
THE THIRD EXODUS



All things are possible, only believe.

Let us bow our heads now for a word of prayer. With our heads bowed, I wonder if there's any special requests 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. And we are looking this morning for 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*.

4 Now, Father God, bless Thy Word as It goes forth this morning, and may It find Its 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.

May be seated. Thank you, sister.

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

6 Leaving Hot Springs, yesterday, Brother Moore was saying, "Brother Branham," said, "you, won't you drive down, Texas, and with me at the convention down there," said, "rest up a couple days?"

7 I said, "I got two services tomorrow."

He said, "Two services?"

I said, "Yeah."

8 Said, "Hard as you preaching here," said, "a man ought to rest a week after each one of them." Said, "You take a pastor, give his Sunday morning message, and so forth," said, "then he rests the rest the week."

And, then, and maybe that'll be thirty minutes, or something." And said, "You preached about two or three hours here, at a time," said, "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, have two services on Sunday?"

I said, "Yes, sir."

Said, "How you do it?"

I said, "My help cometh from the Lord." See?

9 The hour is late, as one . . . someone said a while 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.

10 Now, the Lord willing, tonight, I want to speak on the subject, "Is your life reputable to the Gospel?" That's, I want to tape that.

11 And now, I don't know whether they're going to tape this this morning, or not. I see some over in the room. There is—there is some of the fellows in there; I suppose they are. I did . . . I thought Brother Neville would do this. I asked, last Sunday, just for him to have his . . . go ahead with his message; and then go ahead, let me just drop in with something behind him. But, if they want to tape the Sunday school lesson, why, it'll be fine.

12 And 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 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.

13 And now, tonight, at seven o'clock, or seven-thirty, is the—is the Message of "Is your life reputable?"

14 Now, sometimes, in speaking on these Messages like that, I say things that's pretty hard-cutting. And I don't really exactly mean it for this church here, or something. You remember, when I'm speaking, that goes round the world. See? And 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 lead 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, yeah, I'm sure you people understand that, that these Messages is not directed to any. It's just directed to the Church, in whole, everywhere, and whatever the Lord would lead us to say and to do.

15 Had a glorious time down in Hot Springs, and at an old-fashion Pentecostal meeting. I'm sure many of you are satisfied that's Pentecostal people down there, since you . . . you that went down. Well, just, I don't know the group. I 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 was there . . .

16 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, them, Brother Palmer.

17 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. See? See? And so, when you got faith . . .

18 And another thing, there might be some of you, might not understand that emotion, dancing, shouting. Well, they just . . . They are not looking to any certain person. They're just shouting, before God. See? That's all right.

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

20 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—to do it. So, it was just wonderful. I certainly . . .

21 You know, things goes on, if you don't have a spiritual eye, you don't get it. See? You got to look forward to those things.

22 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 the church, but, everywhere, walk and talk with the King.

23 And there, we looked up on the wall, and there was a card sticking on a little picture in there, of kind of a scene that a man named George Todd had—had painted for me. I don't know why the man ever did it. Perhaps, maybe, he just didn't think, and he had painted it and it's a

picture of a mountain, back in the forest, and—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.

²⁴ Remember my little story about the deer that the fellow was going to shoot, and his call? Well, she's there with her fawn, so, 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—a mother and child over there, also, that's waiting there."

²⁵ Thank you, brother, Brother George Todd, if the man is here this morning.

²⁶ Now, I would have the Sunday school lesson. I'm usually kind of long with it.

²⁷ There's something that keeps moving on my heart, I don't know, since yesterday. Now we . . . if the Lord . . . is a—is a subject. I'm getting old, and I—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.

²⁸ Just like the eating of "the apple." And I preached on this Message, and I believe, firmly, can prove it by the Scriptures, that it was not apples. See? Caused a lot of confusion.

²⁹ So, maybe, before we leave . . . We got to go back now, in about thirty days, you know, back to Arizona. And so if, before I leave, the Lord willing, I would like to take the Scripture. And don't tape it. If they 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." And 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."

³⁰ 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—and they can't live together; it's better to live, earth, in peace, than live in hell on earth." And all those different questions! And some marry them just any old way. And some wants to sprinkle holy water on them, and turn them back, and say, "They never was married." And bless them, and turn them over to the church again. There's all kind of confusion. But, if there's that much confusion, there's a Truth somewhere.

31 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. And 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 been struck on, as we said, down through the ages, of the tapes, as we've brought those *Seven Seals*, and *Seven Church Ages*.

32 And we're now facing a 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.

33 And then, besides that, I'm trying now to get it proofread, and make books out of it, of *Church Ages*; seven books of the church age, 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.

34 And I—I trust that the Lord 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—and I appreciate that.

35 If nobody believed It, or listened to It, what good would it do me, stand here, 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. See? And they hold on to every Word. And we'd like to get as many in, as possible, when we—when we get ready to have these services, and for the glory of the Lord. And we trust that God will give it to us.

36 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 . . . They put the combine in there before it's ripe, you lose the bigger part of your wheat. See? So, when the sickle is ready to be thrust in, God will thrust it in, then we'll go to reaping. But I just . . .

37 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? So I—I . . . The Lord willing,

if that keeps on my heart and the Lord shows me some more about it, well, then, I'll . . . I—I may tape that. See?

³⁸ But, remember, only for ministers. You come, but, and listen. But the tape itself, let . . . See, 'cause it gets out amongst the congregations, and some is *this* way, and some *that* way, and draw their own opinion. And I want minister brothers to have this in their own study, and then let them go from there, 'cause they're the ones that's responsible. They're the one. Like to go down and play it to the judge, some of these squires. Yeah.

³⁹ See what the Lord said about this, *Marriage And Divorce*. It's more sacred than people think it is. And it'll blend right in with *The Serpent's Seed*. Just the same thing, just moving right on, that's them mysteries. 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 . . .

⁴⁰ Now remember, seven-thirty is when you start your meeting? [Brother Neville says, "Yes."—Ed.] Now, Brother Neville, if you got a message for tonight, preach it. See? ["No, sir."] Won't take me about a hour or forty-five minutes, and I'll tape the rest of it.

⁴¹ I like to listen to Brother Neville. I love him. He's my brother. And I—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. Now, that's—that's the main thing.

⁴² 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 we . . .

⁴³ We can pull the pages back, but God has to open this Sunday school lesson, so let us just ask Him to do that.

⁴⁴ Heavenly Father, we—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.

⁴⁵ As it was in Germany, and in . . . up into Russia, and Italy, the people raised up Josephs, Hitler and 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.

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

47 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, and see the hand of God, and we, by the eyes of faith, look beyond these shadows that we're walking in today, see the promised Land laying just ahead.

48 Bless Thy Word, this morning, Lord, these few Scriptures and notes that I got written down here. May the Holy Spirit come now, as I dedicate myself, the circumcision of tongue and thought, 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.

49 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 to 12. Just listen on, close, as we read. Exodus, the 3rd chapter, 1 to 12.

Now Moses kept the flocks 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 the . . . he . . . and he looked, and, behold, the bush burnt with fire, and the bush was not consumed.

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

And when the LORD saw that he turned aside to see, . . .

50 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: but 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 I've heard their cry by the reason of the taskmasters; for I know their sorrow;

And I'm come down to deliver them out of the hands of the Egyptian, 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, . . .

51 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 comest forth. . .

52 Beg your pardon.

. . . When thou has brought forth the people out of Egypt, ye shall serve God upon this mountain.

53 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?

54 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 a subject, of the second exodus of God's people. [Brother Branham titles it *The Third Exodus*, in the evening service—Ed.]

55 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.

56 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.

57 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—never-failing Presence will be with you wherever you go. Don't be afraid." See? "I'm coming down to deliver." I'm sure the spiritual mind catches that. See? See? "I—I'm—I'm going to send you, to bring My people to an exodus. Call them out, and I'll be with you."

58 Now, how—how we can rest, how faith can catch that hold there. See? God is going to do it. He promised it. No matter how, what the circumstances is, or what anyone else says, God is going to do it, anyhow, 'cause He promised to it. And He does it so simple, that, it—it goes over the—the understanding of the cultured mind who would try to reason about it, "How could it be?"

59 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, and wonderful, as long as he uses that not to reason, but, that culture that he's got, to believe God. Let it be converted unto the simplicity of listening to what God has said, and believe It. His culture will help him then.

60 Notice. But when the 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—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.

61 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 . . .

62 Before we can find out what this exodus means, and I'm going to type the exodus now . . . exodus then, with the exodus now, and watch if it isn't run exactly parallel. One of them is natural. And the very same things that He did in the natural, He's typing it again, antityping it in spiritual, a spiritual exodus.

⁶³ 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—He—He makes the shadow of something to testify of the—the positive. I get on that, tonight, between the moon and sun, the Lord willing.

⁶⁴ But, first, we must review Genesis to see why they were down in Egypt. Why would God's people be out of that land? But 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." Oh, then, why would the people not be in the place that God provided them?

⁶⁵ That's the question of today, also. God give us a Pentecost. He give us the Book of Acts. He give us the Holy Spirit, to lead us and guide us. He give 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.

⁶⁶ We all know that we're broke up, and we're in a terrible condition. And the most terrible condition that—that Christianity has ever lived in, is today. And we're on the . . . right on the brim or the brink of—of a great, terrific judgment laying for the church. And before this judgment can happen, God is calling an exodus, just like He did then. The Amorites' sins was heaped up, so He—He's calling a—a spiritual exodus. Now let's go back just a moment, in type, and find out.

⁶⁷ 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 was only as long as they stayed in that land.

⁶⁸ 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.

⁶⁹ 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—they . . . God has to take the—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.

⁷⁰ 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, and I'll try to hurry.

⁷¹ 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 is given a double portion of everything that Joseph give. All right. Notice now, we find that down there, they were. . .

⁷² 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. See? He give him a—a—a—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—and he didn't pull no punches.

⁷³ He saw the—the dream of those sheaves bowing before his sheaves, 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 someday?" But that's the way it happened. See? How were 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.

⁷⁴ And then we find out, by doing this, that Joseph was taken from among his brethren, the denominations, and set out to himself. See? His brothers, all in the land. And 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.

⁷⁵ 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.

⁷⁶ Now, by doing that, they were taken out of place, taken down into Egypt, later on.

⁷⁷ Now, the story of this jealous brothers is certainly of great comparison with the spiritual side of it today. We—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, not 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, is the same God that does the same thing. So they're nothing but jealousy, has excommunicated, "And we'll not have It among our people." See? Run them off!

⁷⁸ They thought, the brethren, that they would never have use for a man like that, so, "Why not just get rid of him?"

⁷⁹ 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 are full. In other words, actions speaks louder than words: That their seminaries, and their . . . the brain of their—their being, and their coming together and—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.

⁸⁰ Jesus said to them Jews, in His days, "Haven't you read that, 'The Stone that was rejected is the chief Cornerstone that all the building is setting upon?'"

⁸¹ Now, you see what I mean? I'm sure you—you can catch that. That, the—the reason of it now, is because they thought 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.

⁸² Therefore, there is people that's elected, has their names on the Lamb's Book of Life, they can't go for that. They are spiritual-minded, and therefore they cannot go for that. They can't stand it, no matter if their fathers and mothers was lived in whatever organizational church.

83 When a church makes, does . . . maybe it wouldn't speak that right out. Oh, no. They won't speak it right out, but their actions prove it. *Here is 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 the . . . what's on the inside of a person.

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

Now notice the Holy Spirit in His great work.

85 The church feels that it don't need the Holy Spirit. The churches will tell you that. And the men 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 would 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 he could almost make any intellectual person, if you're just trusting in their intellectuals, they—they would condemn the Holy Spirit, and—and take the way of the man. We see that.

86 Now, that's the same thing they thought about Joseph, and they got rid of him. And, oh, 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. 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 wheels, everything moving around just perfectly. See Potiphar reject Joseph; see that lie told. And see Joseph in the prison, and his beard is growed out, excommunicated from his brethren. But then, all of a sudden, God moved in. See?

87 How we can see that wheel in the wheels, 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 in the 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.

88 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.

⁸⁹ A woman marry a man, and disagreeing with him, it would be some kind of a—*a fuss*, continually. But when a man and his wife, his girlfriend, his espoused, when they are in perfect harmony, like one soul and one mind, because they're going to be one flesh.

⁹⁰ 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.

⁹¹ Now, remember, the spiritual mind picking this up, can see the type and the antitype, and pick it. For one, just, we could go hours on it. Watch what takes place.

⁹² 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 . . . See? It's still God's wheels in the wheels.

⁹³ Why hasn't God did this, long time ago, when men sit down with pencils, and—and women, and tried to draw out just the time? Like Judge Rutherford and many of them, that, "Jesus come in '14." And—and Mother Shipton had it way back behind that, and so forth, all these times. And, see, when going by this, 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? See? They just get one piece of Scripture and hold It.

⁹⁴ 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 . . .

⁹⁵ God said, "If there be one among you, is 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 is 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'll 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'll . . . it just has to be right. That's the way God said to tell it. That's the way the Bi- . . .

⁹⁶ 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 Light in them." 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. See?

⁹⁷ Now, we find out that all this has took place, because, waited. Revivals: the Methodists, the Lutheran, the Baptists, the Campbellites, and—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—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.

⁹⁸ Four hundred years they would journey down there in Egypt, and be brought out. But they actually stayed four hundred and forty 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.

⁹⁹ Now, forty years in God's time would be about one and a half minutes, to our time. That's how much difference is. "Thousand years is only one day." See? Wouldn't be even a minute, hardly. Notice, in that.

¹⁰⁰ Now we're running late. Why? God has been longsuffering, waiting, watching. Let the—the Lutheran rise in a revival, then organize. Let the Methodists rise in revival; organize. Let John Smith, 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 is tired, then there comes an exodus.

¹⁰¹ 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 men tries to inject his own ideas about things.

¹⁰² We 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."

¹⁰³ And Achan thought that he could take this gold wedge and live pretty decently like the rest the world, and fine Babylonian garment. Oh, at 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.

¹⁰⁴ 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, just another country to go to; but a Home, the Millennium, time for a calling-out. The iniquity of this nation (strike on it again tonight, the Lord willing) is filled up. She is filthy.

¹⁰⁵ 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.

¹⁰⁶ But they only spoke, not their own thoughts, but the Word of the Lord. See? Depends on where you're drawing your inspiration from. Depends on how it's coming. If it's contrary to the Word, leave it alone. And I ask anybody to prove that That's contrary to the Word.

¹⁰⁷ 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 is on our coin. 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 is where it hatched out women preachers and everything else. The filth of the world comes right out of Hollywood, the worse nation in the world; more divorces, the rest 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 has pulled over the eyes of the people. We're in a terrible hour. Our end is almost at hand now, I believe. They're rotten, rotten to the core.

¹⁰⁸ 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, 'cause they're already working in it.

¹⁰⁹ 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 called into that federation. Get out of that thing,

as quick as you can. You'll take the mark of the beast, not knowing what you're doing. Get out of it.

¹¹⁰ 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. Right. And as soon as the Light strikes it [Brother Branham claps his hands—Ed.], it's gone, takes Life. Like the little woman at the well, she said, "There It is." She caught It.

¹¹¹ 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. All right.

¹¹² 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.

¹¹³ And the iniquity of the Amorite denomination has called themselves "the Church," so long, till their iniquity is about fulfilled.

¹¹⁴ There's coming an exodus, where God will show who is who; where the Church Itself, the Bride of Jesus Christ, will be exodus-ed 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 dwelling be dissolved, we have one already waiting, "That where I am, there ye will be also." The great exodus at hand!

¹¹⁵ 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—a pharaoh who didn't know Joseph." See? A pharaoh who didn't know Joseph. "Didn't know Joseph." What was *Joseph* represented? The spiritual part in this spiritual exodus.

¹¹⁶ 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—a Jos- . . . or 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.

¹¹⁷ 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 is coming by now to prune that vine, as He

said He would do. All those that don't have the fruit is cut off and thrown into the fire and consumed.

¹¹⁸ It's an awful thing to say, but Truth sometimes seems awful, as I just told you, how God takes His children through the deep waters and the miry sands and thing. He does it that way. Remember, the—the pot must be broke into shivers, sheaves, little pieces to be remolded and ground again. Look like a terrible thing to destroy it, but it has to be done thus, in order to get the pot re-made again, the vase or whatever you're making.

¹¹⁹ “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 begin to form, under a—a political power, begin to form, God begin 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.

¹²⁰ And God permitted a pharaoh to raise up, who knew not Joseph, and Rameses was born. And right after Seti come Rameses. And Rameses was that one who knew not the blessings of Joseph. And—and 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—the military might.

¹²¹ 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.

¹²² What about the other day when we had this question of segregation, down in the South? When this governor of—of Alabama . . . I wish that 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.”

¹²³ Them people, if they got a hard heart and don't know those things, you can't drive into a people, spiritual things, what is beat in there with political powers. They've got to accept it, be born again, then they'll see these things.

¹²⁴ 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—the natural side.

¹²⁵ This man, the colored brother, when that great uprise 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, said, "I want to say, this morning, I never was ashamed of my color. My Maker made me what I am."

¹²⁶ 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.

¹²⁷ He said, "I 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," said, "it would be different. But who has got the best schools here in Louisiana?" Said, "Let's take, for instance, our city, Shreveport." Said, "There's a white school over there, it's the old school. They built us another one. They haven't got one instrument, one play thing for the children. We got a yard full. And besides that, they 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.

¹²⁸ And them people, they, "Rah!" They deadened the voice. There you are, see, wrong inspiration.

¹²⁹ Them people were slaves. They're my brothers and sisters. 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 start a revolutionary. Certainly, it is. It's not right.

¹³⁰ 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 their 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—a yellow man, I'd want to remain a Japanese, or Chinese. I was a—a—a colored man, I'd want to remain that way. God made me that way.

¹³¹ 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.

¹³² 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, a right and left hand. Thirty or forty different tribes of them, and they sing to a place, the master stand there, say, "I just can't touch it." He trained choirs for years, and one will be octave high, and low, and everything. Said, "Listen to that, just perfectly, even in different language." They're gifted.

¹³³ But, you see, all this stuff has to happen, all because of a politician that you people elected with your crooked machines.

¹³⁴ And 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—each state can take its own thought about that. He didn't care, but he read the constitution, 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 even read the constitution.

¹³⁵ 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 has got to fall. 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.

¹³⁶ 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."

¹³⁷ You know the old saying, "Once a southern democrat, always." I don't know now. Uh-huh. Surely a man will have sense enough to wake up to something. See? Let those precious people alone. Don't kill them off, down there.

¹³⁸ 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 lowdown and little. Yes, sir. Like to be the judge on that case, once. Uh-huh. Uh-huh. 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.

¹³⁹ That's what you get to when you reject Christ. That's right. That's where the whole nation has got to, all under politics. It's such a shame, but that's what we wanted. We proved it in this election.

¹⁴⁰ My little son said to me, this morning, "Daddy, the pilgrim fathers, when they come over here, were they all belong to *this* certain denomination of church? Were they all . . ." Said, "They had on big coats?"

¹⁴¹ 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.

¹⁴² 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 just only see where his inspiration. What good would it do if you went to school, a million of you laying yonder, dead? Wouldn't just be, go to school, just the same? Now, for—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—I don't see it. See? 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.

¹⁴³ Just—just like Hitler did, over in Germany, led them right into a death trap, them precious Germans. And they laid by the billions, or millions, piled up there on top one another.

¹⁴⁴ And 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 you got when it's all over? A bunch of dead people.

¹⁴⁵ "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—in the White House, that will not swear to his oath, will not take his oath that he believes in freedom of religion.

¹⁴⁶ 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.

¹⁴⁷ Let's go a little farther. At this time, Rameses, in Egypt, was growing. His power is growing. The natural man, Rameses, was growing.

¹⁴⁸ 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, till 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. Rameses 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.

¹⁴⁹ 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. Rameses was growing.

¹⁵⁰ But remember, while Rameses was growing into power, in Egypt, God had Moses in the wilderness. He was growing, too. Rameses had a political system. God had a spiritual system, under a prophet, ready to come down, to speak to the people.

¹⁵¹ 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 typed 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, amen, not a denomination; out of the bondage of iniquities, away from the Amorites, a people that's free. Oh!

¹⁵² 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.

¹⁵³ The enemies will propose, always, his system. And unbelief will accept it, because the enemy is the intellectual sign.

¹⁵⁴ 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. Just as plain as it can be, the kids could get that. See? See? And that's the way it's been, all the way down.

155 Here it is, in Egypt, this morning. There is an intellectual power working in Rameses, bring him up to power. And raise him up, who knows not the freedom to let what Joseph had done, what the church had done in the beginning.

156 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 got their own system. It's not what the Bible said. It's what the church said. And the Protestants weaved right into that, till all their little groups, like this, "Well, sure. Well, I know It says *This*, but I tell you, them days is gone."

157 "Form of godliness, and denying the power." Every Scripture in the Bible points straight to it.

158 Now you see why I want to tape this and send it to the people. The hour has arrived. Truth has got to be known. The exodus is at hand. See?

159 The—the intellectual part looks perfect. And it is perfect, it's exactly; but, perfect, the inspiration of Satan.

160 And then, all the time, that, this intellectual Rameses 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 growed to power.

161 O 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?

162 "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?"

163 God deals with an individual, not with groups. With individual; God getting His—His, 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 them, 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. It's judges; wasn't so. God is the Judge. See?

164 You see, today, He's trying to get one man that He can get in His hand, that'll tell the Truth, that'll be fearless with it, that won't pull no punches, that'll not be dogmatic; one man He can hold in His hand and show His Word alive, and show Himself alive. I believe He could get such a person ready. I do. I believe it. I'm just . . . believe the Bible enough, to believe that He could get it, that's right, that would tell the Truth.

165 After while, we find out, after 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 . . ."

166 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." Said, "You are Irish."

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

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

168 I said, "I am, uh-huh, the original catholic, uh-huh." You know, the first Church was the catholic Church.

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

170 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 . . . Cause, I come to hear you preach," said, "but I disagree with you."

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

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

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

173 And 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- . . . or against our—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 this, 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?”

¹⁷⁴ I said, “He’s never proved it.” I said, “If that church is a 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.”

¹⁷⁵ 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—the—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 the . . . 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.”

¹⁷⁶ They wanted to unite both churches together, as they’re trying to do now. And—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.”

¹⁷⁷ 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 ministerial groups does today.

¹⁷⁸ And they brought them out, and asked them a question concerning the—the outcome of the battle. And every one 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. See?

¹⁷⁹ But, yet, down in the heart of Jehoshaphat, 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 pair of iron horns and said, ‘THUS SAITH THE LORD.’ But could we just find another one?”

¹⁸⁰ 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. See? 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. Look at my kingdom.” Yeah, look at it, look what a mess it was in.

¹⁸¹ Look at your denomination, today, “Having a form of godliness and denying the power thereof.” See? Oh, you may be a million more, and a thousand more, and better-trained men, but where you at in the Spirit? Where is your strength at, was in Samson, when he stood there, as I said the other day? With all of his big framework there, and every fiber in there, but no Life in it. The Spirit had left him. He was helpless. The 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 we at? So when we come to this spot . . .

¹⁸² They sent and got Imlah, or the . . . 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.

¹⁸³ 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.” Uh-huh. Uh-huh.

¹⁸⁴ Said, “Put him in the prison. Put him in inner jail. Feed him bread of sorrow, and water of sorrow. And when I return back in peace,” said, “I’ll deal with this fellow.”

¹⁸⁵ 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 hadn’t spoke to me.”

186 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?"

"Well," he said, "well, how would you know the difference?"

187 I said, "Back to the Blueprint!" How do we know to build a building 'less there's a blueprint?

188 If they'd have 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?

189 How can you bless anything that God has cursed? Get out of the thing. Get away from it. Come into Christ. Amen.

190 Now notice. But, the enemy will proposition. The enemy will purpose a thing, prepare it, and the intellectual mind say, "That's right."

191 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?"

192 Don'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, the *other* one says they do believe, *other* one puts it on some other time back? Some don't even believe the Bible. And put that together, what have you got? God is no author of confusion.

193 Before God could ever set His Church in order, they waited ten days and nights, till they all become "in one place, in one accord." And there come the Holy Spirit for leadership, not some ecumenical council. See? I hope you get this. Notice.

194 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.

195 Satan said, "Now, look here. Isn't it reasonable? I know the Word says *That*. But, wait a minute, isn't it reasonable that—that you'd be better off if you knowed right from wrong?"

"Why, yes." Then she took it. See? Sure.

196 That's the way with reason. Now, unbelief will always goes to reasonings, but faith won't touch it.

197 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 had 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 science give Sarah an examination? Said, "Why, her womb is dried up. The milk veins is dried, forty years ago. Her heart, that age, she couldn't go into labor." Why, it's only reasons.

¹⁹⁸ But Abraham refused it. "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—he had counted God able to perform everything that He said He'd do."

¹⁹⁹ Now, where is the children of Abraham this morning? You ministers that 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.

²⁰⁰ 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.

²⁰¹ Faith looks at the Word. But faith places itself upon the unmovable Rock, God's Eternal Word. Amen. Faith don't look at reason. 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.

²⁰² 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 . . . Said, you might get that in the Old Ladies Birthday Almanac, but you never find it in God's Word.

²⁰³ "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."

²⁰⁴ Faith finds the Word its sanctuary of rest. It moves right up on top that Eternal Rock, Christ Jesus, the Word, and lays down there and rests. Let the winds howl. Let the storms shake. She is 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, and how the enemy has come in, and how look like you're defeated, faith still knows.

205 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—every circumstance, everything else, all signs, all symptoms can point that you are 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-believe now; faith. Not hope; but faith. Hope is out *here*, hoping it was in. Faith is already in, looking out, and saying, "It's done." See? That's faith. There is 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 looked.

Noah knowed that ark would float. See? Certainly did.

Daniel knowed that God could close the lions' mouth.

The Hebrew children know that God could stop the fire.

206 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 knowed corruption set in in seventy-two hours. 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.

207 Reason will try its best to recognize, "Well, *this* system is bound to be better. *This* is That." It looks better because you're looking with the intellectual mind. You can prove reasonings.

208 But you can't prove faith. Cause, if you can 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. I can't prove how it'll 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. That's settled.

209 That's the reason I know that This is right. I know the Word is right. I know the Message is right, for It's in the Word. And I see the living God moving among It, to prove. We're at an exodus, certainly true.

210 Even death itself can't shake faith. Men just stand right in the death, in the . . . right in the face of death, and shout the victory of the resurrection. Paul, "O death, where is your sting? Grave, where is your victory?" See? "Cause, Christ raised up, and those that are in Christ will come forth with Him at His Coming." See? Can't change it. Yeah.

211 Faith makes the Word of God its sanctuary of its Eternal rest. It lays in the Word of God. Notice, again.

212 Now, we just got a little bit longer, about twenty-five minutes, if you—if you don't mind. [Congregation says, "Amen."—Ed.] I—I want to continue this tape, just a minute.

213 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. 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? "Get 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?

214 And the only thing that you can ever do, to beat him, is rely on Christ, and humble yourself and let Him lead you. See? You'll never do it any other way. Your intellectual powers will never do it. You've got to believe it. 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.

215 Notice. The devil, in a form of—of Rameses, a 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 had moved from Egypt, 'cause God destroyed Egypt, cursed it. It's never come back, since. Then he was in Rome; Satan moved his—his seat up to Rome. And the first thing Rome did, to destroy it all, to get, be sure; the devil, in that Roman system, tried to destroy (what?) the Son of God, to begin with. The same devil!

216 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 is your demon. There is 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.

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

218 Didn't Daniel say the same thing, in this kingdom of the iron and clay, that they'll 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 put—is put the cardinal in. Put the whole cabinet in, and then what are you going to do?

219 Next thing they do, they take their money and—and pay off the debt of the United States, and borrow it from the church, and then you're sold out. Yeah. Now, we're—we're living today, paying our

foreign debts over there, with tax money that won't be paid in until forty years has 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 . . .

220 That's the way it does, see, marry your daughters, 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?

221 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. You can't make it go all the way through the Bible, then it's wrong.

222 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 just letting it go on. Let him marry, and have his wife and children, child Gershom. He was living pretty good life, blessing him out there. But, all time, He was getting him ready, train him.

223 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 Rameses ready, his natural man, see, getting a natural man ready (what?) to kill off, or unite all the Egyptians and Hebrews together, make them still serve them.

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

225 Did you see Cecil DeMille's *Ten Commandments*? I guess many of you did. I don't believe in going to picture shows, all this stuff. But I recommended 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 want 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. I looked at it. I seen what it was. Then I said to the church, "If you want to go see that, it's all right." There it was. It was lovely, beautiful.

226 How that that trick of the devil, how sly he was in there, how he—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! It was reasonable. Oh, how God was, all the time, training this prophet! And how Egypt was training, in politics, this Rameses, to take over! And then the great contest came, one day, between intellectual and spiritual power. And Rameses, with all of his gods, was standing out there and pouring water in, to—to bless the god of the Nile. God struck him, and blood flew out of him. He had . . . Oh, I—I thought it was striking, see, to see what taken place. Oh!

²²⁷ 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.

²²⁸ 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—I miss-make . . . And God knows I'm trying to make—make it as ridiculous as I can, so that you can see the—the Spirit of God.

²²⁹ 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 come with the power of the Holy Spirit, that your—that your—your—your hope and trust would rest, not in the wisdom of man, but in the resurrection power of Jesus Christ."

²³⁰ 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—an awful-looking thing, to stand up, side of a well-dressed priest, and call hisself a man of God.

²³¹ Look at him. 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.

²³² 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!

²³³ They looked at this old fuzzy-looking man standing there, hairs on his chest; and a great, big piece of sheepskin wrapped around him, of leather, a girdle over his loins, with, probably barefooted, little old skinny arms, the meat hanging down *this* a way; 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, 'cause it was exactly with the Word. Not what the intellect sees; what the spiritual eye sees!

²³⁴ And the—the natural eye, today, sees a glamorous church, a fellowship with the mayor of the city, or—or what-more, in these denominations' organization. And they fail to see the power of the Holy Spirit, when It can raise the dead and heal the sick. And—and—and how. . . See? They—they look, and they watch Hollywood, and they watch the people on the street.

²³⁵ The women, today, think, "Well, *this* woman, Susie, she belongs to the church. She's got her hair bobbed. She wears make-up. Everybody in town likes her."

²³⁶ I wonder about Heaven? See? When it's contrary to the Word, God can't endorse it. He—He would be endorsing 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-hair women is a curse, in the sight of God, or a woman that will put on a garment 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.

²³⁷ 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.

²³⁸ 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.

²³⁹ And God down there, moving in this prophet, and taking a man's word. Let him stand up there, and take a—a staff that he was leaning on, and reach towards the east, and said, "Let there come flies, and blowth over the Egyptians." Walked back there.

And everybody said, "Nothing happened. Nothing happened."

²⁴⁰ But just in a little while, an old green fly must started circling around. After while, they were probably two pounds per square yard, that a man spoke creation into existence.

²⁴¹ Here was an intellectual Rameses standing there, that was against; a very religious man, and against the Spirit of the living God. And the natural mind could only see Rameses. But the spiritual mind seen the promise, and seen it coming to pass.

²⁴² Well, if Joshua and Caleb could call those Amalekites, and Hivites, and Jebusities, as though they wasn't there, yet twice, or three or four times their size. And the natural mind, at Kadesh-barnea, when the spies went over, said, "Ah, we can't do it. We. . . They're—they're too much. Well, we're like—we're like grasshoppers, side of them."

²⁴³ 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.

²⁴⁴ And why? 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—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.

²⁴⁵ And, today, God is 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 being called from those big denominations, into the Presence of Jesus Christ. Amen. Was that clear? Did you get it? [Congregation says, Amen.]—Ed.] All right. We'll go further. The Elected, only!

Doctor D.L.Ph., they never see It. They wasn't elected.

²⁴⁶ And, remember, this election, is 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. And 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.

²⁴⁷ Israel was watching. They knowed that God dealt with His prophets. They . . . Word come to them, and they come to see It. And they seen It.

²⁴⁸ And now the intellectual sign, we see it now, that they're believing on their organizations. They're still in their creeds. Yet they . . .

²⁴⁹ 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.

²⁵⁰ So is it today. The intellectual mind was looking to the celebrity standing there. They fail to see the smitten Rock. Even the bishop, himself, failed to see the power of the Holy Spirit, the shout of the King in the camp. They fail to see it.

²⁵¹ 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.

²⁵² 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.

²⁵³ And now He's showing the power of the resurrection of the His Son living among them, to resurrect them from this grave and graveyard that we're in, to the Land that He's promised to us. Resurrection sign, calling out of spiritual Egypt and spiritual Babylon, knowing . . .

²⁵⁴ 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 unbeliever; open 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 hid away from them, a spiritual cause.

²⁵⁵ 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 is 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 would do it. That's right. So there is 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 they . . . "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.

²⁵⁶ "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.

257 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.

258 In the garden of Eden, when He wanted to redeem a man back to fellowship, He made a decision: it was the blood. They 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 sacrificial lamb; like He did in the garden of Eden, under the sacrificial lamb.

259 The only place He meets today, is not in the denominations; they fuss and stew amongst one another. Not in church-anity; 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.

260 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. And God come down, in a Pillar of Fire, and vindicated Himself, showed His Word. That right? That's what He brought, His first exodus. His second exodus. . .

261 God always goes in threes. He's perfect in threes. You all notice my preaching, it's always threes and sevens. Uh-huh. *Seven* is the "complete." *Threes* is His "perfection." First, Second, and Third Pull. And, oh, all, everything. See? Justification, sanctification, baptism the Holy Ghost. Father, Son, Holy Gho- . . . Everything! See? Notice.

262 What did He do, the first exodus? He sent a prophet, anointed with a Pillar of Fire, and He called the people out. That was His first exodus.

263 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."

264 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. Said, "Who are You?"

And He said, "I am Jesus."

²⁶⁵ The second exodus, He brought a Prophet, anointed, which was His Son, God-Prophet. Moses said He would be a Prophet; and had the 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."

²⁶⁶ And here He promised the same thing in the exodus in the last days, and He cannot change it. And 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 no mistake, friends. It's not what I'm saying; I'm just your brother. But, it's what God is 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 . . .

²⁶⁷ How many was here and heard me tell about that, what happened, before it did it? I think, about everyone in the church.

²⁶⁸ There it is. They don't know what it's all about; the scientists are trying to. Anybody got a picture of It, called in, "A Cloud, twenty-six miles high, in the shape of a pyramid." Seven Angels represent in there, brought back and brought you the Word of God, under the inspiration. It tells you these hours that you're coming and living in. The spiritual mind will pick that right now, see, and get it. It's an exodus. We're going to leave, one of these days. Thanks be to God. Remember.

And I'll close, just a minute. I got ten minutes.

²⁶⁹ 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 anointed prophet. And they constantly turned him down. That right? Sure.

²⁷⁰ 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.

²⁷¹ 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.

272 Notice, led them, brought them out, led them to the promised land; Israel, the nation.

273 And the same God, the same Pillar of Fire! That only . . . “They say that the . . . that that camera . . .” When you read George J. Lacy; not me, now. You read where George J. Lacy examined that picture. The head of the F.B.I., for fingerprint and documents, there is his statement. “Some of them says, ‘A double-exposed lens.’” Tens of thousand of people have 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.” Uh-huh. Wasn’t no optical illusion. It’s there, the same Pillar of Fire.

Then they say, “Oh, well, that was illusion.”

Now, cameras, all, for in hundreds of miles of Tucson!

274 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 the Holy Ghost, was done explained. Now picking up the loose ends of that, which was 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 a Rock in there, white, but had never been wrote on. It was a mystery.

275 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 science 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.

276 “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.

277 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?”

278 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.

279 “And it shall come to pass . . . If what they say comes to pass, then, remember, I have spoken,” the Lord says, “see, before it happens.” There it happens. Listen to the Bible, the Voice of God calling to you in this day.

280 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, it’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.

281 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.

282 You remember Dathan, 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?”

283 Then 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 can . . . Moses told them that he was telling them what God had said, God vindicating It to be the Truth.

284 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?” And she—she was half dead with leprosy, that minute. You know that.

285 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.

286 And today, the . . . 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.

287 Elijah, the 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.

288 And we see thousands times thousands, with our own eyes, look at the Angel of the Lord, in a Pillar of Fire. Scientific search, taking 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?

289 Saint John 6. They was 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."

290 They said, "Now we know You're crazy. You're—You're crazy. You—You got a devil on You. You're a crazy Man, with a devil." You know, people get a spirit on them, sometime they get very active, religious. They said, "You're—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 'seen Abraham?'"

291 I can see Him step back a couple steps. Said, "I AM THAT I AM. Before Abraham was, I AM." That was a burning Fire, that Pillar of Fire in the bush.

292 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."

293 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?

294 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.

295 And that Pillar of Fire led them to the land that God promised them, where He, Himself, would be made flesh among them, someday. That right? What did they do? Murmured and squirmed, and everything else, to show it was under the blood of an ordinary lamb.

296 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.

297 We are in an exodus. And 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 . . .

298 This great Angel of the Covenant! "Jesus Christ, in the form of God, thought it not robbery, but 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.

299 The first exodus, what did He do? He brought them out of a natural land, to a natural land.

300 The second exodus, He brought them out from a spiritual condition, into a spiritual baptism of the Holy Ghost.

301 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.

302 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.

303 While we bow our heads. [A brother speaks in tongues, another brother interprets—Ed.]

304 With your heads bowed. From the depths of your soul, from the depths of all that's in you, are you willing to remember to . . . You are 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?

305 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 our congregation, there was about

twenty hands, I suppose, Father, that's satisfied and knows that it's—that it's true, and they want to come out. If there was . . .

306 In the days of the coming out of Israel, out of two and a half million people, only two made the land.

307 In the days of Jesus Christ, there was about a hundred and twenty made it.

308 And now, in the days of the ending of the world, You said, "Strait is the gate, and narrow is the way, and 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.

309 Now I pray for them, Lord. I pray that You will, this hour, by Your Holy Spirit, circumcise them hearts. Take out all the things of the world. Circumcise their ears, for they can hear plainly the God's Voice, calling, through His Word and through the Light of the day. And grant, Lord, that their eyes will be open, 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."

310 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 laying myself across this Word.

311 God, I'm thinking that, just a week ago, I—I laid myself across a dead man on the floor here. I seen the great Holy Spirit bring him back to life. His eyes turned back in the back of his head, laying, dead. 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 hisself across that boy, listening 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.

312 Now let the meditation of my heart, and 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.

313 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."

³¹⁴ Here is handkerchiefs laying here, Lord, that I bless in the Name of Jesus Christ, for the healing of the sick. Then when . . .

³¹⁵ Our services are long, drawed 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 will speak to every heart.

³¹⁶ And the Bible said, "As many as believed was baptized." And, Lord, if there's now 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, and 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.

³¹⁷ Now we turn the service to Brother Neville, and whatever he's got to say, while getting ready for baptismal service.

³¹⁸ And tonight, at seven-thirty, the Lord willing, I want to tape this other Message. God bless you till then.



THE THIRD EXODUS

63-0630_M Vol. 2-21_R

This Message by Brother William Marrion Branham was delivered on Sunday morning, June 30, 1963, at the Branham Tabernacle in Jeffersonville, Indiana, U.S.A. This sermon, number 63-0630_M, is two hours and seventeen minutes. Having obtained a clearer and more complete original tape, this book has been re-edited with an R added to the volume number. Every effort has been made to accurately transfer the verbal Message from the magnetic tape recording to the printed page, and is printed herein unabridged and distributed by Voice Of God Recordings. Reprinted in 2010.

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