

# Third Seal Part 1

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I heard Bro. Collie (ph) say that we had some new books, and Bro. Hantus. And we do this every once in a while. If you would, Bro. Daugherty (ph), just pass the offering plate. If you have anything you'd like to give Bro. Hantus for the printing of the books -- he never asked for anything but I know it cost a whole lot for him to print the books and things. But if you have anything as we sing this next verse, just feel free to give the offering to Bro. Hantus.

[Bro. Dale sings Amazing Grace with the congregation.]

Amen. We appreciate the offering. I'm sure Bro. Hantus appreciates it for the printing of the books. If you'd like to follow along in your Scripture reading, turn to Revelation 6 and hold that one and then turn to Matthew 24 if you want to follow along. It'll just be a very short reading. The Lord willing, tonight, we'll be starting on the third seal. So just pray one for another. It's good to see all of you out with us and I'm hoping that you'd pray for us that the Lord would guide us in what to say.

Revelation 6:5-6.

And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

Now, Matthew 24:7.

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and pestilence and earthquakes in diverse places. All these are the beginning of sorrows.

Let's pray together.

Father, we thank You for an opportunity to be here tonight. We pray that You'd just guide us. Bless the people that put forth the effort on a rainy night like this to come out to fellowship around Your Word. Forgive our sins. Guide us by Your understanding and may You be the One, Lord, that would speak to us this night. In Jesus' Name, we ask it. Amen.

You may be seated. We spent—maybe we can get through the third seal a little quicker. But we spent about seven sermons on the first seal, I think it was and I believe it was five messages we preached on the second seal. So we're getting a little shorter each time.

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Maybe we'll get down to cutting it down to two or three on this one. But you just pray for us.

If I preach really what I see of it, it'd take months and months just on one seal. But I mean just—what we're trying to do this time is to pick up what the prophet is actually saying from the letter of what he's saying in the book. And if you remember the last time, we went back in the Scriptures. We came through with the writing all the way through the Scriptures. But this time, we're just trying to take the ages, just come in the church and the ages and come down from that section and picking up the things the prophet's saying on the seals.

And I hope you're enjoying it. I'm enjoying speaking about it anyway. So maybe one of us is happy. But if you want to just put the Third Seal on this one tonight and we'll start off on Message No. 1. Now, as a background, because always, the prophet would background the previous seal before he would start into to preaching on the seal.

Now, the background, if you remember the second seal that we saw that it was the second stage, form, dispensation, whatever you'd want to call it of the spirit that first it was an antichrist under the first seal. Then the second seal picks it up and shows it as a false prophet. See, and it comes on through in that stage of that ministry. Well, then we'll see tonight that it's the third stage of the ministry.

And what kind of a—what stage or who are you talking about? Who are you talking about when you're talking about stages of a ministry, or forms, or dispensations or things of that order? What are you talking about? Who is that Bro. Branham said that we're taking here by the Scripture? You remember one day he was reading it where he said, "We're taking the Scripture and stripping him down right here before us in the Scriptures."

Well, see you're talking about Satan. So then you watch him as he comes through and you see him first as he rides out just an antichrist spirit, just a little, little deeds, little sayings, little things that he's just starting on and getting things underway. Then the second seal, you pick him up and what do you see? You see him as a crowned false prophet.

Now, tonight, when we pick him up, we'll see that it's the Dark Ages as it comes in. Well, now, watch the prophet as he covers it. When we'll start reading on it, just watch as he covers that, see, how that first, you got an antichrist. Well, now, it wasn't too bad then. You know, it was beginning to move among the people and things but it wasn't too bad of an hour. They were still having great signs and wonders following the believers and different things happening all among the people.

But then the next step of it, it went on into a crowned false prophet, picked up a little stronger. He became a false prophet to a system. He had power. He has control to

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control the government and not only the government but the ecclesiastical or religious side. See, the two horns of the little lamb over in Revelation 11, it came up, civil and ecclesiastical. It had both under his control.

Well, then when we saw that, we saw that he had the right then, at his word, he could kill anybody, put them to death and that was the blood, there red horse rider. And he had a sword that was given unto him and that sword was his doctrine, not just a physical sword because he probably, as I said, never killed nobody with his own hands, with his own self. But yet, he put to death 68 million Protestants by their own record.

All right. Now, watch. First, it's just a little saying. Next, it gets into a bigger swing. What does the third reveal him as we'll see in a little bit? Dark Ages, the dark horse. The dark horse represents the Dark Ages. So what are we seeing now? Stages of the same devil, workings of the same devil.

And as I said now, let's don't just try to put it out there or look back into historical side of it and say, "Well, that's what happened down through the church ages." I told you, I said, watch it here today and see how it comes out. Watch it in our time that first, what is it? Just a little say. Next, it gets stronger in a doctrine that starts around.

What goes next then? This age goes into, what? Total darkness in this age and time that we're living in. But see, now watch that as the natural side of what's being shown. That's the natural application of what you see from the seal. But that's not the mystery of redemption. The mystery of redemption is what keeps you out of that or what you see from that seal and realize what the natural is and you see how to counteract that.

All right. Then how do you counteract it? All the basis we've been driving it down to every message has been on, what? The Word revealed. The Word revealed to the people is what will counteract the antichrist, just the saying, see, because you got to have that Word to know that it's just—that that saying is not right according to the Scripture. It looks real good. They can shout, scream and holler and have a wonderful time, it looks like. But we know. What is it? It's an antichrist spirit.

Then the next step is, what? Crowned false prophet. People getting to the place that they just, you just cut them totally off. You don't have nothing left. They won't let you in to preach to them. Why? Because they've already set up their kingdom, closed the doors and watch that in a little while now as it showed right here under the third seal, see, because the second moves right over in to the third. And what you see from the first and second seal is what causes the third seal to come into existence as what it shows.

See, it shows it to be—all of us know, reading the Seal book, that it's the Dark Ages. All right. Then watch it as it leads up to that. Now, what did we find this morning and last week on what we've been talking about on the second seal? That it would be a restoration of the Word that was shown on the second seal but it was when he started on

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the third seal as a background for the third seal from 240 through about 253 that we've been studying on for a while. We saw a restoration promise. We saw the church had a promise under that second seal because Bro. Branham, in a foundation for the third, went back and gave a type of the church and showed Eve and how that she fell away and that there was a promise to restore it. Then it showed how the church came along and fell away. But yet there would be a promise to restore.

And as I said this morning, not just restored it back to where the disciples were but to restore all the Word. Then we saw this morning that in that restoration of the Word, watch it tie together tonight now just like that of the two seals because the second seal shows the restoration of the Word. And then what did we find this morning from the second seal on the restoration of the Word?

That before II Thessalonians could be fully fulfilled and there would be a falling away—as I said now, you can cover that through the church ages that sure, there was a falling away and then Luther started back with the restoration. But there couldn't have been a falling away like it's really meaning in II Thessalonians because the full Word had not come. We're talking about what the Seals reveal.

So when the prophet came in '63 and preached the Seals, went on through to the end of his ministry in '65, brought us, what? The restoration. We might not understand it. And I'm holding up some books here for illustration. We might not understand this but the Word has been restored to the church. Now, we might not understand all about it. I ain't saying that now. But the Word was restored to the church not just like it was in the disciples.

Back like it was in the Garden of Eden that we saw this morning, even the effects of the Word was exactly the same, that Adam could move a tree. Bro. Branham could speak squirrels into existence, showing the Word was back to Its original form. Now, it might've just been in him. It might still just be in him but yet still when you got the restoration of the Word, then II Thessalonians can really come into effect and show you that, what did it say? There must be a falling away first. Then the man of sin would be revealed.

See, then the man of sin comes into tribulation period to show himself to be as God. What? After the restoration of the Word and after the fall away of the church. Now, look all across the land as I said this morning. What about all down through there from '65 all the way down to now? How many people has walked in this Message turned around now and sent their books back, won't have anything to do with the Message? But yet they go on singing, "Glory, hallelujah. We're under the Blood of Jesus Christ. We're having a wonderful time down here at our little church. You ought to come and be with us. We're just a bunch of humble, little old people having a good time."

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Bro. Branham said one day they'll find out they're not under the Blood. Now, what did we see on that this morning from the second seal? There's a restoration of the Word, then a falling away and they'll find out then they're not under the Blood. Why? The Word and the Blood goes together. It's inseparable. It's a bleeding Word that you're washed by. The water of the Word washes us but what is it? It's the Lord Jesus Christ, the bleeding Word.

All right. Then if there's been a fall away, and we see this morning that there was a fall away, then the restoration of the Word would've had to have been there for the fall away to come. Now, it's time for, what? The man of sin to step forth, showing himself to be as God and take over and just prior to that time that he takes over, look where your third seal takes up at, showing you that it's the Dark Ages. And this is the darkest time of all.

But just watch your seal now from that. Watch what he was using, see, right prior to coming on to that third seal. He reviews the first seal and the second seal, showing you how that they all tie together. All right. We went through that. But watch it now, you that have been following along with us, watch what I'm talking about, how that the Word tonight, that you see that the Word that's promised in a restoration, that is what does away with the Dark Ages.

You're only—the church can only be according to what she is in the Word. That's the only thing we can ever be. One of these days, Bro. Branham said, they'll find out they're not under the Blood. Why? When they see the Word standing in Its fullness and then they see It leave. Then they'll find out they're not under the Blood because they'll know the Word is gone.

As I said this morning, what holds the world together? The Bible says it's [indiscernible—0:17:18] by the Word of God. The world falling apart, the prophet preached, take the Word away from it, she'll go in to chaos then and blow it into pieces because there's no Word to hold it together then.

But now, watch. See, we're not trying to take just the seal and just say, "Well, here's down through the ages. Now, that dark horse, that represents the Dark Age." Well, now, where will there be redemption in seeing that? Is that all that we're supposed to catch? Redemption would have to show us how to combat the antichrist, how to combat the false prophet, how to combat the Dark Ages and then finally, how to combat death as revealed under the fourth seal.

See, that would be the mystery of redemption then. That would be what we've got to catch from the seal, is something to combat that with or as you might say to counteract it, however how you'd say it, something to go against that. So now, as we see that part of it, watch it now as it comes up and watch that Word promised in restoration as that Word starts being restored to the church, what leaves?

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Right at the end of the message this morning, what did I say? I said, “Watch the two seals tie together that you’ll see the redemption side of it and see that there was a promise of restoration and then you’ll see the very promise of restoration, the Word that’s being promised to restore. It’ll start right then to do away with that darkness.”

If we’ll just watch it and just see it, it’ll do away with the very darkness. But as the prophet got over there now—if you have your Seal book and want to follow along, I’ll just scan down the pages as we just try to pick up a few things. I won’t read all of it. But when he got over in the third seal on 262, that’s where he started off reading his Scripture. And he starts talking along. He gets on the next page and starts talking about how that each one of the seals has been Scripturally revealed and all, how it comes down through the Scriptures and John sees it right cleaned out to the end, and how that the antichrist came forth and we saw it come forth in each one. Then he covers the ages coming down and how that Satan had had his through the first three church ages. He had his revival cutting off the true.

And then God comes along the next three, picking up his restoration to the church. He said this rider is the same one but another stage of his ministry. Now, he says it’s another stage of his ministry. He picks it up on 265 and talks about how innocent he started off, just as a little saying. And then the second stage, he was a crowned, “They had crowned a man a superman, see, crowned him. Then the Bible didn’t call him a pope.” Listen to what he’s saying. “The Bible called him a false prophet. Why, of course, he must be a false prophet by his antichrist spirit that taught antichrist against the original Word because if you taught against the original Word, it was antichrist and the Word is God.”

Then he starts showing how that Satan—see, this is the foundation now for the seal. He’s read his Scripture and he’s starting into the foundation again of it. He’s already given a big, long foundation through there of the Word being restored to the church. Then he starts back on his foundation and he comes through and shows you how that Satan, when he got his throne, Satan gave him his throne and authority. The next thing we find out that the devil controls all politics that’s ever been or ever will be. We find that in Matthew 4:11.

He gets his superman. He works him into all, into organizations and crowns him a vicar. Now, I’m just scan-reading through the pages and you read the whole thing now when you get home. Satan took his political power—now, watch the foundation for the seal now. He took the political power which he had, in other words, by being natural ruler of the land, political. Then he took his religious power which he had already been crowned. He put them together and made another crown over hell. You know, that’s where they come in with the purgatory and how that he would be ruler of it.

He says when he saw that seal break last night, talking about the second one, how that he took peace from the Earth and killed one another, then he starts off on 267 talking about how that he unites his church and the state, made him ruler on the Earth, gave him a

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crown over that. He could pray the souls out of purgatory and he just keeps coming down showing him.

But he says John sees him on a black horse. All right. We read our Scripture there that John sees him on a black horse. Now, watch the black horse. He changed something else. Now, he changed to something else. As we started, I was saying it was another stage of his ministry.

Now, watch him on 267 when he gets down to telling you what the seal is. “Now, here is the mystery of this. When it revealed to me this morning before daylight and then I went quickly through the Scriptures and begin to look, search it out. There it was, three of them so far has been absolutely, supernaturally revealed. Now, here is the mystery of the black horse according to what it was revealed to me. He had started riding him in time of the Dark Ages. That’s what the dark horse represented, the Dark Ages, where it was a time of midnight to the true believers that left, watch now, in that church age, that middle church age, the dark church age—” which would come up to, Thyatira, as far as the Dark Age side of it and you’ll come up—well, you combat these later in a different form so don’t try to use them as what he’s talking about here because you’ll cross yourself up.

Watch how he says, “You’ll just have a little strength that was midnight to them for the true believer.” Now, think about what he’s saying. What have we been showing? He’ll cover first the horse and the rider. He always covers the horse and the rider like white horse rider, the white horse and the rider on his back. And we saw the white horse was a white righteous church as it rode out, the early church. But we saw an antichrist that’s straddled of it. All right. Then the second was a red horse showing that there would be killings and all different things, the bloodshed. We saw a rider, second stage of his ministry.

Now, you see the same devil in the third stage riding a dark horse. What does the dark horse represent? The Dark Ages, he said. “Your dark age as it comes down, Dark Ages. That’s what the dark horse represented, the Dark Ages,” because he said it was a time of midnight to the true believers. “Practically, all hope had been taken from the true church for this fellow controlled both church and state. What are they going to do? See, Catholicism had taken over both church and state and all that didn’t agree with Catholicism was killed. That’s the reason he was on a dark horse. And watch what a dark thing he done, then you’ll see. If you just—if you know your history, watch it, well, you don’t even have it to know this. All hope was gone. That’s his black horse. Now, he rode in on his white horse cunning. Then he was given power and took peace, slaughtered the millions. That’s what he’s going to do as he rode on through and he still does it. See? Here, he is on his black horse now coming forth. Dark Age, that was that time, just about the time after the church got set up and got in power. They smothered out everything else and went through hundreds, and hundreds and hundreds of years like every reader knows, that was the Dark Ages. How many knows that’s the Dark Ages? There’s your dark horse represent that Dark Age. Now, all hope’s gone, no hope at all.

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Everything looked dark for the little believers. Now, that's the reason it's called, represented a dark horse."

All right. Now, watch your horse and rider. Satan, the rider, another stage. Horse, dark, representing the Dark Ages. See? It's representing the Dark Ages now because it's a dark horse. Let's just read the Seal over again now.

And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld and lo, a black horse and he that sat on him had a pair of balances in his hand.

Now, watch. He had a pair of balances in his hand. What have we been covering? First, he'll show the horse, he'll show the rider and what they represent and then there'll always be something in there that's a mystery that when you catch that mystery, you can see what's going on. What was the first one? Antichrist, white horse: White righteous church, nice, looked good and all. What did he get? Received a crown. Where did he receive his crown? Under the second stage of his ministry, not under the first.

So your first seal just goes right over into second. Second seal, what did it show? Same rider, see, same rider. It's a different stage of the antichrist. It just went into a doctrine, different stage of the devil, became a doctrine. Red horse, killing. Sword given unto him, why? Because he had the crown by then.

Now, what do you see? Rider, same one; horse, dark. See, now, you see, what? The rider that was on the horse had a pair of scales in his hand. Now, what's that? See, what's that part? He had a pair of scales in his hand, the rider on the horse did. Now, you'd never know it without a prophet to get the mysteries of it because you'd see like—maybe we used to think and everybody used to teach how that the first horse rider rode out, you know, and it was a white horse and they said that was cupid as he went along and shot his little arrows of love into the hearts of the saints.

Well, we found out that that's not true. But here, we come to a place that we see this rider on this horse with a pair of scales in his hand. Then there's voice speaks out. See, not the rider on the horse telling you about it. He ain't going to tell you the mystery. But a voice speaks out. We'll cover more later of the voice, and the combat beast and things like that in another sermon because we're just wanting to take the natural part tonight.

But that voice says it speaks out from there. What does it say? Not the rider on the horse ain't saying it. The rider on the horse, like the first one, a crown was given unto him. All right. Someone had to break that symbol. See, it took a prophet to do it. As I said, each seal reveals that part of the mystery that it'd take a prophet to break the seal—I mean for the seal to be broken to that he could speak it to us.



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Second seal, we see him with a crown. Then what's he given? He's given a sword that he kills with. What's the third now? Dark horse, Dark Ages. What's this horse rider got in his hand? A pair of scales. I don't believe it was bathroom scales. I mean, you know, it might be but they weren't in existence back then. But all of us know what, like cotton scales and stuff like that. It wouldn't matter kind of scales it is but he just had a pair of scales in his hand. He was doing something.

If you remember the old timely scales you see and most of it was made that you got two sides to it. And you got a weight that you put over here and then you put your product over here. And if you want a pound on this side of corn or whatever you'd want to be on that side of it, you put a pound of weight on this side of it and it balances. And then you know you got a pound.

All right. Then in that, what's this rider doing with that pair of scales that he's got in his hands? What's he doing there with those scales? As I said, we'll cover the voice that screams out in there later. But this voice, when it does, watch the next verse:

And I heard a voice [Verse 6] in the midst of the four beast say, A measure of wheat for a penny and three measures of barley for a penny. And see thou hurt now the oil and the wine.

Now, what's that scales doing? The man on the horse has got the scales. The one which is the Lord Jesus calling forth from the combat beast to tell you what it is, he says, "A measure of wheat for a penny and a measure of barley." Well, that looks like that they're going to have plenty of food. But watch what the prophet says the interpretation of that is now. Watch his interpretation on 270 of the Seal book and you read it on 270 and 271.

His balances or his scales in his hands, you see, calling out, "A measure of wheat for a penny and three measures of barley for a penny." Actually, that is wheat and barley, is naturally staff of life.

You know, what bread is made out of. In other words, the breads you get from the store, it's made out of barley and wheat.

That's what bread and stuff is made from but you see, he was charging for this.

Now, this man on the horse has got the scales and he's got his side weighed on one side and then you lay the bread or whatever the wheat and the barley up on the other side of it. And he balances out. What's he got on his side to weigh it out with? Watch what he's doing his weighing with. See, he's the one that's operating the scales because he's charging and you don't let nobody else run your scales when you're charging because he might put his fingers on the scales and kind of off balance you. That's just to get the point across but it's comical.

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We all went away one day there at work and Al (ph) said, “I’ve gained—” Bro. Connard (ph) there in Atlanta. He said, “I’ve gained so much weight here lately.” He said, “I’ll probably put them scales way on up.” Well, he jumped on them scales, you know, and he was expecting it to stay down there small and when he did, I just eased my foot on the edge of it. And if I hadn’t put so much weight, I’d really put him through turmoil because it just started going up and when he thought it was going to stop on about 220, I just pushed on up to about 240. And he looked all around and he look down. And he started laughing because I had his scales run up.

Well, see, you don’t let nobody else have your scales. This man here is the one that’s charging. This man running the scale that’s on the horse is the one that’s doing the charging. The one that’s describing it down here, he’s just telling you what’s going on out there. See, a measure of wheat for a penny and a measure of barley.

All right. Then he’s just telling you what’s going on. This fellow now, what’s he doing with them—what’s he charging for? Bro. Branham said that’s a natural staff of life, what’s bread made out of, you know, barley and wheat but this man is charging for it. What it means that he was charging his subjects for the kind of hope of life that he was sending out to them by making. He started in that very time of making them pay for prayers.

Now, watch it so you can see the mystery under the seal. This pope that came up as Satan, you know, the antichrist and then second stage is the antichrist incarnate into a man. Not the beast, that’ll be later. But Satan incarnate in a man there as the antichrist spirit or as Bro. Branham said a demon and then later, he said Satan himself came down through everything he’s talking about.

But as this demon takes over this pope, what’s this pope charging for? He started charging for prayers. Now, you go down to the Catholic Church and you go in—you do something wrong and you go in and you tell him, “Here, priest,” and you just slip him a \$5-bill and he goes in to his little confession booth and he forgives your sin.

Now, let’s don’t think too hard about that because—I remember one preacher one time saying something about my brother-in-law and some of them would say—and he’s doing a lot of things wrong—“Well, now, I just don’t know. He’s a pretty good old boy.” You know why? Because he was feeding them all the time, taking him deer hunting and giving him all this stuff, you know. What was he doing? The man was over there doing the same thing, talking about him as the priest was in the confession booth but yet, they’d get mad if you told that now. I mean they wouldn’t like that.

Watch it. And when we come down to our time with it and see where it’s at. But what’s this man doing? He’s charging you for prayers. That’s where it started off now. They still do it, novenas, because what was he doing? Capturing the wealth of the world. You know the Scripture says the wealth of the world was found in Earth. In other words, one

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time, way on back there in the early years of Bro. Branham's ministry, he said they had \$168 billion in gold. That was when gold was about \$35 an ounce. What would it be now with gold over \$400 an ounce? Who bought the gold when the United States decided to sell it? Rome sent word and said they'd take every dime of it, take every bit they'd want to sell because they know the world is on the gold standard, the entire world is, Russia is, everybody is. If you got the gold, you got control of the people.

What if they demanded payment right now of our national debt that's in trillions of dollars and we ain't got nothing like trillions of dollars worth of gold? They're just moving it from one place to the other one to deceive everybody with it. They've wrote so many stories about Fort Knox until you wouldn't know whether there's a dollar in there or not.

Take out your dollar bill out of pocket and look at it. It used to say on there "A Federal Reserve Note, A Silver Certificate" which meant you could go down at any time, the bearer on demand could down and demand silver money, you know, like a silver dollar. They'd have to give you a silver dollar for every dollar you had that was a silver certificate. Now, you've got a piece of paper in your pocket that's called really a who-owes-who note. That's all it is.

Everybody laughs and makes fun of the man down there in Monroe for having a script when the money we've got in our pocket is no more than script. That's all it is. They can stop it right there, right now and the money you got in your pockets, you couldn't go down here and buy enough gas to get home. They can put out the word tonight right now and you wouldn't have enough money to buy food for your table. It wouldn't matter if you had a million dollars in your pocket.

When Castro took over Cuba, Bro. Branham said he'd done the only sensible thing that could be done. He took over the government, paid off all the stocks and bonds and floated new money and left everybody holding the bag. It wouldn't make no difference. You could have millions and millions of dollars in your pocket, it wouldn't be worth two cents to you and burn your stuff up until it's just as good to make you a fire with.

But now, look. They're the ones that we're talking about. They got that wealth by this deception because the church has always been exempt from taxes and stuff like that, of control of it and I agree with those things. The church and state should stay totally separate. But yet, with that tricks, and deceivings, and connivings, and charging for this and charging for that, they get all of the wealth of the world, the Bible says, within their hand.

And we see here where the prophet said that what that scale was that they were charging for the payers. See, he had this over here that he'd lay up there. And you'd put your money over here. And then when it equaled out, you got a right to heaven. Now, watch the prophet as he says what they started doing with it.

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Capturing the wealth of the world, the scale weighing out a measure of wheat for a penny and then three measures of barley for a penny. The rider on the black horse, see, he was making—stripping his subjects of their money, when the Bible predicts that he holds back the wealth of the world. As we said last night about Russia and all that, they just take all the money and strip the people of everything they got. So there you are. Now, notice. Do you see where the money taken in church comes from? Get away from that stuff. To build an organization, a big something—a million dollar here and—you see what the mother of it is? Thank you, Lord. Oh, my. I'm so glad. All right. It's been His grace. That's all. All right. It's a midnight time. Do you understand that now? And here he is charging for the kind of life, that's this barley and stuff, natural. It wasn't spiritual now. It was barley bread and wheat bread. He was charging for that kind of a life that he was giving to his subjects, charging for prayers by the priest to pray people out of purgatory. Charging—now, I'm taking this out of history—charging for, I guess, it's novena. I guess everybody knows that. Novena, I guess that's something you have to do, you know, some penance. Somebody has to charge for that. Bringing the wealth of the world to him, into himself, into the church itself and he's still riding. Oh, sure he is. Yes, sir, still riding.

Now, if he's still riding, then you think about it. The rider gets off of one horse, gets on another and the horse just rides on, don't it? We know that. We've been taught that enough, we ought to know it. That horse rides on all the way, hits eternity. He doesn't go into eternity. He ends there because he comes to an end.

All right. Get on another horse, ride it, get off it, ride another. That horse just rides on. So now, if that black horse and that rider is still riding today, then where is he at? Where is he at? If he's still riding today now—let's just pick him up a little bit further along in the Seals when the prophet showed something about him when he was covering the combat beast on 353 and 354. He was talking about the third beast that Satan, he'd become shrewd to.

Watch, a measure of wheat for a penny, three measures of barley for a penny. Oh, my. The money-making scheme, the shrewdness to get the gold of the world and the wealth brought into it. That's exactly fulfilled. They begin to charge for prayers and made a place called purgatory, praying their ancestors out. And you had to will your deeds and everything, your property. The church and the state were the same and the church taken over, taking your property over.

Now, how many has ever heard or been around Catholic people that when they come up with these great big wills they've got? And they biggest portion of their money goes to the church. Well, now, not throwing off and disgrace to nobody or anybody because we've all done it and been guilty of it. But what about the Baptist and the Methodist that wills great sums of money to the churches?

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When we was in the Baptist, when I was in the Baptist in the '60s, we were sending money to the council of the Southern Baptist Convention and I knew then where some of that money was going. And you know where it was going? To buy arms for a government overseas to fight against another government. I knew that then. I soothed my conscience by saying, "My little few dollars went to help the Lord run His business." But it was my dollars that bought arms for them to kill and take over other governments.

Well, then we're not just throwing off on the Catholics. It's all the whole system. Watch it now. He says, "They will their buildings." They do this, that and the other. Now, watch this part of it.

And don't you see some of these evangelists?

How many of you have heard these ministers on the radio? Living by Faith Broadcast. "Send your money in. We're running so bad in debt until we're just going to have to take it off the air." Well, I thought their announcement was living by faith? They're living by faith on your money. Their faith is that you'll send in your money. Now, Bro. Branham, he's the one that's saying that, not me. I'm just emphasizing it more into plainer language of our time.

I was over here the other day and watched a little thing on TV on this—now, I'm not talking maybe about fleecing you for money, although a lot of them do that. And we can preach a long time—and I just wrote one little sentence here to cover things of the Message, how they live off the people and don't feed them nothing because that's what was happening back there.

If they'd been giving those people back there when they were charging them for prayers, if they'd been giving them what they were charging them for, there wouldn't have been anything wrong with it. There wouldn't have been a thing wrong with charging the man for the novenas if you could've produced what you were charging the person for. There wouldn't have been anything wrong with that. So what does the seal cover then?

The wrong is when you can't produce what you're claiming to the person. Then how about the people of this Message all across the land, paying their tithes to the ministers in the pulpit and they're not feeding them? Now, what are they doing? I know myself. I used to go to a church that the man would come to the pulpit and he'd say, "Boy, I had a rough time this week. I just got a message back there back there about 15 minutes ago," but you could go to K-Mart any time you wanted to and you'd find him walking around.

There ain't nothing with going to K-Mart. Don't get me wrong, now. That's where I always get in trouble. I just make a blunt statement and don't go on and then people misunderstand what I'm saying. There ain't a thing wrong with going to K-Mart. I go myself.

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But when you spend your time as a minister, that you spend your time that you're supposed to be studying—it don't matter what time you're studying or whether you're deer hunting, or working on the job or walking through K-Mart. I've had some wonderful discussions about the Message walking right down through the middle of K-Mart. I've been all over the country riding up down the highways, going here and going there.

One night, a brother came to stay with me. It was back years ago. Terrence was playing ball. And we went and carried him to the ballgame and sat there. And they played ball, hoped and hollered. Me and him talked about the Message. Well, see, it's not that part I'm talking about.

It's when it comes to the Sunday that they ain't got nothing to feed the people and that's what the man is supposed to be doing behind the pulpit. Then what's he doing? The same anointing is on him to take the money and not feed the people that was on the man that we call the pope that charged for the prayers. Now, where does that leave all of us? Where does that leave the ministry?

Bro. Branham said if you can get the ministers right, you'd get the rest of it. The rest of it will take care of itself. So where is the problem at? It's in the ministry, charging for prayers. You say, "Oh, they don't charge for prayers. No, we don't dare go up and say, 'Bro. Hantus, would you please pray for me? I'll kiss your toe and you pray my mother out of purgatory and here's your \$5.'" We don't say that. But what's the difference when we go at it another way?

And we walk up to him and we say, "Bro. Hantus, I've done something wrong this week but reckon you could find a quotation from Bro. Branham to justify that?" And then I'll slip him \$5 for his Spoken Word books. Now, I said I'm talking personal because I'm just talking what I feel.

If I hit you now that hear this tape or anything sitting here, then you're the one that's guilty, not me. I'm just talking. If you ain't guilty, it goes over your head and get it to somebody else. But I'm just showing you what the seal reveals. The prophet said the same spirit was down here in this hour. The same thing is here now that was back there.

Well, then where are we at? There's nothing wrong with having great, fine buildings and I wish we could afford to buy the First Baptist Church in Gainesville, about \$5 million. I wish we could afford to buy that. But when I pick up a little spirit and maybe it was on one person or what, but about four made a statement—I pick up a little spirit about mentioning it about a bathroom and I say something about it, wham, here comes the telephone ringing.

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But now, listen. The prophet is the one that said it, not me. Where do you think I got that from? What caused me to pick up that spirit? I was studying the first seal. You want me to read it you out of the seal what caused me to make that statement? You want me to just read it to you out of the seal because that's what I was preach on, was the first seal. And here's where I made the statement. Now, you'd have to argue with the prophet. This is 193 and 194. I thought of this when I came in the church. I wasn't intending to say it but I just thought of it. I thought, "Well, I'll just be blunt and then everybody can just be mad if they want to at me because they're already anyway." But it won't be my fault. I'll show you where I got it at.

When I was studying on the first seal, here's where it started at. He said that how that they came in in the first stage. Now, listen to him. 193, 194 of the Seal book. This is one the second seal, talking about the first.

Notice his stages: In the first stage he come in, the Holy Ghost fell and people had everything in common. And the Spirit of God was upon them and apostles went from house to house breaking bread with people, and there were great signs and wonders wrought. And then the first thing you know, Satan began to cause a murmur to come up. Then after a while, these slaves and the poor of the land that received the Holy Ghost, they went out into different places testifying. They testified to their masters. And after a while, there begin to come all like army captains and different people—celebrity, they begin to see their gallantry, and the miracles and the signs that these men done so they accepted Christianity. Well, then you see when he embraced Christianity and go down there to a place where they're meeting in a little old dark dingy hall and clapping their hands, and shouting and speaking in tongue and getting messages, why, he could never take that to his competitor or whatever it his in his business. He would never believe it like that, certainly not. So he's got to dress it up.

Now, what happened to the early church? I'll find it in the Seal book, if you'd like, where they went wrong at. It's when Constantine offered to give them the buildings and things. And they gave them those things to get them out of the dingy halls or as I'll put it in plain language, the little old store building in Lula that ain't got a bathroom.

Then that spirit—why is it now? I'm just talking plain. You hear me on tape, you understand me. Why is it all at once across the land that people are building buildings? Why is it all at once that those people that used to gather in dimly lit, little buildings, and little rundown shanties and little shops along the way—now, there's nothing wrong with having million-dollar buildings. If you want one, we'll buy one. I'm just talking honest.

But why is it now? What spirit has caused that? What caused the people all at once to want to build on to their buildings and do things all at once that 10 years ago, they were looking for the coming of the Lord? And they weren't spending no money. They were

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holding every dime they could get their hands on and wouldn't borrow no money for thing and wouldn't go in debt for nothing.

Now, they're building buildings and they're building on to the building. Listen, church. Understand me if you hear me on tape, anybody. I'm not talking about anything like that. It'd be nice to have a building to worship in that was nice. But when the spirit of it is wrong, then I'd get in trouble by calling it.

Then where does that leave you at? There wouldn't be anything wrong with renovating this whole building. I wish we could afford it. But when I take your money that you're driving already 70, some of you 90 miles one way to come to church and then I fleece you from every dime I can get out of you to run this building when I don't—I work for a living, got the money to pay it myself, then it would be wrong for me to go take your money to run the place.

You say, "No, that's not operating like a church." Let's get out of the church and get into Christ. It's right for a church to support its own self. You're supposed to pay for the expenses around here but I've never asked you for a dime because I—what do you think it'd be? It costs you \$20, \$30 a week to come just for the services you come and then me go say, "Let's build—"

A lady, one time, mentioned it to me and say, "We ought to have—we'll just buy that lot out there." She ain't here no more and I guess I heard her when she said. She said, "We'll just buy that lot and build us a church." So I said, "Well..." You know, I tried to be nice to her and I said, "Well, now, sister, just think a minute. How many people we've got that work and make money?" Well, we began, you know, just kind of named over a few. I said, "You know, I don't ask nobody for anything to help run the building. If they want to help me, then they can help me. That's fine. And I'll love them and appreciate them doing it and the church doing all they can do and all. That's fine. I take what money that comes in to me and I pay the visiting preachers. And I take care of the expenses of the church and all like that. I just do that. I don't have to because that's my doing."

I said, "Now, what if we decided to build a building? And it's taking all the money to operate now. Where's the rest going to come to pay for the building?" I said, "Sister, are you willing to give \$30, \$40 a week?" because it'd take that to pay for a building out of every person that was here that worked and made money. I said, "Are you willing to give that?" Boy, that stopped that.

But see, the spirit is still there. The spirit is still there that causes that. Now, if that ain't under the seal, you come to me and talk to me out of church and let's see if it ain't because the prophet is the one that said it was. He said the anointing is still there on that preacher to fleece those people just like it was back there. And then me go burden you and cause you to have to take your hard-earned money when you're already draining



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yourselves and can't hardly make a living to drive the distance to come to church? And me making a good living? And I would demand for you to pay the expenses of this building?

I can't see that. I mean if I'm wrong, I'm wrong. I'm just as wrong as I can be if I can't—I just can't see that. I just see that that's why we've always been [indiscernible—0:58:11]. We've always tried to keep it to the basis that we didn't have to tax you so heavy.

But you know what? There was a lady and a man who came here one time. They came a little and they left. You know why they left? They said, "We don't like the way they run their money up there." Well, now, what is it their business? And you know the ones that would gaff about the bathroom, is the ones that would never come if you put in a bathroom. That's just an excuse. That's just something to argue about. I knew all that but I just kept my mouth shut and just let people chew me out.

But now, when I put it on the tape here, I'm telling you why I said that then. If you don't like that, then you'll have to talk to God because if you got the wrong spirit, then you'll rile up. It won't be me. I'm just telling you where I got it at and why I said it. I generally let things go when people say something to me. I let it go a little while and then just let you think on it all you want to and build up your whole case. Oh, you got it all built up in your mind and then I'll just simply slip over to you and apologize to you for hurting your feelings. And I'll say, "Brother, Sister, just forgive me for hurting your feelings and here is why it was said." Well, now, which one would have the right spirit then? You have to do the test, not me.

But do you what the seal shows? They've got the same anointing: Money-hungry people, same anointing. Now, watch. We don't want to stay on something like that all the time because [indiscernible—0:59:57] where people is and I know all about it. But how does the Dark Ages now—we found there that that dark horse represents the Dark Ages. The scales in his hand represented the weighing out of the staff of life, the Word, in other words, charging you for prayers, charging you for a trip to heaven, telling you you're on your way to heaven, "Slip your money in my pocket and everything will be all right."

They get on The Richard—who was it? The old man in Georgia there, because his pocket is always stuffed with money, well, he was doing was just giving them—I better not call his name. All he's doing is just—he just had open pockets and he'd do somebody a favor and they'd just stick it in there. Well, now, what's the difference in that in me saying, "You're on your way to heaven? I need a new car." I don't see no difference. I see the same anointing on the two people.

I've watched that for years without anything about it but I know now, it's under this seal where it's at. I preached on that before, if you remember, about years ago about how the

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same anointing on them to fleece the people. But now, listen. We don't want to just stay on that. That's the Dark Ages. That's the scale. That's the balance.

What have we been covering now when we cover the natural side of the seal? We saw the antichrist and what did we see with that? We saw how the antichrist comes to an end. When the antichrist spirit goes through the stages, it ends up in the man of sin, the beast in the tribulation. All right? Then we took the second seal and said, "Now, watch it come to an end," and show it, showed how that it came to a false prophet. The false prophet comes up and is destroyed in the lake of fire. He comes to an end because that's what we're covering, the end of each one of them if we can see that.

Now, what puts an end to the Dark Ages? Now, we can look back there and see it. Now, we all know we're in a dark age now. I mean everybody knows that. They know where we're at now. But if we can see what puts away back there the Dark Ages, what caused that dark age, that that seal reveals as being the dark age, what caused that dark age to come to an end?

Now, if you'll watch it, you can see the dark age will come to an end back there. And what caused that dark age to come to an end? What made it come to an end? Watch it tie with the second seal and what we were talking about on the restoration of the Word because the church was promised a restoration of the Word. Watch the second and the third seal overlap and just catch like that together and see that with the restoration of the Word that's promised to the church, it does away with the Dark Ages.

Look at your Church Age series that you've got in your books at home. Now, there's two different things to be seen on it. And you can take one of them like drawn out like this and it shows a whole lot in the first age and then comes up, smaller amount of light, smaller amount of light until the real small amount of light comes in to the fourth age, just a small light. The rest of it is darkness.

Then you come to the next one, it's got a little more light in it which would've been Luther's age. Wesley's age got a little more light in it and then the Laodicea has got a little light up there. It's got about the same amount of light or somewhere just a little less than Wesley's. But now, when the prophet preached the message, he took it from where the moon had went through the stages when the Pope came to the United States and America being number 13, there were 13 steps coming up the flight of stairs that the Pope walked, all the things, when he first came to the United States. The moon went through, I guess you would call it, an eclipse. It went through stages. And in those stages, the seventh one was total darkness.

The prophet said, "I put a little light in the seventh age," he said, "but it goes into total darkness. Now, here's the way—you can turn it this way or you can turn it this way, any way you want to because it says to turn it horizontal. All right. Then where does it start out? Pretty good light, got a little more, got a little more. Moon went through another

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stage, showing that, going back the other way now until it went out to just a little bit of one in the sixth one. And the seventh, it went in total darkness.

Or if you want to start out a little bit at the bottom and go the other way, it don't make no difference with me. Just get the main point of the story that the church, when that church came out and Luther brought that message of the just shall live by faith, that was the first flick of light of restoration that we studied under the second seal that was promised to the church, that that seal covered a restoration of the Word to the church. And that one little flick of light that Luther started with, the message called, The Just Shall Live by Faith, that light put the darkness out.

You can cut out all these lights right here and take a match and strike it, it'll put out every bit of the darkness, won't it? It don't have to be all of these fluorescent lights in here to put out the darkness. What causes the morning to come to where that it'll come light of the morning and then all at once, it'll get dark and then I'll turn light again? That darkness is pressing, trying to hold that but that light is putting it out and the darkness is having to go somewhere. It's putting it out.

When Luther went forth with that message of The Just Shall Live by Faith, that was the first stage of the promise of the restoration that was promised to the early church that though she would fall away, that we read in Joel this morning, that though the church would fall away—I read you there the other day where Bro. Branham said it was promised—that even though that church knew there in the early age that they'd go down and go into the ground, it was promised to them that a restoration would come. And that's the second seal picking it up to show the restoration.

Now, the third seal picks right up at the same place and connects which is showing, what? How does the darkness, how does it put an end to that darkness? When Luther started off with a message, called The Just Shall Live by Faith, there was just a little light but it put an end to darkness.

Sure, the biggest portion of the world was in darkness but the little light began to shine. The next stage picked up with a little more light, the second work of grace, sanctification being taught. That put more in to the darkness, then the Pentecostal church coming along with the baptism of the Holy Ghost, putting the darkness out.

You'd say, "Well, then if it was put out there, then why are we in such a dark time? Why is this the most evil age and the darkest of all times?" It's where you and I are gathered now. Because not only did it cover of the canker, palmerworm, locust and the caterpillar that took the church down to the stump—

If you ever notice, the prophet is on 201 of the Seal book, if you ever noticed him and what he says and how that it came back to a stump again? It came back to a stump in the seventh church age. We can see how that was put back there now, put an end to that

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darkness. When Luther preached The Just Shall Live by Faith, then surely we can see what will put an end to the darkness in this age because when the prophet came on the scene, she had been eaten down to a stump.

Who ate it down to a stump and caused it to be a back to a stump again that the prophet had to start right back over and pick up the message and preach, The Just Shall Live by Faith and then come right on with sanctification, the baptism of the Holy Ghost and go all the way through? You ever noticed the way he'd say this, "What's these bugs?" 201 of the Seal book. What's these bugs as they eat it down to a stump? He reads:

...Promise in Joel 2:25 if you want to put it down what the palmerworm left, the caterpillar has eaten. What the caterpillar left, the locust has eaten. What the locust has left on down, bug, after bug and that had come and eat on that church until finally, it was nothing but a stump.

Now, watch him jump on the other side of it.

Watch. What the Romans left, the Lutherans have eaten; what the Lutherans left, the Methodists have eaten.

You're going right back down to darkness, ain't it?

What the Methodists left, the Pentecostals have eaten until she's down to a stump.

Now, she's down, he said, to a stump. Then you can see that as Luther, with his Just Shall Live by Faith, put an end to that darkness that was back there, he'd put an end to that dark age, didn't he, because he brought a light, a ray of hope. Here, at the end time, just before the end, we've got a dark age. But there's just a little bit of ray of hope there. What? The prophet's message.

You see how the seal ties it together and brings it on? If it wouldn't, you would never catch it. Why did he always talk about Malachi 4 under every seal? The prophet's message is what puts an end to darkness. What did we find under the first seal that put an end to that? The Word revealed. What did we find under the second seal that put end to the false prophet? The Word being revealed. What did we find under the third seal? The Word being revealed because that's the only hope me and you got.

It might be a dark night. This hour that you and I are living in might be the darkest of all that's ever lived. But the prophet preached a message and said, "There's a man here that can turn on the light." This age goes into total darkness. Your horse and rider just didn't quit in the Dark Ages, did he? That horse just kept right on going, comes back over here in the last days and picks up again in the darkest of all hours that's ever been upon the face of this earth.

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Nobody knows where to turn. They wish they could get a war started but they can send troops in to a place and the government gives them the nation and runs out and leaves them with it. There don't nobody want to fight. They'd like to get something started where they could have the economy is all flourishing.

A little cartoon in the paper the other had pretty good point, had this guy over the Democrats, Murphy or whatever his name, had him stand there and said, "Here's what's wrong with the government, too much spending." And then he gives a whole lot of things, "They spent for this and they spent for that. They spent for this and they spent for that." He said, "Now, here is what we're going to do to start off all things." He said, "We'll just spend about a billion dollars and get it started." He just started off where that they'd spent too much money.

Everybody would like to find a solution. Now is when your man of sin can step forth and Bro. Branham said under that first seal, he said everybody is looking for a superman, a man with the answers, somebody to pull us out of this. Nixon, quoting him the other day, it was something like this: He thought he wasn't on air. He thought maybe they weren't air and he would just kind of adlibbing before they started and he said, "I come today to you on the economy and it's one hell of a mess." And then he turned around and thought, he said, "Are we on air yet?" They already had him on and he didn't know it. He was just commenting about it but he knew in his comments that it was in one mess.

But listen. What causes, now, darkness? What causes darkness? And then we'll close out with this and pick it up later on the other part. What causes darkness to come? The antichrist spirit became incarnate and it became church-and-state-ruling and they could kill anybody and they put to death all the Christians, 68 million of them, just a little ray of light coming through the fourth church age.

That's what puts—that's what causes darkness. Now, what is the darkness? Why would this age turn out to be the darkest age of all? Why would this be a dark time? Why would God show this age go into total darkness? You say, "Oh, that's because the church has gone out of it." Well, when he showed it, the church wasn't gone. Is that true? The church wasn't gone when he showed it.

What causes this age to go into total darkness? We're not being killed and things are not happening but people are being taken into the world system of churches and he says they're organizing this message into Laodicea. All right. Then organizing, what's the next step that you'd pick up under your fourth seal? What's the next step after you organize something? Death.

This age goes into total darkness because the people are caught up into the organizational system when they claim to be looking for the truth. There's more Bibles being read today than has ever been read in the history of man. There are more Bibles sold. There are more newscast, I mean more radio and television and all kinds of programs on now

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that are religious that has ever been in the world but yet when God showed it, He showed it an age of total darkness.

Why? Looks like it'd be the age of light. Is that truth? It'd look like it'd be the age of light. You ain't never heard preaching like you heard in your life to turn the radios on now and listen to a Baptist preacher preach. You'd think he had these books to read from. Well, then what causes it to be darkness? Because the true seed is put out of the church.

Now, Jesus was put out of the church and standing at the door, knocking in the seventh church age. Where is the church at? She's put out with Him and the church age then goes into total darkness. The little bride is all the light there is. But where is she at? She's not in the church no more. She's outside the church with Him. Next is they come after you and start hunting you down. That's the next step of it but we'll get into that under the fourth seal.

But think about it now. Just a little ray of light left and you're put out. Do you think I could go tonight and preach what the Lord would give me in a Baptist church, or a Methodist or something like that when I can't even go to the churches that's in this Message and preach to them? Well, now, then that ought to show you something. The true ministry is put out. The doors are closed.

And we might as well face it. You can go your way and do what you want to but we're the only little group that's the bride of Christ that's left out of the whole thing. You can differ with me and go from the end of the world, to the other side of the world from me. But just remember if you're bride and I'm bride, we're all bride, we'll be there together so just go on, have your way and do what you want to. Darkness has taken over. The church is put out. The real true seed has been put out of the church because Jesus was outside the church saying, what? In Revelation 18:4, what was the last message to come forth?

Look at Bro. Branham's ministry and see if it don't type out exactly that way. In his early ministry, he was welcomed everywhere. Churches opened their door, just everybody would have him. But where was he at in the last of his ministry? Very few places that had him.

What about the Lord Jesus? When he was the young prophet from Galilee that would feed the people, that would raise their dead and would take care of all of their needs and heal their sick and all but where was he at in the end of his ministry? Had 12 followers and one of them was the devil.

Then why do we worry about a small group? "Fear not, little flock. It's your father's good pleasure to give you the kingdom." Then the rest—what causes the church to go into total darkness? Is when the church joins up with the world system and becomes

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Laodicea: I am rich and have need of nothing. I don't have to listen to Bro. Dale preach. I'll get it myself.

Well, praise the Lord, go right ahead. You can get it yourself, what you want. It might not be what the Lord sends but it's what you want. That's up to you. "Rich and have need of nothing. Knowest not that," what?

If there ain't no life there, where are you at? That "thou are blind, wretched, miserable and naked and don't know it." Now, if that don't fit the hour of the Message people, we're talking about—we ain't talking about the rest of them. I ain't even concerned about the rest of them. That's no problem. I'm talking about the people of this Message. It's left it to the place that we're outside the church, the church system with him.

But Bro. Branham preached a message, There's a Man Here That Can Turn on the Lights. There's a Man here that can bring the message and that Man is the Lord Jesus Christ and He'll bring a message that will bring His church to perfection. I'm not looking for his coming. He's already here. If the headstone would ever say anything, as I said the other night, contrary to the corner, it wouldn't be the headstone.

What did the cornerstone say? What was the message of the cornerstone? And then you'll see what the headstone will say. What was Moses trying to get to the people when he saw it? He said, "God is not over the sea that one should go there." The cornerstone was laid in the church and the apostles had the same ministry and Paul picked it up one day and was preaching on the cornerstone. And what did he say? "God is not up in heaven that one would have to go there and get him, neither is he down that you'd have to go raise him up again from the dead. But God is with us."

Is that an easier way of saying it instead of saying "but the Word is nigh thee, even in thy mouth and in thy heart, the word of faith we preach"? Why not just say that the cornerstone says God is with us? Because Moses was trying his best to get those people to see that God was with them and here, Paul picked it up and tried to get those people to see that God was right there with them. Well, then what would the headstone say?

"Oh, I'm off up in heaven. I've got to come down. So would you all pray enough that I might come down?" No. The headstone would say, "I'm not off up in heaven that one should go there. I'm with you and in you. I'm here. Just believe it." But see, that's too simple, ain't it?

That's just like the Seals. It's too simple for you to just take what Bro. Branham said and read it for year after year and just keep on reading about the Catholic Church and the stages of the antichrist and the bugs and this, that and the other. But, you know, I can still read it and still get a lot of things that I see happening right here today that I know them horse and riders is still here doing the same thing they done back there and I can see them right here. And I can see that the Lord is redeeming a church because there's a

## Third Seal Part 1

Dark Age – 112182pm

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promise, “I will restore,” and the restoration of the Word is what puts the darkness because we saw that’s what put it out in Luther’s day. And that’s what will put it out now.

Let’s stand together. Joyce, would you come?

Father, we ask You that You’d just bless Your Word and let Your people understand. Forgive our sins and guide us. Father, if any of the brothers that hear these tapes think we were talking about them, then may they check their lives and see if we were because Lord, we’re just trying to be honest and read what the prophet has said. And then, Lord, in our own selves, we’re trying to be honest that we don’t want to be just say humble and keep our little building like it is. We just want to be in You and whatever You lead us to do. Help us, Lord, in Jesus’ Name. Amen.

Let’s just sing a song. If anyone has a need—you just think now. Just As I Am, page 220. People have never understood me in the way we run the church here. Bro. Moate (ph) and myself, for the years that we’ve been here, they’ve never understood. They’ve always thought we were some kind of oddball. But Bro. Branham said, “I keep my ministry humble.” And I said, “I keep myself to where that I don’t have to be tied up in all these big programs and things.” He said, “That way then if the Lord leads me, I can go.”

But what if the Lord led us today? What if the Lord said today, “Close that building. I got a work for you in Athens, GA.” We’d walk out these doors, pull out the tapes, rip out the seats, grab the piano and give the man the other six-month rent that’s already paid. But we can go rent us another one. What could you do if you had a building that you was having to pay for, and owed for and all kind of financial problems and the Lord says, “All right. Pull her out and let’s go.”? You’d say, “Lord, I’d like to go but I got to stay and pay the debts, you know, because the Bible says to obey the law.”

I’m not contrary to anybody on that. I’m just trying to tell you how honest I am. That’s why I’ve always been like I’ve been. The rest can be like they are according to their own beliefs. But that way the Lord can guide you and then you don’t have a guilty conscience when you lay down at night and say, “Lord, I’ve tried to preach the truth to the people and tried to help them and been misunderstood but Lord, I can say honestly that I’ve never tried to steal from them, and take from them, and not preach to them and make them pay things out of their pockets that they could have for their own families.”

I would take and have taken from my own pocket many times to pay things around here. What money that comes in, very little of it, I’ve spent some of it on my deer hunting. That’s about the biggest portion of things, I guess, that I’d ever spent the money that you give me on, is deer hunting because I try to have, to get out there and be with the, be out in the woods and pray and seek the Lord.



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But the time you pay all the bills and what comes in here and then every time a preacher comes in here, these brothers will tell you, when they come preach, they don't get no \$10-offering. From 10 people, they get—for two services—they'd get \$100 or something. Where do you think that other \$80 comes from when sometimes I don't get \$10 from you all? Where do you think all that comes from? I'm not telling you that for pity. I'm just telling you the truth. We're not trying to get tied up in worldly systems and things like that.

This building was well, good enough for us ten years ago. It looks better now than it did ten years ago. And if it ain't good enough for us for the next ten years, if we're going to be around here, then there's something wrong with us. I'm just honest. And in doing that, then people misunderstand me and think I'm against them. No. I love everybody. I want everybody to love me. I guess that's my problem.

Let's just sing this.

[Bro. Dale sings Just As I Am with the congregation.]

Now, just think. Has the Lord put the end of the darkness? Do you know the darkest darkness that I could ever see? Bro. Branham said the worst thing could happen, was a person that could see but going—

*[End of Audio]*