, not knowing what hour that death may knock at the door? You've got to move out into Eternity.

¹⁹⁷ And Jesus said, "Except a man be born again," become as much Christian as that deer was a mother, "you'll never see God; you're done, no matter how many churches you join." He was talking to a religious leader of that day, Nicodemus, eighty-year-old man, and told him that he must be born, he must become the kind of a Christian like the deer was a mother there.

198 Was there one that didn't put up their hands, that really know the Presence of God, recognize It and say, "I know that I'm wrong"? When you realize you're wrong, you're recognizing the Presence of God.

199 But when you don't know you're wrong, the Bible said, "Thou art wretched." In this age, the church would be "wretched, miserable, poor, blind, and naked, and not know it."

200 Just think if a man or woman was on the street, wretched, blind, poor, miserable, and naked, and you could tell them that they were naked, and they would listen to you, but what if they are naked and they don't believe it? What a mental condition that is!

201 Well, now, that's what kind of a spiritual condition it is. People are spiritually blind, wretched, miserable, naked before God, sinners trying to cover themselves behind fig leaves of some denomination, and don't know it.

202 Will you raise your hand, somebody else? God bless you. That's right. The Lord bless you. Before you . . . Maybe you're a stranger here, have never seen God do one thing. But before you see anything, you, still you say, "I'll accept it upon the basis of the Word. I know that a greater than Solomon is here; the great Holy Spirit of God is present. I sense It. I believe It. I'll raise my hand. I'm a sinner; I will ask for salvation."

203 Heavenly Father, bless these who have their hands up. We ask that Your mercy be granted to those who are—are sinners. That's, maybe they belong to church. They, that still doesn't mean they're not sinners. And they raised their hands, they want to be saved. Lord, there was Something by them. They recognized the Holy Spirit there. And they—they recognized that It was God, and It was speaking to them, that, that they didn't have that experience that they should have, and they raised their hands.

204 You said, "He that will come to Me, I will in no wise cast out." And I know that's true. You said, in Saint John 5:24, "He that heareth My Words and believeth on Him that sent Me, has everlasting Life; shall not come into the Judgment, but has passed from death unto Life. He that comes to Me, I'll give him everlasting Life, raise him up at the last days." Those are Your promises, Father.

205 I claim every one of them. Maybe some Christian, Lord, that's trying to walk through life, trying to live better, every day, and they—they want an experience of—of—of a better walk, they raised their hands, too. Father, I pray that You will bless them. May they find that all-sufficiency tonight in Christ, the Word made flesh among us. Grant it, Lord. I commit them to Thee, in the Name of the Lord Jesus Christ. Amen.

206 God bless you. And as you sit real quiet, see, just a moment; oh, my, I'm five minutes over my time now. Forgive me, I didn't aim to speak that long. I tell you, let's just wait just a moment, just give me five more minutes if you will.

207 How many knows what God was? We know what the Bible said He was, and the Bible said, "He is the same yesterday, today, and forever." And Jesus said, in Saint John the 14th chapter, the 12th verse, He said, "He that believeth on Me, the works that I do shall he do also." Not he that make-believeth, but, "he that believeth on Me." Is that true, my minister brothers? That's true. How many Bible readers knows that's true? "Heavens and earth will pass away," but His Words can't fail. He promised that.

208 Now there is, no doubt, sick people among you out there. I don't know you, at all. And to prove what I was saying a while ago, as the Angel of the Lord in the days gone by, the days past, by, Jesus said, "As it was in the days of Lot, so shall it be at the coming of the Son of man." Can you see what I was talking about, them names and everything else positionally, the church sitting right, can you see it? Now I'm sure you read between the lines of things that I didn't speak, you see what I meant. Now if you people in here, that are sick and needy, I'm . . .

209 What business have I got to be here? What would I be standing here for, as a deceiver? If I was doing that, it's time for me to . . . I, I don't, I don't desire to live. I, I'd rather die. I, I'd rather go out and be anything else than to be a deceiver. And what will God do to me? And I don't know that I'll live through the night, neither do you. But a deceiver, we want to be . . . What's the use of being a deceiver, when you can be genuine? But, you see, It's so strange to you.

210 Now, look, if I claim that these Scriptures must be fulfilled, that I have read and showed you in the last two nights, what Jesus was, what His Presence is now! And He is supposed to return in the last days, we know that, through human flesh, and declare Himself the same way. We all know that. Are we aware of it? Say "amen" if it is. [Congregation says, "Amen."—Ed.] All right. Now for your comfort, I say to you, say this to you, in His Name: He is here, the same God that came down and talked to Abraham, had His back turned to the tent, and Sarah inside the tent, He knew what she was thinking.

211 He said the same thing when He come here. He looked upon the audience and perceived what was in their heart. A woman touched His garment; He looked around till He found her, and told her.

212 Blind Bartimaeus touched His garment, when he cried, "Thou Son of David, have mercy," standing two hundred yards from where He

passed by. His faith stopped the Son of God, in the road, and turned around and said, "Bring him here."

213 Little Zacchaeus up in the tree, hid himself, said, so he didn't believe He was a Prophet, either. And Jesus come right, stood under the tree and looked up, and said, "Zacchaeus, come down," called him his name.

214 When Jesus had never seen Peter, and Andrew had brought him over there. When He seen him come, said, "Your name is Simon. You're the son of Jonas," give him his name, told him who he was.

Told Nathanael where he was at, what he had done.

215 The woman, and what kind of a condition she was in, what was her trouble, what was her sickness.

216 That's God, friends! How many believe that with all your heart, say, "That's got to be God"?

217 How many of you in here know that I don't know one thing about you, raise up your hand, just say, "I know that man don't know a thing about me, just—just he's just a man"? That's what I am, just your brother. I'm here to try to help you.

218 But I declare! How many has read my book and things? You, you know, you believe that, the Truth? This is the last days. And now the Lord Jesus help us.

219 And if He will come tonight . . . And not let one of you move. Just stay right in your seats where you're at, and believe, and the Lord Jesus will come tonight and confirm these things that He has said, these things that He promised. If He will confirm them to be the Truth, will you believe on Him? [Congregation says, "Amen."—Ed.] Believe!

220 Heavenly Father, now I have spoke about You, what You was, what You are, now will You just come forward on the scene. And those people sitting out there in the audience, perfectly strangers, will You make Yourself known to us tonight, Lord, that we would know and recognize that these Scriptures are fulfilled, that "Jesus Christ is the same yesterday, today, and forever"? Then if we're living in the last days, like He said that He would reveal Himself in the last days, like He did at Sodom before the promised son arrived to Abraham, well, Abraham's royal seed that's looking for the royal Son, the same thing would take place. And watch even to the locations, the time, the names, and everything is perfect in line, Father. Help us, we pray, in the Name of Jesus Christ. Amen.

221 Now I want you to pray, each one of you. Just whatever is wrong, you just ask Him. Now He is the High Priest.

222 By the way, how many ministers are in the building, raise up your hands, everywhere? I guess there is thirty or forty. Now how many of you know this, that the Book of Hebrews, the New Testament, tells us that right now “Jesus Christ is the High Priest that can be touched by the feeling of our infirmities”? Would you raise your hands and say, “I know it’s the Truth. The Bible says that”? That’s right. All right.

223 Then if He is the High Priest, He is the same yesterday, today, and forever. Then if you touched Him tonight, He would act like He did back there. Is that right? [Congregation says, “Amen.”—Ed.] Like He did yesterday!

224 Well, when that woman touched His garment. You say, “Oh, but if I could!” Your faith touch it. The physical, He never felt. It was the faith of the woman, that touched the garment. Your faith can touch Him now. Do you believe that?

225 Then if God’s Word is manifested, He will reveal that same thing and show the same thing. Do you believe that with all your heart? [Congregation says, “Amen.”—Ed.] All right, now just trust Him, believe Him. Don’t doubt. But have faith in God, that He will do it. Somebody *this* way, just pray and just believe with all your heart, then somebody in *this* direction. And if God will let one or two people that you know, that is infallible, how many of you will believe then that we recognize His Presence? [“Amen.”] Then that’s all is necessary. That’s all that’s necessary.

226 Lady sitting right there, looking at me there, suffering with heart trouble. Do you believe God will heal the heart, make you well? You have heart trouble. If that’s right, raise up your hand. Am I a stranger to you, don’t know you? But that’s truth, all right, you, the lady, grayheaded lady sitting there. All right.

227 The lady with the green, you raised up your hand there, that you—you . . . Your trouble is arthritis. Do you believe that God will make you well, with arthritis? If that’s right, raise up your hand. See? All right. See? Just happen to raise . . . Now Something come over you, didn’t it? See, that Light. How many ever seen the picture of that Light? There It hung, right over the woman. All at once a real sweet feeling come over you. That’s what did it, see. God blessed you, healed you, make you well. Do you believe it?

228 Do you believe He knows what’s wrong with you? Only He can heal you. It’s a dark shadow, epilepsy. If that’s right, raise up your hand, young lady. Think a little different than you did a few minutes ago, don’t you? You see when I stopped that call, doing that? That’s what it was for, was for you. Now if you’ll believe with all your heart, them

spells will leave you. Will you accept it and believe it with all your heart? God bless you. Go, believe it.

229 This lady sitting right here, suffering with stomach trouble, do you believe that God will make you well? Right here on the end, do you believe that God will heal you, make you well of the stomach trouble? You do, you accept it? All right. God bless you.

230 I'm a total stranger to the woman, don't know her. She is just a woman sitting there, but God does it. Do you believe with all your heart now? [Congregation says, "Amen."—Ed.] All right, just have faith.

231 The lady sitting right here on the end, suffering with a gallbladder trouble. Got gallstones, liver, it bothers you. If that's right, raise up your hand; total stranger to you, if that's right. See?

232 A lady sitting right next to you, she is suffering, too. See It, can't you see that Light over that woman? The lady has got a kidney trouble. That's right. She's got uremic poisoning in her kidneys. That right, raise up your hand. The lady that touched you then, she is suffering with a— a nervous affliction. You're both strangers, you're not from here. That's right, isn't it? You're from Iowa. You're from the city of Des Moines. That's right, isn't it? Do you believe that God can tell me what your name is, like He did Peter? If you'll believe with all your heart! Your name is Mrs. Wolff. That's right, raise up your hand. All right, go back healed now, Jesus Christ makes you well.

233 Do you recognize His Presence, you know He is here? Then won't you lay your hands over on one another now, while the Holy Spirit is upon you. That's the Holy Spirit on you. Now every one of you can be healed now if you'll just believe it. Do you believe it with all your heart? [Congregation says, "Amen."—Ed.]

234 Heavenly Father, there is nothing left now but faith. We now renounce all darkness. When the revival, as I said at the beginning, the wave come down upon the water to churn it up-and-down, to—to—to take the unbelief out of it; now while the Holy Ghost is waving back and forth through the people here, may all unbelief be taken away, and may the power of Almighty God set every sufferer free tonight.

235 I rebuke the devil. Satan, you are nothing but a bluff, and you're exposed right here among the people, by the Scriptural evidence of the living resurrected Jesus. I adjure thee, by the living God, come out of this people and leave them go, for the glory of God.

236 All that accept your healing, stand on your feet now and say, "I do believe. No matter what happens, how long it takes, I still know I'm going to be well. I accept it, with all my heart."

²³⁷ Raise up your hands now. "Thank You, Lord." Praise the Lord. That's right, give Him praise. Now just raise your hands and praise Him for your healing, the way you do in your churches. Brother . . . 

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