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## THE QUEEN OF SHEBA

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Let's just remain standing a moment while we pray. Let's bow our heads.

Our Gracious heavenly Father, we thank Thee for this grand privilege of approaching Thy throne of mercy again tonight, in the all sufficient Name of Jesus Thy Son. We thank Thee because that we have the perfect assurance that if we ask anything in His Name, it'll be granted. So there are many here tonight who are needy; they're sick in body. Some of them are sick in soul. And we pray, Father, that You will supply everything that they have need of, salvation for their soul above all things, and healing for the sick, joy for those that are sorrowing, hope for those who are hopeless. Grant it, Lord. And when the service shall end tonight and we go to our different homes, places of abode, may we say like those who came from Emmaus that day, "Did not our hearts burn within us as He talked to us along the way." For we ask it in Jesus' Name. Amen. May be seated.

<sup>2</sup> Such a privilege to be back here again tonight in this Long Beach Municipal Auditorium. Been several years since I was here, about '46 or '47, somewhere like that. I believe I followed the service of a great servant of the Lord, Doctor Charles Fuller, used to have the "Old-Fashion Revival Hour," used to start and was created here, great servant of the Lord. I hear now that he doesn't have his services here any more. I always wanted to meet Brother Fuller; I never had that grand privilege.

<sup>3</sup> I remember coming into South Africa about seven or eight years ago, the audience of about two hundred and fifty thousand people. You . . . Some of you Long Beach people you'd never guess what they greeted me with when I come on the platform. They sang it in about fifteen different languages, all blending together, "Heavenly Sunshine." They were singing "Heavenly Sunshine" which I believe was Doctor Fuller's theme song. And I always thought if I got to meet him, I would like to tell him that, that his messages had got down into the—way down into South Africa. And those precious people loved him and knew him, me being an American, sang "Heavenly Sunshine," or "Sunlight" ever which way it goes. And they were singing it in fifteen different languages all together. Now, you never . . . But all blending just perfectly, the Holy Spirit . . . When people get together and the love of God starts moving upon them, there's no friction. It's just all one great big body moving together.

Doctor F. F. Bosworth, which is one of the managers, he just stood—he led symphony, he was taking the Dowie, seventy-five piece

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band to Madison Square Garden in the days of Doctor Alexander Dowie. And he said he had trained the choir. And you'd get somebody a few octaves, or ever what you call it, high, and some too low. But said, in those raw heathens, blanket natives, didn't know which was right nor left hand, and them at war with one another, had to separate them in tribes, yet they were not one octave out at all, everyone blending right together in "Heavenly Sunshine." Anybody knows Brother Fuller, tell him that for me. I don't guess I'll—may never get to see him. He's a busy man, I don't like to take the time. But it would certainly thrill him.

4 The Gospel, and yet in it's simplicity is the greatest drawing card the world has ever knowed. Jesus said when He was here on earth, "If I be lifted up, I'll draw all men unto Me." Black, white, yellow, brown, whatever their color or race is, the Gospel still holds the center of attraction to every man and every woman.

And I do believe that our churches should be just a little farther advanced in the Gospel than what we are. I think that we contribute that, I do, and if I'm wrong I pray the Lord forgive me. I think we try to look back too much to see what somebody else has done, or said, instead of looking forward to Christ. He's our Leader.

A few hundred years ago, I may be mistaken in this quotation, but I'd say three hundred years ago, I believe it was a scientist in France that tried to take a ball and whirl it around the earth, or something or another . . . Might've been a hundred and fifty years ago . . . He whirled it around the earth and—with the speed, and he claims if any vehicle on earth would ever move the terrific speed of thirty miles an hour the grav—the gravitation would lose its hold, it'd go right off the earth. Now, that was scientifically proven in that day. You think any science would look back and say . . . to that? Certainly not. I see where they got a plane now, I forget, around five thousand miles an hour sometimes. And they don't stop even at that, they keep going on, on.

But we Christians, and we clergymen and ministers, we try to look back in our school and see what Mr. Moody said about it, what Mr. Sankey said, or—or Finney, or Knox, or Calvin, or any of those. Now, they were great men in their day. But, see, we're always looking back; let's look forward. See? We got untapped resources.

5 And now, science can only climb so high, then they have to leave, go back. The tree of knowledge only produces so much. And that was set before us in the garden of Eden. And a human being is prone to live from that tree of knowledge. But it never was God's plan for us to live by that tree of knowledge. The first time man took a bite from the tree of knowledge, he separated his fellowship from God. Every time he takes a bite off that tree he destroys himself, continually. He bit off gunpowder; look what that done: killed his comrade. Bit off

automobiles, that kills more than the gunpowder. Now, he's got an atomic and hydrogen bomb. Still eating from that tree of knowledge which finally will send him back to his destination.

6 But the Tree of Life that he left wilfully to eat from the tree of knowledge, then there's where he leaves alone. I believe that science now . . . I was tested by one of those meter tests on your arms about this Light, Angel of the Lord. And the scientific picture was taken of It; you have it right here now (Been taken over the world at different places.) a picture of the same Pillar of Fire that followed the children of Israel, scientifically proven. George J. Lacy, the head of the FBI, for fingerprint and document (See?), examined it to see if it was right. He said, "It's not psychology," he said, "the mechanical eye of the camera won't take psychology."

7 Now, instead of advancing on and see what God promised, we look back and see what some brother behind us says. Let's don't look back, look forward, keep moving on, on. We have untapped resources. Jesus said in Saint Mark 11:23, "Whatsoever . . . Why, if you say to this mountain, 'Be moved,' and don't doubt in your heart, but believe that what you have said will come to pass, you can have what you said." Un . . . No—no conditions, it's—it's not—it's just unlimited. "Whatsoever things you desire, when you pray, believe you receive them; you shall have them," whatever, Divine healing, joy, peace, anything.

Now, you say, "Brother Branham, what if we'd ask for something that—for somebody's life to be taken or some evil thing." Well, you couldn't really have Christian faith for a thing like that. It takes a Christian spirit to ask Christian things. To receive things from Christ. You must have . . .

8 Always remember, church; God's Words are true. I believe the right mental attitude towards any Divine promise of God will bring it to pass, if you can look at it in the right way. But remember, here's been my—my standard in life. I have tried to do this. The first thing, I want to find out whether it's the will of God or not. That . . . Then I know it's God's will. The next thing, is my objective to it and my motive in doing it. Then if it's the will of God, and my objective is right, and my motive is right, I have faith that it'll be done. Because, first, it's the will of God and I have—and my objective is to glorify Him, and my motive is to give Him all the glory. See? So there's no selfish motives about it. If you have a selfish motive it won't work. If your objective is to make money for yourself or something, why, you'll never succeed. And then try to do something outside of the will of the Lord, then it won't work to begin with.

So there is genuine faith, but you must come into the real channel of God to have that genuine faith. There's human faith, then there's

faith of God. And you must have a godly faith to believe. Now, then to have godly faith, you must have the mind of Christ in you. Then that's how God projects to you visions, revelations, and all these things comes by the mind of Christ being in you. You get it? "Let the mind that was in Christ be in you."

<sup>9</sup> Well, it thrills me tonight again to say to be back here in Long Beach after many years. I remember when I first come here, there was a whole lot of doubt about the ministry. I was about the only one on the field at that time having healing campaigns. I remember how it was so criticized. I remember the night when I left here, and I listened to the thrilling message of Doctor Fuller. I set right along out there that afternoon and heard his great stirring powerful teaching message. I seen his audience leave, fine people, intelligent, nice-looking clean people, seen them all leave the building. That was his audience. Now here come mine in strait jackets, wheelchairs and . . . I thought, "That's quite a little thing difference of . . . ? . . . faith (You see?), we got to know." But it was a challenge to the Word of God which God had promised that was true and He'd stand behind it. Around the world I've been with this message, not one time has God ever failed me.

And after about fourteen years since being here, I stand tonight with the same message to Long Beach, that I had when I come here, "Jesus Christ the same yesterday, today, and forever." See? He's not diminished one bit. He has never failed me. I've stood before witch doctors and devils and drinking blood in a human skull and calling on the devil and challenge you right down. And I've never seen one time that a challenge was ever made but what God moved on the scene and done a great thing. I—I challenge your faith tonight to believe the Lord Jesus.

<sup>10</sup> We have had a great week, or two weeks, with Brother Buntane of the Assembly of God church here in the city. I have learned to love Brother Buntane as a brother could only love another. I didn't hardly know him when I come in here. I've heard of his gallant father in Canada, which is a great man, servant of Christ. And then I met his brother, had that privilege. I met other brethren there and fellowshiped with them. Fine singing, fine ministers . . . The little lady that just sang, Mrs. Piper, I believe her name is, such a lovely voice. It should be going all the time for Christ, everywhere. All these things should be working wherein it's a little later than you think. I believe we're near the . . .

<sup>11</sup> Am I standing too close to the microphone? Can you hear me better if I back off like this? Is that better? I don't—I want you to hear what I speak but I don't want to have my voice rebound. Now, the acoustics here is usually very good, was the last time we were here.

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I'd like to come back sometime, if it would be pleasing to God, the will of God, and pleasing to the people, and maybe we get such a place as this. Instead of just having one church on the sponsorship, have all of them sponsoring it. And then we could come here for an extensive meeting. I will pray to that end if you'll pray the same. And then—then maybe we could set it far enough ahead of time until the—we could get the precious trustees, or whoever it is, the overseers of this auditorium now, being that they're building one much larger out here, that we could use it sometime for a ten day meeting or something. I believe that it would be wonderful to come. Anything that would be to please, or to do something for God.

<sup>12</sup> And now, when I mentioned a few moments ago, Assemblies of God, now that's just one denominational church. We don't. . . For myself, as everyone knows, that I was ordained at about twenty-one years old, and that's been about thirty-one years ago in the Missionary Baptist church. To which I have nothing evil that I could say of the Missionary Baptist church, or any other denomination. I've took this stand, that if. . .

The Catholic church, a Catholic, a Roman Catholic, or orthodox, or whatever he may be, if he's looking to the Catholic church for salvation, the person's lost. If the Baptist is looking to the Baptist church for salvation, he's lost. If the Pentecostal is looking to the Pentecostal church for salvation, he's lost.

But if the Catholic, Pentecostal, or Baptist, Presbyterian, or whatever, if he's solemnly trusting in Jesus Christ, he's saved. Because it's by faith are you saved, and that by grace. See? Catholics can be saved; Baptists can be saved; Pentecostals are saved, because that we all accept what Christ did for us. That's right. It's our own personal faith in a finished work that Christ did for us. And therefore, I have never drawed a denominational boundary or had a barrier. I've tried to reach out, take every one of them in my arms and point them to the cross now. And that's. . .

Dear dying Lamb,  
Thy precious Blood shall never lose its power,  
Until all the ransomed church of God be saved to sin  
no more.

Ever since by faith I saw that stream,  
Thy flowing wounds supply,  
Redeeming love has been my theme,  
And shall be till I die.

That's my—that's my slogan, I might say. And then next is Jesus Christ the same yesterday, today, and forever.

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<sup>13</sup> Thank you all for all your kindness and mercy. And your generous hands that you've shook to me. And—and the kind things that you've done, and your letters. And we'll answer them just as fast as we can. And the little prayer cloths that I have prayed over, many of them I haven't got out yet. And if you want one, it's absolutely free, just write me at Jeffersonville, Indiana and I'll send you one. Just if you . . . Post Office Box 325. But if you can't think of that, just Jeffersonville, Indiana. It's a small city, of about thirty five thousand. And our mail is great.

<sup>14</sup> Now, I'm not trying to get your address, for—for I have no programs at all. I have nothing, no programs. We have books, but them books, we buy them from somebody else to bring them to the meeting. I have no radio, no television, no nothing else. I'm not under obligation to nothing or nobody but God. 'Cause I can go to a church, little or big. I don't have to have any certain amount of money; there's nothing designated. I'm fifty-one years old, been preaching thirty-one years and never took a offering in my life. That's right. I—I—no money hooked into it at all. People give me little things so I can live by—and help support the ministry, which is appreciated. That goes into a foundation at my church. Myself, I get one hundred dollars a week for my living. And outside of that, well, that's all I have. And that—that's all I need.

And I—I don't believe that the Gospel of Christ was ever made to commercialize. I believe that it's not to be done. And I do not believe that—that servants of Christ should try to be showmen. I believe they're supposed to be humble, take the place of Christ, Who—we—His life in us, represents Him to the public.

<sup>15</sup> Now, we find out that He said, "The foxes have holes and dens, and the birds have nests; but the Son of God doesn't have a place to lay His head." He didn't have to be that way. I think the sweetest word in the Bible, one of them, "Father, I sanctify Myself for their sakes." He had a right to a wife; He had a right to a home. He had a right to the—the pleasures of life, like we have, the comforts of life at least. But He was sanctifying Himself because He was training twelve men that would stir the world with the Gospel. And if He could do that, how much more ought we to sanctify ourself. See? Now, let's—just one more word to Him before we approach the Word of the Author; let's approach Him once more in prayer.

<sup>16</sup> Lord, it's Your Word, we pray that You'll make it real to us tonight. Now, we know that It's written, that, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And as we read Thy Word, we know It will not fail. Our words will fail because we are mortal and we're finite. But Thou art infinite and the immortal eternal God. And as I approach Thy Word, I approach it under that type of faith, that Your Words cannot fail. And if I

read this Word, then if the people who have gathered here tonight go home, they can at least say they heard something eternal because it was Your Word.

Then, Father, if the Gospel came not only by the hearing of the Word, faith came by that, but the Gospel was to manifest or demonstrate the power of the Holy Spirit that's in the Word. For "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us." Then we're taught over in the Book of Hebrews that the Word of God is sharper than a two-edged sword, cutting asunder, even to the marrow of the bone. And the Word of God is a discerner of the thoughts of the heart. The intents of our heart and mind, the Word of God can reveal it. Because the living Christ, who is the living Word, comes into our living souls, reveals the secret of the heart, for He is the Word. Let the Word speak, Father, and the meditation of our hearts be acceptable unto Thee, O Lord. For we ask it in Jesus' Name. Amen.

17 In the Book of Saint Matthew's Gospel, the 12th chapter, 42nd verse, we'll read this for a portion—for a text.

*And the queen of the south shall raise 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.*

Jesus, in the previous readings of here . . . I wish when you'd go home to read this glorious chapter. And Jesus had been upbraiding them and rebuking them because they had not believed Him. He came, He said, in His Father's Name, and they received Him not. He said, "Another will come in his own name, and then you'll receive him." And that's right. We come and make our churches and have our denominations, and they're—you're ready to say, "Yes, I—I—I—I belong to the Baptist, the Presbyterian." You receive that easy. But to receive Jesus, huh-uh, they don't want Him.

18 Now, He said, "I come." And when He did come, the people did not recognize Him. He came just exactly the way the Scripture said that He would come. He came and He was the Jewish Messiah. And not only Jewish Messiah, He was the promised seed of Abraham, that we have so taken through the week of study, and, over at the church. And He came to His own and His own received Him not. And He had presented Himself to His own. And He came to Israel, which was the—the church of God, and the people of God, and the nation of God. And He came to His own and His own received Him not, but as many as did receive Him, to them gave He the power to become sons of God to them that believed on His Name."

<sup>19</sup> Now, we find out that there was three classes of people. We spring from three sons of Noah: Ham, Shem, and Japheth. And there was . . . That was Jew, Gentile, and Samaritan. If you notice, Peter, by revelation, was given the keys to the Kingdom, because God knewed that he had the revelation of the Scripture. For He asked His disciples in whole, “Who does man say I the Son of man am?”

And one said, “You’re Elias.” And the other one said, “You’re the prophet.” And one said “Moses.”

He said, “But I’m asking you, Who do you say I am?”

And Peter said, “Thou art the Christ, the Son of the living God.”

And Jesus said, “Blessed art thou, the son of Jonas: flesh and blood has not revealed this to you, but My Father which is in heaven. (See, it was a revelation.) And upon this rock I’ll build My Church; and the gates of hell cannot prevail against it.” See? It was a direct revelation that had been made known to the apostle, that He was the Son of God.

Now, if the church of God still exists, then those in the church has come in there by spiritual revelation, because that’s how we come into the church. But many of us try to come in through doctrinal theology, and so and so, and all right. Which I speak nothing against that. But I’m trying to differentiate between what is really truth and what is part truth. The revelation that God reveals to you that that is His Son Who died in your stead, then that’s the revelation, Who He is.

<sup>20</sup> Now, Jesus had come and He had proved to the people by every means that the Scripture had said, that He was the Messiah that was—they looked to come. Now, many of them had drawed the wrong conception of His coming, and that’s the reason He was misunderstood. Pardon the expression, but that’s the reason tonight He’s misunderstood. They draw the wrong conception of what He is.

Now, I believe while I was standing there, I heard my associate here, read the Scripture of saying that the campaign themes are always “Jesus Christ the same yesterday, today, and forever.” And he quoted it in Hebrews 13:8 that “Jesus Christ is the same yesterday, today, and forever.” Now, when He came they—the—the great group of Israel was certainly, eyes open wide looking for a Messiah, but they were looking for Him in the way that they had been taught that He would come. Well now, any good spiritual thinking, or even intellectual thinking person, would know that He did not come contrary to the Scriptures. He’d come contrary to their understanding of the Scriptures, not contrary to the Scriptures.

But they had been taught by their teachers in such a way that the teachers had—had the wrong conception of Him. And may I not hurt feelings by saying this, but perhaps it could be that way again. You know if He is the same yesterday, today, and forever, He probably will

come a little different than what we are expecting Him to come. That's only a—a logical, sensible, way to approach such a thought, I would believe, in this day.

<sup>21</sup> Now, we will see then that when He came, the Messiah was supposed to be, according to the prophet Moses, who was really the one who predicted His coming and said, "The Lord your God shall raise up a prophet liken unto me." Now, any good theologian would've knowed that that Messiah had to be a prophet, or His—or His attributes that followed Him would be prophetic because that Israel was always commanded to believe their prophets. They always were.

But we have to draw this under consideration too, that not all can come to Christ. For He said, "No man can come to Me except My Father draws him first. And all the Father has given Me will come to Me." Look at the millions that received—that did not receive Him in that day and the minority that did receive Him. Now, let's place that over on today and look at it squarely the way it should be.

<sup>22</sup> Now, we see as He come that He did do the sign of the Messiah. And as many times through the week we have tried to produce that and show it over and over and over again; all the way from Genesis to Revelations we found it. Is that right, class, this week? That what the Messiah would be. . . [Blank spot on tape—Ed.] He was anointed, the prophet always has the Word of the Lord, a true prophet. See? The prophet said that, "They have eyes and cannot see." They could not see the miracles. "They had ears and they cannot hear." See? Isaiah said so. So we know then that—that they had to be that way. Not that God intended it for it to be that way, but by His foreknowledge He knew it would be that way, for He is infinite.

So if He's infinite, He knew the end from the beginning. And that's the reason He could predict the end from the beginning. He knew because He was God. And if He is not infinite, then He is not God. But we know He is infinite and we are the finite. We get things so mixed up and so settled that we're right, then God with His infinite mind just rides so far over it. "My thoughts are higher than your thoughts," said God. His ways are higher than our ways. So we must submit ourselves to His way.

<sup>23</sup> Now, we've heard of all kinds of things taken place. We've heard of Elijahs, we've heard of virgin Marys all over the country. And we've heard of all kinds of sensations and everything like that. Which I—I am not here to speak against that. I am here to say that any angel of God, or any messenger of God, must stay strictly in the Word of God.

In the Old Bible they had a way to find out whether it was the truth or not. They had in their Mosaic laws they had what they called the Aaronic priesthood, and then the Levitical priesthood, rather, and

Aaron was the high priest carrying the breast—on his breast, the stones of each birth of the patriarchs. They hung that breastplate up. And then it was called the Urim Thummim. And when a prophet prophesied, if he went to the Urim Thummim, and he told his prophecy, or told his dream, and that supernatural lights didn't reflect back in a conglomerations of light, then, I don't care how good it sound, it was wrong. They refused it. All good teachers knows that, that they—they refused it. It had to witness to the Urim Thummim. And now, of course when that priesthood ended, then there was another priesthood come in which after the order of Melchisedec.

Now, now today we do not have the birthstones of the patriarchs, but we do have a Urim Thummim. And that's God's Bible. Jesus said, "Heavens and earth will pass away, but My Word shall never pass away." And in the book of Revelations, which is the revelation of Jesus Christ, He said, "If anybody will add to or take away from It, the same will be taken, his part, out of the book of life." This is the Urim Thummim.

Joseph Smith met an angel; it wasn't Scriptural. Now, if any angel or anything that's contrary to God's Word, this is the full revelation of Jesus Christ. So therefore stay with It.

<sup>24</sup> Then, Jesus making Hissself known to His brethren by speaking to Simon and telling him who he was and who his father was, Simon recognized immediately that He was the Messiah. Do you believe that God before the foundation of the world knew that that thing would happen like that? Jesus said so. He knew it before the foundation of the world. So . . . And God had called them.

Now, when Nathanael came, he was also, as I heard the brother here speaking a few moments ago. That was proven. And Nathanael being a Scriptural man, he knew that that was the Messiah, what the Messiah would do. The woman at the well, as He referred to. How many more times? Zacchaeus up in the tree, hiding from Him. Stood right under the tree and said, "Zacchaeus come down; I'm going home with you for dinner." Blind Bartimaeus going down in the crowd . . . And them throwing stuff at Him and screaming and making fun of Him, yet his faith stopped Him, and not only stopped Him, but it healed the man. A woman touched the borders of His garment, and went off and set down, He said, "Somebody touched Me." And the apostle rebuked Him for saying such a word. He looked around over the audience till He found the woman and told her of her—of her blood issue and said her faith had saved her. See? It was perfect, the sign of the Messiah, and they refused to recognize it.

<sup>25</sup> Now, my contentions is, is this on the Scripture, that He—He did those signs before both Jew and Samaritan but not to the Gentile, not

once, because the Gentiles wasn't looking for no Messiah. But are we Gentile Christians tonight looking for a Messiah? He promised us in Luke; He said that when we seen the sign of Sodom, that's the way it would be at the coming of the Son of man. You remember that? How that Lot down there, the borderline believer down in Sodom, little church member, all messed up with the world and his theology all messed up; but there was a modern Billy Graham went down there and they preached the Gospel and brought Lot and them out.

<sup>26</sup> But Abraham was already out. The word "church" means "called out," the called out group. In other words, God calls for separation. The world today calls for mixers. Many of the people choosing your pastor, you want to get someone who will mix, who will go down and go bathing on the beach, or take a little friendly drink with you, or—or tell a little smutty joke or something. That's too much in the Protestant realms today. But the people wants a mixer, but God calls for separators. Separate yourself from it. Yoke not up with unbelief. That's God's way of doing it. The world has a different conception.

<sup>27</sup> Now, as we look farther into the Word we find that the church called out, the elect, there was an Angel Who spoke to them and give them a sign. And there was a strange Man dwelling in flesh, that Abraham later called Elohim, God Almighty. And so he noticed that this Man was setting, had His back turned to the tent. And just the—the chapter before this, God had met Abraham and give him a name from Abram to Abraham, Sarai to Sarah, and princess. And He addressed them both by their priestly, or God given name. Elohim. H-e-m, taking part of His name, Abraham. From Abram, ham, part of God's name, because he was to be also a father by seed to many nations, the father of nations.

Now, you—you notice what taken place there. Now, the Angel with His back turned to the tent, He said, "Where is Sarah, thy wife?" How did He know her name was Sarah? How did He know he was married? And how did He know all these things?

Said, "She's in the tent behind you."

And He said, "I'm going to visit you according to the time of life." And Sarah laughed within herself. When she did, the Angel said, "Why did she laugh saying in her heart, that, 'I'll not be able to do this, and I'm too old,' and so forth." How did He know that?

<sup>28</sup> Now, Jesus plainly. . . Now, listen close. Don't miss it. And be just as reverent as you can. Notice. That promise was made just to reoccur again at the coming of the Lord. See it? Now, Jesus being misunderstood, what did the—they say when they seen Him doing His signs of the Messiah? They said, "He's Beelzebub." Well now, we know that Beelzebub was a devil. He was the chief of the devils. And

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otherwise, they called Jesus in perceiving their thoughts in their hearts, a—a fortuneteller, or a mind reader, or something like that; which we know that that is of the devil, certainly. And it's—it's a perverted, something that's been real, been perverted.

The devil cannot create. The devil only perverts what God's created. There's only one Creator; that's God. What is a lie, is a truth misrepresented. What is a—a bad woman? Is a good woman that's been perverted. See? Anything that's perverted is of the devil. Anything in its original condition is of God. See? God is the only Creator. And the devil cannot create; he has to pervert what God has created. Keep that in your mind.

Now, they called the Spirit of God, that was doing these great signs to prove that He was Messiah, they called that an evil spirit. And Jesus said, that, "I will forgive you for this; but when the Holy Spirit comes (to do the same thing), one word against It will never be forgiven in this world, neither in the world that is to come." Watch how stern.

<sup>29</sup> Now, before judgment can strike, mercy comes first. Then after mercy, then there's not. . . If you spurn mercy there's only one thing left; that's judgment. Judgment follows mercy after it's been spurned. They spurned Christ; judgment followed. They spurned the prophets; judgment followed. And as much as it hurts me, as an American citizen, I must say that this nation has spurned mercy. So it's ready for God's Divine judgment. Look what's gone through this nation, all kinds of things, great man like I just spoke of a few minutes ago, Charles Fuller, Billy Graham, Jack Shuler, Oral Roberts, Tommy Hicks, T. L. Osborn; great men has crossed this nation shaking it; and it continually wades in sin, blindly moving right on. Some of them will be influenced by the—the ministry of these great men and will come in and join church and go right out and live the same way they always lived. When you profess the Name of Jesus Christ, abstain from all sin. "Let every man that names the Name of Jesus Christ," the Scripture says, "depart from sin." But what do we do?

<sup>30</sup> What is sin? Unbelief. There's only one sin, unbelief. You commit adultery, you smoke cigarettes, you curse, you drink, because you're an unbeliever. If you was a believer you wouldn't do that. Them things are attributes of unbelief. A true believer is soundly, solid based on Christ, and there's nothing will shake him. But because that you're waving, pulling off to one side, that's the reason you have these things happen in your life. True unadulterated faith will hold you safely against the cross. It will.

<sup>31</sup> Now, He upbraided them and told them, because that they did this, He begin to say (And I'm coming down to my text now.), that the queen of the south should rise and condemn the generation. They had told

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Him that He was Beelzebub just a few verses behind this. And He'd rebuked them for their unbelief. He had told them that they'd had a day, but they'd spurned it. He said once, "Jerusalem, Jerusalem, how oft would I have hovered you as a hen does her brood, but you would not." Now, you're left.

And I believe that the great Holy Spirit in the hearts of men and women in America who are Christians, can feel It crying, "Great America, America, how oft would I have given you a revival. How oft I would've gathered you together, but you would not. You love the things of the world more than you love the things of God, so there you are." Then there's nothing left but Divine judgment will have to fall, separation from God.

<sup>32</sup> Now, we find out that through all generations God has had gifts. Every generation, through the Bible, as I've got many Scriptures here that I could refer to here that—that through the different ages that God has had Divine gifts. And now, I want to say this to the clergymen. I want you to tell me, or mention to me in history, one time of any historian, or any time that God ever poured out His blessings and had a revival but what supernatural signs followed that revival: every revival. They've had healings and speaking with tongues and demonstrations of the Spirit in every revival. It's the signs of God. God, where God is there's signs because God is a sign working God. Jesus never did say, "Did you believe Me because I had My Father's teaching?"; He said, "If I do not the teaching of My Father, don't believe Me"? He said, "If I do not the works of My Father. Don't believe Me if I do not do the works."

<sup>33</sup> We have went, and made schools, and Bible schools, and—and seminaries, and built fine buildings, but that certainly was not the commission. Them's all right, I can't say nothing evil against them, they played their part. But that wasn't the commission. The commission was "Go into the all the world and preach the Gospel." Preaching the Gospel was to demonstrate the power. It had to be. What's the next verse say? "And these signs shall follow them that believe." The manifestations are—the demonstrations are the works out of the Word made positive. When the Word is preached, signs of the Word confirms the Word to be true. If it doesn't, it doesn't come from the heart of faith. It doesn't anchor in the heart of faith.

Did not Jesus say that some sowed seeds and when it did it fell by the wayside and the birds gathered it? Some went in stony ground and riches of the earth choked them out, like briars and so forth. And didn't He say some went over and brought forth a hundredfold? See, you must first let the Word fall in the right type of faith. And then that faith produces what the Word said, because the Word is a Seed. The Word of God, right here, is a Seed that a sower sows. And every

seed will produce its kind if it's put in the right atmospheres and the right condition.

<sup>34</sup> You can't hide it. You can't hide genuine life. You take natural life, botany life. Let that sun come warm. Now, like in my country, the little seeds drops off, out of these flowers; they die. They have a funeral procession; the—the skies cry down great big October tears and buries them in the ground. The seed bursts; the pulp runs out. That isn't the end of that flower. Just let the sun, the s-u-n, who has control of all the life of botany, and then when it begins to shine upon the ground and get it in a certain temperature; no other temperature will do it. Nothing else will put that color in there but the sun. So you let it get in the right temperature, the right atmosphere, and that little germ of life hid somewhere in the dirt, will come forth again. Did you ever lay concrete walk and notice in the spring of the year, where is your thickest of the grass? Right around the edge of the walk. What is it? It's that seed that was buried under that walk. And when the temperature gets right, the season gets right, you can't hide life. It'll work its way right through and come stick its little head up and praise God. Because it's life. You can't hide it when the s-u-n is a shining.

Just as sure as the s-u-n brings botany life, the S-o-n brings Eternal Life. And you can't hide it. It'll shine forth. There's something has to happen. Jesus said, "If they hold their peace the stones will immediately cry out." Something takes place. When God, the eternal God, begins to shine His Spirit down, those that are ordained to life will recognize it. They'll come and walk in the Light, live in the Light.

<sup>35</sup> And He said, "Verily, I say unto you, a little while, and the world (kosmos, which means the world order) will see Me no more; yet ye shall see Me, for I ('I' is a personal pronoun there.), I will be with you, even in you, to the end of the consummation," all the way down. "Go ye into all the world." Not just to this generation, all the world. You that say that the—want to say that the signs of the apostles, was the only ones that had the Holy Spirit, only ones that could do miracles, how can you read the history of the church and say such a thing as that? What about Polycarp? What about Irenaeus? What about Saint Martin? What are you going to do with those men? Columba? Columbia? All of those, what are you going to do with them? Hundreds of years later they still heal the sick, raise the dead, spoke in tongues, cast out devils; how you going to hide it? As long as that Son, S-o-n, of God's Holy Spirit shines on the church, signs and wonders will appear. Can't hide it. It's there.

Read this with me, Mark 16. "Go ye into all the world." It's never reached all the world yet. "Preach the Gospel," demonstrate the power. How much? "To every creature." See? "These signs shall follow them that believe." How far? All the world. Every creature. You just can't

hide it. He never did say, “Go, teach the Word”; “Go, preach the Gospel.” Demonstrate the power of the Holy Ghost.

<sup>36</sup> Now, if you don’t know the Word, how will you know the sign? “These signs. . .” You got to know the Word to know what you’re talking about. If you take it from some man’s conception, then you never got it the way Peter got it. Then you’ll draw your own idea about it. But Jesus told Peter, “Flesh and blood did not reveal this to you, but My Father which is in heaven. And upon this rock I’ll build My Church; and the gates of hell can’t prevail against it.”

Now, to see whether it’s right or not, go back and get the Pre-Nicene fathers, or the Nicene Council, and the—the historians of the age, and find out whether that in each time when people believed that Word, it produced just exactly what it said it would produce.

<sup>37</sup> I seen not long ago where they went into the garner of Egypt and got some wheat that was put in there about twenty-five hundred years ago, yes, more than that, about three thousand years ago, put in there by Joseph. Some of the wheat had been laying there for all those years, and planted it in the ground and it produced again. No matter how long this Gospel lays here, two thousand years we’ve had mockers and scoffers, and saying the days of miracles is past, but put that Word in the right kind of a heart, it’ll produce again just exactly like it did at the first time, ’cause it’s the Word of God. It’s got to come into a channel of faith. As long as it laid in the garner it didn’t need nothing. It just stayed there as a memorial.

<sup>38</sup> I was surprised in Rome. They’ve got authentically nineteen different nails that was nailed in Jesus’ hand. Every one said, “We got it.” “Our church has got it.” “We got it.” Nineteen nails that they can prove, when there was only three. See? Everybody wants a nail. Here not long ago a great—you understand what I mean, great one come forth with a piece. . . “Here’s a piece of the original cross.” What difference does that make? I don’t care how many nails you got, how many pieces of cross you got. We need to produce this Word again. Put it not on a cross, on a nail, but on the living atmosphere of the Holy Spirit. That brings forth the results. God’s Word, under the right atmosphere, will produce exactly what it says it’ll do. It’s got to be in the right atmosphere though. You can’t lay it over in the seminary, or some Bible school that don’t believe in signs and wonders. It’ll never hap—it’ll never break forth and bring life there. The atmosphere’s wrong. But you got to put it in the right atmosphere. What kind of an atmosphere? A surrendered atmosphere. Stay there until it does go to growing and taking life. That’s the idea.

<sup>39</sup> He never did say, “If I do the teaching of My Father. . .” He said, “If I do not the works of My Father.” That—the teaching, anybody

could teach it, but let's see the works be done. You can say, "Oh, He's a great God." Sure. We go into Bible schools, not that I'm condemning them, but I'm trying to—I hope you don't understand me wrong. I'm not condemning Bible schools. But I'm condemning it, what you say that you—you teach these things, and then knock the whole foundation out to say it was in some other age. It's just like giving your canary bird vitamins to build him up good strong wings and put him in a cage. What good does it do to do that? Why build his wings up if you're going to keep him caged up? What the church needs today is the opening up of these barriers that's holding them and some Pentecostal Holy Ghost vitamins poured back into the church, then it'll change the atmosphere. That's right. They'll hatch. It'll bring forth eagles instead of chickens.

<sup>40</sup> Chicken . . . ? . . . He's a bird, but he's a half brother, he don't know about the heavenlies. He don't know what it means to be up there. One of the most pitiful sights I ever seen was . . . I went down to a cage one time. My little Sarah and I, we were walking around it. And there was a—I heard a noise and a big eagle, someone had caught him, and he'd just beat all the feathers off of his head and the ends of his wings. And he'd get back across the cage, and he'd come flopping, and he'd hit his head against his wings and the feathers a flying, he'd fall back. I seen him laying there and them big gray eyes looking around. Why? He was a heavenly bird. He lives in the heavens. That's where his heart is. But through the cunningness of man, had trapped him and put him in this cage. And he was trying to beat hisself out with his own power, beat right against the side. I thought, "That's pitiful." I walked away from there almost crying. I thought, "I wish they'd sell it to me." I hate to see anything caged up.

I hate to see the church caged up. Yeah. Just beating yourself to death, and everything else, with all kinds of soup suppers, and dinners, and there's classes in societies and things like that. My, you wasn't born to be like that. No, no.

<sup>41</sup> And I noticed the old fellow, I thought, "If I could get . . ." I thought, "Well, that's a pitiful sight."

Sarah said, "Daddy, that poor bird."

I said, "Yes, honey."

Said, "What's he's beating his head and . . ."

I said, "He's trying to get out of them bars."

Said, "What makes him want to get—why don't he just set down and be satisfied?"

I said, "He can't. See, honey, his nature is up there. That's where he ought to be. Them big wings was give him to hold hisself up there in the air, to look down, fly high."

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And I turned away from there; I thought, “That’s a pitiful thing, but I know something more pitiful. To see a church that calls itself the church of God, the church of Jesus Christ, caged up in a cage. When actually they can read the Bible and found out they’re not born to be caged chickens in a barnyard. They’re supposed to be eagles that can set their wings in the rushing mighty wind that comes down. They don’t have to flop; they just know how to hold their wings and fly away up into where all things are possible, into a place that takes them out of this caged in places we set. “Days of miracles is past, there’s no such a thing as Divine healing, there’s no Holy Spirit.” Oh, it’s pitiful. What can you do?

<sup>42</sup> Now, Jesus speaking to them. He gave them some signs. And as my time is just about gone, I’d like to refer to some of those signs. Watch here He said just a verse behind it, “As the days . . . As it was in the days of Jonas, the prophet . . .” God in all generations has had signs and wonders. He’s had servants that He dealt with. Sometimes just one. Did you know that? It got down in the days of Noah to one. And He—He gets to a type, also it said so in the coming in the Son of man, so forth. He got down until a place where He’s always had His servant. Now, listen close in the next few minutes now. I think exactly I got fifteen minutes to be on time.

<sup>43</sup> Notice, always when God sent His servants and sent His gifts to His servants, if that people believed those gifts, it was a golden jubilee for the people. But if they rejected them signs and gifts that He gave them, it always ended up in chaos. Now, ask any clergyman that you want to or any historian. Which I know setting in our presence is some of the best historians that I know of; I just been talking to them. And that is right. They always fail when they fail to recognize God and His gifts, His sign. God always has . . . Where God goes, there’s always signs and wonders. All . . . He promised it. “These signs shall . . .” Not maybe, they will. Sure. Now, it’s always been, foretold it would be.

<sup>44</sup> Now, notice. If . . . He talked to them about the days of Jonas. He was upbraiding them because they failed to see His Messianic sign. But the woman at the well recognized it, didn’t she? She said . . . He said, “Go, get your husband.”

Said, “I have none.”

Said, “That’s right. You’ve had five; and the one you’re living with now is not your husband.”

She said, “Sir, I perceive that You’re a prophet. Now, we know when the Messiah cometh, this is going to be the Messianic sign. We know this is—the Messiah will do this. But Who are You?”

Jesus said, “I am He.”

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And she run into the city and said, "Come, see a Man, Who's told me the things that I did; isn't that the very Messiah? Isn't that what the Messiah is supposed to be?" And the men of the city believed on Jesus because of the saying of the woman. Do you see it?

<sup>45</sup> Now, Jesus was there doing those things and they had turned Him down. So He said, "As it was in the days of Jonas—Jonah." Everybody always made fun of Jonah. I'm going to take up for Jonah. Jonah had a lot more credit than people gives him credit for. Lot of them say, "Well, he's an old backslider." No, he wasn't. "The footsteps of the righteous is ordered of the Lord." And Jonah was a prophet. God did that purposely. Let him take that ship to Tarshish instead of Nineveh. Always felt sorry for him when he was in the belly of that whale. You know some people always look at their symptoms. Say, "Look at my hand. I was prayed for; it's no better." It never will be, like that. You don't look at your hand; you look at a promise. See?

<sup>46</sup> Prayed for a ba—boy here a few years ago. Old father and mother come got me to pray for him; he had black diphtheria in the heart. It went so low till the cardiogram showed that it was just gone. And they made me dress up like some kind of a Ku Klux Klan, the doctor did, to take me in there. The doctor was Catholic, and he wouldn't let me go in, 'cause I'm married and had children. And I said, "Doctor, would you let the priest go in there to give him the last rites?"

He said, "Yes, but you're not a priest."

Said, "Priest wouldn't have children to go to."

I said, "But he sets in confession booth."

He said, "Go ahead." And he let me go. So I went in there, and the old father and mother got on one side and said, "Brother Branham, all we want you to do is to say the word." I went in there, and prayed, and laid hands on the baby, I—or the boy; he was about twelve years old. I said, "Heavenly Father, this is a promise; this is what You promised. I lay hands upon this young man now, and I ask for his life because that You promised it. These people believe it, and they sent for me to come here. This is all I know to do is lay my hands upon him because You said, 'These signs shall follow them that believe.'" I laid hands on him, walked right out there, "Now, the Lord bless you."

<sup>47</sup> And the father grabbed the mother and said, "Oh, sweetheart, isn't it wonderful." The boy never showed one change. And the little nurse after the father and mother just crying, hugging, one another, rejoicing because the boy's well. See? But the boy hadn't changed a bit. And that little nurse said—said, "Why, sir, do you realize what this is?" Said, "How can you act like that and your child dying?"

Said, "My child's not dying. My child's living; it's going to live."

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She said, "Well," she said, "sir, I want to tell you something." Said, "You see that electric cardiogram thing?" Said—I don't understand what she said, but said, "When that hand (ever what it was) went all the way around here, it's never been known in medical history ever to come back again." Said, "The boy's dying." Said, "His heart's just beating so many times now, to the minute," said, "it'll never come back again. And besides the disease has got him in such a fix, and it's—it's so advanced till there's nothing can be done; the boy's dying."

And I'll never forget that gallant old father, he took that little nurse and put his arm around her, she was just a kid, and he said, "Look, lady," said, "I don't blame you, you're—you're—you study to watch that chart." Said, "That's all—that's what you know. You're studied and told by history and by your doctors and everything, that. . . ." Said, "You're looking at that chart. That's all you know about." But said, "I'm looking to a promise." You know who that boy is? It's Bob Bosworth in South Africa tonight preaching the Gospel, a married man with a family. That's right. Why? It depends on what you're looking at. See? You—you look at God, look at His promise.

<sup>48</sup> Now, if I always thought someone had a good case of symptoms and had a right, it was Jonah. Now, he was in the belly of the whale on a stormy sea, hands and feet tied behind him, laying down in the whale's belly full of the vomit. Now, if he looked this a way, it was whale's belly. That way it was whale's belly. That way it was whale's belly. Everywhere he looked it was whale's belly. Now, I don't think there's anyone here that bad off now. See? They're—they're just in a . . . That—that's a terrible condition to be into.

But do you know what he said? He said, "They're lying vanities. I'll not look at them." But he said, "Once more will I look to Thy holy temple." When Solomon dedicated the temple he prayed, when that Pillar of Fire came in, the smoke behind It, and went down behind the holy place, he dedicated the temple and said, "Lord, if Thy children be in trouble anywhere and will look to this holy temple and pray, then hear from heaven." And he believed that would be right, because Solomon was a servant of God. And he prayed, and what did God do? Now, I couldn't tell you scientifically, He might've put an oxygen tank down there. I don't know what He done. But He kept that prophet alive for three days and nights in the belly of that whale. Is that right?

<sup>49</sup> Well now, if He will do that on them circumstances, that a faith in a—a man that finally backslid. . . Solomon did, his wives drew him away from God. If he had that much confidence in Solomon's prayer, in that kind of a condition under those circumstances, how much more ought we tonight, under these circumstances to look away from our symptoms to the right hand of God, where Jesus stands with His own Blood making intercession upon our confession. "Once more, Lord,

look to Thy holy temple, where the living resurrected Son of God stands with His own bloody clothes before God to make intercession, plead for us as a High Priest upon what we confess that He's done." My, look what God did.

<sup>50</sup> I read a little story not long ago, I might inject it here if you don't mind. Notice, you know, all the people of Nineveh, it was a great city, pretty near the size of St. Louis up here. All right. We know that they went down there, and they were—all had got away from God, and they were heathens. And they were worshipping idols. And their occupation there by the sea, of course, were fishermen. All the men went out early in the morning, thousands of boats out on the sea, and they drewed in fish. It was a great import. And they exported fish and things for a living.

And now, the God of the sea was a whale. And just think of all the men out there on—on—out there in their fish boats, out there fishing, and all the women and children standing on the bank waiting for hubby to come in bringing the fish and the catch and so forth. And the first thing you know, the god of the sea raises up, the whale, runs up to the bank, licks out his tongue for a gangplank, and the prophet come walking right out of his mouth. Sure. No wonder they repented. Yes, sir. Sure. They repented because the god had produced a prophet. And they listened to his words, because he came there supernatural.

<sup>51</sup> And notice, Jesus said, that a wicked and an adulterous generation seeks after signs. Did He say that? Right here it is, read this verse. "A wicked and adulterous generation seeks after signs; and they will receive no sign, except like the prophet 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." Now, what was the sign that a wicked and adulterous generation would receive? The sign of the resurrection.

Well now, tell me, when did we ever have a more wicked and an adulterous generation, when perverts is here in California increasing twenty to thirty percent every year? When in our own government they claim there's thirty-five or forty percent of the homosexuals. "As it was in Sodom . . ." Tell me when we ever had any more wicked . . . Why, people do things that the ancient people wouldn't think about doing, the cruel punishment. Wicked, unbelieving, unregenerated, every evil imagination in a man's heart like it was in the days of Noah, that's the generation He was talking about. A wicked and an adulterous generation will receive what kind of a sign? The sign of the resurrected Jesus, the sign of the resurrection; they would receive it. Now, He says so right here in the Scriptures.

<sup>52</sup> Now, then He goes down to the closing text. "And as it was in the days of Solomon, so shall it be in the coming of the Son of man. For

in the days of Solomon the queen of the south come from the utmost parts of the known world to hear the wisdom of Solomon.”

Now, let's take Solomon in his age, just for a moment. Solomon was a great man of God who God gave a gift to. His gift was discernment. How many knows that? Sure, it was. All right. And look at all of Israel. How many Bible teachers here know that that was Israel's golden age? Sure, it was. They built the temple; they done greater things; there was no wars or nothing. Well sure, why? They were all with one accord, giving praise to what God had done for them. Every one of them rallied around that great gift. And Israel was at peace with the rest of the nation.

53 Let me stop here a minute. If America would take its science and try to find research to cure cancer, or something that would do somebody good, instead of trying to . . . Or here, I'll change that. If America would turn to its gift from God and would receive God's gift that's in the nation now, they wouldn't have to build bomb shelters and things to protect themselves. The whole world would fear this nation. There's only one weapon against communism, and that's Christ. Christ is what communism fears.

54 I was standing there in Russia, or not in Russia, but in Finland, when the little boy . . . You read it in the magazines and things, when that little boy was raised from the dead. And there, when you're in Russia, when you're forty miles off of the place you were born, you have to have a visa to show that you got business to be away from forty miles from where you was born. And when that went out over that radio that day that that little boy had been raised from the dead, from laying there . . . Many of you people setting right here that wrote that in your Bible two years before that happened when I told you . . . How many's in here tell me they've heard and I—I told you to write in your Bible that there'd be a resurrection of a little boy, that I'd cross through the west and all that. How many's here remembers that story, raise up your hand. Looky there. See? All around over the building. Two years before it happened . . . There the little boy . . . Wasn't it just exactly the way it said it would be? Sure. God always, He does it just the right way. Now, just the way He says it's going to be, that's the way it's going to be. That's the reason His Word, His time, and everything's going to be just exactly like He said it. No matter who don't believe it, it's going to be that way anyhow. See?

55 So when I come to—to the Messuhalli that night, they'd put about thirty thousand in, then they make them go out, and another thirty thousand would come in for me to speak to. And then when I was coming down the street, here's them little Finnish soldiers never shaved yet, just boys, about six, seven in front, and six, seven in the back. And there stood those communists, Russian soldiers, standing there with

that Russian salute when I passed by, with tears running down their cheeks, grabbed them Finnish soldiers and hugged them. Anything that'll make a Finn hug a Russian and a Russian hug a Finn will change wars and settle them forever. They said, "We will receive a God like this, a God that's got power, a God that can show Himself God."

What it is, our churches that just bottleized it down to a lodge. It's more than a lodge. It's the baptism into the—the body of the living resurrected Jesus Christ with power and signs and wonders. That's the Gospel. That's Christ; that's God.

<sup>56</sup> Notice him. Sure, Solomon, everybody rallied around him. Everybody would say, "Oh. . ." Everybody in one accord said, "Oh, come, see the great gift that our God give. Come, see the great gift that our God give." When God give us the gift of the Holy Ghost, that's our gift, the Holy Ghost. God sent us the Holy Ghost. What do we do? Laugh at It; call them holy-rollers; run them off on the corner; tell them they're insane; they're out of their minds; they don't come from our schools; they're nothing but a bunch of tongue's people. That's the reason we receive judgment.

What'd they do on the day of Pentecost? What'd them Jews do? Laugh and made fun of it. What did they do a few years later? Titus besieged the gates and slaughtered them right in there till the blood run out the gates and turned the place upside down, tore down the temple: been scattered ever since. That's right. We'll get the same. You've turned down the gift of God, the Holy Ghost. You've substituted a handshake or a letter from some other church to take Its place. The Holy Spirit is not a handshake; neither is It a letter. It's a gift of God with power from on high to demonstrate to the people. That's the Spirit of God that lives into us, that makes it and shows it, and proves to the people by signs and wonders that It is God. Hallelujah.

I know you'll call me a holy-roller after this, but th . . . Maybe I am one . . . ? . . . I feel very religious right now anyhow.

Notice. God, demonstrations, powers, proving Himself that He is God. That's Scripture; you cannot deny but what it's the truth. Gifts of discernment . . . Now, all . . .

<sup>57</sup> Just think the people passing by would say, "Oh, you should come to our nation, see our great powerful God. Why, He—He works among our people. He—He does great signs and wonders. We got a king called Solomon. You should see the great discernment that man's got. Why, it—it's beyond thought." Well, you know, faith cometh by hearing (Doesn't it?), hearing the Word of God. So the news spread all over the world, everywhere heard about this. And they all begin to fear, because—not fearing Solomon, but fearing God, because the living God was showing.

Finally the news got way down into Sheba, way down about hundreds of miles down, about three hundred miles down south, way down, across the Sahara Desert. Measure it on your map and see how far it was. Now, they didn't have television in them days, and radio, and newspapers, and telephones. They just traveled by—by the lip to the ear, and caravans would come through and bring the news. And everybody coming down into Sheba would say to the little queen, "Say, you should go up into—up into Palestine. You know they got a God up there that so blessed them people, they're all with one accord. There's not no friction among them at all. And they got a brother up there; they call him Solomon; they've made him the king. And they tell me that God just uses him for everything they got they have need of, he just was able to tell them."

<sup>58</sup> You know, and faith cometh by what? Hearing the Word. "And blessed are they that do hunger and thirst after righteousness, they shall be filled." So the little queen begin to hunger. She thought, "You know, I'll have to go see that." Now, you remember, she's got a lot of prestige, you know, because she's the queen. So I suppose she said, "Before I do this now, I better go ask our pastor whether I can go or not (See?), 'cause I have to get permission from my denomination, because that's another denomination. See? So I'd better go ask my pastor if I can go, am I free."

So I can see her walk over, and a little guard with her; she said, "Holy Father, may I have the permission from you, from this great holy church that we have here in Sheba, may I have the permission for you, there having a revival up in Palestine. May I be able to attend that revival?"

"Nonsense, my daughter. Now, if there was such a thing as that, I've heard that nonsense too; there's nothing to it. It's just a bunch of holy-rollers, there's—there's nothing to it. But look, if there was any power in any God, it would be in our god right here. It would come to our organization; it would be ours, if there's anything to it. See?"

<sup>59</sup> Oh brother, you know, the devil takes his man, but never his spirit. That's right. God takes His too, but never His Spirit. He took Elijah, but his Spirit come upon Elisha, then come out on John the Baptist. And He took His Son Jesus, but the Holy Ghost come back in the church to do the same works. "The . . . He that believeth on Me, the works that I do shall he do also." See, keeps going on down. And the devil takes his man but never the spirit. Them two spirits are still warring with one another, right on down.

<sup>60</sup> Now, said, "No, you cannot go."

"Well," she said, "listen, you know, there's something down in my heart." You know there's something about it, when God gets a hold

of a human heart, he—they do funny things. Yeah. Said, “But you know what, I’ve had, holy Father, I’ve . . . Or—or Dear Bishop, General Overseer, I have had such a great desire to go. I’ve always heard of those meetings and I would like to go.”

“Now, look child, we’ll just excommunicate you right off of the books.” See? “We’ll just take you, your name right off of this organization if you go.”

“Well,” she said, “but look, I want to say—I won’t do no harm, I’ll come right back down here of course, as soon as the revival’s over, as soon as I go up.”

“But you cannot go. I’ve made that declaration, and that’s what the rest of them says, and that’s what we have to stand by. Now, if there’s anything like that going on, it would be right here with us.”

<sup>61</sup> I can see that little queen, God moving on her heart, she squared herself off and said, “I want to tell you something.” We need more of them. “I’ve been in this thing for years and years. My mother was in it. My grandmother was in it. And all I’ve seen is a bunch of papers, a bunch of writing, and talking about some God, but I haven’t seen any kind of a move at all of any. I don’t want these dead things. They tell me they got one up there that’s a living, that lives in His people, and that’s what I want to see.” Amen. God give us some more queens of Sheba in Long Beach. See? “I want to see something that’s got life in it. I want to see something. And I’ve been reading all the scrolls of the old—of their books up there, and they tell me that that God is a God that knows the secrets of the heart. And they tell me that that man Solomon up there, the pastor, is just able to do these things and it’s wonderful. And I’m going to see it.”

“If you do, I’ll just take you right off the book.”

“Well, you might as well take me right now, because I’m going.” I like that. “I’m going anyhow.”

<sup>62</sup> Well now, notice, when she had—what she cost her. You know, it’s not cheap to come to Christ. That’s what’s the matter with you American people today, us American people; everything’s so easy, no suffering, no nothing. We haven’t had no wars, so we can just act as nasty as we want to.

I went into Switzerland, and you can hear them ringing the bells you’d think the Millennium was on. That’s right. But what do they do? They don’t even believe that Jesus was virgin born; they got the old Zwingli doctrine, believe that He was the Son of Joseph. But they ring them chimes till I—I—I thought the Millennium was started. Woke me up one Sunday morning, and I didn’t know what was taking place, about a hour and a half. And there come about eighty or ninety glass top busses from Germany. You know, Switzerland don’t have any wars;

they don't have to worry about anything; they're just as nasty and independent as Americans are. And you come right down through there, and the first thing you know, come down to—to Germany come down. And when we went to the meeting that night, Brother Arganbright setting here, he was right there. What was it the Holy Spirit called? Every one was a German, and left the Swiss setting right there, with all their chimes and so forth. See? It takes suffering. You have to dig.

<sup>63</sup> Oh, my, if you only knew. It's not easy. Anything that's handed to you on a platter, you don't enjoy it. Certainly. You can't appreciate what's give to you. God told Moses, and said, "I give you Palestine. I've swept out all the houses and hung up the curtains. You all just go right up and live there." Would that been it; they never would've enjoyed it. He said, "I'll give it to you; it's full of giants. You'll have to fight every inch of the way. But every place the soles of your foot steps that's possession. Go, take it, sure, as I'll be with you."

That's the way Divine healing is. That's the way the Holy Ghost is. Everything you could walk behind you, it's footsteps is possession, keep walking. Keep going. That's the way. You just move your finger, couldn't move it at all; you move it that much today; move that much more tomorrow, and that much more the next day. Just keep on moving, moving, moving, moving. Footsteps is possession.

<sup>64</sup> Notice, quickly now. That girl had a lot to face her. What she had to do now? She said, "You know. . ." She had some good reasonable thing. She said, "You know what I'm going to do?" She said, "I'm going to take some money along with me. If it's—if it's the truth, if it is, I'm going to support it. But if it isn't I'll bring it right back."

Oh brother, couldn't that teach Americans something? Yes, sir. Support things that laugh and make fun of you. . . That's right. Programs that laugh and call you holy-roller and yet you support it with your money, and your own missionary is over yonder living on two little platefuls of rice a week with no shoes on their feet. Shame on you. Put your money on something that's got God in it and move it on. Not because it's all flowered up and six million dollar buildings behind it and things like that, with theology and take their missionaries up and give them a mental examination by a worldly psychiatrist to see whether he's got enough mental power to be a missionary. God is the One to judge that by the Holy Ghost. Sure. We don't need that stuff. We need God. Notice then, how far can people—we just get away.

<sup>65</sup> Now, the little queen, she said, "I'll. . . If it's not right I will bring the money back." So she loaded on all kinds of jewels and frankincense and everything. Now, look, another thing, what if she would've thought. . . With all this money she had to cross the Sahara

Desert. And you know, Ishmael's children is out there, and they were all robbers. What if they'd overtaken that little caravan of hers, just a few eunuchs and some girls along with her, what would've happened? Why, they'd have robbed her in a minute and took all the money. But you know, if—if God is calling to your heart, you don't know no fear at all. You just keep going. You don't care what anybody else says, or anything else, you keep moving when you're hungering and thirsty for righteousness.

Remember too, no wonder Jesus said she'd stand in the last days and condemn this generation. You know how long it'd take her to cross there? Takes three months, ninety days. And she wasn't in an air-conditioned Cadillac either. No, no. She crossed on the back of a camel to hear the wisdom of Solomon. And Jesus said, "A greater than Solomon is here." And the same thing here: The Holy Spirit's here, and people won't even cross the street to hear It. That's right. "A greater than Solomon is here."

<sup>66</sup> She come up to the place, watch when she crossed, and she got out and come up to the courts of Solomon. Now, I imagine . . . Could you imagine, I'm going to make her an American citizen. She come in, "I'll go down and set down, and then hear that holy-roller just a few minutes, 'cause the neighbor over here, my maid told me I ought to go. If he don't say the right thing, just exactly, I'll get right up and walk out." Oh, my. "He will either say what I believe he ought to say or I won't listen to him at all."

That's where we're standing tonight. That's right. "If he says one thing that my pastor said was wrong, I'll just get right up and walk out." See? Now, you'll stand with her too in the day of judgment, and then you'd be judged together. See? "For a greater than Solomon is here." The Holy Spirit is here. See?

And she come ninety days on the back of a camel through the hot burning sands to hear the wisdom of Solomon. She didn't come just to go and say, "I'll go in and I'll find out, then if I don't like it just right, I'll get up and get out." No, she built her a camp right out in the courts. She said, "I'm going to stay till I'm convinced. I'm going to take the Scriptures and I'm going to find out." She done read them all through what God supposed to be, "And I'm going to see if it's right."

<sup>67</sup> So I imagine the next morning she cleaned herself up and her little maids, and she went over to church, and she got her seat, and set down. After while the trumpets played, the hymns sang, and Pastor Solomon come walking out: walked out, and the first thing you know, maybe they had the—the line started; maybe they had a number, a card; I don't know how they did it. The first one come up, little queen says, "Now, I'm going see now. I'm just going to watch and see whether this is right or not, see whether that's really discernment."

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Here come a person up, maybe it was a man. And the first thing you know, she seen that Solomon was just a man. So she said, "Now, I'm going to see where that God is. I see there's a man, but I want to know where that supernatural God is." So she watched that man. "Yep, he walks like a man, talks like a man, looks like a man; he's a man; that's all. But now, where's that supernatural coming from?" So when this man stood there, the first thing you know, the spirit of discernment come upon Solomon, and he told him the secrets of his heart. I imagine the little queen's heart begin to beat. The next one, same thing, next one, same thing, next one, same thing.

<sup>68</sup> She went home that night maybe, and prayed out in her tent. Next day she come back, and she set again. She said, "I believe I'll get a prayer card," so she—or something, whatever it was. "I'll go up." So then, they got . . . Finally her—her number come. Now, we could stay a long time on that, but to save time, we're fixing to close. For it had come her time. And when she finally come up before Solomon, the Bible said that there wasn't nothing hid from Solomon that she wanted to know. God just poured it down upon Solomon and told her every secret that she wanted to know. Isn't that wonderful? You know what she said? She stood. Now, she didn't go back and say, "I believe it's mental telepathy. I—I believe it's . . ." No, no. She stood and she said, "All that I heard was wonderful. But it's greater than what I thought it was. It's greater because it worked on me." Amen.

Jesus said, "She'll stand in the last days with this generation and condemn it, because she came from the utmost parts of the earth to hear the wisdom of Solomon." What was it? She saw something real. The world is living today for something real. Don't you think so? They want something that's got a foundation.

<sup>69</sup> Not long ago, I'm—and I'll close on this little story I'm fixing to tell you now. I used to hunt in the north woods. How I love to hunt. And I hunted with a fellow named Call, very fine man. But he was the meanest man I ever seen when it comes to being cruel-hearted. He would shoot little fawns just to make me feel real bad about it. And I'd say, "Don't do that, Buddy, don't do it."

He say, "Aw, preacher, get next to yourself, you're chicken-hearted. That's what's the matter with you preachers."

I said, "No." I said, "I don't believe it's wrong to shoot a fawn if . . ." I was a game warden for years; I said, "If the law says you can shoot a fawn. But don't just don't do it to be mean. Abraham killed a cow—a calf and fed it to God. It's all right to kill a fawn if the law says so, but just not kill eight or ten of them just to make a fellow feel me—bad."

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<sup>70</sup> And he had eyes just like a lizard anyhow, he—and he—he always . . . I didn't mean that like that. He was just kind of a odd looking sort of a fellow, and—and he used to make me feel real bad, so he said to me . . . One day he was up there. I went up to hunt with him. He had a little whistle. He'd trained this little whistle, he could blow it and sound like a little baby fawn crying for its mammy. You know, what a little fawn is, a little fellow. And it called its mama. I said, "Bert, you wouldn't do a thing like that, would you?"

He said, "Aw, Billy," said, "get next to yourself. That's the way with you preachers; you're too chicken-hearted."

I said, "No, no, Bert. That's—that's not right." I said, "Don't do that."

<sup>71</sup> But he was a good hunter. You never had to hunt him up; he knowed where he was at. And so we'd go out, and we had a great times together. He was a good, oh, he's a dead shot. And so, we—we hunted of a morning. We'd always put some hot chocolate in a thermos jug back here, and it was about six inches of snow on the ground, good tracking weather. And we went up through the Notch and over on the Presidential range. It got about eleven o'clock in the day, and it was way up in the season. And when them white tailed deer, you talk about Houdini as escape artist, you ought to see one of them. So they—they can really get away. And so, the brush is thick, and they can get under the brush piles and everything, and hide through the daytime and then graze at night. So then they won't come out, unless you just run them out.

So Bert stopped at the little clearing, about, oh, perhaps big as the main floor of this auditorium. He stopped about eleven o'clock and started reaching back in his coat, and I thought, "Well, time we'll just have a sandwich, and we'll separate, and he goes one way and I go another." We'd been walking for about three or four hours right up the mountain. Then he'd go down the other side and I'd come the other and we meet in sometime that night at our—at our regular pitched camp.

<sup>72</sup> So I seen him reach back, and I thought he was going after his hot chocolate. And when he come out he had this whistle. And I said, "Bert, you wouldn't blow that thing." He said—looked at me with them lizard looking eyes, he said . . . And he put it in his mouth like this and blowed. It sounded just like a little fawn crying for its mama. And I never . . . I didn't think it'd work. So just about that time, just across the clearing, a great big mother doe stood up. She was a beautiful thing. And she's close enough I could just see her big brown eyes. And—and I looked at him; he looked up at me and grinned like. I said, "Bert, you wouldn't kill that mother, would you?" And he looked at me like that. And he got down and blowed it again.

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Now, usually, that's unusual for a deer to do that. And when he blowed it again, that mother stepped right out into that opening. Now, that's strange; they won't do that, even any time hardly, especially hunting season, after the guns has fired and things. But she walked out into that opening. What was it? She wasn't a hypocrite. She was a mother. There was something in her was genuine; it was a mother. A baby was in trouble. And she wanted to find where her baby was. It didn't make any difference how much danger it was. The danger didn't even bother her mind.

<sup>73</sup> I can see them big ears now, just standing up like that, that mouth chewing like that, those big brown eyes looking around. He looked up at me like that, and pulled a . . . We never carried load up in our guns. And so he pulled, put that lever down on a .30-06, hundred and eighty grain bullet, mushroom. He leveled down like that, and I thought, "Oh, my." I thought, "Bert, how can you do it?" I said, "That precious mother after her baby. . . ." And I . . . He—he just kind of snickered and leveled down: just a dead shot. I knowed, boy, within a second or two he'd blow that precious loyal heart plumb out of her, 'cause he was a real shot. And I thought, "How can he be so wicked?" And that mother giving that display of real motherly love. Her baby was in trouble. She didn't care about it.

And when the bolt went down and the gun raised up, the deer saw the hunter. She looked, and she spooked. Or "spook" means "just jumps," you know, just a minute. And she looked at the hunter. But she'd heard that baby. And she knew that her death was right on her. But did she run? No, sir. She was looking to see where that baby was first. "Oh," I thought, "such loyalty. Such loyal. . . . And that precious loyal heart, Bert, are you going to blow it out of that mother like that?"

<sup>74</sup> And I seen him leveling down like this. And I thought, "I just—I just can't look at it." I turned my back, and I thought—I said, "Heavenly Father, how can he be so wicked and yet be such a nice man in one way, and be so cruel in his heart to blow that precious mother's heart plumb out of her, that loyal heart beating there for that baby? How, well, why—why could he do a thing like that?"

And I noticed, the gun didn't fire. And I waited, and I waited. I thought, "Why didn't it fire?" I looked around and the gun barrel was going like this. And he looked around at me, and those eyes had changed, great big tears was running down out of his—down his cheeks. He threw the gun on the ground, grabbed me by the pants leg and said, "Billy, I've had enough of it." He said, "Lead me to that Jesus you talk about."

<sup>75</sup> What was it? He seen something real. He seen something that wasn't put on. He seen a real mother's love that'll walk right in the face

of death. It wasn't a sermon I preached; it wasn't a song that was sung. It was a display of something that was so real that he seen something real. And that mother's loyalty led that man, he's a deacon in a Baptist church there now. Mother's love being real. . .

Oh, sinner friend, or lukewarm church member, wouldn't you like to have the love of Jesus Christ to display to the world, as loyal to Christ as that mother was to her baby? Would you raise your hand, say, "Pray for me, Brother Branham, that I'll be that type of Christian." Raise up your hands, everywhere. God bless you. God bless you. "I want something real, Brother Branham. I want something that's lasting. I want to be as much Christian as that deer was a mother." Put your hands way up now so I can pray. God bless you. God bless you. Let us bow our heads.

<sup>76</sup> Heavenly Father, the hands were so many I could not number them. They were all around, everywhere, up in the balconies, and in the front, and in the back, and on the sides, and all, everywhere, around through the main floor. They raised their hands, Lord, because that they—they believe You. They want something real. They—they want something that's not put on, something that's—that's just real. I pray that You give it to them, Father. Give unto them the real Holy Spirit. May they return to their church happy and rejoicing.

Now, it's written in the Word, Saint John 5:24: "He that heareth My words (that's what I've been preaching on) and believeth on Him that sent Me, has Everlasting Life, and shall not come to the judgment; but's pass from death unto Life." Now, Father, I hold that; that's Your Word. I hold it before You, and You Who are omnipotent, omniscient, and You know every hand that went up. . . Why did they put their hand up? Because there's a spirit in them, and there's a Spirit standing by them that said, "You're wrong; you want to be that kind of a Christian. Put up your hand now and I'll save you." And they raised up their hand. They made a decision. That decision was that they desire to live a different life. And You said, "He that heareth My words, and believeth on Him that sent Me, has Everlasting Life, and will not come to the judgment; but's passed from death unto life." You also said, "No man can come to Me except, My Father draws him. And all that the Father has given Me, will come to Me. I'll give him Everlasting Life and raise him up at the last day." Now, Father, that's Your Word. And as Your servant tonight, I—I claim every one of them souls for You. I claim them, every one. I pray, God, that they have come now to You, to this fountain filled with blood. That they'll be saved safely, and will go away from here tonight, and seek, and find the baptism of the Holy Spirit that'll seal them away from the things of the world. Grant it.

<sup>77</sup> While we have our heads bowed, there's no place to call an altar call here, but I just wonder if every one of you that raised your hand would

just stand up to your feet. Rest of you keep your heads bowed. Just raise up to your feet just a minute. I believe you were sincere. Raise up, every one that raised—if they raised their hand, stand up just a minute, all that raised their hands, everywhere. That's right. Come up everywhere. Just remain standing just a moment for prayer. Every one that raised their hand stand up . . . All right. Is that all now? Every one? All right.

In the Presence of this Shekinah Glory of the Holy Spirit that you now have believed upon because of the preaching of the Word and the manifestation of His Spirit, I do not believe—I believe every one of you with all my heart. I do not believe that you just raised your hand just for the fun of raising it. I believe that you raised it because you was sincere. You believed that you were wrong. And if you're willing to confess your wrong and stand like you have now, then I believe that God in His Word, that keeps every Word that He promised, has forgive you of your sins. Not because that you feel like it, not because that you deserve it, but because that He promised it; it's in His Word. And you are willing and know that you're been wrong, but you do believe that He died, and them great black clouds hanging over the cross that day, He was standing your judgment. And without anything at all, you do accept that as your pardon. If you will do that, accept His grace for your pardon, would you just raise your hand to Him, every one standing up. Raise your hand, that's all I ask you to do, just in your heart. God bless you. There's a hundred percent, every one.

<sup>78</sup> Now, I want you people that are Christians to raise your head and just turn around and shake hands with every one of them that's standing up and say, "Welcome into the Kingdom, precious pilgrim." Shake hands with a new Christian. Tell them that you—you're thankful to God. Each one of you, say, "Yeah, I'm thankful." Invite them to your church now. Tell them, "Come on over to my church. Come over with us. And you might receive Christian baptism, that you might receive the Holy Ghost." That's right. Oh, isn't He wonderful? Now, let us just thank the Lord now.

<sup>79</sup> Heavenly Father, we thank Thee for these souls. I may never shake hands with them here on earth no more, never have the opportunity maybe, I hope I do. But if I don't, on that day when the fog is low, the old ship of Zion is blowing, when we start to board the ship, I'll meet them; I will see them there, Lord, with their tickets in their hand, say, "It was at Long Beach, Brother Branham, on that Sunday night." O God, how happy I'll be to know that I'll meet them there. The young will be old—the young will be . . . The old will be young there forever, and there'll never be no more sickness, and sorrows, or death. What a wonderful time it'll be. I thank You for this, Father. They are Yours and I present them to You as trophies of Jesus Christ, His Spirit and

His Presence here tonight. I give them to You, Father, in the Name of Jesus Christ, because they are love gifts to Christ. Amen.

<sup>80</sup> Now, you may be seated, and God bless you. Now, before we change the position of the meeting for a prayer line, let's just sing one time, will you all together, before we call the prayer line, "I love Him, I love Him, because He first loved me." All right, can we sing?

I love Him, I love Him  
Because He first loved me  
And purchased my salvation  
On Calvary's tree.

Oh, doesn't that sound beautiful, brethren? I wish you could be up here and listen to that, isn't that beautiful? Now, I want you to bow your heads and sing it, softly and sweetly, in your tenor, or bass, wherever you're singing. Just sing it the old fashion country style now.

I love Him, I love Him  
Because He first loved me  
And purchased my salvation  
On Calvary's tree.

<sup>81</sup> Oh, isn't He beautiful? Oh, don't we just love Him? Wonderful. Now, friends, I know I—I did keep you a little bit long, but this is Sunday night, there is just about fifteen more minutes or twenty. We're going to call a prayer line.

Now, how many believes that the Scripture teaches that Jesus is the same yesterday, today, and forever? How many knows that the Bible says that He is a High Priest that can be touched by the feeling of our infirmities? If He is the same yesterday . . . And how many believes that we're the—we're at the end of the Gentile age? How many Bible readers, with your hands up, will wave like this and pro—and believe that He promised that He would do the same things to the Gentile closing, that He did at the Jewish?

See, here's what it is. If God is ever called on the scene to make a decision, the way He makes it, He's eternal; it has to be the same every time when He's called again. So when He was called on the earth to come to the earth, to declare Himself the Messiah, to end up the Jewish and Samaritan age, He's got to do the same thing when He comes on after . . . The Jews had four thousand years; we've had two thousand years at the end of the age to come on the scene and do the same thing. Is that right?

<sup>82</sup> Well now, if He's the same yesterday, today, and forever, He's got to be the same in principle, the same in power, the same in manifestation. Only thing is a corporal body; His body is at the right hand of God the Father in heaven setting on the throne. You believe that? A High Priest. And now, His Holy Spirit is here, which the Spirit

was upon Christ, which is God, in human flesh, your flesh, my flesh, as the Blood cleanses us. He preaches the Gospel through the preacher, prophecies through the prophet, and reveals the secret hearts, speaks through tongues, interprets tongues, and everything's setting in order. You believe that? All right.

<sup>83</sup> All right, now let's call the prayer line. Now, now, he told me he give out prayer cards, but I say I don't know what and where. Oh, Billy, you're so little I always miss you. All right, 1 to a 100, J. All right. Number 1? Let's start. Who has J like in Jesus. J look at the—it's got a J and a number. J number 1, who has it? Raise up your hand. You sure? All right. Come right over here, lady. Number 2, who has J number 2? Would you raise your . . .

<sup>84</sup> [Blank spot on tape—Ed.] . . . my life. And she's a stranger to me, 'cause we just held our hands that we were strangers to one to another. Now, I don't know her, neither does she know me. But now she's here for some purpose. What is it? Is she sick? Maybe so. Maybe she's here for somebody else. Maybe it's domestic trouble. Maybe it's—it's financial trouble. Maybe it's something else; I don't know. See? I—I don't know. God does know.

Now, if she's come in here, ordinary like, in healing services, I'd lay my hand upon her and say, "God, heal the woman. I'm a believer. I ask it to be done so. Amen." Now, the woman have a right to go away and believe. If she believed that, that's the Word of God, lay hands on the sick. Is that right? She'd have a right to believe that. But now what if the Holy Spirit comes and reveals something to her that's down in her life, tells her what has been? And if He could tell her accurately what has been, surely she could believe what would be then. Is that right? Now, how many knows that that's what Jesus did, raise up your hand. That's what He promised. That's exactly.

<sup>85</sup> Now, if He's here . . . Now, He's here in the form of the Holy Spirit. Now, this is a panoramic, just like the well was in Saint John 4: a beautiful picture again, a man and a woman, first time meeting in life, this lady and I, for the first time in life to meet. And now it's right here where we've never met before. Now, if Jesus Christ is the same yesterday, today, and forever . . . Now, something would have to reveal what she's here for, and she'd know that true. Is that right, lady? Somebody would have to reveal it. Something would have to come and do it. Isn't that right? Well then, if It comes . . .

Now, she could say, "It's the devil." Then that's up to her. See? If she'd say it was Christ, there's only . . . It'd have to be spiritual power. If she says the devil then she'd get the devil's reward. She says Christ she gets Christ's reward. But if she'd say the devil and it was Christ, then what has she done? She's sealed herself forever from the Kingdom

of God. Is that what Jesus said? When the Holy Ghost comes, speak a word against It, will never be forgiven, no matter who you are. You say, "But I preach the Gospel, Brother Branham." So did them priests. They were raised through generations of priests and had preached the Gospel and Jesus strictly told them. And they lost their lives. That's right. Just one way to God, that's all. That's the way of truth and light.

<sup>86</sup> Now, if you could stand right out here. You don't have to stand—just stand right back out this way so that the people could see you and see me. Now, being . . .

Now, here's like the woman at the well. Now, I . . . She's not the woman, and I'm not the Lord Jesus. But His Spirit is here. And He'd know, can tell her . . . Now, if He would . . . Now, if we'd say, "Brother Branham, what did Jesus do there?" Well, the Bible said He had need go by Samaria. I don't know why. The Father sent Him up there because He said in Saint John 5—Saint John 5:19: "Verily, I say unto you, The Son can do nothing in Himself, but what He sees the Father doing." How many knows that Scripture? Jesus never performed one thing until God showed Him in a vision what to do. Is that right? Saint John 5:19: "Verily, verily (absolutely, absolutely), I say unto you, The Son can do nothing in Himself, but what He sees the Father doing: that doeth the Son likewise."

<sup>87</sup> Now, then if this woman with her hand up, that she's a stranger to me, and I'm a stranger to her, then if the Holy Spirit, by His promise, is what I've taught you, will come here and will do the same thing that He did then, reveal the secret of the woman's heart, an—or do what it is, and tell her what—something about herself and let her be the judge whether it's right or not, how many in here will believe on the Lord Jesus Christ for your healing? Now, all around everywhere raise up your hands if you'll believe it. There's at least ninety-five percent. 'Course some wouldn't believe it no matter what He done. It ain't for unbelievers. It's just for believers. There was some standing in His crowd didn't believe. That won't hurt the believer. No, they've done—know it's true.

<sup>88</sup> I have no more idea what you are here for than—than—than nothing. But God does know what you're here for. If He will reveal it to me, then you'll know whether it's the truth or not, whatever He does. Now, yes, if the audience can still hear my voice, the Light that you see in the picture is standing between me and the woman. She's moving away from me. Kind of a jerking, glimmering Light . . . Yes, I see, she—her examination shows that she's got a swelling stomach, a stomach, got a bad stomach, swelling. If that's right, raise up your hand. You believe?

Now, you said you'd believe if He would reveal it. Do you now believe? Then her—it's . . . Now, I don't know what I told her, 'cause it

wasn't me that told her. It's just yielding yourself to the Spirit. Now, I keep feeling that in every meeting. Somebody say, "He guessed it, he guessed it." You don't guess these things. All right, see if it was a guess.

<sup>89</sup> Seem to be a nice person. You are a Christian; I can feel your Spirit (See?); you're welcome. Same thing that Jesus said to Nathanael, a Israelite. Now, let's see if ever what . . . Yes, I see it coming again. It was a stomach condition. Swelling stomach, he said. That's right. That's what the doctor said, swelling stomach. And then here's another thing, that you got some kind of a rectal trouble. That's right. And you—you think it's some kind of an allergy like, or some kind of a itching sensation. That is true. And there's no cure for it. That's right. But there is in Christ. If God will tell me what I see your name on that paper there, he's got before me, I see him standing there, will you believe me to be His prophet? Miss Martin, you'll be all right now. It's over now. You can go home and be made well.

Now, critic, what about that? Now, you believer out there, believe with all your heart now. Just have faith. Don't doubt; believe with all your heart. Now, keep real—just keep your positions; set still.

I never seen the woman. See, I never healed her. God healed her. How did He heal her? Her own faith did it. The healing's already completed at Calvary. Your salvation was completed at Calvary. How do you know that? Is that right? All you have to do is accept it.

<sup>90</sup> Now, here's another lady. And we were—our first time—we are strangers to one another. God knows us both though, doesn't He? Well then, if the Lord Jesus will reveal to me something that—that I . . . 'Course you see me getting—looking like that. That's just 'cause it's got—made me weak, vision. See, the audience knows it, anyone knows. Jesus—a woman touched His garment, and He said, He got . . . Virtue went; virtue is strength, you know that. And Daniel saw one vision; he was troubled at his head many days. Well then, if—if Jesus being the Son of God, if one woman touched Him, well, what would it do me (See?), me, a sinner saved by grace. Because He said, "The things that I do shall you also; more than this shall you do." The King James says greater, but get—the regular translation says more. See? More could you do at this . . . ? . . .

<sup>91</sup> Now, if the Holy Spirit will reveal to me what's your trouble, or something, as He did the other ones that went by, would you believe with all your heart? Would it cause the audience to believe with all their heart? See, God doesn't do this for show. He does this because He promised He would do it, and for His glory. See? And I'm telling you; it's not me; I don't know one thing; I'm holding my hand here before God and this Bible here. This woman's a stranger to me. All of you are strangers, far as I know. But if God will reveal to me by the Holy

Spirit . . . Now, the Bible said, "The Word of God is sharper than a two-edged sword, even a discerner of the thoughts of the heart."

Now, Jesus, when He was here on earth, He was the Word, wasn't He? That's the reason He could discern the thoughts, perceive, so forth. He was—He was a God prophet. That's the reason the prophets . . . How could they discern? Because they were the Word of God. The Word of God came to the prophet. Is that right, audience? See? Now, if the Word of God still comes, then the Word of God can . . . Hebrews says "The Word of God is a discerner of the thoughts." His Word, His promise come into human flesh, makes it a discerner of the thoughts of the heart.

<sup>92</sup> Now, you're not here for yourself: someone else you're here for, your husband. That's right, isn't it? He's in a dying condition. You believe God can tell me what his trouble is? Cancer of the bladder. If that's right, raise your hand. Will you believe that God will heal him? I'll pray for the same thing. Let me lay my hands on you and you represent him. Lord Jesus, spare this man. Bring it to pass, Father, I ask humbly as Your servant. In Jesus' Name. Amen.

God bless you, sister. Now, don't doubt. You believe that now? Jesus said, "As you have believed, so will it be unto you." Have faith.

Nobody will never know what that does to you. See? Now, the audience just seems blinded to me. Now, just have faith now and that's . . .

<sup>93</sup> Are you the next person? You and I are strangers, I suppose, to one another. Oh, you've been in a healing line be—in a healing line before somewhere else. In some other city, or . . . In Lake Street, in California, in . . . Oh—oh, I prayed for you before at Lake Street. How long ago has it been? Oh it's many years ago. Therefore we wouldn't know one other? No. But God does know us both. And you believe that God could make known to me something or another . . . Did He come—of course He come the same way . . . ? . . . Then you're here for something else. Now, you would have faith then, wouldn't you? You have faith. All right, if the Lord will reveal it . . . All right. I trust that He will.

You're not here for yourself this time. You're here for someone else: a brother, very, very ill at the point of death. And I'll tell you something that you know, that you might believe me to be His prophet, or His servant, excuse me. That word prophet staggers the people (You see?), that's the reason I . . . But . . . It's his wife. She's in serious condition. She's about to have a nervous breakdown because of waiting on him. You have a real strange feeling on you now, don't you? Take that handkerchief that's on your hand while that feeling's on you and lay it on him. They'll recover. Don't doubt. Amen. God bless you.

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You believe with all your heart yet? Don't doubt. Have faith in God.

<sup>94</sup> Setting right there, low blood pressure, a lady looking at me. You have a prayer card? You don't. All right, it's all right, He's done called you; it's His time. You have to take blood transfusions. That is right. But when I was talking to that woman, something happened to you, a real strange feeling went over you. If that's right, raise up your hand, this little lady setting right here in front. All right. And you said within your heart, "Lord, let it be me tonight." Now, stand up if them things are true. Stand up on your feet. Your troubles are over now. Jesus Christ makes you well.

I want to ask the audience one thing: What did that woman touch? I do not know her; I never seen her in my life. If we are strangers wave your hand to one—like this, sister, wave your hand like this so that the people know that we're strangers. I don't know you. What did she touch? The High Priest. She's twenty yards from me. She never touched me, did she? But she touched Something that spoke through me and told her what she was praying about, what she said, and how she felt. Is that right? Do you believe now, with all your heart?

<sup>95</sup> Now, don't move, please don't. See, if you do that—please . . . See these men standing here? They're watching every move I make. And as soon as they see that I have enough they'll take me from the platform. So to—move, disturbs . . . See, I'm in contact with your spirit. That's what I—I'm trying to do. I'm here trying to help you. If you're . . . Nothing won't go wrong; you'll catch your bus; just set still. Just wait, just two or three more or something, let it . . .

<sup>96</sup> How do you do? We are strangers to each other. I do not know you. But God does know you. If . . . How many is this that's went through? Has it been enough for a confirmation? Two? Just . . . I thought I had—been a dozen through. I . . . Well, felt a lot, maybe it's just me. All right. You, sister, God knows your heart; He knows my heart. But if He will, beyond any shadow of a doubt, we being strangers one to another, reveal Himself to us, will it make you believe? Will it make the audience believe? How many knows that I—it's just totally impossible for me to do that? Let's see your hands. See, see?

Now, with your hands down, how many accept it to be Jesus Christ according to His promise and His Word, raise your hands. That is true, my brother, sister. I'm telling you the truth (See?), this is His . . . ? . . . Maybe a little strange from what you've ever seen, but it's His promise; He promised He would do it.

<sup>97</sup> I have no idea what you're here for. I've never seen you; so therefore, it would—I—I have no idea of what you're here for. But God does know what you're here for. He knows you; He knows me; He—

He knows all of us. Is that right? But if He will reveal to me something about you that I don't know, then you'll know it comes from Him. You've had something like a stroke bothers you. That's right. You're Swedish, aren't you? . . . ? . . . I could see that water rolling, and I could see where you was from. You've had an accident and it knocked you out. And you were out for quite awhile, several days. And then you're—you still have evil effects from it. You won't have it no more. That turned Light right around you. Jesus has healed you now. Go on your road and be made well.

<sup>98</sup> Are you believing with all your heart? Now, you say, "You're looking right at those people, Brother Branham. You're reading their mind." I'm not. Here, come here, lady. Touch my hand. If God will reveal to me looking this a way what's your trouble, you'll accept it, won't you? Then your heart trouble's left you. Just go on your road and rejoice.

You believe that with all your heart? Here. The Bible said the Angel down there that was a man that was anointed was called Elohim, that He had His back turned to the tent. Is that right? How about if I turn my back and you pray. I see a . . .



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