

The Message

Why Cry? Speak!

preached by

the late

William M. Branham

14th July 1963 (evening)
in Jeffersonville, USA

“God’s Spoken Word is the Original Seed”

WHY CRY? SPEAK!

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

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

We thank Thee now. And the only way that we know to fellowship with Thee correctly 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. 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.

We thank Thee for sparing the life of our Sister Ungren last night in the accident on the road up here. Thou wast 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 in the faith of knowing that Thy never-failing presence will be with us. In that hour when we cannot help ourselves, we know the Angels of God are encamped about those who fear Him, and they'll bear us up lest at any time we dash our foot against a stone. We pray now that You'll give us of Your blessings for the Word, and speak through us, and in us, in Jesus Christ's Name. Amen.

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

There's a little family reunion today, when I meet my brothers up at my sister's house and some of our relation around the city and round about. The big family of the Branhams, if they'd all come together from Kentucky, and here, I reckon we'd have to rent the city, there are so many of them. But it's just a little homecoming. We all used to meet at Mama's house, and she was the old tie-post that held us together, so to speak. But God has taken the tie-post to Heaven, and I hope that we'll all meet there some day.

And now, when I spoke the other day, I said, "You know, I believe I will cut my Sunday messages down to about twenty minutes or thirty, and then pray for the sick." And I thought of that this morning. And I thought last night when Sister Downing called Billy and said that she and Sister Ungren on the road up had skidded across the road and had an accident. And then while Billy was still at the window (I don't know what time it was, maybe this morning sometime, I'd been asleep for quite a little bit), I looked down at Brother Wood's. The lights were out. And I just knelt to pray, and as I did so, 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 here this morning, sitting in the house of the Lord back here after being on the road, a people that love you that much to come for hundreds of miles to hear the Gospel. Then I thought, after a twenty minute message, as slow as I am, they would be no good. So I thought I would just take that long.

So then here this morning Brother Ungren, her son, was singing, "How great Thou art." It means more to him this morning than it did yesterday afternoon, because the great God of Heaven spared his precious, darling mother and sister.

Now, today we are expecting a great time in the Lord. I had two or three different texts here that I was looking at, and I couldn't decide 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? So then, my other son, Joseph, brought me another text a long time ago. I was sitting in the room one day, and he said, looking up towards the picture (and Joseph is very fond of boats like little boys - boats and horses, you know), "Daddy, has Jesus got a boat?"

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

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, just marked it down here in my book: *Has Jesus Got a Boat?*

I happened to think that 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. But as for those texts that I was thinking of, maybe I could get them later, before we leave to go back.

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. In other places, even though the man wants to make you welcome, you feel a

little cramped, so to speak, because you're in somebody else's church, and you want to be gentleman enough to respect their thoughts and their doctrines.

I had a wonderful time this week down at Brother Burcham's place. I went into the factory where they make the cheese. (I see him, and his wife and son, that they are present this morning.) I always thought that a cheese factory would be something like other places I've been in, all kinds of mess and dirtiness. My, I can say one thing, you can certainly rest assured that that place is not dirty. That's the cleanest place I ever went into, especially for a factory. And I didn't realize - I thought, oh, maybe they make a hundred pounds of cheese a day, but they make six tons each day! - three of the factories going. I thought, "Oh my, who eats all those cheeses." But the Lord has blessed this man, and I had the privilege of being in his home, a very lovely home kept by a fine consecrated wife. And there's no reason why they shouldn't live for Christ each day, as they're doing. I met his sons, and they're very fine children. We're so grateful for this fellowship that we have one with another.

I found out that their former pastor was a man that I know, Brother Gurley, a very fine man from the United Pentecostal faith that I met years ago in Jonesboro, Arkansas. And I didn't know that that was his pastor, though.

Now, remember the services this evening. And then, the Lord willing, next Sunday we hope to speak again. And then, I think the following Sunday, I have to go to Chicago; then I'll be gone for a while. I have to take the family back home to Arizona so that the children can enroll in school again, and then we'll quit pestering the pastor, taking up his services. So we are very grateful to Brother Neville for his hospitality. You know, I've been inviting him and he's - I so like the Brother - a man in whom there's no guile; there's no selfishness, just genuine Christianity. I like that.

Now, we're going to read some of the Scripture and then pass some comments. I don't know just what time that we'll get out with these long messages. I was talking the other day about speaking so long, and someone said, "Well now, if you just spoke for a few minutes, and you speak partly in mysteries anyhow, we'd never be able to understand it." He said, "Just keep on talking, and after a while it comes out." So maybe the Lord wants us to do it that way.

Let's just bow again. Lord, Thy Word lies open on the pulpit, and we're realizing that some day It'll be closed for the last time; then the Word will be flesh. And then we're grateful for this time this morning. 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 the tape, may they listen closely and may we be able to catch what the Holy Spirit's trying to reveal to us; for we realize, if You 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.

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're 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 honour in our life here to Jesus Christ, Who died to give us Life in the great hereafter. We ask this in Jesus' Name. Amen.

Now, I want to read out of just two places in the Scriptures this morning, and one of them 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 verses, and the other 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 in 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.

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 they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast 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.

I'm going to read a few more verses.

And Moses said unto the people, Fear ye not - (Now listen close here.) And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to 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.

And the LORD said unto Moses, Wherefore criest thou unto me? speak unto 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 hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, 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, 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 from before their face, and stood behind them:

And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came 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 their right hand, and on their left.

And the Egyptians pursued, and went in after them to 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 unto the host of the Egyptians through the pillar of fire and of 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 fighteth for them against the Egyptians.

The Word of the Lord is so great, so good, there's 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: Yesterday, while in study, I came upon this subject, and then I thought, "I'm just going, if the Lord be 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 with the day that is now.

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!*

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

Many times when we look at the Scriptures in our own way of looking, it seems very hard, but if we study 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 knows him. We don't. We only know from the intellectual side. He knows what's really in the man.

Moses was born in this world as a gifted boy. He was born to be a prophet, a deliverer. He was born with the equipment born in him, as every man that comes into the world is born with equipment. As I firmly believe in the foreknowledge of God, the predestination - not that God is willing that any should perish, but that 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 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) saw wanted to be saved, because the whole world was condemned. And I don't see how we could teach it any other way than as the foreknowledge of God, since the Bible plainly says that He knows the end from the beginning and can tell it. Therefore, when a person tries to be something that they are not, they're only making an impersonation, and sooner or later it'll find you out. Your sins find you out. You cannot cover them. There's 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 trampled upon, and made fun of, and jibed at, and evilly spoken of 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 unless his name was put on the Lamb's Book of Life from 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* given Me (past tense) will come to Me." So you can't make the words lie. They are there for Truth, and for a correction.

And Moses was born with a gift of faith. What great faith Moses had! We see it after a while coming out in him. And he was born into a great family, since we know that his father and his mother came from a family of Levi, and the previous part of the story in the Book of Exodus, so beautifully gives the life of this great character. And he was one of the greatest characters in the Bible, for he was strictly a type of the Lord Jesus.

He was born in a very odd birth, like the Lord Jesus; he was born in a time of persecution, like the Lord Jesus; he was born to be a deliverer, like the Lord Jesus; he was hidden by his parents away from the enemy, like the Lord Jesus; and he came to his time of service like the Lord Jesus. He was a leader like the Lord Jesus; and he was a law-giver like the Lord Jesus.

And we find out that he died on the rock, and he must have risen again and everything, because several hundred years later he was standing on the Mount of Transfiguration, talking to the Lord Jesus. See? Angels carried him away. No one knows where he's buried; even the devil didn't know that. Frankly, I don't believe he ever was buried. I believe that God bore him away, and he died on the rock that he had followed all the days of his life. And he was a perfect type of Christ. He was a king over the people; he was a law-giver; he was a sustainer to the people; he was everything, in type, that Christ was.

Now then, we see that he was born with this great gift and quality within him. Then it only took something to flash across that to bring that thing to Life. 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.

As I've taught many times of the little woman at the well, of her in that condition. Though she be an ill-famed person, though her life was degraded, she was in that condition because traditions had never touched her. But, when that Light first struck her, she quickly recognized It, because there was something there to respond to It.

When the deep calls to the deep, there must be a deep somewhere to respond to that call. And Moses here was born a prophet, but he was raised in an intellectual school in Pharaoh's palace. The Pharaoh Seti had been a man that still had honour and believed Joseph to have been the prophet of the Lord. But there came Rameses after Seti, and Rameses did not care about Joseph. And so, therefore, that's when the trouble started, when there was raised up a Pharaoh who did not know Joseph.

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

Moses, having been born with this great gift of faith, he was then anointed and commissioned at the Burning Bush to deliver God's people. Now, see what great qualities this man had! He was born for a certain thing. God had a purpose in it. God's got a purpose in your being here. See? If you can only get to that place, how much trouble you'd save God and yourself, too.

Moses was born and afterwards he was brought to the place where he was anointed. And notice the seed lying there with the intellectual conception, with all the faith that he was born with to deliver this people; and yet it never came to life until the Light from the Burning Bush flashed across it, until he saw, not something he'd read about, but something he'd seen with his eyes, something that spoke to him. And he spoke back to It. Oh, how that brought things to Life!

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

I think no church in its practice, no matter how intellectual and fundamental that church might be, can thrive until the supernatural is made known among that people, and they see it - something that they can talk to that'll talk back to them, that something vindicates this written Word.

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 written in 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 iniquity of the Amorites is not yet fulfilled."

Now hundreds and hundreds of years beforehand 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 Moses knew this intellectually, and the seed that was born in him was lying in his heart. And he tried through his intellectual experience with the Word to bring them out, to deliver them, because he knew he was born for that purpose. He knew that the time the Scriptures all said that they'd already been there four-hundred years.

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, the time of the Rapture is at hand. And we're looking for a "rapturing faith" that can pull the churches together and give it some supernatural strength that can change these bodies that we live in. We see a God that can raise the dead off the floor, or out in 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 eaten a man to a shadow, and raise him up to a strong healthy man, that ought to give "rapturing faith" to the people. So 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, even though they are intellectually all right. But you've got to meet that Light! You've got to find that something.

And here Moses was 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 intellect that believed it, the faith that was based upon his belief in God that separated him from his mother. And now when he was struck in the presence of this Light, It anointed that which he believed. See?

What an anointing! And he was commissioned. Now, we know he'd heard his mother intellectually. 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 his faith might've dropped back a little bit. But then when he came 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 personal pronoun. "I have come down to deliver them." And now, may I just add this (God forgive me if it sounds sacrilegious): "I do not work upon the earth only through man. I am the Vine; ye are the branches; and I only declare Myself when I can find a man. And I've chosen you, and I'm sending you down to take them out." See? Now notice, "I'll be with your mouth, and you take this rod."

And Moses said, "Can I see the evidence that You'll send me and You've anointed me, and that You're going to do these things?"

"What have you got in your hand?"

"A stick."

"Throw it down." It turned into a serpent. Moses Red.

He said, "Take it up." It turned back into a stick. He said, "Put your hand in your bosom." When he took it out, it was covered with leprosy; he put it back, and it was healed. He said he saw the glory of God.

There were no more questions for Moses. Did you ever notice, he never ran into the wilderness again? He knew he was anointed. He knew all these things that had been in his heart, these great fine qualities. And they were anointed. Now he's ready. He's ready to go; so down towards Egypt he goes. God had said, "I'll be with you," so that settled it. "I'll be with you" was all Moses had to know for this great call in his heart. And now God had said, "I'll be with you."

Now, God had also vindicated Moses' claim. Moses claimed, "I met the Lord." And He said, "Tell them I AM sent you." See?

Now they said, "Here's a man, another Jew, probably one of these fanatics that have been coming along all the time with all kinds of scheme to take us out of bondage." And you know how people are when they're slaves or in bondage for something. There's always some kind of a gimmick coming around claiming to know how to do it. So 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."

And now when Moses went down and gave them this call and stood before Pharaoh and told him the Lord God of the Hebrews said, "Bring the children out," Pharaoh wouldn't let them go. So he performed a sign before the elders and before Pharaoh, 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 came to pass, just exactly. And then he said, "There are coming flies upon the land," and he stretched forth his rod and called for flies, and flies came. And he prophesied, and everything that he prophesied happened just exactly the way he said. It was God. See?

God had called him from his birth, put qualities in him of great faith, and then came down with His presence and anointed that great something in him and sent him down with His Word. And he was properly vindicated in his claims. No matter how many quacks had risen up, how many of these other things had happened; God was speaking, and Moses was identified. What Moses said, God HONoured! I want you never to forget that Word. What Moses said, God honoured, because God's Word was in Moses. "I'll be with your mouth. You'll speak the right things. "

Now, what God says, He speaks it through Moses, and it confirms and vindicates his claims.

Also, he was told by his mother of his mysterious birth, and how that the time at hand came close to the hour that there was to be a deliverance. Amram and Jochebed, the son and daughter of Levi, began to pray to God to send a deliverer. When you see the time of the promise drawing nigh, it sets people to praying and to hungering. And no doubt Jochebed had told him many times (his mother - she was his tutor also, as we know from the story) how she had prayed. "And, Moses, when you were born, son, you were a proper child. You were different. Something took place at your birth."

I gave a drama on it for the children not long ago and said that while Amram was in the room praying, he saw an Angel pull his sword and point it towards the north and say, "You'll have a child, and he'll take the children north to the Promised Land." I was giving a drama for the little fellows so they'd understand it. Their intellect hasn't come up to the place of that of you adults, who can grasp the thing as the Holy Spirit reveals it to you.

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

That's what the world needs today. That's what the church needs today. That's what everyone needs to be sons and daughters of God. In order to be that, you need a personal contact. See? Something, no matter what. You know the Word's true; you know It's right. But then when the contact comes and 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, because this did.

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

Watch! Oh, how I love this, see! It was the hour that Pharaoh was putting to death all the children (see?), putting them to the sword, the "guardenian sword." They stabbed these little children to death, fed them to the crocodiles, their 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 weren't scared, because they saw something in this baby to begin with. They saw it, that this was an answer to prayer.

And now Moses had all this as a background: so Moses knew he was sent for the very purpose of delivering the children of Israel. See, all the background just mounts up, when you grasp anything and can fetch the Bible and say, "This is going to happen," and here it happens! "This is going to be at that time;" here it happens. "This is going to be at a certain time," there it happens. Then it all accumulates together and draws a picture for us.

Oh, how this Tabernacle this morning, how we people of this hour, Brother Neville - as we see the gray striking in our hair and our shoulders stooping, when we see the world weaving and rocking as it is - how we can look around and see the promise drawing nigh! I think many times, if someone could just bounce into it at once and would understand it, come into it at once, it would almost send you to Eternity, just to comprehend such a rapturing thing one never knew. Just, oh, break through the things that we've seen, and know, and understand, and all bounce in at one time. The man or the woman, boy or girl will just probably lift up their hands and say, "Let's go, Lord Jesus." You see? Oh, how close the hour is!

Moses, knowing that he was born for that purpose, looked out of the windows and watched those Hebrews as they toiled. He 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 came back after a commission, anointed, he knew why he was born, and by faith he saw those people and knew they were the children of God, because the Word said so. They weren't of the world, weren't like the rest of them. They were different. And they were cranks and fanatics to the high glamour of Egypt, and he was to be the son of Pharaoh, taking the kingdom over next.

But there was something down in him, 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 knew that the time was drawing nigh. And what that man must have thought of! I want to talk it over with him some day when I meet him on the other side.

You say, "That's crazy, brother!"

No, it isn't. I'm going to meet him by the grace of God. Yes, sir! I'll talk to him some day, to Moses himself. And how I would like to ask him just how, when he recognized his preparation, he met the frustration of the devil's saying, "Ah, the people aren't going to believe you. Ah, there's nothing to that." But when that seed came to Life up there, something struck him, and he knew there was something going to take place. He knew! He looked at his clock and saw what time it was. And he knew it! How he must of thought as he watched!

Now, when he got all this together, all this great thing that he saw, the Scripture time, the prayer of his mother and his father, and that he was born in a peculiar birth, an odd child, and all along there'd been something deep down in him, he slips off and tries to think he'd take his military training from his school and deliver the children. And that failed! Then he goes up into the wilderness and marries a lovely Ethiopian girl, and they had a little boy named Gershom.

Then one day while tending the flock, all at once he saw a bush up on top of the mountain, burning. And he went up there. And it was nothing intellectual, not an imagination, not a delusion, or an optical illusion, but in it there was the God of Abraham in a Light, a Pillar of Fire back in a bush; and that fire was like waves going out, but it didn't bother the bush. And the Voice of the Scripture, the Voice of God, spoke through that 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 that you're going down to deliver the children, because My Word's got to be fulfilled."

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

Now, when Moses got all this together and saw it came from every direction, it anointed his faith. Amen! Oh my! What a thought. This, itself, seen in the Scripture, pointing right straight to what it was, and the

speaking of God, and the evidence of it there, anointed what faith he had in him TO GO TO WORK. What ought it to do to us!

We need a repentance. We need a revival. I'm saying it of my *self*. I need a shaking. I need something. I said I was speaking to myself this morning, or about myself. I need a waking up. And when I think of that great evidence, everything so perfectly laid out there! And it anointed the faith of Moses, and my, what he saw there was nothing.

Here he ran from Egypt when actually he could have started a mutiny or something. He could have risen up and started a revolution in Egypt and could have taken an army and fought, and had many thousands on his side. But instead of that he was scared to do that even with armies on his side. But now 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 reality! He was anointed then, and he knew 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.

Oh, when you know God has sent you to do a certain thing, and you see it moving up there, there just isn't, anything that can take its place, that's all.

I remember times when the Lord had told me about certain things that were going to happen, and then I moved up and saw it lying right there. Oh, what a feeling! The situation is already under control, that's all (See?), because God said so.

Many of you remember about the little boy being raised up in Finland from the dead, having 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, but nobody was around me.

And I looked back, and then I looked up the mountain. I said, "Well, I've seen that hill somewhere, but we didn't come up this way. We came another way. Where is that hill?" And I looked and saw that car down there wrecked, saw that little boy lying there with the crop haircut, the eyes turned back like brother Way's were the other day when he fell, and the little foot run through the sock where his little limbs were broken, and blood running out of his eyes, and nose, and ears. And I saw his little short trousers tied up by buttons here along the side of his little waist, and his little stockings up like long stockings we wore many years ago. And I looked around, and there it was exactly - exactly the way the Holy Spirit had told me two years before, when all of you across the nation wrote it in your Bibles that it would happen.

Oh, then the situation is at hand! No matter how dead he is, no matter what anybody else says, it's all over. He's got to come back.

I said, "If this child doesn't rise up from the 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 written on the flyleaf of our Bibles, and here it is exactly. Read it off the flyleaf how it'd be in a country of overlapping rocks, and so forth. He'd be killed and be on the right-hand side of the road. I said, "There it is; nothing can stop it." The situation's already under control.

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

I was thinking, and looking back here at Brother, Fred Sothmann sitting there, Brother Banks Wood, and the others, who the other day were up on the Alaskan Highway - how I stood here at the church and told you all of an animal that had what looked like deer horns, forty-two inches, and a silvertip grizzly bear (I'd never been there before), and how that I was going to get this, and how it'd be, and how many would be with me, and how they'd be dressed. You know it, everyone of you. This was weeks and weeks before it happened.

And there, when I moved in there, not knowing it, there lay that animal. And I went, and it is an impossibility (a hunter would know if he were listening to this tape) for you to walk up in the face of an animal. It'd jump up and run. But he didn't.

There he hangs in my den room. There hangs the silver-tip just exactly the way I told you (and a rule is lying there, a tape measure, to show his exact measurement - and a horn will shrink at least two inches or more if it's green on the animal when it dries; but this never shrank, it's still exactly on the nose forty-two inches). See? There lies the silver-tip, it's seven foot long, just exactly, and everything is just exactly the way it was; it's lying there now.

But when this man said to me, "Now look, Brother Branham, we've 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 over to where those boys are, that one with the green shirt." I said, "It's THUS SAITH THE LORD. God said so."

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

I said, "That's not for me to question. God said so, and He's Jehovah-Jireh. He can bring a bear there. He could put one there." And He did, and there he is.

It was a situation under control. And when Moses saw that he was raised up for this purpose, and that he had met face to face with 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; I'm going to show you My glory, and here I am in the bush,

burning; go down there, and I'll be with you." He didn't even need a stick. He had the Word, the vindicated Word. There he went.

It anointed the faith that was in him. 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 are taking place. They're spoken of in the Scripture and would take place in the last days; spoken all the way from Heaven concerning 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 nations would do, and how God would do. And we see it all lying right here around us.

Oh, it anoints our faith! It moves us out into great cycles, see? It separates us from other things of the world, see? No matter how little we are, how much a minority we are, how much we're laughed at, made fun of, it doesn't make a bit of difference. That's all. We see it. There's something within us. We were predestinated to see this hour, and there's nothing going to stop us from seeing it. Amen! Certainly, God has spoken it. 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!

Now, here again we read that Moses esteemed the reproach of Christ greater riches than the treasures of Egypt. Now, he esteemed the reproach of Christ. Now remember: *the reproach of Christ*. See?

There's a reproach in serving Christ. If you're very popular with the world, then you're not serving Christ. No. You cannot be, because, you see, there's a reproach that goes with it. The world always has reproach.

Right back there thousands of years ago, there was a reproach that went with it. And Moses, pharaoh-to-be (he was the next-coming pharaoh, Pharaoh's son), was due to be the next pharaoh with favour amongst the people; and yet he regarded (*esteem* means to *regard*) - he regarded the reproach of Christ a greater thing than all that Egypt could afford to give him. Egypt was in his hand. But yet he knew that to take the way of Christ was a reproach; nevertheless he was so happy to know that there was something within him, that it made him regard this reproach of Christ greater than all the glamour that he inherited. He had an inheritance inside of him that was far greater than what the outside inheritance had given him.

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

Now, with faith such as this that he had, he noticed and he regarded the reproach an honour.

Today somebody says, "Hey, are you one of those people?"

"Well - er - er - "

You're just a little ashamed of it. But he regarded it as a greater treasure than all the world, because there was something in him that could speak out and say, "Yes, I regard this. This is highly honoured. I'm glad to be one of them." See? "I'm glad to number myself as a Hebrew and not as an Egyptian."

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 merely being a church member, but as a born-again Christian who lives according to the Scripture. Though I be called (even by the members of the church) "a fanatic," yet I esteem that a greater thing than if I were the most popular person in the city or in the nation. I'd rather be that than President of the United States or king over the earth (you see?). I esteem that so highly, because God in His mercy before the foundation of the world saw me and placed a little seed in me, in order that my faith would fly above these things of the world. And now He's called me, and I regard my place - as Paul said he regarded his office - with esteem and honour. Oh, that God had called him from being a great teacher like Gamaliel! But Paul had been called to be a sacrifice for Christ.

Now, the same thing. Notice, with such faith he never relied on his sight, what he could see. Now, he saw nothing out there but a collection of mudhandling people, slaves, in prison, being killed every day, beaten with whips, made fun of. Their religious beliefs were fanatical. And there was a pharaoh sitting on the throne that didn't know or care anything about their religion. He knew nothing about it. He was a heathen.

What a picture of today! And there it is, a different religion! And how if this Moses, still in the very seat with the President or the great man, Pharaoh, were to take his place at his death (for he was an old man)! And yet Moses thought of that call. He looked out there, and it was from the same window that Pharaoh looked out of, because he was in his home. And Pharaoh looked out and saw those people that were lifting up their hands, and how they'd take a whip and beat them to death because they were praying. They'd run a sword through them even because they failed to obey at any time, and they'd make them work till their little old bodies would fall out, and they wouldn't give them half enough to eat. Well they weren't anything but a collection of fanatics, hardly human; and yet Moses, that faith in him, looked upon them and said, "They're 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 saw beyond the glamour of Egypt. You remember, he's becoming an eagle now; he's a prophet, and his eagle eye rises above those things. Oh, how I like that!

Today, Christians rely on their senses for what they can see or what they can understand, instead of on their faith. It denies faith to rely on what you see with your eye and the glamour. Like you women - I'm always calling to you that 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, and you think, "Well, she belongs to the church; why can't I do that?" See? "And she cuts her hair; why can't I do that? Well, she seems to be just as sweet and as intellectual, and has personality that I haven't even got. Oh, 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 told you, someone said, "Brother Branham, the people regard you as a prophet. You ought not to be criticizing women like that, nor men, for these things. You ought to be teaching them how to prophesy and receive gifts."

I said, "How can I teach them algebra, when they don't even know their ABC's?" 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 on to acting like one, see? And you can't do it from within yourself. You've got to have Christ come inside you; and if that seed's lying in there, and that Light hits it, it's going to come to Life. If it doesn't come to Life, there's nothing there to come to Life in the first place, because it has certainly been proved with others. It comes to Life immediately as soon as the Light hits it.

That's a rebuke to women, I know, that are listening in to this tape or will be listening 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've 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 Word of God, it shows there's no Life there. When you see the thing brought out and the Life of the Holy Spirit, watch when It strikes others, see what they do. If It brings it on them, it's no wonder!

What a rebuke to those Pharisees that called Jesus - and He could perceive their thoughts - when they called Him "Beelzebub," while that little prostitute said, "Why, this fellow is the Messiah. The Scriptures says He'll do this." See? That predestinated seed was lying there, and when the Light struck it, it came to Life.

You can't keep it down, you can't hide Life. You can pour concrete upon a tuft of grass and kill it in the winter time. The next spring where do you find most grass? It's right around the edge of the concrete, because there is that germitized seed under that stone when the sun begins to shine, and you can't hold it. It'll wiggle its way around there and come right out at the edge and stick its head up to the glory of God. See? You can't hide life.

When the sun strike botanical life, it's got to live. And when the Holy Spirit strikes the scriptural Life that's in a man, it brings forth its fruit right there. So regardless of how true and honest you are, of how you say you're not speaking - we're seeing these women wearing these bad clothes and things out there, like common strip-teases on the street; and though you don't believe you are, you can't make me believe it. You can prove that you're innocent of 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 already in his heart." And you presented yourself in that manner. See, you can't see it unless that Life is lying there.

You look at somebody else, you look and say, "Now, I know Brother Jones is a minister and his wife does this and does that." I don't care what she 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.

Now, Moses' great eagle eye looked beyond the glamour of Egypt. For the real Christian believer today, no matter what the church says, what anybody else says, when that Light strikes it, he sees the very vindication of God, that Pillar of Fire hanging there and the signs and wonders that are promised, the Scripture being fulfilled. It comes to Life, no matter how little it is and how much it's in the minority. God's group has always been in 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.

Look at old Simeon, ordained to Life. When the Messiah came into the temple, in the form of a baby in his mother's arms, Simeon, back in a room somewhere reading, was raised up by the Holy Spirit, 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 out, and he walked down through there and picked that baby up and said, "Let Thy servant depart in peace, for my eyes have seen Thy salvation."

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, and that same time when He was there, that little Life that was in her had predicted He would be there, He would be there, He would be there. When that same Life, the Light, came into the building in the form of a baby as an illegitimate child, wrapped in His swaddling clothes, the Holy Spirit struck that old blind woman, and she came led by the Spirit to 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? She was ordained to Life. See? Look at them. There weren't a dozen of them!

There were only eight souls saved in the days of Noah, hardly very many; but all that were ordained to Life came in at that time. Do you see how the Holy Spirit works in each age, drawing the people?

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.

Lot could see the glamour of prosperity down in Sodom. Lot could see the possibilities of a lot of money. Lot could see the possibilities when he looked over to Sodom, and that he, being a Hebrew, 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 intellect led him to see the glamour of prosperity. Lot's intellect led him to see the blessings 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. 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 that their faith is paralyzed!

Let me repeat it so that it won't be misunderstood. Women today, as I say, want to act like the movie stars. The men want to act like the television comedians. The preachers today seem to want to make their churches like a modernistic lodge of some sort with membership and so forth. They see the possibility of becoming a bishop or general overseer or something like that if they go along with the church, forsaking the Scriptures when it's lying right before them thoroughly 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 they are 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.

Now Moses, rather than give way to that, set his faith and paralyzed the world. Either your faith will paralyze glamour, or the glamour will paralyze your faith. Now, you have to take one or the other. And you see the Bible doesn't change; God doesn't change. He's the unchangeable God.

And now we find that people of this day look to the big things, the big organizations. "I belong to the So-and-so." See? And they go down there and, look (!), there's no difference from the street people. They have a little intellectual something that you want, but when you talk about divine healing, the Pillar of Fire, the Light of God, they say, "That's mental."

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

That's what Jesus said. It's blasphemy when you see It doing the very works that Christ did; and He said when they saw those works in Christ - He was the sacrifice - they called Him "Beelzebub," a devil, because He was doing them. And now He said, "I forgive you for that, but when the Holy Ghost comes to do the same thing, if you speak one 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, if you've been ordained to Eternal Life, then that Life would burst forth when you saw It. You'd recognize It, like the little woman at the well 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. 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, 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. I wonder if we have today? The women that want to be popular, that want to act like the rest of the women of the church, can see the possibilities of being a prettier woman by being painted, of being a prettier woman and having a younger appearance by cutting their hair, and acting like some of the movie stars; but I wonder if that hasn't paralyzed their faith to know that the Bible says that a woman who does that is a dishonourable woman. And a woman that puts on a garment pertaining to a man is an abomination before God (slacks and so forth and the shorts that they're wearing). It just becomes so calloused till it becomes a regular routine for the people doing it. I wonder if they don't paralyze the very little faith that they had even to go to church! You see? That's the thing it does.

Lot did that and it paralyzed him; and it paralyzed his people down there. They couldn't see it, but Abraham with a vindicated faith (his uncle), looked not upon the glamour. He wanted nothing to do with it, though he had to live hard and live to himself and Sarah. They lived out in the wilderness where it was hard going on the barren ground, but they did not have their eyes on glamour or the possibilities of becoming popular. Sarah was the most beautiful woman in the land, the Bible says so. She was fair, the fairest of all the women. And now she stayed and obeyed her husband and she even called him her lord, which the Bible refers to over again in the New Testament, saying, "Whose daughters you are as long as you obey the faith." See? She called her husband her lord.

And the Angel of The Lord visited 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.

Now, again Moses with his great faith could say "No" to the 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 them. Why? His faith! He saw the promise, he saw the end-time, he saw over into tomorrow, and he let his faith loose. And he didn't pay any attention to what his eyes saw of the possibilities here, that he was going to be the pharaoh; he looked plumb over into tomorrow.

Oh, if people could only do that! He 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, away over in tomorrow. 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 the whole kingdom of 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 own interest.

Look at the women that would've lain around him day by day, harems of them. He could look at the glamour, sit and drink wine and watch the strip-tease before him as they danced and fanned him, women from all over the world, and the jewels and treasures, and his army out there. The only thing he had to do was to sit and eat his fine food and say, "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 have them fan him, and hold his mouth open to let the lovely, beautiful strip-teases 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 lying right there beside him, but what did he do? He looked away from that. He knew fire was ready for that. He knew death lay along that line. See? He knew that it did, and he looked over to a collection of despised and rejected people, and by faith he chose to suffer the reproach of Christ and said of himself, "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 I separate myself from the things of the world." Amen, amen, and amen!

By faith he did that. He took the glamour away. He took away the possibilities of being the next bishop; he took away 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.

Now, "If I become the bishop, I'll walk in. The people will say, 'Holy Father' or 'Doctor So-and-so' or 'Elder So-and-so.' All the ministers at the gathering, they'll pat me on the back and say, 'Say, boy, that man's got something. I'm telling you.' 'Oh! Sh-sh-sh, keep still; here comes the bishop.' What he says, that's law. 'Here comes the so-and-so.' " People will fly over the world to see the pope, kiss the foot and the rings and so forth. What a possibility for the Catholics, what a possibility for the Protestants to be bishop or general overseer or something, some great man in an organization.

Oh, but you see the eye of faith looks over the top of that.

And you see the end of it down there where 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.

Pharaoh, with no faith, saw God's children as fanatics. He had no faith. He made them slaves because he wasn't scared what He said. He wasn't afraid of God. He thought he was God. He thought his god that he served - he was a bishop, the head general overseer - his god was the one that did it. There was nothing to this thing here. So he made them slaves. He laughed at them, made fun of them, just as the people do today, the same thing exactly.

Moses' faith saw 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 stay on that, but my time's getting away. See?)

Notice, it might be a hard thing to turn those people around. "You have to go and live with them. You have to be one of them, for they're already so intellectual that you can't move them. See? But there's got to be something happening out there. There's got to be a supernatural demonstration before them. It's going to be a hard thing. The organizations will turn you down, and all these things will happen. It's terrible what you have to do; but yet, make your choice."

"I'm one of them." 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 how they turned him down, he went anyhow, and was going out with them.

I hope you're reading me all right! Go with them anyhow. Be one of them, that's right, because it's your duty. It might be a hard fight and a lot to go through, but go anyhow. And 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 were God's promised? In the mud-hole, mud daubers. But when FAITH looks at God's worst, IT ESTEEMS IT GREATER AND MORE VALUABLE THAN THE BEST THE WORLD CAN SHOW! - When faith looks at it, when faith can see it.

When faith in the Word can see the Word made manifest, it's more than all the glamour and archbishopry and everything else you can speak of. Faith does it. You can see the worst, the despised, the rejected, 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! 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 works accordingly. That's what faith does. It sees what God wants, and what God wants done, and faith operates through that.

Faith is a long-range vision. It doesn't lower its sights. It holds to the target. Amen! Any good shooter knows that, see?

It's a long-range instrument; it's a telescope; it's binoculars that you don't use to look around here; you don't use binoculars to look to see what time it is. See? You don't do that, but you use binoculars to look away off; 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 time says here. He looks at the end.

He doesn't drop his sights down to look this way. He looks out yonder. He keeps the cross-hair dead centre on the Word. That's what faith does. It's the faith that's in a man that does those things.

Now watch. What Pharaoh called *great*, God called *abomination*. Pharaoh could've said, "Look Moses, here, why you're the next pharaoh, I hand this sceptre to you when I leave here. I hand you this sceptre; 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 the other. Don't leave us. You stay here." But you see, he called that *great* and God said it was an *abomination*.

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

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! Can you call yourself sons of God? You look like Sodomites to me. See? It's not to hurt your feelings, but to tell you the Truth. Love is corrective. It always is.

A mother who won't take care of her child, correct it, and spank it, and make it mind, is not much of a mother to it. That's right.

Now watch what takes place now. Moses saw this by his vision. And Pharaoh said that this is *great*.

God said, it's an *abomination*. So Moses chose what God said.

Now notice, faith sees what God wants you to see. See? Faith sees what God sees, and reasoning and senses see what the world wants you to see. Notice, reasoning says, "Well, that's only human sense; it's only reason. Well, isn't this just as good?" See? That's just exactly when you use those senses contrary to the Word, then that's what the world wants you to see. But faith doesn't look at that; faith looks at what God said, see? You know, you cast down reasonings. Reasoning sense sees what the world wants you to see, big denominations.

"Are you a Christian?"

"Oh, I'm a Presbyterian," "I'm Methodist," "I'm Lutheran," "I'm Pentecostal," (and what more). "I'm this, that, or the other." That's carnal. "I belong to the First Church", "Oh, I'm Catholic", "I'm this, or that." See?

You say that. Now, that's senses. You like to say it because it's a denomination, something big! "We've got more members than any church in the world, see?" But there's only one real Church, and you don't join it; you're born into it. See? And if you're born into it, the Living God Himself works through you, making Himself known. See? That's where God dwells: in His Church.

God goes to Church every day, 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 to 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 blue-print, "Don't do it," and you go and do it. See, that's wrong. When you deny it, that shows the Life isn't even in you. See? That's right.

Faith led Moses to the path of obedience. Notice, there is young Pharaoh, there is young Moses: both of them with the opportunity.

Moses saw the reproach of the people and counted it greater treasure than all Egypt had. And he was 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 and glamour led Pharaoh to his death and the destruction of Egypt, his nation; and it's never come back since.

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. Now notice, sight led Pharaoh to his death and to destruction of his city. Moses, with his faith, never did fear Pharaoh. See? He didn't care what Pharaoh said. He cared not about Pharaoh any more than his mother and his daddy cared about the threat. When Moses had the confirmation that he was that person that was to 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.

There's no fear in faith. Faith knows about it. Faith, as I've always said, has got great big muscles and hairs on the chest. Faith says, "Shut up!" and everybody shuts up. That's all. "I know what I'm saying!"

The rest of them say, "Well, maybe he does." But you've got to stand up and show your muscles, that's all. Faith does it.

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

Notice, Pharaoh used his wisdom on Moses though. Watch. He said, "I'll tell you what, I'll make an agreement with you" (after the plagues had about eaten him up); "I'll make an agreement with you. You just go

for a little worship for three days. Just go so far, and don't go any further!" But, you know, that was Pharaoh's senses that told him that. "You just go so far and don't go any further."

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

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 right. Well, see, just so far."

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

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 and worship, see? Just you and the elders go and worship, because you can all have that kind of religion; but don't get it among the people! "

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 can go too. That's all."

Oh, what a gallant servant! Amen. "I want to take them with me. Just because I've got it, should I sit down and say, 'This is all right?' No, sir; we want the people too. Everyone of us is going! " Amen! He said, "We aren't even going to leave any of our sheep or anything behind. There's not going to be a hoof left here."

We're all going to the Promised Land (Amen!), everyone of us. Whether you're a housewife, or whether you're a little maid, or whether you're an old woman, or 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! Everyone of us is going. We're not going to stop at anything else." That's right.

My, those religions are really in debate there, aren't they? Oh, my! No, Moses did not believe in this "just so-far" religion. No, he didn't believe in that. No, sir. Oh, my! We could stay all day on that, but I've got to get to my text after a while and start preaching.

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

I'm so glad that a man can serve God so completely that the devil doesn't know what to do with him. Just obey God so completely that the devil says, "Oh my! Get away! I don't want to hear it any more!" That's right. You can do it, so completely.

See now, if God hadn't backed up Moses, then he'd have become a laughing stock, but God was right there confirming him. Everything he said came to pass.

And Pharaoh had to hold his positions because he was a bishop, you know, so he had to stay there. He couldn't say "No," because it was already happening. See? He couldn't deny it because it was already happening. So finally he said, "Oh, just get out; I don't want to hear you any more. Get out of here; take all you have and go." Oh, my!

Now we find Moses here after God had done so much for him and had shown him so many signs and wonders.

Now, for the next fifteen minutes, let's lay this down here. Watch closely.

Moses came to this spot where God has said, "I'm with you. You said, 'Let there come flies,' and there came flies." That's creation! Who can bring darkness over the earth, but God? "You said, 'Let there be darkness,' and there was darkness. You said, 'Let there be frogs,' and the frogs even got into Pharaoh's house, into the beds, and they piled them up in great heaps. And I have spoken through you, Moses, and made My Word create through your lips. I've made you actually a god before Pharaoh" (Yes, sir.) "I've done all this, and here they've come to a place where a little trial comes up." And Moses began to cry, "What shall I do?"

I want you to notice. This is a great lesson here now. I love this, see? See, if we read here right, the children began to get scared when they saw Pharaoh coming after them in the course of events.

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

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

"Yes, Lord."

"All right, you go and speak this. It'll happen." (Here came the flies.) "Speak for this." (Here it came.) "Do this." (Here it came.) Everything was THUS SAITH THE LORD, THUS SAITH THE LORD, THUS SAITH THE LORD!

Now he gets into a trouble, and God says, "Now, I've got them started on the journey; they've all been called out. The church is gathered and I've got them on their journey. Now, Moses, take them on over. I told you. See, I'm going over. Sit down and rest a while."

Moses said, "Oh, Lord. Look, coming here! Here comes Pharaoh! The people are all scared. What must I do? What must I do?" See there, isn't that just a human being? He began to cry, "What must I do?"

Here we see Moses expressing a fully human nature. You always want God to get behind you and push you into something. Now, that's ourselves today. After we've seen all we've seen, you still want God to push you to do something, see? Moses had just waited around. He said, "God, I'm going to ask You, and see what You say."

"Yes, yes," you say. "Well, all right; I'll say it too." See?

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?"

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

Oh, if that isn't like human beings! If that isn't like me! IF THAT ISN'T LIKE ME! He'd already proved, "What you say will happen; I'm with you." And here a circumstance arose in a moment. "What must I do? What must I do, Lord? Hey, Lord, where are You? Hey, do You hear me? What must I do?" And He'd already ordained him, and vindicated him, and proved and worked everything through him, and here God (oh my!) fully expresses Himself.

Man wants to rest and let God do the pushing. And yet he knew that God had anointed him for this job, to do this, and God had clearly 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?) drawn them all together in one group and vindicated his claims. The Scripture says so. Here was a sign; here was the evidence - here, everything that he said. Then he came among them as a prophet. Whatever he said, God honoured it, even to create and bring up flies and put things in existence. And everything that He had promised him, here He did it. But Moses wanted to wait on THUS SAITH THE LORD. See?

He should've 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? Why did he wait on THUS SAITH THE LORD?

He wanted, "Lord, what can I do? I've brought these children out here this far. Here's the circumstance: Pharaoh's coming; they're all going to die. What must I do? What must I do?"

He'd already predicted what they were going to do. He'd already told them just exactly what to do. He predicted the end of the very nation he was brought up in. I hope you understand. Moses had already said, "You'll not see them any more. God's going to destroy them. They've made fun of you long enough. God will destroy them" He'd already predicted what would happen to them. Then "Lord, what must I do?" D'you 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, and then I'll do it." Remember, there was a pharaoh raised up that didn't know Joseph, you know, at that time, right at that time. See? And Moses stood up and predicted the end of the nation. And here he was right in the place where it was to happen. And then he cries out, "What must I do, Lord? What must I do?" See?

Isn't that like human beings? Isn't that just human nature? "What shall I do?" He had already prophesied. God had honoured everything he said, and he was called for the job. So why did he have to say, "What must I do?" If 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, and God wanted the people to see that He was with Moses. And he, back there, waited saying, "Now, Lord, I'm just a baby. You tell me now. Yes, I'll go and do this. I've got THUS SAITH THE LORD."

"Brother, is that THUS SAITH THE LORD?"

"Yes, yes, Brother Moses, that's THUS SAITH THE LORD."

"Yes, all right. We've got it now, THUS SAITH THE LORD." And it happened. It never failed once. It never did fail.

And here it is under circumstances, it comes up again. Now, he's got them on the journey. The Church is already called out. He's 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, God wanted Moses to have faith that He'd put in that gift and clearly vindicated. God had clearly proved to Moses and the people that it was He Himself by the Word and by the things that were said coming to pass. It was clearly identified. There was no need for him to worry any more about it. See? There was no more need of his thinking anything about it, because it was already cleared up. He'd already done these things. He'd already proved by flies and fleas that he spoke things into creation, that the Word of God was in him. So here he is going to ask Him what to do when the circumstances lie right before him. See? Oh, my!

I hope this goes deep down into us, and we can see where we are, see? Doesn't it make you feel about that big? We're thinking about Moses, telling his faults, and look at ours!

Here he was standing there, see? He knew that the Scripture said that that was the hour and day for that to happen, and knew that God had met him in a Pillar of Fire. And he went right down before the people and performed these-miracles, and everything he said came to pass, even to bringing things into creation, doing the things that only God could do, showing that his voice was God's Voice. And here was the circumstance with that

people that he was raising up and bringing on to the Promised Land. And then he was standing crying, "What must I do?"

That's a human being just wanting to lean, as Brother Roy Slaughter (I believe he's sitting outside the door there) told me once about somebody doing something to me. And I said, "Well, I did this and now that."

And he said, "Brother Branham, let them lean on your shoulder today, and tomorrow you'll carry them."

And that's just the way human beings are. They lean on your shoulder today, and tomorrow you carry them. That's what Moses was doing. God had to bear him along after He'd ordained him and he had proved it in the doing of it! And the people ought to have said, "Moses, say the word. I saw you do it there. God honoured you there. And you're the same one today." Amen! See? "Do it!" Amen. He ought to have known it, but he didn't. All right.

Just as it was then, so is it now. We find out that (so He said) God must have just had enough of it. God must've got fed up with it. He said, "Why are you crying out to Me? Haven't I already proved My identification? Haven't I told you that I sent you to do the job? Didn't I tell you to go and 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 you'd show signs and wonders? Didn't I promise to do it? Have not I done it just exactly and destroyed every enemy from around you? And here you are standing out here out at the Red Sea right in the line of duty concerning 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 sent you to do this?"

Oh, if that isn't a human being! My! So God must have got pretty well fed up with it. And He said, "You know you have need of it, if you're going to take these children over to that Promised Land. That's exactly so. You're penned up here in a corner. There isn't anything else you can do. So, there's a need. What are you crying to Me about? What are you looking at Me for? What are 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 sent you to do it? And it wasn't you, it was I? And I said I'd go down and be with your lips. Whatever you said, I'd vindicate it and prove it. Haven't I done it? Then when any little thing comes up, why do 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. "What are you crying to me about? Just speak to the people, then go forward to your objective." Whatever it is, if it's sickness, or whatever, whether it's to raise the dead or whatever it is, SPEAK! I proved it. Speak to the people.

What a lesson! What a lesson! Oh, my! At this stage of the journey, where we're standing, look where we are now (yes sir!), at the Third Pull. Notice, we're right here - at the doors of the coming of the Lord.

He was anointed for the job and still waiting for THUS SAITH THE LORD. God must have just had enough of it. He said, "Don't cry any more; speak! I sent you."

Oh, God! What this church ought to be this morning! It has seen God's perfect vindication with the Pillar of Fire and the signs and the wonders - everything just as it was in the days of Sodom. He said it would return back. Here's the world in its condition, there's the nation in its condition. There are the women in the condition. There are the men in the condition. There's the church in the condition. There's everything, the elements, the signs (flying saucers and everything in the skies, and all kinds of mysterious things), and the sea roaring, tidal waves, men's hearts failing for fear, perplexity of time, distress of nations, the church falling away, and the man of sin rising up who exalts himself above all that is called god, he that sitteth in the temple of God, showing himself. Oh, my! And it has come to this nation!

And the church has organized, with all of them gathered together as harlots to the whore, and everything exactly taking the way of whoredom. Whoredom! What is it? It is telling women that they can cut their hair, telling women they can wear shorts, telling men they can do this and they can do that, and a preacher saying, "Do this," and the social gospel and things. Don't you see it's committing adultery with the true Word of God? And God has sent us His true Word undenominationally, no strings attached to it, and given us a Pillar of Fire, the Holy Ghost that's been with us now for thirty years; and everything that He predicted and said has come to pass exactly the way He said it would.

"Speak to the people, and let's go forward." Amen. We've got an objective, that's Glory. Let's move towards it. We're heading for 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 taken among you and everything else, and done everything that could be done to prove that I'm with you? Didn't the magazines just a few weeks ago print the article, when you said here in the pulpit three months beforehand what would take place out here? And then it took place and vindicated it. Even the scientists know about it. And after everything I've done, you're still waiting! Speak to the people and go forward to your objective." Amen.

Didn't Nathan the prophet once tell David the anointed king, "Do all that's in your heart, for God is with you?" He told David, "Do all that's in your heart; God's with you."

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 was a man. He was anointed. God told him. "As I was with Moses, so I'll be with you." Amen. "That land I'm going to give to them. I want you to go over there and clean out the Amalekites and all the others, the Philistines and Perizzites and all the different ones.

Clean them out. I'm with you. 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." And he got over there, and here he was fighting. And what was it? He routed the enemy. They were little groups here and little groups there. When nighttime came they'd all get together and garrison together and come with a big force against him as the sun was going down. He needed more light. (Brother Branham knocks several times - Ed.) 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 and said, "Sun, stand still!" And he didn't cry; 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've got a need. Stand still and don't you cease to shine, and moon, you hang where you are" - till he fought the battle through and whipped the enemy completely.

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

Samson was anointed and raised up, ordained of God, given a gift of power and ordained to destroy the nation of the Philistines. He was ordained, born on the earth, anointed of God to destroy the Philistines. One day they caught him out in the field without his sword and without a spear, and one thousand of those armoured Philistines ran upon him at once. Did he get down and say, "Oh Lord, I'm waiting for a vision. Oh, Lord, what must I do? Direct me now what to do." He knew he had

a need. He found nothing but an old jawbone of a mule and he beat down a thousand Philistines. Amen! He never cried to God. He used his anointed gift. He knew that he was sent for the job. He knew he was born for that. He knew 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 were, he did it. He never asked anything. That was his job. God was dealing through him. He picked up that mule bone and went to beat Philistines.

How the - why, one lick with that thing across one of those inch-and-a-half brass skulls like that would've 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! He didn't ask any question. He didn't cry out. He spoke. He routed them.

Oh, my! Take the Philistines. "Can I take the Philistines, Lord? 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, there are a thousand of them around me. I haven't got anything. What am I going to do now, Lord?" Oh, my! Nothing was going to bother him. He was anointed for the work. There's nothing that can harm you. No, not one thing. Hallelujah!

He just took what he had and beat into them. That's right. When the enemy fenced him in and said, "Now we've got him in the walls, we've got him now. We've got him on the inside in here with this woman. Now we've got this good door shut all around everywhere, and he can't get out. We've got him."

Samson didn't cry, "Oh, Lord, they've got me all fenced in with this denomination. What am I going to do? I've joined up with them. What am I going to do?" He never did that. He just walked out, and pulled down the gates, put them on his shoulder and walked away with them. Amen!

He was anointed for the job. He was called of God, and they didn't fence him in. No, indeed! 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 quit whining and whimpering now. He 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. But we don't know that, you see. We're still little babies with the bottle in our mouth, but he knew it! He knew 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, as Moses was. Nothing was going to stop him. No Amalekites or anything else could stop him. He's on the road to the Promised Land. Samson knew he was on the road.

Joshua knew he was taking the land. He was vindicated. God's Word promised it, and the Holy Ghost was there vindicating it. He was on his road, so there was nothing going to stand in his way. No, sir. Samson was 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 shoulders - they weighed about four or five tons - and walked up on top of the hill and sat down on them. There was 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.

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

"Didn't I tell you that I gave you a mountain for a sign right here? You're coming back to that mountain, and you're going to take these children into the Land. Didn't I call you for that purpose? Why are you worried about anything else standing in the way? Speak and start moving." Amen and amen. "I called you for this purpose."

David knew he was anointed, and was vindicated to be a good shot. He knew they knew he was a good shot. David was anointed; he knew it. And when he stood before Goliath, he never cried, "Oh, God, what must I do now? But, but, but, but, I know what You did in times past; You let me kill a bear, and You let me kill a lion, but

what about this Goliath out there?" He never did that; he just spoke. What did he say? "You'll be as they were." He spoke and went forward.

He never prayed a prayer; he never offered anything. He knew he was anointed. Amen. He was anointed, and that slingshot had proved the right kind of thing. He had faith in his anointing. He had faith that God could direct that rock right straight at the middle of that helmet, there where was the only place that had to be hit. He was standing there. He knew he was a good shot. Amen. He knew God made him that. Amen. He knew he'd killed a lion. He knew he'd killed a bear. But that was to save his earthly father's possession. Here was his Heavenly Father's possession. Amen.

He didn't get down and cry, "What must I do now, Lord?" He spoke and said, "You'll be like the lion and the bear, and here I come." Glory to God! Yes, sir.

He spoke and went forward to meet this Goliath (Oh, my!), regardless of his size. He was a little ruddy looking fellow, you know. He wasn't very big, wasn't very handsome to look at - a scrappy little wiry sort of a fellow. The Bible said he was ruddy. Now, it was regardless of his size and his so-called ability to do so.

You know, the Bishop told him: "Now look here, son, that man's a theologian. See? He is a fighter, he was born a fighter and he's been a fighter from his youth. And you're no match for him."

And his brothers said, "Oh, you naughty thing. You've come out here to do such a thing as that? Get on back home." 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.

He 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 remained to do about it, just speak and go forward.

Oh, that's all there was to it. He didn't worry about his denominational brothers, those scoffers standing there too, you know. Oh, yes. They were standing there scoffing, and making fun and saying (his brothers you know), "Ah, ah, ah; 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'd been showing off, it would have been so. But they only looked at the intellectual side. David knew the anointing oil was on him. It 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. What with? With a sling-shot. And he took a knife and then killed the lion with the knife. That's the same thing he did to Goliath. He knocked him down with a rock, and picked up the giant's sword, and cut his head off right there. What did he predict before it happened? "And you will be as they are." Why? He spoke the word to say what would be, and then went forward to make it be fulfilled. Amen. Oh, brother! He spoke and took over the situation that day.

If there ever was a time that man should speak, it's now. (I'm closing just the next few minutes, if you can just bear with me just a few minutes longer. I've got some more things written down here, some Scriptures I want to get to.)

Peter never cried when he found a man that had faith enough to be healed lying at the gate called Beautiful. He never got down and had an all-night's prayer or all-day's prayer, or 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 said he had faith, that he'd believe what I told him. I told him about what You did, and I just think now, Lord - Can You give me a THUS SAITH THE LORD for him?"

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

What did he say? He said, "In the Name of Jesus Christ

He spoke the Name of Jesus Christ, and the man was just lying there. He picked him up by the hand and said, "Stand up on your feet!" 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 positively from the lips of Jesus Christ that he was anointed for this work. He spoke and raised him up, for he knew he was an anointed apostle for the purpose.

The people that lay 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 an anointed and vindicated apostle of God. So they said, "Just let us lie in his shadow. You don't have to say a word. We know it; we believe it." Life was in them. The apostle couldn't get to them all, and they themselves were a part of it.

Moses said, "It's not just I going, we're all going. We've all got something to do. We've all got to be anointed." And they saw that apostle stand there and saw him heal the sick man and do the things he did. They knew he couldn't get to them, so they never said, "Peter, come and offer prayer and wait now until you've got THUS SAITH THE LORD, and come tell me what the Lord said." They said, "If we can only lie in his shadow, because the very God that was in Jesus Christ is in him, we'll see the same thing happening." So they touched the border of Jesus' garment and lay in Peter's shadow, and Jesus was in this man. If that shadow could reflect upon them, they would be healed. No all-night prayer meetings. They said, "Lord, if I go and lie in the shadow

of this apostle ---" No, they knew it. The Light had struck them. Their hearts were full, their faith was let loose. Amen. They believed it and they saw it. With Paul's hankies it was the same way. (Now, in closing.)

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; and so can I heal this boy?" He said, "Come out of him, Satan!" He spoke and the boy was made well.

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 into that herd of swine."

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 knew He was Messiah.

At the grave of Lazarus (who had been dead four days) they said, "If You had been here, Lord, he would not have died."

He said, "I am the Resurrection and Life," not where, when, or how. "He that believeth in Me, though he were dead, yet shall he live." Amen. He knew Who He was. He knew what He was. He knew that He was Emmanuel. He knew He was the Resurrection. He knew He was Life. He knew that in Him dwelt the fulness of the godhead bodily. He saw those little people there and He saw that which God had told Him to do. And there He was, having gone down there.

He never said, "Now wait, I'll kneel down here, and all of you kneel down and pray." He said, "Do you believe that I'm able to do this?" Amen. He asked for it. It wasn't for Him; it was for 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's got to happen.

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

He spoke and the blind saw; the lame walked; the deaf heard; devils screamed and came out; the dead were raised up; everything. Why? He didn't pray through; He was anointed as Messiah. He was that Messiah. He knew He was. He knew His position. He knew what He was sent to do. He knew 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.

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

Moses had forgotten. Samson understood. Others understood. Joshua understood. Moses forgot. God had to call his attention to it. He said, "Why are you crying to Me? I sent you to do that job; speak! And go on to your objective. I told you you'd come to this mountain; take those 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. You spoke flies and fleas into existence, and created and things like that. Now, what are you hollering to Me about? Why are you coming to Me, hollering these things? Just speak and watch it move, that's all." Oh, my! Oh, how I love it.

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

Watch Him. (I like this.) How bravely, how majestically He stood before His critics. He didn't say, "Destroy this temple, and I'll pray to the Father, and see what He does about it." "Destroy this temple, and I'll raise it up again." Not: "I hope to; I'm going to try to." "I WILL do it!" Why? The Scripture said so. The same Scripture that said He'd raise up His body, gave 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! "Destroy this temple, and I'll raise it up again."

Oh, and remember now (we're closing), it was that same He. It was He that said in John 14:12: "He that believeth on Me, the works that I do, shall he do also." Is that right? It was He that said so. 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 said will come to pass, you can have what you said." Now, if you say it just presumptuously, it won't happen; but if something in you knows that you're anointed for the job, and knows that it's the will of God to do it, and you will say it, it's got to happen. "If ye -" (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 unto you." Oh, my! Oh, my! You see what I mean?

Pardon this, but it's just coming up in me, I've got to say it. It was He that said that day up there inside those woods, "You have no game." And He created three squirrels standing before us. What is it? Just speaking the word, saying they'll be there, and there, and there; and there they were. It was He that did that, Charlie, Rodney, it was He down there in Kentucky, Nellie, Margie, and the rest of you, it was He, that same God that was back there and spoke to Moses and said, "Why do you cry to Me? Speak the word." It was He that brought them into existence. It's He. It's He. Oh, my!

It was He that gave the vision about a year ago, that said we would go over there; and these Seven Seals, and how there would be a great thunder that would start it off, and it'd be in the shape of the pyramid. And there the Life magazine's carrying it. (It's hanging on the wall there.) It was He that said that.

It was He that night, when I was going down that road and saw that big mumba snake about to get my brother. He said, "You've been given the power to bind him or any of the rest of them."

It was He that said that to my little grey-headed wife sitting back there. It was He that morning that woke me up there in the room, and when I was standing 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."

It was He up yonder in Sabino Canyon about three months ago, when I was praying and wondering what was going to happen; and as I was standing there a sword dropped in my hand, and He said, "This is The King's Sword." It was He.

It was He that said to me, "As I was with Moses, so I'll send you."

It was He that said to me as a little boy, as I was standing there as a little preacher on the river yonder thirty years ago, when that Light and same Pillar of Fire came down from the heavens and stood there. He 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's happened just exactly. That's right. It was He that said it. Yes, sir!

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 he, but I. I am with him." Oh, my! What can I go on and say: It's He, it's He, it's He.

It's He that came down. When I told them that there was the Pillar of Fire down there on the river, they couldn't believe it. It was He down there amongst us with that Baptist preacher before thirty-thousand people that night in the Sam Houston Colosseum, when that Angel of The Lord had His picture taken standing there. It was He, the same yesterday, today and for ever. It was He that foretold where these things would be. It was He that said this. It was He that did these things. He's the same yesterday, today and for ever. He's done everything just exactly the way He said He would do it. Amen.

Why should I wait? God's 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. As Junior Jackson's vision said, there was nothing left but lamps in his dream (if he's sitting here); nothing left but lamps, and they had gold bands around them (in the dream that he gave me the other night). Oh my!

Brother Collins, don't worry about that fish. It was white; you just didn't know how to handle it. Lay aside everything else contrary to it. Remember, this is Truth, regardless of how fanatical it seems. Move right on.

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. His call in this last day He's vindicated, "As it was in the days of Sodom, so shall it be in the coming of the Son of man." There's Sodom down there. There's 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. Oh, Lord, give me courage, is my prayer. Help me, oh Lord God!

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

"Why cry to Me? Why are you crying to Me, when I proved I was with you? Haven't I healed your sick?" He'd say. "Haven't I told you things that happened just exactly so? Your pastor can't do that. He can't. He's a man. It's I, the Lord" is what He would say. "I'm the One that did it. I'm the One that tells him these things. It's not he. 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 gave the promise."

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.

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

I hold these handkerchiefs in my hand, Lord. It's people that have faith that believe this. May every devil, every sickness depart from those people. And I take charge over every spirit in here that's foul and not of God, every spirit of sickness, all diseases and afflictions. We're not lying in the shadow of a man, which would be all right, but we're in the shadow of the Gospel, the vindicated Gospel.

As the great Pillar of Fire moves back and forth through this building, it's 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, so that mercy and grace abound. May we be obedient; may we today stop 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.

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 face towards the ground from whence You took me.

Lord God, I'm ashamed of my weakness and my unbelief. Forgive it, Lord; give me courage. Give us all courage. I feel like Moses. We're all on the 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. 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. I give You my life, Lord. I'm depending on every promise that You gave. 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 looks 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!

Now, let's stand really quietly while we hum it.

(Brother Branham and congregation hum the hymn - Ed.)

Let's just raise our hands to Him. 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!"

(The congregation repeats after Brother Branham this prayer -Ed.)

Now, together with our hands up: - Lord Jesus, I now consecrate myself to Thee. A life of service with more purity, 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. As we bow our heads: -

"While life's dark maze I tread,
And griefs 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."

As we bow our heads now: Do you feel as if the morning message has done you good? Given you courage? If so, would you just raise your hands to God saying, "God, I thank You?" I've got both my hands up, because I just feel so that it's helped me; it's given me courage.

Some things I said, I didn't think I was going to say it, but it's already been said. It's 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. God, help me from this hour on that I'll be a more consecrated servant. It's not only myself I pray for. I pray for you also; that together as a Body of Christ, called out from the world, we'll make ready for the Promised Land. I pray that God'll give me courage to speak and make the way clear, so 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,
Till death shall set me free.
And then go home a crown to wear,
There's a crown for me."

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

We thank the Lord for this. Walk a consecrated life. Give yourself over, be just sweetness and humility, walk in the Spirit, walk, talk, dress and 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 expresses it. Another gift comes and expresses the same thing. See! That's certainly right with the Word and right with the hour. God is with us. How we thank Him for it. Now, with our heads bowed - if our sister will give us a chord.

"Take the Name of Jesus with you,
As a shield from ev'ry snare;
When temptations round you gather,

Just breathe that Holy Name in prayer."

Just do that, speak the Word. Speak His Name. Let's sing now, as we are being dismissed:

"Take the name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Take it everywhere you go.
Precious name. . ."

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

"Hope of earth and joy of Heav'n;
Precious name, oh how sweet!
Hope of earth and joy of Heav'n."

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

"Take the name of Jesus with you,
As a shield from ev'ry snare;
When temptations round you gather,
Breathe that holy name in prayer.

Precious name, oh how sweet!
Hope of earth and joy of Heav'n;
Precious name, oh how sweet!
Hope of earth and joy of Heav'n."

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 in what we ask God, God will give it to each one. And we will not speak evil against each other, or any 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's right and wrong. But 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!

(Brother Vayle prays - Ed.)

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