

Third Seal Part 4

The Spoken Word – 120582am

[Bro. Dale sings Amazing Grace with congregation.]

Let's just remain standing. If you'd like to follow along in the reading of the Scripture, we'll read Revelation 6:5-6. That's on the third seal and then we'll read Revelation 3 because we want to read 14 through 22 because we want to get down to this hour with it and bring our understanding more down to the time that we're living. So we'll just read Revelation 6 on the third seal and then we'll read Revelation 3 about the Laodicean church age and the darkness of it.

Verse 5:

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, let's read Revelation—it'd be the seventh church age which is the church age that we're living in. We've been talking about how the age goes into total darkness and all. So let's just read the Scripture, the seventh church age, beginning in verse 14:

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing—

Now, notice. That's what they're saying.

—knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.

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Let's all just pray together.

Father, we thank You for an opportunity of coming out this morning to gather. We ask that You would just send the showers of blessings. You sent the natural rain for the blessings of the soil and the nourishment and all of the plants, that they need the moisture. Lord, we pray that You would send the spiritual rain from heaven this morning and that You would grant us understanding. Forgive our sins. Guide us by Your grace. Be with those, Lord, that are not with us this day. Guide each one. Take care of all your children because we believe Your Word, in Jesus' Name. Amen. You may be seated.

It's good to see all of you out this morning. I was going to go on in to the fourth seal and start speaking on it. But I thought maybe we'd pick up another couple of messages in between and try to get a little better understanding, maybe background a little bit. I hope it don't bore you for me to sometimes repeat the same thing over and over in services. I hope it's for your benefit that maybe you'll get a little better understanding of what we're trying to see.

But what have we seen about the third seal now? That it represents the dark horse, it represents the Dark Ages. Why did it come to a dark age? See, just think about it. Why did it come down to be a dark age? What caused it to just turn out to be a dark age there back in somewhere in the neighborhood from 500 to 1500 or something in there, maybe 16-, 1700 before it ever came on it to—why was it a dark age there? Because the people had rejected the light.

And as I said, Bro. Branham said a man go down in the basement and he sets down in the basement. And he closes his eyes, and he closes all the doors, and all the light out and he says, "There's no light." Well, now, he's just fooling his own self because he's the one that's blind. See, man blinded by his own thoughts and ideas, he blinded himself.

See, down through that time there, we see the early churches, they were in great bloom in the early time of the disciples and the Book of Acts. And then all at once, it started just slowing down, going into the ground because the corn of wheat had to die or it would've—like plant and natural corn, you got an ear of corn but that's not enough to feed nobody. But if you'll take all them little kernels off of it and put it in the ground, it'll sprout forth into enough corn to feed a lot of people, won't it?

See, that's what Jesus said. The corn of wheat must die or it'll [indiscernible—] alone. Well, see then the church went into the ground. But yet the true light was put out. There was just a little bit of flicker of light coming through there, just a little ray of hope. And the age was a total darkness.

Well, then knowing that, they rejected light, is what caused it. Well, then could we do the same thing? See, could we be the same way today? Standing in the light and we

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reject the light? We saw this age, according to the prophet, goes into total darkness. We're using the dark age like unto the third seal to bring it down to our time and age.

Well, now, what caused them to go into total darkness? Then you'll see what causes this age to go into—because they reject the Word and the seventh church age now, even back there in that dark time of when that seal's revealing, in the dark age when the light was almost put out, God was still in His church. But yet, you find Him here in the seventh age outside the church. He said, "Behold, I stand at the door and knock."

You know, people preach that like, "Well, He's standing at your heart's door, knocking, you know, trying to get in." Well, that's a good illustration. But the main thing is He's talking to the churches. We find him in the seventh age put out of the church. Then if He's out of the church, then the church goes into total darkness, don't they, when all the light is drawn out?

What caused Him to be outside of His church? In other words, you think about all over the land now, just the United States or just where you know the territory, you think of all the churches, all of the great beautiful buildings and the choirs that are singing this morning and all of the great preaching that's being done, but yet the Bible reveals that in this age, Christ is outside of His own church, knocking at the door, trying to get back in.

Now, what put Him out? See, what put Him out of this age? Do you think they want to—in other words, do you think there's a sign out in front of the doors of the churches saying, "God, we don't want You in this church."? No, that's not it, is it? Because they want Him there that way. They want Him to heal their sick. They want Him to save the lost and things like that.

But they don't want the Word. Well, now, you can't have God apart from the Word. If you won't take the Word, you can't have God. That's as simple as it can be said. If you don't want the Word in your life—Bro. Branham said one time like this, he said, "We invite Him in. We ask Him into our hearts," in other words, describing, he said like a house. He said, "You got three rooms in a house. You got a living room, you know, where you can fellowship. Then you got a kitchen where you cook and you eat. Then you got a bedroom where that you rest at."

Well, we'll invite Him in maybe far enough, you know, into our lives. We want Him to save our souls. So we, might say, invite Him into the living room to where that He can sit down and talk with us a little once in a while, you know, kind of that way. Well, then we might invite Him to come on in to the kitchen where that we're at where we could eat together. Well, what about inviting Him into the bedroom where we live at?

We spend more time, I imagine, just about it in the bedroom, I do anyway, than I do anywhere in the house because most of the time, I'm gone or out doing something and I

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spend my time sleeping. Well, you see, we don't want Him to come all the way. Well, now, if we won't let that Word come all the way in there, then He'll just turn and leave.

We want Him far enough, see, just to save our souls. And that's what the age wants. That's what people want. They want God to save them, to heal them. Well, that's all they talk about, is God. But now, you start talking about the Word, they'll start—you start talking to somebody about the second coming of Christ, “Yes, He's coming. The Lord is coming. We can see all the great thing.” Then start telling them what the Bible says about it. Start telling them what the Word says about it.

“Well, now, nobody knows the day, nor the hour now.” You know, they're the one that's really building up a case to show that He's coming. And then you start showing them the Scripture, “No, now, nobody knows the day, nor the hour.” They don't want the Word. Well, now, you can't have God apart from the Word because John 1:1 says, “In the beginning was the Word, the Word was with God and the Word was God.”

All right. Then in verse 14, It said, “And the Word was made flesh and dwelt among us and we beheld Him as the only begotten of the Father, full of grace and truth.” See, the Lord Jesus Christ, God among us. All right. Then if we don't want the Word, then where does God go? If the church world don't want the Word—now, there are honest-hearted people out there that really want the Word. But they're caught by that system and they're taught by that system so contrary to the Word until when you try to show them the Word—

One time, I was talking to a Baptist preacher about women cutting their hair. He said, “Well, we don't believe in that Old Testament stuff.” I didn't say no more. My wife, later, said, “Honey, why didn't you tell him that that was in the Book of Corinthians in the New Testament where it talks about the woman not to cut her hair?” I said, “He's a preacher. If he's so blinded by the people that he's around that he hasn't read the Bible, then it wouldn't do me no good to tell him that was in the New Testament.”

The Word is what's put out of the system. They want God there. They want God to come among them, and heal them, and save them and be with them when they need Him. But they don't want the Word ruling in their lives. Then you got a lot of them—I remember a fellow telling me they used to, you know, in his day, in the Presbyterian, they'd say, “Well, have you invited Christ into your life? Have you invited God to come live in your life?”

Well, that sounds real good. But then after a while, you find out it's kind of like a woman saying, “I let my husband be the head of this house.” Well, now, if you let your husband be the head of your house, that means you rule the house. Ain't that sensible language? In other words, if my wife said, “I let my husband be ruler,” that means she over me because she let me do it.

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See, our language sounds good but yet when you analyze what's being said, it's not too good. Well, see, Christ then is not going to be head of our life that we say, "I let the Lord be the guide of my life." No, you don't let Him do nothing. He's either it or He ain't. So then they don't want the Word, then God has to leave because He can only stay where His Word dwells.

Well, then when the entire bride is called out of the age—as we was preaching last Sunday, see, God standing outside of His own church saying, "Behold, I stand at the door and knock." Then Revelation 18:4, "Come out of her, My people." See, God calling out a church out of a church, calling a bride out of that system.

Well, when the last member of that, we found, is called out, then the age itself, the church and the age itself goes into total darkness. Why? Because all the light is gone. All right. Then if it's in total darkness—now, what did we find about Luther? Luther, in his time—I'm trying to get you to see something about organized religion because we'll see it later on the fourth seal more that organized religion is dead.

Any time you organize anything, it's death. The word "denomination" itself means division. Do you remember when you was in school? You was getting the common denominator and things, something you could come down to and finally, you'd have the problem to work out. It means division.

All right. Then in Luther's day, when Luther brought the message of just shall live by faith, that didn't mean that everybody was in light, only those who believed the light and walked in the light, only those that was birthed into his message or his message birthed in them, only those that his message was in their life, living, not just because it was in Luther's life. And they say, "Boy, look at the great light that's shining in this day."

When Luther preached that message of the just shall live by faith, they believed that message. They become that message alive out there to the people. But what about the people that rejected that light? They were in darkness, weren't there? See, that didn't end the dark age for them. That just ended the dark age for the real, true believer.

All right. Then each age coming on as Luther brought his message, then when Wesley came on the scene and he preached his message, they had to be birthed into that message of Wesley, not just going, "Yes, we believe Wesley's message but we're Lutheran; we're going to set here."

Well, now, that wouldn't have done then and it won't do now. See, it leaves you in darkness. When all the bride of this age is called out of that system—you say, "Oh, we've been out of the system years and years—" Yes, but what about the system out of us? You say, "Oh, well, I never did join a denominational church." Well, you might have.

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But the way you was born was a denominational system, organization. What did Eve do? She thought God needed a little help. What do the organizations do? “Well, God needs a little help so let’s see if we can get a way of getting this Message across to the people. Let’s get us a bunch of pamphlets and things.”

Ain’t nothing wrong with passing out tracks and pamphlets, doing all you can for the Gospel but just get what I’m talking about. “We’ll get all of this down and we’ll figure it all out.” And as one man said, “We’ll take Bro. Branham’s message and feed it into a computer where he’d say one thing this way, looked like another this way. We’ll put it into a computer and let the computer be the answer.”

Well, you see then in this age where we’re living right now is the darkest of all because the people have rejected the message, the real message that would take them in. They rejected it trying to believe it. It’s the same organization. Now, watch this point and you’ll see what I’m talking about. Organization is contrary to God.

Now, if you can see organization in its true light—I ain’t talking about the people now. There are good people out there. There’s people there that’s going to heaven and everything else. But the organizational system itself is antichrist. All right. Then organization, we’ve come up to the place that we ought to be able to see by now, organizational is darkness. God is light. Now, you show me one denominational system that’s got the light and I’ll go join them with you.

See, I’ll go with you and we’ll join them and everything. I ain’t talking about more members, and more this, that and the other, my brother, fill the church us up and fill them up with girls wearing shorts and going to the beaches and everything else. Well, then I’ll turn around back to you and I’ll say, “Prostitution went up last year. Was God in that?” See, we’re not talking about those things. We’re talking about the light, the real light. You show me one system that’s got the light and I’ll go join it with you. Every organizational system there is is darkness.

Abraham was doing fine when God gave him a promise. And He said, “Abraham, you’ll have a son. And Sarah will be the one that’ll bear that child.” And Abraham said, “Well, I just don’t know.” And Sarah said, “Well, I just don’t know either. Here, we are. We ain’t got no kids yet.” Sarah said to Abraham, “Well, just go in there to Hagar and have a child by her.” See, Abraham was able to father children but Sarah never was in her young—for they’d lived together all their life, you know, from the time they’d married. Maybe eighteen, 20 years of age, they’d lived together.

There they were up about 75 years old and he could, they couldn’t have any children or somewhere along in that age. She couldn’t have any. And she doubted the promise. And when she did, she said, “Abraham, you go into Hagar and have a child and he’ll walk before the Lord.” And Abraham got so messed up in it, he told the Lord one time,

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he said, “Lord, Ishmael would walk before you,” you know, as the promise. God said, “Ishmael is not the promise. You’ll have this child through Sarah, not through Hagar.”

Well, see, then right there messed the thing up, showing always, man has always tried to help God and when he tries to help God, that automatically messes it up. See, Eve—the beast told Eve when he was walking around her, talking to her said, “You were made for this purpose.” All the things that she was to do—“Don’t you remember God said, ‘Multiply and replenish the earth.’” She said, “Yes, I remember.” Said, “Well, then here’s how it’s done. Nobody had told you yet so I’ll you how it’s done.”

What does she do? She brought death, didn’t she? Organization, Bro. Branham said on 300 of the Seal book if you want to read it, he said organizational, those things of organization, he said they’ve always been death. But it’s not called “death” now until you come to the fourth seal. And you’ll see that later why that it’s called it there because that organizational system all along has been death.

When Luther brought the message just shall live by faith and those people accepted that message and went with it a while, and then some denominated his message and wouldn’t go on with Wesley, they died. You think that’s a rough one. Jesus standing there, one time, talking to the greatest religious leaders of the world, the greatest known leaders that’s ever been in the world, they knew the Greek, the Hebrew, the everything of the Bible. And He was standing there one day talking to them and He said, “You’re of your father, the devil.”

“Why, we weren’t born like you, an illegitimate child. We were born free. We’re Israel. We’re free.” He said, “Your daddy has blinded your eyes. You’ve gone into darkness.” Then one time, He was speaking, “If the light that be in thee become darkness, how great is that darkness then?”

See, they were the greatest religious leaders that’s ever been and they missed it. They put the Word out. They killed the Word. They crucified It. Well, what about me and you now? They said, “Our fathers ate manna.” Watch the fourth seal when we final get to it. They said, “Our fathers ate manna in the wilderness.” What did Jesus say to them? He said, “And they’re every one dead.”

Now, that word “dead” in the Greek means “eternally separated or annihilated”. In other words, no hopes, they’re lost. You’ll see in the fourth seal how the fourth seal reveals hell can’t be eternal. We’ll get to that. I’m studying on it and it’s hard to keep my mind off of that when I’m trying back here to get us to see something. But it’ll reveal that hell is not eternal because it reveals that death is a total annihilation. But see, Jesus said, “And they’re every one dead.”

Now, that didn’t mean every one back there in the Bible: Abraham, Isaac and Jacob and all of them, they weren’t dead. They were alive. But see, what I’ve been trying to get

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you to see—like last week, I told you it was kind of an after-Thanksgiving message of we ought to be happy that God shows us what organization is. See, when I left the Baptist church, I left the organizational system. All right. Now, that's what everybody thinks that we've got to do, is just, "Well, I used to belong to this church so now I go to this church." So I left that.

But they didn't understand me at Gainesville when I stood there one time—and Bro. Tatum, my wife and them would remember it. I stood there one time talking to them and I said, "God has brought be out of the system. Now, I want the system out of me." They looked at me like, "What do you mean? You've left, ain't you?" I said, "Yes, but it ain't out of me." Well, see then when you see the seals in its correct order, what are they supposed to reveal? Redemption, not the antichrist. We've covered that enough until you know it. It's not the antichrist that's revealed that redeems us. It's the revelation of Jesus Christ.

Well, then to see that all organizational systems, whether they be in this Message, in me and you or in all of the church world system, all organizational system is darkness. And God is light. Well, now, they had to be contrary one to the other then. You don't never find in the Bible anything about God being darkness. But you find by organization, we all came in darkness. And the fourth seal reveals that we were dead.

Now, that's—it would be contrary to a lot of people that preach Two Souls. But I just saw that part. The fourth seal reveals death and was everyone dead, born in sin, shaped in iniquity and come in organization, death.

Well, now, listen. We've got far enough now to cover something that will maybe lift us up in our understanding of something on these seals. We've been watching a pattern unfold like from the first seal, into the second seal, into the third seal and just coming on like that or watching a further advancement of the things as they come down, like on the natural side of the antichrist, the false prophet and the beast, you know, and Satan incarnate.

All right. Then we're preaching on that other side at the same time, watching God and what He does. Now, we came to the place last week of speaking on the oil and the wine. If you remember, the sound went forth, "Hurt not the oil and the wine." Now, the prophet said that that was Jesus Christ that called that out, not the combat beast. You remember I covered it last week and read it to you. You can read it off of 275 of the Seal book.

It was not the combat beast that called that out and that proved then that God was among us, that surely, if He was back there in that dark age and time that they were living and screaming out, "See thou hurt not the oil and the wine," then that proves that under this third seal, God is with us because He was standing right there making sure they didn't hurt that oil and wine. [Indiscernible—] he said, "You find them, you can kill them

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because you're doing that, you'll pay for that later but said, 'See thou hurt not the oil and the wine. Don't you try to make them say some Hail Marys and things like that.' Don't do that." He said, "See you don't hurt it, the oil and the wine."

The oil is the Holy Spirit and wine, we covered like to a natural man, it makes him act funny, you know. He's drunk. He acts odd. And they saw them staggering out of the upper room and they said they're drunk. David, running around and around the Ark of the Covenant, you know, and screaming and hollering. Everybody probably seen him said, "What's the matter? David got done drunk?" See, it was the stimulation of that, something that wine done when that oil came in, seeing the Word touching together, it causes the person to be stimulated and joy unspeakable and full of glory, the Bible said.

Well, we saw by that now that God was with the people. Now, let's just see if we can follow a channel down through there. The first seal reveals God, the One, True and Living God, the Savior of the world. Then the second seal picks up under the red horse to show and we covered it over and over some five sermons on the second seal to see that the second seal reveals the Word would be restored to the Bride. See, a promise of a restoration of the Word—now, we're preaching the redemption side of it now because we saw the first seal revealing the One God. The second seal reveals that One God, the Word, as it had been took away and would have to be restored to the church, a promise—read the things the prophet has given there, how that it was promised to return unto the church—to bring a restoration.

Then the third seal shows the Word being restored because we covered—like Luther, what put out the darkness? The Word, just shall live by faith as it begin to be restored to the church. All right. Now, watch. The restoration of the Word brings God among the people. See, the restoration of the Word brings God among us. As we covered a while ago, what's wrong with the organization? They put God out. What? They put the Word out. They want God there but they don't want His Word. As Jesus, when He was walking the shores of Galilee, He was the young prophet from Galilee that everybody wanted Him and oh, He healed their sick, and He raised their dead and He had a wonderful testimony among them of raising the dead and all that. But when He began to preach His message, when He said "I and My Father are one," what did the church do? They put Him out.

Now, they wanted Him there as long as He healed the sick and fed the five thousand. They wanted to make Him ruler one time when He fed five thousand. Do you remember that? They wanted to take Him and make Him king. Why, who wouldn't want a king that if you just needed something to eat, He just break it off and feed it to you? They wanted to make Him king. But when He began to tell them His message, the same people that wanted Him king there at one time killed Him the next time.

Now, that's how bad it is to reject the Word. To reject the Word, you can go from a place of loving God, and cherishing God, and serving God and giving your whole life to

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work for a church and things like that, you can go from there to the very place of killing the Word. When you reject light, you go into darkness every time. Now, the only time you get out of darkness is repent and come back out the same way you went in.

See, Jesus is light. Now, watch. Jesus never—there's no record of Jesus ever attending a funeral. Every time He went to a funeral, He raised the dead. They called Him to Lazarus' funeral, He raised the dead. They called Him to the little girl there that had died, He raised her up. He was walking down a road one day and just happened to come along while a funeral procession was in order. And going down through there, they were going to bury this little boy. And He just walked over and laid His hands on him and raised him up from the dead. He never one time attended a funeral that's on record in the Bible because light and darkness cannot exist at the same time.

The Bible said that Jesus was the light of the world. Well, see, light then and darkness, organization and the Word will never come together. I don't care what you do. I don't care what happens in the land. It will never come to a place that the organizations will ever take the Word. I don't care if you have 40,000 Billy Grahams preaching in every congregation across the world or Oral Robertses or T.L. Osbornes or anybody that could ever be. The biggest thing you got in that is another darkness that comes on.

A man told me the other day about seeing this known television, how that one of these great evangelists, you know, come out to speak and he just spoke a few minutes. And then his wife came out and took over. She's supposed to be the lady of evangelism, you know, and she came out and took over and spoke a good little while. Well, the best you could do out of that is cause darkness.

If God can't get in His own church, then there's no way me and you can get in there. We just have to do the best we can and seek out all we can find and talk all we can but realizing that they can't see it. Bro. Branham said on the Seal book, he said, "I always wondered about organization." He said, "Now, I see it. Why have I been against organized religion and things all of my life. Now, I can see why," because something in him just wouldn't let him be part of that.

He'd go in among them and preach to them and do everything in the world around them but they just wouldn't let—he just wouldn't join up with them because it was a system. He saw what it was being done. But now, you think about it. Light and darkness now can never fellowship. The Bible plainly teaches that all the way through that light and dark can't come together at the same time. There's no way. The light puts out the dark and it just won't work.

Well, then if that can't be, then God and the Word being one, then your system will never take the Word. And if you're a part of that system or I'm a part of that system, then we'll never take the Word. I don't care who we are. We'll never take the Word. We might take a part of it. We might enjoy it. We might love to be around the Message and all but

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we'll never take the Word in an organizational system. Now, you think about it. Never then could a denominational system ever understand the seals and never can me and you understand them if we've got an organizational understanding. Watch it in a minute. Man's wisdom on the Word never worked. Watch it and see if that's true or not.

But light and darkness can never exist at the same time. So then Jesus is outside of His church. And watch. It says He was the light of the World. Then it talks about us being the light of the world, said, "Ye are the light of the world," you know, the little parables we learned as children about you don't light a candle and put it under bushel, you know. But you set it up on a table or something that it might give light to the whole room.

Well, see, light and darkness cannot fellowship. Then do you think that in that future home over there in Revelation 21, do you think there'll be any darkness there? Now, at one time, God winked at our ignorance. Down through there, there were people that organizational and things that was the bride of Christ, you know, tied up in the system and didn't know it. Things happened and they couldn't get out and different things.

But we're not talking about then. We're talking about now when light has come; then God don't wink at ignorance no more. Do you think that light and darkness will fellowship there when the Bible says in Revelation 21:23-24 that you have no need of the light, that the moon and the sun don't give forth light in that future home? Said you had no need of the light because He is the light.

Well, now, we think about light like this but the Holy Spirit, according to the prophet and according to what the Bible talks of the pillar of fire and all of the shekinah glory, you know, and the things that's in the Bible that it speaks of. The Holy Spirit brings a soft glowing light, not a bright light, see. That light really is bad on you because you're wearing glasses; it reflects off of them and different things that's giving you problems. Any kind of light you got messes you up. You get too much, it's bad; not enough, it's bad.

But what about a light that just covers the whole world? And you'll never then have to turn on a switch when you go home. You'll never have to walk down the street and it be a dark alley and you're afraid to walk through it. The Bible says you have no need of the light because He is the light, It said. Said even the kings come in and out of the city bringing their honor and glory and they'll walk in the light. Then we sing that song, "We'll walk in the light, such a beautiful light," what? It can be pitch black everywhere you're at and you're still in the light, ain't you?

Bro. Woodby was telling me about his daddy. And his daddy, even back when he was a sinner, he was walking down through the woods one day and some way, he got off the road or something that he was supposed to be on. He said he was walking along. All at once, it just got so dark he couldn't see where he was going. He said all at once, there was just—now, he told this to me years ago. I remember setting and listening to him in

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his home. And he was a sinner when this happened to him. He said all at once, there was just a light came up over him and just shined down where he was at and just guided him. Said in a few minutes, he was right back out on the road where he was supposed to have been, you know, path or whatever he was going down.

Said then when he got there, said the light just went out. Said a voice spoke to him then, him as a sinner now, a voice spoke to him and said, "I'll not leave my children in darkness." Well, see, the light, Jesus is that light. Then light and darkness can never fellowship together because it's contrary one to the other.

Now, if you'll watch that then, watch now, in seeing that light put that darkness out of the third seal as we see it come through there, it shows then God among us. That's what I was preaching on last week that the seal proves God is in His church, that with the restoration of the Word, God comes back to His church in power.

Now, the stimulation then, we ought to see it, and be like David was when he danced around, seeing the Ark of the Covenant which was the Word in the—if you remember, the Ark of the Covenant was where they put the Word in each side of it, the Ten Commandments and they had the cherubims and things over it. And it got kind of away for Israel for quite a while.

But they went and got it and brought it in and when they did, here's David, standing up there, looking, the king. And he sees that Word coming in back to Its rightful place, to be placed back in the temple. And when he did, what did he do? His cup just got to running over. He just couldn't help it. He went out there and just dancing around, and around, and around that Ark of the Covenant when he saw the Word being restored to Israel. Then how much joy should that bring to a Christian to be living in the hour that we're living in to know that the Word is being restored to the people? No wonder it's joy unspeakable and full of glory.

But now, think. They thought every time, in the Bible, that God would send a stimulation for His Word of the oil and the wine. They thought they were drunk because they staggered and acted like it. But now, if you remember last week when I said, talking about the wine, putting the new wine in the old bottles? And I said now, you're denominational system can't hold this Word. Well, that's just more what we're talking about: Darkness and light can't exist at the same time because they can't hold the new wine—you can't put it into an old system.

Now, let's think about a man that we were studying about last week. Moses, as he went down to deliver Israel, now, he was there; he knew what was going on. But yet, think now. Moses couldn't take his ideas and deliver Israel the first time. He tried it, didn't he? He tried to take his idea. He was told by his mother that he was to be deliverer. He believed all of that. He took his own ideas and put them on the Word and that's what an organizational system does. They put their ideas. Whether it's me or you, we can do the

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same thing today, take our ideas, put them on the Word and when we do, you won't deliver nothing.

Well, now, what good would it have done Moses to have went to the back of the desert and stayed 40 years and come back with his old ideas again? Said, "Well, it's time now. I recognize now that it wasn't time for me to deliver Israel 40 years ago because the promise was that they'd be down there 430 years or something like that, you know, or that it was to be 400 years. I recognize that they're staying a little longer because I messed up. I failed on that first time and it was my own idea. So what I'll do is I'll just go back down there." Now, do you think he'll deliver Israel the second time? With the same ideas he had the first time, you think he'd—he'd been better off the first time. He had control of the army the first time. He was command-in-chief of all the forces they had, you know. The Bible says Moses conquered. It didn't talk about Pharaoh doing it. Moses was the one that done it.

See, then he would've been better off the first time. But then do you see him the second time saying, "Well, I tell you what. I failed. Now, I realize that I've made a failure out of myself and I've messed up. So what I'm going to do now is I realize now is the time for me to go so I'm going down there to take over." He failed the first time; he'd fail the second time. I don't care how many times he tries, he'd fail every time.

But what do you see? Instead of that, you see God with him out there 40 years. As if you remember The Ten Commandments, a man speaking behind it, I believe it was, when Moses was walking out there about God through his fiery furnace was burning out all the things? It's either that or some movie I've seen of Moses. But anyhow, it told of his fiery burnings of him out because he was out in the desert out there for 40 years.

But when you see him—now watch—when you see Moses after 40 years, God just doesn't say to him, you know, "Well, Moses. I guess it's time for you to go down there so go back." You see him at the burning bush with his shoes off in humiliation or humbling—maybe that's the wrong way of saying it—but humbling himself and taking off his shoes and walking up to a burning bush and listening to somebody talk to him. That way he could catch what to do, not that he just looked up and said, "Well, yes, there's a sign. I see a burning bush and it's not burning so I'll go down to Egypt now and I'll deliver Israel because I've met God out here at the burning bush."

You still see Moses—I want to preach a little tonight on that, the Lord willing—in the failures of Moses, tie it with this seal. You still see Moses walking up there saying, "Lord, I can't talk. I can't do this. I can't do that." See? Well, now, that's right where you and me was at if you don't it. That's the place we're at. But now, what I'm trying to get us to see by it is that our life won't deliver us from this world.

Our change of heart, you know, because that's exactly what your organizational system do. They don't care whether you're born again. They don't want you born again and talk

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about the Word. They want you with a change of mind. They don't you to think those old things like you used to do and do those old dirty things but they don't want you in the Word. They just want you to have a change of mind. See, that's where is darkness at. You got up, shake the hands of the preacher. I remember. I was 18 years old, well able enough to remember it. I knew more about God than the preacher did.

As I've said times before, I met Him when I was ten, 11 years old. I knew about Him. I walked up to the preacher. I was sincere at heart. He said, "You want to be saved?" I said, "Yes, sir. I sure do." He said, "You believe Jesus Christ died for your sins?" I said, "Yes, sir. I sure do. I believe what the Bible said." He said, "Well, then just accept Him as your Savior and bow down here and we'll pray." And then he murmured around and said, "You're a Christian."

Well, now, I had met God and that was all right. There was something working in my life but I knew more about Him back there some eight years or 10 before than I knew that day. I don't preach just change your mind, you used to go this way and now, let's go this way, you know, because that's just organization to the core.

But now, Moses failed his first time and if he had went with his own ideas, he would've failed the second time. But you see him meeting God at the burning bush and in a humble way, taking off his shoes and saying, "Lord, I can't do this and I can't do that." God said, "Who made man's tongue?" You remember he said, "I can't speak." Evidently, he had a little speech impediment or something that went along with it, something was wrong. Maybe he stuttered. I don't know. Maybe he'd had it all his life. I don't know about that.

But I know one thing, he said he had trouble speaking. And God said, "Who made man's tongue?" And he still couldn't catch it. Well, then after a while, He said, "All right. I'll just take Aaron and send him. He can do your talking for you. You'll be God to the people and he'll be your prophet," you remember, going on down to take over.

But now, listen. Instead of just going down in his own way or his own thoughts—you know, "I think it's time for me to go now. It's time for us to get out of here, church. I think that. I've been feeling that quite a while." Bro. Branham said back 1950-something, he said there rapture is overdue.

Well, see, we could say, "Well, I think it's time now for us to go." No, that's not any good. Your thoughts and my thoughts is not any good. In the upper room when they were waiting for the Holy Spirit, they didn't set up there about eight days and say, "Well, I think we've got it." That would've been good Baptist theology. "I think we've got it so let's just go now." They waited, and waited, and waited until the Holy Spirit came. So me and you have got to do that now. We've got to wait until God does the moving. But when He does the moving now, we've got to recognize It's Him.

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What if Moses saw that burning bushes and he said, “Well, that’s a funny looking sight, ain’t it? There’s a bush up there burning. Bah, they have all kind of modern gadgets now. I guess somebody has got a blow torching behind that old tree burning on it.”? And then he just turn one on the other day.

Said, “Moses, where are you going? Well, I thought it was time for me to go down and take over Egypt so I thought I’d just go on. That burning bush don’t mean nothing.” You know what the prophet said about the burning bush? He said the burning bush had what Moses lacked. Now, you think about it. The burning bush had what Moses lacked in his life.

Now, we can think, “Well, we’re in the Word. We’re in the Word. We’re in the Message.” Now, watch this illustration now and let’s just see how Moses would’ve turned out. Moses had the Word from his mother’s lips. She told him of his peculiar birth and how the angel had spoken unto them and told them all the things, and how that there would, he would be a deliverer that would come forth, and how that they hid him in the sea of reeds, you know, I mean out in the reeds in their little ark. And it floated down to Pharaoh’s daughter. And she took him up and he’d become, to them, Pharaoh’s daughter’s. But his mother told him all the time, said, “You’re not Pharaoh’s daughter’s. You’re a Jew and you’re going to lead this people out because God has given the promise.”

Moses had the Word from his mother’s lips. Moses trained himself in every way throughout his life, militarily and all forms. I’m sure Moses just didn’t say, “Well, I guess you’re right, momma.” He read the scrolls. He studied those scrolls and things to know who he was and what he was to be. He looked back in the promise of the scrolls and things that maybe he had been able to get a hold of it, how they would go down and, you know, the prophets would write them and they’d keep them. He knew of the prophecies of how that they would be down in Egypt for 400 years and would be let out by a mighty hand. He knew that.

But the burning bush had what he lacked. Now, the burning bush has got what me and you lack tonight—I mean this morning. See, we’ve got, we’ve had the Word, we studied the Word, we’ve stayed with it, we tried to be with the Word here, we bragged about it, we told the world that we’ve tried to stay with the prophet’s message all of these years. But the burning bush has got what we lacked. If you’ll catch tonight more of that, you’ll see more about it.

The burning bush is what we need. Moses needed something. He had the Word. He had all the things, everything that looked like he needed to go down and deliver Israel. But he needed something. He needed a personal touch. He needed God—put it this way where you’ll see the seal still ties with it. He needed God to pour down the oil and the wine. He had the Word. He stood there with the Word. He had it. He knew he was to

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be that deliverer. He knew what he was to do. He knew how long they was to be there and all.

But you see him stumbling off out into the desert out there as a defeated person when he tried to do it in his own way. And that's the best me and you can do. God gives you a promise of something, just remember, you go in your own way, in your own thoughts, in your own saying, "Well, it's time now for this promise to come forth," you'll find out you'll only go down in defeat. You've got to just set back and say, "He made the promise. I wait upon the promise."

If God told the prophet a certain day of a certain thing, it'd be that way. But what about like when the baby, the little boy was raised from the dead over in Finland? He didn't tell him when it'd be and where it'd be and what country it'd be in or what. He remembered those rock slabs. He knew he wrote it in his Bible. He didn't go around saying, "Well, I guess this is the place. I see some rocks." God brought it to his attention that he was there. He was fixing to walk away, you remember? And there was a hand come on his shoulder and he turned back. He thought some of the brothers had stopped him. And he turned around and looked. There weren't nobody close enough to touch him. He knew then something was different.

And he turned around and looked. And then that vision came back into his mind. And there was it was. He said he saw the rocks, saw the boy, saw all the things happened. He said, "If that child don't raise from the dead, run me out of here as a false prophet." Why? Because he knew then God was in control. See, what we mess up is when we try to take the control, got to make something happen.

You remember the first time he went out to pray for the little baby or something, one of the, you know, that he went out to pray for. And he'd seen a vision of all the things and he walked in. He looked around in a hurried way. He saw everything looked in place and everything was right there except one thing. There was supposed to be an old woman sitting there. But he looked around, saw everything. He grabbed the baby up, prayed for it and said—nothing did happen.

He went over and sat down. He got to thinking. He got up and he went out to the car and slept in the car or something out there all night or something like that. Anyhow, he stayed there until the next morning. He went back in. He told them, he said, "I failed God. I failed." He had to sit there and wait until that old woman came in with her glasses, you know, and she was wiping it off after coming in there of the cool there into the house.

Then he turned around and he said, "Now, do you believe me? I failed before but it's right in order now. If you believe me, the baby, hand it to me." He prayed for the baby and it healed instantly. What happened? Man's ideas on the Word will do nothing but pervert the Word. It'll do nothing but mess up the promise—mine, yours or whoever it is

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that messes the promise up when we try to put anything in our self-interpretation of it. God don't need no help to interpret it. He needs for me and you to believe it. Just take it and believe it and believe what we are and stand right there then.

But Moses needed something. And what he needed, the burning bush had because God was in the burning bush. Now, what we need now is for God to pour down His oil and His wine on what Word we have. We need for Him to pour that stimulation down on us of what we've already heard. And there's a promise He'll do that. We've got a promise of it.

Moses needed something personal and the burning bush had it. All right. Now, think about it. Watch the seals now. Watch what I'm talking about in the redemption, in the deeper stages of the seals, you know, just one right on the other one, going up the pattern. Moses had a promise like the second seal gave us a promise: The Word would be restored. Moses had a promise and then you see him under the third seal, the Word coming to light, the burning bush coming on the scene to quicken what Moses had promised unto him.

Now, you see the connection of the seal back there? I'm just giving you that as an illustration to where you can see it. Moses standing here under the second seal, seeing the promise of the Word that he was to be the deliverer. He knew it from his mother's lips and from the scrolls and from the things he'd read and heard of the prophets. But then you see him at the burning bush when the very God of promise came on the scene and the third seal reveals God on the scene unto us, "See thou hurt not the oil and the wine," shows Him right up there personal because you go only go four seals.

There's a reason I'm covering it this way. Four seals cover the earthly journey. Then you'll see the fifth and the sixth seals and you'll see God come on the scene to Israel under the sixth seal which is the tribulation period. Then you'll see that then that'll come right back down to where we are now and see Him coming on the scene to us in sanctification the same way.

But what we're trying to see is where it's at under this seal that God came down and said, "Moses, I—" Now, watch. Read your Bible back there. Read the burning bush account back there. God said, "Moses, I've come down to deliver My people." Now, watch Him. He said, "Now, Moses, you go." In other words, God said, "I've come down. I'm going to deliver the children of Israel. You failed the first time. You would fail the second time if you tried it. You would fail a thousand times if you tried it. So I'm down here now and I'm going to deliver My people." Watch how personal it becomes now.

Moses said, "Lord, who am I going to tell them sent me down here? They'll believe the signs and all but who am I going to tell them sent me?" What did God say to Moses? Said, "Tell them I AM has come down to deliver them." So what did Moses say? They said, "Who's going to deliver them? In the name of what God?" Moses said, "I AM."

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Now, look how personal. Moses didn't say, "God said to tell you His name was I AM." He just stood there and said, "I AM," because why? Because God was in Moses. God was standing there in Moses because He said, "I have come down to deliver my people. Now, Moses, you go get them and bring them out back to this same mountain and I'll meet with them and prove that you were here in—" See, He said, "Go down there and get them and bring them out. Here, I'll prove that you're right."

There wasn't nobody at the burning bush but Moses. Moses, standing at the burning bush, he went down. He said, "I met God in a burning bush." They said, "Well, how do we know that?" Bro. Branham said, "I spoke a squirrel into existence." I don't know he did. I wasn't there but I know by revelation he did because the same God that spoke through him will spoke through me and you if we let Him. That's how I know He spoke through him. He'll speak through us if we let Him.

So Moses, going down to take over and God speaking through Moses, Moses said, "I AM the one that will deliver Israel." Bro. Branham needed a squirrel. He said, "Speak it." He spoke it. I wasn't there. But what's the proof? When He comes to me and says, "You speak." That's the proof the prophet spoke it. You see what I'm laying it on? That's the proof the prophet spoke it when he says to me and you, "You speak it now," because that's what I'm trying to get to.

But what was proof to Moses now? Moses didn't need no more proof. He had done met God. He met Him in the burning bush. But the people needed proof that Moses was called. And all the signs that he was given to bring them out brought him, where? He told Moses to go down there and bring them back to this same place that you've met this burning bush. One time, it was just a small, maybe a bush, a little tree maybe six foot tall and four foot wide or around or something, just a tree burning.

But when Israel came back with Moses back to that same place, what did they find? The whole mountain is on fire. The whole mountain was on fire when they came back because God said, "Go down there and get them. Bring them back here and I'll prove to them that I was with you." See, God don't leave us blindly. He'll prove it. He'll show that He's with us if we'd just believe Him.

But now, listen. "I have come down now. You go. I've come down. You go." See, the third seal shows that the light that Moses brought—now, listen—was light to Israel in Goshen but it was darkness to Egypt. You remember? Moses went through all the different things with the Egyptians and then it finally came to the place that there was light in Goshen but all of the rest of the country around there, throughout Egypt—because Israel was down in Goshen, that's where they were at—but the whole Egypt and all around it was so dark, the Bible said, the darkness could be felt.

But yet where was the light? The same thing showing the church, ain't it? The same thing showing what I was talking about a while ago, ain't it? When the bride is called

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into that place, into the Bride Age, the age is in total darkness. There's no light left. Goshen was the only place that had light. Egypt was so dark, it said it could be felt.

Well, now, you just think. What put Israel in light and Egypt in darkness? Now, what put Israel in light and Egypt in darkness? What caused darkness to come? And you'll see the same thing that I tried to tell you through the church ages and things, what caused it come. I'm just giving you another illustration of it to where you'll catch it.

What caused them to go into darkness? They rejected the Word of Moses. They rejected what Moses said. That put them in total darkness. But Israel accepted what Moses said and that put them in the light. Now, listen. Moses, given the Word now—think of your seals. That's what I'm trying to get you to see: One, two, three steps; one, two, three steps coming up a higher order. Well, this goes this way, that goes that way, one higher than the other one, you know, pattern or whatever you'd want to call it.

Moses, given the Word—now promise to restore the Word, see, second seal promise to restore the Word—Moses, given the Word by his mother, coming to a place of meeting God, the light, going down into Egypt and they rejected Moses. And when they did, it went into darkness. But you see your seal? Just coming right up: One, two, three; one, two, three.

In other words, God quickened that light and when it did, it became a light. Now, here's something we want to get this, run through in a hurry if you just catch it. I told you; I said now, watch the mystery of redemption, see, under this seal. We've been studying on this part of the mystery of redemption, how it's restored and the light comes and things. Watch this part now of it. Watch this as we come to it because Moses was given that sign of the burning bush to come back to the whole mountain on fire. The prophet of God in the end time was given the authority to speak squirrels into existence and things like that and speak a tumor off of his wife, speak a storm out of existence.

But do you think that's all of it? He said what you seen in part—now, watch the way he said it. I'm talking about the natural outside of it now, the natural manifestation of it now. He said, "What you've seen in part," he said, "you'll see it one day in its fullness." Watch. You see Moses with a burning bush and then later bringing the people back to a mountain on fire, see, multiplied forms of what was doing the first time. "What you see in part, you'll see in its fullness."

See, he just saw the pillar of fire in one burning bush. When they came back, it showed the whole mountain on fire. But now, think. The prophet, given the authority to speak the Word—then will not the church come to that same mountain? Am I off or am I on the Message? Will not it come to that? Because the Bible says, "If you say unto this mountain, 'Be moved and doubt not in your heart,' it'll be moved." Was that only for the prophet or did he teach us it was for us also?

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Then see the third seal comes in and shows you—the second seal shows you the restoration of the Word promised there to you. This third seal shows you the Word being restored and what It does. The fourth seal shows what the Word will finally do when It destroys death.

Then we'll go back in the fourth seal, pick it up and go all the way back to the first again and come through again like we've been at it. But the first seal shows you God. The second seal shows you the Word, God promising a restoration of that Word coming to you. The third seal shows you standing there with that Word and the ability to speak. Read your second and your third seal. Then read the fourth one. Read them in conjunction with each other and watch all the way through that second seal when that prophet said, "Here, let me give you a type of the church. Let me show this." And he shows how the Word was promised to be restored to the church.

Then when he comes into the third seal of the hurt not the oil and the wine, and the going on the stimulation of the revelation, he backs up, picks up the restoration of the Word from the second seal, comes through end of the third and goes right on with it. When he gets to the fourth seal, what does he do? Before he starts on the fourth seal, he goes all the way back to the second seal, gets to start of the restoration, comes right through the third seal of the light coming and the stimulation and what it does to the people, then goes into the first seal and you see what happened then. You see death destroyed.

But now, just think. The third seal shows God with us. Now, think about this. If God is with us, then God can speak. Now, if He ain't with us, He can't. That's simple mathematics, ain't it? That's two and two being four. If God is with us, then He can speak. If God is not with us, He cannot speak because He does not no more speak His own self. You all know what I'm talking about now. You know what's the teaching of that all the way through the Bible that one time, God was speaking to man; when He came down up there on the mountain, Moses brought the children of Israel out, they come up to the mountain, God was talking to him, He would've always talked to them personal. But what did they say? They said, "We don't want God to speak us. Moses, you talk to Him." God said, "I'll no longer speak to them that way."

Now, that doesn't mean God can't speak to you and say something to you. That doesn't mean you can't have dreams and visions and things and see God speaking to you. I ain't talking about that. I'm talking about that God speaks through man and nine times out of 10, if you'll think about it, when God spoke to you about something, if you'll watch—it was like Sis. Birdes (ph) one time telling me about a dream or something, a vision or something that she had and it was my voice that was doing the talking. My voice was doing the talking to her. She recognized that as my voice. See, God was using a voice of somebody to talk to her what He wanted to tell her because God uses man. That's why Jesus was a prophet, see. He came and brought the Word and brought—He spoke that way. God speaks through man. Then if He speaks through man, then in this end time, who will he speak through? He'll speak through man.

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Now, just think now. He spoke unto to Moses. How did He speak unto Moses? God spoke unto Moses. You read it in the Bible. God had told Moses to go do a certain thing and then Moses goes and do it. God would say, “Moses, go out there and speak flies into existence.” Now, how did he do that?

I mean here, you got a great big group of Egyptians, you know, standing all around. Well, surely, they would’ve believe Moses if a great, loud voice came out of heaven, “Moses, go speak flies.” Well, the Egyptians would fall on the ground, wouldn’t they? But that didn’t happen that way.

There was no audible sounds through there and Moses walked over and said, “You heard Him. I need flies. You heard Him.” No, he didn’t do that, did he? God spoke to the inner part of Moses. Who was it to Elijah when he was pulled back into the cave? Was it the thunders and the lightnings and all of the things, the whirlwind that went by him and all? All the Bible said God was not in none of that. What did it say?

A still small voice spoke to Moses. I guess we think what Moses was doing, setting back in the cave and all at once over in a corner, a little voice goes, “Go outside.” No. It was a still small voice, wasn’t it, speaking inside—I mean to Elijah—speaking inside of Elijah, something said, “Go outside. I’ll talk to you.” He got up and went to the mouth of the cave.

Moses was standing there and something came through Moses’ thoughts. That’s what the prophet said it done. Where do you think we’re going to come to the place to speaking the Word? “Well, we’ll be standing out one of these days and what we see Bro. Branham as, you know, we see him sitting out there in the woods, hunting. And then all at once down through there rumbles a voice, ‘You need squirrels. Get up and speak them.’”

No, it wasn’t an audible voice, was it? It was Something inside of him doing the talking. It was Something inside doing the speaking. Something was talking through Moses’ thoughts. Bro. Branham was standing there and He said, “You need squirrels.” He said, “Lord, am I beside myself?” He didn’t get up and run around, hunting the voice, did he, you know like that? He said Something began to talk to him and said, “You need squirrels. Just speak them.”

Moses, standing there, didn’t hear an audible voice. He heard something on the inside of him. Something on the inside of him said, “Moses, go out and speak and call for flies and they’ll come.” It was not the Word. Now, let’s put a title, if you want, to it. Put Third Seal Message No. 4 – The Spoken Word.

It wasn’t the Word. Now, think about it. The Word was written, this Bible was written before the foundation of the world in the mind of God. But it was not the Bible, it was not the Word. There had never been a Moses. There had never been a man speaking for

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flies, flees, and frogs and things. So it wasn't the Bible. But when Moses walked out there, that thought that he received from God, when Moses walked out there, he said, "Let there be flies." It was in the Bible, wasn't it? Now, that's what the prophet said. That's the way he covers it.

But just think now. It's the Spoken Word—this is Page 242 and 243 of the Seal book. And he covers it. It's on the third seal. He covers how of the promise unto the church, you know, the promise—

—telling her that some time in the future, the Word would come to her again. The true Word would be made known to her. Now, remember that because He promised Christ through the woman and Christ is the Word, St. John 1.

Now, what's he covering? He's covering the second seal promise because that's where he was at. He's reviewing that and then he goes into the third seal, talking about the Word and the light.

"In the beginning was the Word, and the Word was with God, and the Word was God and the Word became flesh and dwelt with us." God dwelt with us in flesh. He was the Word. Before a word, it's a thought and a thought has to be created. All right. So God's thought became creation when it was spoke by a word.

Now, it becomes creation when it's spoken by a word. It's not creation before then. It's just thought.

That is when He presents it to you as a thought.

Read the Bible: By His stripes, I'm healed. "Well, bless God, I'm healed." Then you're getting sicker. What's wrong? You ain't spoke the Word. "Oh, yes, I have. The Bible says, 'By His stripes, I'm healed.'" No, you ain't spoke the Word because the thought hasn't come into your mind. It's just laying there from what you remember, or memories, or readings or abilities. You've not spoke the word. But once that thought comes into your mind as your thought, "By His stripes—" that means me, then you speak it and there's no devils in hell can come over that.

How many times have ever seen it be that way, when something would just—you prayed for people, you've asked the Lord for yourself, you've prayed, you've cried, you fasted, you've done everything for the Lord to heal somebody, or heal you or do something? And then all at once when everything was gone out of the way and you get yourself away, about that time, it comes through and it says, "By His stripes, I'm healed." You say, "By His stripes, I'm healed," and then you just see you just start getting better and it'll be gone.

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All right. First, it's got to come a thought. Now, watch it. He presents it to you as a thought. Now, it's God presenting it. It's God's thought first. But listen. He presents it to you as a thought, your thought. See, your thought.

And it's revealed to you. Then it's still a thought until you speak it.

See, He presents it to you as a thought? Whose thought? First, it was God's thought. Then it becomes your thought. Then it's still not the Word until you speak it. The third seal reveals that far because read the Seal over and over, read all about what he's covering on it.

That's the reason Moses went out to pray, that pillar of fire around, and He said, "Go hold your stick toward the east and call for flies." There were no flies. But he went and held the stick there and said, "Let there be flies."

See, it's first a thought, then a word.

No flies at all yet. Went on back, but the Word, God's thought, has already been spoken. It's the Word. Now, it's got to happen. Now, don't you see where Jesus says it, "If you say to this mountain (Not if I say to this mountain)—"

Anybody knows God could move a mountain, can't he? I mean anybody that has common enough sense to know that God could just say to anything, "Move, get out of the way—" But it don't say, "If you say to this mountain—" I mean that He says to the mountain. "Not if I say to the mountain," in other words, God speaking.

But it says, "You say to this mountain." See, then that's where we're coming to. First thing I know, in Moses' time, big, old, green flies begin to buzz. After a while, they were five pounds per yard. Now, let's go over to 287 and pick it up again. This is on the fourth seal. As a background for the fourth seal, he covers the first, second, third and goes into the fourth. You'll find that on 286. Read it down through there. He covers each one of them as it comes done.

And then he's talking about the oil and the wine. Where is that at? Third seal. Now, watch it. Always connected in worship. That's something when it's been revealed gives—

—stimulation to the believer because it's presented by a revelation. It's something that God has said. It's a mystery. They can't understand it. Then after a while, God comes down and reveals it and then vindicates it. Remember, if the Truth is revealed, the Truth is also vindicated. God constantly—no matter how smart the person might be, how brilliant he might be in his mind, if God don't back up what he is saying, there's something wrong, that's right, because it's the Word. And now when Moses went out there under the inspiration of God and

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said, “Let flies come,” flies come. He said, “Let frogs come,” frogs come. What if he just said, “Let flies come,” and they didn’t come?

Now, what if Moses said that?

Then he didn’t speak the Word of the Lord.

That’s what the prophet said here.

He only spoke. He spoke his own word.

See, we can’t speak our own word and getting nothing. That’s where we run into trouble with it. We speak His Word. Now, watch where it comes down to where the basis is at, the reason it can be spoken.

He might’ve thought there ought to be flies.

The people in the upper room might’ve thought, “Well, it’s time for the Holy Ghost. We’ve got it.” Moses might’ve thought, “Well, I’ve been out here now for quite a while so it’s time for me to go down yonder.” No. God does something, not just something, “Well, I guess we need flies, Bro. Tatum,” so we’ll just get them. No. It’s what God tells you.

Bro. Branham said each one of those times was sovereignly given. What about a man like that? And coming to a place when he preached Why Cry? Speak, he said, “This message cuts me down.” But do you think—now, I just wrote across the top of my head of tonight’s notes. Do you think that Moses, that God just said, “Well, Moses, I’m leaving it in your hands. I’m going to go ahead and sit down.”? He didn’t have nothing to do with it? Is that the way people think?

Is that what they think in the end time is going to be, that God says to His church, “Now, all right. Here, I’m giving you the Word. You speak it and whatever you say is going to be it. I’m going to go over here somewhere and sit down. And I’m not going to have nothing to do with it.” That’s what people sound like they’re saying. Where can do you find that in the Bible?

When Moses turned around for the Red Sea and smote the Red Sea and walked over on the other side and when he got to the other side, God said, “Moses, reach out your hand,” and when he did, the sea just came back together. You don’t see God off up in heaven somewhere sitting watching Moses and them going across, “Moses, you’re doing a good job.” You see Him right there. God came down in the night as they were crossing that troubled the Egyptians and took off their wheels.

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You know, I thought a lot about that. I thought, “How in the world did He get all of them wheels off?” You know, it ain’t none of my business but I’m just a little comical in my own thoughts, I guess, sometimes. I can just see them Egyptians out there, maybe they all had their wheels greased the day before and a guy left the nuts off or he left the key out of the pin to hold the wheel on. Maybe God done it that way to get them all run off but the wheels ran off when they got out in the middle of the ocean, didn’t it, in the Red Sea? That’s what the Bible said, He troubled them.

And them Egyptians saw it but they couldn’t get away because they was right out in the middle of the ocean. There wasn’t no way. It’s just far one way as it was the other. They couldn’t get away and God said Moses, “Reach out your hand.” He just reached his hand out and the ocean just came back together.

See, God don’t leave us. We’re not going to say, “Well, boy, bless God. Here, we are. We’re ready for the rapture now, Bro. Tatum (ph). God’s gone somewhere else so let’s just—” No, God ain’t gone no where. He’s right here. Watch it and see if He ain’t right here because he says now, that thought—he thought there ought’ve been flies maybe but that wasn’t from God, say it that way.

“I’ll be right with it for this is My Word,” and He shows it in the Bible, then God stand right behind that. If it’s not written in the Bible, God stands behind it anyhow, if it’s God’s Word.

Now, that’s a bold statement, ain’t it? Bro. Branham said if it’s not in the Bible—you can’t find in the Bible, “Thus saith the Lord, by His stripes, Robert Tatum is healed.” Now, you can’t find “Robert Tatum” in the Bible, can you? But you can find in the Bible, “By His stripes, I am healed,” and you put your own name there. And then it does mean that, don’t it?

See, then He will stand behind what’s not even written in the Bible. You don’t find written in the Bible that, “Thus saith the Lord, the city of Lula be destroyed this afternoon and there’d be a tornado to come through.” But if it’s God, He’ll stand behind it anyway. You see what the prophet is driving at? Then he covers the power of stimulation. Now, watch.

As the natural wine reveals itself in stimulated power, so does the new wine as it reveals the Word of God which is Spirit.

Now, we’re getting down to the Word

—which is Spirit. The Word Itself is Spirit.

Now, watch him quote the Scriptures. He gives a Scripture in John 6, I believe it’s 63rd.

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It is spirit that quickeneth; the flesh profit nothing: The words that I speak unto you, they are spirit and they are life.

We're talking about the Spoken Word. We're talking about the third seal showing light, the Word being spoken, God on the scene.

The Word Itself is Spirit. It's Spirit in Word form. And then, you see, when it's quickened or brought to Life, the Spirit of the Word goes to work and acts because—now, look here. A thought has to be a thought before it can be a word and then when a thought is presented, it's a word.

Now, this is God's thought. Now, let's just do it this way because I believe that's what he's doing. He's holding up a Bible.

This is God's thought that He has placed in the Word.

See, he's talking about the Bible.

This is God's thought He has placed in the Word. And then when we receive it from Him, it becomes a Word.

The Word and Spirit then are one and the Word is life. See, the fourth seal will reveal that to you now when we get to that, that the Word is life because the Word comes riding down to conquer that beast which got "death" written on them and "life" written on the One coming down to do it. But this is God's Word, it's God's thought. Then it becomes a Word to us.

God revealed to Moses what to do. Moses spoke it and it happened. That's it, when it really comes from God. Now, we find out that it stimulates and it gives joy because it's God's Word, the new wine. The new wine stimulates when it reveals the Word. Then it brings joy beyond measure sometimes (We went through that) that it brings such joy until you get over-flooded.

Then he starts talking about how that on the day of Pentecost, the Word that they had was quickened and It brought joy to them. He covers a little woman and everything. But now, here's something. We'll try to close out in a hurry—[Recording paused]

If you have ought against any that your Father also which is in heaven may forgive you your trespasses but if you do not forgive, neither would your Father which in heaven forgive your trespasses. Now, that's on condition, ain't it? You don't hear that mentioned. You don't hear people mentioning Mark 11 on condition.

But notice when the prophet gave Mark 11, he read on down through there. Look on Perfect Faith. I believe that's the one. He read on down through there. He read the

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condition. But now, here is what I'm wanting the condition on. Here's the condition. The condition is we ought to know better than to do wrong and things like that and the Lord will forgive us and we know if we ask Him to and all like that. We ought to know that. So we don't do those things.

All right. We ain't even talking about that. I'm talking about a condition that this next verse shows that before you can speak the Word, God must be there because it can be spoken. People will say, "Well, God's up in heaven somewhere. He's coming one of these days but I'm going to speak the Word." Now, that wasn't the way Moses done it. That's never been the way nobody done it in the Bible and it will not be done that way in the end time.

God was in Moses' lips doing the speaking. He didn't take a journey somewhere and go off to Himself and set down and let Moses do all the speaking like people want to make it. God was there doing the speaking through Moses' lips. He was talking to him in a little inner man. Now, watch this part of it in the Scripture.

John 15:7. Here's your condition. "If ye abide in me and my Words abide in you, you shall ask what you will and it shall be done unto you." What's the condition there? "Well, one of these days, we're going to just—Bro. Tatum, I'm just going to speak the Word one of these days." I'm not throwing off on nobody now but there used to be a man that all of us know that have been around the church at Gainesville. There was a man that used to come in there and boy, he'd read a couple of books and he'd walk in there. And they'd get him to pray, "I take every spirit in here under my control." Do you remember?

Boy, he just—man, they labeled him a name up there. I won't call that. But there wasn't nothing wrong with the name but he'd know who I was talking about if he heard it. But he thought just because he read that he had it. Bro. Branham said you got to be careful. He said when you're out there and he'd stand up and say, "I take every spirit here under my control," he said, "because I'll have to answer." He said the government and things, you got to control them spirits because when they go out, they'll go somewhere. You got to have the ability to control them."

Well, that man didn't have no ability to control no spirit that came out of nobody. I'm sure of that because I didn't. I ain't saying just because I didn't, he didn't. But I'm just saying the truth: I didn't and he didn't. Bro. Branham said you better be able to control them spirits because the law—see, in other words, you get that thing out there and get it to running around, the first thing you know, them spirits jump out of one person and in another and you'd start a riot right there. And the law would be down on your back because you're tearing the building down. It'd be like it was when them demons was cast out of that man and went into that herd of swine. What did they do? They all ran down the hill and killed themselves. Well, you'd start a riot.

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But now, let's think. Here's the condition. "If My Word abide in you—" Now, look. "If ye abide in Me..." Now, that's the first start of it. "...and My Words abide in you..." My wife years ago said, "I can't understand why people don't understand that because it's just simple. It's not you doing the asking anyway.

See, we want to read that, "Well, bless God, I've got the Word so the Word's in me so I'm going to ask for it," and you don't get it. You know what's wrong with us then? Wrong one doing the asking. Because the Bible said, "If ye abide in Me and my Words abide in you, you shall ask what you will and it shall be done unto you." Now, watch the prophet about three little quick run-through of what he says about that little Scripture.

Page 38 of the Seal book. I just picked up three of them. He's talking about how that you're supposed to bear fruit, that you're not supposed to bear—manufacture it, I mean. You're not supposed to manufacture wool. A sheep don't have to be told, "Well, you got to bear wool now. I guess I'm a sheep so I got to go out here and bear some wool." It just does automatic. It's just automatically bears wools, don't it? See, then that's what he's talking about, how that things are just automatic.

We're supposed to bear fruit. As long as you're a fruit tree of God with God's Word, God's Word will vindicate itself. It'll bear fruit as long as the Word is in there. Jesus said, "If ye abide in Me and My Word in you, ask what you will and it shall be done." You don't manufacture it. Your work yourself not up to it.

In other words, you don't work yourself up to it.

It's actually there.

It's just actually there. Now, how did it get there and what causes it to be there? Page 25, 26 of [How Can I Overcome?](#) Read way back behind all this and see what he's talking about.

Showed this is done. How did he done it? By the Word. That's how he done it for he was the Word. Jesus said, "If ye abide in Me and My Words in you," you're back the Word again, the Word of promise. What is the Word of promise to every Christian? "Greater is He that's in you than he that's in the world."

You remember that's the Scripture to use on this.

Then how do I overcome? Not me, but the Word that's in me.

I don't overcome. It's the Word that's in me.

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The Word is God. Then I overcome the things of the world because it's the Word in me, "If ye abide in Me and My Words in you, then ask what you will," just keep pressing up. You're coming to the top as sure as anything.

So it's not automatic—I mean not you got to bear wool. It's on the Word being in there, the Word's the overcomer, the Word's doing it. Now, watch this one. Page 20 and 21 of What the Holy Ghost was Given For.

"If ye abide in Me and My Words in you, then ask what you will," because you're asking His Word and His Word is life. Speak it. If God said it and you're sure He said it, the Holy Spirit bears record that the Word's right, then there you are, brother. Speak it. There it is. Say to this mountain, "Be moved," don't doubt in your heart but believe that you have—that what you have said will come to pass. It's not you that speaketh but the Father that dwelleth in you.

Now, wasn't that what Jesus said? Jesus said, "I do nothing until the Father shows me." He said, "It's not Me doing the speaking. It's the Father that's in Me doing the speaking." Well, then that's the way we're supposed to be. Look what he said.

It's not you that speaketh but the Father that dwelleth in you. He doeth the talking. It's not you talking to that mountain. It's the Father that's in you speaking to that mountain. It has to move. All heaven and earth will pass away. My Words shall not pass away. Certainly, it cannot pass away.

"If you abide in Me and My Words abide in you, you shall ask what you will. It shall be done unto you." Then who's doing the asking? Now, who's doing that asking? When a Christian is asking God for something, you say, "Lord, I need healing for my body. I'm sick. I need healing for my body. I've got something in my life that I want out of the way. I've got to have it." Now, we're talking about Christians asking these things. "I've got to have it. I've got something in my life that I don't want there."

The third seal reveals that that Word can speak if It's there. If It ain't there, It can't speak. The first seal reveals the very God Himself, the Author of All. The second seal reveals a restoration of the Word. The third seal picks up showing the Word restoring to the church and comes out to the place that the church can speak the Word. The fourth seal shows what she does with the Word. She puts death to an end. The fourth seal shows you Armageddon which is a termination of forces. And the Word, the prophet said, comes down which is life to combat to death on the pale horse.

Third seal shows you the Word can be spoken, why? Because it's not you asking anyway. Was it Bro. Branham that said, "I need squirrels."? Was it Moses that said, "I need flies, fleas and frogs."? Sure, it was his lips. Sure, it was him as a human. It had to be spoken to be made the Word. But who gave the thought?

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Paul said who's Apollos and who's Paul? Here, I might've watered and all like that but giveth the increase, he said. I might've done the planting where Apollos might've—I might've planted and Apollos might've watered but who giveth the increase? The Word has got to be there before it can be spoken. Then when the Word is there, "If ye abide in Me and My Word abide in you, then ask what you will," because it's not you doing the asking. It's the Father, the Word that's in there doing the asking and then we can't fail. Where we fail is when we say, "Well, bless God, it's time for us to go Moses. Well, I'll just speak the Word and we'll go." He failed the first time. He would've failed the second time. We would fail every time but when we let go and let God and just let Him do it, just forget the Word, just keep doing it—I had a lot more in there that I could've taken like perfect faith where Bro. Branham said you become the Word as you receive the Word and things like that.

See, it's not you that's doing the asking then. It's the Word in you that's doing the asking. Then a mountain will have to move. God said to the prophet in this end time, He said—the prophet said, "I don't understand that Scripture: If you say to this mountain..." He said, "All right." I'll give you an illustration of it. He said, "You're hunting, are you?" He said, "Yes."

He said, "You have nothing. Speaking it and it'll be there." He said, "Now, Lord..." Watch the prophet now. He said, "Now, Lord, if I'm doing something wrong, You forgive me." Check and see if he didn't say that the first he was talking about it. He said, "Lord, if I'm doing something wrong, now, you forgive me." Then he said, "How could it be me doing something wrong like that?" Who was it doing the talking? An audible voice out here somewhere doing the talking? No. The little inward man was doing the talking to him, wasn't he? The very God of heaven that was in his soul was talking through his conscience through him that it would be made known to him and then he says, "Let there be a squirrel out there."

The Bible recorded Moses said this now. He did through his own lips but who was doing the talking? Bro. Branham said no man—watch it what he's talking about on the creation of squirrel—he said no man can create. He said it'd had to be the God of heaven.

Everybody said, "Bro. Branham was God." No, he didn't say that. He said it was the God of heaven that done the speaking. Just as one time, he was in a motel room praying and he said he heard his own self talking, thought it was somebody else. He listened, it was his own self, his own lips was talking. He was praying, making intercession because there was a woman on the way in a car that had had a real bad, some kind of a condition that she'd break loose and start bleeding. And she'd had a real bad trouble on the highway and they took her out and laid her down on the side of the highway and was wondering if she was going to live to even make it there. And he was praying for her.

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See, it's not me and you anyway, church. Let's get that out of the way. "Boy, bless God, we'll speak the Word one day." We'll never speak it that way. We'll speak it when He tells us to speak it. Jesus said, "I do nothing until the Father shows Me."

"It's not I that do it, the works," He said, "but the Father that dwelleth in me. He doeth the works." He never took no honor to his own self. The prophet of God never took no honor in the last days to his own self. Nobody in the Bible ever took honor to their own self. Moses, you didn't see him bragging, "Well, bless God, look what I done." When he ran up against Dathan and Korah over there, an argument with them about them saying they was spiritual also, you didn't hear Moses say, "Hey, you remember when I spoke them squirrels, them fleas into existence?" You didn't hear a word out of him, did you?

Then a while, God said, "Tell Aaron to go in there and get his sensor and fill it full of fire. Tell them mothers to go in there and get their full." See, Moses just stood there and until then just like he was down there when he threw that stick down and it became a snake. Janus and Jambres walked out and threw theirs down. Well, if that'd be me, I'd probably turn around like crazy because they had two and I have but one. Moses just stood there. Why? Because God didn't tell him to do nothing. He just stood there and watch. And about that time, that snake of his just swallowed theirs up. He walked over and picked it up and it became a rod again. He walked off. Where was them snakes all the rest of the time he was leaving Israel out of Egypt? It was in that rod, the snake swallowed them up.

See, we don't go that way. It's the Father doing the talking. When we learn that lesson, we don't get so bull-headed in our own selves to think—like I said about Moses, "Well, you remember when I done that?" No. He just stood there and God said, "Now, tell all of them to go get their sensors full of fire, you know, go in there and get coals off the fire and bring them out here because I'm going to prove who's with God and who ain't." And when he did, he walked out there and there stood Aaron with his and there stood 250 around the others, you know, different things happening in the Bible. I think it's two different accounts.

But Dathan and Korah just—what happened to them there? The Earth just swallowed them up. These others, their fire came out and just burned them up and all because God proves who He's with and who He ain't. So what are we worried about? Let's stand together. You just think about it now.

The Word has to be there before It can be spoken. Before you can see death put an end to it, the third seal has got to bring the Word. And that's what it brings. It brings the Word right there on the scene and the fourth seal shows him and what he does because it will destroy the beast.

Father, we ask that these Words would sink down deep in our hearts that we may all understand and know that You're with us and to believe it and whatever comes or goes

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that You're still with us. Forgive our sins, Lord, and just guide us. Let the people—let Your Word not return unto Thee void but accomplish that what It's sent. Guide us in Jesus' Name.

Now, if anyone has a need as we sing just a verse.

[Bro. Dale sings I Love Him with the congregation.]

Now, if you need healing, sing it this way:

He heals me, He heals me
Because He first loved me
And by His stripes, I'm healed completely
Now, I'm free.

Anyone have anything to say before we dismiss? Remember, to the brothers, that next Saturday at 3:00 will be the ministers' meeting down at Bro. Hembree's (ph). So don't forget to tell everybody you see and all. We called it off in November but it'll be this coming Saturday. I might've said next Saturday. Some people go in the two or three. I never did learn all of that. But just remember this coming Saturday, it'll be down at Bro. Hembree's at 3:00. If you want to ride with us or something, some of them that, see if you get together. If there's any here that would want to go, just let us know and we'll all ride down together and fellowship together with the brothers.

Anyone have anything else to announce? If not—

Father, just dismiss us from one another. Take care of us and guide us. Bring us back together with Thee if there's another hour. In Jesus' Name. Amen.

You're dismissed.

[Bro. Dale sings Take the Name of Jesus with congregation.]

[End of Audio]