

The Voice Of The Sign

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William Marrion Branham

"... in the days of the voice ..." Rev. 10:7

Introduction

The remarkable ministry of William Branham was the response of the Holy Spirit to the prophecies of the Scriptures in Malachi 4:5,6, Luke 17:30, and Revelations 10:7, and many other Bible prophecies. This worldwide ministry has been a continuation of the working of God by His Spirit at this End time. It is in the Scriptures that it is spoken that it would be necessary for a ministry to arise to prepare a people for the Second Coming of Jesus Christ.

We pray that the printed Word will become written in your heart as you prayerfully read this message.

While every effort has been made to provide an accurate unabridged transcription and/or translation, the English audio files are the best representation of the sermons spoken by William Branham.

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The Voice Of The Sign

1 ... remain standing just for a few moments in the presence of the Lord. Let us read from his Word, in Exodus the 4th chapter....

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

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

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

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

That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, ... 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 had took it out, behold, it ... was 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 was turned again as his other flesh.

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

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

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

Our heavenly Father, we are approaching Thee again this evening, realizing that as we bow our heads towards the dirt from whence we come—and if You tarry we will return back to the dust; but with a blessed hope of the promise that's in Christ—that all those that are in God will Christ bring with him. We thank Thee for this glorious promise. And I pray, God, that You'll remember each of them that put up their hands. Mine

also, Lord. I'm praying tonight, that in the closing of this faith-hour that You will give people such faith tonight, that the Lord Jesus will be so real to each one of us that there will not be a feeble person in our midst after tonight.

May every sinner realize that he's in the presence of the Lord Jesus, and then will repent of his sins and give his heart to Thee; and be filled with the Spirit in this last evil hours, as we see it like a huge shadow creeping upon the earth.

We pray, God, for divine guidance tonight, for the speaking and for the hearing. May the Holy Spirit take the meeting, now, and break the bread of life to each one of us as we have need. For we ask it in his name. Amen. Be seated.

3 I'm trusting that tonight we'll be able to accomplish that which we're trying—to get the people to see the reality of having faith in God. Now, tomorrow afternoon at two-thirty, all those with prayer cards are going to be prayed for. And then to be sure that nobody's left out without prayer cards, each night we give out some prayer cards. And he'll give them out again tomorrow about, I suppose, about one-thirty or something like that—just before the meeting starts. And all who desire to be prayed for, or any of your loved ones, let them come and get a prayer card. They'll certainly be welcome to a prayer card. Then we're going....

4 I'm going to pray for the people by laying hands on them and praying for them.

Now if your faith can't rise up in the presence of the Lord Jesus and receive Him as your healer, and you believe that if we pray and lay hands upon you, that that would help, well, we're certainly here to do anything that you desire. The reason I put it off till late ... long ... seeing that, every one that I could, that could reach and get God on those basis. And we don't have too many. There's ... the building's not big, and so we don't have too many people. And we can take tomorrow afternoon, and pray for all that we have here, putting the afternoon in for that purpose: for praying for the sick. And we're here to do anything that we can to help make life a little better for you, lighten up the burden in this journey that we're traveling.

And then, at any time that anyone feels that they'd like to come to the Lord Jesus, no matter what part of the service is going on, you come right then. Don't wait till the altar call is made, don't wait till the invitation's given. You come right then, accept Christ, and come right up and confess Him right then. For that's our main objective of being here, is to see souls born into the kingdom of God.

[Off mike, "God bless you, pilgrim."]

..... the garden,

(Now, let's raise your hands)

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

101 Let us bow our heads, humbly, in prayer. Don't forget, in the morning's Sunday School. Somehow another, I just sense the presence of God so real in my heart. It's just so hard for me to leave tonight, somehow. I feel the Holy Spirit's pleased tonight. We'll probably have a great meeting tomorrow, seeing people come to Christ, you see. Someone wondered why I never made the altar call. I wait till I'm led to make it, see. I trust that everyone that raised their hand or stood up, I trust that you'll be at some good church tomorrow, take your place among the believers.

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

over to the promised land on dry land.

Lord God, look down tonight through the blood of Jesus

Christ, your Son, as I lay my hands upon these handkerchiefs. When they're placed upon the sick, may the Holy Spirit, Lord, look upon that person and may the disease depart from it. And may they cross into that land of good health and strength that, the Bible said, above all things that they desired that we prosper in health. Grant it, Lord. I send them in the name of Jesus Christ. Amen.

..... me I will follow,

Where He leads (let's just sing now)

I will follow,

I'll go with Him.....

Now, his presence is here. Let's just worship Him in song sweetly.

..... all the way.

100 Can you sing it really like this?

Where He leads me I will follow,

Where He leads me I will follow,

Where He leads me I will follow,

I'll go with.....

If you will, now raise up your hands.

..... with Him all the way.

Let us stand up now, raise your hands again.

..... Him through the garden,

Everybody sing in the Spirit now—real cutting message. Let's just worship Him in his presence. He likes to be worshipped.

..... the garden,

I'll go with Him through the garden,

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

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

..... the garden,

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

Now, if I lived here, I'd belong to one of these churches here, that these pastors here that's cooperating represents. Why? Because they are here sitting upon the platform to be seen of all people, that they endorse what is going on. They believe in this type of ministry, divine healing, the baptism of the Holy Spirit, and so forth. They are here giving witness to it. They was the one who invited me to come here, that maybe the ministry the Lord has given me might help their congregation. Now, that's a real pastor: that's looking out for all the spiritual benefits that he can of everything God's doing; that he is trying his best to help his church to move on for God. I certainly take off my hat in admiration for a pastor like that.

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

6 And I'm sure that they'll do you good.

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

And then, tomorrow afternoon, if you'd like to come out to the closing service we'd be certainly glad to have you. All churches, all denominations—it's for everybody. Everybody is welcome. Methodists, Baptists, Presbyterian, Pentecostal, Church of Christ, Church of God, Catholic, Orthodox Jew, atheist, whatever you are, we are ... you are invited. You say, "Atheist?"

Yes, sir. If an atheist will come in the meeting and sit down and behave himself, he's just as welcome as anybody else. That's right. Something ... that's what we want him here for—that something might be done that would help him to see his error, and come to the Lord. For we certainly....

7 How many ever read the little vision that the Christian Businessmen's magazine published, and I believe a few more magazines, of looking past the curtain of time? Now, that is true, friends. You can't afford to miss that. I've been a different person since then. I know that it's real. So I just

trust that none of you will miss that great heaven that God has for believers. If you do, what have you accomplished here on earth? 'Cause, you don't know what time you're going to have to leave this world. But you know one thing: you're sure going to have to leave it. So, if that is true, then wouldn't we be most foolish to try to get just as.... We can't afford to take any kind of a chance, see. Just remember. Believe God's Word, and every promise in it.

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

You hear so much today about being God being a good God. He is a good God. But remember, He's a God of holiness, a God that cannot overlook sin. The penalty has been paid for, and you've got to accept it on his grounds. Remember, He's a God of anger, a God of wrath. And you'll stand before an angry God; not just a God of goodness and mercy. Tonight, He's your Saviour; that day He's your Judge. So be sure that you don't leave one thing undone, friend. It won't ... it don't pay. Don't just haphazardly go at it. Be sure, double sure, 'cause you don't get another chance. This is your only chance—while you're here on earth.

9 You remember the rich man and Lazarus. There's a great gulf betwixt you and he that no man has ever crossed or ever will cross. See, when you die, that settles it. I know people claim that they pray you back out of those places; but don't you never believe it. That's contrary to the Word of God, see. The way the tree leans, that's the way it falls.

Jesus said, Himself, that there was a gulf—that when a man died and went to hell, he could not never come to heaven. No man ever crossed it, and never would. That settles it as far as I'm concerned. When Jesus said that was it, that's all of it. So, just remember, now is your chance. And tonight might be your last opportunity.

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

I think Brother Price, this morning at the breakfast, gave such a fine illustration of coming to a corner, then have to turn the corner. Did you

side. But did you notice the sincerity on the people's faces, them young women? Even after condemning them about their bobbed hair, wearing make-up, that make-up on and bobbed hair stood right up just the same. "I'm a sinner. Have mercy on me, God." That's that seed laying there. The light sprung upon it, and they know it. God bless you. Let us bow our heads now.

I want every believer here that's standing near that person that stood up, lay your hand over on that person, will you, the one that stood up? They were standing by you—if you're a Christian put your hand over on.... "Sister, brother. I've got my hand on you now. I'm going to pray."

98 Heavenly Father, there are those here tonight that believe You. Some seeds fall by the wayside, You say. The birds come along and gather it up. Others fall upon stony ground, and thorns and thistles. But some goes over into good, fertile ground. And your presence being here tonight, has convinced many here tonight that you are the Son of God, that You're alive forevermore. And You promised because You live, we can live also.

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

99 Here lays before me a box of handkerchiefs, little shoes, boots, handkerchiefs, and cloths and aprons. We're taught in the Bible that they taken from the body of St. Paul handkerchiefs and aprons. Unclean spirits went out of the people. Now, Father, we know that we're not St. Paul, but You're still the same God. So I pray that you'll grant the same results, as sincerely this generation believing. They never believed Paul because he was Paul; they believed Paul because You identified yourself with Paul. Now, they believe the same thing tonight, Lord, that You've been identified among us tonight.

One day, we say the.... One writer was telling us that Israel was on its road to the promised land, and the Red Sea got in the way to cut them off from the promised land. The writer said that God looked down through that pillar of fire with angry eyes. When it moved over Israel it made blindness, darkness to the unbeliever; and light to Israel. And when that Red Sea got in the way it got scared, and it rolled back. And Israel crossed

you, sir. God bless you. God bless you. God bless you, lady.

"I'm wrong. Forgive me, Lord. I'm identifying myself. I stand up, Lord, in your presence. I know You're here. You've got to be here. You said this would be the thing You'd do. Now I ... I see the sign, and I know it's been explained to me that that's supposed to be the sign of this day. I hear the voice that called back to repentance. Here I am, Lord. I believe the sign, I hear the voice."

95 The voice speaking to you now, "Turn, O dispersed; turn, O wandering star; turn, O you that's been ousted out. Turn tonight." Won't you turn?

Just stand, and say, "I identify myself as a sinner, asking for mercy." Will you do it? Somebody else? God bless you, lady. God bless you up there, son. If I miss you, He won't. God bless you, lady. That's very fine. That's very fine. Someone else? Just keep ... I want to hold just a minute longer, because I still feel a little burden here, see. Somebody else? God bless you, lady. That's the way to do it. That's it.

Somebody else? "I want to identify myself, just raise myself up, and say I'm wrong. I'm asking for mercy." Will you do it? Right quick, before we go further, raise up and say, "I want to identify myself, Lord Jesus." God bless you, young lady.

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

Remember, they can't bury you too deep; they can't do nothing to you. God promised "I'll raise you up again at the last day." Look, "He that heareth my words and believeth on Him that sent me has eternal life, and shall not come to the judgment, but is passed from death unto life." Somebody rub that out, if you can. Jesus Christ said that. "He that believeth [that's understandeth] my word, and believeth on Him that sent me has eternal life, shall never come into the judgment [condemnation], but's passed from death to life," because he's believed on the only begotten Son of God, that God has raised up two thousand years ago and is alive here tonight, showing his attribute of his resurrection.

97 Would there be another? Stand up. After that, another, say, "I want to accept it. I want to accept Him." God bless you. God bless you. That's very fine, little lady. That's a gallant thing.

I want you to notice. I watched an altar call here sometime ago, people coming up chewing chewing gum, punching one another in the

enjoy that? Certainly did. It's very, very well placed. Now, so remember. Sometimes it's a corner; but let's remember we have to turn these corners. I preached on that one time and called it "Junctions." We hit a junction so often. We have to go this way, and around different ways.

11 Now, tonight, for the next few minutes I want to take the subject of "The Voice of the Sign." And now our scene opens tonight in the book of Exodus. And "exodus" means to be coming out, brought out. Now try to listen close as you can. I'd like to preach to you sometime—you're such a nice audience—but I just don't have the voice. Just a little strain on that, and I know what it would be. I've got to rest a little bit now, for about eight or ten days, before I start the next meeting.

See, it just isn't this one meeting here. It's meeting day after day, week after week, month after month, year after year, see. You can imagine. And think of all of the times, year after year, never one time has He ever said anything but what it was perfectly, exactly, the truth—in all languages, around the whole world seven times, see. No man, nowhere, can say but what it's been perfectly exactly on the dot, every time.

When He says a certain thing will happen, it happens just exactly that way. Tell it for weeks, and months, and years even, before it happens and it always is perfectly on the dot. Never one time to fail, and it never will, 'cause that's God. Now I can fail as a man. Don't never look at me for an example, because I'm just as you—just a sinner saved by grace. But that is God, the supernatural, see, identifying Himself. He don't have to do that, but He promised He would do it.

12 Jesus healed because it might fulfill the Word. He did those things because that the Word of God would be fulfilled. That's what He's doing it today for, that the Word might be fulfilled that I've quoted to you night after night. Now, notice.

Then, when his presence is here it certainly it brings emotion. As I spoke this morning, anything without emotion is dead. And any religion that hasn't got some emotion to it, you better bury it. It's dead. It brings emotion.

He quickens us. But when we're quickened, let's remember what quickened us, what did it. It's the presence of the Holy Spirit, Jesus Christ, in our midst—showing Himself that He is alive. Not a corporal body.... When that time, that corporal body returns from heaven, time shall be no more. That's all of it. And we know that we're living in the last days, when these things are to take place.

Now God has had exodus before. There is....

13 Everything travels in a three with God. God's perfected in a three.

First coming of Christ to redeem his bride, second coming of Christ to receive his bride, third coming of Christ with his bride to rule in the millennium—everything runs in a three.

Now, there's been, or will be, three exoduses. One of them, God brought them in the ark for an exodus, right above the earth. Next time, God brought them out of Egypt. And the next time, God takes them up. In, out, up. The next exodus is going up. We're facing one now, the going-up time. Same as the.... Life does the same thing. We come into life, we go out of life, raise up to life—just exactly the same thing.

So we're....

14 Our scene opens tonight at Exodus, and God was fixing to take his nation.... Israel is a nation. God doesn't deal with Israel as an individual. Israel is a nation—always dealt with them. And in the last days, after the going-away of the church, then God will save Israel as a nation. It's in the homeland now, ready for it. And they'll be saved. The Bible said, "A nation will be born in a day." God don't deal with Jews as one individual; He deals with them as a nation—Israel always, because it's his nation. And here He is, fixing to bring his nation out of a nation in an exodus, bring his people from a judgment.

15 And the very waters that drowned the world saved Noah, see. And the very Holy Spirit that the people is rejecting, today, will receive the church and take it up, and bring judgment upon not believing it.

Jesus said when they called Him Beelzebub (in other words he was a fortuneteller), He said, "I'll forgive you for that [the Son of man, the sacrifice wasn't made]. But when the Holy Ghost is come, to do the same thing, one word against it will never be forgiven in this world, nor the world to come." It's got to be rejected, and then judgment strikes after that. See, the trouble is, we....

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

He said, "I'm going down to the sea." He said, "I've never saw it. I've wrote about it, what others said, but," said, "oh, I'm so thrilled to know I'm nearing the sea." He said, "Oh, to smell its salty brine, to see its big whitecaps bursting on its top, and the blue skies reflecting itself, and hear the gulls as they're flying over. Oh, I'm thrilled at the thought of seeing it."

The old salt said, "I was born on it sixty years ago. I don't see nothing so beautiful about it." See, he'd seen so much of it till it become

God will be nice to help you. You got a spiritual problem that's been bothering you. If that's right, wave your hand like this. It's going to be settled now. He makes it right.

93 How many believes? How many of you will ... that's not a Christian, has the feeling that Jesus Christ is here present, that would like to stand up now and say, "Jesus, I'd like to identify myself as a sinner. Will you forgive me of my sins?" Stand up on your feet. God bless you, sir. God bless you. That's ... God bless you, you, you, you. This ... He sees you. He puts your name down when you do that.

Over here at the balcony, stand up, say, "Lord Jesus, I want to ... I want to be identified. I want mercy for my soul." God bless you, sir. "I want mercy, Lord Jesus." Can't you see, friends? That's Him, here. God bless you, young man. God bless you. God bless you, young lady. That's the greatest thing you ever done.

Now someone else that hasn't done it, stand up and say, "I want to be identified, Lord Jesus. I'm identifying myself tonight."

"He that will confess his sin shall have mercy; he that hides his sin shall not prosper."

Will you in his presence? God bless you, lady. "I will." God bless you. Yes, sir, God bless you. God bless you, sir. God bless you, lady. The Lord bless you.

You say, "Does that mean anything?" Between death and life, that's the difference. Do you recognize his presence here? Do you recognize ... do you sense that? See, you see it. You see it working. That's Him. That's exactly what He said He would do. Do you believe it?

94 Somebody else say, "I want to identify myself as a sinner, Lord. You forgive me of my sins now." If you're already standing, just raise up your hand—some of you around the walls—raise.... God bless you. God bless you.

Somebody else say, up in the balcony to the rear, say, "I want to identify myself, Lord Jesus. I ask for mercy tonight, in your divine presence, believing that the very God that will judge me, his presence is here now. He knows that He's speaking to my heart and telling me I'm wrong. I want to stand up and say I'm wrong. I confess my wrong. You're condemning me in my heart." That's the reason I stopped the prayer line. God bless you. God bless you.

Why do you think I stopped that for? I stopped it because I knowed that had to happen. Now, there's others here. Won't you stand? Stand up and say.... Something's speaking to your heart, "You're wrong." God bless

90 Do you believe He healed you then, when I struck you? He did. Lady's trouble, heart trouble. Do you believe it? Go and be healed in Jesus' name.

Do you believe that God'll make your back well, your kidneys? God bless you, just go right on.

I don't heal. I can't heal. I'm not a healer. What'd you think when He said about his back? Do you believe yours got well too? All right. Just go believe it then. Just go believe it with all your heart.

Yours also? Do you believe that God makes you well? Go believe it with all your heart. God'll grant it. If you ... you have to believe it, though.

Do you believe that God'll make you well too? [Praise the Lord, I sure do.] God bless you. Just move right along, and believe with all your heart.

Come, sir. Little white drops dropping down: diagnosis of that showed diabetes. You believe He'll make you well? Let's go to Calvary for a transfusion now. By faith in the name of Jesus Christ, may he be healed. Amen. God bless you. Believe with all your heart.

Do you believe?

91 What about some of you in the audience now? Do you believe with all your hearts? Jesus Christ is the same yesterday, today, and forever? Do you believe that? What about over in this district? The little lady sitting looking right at me there, suffering with a lady's trouble: do you believe that God'll make you well? She has a little blue coat on. All right, believe now. Jesus Christ makes you well. Just that simple.

A lady sitting right behind you, dark hair, she said, "Thank you, Lord." Something struck her. She didn't know what it was. The bladder trouble left you. Sitting right behind you, the lady was healed just then. If you believe with all your heart there, lady.... You do? All right. Raise up your hand. Go accept it. The Lord makes you well.

What about this down here, somebody in here,

92 back there, you are? ... Don't move. See, these diseases is open one to another. What about you, sir, the aged man sitting in this chair? Do you believe? Do you believe God can heal you? Arthritis, and you got bronchitis. Do you believe that God will make that well? All right, you can have what you ask for. If thou canst believe....

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

You raised up your hand, too. You was trying to encourage her. Do you believe God can tell me what ... you being so nice to help her? Now

common to him.

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

17 Here not long ago, in Louisville, Kentucky, where I come from—Jeffersonville, Indiana, just across the river from it—a lady was walking in a ten-cent store. And she was ... had a little boy on her arm, and she was going to the counters, and getting hysterically. She'd pick up something, show it to the little boy; he'd just sit and stare. She'd go to another counter and pick up something, show it to the little boy; he would just stare.

And after awhile she picked up a little bell, and began to jingle it, and the little boy just stared. And she started screaming, and threw up her hands. And the people in the ten-cent store was watching her, so they went to her to find out what was wrong.

She said "I ... my little boy," said, "he's only three years old." And said, "All at once, about a year ago, he'd take and just sit and stare in space." And said, "I took him to the doctor," and said, "and the doctor prescribed certain treatments, and things." And said, "And the doctor told me today that he thought he was better."

But said, "He isn't better." Said, "I've shook everything before him that ought to attract a little boy of his age's attention. Everything that would attract a little child of his age, I've shook it before him, and he just sits and stares in space." Said, "He's no better."

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

God was bringing a nation out of a nation,

18 just like He's doing now—going to bring a bride out of a church, leaving the remnant of the woman's seed. The elected will be brought out of the church. The church natural will stay here through the tribulation. That elected, sometimes, is called the chosen, elected, the remnant.

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

Now,

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

And the way He does it, He never changes from that. Each time through the Bible He never changes his way of doing things—continually the same; because his first way of doing it is the perfect way, because He could have no other way, because He is perfect. And He ... all of his ways are perfect. Watch how He did it.

20 Moses was called and foreordained to take this job that he was ... he'd taken. God.... Now, I think, if you'll excuse it (and I don't say this rashal), I only say in this platform: I know nothing, and want to know nothing but God.

Now, I think there's where our Latter Rain brethren got mixed up. See, they lay hands upon one another, and make them prophets and so forth. Now, that isn't Scriptural. Gifts and callings are without repentance. You're born whatever you are. You are at the beginning what you are.

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

21 And there was a little woman, a prostitute. Her forelife up here was as black as it could be—she was ill-famed. But down in her heart she was predestinated to life. And then, when Jesus, the Word, came on the scene, those Pharisees said, "This man is Beelzebub." What did it do? It blackened out what little light they had.

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

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

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

22 There's only one form of eternal life. If you've got eternal life then you, yourself, was in God's thinking before the world was created. You're an attribute of his thinking, 'cause eternal never did begin, or never can end. You're a part of God's economy always. It's just reflecting.

can do. Do you believe?

Come here just a minute. By the commission given me by almighty God, witnessed to me by an angel, which is present now in the form of a pillar of fire, I condemn this devil that's taking this woman's life, in the name of Jesus Christ. Amen. Go believe now. With all that's in you, believe.

88 You have a trouble that kills more people than anything else, heart trouble. They claim that's the number one disease; but it isn't, sir. Sin is number one (belief) disease. You believe that He's able to heal that heart and make you well? Then go, believe it. God bless you.

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

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

You also have a back trouble. You believe that Jesus Christ can make you well? Go now, believe it with all your heart. I can't heal you, see.

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

89 Keeps you awake a lot of times, coughing. But God heals asthma. Do you believe that? [Yes, sir.] You believe He makes you well now? [Yes, sir!] God bless you. Thank you, Holy Spirit.

What if I didn't even say a word to you, just laid my hands on you. Would you believe? Come here. I lay my hands upon you in the name of Jesus Christ, and may the arthritis leave you. Believe it.

Come. Come, sister. Do you believe? [Yes, sir. I've been healed by the Lord before.] Well, that's wonderful. Then you go eat your supper. Then your stomach will be all right.

Lot of back trouble, been bothering you a long time. Go believe. You go believe that you're going to get all right, and God'll do it for you. That's good. Lord bless you, brother. Amen.

Diabetes is nothing for God to heal. He can make them well. Do you believe that? All right. Accept it and go believe Him now, with all your heart.

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

you understand. I do too. Did you ever know poets and prophets are always neurotics? How many knows that?

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

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

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

Look at Jonah, the prophet. After he'd given his message he went up and sat down on a hill, asked God to let him die. "Let thy servant depart in peace."

People don't understand it. No. No, you won't. Neither can I explain it, or no other man. You can't explain God. God's not known by scientific research. God's known by faith. We believe Him. How can you explain? How would it be faith anymore? We know God by faith.

The church'll never know the labor, and the worry, and the toil and trial, that's tried to break at the message. He does. Our reward doesn't come from people.

87 Look here, lady. Yes, quickly. That woman is shadowed to death. If God doesn't come to the woman right away (I can still see that blackness hanging around her), she'll die sure as the world. Here not long ago, they took the picture of something like that. They got it to home. She's got a dark shadow hanging near her. She's shadowed to death.

The little lady has had an operation. And in this operation they operated for cancer. And now, she's having troubles—all kinds of.... Well, it's just complications. One thing, you're so weak, you can't stand up. Another thing, that from the bladder passes pus—just so you'd see that I'm not just saying something, see. That is right.

But lady, the doctor tried. I give him credit for that. But he was a remedy; but God's a cure. You're going to die like that. He's done all he

It's becoming.... Now, you've got one more picture to develop—that's death. Then the negative becomes positive. Then you're in the bride, and with Christ. As He taught, like husband and wife today, so God (Christ) and the church will be the same.

Now the elected, called.... Moses was born a proper child. The Bible said that—one of the prophets, Jeremiah—God said, "Before you was even formed in your mother's womb I ordained you a prophet to the nation."

John the Baptist, why, he was identified in the Scripture. Isaiah, 712 years before his coming said, "He's the voice of one crying in the wilderness, 'Prepare the way of the Lord.'"

23 And about four hundred years before his appearing, again, we find Malachi said, "Behold, I send my messenger before my face to prepare the way before the Lord." See, he was foreordained.

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

Moses—no one else could take his place. No one else could do the job. He was ordained to do it. And brother and sister, if you've got eternal life you were ordained to do a certain thing—maybe a good housewife, maybe something else. But nobody can take your place. God has made you a place. Don't try to take somebody else's place. That's carnal impersonations, see, shows there's something wrong with you. Be what you are, just exactly. Don't be nothing else.

24 Now. Now, we find out that God gave Moses signs to prove claims and callings. And every true sign, every true sign that's sent from God has a voice behind it. Now don't fail ... this is my last lesson on this, see. Every true sign.... Now, we have signs that's not from God. Satan can almost impersonate anything that there is. But a true sign sent from God has the voice of God behind it.

God said to Moses, "If they won't believe the voice of the first sign, then do this other sign before them. And then, if they won't hear that, just take water and pour it upon the ground." And that was the sign that they'd be drenched there in their own blood. Notice. Just the same as He said, "Dust the dust from your feet. It'd be more tolerable for Sodom and Gomorrah that day, than it will be for that city that rejects you."

25 Now, we're not playing church. This is church. Christ is the church. We're in Christ, the mystical body of Christ. We're born into it; you can't

join it. I've been with the Branham family for almost fifty-five years, and they never did ask me to join the family. I was born a Branham. That's the way you're a Christian —you're born a Christian. Not joined into it; you're born in it.

Everybody's afraid of the birth. They have some nice clean way of taking a little hand, or signing a little card, or a salt-shake with some water in it. That's not the birth. A birth is a hard thing. A birth is an awful thing. I don't care if it's in a pig pen, or a barn stall, or in a pink decorated hospital room—a birth is a mess.

And it makes a mess out of you. You don't want to give up; you don't want this, that, or the other. But the tears'll wash the paint off your face and make you a different person. If you're born again, it'll make a mess out of you; but you'll come forth a new creature. They don't want that. They want some easy way, you know. And there is no easy way. As the song, he said, "I'll take the way with the Lord's despised few." You don't want to be a hotbed plant.

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

26 Now, if a man gives a sign in the country or any time, and that voice that he speaks behind that isn't the Word of God, then watch it. Don't believe it. If some old school.... If a man gets up and says ... shows a sign from God, and then the man's teaching is the same old theology you've had all these years, God never sent that sign. Look back in the Scripture and see if it was. Search the Scripture.

If a guy comes back and says, "Now, we all want you to join this. It's been an old established affair," don't you believe that. We're going to go in that, just in a few minutes, see. No, don't you believe that. God always vindicates his signs. Sign from God always speaks God's voice.

And if it's the same old school you've had, why would He give a sign? You're already in it. He's trying to get you to that corner. Stop sign, slow up, look where you're going. You'll dump yourself off at the corner, if you don't watch. There's a sharp curve. And it's always a sign there, before you make this curve, to keep you from wrecking up.

A good road builder gives signs, and we're traveling the road to glory. And if the sign speaks of the same old thing, it wasn't from God. God gives signs to attract the attention of his people. Signs are to attract the attention of God's people—God's signs is. God's signs is given to attract the attention of God's people.

27 Now, here the burning bush was a sign to attract the prophet, trying ... because the prophet had run away from God, and God gave the burning bush for a sign. And he saw this strange sign. He said, "I'll turn aside to

Word." Don't know you; He does. If He'll tell me something about you, then you'll believe that that Word that I've said will be vindicated? That's the ... that's the vindication of it. I said He done it. That's prophesying. Now if the prophecy comes to pass, then He said, "Hear it."

You got an extreme nervous condition that you're suffering with—nervousness. And you've got a tumor, and the tumor is on your leg. That's right, isn't it? Now, do you believe? Then go on your road and believe. And as you have believed, so will it be done.

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

Come, lady. How do you do? If God can tell me what your trouble is, or what you've done, or something, would it make you believe? You know that I'm ... I don't know you. That would be his characteristic, identifying itself in me according to the Word that He promised. You believe that? You're another one. You have troubles as a woman your age would have, but your main thought is about somebody else. Your desire to God ... you're seeking God not for yourself, but for somebody else. That's a man. It's your husband, and he has heart trouble. You believe that he'll ... God'll heal him? Go believe it. And as you have believed, so it will be unto you.

84 Now see, all the preaching for that hour that I was preaching, that, ever what it was—three or four people's passed by. Now I can hardly stand, see. Just ... the whole crowd just looks milky-like around here, see. Jesus said, "Strength went from me." If one woman touching his garment brought strength out of Him, and He the Son of God, what about me a sinner, saved by his grace?

He said, "The things that I do shall you do also. More than this shall you do." I know the King James says "greater." But if you'll take the original translation, it said, "More than this shall you do." Nobody could do greater. He raised the dead, and stopped nature, and done everything. But He said, "More than this shall you do, 'cause I go to the Father. The world won't see me, but you'll see me. For I [Look, "I," "I." "I" is a personal pronoun], I'll be with you even in you." Then it isn't the man, it's the Christ.

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

79 Now, if the Lord Jesus Christ, the Son of God, who I have proven by the Bible promised that He would return in the last days and reveal Himself in the fullness of his Spirit.... Just like the church coming up, like it comes from a human being—all the way from the feet, comes up the thighs, up to the head, and the head is the head of the body. And the body's come up ever since the first church, come right on up. In this ... in the reformation it's come up to now, it's come through justification, sanctification, baptism of the Holy Ghost. Now is the head, Christ, coming to the body, the body of Christ. He's the one who knows. My hand don't know to act—just by my head. But He is the one who knows.

That's the reason He is the Word. I'm not the Word; I'm a man. But you see, He uses this body because He died to sanctify this body that He might use it. He give a gift, just like pulling it out of gear. Then the Holy Spirit takes over. Then if He will describe, or tell you what you've done, what you're here for, or something about you, you'll believe it? And the audience will believe the same? May the Lord God grant it.

80 Now, I take every spirit in here under my control for the glory of God. Now sit still, don't move around. Look here just a moment. Look on me, as Peter and John said, passed through the gate. In other words, just pay attention to what I'm saying. See, Jesus asked the woman a few questions, "Bring me a drink."

See, I've been preaching, same thing. The Father has sent me up here to Baton Rouge. I'm here. Father said that He had need go by Samaria. He sat there. A woman was the first one that come up to Him. He done that one sign on that woman, and the whole city repented. What a difference it.... You think if He'd do the same thing tonight, you think all Baton Rouge would repent? I doubt that. Don't you? I certainly do. But we're in the last days, when evil is more evil than ever was known.

81 Now, your condition, you're here to be prayed for. Exactly right. And you're suffering with a throat condition. If that's right, raise up your hand. Not only that, but there's somebody that you're praying for—it's a child. And that child has a throat condition. And it is ... the condition of the child's throat is growths in the throat. You believe that God'll heal him, too?

That handkerchief that's in your hand, that you've raised up to God as a witness, don't doubt it now. Go and lay the handkerchief on the child. Don't doubt. With all your heart.... God'll heal both of you, and make you well. Can you do that? May you go, and the Lord heal you.

How do you do? We are strangers, too.

82 Do you believe? That's the sign. Now the voice is, "Return to the

see what this strange sign is, that a bush is on fire and is not consumed."

Now, God was attracting the attention of his runaway prophet. He could've got another one, but He ordained Moses for the job; and nobody else'll take his place. In the journey some other fellows tried to do it, you know. Dathan raised up and wanted to make an organization out of it. God told Moses, "Separate yourself. I'll just swallow them up." God deals with an individual.

Now, notice this. He was trying to attract the prophet's attention to get the prophet in his right place, see, and He gave the burning bush sign. And watch. The voice that followed the sign was a scriptural voice. "I have heard the cries of my people, and their groanings because of the taskmasters, and I remember my promise. [Amen. That settles it.] I remember the promise [that is a scriptural voice], and I'm sending you down. I have come down to deliver them, and I'm sending you."

28 Remember, God does nothing outside of man. You know that? That's what stumbles the people, see. That's what stumbled them about Jesus. They said, "You're a man making yourself God." He was God, but they couldn't understand it.

"Well, you, just being a man...."

He said, "Well, you call the prophets gods, and your law recognized it. If you call them gods who the word of God come to, how can you condemn me when I say I'm the Son of God?", see. Signs, to attract attention. And remember, if the attention is attracted, and it's the same old line, it isn't God.

But God's trying to attract the prophet, now, and He gives him a sign, and the voice that followed the sign was a scriptural voice. "I have seen the people. I have heard of their crying. I remember my promise."

29 Now, God is going to speak by his promised Word. He must send his prophet, for the Word comes to the prophet. The Bible said ... God said Himself that He does nothing until He reveals it to his servants, the prophets, first, see. And then, the sign is given, and the scripture is identified. That's the voice of the sign.

See the voice of the sign of Moses? First the sign was a burning bush; the voice was the scripture. Moses took that as his sign, and went down to Egypt, and done the sign God told him. And the sign had a voice to it, and the people believed. And out they come. And as long as they marched they did fine. But when they begin to murmur against the voice, then they stopped.

30 Remember, Israel journeyed. Did you know all the farther they come? They would've been ... they was only forty miles—about forty years doing

it. Why? Is because that they began to murmur against the voice that had produced the sign. How little did they know, when they were shouting down there on the banks and dancing in the Spirit, and Moses singing in the Spirit, they was only just a few days off.

But they began to murmur, and wanted to do something different. And they stayed forty years in the wilderness and perished over it (that's right), because they didn't believe. God said, "They're not talking against you, Moses; they're talking against me." That was God's voice, not Moses'.

31 Now, watch. Jehovah is going to speak by his promised word, so he must send his prophets. Now, if you want to see that, that's in Genesis 15: 16. We find out that God told Abraham, "Your seed will sojourn in this strange land. And I'll bring them out by a mighty hand. The iniquity of the Amorites is not yet fulfilled."—all of his promises that He give.

Here He is attracting the prophet by a burning bush. Now, if the burning bush would've said, "Moses, God is God."

"Yeah, I believe that."

"Oh, you're doing fine, Moses. Just keep it up. You married a fine woman. She's a beautiful child. Sure got a fine son. Glory to God." That's the same old school, see.

But He was ready to do something, so He had to attract the man. And He give the man two signs to do, and said each sign had a voice that proves that it's so. Watch what them voices spoke, even creation. Jehovah was ready to speak now.

32 Again, the coming of a prophet is a sign. Did you know that? The coming of a prophet to the age is a sign. Now, I don't mean a doctor of divinity, I don't mean some loyal pastor, some good person. Them's fine. Them's God's servants. But a prophet is a sign—the Bible says so here. And what's the sign of? It's the sign that his Word is fixing to fulfill, be fulfilled by the voice of this prophet-sign.

Notice. The coming of a prophet is a warning sign of judgment at hand. Did you know that? Judgment is ready to strike. If there is a prophet in the land, remember, he's certainly first got to be vindicated, by God and the Word for that day. And then he does a sign. Then watch that sign, what he predicts. He said, "If it comes to pass, then hear him. [Numbers 12:6] If it doesn't come to pass, forget it." It's got to be a scriptural sign that he gives.

And what He give for a sign one time, if He's the same yesterday, today, and forever, He continually gives it the same. The Word of the Lord came to the prophets. They was the Word. And when Jesus come, He was the Word. And the Word discerns the thoughts and intents of the heart

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

76 Remember, here not long ago in Toronto, was standing there preaching, praying for the sick. I kept feeling an odd spirit sitting over to my left. I kept watching it. There was a man sitting there. A bunch had hired him to come in there to hypnotize me. He'd go around to Army camps and make soldiers get on their hands, and bark like dogs and things—hypnotism.

I felt that evil spirit. I didn't know where it was coming from. I kept watching. I seen that dark shadow. I waited just a few minutes. I said, "You child of Satan! Why has the devil blinded your mind to something like that? Because you've come to take over God, challenge God's Spirit, they'll pack you out of here." He paralyzed right there in his seat, and is still paralyzed, see.

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

Remember, be reverent. Now here's, I suppose, the first person. Is that right? Now see, I've preached, told you exactly what was supposed to happen in this day. Now, that is a sign. If it happens, that's what the sign was. Then believe the voice that follows the sign.

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

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

How would you like to come here.... Now if anybody believes it's wrong, you come here and take this patient. Come here and take the rest of them. Then if you won't do it, then don't condemn me.

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

Now, look. The identification of God has always been knowing, can foresee what has been, and tell what has been (how's that?), or what will be. We know that. That's how the prophets was known. That's how Jesus was known as Messiah. And He's the same Messiah today as He was then, only without a corporal body here on earth. He sent his Spirit back to use your body, my body. Now, you might not be able to do this. We know in the Scripture there's one in a generation, but, see, but....

Yet, you can believe it. And you got other things that you can do. Everybody.... What if my finger decides because it's not my eye, it ain't going to be my finger no more. What if this arm says, "I ain't going to raise up no more, 'cause if I'm not an eye or a ear, I ain't going to be an arm." Why, it'd cripple my body. You be what God put you to be.

74 How many times have I admired Oral Roberts, Billy Graham, Tommy Osborn, some of those men? Walk in there, and say, "Glory to God! Believe it!"—bulldog faith, walk away. Walk out of there just as fresh as they can be.

Billy Graham stand with a message, and speak to the people a few minutes, say, "Make your decision. Come to the altar," just stand there and never make another move. He said....

Said, "Why do you do that, Billy?"

Said, "My message went forth. It come from God." That's right. He's at that Sodom church, just exactly what it's supposed to be—his name ending with h-a-m, from Abraham—six letters; Abraham with seven. See the messenger to that church, down there in Babylon? Certainly is. There's not a man in the country got a hold on that message of repentance like Billy Graham. He stands there, walks away from there and go eat a T-bone steak, and go to bed. Drink a malted milk, it's all right.

75 And when you have to stand and fight devils.... One time in Long Beach, Brother Jack and I.... (Your father was standing there.) There stood Mr. Fuller, Charles Fuller, a fine brother, standing there preaching—about two or three thousand people in there that afternoon. We sat and listened at his meeting. I had the auditorium rented after him. And he stood there and made a fine talk, and said, "Anybody here want to accept Christ?"

Two or three people came down for dedication of their babies. One woman said she wanted to accept it. Come up and offered a little prayer, one of the deacons. Went back and sat down, shook hands, turned around and walked out. There was his intellectual fine-dressed group of people walking out of there.

Here come mine in: strait jackets, wheelchairs, blind, lame, halt, maimed. When your faith faces something like that.... Now here, what

continually, on and on. Now watch. The coming of this prophet gives the sign of judgment is at hand, always.

33 Let's just stop for just a few minutes. I won't take too long, just to check a couple, now, for about ten minutes—the rest of the message, rather, for ten minutes. Noah—a prophet (on the) in the land, a sign of the coming judgment. Moses—a prophet in the land, the sign of a coming judgment. Elijah—prophet in the land, sign of coming judgment. John—a prophet in the land, sign of coming judgment to Israel. They were absolutely cut off.

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

To the elected, they see it—

34 like the little woman with the pure heart in a defiled body; and the Pharisee with a pure body and a defiled heart. It condemned one, and saved the other one. And the very judgment that saved Moses condemned the world—his preaching. It gets the elected ready. What's the elected ready for? When they see a God-sent sign, they look back in the Scripture and see if that's supposed to be there. "Yeah, here it is. What is it? Pending judgment." Then the elected listens to the voice.

But the unelected ignores and says, "Nonsense. Go on. We'll take the same old school." That's the way they did in the days of Luther. That's the way they did in the days of Wesley. That's the way they do now—way they've always done. But it is a sign, and it has a voice that follows the sign. And the voice is identified as a scriptural voice.

Now don't forget that. I keep that going in, because I may never see you again. I wish I had a way that I could come down here somewhere, and get all my brethren when they had no revivals going on, put a tent up, and just sit day after day, and teach it till it really soaked in. But He wouldn't permit that, I don't think. See, we're too close to the end. I believe we're right now at the end.

35 In my book in there that I keep wrote down, in 1933 one morning, fixing to go to Sunday School (Baptist Sunday School where I was pastor), the Holy Spirit come and showed me down to the end-time. And showed me seven things that would happen. I marked them down. It's on an old yellow paper. Told me exactly how Germany would build that Siegfried

line, and how the Americans would take a great beating at it, eleven years before the line was ever built.

Said how Mussolini would raise up, and how he would go to Ethiopia, and how Ethiopia would fall at his steps. And he would die a shameful ... turned upside-down, and his own people would spit on him. And I said there's three isms, Communism, Fascism, and Nazism. They'll all wind up out of Russia in Communism, and it will destroy Catholicism. See if it don't.

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

36 Then it predicted again that permitting women to vote, what they would do. And how that this country—being a type like Israel—come into a land and drove out the occupants, and inherited the land. And the first few kings they had—David and Solomon—were God-fearing kings. After awhile they got a Ahab on the scene. They voted him in. The church got worldly.

We've had a Lincoln and a Washington. Look what it is today. Look where we're going now. Where's the next thing? We're at the end-time, and it's a sign in the natural, just exactly. It gets the elected ready, and condemns to judgment the unbeliever. "If this prophet is a true prophet, and what he says comes to pass [the Bible said in Numbers 12:6], hear his warning"—for it's vindicated; it's not the man. A prophet's a man; but the voice from the supernatural sign is a scriptural voice. It's vindicated. Then it's a warning. The Bible was written by prophets, remember, in II Peter (2), 1:21 and Hebrews 1:1, also.

37 The pillar of fire to Moses was the sign the voice was going to speak. The pillar of fire showed that the voice was going to speak. That's a sign, a pillar of fire. (You people ought to remember that from Houston, not long ago.) Moses ... a prophet-sign to Israel that the promise was just about ready to be fulfilled. When Moses come down and done the sign of a prophet, they knowed right then he'd gather them together. How perfect is God's Word in order, each time the same. Even as I said last night, how the Urim Thummim, and everything, has always answered to God.

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

good. I'm glad to see you accept it like that. You had more faith than I thought you did, maybe, see.

See, if you accepted your healing, threw your card away, God bless you. That's real genuine faith. Nobody laid hands on you; you laid hands on Christ.

Now, you here tonight that's not going to be in the prayer line, you believe this story—like the woman that touched the border of his garment? And He turned around and recognized that she touched Him. How many remembers the story? Sure you do. Now do you believe that He.... The Bible said in Hebrews 4 that He's the high priest right now, that can be touched by the feeling of our infirmities? Well, if He's the same yesterday, today, and forever, wouldn't He act the same? Hasn't He done it night after night here? How many's been in other meetings, and seen Him do it? Just raise.... See, 'round the world. He knows you; He knows all about you.

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

What say? Number 4, prayer card number 4, and number 19 is missing. Prayer card 4. Look at somebody ... look at your neighbor's card. Prayer card number 4, and number 19. All right. Just a moment. See, if I don't call them, then I get a rebound on that, you see.

What say? What say? You got 4. What about ... no 19 yet. What say? Prayer card number 4 isn't in yet, or 19. If somebody's got them cards, if you would come on in the line, or look, see, it may.... Has that little baby got a card? That's not the number. Has this lady here got a card, in this wheelchair? Check her number. Is that, is that her number? A lady on a cot? They got it. It's all in now. Okay. All right, now. Now, you people that's got a prayer card, hold them. We're going to minister by the grace of God.

73 Now, friends, this being the last night that we'll have—tomorrow is Sunday afternoon—let's quieten ourselves. Now, just take every unbelief you've got, and every ... every unreasonable thought, and lay it down on the floor, and put your foot on it, as it was. Say, "Lord Jesus, I'm going to believe You." How many will do that? Thank you. God bless you. Now, don't no one leave; sit real still, and believe. Watch this way, and....

Maybe they will believe the voice. In this I ask in Jesus Christ's name. Amen.

68 We're going to call a prayer line right quick. I seen it's really time right now we was dismissing. But let's have a prayer line—just a little prayer line. Then we'll start tomorrow. He give out prayer cards today. Therefore.... We give out cards each day, so each one can get a chance if they come a strange time.

To get up in the prayer line—that don't heal you. Anybody knows that. Every meeting there's more healed out there, than there is healed up here, see, always. The Holy Spirit is just as ... omnipresent. He's only trying to find believers, that's all, He can get to.

69 Give out prayer cards P, like in Paul. That's ... where we been? We'll call from 1. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. Let them stand up over here, if you will. Prayer card P, like in Paul, 1 to 10, stand up over here at this side, if you can stand up. If you can't, then we'll get somebody to help you. 10. 1, 2, 3, 4, 5, 6, 7, 8. All right two more, 8, 9, 10.

All right. 10 to 15. 10 to 15. That's five more. 15 to 20. Stand up, so I can see if you're getting up. P15 to 20. 20 to 25.

See, now, wherever you are, let the rest of the audience be real reverent just a few minutes. That would be prayer card P1 to 25, isn't it 25? 1 to 25.

70 Now everybody else be real reverent. Give God that much respect. Give the message.... You owe it to God. Just watch a minute, and consider. Now I think they're getting the people ready. Them that don't.... If they've got a prayer card, they're not all lined up. They'll find out. They'll tell me in a few minutes, then they'll.... Then we'll see if maybe somebody deaf, or somebody that can't....

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

71 Now. Now, the rest of you that doesn't have a prayer card, raise up your hand, say, "I don't have a prayer card, but I'm sick." Raise up your hand, anywhere in the building. I don't care where you are, raise up your.... Well, there's not too many people here, then. No. According to that, it won't take very long to pray the prayer line out tomorrow. There's about twenty in here without what's standing here, that's sick. That's

many people try to condemn Jonah. I always took up for Jonah. Jonah wasn't out of the will of the Lord. "The footsteps of the righteous is ordered by the Lord." We want to say, "He's a Jonah."

But let's just take it at what it's worth for once. I know he was supposed to go to Nineveh. But God had him to take that ship to Tarshish. And He had the trouble to come upon the sea. Jonah said, "Tie my hands and feet. I'm the one in trouble, the one that caused it." They threw him out. And a fish was swimming through the water, a great fish that swallowed Jonah.

I know that's hard for science to believe.

39 Here not long ago.... In Louisville, Kentucky, about ten years ago, they had a whale laying upon a flatcar. And there was some little Ricky there, had more intelligence than he knowed how to control. He was trying to make the Bible out telling a lie.

He said, "You know, you hear that old Bible proverb, that the whale swallowed Jonah." He said, "Look. You couldn't put a ball through his throat, it's so small. How could a full-grown man go into his belly?" Said, "You see, it's just an old proverb," like the Bible's full of them.

That was too much for my ... my thinking. I said, "Sir, I'd like to say something there."

"So, what have you got to say?"

I said, "You see, you haven't read the Bible right." I said, "The Bible said this was a special whale. God prepared a big fish. This was a special-built, to swallow him with. And He done it. It wasn't an ordinary fish. God was going to do an unusual job, so He got an unusual fish, see." He didn't say no more about it then. So, God had a special thing.

40 Like the little girl.... One time coming from the Tabernacle, her little hair combed back slick enough till her little face looked like a peeled onion, she was ... just had her Bible, going down....

There was an old man named Jim Dorsey, lived at Utica. He was an infidel, an old soldier. And he didn't believe in God. And he said, "Where you going, young lady?"

She said, "I'm going home, sir."

Said, "What's that you're packing in your arm?"

She said, "It's a Bible."

Said, "You don't believe that, do you?"

And she said, "Yes, I believe it, sir."

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

Said, "Why, sure. I believe every word of it."

Said, "How you going to prove it any other way besides faith —what you call faith?"

"Why," she said, "when I get to heaven I'll ask Jonah."

He said then, "What if he's not there?"

She said, "Then you'll have to ask him." I thought that was a pretty good straightener-out.

So I think that that's about right. If the Bible said that Jonah swallowed the whale, I'd believe it. He could prepare it. What God has said, God's able to perform. And He always keeps his Word. So Jonah ... we make fun of him.

41 But did you ever notice? A fish when it's swimming, it's hunting its food. And then when it eats, it goes right down to the bottom and rests its little swimmers on the bottom. Feed your goldfish and watch what happens. They get their little belly full, then they go down and put their swimmers right against the bottom, and lay there and take it easy.

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

42 Now we're always thinking about Jonah. And everybody said, "Now, I was prayed for, but my hand's no better." "I was prayed for, but I don't feel no better." Don't you ever holler at Jonah. Now look at the symptoms he had.

Now, first place, he was out on a stormy sea, and he was off of the course that God had sent him. His hands and feet was bound; he was thrown into a storming, raging sea; and a whale swallowed him and went plumb down to the bottom of the sea. And he was laying there in the vomit in the whale's belly—seaweeds around his neck. And if he looked this way, it was whale's belly; he looked that way, it was whale's belly. Everywhere he looked it was the whale's belly. You talk about a case of symptoms! He might've had it.

But you know what he said? He said, "They are lying vanities. I'll not no more look at them. But once more will I look to your holy temple. For Solomon, a natural man of earth, who prayed in dedicating the temple said, 'Lord, if thy people be in trouble anywhere, and look to this holy place, then hear from heaven.'"

that's traveled come down through the east from Paul, jumped over into Germany on Martin Luther, jumped again on its next pull and went from that to England to John Wesley, jumped across the Atlantic Ocean to the United States to Pentecost. And now Pentecost has dwindled itself out, and we're on the Coast.

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

66 But He said, "It shall be light in the evening time." There'll be a sign rise in the evening time. Don't miss it, friends. Don't miss it.

Now the same sun would give the same light. The same s-u-n gives the same s-u-n light. The same S-o-n gives the same S-o-n light. That's not my saying. Everybody here knows the Bible says that, raise your hands. It's exactly right. Now you can.... It's up to you. Believe that the Son of God, Jesus Christ, has ... is not dead. He's alive. He's in humility, humble. He always dwelt like that. The way up is down—humble yourselves. Get away from your starchy ideas, and believe the Lord Jesus. See the sign, then believe the voice. "Return, O dispersed, to your own." Let us bow our heads.

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

67 Heavenly Father, it's real late now. But You promised there would be light in the evening. Let the voice of our gospel sink deep into the hearts of the people as they meditate on it, and study it by the Word. Bless this community, Lord. Bless these people. See them sitting here hungry, poor children been kicked about, and pressed about, and this ... knowing that Satan did that just to blind them from the thing when it got there.

May they tonight with one accord believe Jesus Christ, believe his promise, that He's raised from the dead. You said, "In a time that they think not, then the Son of man will come," right when the church has got its ... worth more money, buildings, millions of dollars in buildings....

They'd be better off, Father, I believe, back with standing on the corner beating a tambourine, with a hat in their hand and the old drum on the corner—like the Salvation Army—than it would be to sit in these great morgues tonight, trying to pattern after the world, having a form of godliness and denying the power thereof. Grant, Lord, tonight once more, Lord.... As Samson cried, "Once more, Lord, once more," let it be known that Thou art the Christ, the Son of God, the same yesterday, today, and forever. And identify yourself in our midst that they might see the sign.

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

62 If you can believe the sign of Sodom, of Luke—if you can believe that, then why not accept the voice of Malachi 4, see? Why don't you ... it can be vindicated. The only way it can be done is, the sign can be proven; but you have to accept the voice.

Moses was commissioned to go down in the natural and get a spiritual sign, and call the people back to the promise of the fathers. Malachi 4 is to return the people back to the faith of the fathers. "Oh, return, O blinded, dispersed, to your own."

63 In closing I say this, this last comment. The prophet said, "It shall be light in the evening time." Look. He said there would be a day that couldn't be called day or night. Now listen, I'm closing. There'll be a day.... Let this sink deep. And may God place it in every heart in this community tonight, in this auditorium. The prophet said there would be a day that could not be called day or night, kind of a dismal, rainy, misty day. But said at the evening time there would be light.

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

And remember, the gospel has traveled the same way. It raised up in the east, the coming of Jesus Christ—the S-o-n. Not s-u-n; S-o-n. The Son of God rose in the east to the Eastern people. And now there's been a day that people has joined church, made denominations—just enough light to see, "Well, we'll have a church. We'll build this, we'll build a school. We'll build a hospital, we'll educate, we'll have a seminary." They've had enough light to do that.

64 But remember, the Bible said—the prophet of the Lord in the Bible, which is "thus saith the Lord"—that same sun that shined in the east will shine again in the west at the evening time. "It shall be light in the evening time."

65 What would He do? Exactly just what He said in Luke, the

17th chapter: At the end-time when the Son of man is being revealed in the same way that He was in the east, the same Son shining, the same power, the same Holy Ghost, the same thing doing the same thing—it shall be light in the evening time. Same Son that's traveled ... same S-o-n

43 And Jonah had faith in what Solomon had prayed.

And God delivered him from the whale after three days and nights. He might've put a oxygen tent down there. I don't know what He did, but He kept him alive for three days and nights according to the Word. And the Word's right.

Well, if Jonah under those circumstances, could look again to the tabernacle that a man made, how much more ought you and I, tonight, to look to the temple where Jesus stands at the right hand of the Majesty, with his own blood making intercessions on our profession, on our little symptoms?

Don't condemn Jonah, and then look at what's wrong with you. Look to the promise. God said so. You're the children of Abraham? God said so. He made the promise, and that settles it.

44 Notice. All the people was out fishing, and pulling their nets and things. After awhile, up come the sea-god, the whale, rushing towards the bank. Everybody fell on their knees. God knows how to do things! And he got right to the bank and licked out his tongue. And when he did, there come the prophet walking right out of the whale's mouth. The (prophet), the god spit the prophet right out on the bank. No wonder they repented! That was a sign.

Jonah being delivered by the whale was a sign. What did he do? That was a sign from God. What did the voice say? "Repent, or perish in forty days." God's sign, God's voice. Always when God sends a sign, God sends his voice behind that sign. Notice, "Repent, or within forty days this whole city will perish."

45 John, the prophet, appearing on earth after four hundred years without a prophet.... The sign after four hundred years of him appearing (that little lapsed time).... Now if you're spiritual you'll catch what I'm saying. May God open up your understanding. How long has it been? Four hundred years that Israel without a prophet....

The churches had got so twisted up, and then here come John on the scene. John was a prophet, a sign that the Messiah was going to speak after him (watch), because Malachi 3 said, "I'll send my messenger before my face to prepare the way, prepare the people."

Look at John. No selfishness in him. He never took any glory. They tried to call him the Messiah, but he said, "I'm not worthy to loose his shoes."

But as soon as Jesus appeared, he had a sign. A pillar of fire, a light above Him, like a dove come down, a voice saying, "This is my beloved Son, whom I am well pleased." Notice.

And John immediately said "He must increase; I must decrease." He presented the church to Christ. Amen!

46 We're told that in the last days that will repeat again. There's going to be a message come forth, that'll introduce the Messiah to the people. It'll be in such a way they'll stand dumbfounded, like they did then. He promised it. The next chapter of (Matthew), Malachi tells us about it. Watch. They asked about it.

John's nature identified him in the spirit of Elijah. Now notice the two prophets. Now, Elijah was a man who rose up in the time of Israel in a chaos. Ahab was king. And all the women had mocked after Jezebel, probably waterhead haircuts, and everything—probably like we got today. And all that went after Jezebel, and the pastors thought, "That's just fine. Let them alone. Let them do it."

And at that time God raised up a man from the wilderness by the name of Elijah. We don't even know where he come from. He had no school to identify him. But he raised up. And he condemned all that stuff. He condemned the whole setup. If he'd come on the scene today, he'd condemn our setup, too. He condemned every Jezebel. And finally it was her that broke the prophet down—run out like John, laid under the juniper tree when Jezebel was going to kill him. She hated him.

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

Now, compare the time of Elijah's first coming with some of these modern prophets of today, letting their Jezebels cut their hair, and wear shorts, smoke cigarettes, and anything they want to do, lead them around. Better not say nothing; she'll leave him and get another one. Leading them around by man-made creeds (that's a shame), doctrines of men.... And by doing that they make the commandments of God of non-effect, 'cause they can join church and still profess to be Christians, and hold their rights and say they're Christians, and go on. That's what they want. That's what they did then.

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

48 Look at this little old Amos, raised up. A little old fellow (we don't

are now. No wonder eyes are blinded.

59 Then Ahab.... This priest slapped him in the mouth and said, "Put him...."

Ahab said, "Put him back there in the inner prison. When I come back in peace, I'll deal with this fellow."

He said, "If you come back at all, God hasn't spoke to me," see.

There was a prophet, there was a sign, there was his voice. And to fail to obey it brought judgment. The Holy Ghost is our prophet today. Fail to hear his voice.... He's identified in the Scripture that He'd say these things—Jesus Christ in the form of the Holy Ghost.

60 God dealt with this one man. God never deals with groups—it's with one man. Elijah wasn't a group. John wasn't a group. They wasn't a group or a denomination, either one of them; but both of them condemned such. That's right.

John said, "Don't you think to say, 'We have Abraham to our father.' God's able of these stones to rise children to Abraham."

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

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

61 You know what? (I'm closing now.) Signs are usually accepted. Sure; but the voice—oh, no. The voice that follows the sign, they don't want nothing to do with that. Yes. Jesus' sign as Messiah, to heal the sick—they accepted that. But one day He said, "I and the Father are one." Oh, my! That voice wasn't accepted.

They said "You make yourself God, equal with God."

Said, "I'm the Son of God." Oh, my!

"How can God have a son?", see. "Far be it from God having a son."

But you see, they believed the sign—the sick could be healed. Oh, that was wonderful, that was just dandy. But when it come to the voice, they didn't want to believe the voice. What did they do? They put Him out!

He said, "By this you're going to press the (Philistine), or the Syrians plumb out of the country." He said, "Thus saith the Lord. Go up. The Lord is with you."

Every one of them, then, with one accord fell into the spirit, Israelite prophets. Said, "Go up. The Lord is with you."

You say, "Is that scriptural?" God gave this inheritance to the people, and the enemy has it. You have a right to go get it. Now Pentecost, I want you to get a lesson here.

But Jehoshaphat, being a godly man, he said, "There's something a little wrong yet." Said, "Haven't you got one more?"

"One more—after four hundred well-trained prophets standing here [as many as on this bottom floor here], standing in one accord, saying, 'Thus saith the Lord'? Turn back? And say, 'Joshua gave the land to us. It's ours. Go get it.' "

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

He said, "Oh, there's one more, but," said, "I hate him." Said, "He's Micaiah, the son of Imlah." Said, "I hate him. He's always saying evil things about me."

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

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

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

The next morning he said, "Go on up. But I seen Israel scattered like sheep having no shepherd." Then he took his vision, and compared it with what Elijah said what would happen to Ahab. How could he bless what had been cursed?

No matter how much....

58 We are a godly nation. The Pentecostal church, Baptists, and Methodists, and so forth are a Christian church. But how can you bless what God's cursed? I don't care. Say, "I joined this, I did this." That don't have one thing to do with it. Look what you've done. Look at Pentecost, how they let down the bars. Look what you used to be, and look what you

know where he come from), he was a herdsman. God had taken him out in the sheep pastures, and cow pastures, and training him. And when he come to Samaria.... And when he got up, and raised up over that hill that day, looked down there—and that sun shining on his bald head, his whiskers gray, and his eyes set together, and sparkled—his godly eyes blinked. Not because of the scenes that the tourists saw as they come into it; because the whole city was give over to sin.

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

Just another modern USA, supposed to be God's people. Nobody says nothing about it. It seems to be such a clutch on the people. Eighteen years now today (my Rebekah is eighteen years old today), eighteen years I've crossed this nation condemning these things. And when I come back year after year, there's more bobbed-haired women than there was the first time I started.

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

I said, "I'm not sick."

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

I said, "I never said I was."

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

I said, "How?"

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

I said, "That's wrong. The Bible said a woman that cuts her hair, her husband has a right to put her away in divorce." Exactly right. She dishonors her head—what the Bible said. Now I don't know whether you like that or not, but that's what the Bible said, I Corinthians 14. [Blank spot.]

50 ... skin-tight till the skin's on the outside. And then, they ... they

come around and say, "Why, Mr. Branham, that's the only kind of clothes they sell." They still got goods and sewing machines. There's no excuse. The Amish and Dunkard women still wear them.

And what happens? They get out there and they carry on. A woman said, "Well, Mr. Branham, I don't wear shorts. I wear [What is them? ... Pedal pushers? Yeah.]," said, "I wear them."

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

Let me tell you something, sister. You might be as pure as a lily to your husband or your boyfriend. But in the day of the judgment you're going to answer for committing adultery. Jesus said, "Whosoever looketh upon a women to lust after her hath committed adultery with her already." If that sinner looked upon you and he has to answer at the day of judgment, you presented yourself to him. Suit yourself.

What would a godly woman want to dress like that for? Then you claim to have the Holy Ghost, because you spoke in tongues, and run up and down the floor. That's no.... I've seen heathens do that, Hottentots. The Holy Ghost is purity, holy, undefiled. Amen!

51 This man said, "If you're ... they believe you to be a prophet, why don't you teach them how to receive great spiritual gifts, and how to do things for God? Why don't you teach them that, if you're a prophet?"

I said, "How can I teach them algebra when they won't even learn their ABC's?"

You know what ABC means? Always Believe Christ. How you going to do that? See, you want to get way up there, instead of starting down here.

52 God'll build his church upon the foundation of Jesus Christ, and that's the Bible. Outside, all other grounds is sinking sand.

God doesn't change. His nature doesn't change.

53 He made women different from men; and men different from women. He dressed them different and wants them to stay that way. Women wants to look like men; and men wants to looks like women. Oh, my! Such a perversion! And the whole thing looks like it's got a grip on the people, and you can't change it. Looks like a great monster—a great blackness, if you're ... understand what I'm speaking of, in the spirit.

A monster's got them grabbed, and they just can't get away from him. It's too much Hollywood, too much television, too much other nonsense. Everything we got is polluted. No wonder if the work isn't cut short for the elected's sake, there'll be no flesh saved. You said, "I never

knowed that before." Well, now you know it from now on, see. That's.... I better stop that. Let's go back.

Notice.

54 John was a sign. And remember that the way God did it the first time, that's the way He'll do it again. He promised to. Now, God never did use a group of people at any time, for such. Remember, there was a group one time that a great man named Ahab.... He got him ... he got him four hundred Israelite prophets. Now, them wasn't heathen prophets—four hundred Israelite prophets. They all had their degrees, and everything. Had a big school.

There was a godly man named Jehoshaphat, who was king of Judah. And he come down—and there's where a believer got mixed up with an unbeliever. Things went wrong. And he said "Ramoth-Gilead...." (Now watch this, how true it can be.) He said, "Ramoth-Gilead belongs to us up there, up in the part of the country up there. That's ours."

Joshua, in dividing up the land, give that to Israel and the Philistines, heathens, come over and took it away from them. He said, "That belongs to us."

Now watch how fundamentally people can be right, and yet miss it. The thing actually did belong to Israel. But all of God's promises, brother, is on condition: if they walk before the Lord.

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

Said, "Well, my [there he made a rashal mistake] my church is yours. My men is the same as yours. I'll go with you."

Then Jehoshaphat begin to think, you know. "Say, shouldn't we consult the Lord about this before we go?"

"Oh, of course," Ahab said. "Certainly. I ... excuse me. I ought to have thought of that."

"Is there a prophet somewhere?"

"Oh, sure. I've got a seminary of them down here, the best you ever seen. They all wear the finest of clothes, they are the highest polished scholars, I've educated them to the dot. We'll go get them."

56 So they went down there, and they all got together. They wasn't hypocritical. They prayed, and prayed, and prayed till they saw a vision. Then they come up. One of them made two big horns out of iron.