
WHY CRY? SPEAK!



The Lord bless you! Let's just remain standing a moment, as we bow our heads. Is there a special request? If you would, let it be known as you lift your hands to God and say, by that, "Lord, You know my need."

² Heavenly Father, we are indeed a—a privileged people this morning, to be assembled in the house of God, when we know that there is so many that would want to be in the house of God this morning, and is in hospitals and on beds of sickness. And Thou has given us this privilege to be out here today. And we never come, Lord, to be seen of each other, though we love our fellowship one with another; but we could do that at our homes. But we have come here to fellowship with He Who has brought us together as beloved children and brethren.

³ We thank Thee now. And the only way that we know to correctly fellowship with Thee is around Thy Word. Thy Word is the Truth. We gather here for spiritual strength. We need it, Lord. We must have strength to endure the crosses that we bear. And we pray that You'll send the great Holy Spirit today, and will strengthen us all. Grant the requests of Your people as they have assembled and raised their hands to You, that they have need of such things. Answer each one, Lord.

⁴ We thank Thee for sparing the life of our Sister Ungren last night, in the accident on the road up here. Thou was gracious to them, Lord, and we thank Thee for that. And now we pray, Heavenly Father, that You will continue to be with us and help us as we journey on, each and every one of us. Give us Thy undergirding power and the—the faith of knowing that Thy never-failing Presence will be with us. In that hour when we cannot help ourself, we know "the Angels of God are encamped about those who fear Him, and They will bear us up lest any time we dash our foot against a stone." And we pray now that You'll give us of Thy blessings for the Word, and speak through us, and in us, in Jesus Christ's Name. Amen.

⁵ I am grateful that the sunshine of the outside, the solar sun, is shining. It was very bad this morning. And I think, in this country, especially, we have so much gloomy, wearied weather. And to see the sun shining, coming out, it's very good.

⁶ The little family reunion today, I meet my brothers, and they're up at my sister's house, and some of our relation around the city and around about. There's a big bunch of the Branhams. If they'd all come together from Kentucky, in here, I guess we'd have to rent the city; there

is so many of them. But just a little homecoming. We used to all meet at mama's house, and she was the old tie-post that held us together, kind of. But God taken the tie-post to Heaven, and I hope that we'll all meet there someday.

7 And now I spoke the other day, I said, "You know, I believe that I will—will cut my Sunday messages down to about twenty minutes, and—and, or thirty, and then pray for the sick." And I thought of that this morning.

8 And I thought last night, when Sister Downing called me and said that, called Billy and said that she and Sister Ungren on their road up, had slid across the road and had had a wreck. And while Billy was still at the window, along, I don't know what time it was; maybe this morning, sometime. I had been asleep for quite a little bit. I looked down at Brother Wood's, the lights was out. And I just knelt to pray, and when I did, Something just said to me, "It's all right." So then I told Billy, "Tell her, 'Everything,' I thought, 'would be all right.'" I'm so glad to see them in this morning, and sitting in the house of the Lord, back here after on the road.

9 A people that love you that much, to come for hundreds of miles to hear the Gospel, then I thought, "A twenty-minutes message, and as slow as I am, they would be no good." So I thought I would just . . . that long.

10 So then, hear Brother Ungren, her son, this morning, singing, "How Great Thou Art." He has . . . He means more to him this morning than it did yesterday afternoon, because the great God of Heaven spared his precious, darling mother and sister.

11 Now, today, we are expecting a great time in the Lord. And I had two or three different texts here that I was looking at, and I didn't, couldn't figure just which one I would talk on this morning. One of them was, "Cast your cares on Him, for He cares for you. Now, if He cares, why not you?"

12 So then another one, Billy Paul, or not Billy Paul . . . My other son, Joseph, brought me this text a long time ago. He was sitting in the room one day, and he said, looking up towards the picture, and Billy . . . Or, Joseph is very fond of boats, like little boys; boats and horses, you know. And he said to me, "Daddy, has Jesus got a boat?"

And I said, "I don't know."

13 So then after he got up and went out, I happened to think, "Has He got a boat?" And I took a text from that, and just marked it down here on my book, "Has Jesus got a boat?" And I happened to think, "When He was here on earth, He had to borrow a womb to be born in, a grave to be buried in, a boat to preach from, but He's the Pilot

of the old ship of Zion.” Sure, He has. But, and those texts that I was thinking, thinking maybe I could get them later, before we leave to go back.

14 You know, I like to speak from the tabernacle here, because it’s our own church. We feel at liberty to say whatever the Holy Spirit says. At other places, even though the man wants to make you welcome, you feel kind of a little cramped because that—that you’re in somebody else’s church, and you want to be a gentleman enough to respect their—their thoughts and their doctrine.

15 Had a wonderful time this week down at Brother Burcham’s place there. And I went into the factory where they made the cheese. I see he and his wife, and son and them, are present this morning. And always thought that a cheese factory would be something like other places I’ve been in, oh, kind of sloppy and dirty. My, I can say one thing, you can sure rest assure that place is not dirty. That was the cleanest place I ever went into, and especially in a factory. And I didn’t realize. I thought, “Oh, maybe they’ll make a hundred pound of cheese a day.” And they make six tons each day, and three of the factories going. I thought, “Oh, my, who eats all those cheese?”

16 But the Lord has blessed this man. I had the privilege of being in his home, a very lovely home, a fine consecrated wife. And there’s no reason why they shouldn’t live for Christ each day, as they’re doing. Met his sons, and they’re very fine children. We’re so grateful for this fellowship that we have one with another.

17 Found out their former pastor was a—a man that I know, Brother Gurley, a very fine man of the United Pentecostal faith, that I met years ago, Jonesboro, Arkansas. And didn’t know that they were . . . that was his pastor, though.

18 Now remember the services this evening. And then, the Lord willing, next Sunday again we hope to speak. And then I think the following Sunday then I have to go to Chicago. Then I’ll be gone for a while, I have to take the family back home, back, or back to Arizona so that they, the children, can enroll in school again. And then we quit pestering the pastor, taking his services.

19 So, so we are very grateful to Brother Neville for his hospitality, you know, of—of inviting me. And he is so, no . . . I like, brother, a man like that, where there’s no guile, there’s no selfishness, it’s just genuine Christianity. I like that.

20 Now we’re going to read some of the Scripture and then pass the comments. And I don’t know just what time that we’ll get out, on these long Messages, but I think . . . I was talking the other day about speaking so long, and someone said, “Well, now, if you—if you just

spoke a few minutes; and you speak kind of in mysteries, anyhow," said, "we—we'd never be able to understand it." Said, "Just keep on talking, and after a while it comes out," he said. So maybe the Lord wants us to do it that way.

Let's just bow again.

²¹ Lord, Thy Word lays open on the pulpit, and realizing that someday It'll be closed for Its last time, then the Word will be flesh. And then we are—we're grateful for this time this morning. And open to us, by Thy Holy Spirit, the contents of this Word that we shall read. May the Holy Spirit teach us today the things that we ought to know. And may we then, in return, listen closely to every Word, weigh It deeply. And then may those who are listening by the way of tape, may they listen close. And may we be able to catch what the Holy Spirit is trying to reveal to us. For we realize, if He should anoint us, then the anointing is not in vain. It's for a purpose, that it might work to the good, to the Lord. And may our hearts and understanding be open, Lord.

²² May we have freedom to speak, and freedom to hear, and access to faith, to believe what we have heard, as it comes from God's Word; that it might count up to us, Eternal Life, in the great Day that is to come. Bless us today. Condemn us when we are wrong. Let us know the faults that we have. And bless us in the way that is right, that we might know which way to go, and how to act in this present world; that we might bring honor, in our living here, to Jesus Christ, Who died to give us a Life in the great hereafter. We ask this in Jesus' Name. Amen.

²³ Now I want to read just out of two places out of the Scriptures, this morning. And one of them is just found over in the Book of Exodus. Frankly, both of them are out of the Book of Exodus. One, the 13th chapter, and 21st and 22nd verse. And the next one is the 14th chapter, the 10th, 11th and 12th verses. Now I'll read from Exodus 13:21.

And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night . . . a pillar of fire, to give them light; to go by day and night:

He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

²⁴ Now in Exodus 14, and the 10th verse:

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

And then said . . . Moses, Because there . . . (beg your pardon).

And they said unto Moses, Because there were no graves in Egypt, has thou taken us away to die in the wilderness? wherefore has thou dealt thus with us, to carry us forth out of Egypt?

Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

25 I'm going to read a couple more verses:

And Moses said unto the people, Fear . . . not, . . .

Now listen close here.

. . . Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will show . . . you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

The LORD shall fight for you, and ye shall hold your peace . . . the LORD said unto Moses, Wherefore criest thou unto me? speak to the children of Israel, that they go forward:

But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.

And I, behold, I will harden the heart of the Egyptians, that they shall follow them: and I will get me honour upon Pharaoh, and upon all of his host, and upon his chariots, and upon his horsemen.

And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, and upon his chariots, and upon his horsemen.

And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went . . . before their face, and stood behind them:

And it became between the camp of the Egyptians and the camp of Israel; . . . it was a cloud of darkness to them, but it gave light by night to these: so that the one come not near the other all the night.

And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on the right hand, and on the left.

And the Egyptians pursued, and went in after them in the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

And it came to pass, that in the morning watch the LORD looked down unto the host of the Egyptians through the pillar of fire and . . . the cloud, and troubled the host of the Egyptians,

And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fights for them and against the Egyptians.

26 The Word of the Lord is so great, so good, there just no way to stop reading It. It just becomes Life, as we read It. I think, in this text this morning, though it's being taped, I want to say this in beginning, it finds, I find myself. And the reason that I . . . Yesterday, while in study, and I come upon this subject, and then I thought, "I'm just going, if the Lord willing, to speak upon that, because it drives me down." And I hope it drives us all down, that we might see, and cause us to look up; and to study a little bit, in comparing the day that was then, the . . . unto the day that is now.

27 I want to take three words for a text, and that is: *Why Cry? Speak!* God said to Moses, here in the 15th verse, "Why criest thou unto Me? Speak to the people, that they go forward." And: *Why Cry? Speak!*

28 Now, we got quite a subject, and I'll try to hurry through as quick as possible, as the Holy Spirit leads. And I want to think of the . . . of this text, of Moses crying out to God, in the time of trouble; and God rebuking Moses back, right when trouble was in—in session. And it's just nature, seeming like, for a person to cry out. And then what a— a rebuke it is for God to turn around and rebuke him for saying it, for crying out to Him. It looks like it's a very hard thing.

29 Many times when we look at the Scriptures, in our own way of looking, it seems very hard. But if we study It a little while, we find out that the all-wise God knows just what He's doing. And He knows how to do these things and how to deal with man. He knows what's in man. He—He knows him. We don't. We only know from the intellectual side. He knows what's really in the man.

30 Moses was born in this world, and a gifted boy. He was born to be a prophet, a deliverer. He was born with the equipment borned in him, as every man that comes into the world is born with this equipment, as I firmly believe in the—in the foreknowledge of God, the predestination.

31 "Not that God is willing that any would perish, but all might come to repentance." But, being God, He had to know, and does know, "the end from the beginning." See? If He doesn't, then He isn't infinite; and if He is not infinite, He isn't God. So He wasn't willing,

certainly, that any should perish, but He—He knowing who would perish and who would not perish. That's the reason, the very purpose that Jesus came to the earth, was to save those that God, through His foreknowledge, seen that wanted to be saved, see, because the whole world was condemned. And I don't see how we could teach it any other way than the foreknowledge of God, and the Bible plainly says that He knows the end from the beginning, and can tell it.

³² Therefore, when a— a person tries to be something that they are not, they are only making an impersonation, and sooner or later it'll find you out. Your sins find you out. You cannot cover them. There is only one covering for sin, that's the Blood of Jesus Christ, and It cannot be applied unless God has called you from the foundation of the world. That's what that Blood was shed for; not to be tramped upon, and made fun of, and—and jobbed at, and—and evilly spoke of, and—and so forth. It was for a direct purpose. That's right. Not to be played with, not to be impersonated, by saying that the sins are covered when they're not. And no man can have his sins covered lest his name was put on the Lamb's Book of Life before the foundation of the world. Jesus said, Himself, "No man can come to Me except My Father draws him. And all that the Father hath," past tense, "given Me, will come to Me." That's right. So you can't make the Words lie. They are there for Truth and for a correction.

³³ And Moses was born with a gift of faith; great faith Moses had. We see it, after a while, coming out in him. And he was born in a great family, as we know how that his father and his mother, and come from a family of Levi. Which, the story here, previously to this, in the Book of—of Exodus, so beautifully gives the life of this great character. And he was one of the—the greatest characters of the Bible, for he was strictly a type of the Lord Jesus.

³⁴ He was borned in a very odd birth, like the Lord Jesus. He was born in the time of persecution, like the Lord Jesus. He was born to be a deliverer, like the Lord Jesus. He was hid of his parents, away from the enemy, like the Lord Jesus. And he come to his time of service, like the Lord Jesus. He was a leader, like the Lord Jesus. He was a prophet, like the Lord Jesus. And he was a law-giver, like the Lord Jesus.

³⁵ And we find out that he died on the Rock, and he must have rose again and everything, because, eight hundred years later he was standing on Mount Transfiguration, talking to the Lord Jesus. See? Angels packed him away. No one knows where he is buried. Even the devil didn't know that. Frankly, I don't believe he ever was buried. I—I believe that the God packed him away, and—and he died on the Rock that he had followed all the days of his life.

36 And he was a perfect type of Christ. He was a king over the people. He was a law-giver. He was a—he was a—a sustainer to the people. He was everything, in—in type, that Christ was.

37 Now, then, see that he was born with this great gifts and quality within him, then it only taken Something to flash across that, to bring that thing to Life.

38 See, the seed of God is actually placed in us from the foundation of the world. And when that Light first strikes that seed, It brings it to Life, but the Light first has to come upon the seed.

39 Like I've taught many times of the little woman at the well, her in that condition. Though she be a—an ill-famed person, though her—her life was degraded, and she was in that condition because that traditions had never touched her, but, though, when that Light first struck her, quickly she recognized It, 'cause there was something there to respond to It. "When the deep calleth to the Deep," there must be a Deep somewhere to respond to that call.

40 And Moses here was born this prophet, but he was raised in an intellectual school and Pharaoh's palace. The Pharaoh Seti, that he was raised up under, was a man that still had honor, and believed Joseph being the prophet of the Lord. But there come Rameses after Seti, and Rameses did not care about Joseph. And so, therefore, there is when the trouble started, now, when there raised up a Pharaoh who did not know Joseph.

41 But these great qualities, let's speak of them just a little while, and, before we get to the main part of the text. I have an odd way of setting a text, then building to it, and the Lord help us this morning as we build to it.

42 Moses, being born with this great gift of faith. Then, he was anointed and commissioned at the burning bush, to deliver God's people. Now, sees what great qualities this man had! He was born for a certain thing. God had a purpose in it.

43 God has got a purpose of you being here. See? If you can only be, get to that place, how much trouble you save God and yourself, too.

44 Moses borned, and then he was, afterwards, he was brought to the—the place where he was anointed. And, notice, the seed laying there with an intellectual conception, with all the faith that he was born to deliver this people, and yet it never come to Life until that Light from the burning bush flashed across it; until he seen, not something he read about, but something he seen with his eyes; Something that spoke to him, and he spoke back to It. Oh, how that did bring things to Life!

45 I think any man with a . . . or woman, boy or girl. And I think, in an intellectual conception of what they think the Word is, and so forth, never can have a full foundation stand until they have met that Light that brings that Word to a reality.

46 I think no church in its practice, no matter how intellectual and fundamental it might be, that church cannot thrive until the Supernatural is made known among that people, and they see it. Something that they can talk to, that will talk back to them, that vindicates this written Word.

47 Now remember, when Moses met this burning bush, that Word was vindicated exactly. It was the Word. Moses didn't have to worry, "What's this Voice all about? What is this Being here?" Because, God had already wrote on the Scripture, in Genesis, that, "Your people will sojourn in this strange land, but they'll be brought back after four hundred years, will come back into this country again, for the—the iniquity of the Amorites is not yet fulfilled." Now, hundreds and hundreds of years before, God had said that Israel would sojourn and be mistreated in a strange country, and would stay there four hundred years. But God, with a mighty hand, would bring them out. So, you see, with this burning bush. . . .

48 Moses knowed this, intellectually. And the seed that was born in him, was laying in his heart. And he tried, through his intellectual experience with the Word, to try to—to—to bring them out, to deliver them, because he knowed he was born for that purpose. He knowed that, the time. The Scriptures all said that they had already been there four hundred years.

49 Just as we know now, as a man asked me a few moments ago, about the Coming and the Rapture. We know. We've lived the time out, at the time of the Rapture is at hand, and we're looking for a rapturing faith that can pull the Church together and give It some supernatural strength, that can change these bodies that we live in. When we see a God that can raise the dead off the floor or out of the yard, and bring him back to life again and present him before us, when we see a God who can take a cancer that's eat a man to a shadow and raise him up to a strong healthy man, that ought to give rapturing faith to the people. That, when that Light flashes from the sky, and the trumpet sounds, the Body of Christ will be quickly gathered together, and changed in a moment and taken into the Heavens. Yes, there's got to be something like that happen. And our schools of theology can never produce that, yet they intellectually are all right. But you've got to meet that Light! You've got to find that Something.

50 And here Moses, basing his great call upon the Word, and it was

great, until one day he met this Light, and the very Word Itself spoke back to him. Then he got his anointing. That anointed what he had in him, that on the inside, the—the intellects that believed it, the faith that was based upon his belief in God, that separated him from his mother. And now when he strikes in the Presence of this Light, It anointed that that he believed. See? What an anointing! And he was commissioned.

⁵¹ Now, we know, intellectually he had heard his mother. He knew what was going to take place, and he knew he was living in that day. But here he found out that he was a failure, so he might have . . . his faith might have dropped back a little bit. But then when he comes to the bush, God said, “I have heard the cries of My people, and I remember My promise to their fathers, Abraham, Isaac, and Jacob, and I have come down.” “I,” there, the—the personal pronoun, “I have come down to deliver them.”

⁵² And now, and may I just add this if it . . . God forgive me if it sounds sacrilegious. “I do not work upon the earth, only through man. I—I—I am the Vine; ye are the branches. And I only declare Myself when I can find a man. And I have chose you, and I’m sending you down to take them out.” See? Now notice, “I’ll be with your mouth, and I . . . you take this rod.”

⁵³ And Moses said, “Can I see an evidence that You’ll send me, and You’ve anointed me, and You’re going to do these things?”

Said, “What you got in your hand?”

He said, “A stick.”

Said, “Throw it down.” It turned to a serpent. He fled.

⁵⁴ He said, “Take it up.” It turned back to a stick. Said, “Put your hands in your bosom.” Took it out, and it was leprosy. Put it back, and it was healed. Said . . .

⁵⁵ He saw the glory of God. There was no more question, to Moses. Did you ever notice, he never run to the wilderness again? He knew he was anointed. He knew where, all these things that had been in his heart, these great fine qualities, and he . . . they were anointed now. He—he is ready. He is ready to go. So down towards Egypt he goes.

⁵⁶ God had said, “I’ll be with you,” so that—that settles it. If, “I’ll be with you,” that’s all Moses had to know. For this great call in his heart, and now God said, “I’ll be with you.”

⁵⁷ Now, God also had vindicated his . . . Moses’ claims. Moses’ claim, “I met the Lord. And He said tell you, ‘I AM’ sent me.” See?

⁵⁸ Now they said, “Here is a man, another Jew, probably some of these fanatics that’s been coming along all the time with all kind of scheme to take us out of bondage.” And you know how people are when they’re

slaves, or in bondage for something, there is always some kind of a gimmick coming around, you know, to do it.

⁵⁹ So, Moses, God promised Moses, “I’ll be with you. I’ll be in you. My Words will be your Words. You speak My Words and just say what I say.”

⁶⁰ And now when Moses went down and give them this call, and stood before Pharaoh, and told him, “The Lord God of the Hebrews said, ‘Bring the children out,’” and he wouldn’t let them go, and so he—he performed a sign before the elders and before Pharaoh. And the signs that God did: He said, “Now, tomorrow, about this time, the sun will go down, it’ll be darkness all over Egypt,” and it come to pass just exactly. And then he said, “There—there is coming flies upon the—upon the land,” and he stretched forth his rod and called for flies, and flies come. And he prophesied, and everything that he prophesied happened just exactly the way. It was God. See?

⁶¹ God had called him from his birth, put qualities in him, of great faith, and then come down with His Presence and anointed that great something in him, and sent him down with His Word, and he was properly a vindicated of his claims. No matter how many quacks had raised up, how many these other things had happened, God was speaking at . . . Moses was identified. Moses, what Moses said, God honored. I want you to never forget that Word. What Moses said, God honored, because God’s Word was in Moses. “I’ll be with your mouth; it’ll speak the right things.” Now, what God says—what God says, He speaks it through Moses, and it confirmed and a vindicated his claims.

⁶² Also, he was told by his mother, of his mysterious birth, and how that the time of hand come close to the hour that there was to be a deliverance. Amram and—and Jochebed, the sons and daughter of Levi, begin to pray to God to send a deliverer. And it take . . . when you see the time of the promise drawing nigh, it sets people to praying and to hungering. And no doubt that—that Jochebed had told him many times, his mother; as she was his tutor, also, as we know the story. And had told him how that she had prayed. “And, Moses, when you were born, son, you were a proper child. You were different. There was something taken place at your birth.”

⁶³ I gave a drama on it for the children, not long ago, and said, “While Amram was in the room praying, he saw an Angel pull His sword and point it towards the North, and said, ‘You’ll have a child, and he’ll take the children North to the promised land.’” Giving a drama for the little fellows so they’d understand it; that their intellect hasn’t come up to the place that you adults, and can grasp the things as the Holy Spirit reveals it to you.

64 Now, though his mother had told him these things, and he knowed this, yet he needed another touch. The—the teaching was fine, but he needed a personal contact.

65 That's what the world needs today. That's what the church needs today. That's what everyone needs, that's sons and daughters of God. In order to be that, you need a personal contact, see, Something. No matter, you know the Word is true, you know It's right; but then when it contacts, and then you see the thing done, then you know you're on the right road. See? And, watch, it'll always be Scriptural. It'll stand right with the Scripture, 'cause this did.

66 Amram's prayer was just exactly with the Scripture. Their prayers was with the promised Word. God promised at that time to do it. They prayed for it, and here was a proper child born. And they . . .

67 Watch! Oh, how I love this! See, in the hour that Pharaoh was putting to death all the children, see, putting them to the—to the sword, the guardenian sword; they—they—they stabbed these little children to death, fed them to the crocodiles, the little bodies, until the crocodiles were perhaps fat upon the bodies of Hebrew children. But the Bible said, that, "The parents did not fear Pharaoh's command to kill the children." They didn't. They wasn't a scared, because they seen something in this baby, to begin with. They saw it, that this was the answer of prayer.

68 And now Moses had all this as a background, so Moses knew he was sent for the very purpose to deliver the children of Israel.

69 See, all the background just heaps up. When you get anything, and can bring the Bible, saying, "*This* is going to happen," and here it happens; "and *this* is going to be at that time," here it happens; "and *this* is going to be at that certain time," there it happens; then it all accumulates together and draws a picture for us.

70 Oh, how this tabernacle this morning, how we people of this hour, Brother Neville, as we see the gray striking our hair, and our shoulders stooping, when we see the world weaving and rocking as it is, and how we can look around and see the promise is drawing nigh! It's, it . . . I think, many times, if someone could just bounce into It at once, and wouldn't understand It, or would understand It, rather, and come into It at once, it would almost send you to Eternity, just with such a rapturing thing! And never knowed it, and just, oh, break through the things that we have seen and know and understand, and all bounce in at one time. The man, or the woman, boy, or girl, would just probably lift up their hands and say, "Let's go, Lord Jesus," you see. Oh, how the hour is so close!

71 Moses knowing that he was born for that purpose, and looked out of the windows and watched them Hebrews as they toiled; looked back here in the Scripture, and it said, "And they shall sojourn four hundred years," see, "but I will bring them out with a mighty hand." Then when he comes back, after a commission, anointed, knowed that he was born. . . And his faith looked, by faith he saw those people and knowed they were the children of God, 'cause the world. . . the—the Word said so. They wasn't of the world, and wasn't like the rest of them. They were different. And they were cranks and fanatics, to the—the high glamour of Egypt; and he was to be the son of Pharaoh, taking the kingdom over, and next. But, he, there was something down in him, a—a real faith that looked not at those things, the glamour that he was to inherit. He looked at the promise of God, and he knowed that the time was drawing nigh. And what that man must have thought of!

72 I want to talk it over with him, someday, when I meet him on the other side. You say, "Crazy, brother!" No, it isn't. I'm going to meet him, by the grace of God. Yes, sir. I'll talk to him, someday, Moses himself. And how I would like to ask him, just how, when he seen his preparation!

73 How the flusteration, the devil saying, "Aw, the people ain't going to believe you. Huh-uh. There—there is nothing to that."

74 But when that seed come to Life up there, something struck him, and he knew there was something going to take place. He knew. Looked at—at the clock and seen what time it was, and he knew, and how he must of thought as he watched. Now when he got all this together, all this great thing that he seen; the Scripture time, the prayer of his mother and his father, and he was borned a peculiar birth, an odd child. And, all along, there had been something way down in him.

75 And now he slips off and tries to think he would take his military training from his school, and deliver the children, and that failed.

76 Then he goes up into the wilderness and marries a—a lovely Ethiopian girl, and they had a little boy named Gershom.

77 And one day while attending the flock, all at once he seen a burning bush up on top of the mountain, burning. And he went up there. And not an intellectual, not a—an imagination, not a delusion, a optical illusion, but in him. . . There was the God of Abraham, in a Light, a Pillar of Fire back in a bush, that Fire, like waves going out, but it didn't bother the bush. And the Voice of the Scripture, the Voice of God, spoke through there, and said, "I have chosen you. You are the man. I raised you up for this purpose. I'm proving to you here, by signs, you're going down to deliver the children because My Word has got to be fulfilled."

78 Oh, His Word of this day has got to be fulfilled. We're living in the hour. No matter what anyone else says, the Word has to be fulfilled. Heavens and earth will pass away, but not His Word.

79 Now, when Moses got all this together, and seen by every direction, it anointed his faith. Amen! Oh, my! What a thought! This, a self, itself seeing the Scripture pointing right straight to what it was, and the speaking of God, and the evidence of it there, it anointed what faith he had in him, to go to work.

80 What ought it to do to us? We need a repentance. We need a revival. I'm saying myself. See? I need a shaking. I need something. I said I was speaking to myself this morning, or about myself. I—I—I need a— a wakening up.

81 And when I think of that great evidence, everything so perfectly laid out there, and it anointed the faith of Moses. And, my, he seen there was nothing. . .

82 Here, he run from Egypt, with, actually, he could have start a— a mutiny or something, and he could have—he could have rose up and started a revolutionary in Egypt, and could have took an army and fought, but, you see, and had many thousands on his side. But instead of that, he was scared to even do that, with armies on his side.

83 But now here he comes back, forty years later, eighty years old, with only a stick in his hand. Why? What was burning down in his heart had become a reality. He was anointed then, and he knowed he had THUS SAITH THE LORD. There was nothing going to stop him now. He needed no army. God was with him. That's all he needed: God with him.

84 Oh, when you know God has sent you to do a certain something, and you see it moving up there, there—there just isn't nothing can take its place. That's all.

85 I remember times when the Lord has told me about certain things was going to happen, and then I move up and see it laying right there, how. . . Oh, what a feeling! The situation is already under control, that's all, see, because God said so.

86 I remember, many of you remember, about the little boy being raised up in Finland, and then from the dead, been killed by an automobile. And I stood there on the side of the road, and started to walk away from that child, and turned and looked back. And Something put Its hand on my shoulder, and I thought it was Brother Moore, and nobody was around me. And I looked back, and then I looked up the mountain I saw. I said, "Well, I've seen that hill somewhere, but we didn't come up this way. We come another way. Where is that hill?"

87 And I looked and seen that car down there, wrecked; seen that little boy there with his . . . laying there with a—the crock-like haircut, as we'd call it here. The eyes turned back, like Brother Way's was the other day when he fell. And the little foot run through the sock, where his little limbs was broke. And blood out of his eyes, and nose, and ears. And seen his little, short trousers; and tied up by buttons, his, *here* and along the side of his little waist; and his little stockings up, like long stockings like we wore many years ago.

88 And I looked around, and there was exactly, exactly the way the Holy Spirit had told me two years before, when all of you wrote it in your Bibles across the nation, that it would happen. Oh, there, then, the situation is in hand. No matter how dead he is, no matter what anybody else says, it's all over. He's got to come back!

89 I said, "If this child doesn't raise up from this dead, then I'm a false prophet, I'm a misrepresentation of God. For, in the homeland, two years ago, He told me this would happen. And there these ministers, and all, it's wrote on the flyleaf of our Bible, and here it is exactly. Read it off the flyleaf, how it would 'be in a country, lapping rocks, and so forth, be killed, and on . . . be on the right-hand side of the road.'" I said, "There it is. Nothing can stop it. The situation is already under control."

90 The faith that was within my heart was anointed. Oh, if I could only explain that! The faith that God . . . I had in God, that told me, and it never failed, told me, "The situation is under control now. Here is exactly what I showed you two years ago, and here it is laying just in exactly in order. The only thing you have to do is speak the word." And the little boy rose up from the dead. See?

91 I was thinking, and looking back at Brother Fred Sothmann sitting there, and Brother Banks Wood and them. The other day, up on the—the Alaskan Highway, how I stood here at the church and told you all of an animal that looked like deer horns, forty-two inches, and a silver-tip grizzly bear. I had never been there before, and how that the . . . that I was going to get this, and how it would be, and how many would be with me, and how they'd be dressed. You know it, every one of you, weeks and weeks before it happened.

92 And there when I moved in there, not knowing it, there laid that animal. And I went, and—and he . . . it was impossibility. If a hunter would know, or be listening to this tape, how you can't walk up in the face of an animal, he'd jump up and run. But he didn't.

93 And there he hangs in my den room. There hangs the silver-tip, just exactly the way. And a—and a rule laying there, a tape measure, to show his exact. And a horn will at least shrink two inches or more,

when it's green on the animal and when it dries, but this never shrank. It is still exactly on the nose forty-two inches. See? There lays the silver-tip, it's seven-foot long, just exactly, and everything exactly the way it was, laying there now.

⁹⁴ But when this man said to me, "Now, look, Brother Branham, we got this animal that you talked about, but you told me you'd get a silver-tip grizzly before you got to the bottom of the hill, back to where them boys are, that with a green shirt."

⁹⁵ I said, "It's THUS SAITH THE LORD. God said so."

⁹⁶ "But, Brother Branham," he said, "I can see all over everything here, for miles, there is nothing. Where is he coming from?"

⁹⁷ I said, "That's not for me to question. God said so! And He is Jehovah-Jireh. He can bring a bear there. He could put one there." And He did. And there he is. It's the situation under control.

⁹⁸ And when Moses saw that he was raised up for this purpose, and he had met face to face, this great God Who had made the call, and had anointed him and identified him, and said, "This is your call, Moses. I'm sending you, and I'm going to show you My glory. And here I am, in a bush, burning. Go down there! I'll be with you." He didn't even need a stick. He had the Word, the vindicated Word, and there he went. It anointed the faith that was in him.

⁹⁹ And it anoints us when we see that we're living in the last days, to find out that all these signs that we see being taken place, that's spoke of in the Scripture, would take place in the last days; all the way from Heaven, to the political powers, and the nature of the people, and the demoralization of the world, and among the women, and how they would do in the last days, and how the men would do, and how the churches would do, how the nations would do, and how God would do. And we see it all laying right here on us.

¹⁰⁰ Oh, it anoints our faith. It moves us out in the great cycles. See? It—it—it separates us from other things of the world. See? No matter how little we are, or how much a minority we are, how much we're laughed at, made fun of, don't make a bit of difference. That's all. We see it. There is something within us. We were predestinated to see this hour, and there is nothing going to stop us from seeing it. Amen! Here God has spoke it. It's—it's already happened. We see it. Oh, how we thank God for this! Oh, then, it brings out your faith when we see these things happening here.

¹⁰¹ Now, here again we read that, "Moses esteemed the reproach of Christ greater riches than the treasures of Egypt." Now, he esteemed the—the reproach of Christ.

¹⁰² Now remember, “the reproach of Christ.” See, there is a reproach in serving Christ. If you’re very popular with the world, then you cannot serve, you’re not serving Christ. No, you cannot. Because, you see, there is a reproach that goes with It. The world always has reproached.

¹⁰³ Way back there, thousands of years ago, there was a reproach that went with It. And Moses to be pharaoh, he was the next coming pharaoh, Pharaoh’s son. And he was coming the next pharaoh, with favor amongst the people, and yet he “regarded . . .” *Esteem* means to— to “regard.” “He regarded the reproach of Christ greater things than all that Egypt could afford to give him.” Egypt was in his hands. But, yet, he knew to take the way of Christ was a reproach, but he was so happy to know that there was something within him, that made him regard this approach of Christ, reproach of Christ, rather, greater than all the glamour that he—he inherited. He had an inheritance inside of him that was far greater than what the outside inheritance had give him.

¹⁰⁴ Oh, if we could be like that today, and let the Holy Spirit anoint that that we have within us, that faith, to a godly life, consecrated to Christ!

¹⁰⁵ Now, with such faith as this that he had, he noticed, and he regarded that reproach a honor.

¹⁰⁶ Today, somebody can say, “Hey, are you one of those people, those?”

“Uh, uh, well, uh.” You’re just a little ashamed of it.

¹⁰⁷ But he regarded it a greater treasure than all the world, because that there was something in him that he could speak out and say, “Yes, I—I regard *this*. *This* is highly honored. I’m glad to be one of them.” See? “I’m glad to number myself as a Hebrew and not an Egyptian.”

¹⁰⁸ The Christians today should say the same thing. “I’m glad to regard myself a Christian, to abstain from the things of the world and the order of the world. Not just as a church member, but as a borned-again Christian who lives according to the Scripture. Though I be called, even by the members of the church, ‘a fanatic,’ yet I—I—I esteem that a greater—greater thing than what if I was the most popular person in the city or in the nation. I’d rather be that than President of the United States, or—or the king over the earth. You see? I—I esteem that so highly, because God in His mercy, before the foundation of the world—world, saw me, and—and placed a little seed in there, that my faith would fly above these things of the world. And now He’s called me, and I—I regard my place.”

109 As Paul said, he regarded his office with high . . . see, and, oh, that God had called him from being a great teacher like Gamaliel. But Paul had been called to be a sacrifice for Christ. See? Now the same thing.

110 Notice, with such faith, he never relied on his sight, what he could see. Now, he seen nothing out there but a bunch of—of mud-handling people, slaves, in prison, being killed every day, beat with whips, made fun of, their religious beliefs, was “fanatics.” And there was a pharaoh sitting on the throne, that didn’t know or regard anything about their religion. He knowed nothing about it. He was a heathen, so he just . . . What a picture of today! And there it is, a different religion. And how that if—if this Moses, yet in the very seat with the president, or the—or the great man, Pharaoh, to take his place at his death, and he was an old man. And yet Moses thought that that call . . . He looked out there, and the same window that Pharaoh looked out of, ’cause he was in his home.

111 And Pharaoh looked out and seen those people that were lifting up their hands, and they’d take a whip and beat them to death because they were praying. They run a sword through them because they even failed, to disobey at anytime, and making them work till their little old bodies would fall out, and give them half enough to eat. “Well, they wasn’t nothing but a bunch of fanatics, not hardly human.”

112 And yet Moses, that faith in him, looked upon them, and he said, “They are God’s blessed people.” Amen. I like that. With such faith, his eyes didn’t fall on the glamour of Egypt, it fell on the promise of God. His eagle eye of faith seen beyond the glamour of Egypt. He, remember, he’s becoming an eagle now. He’s a prophet, and his eagle eye raises above those things. Oh, how I like that! Huh! My!

113 How oft’ today, today, Christians rely on their senses, and of what they can see, or what they can understand, instead of their faith, to rely on what you see with your eye and the glamour. Like you women, I’m always calling to you, about you must let your hair grow out, you mustn’t wear make-up, you must act like ladies and Christians. You look out upon the street and see the women today dressed immorally, well, you think, “Well, she belongs to the church, why can’t I do that?” See? “And she cuts her hair, why—why can’t I do that? Well, she seems to be just as sweet and as much intellectual, and a personality that I haven’t even got. Well, why can’t I do that? I ought to do it.” When you do that, you paralyze your faith. See? You don’t give your faith a chance to grow. Start on that, as I have said.

114 Someone said, “Brother Branham, the country, the people, regard you as a prophet. You oughtn’t to be bawling women out like that, and

men out, for these things. You, you ought to be teaching them how to—to prophesy and receive gifts.”

115 I said, “How can I teach them algebra when they don’t even know their ABC’s?” See?

116 Now just start from that. Clean yourself up so that when you walk out on the street you look like a Christian, anyhow, see, and then go to acting like one. See? And you can’t do it within yourself. It’s got to have Christ come within you. And if that seed is laying in there, and that Light hits it, it’s going to come to Life. If it doesn’t come to Life, there was nothing there to come to Life. Because, it sure proved it on others, see, it comes to Life immediately as soon as the Light hits it.

117 That’s a rebuke to women, I know, that’s listening in to this tape, or will listen in to it. It’s a rebuke to you, sister. It should be. It should be, because it shows. I don’t care what you’ve done; you might have been religious, all your life, you might have lived in the church, your father may be a minister, or your husband might be a minister; but as long as you disobey the—the Word of God, it shows there is no Life there. When you see the thing brought out, and the Life of the Holy Spirit, watch It when It strikes others, see what they do, if It brings it on them, no wonder . . . Why . . . ?

118 What a—what a rebuke to those Pharisees, that called Jesus, when He could perceive their thoughts, He called them, “Beelzebub.”

119 And that little prostitute said, “Why, this Fellow is the Messiah. The Scripture says He’ll do this.” See, that predestinated seed was laying there. And when the Light struck it, it come to Life. You can’t keep it down. You can’t hide Life.

120 You can take and pour concrete upon a bunch of grass, and kill it in the wintertime. The next spring, where is your most grass at? Right around the edge of the concrete. Cause, that germitized seed under that stone, when the sun begins to shine, you can’t hold it. It’ll wiggle its way around through there and come right out at the edge of that and stick its head up to the glory of God. See, you can’t hide life. When sun strikes botany life, it’s got to live.

121 And when the Holy Spirit strikes the Scriptural Life that’s in a man, It brings forth Its fruit right *there*. [Brother Branham snapped his fingers—Ed.] See?

122 So regardless of how true and honest you are, how you say you’re not, and speaking, saying they were . . . These women wearing these—these bad clothes and things out there, just a common striptease, for the street. Though, you don’t believe you are, you can’t make you believe. You can prove that you’re innocent of an adultery, but, in the Book of God, you’re committing adultery. Jesus said, “Whosoever looketh

upon a woman to lust after her, has committed adultery with her in his heart already.” And you presented yourself in that manner. See, you can’t see it unless that Life is laying there.

123 You look at somebody else, you look and say, “Well, I know Sister Jones. Brother Jones is a . . . He’s a minister. His wife does *this* and does *that*.”

124 I don’t care what *that* does; This is the Word. Jesus said, “Let every man’s word be a lie, and Mine be true.” It’s the Bible. And when that Light really strikes it, it’s got to come to Life. It just has to come to Life.

125 Now, Moses’ great eye, his eagle eye, looked beyond the glamour of Egypt.

126 The real Christian believer today, no matter what the church says, what anybody else says, when that Light strikes, and they see the very vindication of God, that Pillar of Fire hanging there, and the signs and wonders that promised, the Scripture being laid in, it comes to Life. No matter how little it is, and how many in the minority, God’s group has always been the minority. See? “Fear not, little—little flock, it’s your Father’s good will to give you the Kingdom.” See? They catch it. God is obligated to send them in from every denomination, every order, everywhere, to see It, if they are ordained to Life.

127 Look at old Simeon, ordained to Life. When the Messiah come in the temple, in the form of a baby in his mother’s arms, Simeon, back in a room somewhere, reading, the Holy Spirit raised him up, for he was waiting. That Life was in him. He said, “I’ll not die until I see the Lord’s Christ.” And there was the Lord’s Christ in the temple. The Holy Spirit led him from his duty, out, and walked down through there and picked that baby up, and said, “Let the—let Thy servant depart in peace, for my eyes see Thy salvation.”

128 There was an old blind woman in the corner, by the name of Anna, who served the Lord day and night. She also was predicting, and saying, “The Messiah is coming. I can see Him coming.” Yet, she was blind. At that same time, when He was there . . . That little Life that was in her, that was predicting, “It would be there! It would be there! It would be there!” Then, that same Life, the Light come in the building, in the form of a Baby, as “an illegitimate child,” wrapped in His swaddling clothes, coming up through the building. And the Holy Spirit struck that old blind woman, and she come by the Spirit, led through the people, and stood over this Baby, and blessed the mother, and blessed the Baby, and told what would be the future for It. See, ordained to Life! See?

129 Look at them, there wasn't a dozen of them. There was only eight souls saved in the day of Noah, hardly very many, but all that was ordained to Life come in at that time. See how the Holy Spirit works in each age, drawing the people.

130 Now we find out that Moses' faith led him to watch what would be, not what was. Look at tomorrow instead of today. Look at the promise instead of the glamour. Look at the people instead of the organization. See? God did that.

131 Lot could see the glamour of prosperity down in Egypt, or down in Sodom. Lot could see the possibilities of a—of a—of a lot of—of money. Lot could see the pros- . . . possibilities of when he looked over to Sodom and he could maybe become . . . Being that he was a Hebrew, he might become a great man there, because he was a great intellectual figure, and the nephew of Abraham, so he chose to go towards Sodom. Lot's intellects led him to see the glamour of—of prosperity. Lot's intellects led him to see the blessing of—of glamour. But, his faith was so paralyzed by it, he didn't see the fire that was going to destroy that sort of a life.

132 And that's the way people are today. They see the possibilities of belonging to a great organization, they see the possibilities of having social standing with the people of the city, but they don't see the possibil- . . . They don't see their faith is paralyzed. Let me repeat that so it won't be misunderstood. Women today, they, as I say, they want to—they want to act like the movie stars. The men today want to act like the television comedians.

133 The preachers today seem to want to make their churches like some modernistic lodge of some sort, membership and so forth. They see the possibilities of maybe becoming a bishop or a general overseer, or something like that, if they will go along with the church; forsaking the Scriptures, when It's laying right before them, with thoroughly a vindicated by the Power of God, and by the living Word of God living in the people. Yet, they don't want It. They say, "We don't want to get mixed up with something like That." It would take their fellowship card. It would take their denominational order. Yet honest men, like Lot, sitting down in Sodom, knowing that that's wrong. See? See? What do they do when they do that? They paralyze the little faith that they did have. It can't work.

134 Now, Moses give way to that, and he set . . . his faith paralyzed the world.

135 Either your faith will paralyze glamour, or either the glamour will paralyze your faith. Now, you have to take one or the other. And you

see the Bible don't change. God don't change. He's the unchangeable God.

¹³⁶ And now we find, today, that people of this day, see, they look to the big things, the big organization. "I belong to the *So-and-so*." See? And they go down there, and, look, there is no different from the street people. There is no other things. They have a little intellectual something, and go on. When you talk about Divine healing, the Pillar of Fire, the Light of God, they say, "That's mental."

¹³⁷ A man picked up the picture of the Angel of the Lord, the other day, a Baptist minister, and laughed at It. See, that's—that's blasphemy. See? There is no forgiveness for that.

¹³⁸ That's what Jesus said, see. It's blasphemy; when you see It doing the very works that Christ did. And He said . . . When, they seen that works in Christ, He was the Sacrifice, and they called Him "Beelzebub, a devil," for, 'cause He was doing it. And now they say . . . He said, "I forgive you for that. But when the Holy Ghost comes to do the same thing, you speak a word against It, it'll never be forgiven you, in this world or the world to come." See? Just one word is all you have to say against It. See? And then . . .

¹³⁹ Because, if that Life, if you've been ordained to Eternal Life, then that Life would burst forth when you seen It. You would recognize It, like the little woman at the well, and—and the different ones. But if it's not there, it can't come to Life, for there's nothing there to come to Life with. As my old mother used to say, "You can't get blood from a turnip," because there's no blood in it. Now, that's the same thing.

¹⁴⁰ And it paralyzes what little faith you have got. Lot could see the glamour, but he didn't have enough faith to see the fire that would destroy such glamour.

¹⁴¹ I wonder if we have, today. I wonder if us, well, as the women that wants to be popular, that wants to act like the—the rest of the women in the church, if they see that they want to—to act like the rest. They—they can see the possibilities of being a—a—a prettier woman, by being painted. They can see a prettier woman by having a younger appearance, by cutting their hair and acting like some of the others, or the movie star. But I wonder if that hasn't paralyzed their faith, to know that the Bible says that, "a woman does that is an un- . . . an unhonorable woman," and, "a woman that puts on a garment pertains to a man, is an abomination before God," slacks, and so forth, and shorts that they're wearing. And—and it just becomes so calloused till it becomes a regular routine of the people doing it. I wonder if they don't paralyze the very little faith that you had, even to go to church, you see. That's the thing it does.

142 Lot did that, and it paralyzed him, and it paralyzed his people down there. They couldn't see it.

143 But Abraham, with a—a vindicated faith, his uncle, he looked not upon the glamour, he wanted nothing to do with it, though he had to live hard and live to himself. And Sarah lived out in the wilderness where it was hard goings, on the barren ground. But they seen not the glamour or the possibilities of becoming popular.

144 Sarah, the most beautiful woman in the land, the Bible said so. She was fair, the fairest of all the women. And now she even stayed and obeyed her husband, to even she called him her "lord," who the Bible refers to, plumb over in—in the New Testament; said, "Whose daughters you are, as long as you obey the faith." See, called her husband her "lord."

145 And the Angel of the Lord visit their temple and . . . or their little tent out there, and told them. They didn't even have a house to live in; living out in the barren lands. And there you are. You see the day patterned back again, just exactly like it was then?

146 Now, Moses with his great faith, again, could say "no" to the present things of the present world, and make a righteous choice. He chose to suffer the afflictions with the people of God. He chose to go with it. Why? His faith! He saw the promise. He saw the end time. He saw over in tomorrow, and he let his faith loose. And he didn't pay no attention to what his eyes saw in the possibilities here, that he was the pharaoh and was going to be the pharaoh. He looked plumb over in tomorrow.

147 Oh, if people could only do that, didn't see the present world. If you look at the present world, you make a choice with it. Hide your eyes from that, and look at the promise of God, way over in tomorrow.

148 By his faith he could choose. He did choose to be called the son of Abraham, and refused to be called the son of Pharaoh. How could he, when all the whole kingdom . . . Egypt had the world whipped. He was king of the world, and was a young man of forty years old, here ready to take the throne. But he never looked at his intell- . . .

149 Look at the women would have laid around him, day by day, harems of them. Look at the glamour; sit and drink wine, and watch the striptease before him, as they danced, and fanned him with a . . . And women from all over the world, and the jewels and treasures, his army out there. The only thing he had to do is sit and eat his fine food, and say, "Send a . . . send army garrison number *so-and-so* down to *so-and-so*, take that nation. I believe I just want it." That's all he had to do. Sit there, and them fan him, and hold his mouth open; let the—the lovely, beautiful stripteases of that day, pour wine into his mouth, feed

him his food with their arms around him, all the prettiest women in the world. All the glamour that there was, was laying right there by him.

¹⁵⁰ But what did he do? He looked away from that. He knowed fire was there ready for that. He knowed death laid in that line. See? He knowed that it was. And he looked over to a bunch of despised and rejected people, and by faith he chose to suffer the reproach of Christ, and called hisself, “I’m a son of Abraham. I’m no son of this pharaoh. Though you make me a bishop, or a deacon, or an archbishop, or a pope, I’m no son of this thing. I’m a son of Abraham, and separate myself from the things of the world.” Amen, amen, and amen! By faith, did that!

¹⁵¹ He took the glamour away. He took the possibilities of being the next bishop, he took the—the possibilities of being the next archbishop, or the next general overseer at the next election, or whatever it was, he took that away. He refused to look at it.

¹⁵² “Now, if I become the bishop, I’ll walk in and the people say, ‘Holy Father,’ or—or ‘Doctor *So-and-so*,’ or—or—or—or ‘Elder *So-and-so*.’ How they’ll, all the ministers at the gathering, they’ll pat me on the back, and say, ‘Say, boy, that guy has got something, I’m telling you. Oh, sh-sh-sh, keep still, here comes the bishop, see. What he says, that’s law. See, here comes the *So-and-so*.’” People will fly over the world to be the . . . see the pope, and kiss the foot and the rings, and so forth. How, what a possibility to the Catholic, what a possibility to the Protestant, to be bishop or general overseer, or something, some great man in an organization.

¹⁵³ Looking, though, but, you see, the eye of faith looks over the top of that. And you see the end of it down there, which, God says the whole thing will be destroyed. Faith, that eagle eye, lifts you up above that, and you see tomorrow, not today, and choose to be called a son of Abraham.

¹⁵⁴ Pharaoh, with no faith, seen God’s children as “fanatics.” No faith, he made them slaves because he wasn’t scared of what he said. He wasn’t afraid of God. He thought that he was god. He thought his—his gods that he served, that he was a bishop, he was the head general overseer, his gods is the one that did it. “Nothing to this Thing *here*,” so he made them slaves. He laughed at them, made fun of them. Just as the people did today, the same thing exactly.

¹⁵⁵ Moses’ faith seen them in the promised land, a blessed people. It might be a hard fight to get them to the promise, but Moses chose to go with them. How I could lay on that, but my time is getting away. See?

¹⁵⁶ Notice, it might be a hard thing to turn those people around. “You have to go live with them, you have to be one of them, and

they're already so intellectual that you can't move them. See? But there's got to be something happen out there. There's got to be the supernatural demonstrated before them. It's going to be a hard thing. The organizations will turn you down, and all these things will happen. It's—it—it's terrible, what you have to do, but yet make your choice."

¹⁵⁷ "I'm one of them." Yeah. His faith did that. His faith sparked. Yes, sir. He saw it. It was a hard thing to get them to that promise, but he took his choice to go with them, anyhow. Regardless of what they did to him, and what they turned him down, he went anyhow. He was going out with them.

¹⁵⁸ Now I hope you're reading. All right. Go with them, anyhow. Make, be one of them, that's right, because it's your duty. Might be a hard fight, and a lot to go through, but go anyhow.

¹⁵⁹ But his faith led him to take the choice of the Word, and not the glamour. He took the Word. That's what Moses' faith did. When faith looks on God's worst. . . Remember, here was the glamour now, the world, the highest, king of the world. And where was God's promised? In the mud hole, a mud daubers.

¹⁶⁰ But when faith, when faith looks at God's worst, it esteems it greater and more valuable than the best the world can show. Yes, sir. When faith looks at it, when faith can see it, when faith in the Word can see the Word made manifest, it's more to them than all the glamour and archbishopry and everything else you can speak of. Faith does it. See? You can see the worst, the despised, the rejected, the whatever it might be; let it be at its worst, and yet faith will esteem that a million miles higher than the best the world can produce. Amen! That's the way we sing that song, "I'll take the way with the Lord's despised few." See? Oh, my!

¹⁶¹ For, you see, faith sees what God wants done. Oh, I hope this goes in. Faith doesn't look at the present time. Faith doesn't see this *here*. Faith looks to see what God wants, and it works accordingly. That's what faith does. It sees what God wants, and what God wants done, and faith operates through that.

¹⁶² Faith is a long-range vision. It don't lower its sights. It holds to the target. Amen! Any good shooter knows that. See? That, it's long range. It's a—it's a telescope. It's a binocular, that you don't look around *here*. You don't use binoculars to look to see what time it is; see, you don't use that. But you use binoculars to look a way off.

¹⁶³ And faith does that. Faith picks up God's binoculars, both of them, both sides, the New and Old Testament, and sees every promise that He made. And faith sees it out yonder, and faith chooses that regardless of what the present tense says *here*. He looks at the end. He don't drop

his sights down to look *this* a way. He looks out yonder. He keeps the crosshair dead center on the Word. That's what faith does. That's the faith that's in a man that does those things.

¹⁶⁴ Now watch. What Pharaoh called, of a call, what Pharaoh called *great*, God called "abomination!" Pharaoh could said, "Look, Moses, here, why, you're next pharaoh. I—I hand this scepter to you when I leave here. I'll hand this scepter. It's yours. See? Now, this is great. You're going to be a great man, Moses. You're going to be the bishop. You're going to be *this, that, or other*. Don't leave us. You stay here." But, you see, he called that *great*, and God said it was an "abomination!"

¹⁶⁵ Now, you women think a minute, so, you men. What the world calls *great*, God calls "filth." Don't the Bible say, "It's an abomination for a woman to wear a garment pertains to a man"? And you think you're smart in doing it. See? You're just displaying female flesh for the devil, and that's all. So, don't do it.

¹⁶⁶ And you men who live after the things of the world, and huddle and cuddle after this! And you men with not enough audacity about you to make your wives and things quit doing that, shame on you! And call yourself sons of God? Looks like sodomite to me. See? Not to hurt your feelings, but to tell you the Truth. Love is corrective. It always is. The mother won't take care of her child, and correct it and spank it, and make it mind, is not much of a mother for it. That's right.

¹⁶⁷ Now, and watch what takes place now. Moses saw this, by his vision. And Pharaoh said that, "*This* is great." God said, "It's a abomination." So God . . . Moses chose what God said.

¹⁶⁸ Now, notice, faith sees what God wants you to see. See? Faith sees what God sees.

¹⁶⁹ And reasoning and senses see what the world wants you to see. Notice reasoning, "Why, it's only human sense. It's only—only reason that *this . . . this* is . . . Well, ain't *this* just as good?" See? That's just exactly, when you use those senses which is contrary to the Word, see, then that's what the world wants you to see.

¹⁷⁰ But faith don't look at that. Faith looks what God said. See? You know, you cast down reasons.

¹⁷¹ Reasons, reasoning sense, sees what the world wants you to see: big denomination. Well, are you a Christian?

"Oh, I'm—I'm Presbyterian, Methodist, Lutheran, Pentecostal, what-more. I'm *this, that, or the other, see.*"

That, that's senses.

“I belong to the first church, you see. Oh, I’m Catholic. I’m—I’m *this, that, see.*”

You say that. Now, that, that’s senses. You like to say that because it’s a denomination, something big.

“Well, we—we—we got more members, nearly, than any church in the world, see. We . . .”

¹⁷² But there is only one real Church, and you don’t join It. You’re born in It. See? And if you’re born in It, the living God works Himself through you, and making Himself known. See? That’s where God dwells, in His Church. God goes to Church everyday, just lives in Church. He lives in you. You’re His Church. You are His Church. You are the Tabernacle that God dwells in. You are the Church of the living God, yourself. And if the living God lives in His living being, then your action is of God; if it isn’t, then God isn’t in there. He wouldn’t make you act like that, when He says in the Word here, His blueprint, “Don’t do it,” and you go do it. See, that’s wrong. When you deny it, then that shows the Life isn’t even in you. See? That’s right.

¹⁷³ Faith led Moses to the path of obedience. Notice, Moses make . . . There is young Pharaoh, there is young Moses, both of them with the opportunity. Moses seen the reproach of the people, and counted it greater treasures than all Egypt had. And he, led by faith, he followed what his faith said in the Word, and it led him to the path of obedience, and finally to Glory, immortal, never to die, in the Presence of God. Sight and senses, led, and glamour, led Pharaoh to his death, and the destruction of Egypt, his nation, and it’s never come back since.

¹⁷⁴ There you are. Look at *this*, you die. Look at *That*, you live. Now make your choice. That’s the same thing God put before Adam and Eve, in the garden of Eden. See? By faith, you must make your choice.

¹⁷⁵ Now notice, sight led Pharaoh to his death, and to destruction of his city.

¹⁷⁶ Moses, with his faith, never did fear Pharaoh. See? He didn’t care what Pharaoh said. He cared not about Pharaoh, no more than his mother and his daddy cared about their threats. When Moses was confirmed to him, and he was that person that was deliver the Egypt . . . or lead Israel out of Egypt, he never cared what Pharaoh said. He wasn’t scared of him. Amen, amen, amen! You see what I mean?

¹⁷⁷ There is no fear in faith. Faith knows about it. Faith, as I’ve always said, it’s got great big muscles, and hairs on the chest. Faith said, “Shut up!” and everybody shuts up. That’s all. “I know where I’m at!”

The rest of them say, “Well, then, maybe he does.” See?

178 But you've got to stand up and show your muscles. That's all. Faith does it.

179 Notice, Moses never feared Pharaoh after God vindicated his call. When Moses believed he was called for that, but when God told him up there, "It's so," and come down and showed before Pharaoh, and all the rest of them, that he was sent to do it, Moses never was scared of Pharaoh.

180 Notice, Pharaoh used his wisdom on Moses, though. Watch. He said, "I'll tell you what, I—I'll make an agreement with you." After the plagues done eat him up, he said, "I'll make an agreement with you. You just go for a little worship, three days. Just go so far, and don't go no farther." But, you know, the . . . That was Pharaoh's senses told him that, see, "You just go so far, and don't go no farther."

181 Haven't we got that kind today? "If you just join church, that's all right."

182 But, you know, the faith that Moses had didn't believe in a "so-far" religion. He said, "We're all going. We're going all the way." That's right. "We're going to the promised land. We just don't go out here and make a denomination, and stop. We go on through." Amen. "I'm going on to the promised land. God promised us."

183 How many Pharaohs have we got today standing in the pulpit, heads of organizations! "Now, if you just do *this*, and do *that*, that's all. Well, see, just so far."

But Moses said, "Oh, no! No, no! No, no!" See?

184 Pharaoh said, "Well, why not? If you're going to have that kind of religion, I'll tell you what you do: Just you and the elders go worship, see. Just you and the elders go worship. Cause, you all can have that kind of religion, but don't get it among the people."

185 You know what Moses said? "There won't even be a hoof left behind. We're going all the way. We're all going! I'm not going unless they go. And, as long as I'm here, I'm on your hands." Amen. "I'm not going unless they can go too, and that's all." Oh, what a gallant servant! Amen. "I want to take them with me. Just because I've got it, and I sit down and say, 'Well, now, *this* is all right'? No, sir. We want the people, too. Every one of us is going." Amen. He said, "We ain't going to even leave every sheep, or anything, behind. There's not going be a hoof left back. We're all going to the promised land." Amen!

186 "Every one of us! Whether you're a housewife, or whether you're a—a little maid, or whether you're an old woman, or a young man, or an old man, or whatever you are, we're going, anyhow. There isn't going to be one of us left." Amen. "Every one of us is going, and we

ain't going to stop nothing else." That's right. My! Them religions was really in a debate there, wasn't it? Oh, my!

187 No, Moses did not believe in this here "just so-far" religion. No, he didn't believe in that. Huh-uh. Yes, sir. Oh, my!

188 We could stay all day on that, but I got to get to my text after a while and start preaching.

189 Notice, notice this, how beautiful! Oh, I love this. You know, finally, Pharaoh said, "Get out!" God just plagued him, with the voice of Moses. He struck everything. He done everything there was to be done. He stopped the . . . he put the sun down, in the middle of the day. He done everything else. He—he blackened the days. He brought frogs, fleas, lice, everything else, fire, smoke, and death to his families, and everything else. He done everything till, finally, Pharaoh had to say, "Get out! Take all you got, and go." Oh, my! Praise be to God!

190 I'm so glad that a man can so completely serve God till he, the devil, don't know what to do with him. That's right. Just obeyed God so completely till the devil said, "Oh, my, get away! I—I don't want to hear it no more." That's right. You can do it, so completely.

191 See now, if—if God wouldn't have backed up Moses, then he would become a laughingstock. But God was right there, confirming. Everything he said, come to pass.

192 And Pharaoh had to hold his position, 'cause he was a bishop, you know, so he—he had to stay there. He couldn't deny. He couldn't say no, because it was already happening. See? He couldn't—he couldn't deny it, 'cause it was already happening. So finally he said, "Oh, just get out! I don't want to hear you no more. Get out of here! Take all you got, and go!" Oh, my!

193 Now we find Moses, here, after God had done so much for him, and had showed him so many signs and wonders. Now, for the next fifteen minutes, let's lay this down here. And watch real close. Moses come to this spot where he . . .

194 God had said, "I am with you. Your words is My Word. I've proved it to you, Moses. You, when there was no flies in the land, it was out of season, and you said, 'Let there come flies,' and there come flies." That's creation. Who can bring darkness over the earth, but God? He said, "Let there be darkness," and there was darkness. "You said, 'Let there be frogs,' and the frogs even got in Pharaoh's house, in the beds, and when they piled them up in great heaps." Creator! "And I have spoke through you, Moses, and—and made My Word create through your lips. I've made you actually a god before Pharaoh." Yes, sir. "I've done all this."

¹⁹⁵ And here they come to a place, a little trial come up, and Moses begin to cry, "What shall I do?"

¹⁹⁶ I want you to notice. This is a great lesson here now. I love this, see. See, Moses, if we read here right, that Mo- . . . When, the children begin to get scared, they seen Pharaoh coming after, in the line of duty.

¹⁹⁷ God had performed everything perfectly. Now He started them on their journey. He's got the church together. They been called out. They come from every denomination. They all got together. Moses had went back there, and said, "Lord, what must I do?"

¹⁹⁸ He'd say, "Well, go do *this*." All right, go ahead. "Now, Moses, you know I've called you to do this."

"Yes, Lord."

¹⁹⁹ "All right, you go speak *this*, and it'll be," here come the flies. "Speak for *this*," and here it come. "Do *this*," here it come. Everything was THUS SAITH THE LORD, THUS SAITH THE LORD, THUS SAITH THE LORD! Now he gets into a trouble . . .

²⁰⁰ And God said, "Now I've got them started on their journey. They're all done called out. The church is together, so I've got them on their journey. Now, Moses, take them on over. I've told you to. I'm going to sit down and rest a while."

²⁰¹ Moses said, "O Lord, look coming, here comes Pharaoh! The people are all . . . What must I do? What must I do?" See there, isn't that just human beings? Yes, sir. Begin to cry, "What must I do?"

²⁰² Here we see Moses expressingly, fully human nature, always wants God to get behind you and push you into something. Now, that's us today. You want God, after we've seen all we've seen, yet you want God to push you to do something. See?

²⁰³ Moses had just laxed around, said, "God, I'll go ask You, see what You say. Yeah, yeah, You say it. Well, all right, I'll say it, too." See?

²⁰⁴ But here God had ordained him for the job, proved that He was with him. And here he is, the circumstance comes up, and then he begins to cry, "What can I do? Lord, what can I do?"

²⁰⁵ Now you remember, he had already prophesied here, for he said, "These Egyptians that you see today, you'll see no more." And then immediately begin to cry out, "God, what can we do?" See? After he done done a pretty good job in prophesying there. You see, he done told them what would happen. If the Word of God was in him, It was in him. And when he was telling that, it actually come to pass. What he said was already going to come to pass, and here he was crying out, "What am I going to do?"

²⁰⁶ Oh, if that isn't human beings! If that isn't me! If that isn't me! See?

207 He had already proved, "What you say will happen. I'm with you."

208 And here a circumstance rose in a moment. "What must I do? What must I do, Lord? Hey, Lord, where are You at? Hey, do You hear me? What must I do?" And He had already ordained him, and a vindicated him, and proved and worked everything through him. And here, "God?" Oh, my! Fully expressing, man wants to rest and let God do the pushing.

209 And, yet, he knew that God had anointed him for this job, to do this, and God had clearly a vindicated his claims. It was time for the people to be delivered. God, through his miracles and wonders, had drawn them all together in one group. You follow me? Brought them all together in one group, vindicated his claims. Scripture said so; here was the sign, here was the evidence here, everything that he said. Then he come among them as a prophet. Ever, whatever he said, God honored it, even to create and bring up flies, and brought things in existence. And everything that He had promised him, here He done it.

210 But he wanted to wait on THUS SAITH THE LORD. See? He should have known that the very vindication of his call was THUS SAITH THE LORD. His job that he was ordained to was THUS SAITH THE LORD. Can you get it? Hmm! Why did he wait on THUS SAITH THE LORD?

211 He wanted, "Lord, what can I do? Here I've brought these children out here, this far. Here is the circumstance, Pharaoh is coming. They're all going to die. What must I do? What must I do?" Hum! Hum!

212 He had already predicted what they was going to do. He had already told just exactly what, to do it. He predicted the end of the very nation he was brought up in. I hope you understand. Huh? Moses had already said, "You'll not see them anymore. God is going to destroy them. They've made fun of you long enough. God will destroy them." He had already predicted what would happen to them.

213 Then, "Lord, what must I do?" See the human nature there? See? "What must I do? I'm going to wait for THUS SAITH THE LORD." Yes, sir. "I'll see what the Lord says, then I'll do it." Huh!

214 Remember, there was a pharaoh had raised up that didn't know Joseph, you know, in that time, right at that time. See? See? And Moses stood right up and predicted the end of that nation.

215 And here he was right to the place where it was to be happening, then he cries out, "What must I do, Lord? What must I do?" See? Isn't that human beings? Isn't that just human nature? "What shall I do?" Huh!

216 He was already, prophesied. God had honored everything he said, and he was called for the job, so why did he have to say, “What must I do?” There was a need; it was just up to him to speak for it. God wanted Moses to put that gift of faith, that He had given him, to work. God had vindicated it. It was the Truth.

217 And God wanted Moses, wanted the people, to see that He was with Moses.

218 And he, back there, he waited: Say, “Now, Lord, I’m just a baby, let You tell me now. Yeah, I’ll go do *this*. I got THUS SAITH THE LORD.”

“Brother, is that THUS SAITH THE LORD?”

“Yes, yes, Brother Moses, that’s THUS SAITH THE LORD. Yeah.”

“Okay, we got it now, THUS SAITH THE LORD.”

219 And it happened. Never failed one time. Never did fail.

220 And here it is in the circumstances, comes up again. Now He’s got him on the journey. The church is already called out, got them on the journey, and they’re moving up. And Moses started crying out, “Lord, is it THUS SAITH THE LORD? What must I do?” All right.

221 God wanted Moses to have faith, that He had put in, in the gift that He had clearly a— a vindicated. God had clearly proved to Moses and the people that it was Him, by the Word and by the things that was said come to pass. It was clearly identified. There was no need of him worrying anymore about it. See? There was no more of him thinking anything about it, because it was already cleared up. He had already done these things. And he had already proved, by flies and fleas, that he spoke things into creation, that the Word of God was in him.

222 So here he is going to ask now what to do, when the circumstances lays right before him. See? Oh, my!

223 I hope this goes way down to us, and we can see where we’re at. See? Don’t it make you feel about *that* big? Thinking about Moses telling his faults, and look at ours. Yeah. See?

224 Here he was, standing there, see, knowed that the Scriptures said that that was the hour and day for that to happen, and knowed that God had met him in a Pillar of Fire. And It went right down before the people and performed these miracles. And everything he said, it come to pass, even to bringing things into creation. Doing the things that only God could do, showing that his voice was God’s Voice.

225 And here was the circumstance with that people that he was raising up, bringing on to the promised land, and then was standing, crying, “What must I do?” That’s a human being, want to just . . .

226 As Brother Roy Slaughter, I believe he is sitting outside the door there, told me one time, about somebody doing something to me. And I said, “Well, I did *this*, and now is that.”

227 He said, “Brother Branham, let them lean on your shoulder today, and tomorrow you pack them.” And that’s just the way human beings is. Lean on your shoulder today, and tomorrow you pack them.

228 That’s it, that’s what Moses was doing. God had to pack him along after He had ordained him and proved it to do it. And the people ought to have said, “Moses, say the word. I seen you do it *there*. God honored you there, and you’re the same one today.” Amen. See? “Do it!” Amen. He ought to have knowed it, but he didn’t. All right. Just as it was then, so is it now. We find out, that. So He said, “Mo- . . .”

229 God must just got enough of it. God must’ve got fed up on it. He said, “Why are you crying to Me about? Haven’t I already proved My identification? Haven’t I told you that I sent you for the job? Didn’t I tell you to go do this? Didn’t I promise that I’d do this, that I’d be with your mouth, and I’d speak through you and I’d do this, and you’d show signs and wonders? Didn’t I promise to do it? Have not I did just exactly, and destroyed every enemy from around you? And here you are standing out here now, at the Red Sea, right in the line of duty, what I told you to do, and then still hollering and crying to Me. Don’t you believe Me? Can’t you see that I’ve sent you to do this?” Oh, if that isn’t human being! My! So He just must got pretty well fed up on it.

230 And He said, “You know you have need of it. You know if you’re going to take these children over to that promised land, that’s exactly, you’re penned up here in a corner, there ain’t nothing else you can do. So there’s a need. What are you crying to Me about? What you looking at Me for? What you calling on Me about? Haven’t I proved it to the people? Haven’t I proved it to you? Haven’t I called it? Isn’t it Scriptural? Didn’t I promise to take this people to that land? Didn’t I call you and tell you I would do it? Didn’t I call and say I had sent you to do it, that it wasn’t you, it was Me? And I’d go down and I’d be with your lips, and whatever you said, I’d a vindicate it and prove it. Haven’t I done it?”

231 “Then, when any little thing comes up, why you act like a baby? You ought to be a man. Speak to the people,” amen, “then move forward!” Amen. There you are. “Don’t cry. Speak!” Amen. Oh, I like that. “Why you crying to Me about? Just speak to the people and go forward to your objective. Whatever it is, if it’s sickness, or whatever it is, to raise the dead, or whatever it is, speak! I’ve proved it. Speak to the people.”

232 What a lesson! What a lesson, oh, my, at this stage of the journey where we are standing. Look where we're at now, yes, sir, at the Third Pull. Notice, we're right here at the door, of the Coming of the Lord.

233 He was anointed for the job, and still waiting for THUS SAITH THE LORD. God must just have got enough of it. He said, "Don't cry anymore. Speak! I sent you."

234 O God, what this Church ought to be this morning! With God's perfect vindication, with the Pillar of Fire and the signs and the wonders, everything just like it was in the days of Sodom. He said it would return back.

235 Here is the world in its condition. There is the nation in its condition. There is the women in the condition. There is the men in the condition. There is the church in the condition. There is everything. The elements, the signs, flying saucers and everything in the skies, and all kind of mysterious things, and the sea roaring, tidal waves, man's heart failing, fear, perplexed of time, distress between nations, the church falling away.

236 And the man of sin rising up, who upholds himself above all; who is called God, he that sitteth in a temple of God, showing himself, oh, my, and has come to this nation. And the church has organized, and all of them gathered together, as harlots to the whore, and everything exactly in the way whoredom.

237 Whoredom, what is it? Telling women they can cut their hair, telling women they can wear shorts, tell men they can do *this* and they can do *that*; and the preachers, they do *this*, and a social gospel and things. Don't you see, it's committing adultery with the true Word of God!

238 And God has sent us His true Word, undenominational, no strings tied to It, and give us the Pillar of Fire, the Holy Ghost that's been with us now for thirty years. And everything that He has predicted and said, come to pass exactly the way He did it.

239 Speak to the people, and let's go forward. Amen. We got an objective, that's Glory. Let's move to It. We're headed to the promised Land. "All things are possible to them that believe." "Speak to the people. Haven't I proved it? Haven't I even had My picture made among you, and everything else, and done everything that could be done, to prove that I'm with you? Doesn't the magazines, just a few weeks ago, pack the article, when you said here at the pulpit what would take place out here, and three months beforehand, and there it went taking place and vindicate? Even the science knows about it. And everything that I've done, and you're still waiting. Speak to the people and go forward to your objective." Amen.

²⁴⁰ Didn't Nathan tell David? Nathan, the prophet, one time sitting, seeing David the anointed king, he said, "Do all that's in your heart, for God is with you." Told David, "Do all that's in your heart. God is with you."

²⁴¹ Joshua was anointed to take the land for God and for his people. The day was short. He needed more time for the job that he was anointed and commissioned to do. Joshua, a man, he was anointed. God told him, "As I was with Moses, I'll be with you." Amen. "That land, I'm going to give it to them. And I want you to go over there and clean out the Amalekites, and—and the Hit- . . . All—all the others, the Philistines and—and the Perizzites, and all the different ones, clean them out. I'm with you. I'll . . . No man will stand before you, all the days of your life. No man can bother you. Go on in there."

And Joshua drew that sword and said, "Follow me!"

²⁴² And he got over there, and here he was fighting. And what was it? He routed the enemy. They were little bunches *here* and little bunches *there*. When nighttime come, they would all get together and garrison together, and come with a big force against him. And the sun was going down. He needed more light. The sun was going down. He didn't fall on his knees and say, "Lord God, what shall I do? What shall I do?" He spoke! He had a need. He said, "Sun, stand still!" He didn't cry to nothing. He commanded, "Sun, stand still! I've got a need of this. I'm the servant of the Lord, anointed for this job, and I got a need. Stand still, and don't you shine. . . . And, moon, you hang where you're at," till he fought the battle through and whipped the whole thing down. And the sun obeyed him.

²⁴³ No crying out. He spoke to the sun, said, "You stand still. Sun, hang there! And, moon, you stay where you're at." He didn't cry out, "Lord, now what can I do? Give me some more sunlight." He had need of sunlight, so he commanded it, and the sun obeyed him. Oh, my! He commanded the sun to stand still.

²⁴⁴ Samson, anointed, raised up, ordained of God, given a gift of power, was ordained to destroy the nation of the Philistines. Ordained, born on the earth, anointed of God, to destroy the Philistines. And one day they caught him out in the field, without his sword, without a spear. And a thousand of those armored Philistines run upon him at one time. Did he get down and say, "O Lord, I'm waiting for a vision. O Lord, what must I do? Direct me now what to do"? He knowed he had a need. He found nothing but an old jawbone of a mule, and he beat down a thousand Philistines. Amen!

²⁴⁵ He never cried to God. He used his anointed gift. He knowed that he was sent for the job. He knowed he was born for that. He knowed

he was anointed with a gift, and he beat down a thousand Philistines. He didn't cry to God. God ordained him and vindicated that he was, by other things that he had done. And he was a vindicated, anointed servant of God, to destroy the Philistines, and he did it. No matter what the circumstances was, he did it. He never asked nothing. That was his job, that God was dealing through him, picked up that mule bone and go to beating Philistines. How the . . .

246 Why, one lick with that thing, across one of them inch-and-a-half brass skulls like *that*, would have shattered that bone into a million pieces. And he beat a thousand of them down, and killed them, and still stood with it in his hand.

247 Didn't ask no questions. He didn't cry out. He spoke. He routed them. Oh, my! "Take the Philistine, can I take the Philistines, Lord? I—I know You sent me to do it, Lord. Yes, Lord, I know You sent me to destroy this nation of the Philistines. Now here, a thousand of them around me, and I ain't got nothing. What—what am I going to do now, Lord?" Oh, my! Nothing going to bother him. He's anointed for the work. There is nothing can harm you. No, not one thing. Hallelujah! He just took what he had and beat into them. That's right.

248 When the enemy fenced him in, said, "Now we get him in the walls, we got him now. We got him on the inside here with this woman. Now we got the door shut, all around everywhere, and he can't get out. We got him."

249 Samson didn't cry out, "O Lord, they got me all fenced in with this denomination." Huh! "Uh, what am I going to do? I've joined up with them. What am I going to do?" He never did that.

250 He just walked out, and pulled down the gate, and put it on his shoulder, and walked away with it. Amen! He was anointed for the job. He was called of God. Didn't fence him in. No, indeedy! He took the gates with him. He didn't pray about it. He didn't ask God whether to do it or not. It was right in the line of duty. Amen, amen, amen! Right in the line of duty. "Why cry to Me? Speak, and go on!" Amen! "Don't cry. Speak!" He done quit whining and whimpering now. Ought to be old enough to speak. That's right. He knew his anointed gift of power could destroy any Philistine that stood before him. Amen.

251 But we don't know that, you see. We're still little babies, and with a bottle in our mouth.

252 He knew it, he knowed that God raised him up for that purpose, and there was nothing going to stand before him, all the days of his life. Nothing could destroy him. He was raised for that purpose, like Moses was. Nothing going to stop him. No Amalekites or nothing else

can stop him. He's on the road to the promised land. Samson knew he was on the road.

253 Joshua knowed he was taking the land. He was a vindicated. God's Word promised it, and the Holy Ghost was there vindicating it.

254 He was on his road, so there was nothing going to stand in his way. No, sir. Right in the line of duty, with God, there was nothing going to stand in his way. So he just picked up the gates and put them on his shoulder, weighed about four or five tons, and walked up on top of the hill and sat down on them. Nothing going to stand in his way. He had an anointed gift from God. He didn't have to cry out, "Lord, what must I do now?" He was already anointed to do it. That was THUS SAITH THE LORD, "Get rid of them!" Hallelujah! "Get rid of them! I've raised you up for that purpose." Amen.

255 "What must I do, Lord? Okay, what am I going to do here at the Red Sea?"

256 "Didn't I tell you that I give you a mountain for a sign out here? You are coming back to that mountain, and you're going to take these children to the land. Didn't I call you for that purpose? What are you worried about anything else stand in the way? Speak, and start moving!" Amen and amen! "Yeah, I called you for this purpose."

257 David, he knew he was anointed, and was a vindicated to be a good shot. He knowed that they knowed he was a good shot. David was anointed. He know it. And when he stood before Goliath, he never cried, "O God, what must I do now? Wait, must I—I. . . I know what You did in the times past. You, You let me kill a bear, and You let me kill a lion. But what about this Goliath out here?" Huh! He never did that. He just spoke. What did he say? "You will be like they were. . . ? . . ." He spoke and went forward.

258 He never prayed a prayer. He never offered nothing. He knowed he was anointed. Amen. He was anointed, and that slingshot had proved the right kind of a thing. He had faith in his anointing. He had faith that God could direct that rock right straight in the middle of that helmet there, where the only place could be hit. He was standing there.

259 He knowed he was a good shot. Amen. He knowed God made him that. Amen. He knowed he had killed a lion, he knowed he had killed a bear, but that was with his earthly father's possession. Here is his Heavenly Father's possession! Amen. He didn't get down, "Must. . . What must I do now, Lord?" He spoke and said, "You will be like the lion and the bear, and here I come." Amen! Glory to God! Yes, sir. He spoke and went forward to meet this Goliath. Oh, my!

260 Regardless of his size! He was a little, ruddy-looking fellow, you know. He wasn't very big. He wasn't very handsome to look at, little

bitty drawn-up sort of a fellow. The Bible said he was ruddy. Now, regardless of his size and his so-called ability to do so.

²⁶¹ You know, the—the bishop told him, said, “Now look here, son, that man is a theologian. See, he is a fighter. He was borned a fighter and he’s a . . . He’s been a fighter, from his youth; and you’re no match for him.” And his brothers said, “Oh, you naughty thing, come out here to do such a thing as that, get on back home.”

²⁶² That didn’t bother him. Why? He knew he was anointed. “The God that delivered me from that lion, the God that delivered me from the paws of that bear, He’ll more than that, deliver me from that Philistine. Here I come. I meet you in the Name of the Lord God of Israel.” Amen. Didn’t pray through; he was already prayed through. God prayed him through before the foundation of the world. He was anointed for the job. He had to speak and go forward. That’s all there was to do about it, just speak and go forward. Oh, that’s all there was to it. Oh! He didn’t. . .

²⁶³ About his denominational brothers, them scoffers standing there, too, you know. Oh, yes. They were standing there saying, scoffing and making fun, and saying. . . His brothers, you know, and say, “Ah, ah, ah, you can’t. You, you’re just naughty.” That didn’t move him a bit. “You want to be different from somebody else. You just want to show off.” If that had been showing off, it’d been so. But they only looked at the intellectual side.

²⁶⁴ David knowed the anointing oil was on him. Amen. Didn’t make any difference to him. He said, “That Philistine will be like the bear and lion, so here I come.” He predicted it before it happened. What did he do? He killed the bear. He killed the lion. He knocked the lion down with. . . What with? With the—with the slingshot, and took a knife, and then the bear. Lion, he killed the lion with a knife. That’s the same thing he done Goliath. He knocked him down with a rock, and pulled up his sword, and cut his own head off, right there before it. What did he predict before it happens? “And you will be as they are.” Why? He spoke the word that it would be, and then went forward to make it be fulfilled. Amen. Oh, brother! He spake, and took over the situation that day.

²⁶⁵ If there ever was a time that man should speak, it’s now. Closing, just the next few minutes if you can just bear a few minutes longer. I got some more things wrote down here, some Scriptures I want to get to.

²⁶⁶ Peter never cried, when he found a man that had faith enough to be healed, laying at the gate called Beautiful. He never got down and had an all-night’s prayer, and, or an all-day’s prayer, a big, long prayer,

and said, "Lord, I pray You now that You'll help this poor lame man. I see that he's got faith. I know he's a believer. And I've asked him, and he—he. . . I—I—I. . . He said he had faith, he would believe what I told him. And I've told him about the . . . about what You did, and I—I just think now, Lord, that—that. . . Can You give me a THUS SAITH THE LORD for him?"

²⁶⁷ No, he knew that he was anointed apostle. He knowed that Jesus Christ commissioned him: "Heal the sick, raise the dead, cleanse the lepers, cast out devils. As freely as you received, freely give." He said, "Peter, go do that!" He didn't have to pray through. He was commissioned.

²⁶⁸ What did he say? He said, "In the Name of Jesus Christ!" He spoke the Name of Jesus Christ, and the man just laid there. And he picked him up by the hand, and said, "Stand up on your feet!" And he held him there till his ankle bones got strength, and he started walking. Why? He never had an all-night's prayer meeting. He never cried out to God. He knew positive, from the lips of Jesus Christ, he was anointed for this work. Yeah. He spake and raised him up, for he knowed he was anointed apostle for the purpose.

²⁶⁹ The people that laid in his shadow never said, "Oh, come, apostle Peter, and cry over us, and pray the prayer of faith for us, to God." No, no, they never said that. They knew he was anointed and a vindicated apostle of God. So they said, "Just let us lay in his shadow. You don't have to say a word. We know it. We believe it." Life within them! The apostle couldn't get to them all. And they, themselves, they're a part of it.

²⁷⁰ Moses said, "It's just not me going. We're all going." We all got something to do. We've all got to be anointed.

²⁷¹ And they seen that apostle standing there, and seen him heal the sick man and do the things he did. They know he couldn't get to them. Said, they never said, "Peter, come and—and offer prayer, and wait now until you got THUS SAITH THE LORD, and come tell me. See what the Lord says." They said, "If we can only lay in his shadow, because the very God that was in Jesus Christ is in him, and we see the same thing doing. So they touched the border of Jesus' garment and laid in His shadow, and Jesus is in this man. If that shadow can reflect upon us, we'll be healed."

²⁷² And the Bible said every one of them was healed. No all-night's prayer meeting, saying, "Lord, if I go lay in the shadows of this apostle?" No, they knew it. The Light had struck them. Their hearts was full. Their faith was let loose. Amen. They believed it. They had seen it. Paul's hankies, the same way.

Now, in closing.

273 Jesus never cried when they brought the maniac boy to Him, that had epilepsy, falling into the fire. He never said, "Father, I'm Your Son, and now You sent Me here to do *so-and-so, and so*. Can I heal this boy?" He never said. He said, "Come out of him, Satan!" He spoke, and the boy was made well.

274 When He met Legion, with two thousand devils in him, it wasn't Jesus crying. It was the devils crying, "If You're going to cast us out," oh, my, "suffer us to go in that herd of swine."

275 Jesus never said, "Now, Father, am I able to do this?" He said, "Come out of him," and the devils took their flight. Sure, He knowed He was the Messiah.

276 At the grave of Lazarus, he had been dead four days. They said, "If You would have been here, Lord, he would not have died."

277 He said, "I am the resurrection and Life." Amen! Not where, when, or how. "He that believeth in Me, though he were dead, yet shall he live." Amen. He knowed Who He was. He knowed what He was. He knowed that He was Emmanuel. He knowed He was the resurrection. He knowed He was Life. He knowed that in Him dwelt the fullness of the Godhead bodily. He seen them little people there, and He had seen that what God had told Him then to do, and there He was. He went down there.

278 He never said, "Now, wait, I'll kneel down here. All of you kneel down and pray." He said, "You believe that I am able to do this?" Amen. He asked for it.

279 It wasn't Him; it was them. "Yea, Lord, I believe that You're the Son of God that was to come into the world." Oh, my! There He is identified. Something has got to happen.

280 "Lazarus, come forth!" He spoke, and a dead man come forth. Not, "can I?" He just spoke. When the faith was met, the thing happened.

281 He speak, He spoke, and the blind saw, the lame walked, the deaf heard, devils screamed and come out, the dead was raised up, everything. Why? He didn't pray through. He was anointed the Messiah. He was that Messiah. He knew He was. He knew His position. He knowed what He was sent to do. He knowed that the Father had identified Him to be the Messiah, to the believer. And when He met that believer with faith, He just spoke the Word. Devils scattered. Yes, sir. "Speak! Don't cry. Speak!" Amen.

282 And He knew His God-given rights, but we don't. He knew what He was. We don't.

283 Moses had forgot. Samson understood. Others understood. Joshua understood. Moses forgot. God had to call his attention to it. He said, “Why you crying to Me? I sent you to do the job. Speak, and go on to your objective. I told you you’d come to this mountain. Take them children and lead them on. Just speak. I don’t care what’s in your way, move it out of the way. I give you authority to do it. I spoke. . . You’ve spoke flies and fleas, and creation, and things like that. Now what are you hollering to Me about? Why you coming to Me, hollering these things? Just speak and watch it move, that’s all.” Oh, my! Oh, how I love it!

284 Here, Jesus, everything that He said, He just spoke the Word, and it was so. God properly had a vindicated Him to be His Son. “This is My beloved Son in Whom I’m well pleased. Hear ye Him.”

285 Watch Him. I like this. How bravely, how majestically He stood before His critics. Amen. He said, “Destroy this temple, and I’ll pray the Father and see what He does about it”? “Destroy this temple, and I’ll raise it up again, in three days.” Not, “I hope to; I’m going to try to.” “I will do it!” Why? The Scripture said so.

286 The same Scripture that said He would raise up His body, give us the authority, the Power. Amen! “In My Name they shall cast out devils, they’ll speak with new tongues; if they take up serpents, or drink deadly things, it won’t harm them; if they lay their hands on the sick, they shall recover.”

“Why cry unto Me? Speak, and go forward.” Oh, bravely I. . .

“Destroy this temple, I’ll raise it up again.” Oh!

287 And remember now (We’re closing.), it was that same He. It was He that said, in John 14:12, the. . . “He that believeth on Me, the works that I do shall he do also.” Is that right? It was He that said so.

288 It was Jesus, in Mark 11:24, that said, “If you *say* to this mountain,” not, “If you *pray* to this mountain.” “If you *say* to this mountain, ‘Be moved,’ and don’t doubt in your heart, but believe that what you’ve said will come to pass, you can have what you’ve said.” Now you, if you say it just presumptuously, it won’t happen. But if something in you, that’s you’re—you’re anointed for the job, and will know that it’s the will of God to do it, and will say it, it’s got to happen. “If ye. . .”

289 It was He that said this. “If ye abide in Me, and My Words abide in you, ask what you will and it shall be done to you.” Oh, my! Oh, my! You see what I mean?

290 Pardon this, but it’s just coming up in me. I got to say it. It was He that said, that day up there, inside of that woods, “You have no game.” And He created three squirrels standing there before us. What

is it? Just speaking the word, say, “They’ll be *there*, and *there*, and *there*,” and there they was. It was He that did that.

²⁹¹ Charlie, Rodney, It was He down there in Kentucky; and Nellie, Margie, and the rest of you. It was He, that same God that was back there and spoke to Moses, said, “Why do you cry to Me? Speak the word!” It was He that brought them into existence. It’s He. It’s Him. Oh, my!

²⁹² It was He that give the vision about a year ago, that said we would go over there, and these Seven Seals, and how there would be a—a—a—a great thunder that would start it off, and they would be in the shape of a pyramid. And there the *Look* mag- . . . *Life* magazine’s packed it, hanging on the wall in there. It was He that said that.

²⁹³ It was He, that night when I was going down that road and seen that big mamba snake about to get my brother. And He said, “You’ve give . . . been given Power to bind him, or any of the rest of them.” It was He that said that.

²⁹⁴ To my little gray-headed wife sitting back there: It was He that morning, that woke me up there in the room, and stand in the corner, said, “Don’t fear to do anything, or go anywhere, or say anything, for the never-failing Presence of Jesus Christ is with you wherever you go.”

²⁹⁵ It was He up yonder in Sabino Canyon, about three months ago, when I was praying, wondering what was going to happen. I was standing there, and a sword dropped in my hand, and said, “This is the King’s Sword.” It was He.

²⁹⁶ It was He that said to me, “As I was with Moses, so I’ll send you.”

²⁹⁷ It was He that said to me, thirty years ago, down on the river yonder, as a little boy. Standing there as a little preacher, on the river, thirty years ago, standing there when that Light, the same Pillar of Fire, come down from the heavens and stood there, and said, “As I sent John the Baptist to forerun the first coming of Christ, your Message shall forerun the Second Coming,” to all the world. How could it be, when my own pastor laughed and made fun of it? But it happened just exactly that way. It was He that said it. Yes, sir!

²⁹⁸ Oh, how it was He that said in prophecy, to the vision, “It shall come to pass.” It was He that said, “If one among you prophesies, or sees a vision, and tells it, and it comes to pass, then remember it’s not him, it’s Me. I am with him.” Oh, my! What could I go on, and say it’s He, it’s He, it’s He!

²⁹⁹ It’s He that come down, when I told them that the Pillar of Fire was down there on the river, and they couldn’t believe it. It was He down there amongst, when that Baptist preacher, before thirty thousand

people that night, in the Sam Houston Coliseum, when that Angel of the Lord had His picture taken, standing there. It was He, the same yesterday, today, and forever.

³⁰⁰ It was He that foretold where these things to be. It was He that said this. It was He that done these things. He's the same yesterday, today, and forever. He's done everything just exactly like He said He would do it. Amen.

³⁰¹ Why should I wait? God has a vindicated the Word. It's the Truth. Let's journey. Let's walk. Let's go on the walk of the Lord, laying aside all doubts, all sins. Clean up the house, scrub it up.

³⁰² As Junior Jackson's vision said, there wasn't nothing left but lamps; or his dream, if he's sitting here. Nothing left but lamps, and they had gold bands around them, in the dream that he give me the other night. Oh, my!

³⁰³ Brother Collins, don't worry about that fish. It was white. You just didn't know how to handle it.

³⁰⁴ Lay aside everything else contrary to It. Remember, this is Truth, regardless of how fanatically It seems, and everything else, sometimes. Move right on with It. It's the Holy Spirit. The same God that raised up Jesus Christ from the dead, the same One that can speak things into existence, the same One that lived in the days of Moses, is the same today.

³⁰⁵ His call in this last day, He's a vindicated. "As it was in the days of Sodom, so shall it be in the coming of the Son of man." He's done. . . There is Sodom down there. There is a Billy Graham and an Oral Roberts out there. And the Church is moving on, by the same signs that He promised, both places, and there they are. It's He that said it.

³⁰⁶ O Lord, give me courage, is my prayer. Help me, O Lord God.

I have to quit here. It's getting late.

³⁰⁷ "Why cry to Me? Why are you crying to Me, when I've proved to be with you? Haven't I healed your sick," He'd say. "Haven't I told you things that happened just exactly? Your pastor can't do that. Me! He can't; he's a man. It's Me, the Lord," that He would say. "I'm the One that did this. I'm the One that tells him these things to say. It's not him. It's My Voice. I'm the One that raises up your dead when they drop down. I'm the One that heals the sick. I'm the One that foretells these things. I'm the One that does the saving. I'm the One that give the promise."

³⁰⁸ God, give me courage to take that Sword of the Word that He put in my hand about thirty-three years ago, and hold It and march forward to the Third Pull, is my prayer.

Let's bow our heads.

³⁰⁹ Heavenly Father, the hour is growing late, but the Word is getting precious. As we see it, Lord, time after time, never-failing Presence of Christ always meets with us. How I thank You for Your goodness! How You've spared us and been . . . and blessed us, how we thank You for it!

³¹⁰ As I hold these handkerchiefs in my hand, Lord, it's people that has faith, that believes This. May every devil, every sickness depart from them people. And I charge every spirit in here, that's foul, and not of God, every spirit of sickness, all diseases and afflictions. We're not laying in the shadow of man, which would be all right, but we're in the shadow of the Gospel, vindicated Gospel.

³¹¹ As the great Pillar of Fire moves back and forth through this building, the same One that God looked down through, and the Red Sea give up its course, and Israel passed through. But now as He looks, it's sprinkled with the Blood of His Own Son, with mercy and grace. May we be obedient. May we today quit saying, crying out. May we realize that You've called us for this work. This is the hour. I speak it in the Name of Jesus Christ, let every sickness depart from this place.

³¹² May every man and woman, that calls on the Name of Jesus Christ, consecrate their life anew today. I consecrate mine, Lord, upon the altar of prayer. I lay myself down, and shame my own self and turn my head towards the ground from where You took me. Lord God, I'm ashamed of my weakness and my unbelief. Forgive it, Lord. Give me courage. Give us all courage.

³¹³ I feel, like Moses, we're all on our road out. We don't want to leave one. We want to take every one, Lord. They're Yours. I claim them for You. Bless this people today, Lord. Grant it. And bless me, with them, Father, and Thy Name shall be praised. Thy glory shall be Thine. Give us this Eternal faith, Lord, as we consecrate ourselves to Thee now.

³¹⁴ Me, over this Bible and over this stand, I give You my life, Lord. I'm depending on every promise that You give. I know they will be confirmed. I know they are Truth. Give me courage to speak these Words. Give me courage, Lord. Direct me in what I shall do and say. I give myself to You, with this church, along with it, Lord, in the Name of Jesus Christ. Amen.

My faith . . . up to Thee,
 Thou Lamb of Calvary,
 Saviour Divine;
 Now hear me while I pray,
 Take all my sins away,
 O let me from this day
 Be wholly Thine!

315 Now let us stand, real quietly, as we hum it.

. . . to Thee,
Thou Lamb . . .

Let's just raise our hands to Him now.

O Saviour . . .

Consecrate yourselves to God now.

Now hear me while I pray,
Take all my doubts away,
O let me from this day
Be wholly Thine!

316 Now together, with our hands up: [Congregation repeats this prayer, after Brother Branham—Ed.] “Lord Jesus, I now consecrate myself to Thee, a life of service, more purely, more faith, I cry, that I might be a more acceptable servant in my coming life, than I have been in the life that’s passed. Forgive my unbelief, and restore to us the Faith that was once delivered to the saints. I give myself to Thee, in the Name of Jesus Christ.”

317 Now as we bow our heads.

While life’s dark maze I tread,
And grief around me spread,
Be Thou my Guide;
Bid darkness turn to day,
Wash all my fears away,
Nor let me ever stray
From Thee aside.

318 As we bow our heads now. You feel like that the morning message has done you good? Give you courage? If you would, just raise your hands to God, saying, “God, I thank You.” I got both my hands up, because I just feel so that it’s—it’s helped me. It’s give me courage.

319 Some things I said, I didn’t think I was going to say it, but it’s already said. It was a rebuke to me. I found myself not in the way that I thought I did, but I found myself guilty of crying out all the time, instead of speaking.

320 God, help me, from this hour on, that I’ll be a more consecrated servant.

321 Not only me I pray for. I pray for you, also, that, together, as a Body of Christ, called out from the world, making ready for the promised Land, that God will give me courage to speak the way, make the way clear that you won’t miss the trail. I’ll tell you, by the grace of God, I’ll follow the Bloody footprints of Him Who went on before us.

And this consecrated cross I'll bear,
 Until death shall set me free,
 And then go Home a crown to wear,
 There is a crown for me.

322 We give this to Thee, Father, our consecration, in the Name of Jesus Christ, Thy Son. Amen.

323 [A brother begins to speak in tongues. Blank spot on tape—Ed.] We thank the Lord for this. Walk a consecrated life. Give yourself over, to sweetness, humility. Walk in the Spirit. Walk, talk, dress, act like Christians, humble and sweet. Don't let this fail now. The Voice of God speaks through the Word, speaks through gifts. As one gift comes, another one expresses it, another gift comes and expresses the same thing. See, that's sure right with the Word and right with the hour. God is with us. How we thank Him for it!

324 Now if our, with our heads bowed, if our sister would give us the chord on:

Take the Name of Jesus with you,
 As a Shield from every snare;
 And when temptations around you gather,
 Just breathe that Holy Name in prayer.

325 Just—just do that, speak the Word, speak His Name. Let's sing now as we—as we're being dismissed.

Take the Name of Jesus with you,
 As a Shield . . . and of woe;
 It will joy and comfort give you,
 Oh, take It everywhere you go.
 Precious Name . . .

326 Now let's shake one another's hands, and say, "I'll pray for you, brother, and you pray for me."

. . . Heaven;
 Precious Name, (Precious Name!) O how sweet!
 Hope of earth and joy . . .

327 Now with our heads bowed, let's sing this next verse:

Take the Name of Jesus with you,
 As a Shield from every snare;
 When temptations round you gather,
 Breathe that Holy Name in prayer.
 Precious Name, (Precious Name!) O how sweet! (O
 how sweet!)
 Hope of earth and joy of Heaven;
 Precious Name, O how sweet!

Hope of earth and joy of Heaven.

³²⁸ With our heads bowed now, and our hearts with it, with the realization that Jesus said, “He that heareth My Words and believeth on Him that sent Me, has everlasting Life and shall not come up in the Judgment, but has passed from death unto Life.” Knowing that we, by the grace of God, possess that within our bosom; with a consecration to Him this morning, that our lives shall change, from this day on, that we’ll be more positive in our thinking. We will try to live in such sweetness and humility, that, believing that what we ask God, God will give it to each other. And we will not speak evil against each other, or no man. We shall pray for our enemies and love them, do good to them that do bad to us. God is the Judge of who is right and wrong. With the . . .

³²⁹ On the basis of this, and our heads bowed, I’m going to ask our good friend, Brother Lee Vayle, if he’ll dismiss the audience in a word of prayer. Brother Vayle. 

63-0714_M Why Cry? Speak!
Branham Tabernacle
Jeffersonville, Indiana U.S.A.

ENGLISH

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