
THE VOICE OF THE SIGN



Remain standing just for a few moments in the Presence of the Lord. Let us read from His Word, in Exodus, the 4th chapter.

. . . Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD has not appeared to thee.

And the LORD said unto him, What is that in thy hand? . . . he said, A rod.

And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

And the LORD said unto Moses, Put forth thy hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared unto thee.

And the LORD said furthermore unto him, Put now thy hand into the bosom. And he put his hand into his bosom: and when he had took it out, behold, it was leprosy as snow.

And he said, Put thy hand into the bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.

And it shall come to pass, if they will not believe thee, neither hearken unto the voice of the first sign, that they will believe the voice of the latter sign.

And it shall come to pass, if they will not believe thee, these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it on dry land: and the water which thou has taken out of the river shall become blood upon . . . dry land.

2 Let us bow our heads for prayer. Now have you a request, on this evening, that you'd like to make known to the Lord, just raise up your hands and say, "Lord, remember me now. I have need."

3 Our Heavenly Father, we are approaching Thee again this evening, realizing that as we bow our heads towards the dirt from whence we come, and, if You tarry, we will return back to the dust. But with a blessed hope of the promise that's in Christ, that all those that are in God will Christ bring with Him. We—we thank Thee for this glorious

promise. And I pray, God, that You'll remember each of them that put up their hands, mine also, Lord.

4 I'm praying, tonight, that in the closing of this faith hour, that You will give people such faith tonight, that the Lord Jesus will be so real to each one of us, that there will not be a feeble person in our midst after tonight. May every sinner realize that he's in the Presence of the Lord Jesus, and then will repent of his sins, and give his heart to Thee, and be filled with the Spirit, in this last evil hours, as we see it like a huge shadow creeping upon the earth.

5 We pray, God, for Divine guidance, tonight, for the speaking and for the hearing. May the Holy Spirit take the meeting now and break the Bread of Life to each one of us as we have need, for we ask it in His Name. Amen.

May be seated.

6 I'm trusting that tonight we'll be able to accomplish that which we're trying to get the people to see, the—the reality of having faith in God.

7 Now, tomorrow afternoon at two-thirty, all those with prayer cards are going to be prayed for. And then to be sure that nobody is left out, without prayer cards, each night we give out some prayer cards. And he'll give them out again tomorrow, about . . . I suppose, about one-thirty or something like that, just before the meeting starts. And all who desire to be prayed for, any of your loved ones, let them come and get a prayer card. They'll certainly be—be welcome to a prayer card. And we're going . . .

8 I want to pray for the people, by laying hands on them and praying for them. Now if your faith can't rise up in the Presence of the Lord Jesus and receive Him as your Healer, and you just believe that if we'd pray and lay hands upon you, that that would help, well, we're certainly here to do anything that you desire.

9 The reason I put it off till late, long, seeing that everyone that I could, that could reach and get God on those basis. And we don't have too many. There is . . . The building is not big, and so we don't have too many people. And we can take tomorrow afternoon and pray for all that we have here, putting the afternoon in for that purpose, for praying for the sick.

10 And we're here to do anything that we can to help make life a little better for you, lighten up the burden, in this journey that we're traveling.

11 And then at any time, that anyone feels that—that they would like to come to the Lord Jesus, no matter what part of the service is going

on, you come right then. Don't wait till the altar call is made. Don't wait till the invitation is given. You come right then, accept Christ, and come right up and confess Him right then. For that's our main objective of being here, is to see souls born into the Kingdom of God.

12 And now, tomorrow is Sunday, and there'll be Sunday school, the churches. The reason we have our services in the afternoon, on Sunday, is so we won't interrupt any service at all. We believe that every Christian ought to have a—a home church that they go to. Every Christian ought to meet somewhere with believers. And wherever you meet, that's the church.

13 Now, if I lived here, I would belong to one of these churches here, that these pastors here, that's cooperating, represents. Why? Because they are here sitting upon the platform, to be seen of all people, that they endorse what is going on. They believe in this type of ministry, Divine healing, the baptism of the Holy Spirit, and so forth. They are here giving witness to it. They was the one who invited me to come here, that maybe the ministry the Lord has given me might help their congregation.

14 Now that's a real pastor, that's looking out for all the spiritual benefits that he can, of everything God is doing, that he is trying his best to help his church to move on for God. I certainly take off my hat in admiration for a pastor like that.

15 And these men had to do that under difficult, too. You can believe that to be true. They had to do it under difficult. And I—I certainly am grateful for such great men of God, who is willing to take their place and their post of duty upon their convictions, and—and believe. God ever bless them!

16 And I'm sure that they'll do you good. Now, if you're a stranger here, find out where these brothers have their churches, where they're at. Visit them tomorrow. They'll have special services, and there is ministers here that'll be speaking at different churches, and as it's been announced. So be at them tomorrow.

17 And then tomorrow afternoon, if you'd like to come out to the closing service, we'd be certainly glad to have you. All churches, all denominations, it's for everybody. Everybody is welcome: Methodist, Baptist, Presbyterian, Pentecostal, Church of Christ, Church of God, Catholic, Orthodox Jew, atheist, whatever you are. We are. . . You're invited.

“You say, ‘Atheist?’” Yes, sir.

18 If an atheist will come in the meeting and sit down and behave himself, he is just as welcome as anybody else. Right. Something, that's

what we want him here for, that something might be done that would help him to see his error, and come to the Lord. For we . . . Certainly.

¹⁹ How many ever read the little vision that the Christian Business Men's magazine published, and I believe a few more maga- . . . , of, *Looking Past The Curtain Of Time?* Now that is true, friend. You can't afford to miss that. I—I've been a different person since then. I know that it's real, so I—I—I just trust that none of you will miss that great Heaven that God has for believers. If you do, what have you accomplished here on earth? Cause, you don't know what time you're going to have to leave this world. But you know one thing, you're sure going to have to leave it. So if that is true, then wouldn't we be most foolish to try to—to get just as . . . We can't afford to take any kind of a chance. See, just remember, believe God's Word and every promise in It.

²⁰ Just think, what caused every sickness, every heartache, every death, every trouble, every sorrow, this little spastic child, all these things, cripples, blind, every hospital to be built? Because one person just misbelieved one little part of the Word. That was Eve. Satan just coated it to her. Not quoted, but coated it to her, said, "Surely . . . The Lord is too good."

²¹ You hear so much today about it being, God being a good God. He is a good God, but remember He is a God of holiness, a God that cannot overlook sin. The penalty has been paid for, and you've got to accept it on His grounds. And remember, He is a God of anger, a God of wrath. And you'll stand before an angry God, not just a God of goodness and mercy. Tonight He is your Saviour; that Day He is your Judge.

²² So be sure that you don't leave one thing undone, friend. It—it won't. . . It don't pay. Don't—don't just haphazardly go at it. Be sure, double sure, 'cause you don't get another chance. This is your only chance, while you're here on earth. Remember the rich man and Lazarus.

²³ "There is a great gulf betwixt you and he, that no man has ever crossed, or ever will cross." See? When you—when you die, that settles it. I know people claim that they pray you back out of those places, but don't you never believe it. That's contrary to the Word of God. See? "The way the tree leans, that's the way it falls." And Jesus said, Himself, that, "There was a gulf, that, when a man died and went to hell, he could not never come to Heaven." No man ever crossed it, and never would. That settles it, as far as I'm concerned. When Jesus said that was it, that's all of it.

²⁴ So just remember, now is your chance, and tonight might be your last opportunity.

25 Could you ever grasp what is going on? If you can just see it! I hope you don't think that speaking like that, that I'm trying to influence you to look at some man, or believe some man. I'm not doing that, friend. I'm trying to get you to believe Who it is that we're in the Presence of now. Jesus Christ, the very God that will judge you at that Day, is here identifying Himself in your presence, the very thing that He promised He would do in these last days.

26 I think Brother Price, this morning at the breakfast, give such a fine illustration of coming to a corner, then have to turn the corner. Did you enjoy that? [Congregation says, "Amen."—Ed.] Certainly did. It was very, very well placed.

27 Now, so remember, sometimes at the corner, but let's remember we have to turn these corners. I preached on that, one time, and called it, *Junctions*. We hit a junction, so often, we have to go *this* way and around different ways.

28 Now tonight, for the next few minutes, I want to take the subject of—of: *The Voice Of The Sign*. And now our scene opens, tonight, in the Book of Exodus, and the *exodus* means "to be coming out; brought out." Now try to listen close as you can.

29 I'd like to preach to you sometime, you're such a nice audience, but I just don't have the voice. Just a little strain on that, and I know what it would be. I've got to rest a little bit now, for about eight or ten days, before I start the next meeting. See, it just isn't this one meeting here. It's meeting, day after day, week after week, month after month, year after year, see, and you can imagine.

30 And think of all of the times, year after year, it's never one time has He ever said anything but what was perfectly, exactly the truth; in all languages, around the whole world, seven times. See? No man, nowhere, can say but what it's been perfectly, exactly on the dot, every time. When He says a certain thing will happen, it happened just exactly that way. Tell it for weeks and months, and years, even, before it happens, and it always is perfectly on the dot. Never one time to fail, and it never will, 'cause that's God. Now, I can fail, as a man. Don't never look at me for an example, because I—I'm just as you, just a sinner saved by grace. But that is God, the supernatural, see, identifying Himself. He don't have to do that, but He promised He would do it.

31 Jesus healed because it might fulfill the Word. He did those things because that the Word of God would be fulfilled.

32 That's what He is doing it today for, that the Word might be fulfilled, that I've quoted to you, night after night.

33 Now notice then when His Presence is near, It, certainly, It brings emotion. As I spoke this morning, "Anything without emotion is

dead.” And any religion that hasn’t got some emotion to it, you better bury it, it’s dead. It brings emotion. He quickens us. But when we are quickened, let’s remember What quickened us. What did it? It’s the Presence of the Holy Spirit, Jesus Christ in our midst, showing Himself that He is alive. Not a corporal body; when that time, that corporal body returns from Heaven, time shall be no more. That’s all of it. And we know that we’re in, living in the last days, when these things are to take place.

Now, God has had exoduses before. There is . . .

34 Everything travels in a three, with God. God is perfected in a three. First coming of Christ, to *redeem* His Bride; second coming of Christ, to *receive* His Bride; third coming of Christ, *with* His Bride, to rule in the Millennium. Everything runs in a three.

35 Now, there has been, there will be, three exoduses. One of them, God brought them *in* the ark, for an exodus, a ride above the earth. The next time, God brought them *out* of—of Egypt. And the next time, God takes them *up*. In, out, up! The next exodus is going up. We are facing one now, the going-up time.

36 Same as a life does the same thing. We come *in* to life, we go *out* of life, raise *up* to life, just exactly the same thing. So we’re . . .

37 Our scene opens tonight at exodus, and God was fixing to take His nation.

38 Israel is a nation. God doesn’t deal with Israel as an individual. Israel is a nation, always dealt with them. And in the last days, after the—the going away of the Church, then God will save Israel as a nation. It’s in the homeland now, ready for it. And they’ll be saved, the Bible said, “A nation will be born in a day.” God don’t deal with Jews as one individual. He deals with them as a nation, Israel, always, because it’s His nation.

39 And here He is fixing to bring His nation out of a nation, in an exodus, bring His people from a judgment.

40 And the very waters that drowned the world, saved Noah. See? And the very Holy Spirit, that the people is rejecting today, will receive the Church and take It up, and bring judgment upon not believing It.

41 Jesus said, when they called Him, “Beelzebub,” other words, He was “a fortuneteller,” they . . . He said, “I’ll forgive you for that,” (The Son of man, the sacrifice wasn’t made.) “but when the Holy Ghost is come to do the same thing, one word against It will never be forgiven in this world nor the world to come.”

42 It’s got to be rejected, and then judgment strikes after that. See, the trouble is we . . .

43 Puts me in the mind of one time a story I read, of an old sailor coming from the sea, and a—a young English poet was going to the sea. And so the poet had wrote much about the sea, but he had never saw it, so he was on his road down. And the old salt said to him, with his stub pipe in his mouth, said, “Where goest thou, my good man?”

44 He said, “I am going down to the sea.” He said, “I’ve never saw it. I’ve wrote about it, and what others said, but,” said, “oh, I’m so thrilled to know I’m nearing the sea.” He said, “Oh, to smell its salty brines! To see its big, white caps bursting on its top, and the blue skies reflecting itself, and hear the gulls as they’re flying over, oh, I’m thrilled at the thought of seeing it!”

45 The old salt said, “I was borned on it, sixty years ago, I don’t see nothing so beautiful about it.” See, he had seen so much of it till it become common to him.

46 Now that’s what’s the matter with the Pentecostal church today. It’s seen so much of God, till God has become common to them. Don’t never let it do it!

47 Here not long ago, in Louisville, Kentucky, where I come from, Jeffersonville, Indiana, it’s across the river from it, a lady was walking in a ten-cent store. And she was, had a little boy on her arm, and she was going to the counters and getting hysterically. She would pick up something, show it to the little boy; he would just sit and stare. She would go to another counter, and pick up something show it to the little boy; he would just stare. And after a while, she picked up a little bell and begin to jingle it, and the little boy just stared. And she started screaming, and threw up her hands. And the people in the ten-cent store was watching her, so they went to her to find out what was wrong.

48 She said, “I’ve . . . My little boy,” said, “he is only three years old.” And said, “I . . . All at once, about a year ago, he take and just sit and stare in space.” And said, “I—I took him to the doctor,” and said, “and the doctor prescribed certain treatments and things.” And said, “And the doctor told me, today, that he thought he was better. But,” said, “he isn’t better.” Said, “I’ve shook everything before him, that ought to attract a little boy of his age, attention. Everything that would attract a little child of his age, I’ve shook it before him, and he just sit and stares in space.” Said, “He is no better.”

49 That’s something like the Pentecostal church. God has shook every gift, in the Bible, before them, and they still sit and stare in space, just like it was something wrong. It’s time that we woke up, friends, ’fore it gets too late. Remember, God don’t shake those gifts unless He is trying to attract your attention.

God was bringing a nation out of a nation.

50 Just like He is doing now, going to bring a Bride out of a church, leaving the remnant of the woman's seed. The Elected will be brought out of the church. The church natural will stay here through the tribulation. That *elected* sometime is called "the chosen, elected, the remnant."

51 Let's watch how He did it then, because He never changes His way of doing things. God has one way of doing things, and that's the way He does it, and that's the right way, always. See how He did it, and the manner He did it in, and then we can get a glimpse of this.

52 Now, I'm a typologist, certainly. I have no education. I have to look back and see what He did do. And we are taught that, "The Old Testament was a shadow of the things that is to come." So if I looked here and never had see my hand, and I seen the shadow of my hand, and I had five fingers, I'd have some good idea that when my hand got there, I had five fingers. So what happened to them was examples of how God does things, the way He does it now.

53 And the way He does it, He never changes from that. Each time, through the Bible, He never changes His way of doing things. Continually the same, because His first way of doing it is the perfect way. Because, He could have no other way, because He is perfect, and, He, all of His ways are perfect. Watch how He did it.

54 Moses was called and foreordained to take this job that he was, he had—he had taken. God . . .

55 Now, I think, if you'll excuse it . . . And I don't say this rashly. I only say, in this platform, I—I know nothing and want to know nothing but God. Now, I think there is where our Latter Rain brethren got mixed up, see, they lay hands upon one another and make them prophets and so forth. Now, that isn't Scriptural. "Gifts and callings are without repentance." You are born whatever you are. You are, at the beginning, what you are.

56 Look at them Pharisees in the days gone by. They had just a little bit of light, because they could . . . had the law, and they lived by the law, but back down in their heart was black as it could be.

57 And there was a little woman, a prostitute, her furl . . . fore-life up *here* was as black as it could be, she was ill-famed, but down in her heart she was predestinated to Life.

58 And then when Jesus, the Word, came on the scene, those Pharisees said, "This Man is Beelzebub." What did it do? It blackened out what little light they had.

59 Jesus said, "You are of your father, the devil, and his works you do."

60 But when this little, foul woman come, and she seen the Word of God, she knowed It. She didn't live It, but she knowed It. And as soon as It spoke to her, she said, "I perceive You're a Prophet." And He . . . She said, "I know the Messiah will do this."

And He said, "I am He."

61 What did it do? It cleaned out the blackness and made it all white. Why? There was a seed laying there, a predestinated seed that was in the . . . It was God's thought before the foundation of the world.

62 There is only one form of Eternal Life. If you've got Eternal Life, then you yourself was in God's thinking before the world was created. You're an attribute of His thinking, 'cause Eternal never did begin or never can end. You're a part of God's economy, always. It's just reflecting. It's becoming now. They got one more picture to develop, that's death, then the negative becomes positive, then you're in the Bride and with Christ, as He thought. Like husband and wife, today, so God, Christ and the Church will be the same. Now, the elected, called!

Moses was born, "a proper child."

63 The Bible said, that, one of the prophets, Jeremiah, God said, "Before you was even formed in your mother's womb, I ordained you a prophet to the nation."

64 John the Baptist, why, he was identified in the Scripture. Isaiah, seven hundred and twelve years before his coming, said, "He is the voice of one crying in the wilderness, 'Prepare the way of the Lord!'" And about four hundred years before his appearing, again we find, Malachi said, "Behold I send My messenger before My face, to prepare the way before the Lord."

65 See, he was foreordained. And so was all those offices of God, if they are called of God.

66 If they're educated into it, it's only cannon fodder, see, it can't be nothing. If it's a meal ticket, then you sell your birthrights for a meal ticket, you'll compromise to go with an organization or some group. But if it's of God, you'll stand by that Word, regardless, because you were born to stand by It.

67 Moses, no one else could take his place. No one else could do the job. He was ordained to do it.

68 And, brethren, sister, if you've got Eternal Life, you were ordained to do a certain thing. Maybe a good housewife, maybe something else, but nobody can take your place. God has made you a place. Don't try to take somebody else's place. That's carnal impersonations, see, shows there is something wrong with you. Be what you are, just exactly. Don't be nothing else.

69 Now, now we find out that God gave Moses the signs to prove claims and callings.

70 And every true sign, every true sign, that's sent from God, the . . . has a voice behind it. Now don't fail. This is my last lesson on this, see. Every true sign . . . Now we have signs that's not from God; Satan can almost impersonate anything that there is. But a true sign, sent from God, has the Voice of God behind it.

71 God said to Moses, "If they won't believe the voice of the first sign, then do this other sign before them. And then if they won't hear that, just take water and pour it upon the ground." And that was a sign that they would be drenched there in their own blood.

72 Notice, and just the same as He said, "Dust the dust from your feet. It'd be more tolerable for Sodom and Gomorrah, that day, than it will be for that city that rejects you."

73 Now we're not *playing* church, this *is* Church. Christ is the Church. We are in Christ. The mystical Body of Christ, we're born into It. You can't join It.

74 I've been with the Branham family for almost fifty-five years, and they never did ask me to join the family. I was born a Branham.

75 And that's the way you're a Christian. You are borned a Christian, not joined into it. You are borned in it. Everybody is afraid of the birth. They have some nice clean way of taking a little hand, or signing a little card, or a saltshake with some water in it. That's not the birth. A birth is a horrid thing. A birth is a—an awful thing. I don't care if it's in a pig pen, or a—or a barn stall, or in a pink decorated hospital room; a birth is a mess, and it makes a mess out of you. You don't want to give up, you don't want *this*, *that*, or the *other*, but the tears will wash the paint off your face and make you a different person. If you're born again, it'll make a mess out of you, but you'll come forth a new creature. See? They don't want that. They want some easy way, you know, and there is no easy ways. As the song, he said, "I'll take the way with the Lord's despised few." He don't want to be a hotbed plant.

Every true sign of God is followed by the Voice of God.

76 Now if a man gives a sign in a country, or anytime, and that voice that he speaks behind that isn't the Word of God, then watch it, don't believe it. If some old school, if a man gets up and says, shows a sign from God, and then the man's teaching is the same old theology you've had all these years, God never sent that sign. Look back in the Scripture and see if it was. Search the Scripture. The guy comes back, and said, "Now we all want to join *this*. It's been an old established affair." Don't you believe that. We're going to go in that, just in a few minutes, see. No, don't you believe that.

77 God always vindicates His signs. Sign from God always speaks God's Voice.

78 And if it's the same old school you've had, why would He give a sign? You're already in it. He is trying to get you to that corner. Stop sign! Slow up! Look where you're going! You'll dump yourself off at the corner if you don't watch. There is a sharp curve, and it's always a sign there before you make this curve, to keep you from wrecking up. A good road builders give signs. And we are traveling a road to Glory. And if the sign speaks of the same old thing, it wasn't from God.

79 God gives signs to attract the attention of His people. Signs are to attract the attention of God's people, God's signs is. God's signs is given to attract the attention of God's people.

80 Now here the burning bush was the sign to attract the prophet, trying, because the prophet had run away from God, and God gave the burning bush for a sign. And he saw this strange sign; he said, "I'll turn aside to see what this strange sign is, that a—a bush is on fire and is not consumed." Now God was attracting the attention of His runaway prophet. He could have got another one, but He ordained Moses for the job and nobody else will take his place.

81 In the journey, some other fellows tried to do it, you know. Dathan raised up and wanted to make an organization out of it. God told Moses, "Separate yourself. I'll just swallow them up." See?

82 God deals with an individual. See? Now notice this, He was trying to attract the prophet's attention, to get the prophet in his right place, see, and He gave the burning-bush sign.

83 And, watch, the Voice that followed the sign was a Scriptural Voice. "I have heard the cries of My people, and their groanings, because of the taskmasters, and I remember My promise." Amen. That settles it. "I remember the promise." That was a Scriptural Voice. "And I'm sending you down. I have come down to deliver them, and I'm sending you."

84 Remember, God does nothing outside of man. You know that? That's what stumbles the people. See?

85 That's what stumbled them about Jesus. They said, "You're a Man, making Yourself God." He was God, but they couldn't understand it. "Well, You, just being a Man."

86 He said, "Well, you call the prophets, 'gods,' and your law recognized it. And if you call them 'gods,' who the Word of God come to, how can you condemn Me when I say I'm the Son of God?"

87 See, signs, to attract attention. And, remember, if the attention is attracted and it's the same old line, it isn't God.

88 But God is trying to attract the prophet now, and He gives him a sign, and the Voice that followed the sign was a Scriptural Voice. "I have seen the people. I have heard of their crying. I remember My promise."

89 Now God is going to speak by His promised Word. He must send His prophet, for the Word comes to the prophet. The Bible said, God said, Himself, that, "He does nothing until He reveals it to His servants the prophets first." See? And then, the sign is given, and the Scripture is identified, that's the Voice of the sign.

90 See the Voice of the sign, of Moses? First, the sign was the burning bush; the Voice was the Scripture.

91 Moses took that as His sign, and went down to Egypt and done the sign God told him; and the sign had a Voice to it, and the people believed and out they come. And as long as they marched, they did fine; but when they begin to murmur against the Voice, then they stopped.

92 Remember, Israel journeyed. Did you know all the farther they come? They would have been . . . They was only forty miles, and about forty years doing it. Why? Is because that they begin to murmur against the Voice that had produced the sign. How little did they know, when they were shouting down there on the banks, and dancing in the Spirit, and Moses singing in the Spirit, they was only just a few days off. But they begin to murmur, and wanted to do something different; and they stayed forty years in the wilderness, and perished over it, that's right, because they didn't believe. God said, "They're not talking against you, Moses. They're talking against Me." That was God's Voice, not Moses.

93 Now watch, Jehovah is going to speak by His promised Word, so He must send His prophets. That, if you want to see that, that's in Genesis 15:16. We find out that God told Abraham, "Your seed will sojourn in this strange land, and I'll bring them out by a mighty hand. The iniquity of the Amorites is not yet fulfilled." All of His promises that He give, here He is attracting the prophet, by a burning bush.

94 Now if the burning bush would have said, "Moses, God is God."

"Yeah, I believe that."

95 "Oh, you're doing fine, Moses, just keep it up. You married a fine woman, she is a beautiful child. Sure got a fine son! Glory to God!" That's the same old school. See?

96 But He was ready to do something, so He had to attract the man. And He give the man two signs to do, and said, "Each sign had a Voice." That proves that it's so. Now watch what them Voices spoke, even creation. Jehovah was ready to speak now.

97 Again, the coming of a prophet is a sign. Did you know that? The coming of a prophet, to the age, is a sign.

98 Now, I don't mean a Doctor of Divinity. I don't mean some loyal pastor, some good person. Them is fine. Them is God's servants.

99 But a prophet is a sign. The Bible says so here. And what's the sign of? It's a sign that His Word is fixing to fulfil, be fulfilled by the Voice of this prophet's sign.

100 Notice, the coming of a prophet is a warning sign of judgment at hand. Did you know that? Judgment is ready to strike if there is a prophet in the land.

101 Remember, he has certainly, first, got to be vindicated by God and the Word for that day, and then he does the sign. And then watch that sign, what he predicts. He said, "If it comes to pass, then hear him." Numbers 12:6. "If it doesn't come to pass, forget it." It's got to be a Scriptural sign that He gives.

102 And what He give for a sign, one time, if He is the same yesterday, today, and forever, He continually gives it the same. "The Word of the Lord came to the prophets." They was the Word. And when Jesus come, He was the Word. And the Word discerned the thoughts and intents of the heart, continually, on and on. Now watch.

103 The coming of this prophet, gives the sign, of, "judgment is at hand," always.

104 Let's just stop for just a few minutes. I won't take too long. Let's just check a couple now, for about ten minutes. And the rest of the message, rather, for ten minutes.

105 Noah, a prophet on the land—in the land, a sign of the coming judgment. Moses, a prophet in the land, the sign of a coming judgment. Elijah, prophet in the land, sign of coming judgment. John, a prophet in the land, a sign of coming judgment to Israel; they were absolutely cut off.

106 Notice, sign! What does the sign do? The sign is to attract the attention, and get the elected ready, and out of the way before judgment strikes. That's what Noah did, got the elected ready. The rest of them, and what does it do? The sign, and the Voice of the sign, condemns the unbeliever and gets him ready for judgment. It gets the elected ready for the escape. That's what sign is. That's what signs are given for, for the coming judgment. To the elected, they see it.

107 Like the little woman with a pure heart, and a defiled body; and the Pharisee with a pure body, and a defiled heart. It condemned one, and saves the other one.

108 And the very judgments that saved Moses, condemned the world; his preaching.

¹⁰⁹ It gets the elected ready. What is the elected ready for? When they see a God-sent sign, they look back in the Scripture and see if that's supposed to be there. "Yeah, here it is." What is it? Pending judgment. Then the elected listens to the Voice.

¹¹⁰ But the unelected ignores, and said, "Nonsense. Go on! We'll take the same old school." See? That's the way they did in the days of Luther. That's the way they did in the days of Wesley. That's the way they—they do now, the way they've always done.

¹¹¹ But it is a sign, and it has a Voice that follows the sign. And the Voice is identified as a Scriptural Voice. Now don't forget that. Now keep that going in, because I may never see you again.

¹¹² I wish I had a way that I could come down here somewhere and get all my brethren, when they had no revivals going on, put a tent up and just sit, day after day, and teach it till—till it really soaked in. But He wouldn't permit that, I don't think. See, we're too close to the end. I believe we're right now at the end.

¹¹³ In my book in there, that I keep wrote down. In 1933, one morning, fixing to go to Sunday school, a Baptist Sunday school where I was pastor, the Holy Spirit come and showed me down to the end time, and showed me seven things that would happen. I marked them down. It's on old yellow paper.

¹¹⁴ Told me exactly how Germany would build that Siegfried Line, and how the Americans would take a great beating at it, eleven years before the—the line was ever built.

¹¹⁵ Said how Mussolini would raise up, and how he'd go to Ethiopia, and how Ethiopia would "fall at his steps." And he would die shameful, turned upside down, and his own people would spit on him.

¹¹⁶ And I said, "There is three isms: Communism, Fascism, and Nazism. They'll all wind up out of Russia, in Communism." And it will Cath- . . . destroy Catholicism. See if it don't!

¹¹⁷ I said, "Such progress will take place!" I said, "I see automobiles looking like an egg, going down the street. There is cars go down the highways, with some kind of a control, they don't have to guide it. I seen an American family playing checker in the back of a car." They've got the car right now, if they just had the highways to put it on. The little Volkswagen is a perfect egg, just exactly, and it's all the other cars. Could you imagine, in 1933, what the cars looked like, to now?

¹¹⁸ And then It predicted again, that, permitting women to vote, and what they would do. And how that this country, being a type, like Israel, come into a land and drove out the occupants, and inherited the land. And the first few kings they had, David and Solomon, were

God-fearing kings. After a while, they got an Ahab on the scene. They voted him in. The chair'll got. . . church got worldly. And, we've had a Lincoln and a Washington, look what it is today. Look where we're going now. Where is the next thing? We're at the end time.

¹¹⁹ And it's a sign, in the natural, just exactly. It gets the elected ready; and condemns, to judgment, the unbeliever.

¹²⁰ "If this prophet is a true prophet, and what he says comes to pass," the Bible said, in Numbers 12:6, "hear his warning, for it's vindicated it's not the man." A—a prophet is a man. But the Voice from the supernatural sign is a Scriptural Voice, it's vindicated, then it's a warning.

¹²¹ The Bible was written by prophets, remember. In Second Peter, too, 1:21. In Hebrews 1:1, also.

¹²² The Pillar of Fire, to Moses, was the sign, the Voice was going to speak. The Pillar of Fire showed that the Voice was going to speak. That's a sign, a Pillar of Fire. You people ought to remember that from Houston, not long ago.

¹²³ Moses, a prophet, sign to Israel, that the promise was just about ready to be fulfilled. When Moses come down and done the sign of a prophet, they knowed right then he would gather them together.

¹²⁴ How perfect is God's Word in order, each time the same. Even as I've said last night, how the Urim Thummim, and everything, has always answered to God.

¹²⁵ Let's take a prophet again, just a moment, Jonah. I had the 1st chapter of Jonah wrote down here, 1st chapter here of his prophecy. Jonah come from the whale's belly, was a sign. See, the people were heathens. They worshipped the gods of the sea, and their sea-god was a whale.

¹²⁶ Now many people try to condemn Jonah. I always took up for Jonah. Jonah wasn't out of the will of the Lord. "The footsteps of the righteous is ordered by the Lord." We want to say, "He is a Jonah." But let's just take it at its. . . what it's worth, for once. I know he was supposed to go to Nineveh, but God had him to take that ship to Tarshish. And He had the trouble to come up on the sea.

¹²⁷ Jonah said, "Tie my hands and feet. I'm the one in trouble, the one that caused it." And throwed him out. And a fish was swimming through the water, a great fish that swallowed Jonah. I know that's hard for science to believe.

¹²⁸ Here not long ago, in Louisville, Kentucky, about ten years ago, they had a—a whale laying upon a—a flatcar. And there was some little Ricky there, had more intelligence than he knowed how to control. He

was trying to make the Bible out telling a lie. He said, “You know, you hear that old Bible proverb, that the whale swallowed Jonah.” He said, “Look, you couldn’t put a ball through his throat, it was so small. How could a full-grown man go into his belly?” Said, “You see, it’s just an old proverb, like the Bible is full of them.”

¹²⁹ That was too much for my—my thinking. I said, “Sir, I’d like to say something there.”

Said, “What you got to say?”

¹³⁰ I said, “You see, you haven’t read the Bible right.” I said, “The Bible said this was a special whale. ‘God prepared a big fish.’ This was a special built, to swallow him with, that let him done it! It wasn’t an ordinary fish. God was going to do an unusual job, so He got an unusual fish.” See? He didn’t say no more about it then. So, it, God had a special thing.

¹³¹ Like a little girl, one time, coming from the tabernacle; her little hair combed back, and slick, enough till her little face looked like a peeled onion. She was just had a Bible, going down.

¹³² This old man named Jim Dorsey lived at Utica. He was an infidel, an old soldier, and—and he didn’t believe in God. And he said, “Where you going, young lady?”

She said, “I’m going home, sir.”

Said, “What’s that you’re packing in your arm?”

She said, “It’s a Bible.”

Said, “You don’t believe that, do you?” And he . . .

Said, “Yes, I believe it, sir.”

¹³³ And said, “Do you believe that story in there about the whale swallowing Jonah?”

Said, “Why, sure, I believe every Word of it.”

¹³⁴ He said, “How you going to prove it any other way besides faith, what you call faith?”

“Why,” she said, “when I get to Heaven, I’ll ask Jonah.” See?

He said, “Then what if he is not there?”

¹³⁵ She said, “Then you’ll have to ask him.” So I thought that was a pretty good straightener out. So I think that that’s about right.

¹³⁶ If the Bible said that Jonah swallowed the whale, I would believe it. He could prepare it. What God has said, God is able to perform, and He always keeps His Word. So, Jonah, we make fun of him . . .

¹³⁷ But did you ever notice? A fish when it’s swimming, it’s hunting its food. And then when it eats, it goes right down to the bottom and rests

its little swimmers on the bottom. Feed your goldfish and watch what happened. They get their little belly full, then they go down and put their swimmers right against the bottom, and lay there and take it easy.

138 Well, this big prepared fish come along and swallowed up this prophet. And he went down to the bottom of the sea, and maybe forty fathoms deep there. He went way down, to rest hisself on the bottom of the sea.

139 Now we're always thinking about Jonah. And everybody say, "Now I was prayed for, but my hand is no better. I was prayed for, but I don't feel no better." Don't you ever holler at Jonah.

140 Now look at the symptoms he had. Now, first place, he was out on a stormy sea, and he was off of the course that God had sent him. His hands and feet was bound. He was throwed into a storming, raging sea, and a whale swallowed him and went plumb down in the bottom of the sea. And he was laying there in the vomit, in the whale's belly, seaweeds around his neck. And if he looked *this* a way, it was whale's belly. He looked *that* way, it was whale's belly. Everywhere he looked, it was the whale's belly. You talk about a case of symptoms, he might have had it. But you know what he said? He said, "They are lying vanities. I'll not no more look at them, but once more will I look to Your holy temple."

141 For, Solomon, a natural man of earth, who prayed in dedicating a temple, said, "Lord, if Thy people be in trouble anywhere, and look to this holy place, then hear from Heaven."

142 And Jonah had faith in what Solomon had prayed. And God delivered him from the whale, after three days and nights. He might have put an oxygen tent down there. I don't know what He did, but He kept him alive for three days and nights, according to the Word. And the Word is right.

143 Well, if Jonah, under those circumstances, could look again to the tabernacle that a man made, how much more ought you and I, tonight, to look to the Temple where Jesus stands at the right hand of the Majesty, with His Own Blood, making intercessions on our profession, on our little symptoms! Don't condemn Jonah, and then look at what's wrong with you. Look to the promise, "God said so!" If you're the children of Abraham, "God said so!" He made the promise, and that settles it.

144 Notice, all the people was out fishing, and pulling their nets and things. After a while, up come the sea-god, the whale, rushing towards the bank. Everybody fell on their knees. God knows how to do things. And he got right to the bank and licked out his tongue, and, when he did, here come the prophet walking right out of the whale's mouth. The

prophet! The god spit the prophet right out on the bank. No wonder they repented. See?

¹⁴⁵ That was a sign. Jonah being delivered by the whale, was a sign. What did he do? That was a sign from God. What did the Voice say? “Repent or perish, in forty days.” God’s sign; God’s Voice! Always, when God sends a sign, God sends His Voice behind that sign. Notice, “Repent, or within forty days this whole city will perish.”

¹⁴⁶ John the prophet’s appearing on earth, after four hundred years without a prophet; the sign after four hundred years, of him appearing. That little lax time!

¹⁴⁷ Now if you’re spiritual you’ll catch what I’m saying. May God open up your understanding. How long has it been?

¹⁴⁸ Four hundred years, the Israel without a prophet, the churches had got so twisted up, and then here come John on the scene. John was the prophet, a sign that the Messiah was going to speak after him. Watch. Because, Malachi 3 said, “I’ll send My messenger before My face, to prepare the way, prepare the people.”

¹⁴⁹ Look at John, no selfishness in him. He never took any glory. They tried to call him the Messiah; but he said, “I’m not worthy to loose His shoes.”

¹⁵⁰ But as soon as Jesus appeared, He had a sign, a Pillar of Fire, a Light above Him, like a dove come down a Voice saying, “This is My beloved Son, Whom I’m well pleased.”

¹⁵¹ Notice, and John immediately said, “He must increase. I must decrease.” He presented the Church to Christ. Amen.

¹⁵² We are told that, in the last days, that will repeat again! There is going to be a Message come forth, that will introduce the Messiah to the people. And it’ll be in such a way, they’ll stand dumbfounded like they did then. He promised it. The next chapter of Matthew, of Malachi, tells us about it. Watch.

¹⁵³ They asked about it. John’s nature identified him in the spirit of Elijah. Now notice the two prophets.

¹⁵⁴ Now, Elijah was a man who rose up in the time of Israel, in a chaos.

¹⁵⁵ Ahab was king. And all the women had mocked after Jezebel, and probably waterhead haircuts and everything, probably like we got today. And all had went after Jezebel. And the pastors thought that just fine. “Let them alone. Let them do it.”

¹⁵⁶ And at that time, God raised up a man from the wilderness, by the name of Elijah. We don’t even know where he come from. He didn’t have no school to identify him. But he raised up, and he condemned all that stuff. He condemned the whole set-up.

157 If he would come on the scene, today, he would condemn our set-up too.

158 He condemned every Jezebel. And it, finally, it was her that broke the prophet down. Run out, like John; laid under the juniper tree when Jezebel was going to kill him. She hated him.

159 And then we find out that when John came, out of the wilderness again, a lover of the wilderness, with a message straight to modern women living divorced and married, and remarried, he cut the thing to pieces. He never come from any school. He come from God, a man sent from God. And he condemned the modern women, against them hard, and he never pulled no punches. But he plainly said the time was at hand, the Messiah was going to speak. Look at that.

160 Now compare the time of Elijah's first coming with some of these modern prophets of today, letting their Jezebels cut their hair, and wear shorts, smoke cigarettes, anything they want to do, lead them around. Better not say nothing, she'll leave him, get another one. Leading them around by man-made creeds; that's a shame, doctrines of man. And, by doing that, they make the commandments of God of none effect, 'cause they can join church and still profess to be Christians, and hold their rights and say they are Christians, and go on. That's what they want. That's what they did then.

161 But, remember, it's at such a time as that, as God promised in Malachi 4, that He would fulfill the Word again. That's right. Look where we're at today, just like it was in the time of John, just like it was in the other times.

162 Look at this little old Amos raise up, a little old fellow. We don't know where he come from. He was a herdsman. God was taking him out in the sheep pastures and cow pastures, and, and training him. And when he come to Samaria, and when he got up and raised up over that hill that day, looked down there. And that sun shining on his bald head, and his whiskers gray, and his eyes set together and sparkled. His godly eyes blinked, not because of the scenes that the tourists saw as they come into it, because the whole city was give over to sin.

163 Who is this little, unidentified person? Yes, it's Amos, the prophet. He prophesied in the days of Jeroboam the Second, a renegade king, let the people do anything. The priests was all in for it. They built the finest churches. They had the finest dressing. Their women was immoral. They dressed any way they want to. Tourists flocked in everywhere, to see the beautiful girls and their carrying on.

164 Just another modern U.S.A., supposed to be God's people. Nobody says nothing about it. It seems to be such a clutch on the people. Fif- . . .

¹⁶⁵ Eighteen years now, today! My Rebekah is eighteen years old, today. Eighteen years, I've crossed this nation, condemning these things. And when I come back, year after year, there is more bobbed-haired women there was the first time I started.

¹⁶⁶ A great, famous Pentecostal preacher took me in a room, about a year ago, fine, well-known, world-wide known man, he said, "I . . . Brother Branham, let me lay my hands upon you and pray for you."

I said, "I'm not sick."

¹⁶⁷ He said, "But there is something wrong." He said, "Brother Branham, you'll ruin your ministry. Nobody is going to cooperate. No wonder the preachers won't cooperate with you; it's the way you condemn them women." He said, "Them people call you a prophet."

I said, "I never said I was."

¹⁶⁸ He said, "But they think you are." He said, "I believe the same thing." He said, "You were called to pray for the sick." He said, "Pray for the sick, and leave them women alone. You hurt their feelings."

I said, "How?"

¹⁶⁹ He said, "Talking about them wearing bobbed-hair and things."

I said, "That's wrong."

¹⁷⁰ The Bible said, "A woman that—that cuts her hair, her husband has a right to put her away in divorce." Exactly right. "She dishonors her head." That's what the Bible said. Now I don't know whether you like that or not, but that's what the Bible said, in First Corinthians.

¹⁷¹ [Blank spot on tape—Ed.] . . . skin-tight till the skin is on the outside. And then they—they come around, say, "Why, Mister Branham, that's the only kind of clothes they sell."

¹⁷² They still got goods and sewing machines. There is no excuse. The Amish and Dunkard women still wear them. Sure. [Congregation applauds—Ed.]

And what happens? They get out there and carry on.

¹⁷³ A woman said, "Well, Mister Branham, I don't wear shorts. I wear s- . . ." What is them, pedal pu- . . . [A brother says, "Pedal pushers."—Ed.] Yeah. Said, "I wear them."

¹⁷⁴ I said, "That's worse." I said, "The Bible says, 'It's an abomination for a woman to put on a garment pertains to a man.'" And what kind of a filthy-looking sight is this United States now! See? That's right.

¹⁷⁵ Let me tell you something, sister. You might be as pure as a lily, to your husband or your boyfriend, but in the Day of the Judgment you're going to answer for committing adultery. Jesus said, "Whosoever looketh upon a woman, to lust after her, hath committed adultery

with her already.” If that sinner looked upon you, and she has to answer at the Day of Judgment. You presented yourself to him. Suit yourself. Uh-huh.

176 Why would a godly woman want to dress like that for? Then you claim to have the Holy Ghost because you spoke in tongues and run up and down the floor. That, though, I seen heathens do that, Hottentots. The Holy Ghost is purity, holy, undefiled. Certainly.

177 This man said, “If you’re . . . They believe you to be a prophet. Why don’t you teach them how to receive great spiritual gifts, and how to do things for God? Why don’t you teach them that if you’re a prophet?”

178 I said, “How can I teach them algebra when they won’t even learn their ABC’s?” You know what *ABC* means? “Always Believe Christ.” Uh-huh. How you going to do that? See, you want to get way up *there*, instead starting down *here*.

179 God will build His Church upon the foundation of Jesus Christ, and that’s the Bible. Outside of that, all other grounds is sinking sands. God doesn’t change. His nature doesn’t change.

180 He made women different from men, and men different from women. He dressed them different, and wants them to stay that way. See? Women wants to look like men, and men wants to look like women. Oh, my! Such a perversion! It’s . . . And the whole thing, look like it’s got a grip on the people, and you can’t change it. Looks like a great monster, a great blackness; if you understand what I’m speaking of, in the spirit. A monster has got them grabbed, and they—they just can’t get away from it; too much Hollywood, too much television, too much other nonsense. Everything we got is polluted. No wonder, “If the work isn’t cut short, for the Elected sake, there will be no flesh saved.”

181 You said, “I never knowed that before.” Well, now you know it, from now on. See? That’s . . . I better stop that. Let’s go back. Notice.

182 John was a sign. And remember that, the way God did it the first time, that’s the way He’ll do it again. He promised to. Now, God never did use a group of people, at any time, for such.

183 Remember, there was a group one time, that, a great man named Ahab, he got him a . . . he got him four hundred Israelite prophets. Now, them wasn’t heathen prophets. Four hundred Israelite prophets. They all had their degree and everything, had a big school.

184 There was a godly man named Jehoshaphat, who was king of Judah, and he come down. And there is where a believer got mixed up with an unbeliever. Things went wrong.

185 And he said, “Ramoth-Gilead. . .” Now watch this, how true it can be. He said, “Ramoth-Gilead belongs to us, up there. Up in the part of the country up there, that’s ours.” Joshua, in dividing up the lands, give that to Israel. And the Philistines, heathens, come over and took it away from them. He said, “That belongs to us.”

186 Now watch how, fundamentally, people can be right and yet miss It. The thing actually did belong to Israel. But all of God’s promises, brother, is on conditions, see, “If they walk before the Lord.”

187 Now looky here. He said, “Will you go up with me, and help me to take that land back? Well, that’s, them Philistine kids are filling their bellies over there, with the wheat that belongs to Israel.” That’s Scripturally right. He said, “Help me go up and get them.”

188 Said, “Well, my. . .” There he made a rash mistake: “My chariots is yours, my men the same as yours. I’ll go with you.”

189 And then Jehoshaphat begin to think, you know. “Say, shouldn’t we consult the Lord about this before we go?”

190 “Oh, of course,” Ahab said, “certainly. Uh-huh. Excuse me. I—ought to have thought of that.”

“Isn’t there a prophet somewhere?”

191 “Oh, sure. I’ve got—I’ve got a—a seminary of them down here, the best you ever seen. They all wear the finest of clothes. They’re the highest-polished scholars. I’ve educated them, to the dot. We’ll go get them.”

192 So they went down there. And they all got together. They wasn’t hypocritical. They prayed and prayed and prayed, till they saw a vision.

193 Then they come up. And one of them made him two big horns out of iron. He said, “By this you’re going to press the Philistine, or the—the Assyrians, plumb out of the country.” He said, “THUS SAITH THE LORD. Go up, the Lord is with you.” Every one of them, then, with one accord, fell into the spirit. Israelite prophets said, “Go up, the Lord is with you.” (You say, “Is that Scriptural?”) “God gave this inheritance to the people, and the enemy has it. You have a right to go get it.”

Now, Pentecost, I want you to get a lesson here.

194 But, Jehoshaphat, being a godly man, he said, “There is something a little wrong yet.” Said, “Haven’t you got one more?”

195 “One more, after four hundred well-trained prophets standing here?” As many as is on this bottom floor here. “Standing in one accord, saying, ‘THUS SAITH THE LORD.’ Turn it back, and say, ‘Joshua give the land to us. It’s ours. Go get it!’”

196 But Jehoshaphat asked for another one. Said, "Isn't there another one we can consult the Lord by?"

197 He said, "Oh, there is one more, but," said, "I hate him." Uh-huh, uh-huh. Said, "He is Micaiah, the son of Imlah." Said, "I hate him. He is always saying evil things about me."

Said, "Don't let the king say so. Go get him."

198 Then they sent some runners over there. And some of them said, "Now, Micaiah, I want to tell you something. Now, you know they excommunicated you, . . . -cated you from the fellowship, not long ago, because you're always saying bad things to the people. Now if you want to get your fellowship card back, you say the same thing they do, and, oh, they'll just take you right in under their arm."

199 But he happened to be that he really was a prophet. He said, "As the Lord God lives, I'll only say what God puts in my mouth." Oh! God bless the man. He said, "Wait till tonight, and I'll see what the Lord tells me."

200 The next morning, said, "Go on up, but I seen Israel scattered like sheep having no shepherd." Then he took his vision and compared it with what Elijah said, what had happened to Ahab. How could He bless what had been cursed? No matter how much . . .

201 We are a godly nation. The Pentecostal church, Baptist, and Methodist, and so forth, are a Christian church, but how can you bless what God has cursed? "I don't care," you say, "I—I joined *this*. I did *this*." That don't have one thing to do with it. Look what you've done. Look at Pentecost, how they let down the bars. Look what you used to be, and look what you are now. No wonder, eyes is, eyes are blinded.

202 Then he, Ahab, the . . . This priest slapped him in the mouth. And said, "Put him," and Ahab said, "put him back there in the inner prison. When I come back in peace, I'll deal with this fellow."

203 He said, "If you come back at all, God hasn't spoke to me." Uh-huh? See? There was a prophet, there was a sign; there was His Voice. And to fail to obey It brought judgment.

204 The Holy Ghost is our prophet today. Fail to hear His Voice? He's identified in the Scripture, that He would say these things. Jesus Christ, the form of the Holy Ghost!

205 God dealt with this one man. This, God never deals with groups; it's with one man. Elijah wasn't a group. John wasn't a group. They wasn't a group or a denomination, neither one of them. But both of them condemned such. That's right. John said, "Don't you think to say we have Abraham to our father. God is able of these stones to rise children to Abraham."

206 And the end-time sign will have an end-time Voice. And the end-time sign will be according to what is predicted in the Bible. And the end-time Voice, that follows the end-time sign, will be exactly identified in the Scripture, will be the Scripture that's been promised.

207 Now we've read in Luke 17 what the end-time sign would be, would be like it was at Sodom, a promise. And we have the Sodom in the natural, why can't we believe the sign in spiritual here? If you can see the Scriptures, also, Luke 17 is the sign, and Malachi 4 is the Voice. The sign was like God manifested in flesh, knowing the secrets of the heart; and the Voice of Malachi 4 was turning the people away from their creeds, back to the Faith of the fathers. That's the sign.

208 You know what? I'm closing now. Signs are usually accepted, sure; but, the Voice, oh, no. The Voice that follows the sign, they don't want nothing to do with that. Yes.

209 Jesus' sign, as Messiah, to heal the sick, they accepted that. But one day He said, "I and the Father are One."

210 Oh, my, that Voice wasn't accepted. They said, "You make Yourself God, equal with God."

He said, "I'm the Son of God."

211 "Oh, my, how could God have a Son?" See? "Far be it from God having a Son!"

212 But, you see, they believed the—the sign, the sick could be healed, and, oh, that was wonderful, that was just dandy. But when it come to the Voice, they didn't want to believe the Voice. What'd they do? They put Him out.

213 And do you know what? The Bible tells us, in Revelation the 3rd chapter, at this Laodicea Church Age, that He would be done the same thing. He was on the outside of the church. That's the Word made manifest. He was the Word made manifest. He still is the Word made manifest.

214 If you can believe the sign of Sodom, of Luke, if you can believe that, then why not accept the Voice of Malachi 4? See, why not you, you? It can be vindicated. Only way it can be done is . . . The sign can be proven, but you have to accept the Voice.

215 Moses was commissioned to go down, in the natural, and get a spiritual sign and call the people back to the promise of the fathers.

216 Malachi 4 is to return the people "back to the Faith of the fathers." Oh, return, O blind and dispersed, to your own!

217 In closing, I'll say this, this last comment. The prophet said, "It shall be Light in the evening time." Look, he said, "There would be a day that couldn't be called day or night." Now listen. I'm closing.

“There will be a day . . .” Let this sink deep, and may God place it in every heart in this community, tonight, in this auditorium. The prophet said, “There would be a day that could not be called day or night, kind of a dismal, rainy, misty day. But,” said, “at the evening time, there would be Light.”

218 Now, remember, the sun always rises in the East and goes West. Civilization has followed the sun. You know that. And, notice, the same sun that rises in the East is the same sun that sets in the West. Now, civilization has traveled exactly with the sun, until now East and West has met. We’re on the West Coast; East and West.

219 And, remember, the Gospel has traveled the same way. It raised up in the East, the coming of Jesus Christ, the S-o-n, not s-u-n. S-o-n, the Son of God, rose in the East, to the Eastern people.

220 And now there has been a day that people has joined church, made denominations, just enough light to see, “Well, we’ll have a church. We’ll build *this*. We’ll build a school. We’ll build a hospital. We’ll educate. We’ll have a seminary.” They’ve had enough light to do that.

221 But, remember, the Bible said, the prophet of the Lord, in the Bible, which is THUS SAITH THE LORD, “That same sun that shined in the East will shine again in the West, at the evening time. It shall be Light in the evening time.”

222 What would He do? That exactly does what He said in Luke the 17th chapter. “At the end time, when the Son of man is being revealed in the same way that He was in the East, the same Son shining, the same Power, the same Holy Ghost, same Thing doing the same thing. It shall be Light in the evening time.”

223 Same sun that’s traveled; same S-o-n has traveled; come down through the East, from Paul; jumped over into Germany, on Martin Luther; jumped again, on His next pull; and went from that to England, to John Wesley; jumped across the Atlantic Ocean, to the United States, to Pentecost; and now Pentecost has dwindled itself out, and we’re on the Coast.

224 Every one of them, denominated, just like they did at the beginning, made organization that God cursed. Pentecost, and all, did that.

225 But He said, “It shall be Light in the evening time. There will be a sign rise in the evening time.” Don’t miss It, friends. Don’t miss It. Now, the same Son would give the same Light. The same s-u-n gives the same s-u-n light. Same S-o-n gives the same S-o-n Light.

226 Now, that's not my saying. Everybody here, knows the Bible says that, raise your hands. [Congregation says, "Amen."—Ed.] That's exactly right.

227 Now, you can, it's up to you. Believe that the Son of God, Jesus Christ, has, is not dead. He is alive. He is in humility, humble. He always dwelt like that. The way up is down. Humble yourselves, get away from your starchy ideas, and believe the Lord Jesus. See the sign, then believe the Voice. Return, O dispersed, to your own!

Let us bow our heads.

228 "And if they don't believe the Voice of the first sign, in the hand, as it was with Moses, then do the second sign. Then, if they don't believe this sign, then take water (water representing life) that's in the ocean or the sea, pour it upon the ground, it'll become blood."

229 Heavenly Father, it's real late now, but You promised there would be Light in the evening. Let the Voice of our Gospel sink deep into the hearts of the people, as they meditate on It and study It by the Word.

230 Bless this community, Lord. Bless these people. See them sitting here, hungry, poor children been kicked about and pressed about, and *this*, knowing that Satan did that just to blind them from the thing when It got there. May they, tonight, with one accord, believe Jesus Christ, believe His promise, that He has raised from the dead.

231 You said, "In the time that they think not, then the Son of man will come."

232 Right when the church has got its, worth more money, building millions of dollars in buildings. They would be better off, Father, I believe, back with standing on the corner, beating a—a tambourine, with a hat in their hand, the old drum on the corner like the Salvation Army, than it would be to sit in these great morgues tonight, trying to pattern after the world, "Having a form of godliness, and denying the Power thereof."

233 Grant, Lord, tonight, once more, Lord; as Samson cried, "Once more, Lord, once more." Let it be known that Thou art the Christ, the Son of God; the same yesterday, today and forever. And identify Yourself in our midst, that they might see the sign, maybe they will believe the Voice. In this, I ask in Jesus Christ's Name. Amen.

234 We're going to call a prayer line, right quick. I seen it's really time right now we was dismissing. But let's have a prayer line, just a little prayer line, then we'll start tomorrow.

235 He give out prayer cards today. Therefore, we give out cards each day, so each one can get a chance if they come at a strange time. To get up in the prayer line, that don't heal you. Anybody knows, in every

meeting, there is more healed out there than there is healed up here, see, always. The Holy Spirit is just as omnipresent. He is only trying to find believers, that's all, He can get to.

236 Give out prayer cards P, like in Paul. Let's, where we been . . . Well, call from one. One, two, three, four, five, six, seven, eight, nine, ten, let them stand up over here, if you will. Their prayer card P, like in Paul, one to ten, stand up over here at this side, if you can stand up. If you can't, then we'll get somebody to help you. Ten; one, two, three, four, five, six, seven, eight . . . All right, two more. Eight, nine, ten, all right. Ten to fifteen, ten to fifteen, that's five more. Fifteen to twenty, stand up so I can see if you're getting up; P, fifteen to twenty. Twenty to twenty-five. Let's see now, wherever you are. Now let the rest of the audience be real reverent, just a few minutes. That would be prayer card P, one to twenty-five. Isn't it? Twenty-five, one to twenty-five.

237 Now everybody else be real reverent. Give God that much respect, give the Message. You owe it to God, to watch a minute and consider.

238 Now I think they're getting the people ready. Them that don't . . . If they've got a prayer card, they're not all lined up, they'll find out; they'll tell me in a few minutes, and then they'll . . . then we'll see if maybe somebody deaf or somebody that can't.

239 I don't know where they're at, friends, them prayer cards. The boy comes down here . . . (Who give them out? Did you, or Billy? Billy?) Well he comes down, and mixes them cards up, before you people, then gives you a prayer card; comes right down, tell you all to sit down, give you a prayer card. See? I don't know where they're at. I've been trying to get this child up here, see. And, others, I—I don't know of, I—I have no way of knowing that. I guess God just ordains it the way He wants it ordained like that.

240 Now, now the rest of you, that doesn't have a prayer card. Raise up your hand, say, "I don't have a prayer card, but I'm sick." Raise up your hand, anywhere in the building. I don't care where you are, raise up your . . . Well, there is not too many people here then, now. Well, according to that, it won't take very long to pray the prayer line now tomorrow. There is about twenty in here, without what is standing here, that's sick.

241 That's good. I'm glad to see you accept it like that. You had more faith than I thought you did, maybe. See? See? If you accepted your healing, threw your card away, God bless you. That's real genuine faith. Nobody laid hands on you; you laid hands on Christ.

242 Now you here tonight, that's not going to be in the prayer line, you believe this story. Like the woman that touched the border of His

garment, and He turned around and recognized that she touched Him, how many remembers the story? Sure, you do.

243 Now do you believe that, He, the Bible said in Hebrews 4, that, “He is the High Priest, right now, that can be touched by the feeling of our infirmities”? [Congregation says, “Amen.”—Ed.] Well, if He is the same yesterday, today, and forever, wouldn’t He act the same? [“Amen.”] Hasn’t He did it, night after night, here? [“Amen.”] How many has been in other meetings and see Him do it? Just raise . . . [“Amen.”] Sure. See? Around the world! He knows, He knows all about you.

244 Now see what I’m trying to do? How many understands what I want you to do? See? I want you, without anybody putting any hands on you, I want you, as a genuine article of God, say, “Jesus Christ, I believe You. I now accept You as my Healer. I now accept You as my Saviour. I believe it with all my heart, its work is done.” Then hold that promise, hold your confession and walk forward with it. Watch what happens. See? Watch what happens. See? Now that’s what I’m trying to get you to do, the real way that we’re supposed to believe.

245 What’d you say? [Someone says, “Four and nineteen.”—Ed.] Number four, prayer card number four and number nineteen, is missing. Prayer card four. Look at somebody; look at your neighbors’ cards. Prayer card number four and number nineteen. All right, just a moment, wait. See, if I don’t call him, then I get a rebound on that, you see. What say? What say? [“Four.”] You got four? What about nine- . . . No nineteen yet. What say? [“Plus four.”] Prayer card number four isn’t in yet, or nineteen. If somebody has got them cards, if you would come on into the line. Or, look, see, it may . . . has any . . . Has that little baby got a card? Check, is not . . . That’s not the number. Has *this* lady here got a card, in this wheel chair? Check her number. Is that—is that her number? A lady on a cot, huh? They got it. They, it’s all in now. Okay. All right. Now—now, you people that’s got a prayer card, hold them. We’re going to minister, by the grace of God.

246 Now, friends, this being the last night that we’ll have, tomorrow is Sunday afternoon, let’s quieten ourselves. Now just take every unbelief you’ve got and ever—ever unreasonable thought, and lay it down on the floor, and put your foot on it, as it was. Say, “Lord Jesus, I’m going to believe You.” How many will do that? [Congregation says, “Amen.”—Ed.] Thank you. God bless you.

247 Now don’t no one leave. Sit real still, and believe. Watch this way, and now look.

248 The identification of God has always been knowing, can foresee what has been, and tell what has been, how is that, or what will be. We

know that. That's how the prophets was known. That's how Jesus was known as the Messiah. And He's the same Messiah today as He was then, only without a corporal body here on earth. He sent His Spirit back to use your body, my body. Now, you might not be able to do this. We know, in the Scripture, there is one in a generation. But, see, but yet you can believe it, and you got other things that you can do, everybody.

²⁴⁹ What if my finger decides, because that's not my eye, it ain't going to be my finger no more? What if this arm says, "I ain't going to raise up no more, 'cause if I'm not an eye, or an ear, I ain't going to be an arm"? Why, it would cripple my body.

You be what God puts you to be.

²⁵⁰ How many times have I admired Oral Roberts, Billy Graham, Tommy Osborn!

²⁵¹ Some of those men walk in there and say, "Glory to God! Believe it!" Bulldog faith. Walk away, walk out of there just as fresh as they can be.

²⁵² Billy Graham stand with a message, and speak to the people a few minutes, say, "Make your decision; come to the altar." Just stand there, never make another move.

He said, "So why do you do that, Billy?"

²⁵³ Said, "My message went forth. It come from God." That's right.

²⁵⁴ He is at that Sodom church, just exactly what's supposed to be. His name ending with h-a-m from Abraham, six letters; Abraham was seven. See the messenger of that church, down there in Babylon? Certainly. There is not a man in the country got a hold on that message of repentance, like Billy Graham. He stands there. Walks away from there, and go eat a T-bone steak and go to bed, drink a malted milk. That's all right.

²⁵⁵ And when you have to stand and fight devils! One time on Long Beach, Brother Jack and I. . . Your father was standing there.

²⁵⁶ And there stood Mr. Fuller, Charles Fuller, a fine brother, standing there preaching. About two or three thousand people in there that afternoon. We sat and listened at his meeting. I had the auditorium rented, after him. And he stood there and made a fine talk. And said, "Anybody here wanted to accept Christ?" Two or three people come down for dedication of their babies. One woman said she wanted to accept It. Come up and offered a little prayer, one of the deacons, went back and sit down. Shook hands, turned around and walked out. There was his intellectual, fine-dressed group of people, walking out of there.

²⁵⁷ Here come mine in, strait jackets, wheel chairs, blind, lame, halt, maimed. When your faith faces something like that!

258 Now here, what have I claimed Christ to be? And now unbelievers sitting around, wanting to find one flaw, see, just trying to find one flaw.

259 Remember, here not long ago in Toronto, we was standing there preaching, praying for the sick. I kept feeling an odd spirit; it was sitting over to my left. I kept watching it. There was a man sitting there, a bunch had hired him to come in there to hypnotize me. He would go around to army camps and make soldiers get on their hands and bark like dogs, and things; hypnotism. I felt that evil spirit. I didn't know where it was coming from. I kept watching. I seen that dark shadow. I waited just a few minutes. I said, "You child of Satan, why has the devil blinded your mind to something like that? Because you've come to take over God, challenge God's Spirit, they'll pack you out of here." He paralyzed right there in his seat and is still paralyzed. See?

260 We don't play church. How many has been in meetings and see similar things happen, you know things that takes place? Sure. That's right. Remember, be—be reverent.

Now here is, I suppose, the first person. Is that right?

261 Now, see, I've preached, told you exactly what was supposed to happen in this day. Now that is a sign, if it happens. That's what the sign was, then believe the Voice that follows the sign. See?

262 Now here is a woman. Exactly, to you newcomers, this is Saint John 4, where our Lord Jesus met a woman at the well. They had never met before, in life, and He told the woman what her trouble was. And she recognized that that was the Messiah. You know the story? Here it is again, a man and woman meets. Now she is not the woman, and I'm not that Man, but that's still the same God. See? Now, Jesus said, "The works that I do shall you do also," Saint John 14:12.

263 Now, lady, not knowing you, have no idea what you're standing there for. It might be domestic trouble. It might be for somebody else. Maybe you're sick. Maybe it's . . . Maybe you're standing there, just putting on something. If it is, just find out what happens. See? Maybe you're impersonating something. Whatever it is, I don't . . . You may be a genuine believer. That I don't know, but God does. But you'll know whether He told you the truth or not, won't you? If it's the truth, you'll know it.

264 Now, see, that's what your faith has got to. How would you like to come here? Now if anybody believes it's wrong, you come here and take this patient, come here and take the rest of them. Then if you won't do it, then don't condemn me. See?

265 Now look here, sister, just a minute. Now I have no idea, nothing about you. You're just a woman standing there.

266 Now if the Lord Jesus Christ, the Son of God, Who I have proven by the Bible, promised that He would return in the last days and reveal Hisself in the fullness of His Spirit. . .

267 Just like the Church coming up; like it comes from a human being, all the way from the feet, comes up the thighs, up to the head, and the head is the head of the body. And the Body has come up, ever since the first Church, come right on up, in this, in the reformations, has come up, till now. . . It's come through justification, sanctification, baptism of the Holy Ghost. Now it's the Head, Christ, coming to the Body, the Body of Christ. He is the One Who knows. My hand don't know to act, just by my head. But He is the One Who knows, that's the reason He is the Word.

268 I'm not the Word. I'm a man. But, you see, He uses this body. Because, He died to sanctify this body, that He might use it, and give a gift. Just like pulling it out of gear, then the Holy Spirit takes over.

269 Then, if He will describe or tell you what you've done, what you're here for, or something about you, you'll believe it. And the audience will believe the same? [Congregation says, "Amen."—Ed.] May the Lord God grant it.

270 Now I take every spirit, in here, under my control, for the glory of God. Now sit still. Don't move around.

271 Look here, just a moment. "Look on me," as Peter and John said, passed through the gate. In other words, just pay attention to what I'm saying. See?

Jesus asked the woman a few questions. "Bring Me a drink."

272 See, I've been preaching, same thing. The Father sent me up here to—to Baton Rouge. I am here.

273 Father said He had need to go by Samaria. He sat there. A woman was the first one come up to Him. He done that one sign on that woman, and the whole city repented. What a difference it. . .

274 You think, if He would do the same thing, tonight, you think all of Baton Rouge would repent? I doubt that, don't you? I certainly do. But we're in the last days, when evil is more evil than ever was known.

275 Now your conditions. You are here to be prayed for. Exactly right. And you are suffering with a throat condition. If that's right, raise up your hand. Not only that, but there is somebody that you're praying for. It's a child, and that child has a throat condition. And it is the condition of the child's throat, is growths in the throat. Do you believe that God will heal him, too? That handkerchief that's in your hand, that you've raised up to God, as a witness. . . Don't doubt it now. Go and lay the handkerchief on the child. Don't doubt, with all your heart.

God will heal both of you and make you well. [The sister says, “Praise Him! Hallelujah!”—Ed.] Can you do that? [“Jesus! Thank You, Jesus!”] Then you go, and the Lord be with you. [“Glory to God! Hallelujah!”]

How do you do? We are strangers, too.

²⁷⁶ Do you believe? [Congregation says, “Amen.”—Ed.] That’s the sign. Now the Voice, is, “Return to the Word!”

²⁷⁷ Don’t know you; He does. If He will tell me something about you, then you’ll believe that that Word that I have said will be vindicated? That’s the—that’s the vindication of It. See? I said He done it; that’s prophesying. Now if the prophecy comes to pass, then He said, “Hear it.”

²⁷⁸ You got an extreme nervous condition that you’re suffering with, nervousness. And you’ve got a tumor, and the tumor is on your leg. That’s right, isn’t it? [The sister says, “Yes.”—Ed.] Now do you believe? [“Yes, sir.”] Then go on your road, and believe. And, as you have believed, so will it be unto you.

²⁷⁹ How do you do? I do not know you, but God does know you. Do you believe that God can tell me your troubles? Look on me. You have troubles. But you’re really standing here for somebody else, and that’s one that was raised with you. It’s a sister. That’s right. Now do you believe that God can tell me what’s wrong with that sister of yours? Will you accept it? She has got heart trouble. That’s right. Do you believe she is going to be healed now? Then, according to your faith, be it unto you.

²⁸⁰ Come, lady. How do you do? If God can tell me what your trouble is, or what you’ve done, or something, will it make you believe? You know that I’m. . . I—I—I don’t know you. That would be His characteristic identifying Himself in me, according to the Word that He promised. [The sister says, “I’m just to believe it.”—Ed.] You believe that? [“Yes. Amen.”]

²⁸¹ You’re another, you have troubles as a woman your age would have, but your main thought is about somebody else. Your desire to God; you’re seeking God not for yourself, but for somebody else, that’s a man. It’s your husband. And he has heart trouble. Do you believe that He’ll. . . God will heal him? Go, believe it. And, as you have believed, so it will be unto you.

²⁸² Now, see, all the preaching, for that hour that I was preaching. It, that ever what it was, three or four people has passed by, now I can hardly stand here. See? See, just the whole crowd just looks milky-like, around in here. See? Jesus said, “Strength went from Me.” And if one woman, touching His garment, brought strength out of Him, and He the Son of God, what about me, a sinner saved by His grace?

283 He said, "The things that I do shall you do also. *More* than this shall you do." I know the King James says, "greater." But if you'll take the original translation, said, "*More* than this shall you do." Nobody could do greater. He raised the dead, and He stopped nature, and done everything. But He said, "*More* than this shall you do, 'cause I go to the Father."

284 "The world won't see Me; but you'll see Me, for I. . ." Look, "I," I—I is a personal pronoun. "I'll be with you, even in you." Then, it isn't the man. It's the Christ.

285 I'm saying that, kind of shake myself a little bit, kind of get myself back. You get off to a spot till after a while. . . It's not while you're up *there*, or down *here*; it's between. How many understands that? I know you—you think you understand. I do, too.

286 Did you ever know that poets and prophets are always neurotics? How many knows that?

287 How many ever hear of William Cowper, the great English poet? You know, wrote, "There is a fountain filled with Blood, drawn from Emmanuel's veins." After he wrote that song, did you hear what happened to him? I stood by his grave not long ago. He tried to commit suicide, and drowned in the river.

288 How many every heard of Stephen Foster, give America its best folk songs? He had it in the head but not the heart. Every time inspiration would hit him, he would write the song. Then when the inspiration left him, he didn't know what to do with himself, and he was lost. He—he—he had been on a drunk. And finally when he started to come out of that inspiration, he called a servant, and took a razor and committed suicide. That's right.

289 Look at Elijah, the prophet. He went up there and called fire out of heaven; called rain out of the heaven on the first day; and closed the heavens and done all that. Then when the inspiration left him, he went out in the wilderness and wanted to die. And God found him, forty days later, pulled back in the cave. That right?

290 Look at Jonah, the prophet. After giving his message, he went up and sat down on the hill, asked God to let him die. Uh-huh. "Let Thy servant depart in peace."

291 People don't understand it. No, no, you won't. Neither can I explain it, nor no other man. You can't explain God. God is not known by scientific research. God is knowed by faith. We believe Him. How can you explain? How would it be faith, anymore? We know God by faith.

292 The Church will never know the labor, and the weary, and the toil, and trial that's tried to break It, the Message. He does. My reward doesn't come from peoples.

293 Look here, lady. Yes, quickly. That woman is shadowed to death. God doesn't come to the woman right away, I can see. . . Don't you see that blackness hanging around her? She'll die, as sure as the world. Here not long ago, they took the picture of something like that, and got it at home. She got a dark shadow hanging near her. She is shadowed to death.

294 The little lady has had an operation. And in this operation, they operated for cancer. And now she is having troubles, all kinds of—of, well, just complications. One thing, you're so weak you can't stand up. Another thing, that from the bladder passes pus. Now, just so you would see that I'm not just saying something. See? That is right. But, lady, the doctor tried. I give him credit for that. But, he was a remedy, but God is the cure. You're going to die like that. He done all he could do. Do you believe? [The sister says, "Yes."—Ed.] Come here, just a minute.

295 By the commission given me by Almighty God, witnessed to me by an Angel, which is present now in the form of a Pillar of Fire, I condemn this devil that's taking this woman's life. In the Name of Jesus Christ. Amen.

Go, believe now. With all that's in you, believe.

296 You have a trouble that kills more people than anything else, heart trouble. They claim that's the number-one disease, but it isn't, sir. Sin is number-one believed. . . disease. Do you believe that He is able to heal that heart and make you well? [The brother says, "I know He can."—Ed.] Then go, believe it. God bless you.

297 You think God can heal your back and make you well? Do you believe it with all your heart? Go, believe it, sister. Watch what happens to you, you'll get better.

298 Arthritis and heart trouble. But you believe that God can make you well? [The sister says, "I do."—Ed.] With all your heart? ["Yes, sir."] You will accept it? ["Yes, sir."] According as you have believed, that's the way it'll be to you. Now go, believe it with all your heart, and God will make you well.

299 You also have a back trouble. Do you believe that Jesus Christ can make you well? [The sister says, "Yes, sir."—Ed.] Go now, believe it with all your heart. I can't heal you, see.

300 Prostate, nervousness, and also you have arthritis. Do you believe that God can make you well, heal you? Do you accept it? Go, and believe it, then.

301 Keeps you awake a lot of times, coughing. But God heals asthma. Do you believe that? [The brother says, "Yes, sir."—Ed.] Do you believe He makes you well now? ["Yes, sir."] God bless you. Thank you, for your faith.

302 What if I didn't even say a word to you, just laid my hands on you, would you believe? [The brother says, "Yes."—Ed.] Come here. I lay my hands upon you, in the Name of Jesus Christ, and may the arthritis leave you. It leaves.

303 Come. Come, sister. Do you believe? [The sister says, "Yes, sir. I've been healed by the Lord before."—Ed.] Well, that's wonderful. ["Hallelujah!"] Then you go eat your supper then, and your stomach will be all right. ["Hallelujah! Hallelujah! Hallelujah!"]

304 A lot of back trouble, it's been bothering you a long time. Go, believing you're . . . Go, believing you're going to get all right, and God will do it for you. [The brother says, "God has. Amen."—Ed.] Amen. That's good. ["Praise the Lord."] The Lord bless you, brother. Amen.

305 Diabetes is nothing, for God to heal. He can make them well. Do you believe that? [The sister says, "I do."—Ed.] All right. Accept it, and go believe Him now with all your heart.

306 You also have it in your blood. Do you believe that God will make you well? Go, believe it with all your heart, and be well.

307 You believe He healed you then when that struck you? He did.

308 Lady's trouble. Heart trouble. You believe it? [The sister says, "Believe it."—Ed.] Go, be—be healed in Jesus' Name.

309 You believe that God will make your back well, your kidneys will be . . . Bless you! Just go right on.

I don't heal. I can't heal. I'm not a healer.

310 What'd you think when He said about his back, do you believe yours got well, too? All right, just go, believing it, then . . . Just go believe it, with all your heart.

311 Yours also, do you believe that God makes you well? Go, believe it, with all your heart. God will grant it if you . . . You have to believe it, though.

312 Do you believe that God will make you well, too? [The sister says, "Praise the Lord! I sure do."—Ed.] All right. God bless you. Just move right along and believe with all your heart.

313 Come, sir. An old white drop dropping down. Diagnosis of that would show diabetes. [The brother says, “Diabetes.”—Ed.] Do you believe He’ll make you well? Let’s go to Calvary for a transfusion now. By faith, in the Name of Jesus Christ, may he be healed. Amen. God bless you, brother. Believe with all your heart. Do you believe? [“Exactly true.”]

314 What about some of you in the audience now? Do you believe with all your hearts, that Jesus Christ is the same yesterday, today, and forever? Do you believe that? [Congregation says, “Amen.”—Ed.]

315 What about over in *this* district? The little lady sitting, looking right at me there, suffering with a lady’s trouble, do you believe that God will make you well? Just a little blue coat on. All right. Believe now, Jesus Christ makes you well. It’s just that simple.

316 The lady sitting right behind you, dark hair. She said, “Thank You, Lord.” Something struck her. She didn’t know what It was. The bladder trouble left you, sitting right there, right behind the lady was healed just then. If you believe with all your heart there, lady. You do? All right, raise up your hand if you want to accept it. God makes you well.

What about this down here, somebody in *here*?

317 Back there in the audience, now real reverent. Don’t move. See, these diseases will go from one to another.

318 What about you, sir? This aged man sitting here in this chair? Do you believe? Do you believe God can heal you? Arthritis, and you got bronchitis. You believe that God will make that well? You do? All right, you can have what you asked for. “If thou canst believe!”

319 What do you think, lady, sitting next to him? Do you believe, too? Do you believe? Do you believe God can tell me what your trouble is? You’re way away from me. Just believe Him now. Do you believe I’ve told you the Truth? Then your high blood pressure will go down. You believe it?

320 You raised up your hand, too. You was trying to encourage her. Do you believe God can tell me what’s . . . You’ve been so nice to help her, now God will be nice to help you. You got a spiritual problem that’s been bothering you. If that’s right, wave your hand like *this*. It’s going to be settled now. He makes it right.

321 How many believes? How many of you will acc-. . . that’s not a Christian, has the—the feeling that Jesus Christ is here present, that would like to stand up now, say, “Jesus, I’d like to identify myself as a sinner, will You forgive me of my sins?” Stand up on your feet. God bless you, sir. God bless you. God bless you. God bless you. God bless

you. God bless you. That's . . . God bless you, you, you, you. This, He sees you. He put your name down when you do that.

322 Over here to the balcony, stand up, say, "Lord Jesus, I want to, I want to be identified. I want mercy for my soul." God bless you, sir. "I want mercy, Lord Jesus."

323 Can't you see, friend, that's Him here? God bless you, young man. God bless you. God bless you, young lady. That's the greatest thing you ever done. Now someone else that hasn't done it, stand up, say, "I want to be identified, Lord Jesus. I'm identifying myself, tonight."

324 "He that will confess his sin, shall have mercy. He that hides his sin, shall not prosper."

325 Will you, in His Presence? God bless you, lady. I want . . . God bless you. Yes. And God bless you. God bless you, sir. God bless you, lady. The Lord bless you.

326 You say, "Does that mean anything?" Between death and life, that's the difference.

327 Do you recognize His Presence here? Do you recognize that? Do you sense that? See, you see It, you see It working. That's Him. That's exactly what He said He would do. Do you believe it? [Congregation says, "Amen."—Ed.]

328 Somebody else say, "I want to identify myself as a sinner, Lord. You forgive me of my sins now." If you're already standing, just raise up your hand. Some of you around the walls, raise . . . God bless you. God bless you. Somebody else say, up in the balcony to the rear, say, "I want to identify myself, Lord Jesus. I ask for mercy, tonight, in Your Divine Presence, believing that, the very God that will judge me, His Presence is here now. He knows that He is speaking to my heart and telling me I'm wrong. I want to stand up and say I'm wrong. I confess my wrong. You're condemning me, in my heart." That's the reason I stopped the prayer line. God bless you. God bless you.

329 What do you think I stopped that for? I stopped it because I knowed that had to happen.

330 Now, there is others here, won't you stand? Stand up and say Something is speaking to your heart, "You're wrong." God bless you, sir. God bless you. God bless you. God bless you. "I'm wrong. Forgive me, Lord. I'm identifying myself. I stand up, Lord, in Your Presence. I know You're here. I . . . You've got to be here. You said this would be the—the thing You'd do. Now I be . . . I see the sign, and I know it's been explained to me that that's supposed to be the sign of this day. I hear the Voice that called back to repentance. Here I am, Lord. I believe the sign. I hear the Voice."

331 The Voice speaking to you now! Turn, O dispersed! Turn, O wandering star! Turn, O you that's been ousted out! Turn, tonight!

332 Won't you turn? Just stand and say, "I identify myself as a sinner, asking for mercy." Will you do it, somebody else? God bless you, lady. God bless you, up there, son. If I miss you, He won't. God bless you, lady. That's very fine. That's very fine. Somebody else? Just keep . . . I want to hold just a minute longer, because I still feel a little burden here, see. Somebody else? God bless you, lady. That's the way to do it. That's it. Somebody else, "I want to identify myself, just raise myself up and say I'm wrong. I'm asking for mercy"? Will you do it? Right quick before we go further, raise up and say, "I want to identify myself, Lord Jesus." God bless you, young lady.

333 You know, maybe before you get home, but some time or other there will be a cold mist coming in your face. Maybe some morning the doctor will come and he'll feel your pulse coming up your sleeve, nothing else can be done. Then you'll feel the cold waves of death floating into your face. You'll remember what you've done.

334 Remember, they can't bury you too deep, they can't do nothing to you. God promised, "I'll raise you up again, at the last day." Look. "He that heareth My Words and believeth on Him that sent Me, has Eternal Life and shall not come to the Judgment, but has passed from death unto Life." Somebody rub That out if you can. Jesus Christ said That. "He that believeth (that's 'understandest') My Word and believeth on Him that sent Me, has Eternal Life, shall never come into the Judgment, condemnation, but has passed from death to Life." Because, he has believed on the only begotten Son of God, that God has raised up, two thousand years ago, and is alive here, tonight, showing His attribute of His resurrection.

335 Would there be another stand up, after that, another say, "I want to accept It. I want to accept Him"? God bless. God bless you. That's very fine, little lady. That's a gallant thing. I want you to notice.

336 I watched an altar call, here some time ago, people coming up, chewing chewing gum, punching one another in the side.

337 But did you notice the sincerity on them people's faces? Them young women, even after condemning them about their bobbed hair, wearing make-up; with that make-up on, and bobbed hair, stood right up just the same, "I'm a sinner. Have mercy on me, God." That's that Seeds laying there. The Light sprung upon it, and they know it. God bless you.

Let us bow our heads now.

338 I want every believer here, that's standing near that person that stood up, lay your hand over on that person, (will you?), the one that

stood up. They were standing by you. If you're a Christian, put your hand over on them, "Sister, brother, I got my hand on you now. I'm going to pray."

³³⁹ Heavenly Father, there are those here tonight that—that believe You. "Some seeds fall by the wayside," You say, "the birds come along and gather it up. Others fall upon stony grounds, and thorns and thistles. But some goes over into good, fertile ground." And Your Presence being here, tonight, has convinced many here tonight that You are the Son of God, that You're alive for evermore. And You've promised, because You live, we can live also.

³⁴⁰ Lord Jesus, they raised up and stood as a witness that they believed You. Now, Lord, I know You'll stand for them in that Day. Grant it, Lord. I give them to You, in the Name of Jesus Christ. May they go to some good church and be baptized in Christian baptism. May they join themselves up with some good bunch of believers. May they be filled with the Holy Ghost. May they be trophies of the Gospel, gems in Your crown at that Day. And if I never see them again this side of that great Day, may I see them that Day like in the vision, saying, "Don't you remember me? It was at Baton Rouge, that night, that I stood up." Grant it, Father. They are Yours, through Christ's Name.

³⁴¹ Here is, lays before me, a box of handkerchiefs, little shoes, boots, handkerchiefs, and cloths, and aprons. We're taught, in the Bible, that they taken from the body of Saint Paul, handkerchiefs and aprons, unclean spirits went out of the people. Now, Father, we know that we're not Saint Paul, but You are still the same God, so I pray that You will grant the same results, as sincerely this generation believing. They never believed Paul because he was Paul; they believed Paul because You identified Yourself with Paul. Now they believe the same thing tonight, Lord, that You've been identified among us, tonight. And one day, we say the . . .

³⁴² One writer was telling us, that, "Israel was on its road to the promised land, and the Red Sea got in the way, to cut them off from the promised land." The writer said, that, "God looked down through that Pillar of Fire, with angry eyes, when It moved over Israel. It made blindness, darkness to the unbeliever, and light to Israel. And when that Red Sea got in the way, it got scared, and it rolled back, and Israel crossed over to the promised land on dry land."

³⁴³ Lord God, look down tonight, through the Blood of Jesus Christ, Your Son. As I lay my hands upon these handkerchiefs, when they're placed upon the sick, may the Holy Spirit, Lord, look upon that person, and may the disease depart from it, and may they cross into that land of good health and strength. That, the Bible said, "Above all things,"

that they desired that we'd "prosper in health." Grant it, Lord. I send them, in the Name of Jesus Christ. Amen.

. . . me I will follow,
Where He leads . . .

Let's just sing.

. . . will follow,
I'll go with Him,

Now His Presence is here, let's just worship Him in song, sweetly.

. . . all the way.

344 Can you sing it, really, like this:

Where He leads me I will follow,
Where He leads me I will follow,
Where He leads me I will follow,
I'll go . . .

If you will now, raise up your hands.

. . . with Him all the way.

Let us stand up now, raise your hands again.

. . . Him through the garden,

345 Everybody sing in the Spirit now. Real cutting Message. Let's worship Him in His Presence. He likes to be worshipped.

. . . the garden,
I'll go with Him through the garden,
I'll go with Him, with Him all . . .

Now let's hum it.

I can . . .

346 Now when you're doing that, I want you to shake hands with somebody, say, "God bless you, pilgrim. God bless you, pilgrim," like that. We're one with one another. Methodist, and Baptist, Presbyterian, Pentecostals, all shake hands with one another, "God bless you, pilgrim." That's what we are, pilgrims.

. . . the garden,

347 God bless you, pilgrim. God bless you, we're sojourning with everybody. God bless you, my brother. God bless you. [Blank spot on tape—Ed.]

. . . garden,

Now let's raise your hands.

I'll go with Him, oh, with Him all the way.

³⁴⁸ Let us bow our heads, humbly, in prayer. Don't forget, in the morning, Sunday school.

³⁴⁹ *Somehow another*, I just sense the Presence of God so real in my heart. It's just so hard for me to leave, tonight, somehow. I feel the Holy Spirit is pleased, tonight. We'll probably have a great meeting tomorrow, seeing people come to Christ, you see. Someone wondered why I never made the altar call. I wait till I'm led to make it. See?

³⁵⁰ I trust that everyone that raised their hand, or stood up, I trust that you will be at some good church tomorrow, take your place among the believers.

³⁵¹ While we have our heads bowed, going to ask the pastor here to come forward, if he will, for dismissing. God bless you now, with our heads and hearts bowed before God.



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