

Voice Of The Sign

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1 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 hath 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, the God of Isaac, and the God of Jacob, hath 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 as leprosy as snow.

And he said, Put thy hand into 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.

Let us bow our heads. With our heads bowed and our hearts too, I wonder if there's any in here tonight who has requests for

prayer. Would you let it be known as you raise your hand. God grant your request.

Our heavenly Father, we deem 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.

And now let the great teacher of the Word, the Holy Spirit, come upon us tonight and reveal Himself to us, and make Himself known unto us by the evidence of his resurrection. May He come among us tonight, Lord, and visit our hearts, speak to us through the things that He's 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 men are tried. And there's so many different angles till no one hardly knows what to do. But Lord, I pray that You'll make known to us tonight that You're here and with us, here to help us. Grant our requests, for we ask it in Jesus' name. Amen. Be seated.

I've been just a teeny bit late each night. And I keep thinking 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. 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. We certainly appreciate your cooperation, and the great things that our Lord has done.

2 Now tonight, I think that if. . . 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 wha. . . . And then if we know it is the will of God, the Word of God said something, then we can gladly follow that. Now, if the Lord Jesus was walking around personally on the earth tonight in human flesh, and He said, "Tomorrow it'll 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.

3 To the newcomers, this week we have tried to show that God from the beginning knew the end. That makes Him infinite. If He isn't infinite He isn't God. And He's got to be omnipotent ... omnipresent, omniscient and omnipotent to be God: all power, knows all things, and all places, and knows the end from the beginning. If He doesn't, then He isn't God. 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 words 'lotted for that age, it happens. We might think it isn't going to happen. Sometimes it happens, and we don't know it.

Jesus said one time... They said to Him, "Why is it all the scribes say that Elias must first come?" See, now they believed that. They believed that Elias was coming.

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

5 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," a strange text. Yet God does strange things in unusual ways--that's what makes Him God--because He's supernatural. And everything that He does, He does it... He can do it in the supernatural because He is supernatural.

6 Now, the voice of the sign. And it is a, there is a voice to the sign. There's a voice to blood. Blood spake out from the earth, 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."

7 Now our seating tonight, or, our scene opens in Exodus. And the time of the exodus is the calling-out time, and the exodus was at hand. Moses, the servant of the Lord, had been called to a line of duty. And doing what he thought... He was highly educated in Egypt, learned all the wisdom of the Egyptians. And seemingly he had 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.

8 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. God don't take natural things; He takes supernatural things to prove Himself. 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. And what Egypt and education put in him 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.

9 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'd 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.

10 Now, the type here . . . there's a wonderful type that we sure don't want to miss, see, type. . . . 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 (I've got several notes and scriptures written down here on this lesson, tonight), it's called sometimes the "chosen," the "elected," or the "remnant of the woman's seed."

11 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 the 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. Notice. See how He did it, and the manner and how He did it.

12 We want to look at this, now, as He brought out Israel: how He did it, and the manner that He did it. 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's always got the person on the mark at the time. Nothing fails with God. He said it, and it can't fail. If it fails, then God fails, 'cause God is the Word. 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. Moses, foreordained for the purpose, was called to the job. No one else could do it. When God has called a person for a job to do, there's no one can take his place.

13 There's no one can take your place, your peculiarity. 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 a audience of people, call sinners to the altar, forget it, go home--not have to stand there and wrestle against... 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.

14 You're each one set in God's economy just for its place. One fasts all the time, and communes with God; while another casts out devils because this one's 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. There's no big people among us, no great people among us. We're all the same. We're children of God.

15 There's 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've got to have faith in Christ. He is the one among us that we must have faith in, and then, faith in what He's doing and has give to us.

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

16 Now, watch. God gave him a sign to prove his calling and claims, when he went down in Egypt. 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. Like John said, "I'm the voice of one crying in the wilderness."

They said, "Are you the Messiah?"

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. 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 sets his system together. As I said the other night, He made one decision: man should be saved by the shed blood of an innocent one.

17 We've tried everything else to get man saved. We've 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 men to God. It every bit failed; it always will fail. It comes right back to the shed blood.

18 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.

19 The Bible doesn't need anybody to interpret it. God is his own interpreter. He interprets it by making what He said come to pass. That settles it. If God said it, and He did it, that's all. They need no interpreter. The Bible said it's of no private interpretation--God's way of doing it. Ever true to his sent sign, He follows by his voice. Ever since that God sends a sign in the earth....

20 Now, God never does nothing, the Bible said, until first He shows it to his servants the prophets. Now, if that's wrong, then the rest of it's wrong, see. He never does anything until He shows it.

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.

21 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.

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.

22 When you hear people desiring to be this, that, or the other, some . . . just watch. God never uses them. God had to hunt Moses down to get him. He had to hunt Paul down to get him. It's men that don't want to do it. They don't want the thing. Then God takes that man that won't do it so He can show his glory by it.

23 Now watch. Every . . . every true God-sent sign is followed by a voice. Now, you notice here, the text is 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."

24 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. If the voice comes the same old voice of the same old. . . . You see a sign, rather, and the sign that the man's 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. It's got to be something new. It's got to be something that the people don't understand, it's got . . . or it wouldn't be sent. It don't need to be sent, if it's the same old school of theology.

25 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 . . . they don't even see it at all, don't even believe it.

26 Signs 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? 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 sign. God gives signs to attract the attention of his people.

27 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 is trying to attract the people's attention. 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's made manifest. That settles it. It don't need any interpretation; God's already interpreted it, see. Just as perfect as it can be. Now, notice. God gives a sign to attract the attention of the people.

28 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 sheepherder 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. That was altogether unusual.

29 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 have said, "Now, I'll go see what kind of a chemical is sprayed on those leaves that that tree doesn't burn." See, if he'd approached it in a scientific way, it would have never talked to him. And so is it today, when we're 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.

30 And now, there was a sign to attract the prophet. Now, that sign's 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.

31 Now that shows exactly what I've just background. It must be a sign from God. And if it is, there's a scriptural voice behind it for the promise of that day--not the same old school. The rabbis and things have been going through the schools, 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.

32 And then He said. . . . Now, before he goes down there, he's 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."

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. I'll be with you."

33 Did you notice his first sign? He had all kinds of impersonations of it. Everybody tried to throw down a serpent. If that ain't the run of people, then I don't know what is, 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 a 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 played out.

34 You know the Bible said that would take place again in the last days? As Jannes and Jambres withstood Moses, so would men of reprobate minds concerning the truth. Who is truth? Jesus Christ is truth, see. Reprobate minds concerning the truth. . . .

35 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-vindicate the prophet. Again, this is a promised sign. A prophet himself is a sign. The Bible said so.

36 When you see times lapsing, and then see coming. . . . Take the history of the Bible, study it. Whenever you've seen a long lapse of time, but just. . . . When you've seen a prophet appear on . . . it was a 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 preached a sermon on that (you tape men remember it): "A True Sign Overlooked." They always overlook it. They always have. But it was a sign of a coming judgment.

37 Now, his word is fulfilled in his voice. What He promises, then He fulfills his word by the voice. The coming of a prophet is a warning sign that judgment is at hand, always has been. Let me just quote one.

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

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

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

38 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 elected. What this was for is to get the elected people that's coming out, like in the days of Noah.

39 Like in the days 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 to 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.'" Jesus come the same way--get the elected ready to hear the voice of God. That's what the prophetic sign is.

40 Oh, if you follow these messages... Get the elected ready, not... The others will never hear it. It's the elected that's called. 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." Jesus promised it to repeat, you know, again, at this Sodom.

41 Now, notice. What does it do? It gets the elected ready for the shelter of God--like in Noah's time, so forth. 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 intellectual and the unbeliever ready for the judgment, because, what do they do? They condemn it.

42 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, 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, judgment to the unbeliever.

43 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 it. God's signs always does that: put out the eyes of the unbeliever, and give sight and light of walking to the believer. That's what it's sent for.

44 If his prophesy is true ... if the prophet's prophesy 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. The Bible was written by these men. Now, if we read in II Peter 1:21, it said, "Men of old, moved by the Holy Ghost, wrote the Bible." 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."

The pillar of fire the sign: the voice was going to speak. The pillar of fire in the bush was a noted voice, that God was fixing to speak.

45 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’s none in the land like my servant, Moses.”

Done the same when they raised up and said. . . . When Dathan raised up, and with Korah (the gainsaying of him), “There’s more holy men than you. You think you’re the only one in the bunch.” God had ordained Moses to that job.

And when they wanted to get another bunch to go with them, make themselves an organization, He said, “Separate yourself from them. I’ll condemn them. I’ll consume them.” And He did. The world got them.

46 Now, we find that’s always been God’s way. The pillar of fire indicates the voice is fixing to speak. Oh, catch this! How blind can you get? You still remember Houston. Now, there’s a voice follows the sign. Moses, a prophet-sign to Israel, promised that the Word is ready to be a-vindicated.

47 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.

48 Look. Jonah, the prophet--look at that sign. He was on his road to Tarshish. Started to go to Nineveh, and took a road to Tarshish. Many condemn 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’ve tried to condemn the man.

49 But Jesus didn’t. 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’s sign? The resurrection.

50 And this is that Sodom generation--adulterous, spiritual adultery --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.

51 Look, Jonas. Them people were heathens and it was a great ... it was a commercial city. The great industry was fish. They sent fish all over the country. The men were fishermen. That was the occupation, and they being heathens, they worshipped animals and idols, and become very wicked.

52 Like this nation now, full of sex and Hollywood, and all kinds of ... even into the churches. And notice what takes place. Why, sometimes even sex appeal in the churches called modern. How can this nation stand under such a thing as that? Call yourselves Christian, and act on such things as that? How can it stand? 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.”

53 You’re bound for judgment. There’s 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. And if I live a normal life, I’ll see it ... normal time. Another few years will turn it.

54 Jonah--they was all out fishing about noontime. And here come the god of the sea up. The whale run up to the banks and spit the prophet out on the bank. What a sign! God delivered his prophet with a message. Now they seen the sign. They believed 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. Jesus said, “They’ll condemn this generation because they repented at the preaching of Jonas. A greater than Jonas is here.” The voice was “Repent, or in forty days you’ll be consumed.”

55 John, the prophet, appearing--a prophet-appearing sign--after four hundred years with no prophet... They’d 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 said. And they did not understand it. The Scripture said so. He was the sign, a prophet-sign, that the Messiah was going to speak.

That prophet knowed Him so well until he said, "Why, there's 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's the one that will baptize with the Holy Ghost and fire. I'm baptizing with water unto repentance. But He'll be after me. He's among you now."

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. "Who I'm pleased to dwell in," or "in whom I'm pleased to dwell," makes no difference. Notice. "I'm pleased to dwell in Him."

John said, "I bear record that He that told me in the wilderness [not at the seminary; in the wilderness] said, 'Upon whom thou shalt see the Spirit descending and remaining on [Amen!], He's the one that will baptize with the Holy Ghost and fire. And I'll bear record it's the truth.'"

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

56 What was the Messiah? The Messiah was the Word in full. He was the fullness 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. Messiah was ready to speak.

57 And notice. The Bible says that the Word of the Lord comes to the prophet. 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 if 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's all dressed up with a priesthood garment on?" And He said, "No. They stay in king's 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.

58 Said, "What did you go out to see? A prophet?" He said, "More than a prophet." 'Course he was a messenger of the covenant, was promised by God to send him. And notice, here's John standing in the water baptizing, saying He's coming. And here is the Word--not no more in heaven--but made flesh. The Word is flesh. What does 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. John looked up, he said, "I have need to be baptized of Thee."

59 My dear old brother, Dr. Davis, the Missionary Baptist Church, that baptized me in Christian faith.... If he's here tonight I don't mean to hurt his feelings, 'cause he lives here in Texas, is out here in Davis Mountain. But I remember us arguing on that one day. I was just a boy. And I said, "It don't sound right, Dr. Davis."

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. I kept on waiting, watching, wondering. I wouldn't say nothing about it, till one day when the Lord revealed it. Now watch what Jesus said. John said, "I have need to be baptized of Thee, and why are You coming to me?"

Jesus said, "Suffer it to be so, for thus it is becoming to us to fulfill all righteousness." John knew who He was. There's the two leaders of the world, two leaders of the church: God and his prophet standing together.

60 Now watch, they ought to know. 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. 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's presented right.

He said, "That's the Lamb of God."

61 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.

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

63 Now you Bible readers think right hard for a few minutes. Watch in 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 Elijah was upon him.

64 Notice. First, Elijah was a man who loved the wilderness, see. And John was a man in the wilderness. 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's warned you to flee from the wrath? Don't you begin to say 'I have this, that, or the other.' God's able of these stones to rise children to Abraham." See the two natures?

65 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 the cause of their death. Look at Elijah. After He'd 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 and said, "Go ask Him is He the one, or do we look for another?"

66 Jesus knew that. He was Elijah. That had to be his nature. He was identified exactly as Elijah was. He was in the spirit of Elijah.

It's to come five times, that spirit is, to be used. Elijah, Elisha, John, Malachi 4, and then to the Jews in the last days for [unclear words], the spirit of Elijah.

67 Notice, now. 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 Ahab prophets of today, going with their schools, sure, leading them around by man-made creeds and denominations. What is it? Ahab prophets. We need another Micaiah to rise on the scene. Or in time of Ahab, Elijah come on the scene. That's who's promised.

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

68 Why, 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 and make fun of it. 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 the gift of wisdom." He said, "A greater than Solomon is here." Sure.

69 Solomon was.... His day was one of the great days. The people all believed this gift that God give them, this Solomon. And his fame went out everywhere. What if we people of this day, we Americans We're always trying to find some program against Communism. Here's God's program: Repent, turn to God. Some program. If they'd just do to that, we'd forget Communism.

70 And all Israel believed that gift that God give them. If America would just give ... believe the gift that God's 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.

71 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's seed sowing anyhow. It'll catch its roots, wherever it's at. They'll catch it.

72 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 wanted to, and still professing to be Israelites. How that Elijah condemned that generation with all that was in him--and God vindicating him that he was a prophet, just before the coming.

73 So did John. Walked right up. And Israel had married this woman 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 deacon. He was anointed. He had the Word.

Walked right into his face and said, "It's not lawful for you to have her." Right. He pulled no punches to nobody. Them wicked women committing adultery, carrying on. . . .

74 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 nations, and in league with the nations, and everybody; and still living in sin. His eyes narrowed, his bald head shined, and he come down. He wasn't much to look at, but he had "Thus saith the Lord."

75 We need a Amos on the scene today. Would we receive him? Certainly not. No more than he did. He'd come on the scene. He'd tear down every organization, every denomination, every short-wearing woman, every bob-haired Jezebel. He'd tear them to pieces.

76 They'd kick him out on the street and say, "That old fanatic." But he'd have "Thus saith the Lord," for it's written that way. Denomination receive him? No. He had nobody to sponsor his program. Would this great fine city 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 II, everything he said come to pass.

77 And 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 gospel becomes a meal ticket to them. They're afraid to say anything. Some man's going to put them out of this, that, or the other. There's only one man can put you out of heaven--that's God. And how you going to be put out of heaven staying with his Word? That's what He sent you for.

78 Remember, the Bible said it's such a time as it was in the days of Elijah, and 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..." Now, don't get that mixed up now with Malachi 3: "I send my messenger before my face." That was Elias, too. 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 an oven and the righteous shall walk out upon the ashes of the wicked [that's the millennium], I'll send Elijah the prophet.

79 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."

80 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"--a whole group, a organization turn into Elijah's group or Elijah's robe. That's not Scripture. God never did deal with a group like that. 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.

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

82 God never did deal with a group nowhere in the Scriptures. 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 till He can get him perfectly in harmony, till he can become that Word.

83 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. You see, 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, and also to the Romans, and to the Ephesians, and all. He wrote these letters.

84 Notice. After his sign had went forth, then he wrote the letters. The nature of the coming will be the same. There'll not be a group; there'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.

85 Now, watch. The end-time sign and voice will come in the Scripture order, as it was promised. We want to know what will be the sign of the end? Jesus told us in Matthew 24 and 25. Told us also in Revelations, all the way from the 6th, or the 1st, plumb over to the... well, the 10th chapter. Then He comes in the 19th chapter. Millennium sets in at his coming, riding on a white horse. It'll come... the end-time sign (now listen in closing), it'll come just exactly the way the Scripture says.

86 Now notice, the voice of the sign. 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. What did He say it would do?

87 It would be known in the days, the last days, when the Son of man will be revealed—be revealed to us. When the Son of man is revealed, that'll be the sign He'll be revealed by. Now see if that don't say that. It certainly does.

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

88 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 lest there's some kind of dirty, filthy Hollywood stuff. And people calling 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 a man will let them lead them around like they do there.

89 Are we going to make Hollywood our example; or are we going to believe God's Word about it? And that same group can see the Word of God vindicated, and what do 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, eternal. But they never was alive; they was always dead.

90 Oh, they might be polished up, and believe this, that, or the other. Jesus said, “You hypocrites [to them priests in that day]. How can you say good things? For out of the abundance of the heart speaketh the mouth. Calling me good rabbi, good master!” He knowed what was in their heart. He could perceive what was in their heart. He was the Word.

91 The Bible said, “The word of God's sharper than a two-edged sword, and discerns the thoughts that's in the heart.” Now that sign of Sodom has returned in the natural. And if everything is sitting 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.

92 Yeah. Everybody agrees the natural is right. But oh, the spiritual... They don't want to believe it, because it interferes with their doctrine. Luke 17 is a sign. Luke 17 is a 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...

93 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. 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.

94 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. 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.

95 See, the sign is the sign that it was in Sodom--God manifested in human beings. And He said, "Where is your wife, Sarah?"

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

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

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

He said, "Why did Sarah doubt that, saying in her heart, 'How can these things be?'" And Jesus said that would return again.

96 Now remember, Abraham called that man "Elohim," God. God! It 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's the sign and the voice.

97 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 do it.

98 Remember. Now, the voice. . . . Turn back to the Word again. Jesus' sign of Messiah--according to Isaiah 35, "The lame shall leap like a hart," and all this--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's wonderful."

99 But when the voice spoke and said, "I and the Father are one," oh, my!

They couldn't believe that. "You make yourself God." They didn't want the voice.

100 They liked the sign. They knewed. . . . 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's Beelzebub."

He said, "You generation of snakes!" Oh, they hated that voice.

101 What did they do? They put that voice out from among them! They put Him out. Jesus said, "If they call the master of the house Beelzebub, how much more will they call his disciples?" 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.

102 The sign’s 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 God said to Moses, “If 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 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’s what she’s going to be drenched in--blood.” So that’s just exactly what it was if they didn’t believe the sign. Then the third sign really got it.

103 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.

104 Notice. Listen, friends. It’s getting a little bit late. Oh, my. I didn’t know it was that late--quarter after. 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.]

105 ... the Bible said so, and you see it. Then this is the voice of the sign: “Flee the wrath to come. Don’t think ‘Because I belong to the UPC, Assemblies of God, Methodist, Baptist, Presbyterian, I have a right to go in.’ God’s able of these stones to rise children to Abraham.” Turn to the Word. Back away from your worldlyism, 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. You’ll go through the tribulation, and drench your blood upon the earth. Flee the wrath that is to come, for it’s at hand.”

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. It's up to you. If you can believe the sign, then believe the voice that follows the sign. Oh, my!

106 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'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. All these scruples of denominations, and so forth--get back to the Word!

I know you ... lots of people'd 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!

Don't think because you're Pentecostal, 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're 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. ... 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 the ... back to God. Don't let it pass you. There's a sign and a voice.

107 When a man raises up with a sign, the same old school of thought, there's something wrong. It isn't coming from God. Oh, my! Make his path straight now. Do you believe it? Then return, oh, blinded, dispersed, to your own. If I was. ... A song writer said,

Nations are breaking,
Israel's awakening,
The signs that the Bible foretold;
The Gentile days are numbered,
With horrors encumbered;
Return, O dispersed, to your own.

108 Come back! Return back! The prophet said, “It will 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 awhile the ecumenical council will have you, and there’s no way for light then. Let us bow our heads.

Heavenly Father, it’s in your hands now. I sowed seed. I don’t know where they fell. I pray that You’ll bless them wherever they are. May they find their place way down, and root out all the stony places, and all the greenbriar roots, 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.

109 With your heads bowed, your eyes closed. . . . Tomorrow night is a banquet--sinners of the city. 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 that. It’d just make them blinder than ever, on a meeting like that. But you, tonight, do you believe that you’ve seen the sign, and can you hear the voice? If you have and you believe. . . . And you have, and you believe, but you haven’t accepted it yet, Christ in his fullness, would you raise up your hand? Let every head be bowed now, and every eye closed. Raise up your hand and say, “Remember me, Brother Branham, as you pray.” I’ll be glad to do it. God bless you.

110 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. May they not only be baptized with water, which is only an outward sign that something inside has happened. . . .

111 The Bible said there’s 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 commend 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.... I just got seven minutes. I couldn't ... to get out on time 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 there that's got prayer cards, don't worry. We'll get you. But we're going to just see if the Holy Spirit will reveal to us now....

112 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 a sign. He was the Word. Now, if the Word can only come to us, then also He promised to perform the same thing.

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--and you believe that God certainly heals the sick, I want you to believe right now for a few minutes. And just pray and say, "Lord Jesus, I know the man speaking is a man. But he told me that--has told us tonight and proved it to us--that the Holy Spirit...."

113 " ... that the world cannot kill. They could kill Jesus. When He was in flesh they put Him to death. But now He's 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.

114 "Now, I know when He was here on earth He.... God was in Him. He was God. He was the fullness of God. He was all the Word of God made manifest. In the Bible it's still God, the Word, and there's 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. We know when He was here, there were millions of people on the earth that never knowed He was here. No reason to know. He come to those who were predestinated to see it."

Now, you pray. Now be real quiet, don't move. Wherever you are, balconies, on the lower floors, wherever you are, don't move. Just sit real still, and pray.

115 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 that about her blood issue, and said her faith had saved her. Now, He's that same high priest.

116 If He's the same yesterday, today, and forever, He'll have to act in the same way if you touch Him. And what does that do then? There has to be human flesh on earth to speak his voice. "I am the vine. You're the branches." There's no way of getting around it, friends. It's the Scripture to prove it. Do you ministers believe that, back there?

117 Now, out there, just be real reverent and pray. Say, "Lord Jesus, let me touch your garment." 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. Here's people on cots, stretchers. We seen a stretcher case open up last night. 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.

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

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. Here, here it is right now. Amen. I like that.

There's a lady sitting right here. She's kind of heavy set, sitting right here on the end. You have a prayer card, lady? Kind of a heavy

set ... you don't have ... right here, you don't have a prayer card? You don't have a prayer card? You believe anyhow? You don't need a prayer card if you believe. There's 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.

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'd be the same thing, just like He revealed to the woman what her trouble was, the woman at the well-- Sarah, what she said, and so forth. Do you believe that? Do you believe it would be all right? You're 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 is honoring you.

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 days--not me.

118 Here, here's another little lady sitting right down here. She's suffering with varicose veins in her legs. She has complications. She's had heart trouble. She's praying for a loved one. That's a brother. She's 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're praying for him. That's right. Mrs. Welton, if you believe with all your heart God will do it for him. Do you believe it? That's your name.

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....

119 Here, here's a little lady sitting right over here, looking right at me here. She's kind of got red hair, her hair's pulled back. Can't you see that light--kind of a amber 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.

Now, I'm a total stranger to you. I don't know nothing about you. But you were sitting there praying. 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 ... 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? ... God knows I don't know you, and you know the same.

120 So, if God will reveal to me your trouble, or something you're waiting for, or wanting, or something more, you believe that God will ... can do that? 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 ask for. You believe it?

121 Here's an elderly woman sitting just a little ways behind her, there. She's praying also. She has diabetes. I hope she don't miss this. It's right over her. She's kind of aged. Just a minute. May the Lord help me now. Her... There, she caught it. All right. I seen when she was in contact. She isn't from here; she's from Louisiana. Her city is a place called Singer, Louisiana. And she's 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.

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

123 You believe? There's 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.

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

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.” You believe that? 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.

Now you know--upstairs there, where 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. . . . I see another one right now, see, and another one right here--prostate trouble, a lady with TB, see. It’s just everywhere now. But it weakens you. What more? You see fifty--sometimes there is that--you want to see seventy the next time.

124 Jesus did that one time at Sychar, and the whole city believed on Him. They were watching for the Messiah. The Messiah is here: the Holy Spirit, the Messiah of this day, the Messiah that’s making the Word be vindicated, of his promise. Now, I want each one of you, as you lay your hands on each other if you’re believers. . . . Now, don’t pray for yourself. You pray for that person, and they’re going to be praying for you.

125 Now, the same Word that promised this in the last days, promised also. . . . 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 laid hands on the sick, as a sign. The voice is a “Hallelujah, the Lord’s 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. If I give you this sign that I told you comes from God, and God promised it in this day, it’s been so thoroughly laid out there’s not nothing but an infidel could keep from believing it, see. Then God turned around and confirmed it, to make it so.

Now He’s here. 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’re praying for you.

126 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. 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.

127 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 we see the fire in the skies, the atomic bombs. We see the worm-eaten nations. Nations are breaking. We see that Israel's in the homeland. Every sign that could be promised has been fulfilled. The next thing is the promised Son coming.

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 promised that the voice had a sign to it. And may they be healed, as I commit them to You in Jesus' name.