
THE VOICE OF THE SIGN



Thank you. May we remain standing just a moment, while we read the Word, go right straight to the Word tonight, so we won't take too much of the time. I want you to turn with me, tonight, to the Book of Exodus, and beginning with the 4th chapter of the Book of Exodus.

And 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 unto thee.

And the LORD said unto him, What is that in thine hand? And 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 thine 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, . . . God of Isaac, . . . the God of Jacob, has appeared unto thee.

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

And he said, Put thy hand to thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it . . . 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 second sign.

2 Let us bow our heads. And with our heads bowed, and our hearts, too, I wonder if there is any in here tonight who has requests for prayer? Would you let it be known as you raise our hands. God grant your requests.

3 Our Heavenly Father, we have deemed this such a privilege, to come to You in prayer, coming in the Name of the Lord Jesus. And are promised by Him, that if we ask anything in His Name, it'll be granted. Thou knowest the need of every one of us. You know what our hands represented as they went up. I pray, Father, that You'll answer each request tonight. Get glory.

4 And now let the great Teacher of the Word, the Holy Spirit, come upon us, tonight, and reveal Himself to us, and—and make Himself known unto us, by the—the evidence of His resurrection. May He come among us, tonight, Lord, and—and visit our hearts. Speak to us through the things that He has promised for this day. May the Words that's been promised for this hour be manifested before us, that we might rest assure, in this great troublesome time that You said would come upon the earth, to try all people. And it certainly has come to that time, Father, when man are tried. And there is so many different angles, till no one hardly knows what to do. But, Lord, I pray that You will make known to us, tonight, that You're here and with us, It's here to help us. Grant our requests, for we ask it in Jesus' Name. Amen.

Be seated.

5 I've been just a teeny bit late each night. And I keep thinking of *this* microphone, but it's the one to the recorders. But this *here*, I think, is the one that I'm supposed to listen, or speak in.

6 Tomorrow night is the banquet night, so don't forget it. I think it's. . . I guess it's been announced, on where for the people to go.

7 We certainly appreciate your cooperation in the great things that our Lord has done.

8 Now, tonight, I think that, unless we know the Word of God, we don't know what to do. We can't have faith until we know what is the will of God. And, what, then if we know it is the will of God, the Word of God says something, then we can gladly follow that.

9 Now if the Lord Jesus was walking around, personally, on the earth tonight, in human flesh, and He said, "Tomorrow it will be raining, all day long," now it would be very easy for me to take an umbrella when I leave in the morning, because He said it. Now, if He didn't say it, I don't know then what to look to. So that's the way it is, in anything we do, we want to know the hour, the age we're living.

10 And to the newcomers, this week we have tried to show that God, from the beginning, knowed the end. That makes Him infinite. If He isn't infinite, infinite, He isn't God. And He has got to be omnipotent, omnipresent, omniscient, and omnipotent, to be God. That's all power, knows all things, in all places, and—and—and knows the end from the beginning. If He doesn't, then He isn't God.

11 So there isn't nothing really out of cater. It's us. But nothing in God's Word; it's ticking just like a clock. And when that hour comes for it to happen, the Word that's allotted for that age, it happens. We might think it go. . . isn't going to happen. Sometimes it happens and we don't know it. Jesus said, one time. . .

12 They said to Him, “Why is it the—the . . . all the scribes say that ‘Elias must first come?’” See, now, they believed that. They believed that Elias was coming.

13 And Jesus looked at them, and said, “Elias has already come, and you didn’t know him.” See? Now, see, it passed right by them scribes, ministers, disciples. And it was John the Baptist, and he come in every way that the Elias was supposed to come, yet they didn’t recognize him.

14 And now it behooves us to recognize the hour that we’re living, and the time we’re living. Upon that, I want to speak tonight of: *The Voice Of The Sign*.

15 A strange text, yet God does strange things in unusual ways. That’s what makes Him God, because He’s—He’s supernatural. And everything that He does, He—He does it, He can do it in the supernatural, because He is supernatural.

16 Now, *The Voice Of The Sign*. And it is a . . . There is a voice to the sign. There is a voice to blood. Blood spake out from the earth, and—and so forth, “The righteous blood of Abel spoke out against Cain.” And the Bible said, “The Blood of Jesus Christ speaketh greater things than the blood of Abel did.”

17 Now our setting tonight, or our scene, opens in Exodus. And the time of the Exodus is the calling-out time, and the exodus was at hand.

18 Moses, the servant of the Lord, had been called to a—a line of duty. And doing what he thought, he was highly educated in Egypt, learned all the—the wisdom of the Egyptians, and seemingly he had a—a way, that in being a great military genius, that he was able to deliver his people from under that bondage, because he was the next coming Pharaoh. And how easy it would have been for him to have done it. But, you see, if that would have been the case, then it would have been a natural thing.

19 God don’t take natural things. He takes supernatural things to prove Himself.

20 So out of forty years of education, of the highest that he could get, and the best that he could get, the best scholarish scholar he could be; with the understanding from his mother, his tutor, that he was to be the one to deliver the people; and he went out in the power of his understanding, and slew an Egyptian. And, from that, find out that his efforts failed, and then run into the desert.

21 And what Egypt, in education, put in him in forty years, it took God another forty years to get it out of him, see, so he wouldn’t trust in his ethics of education. He would trust in the supernatural.

22 And now the time was at hand that God had made a promise, to Abraham, four hundred years before that time, that his seed would sojourn in a strange land, and they would be brought out. After forty years, they would be brought out with a mighty hand. He would deliver his people by a mighty hand. And when the time of the promise drew nigh, that's when God put Moses on the scene. Moses, in his absolute failure, had went into the wilderness.

23 Now the type here, there is a wonderful type that we sure don't want to miss. See? Typed, God was bringing Israel, His people, out, a nation, a nation out of a nation. A Nation out of a nation, a beautiful type of today, that God is calling His Bride out of a church, Christian Bride out of a Christian church, a Bride Church out of a church, which is called, in the Bible, referred to.

24 I've got several notes and Scriptures written down here, on this lesson tonight.

25 It's called, sometimes, "The Chosen, the Elected, or the Remnant of the woman's seed." It was called, "the Bride," what God, by His foreknowledge, ordained to be. That is, the Bride comes out of the church. See, the whole thing is a church, but God takes a people out of that church, as a Bride. He said He would. And He did it, notice, or He will do it.

26 Notice, see how He did it, and the manner and how He did it. We want to look at this now, as He brought out Israel, how He did it, and the manner that He—He did it.

27 Notice when the time of the promised Word was to be fulfilled, God called Moses, by foreordination, and elected him to the job. See? God has always got the person on the mark, at the time. Nothing fails with God. He said it; it can't fail. If it fails, then God fails, 'cause God is the Word.

28 Notice, now, the Word had to be manifested. And when the Word had to be manifested, of a promise, God always sends a prophet to manifest that promise, because the Word of the Lord comes to him.

29 Moses, foreordained for the purpose, was called to the job. No one else could do it.

30 When God has—has called a person for a job to do, there is no one can take its place. There is no one can take your place, your peculiarity.

31 How often I have wondered, how I would like to take Oral Roberts' place, how I would like to take Billy Graham's place, somebody like that. Like Billy Graham, go speak to an audience of people, call sinners to the altar; forget it and go home, not have to

stand there and wrestle again. I cannot be Billy Graham, but neither can Billy Graham be me. We are both. . . I cannot be Oral Roberts; Oral Roberts cannot be me.

³² You're, each one, set in God's economy, just for its place. One fasts all the time and communes with God, while another one casts out devils because this one is fasting. But it's the whole Body of Christ working together, the unity. When we see these denominational barriers breaking us up, that's what hurts my heart, see, because that's the thing that separates us. We are one.

³³ There is no big people among us, no great people among us. We are all the same. We're children of God. There is only one great among us, and that's Christ. We must recognize Him. And if we seek honor, one from another, we can't have faith, because we're having faith in one another. We got to have faith in Christ. He is the One among us that we must have faith in, and then faith in what He is doing and has give to us.

³⁴ Now, no one could take Moses' place. No matter how much he run, and no matter how much he tried to get away from it, yet God knows what He is doing. He knowed just what He had to take and make out of Moses. These things had to happen. Now, watch, no one could take his place.

³⁵ Now watch. God gave him a sign, to prove his calling and claims, when he went down in Egypt.

³⁶ Now, God always gives a messenger a sign, and a voice of that sign. And that sign identifies the man, if it's written in the Scripture.

³⁷ Like John said, "I'm the voice of one crying in the wilderness."

They said, "Are you the Messiah?"

³⁸ He said, "I am not the Messiah. But I am the voice of one crying in the wilderness, as the prophet Isaiah said." He could plainly identify himself.

³⁹ And now, then, in that, we find that God, always, never changes His way of doing anything. He cannot change. God does everything exactly the same way, when He—He sets His system together.

⁴⁰ As I said the other night, He made one decision, man should be saved by the shed Blood of an innocent One. We've tried everything else, to get man saved. We tried to take him to a place to where we built a city, Nebuchadnezzar did. And they built a tower, Nimrod did. They had a law. And they've had temples. They've had churches. They've had organizations. They've had educational systems, denominational systems, trying to get man to God. It, every bit, failed. It always will fail. It comes right back to the shed Blood!

41 God's way of doing anything is spoke in His Word. And this Word is the entire revelation of Jesus Christ, nothing to be added to It or taken away from It. "Whosoever does it," the Bible said, "his part will be taken out of the Lamb's Book of Life," if he does add anything or take anything from It. Just take It the way It's written.

42 The Bible doesn't need anybody to interpret It, God is His Own interpreter. He interprets It by making what He says come to pass. That settles it. If God said it, and He did it, that's all. It need no interpreter. The Bible said, "It's of no private interpretation."

43 God's way of doing it! Ever true to His sent sign, He followed by His voice; every, since, that God sends a sign in the earth. "Now God never does nothing," the Bible said, "until first He shows it to His servants the prophets." Now that, you . . . If that's wrong, then the rest of it's wrong, see. He never does anything until He shows it.

44 And that seer, prophet, is to be identified, that what he prophesies, we find out in Numbers 12:6, that what he says comes to pass. Then, believe it. But if it doesn't come to pass, then don't believe it. And it must be for that, His . . . No matter how much he says, and it comes to pass, and whatever; if it isn't according to the Word, then it's still wrong. It must be with the Word. It must be set in order with the Word for the sign of that time, the time that they're living in.

45 Now, this had been promised by God, that He was going to deliver His people with a strong arm. Now, when this Word, He didn't call a priest, He didn't call a rabbi, He didn't call an executive. He called a shepherd, out on the mountain, a runaway, born, foreordained prophet that didn't want his job.

46 When you hear people desiring to be *this*, *that*, or the *other*, something, just watch, God never uses them. God had to hunt Moses down, to get him. He had to hunt Paul down, to get him. He . . . It's the man that don't want to do it, they don't want things; then God takes that man, that he won't do, so He can show His glory by it.

47 Now watch. Every—every true God-sent sign is followed by a voice. Now you notice here, the text is the . . . the sign and the voice. "If they won't believe the voice of the first sign, then they'll believe the voice of the second sign." Now, the sign has a voice. And, now, every true God-sent sign has a voice, and that voice must speak according to the Word that's given for that day, just exactly.

48 If the voice comes, the same old voice of the same old . . . You see a sign, rather, and the sign that the man is doing is the same old school of thought, then you can say right then, "That didn't come from God," if it keeps identifying the same old school of thought. It never did. It never has. It would be against God's program.

49 It's got to be something new. It's got to be something that the people don't understand. It's got the . . . or it wouldn't be sent. It don't need to be sent, if the same old school of theology. It's got to be something different, yet it's got to be identified in the Word, that it is for that day. See, the positives of God's Word, it has to be that. There's no slip-ups to it. It's got to be the Truth; got to be vindicated by God, the Truth. And the man who speaks it has to be vindicated of God, to be a seer from God, or it's wrong; they don't even—don't even see it, at all, don't even believe it.

50 Signs are—are from God. The sign that follows . . . Or, the voice that follows the sign must be the voice of God speaking from the Word, for that age. Do you understand it? [Congregation says, "Amen."—Ed.]

51 God gives signs. What does He do it for? Always gives signs! He told them that's what they'd look for Him in, the signs. God gives signs to attract the attention of His people. Now let's study this, thoroughly. See, signs are given to attract the attention of the people. Because, when a God-sent sign is given, God is ready to speak. God is ready to speak, when the sign is given. If it comes from Heaven, it's from God, and God is ready to speak and He is trying to attract the people's attention.

52 And the Word comes to His prophet. And the prophet is identified by the sign that he shows, and then he comes to the Word and the Word is made manifest. That settles it; don't need any interpretation. God has already interpreted it. See, it's just as perfect as it can be.

53 Now notice, God gives the signs to attract the attention of the people.

54 Here, the burning bush was the sign to attract the prophet; the burning bush. Moses was, backside of the desert, herding his sheep, an old shepherd, eighty years old, long beard; going along, down alongside of a familiar old path, one hot morning, perhaps. And then, all at once, there came a bush on Fire, and that bush did not consume. Well, that was altogether unusual.

55 Now, Moses being a scientist, which, he was taught in all the wisdom of the Egyptians, and they were greater scientists than we have today; so in being a scientist, looked like he'd a-said, "Now I'll go see what kind of a ma- . . . of chemical is sprayed on those leaves, that that tree doesn't burn." See, if he'd have approached it in a scientific way, It would have never talked to him.

56 And so is it today, when we are trying to approach through school and education, in a scientific way, you'll miss God a million miles. Approach it like Moses, with his shoes off; humble, humility.

57 And, now, there was the sign to attract the prophet. Now, there, that sign has got to have a voice. And when that voice spoke, if it would not have been Scriptural, I don't believe the prophet would have listened to it. But watch how Scriptural the voice was that accompanied the sign, it proved it was God, for He said, "I have heard the groans of My people, and I remember the promise that I made to them." See, the sign, then the Scriptural voice behind the sign.

58 Now that shows exactly what I've just background. It must be a sign from God, and, if it is, there is a Scriptural voice behind it, for the promise of that day. Not the same old school; the rabbis and things had been going through the schools, or the everything, all along, all along, the priests, and so forth. But this is something new, and it's Scriptural, it's a promise; and a sign to attract the prophet.

59 And then, He said now, before he goes down there, he has got to have something to a vindicate himself of being a prophet, see, before they would receive him. Said, "They won't say the Lord has appeared to me."

60 Said, "Then, I'll give you two signs to do, and that will attract the people's attention. And when the attention of the people is attracted, then speak these words to them, 'I'm the God of Abraham, Isaac and Jacob, and I remember My promise.' And I've sent you down to deliver them, and I'll be with you."

61 Did you notice his first sign? He had all kinds of impersonations of them. Everybody tried to throw down a serpent. That's. . . If that ain't the run of people, I don't know what is, see. See? But what kind of a voice did they have behind it? Nothing; the Egyptian voice of the world. Yet they could perform the sign, but they didn't have the voice behind it, to back it up. But Moses had **THUS SAITH THE LORD**. That was the difference. Impersonators finally went on for a long time, but finally it played out.

62 Do you know the Bible said that would take place again in the last days? "As Jannes and Jambres withstood Moses, so would man of reprobate mind concerning the Truth." Who is Truth? Jesus Christ is Truth. See? "Reprobate mind concerning the Truth."

63 Now Jehovah is going to speak by His promised Word. He must then get this prophet ready to send down. Because, it's always in His line of thinking, His line of doing, every time send His prophet with the Word, and a vindicates the prophet.

64 Again, this is a promised sign. A prophet, himself, is a sign. The Bible said so. When you see times lapsing, and then see coming. . . Take the history of the Bible, study it. Whenever you seen a long

lapse of time; but just when you seen a prophet appear on, it was the sign of judgment. God was going to judge the world, when He . . . or the nation, or the people, when you saw a prophet coming. I've preached a sermon on it, you tape man remember, the . . . *A True Sign Overlooked*. They always overlook it, they always have, but it was a sign of a coming judgment.

65 Now His Word is fulfilled in His voice. What He promises, then He fulfills His Word by the voice.

66 The coming of a prophet is a warning sign that judgment is at hand. Always has been. Let me just quote one.

67 Look at Noah rising up in the last, in the—in the days of the antediluvian world, a prophet prophesying. What was it? Judgment struck immediately after.

68 Moses went into Egypt, a vindicated prophet with the signs of the prophet. What happened? Judgment struck Egypt right afterwards.

69 Elijah come on the scene, the prophet, and prophesied to Ahab and that nation. What happened? Judgment struck it right afterwards. Right.

70 John the Baptist come on, as a sign. He was a prophet. He was a prophet-sign come on the earth. They knowed, when he come on, the Messiah would speak, after him. It had to be, 'cause, get the—get the elected.

71 What this is for is to get the elected people that's coming out, like in the days of Noah. Like in the days of—of Elijah, the seven thousand or seven hundred, or whatever it was, that hadn't bowed their knee, to call them out. John calling out the elected, and give it over to Christ when He come, swapped his church, said, "I must decrease, He must increase, because," he said, "I'm just a voice of Him, crying in the wilderness, 'prepare the way for the Lord.'" And Jesus come the same way. Gets the elected ready to hear the voice of God, that's what the prophetic sign is. Oh, if you follow these Messages, get the per . . . get the elected ready. Not the others, will never hear it. It's the elected that's called.

72 Where did that Angel come to, in Sodom, that did that sign? To Abraham and his group. "Stay away from Sodom; it's going to burn!" See? Jesus promised it to repeat, you know, again, at this Sodom. Now notice.

73 What does it do? It gets the elected ready for the shelter of God, like in Noah's time, so forth.

74 And what does it do? It condemns the intellectual unbeliever, to judgment. It always has. To spurn mercy, nothing left but judgment. So it gets the—the intellectual and the unbeliever ready for the judgment. Because, what do they do? They condemn it.

75 That's the reason the Jews eat their own flesh. That's the reason the blood run out of the city when Titus, the great Roman general, rode in there, is because they had rejected the Holy Spirit. Judgment had to come because they had made fun of It. Jesus told them, when they called Him Beelzebub, that He said, "I forgive you," the atonement had not been made, "but," said, "when the Holy Ghost is come to do the same thing, to speak against It will never be forgiven." And that generation was never forgiven of it. That's right.

76 Judgment to the unbeliever! It's put out there for that purpose, to give light to the believer, and darkness to the unbeliever. Just as the Pillar of Fire was; It made light, to cross to the promised land, and darkness to those who did not believe. God's signs always does that, put out the eyes of the unbeliever, and gives sight and light of walking to the believer. That's what It's sent for.

77 If his prophecy is true, if the prophet's prophecy is true and comes to pass, then it is the warning of God. Now in Numbers 12:6, we find the same thing, the Scripture.

78 The Bible was written by these man. Now if we read in Second Peter 1:21, It said, "Man of old, moved by the Holy Ghost, wrote the Bible."

79 Also in Hebrews 1:1, where we spoke the other night, "God, in sundry times and divers manners spake to the fathers through the prophets, this last days through Jesus Christ, His Son."

80 The Pillar of Fire, the sign; the voice . . . or the—the voice was going to speak. The Pillar of Fire in the bush, was a noted voice that God was fixing to speak.

81 Notice clearly now, don't miss this. When Miriam had laughed at her brother, Moses, and she was a prophetess when she laughed at him, and God came down in that Pillar of Fire, Moses knowed that God was ready to speak. It was a sign. And the voice that followed it, said, "Don't you fear God?" Said, "There is none in the land like My servant, Moses."

82 Done the same when they raised up and said there's . . . When Dathan raised up, and when Korah, the gainsaying of him, "There is more holy man than you. You think you're the only one in the bunch." God had ordained Moses to that job!

83 And when they wanted to get another bunch to go with them, make themselves an organization, He said, "Separate yourself from them. I'll just condemn them. I'll just consume them," and He did. The world got them.

84 Now we find that that's always been God's way. The Pillar of Fire indicates the Voice is fixing to speak. Oh, Texas, how blind can you get? You still remember Houston. Now there is a Voice follows the sign.

85 Moses, a prophet sign to Israel, promised that the Word is ready to be vindicated.

86 How perfect is God's Word, in order, each time! Just even like the Urim Thummim, as I spoke of, the other night. The Urim Thummim was there, and unless that sign come on that Urim Thummim, the voice was not recognized. There has to be a sign. The sign vindicates the voice. And the voice vindicates the sign, that it comes from God. The voice of the sign is what speaks "yes" or "no." If God refused it, then the Voice speaks "no." If the sign was there, God spoke "yes." God's order never has changed. We could stay hours on that, but it never has changed.

87 Look, Jonah the prophet, look at that sign. He was on his road to Tarshish. Started to go to Ninevah, and took a—a road to Tarshish. Many condemned Jonah. Jonah don't deserve to be condemned. He was a prophet. "The footsteps of the righteous is ordered of the Lord," and he started on his road to Tarshish. And we try to condemn the man, but Jesus didn't.

88 Notice, He said, "As Jonah was in the belly of the whale, three days and nights," it was to be a sign, "so must the Son of man be in the heart of the earth, three days and nights. And a wicked and adulterous generation seeks after a sign, and there shall be no sign given them from God, remember, but the sign of Jonas." What is Jonas' sign? The resurrection. And this is that Sodom generation, adulterous, spiritual adultery, co-. . . committing spiritual fornications against the Truth of God, making fun of It. "A wicked and an adulterous generation will seek for a sign, and they'll get it, it'll be the sign of the resurrection." Look, Jonah. . .

89 Them people were heathen, and it was a great. . . It was a commercial city. The great industry was fish. They sent fish all over the country. The man were fishermens. That was the occupation. And they had been heathens, they worshiped animals and idols, and become very wicked.

90 Like this nation now, full of sex and Hollywood, and all kinds, even into the churches. And notice what takes place. Why,

sometimes even sex appeal in the church is called modern. How can this nation stand under such a thing as that? Call yourselves Christians, and act on such a things as that, how can it stand?

⁹¹ As my good friend, Jack Moore, said, years ago, “If God lets this nation get by with this, He’ll be obligated, as a just God, to raise up Sodom and Gomorrah, and apologize to them for burning them up.”

⁹² You’re bound for judgment. There is no other way to accept it. Write it down in your Bibles. I’m getting to be an old man. You see if it doesn’t go to judgment. If I live a normal life, I’ll see it, normal time. Another few years will turn it.

⁹³ Jonah. They was all out fishing, about noontime, and here come the god of the sea, up, the whale, run up to the bank and spit the prophet out on the bank. What a sign!

⁹⁴ God delivered His prophet, with a message. Now they seen the sign, they believe the sign, now what’s the message? “Repent!” That’s the voice of the sign. The voice of the sign is, “Repent, or within forty days you’ll be consumed.” They knew enough to repent.

⁹⁵ Jesus said, “They’ll condemn this generation, ’cause they repented at the preaching of Jonas; a greater than Jonas is here.”

⁹⁶ The voice was, “Repent, or in forty days you’ll be consumed.”

⁹⁷ John the prophet, appearing, a prophet-appearing sign, after four hundred years with no prophet. They had had all the intellectuals. I just imagine what a mess they had! Four hundred years, no prophet, but the time drew nigh that the Messiah was to come. Now, John was the sign, being a prophet, that the Messiah was ready to speak, the voice of the sign; because, in Malachi 3, we find out, “I’ll send My messenger before My face.” Elias was to come before His face, and Elias come. John, in the spirit and power of Elias, come and done exactly what the Scriptures did, and they did not understand it. Scripture says so. He was the sign, a prophet sign, that the Messiah was going to speak.

⁹⁸ That prophet, knowing it so well, until he said, “Why, there is One standing among you, right now. That Messiah that I’m speaking of, is among you. I’m not worthy to loose His shoes. He is the One that’ll baptize with the Holy Ghost and Fire. I’m baptizing with water, unto repentance, but He’ll be after me. He is among you now.”

⁹⁹ One day he saw a young Man coming, walking down. He saw that Pillar of Fire, in the form of a Dove, coming down from Heaven; a Voice, saying, “This is My beloved Son, in Whom I’m pleased to dwell in.” Says, “Whom I’m pleased to dwell,” it’s just the verb before the adverb, so it’s just the same. “In Who I’m pleased to dwell,” or, “in Whom I’m pleased to dwell,” makes no difference. Notice, “I’m pleased to dwell in Him.”

100 John said, "I bear record that He that told me in the wilderness," not at the seminary, "in the wilderness, said, 'Upon Whom thou shall see the Spirit descending, and remaining on,' amen, 'He is the One that'll baptize with the Holy Ghost and Fire.' And I bear record that it's the Truth."

101 What was it? That prophet was a sign that Messiah was ready to speak.

102 What was the Messiah? The Messiah was the Word, in full. He was the fulness of God. The prophets was a little flickering Light. But in Him was all that Light, was in this Messiah, for He was the manifested God, made Emmanuel, God among us in human flesh.

103 Messiah was ready to speak. And notice, the Bible says, that, "The Word of the Lord comes to the prophet."

104 Now here stood John, that Jesus said was "the greatest prophet ever lived." Jesus said so, Matthew the 11th chapter, "What went ye out to see, a man shaken by every wind, *this* denomination say, 'I'll give you more; you do *this*'? Not John! No, no. A man that can be shoved over, bluffed out? No, he was a raw, rugged prophet. Did you go to see a man that was all dressed up with a priesthood garment on?" And He said, "No, they stay in kings palaces. They marry the young, kiss the babies, and bury the old. That's the kind. They don't know nothing about a two-handed Sword. So what did you go out to see, a prophet?" He said, "More than a prophet!" Course, he was the messenger of the Covenant, was promised by God to send him.

105 And notice here, John standing in the water, baptizing, saying, "He is coming."

106 And here is the Word, not no more in Heaven, but made flesh. The Word is flesh, what does it happen then? What's the order of God's Scripture? The Word came to the prophet, right in the wilderness, right in the pool. The Word came to the prophet.

107 John looked up, and he said, "I have need to be baptized of Thee."

108 And my dear, old brother, Doctor Davis, the Missionary Baptist church, that baptized me in Christian faith, if he is here tonight, I don't mean to hurt his feelings. Cause, he lives here in Texas, is out here from Davis Mountains. But I remember us arguing on that one day, and I just a boy. And I said, "It don't sound right, Doctor Davis."

109 He said, "What happened, that then Jesus baptized John, and then John baptized Jesus, because John hadn't been baptized." It didn't seem right to me.

110 I kept on waiting, watching, wondering. I wouldn't say nothing about it, but one day when the Lord revealed it.

111 Now watch what Jesus said. John said, “I have need to be baptized of Thee, and why You coming to me?”

112 Jesus said, “Suffer it to be so, for thus it is becoming to us to fulfill all righteousness.”

113 John knew Who He was. There is the two leaders of the world, two leaders of the church, God and His prophet, standing together. Now, watch, they ought to know.

114 Jesus said, “Suffer that to be so, that is right, but thus it’s becoming to us that we fulfill all righteousness, the promised Word.”

115 The Sacrifice had to be washed before it was presented. John baptized Jesus because He was the Sacrifice. See? The Sacrifice had to be washed before presented. Walked right out there, and the Sacrifice was washed, and then He is presented right. He said, “That’s the Lamb of God.”

116 He went right up on the bank, and here come the Spirit of God coming down upon Him, said, “This is My beloved Son.” See, He was presented then to the public. But before the Sacrifice could be presented, it had to be washed first; that’s the law of the Old Testament. All right.

117 Messiah was fixing to speak, because here was the sign of the prophet. And when they seen that prophet come on the scene, after all those four hundred years without one, they knew, next voice was Messiah.

118 Now you Bible readers think right hard for a few minutes. Watching his nature, how did they miss him? How did they miss knowing that was him, John? His nature was identified, his spirit and nature was identified to be Elijah. Now notice what spirit. Now, he was John the Baptist, but the spirit of Elias that was upon him.

119 Notice, first, Elijah was a man who loved the wilderness. See? And John was a man in the wilderness.

120 And Elijah was a man that condemned that organizational system, in that day, with all he had. So did John, “You generation of snakes. Who has warned you to flee from the wrath? Don’t you begin to say, ‘I have *this*, *that*, or the *other*.’ God is able of these stones to rise children to Abraham.” See the two natures?

121 And look at Elijah, he condemned all them painted-faced Jezebels of his day, them immoral women. What did John do? The same thing, to Herodias. Both of them, was a cause of their death.

122 Look at Elijah, after he had done that great work, he'd get moody, laid out there and prayed for God to take him. John did the same, even laid there and sent his disciples over, said, "Go ask Him. Is He the One or do we look for another?" Jesus knew that.

123 He was Elijah. That had to be his nature. He was identified exactly as Elijah was. He was in the spirit of Elijah.

124 Is to come five times, that spirit is, to be used: Elijah, Elisha, John, Malachi 4, and then for the Jews. The last days, we're in tonight, the spirit of Elijah. Notice now.

125 Today, I want you to look at our modern Ahab prophets today, letting their Jezebels cut their hair, paint their face, wear shorts, smoke cigarettes, anything, "It's okay." Our—our Ahab prophets of today, going with their schools, sure, leading them around by man-made creeds and denominations. What is it? Ahab prophets.

126 We need another Micaiah to rise on the scene. Or in time of Ahab, Elijah come on the scene. That's who, promised.

127 Leading them around, any way they want to go. If they don't, mistreat them here somewhere, they'll go over and join *this* and still maintain their—their—their Christian profession.

128 Well, they never was saved, at the beginning. Their very nature proves it. Can you get grapes off of a thorn tree? Can you get watermelons from a pumpkin vine? The very nature shows they want nothing to do with the Word. They make fun of It, and blaspheme It. When it's written, "THUS SAITH THE LORD, these things are to happen," and they laugh at It, make fun of It.

129 No wonder Jesus said, "The queen of the South shall rise up with this generation, in the last days, and condemn it; for she came from the utmost parts of the earth, to see a man with a gift of wisdom." He said, "A greater than Solomon is here." Sure. Solomon was, his day, was one of the great days. The people all believed this gift that God give them, this Solomon, and his—his fame went out everywhere. What if we people of this day . . .

130 And we Americans, we're always trying to find some program against communism. *Here* is God's program, "Repent! Turn to God!" Some program? If they would just do to That, we would forget communism.

131 When all Israel believed that gift that God give them. If America would just give the . . . believe the gift that God has given us, this last days, His Son, in the form of the Holy Ghost, raised from the dead, living among us according to His promise. If we'd only cherish That!

¹³² It'll only go to the Elected. "For no man can come to Me except My Father draws him. And all the Father has given Me, they will come." Just seed sowing; it falls, some *this* way and *that* way, but there is seed sowing, anyhow. It'll catch its roots wherever it's at. They'll catch it.

¹³³ Notice, here they were, and we find out that in that day, Ahab, the nation had got them Israelites doing any kind of things they want to do, and still professing to be Israelites.

¹³⁴ How that Elijah condemned that generation, with all that was in him, and God vindicating him. And he was a prophet.

¹³⁵ Just before the coming, so did John! Walked right up in Israel. . . Had married this woman to—to Hero. . . to Herod, his brother Philip's wife. Walked right into his face; he pulled no punches. He wasn't afraid some presbyter was going to put him out. He carried no fellowship card; only with God. He was His prophet. The Word was with him. He didn't have to go to ask any bishop or deacons. He was anointed. He had the Word. He walked right into his face, and said, "Not lawful for you to have her!" Right. He pulled no punches, to nobody.

Them wicked women committing adultery, carrying on!

¹³⁶ Like Amos, when he come on the scene, looked over there. We don't know even where he come from. My, how he must have looked upon that city of Samaria! Like the tourists did, all beautiful, and the preachers all in harmony with the—the nations, and the league with the nations and everybody, and still living in sin! His eyes narrowed, his bald head shined, and thus he come down. He didn't. . . wasn't much to look at, but he had THUS SAITH THE LORD.

¹³⁷ We need an Amos on the scene today. Would we receive him? Certainly not, no more than he did. He would come on the scene, he would tear down every organization, every denomination, every short-wearing woman, every bobbed-haired Jezebel. He would tear them to pieces. They would kick him out on the street, and say, "That old fanatic!" But he would have THUS SAITH THE LORD, for it's just written that way. The denomination receive him? No.

¹³⁸ He had nobody to sponsor his program. Would this great, fine city of—of lust, like Samaria was, would they receive this little unknown fellow with no fellowship card, nobody to sponsor him, or anything? He didn't have any sponsorship. He didn't have any fellowship card, no school he come from. But he had THUS SAITH THE LORD. And his coming, as a prophet, was a sign. His voice was from God, and it was identified in the days of Jeroboam the Second. Everything he said come to pass.

139 Now we find, this day that we're living in, it's just a repeat of that again. Ministers and people, ashamed to stand in the pulpit, and the—the Gospel becomes a meal ticket to them. They're afraid to say anything, some man is going to put them out of *this, that*, or the *other*.

140 There is only one Man can put you out of Heaven, that's God. And how are you going to be put out of Heaven, staying with His Word? That's what He sent you for.

141 Remember, the Bible said, in such a time as it was in the days of Elijah, in such a day as it was in the days of John, that Malachi 4 is going to return to the earth again. "I will send Elijah."

142 Now don't get that mixed up now with Malachi 3, "I send My messenger before My face." That was Elias, too.

143 But in Malachi 4, He said, "Just before the great and terrible Day of the Lord shall come, when the whole earth will burn like a oven, and the righteous shall walk out upon the ashes of the wicked," that's the Millennium, "I'll send Elijah the prophet." And what will he do? "He will restore the faith of the children back to the apostolic fathers," back to the Word. He'll have to be a prophet. "I'll send him." He'll be thoroughly identified. His nature will be the same as Elijah's was, exactly. His Message will be right on that line. He'll condemn, tear down. No fellowship, no cooperation, no nothing, but he'll have **THUS SAITH THE LORD**.

144 Now, remember, there's been all kinds of groups stand up and say, "*This* is the Elijah's robe, and *this* is the Elijah's doctrine." The whole group, an organization, turn into Elijah's group, or Elijah's robe. That's not Scripture. God never did deal with a group like that.

145 When Elijah come on the scene, and John the Baptist, both of them condemned the groups and the organization. They never did. He condemns them, the way they did; Elijah and John, both. Not a group or denomination. But both, in both of their times, condemned the groups and the organizations.

146 What then? The end-time sign will certainly accompany the end-time Voice. Elijah is supposed to come on the scene, a man anointed with that spirit; a woodsman, and so forth, and lover of that, and come on the scene to a vindicate. Now watch what the Scripture says now, and then you won't be deceived, see, the end-time sign and the end-time Voice.

147 God never did deal with a group, nowhere in the Scripture. He deals with one individual, because every man is different from the other. Every man, our thumbs are different, our noses are different, our actions are different. He gets one man, He can get him perfectly in harmony till he can become that Word.

148 That's the reason Paul, he said, "Except I get exalted above the abundance of the Revelation, there was given to me a messenger of Satan." See? Matthew wrote, Luke wrote, Mark wrote, all them, but, they just followed Jesus and wrote what He said. But Paul had the revelation of Who He was, see, that's the thing he—he seen. His revelation was so great, He let him write the Bible, like Moses of the Old Testament. That great man, Paul, that revelation he had, he knew that Jesus of the New Testament was Jehovah of the Old. He had the revelation of It, and could place it to the Hebrews, to the . . . and also to—to the Romans, and to the Ephesians, and—and all. He—he wrote these letters. Notice, after His sign had went forth, then he wrote the letters.

149 This nature of the coming will be the same. It'll not be a group. It'll be one man. God never did deal any other way but one man. Now, Elijah was not a group, John the Baptist was not a group, they were one individual. God, Malachi 4, doesn't say, "I'll send a group." Said, "I'll send Elijah!" The Word cannot be changed.

150 Now, watch, the end-time sign and Voice will come in the Scripture order as it was promised.

151 We want to know what will be the sign of the end? Jesus told us, in Matthew 24 and 25. Told us, also, in Revelation, all the way from the 6th . . . or the 1st, plumb over to the, well, the 10th chapter. Then He comes in the 19th chapter, the Millennium sets in at His coming, riding on a white horse.

152 It'll come, the end-time sign. Now listen, in closing. It'll come just exactly the way the Scripture says. Now notice the Voice of the sign.

153 Now, Jesus, in Luke 17:30, promised the sign of the end time. The last sign, was God manifested in a human body that could discern the thoughts that was in Sarah's mind, in the tent behind her. That's what He said. That's the sign that He promised at the end. Ju- . . . What'd He say it would do? "It would be known in the days, the last days, when the Son of man will be revealed." Be revealed! When the Son of man is revealed, that will be the sign He'll be revealed by. Now see if That don't say that. Certainly does.

154 Now could you say, that, "No, it'll be something else. No, it'll be build a great building, a great *this*, or *this*, or some great ecumenical council, or some"? Oh, no. No, that's a long ways off. That's on the other side. It's against what God said doing, He would do.

155 Notice what we said now. The Scriptures will be just exactly, 'cause we have the Sodom sign, in the natural. When was there any more homosexuals, perversions and things, as there is now, "a wicked and adulterous generation," when you can't even turn your

television on 'less there is some kind of dirty, filthy Hollywood stuff? And people, call themselves Christians, will stay home from prayer meeting to see such. It shows what spirit's in you. Right. And the women will dress just like those, and the men will let them lead them around like they do there. Are we going to make Hollywood our example, or are we going to believe God's Word about it?

¹⁵⁶ And that same group can see the Word of God vindicated, and what they do? Laugh at it. Because, they are dead, Eternally dead. They never was alive. If they was ever alive, they'd always be alive, the Eternal. But they never was alive. They was always dead. Oh, they might be polished up, and believe *this, that, or the other.*

¹⁵⁷ Jesus said, "You hypocrites," to them, to them priests in that day. "How can you say good things, when out of the abundance of the heart speaketh the mouth? Calling Me good, 'Good Rabbi, good Master'?" He knowed what was in their heart. He could perceive what was in their heart. He was the Word.

¹⁵⁸ The Bible said, "The Word of God is sharper than a two-edged sword, and discerns the thoughts that's in the heart."

¹⁵⁹ Now, that sign of Sodom has returned, in the natural. And if everything is setting just exactly positionally the way it's supposed to be in the natural, then how can you dismiss it, from your mind, that the spiritual isn't here at the same time? Both settings is on the scene. Yeah, everybody agrees, the natural is right; but, oh, in the spiritual, they don't want to believe it, because It interferes with their doctrine.

¹⁶⁰ Luke 17 is the sign. Luke 17 is the sign that Jesus said, that, in the last days, the nations and the churches and peoples would be just like it was in Sodom, the Gentile world, just before the burning up of Sodom. And there would be a group, looking, like Abraham. Go back, when Jesus said, "as it was in the days of Sodom," go back and see what it was in Sodom. He read the same Bible we read, same Bible, now go back and look what it was.

¹⁶¹ Here was an elected group, called out, Abraham's group, they were looking for a promised son. The Sodomites believed nothing about it. And there was the lukewarm, the church member down in Sodom. Look at those three Angels coming to each one of them, watch what signs they showed, then you'll see what signs we're living in.

¹⁶² Now, that will be the sign. And the voice of the sign will be Malachi 4, "to restore the people back to the apostolic Faith of the fathers." There is the sign, there is the Voice, exactly according to the Scripture. See? The sign is a sign that it was at Sodom, God manifested in human beings.

And He said, "Where is your wife, Sarah?"

Said, "She is in the tent, behind You."

¹⁶³ Said, "I'm going to visit you according to the time that I promised you." And He said . . .

¹⁶⁴ And Sarah, back, behind Him, said, "How could that be, me an old woman, him an old man? And like my husband out there, an old man," said, "we nothing like that with us." Said, "It just can't be."

¹⁶⁵ He said, "Why did Sarah doubt that, saying in her heart, 'How can these things be?'"

¹⁶⁶ And Jesus said that would return again. Now, remember, Abraham called that Man, "Elohim," God. God He would had to be. Why? He could discern the thoughts, and He was exactly on time. And Elohim, the Holy Ghost, (not another person) the same Person returning into the church and would do the same thing, that would be the sign. And the Voice would be, "Call them back to the Word, restore the Faith of the children to the fathers." There is the sign and the Voice.

¹⁶⁷ Signs are usually accepted, but the Voice is not. They don't like the Voice, but they'll take the sign. Usually, they'll take it. They like the sign, 'cause they like to look at it, entertains them. But, the Voice, they don't want to—to do it. Remember now the Voice.

¹⁶⁸ Turn back to the Word again. Jesus' sign of Messiah, according to Isaiah 35, "The lame shall leap like a hart," and all this.

¹⁶⁹ "That was wonderful!" Oh, they accepted that. That was good. They believed that. They believed the sign. "Come on, Rabbi, to my church, we'll give You full cooperation. Sure, we believe You. You're the wonderful. You're the Rabbi. You're the young Prophet. Come in! All kinds of cooperation! The sign is wonderful."

¹⁷⁰ But when the Voice spoke, and said, "I and My Father are One."

¹⁷¹ Oh, my, they couldn't believe That. "You make Yourself God." They didn't want the Voice. They liked the sign. They know that, they admitted it was the sign of the Messiah, but, the Voice, they didn't like That.

"The works that I do shall you do also."

And they said, "He is Beelzebub."

He said, "You generation of snakes."

¹⁷² Oh, they hated that Voice. What did they do? They put that Voice out from among them. They put Him out.

¹⁷³ Jesus said, "If they call the Master of the house, 'Beelzebub,' how much more will they call His disciples?"

¹⁷⁴ Remember, in Revelation 3, at the Laodicean Age. This is the Laodicea; the sign of Sodom is to come. The Voice, “Return back to the Word, away from these creeds and denominations, and turn back to the Word,” when It come, according to Revelation 3, He was put out of the church, just like it was then.

¹⁷⁵ “The sign is all right, but not the Voice.” They don’t want nothing to do with the Voice. No, no; the Voice. But Moses said, if they won’t, or . . .

¹⁷⁶ God said to Moses, “They won’t believe that first voice of the first sign, try them on the second voice. And if they won’t do that, then go get some water and pour it upon the ground.” That settles it. That’s all. “Wash, dust the—the dust from your feet,” in other words, as Jesus said. Said, “Get some water out of the river, pour it upon the ground, become blood, and show that that’s what she is going to be drenched in, blood.” So that’s just exactly what it was.

¹⁷⁷ If they didn’t believe the sign, then the third sign really got it. All ministries has three signs, if it’s sent from God. Jesus had three signs. Moses had three signs. Noah had three signs. Elijah had three signs. Everything comes in three signs. Notice. Listen, friends.

¹⁷⁸ It’s getting a little bit late. I’ve . . . Oh, my, I didn’t know it was that late, quarter after.

¹⁷⁹ If you can believe the Sodom sign, of Luke, see, as He promised it; you believe the Sodom sign, then why can’t you accept the Malachi Voice that follows the sign, to “return to the Word”? [Blank spot on tape—Ed.] The Bible says so, and you see it, then listen at the Voice of the sign.

¹⁸⁰ Flee the wrath to come! Don’t think, “Because I belong to the UPC, Assemblies of God, Methodist, Baptist, Presbyterian, I have right to go in.” God is able of these stones to rise children to Abraham. Turn to the Word! Back away from your worldli-ism and your organizational systems, and things. God will destroy them from the face of the earth. He’ll sink them into the depths of the sea of forgetfulness, just like He did Egypt when He called Israel, nation out of a nation. When He calls the Bride out of the church, she’ll go through the tribulations, drench her blood upon the earth. Flee the wrath that is to come, for it’s at hand!

¹⁸¹ You can’t see these things without . . . I don’t know what you think about them. I’m only responsible for reading them and talking about it. Up to you! You can believe the sign, then believe the Voice that follows the sign. Oh, my!

¹⁸² Look, Moses, the type of going out now. He was to tell those people about a promise that had been given to the fathers. “I

remember My promise to their fathers.” And now what—what’s Moses to do? To turn the hearts of the people back to what the fathers had said. And as Moses was then, so is Malachi 4, “to turn the people back to the Faith of the fathers.”

¹⁸³ All these scruples of denominations, and so forth, get back to the Word! I know you, lots of people like to do that; I’m not just scolding you here. These tapes go around the world, see, everywhere. I’m not scolding to you, but I’m scolding to whoever it is, where it belongs. I’m a Seed sower. That’s all I know to do. It’s up to you to make the decision. Flee the wrath that is to come, people!

¹⁸⁴ Don’t think because you’re Pentecost. Don’t think because your mother was a fine, sanctified Methodist, or your daddy a good, shouting Baptist. Don’t think that that’s going to have anything to do with you. Don’t think because you belong to the church that they built, or the church that you are building now. Don’t think because you Pentecostals spoke in tongues and danced in the Spirit, and run up-and-down the floors, forty years ago. Don’t think because you’ve had healing meetings, and so forth.

¹⁸⁵ Don’t fail to see that sign, of a Pillar of Fire, that God has a vindicated; and the Voice behind It, to turn to, back to God. Don’t let It pass you. There is a sign and a Voice.

¹⁸⁶ When a man raises up with a sign, the same old school of thought, there is something wrong, it isn’t coming from God. Oh, my! “Make His paths straight now!” Now, you believe it? “Then return, O blind and dispersed, to your own.” The Bible . . . The song writer said:

Nations are breaking, Israel is awaking,
The signs that the Bible foretold;
The Gentile days are numbered, with harrows
encumbered;
“Return, O dispersed, to your own.”

¹⁸⁷ Come back! Return back! The prophet said, “It’ll be Light in the evening time.” Just before the Sun completely blacks out, it’ll be Light. Walk in the Light while there is Light. After a while the Ecumenical Council will have you, and there is no way for Light then.

Let us bow our heads.

¹⁸⁸ Heavenly Father, it’s in Your hands now. I—I sowed Seed. I don’t know where They fell. I pray that You’ll bless Them wherever They are. And may They find Their place way down, and root out all the stony places, and all the green briar roots, and as it was, and get all the unbelief out of the way. Grant it, Father. We now commit this to You, in Jesus Christ’s Name. Amen.

189 With your heads bowed, your eyes closed. Tomorrow night is a banquet. Sinners of the city, I'll . . . the Lord willing, I'll have to speak to them. I'm speaking to a mixed congregation now. I would be daresn't to preach this; it'd just make them blinder than ever, on a meeting like that.

190 But, you, tonight, do you believe that you seen the sign, and can you hear the Voice, if you have and you believe? And you—you haven't, you believe but you haven't accepted It yet, Christ in His fulness, would you raise up your hand? And let every head be bowed now, and every eye closed. Raise up your hand, say, "Remember me, Brother Branham, as you pray." I'll be glad to do it. God bless you.

191 Our Heavenly Father, the Bible said, "As many as believed was baptized." I pray, Lord, that these people that's raised their hands, that they believe in it. They haven't been baptized in Christian baptism, may they find the church that does it, and be baptized. Grant it, Lord.

192 May they not only be baptized with water, which is only an—an outward sign that something inside has happened. The Bible said, "There is one Faith, one Lord, one baptism," and that baptism is spiritual baptism. The body being washed, it's just only an illustration, or to give a sign that something inside has happened. But it's that soul that's got to be baptized with the Holy Ghost, that's the Eternal coming into that human nature and changing it around, to make it a believer. I pray that they'll receive the Holy Spirit. I command them to You now, as trophies of the Message, and of the grace of Christ. In His Name, I pray. Amen.

Now with your heads bowed, reverently.

193 I just got seven minutes, I—I couldn't get out on time. I—I—I couldn't have a prayer line in that much time. I'm going to ask you to sit right where you are. I'm sorry to have kept you late. We'll pray for every one. You people, some of you out here that's got prayer cards, don't worry, we'll get you.

194 But we're going to just see if the Holy Spirit will reveal to us now, if you believe in Him and you believe that this is the sign. Remember, the Angel, He was a man; He eat, He drank before Abraham, and yet He could, and Sarah in the tent, He could discern the thoughts that was in her heart. That was the sign. He was the Word. Now if the Word can only come to us, then, also, He promised to perform the same thing.

195 Now you out there in the audience, that doesn't have prayer cards, and you know you're not going to be in the line, I can't discern which is which unless the Lord would show me. I'll . . . And you believe that God certainly heals the sick. I—I want you to—to

believe right now, for a few minutes. And just pray, and say, “Lord Jesus, I know the man, speaking, is—is a man, but he told me that, has told us tonight, and proved it to us; that, the Holy Spirit, that the world cannot kill.”

¹⁹⁶ They could kill Jesus when He was in flesh; they put Him to death. But now He is raised, in a glorified condition, He can never be killed no more. And He said, “A little while and the world won’t see Me no more. Yet, ye,” the predestinated, the ones that’s ordained to Eternal Life, the Church, the Bride, “ye shall see Me, for I’ll be with you, even in you, to the consummation. The things that I do shall you do also.” All these promises He made.

¹⁹⁷ Now, I know when He was here on earth, He, God was in Him. He was God. He was the fulness of God. He was all the Word of God made manifest.

¹⁹⁸ And the Bible is still God, the Word, and there is some of the revelation yet to be revealed. And He said, “In the last days, when the world become like Sodom again, the Son of man would be revealed.” And the sign of Sodom would return, then the Voice will call back the people, those who are ordained to Life.

¹⁹⁹ We know, when He was here, there were millions of people on the earth, that never knowed He was here; no reason to know. See? He come to those who were predestinated to see it.

²⁰⁰ Now you pray. Now be real quiet. Don’t move. Wherever you are, balconies, on the lower floors, wherever you are, don’t—don’t move, just sit real still, and pray.

²⁰¹ Say, “Lord Jesus, the Bible said, in Hebrews 4, that You are right now ‘a High Priest that can be touched by the feeling of our infirmities.’ And we see You on earth, when You were here on earth, a little woman one time touched Your garment, and You turned around, and said, ‘Who touched Me?’” She hid herself, but yet her faith was identified. Jesus told her about her blood issue, and said her “faith had saved you.” Now He is that same High Priest. If He is the same yesterday, today, and forever, He’ll have to act in the same way, if you—if you touch Him.

²⁰² And what does that do then? There has to be human flesh, on earth, to speak His Voice. “I am the Vine, you are the branches.” There is no way of getting around it, friends. It’s just Scripture. It’s the Truth. You ministers believe that, back there? [The ministers say, “Amen.”—Ed.]

²⁰³ Now out there, just be real reverent and pray, say, “Lord Jesus, let me touch Your garment.”

204 And you see the closest one to me, is twenty feet or more. I don't know a soul out there. I can't even see nobody that I really know, tonight, sitting there; except Pat Tyler sitting here in front, a friend of mine. There is people on cots, stretchers.

205 We seen a stretcher case open up last night, and the man got up and walked away. Why can't you all, tonight? See, just believe, that's all you have to do. His Presence will do it. Here He is, you're going to have to stand by Him to raise you up at the last days.

206 Now, you that believe, and think that you're praying through, just look this a way now.

207 As Peter and John said, "Look on us." And they looked earnestly, the man did, expecting to see something. He said, "Silver and gold have I none, but such as I have. . . ."

208 Now, healing have I none, but such as I have, a gift from God, give I you. If you'll just believe it, God will work it. I'm only asking you to believe it. Such as I have, I'll give to you. If you'll believe it, God will work it. Just try it.

209 Here, here It is right now. Amen. I like that. There is a lady sitting right here. She is kind of heavysset, sitting right here on the end. Do you have a prayer card, lady? Kind of a heavysset. . . . You don't have a . . . Right here, you don't have a prayer card? Yes. You don't have a prayer card? You believe, anyhow? You don't need a prayer card, if you believe.

210 There is a rebound in the voice, that's the reason it's hard to call people like this, but try to listen to me as close as you can now.

211 I don't know you. You have no prayer card, therefore you'll not be on the platform. If God will reveal to me what your trouble is, will you believe that (what?) it would be the same thing just like He revealed to the woman what her trouble was? The woman at the well? Sarah, what she had said, and so forth? Do you believe that? You believe that it would be all right?

212 You are suffering with a blood condition, something wrong with your blood. If that's right, raise up your hand. All right. You don't have it now. It turns Light over you. Jesus Christ has honored you.

213 Now, I never seen the woman, in my life. Now what is that? It's got to be Spirit. Now you can say like the Pharisees, "That's the devil," well, you get their reward. You say, "It's Christ," you get the reward of Christ. I believe that it's the Word being identified in these last day; not me.

214 Here, here is another little lady sitting right down here. She is suffering with varicose veins in her legs. She has complications. She

has heart trouble. She is praying for a loved one, that's a brother. She is weeping now. She's in contact. That brother is very seriously. It's a diabetic case. And, also, he has another shadow, he's a sinner. And you are praying for him. That's right. Miss Welton, if you'll believe with all your heart, God will do it for him. You believe it? That's your names.

215 Now is that any more than what Jesus said to Simon, "Your name is Simon, you're the son of Jonas"? Just have faith. Don't doubt it. Believe it with all your heart. If you believe it, God will bring it to pass. If you can just . . .

216 Here, here is a little lady sitting right over here, looking right at me here. She's kind of got red hair. Her hair is pulled back.

217 Can't you see that Light, kind of an amber, a circling around over the woman? She knows it's happening right now, 'cause she feels It. It's so close to her, she can't help from feeling It. If that's right, lady, raise up your hand. There she is.

218 Now I'm a total stranger to you. I don't know nothing about you. But you were sitting there praying. That's right. If that's right, wave your hand like *this*. Now, if Jesus Christ is the Son of God, which He is, a High Priest sitting at the right hand of God. . . And I'm just standing here by a gift, with myself un- . . . out of, just out of human reasoning, not thinking on my own; a way to relax my own mind and thinking, and just let God move in. Do you believe that He. . . Me, God knows I don't know you; and you know the same. So if the God will reveal to me your trouble, or something you are waiting for, wanting, or something more, do you believe that God will, can do that?

219 You've got trouble with your back. That's one of the things you're praying for. And you got trouble with your eyes. Do you believe that God will heal them and make them well? You do? You do? Do you believe God can tell me who you are? Mrs. Hallman, you believe with all your heart now, you can have what you asked for. Do you believe?

220 Here is an elderly woman sitting just a little ways behind her there. She is praying, also. She has diabetes. I hope she don't miss this. It's right over her. She is kind of aged. Just a minute, may the Lord help me now. Her. . . There she caught it. All right. I see when she was in contact. She isn't from here. She is from Louisiana. Her—her city is a place called Singer, Louisiana. And she is suffering with diabetes. Her name is Mrs. Doyle. If that's right, raise up your hand. All right. I'm a total stranger to her, never seen her in my life. But Jesus Christ, the Son of God, knows all about you.

221 There is a lady sitting back there, from the same city, a place called Singer. She is suffering with high blood pressure. And her name is Clark. You believe, Mrs. Clark? All right, you can have what you asked for.

You believe? [Congregation says, "Amen."—Ed.]

222 There is the sign! Listen at the Voice! Repent, get back to God as quick as you can! Jesus Christ is here in the Power of His resurrection; a wicked and an adulterous generation receives a sign of Jesus Christ living among people. He couldn't do that just with me, it's got to be you, too. See, the woman had to touch His garment. You had to touch His garment. We're just instruments.

223 Do you believe with all your heart? Now if you believe that . . . How many believes it, raise your hands, like *this*, say, "I truly believe it."

224 Now if you believe it, Jesus said this, "These signs shall follow them that believe; if they lay hands on the sick, they shall recover." Do you believe that?

225 Now it's late. We haven't time. We're twenty-five minutes now till ten. Will you just lay your hands over on one another, then? And just do as I tell you now, just put your hands on one another.

226 Now you know, upstairs, everywhere you're at. Now you know, as well as anything now, after the Scripture being preached and clearly identified all the way across the building.

227 I see another one, right now. See? And another one right here, prostrate trouble. A lady with TB. Uh-huh. Say, It's just everywhere now, but It weakens you.

228 What different, what more? You see fifty, sometimes there is that, and you want to see seventy the next time. Jesus did that one time at Sychar, and the whole city believed on Him. They were watching for the Messiah.

229 The Messiah is here, the Holy Spirit, the Messiah of this day; the Messiah that's making the Word be vindicated, of His promise.

230 Now I want each one of you, as you lay your hands on each other, if you're believers. Now you don't pray for yourself. You pray for that person, and they're going to be praying for you. Now, the same Word that promised this in the last days, promised also . . .

231 And remember, Jesus said, "These signs shall follow them that believe." The healing, coming back, is the voice that the sign has been recognized. They lay hands on the sick, as a sign; the voice is a

“hallelujah, the Lord has healed me!” Now if these signs accompany a voice, that sign, if you are a believer, it will accompany. The voice will accompany the sign.

²³² If I give you this sign, that I told you it comes from God, and God promised it in this day; it’s been so thoroughly laid out, there is not nothing but an infidel could keep from believing it. See? Then God turned around and confirmed it, to make it so. Now He is here.


²³³ Now each one, in the way you pray at your own church, if it’s to yourself, loud, whatever it is, you pray for the person you got your hands on, ’cause they are praying for you.

²³⁴ And now look up. And in the Presence of the Messiah, the Christ, the Resurrected One, still alive after two thousand years, how can we be so numb in the Spirit? That ought to set this nation on Fire. That ought to make Beaumont repent, in sackcloth and ashes. But will it do it? No.

²³⁵ But you who are looking for Him, and believe that He would do it and keep His Word, it’s to you now the promise is given. Put your hands on somebody and pray, while I pray for you from here.

²³⁶ Lord Jesus, enough has been said, enough has been done. The Word that has been promised has been made manifested. The Messiah, the Christ of God, is in Divine Presence. We feel Him. We see Him. We know that He promised this in the last days. “As it was in the days of Sodom, so shall it be when the Son of man is revealed.” Then, we know.

²³⁷ We see the—the fire in the skies, the atomic bombs. We see the worm-eaten nations, nations a breaking. We see that Israel is in the homeland. Every sign that could be promised, has been fulfilled. The next thing is the promised Son, Coming.

²³⁸ O Eternal God, in the Presence of Jesus Christ, the great Holy Spirit that’s here now confirming that He’s here, hear the prayer of these people, hear these Christians; that, when I leave, they won’t say, “Brother Branham did this.” Somebody else they didn’t know, laid hands on them, and they were healed. But You’ve promised that the Voice had a sign to it. And may they be healed, as I commit them to You, in Jesus’ Name. 

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