

The Third Exodus

Jeffersonville, Indiana, USA

June 30, 1963

1 Let's bow our heads now for a word of prayer. With our heads bowed, I wonder if there's any special request would want to be known before God, just raise the hand, and just underneath your hand, just hold your request.

2 Heavenly Father, we are grateful for this another time to be assembled together this side of eternity. We are looking this morning for a renewal of strength to come from Thee; to give us courage for the journey that lays ahead.

We've gathered as the Hebrew children did on the early mornings, to get manna that had been provided for them over the night to sustain them through the coming day. We gather for the spiritual manna this morning to give us strength for the journey.

3 Beneath each of those hands that went up, You know all they have need of, Lord. And I pray my prayer with theirs before Thee, that Thou will supply every need that they have need of. Heal the sick and the afflicted, Lord. We know Thou art God, and can do all things and have promised to do them, if we could just do as the song has bid us, only believe; and as we heard the glorious words, walk and talk with the King.

Now, Father God, bless thy Word as it goes forth this morning, and may it find it's resting place in our hearts, that it might bring forth the things that we ask for, Father. In the name of the Lord Jesus we ask it. Amen.

I believe it's been said, "I was happy when they said unto me, let us go to the house of the Lord."

4 Leaving Hot Springs yesterday, Brother Moore was saying, "Brother Branham," said, "why don't you ride down to Texas with me, at the convention down there? Rest up a couple days."

I said, "I got two services tomorrow."

He said, "Two services?"

I said, "Yes."

Said, "Hard as you preaching here, a man ought to rest a week after each one of them. You take a pastor, give his Sunday morning message and so forth, so then he rests the rest of the week. And maybe that will be thirty minutes or something." And said, "You're preaching about two or three hours here at a time, then, day after day and sometimes two times a day and then run a prayer line, all that discernment." Said, "Now, you say you're going home and have two services on Sunday?"

I said, "Yes, sir."

Said, "How do you do it?"

I said, "My help cometh from the Lord," see!

"The hour is late," as one—someone said awhile ago in prayer, as I just walked in. The hour is late and the need is great, and we're here to try to put our part in to help this great hour that we're in.

5 Now, the Lord willing, tonight, I want to speak on the subject: "Is Your Life Reputable to the Gospel?" I want to tape that. Now, I don't know whether they're going to tape this this morning or not; I see some over in the room. There's some of the fellows in there—suppose they are.

I thought Brother Neville would do this. I asked last Sunday, just for him to have him go ahead with his message, and then go ahead and let me just drop in with something behind him. But, if they want to tape the Sunday school lesson, why, it'll be fine.

6 Then, the Lord willing, next Sunday, that is if the Lord permits, and we're here, I want to speak on the subject that I've been wanting to for a long time, and promised I'd speak the messages like that from the Tabernacle first, those taped messages. I want to indict this generation for crucifying Jesus Christ, next Sunday morning, the Lord willing. Now, tonight, at seven o'clock or seven-thirty is the message of, "Is Your Life

Reputable?"

7 Now, sometimes, when speaking on these messages like that, I say things that's pretty hard-cutting. I don't really, exactly mean it for this church here, or something. You remember, when I'm speaking, that goes around the world. We got a tape set-up around the world; and they take these messages back in the jungles and everywhere. And the Holy Spirit sometimes leads me to say something that might be the very thing that He wants for somebody way down in Australia somewhere or something.

So maybe some conditions you'd say, "Well now, that condition doesn't exist here. What does he say that for?" Maybe it's for somewhere else, you see. So, I'm sure you people understand that.

That these messages are not directed to any—it's just directed to the church in whole, everywhere; whatever the Lord would lead us to say and to do.

8 Had a glorious time down in Hot Springs at an old-fashioned Pentecostal meeting. I'm sure many of you are satisfied that's Pentecostal people down there to you, that went down. Well, I don't know the group, I was just supposed to go down for a week, and I give two or three days. But I want to say one thing, in that meeting they certainly had faith to believe. If any of you were there—which I know this lady here, sitting on the corner—I don't know who she is, or right here, I know she was there. And I know a couple of brethren was there, Brother Jackson and them, Brother Palmer.

9 That's what people get when they have faith, see. Notice that healing line? There wasn't a one come in or went out, but what God healed.

So when you got faith ... and another thing, there might be some of you, might not understand that emotion—dancing, shouting. Well, they just—they're not looking to any certain person; they're just shouting before God. See, that's all.

But, I want to say, is one of the cleanest looking set of women I ever seen—that long hair. And people from back there in the jungle, back in the bushes, but I don't believe I seen anybody around that was kind of so modern looking (you know what I mean), with all kind of make-ups and things on. I might not agree with them in all they teach, but I can sure agree there. That looked like Christians to me.

10 So, the Lord led me to speak on a subject, yesterday or day before yesterday at noon, "Just Once More, Lord." And if the church, some of them there didn't know I did that for a purpose, because the Lord led me to do that. That little group was drifting into something; and the Lord helped for that to do it.

So, it was just wonderful. I certainly ... you know things goes on, if you don't have a spiritual eye, you don't get it. You got to look forward to those things.

11 I come in, and this Brother Ungren—that's about the second time I ever heard the man sing. Just as I walked into the room, he was singing, "I Walk and I Talk with the King." I thought, "Isn't that beautiful! How that the King ever—see walking and talking, that means it's a constant fellowship. Not just in a church, but everywhere, walk and talk with the King."

12 And there—looked up on the wall and there was a card sticking on a little picture in there of a kind of a scene that a man named George Todd had painted for me. I don't know why the man ever did it, perhaps maybe, he just didn't think; and he'd painted it, and it's a picture of a mountain back in the forest and the brook rippling down, and on the other side of the brook, stands a doe and a fawn with their ears up, looking across the brook. I don't know whether Mr. Todd is here, I don't know him. But, I want to say this, the Lord spoke to me when I looked at that picture; and maybe he didn't know when he was painting it.

You remember my little story about the deer that the fellow was going to shoot.... Well, she's there with her fawn, by the waters of life, see. Inspiration, how that the mother deer and her child was there, and I thought, yes, and on the other side where there is—by the evergreen trees, I got a mother and child over there also, that's waiting there.

Thank you, Brother, Brother George Todd, if the man's here this morning.

13 Now, I would have the Sunday school lesson, I'm usually kind of long with it. There's something that keeps moving on my heart, I don't know, since yesterday. Now

we—if the Lord—is a subject. I'm getting old, and I don't know how much longer I'm to be here.

But there's a great question in the church that's got men at variance and different ideas. Just like the eating of the apple, and I preached on the message, and I believe firmly can prove it by the Scriptures that it was not apples, see—caused a lot of confusion.

14 So maybe before we leave—we got to go back now, in about thirty days, you know—back to Arizona. So before I leave, the Lord willing, I would like to take this Scripture, and don't tape it. If you do, don't sell the tape—don't let it get out. I want to explain the real truth of marriage and divorce. It's a question and this is the last hours, that when all the mysteries of God should be finished.

Yesterday, coming up across the mountains about daylight, the Holy Spirit seemed to say to me, "Tape that and lay it away."

I don't know why; but, the real truth of marriage and divorce—some of them says, "People can marry if they can swear they was in adultery," and others says, "Well, if they mistreat one another and they can't live together. It's better to live on earth in peace, than live in hell on earth" and all those different questions, and some marry them just any old way. Some want to sprinkle holy water on them and turn them back and say they never was married, bless them, and turn them over to the church again. There's all kinds of confusion. But if there's that much confusion, there's a truth somewhere!

I believe, and say this with reverence: I believe the Lord has revealed it to me, and I—the truth. And if it would get amongst the churches, it'd tear the thing to pieces, which maybe it ought to be. But, it's.... I'd rather just let the pastors—just let the pastors of the churches get the tape, then let them play it and then they can lead from there on. But, I'd like to just tape that to show the real truth of it.

I believe this is the hour when these mysteries are to be finished, completed. They've been struck on as we've said down through the ages of the tapes as we brought those seven seals and seven church ages,

15 and we're now facing the time for the seven trumpets and then the vials. And maybe we could put a two weeks meeting and put both of them together.

I'd like to get it taped and then besides that, I'm trying now to get it proofread and make books out of it, a Church Ages, seven books of the Church Ages, seven tapes, and make it in such, we can get it done just as cheap as we possibly can, so everybody can get it.

Then, if the Lord tarries, and I move on, you'll see that the things that I've said in the name of the Lord will be—come to pass just as it was said. Never has failed yet, and some of it has to happen later.

16 And I trust that the Lord will let us do that right away. We'll notify the people, a time, because there's many likes to come and hear those things, and I appreciate that.

17 If nobody believed it or listened to it, what good would it do me to stand here and say anything about it? See. It'd be like casting bread upon the waters, it'd be like.... If no one was going to believe it, then it would be like casting pearls before swine. But there's thousands times thousands that believe that, and they hold onto every word, and we'd like to get as many in as possible when we get ready to have these services for the glory of the Lord. And we trust that God will give it to us, and I don't want to have that, until I'm divinely inspired to do it.

God has a time for everything, see. You mustn't go ahead of it. If you cut your wheat before—you put the combine in there before it's ripe, you'll lose the bigger part of your wheat, see. So, when the sickle's ready to be thrust in, God will thrust it in. Then we'll go to reaping.

18 But I just—when I feel pressed like that, I thought I'd shake out of it in a little while. All day yesterday, I couldn't get it off my mind, all night last night. Went to bed around twelve o'clock, had about three hours sleep the night before, and last night I couldn't sleep, still. Something said, "Tape that marriage and divorce," see.

The Lord willing, if that keeps on my heart and the Lord shows me some more

about it, well then, I may tape that, see.

But remember, only for ministers. You come, and listen, but the tape itself, let.... See, because it gets out amongst the congregations, and some's this way and some that way, and they draw their own opinion. And I want minister brothers to have this in their own study, and then let them go from there, because they're the ones that's responsible—they're the ones.

Like to go down and play it to the judge—some of these squires.

19 See what the Lord said about this marriage and divorce. It's more sacred than people think it is. And it will blend right in with the serpent's seed. It's just the same thing, just moving right on; that's them mysteries.

You remember, in the days of the seventh angel, all the mysteries of God should be finished—those unknown things that the Lord would wind up.

Now, so far....

20 Now, remember.... Seven-thirty is when you start your meeting? Now, Brother Neville, if you got a message for tonight, preach it, see. Won't take me about an hour or forty-five minutes, and I'll tape the rest of it. I like to listen to Brother Neville. I love him. He's my brother, and I think he's a marvelous speaker—wonderful minister. And I ... one thing about Brother Neville I like when he says anything, he lives what he's talking about. That's the main thing. You know you can live a fellow a sermon, better than you can preach him one? "For ye yourselves are written epistles, read of all men."

Now, let's before

21 we can pull the pages back, but God has to open this Sunday school lesson. So, let us just ask Him to do that.

Heavenly Father, we by faith look towards the future. I'm looking now, by faith, towards a coming something, Lord, upon the earth, that's going to draw thy people together.

When we see the denominational churches, so pinning down and getting so different, it's really pushing the people out.

Just as it was in Egypt, a pharaoh rising, who knew not Joseph; as it was in Germany and up into Russia and Italy. The people raised up Josephs, Hitler, Stalin, Mussolini, who hated the Jew. They had to go back to their homeland.

God, You got ways of doing things that we don't understand, and You pressed them—no home in Germany, everything taken away from them; also in Italy, Russia—no place to go, and they were sent back to their homeland, just to fulfill the Word.

Oh, the loving hand of God. How, sometimes it looks cruel, the way that people suffer, but it's still, it's the tender hand of Jehovah, leading his little children. We thank You, Lord.

22 Now, I pray, God, as I see the day that the denomination is pressing the believers, excommunicating them, saying that their name must be upon their book, or they're lost, have nothing to do with the other group. It's only the tender hand of Jehovah, leading them to the tree of life.

I pray, God, that each one—I know they will, because it's your Word, and it can't fail. And may we be led to the tree of life, that we might be a possessor of eternal life, see the hand of God, and by the eyes of faith, look beyond these shadows that we're walking in today, see the promise land laying just ahead.

Bless thy Word this morning, Lord, these few scriptures and notes that I've got written down here. May the Holy Spirit come now, as I dedicate myself to circumcision of tongue, and thought, and mind, and the church dedicates their ears of understanding, their hearts, and all of us together, that You'd speak to us through thy Word, for thy Word is truth. In the name of the Word, Jesus Christ, we ask it. Amen.

23 Now, turn in your Bibles to the book of Exodus. And now, I want to read a portion of the Scripture from Exodus, the 3rd chapter, from 1-12. Just listen along close, as we read. Exodus, the 3rd chapter, 1-12.

Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he

led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

And when the LORD saw that he turned aside to see, [I want to lay emphasis on that.]

And when the LORD saw that he turned aside to see, God called to him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of the taskmasters; for I know their sorrow;

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land a land large, and a land flowing with milk and honey; unto the place of the Canaanites, ... Hittites, ... Hivites, ... Jebusites.

Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherein the Egyptians have oppressed them.

Come now therefore, and I will send thee unto Pharaoh....

24 You notice? "I have come down, but I'm sending thee." God going in the form of a man. "Go...." Let me read the 10th verse again.

Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou cometh forth ... [I beg your pardon.] When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

Not noticing before, but feeling very deeply inspired of the Spirit this morning, I caught that just then. God sending his servant back, where he had run from, He give him the sign of a mountain. Never noticed it till just then. This will be an eternal token unto you, see.

25 Now, we're going to speak this morning, on the subject of "The Second Exodus of God's People," or "The Calling Out of God's People." "Exodus" means, brought out, called out, taken away from, and I want to use that as the subject of "The Second Exodus of God's People."

26 Now, they've had many exoduses of course, but I'm speaking on the time that God called an exodus, a separation from where they were at the present time.

Here God is making ready to fulfill his divine promised word that He had give to Abraham, and to Isaac, and to Jacob. Years, hundreds of years had passed, but yet, God never forgets his promise. In the season, the due time, God always makes his promise right. Therefore, you can rest assure that what God has promised in this Bible, He's going to do it. Just no need of trying to think anything else and say, "Well, the prophet was—maybe was wrong, or that couldn't happen in this day."

Looked almost impossible then, more impossible than it does now, but God did it anyhow, because He promised He would do it, and look how simple He does it. "I have come down; I heard the cry; I remember my promise, and I've come down to do it, and I'm sending you. You do it, I'm going to be with you; certainly I'll be with you. My never failing presence will be with you wherever you go. Don't be afraid. I'm coming down to deliver." I'm sure the spiritual mind catches that. "I'm going to send you to bring my

people to an exodus, call them out, and I'll be with you."

27 Now, how we can rest, how faith can catch that hope there. God's going to do it; He promised it. No matter how, what the circumstances is, or what anyone else says, God's going to do it anyhow, because, He promised to do it. And He does it so simple that it goes over the understanding of the cultured mind, who would try to reason about it. "How could it be?" I don't mean to say that a man now, with a good strong mind, fine education, that that man won't understand it. That's all right, wonderful as long as he uses that, not to reason, but that culture that he's got to believe God.

Let it be converted into the simplicity of listening to what God has said and believe it. His culture will help him then.

Notice, but when a man tries to reason it couldn't be done, then that drives him away from God, constantly all the time. When he's trying to listen to what ... his own understanding, see. If you don't understand and the Bible says a certain thing, just punctuate it, "Amen;" just let it go like that.

28 Now, instead of referring to these Scriptures, you can jot them down in this Sunday school lesson, but I would ... maybe if you'd like to look at it ... but first I've got so many here.

Let's ... before we can find out what this exodus means, I'm going to type the exodus then with the exodus now. And watch, if it isn't running exactly parallel. One of them is natural and the very same things that He did in the natural, He's typing it again, (anti-typing it) in spiritual. The spiritual exodus.

29 Marvelous to see the Word of God—how anyone could say it's not inspired. This was about twenty-eight hundred years ago, you know. And how that He promised and what He's done, and laid it out there for example. How He makes the shadow of something to testify of the positive. (I'll get on that tonight between the moon and sun, the Lord willing.)

But first, we must review Genesis to see why they were down in Egypt? Why would God's people be out of that land? And after all God promised that right there where the beginning was with Abraham, Isaac, and Jacob, in Palestine, God gave them that land, and said, "This is it."

Well, then why would the people not be in the place that God provided them? That's a question of today, also. God gave us a Pentecost. He gave us a book of Acts. He gave us the Holy Spirit to lead us and guide us. He gave us a land, and why are we out of it? Why is the church out of it? Why isn't the great Christian church today living again like the book of Acts, bringing forth the same thing? There's some reason for it.

30 We all know that we're broke up, and we're in a terrible condition; and the most terrible condition that Christianity has ever lived in is today. And we are on the—right on the brim or the brink of a great, terrific judgment laying for the church, and before this judgment can happen, God's calling an exodus just like He did then.

The Amorites' sins was heaped up. So He's calling a spiritual exodus. Now, let's go back just a moment in type and find out.

They went down in Egypt all because of the jealousy of a brother. That's the reason that Israel was in Egypt at that time, out of the land. Remember, God's promises were only as long as they stayed in that land.

31 Now, can you see what we were speaking in prayer a few moments ago? Why did God have to harden Pharaoh's heart? To put the people back in the promised land before He could bless them, to bring forth the Messiah to them.

How did He have to harden Hitler's heart to be against the Jew, when he was half Jew himself? How could He have to do that in Stalin, Mussolini?

See, people that's not inspired, like a nation, they.... God has to take the things that they are living by, the laws of the land many times, to make his promises come true.

So, He had to harden those dictators' hearts to run the Jew back to the promised land. It had to be that way.

32 Now, we find out that going down, Joseph.... We know the story as we go back into

Genesis, and you can just read it because, I'm just a little late to get started on this long Sunday school lesson. I'll try to hurry.

Notice, now, read the story when you can of Joseph, being born the later of his brethren, next to the last. The spiritual mind will catch that right now. He wasn't the last child, Benjamin was; but in the excommunication, watch. Joseph and Benjamin were full blooded brothers, and the only two that was brothers.

Never did Benjamin get the recognition until he met Joseph. And above the rest of them, Benjamin's given a double portion of everything that Joseph gave.

All right, notice now, we find that down there, they were—

33 he was taken from his brothers because that he was spiritual. He was a great man, although the humblest of the bunch, the least of the bunch, and they hated him without a cause. They should not have hated him. They should have respected him, because ... why did they hate him? Because he was a brother? Not exactly that. They hated him because that God dealt with him more than He did the rest of them.

He gave him a spiritual understanding. He could interpret dreams perfectly, and he could foretell things that would come to pass perfectly, just exactly the way they were—and he didn't pull no punches.

He saw the dream of those sheaves bowing before his sheaf, and his brothers then got angry with him. Said, "I guess then ... "You little holy roller." In other words, "We'll have to bow down before you some day."

But that's the way it happened. How would those great big giants ever bow before that little insignificant fellow standing there, but they did it. They sure did, and pleaded for mercy.

But he hadn't come in power yet, you see. He was only then just in the child form.

34 And then we find out by doing this, that Joseph was taken from among his brethren, the denominations and set out to himself—his brothers all in the land.

Then there come such a great thing. We realize that Israel, as long as they dwelt in their dwelling place and kept up ... now that's one good thing to stay in the place positionally, that's right, but they got rid of the Spirit.

The fundamentals today, positionally knows what they are by intellectual conception of the Bible, but there's no Spirit. They've rejected Joseph, turned him out. They wanted nothing to do with it, it's a bunch of holy rollers; it's a.... We want nothing to do with it. They've excommunicated him, sold him out to the world. They were out of their fellowship.

35 Now, by doing that, they were taking out of place, taken down into Egypt later on. Now, the story of these jealous brothers is certainly a great comparison with the spiritual side of it today.

We all are aware of that, that it's pure jealousy, not pure, it's old dirty, filthy jealousy, see. There's no purity in jealousy, see it's nothing but filthy jealousy.

When they see the same Bible and the nature of the same God that wrote the Bible, vindicating Himself and then turn that down without a reason, pure ... well, pure as I said, it's dirty jealousy. Watching God heal the sick, raise up the dead. The same God that lived in the days of the apostles. The same gospel that they wrote for this spiritual journey. It's the same God that does the same things, so there's nothing but jealousy; has excommunicated, and, "we'll not have it among our people," see, run them off.

36 They thought—the brethren, that they'd never have use for a man like that, so why not just get rid of him. That's what ... same thing has happened today. They think that because that our churches has become intellectual, that we got the best dressed crowds, the biggest organization, the most ... smartest ministers, that we have no use of the Holy Spirit in the way that it was back there.

That they're full, in other words, actions speaks louder than words, that their seminaries and their—the brain of their being and their coming together and discussing this thing, are more able with their own intellectual minds to set a church in order better than what the Holy Spirit could do it; so they don't need it any longer. It's something

that we don't need today.

It's ... the days of that is passed. Now, isn't that just right? We don't need the Holy Spirit to heal the sick, we got doctors. We don't need the Holy Spirit to speak with tongues, we're all intelligent people. And when you do, you take right from your framework, the lifeline.

Jesus said to them Jews in his day, "Haven't you read that the stone that was rejected is the chief corner stone, that all the building is setting upon?"

37 Now, you see what I mean? Now, I'm sure you can catch that. That the reason of it now, is because they thought that they'd never have a need of it. "We don't need speakers with tongues. We don't need interpreters of tongues. We no longer need the Old Testament prophets to set us in order by the Holy Spirit. We understand it."

See, they have adopted a man-made system to take place of the Holy Spirit. Therefore, there's people that's elected, has their names on the Lamb's book of life; they can't go for that. They are spiritual minded—therefore, they cannot go for that. They can't stand it. No matter if their fathers and mothers has lived in whatever organization or church—

38 when a church makes or does ... maybe it wouldn't speak that right....

Oh, no, they won't speak it right out, but their actions prove it. Here's the Word, and the Holy Spirit proves it amongst those when He can get them gathered together, that He still heals the sick, and raises the dead, and speaks with tongues, and casts out devils. So, it depends on what's on the inside of a person.

39 Mrs. Arganbright, there, was thinking that the other day, sitting out there on the walk pulling out some grass—when she was cutting the lawn. I passed by right by the side of her, and she didn't know, and I just let her go on, I was watching.

Now, notice, the Holy Spirit in his great work.

40 The church feels that it don't need the Holy Spirit. The churches will tell you that. And the man can stand up and give you such an intellectual talk can almost make you believe it. Now, let's stop there a minute.

Didn't Jesus say that the two would be so close together it would deceive the very elected if it was possible? The intellectual talks will be so smooth that it would, it would deceive the people. It's gospel, it's men who can handle that Word in such a way that it could almost make any intellectual person, if you're just trusting in their intellectuals, they'd condemn the Holy Spirit and take the way of the man. We see that.

41 Now, that's the same thing they thought about Joseph, and they got rid of him. And all down in Egypt ... oh, how we can think ... how I could spend hours.... You could stay here for three years and never leave that subject, day and night, and still be finding the great kernels of the Holy Spirit.

42 The spiritual mind can look down in Egypt and see that persecution rise, can see Joseph taken away in order that the persecution could rise. And then see God with his wheel in the wheel—everything moving around just perfectly. See Potiphar reject Joseph. See that lie told and see Joseph in the prison and his beard's grown out, excommunicated from his brethren, but then all of a sudden, God moved in!

43 How we can see that wheel in the wheel moving—God's great plan moving everything up to this exodus, to this time when He would call his people back in the land again, back into place, in position, where He could bless them and place among them the one that He promised He would place among them. They had to be in their land. Remember, they had to come out of the land that they were in and get into the land of promise, before their promised Messiah could ever come,

44 and the church has to do the same thing. Get out of that group of rejecters over into the promise, before Messiah can ever be manifested before them. You see it?

The life of the Messiah manifested making a church ready, a bride. A woman marry a man and disagreeing with him, it would be some kind of a fuss continually. But when a man and his wife, his girlfriend, his espoused, when they're in perfect harmony, like one soul and one mind, because they're going to be one flesh. Then when the church can get in such harmony with God until the manifestation of the Bridegroom is manifested in the

bride, because they're going to be one. Oh, what a great lesson.

All right, now remember, the spiritual mind picking this up can see the type and the anti-type and pick it for one. We could go hours on it. Watch what takes place.

45 And why have we waited all these years since this oasis of time?

You know, the Bible speaks that the church fled into the wilderness, where she was nourished for time and time. And why has all this been? That we.... You see, it's still God's wheel in the wheel. Why hasn't God did this a long time ago when man sat down with pencils—and women—and tried to draw out just the time like, Judge Rutherford and many of them, and Jesus come in fourteen, and Mother Shipton and way back behind that and so forth—all these times and ... see, when going by what they've tried to figure out the Scripture, see, they ruined it.

It's hid, it's actually hid. And how could the Scripture go against itself when Jesus said, "No man knows the minute or hour." See, they just get one piece of Scripture and hold it,

46 you must take the whole thing. Then if God is in that, then God will manifest that to be the truth. Like divine healing, if it isn't truth, then it isn't truth. God will have nothing to do with it, but if He manifests it to be the truth then it is the truth.

Just as Jesus,

47 God said, "If there be one among you, a prophet or spiritual, I'll speak to him. And what he says comes to pass then hear it." That's it. But if his prophecy's wrong, then God can't be wrong. He's infinite, infallible, omnipotent, and He cannot be wrong. So, if the man is speaking, then it shows the man—if he spoke his own words, it will fail, but if he speaks God's words, it can't fail, because it's God speaking. Then his inspiration comes from God, and it has to be right. That's the way God said to tell it.

That's the way the Bible ... in the Old Testament, He said, "If they speak not according to the law and the prophets, it's because they have no life in them," no life in them, that's right. They have to speak according to the law and prophets. And a prophecy or anything else must be according to the Word, if it isn't, it's wrong.

48 Now, we find out that all this that's took place because ... waited ... revivals—the Methodist, the Lutheran, the Baptist, the Campbellites and all different ones; they've had great revivals. The Nazarene, Pilgrim Holiness, Pentecostals, all had great revivals; but the great exodus hasn't come, Why?

God told Abraham He'd keep him in the land right then, but the iniquity of the Amorites wasn't yet full. And God has waited patiently. Them people trying to figure out; they can see the Scripture run right into something—run right into something they said, "This is the day; this is the time," but you fail to understand that the iniquity of the Amorites is not yet fulfilled.

49 Four hundred years, they would journey down there in Egypt and be brought out; but they actually stayed 440 years, because of the rejection of the prophet. They had to suffer another—about forty years down there in the wilderness before God brought them out. Moses was out in the wilderness forty years before he ever returned back to deliver them, you see. Forty years went overtime, lapsed, because that they rejected the message.

Now, forty years in God's time would be about one and a half minutes to our time. That's how much difference there is, a thousand years is only one day, see, wouldn't be even a minute, hardly. Notice in that.

50 Now, we're running late. Why? God's been long suffering, waiting, watching. Let the Lutheran rise in a revival—then organize. Let the Methodist rise in a revival—organize. Let John Smith of the Baptist church rise up with a great revival—organize. Let the Pentecostals raise up with the restoration of the gifts—organize; until the iniquity gets plumb full, then God's tired.

Then there comes an exodus,

51 and we see it; that the people themselves can see back down the stream of time, that the thing is cursed. They take a wedge and a fine Babylonian garment again. And that's the thing that curses amongst the people, when man tries to inject his own ideas

about things.

We've got to stay with that Word—that's the commandments of God was not to touch nothing in that city, that cursed city. Don't touch it; leave it alone.

And Achan thought that he could take this gold wedge and live pretty decently like the rest of the world ... and fine Babylonian garment. Oh, the Achans in the camps, see. But the thing is cursed, and it continually is cursed. It was cursed since the very Nicene Council at Nicaea, Rome. Been cursed ever since, but God has let the iniquity fill up until the time of the Amorites is about fulfilled.

52 And now, anybody with spiritual understanding, remember, I keep quoting, "spiritual understanding." You can see that the iniquity of this nation is filled up. She's organized and reorganized and organized and organized and now she's confederated and joining with something else. The iniquity is filled up.

It's time for exodus. It's time for a calling out to the promised land. Not the promise of just another country to go to, but a home, the millennium. It's time for a calling out—the iniquity of this nation ... strike on it again tonight, the Lord willing ... is filled up! She's filthy!

You say, "Brother Branham, the nation you live in?" Yes, sir! Certainly! You say, "As a citizen of the United States, you shouldn't say that."

Then Elijah shouldn't have called a curse upon Israel, and him being an Israelite then! The rest of the prophets should never have cursed that nation, that they were Israelites under.

53 But, they only spoke, not their own thoughts, but the Word of the Lord. Depends on where you're drawing your inspiration from; depends on how it's coming and if it's contrary to the Word, leave it alone. And I ask anybody to prove that that's contrary to the Word.

Did not the Bible say in Revelation 13 ... (that's where this nation appears). This nation is numbered thirteen, a woman's nation. It's a woman in the Bible. Woman's on our coins. It's a woman's nation.

It's where the rottenness of women begins, starts, where it ends at. The rottenness started in Eden by disbelieving God's Word. Here's where it hatched out, women preachers and everything else. The filth of the world comes right out of Hollywood, the worst nation in the world. More divorces than the rest of the world put together, see.

Why? You'll find out one of these days, the Lord willing. You'll see why this cursed thing.... You can see the blindness of this divorce stuff that Satan's pulled over the eyes of the people. We're in a terrible hour. The end is almost at hand, now, I believe. We're rotten, rotten to the core.

54 She appears in Revelation 13, number thirteen. And remember, it raised up like a lamb. Freedom of religion, but then, it received power from the beast, an image like it. And he spoke with all the authority and done the same rotten things the beast did before him. Then tell me it's not prophesied of this nation.

The Amorite condition is just about ripe, because they're already working in it! And even our new pope, his main purpose is to unite the brethren together! And to the natural eye, it's the thing to do! But in the eyes of God, it's contrary to the Holy Spirit! We can't mix up with that. And every church will be caught into that federation!

Get out of that thing as quick as you can, or you'll take the mark of the beast, not knowing what you're doing! Get out of it!

55 I hope the spiritual mind can catch it, I'm sure you do, but I wonder out there. Anyhow, you can't visit every nation, you can send tapes to it. God will have some way to catch that mind out there where that seed is sowed. That's right. And as soon as the light strikes it, it's gone, takes life! Like the little woman at the well, she said, "There it is," she caught it. Get out of that thing, it's cursed. Cursed, tell me where one ever fell and rose again. Tell me one ever raised that didn't fall. So, you can see that the thing is wrong.

56 All right, the iniquity wasn't full yet, of the Amorites, so they had to linger and wait before the exodus. But when the Amorites got their iniquity filled, then there come a

spiritual exodus or natural exodus, to lead the people to a natural land, where a natural Amorite had once dwelt—called that their land.

And the iniquity of the Amorite denomination, has called themselves the church so long, till their iniquity is about fulfilled. There is coming an exodus where God will show who's who, where the church itself, the bride of Jesus Christ will be exodused out into the land that's promised—in my Father's house are many mansions in this place.

You don't have to go there and fight like they did, it's already prepared. If this earthly tabernacle of dwelling be dissolved, we have one already waiting. "That where I am, there ye will be also." The great exodus is at hand.

57 Watch how God did that exodus. What He ... what preparations He made, and study just a minute, then look at today.

All right, notice, before this exodus, there raised up a pharaoh who didn't know Joseph, see, a pharaoh who didn't know Joseph—didn't know Joseph. What was Joseph representing, the spiritual part in this spiritual exodus. There raises up now—we are freedom.

The woman was nourished for a time, time, and a dividing of time.

But finally there raised up ... a pharaoh, dictator, who knew not the freedom of religion. Uniting them together. Don't let it pass you. There come a time where there was a pharaoh, first, had to come. And the organizations lived lusciously, lived as a grafted branch into the real vine of Christianity, but it's still bearing its original fruits.

Women half dressed, men intellectual and denying the power of the Spirit, but it's lived under the name of a Christian church. It's a grafted vine, but the husbandman's coming by now to prune that vine, as He said He would do. And all those that don't have the fruit is cut off and throwed into the fire and consumed.

58 It's an awful thing to say, but truth sometimes seems awful if it just tells you—how God takes his children through the deep waters and the miry sands and things. He does it that way.

Remember, the pot must be broke into shivers, sheaves, little pieces, to be remolded and ground again. Looked like a terrible thing to destroy it, but it has to be done thus, in order to get the pot remade again, the vase or whatever you're making.

59 There was a pharaoh who raised up, who did not know Joseph, and that was the beginning of the beginning. That was the beginning of the exodus. And when that thing began to form under a political power, began to form, God began to get ready.

The iniquity of the Amorites was fulfilled. The time that He promised Abraham was fulfilled, and the time of deliverance was at hand. And God permitted a pharaoh to raise up who knew not Joseph, and Ramses was born. Right after Seti come Ramses, and Ramses was that one who knew not the blessings of Joseph.

He didn't know what the spiritual side was, he was only a political genius, that he could take Ethiopia and all the rest of the countries under military might, and that's all he knew was the military might.

60 And I think if any man was spiritual, could see what's taking place now. We're getting a pharaoh who knows not freedom of religion. When our president took his office, he would not swear to that, that he believed in freedom of religion.

61 What about the other day when we had this question of segregation, down in the south? When this governor of Alabama.... I wish I could talk to that minister—that Martin Luther King, how can the man be a leader and leading his people into a death trap?

If those people were slaves, I'd be down there, my coat off, beating away for them people. They're not slaves, they're citizens; they're citizens of the nation.

The question of going to school ... them people—if they've got a hard heart and don't know those things, you can't drive into a people spiritual things, what's beat in there with political powers. They've got to accept it, be born again, and then they'll see these things.

62 But this man, if I could only speak to him—leading those precious people, under the name of religion into a death trap, where he's going to kill thousands times thousands of

them. They don't ... they just get the natural side.

This man ... the colored brother—when that great uprising come in Louisiana, I was there at the time. When the ... there's a colored minister, precious old brother, stood up out there and said, asked the militia, "Could I speak to them; they're my people."

And this old minister stood up out there and said, "I want to say this morning, I never was ashamed of my color. My maker made me what I am."

That's the way He wants him to remain. That's the way He wants every man to remain. He makes white flowers and blue flowers and all colors of flowers. Don't interbreed them. Don't cross them up. You get against nature.

63 He said, "I've never been ashamed of my color, until this morning." He said, "When I see my people rise up and do the things they're doing now," he said, "it makes me ashamed of them."

I thought, "God bless that voice."

He said, "You're only going to cause trouble." Said, "Look at the schools here. If we had no schools, he said, "it would be different, but who's got the best schools here, in Louisiana?"

He said, "Let's take for instance, our city, Shreveport." He said, "There's a white school over there that's the old school. They've built us another one. They haven't got one instrument, one play thing for the children, we've got a yard full. And besides that, they've built us a great big marble swimming pool for our children; and we got the best of teachers that can be gotten."

Said, "Why do you want to go over there, when we got a better here? What's the matter with you?" he said.

And them people just, "Aa-a-h," it deadened the voice. There you are. See?—wrong inspiration.

64 Them people were slaves. They're my brothers and sisters. If they were slaves, I'd say, "Let's just join with them and go down through the street and protest that thing."

They're not slaves. They're citizens with the same rights anybody else has got. It's just a bunch of inspiration coming from hell to cause a million of them to be killed. They'll start a revolutionary, certainly it is. It's not right.

Men and women have their own rights. Our colored brothers and our Japanese and the yellow, white, black and whatever they was—there's no difference in the color by God. We all come from one man, Adam. But if God separated us and turned us different colors, let's remain that way. If I was a yellow man, I'd want to remain a Japanese or Chinese. If I was a colored man, I'd want to remain that way, God made me that way.

65 Frankly, there's a lot about the colored race that the white race ought to have. They don't have the worry, they're more spiritual. There's a thousand things about them that the white man can't even touch. God made them thus. Who could ever out-sing a colored choir? Where could you find voices?

I've seen them come from the lands back there, didn't know which was right and left hand. Thirty or forty different tribes of them, and they sing to a place the masters stand there and say, "I just can't touch it."

Trained choirs for years and one will be an octave high and low and everything and say, "Listen to that," just perfectly, even in different language. They're gifted.

66 But you see, all this stuff has to happen; all because of a politician that you people elected with your crooked machines. The other day, when that governor stood there, sworn and elected into that office, by the people, and the question of segregation according to the constitution is, that each state can take its own thought about that.

He didn't care, but he read the constitution and said, "Now, the school stands for segregation." They got a school over there, and only two colored children wanted to enter that school when they got their own college. But he stood and said.... What he did ... read the constitution.

67 Then when it come back to this fellow we got up here that knows not Joseph, freedom, pulling for those colored votes, and not knowing it was a Republican party that

freed them, in the first place, selling out their birthrights to such a thing as that to lead them into a death trap to show that every man-made system's got to fall. That's exactly right.

And Mr. Kennedy, nationalized that guard and send those men right back into the face of their own fathers, standing there under the constitution that broke the constitution again.

68 Said, "We'll not fight, no, sir," and said, "I hope the nation can find out that we're not living anymore under a democracy, but under military dictatorship."

69 You know the old saying, "Once a southern Democrat, always." I don't know now. Surely a man will have sense enough to wake up to something. Let those precious people alone, don't kill them off down there like that guy, shot that brother in the back the other night with that gun, and his little children and wife in the house. I don't care who he is, that's low down and little. Yes, sir.

I'd like to be the judge on that case once. Shoot that man coming home to his wife and children—he's a citizen, has a right to stand for what he thinks is right, a good man.

Picture in the Life magazine—that little boy crying for his daddy; and some renegade out there, shoot him in the back out of an ambush. That's what you get to when you reject Christ. That's right. That's where the whole nation's got to, all under politics. It's such a shame, but that's what we wanted. We proved it in this election.

70 My little son said to me this morning, "Daddy, the pilgrim fathers, when they come over here, were they all belong to this certain denominational church? Were they all...." Said, "They had on big coats."

And I said, "No, Honey, they come here for freedom of religion. That's what they come here to get out from under such stuff as that."

You see where it's got to now? Shows that all these kingdoms must fall. (I must hurry.)

71 One thing I pray that Brother Martin Luther King will certainly soon wake up. He loves his people; there's no doubt. But if he only just see where his inspiration....

What good would it do if you went to school and a million of you laying yonder dead? Wouldn't it just be going to school just the same?

Now, for hunger, if it was for something another—slaves, the man would be a martyr to give his life for such a cause, a worthy cause; and that would be a worthy cause. But just to go to school, I don't see it.

I don't think the Holy Spirit is agreeing with him at all on that. It's got the people all worked up in a bunch of ballyhoo, you see. Just like Hitler did over in Germany, led them right into a death trap, them precious German's; and they laid by the billions, or millions, piled up there on top of one another. That's exactly the same thing, and remember I'm on tape, you'll see it after, maybe after I'm gone.

That's exactly what's going to happen. Them precious people will die down there like flies. Starts a revolutionary, both white and colored will fight again and die like flies. And what have you got when it's all over? A bunch of dead people.

72 But there raised up a pharaoh who didn't know Joseph. The same thing today. A man has raised up and took oath in the White House that will not swear to his oath—will not take his oath, that he believes in freedom of religion.

What's this new pope saying? One—four things that he has. One of them is to unite the Protestant and the Catholic together. And to any intellectual person, that's the thing to do. But according to the Bible, it's the wrong thing to do, and the Bible said they would do that. (Let's go a little farther.)

At this time Ramses in Egypt was growing. His power was growing. The natural man, Ramses, was growing. The natural man, the antichrist, is growing now through politics. He's already got to the White House.

In religion, he's got all the people so scrupled up that actually they'd fall right for it. And the denominational leaders ... practically every church that there is in the nation is already in the confederation of churches. Ramses is growing, and they're all uniting together, and that's what they'll have. And what does it do? It makes a power, a beast

just like the first one.

73 Then there's a persecution coming upon all those who won't unite with it, and a boycott. It'll be too late then, you've already took the mark. Don't say, "I'll do it then;" you better do it now. Ramses was growing.

But remember while Ramses was growing into power in Egypt, God had Moses in the wilderness. He was growing too. Ramses had a political system. God had a spiritual system under a prophet ready to come down to speak to the people.

74 They're both growing again. It'll be a showdown one of these days. The time ain't far off when there will come a showdown.

As the natural—as the Scripture says, "The natural types the spiritual." You can't get away from it. There it is, it's right before your eyes. It's truth.

Look at the church now, calling out, coming into power. The Holy Spirit coming down. The mysteries of God being revealed and set in order, see. And right here she's already in the White House, and the church is pulling itself together—not a denomination, but out of the bondage of iniquities, away from the Amorites. A people that's free. Oh!

75 God had Moses, his to-be prophet, though he had already prophesied, and it proved that he was right, but yet, he was in the school of wilderness, hid away from the rest of the world. But he was schooled, being trained, out in the wilderness.

The enemy will propose always, his system and unbelief will accept it, because the enemy is the intellectual sign. Now, remember, there's only two.... Don't forget this. There's only two powers. One is spiritual power of the Holy Spirit, the other one is the devil working through intellectual power. For that's where he entered in the Garden of Eden—through intellectual powers, to make Eve believe in intellectual conception against the Word. It's just as plain as it can be, the kids could get that, see. And that's the way it's been all the way down.

76 Here it is in Egypt this morning.

There is an intellectual power working in Ramses, bringing him up to power and raising him up, who knows not the freedom to let—what Joseph had done, what the church had done in the beginning.

And now, we see the same thing, an intellectual power weaving among the churches, and it's raised up to an ecclesiastical head, that don't care about what the Bible said. They've got their own system, it's not what the Bible said; it's what the church said.

And the Protestants weaved right into that until all their little groups like this.... "Well, sure, I know it says this, but I tell you, them days are gone." Form of godliness, but denying the power. Every Scripture in the Bible points straight to it.

Now, you see why I wanted to tape this, and send it to the people. The hour has arrived! Truth's got to be known! The exodus is at hand! See, the intellectual part looks perfect, and it is perfect. It's exactly ... but perfect, the inspiration of Satan.

77 And then all the time that this intellectual Ramses was growing and coming to the throne.... And remember, he raised up as a brother to Moses, see, a brother to Moses. One of them had to take the intellectual seat, just like Joseph to his brethren. And what did they do with the little Joseph?—excommunicated him from the Word. The Word is God. And they excommunicated the Word and accepted a creed, and now, the creed has grown to power. Oh God, let people see that!

How can I use any more voice? How can I make it any plainer by the Scriptures under the inspiration of the Holy Spirit, that we're here? "Oh," you say, "well now, if that come from Pope John, or Pope So-and-so, or Bishop So-and-so...."

Do you see that God took a little insignificant desert dweller? Say, "How can all of it be wrong?"

78 God deals with an individual, not with groups, with individuals. God getting his ... only thing He had to have is one man that He could operate with. That's all He wants, is one man.

He's tried to get it through every age, if He could get one man. He got one man in

the days of Noah; one man in the days of Elijah; one man in the days of John the Baptist. Just one man is all He needs.

In the days of the Judges, He tried to get one man, Samson. Give him great power, but he sold it out to a woman and was blinded. Judges, wasn't so, God's the Judge, see.

You see today, He's trying to get one man that He can get his hand ... that will tell the truth, that will be fearless with it; that won't pull no punches; that will not be dogmatic. One man that He can hold in his hand and show his Word alive and show Himself alive.

I believe He can get such a person ready. I do, I believe it, I just believe the Bible enough to believe that. He could get it, that's right, that would tell the truth.

79 After awhile we find out, after he went through all these schools.... Now, watch, the enemy proposes something—the intellectual mind, because the enemy is working on intellects. And the mind will set down and reason it and say, "Now, wait just a minute. Isn't it so that a council...." I talked to a man the other day, and he said, "Look, Billy...." (He works for the Public Service Company, a fine man.) And he said, "I want to ask you something." He said, "You're Irish."

I said "Yes sir," said, "I'm kind of ashamed of it, but yet, I am."

And he said.... "Well," he said, "don't you know that you, you really should be Catholic."

I said, "I am, the original Catholic."

You know, the first church was the Catholic church. You see where it's got to today? It started at Pentecost, but the organization's set it where she's at now. Look at Pentecost, come right back and organized, and done the things the first Catholic church—and they're almost as far away today as they've been in two thousand years, and fifty years has brought them almost to it.

80 He said, "Don't you believe, that when a group of ecumenical minds (there you are) sets together and reasons something, and the entire group can agree, don't you think they'd be just a little...." Said, "I come to hear you preach," said, "but I disagree with you."

And I said, "The only way that you can prove that you're disagreement is logical, is prove it by the Bible."

He said, "The Bible has nothing to do with it."

I said, "To you, it might not, but to me it's all to do with it," see. It's the Word.

He said, "Don't you think that a bunch of ecumenical minds setting together could be more right and being sure of being right than just one little uneducated fellow like yourself?"

And I said, "Well...." Said, "What business you got to say anything against that Bi—against our church? When there's been down through the age—when they had the first church council as you spoke of there one night, when he heard the Church Ages of the ecumenical council gathering at Nicaea, Rome and formed the Roman Catholic Church." Said, "Don't you know there was thousands of men, spirit, God sent men set in that council? And don't you think that their mind would be more subject to know the will of God, than yours down here, after God has proved through two thousand years that that church is right?"

81 I said, "He's never proved it." I said, "If that church is the church of God, let us see it bring forth like the first church did then. Let us see it produce the things they did at the first place." When even the Bible says, that even, "not one tittle or one jot shall fail from it." And He said, "Whosoever shall take one word away from this or add one word to it, his part will be taken out," whether it's ecumenical council or whatever it is from the book of life, he's finished.

Said, "Billy, you're just erratic."

And I said, "Then I guess one time, in the great dignity of Israel, when they had separated like the Protestant and Catholic has today—Israel wanted to remain Israel. But I said, "We find out that they had a king named Jehoshaphat, a righteous man, who tried to keep the laws of God; but they had another one over here named Ahab, who

married a woman, politics, trying to get friends with another nation and married one of their daughters, Jezebel, and brought her into—among the people of God—same thing that we're doing. And bringing in ... and she become a ruler. Make Ahab say this and make Ahab say that—same thing they're doing now." And I said, "The showdown come, 82 they wanted to unite both churches together as they're trying to do now." And to Ahab and even to Jehoshaphat, the organization man, said, "Yes, that'll be fine. Your people are my people. We're all Christians. We're all believers. Let's get together."

But when he got down to the showdown, he said, "Don't you think we ought to go to prayer about this? We ought to consult the Lord." And he said, "Yes," said Ahab.

So he said, "I'll tell you what. Let's find the prophet of the Lord." But you see, Ahab had a system that he thought was of the Lord. He said, "I got four hundred of them, schooled and trained, and they claim to be Hebrew prophets," (as the ministerial groups does today).

And they brought them out and asked them a question concerning the outcome of the battle. And everyone of them got together and united just like the ecumenical council does today, and they come up with the question: "Go up, the Lord is with you, for that land truly belongs to us, and push the Syrians out of there, or the Philistines. Push them out, because the land belongs to us." That sounds very reasonable.

83 But yet down in the heart of Jehoshaphat, it didn't sound right. He said, "I know you got four hundred well-trained ecumenical ministers there, and they're all with one accord," (Even till they made a pair of iron horns and said, "Thus saith the Lord") "but could we just find another one?"

He said, "Let not the king say so," the politician said. "Let not the King say so, because these men are trained men. I've trained them myself." That's it, that's it. "I've trained these men, but there is one more, but I hate him." See?

Said, "That's Micaiah, the son of Imlah, but" said, "I hate him. He isn't nothing but a renegade among them. He's always bawling them out. He's always telling me that I'm wrong, and look at my kingdom."

Yeah, look at it. Look what a mess it was in.

84 Look at your denomination today, having a form of godliness and denying the power thereof. Oh, you may be a million more and a thousand more and better trained men, but where are you at in the Spirit? Where's your strength at that was in Samson when he stood there, as I said the other day, with all of his big frame work there and every fiber in there, but no life in him?

The Spirit had left him; he was helpless, a little kid leading him around, blinded eyes, because of some woman. Same as the church is today, led around by politics, bishops, elders, and all kinds of stuff. Men pulling straws to get something in their hat and everything. Where are we at?

So, when we come to this spot,

85 they sent and got Imlah or not Imlah, but Micaiah, the son of Imlah. Sent and got him, and he prophesied and told them that Ahab would get killed if he went up there, and that archbishop smacked him in the mouth. He was honest about it. He said, "Where did the Spirit of God go when it left me?" Said, "You'll see." He said, "Put him in the prison; put him in the inner jail and feed him bread of sorrow and water of sorrow, and when I return back in peace," said, "I'll deal with this fellow."

And Imlah knowing that he was right with God... Why? His vision compared with the Word. He was a prophet, and his Spirit and his vision was exactly with the prophet, Elijah. He said, "If you return at all, then God hasn't spoke to me."

Now, I said to this fellow, "Which was right, the ecumenical council where four hundred elected men sat together, elected by men, or one little renegade, elected by God?"

He said, "Well, how would you know the difference?"

I said, "Back to the blueprint." How do we know to build a building unless there is a blueprint?

If they had stopped a minute and find out that that prophet, Elijah, cursed Ahab,

and said the dogs would lick his blood, and they did. How could he bless what God had cursed? How can you bless anything that God has cursed?

Get out of the thing; get away from it. Come into Christ.

86 [Blank spot] ... prepare it, and the intellectual mind say that's right. That's where this precious brother was, this man. He said, "Look like ... look here, you know that if all of us would be together as one church, don't you think we'd be better off than scattered the way we are now?"

Doesn't that sound reasonable, if all the Protestants and the Catholics could get together and come to some mutual ground? But how can two walk, unless they be agreed? How can you, when one group here don't believe in healing, and the other one says they do believe it, other one puts it on some other time back, (some of them don't even believe the Bible) and put that together; what have you got? God's no author of confusion.

Before God could ever set his church in order, they waited ten days and nights till they all become in one place and one accord, and there come the Holy Spirit for leadership. Not some ecumenical council, see? I hope you're getting this.

Notice,

87 that is the unbeliever, unfaithful to the Word of God, that don't notice what the Word says, but notice to your own reasonings. That's what Eve done in the first place. She relied upon her reasoning.

Satan said, "Now look here, isn't it reasonable? I know the Word says that, but wait a minute, isn't it reasonable that you'd be better off if you knew right from wrong?"

"Well, yes...." Then she took it. Sure,

88 that's the way; they reason.

Now, unbelief will always—goes to reasoning, but faith won't touch it! Wouldn't it have been reasonable to our father, from which is the father of our faith, Abraham—that we're his children by, in Christ—wouldn't it have been reasonable that a woman sixty-five years old, and he'd lived with all—since she was a girl—could not have a baby? And when she was a hundred years old or ninety, and him a hundred, and still no baby. Wouldn't reason.... Some great staff of doctors and scientists give Sarah an examination and said, "Why, her womb is dried up. The milk veins is dried forty years ago." Her heart at that age—she couldn't go into labor. Why, it's only reasons, but Abraham refused them! He staggered not at the promise of God through unbelief against reasons—he staggered not at God's promise, no matter what it was, for he had counted God able to perform everything that He said He'd do.

89 Now, where is the children of Abraham this morning? You ministers that are afraid you ... afraid of your bread and water ... on the street if you leave that Babylon; where is your faith? David said, "I was once young, and now I'm old; I've never seen the righteous forsaken or his seed begging bread." Don't be afraid. Stay true to Christ.

90 But unbelief will catch reason. That's what it did.... Now, you get it? Unbelief relies on reasons—present day things. Faith won't do it; faith looks at the Word, but faith places itself upon the unmovable rock—God's eternal Word. Amen! Faith don't look at reasons. I don't care how much you can show it would be better, if the Word says, "No," faith rests there. That is the sanctuary of faith's resting place.

91 Want to ask you, Lutheran, this morning; you Baptists, and you Catholic, and you, whatever you are—you denominational people around the world: How can you place your faith upon your denomination when it's contrary to the Word? What kind of a faith have you got? You got reasoning power and not faith. "For faith cometh by hearing," hearing the ecumenical council? Could you ever say.... You might get that in the Old Ladies Birthday Almanac, but you'll never find it in God's Word.

92 "Faith cometh by hearing, and hearing by the Word of God." Amen!

Tell me that one man can speak anything contrary to that and say it's the Word of God, when heavens and earth will pass away but that Word shall not. Faith finds the Word, his sanctuary, of rest. It moves right up on top of that eternal rock, Christ Jesus, the Word, and lays down there and rests.

Let the winds howl; let the storms shake; she's safe evermore. She rests right there on that Word. That's where faith, genuine Christian faith rests. Resting place is the Word. For it knows that God will ever prove Himself superior over every one of his enemies. No matter how bad it looks, or how the enemies come in; how it looks like you're defeated, faith still knows.

93 Now, to you sick people, oh, how I'd like to drive this home. When you catch that faith that you're going to be healed, every circumstance, everything else, all signs, all symptoms can point that you're dying, you'll never move.

Its resting place is in the sanctuary of God's Word, when faith, genuine faith sets itself there. Not make-belief now—faith. Not hope—but faith. Hope's out here hoping it was in. Faith is already in, looking out and saying, "It's done." That's faith! There's where faith takes its resting place, for it knows that God will never, never let the enemy ride over the top of him. He never has. Faith knows that, so regardless of what the thing look....

Noah knew that ark would float—certainly did. Daniel knew that God could close the lion's mouth! The Hebrew children knew that God could stop the fire!

94 Jesus knew that God would raise Him up again, because the Word said, "I'll not leave his soul in hell, neither will I suffer my Holy One to see corruption." He knew corruption set in in seventy-two hours, and He said, "Within three days I'll raise up again."

See, it took its eternal resting place in the sanctuary of God's Word, and there it stood.

95 Reason will try its best to recognize.... Well, "This system's bound to be better. This is that." It looks better because you're looking with the intellectual mind. You can prove reasonings, but you can't prove faith, because if you could prove it, it's no longer faith. But faith knows only the Word and the promise, and it looks to that thing that you do not see. "...faith is the substance of things hoped for, the evidence of things not seen." You can't reason it. I can't prove how it will be done. I don't know how it's going to be done. I don't know it, but I believe it. I know that it's so, because God said so, and that settles it. That's the reason I know that this is right.

I know the Word's right! I know the message is right! For it's in the Word, and I see the living God moving among it to prove it!

We're at an exodus, certainly true.

96 Even death itself can't shake faith. A man can stand right in the face of death and shout the victory of the resurrection.

Paul ... "Oh, death where is your sting, grave where is your victory?" Because Christ raised up, and those that are in Christ will come forth with Him at his coming. See—can't change it. Yes, faith makes the Word of God its sanctuary of its eternal rest. It lays in the Word of God.

Notice again....

97 Now we've just got a little bit longer, about twenty-five minutes, if you don't mind. I want to continue this tape just a minute.

Notice, the king, that new king that raised up that didn't know Joseph—what was his first scheme to destroy the power of Israel?—was with their children. Is that right? He tried to destroy their children. Now, listen close.

The same devil in a different form of a kingship tried to destroy God's only Son. See, getting rid of the children first, before they get a start. The devil is a real smart shrewd bird. He knows how to hit the thing before it gets started; he knows it, see. And the only thing that you can ever do to beat him, is to rely on Christ and humble yourself and let Him lead you. You'll never do it any other way.

Your intellectual powers will never do it. You've got to believe it and just rely on Him. He is the Shepherd. It ain't the sheep's business to keep the wolf away, it's the Shepherd's business; but the sheep must stay with the Shepherd in order to stay safe. That's my safety zone, is in Christ, and Christ is the Word. That's the safety zone.

98 Notice, the devil in the form of Ramses, the king. The first thing he done was get

rid of the children with a natural death, and as soon as the Son of God was born, he'd moved from Egypt; because God destroyed Egypt, cursed it, it's never come back since.

Then he was in Rome. Satan moved his seat up to Rome. And the first thing Rome did to destroy it all, to be sure ... the devil in that Roman system tried to destroy what? —the Son of God to begin with, same devil.

And today he's done the same thing, under the sign of spirit, now, religious, professing Christianity, and taking our girls and marrying them to Catholic boys and make them bring their children Catholic to break the power of the other side. There's your demon. There's your devil seated on seven hills, wearing triple crowns. Just as slick and cunning, smart, intellectual like the serpent, the seed of the serpent—his children. Using the same intellectual techniques.

Look,

99 then they killed the children in the other two times. They killed the children with what? Two times ... now remember, watch that two and then three, He killed the children the first two times with natural death. And this last time, he's getting the children and killing them with spiritual death—marrying, inter-marrying.

Didn't Daniel say the same thing in this kingdom of iron and clay, that they'd mingle them seeds trying to break the power of the other people, and that's what they're doing? Till they got the thing now—they got a president in; now the next thing you have to do is just put the cardinal in. Put the whole cabinet in, then what are you going to do?

100 Next thing they do, they take their money and pay off the debt of the United States, and borrow it from the church and then you're sold out. Now, we're living today, paying our foreign debts over there with tax money that won't be paid in until forty years is passed. We have no more money, but the church has it. Don't the Bible say she was decked with gold and.... Oh, my! But you.... That's the way it does, see.

Marry your daughters; your daughters marry your sons, raise your children Catholic, exactly—kills them with spiritual death. Didn't the Bible say that he would throw her in a bed of worldliness and kill her children with spiritual death—Revelation 17—see?

It's always the Word. I don't care where you go, it's still the Word. It has to fit right in the picture, if it don't, it's not the Word, it's not the Word. If you can't make it go all the way through the Bible, then it's wrong.

101 Look, during this time, God was training his servant for his work. Training him out of their sight, out of their plans, their schemes. (Are you catching it?) Out of their organizational system, God was training a man for his purpose. He was just letting it go on.

Let him marry and have his wife and children, child, Gershom. He's living a pretty good life, blessing him out there. But all the time he was getting him ready, training him.

102 God, and his enemy did in the natural then, just like God and his enemy is doing in the spiritual now.

They killed them with natural death, now with spiritual death, see. God was getting a natural man ready, his prophet, to go down into Egypt. And Satan was getting a Ramses ready, his natural man, see—getting a natural man ready. What? To kill off or unite all the Egyptians and Hebrews together and make them still serve him.

That's why it's so hard for the mind to reason against an educational system that can prove its points. That's right, mind will always go to the education. Intellectuals and reasoning mind don't even see it.

103 Did you see Cecil DeMille's "Ten Commandments?" I guess many of you did. I don't believe in going to picture shows and all this stuff, but I recommend it to the church that anybody that ... if they didn't have nothing but that, that wanted to see it. It would be all right if they wanted to see it, because I would not let.... First, some of my brethren went; they come telling me, I hadn't been around one for many years, finally, I went down here, when it was at this drive-in, and I looked at it. And I seen what it was, and then, I said to the church, "If you want to go to see that, it's all right."

There it was lovely, beautiful,

104 how that that trick of the devil, how sly he was in there. How he moved in there to kill those children, and how that the intellectual mind picked it up and believed it because they could see it, and it was reasonable.

Oh, how God was all the time training this prophet; and how Egypt was training in politics, this Ramses, to take over. And then the great contest came one day between intellectual and spiritual power. And Ramses with all of his gods—and standing out there and pouring water in to bless the god of the Nile. God struck him, and blood flew out of him. Oh, I thought it was striking, see, to see what taken place.

Oh,

105 now, watch, the intellectual will always—goes to a reasoning, and it can't see the spiritual side because it's intellectual. Oh, neither could any other time, they can't see it now.

They couldn't see it in the days of Elijah, how could this one old fuzzy-faced prophet—God forgive me for saying a thing like that, but I'm just make.... God knows I'm trying to make a—make it as ridiculous as I can, so that you can see the Spirit of God, like Paul said, "I never come to you speaking with enticing words and wisdom, for your minds would drift off to the wisdom; but I've come with the power of the Holy Spirit that's here, that your hope and trust would rest, not in the wisdom of man, but in the resurrection power of Jesus Christ."

106 That's why I'm making this so ridiculous by calling the great godly prophet with a fuzzy face, because he might have been an awful looking thing to stand up side of a well-dressed priest, and call himself a man of God, and look at them; you could see the holiness of that priest in the intellectual mind.

You could see the turban on his head and the turned around ... and the ephod laying on his bosom here. You could see the anointing oil, (natural) upon his beard running down to the hems of his skirt. You could see the sacrifice fires burning and all the rituals in order.

Now, that's what the natural mind would have went to. That's what they're trying to do today. The eye, the gate to the soul, but you see, the spiritual eye back in that eye. They looked at this old fuzzy looking man standing there, hairs on his chest and a great big piece of sheep skin wrapped around him of leather, a girdle over his loins with ... probably barefooted and little old skinny arms, and the meat hanging down this away, and a white flowing beard all over his face, and a crooked stick in his hand, standing there, but the spiritual eye could see the power of God moving out there, because it was exactly with the Word.

Not what the intellect sees; what the spiritual eye sees.

107 And the natural eye, today, sees the glamorous church, a fellowship with the mayor of the city or whatmore—in these denominations, organizations, and they fail to see the power of the Holy Spirit when it can raise the dead and heal the sick and ... and how, see ... they look.... They watch Hollywood, and they watch the people on the street.

The women today think, "Why, this woman, Suzy, she belongs to the church. She's got her hair bobbed. She wears make-up. Everybody in town likes her." I wonder about heaven. When it's contrary to the Word, God can't endorse it. He would be endorsing it against Himself, He would be denying his own Word, and be it known, God will never do that! Though heavens and earth pass away, a bobbed haired woman is a curse in the sight of God, or a woman that will put on a garment that pertains to a man.

See, the spiritual eye catches it. They live for hereafter. The natural mind lives to reason the carnal things of the day.

108 Notice, now, God doing this and yet, the people didn't know it. The carnal mind was going with the reason. God is now calling a spiritual exodus. Where He called a natural exodus for his people, He's calling a spiritual exodus today—to his what?—his elected. Only to his elected!

109 Now, Egypt could not see Israel being right. Though the lamb's blood on the door and the lintel post and the things that was taking place, and God down there, moving in this prophet and taking a man's word.

Let him stand up there and take a staff that he was leaning on and reach towards the east and said, "Let there come flies and bloweth over the Egyptians."

Walked back there, and everybody said, "Nothing happened." Nothing happened. But just in a little while, an old green fly must have started circling around. After awhile, there were probably two pounds per square yard, that a man spoke creation into existence.

Here was an intellectual Ramses standing there. That was against ... very religious man and against the Spirit of the living God. And the natural mind could only see Ramses, but the spiritual mind seen the promise, and seen it coming to pass.

110 "Well, if Joshua and Caleb could call those Amalekites and Hittites, and Jebusites, as though they wasn't there; they were twice or three or four times their size, and the natural mind at Kadesh-barnea when the spies went over and said, "Ah, we can't do it. They're too much! Why, we're like, we're like grasshoppers side of them," but Caleb and Joshua seen God's promise, said, "We're more than able to do it." Why, they were looking—God said, "I give you the land," see.

The carnal mind don't get it. The spiritual mind picks it up, and

111 why ... I want to ask you something. Why didn't the Egyptians see these things? Because they was not elected.

God told Abraham before it happened ... (Get it, you sleeping church!) God told Abraham before it happened, "Your seed will sojourn in Egypt for four hundred years, and I'll bring them out." That's the reason they seen it, because they were elected to see it—they're the election.

Israel was elected to see the sign of God, and they went out of Egypt where the unbelievers perished! And today, God's calling his elected, the spiritual seed of Abraham by the faith that he had in the Word of God.

Don't you see the spiritual seed today? That don't see the intellectual church, it sees the Word. And it's been called from those big denominations into the presence of Jesus Christ. Was that clear? Did you get it? All right. We'll go farther.

The elected only! Doctor D.L.Ph., they never see it. They wasn't elected.

112 And remember, this election that's coming now, is just not going to another nation. It's going to glory, where their names are wrote on the Lamb's book of life. Not under the natural little animal lamb, that brought Israel out, that they could backslide from there and go back, but this can't. This is under the blood of the Lamb of God, that was slain before the foundation of the world. And their names were put on the Lamb's book of life, before the foundation of the world.

They're in there, elected, and when that light flashes over them like that, them denominational walls drop away from them and here they come. "...come out from among them," said the Holy Spirit in these last days. "Touch not their unclean things. I'll be God to you; you be sons and daughters to Me."

Now watch,

113 Israel was watching. They knew that God dealt with his prophets, they—the Word come to them, and they come to see it, and they seen it. And now, the intellectual sign, we see it now, that they're believing on their organizations. They're still in their creeds. Yet they....

Just like Balaam was, that come up to the top of the hill where Israel was. There was Israel, not a nation, it was just a people, floating around and were guilty! And Moab, his brother, the intellectual, the organized man, come up to the top of the hill with the bishop, or the prophet they had and put up an altar and offered the same sacrifice, but he failed to see the pillar of fire and the smitten rock among Israel.

So is it today. The intellectual mind was looking at the celebrity standing there. They failed to see the smitten rock. Even the bishop himself, failed to see the power of the Holy Spirit and the shout of the King in the camp. They failed to see it.

114 So, that's the way it is again today. God is calling his elected people, and they are elected now. And now, they are elected for what? For a resurrection, and what kind of a sign is He showing them?—resurrection sign. What was He showing them then?—a

delivering sign, to deliver them from the bondage. A sign of power that could shut the heavens or could black the skies.

Now He's showing the power of the resurrection of his Son living among them to resurrect them from this grave—and graveyard that we're in, to the land that He has promised to us—resurrection sign—calling out of spiritual Egypt and spiritual Babylon.

Knowing,

115 let me say this, quietly now, that you'll catch it. Doing it by the same system that He did at the beginning, same thing—He's doing, blinding the eyes of the unbeliever, opening the eyes of the believer. And notice, politics doing it on the intellectual side, politics and church, politics and nations, everything and the other side is a—hid away from them, a spiritual cause.

116 God took one man in the wilderness, trained him up and brought him back, and took the thing over and brought the people out. See, what I mean? He cannot change his program. He's God. He'll never deal with a group; He never did; He deals with an individual, and He did, and He will, and He promised even in Malachi 4, He'd do it. That's right.

So, there's his promise what He was, promise what He said He would do, and here we are! What a people, happy we should be—giving them the sign by his promised Word sign, promised Word. He promised He would do it. And he shall restore the faith of the people, the hearts of the people back to the faith of the original Pentecostal fathers. He promised to do it, showing his signs.

And, "as it was in the days of Sodom, so shall it be at the coming of the Son of man." What kind of a sign did the churches see at Sodom? What did the intellectual church see?—two preachers. What did the spiritual church, elected, Abraham and his group?—saw God manifested in a body of flesh, of human flesh, that could discern the spirit and tell what Sarah was saying behind him.

"As it was in the days of Lot, so shall it be in the coming of the Son of man." We see the Holy Spirit among us doing the same thing, working in human flesh. It's the hour, see. We're just here, friends, that's all. An exodus is on.

117 But now, notice, He did it then by what? Notice and put on your spiritual thinking. May the Holy Spirit just lay back the old cap of indifference now, and look close. God ever makes a decision to do anything one way, He can never change it.

In the Garden of Eden, when He wanted to redeem a man back to fellowship, He made a decision, it was the blood. They've tried education, they've tried denomination, they've tried nationalize, and everything else, and it never works.

There's only one place that God will ever meet with a man, that's under the shed blood, like it was in Eden. It's never changed. Only place God met in the days of Job was under the sacrificial lamb. Only place He met in the days of Israel, under the sacrificial lamb, like He did in the Garden of Eden, under the sacrificial lamb.

The only place He meets today is not in the denominations—they fuss and stew amongst one another; not in churchanity—they still do the same thing; not in the intellectuals—they're all mixed up, but under the blood of the Lamb; every believer can meet with fellowship, where the life is.

118 God chose in the days of the exodus, He called out a group and out of that group.... I want you to notice something. He only got two, that went to the promised land. What did He choose to take them out by? politics? organization? He chose a prophet with a supernatural sign of a pillar of fire, that the people wouldn't be mistaken. What the prophet said was the truth. God came down in a pillar of fire and vindicated Himself, showed his Word. Is that right?

That's what He brought—his first exodus. His second exodus.... God always goes in threes. He's perfect in threes. You all notice my preaching, it's always threes and sevens. Seven is a complete; threes is his perfection. First, second, and third pull and oh all—everything, see. Justification, sanctification, baptism of the Holy Ghost; Father, Son, and Holy Ghost, everything, see.

Notice,

119 what did He do, the first exodus? He sent a prophet, anointed with the pillar of fire, and He called the people out. That was his first exodus. And when Israel's time was up, He sent again a God-prophet, with a pillar of fire. John saw it descending from heaven like a dove. And He said, "I go to God, and I return to God."

After his death, burial, and resurrection, Saul of Tarsus, on his road down to Damascus, saw that same pillar of fire. And him being a Hebrew, well taught in the Word, said, "Lord, who are You?"

He knew it was the Lord, that pillar of fire. He was a Hebrew. He said, "Who are You?"

And He said, "I'm Jesus."

120 The second exodus, He brought a prophet anointed, which was his Son, God-prophet. Moses said He would be a prophet, and had a pillar of fire and done signs and wonders, and that same prophet said, "That whosoever believeth in Me, the works that I do, shall he do also."

And here He promised the same thing in the exodus in the last days, and He cannot change it. By scientific proof, by the witness of the Spirit, by the works of the Spirit, we see it today, the great pillar of fire moving among us. And the signs and wonders of the resurrection of Jesus Christ calling the people from a denominationalism into the presence of Jesus Christ to live—going to a land.

There's mistake, friends; it's not what I'm saying—I'm just your brother—but it's what God's proving to you, what makes it the truth. Same pillar of fire He used for the other two, He's brought it among you today and proved it by scientific.

As you know, Life magazine packed it last month over there, where....

121 How many was here and heard me tell about that would happen before it did? I think about everyone in the church. There it is. They don't know what it's all about. The scientists are trying ... "Anybody got a picture of it, call in"—a cloud twenty-six miles high in the shape of a pyramid—seven angels represented in there brought back ... and brought you the Word of God, under the inspiration and tells you these hours that you're coming and living in. The spiritual mind will pick that right now and get it. It's an exodus! Were going to leave one of these days. Thanks be to God. Remember, now I'll close just in a minute. I got ten minutes.

122 Notice, the pillar of fire that called them out, led them to the promised land under the anointing of a prophet. A pillar of fire that they could look at, led them to the promised land under an anointed prophet. And they constantly turned him down. Is that right? Sure.

Now, I know we got to have a baptismal service. I got about six pages more here, I guess, but I'm going to stop now just in a minute.

Watch it, we are in a calling-out. "Come out of Babylon, my people," said the angel's voice. Out of what?—confusion.

Is the Methodist right? or the Baptist? or the Catholic? Come out of it! God is right. How do you know? "Let every man's word be a lie and mine the truth." Come out of it. What do you know? The same pillar of fire, the same anointing Spirit, leading to the promised land. Notice, led them, brought them out, led them to the promised land, Israel, the nation;

123 and the same God, the same pillar of fire, that only.... They say that the ... that camera.... When you read George J. Lacy's—not me now—you read where George J. Lacy examined that picture (the head of the FBI for fingerprinting documents) there's his statement. Some of them says, "A double exposed lens."

Tens of thousands of people looked at it with their own eyes. We stood here and looked at it; you've looked at it. It isn't! They said it was an optical illusion. What did Mr. Lacy say? "The mechanical eye of this camera won't take psychology."

Wasn't no optical illusion; it was there—the same pillar of fire. Then they say, "Oh well, that was an illusion." Now, cameras all—for in hundred of miles of Tucson,

124 six months before it happened, we told you by the Holy Spirit, I would be going there to pick up the news. Because the pyramid's writing on the outside ... as the

brother had the dream and I interpreted it to you. That's the entire interpretation.

Now, all the mysteries of justification, sanctification, baptism of the Holy Ghost is done explained. Now, picking up the loose ends of that which is concealed in the seven seals; not the seven churches, the seven seals reveal the mysteries. And then he opened this thing up at the top and found rock in there, white, but had never been wrote on, it was a mystery.

Go to Tucson, foretell it before it happened. Stand north of Tucson, (witnesses standing here with it) when a blast come that shook the mountains off the ground, almost. And at the same time, a circle of light hanging yonder in the air. When the scientists took the pictures now, twenty-six miles high, about five times the distance of fog or anything could be; and they can't even find what did it. "It shall be light about the evening time, the path to glory you will surely find."

If you're elected; that seed falls upon dry grounds or upon rocks, it'll never do nothing. Hard, stony hearts that wants to be indifferent, but if it'll fall upon the soft mellow ground of faith, it'll bring forth a Christian, bearing fruits of the Spirit.

125 Notice, how that God did that. Now, He's got that same pillar of fire, that's vindicated. Somebody said, "Why don't you go tell them scientists about that." Do you think they'd believe it? "Cast not your pearls before swine." Jesus said not to; I have no leadings to do it. Yet living right in the city there, where they was calling for it, I thought I'd go down, the Holy Spirit said, "Stay away. It's not to them. Go back and tell the tabernacle."

All right, and it shall come to pass.... If what they say comes to pass, then remember, I have spoken," the Lord said, see. Before it happens, there it happens. Listen to the Bible. The voice of God calling to you in this day.

126 Now, I want you to notice, this same pillar of fire, is leading the people again to a promised land, the millennium, where we found under the inspiration of this sixth seal, that's never been taught before, how the earth has to be purified for the millennium. The pillar of fire is leading them to a millennium.

And notice, the pillar of fire that led Israel from the bondage in that exodus, the pillar of fire, under the leadership of God, God was the fire, and the pillar of fire only anointed the prophet. The pillar of fire was to stand as a heavenly witness, that Moses was called out.

You remember Dathan and them, said, "Well, we ought to start an organization. Moses ... takes too much upon yourself. You try to say you're the only holy one among us. All the congregation of the Lord is holy. How can you take this upon yourself?"

And Moses fell on his face and started weeping. God said, "Separate yourself from him. I'll just open up the earth and swallow him away." Type. How could Moses—told them that he was telling them what God had said—God vindicating it to be the truth.

127 Even Miriam, the prophetess herself, and Aaron laughed at Moses for marrying that Ethiopian girl, making fun of him; and God got angry—speak against his servant. What did He do? He called them out to the tabernacle door, and Miriam, yet she was a prophetess, but Moses was more than a prophet—more than a prophet.

He said, "Don't you fear God? If there's a prophet among you, I, the Lord will speak to him in visions and make myself known to him in dreams," but said, "not Moses." Said, "Don't you fear God?" She was half dead with leprosy that minute. You know that.

128 Didn't He say, "John the Baptist.... Did you go out to see a prophet? Yes, more than a prophet." Why, why was he more than a prophet? He was the messenger of the covenant—the ark that blended those two dispensations together.

And today, what we have among us, this great Holy Spirit is more than a prophet. It's God manifested among us with his Word to prove it. Does more than a prophet—thousand times more than the prophets do.

129 Elijah, one of the greatest prophets of the age only done four things supernatural in all of his life of eighty some years. And Elisha, with a double portion done eight, and we see thousands times thousands with our own eyes! Look at the angel of the Lord in a pillar of fire. Scientific search taken it to the world, knowing that they're going to be judged by it.

What did that Lamb do? That angel of the Lord, which was Christ. You believe it. St. John 6, they were all drinking this water and having a big time and rejoicing. He said, "I'm the bread of life that come from God out of heaven. I'm that rock that was in the wilderness."

They said, "Now we know you're crazy. You're crazy; you got a devil on you. You're a crazy man with a devil." You know, people get a spirit on them, sometimes they get very active religious.

They said, "You are, you're a devil; you got a devil on you. You're a Samaritan, and you got a devil on you." Said, "And here you're not even no more than fifty years old, and say you've seen Abraham."

130 (I can see Him step back a couple of steps.) Said, "I Am that I Am. Before Abraham was, I Am."

That was a burning fire, that pillar of fire in the bush. When He died and rose on the third day, and Saul met Him on the road down, He was back to that pillar of fire. Said, "I come from God and I go to God." When Peter was in prison, that pillar of fire come in, opened the doors and took him on the outside. That's right.

Where did that pillar of fire lead them? Now, remember, Moses was not the pillar of fire. He was the anointed leader under that pillar of fire, and the pillar of fire only vindicated his message with signs and wonders. And that pillar of fire led them to the land that God promised them, where He, Himself, would be made flesh among them some day. Is that right? What did they do? Murmured and squirmed and everything else to show it was under the blood of an ordinary lamb.

But, this time (Glory to God!) the pillar that we see among us, the pillar of fire will lead us to the millennium, where He will return to his people in that great millennium reign after this exodus, where we'll live eternally with Him. He always has the Word of the Father, always proves that it's right.

131 We are in an exodus, and in leaving and turning the tapes off in a moment, oh, my friends, my brothers, both present and that will hear the tapes, let me as your brother and citizen of the kingdom of God, come out, in this exodus!

For all that's left behind will bear the mark of the beast. Come out of Babylon; come out of this confusion; come out of these systems and serve the living God. Let this great angel of the covenant, "Jesus Christ, in the form of God, thought it not robbery to become equal with God." Now, He's a pillar of fire in the same form that He was back there bringing that first exodus, bringing the second exodus, and here He is with the third exodus.

132 The first exodus, what did He do? He brought them out of a natural land to a natural land. The second exodus, He brought them out from a spiritual condition into a spiritual baptism of the Holy Ghost. Now He is bringing them from the spiritual baptism of the Holy Ghost, right back into the eternal land of the millennium and the great hereafter. Same pillar of fire by the same anointed system, the same God doing the same things. And the same Word declared the first one, declared the second one. The same Word declared the second one has declared the third one, and here we see it among us.

Come out! Oh, come out of this chaos! Come to the living God! Come to the Word! "And the Word was made flesh and dwelt among us." And now, He's in our flesh, dwelling among us. Come out and serve the living God, while we bow our heads.

[Prophecy is given by someone in the congregation: "My people, I shall speak unto thee even in this hour. Yea, even as I have said to thee through this prophet this day, 'Come out of her my people.' I say unto thee, I am the Almighty God. I look from the balconies of heaven this day. Yea, my voice is declared in the midst of thee. Wilt thou move out and follow the light that I have given thee? For I say unto thee, my people, I am the Almighty God. My Word has never changed. I have brought it forth unto thee. Wilt thou obey? Yea, wilt thou hearken unto all that I have given unto thee, saith the Lord."]

133 With our heads bowed ... from the depths of your soul, from the depths of all that's in you, are you willing to remember to ... you're ready to stop all the things of the world and live for God. Now, if you don't mean this, don't you do it; but if you do mean it with

all your heart, that you're now convinced—as Jesus said at the end of his ministry, “Now do you believe.”

Are you convinced that these things are right, vindicated by God, and that we're at the end time, and you truly want to come to Christ now, come in this exodus of calling out of indifference denominationalism, ideas and things of the world, and you want to surrender wholehearted to Him and come out in the exodus for the blessed promised land—will you raise your hands while we pray? Are you really sure that you want to come out? Everyone.

134 Heavenly Father, those who have their hands up, let them come out now, Lord. Let the Holy Spirit upon promise of the Word, let the Holy Spirit move into their hearts. Out of the congregation there was about twenty hands, I suppose, Father, that's satisfied and knows that it's true, and they want to come out.

If there was in the days of the coming out of Israel, out of two and a half million people, only two made the land. In the days of Jesus Christ, there was about a hundred and twenty made it. And now, in the days of the ending of the world, You said, “Strait is the gate, and narrow is the way, but few there will be that find it; but broad is the way that leads to destruction, and many will go in.” Them words cannot fail; they are yours.

135 Now, I pray for them, Lord. I pray that You will, this hour, by your Holy Spirit, circumcise their hearts. Take out all the things of the world. Circumcise their ears for they can hear plainly God's voice, calling through his Word and through the light of the day.

And grant, Lord, that their eyes will be opened that they might see the glory of God in this last closing hour. You said, “All that the Father has given Me will come, and I'll raise them up at the last day.”

Lord, maybe there's many here that doesn't as yet understand. I pray that You'll deal with them and will let them have another opportunity, Lord, that they might be able to understand. To hear You speaking through your Word, proving yourself and then speak to us in the supernatural voice, and then with an interpretation, to see your great works proving it true according to the Bible.

I pray, God, that You'll forgive us of our sins, now. And as I lay myself across this Word;

136 God, I'm thinking that just a week ago, I laid myself across a dead man on the floor here, and I seen the great Holy Spirit bring him back to life. His eyes turned back in the back of his head, laying dead, and just a little few words of calling your name, I seen him live. Here he is today, alive yet.

Lord, You're the same God that when Paul laid himself across that boy that listened to him preach so long, that man that fell from the window—You're the same God that can restore life.

We thank You, Father. May ... the unbeliever may not believe, but we believe, Lord. Thou hast proved yourself to us.

137 Now, let the meditation of my heart, the thoughts of my mind, my strength, and all be melted into this Word. And let the Word and I, together, Lord, with the people, march towards the kingdom of God. Grant it, Lord. Forgive our sins, heal our sickness, and make us subjects of your kingdom.

And now, as these are coming, Lord, and the pool is being opened, the water is ready, and the baptism will be starting in a few minutes, we remember when this same gospel was preached, the Bible said, “As many as believed, was baptized.”

Here's handkerchiefs laying here, Lord, that I bless in the name of the Jesus Christ, for the healing of the sick.

Then when

138 our services are long, drawn out, for the hours are late—we must put the Word in while there is a ground to put it in, for the cold winter is coming. We see it; the leaves are falling, and we know that winter is close at hand. We must scratch the surface and bury the seed.

So, I pray, heavenly Father, that You'll speak to every heart. And the Bible said,

"As many as believed was baptized." And Lord, if there's not ... many here that has believed and never been baptized yet, in the name of thy beloved child, Jesus, may they come this morning, sweetly and humbly, confessing their sin, and dying out to the things of the world, to be buried, to take on the name of Jesus Christ, to live godly hereafter by the help of the Holy Spirit. We commit them to You now, Lord, for this purpose, in the name of Jesus Christ. Amen.

Now, we turn the service to Brother Neville, and whatever he's got to say while getting ready for baptismal service, and tonight at seven-thirty, the Lord willing, I want to tape this other message. God bless you till then.



www.messagehub.info

Sermons By
William Marrion Branham
"... in the days of the voice ..." Rev. 10:7