

## Third Seal Part 2

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Amen. Let's just remain standing. If you'd like, follow along in your Scripture reading. Turn to Revelation 6, we'll read verse 5 and 6 like we've been at it and then turn to Matthew 24 and we'll read verse 7 and 8. It's good to see each one of you out this morning for the services. We miss some and always, when there's some out, we miss them. But just pray one for another that the Lord may guide us and lead us all upward in Him.

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 now the oil and the wine.

Now, Matthew 24:7-8.

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

Let's pray together.

Father, we thank You for an opportunity of being here. And we ask You now that You would just come and speak to Your people because we believe You, we believe You will. We believe that You shall guide us. Forgive our sins. Lift us up in understanding. Bless the sick, Lord. May Your Word be present to heal. And Lord, those that are not with us, we ask that You'd bless them. Guide each one because we know that everything rests in You, in Jesus' Name we ask it. Amen.

You may be seated. I thought this morning, we might try to review just a little because I hope by now—I keep doing this now for a purpose because if I see that you may be not catching exactly what I'm saying, then I'll go back and pick up a few things to try to tie it all together.

But I hope you're beginning to see a kind of a pattern or an overlap, as you might call it, of the seals as they—like stair steps, you know, they come up one over the one and they keep climbing higher and higher. I hope you can see something, like I said, a further advancement of each one, like one here and then it'll come up into a next stage. And then it'd go on, it'll come up into a next stage or a pattern or whatever you'd want to call it.

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I wrote the word “pattern” down yesterday as we were coming back up the road from hunting because I want you to see how the pattern is that it’s like first being this antichrist, the spirit, you know, just working among the people, being an antichrist spirit revealed under the first seal.

Then the second seal picks up your false prophet. Well, that’s just a higher stage, a further advancement of what the first stage was. That’s just a further advancement on up into the next stage of it. Then we got into, last Sunday night, we got into the third seal to see that it was the Dark Ages. Well, then we can see that in that dark age that—what brought about the dark age?

Now, what caused that dark age to come into being? See, then you can just watch that first seal and then just further advancement into the second seal, then a further advancement right into the third and then you’ll see it just further advance right into the fourth seal. And then that’s just as far as we go in Earthly journey. See, it’s four seals. So just watch that now and you’ll see it, a pattern unfold of one right into the other one and into the other just as it just keeps climbing until we’ll reach the top. And then that, as Bro. Branham said, that reveals as far as the antichrist goes. See, then we’ll know that it stops right there. That’d be as far as Satan goes. He just goes to the first four seals and that’s just as much as being revealed to him. Now, when you get into the sixth, you’ll find it being the tribulation, you know, and things like that.

But now, are you seeing the pattern of it? Are you watching as it just continually climbs? See, one right after another. Then you go back and read your Seal book and when you’re reading your Seal book, then you can see that that pattern is holding true. And then you’ll see Bro. Branham when he gets on over about the third or the fourth seal, he’ll be referring back and he’ll just, he’ll be preaching like everything about how this comes into this, and this goes into this, and this goes into this and it just keeps on climbing higher and higher. Well, see, that’s what he’s wanting us to see, a further advancement, or an overlap or a pattern as it begins to unfold just coming down to the hour where we’re living at.

But now, what did we find on the third seal then? If you can see that pattern or the further advancement as it just keeps coming now, just watch that point. What did we find on the third seal? We found that it was a dark horse that we just read, all right, then that dark horse representing the Dark Ages, for about 1000 years back there.

Some of you may not know this much about histories and things but for about 1000 years, the Roman Catholic Church ruled the known world of the time. It had set up into a place that, over in the Book of Revelation, when people would read it, they wouldn’t be able to comprehend what was being said. But if you remember, there was a time there that said there was a little lamb come up and it had two horns. That was civil and ecclesiastical powers as it went forth because it was symbolic of. And then there was a

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place there where that you had an animal come up and it received a deadly wound, you know, and then it revived from that wound.

Well, of those things in the Book of Revelation is symbolic. It's not some kind of a calf, or a lion, or an ox, or a man or anything like that. It's symbolic of it. All right. Then you'd have a dragon come in, you know, and you'd have him receive a deadly wound and then he'd come back to life and all. Those are acts of a play.

Well, how could you write the Book of Revelation? How could you sum up the entire Bible to where people could understand it? God chose the only way, to my understanding, that we could ever understand it because as the old saying goes, a picture is better than a 1000 words.

So you can see then a picture unfold in the Book of Revelation. We're in a day and time—see, God knew we'd need it and He'd put it that way because we're in a day and time of television, movie screens, all kind of things that give us plays that we can watch it unfold right before us, you know.

Well, then God chose that way to put it in His Bible for us to catch the revelation. Well, see, when that deadly wound was given back there and then that came alive, see, it was Rome, when Pagan Rome, the old natural Roman government that lasted on up in there until—well, I know they were up to 70 A.D. when Titus came in and destroyed Jerusalem. But your natural, governmental Rome, you know, the country, when it was there in power as a natural government, see, in a little while, you'll see it fall down and be destroyed.

But then you see the same Roman system of things, paganism and all, come right out of it and come up and begin to take over as the Roman Catholic. See, first, it was a natural Rome, a natural government, a natural ruling force of Rome in the government side. Then it became a spiritual side that the Roman Catholic Church then ruled the world through the Dark Ages from about 500 to 1500, somewhere along in those ages. For about a thousand years, they ruled the world there through their religious systems that they had control over the governments, of every government they're in. And they got control over this one we're in.

If you remember—I remember this years before Bro. Branham. When I heard him later, I remembered about it back in the '60s that they found when in that convent, down in Mexico, or somewhere down in there and they found all of those dead bodies where they'd kill all the people and threw them in them lion pits and women going there and staying, you know, and all kind of records come out then of women that went in there, thinking they were going to be saints and pray for people and dedicate their lives and they'd become prostitutes for the priest. That's all they were. And they'd kill the babies as quick as they're born, allow them to live about five minutes and then kill them.

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The whole thing is ruled by that system. Now, watch it this morning because we want you to see that there's not any difference in that and the Protestant system, not the people. I've nothing against anybody. We love everybody. Our families are out there. They're deceived by a system and being deceived by it, they can't help it. So we're not talking about your family, and your loved ones and your people; I'm talking about what the system does.

Now, you think that what we tried to cover about the Dark Ages and you just think about what we tried to see about the Dark Ages, how that—what was the scales? What did they represent? What did them represent, we was talking about the other night? Had a pair of scales up there measuring out three measures of barley for a penny and three measures of wheat or something like that for a penny, "See thou hurt not the oil and the wine." Them scales was weights that was weighing out for not natural food but spiritual food.

And anybody that's ever been around any Catholics know that there's a big money situation involved in it. You can get by with anything, as long as you got the money to pay the priest. Well, then what did we find out about the Dark Ages? See, that's what it was representing. They actually just controlled both church and state until they had total control of everybody.

Now, watch it in a minute. Watch the same system that's charging the people for the prayers, that's working through all of those situations, giving everybody a trip to heaven and everything. Watch it come right up in to the Protestants and come right on down and cause the worst darkness that's ever been thought of because we know the Dark Ages represented—you know, the dark horse represented the Dark Age and that's when he was riding.

But what about this dark age? What about this age when it's gone into total darkness. But now, did you catch what I was talking about? What put an end—now, last Sunday night, what did we say? What put an end to the Dark Ages? See, if we watch that back there, we can see what will put an end to it over here where we're at now in our day and time. What put an end to that dark age that was back there, of Catholicism ruling and everything? What caused it to be so dark?

Now, you just think of what it would be for a man to go into the basement, you know, and turn out the lights and refuse to see light. You'd say, "Well, now, that's the craziest man I've ever seen," that in a day and time when you have an opportunity to see, you know, or a person—we'll make it like this. A person will say that their eyesight is getting so bad they can't see. In this day and time, we got an opportunity to buy glasses to look through. Well, now, you've got the money to buy it but yet you're foolish and won't buy it. Now, the Scripture says, in this time, to buy me eyesalve for your eyes. Now, that's where we're living at now.

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But now, what would it be? What would be the darkest of all times? Now, we know that finally this thing will come to a place. And if you'll read your third seal, the prophet said he thought that was what it was back there originally. He said he thought that this third seal would show that the sun would quit shining; the moon would give no more forth its light. Well, now, that will happen one of these days, see, not under the third seal; under the sixth seal, it comes to that place.

But now, what would be greater darkness? Which would be the worst this morning: For you to have your eyesight put out and be physically blind the rest of your life and have to be led around by that or to be spiritually-blinded? Now, which would you choose? If you had to choose one of the two, which would you choose: To be physically blind and live another 40 years and have to be led around that way, and fed and taken care or would you choose spiritual blindness?

What I'm wanting you to see is what was happening back there that when Luther came forth preaching that message of The Just Shall Live by Faith, you think what that set into the heart of that church. Because man had gotten set up in such a form of rituals and if you've ever seen a Catholic funeral or anything like that, even on television or anything that you've seen them, you see them walking around, chanting and throwing them little incenses and doing this and that and the other, just like that. And when Kennedy was buried, that man drank so much wine, you can tilt the end of him. He couldn't even hold his self steady because he'd chant a little bit and flip a little incense and sip a little wine, you know, all kind of rituals.

Well, everybody out there that was a Catholic—see, I didn't know what all that meant. I didn't know what the little incense means, or the little this or what the wine—I know it's supposed to represent the Holy Spirit. But those Catholics knew what that meant. And oh, they were just so happy because they could see Kennedy. It didn't mean how mean as the devil he maybe had lived like in his life—I don't know whether he was a Christian or not. But they could, them Catholics, could just see his soul going to heaven on account of what that priest had done with them little incense, you know. A guy is fixing to die and they call him in for, what? For the last rites, you know, and things. And you see movies of them where a man is fixing to die and they call this priest in. And he begins to prayer, you know, and chant and do certain things.

Well, now, what's that going to change? The person repenting might change the situation. But what's going to change if you prayed 40,000 prayers over and they're poured incense over until you drowned him? What would that change him? But you see, man had gotten so tied up in rituals, and forms, and works and things until you look out here now and see it. Look at all of these Catholics churches and look at all these people. They run down to their mass. It don't matter what they do now. They can be drunk as coot the night before and there's prostitution and running around everything else, you know, but when it comes to mass, they get up and go down and they all pray and, you know, and talk to the priest and tell him all about it.

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I tell you what. I guess being honest and saying things like you believe it, it's always been my trouble. But that's stupidity to me. But you just think. There was a day and time when that was believed by basically—now, I say “basically” because there's always a little remnant coming through—but by basically the known religious world, was believing that way, that that was their way to heaven. And that was the Dark Ages. That was what that dark horse represented, that dark age, that they got set down in certain rituals and forms.

Well, now, if I miss it in a minute, you think about it. What about where we all came from, the church systems and things? The Catholics say you do this certain thing, you're going to heaven. The Baptist said you believe and you're going; pay your money and be good and work for the church. The Pentecostal say you speak in tongues and you do this, that and the other and you're going to heaven. The Methodist said you shout this and said that. What's the difference in it?

Now, just think. What's the difference? When Luther walked out of that Catholic Church that day and threw down that, do you realize he knew that he was forfeiting his whole life? He had been a priest, trained up and everything under all of that. He was given up every bit of that and putting his life on the line because any time you said anything against the priest, it was instant death.

When Luther walked out of there that day with that 95 Theses and nailed it on the door of that Catholic Church and walked away from it, there was a light there that put out that darkness. That darkness was the mental, man's mind, not the sun went down and it quit shining and it didn't have this and they couldn't see. That was a darkness that was over the minds of the people that those rituals was what was going to send them to heaven. And Luther brought a little ray of light that the just shall live by faith. They don't have to live by penance and all kind of things like that. But he lives by faith, by what God reveals to him from the Word.

Have you ever seen the story which—I don't know whether it was true or not. But have you ever seen the story of Martin Luther, how that when he was in there and all the things and how he tormented his soul? And some of those priests were great men that were there with him. And I'm sure they told him like the screen shows it there of the man saying, “You can't find satisfaction for your soul in tormenting your body.” See, that's what they believed then.

But yet some of those priests knew better. But yet they wouldn't go out there and put their life on the line and protest that church. What difference would that be than what I had to say the other day then, that if the Lord told us to close this building and go to Athens? What would be the difference in it, in not being able to stand for what I believe, instead of that, having to say, “Well, buckle down to here, and just try to stay here and

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have us a big building and all kind of payments to make on it.”? And then I’d have to preach what you wanted to hear.

I’ve compromised—and I don’t mean it in maybe the way you’d think the word sounds. But over the years, I’ve withheld saying things that I should’ve said. But it was because I believe the Lord will work things out. It’s not me and you anyway. You can’t do nothing for nobody, help or—the only thing we can do is hinder but if we believe the Word and let the Word do the work in our lives. I’ve never believed that I could do anything for you or you can’t do nothing for me. But the Lord can work between us that can work out all of our problems.

But just think now what that meant. You just think of what it meant now for Luther to preach that message and for a little old washwoman maybe to sit back there to listen at him or a little old man that went and worked every day and made a good living, you know, an honest heart and he’d got caught up in all of that systems and he had worshipped God as much as he could. But yet there was just total darkness around him. He was afraid to talk to his neighbors about God in any way that was dealing with him. But all at once, here goes a man protesting that thing.

Here begins to rise up little fires if you know anything about it studying it from the prophet’s message, let alone reading your own. There was always little licks of fire came up but yet never nobody could put out the darkness. See, it just kept smothering it down in there because it was over man’s mind. It wasn’t a physical darkness. As I said, it was over a man’s mind, a scale (ph), you know, covered him up. But then all at once, he began to see a light and it said, “The just shall live by faith.”

You don’t no longer have to do all these penance and all these kind of rituals and forms and all of these, you know, bowing, and singing, and doing certain incenses, and going through certain little crosses and backwards and forth and all kind of Hail Mary. You’d think what an hour that was when that man preached that message and the church saw it. That was a light that shined in a dark place. That put an end. That put an end there to that darkness.

Did you catch the other night what I was showing you how that the second and third seal would come right together because the second seal showed the restoration of the Word? And then right in the third seal, it overlapped over that one and went up as a stair step of further advancement. What did we find? The Word started being restored to Luther in “the just shall live by faith”. The third seal just took up right where the second left off where the second left off with the restoration of the Word. You see the very restoration itself started in the third because the light put out the darkness of the just shall live by faith and it began to just go right on, showing the truth of it.

But just think what it meant now for—suppose you would’ve been back there and in your life, there was a longing, there were unanswered questions. There was a desire down in

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your soul, you know, to be free. And you just think about it. That's where we was all at at one time. I don't know whether you was there or not the way I was but I was there working myself to death. As I said, there's not a bit of difference in the dark age there and what had come over here and done it.

But I was there working myself to death. I dedicated my life to the church when I was saved in a Baptist church and I put my life to work, not just living the Gospel but working for the church continually. I've done everything that nobody else wouldn't do from cleaning up the church on to the top of being deacon and everything in the world to try to satisfy a longing in my heart that I was serving God through a church system, spent 10 years in that system, five years as a deacon and setting on the deacon board with men that were old enough to be my daddy.

But there was something down in my heart that when them men had go out contrary to the Word, I say, "Fellows, I can't find it the Bible nowhere that we're supposed to do that." They talk about the things that the deacons are supposed to do and I'd say, "I can't find that except waiting on tables and being a servant for the people." I got in trouble then just like I stay in trouble now by being just honest and saying what I believe, even as much as having to stop an old deacon one time from hitting preacher. I told him to sit down. He wouldn't sit down. I called his name. I said, "Sit down. We ain't having that."

But now, went through all of them years searching for something and then somebody came along with a message and just lay it out now and said, "All right. Now, you—there it is." You just think now. We think about a thanksgiving. They have after-Thanksgiving sales. They have after-this, after-that. I thought about it coming the road yesterday. We ought to be the most thankful people in the word.

Bro. Branham on the Invisible Union of the Bride of Christ, I believe it was, covering how that those people—that was a thanksgiving message—he said how thankful they were for their newfound religion. Well, how thankful you and me ought to be this morning for the fact that God would shine light that we don't have to grope in darkness, we don't have to be tied by some man's rituals. You just think what it meant to a man back there now with Luther and them when all of that begin to happen like that.

I mean he was just tied up in all of that. That's his only hope he had. But then a man came out with a little message called The Just Shall Live by Faith and they saw that light. And when they saw that light, you think what a light that was, so light that it put an end to that darkness. But now, I hope that also you're not just seeing a natural side of an advancement, you know, like antichrist, false prophet, darkness, you know, coming through like that. I hope we see that and see that one causes the next to come. But what I hope we see out of the seals is the mystery of redemption that the first seal showed that one true and living God, the Word, the All in All and Jesus was His name. Second seal, what did it pick up?



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Showed that there'd be a fall away, yes, because it showed that under the first seal that they'd fall away from it. But the second seal showed that there would be a restoration of the Word that would come back to the church for redemption. Now, we read them enough and quoted enough, you ought to be able to read them in the Seal book by now.

He said it's for redemption's purposes as to why it was brought. But then to see that the third seal would show that very Word being restored right down to the church that would put an end to the dark age. But see then you can see a further advancement of each one as it comes it up. Then read your seal and you'll see what's going on.

But now, you just think now. The very instrument—now, let's get down to where we are, see. Look back in the Dark Ages and see things like that and see how they were. And as I said, you think it wasn't something when that man walked out there and said the just shall live by faith and that man didn't have to live by rituals no more, and all kind of formalities, and charging for this, and paying for that and wondering whether he was going to heaven or not, wondered if he had been good enough to make it, wondered if he made just enough and called in the priest for the last rites that, "Priest, I'll give the church half of my money and all like that, you know, and deed my property to you and everything," do the last things, you know, last moment dying trying to make his way to heaven.

But you just think. The same thing now, if you caught what I was bringing out the other night, what the Lutheran—what the Catholics didn't eat, the Lutherans ate down; and what the Lutherans left, the Methodists ate down; and what the Methodists left, the Pentecostals ate down until Bro. Branham said it's down to a stump again. The very instrument that God used, the church—that's what I'm talking about now—the very instrument he used in restoration, using the church to bring a message, that very instrument turned right around and became the instrument of Satan to put the church back into the dark times again. The very instrument, the very thing that God used for the coming out turned right back and put the church into a darkness and blinded their eyes.

And then we was back there—I remember it. I spent enough time there and I knew; I was in on everything. We would laugh at the people of different denominational churches and their forms of getting to heaven and we, Baptists, claimed we didn't have nothing but the Word of God. We were so blinded until we were like what it was told about the greatest train robbery that has ever happened was done by a false light. As I said, the Scripture there in Matthew 6:22-23—read it—"If that light that is in thee becomes darkness, then how great is the darkness."

The greatest train robbery ever was, they put up a light to make it look like a train coming down a track or something on the track with a great light, big, shining light there. And the train stopped. They robbed the train. See, by a false light and we think, "Oh, that couldn't be that things like that would happen." The Bible that Satan is transformed as

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an angel of light and his ministers, watch, his ministers as ministers of righteousness. That's people standing behind the pulpit preaching, preaching to you righteousness and all the things like that and trying to tell you, "We don't live now by, oh, that old works that the Catholics used to do and everything. We're living by grace," and made it disgrace because the life that I live proves what I believe.

If I believe that I'm saved by faith, and then you say, "Well, now, let's don't go too far." Say, "I know I'm not going too far because that's Baptist theology. They say, 'Well, we just save the day and it don't matter what we do, we're going to heaven. I don't believe it like that.'" Then I go live like the devil, then what I do I believe? I'm just shrewd enough to hide it in my words to try to keep you from believing that I'm Baptist to the core because that's what they believe.

Now, listen. That's in me and you. I ain't talking about nobody else. I'm talking about me and you, what's right here this morning. Have we gotten caught in that, that after all of these years of coming out? You just think now. The very instrument that God used, the church, the thing He used to bring out a bride, to bring out a light, to protest the Catholic Church, to bring the restoration turns right around. And when Luther brought his message of The Just Shall Live by Faith, a great church rose up.

But in a little while, God brought another message of the second work of grace, that it was fine to say the just shall live by faith but the Methodist message went forth, John Wesley—I ain't talking about this Methodist out here now. John Wesley went forth with a message saying we believe the just shall live by faith, that's fine. But we want to go on with God into a sanctified life because they had gotten so bound down in it back in the ages back there of the Baptist and all the different ones until it got to the place that they didn't even want people to go to church because they're afraid their children might get saved and God didn't want them to.

Now, how dark could a man get? That's not making no light of nobody's belief but just telling you what their beliefs were. They got so settled down in that, of the just shall live by faith, until they actually believed that they didn't want to take their kids to church, they might get saved and God didn't want to save them. They believed in predestination so much until they didn't want to take them up there.

Now, how much darker could than be than you go around with a little incense, flipping it around. I'd rather pay the man to confess my sins to him. I'd have more Bible for him flipping the incense because I could go to the Old Testament and see what that meant because I'm sure that's where he got it from because that's they way they've done it in the Old Testament, had incense going, you know, all the time, burning, the priest walking with the blood.

But you just think now. What a light that was when God struck the light in your heart and brought you out of whatever church system you was in. Just think of what that light

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was, how happy, as I said, on a thanksgiving should we be. This is an after-Thanksgiving message but they have all kind of sales everywhere, you know, after Thanksgiving. But how happy should a church be? In an intent to bring these out but I thought about it yesterday coming back up the road and I began to write a few little scribbles across a piece of paper, how happy should a church be to just see that darkness, let alone be brought out of it?

I mean just think of seeing the darkness, let alone being brought of the darkness but just see it's dark. The most educated people in the world—now, think about this. You think it'd take education to figure this out, or to be this way or that way. The most educated people in the world are Catholics. The highest educated people in the world are Catholics but yet they go down and slip their money to that priest and he flips a little incense around them. And he says a few jabber-jabbers over them in Latin that he claims that they can't read the Bible and he reads it to them. If you couldn't read Latin and I could it read it this morning, I could pull anything over your eyes, couldn't I, because I'll just read it out of the Bible until you say, "You know, it's all right if you were to do this, all right if you do that." Well, you couldn't prove me wrong. You couldn't tell me I was wrong. I was reading out of the Bible. You say, "Well, I don't know where that's at." "Well, here, read it for yourself." "Well, I can't read Latin." "So, well, then you got to believe me."

If you think the most educated people in the world—but now, look out there in your Protestant systems now. Look at all of your organized religion realm, 969 different denominational systems and every one of them now—why would there be 969? Oh, you say, "Well, this one left. They all believe in basically the same but they just—the Baptist this way, and the Methodist this way and the Pentecostals this way." You narrow a Pentecostal down and he'd tell you, you ain't going to heaven unless you spoke in tongues. Then he means he's the only way to get there. You narrow a Methodist down, I mean really put him down now. I ain't talking about all of the just set around and talk to people and everything. I mean take the Scriptures and narrowing down with it. He'll finally tell you that's what his church teaches. The Baptist is the same way, the Presbyterian or whatever denominational system.

Now, as I told you to start with, I don't have nothing against nobody. My family is out there, my mother and all of my brothers and sisters. I got a brother who is a Methodist preacher and a brother-in-law, a Baptist preacher and a nephew that's a Methodist preacher, all kind of preachers in the family. But they're deceived by it. But that don't mean I have to be. But now, I can't do nothing about their deception. I love them as my family but I can't do nothing about their deception. I can do something about mine but not theirs.

And God can wink—the Bible said God would wink at ignorance and there'd be a lot more in heaven besides the little bride of Christ that everybody wants to talk about. Read Revelation 7 over there where it comes untold thousands, of thousands, of thousands

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comes up there and are given eternal life. There'll be more foolish virgins there than there are bride. I mean I can see that. I don't know whether you can or not but I honestly believe it.

Well, then we're not just talking about us and our little group that's all that's going to heaven and the Baptists and the Methodists ain't going. You get in that darkness and you'll—as Bro. Branham said, “When you reject light, you'll go into darkness every time.” So go ahead and misunderstand what I'm saying about that type of church system and you'll go into darkness. And then when you do, you've got trouble because everything I say from then on, you'll pick at it, “He's talking about this, he's talking about that, he's talking about this.” No. I'm talking straight and honest. I mean just what I say.

How much darker could it be in the Roman Catholic Church system that would believe you could kill a person—and I've got their own oath where they swear and write it in their blood—to kill a person and pay for it before they ever done it or for me to stand up here and say, “Do you believe Bro. Branham's message, Bro. Daugherty (ph)?” “Yes, I believe his message.” “Well, you're going to heaven. Oh, ain't it great that we're in such a great message?” When that light that's in you becomes darkness, how great is the darkness?

Now, that church system, we can turn around, as the Bible says, and go as the dog to the vomit or sow to the wallow in the mire and that's what the Bible terms it. You know what a dog does? He gets sick and he vomits. You know what he'd do it? He'd eat it again. He eats his vomit again. Now, that's just plain truth. That's the way the Bible talked. That's the best it can do when it—

When John walked out there, he just stood out there on the side of that river, he said, “You snakes, you generation of vipers.” “Who is he talking about? Who is he talking about? Who is he calling a snake? I don't see no snakes around here.” They knew he was talking about them. They tried to kill him and finally did. Well, just straight honest talk is better and that's the way the Bible is. The Bible says, “Dog to his vomit.” Made him sick the first time, it'd make him sick the second time.

You go back to that system now, you play around that stuff and you'll find out—there was a certain lady that I have in mind years ago, don't come to church here no more. But every time in person, they'd come around some of those systems—and there's a preacher that I have in mind that every time he'd get around some of that stuff, he'd get all mixed up into it. And he couldn't figure out which way and there'd be some of the foolishlest questions you've ever heard come up.

Why? Because he fooled around with it. “Oh, being friendly ain't never hurt nobody.” You want me to read to you where the prophet said that's where the church fell the first time? You want me to read to you that he was referring to that at Nicene Council that

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just being friendly never hurt nobody? And the statements he used for it was, was when the Moabites and all of them over there invited Israel down there. And they said, “Well, they are our first cousins or kinfolks anyway. There ain’t nothing wrong with going down there.” And that was the fall of Israel. Ain’t nothing wrong with being friendly with your mom and daddy, I ain’t talking about that, or your brothers and sisters or anything else. Help them every bit you can and be as good to them as you can. I ain’t talking about something like that.

I’m talking about when you go out there among them and you come back home with a doubt of this Message in your mind, you’ve fooled around with it then. Now, that goes to me, you or whoever that it would go to. When you go out there and stay a little while with them and come back doubting this Message for something Bro. Branham said, then you’ve done exactly what I’m talking about. You got caught with the organizational system.

See, then how great is the darkness? I can talk to any of them and listen to them but I’m honest. The next time I read the Bible—[Recording paused]

That system back there started with a spirit working among the people. Then it went to a doctrine that was among the people. Read your Church Ages and watch them play right in together. Then it became that that doctrine incarnates itself into a prophet, a man that they believe to sit him up there and said he was God. And as I said here a while back, they—the big meeting that I’d seen on a TV, or something or somebody told me about it, or read it or something, anyhow that it wound up this—the Pope walked out before 500,000 people or something. And he said, “Jesus is here.” Well, you know, some of them, you know, if you’d say it here, you’d say, “Well, you know, the Lord Jesus is among us this morning,” well, some would say, “Yes, that’s right. Amen,” nod their head, “Yes, that’s right.”

But he went and stood there a minute and he said, “I said, ‘Jesus is here.’” Well, just an uproar went up in the crowd. Why? They finally caught who he was talking about being Jesus, himself, because he was there among them and it caused an uproar. How much more darkness could you get than that? The darkest I can see beyond that is the people of this message, is the situation this message is in all across the land.

But in all of that, as I ended up the other night, there’s a Man here that can turn on the light because that antichrist system finally wound up coming down until that pope was standing there and put it in the Dark Ages. Then you see the light come. But then you see the system of the church world system started eating it back down, that back down. And when Bro. Branham came on the scene, there was such a battle among all the organizations until they wouldn’t have nothing to do with each other.

They weren’t preaching love when Bro. Branham came on the scene. I was there in the late ‘40s and ‘50s. I can remember they weren’t preaching love one another. They was

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preaching their church was the way to heaven. But Bro. Branham began to preach a message to them, try to get them all to love one another and everything and bring the Word. And then you see now the people as they begin—all the churches now are saying, “Let’s love one another.” What do you think that’s doing? That’s Satan’s trick to bring the church right back into itself where the mother can take over because the Catholic Church always wanted us right back in there and that’s where they’re going.

My brother is a Methodist preacher and that’s what he told me. He said we shouldn’t have came out to start with. Now, that’s what he told me out of his own mouth. One day, I said, “Are all the churches going back to the Catholic Church?” He said, “We ought not have came out to start with.” Well, see, it wouldn’t make no difference to him to turn his collar around backwards and walk out with his little of bottle incense. What’s he doing? It wouldn’t make no difference what he’s done.

You go by the church there and see him walking in the church, women just dressed any kind of way, even out there going to church services and walking into meetings and things in the church with shorts on, playing out in front of the church, getting ready for some kind of services or something at the church. Fifteen-minute sermon, they jump on the bus and take off down the highway. They get ready to go to Florida. They just all pile in the bus. They go to Florida and lay out on the beach all they want and do what they want to do there. I don’t think they’re doing anything too bad but they can get in bad shape with it. I mean I’m talking about living together, this, that and the other. I believe my brother is a little bit better than that but I’m just honest about him.

But he says we ought not to come out of the Catholic Church to start with; we ought to stay there. Well, see, he’s honest. What about all these others sitting around the Message? “Boy, bless God, ain’t it something that we’ve seen the light of the Message and we came out of that. Now, we ain’t going back to that,” and then they bring the same message? How great is the darkness then?

But now, listen. We’re in a time now when the light has almost been put out. As I said, that system, it went antichrist, false prophet and into darkness. It’s done the same thing again. When Luther came out and preached the message, the light went forth. But when Wesley and them rejected it, that put that church into total darkness. When Methodist went out and so far and the Pentecostals came in with a message, then that put that Methodist age into a total darkness because all the seed was drawn out and over into the Pentecostals. Now, where are we at?

We claim to be living Laodicea. We claim to be the Bride Age. Where is it put now? But God promised in this age, He’d bring a light. Read Malachi 4:2 where it says, “The Sun of Righteousness shall rise with healings in his wings.” You’ll grow up as calves of a stall and then read right on down where there’s a restoration of the Word. The Original Light is to be restored in this age, not in Luther’s age, not in Wesley’s age or anywhere else. In this age we’re living now, the Original Light was to come.

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But when the Original Light comes, now what happens then? As I said, we ought to be mighty thankful for the truth in this hour that we're living in and somebody to holler and scream at us and tell us that it's not others I'm talking about, it's me and you. How much more honest and thankful should we be for that or for somebody to come in and tell you how good you are this morning, "Oh, you're just lovely people," and just brag on you, and pat you on your back and just tell you how good you are?

My Lord, I went through that. My poor old mother—and I'm not talking about her—but every preacher that had ever come in to Pine Grove (ph) Church, he'd look around to find out the biggest congregation of people that's sitting there was Dales and the other biggest ones were the Simmses (ph) and he goes over and pats the Simmses like this tells you how good old Granny Simms is. And he comes over to Momma Dale and, "I've heard so much about you from all of the preachers that's ever been here. You're just a greatest little—" and I'm not talking about my mother. I'm just telling the truth. Now, when he gets through doing all of that, he's got mom in his hands and when he gets mom in his hands, he's got all the brothers and sisters in his hands.

Well, I can't help it. I wasn't trained that way. I was trained to tell momma, because I was trained from the Word of God, to tell momma, "Momma, you're wrong. I love you but you're wrong." I was trained to tell my kids that from the Word of God that, "Kids, I love you but I'll tell you you're wrong." Well, I'd rather be that way and face God with a clear conscience then.

I had an opportunity back then. I could've went where I wanted to go. But I'd had to pat them on the hands and find the old granny in a church. I turned down a job one time that meant—now, me as a Baptist; I didn't know anything about this Message. I turned down a job one time that would've meant I would've been an insurance adjuster and a salesman and all that here and had my own offices. And the man that showed me, he said, "The territory you can have, it's the Commerce area." I didn't have to do nothing. He said, "You can just set up offices and have people working under you. You can have all kind of—you can make your own money and we'll supply everything. You just pay it back to us when you can." Offered me the greatest opportunity years ago I could ever have had. And you know what changed my mind about taking it?

I went and ate dinner with him, talked with him, talked with all the people in Gainesville that was with the same company. But you know what changed my mind? He said, "Now, Mr. Dale, what would be a good thing for you to do, you could go in and buy a house in the communities and things that you'd lived in and all, you know." Well, that was all right. I would've thought about that. There's nothing wrong with that because you get acquainted with the people. He said, "Get out and meld among your people and things. You're a church-going man, I know that and all, deacon and things like that. What you'd need to do is find the biggest church you could find and get right in the middle of it and start working." And you know, I turn that job on account of that. I

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turned down the job that could've been making plenty of money by now on account of that because I saw what he had in his mind was not for me to get in there and work for the Lord but to just get me a foothold in the biggest church I could get and get a name. I may sound rough about where I come from but I come out of it and I know what it was and I know what causes it. I can recognize it then in the people of this Message because of the thing I came from. See, then what is it?

Now, watch this point. The system of the church will go into total darkness when the bride comes out of it. We talked about that the other day. But now, just think about this for a minute. In this light that we're talking about, all the other lights like Luther, Wesley and Pentecost coming down, a church system went with that because it was just—I mean a church went there. But this light in the end time didn't come from no church. It was the Sun of Righteousness arising with healings in his wings using a man to bring a message, not a church system then no more, is it? Not a church that could go back into darkness but a man preaching a message and a people becoming one with the message that he preached that they no longer form it.

The prophet always taught us it's a church out of a church. What does it say in Revelation 18:4? What does it say over there in Revelation 18? It has to be this message that's come forth. Watch it, what it says. Revelation 18:1-4.

And after these things I saw another angel come down from heaven, having great power; and the earth was lighted with his glory.

A great light come in.

And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

Now, I told you those are symbolic things. What would be a cage of all kind of unclean and hateful birds; it would become the habitation of devils and hold of every foul spirit? The whole church system goes into total darkness when the church is called out of it. We've got to be brought out. Do you remember the message back yonder? We've got to be brought in to what is called the Bride Age. The prophet spoke of a Bride Age. And I preached a message back yonder some time ago on the Bride Age and what it really is. It's when this church, this end time Bride is birth out of the church into the Bride Age.

It didn't do no good in Luther's age for you to stay with Luther's message when Wesley's message had come forth. You had to be birth out of that age over into the next to be in the Bride Age of that time. You got to be birth out of the Laodicea. When the Bride is birth out of Laodicea, Laodicea will is in total darkness then because that's what it represented in the moon. It went into total darkness, didn't it?



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But now, listen. Look what it goes on to say?

For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Come out of her, my people. Come out of that church that has become a cage of unclean birds. Vultures and stuff like that, foul spirits, that's what it has become a cage of. Why? Because it goes into total darkness. But in this age, that light shines where the Sun of Righteousness shall arise with healings in his wings, a message came to restore the original faith of the Pentecostal fathers, a message comes that when darkness is there, if you receive it, you'll walk in the light, as the Scriptures said, as he is in the light and then you can have fellowship one with another. But if you reject light, you go into darkness every time.

Jesus said, "Ye are the light of the world." We used to preach that in the Baptist and we didn't quite understand it but we preached how that you take a candle; you don't put it under a bush; you set it where it can be seen and we preach, "Ye are the light of the world." But now, listen. The only thing that's holding this world together is the light that's here. When the last member comes out of the church system into the Bride Age and birth into it, then the age is in total darkness, the same darkness, worse darkness than it was originally because originally, it was works, and forms, and rituals and penance to get a man to heaven. Now, what is it? "Oh, you're in good shape. Everything is fine. We're all going to heaven. Oh, won't it be great one of these days when we sit around the throne with Him." Everybody just preaching, "The Lord told me this," and just turn the radio on when you get home and listen to it. Everybody is on their way to heaven blinded by a false light, Satan, the angel of light.

But now, listen. I told you I don't preach out there. I preach here. I talk about the people of this Message but I ain't out there with them. I'm here. It's the light in me and you that can become darkness, that we have received the light of the message and walked in it and everything. The Bible said you did run well but what hindered you? See, the light that's me and you becomes darkness. Then we're not the light of the world; we're the light of the church system. That's what we are. We're the light of the church system.

All right. Now, listen. We've got to be birth into the Bride Age to be the Bride. It just don't automatically happen. It just don't play—you just don't say, "Well, we're here. We're in the Bride Age. I'm glad that we're in the Message. We're really doing something." No. It's when the Message is in us. Then we're not in darkness no more. Then we're in the light.

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Can you see a pattern unfolding from those seals coming down then, that it becomes to a place that the church is standing in the light, the Word is revealed to her, she's standing there in the light? The system comes to a place that it's the antichrist made manifest and there had to be a falling away from the Message before people could come to that place. But we're in that time now of total darkness. How much time we got left? I don't know. That's none of our business. We don't have to worry about it.

But the church system is preaching of the coming of the Lord. The Catholics are talking about the coming of the Lord. They're even making dates now of all kinds in forms and fashions. But the Word will make us ready if we'll walk in the light. If we don't walk in it, no wonder we don't have fellowship one with another. No wonder that it's hard to find somebody to fellowship with.

I mean we can fellowship. We can talk. We can go—I go out and fellowship with my brothers around the Message and things as long as I don't say nothing. I'm in good shape behind the pulpit and they'll all love me and want me to come preach until I just begin to talk because I believe this prophet's message is not to just be read. It's to produce a life in me and you, not to just read it and say we're in it, we're having a good time, oh, we're all going to heaven. The Message never done that. The false light is what done that. The Message brings it straight and true and puts it down to where there'd be just a little group that'll find it.

A man said about the lantern, you know. Bro. Branham was talking about it. He said, "How do you get to your house?" He said, "There's a path right across there." He said, "Well, you can't see the path." He said, "No, but I got a lantern and each step I take along that way, that light just shines out next to another one." Well, see, then that's the way we ought to be.

Just walk in the Message. Just keep walking no matter how dark it gets, no matter how lonely it gets, no matter how rough it gets. You'll see people. Watch them. I said it years ago and I ain't change my mind yet. You see people going out of the Message now. You watch some of them start coming back in that went out years ago.

She's ready. Now, how long we got? I don't know. That's none of my business. That's none of yours either. It's just up to us to be ready because it can't be long. Five years, that wouldn't belong. You know that it ain't been nothing—Joyce, would you come?

It ain't been nothing just to turn around here from the time we started here in 1971 when these old walls here, we had to get in here and wash them down and everything and then try to paint them and make it look like a church. That's just been a turn around. Five years wouldn't be nothing.

I remember when my kids were just little bitty fellows and you just had to rock them. Now, they're big enough to rock me. See, it's just a vapor, life. Five years, wouldn't be

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nothing. Fifty years wouldn't be nothing. I don't think it can go that way but—I'm truthful. But let's just be ready. You don't know what time—let's stand together.

You don't know what time that He might call your name, pull your card from the file and tell you to come on home. Let's just sing, 213, Nothing But the Blood, Joyce. But I hope you're seeing a pattern because I was intending to go on maybe in some other things that was being said but I thought, "Well, maybe they're not seeing what I'm talking about." So I began to search for words and things to say. Maybe you can see a pattern unfolding or one bleeding into the other one, one going into the other one and how thankful we ought to be that God would let us walk in the light and not be blinded by that system.

Let's just sing this.

[Bro. Dale sings Nothing but the Blood of Jesus with the congregation.]

Anyone have a need, the altar is open.

[Bro. Dale sings Nothing but the Blood of Jesus with the congregation.]

As we sing the last, if anyone has a need, the altar is open now.

[Bro. Dale sings Nothing but the Blood of Jesus with the congregation.]

If anyone have anything to say before we dismiss?

Father, we thank You for Your loving grace unto us, for the time of fellowship together around the Word, for the light that You've allowed us to walk in. Let it be, Lord, that as we go forth that the light would shine in each heart and each person would see the light that we may walk therein. Forgive our sins. Guide us now. Be a light unto our path and light unto our feet, Lord, that we may walk in Your Word, in Jesus' Name. Amen.

You're dismissed. Don't forget now we have new books if anyone doesn't have a copy of it.

*[End of Audio]*