
THE QUEEN OF SHEBA



Heavenly Father, we thank Thee tonight for the privilege that we have of coming into Thy Presence. We thank Thee for the Lord Jesus, Who has brought us together and assembling us here one more time before the great coming of His Presence. And we ask that You will bless us tonight in the feeble efforts that we put forth in doing Thy commission that Thou hast commissioned us to go into all the world, disciple all nations, and signs would follow the believers. We pray that You'll manifest Your resurrection and Your—and Your great Word tonight in our midst. Forgive us of our sins as we stand tonight, Lord, as people who realize that we're not worthy to even call upon You, but by grace Thou has redeemed us, and we love You for it.

And at one time we were counted aliens, away from God, without hope, without—without life. But Christ died, the Just for the unjust. And through the reconciliation of His death, we have been brought nigh unto God; insomuch that we are called sons and daughters of God. It does not yet appear what we shall be in the final end, but we know we'll have a body like His own glorious body, for we shall see Him as He is.

And in the face of all of this, Lord, as we look to Thee tonight, bless our efforts and help us to manifest His love to others. For we ask it in Christ's Name. Amen. May be seated.

² It's a great privilege to be here again tonight in the presence of this company and in the Presence of the living God. And it's a—it always is a great thing to our hearts, as we speak of His blessed Presence, and speak of His doings, and what He has done for us. And we're very grateful to Him.

And now, this the second night of our gathering, and it's. . . The weather has been a little against us. And we, not having any certain sponsorship, we have come independent. We have come for fellowship one with another, while the Blood of the Lord Jesus, God's Son, cleansing us from all unrighteousness. We throwed open the door for everybody, whosoever will.

It's soon I guess I'll be sailing across the seas for another world-wide mission around the world, for my fifth time.

³ And it's been very strange in our homelands here, and the people. . . It certainly has alarmed my emotions to see, not speaking of any certain group or so forth, but of the general public, of the coldness

and the indifference that the church is becoming in, in—on the North America continent: in our country and in Canada also.

A few years ago, I came into Canada, here and had a meeting; the tinsel was all on the meetings, and people gathered to places to where the newspapers had to report of people driving as many as three thousand miles by taxi cab just to be in the presence of the outpouring of the Spirit.

And tonight after much advertisement, and trying to cooperate with everybody, and showing the same spirit that we did when we first come, yet it's hard to get a little group of people to fill a little small arena like this. Then you could a wonder why it is that minister's hearts are alarmed.

⁴ In Africa, our first gathering was better than a hundred thousand. And in one meeting alone thirty thousand raw heathens accept Christ as Saviour.

Bombay, India, it was estimated of five hundred thousand at the meeting. There's no way to get them in one certain place. They wouldn't let us have it outside the city, because that a lady had been there just before me, a lady minister, and she had a . . . Not any criticism to the lady, remember, because I have my first time, knowingly, in my heart, to ever criticize a servant of God. There's many times I might disagree with their behavior, or try to talk to them, or maybe some doctrine like that they might be preaching, that I might speak with them that I didn't understand. They might be right in their doctrine.

The Lutheran, the Presbyterian, and so forth. . . I just don't understand why that they do not accept the Full Gospel. I do not talk about my brethren. And then along in the Full Gospel ranks, there's many doctrines that I might not agree with, and I—but I never try to dis—to disfellowship with any brother anywhere.

But the lady had caused some trouble, caused two men to be killed—stabbed to death in a riot. And they made me hold the meeting inside the city, and I only got about two nights. And the tremendous crowd till they were smothering each other to death, laying on cots, and piled in the streets, and everything, till I had to leave.

⁵ Now, Brother Tommy Osborn told me that my ministry, if I come, that in Tokyo, this coming summer, that he expected at least two to three million converts. The ministry the Lord has given me, seem like it went over the head of we educated people, but in the lands where they still have—it's not taught and they believe that God is real. . . We've accept Him in the—as the—oh, a—a mental conception. They have to have a reality. And when they see it, that's settles it; tens of thousands swarms to Christ in one altar call.

And the same message, the same effort that we would put forth, maybe for—here, maybe two hundred people, or three hundred, whatever it would be here tonight, where maybe five or six tonight may come to Christ . . . Where with that same effort across the seas would bring a hundred thousand to Christ. See? That's the difference. See? The—the revival has left our country. We just as might as well face it.

⁶ In a breakfast few months ago with Billy Graham, one of the world's noted evangelists, a wonderful character, a great man of God, I had the privilege of shaking his hand. Our paths have crossed many places. At Zurich, Switzerland, he hit it on Saturday evening; I begin in the same place on Sunday morning to start. I wasn't there; my plane never landed quick enough till I could get a cab and get to the grounds, but I turned the radio on and I could hear him.

And many times our paths has crossed, but never got to shake his hand till he was in Louisville, Kentucky, across from my hometown. There I shook his hand. It's always a privilege for me to meet men of God.

And I heard him that morning as he raked and combed those ministers, how he reprovved them in the Name of the Lord by the Bible. And he said, "I go into a city and work hard and try my best to bring people to Christ. And when they give them a decision card," said, "you ministers write them a letter instead of going, giving them a good warm handshake." Said, "And I come back in a year from then, where I had ten thousand converts, I don't have ten. What's the matter?" He said, "It's because of you ministers."

I set there, my heart swelling and going down. I felt sorry for the man, not yet over forty-something years old, turning gray. And I know it's hard away from his family. I sympathize with him, a servant of Christ.

But I thought, "Brother Graham, if you only knew what you—you do . . . But you're burning out, but you're combing through waters that's already been combed from cross the country, from place to place, going—have a great revival, thousands come up and accept Christ. In another year, none of them, hardly, just a meager little few . . .

⁷ Remember, the called out of God is the elected. He said, "The kingdom's like a man that went forth and cast a net into the sea." And when he brought them in, he had all kinds in there. He had crawfish, mudturtles, snappers. He had serpents. He had lizards, frogs. He had scavenger fish, and he had real fish. Only thing the minister's doing is seining with the Gospel net. Whatever it was, all of them caught in the Gospel net. But the nature of him, let him lay there a little while; if he's a frog he'll jump right away. If he's a turtle, just isn't but a few minutes

till he says, "Well, there ain't nothing in this anyhow." Right back to the mud hole he goes. A crawfish will say, "Well, I tell you; it seemed like it was all right; but I tell you, I just don't . . ." See, he's a crawfish to begin with. You can't make nothing else out of him.

Christ never died just to let people have sympathy. Christ . . . God doesn't run His office that loose. You wouldn't run your office that loose. Christ never come from heaven, saying, "Well, I'll die and perhaps maybe people will feel sorry for Me and come." No, sir. Christ died to—to call the election, that God elected before the foundation of the world, and them alone. Jesus said, "No man can come to Me except My Father draws him. And all that comes to Me I'll give him everlasting life and raise him up at the last day." There you are. See? Christ died to save those who God by foreknowledge knowed would be saved. And so when . . .

8 It's a pitiful sight. But why does this happen, friend? It's because that this condition has to come. There's an atomic bomb laying yonder to settle the difference. And that's right. God can't pour out His—His judgments upon a just people. And His mercy has sought and pulled, and different types of evangelists the kind with the resurrected Christ, with the miracles, then with the intellectual. He's called from every angle, that He can be called Just, because He's give every man a chance. The radio, the televisions and everything, the blast of newspaper, evangelists on the corners, and it's swept. And continually we grow wickeder and wickeder by the hour. "As it was in the days of Noah, so will it be in the coming of the Son of Man."

It's just the hour; there's nothing can stop it. All the preaching I could do, and all the resurrection that Christ could show, and everything will never stop it, the Bible said. But here's what we're responsible for: giving a voice against the wrong. That's right.

I could never stop ladies from wearing little old vulgar clothes. It's the nature of them. They already seen it; the devil presented it; they was a subject to it. I could never stop men from drinking. Certainly not. I could never make the church spiritual. All the preaching I would do, it would never make it spiritual. But there'll be one now and then that's a fish. God wants him in the kingdom. I'll give my voice. I don't know who it is, but I'll preach it. And as I preach it, he'll hear, for "All the Father has given Me will come to Me." That's right. And that's why I'm here. I'm combing again.

I hope as soon as I come back from overseas to comb Canada completely through again. I want in the generation that I'd rise with to stand there and say, "I haven't shunned to declare the whole council of God, as I knew it." Then the blood of the people would not be upon

me. And then if God has sent His Message and He's combed the cities and showed the wonders and signs and everything else, and then the people continue, go on in sin, they're past hope.

⁹ I don't say this about Canada. I've said many times: If I was a young man, and they would let me, I'd make my home in Canada. I love Canada. But I believe that our little nation below us here, even motherhood has stooped to a place till it's a past redemption. I don't mean that all mothers down there is not mothers. I don't mean that. I don't mean there's any—not any good people. But the wicked has overrode it to a place, till if the—Christ doesn't come soon, there'll be no flesh saved for the rapture. The hour is at hand. You've escaped a lot of it. But the television and radio has blasted it right into your nation here, and I see your stores and things becoming polluted, and the people is becoming the same way. Oh, spiritual people, arise, awake; the hour is at hand.

¹⁰ I never come to preach prophecy. Let us pray.

Blessed Father, tonight now, as we open the Word, speak to us. Let it be known, Lord, that Thou art Christ, the Son of God. And no matter how wicked the people are, it's only to fulfill Your blessed Word. And may the righteous see the Name of the LORD is a mighty tower, and they run into it and are safe. Oh, blessed Redeemer, help us tonight to understand as we go into the Word. Let the Holy Spirit take the things of God and deliver them to each heart as we have need of. For we ask it in Christ's Name. Amen.

¹¹ I wish to read tonight just for a quotation out of the Scripture. And tomorrow night, if the Lord is willing, I've got a message that's come on my heart in the last few days on my road up here, that I'm trusting that tomorrow in my room, that the Lord will let me to speak on it tomorrow night. I trust that He will.

Tonight, it seemed good to the Spirit that I should speak a few words on Matthew the 12th chapter and the 42nd verse, just by way of introducing.

And tonight, I shall do something in my services tonight, the Lord willing, by a revelation that come to me in Maine, last week. And this is the first time I am to un—to undergo to try to do these things the way that I was instructed, to my honest and sincere belief, by the Holy Spirit that was in my room about three weeks ago—or hardly that long.

¹² Now, the reading of the Scripture, Matthew 12:42:

And the queen of the south shall rise up in the day of 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.

¹³ And now, I want to speak on this great instance. In the setting of the Scripture tonight, the Lord Jesus had been upbraiding the Pharisees because that they would not repent. And they come to him and said, “Master, we would seek a sign from thee.”

And I hope that my congregation tonight, can clearly understand that they had already received many signs, but they did not believe them. If they’d—Jesus had said, “If you had’ve known Me, you would have known My day.” For the Scripture plainly had spoken out of the kind of signs that would be following the Messiah.

Last evening, we spoke on some of those: how that Philip recognized the sign of the Messiah and went to Nathanael. And Nathanael being a member of the church in that day, as soon as that great, outstanding sign was done before him, if anyone can remember, it was because Jesus said, “Before Philip called you, I saw you.”

And Nathanael said quickly, recognized that to be the Messiah, and he said, “Thou art the Son of God; You are the King of Israel.”

And Jesus said, “Because I told you that, you have believed Me? You can see greater things than these.”

¹⁴ Then we took Him to the 4th chapter and found out there, that a woman of another nation, she came. And oh, if we only had the time to go into it, to notice that the first one to recognize that sign was a Jew. The Gospel went to the Jew first. And the Jew, there, represented the remnant of the hundred and forty-four thousand that’s to be called in the last days, which is returning into Jerusalem now by the thousands to receive the Messiah at His coming for His Bride.

And the second time this miracle was performed was on a Samaritan, a woman, a castaway, a type of the Gentile church: a castaway. And she said, after a little talk with Him . . . He asked her for a drink, and so forth; then He said, “Go, call your husband.”

She said, “I have none.” That’s true with the Gentile church, the called out, the mixed breed.

And He said, “Thou hast said right, because you’ve got five husbands.”

And as quick as He told her that she had five husbands, she quickly—those big, bright eyes sparkled, and looked at Him and said, “Sir, I perceive that Thou art a prophet, for we know . . .” There you are. “We, the Samaritans know that when the Messiah cometh, He’ll do these things.” But she couldn’t understand Who He was.

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

Now, if that sign was done before the Jew and before the Samaritan, there’s only one class left: that’s the Gentile. And the resurrected Christ

is obligated to perform the same sign before the Gentiles. Won't you believe Him?

¹⁵ Now, these Pharisees in our text tonight, said, "We seek a sign." And I want you to notice the sign He said, "It's in a weak and an adulterous . . ." See the Samaritan woman? "A weak and an adulterous generation that seeks after the sign. And there shall be no sign given them, but as Jonas . . ."

Am I too loud for you? Would you cut that? I believe I—just a little bit too much volume perhaps. Is that better? If it is, raise up your hands if that's better. Was it better the other way, raise up your hand? All right. Raise it up just a little. Not loud enough? All right, now step it up a little. How's that? [Someone says, "It's good."—Ed.] Why, fine, good.

Jesus said that a weak and adulterous generation seeketh after signs, and the sign that would be given them, would be as Jonas the prophet laid in the belly of the whale for three days and nights, and come out, that would be the sign given: the sign of the resurrection would be the sign.

¹⁶ And if today, the day that we live in, that there's so much said about signs and there's so much petty jealousies about signs . . . And if you'll notice, it doesn't only lay in the church, but it lays in the—the realms of the scientific world, or the professional world. For instance, the medical doctor . . . The medical doctor say, "You do not need an operation. Don't go over there, for he's nothing but a butcher."

And the surgeon will turn around and said, "Don't take those sugar pills; you need an operation."

The osteopathic will say about the chiropractic, "He'll break your neck."

And the chiropractor will say to the osteopath, "What good does it do to rub the outside; you have get to the inside."

The preacher will say, "The Methodists has nothing to do in it. We Baptists has got it."

The Pentecostal have said, "The Apostolics don't even know the Bible," and vice versa.

Our—our evangelists has the word; they are the gifted men.

And the doctors will say, "The preacher ought not to practice divine healing."

And the preacher will say, "The doctor's not even in the picture." It all goes to show one thing: it's the wrong motive. And we know that each of those professions does good, for we hear of people that are helped. And if the hearts of the people were right, we would lock arms

and hearts with each other and pool our efforts together to try to help our fellow man to make life's journey a little more pleasant to him.

¹⁷ But it's money. If the operation's performed, the doctor may be out of giving his pills. If the—if the vice versa, and to each one. . . . And each denomination thinks if they say something good about the—the evangelists of the other denomination will hurt them. Oh, it's the motives: we ought to have the right type of motive to try to be—to help our fellowman. Jesus said, "If you do not love your brother who you have seen, how can you love God Who you have not seen?" And I believe if we would put our efforts together and pray, and help, and try with everything that we can, it would make life more pleasant for all of us, and God would bless us more. Now, but we find out that those things exist.

¹⁸ And Jesus was upbraiding those people and trying to condemn them, which He did condemn them. And many places where His outstanding miracles were performed, He said, "Oh, woe unto you, Capernaum, which is exalted into heaven shall be brought down to hell," and there's not even a sign of it today. And every city that He predicted that would be cursed, every one of them is in ruin today. And the ones that He blessed is still standing today. His Words are infallible; they're the Words of God. Then He turns and says, "Why didn't they believe the sign that was given them?"

Now God, through all ages has always had signs and gifts to men. In the days of Moses, in the days of Noah, in every generation He's had gifted men that's done signs and wonders among the people.

Now, if you'll notice, in the days of Moses, how that they refused to hear Moses, because they said, "Why, who made you a judge over us?" And for their penalty of unbelief, they was granted forty years more of punishment, because they would not hear Moses. And after they'd already seen signs and wonders that had been done among them, every one of them but Joshua and Caleb was refused to see the promised land, and all died in the wilderness.

It's a terrible thing to think of unbelief. Your eternal destination rests upon your faith. And your actions speak so loud that your words can't be heard: your attitude towards the things of God.

¹⁹ Notice, He gave a very striking statement here. He said the queen of the south, which was of Sheba, shall rise up in the generation—in the judgment with this generation and shall condemn it, for she came from the utmost parts of the world to hear the wisdom of Solomon.

Now, in that day God had chose a man by election: Solomon. And him being king and with the gift, the people accepted it, because they almost were compelled to do it; he was the king.

In Moses' time they did not want to accept it. In Noah's time, Elijah's time, they did not want to accept it. And when God sends a gift . . . Now, I want you to get it. When God sends a gift, He will vindicate that gift. And if the people will receive it . . . They've got a right to test first, to look it over, like Nathanael did, and the woman at the well, and different places. But when it's proven to be from God, then if the people will reject it, there's nothing left but chaos. And if the people will receive it, it will be a golden jubilee for that people, if they will receive it. But it all lays to the people; God does His part.

²⁰ Then if He sends the thing, it's up the people to receive it or to reject it. And each one, as an individual, not because of your church standing, but as an individual . . . It doesn't lay within whether your church accepts it; it's whether you accept it. Salvation is a personal work. It's a personal faith, not a universal church faith, but a personal faith in the Lord Jesus. No matter if father don't believe, and mother don't believe it, it's what you believe.

And notice, when they did receive it, then great signs and wonders and jubilee broke out. But when they rejected it, then darkness and gross darkness come to the people. And oh, people of this last day, can't you see why gross darkness is falling on this country? The Gospel of Christ has been rejected. You don't want to believe that, but it's a noted fact. It's the truth; it's too bad, but it's the truth. And I think that if that be the case, that each one of us should take inventory of our own experience and our own standings with God and see how we stand in His sight.

²¹ Not by any tradition, not be any mental work-up, but by that close, hidden communion . . . Not because of our intellectual conception of His creed, or of the creed of the church, or even of the knowledge that we had with the Word, for some people knows the Word real well but don't know the Author.

Moses knowed the Word real well, but that blessed hiding place . . . Was it not ridiculous to see Moses standing in a king's court with all the celebrity, with the finest of language, trained in all the wisdom of the Egyptians, and smart, but God had to take him out behind the mountain for forty years. God's schooling is always right. God schools His man. And remember, as trained as an Egyptian, a shepherd was an abomination. And isn't it strange to see how foolish it would seem in the hearts of men with wisdom, with a man with all of his great intelligence, with all the great armies of Egypt laying at his command, that he could do whatever he wished to, and would step away from his education, step away from his worldly wisdom, step away from his great associates, and go out behind the desert to become into abomination to the people that he once associated with?

²² May I say this with reverence. It's tonight that when God calls men, many times he has to step out of the political ranks, out of the social ranks, and walk out into a place, if it would be necessary, if his associates had to say, "He's gone crazy, or become a holy roller." But it's that secret place; it's that spot. Oh, don't miss it, my loyal friends. Every one of you that's received Christ, of all your teachings, your fine pastors, and your great affiliations with your churches (which is all right, don't misunderstand me), but you're trying to place that before this. But that little time that God gets you away from all your associates, gets you way back in the corner, brings you into a place, in a secret place, where that the wisdom of the world becomes so insufficient, to where all the education that you ever had, doesn't mean nothing, into that divine Presence, till the lust of the eye gets so dim you can't see it any more; until the love of money is completely vanished away from you; and when you stand there alone with Jehovah God, that's the things that counts. That's the things that makes you forget all you ever knew.

²³ That's where Moses had to get. And what a beautiful picture: God revealing Himself there in a burning bush. And Moses knowed more about God in five minutes in the presence of that burning bush, than he'd learned forty years in Egypt. That's the place: to be alone with God.

The next day on his road to deliver Egypt—or Israel out of Egypt, with his wife setting on a mule with a little child under each arm, and the long whiskers blowing, and a stick in his hand, going down the road screaming at the top of his voice . . . Someone said, "Moses, where are you going?"

"I'm going down to Egypt to take over." A one man invasion, going against the greater in number than all the world had: the chariots, and horsemen, and spearmen, and bowmen of Egypt . . . And one little old, wrinkled up eighty year old man with a stick in his hand, and the white whiskers blowing, going down to Egypt to take over . . . And the thing of it was, he did it, because he had been alone with God.

There's where the church needs tonight, is not some fantastic, not some new denomination, but to be alone with God. Oh, all selfishness, all malice, all fear, all unbelief just fades away, and God becomes preeminent. There it is. That's what makes a person different. That's what made Moses different. That's what makes you different.

When he went down that time with a vision, not with his education . . . He could've called more people together with his education than he could with his gift, but Israel was ready then to receive, and they did.

Now, and what did they do? They were led out into the wilderness and led across Jordan to the promised land. What a marvelous thing.

²⁴ Now, Jesus was exhorting them, in saying the queen of Sheba, the queen of the south come from the utmost parts of the known world to hear the wisdom of Solomon. God had gave a gift and that gift was manifested. And when God ever gives a gift, He manifests it. And perhaps maybe it become known throughout the world of them days: of Solomon's gift. The nations begin to learn of it. Great things begin to take place, and all the people with one a—heart and one accord begin to, "Yes, Lord, we thank You, because we see this gift made real. And surely then, that Jehovah is still for us if He'll send us a gift like that."

So after Israel was convinced, they never separated in little cults, but with one accord they give witness to the gift. And then the outside world begin to hear of it. And everyone who passed by, somebody testified and said, "Oh, Jehovah is with us, for He has given us a great gift in our day. And we all rally around it, and we're more prosperous than we ever were." And that was the golden age of the Jews.

Oh, how He has blessed us, physically, spiritually, financially. He'll always do it, if you'll rally around Him. He's God.

²⁵ Notice. And after while, way down in Sheba, the fartherest place of the known world, a little queen heard this message. Perhaps everyone that passed through the land, heard of it, would come by, and say, "You know what? There is a great gift in operation up in Israel. Oh, it is a powerful gift. You should see it." And as she kept hearing one after one testifying without one flaw in it. . . "Faith cometh by hearing, hearing of the Word of God. Faith cometh by hearing."

Now, if one said, "Oh, it's a good thing," the other saying, "There's nothing to it," then people's all confused. But when, with one accord, they all give witness. . .

Everybody passing by told her, "Oh, there's a great gift up there. You should see it. It's marvelous. It can discern. Oh, their God must be the great one only God."

Isn't it too bad that we Americans can't give witness to the one true God? But instead of that we want to make Him Methodist or He isn't God. We want to make Him Pentecost or He isn't God. We want to make Him Apostolic or He isn't God. He's God regardless of our creeds. See, He's God because He's eternal God.

But we say, "We won't go to that arena. Why, we don't believe in no such stuff as that."

I think it's just as good as what Philip told Nathanael when Nathanael said, "How could there be anything good from—come from a place like that?"

He said, "Come and see." That's the best way to be convinced. Read the Scriptures; find out. Come, see for yourself. The Bible said, "Prove all things and hold fast to that what's good." Prove it by the Bible.

²⁶ Now, this little woman, eight hundred years before Nathanael did this, she said, "I'll go see for myself." There's the way; that's the idea. "I keep hearing. I keep hearing the people passing through my kingdom and telling these things. I must go see for myself."

Blessed are ye. "Ye are the salt of the earth," said Jesus. What does the salt do? Salt makes thirst. And when you're salty for Christ, God creates a thirst to the outside world. But if the salt has lost its savour, it's henceforth good for nothing but to be trod under the foot of men." Well, there's nothing, then I never heard such arguments and fusses among them; there surely can't be nothing about it." Just to be trod under the foot of men. . . . But with one unity we all give one voice to the resurrection and to Christ. . . . "If I be lifted up, I'll draw all men unto Me."

²⁷ Notice now, as we see this queen, enthusiasm begin to rise. What was it? God was dealing with her. Now, she was a pagan in Sheba. She was a pagan, an idol worshipper, but she had heard of a living God that could produce something now: not a declaration of creeds, but a living God that had given a gift to prove that He was a living God. So it created a thirst.

And I want you to notice what that little woman had to do to get to him. Now, if you'll take your map, and map out. . . . Now, she didn't come across the desert in a air-conditioned Cadillac. She had to come on camels. You know, to get to Christ is no flower bed of ease. It isn't just going up, and sign your name to a book, and say, "Well, I'm a member of this church from now on." You don't come that way. It costs something; that is, a surrendered heart to the will of God. Sometimes it costs you your friends. It will if they're worldly friends. "But he that will not forsake even his own and follow after Me, is not worthy to be called Mine." It costs something.

²⁸ So she made ready. And with the journey of camels, it taken her at least three months to come from Sheba across that burning desert to find out whether that gift was right or not. No wonder Jesus said, "She'll raise up at the day of judgment and condemn this generation.

What will it do to Saskatoon in the day of judgment? He said she come from the utmost parts of the world, three months on camels, to

hear the wisdom of Solomon, and a greater than Solomon is here, and they were condemning Him.

Listen. Notice now, not only that, but she had to prepare for other things. Remember, the sons of Ishmael, the Arabs were on the desert, and they were robbers. And not only did she prepare to come and see for herself, but she also prepared to support it if it was right. What attitude did you come in? She brought in laden camels with gold and silver, and frankincense and myrrh, royal spices which was never compared with on the earth, what she had. She was first coming to be convinced. And if she was convinced, then she was going to support it with everything she had. We're not willing, hardly, to come the second night. And oh, well, to support something, my, that's out of the picture: "Oh, I couldn't do that. . ." Then what will it be in our generation?

²⁹ Now, notice, God's obligated to send His sign. That's what they're talking about. God's obligated to send His sign; and a-vindicate it. And then you're obligated to believe it. Bless be the Lord God. You're solemnly obligated to believe it. It tells the nature of you, whether it is or not.

I do not mean to be rude, but brethren, the time has come where we can't pet any more; we got to preach. And the Word is sharper than a two-edged sword that cuts even to the marrow of the bone, and a Discerner of the thoughts of the heart: the Word.

³⁰ She come prepared. And now look what a hard trial. The devil was putting all kind of scares in front of her. "The sons of Ishmael, the Arabs will rob you." They were robbers. And the devil would say to you, "You're going to get off in some fanaticism. Don't you do it. You'll get into some error. It'll rob you of your experience if you try it." That's just the very words of the devil today. But the woman was determined. She knowed if it was truly the sign of God, and God's gift, God was obligated to show it to her, for she hungered to see it. She went anyhow, no matter what anybody else said, what the eunuch said, or what her advisor said; she had her own personal feelings that she wanted to find out.

I wonder what your advisors would do? I wonder what the people would say at your church if they knew you were setting here tonight? It might be criticized. Your name might be took from the book. But if you're determined to find out whether it's the truth or not, God bless you. God's obligated to show you that Christ is raised from the dead, is alive tonight. And He isn't accepted by a mental conception; He's accepted by new birth, borned again, and you become a part of God. "I give unto them Eternal Life." And that word "Eternal Life" comes from the word "Zoe" which means God's own life. And you can no

more perish than God could perish, because He has accepted you and adopted you into His family, and you're a part of Him. Oh, there you are; that makes the difference.

How do you know that you are? "Then these signs shall follow them that believe." Then you can believe the supernatural. Then you could open your eyes of understanding. You can see the Gospel unfolding around you then. First you must accept it; then you're borned again. Then you become a new creature.

³¹ So she come across the desert. And as she got closer, her anticipation begin to rise. The devil said, "Now, what if it isn't so?"

"Well," she said, "I've at least made an effort. If I don't see one thing, then I'll make this to my God, that I made an effort." But if she come and the gift is true, and really of God, God's obligated to prove it. So she entered the courts of Solomon and as she did she went up and . . .

Now look, she never come just for one night; she come to stay the whole meeting through. She was going to see it through. She was going to stay until she was convinced. She brought her maids and her eunuchs and everything right with her in her little band. And she unloaded right out in the—the palace courts there; she unloaded the camels and things. And she said, "Now, I'll go and set in the meetings, and I'll watch, and I'll see for myself if it is of God. Then if it is, I'm going to accept it."

³² And she watched Solomon as he—the people were brought before him, and his great spirit of discernment proved a hundred percent every time. Hallelujah. I know you think I'm beside myself. Maybe I am. But if it is, I have lost my earthly possessions and my earthly treasures, and laid them up in heaven in Christ. And she said, "I'll watch it."

And as she seen it come before that great mighty gift (not the man, he was just man) . . . But she watched that gift of God, and she saw it time after time as it worked perfectly. And when she got ready to go, she went up to Solomon, and she said, "All that I have heard has been right, and more than I every heard is right." There you are. "It's all the truth. Now, I'm going to support it." And she poured in the cinnamons, and the spices, and the rich treasures, just as you would when you say, "If it's the truth, I want it." Then pour in every treasure that you've got: all your heart, all your soul, all your love, all your devotion, all your thoughts, all your songs. Everything that you have, give it to Christ, if He's truly the Son of God and has raised from the dead. Support it with everything you are. Support it un—so you become so salty until the people of your community will say, "If there ever was a change, it's in that person there." There you are.

“I. . . If I’m ever a Christian. I want to be like that man or woman, for they have love, joy, peace, longsuffering, goodness, gentleness, patience, meekness, and so forth. The nine fruits of the Spirit dwells within them. They’re not easily provoked. You can’t make them mad at you; they will not become angry. They’re so loving that in their very presence you feel Christ.” There you are. There you are. That’s what the church needs. Not because you can argue your religious standpoint, that doesn’t mean it. It’s your life that proves what you are. That’s what proved what God was when He come down; it was His grace that proved that He’s a God of grace to visit the children of Israel.

³³ But it was His divine holiness that required Moses to take off his shoes, because the occupant of the house that he come from proved that it was a holy place. And God is holy. And it showed that His divine love and grace brought Him to His people. And it showed His holiness, that Moses had to cover his face and take his shoes off to stand in His Presence. Certainly it does. Your life proves what you are by the fruit you bear. Jesus said, “By their fruit you shall know them.” Not because they can argue religious standpoints, not because they belong to the best church, they’re in the best standing in the church, they’re the best in the community, but what they are by life and that alone.

Then a character like that when that woman had received it and said, “I believe everything that I have seen. It is true, and God is real.” And she accepted it. Then Jesus said about her, hundreds of years later; He said, “She’ll raise up in the day of judgment, and would condemn this generation,” for she came and stayed, and looked with a honest heart, and believed. And when she was convinced she accepted it, being a pagan.

³⁴ And here, you self-righteous, church going hypocrites, said, “You stand here, look on Me and call Me Beelzebub,” and “Master, we seek a sign from you.”

Said, “The sign will be given to you: as Jonas raised from the whale’s belly, so the Son of man will lay in the heart of the earth.”

And then I say this, friend: When He was here on earth He was the greatest sign that was ever brought to the earth. I’m closing with this. Listen. And they laughed at Him when He discerned their thoughts and so forth, and said He was a spiritualist, a fortuneteller, Beelzebub, the chief of the devils.

And Jesus say, “You speak that against the Son of Man, it’ll be forgiven you; but when a greater yet comes, when the Holy Spirit is come, and you speak a word against That, it’ll never be forgiven you in this world or the world to come.” So I wonder what this generation will answer at the day of judgment when the queen of Sheba stands

there, and when the apostles stand there, and when all the redeemed stands there and this adulterous, and sin loving, church going, pleasure seeking generation stands in the Presence of God and He witnesses His resurrection here before the judgment and you have to stand, what will you say then? I wonder. And while you're thinking, let us pray.

³⁵ Now, heavenly Father, this is Thy eternal Word. And I realize that I'm no more a boy, but it's got to—what few years or days or whatever is determined in Your mind for me, I wish to surrender everything to Thee. And tonight, most holy God, as I stand in Thy Presence and plead for my own self and this people, will Thou cover us with Thy blood, and take away our iniquity and our unbelief, and grant unto us tonight, favor and revelation to believe with all of our heart. And let us who has professed so long and belonged to the church, and trying to say, "Well, we belong to such a church," or "We have shouted," or "We've been baptized a certain way," or "We've been sprinkled," "We belong to the greatest church," "We have spoken with tongues," or "We've danced in the Spirit," and still with those kind of a spirits that doesn't bear the fruit and love of Christ, O God, forgive us of our iniquity.

And be our Judge tonight, Lord, and judge us as our faith reaches Thee and pleads for mercy, and confessing our sins, and knowing that we could not stand in Thy Presence, but only by the grace of God through Jesus Christ.

And grant then, Father, tonight, that You'll give Your Presence to us, and Thy grace to us, and forgiveness of our sins in Thy Presence. And help us and give us understanding; and operate, Lord, through the humble little way that Your servant has been doing according to Your grace to the people.

And as the revelation struck me a few weeks ago, how to pray for the people while on the North America continent, those who could not by faith reach out as they do in other lands, I pray that You'll help me tonight to understand, and the people to understand, and get glory. And heal the sick and save the lost. For we ask it in Christ's Name and for His glory. Amen.

³⁶ Lord bless you, my dear people. Now I'm going to ask you a solemn thing. I am undertaking something here from this platform tonight, that I have never did before. It is a revelation that come recently. And now, as it unfolds, I gave it a little try last night to see if I could snap from the discernment as I brought the people to the platform one by one. How many was here last night and seen and believe? Across the nation, if I should die this night, my testimony of Christ is truth.

The first thing . . . The Christian world knows it; the Bible teaches it; the Bible promises it; so the Christian world knows it. And right

here, humbly saying it, that picture baffled the whole scientific world; they know it. There is the picture of the same Angel of God that led the children of Israel: the Pillar of Fire. And His Presence is here, not me, but Him. Wasn't Moses, but it was Christ. Now it's up to you. I've laid every bit of it right on the Scripture. Now I'm asking God, tonight . . .

³⁷ It's always been a strange thing. Manager after manager has even quit me, because that he'd say, "Brother Branham, the people go away and are not prayed for."

I said, "Well, Brother, in the meetings overseas . . ."

"But, Oh, Brother Branham, you're not overseas."

I said, "Pass them through and I'll pray for them."

If you do that, they say, "Nothing was said to me." See? "No anointing. I wasn't prayed for."

And oh, my office is crowded . . . [Blank spot on tape—Ed.] . . . and you just feel like going overseas and staying till Jesus comes. But yet the other day, the Lord, by His grace, gave me revelation. I've tried to just take two or three here on the platform, pray for them. I say, "All right, now the rest of them, I'll just pray for them. Let them come by and I'll pray for them." That's what He told me to do, but I've never been able to do it. When I'd have discernment, and catch one, two, then it's on me; just might as well stay with it. But He promised me. How many knows that's true? They seen me try it after an hour after hour and fail, because when the anointing strikes it was there. But the other day in Maine, with Leo and Gene, He promised me that I could do it. And that's why tonight, I am standing solemnly on what He promised.

Last night, did you notice, after discernment was over, something said to me, "Now, you're weary. You must leave." And Billy come to take me out. Then something in my heart said, "Stand there. Dismiss that church." In a few moments it was over and I was dismissing the church, went away feeling fine instead of weak. So the Lord has promised me and I know He'll do it.

³⁸ Now, I want to know how many in the meeting here tonight, does not have a prayer card and wants to be prayed for, raise up your hands. I want those who does not have prayer cards. All right.

Now, I want to ask you something. Jesus Christ, the Bible said, is the same yesterday, today, and forever. Is that right? Saint John . . . That was—was Hebrews 13:8. In Saint John 14:7 He said, "He that believeth on Me, the works that I do shall he also."

Then a woman passed through the crowd once, and touched His garment, and went off, and set down. The multitude was thronging Him; He said, "Who touched Me?"

And even Peter rebuked Him, said, “Well, Lord, the whole multitude’s touching You.”

He said, “But I got weak; virtue went from Me.” Strength went from the Son of God by one woman touching. Then people wonder why you don’t stand there hour after hour. Well, you couldn’t do it, certainly not.

³⁹ . . . Now, don’t be shut up, but look at the Scripture. Look at the angel was on the pool. The first one stepping in with faith, all the virtue of the angel left maybe for two months before it come back again, another season, it come again. Then we wonder what it is. It’s God’s grace that I ever stood ten minutes or five minutes, as a sinner saved by grace. But it’s God’s goodness before destruction strikes the nation. It’s God’s goodness to the people.

Now, I’ve ask Him tonight, before we have anybody on the platform, to send His great holy Angel, which is the One Who gives discernment, out into this audience anywhere, and to bring up somebody who touches His garment. And if He has been here on earth, and they touched His garment, and He recognized who it was and turned around and said, “Somebody touched Me . . .” Now He didn’t know who was it—or who did it. He said, “Somebody touched Me.”

Peter said, “All of them’s touching You, Lord.”

He said, “But I perceive that I’ve got weak.” And He looked around; He had discernment. How many of you believes that? Sure. He had discernment, and He looked around until some way, a secret of His own, the Father showed Him who the woman was. When His eyes fastened down on that one little woman, she couldn’t hide herself any longer. He knew who she was, what she done, what she’d—taken place. He said, “Thy faith has saved thee.”

And after . . . She’d even denied it. She was scared. Then she come, and fell down, and said, “Yes, Lord.”

He said, “Daughter, be of a good courage. Thy faith has saved thee. “Saved thee,” the same word “Sozo,” every time, physically or spiritual: same atonement, same man, same day, “By His stripes we were healed,” “He was wounded for our transgressions, with His stripes we were healed,” same thing.

⁴⁰ Now, the Bible said that He’s a High Priest that can be touched by the feeling of our infirmities right now. How many believes that’s the truth? Right now He’s the High Priest; He’s sitting at the right hand of the Majesty on the throne of God, making intercessions on our confession: not on our mental work up, but our real confession. Now, if He will manifest His Presence in this audience tonight, and there’s not one person in this audience that I know but Brother Sothmann

here, and Sister Sothmann, and the family; Brother Norman and Sister Norman; and that little group of people about three rows back; my daughter-in-law, son . . . That's all that I know. And you know . . . How many here that knows that I don't know you or nothing about you, raise your hand. I don't care who you are, raise your hand, knows I don't know nothing about you. Certainly I do not. Now, if Christ is risen from the dead, He's more than able, and will by His blessed Presence . . .



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