

The Unpardonable Sin

1 ...?...We sing those songs, and it lights up our countenances; to think after ten thousand years we'll have no less time. But you know, now is the time we got to work for the Lord, isn't it? The only time that we have is in this little span of mortal life, while we're here. And I believe that it behooves us to put every minute that we can in the Lord's service, doing something. No matter what it is, if it's singing, testifying, doing something for the glory of God. For just think, we're just going to sing ten thousand years after we get there. That's just the song service, is just the, is not quite over that, you know, ten thousand years. So that's going to be a wonderful time.

Now we're announcing tonight, just... I got to leave in the morning for Idaho. Be gone a few days, be back. And then if God willing, we want to start an old fashion revival, right here at the tabernacle. The next couple weeks, we'll know all about it, the Lord willing. And a good teaching revival, just... We got our hands in the honey jar this morning and had a wonderful, glorious time. And you know, to you all that wasn't here, you sure missed a long setting. That's a long setting, two hours, I was here teaching. And then I just felt so good, I just come back from up in Colorado, and just feel wonderful.

And so I—I was going to start the revival right away. And some dear good friends of mine that just couldn't say no to them, Brother Arganbright, and many of them from California, the Christian Business Men asked me to meet them in Idaho. And I got to go to California in the morning, go up to Idaho for Tuesday. And they're going down Snake River and so forth, wanted me to go with them. So I had no meetings scheduled, so I... You know, somebody does something good for you, you love them. That's right. They been good to me. So I went in and asked the Lord, and seemed like He told me it'd be all right for me to go, so I'm going then.

2 Then come back, God willing, and start the revival, and have a good old fashion time. Now, we want you to be thinking of it, and praying about it, that will—God will just

open up the windows of heaven and pour down the revival Spirit upon us.

As we said this morning, you know, the waters and the... For instance, the river, I could say. Now, when the... And sometimes that river is just so rough, and jumping and bouncing, but hasn't got no more water in it than it has when it's just as quiet as it can be. But it's got a revival going on (You see?), and the wind is a blowing down on it and making it jump and rejoice. And the good thing about that, it floats all the sticks and trash, as I said, into the shore.

That's what revival does: just bounces us around like that until it just gets us... We're bouncing down here, and bouncing up, and bouncing over there, and over to pray for this, and down to the neighbor to see... First thing you know, the Lord reveals to us, "You know, you oughtn't to have talked about that neighbor, anyhow."

"Well, I'll go ask him to go to church."

That kind of bounces a little dross out, you know. So that's what we want to do in this coming time.

6 Now, don't want to take too much of your time, for I know tomorrow is—is Monday, and work day. And in during the time of the revival, if God willing, we just want find a good hour and a half, or two hours, of a night; song service, and then go right into the teaching of the Word.

And I think that songs are marvelous, but you can ruin a meeting by songs (See?), too many of them. See? We can sing, but what the house of God is, is for the correction, for the Word, for understanding, instruction, that we know how to behave ourself. And I think you got your songs just fine now, just like it was tonight. That's very fine.

Now, during this time, we'll have some specials, of course. Can't put them all on one night, but night after night, we'll have specials.

And we want you to invite the folks to come in, and 'cause might have to announce it just at once, when we get back. And look for it. And we'll put a little ad in the paper, and—and you all come on out. Now, it will not be a healing service. It'll be a revival.

Now, a revival doesn't mean bring in new converts. A revival means to revive them that's already converts. See, like?

Is a revival means “to revive (See?), to bring up, to make life again.” And the church, sometime we get just a little slack. And so we’re looking for one of those old time like we used to have, long time ago.

Gertie called me awhile ago, and said her and Sister Angie would come and sing that “Camp Meeting Time” (forty years ago) for me. So we’re expecting. . . And—and tell the other church brethren and sisters that they’re all invited.

12 Now, tonight we’re studying a very deep subject, announced this morning. And I certainly appreciate the hospitality and kindness of our Brother Neville, always willing to set back and let us go out front and everything. That’s a real brother. Give his pulpit right up, just the same as it wasn’t nothing, so. . . to do. . . So we, I appreciate Brother Neville very much. And he’s always been cooperative in everything that I’ve ever asked him to do. He’s been right on the job to do it, just like that, so I appreciate a brother like that.

This morning. . . We’ve been studying for the last four months, or something like that, in the 9th—or 10th chapter of the Book of Hebrews. We started at the 8th verse, and got through till about the 25th, I think, this morning. Then tonight I announced to teach, if the Lord willing, on the—”The Unpardonable Sin.” What is the unpardonable sin?

Now, to get a background, we want to go back into the Scripture reading, and review just a statement or two of this morning, and then get in on this subject of the 25th verse, or the 26th verse, rather, and of the Book of Hebrews, the 10th chapter. Let’s start to reviewing from about the 19th verse, and find out a few things.

15 Paul, speaking here, is trying to separate law and grace. The principle or the main subject is separating law from grace. And in here he brings out the approach to Christ by the law, the approach to God by Christ. And he’s separating them together, showing that where every part plays. And all, in the Gospels, they all play the same part, only it was under different dispensation.

Then we’ve had where that the worshipper come, made his offering on the bleeding sacrifice. This morning we turned over into Job, mentally speaking, found Job living under the days of the offering, and the burnt offering. And he thought

maybe that because that his children might have sinned some way, that they didn't understand that they had sinned, Job made a burnt offering for his children, to be sure. I like that. Don't you? Interest in your children... Making a burnt offering, offering up a prayer under the sacrifice of a sheep's death, that his children would not be lost if they had sinned, that God would forgive them of their sins. . .

Then we take on through Job and find out, in the end, how it paid off. God, after Job had went through his time of chastisement and trials, at the end it paid off. Job never lost any of his children. He was restored all of his sheep, all of his cattle, all of his ox, all of his camels, double. And then God restored or gave him his children. They were all dead to the earth, but they were waiting in glory for him to come, none of them lost. See? God gave Job his daughters and his sons. What it means to live and walk in the Light that you have to walk in, living up to all the rules that dispensationally rule.

18 We find in the Bible, that Zacharias, the father of the—John the Baptist, which was the second cousin to Jesus, that he was a just man (Did you notice it in the Scripture?), just man, living under the law, and in his house there was prayers made continually. And his wife Elisabeth was barren. And it was the Holy Spirit came to him in the form—or Gabriel it was, the archangel. When he was making his offering of waving incense, burning incense while prayers was being made in the temple, that the archangel Gabriel come to him, because he was walking in all the Light that he had to walk in.

That's all God can require of us: all the Light that we have to walk in.

20 There's where the Gospel, the—the mental object of the Gospel's has failed in heathen land, because that we've only brought them a theory, or some theology, rather, that some man has made up. And in that, we presented it to them, and it's no more effective than the own worships that they had.

In other words, if they're taught that the sun is a great power and it controls the earth. . . It does, in a certain sense, but then, they believe that that sun has a power, that through the sun comes vegetation, through the sun comes life, through the sun comes. . . Well, that's exactly true, but the sun is only a creation of the Creator.

22 We had one on the platform there. Now, you probably gotten letters of it, many of you that know the missionaries and things in there. One come up . . . They set and look at the sun until they go totally blind. And they feel, if the sun will put their eyes out, then they can't see sin and things of the world; they're blind to the world, and then in doing that, why, they will be saved. Now, that's all the knowledge they have of God. They been taught that, that they believe that that's what they should do to make a sacrifice, to have their eyes put out by the sun they'll be saved.

Others walk in fire, lay on spikes, hold their hands up, say they'll never take their hands down till they find peace. And their fingernails grow out through the back of their hands, like that, for years and years and years, and fingernails growing down. Never unclench their hand; hold it up, walking like that. Sincere, perfectly sincere, but they don't have the Gospel.

24 Now, and that, it's our duty to see that those mortal beings, just like we are . . . And after all, they are brothers to us, as flesh is concerned; for God by one blood made all men. Every man, every human being come off the one tree, Adam, in the beginning. Now, then through that, it's our duties as Christian brethren to take them the true and living Gospel. Then in there, when one will be of this kind, one worships little animals, and insects, and so forth. Then, see, they worship the creature instead of create—the Creator. Then when they once hear the Gospel of the Lord Jesus . . . They have heard it many times through missionary life passing tracts and so forth. They say . . .

I said, "How many of you gentlemen know about the Lord Jesus?" Every one of them. "How many of you believe that He was the Son of God?" None of them. See? "Well, what do you think He was?"

"Oh, He was a teacher, just like ours was," so forth. See?

Because this, that there isn't anything through any of their gods that will produce any natural results. But through the Gospel of the Lord Jesus Christ will bring to pass every Word He said. That's right. That makes the difference.

When this poor man standing there, blind, hadn't seen for years and years . . . I said, "What can your religion do for this man?" Nothing, of course. I said, "But Jesus Christ can give

him back his sight now.” And He did. So that’s—that’s the reality of the Gospel.

28 Now, Paul here in speaking in the Hebrews, was trying to tell the people the approach to God was through the bleeding Sacrifice of the Lord Jesus Christ. That’s how you approach Him, is through Jesus, for He is the Lamb that take away the sin of the world. And God recognized it. And now, he said . . .

In the Old Testament, when they brought the lamb, they made their offering, their sacrifice, held the lamb by its head while it was quivering and dying, the blood flying all over the little fellow as its jugular vein was cut. Then they realized that that lamb was dying in their stead. Then they went back out with the same cruelty of heart that they had when they come in: the same desire to commit adultery, the same desire to lie, the same desire to steal, and to murder, and whatmore.

30 But a man once put his hands (Oh, my.), a man put his hands on the head of Jesus Christ and confess his sin, feeling the pains and agony of Calvary, what sin—what He had to pay to redeem a man from sin, and the Holy Spirit out of the Blood of Jesus Christ comes cleansing that man. He goes out a new creature, and it’s once for all. He goes out a different person. He goes out with all the sin problem settled forever. “For by one Sacrifice (says the Scripture here) he has perfected forever them that are sanctified.” And He said, “The Holy Ghost bears record of the same.” See?

That one Sacrifice forever He made His offering, giving His Own life, set down at the right hand of the Majesty on High. And we have a High Priest setting in the Majesty of God, in the Presence of the great Creator, making intercessions upon our profession.”

Then said here, in the 19th verse:

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

Think of it: no fear. That’s the greatest plague there is in the Christian Church today, is “afraid.” And the reason they’re afraid is because they’re not taught right, and settled right, on the Gospel.

34 No reason at all why this little place here couldn’t be a beehive of the power of God, buzzing with the glory of God, flying from everywhere. This little old hole in the wall here,

almost, is known throughout the entire world, this little spot you're setting in tonight; because not of William Branham, but because of Jesus Christ, the Son of God, and a Gospel that they've contended for. No, sir, I had nothing to do with it, not at all. It was Him Who did it, and made the place known throughout the world when it was nothing but a little fifteen hundred-dollar structure, or something like that, fixed up here, with no floor in it. But it's God Almighty Who does those things. Now, He hath. . .

We have boldness to enter into the holiest by the blood of Jesus,

By a new and living way. . .

Not the old way, "By a new and a living way." That was the dead way, an order of law; but now we enter by grace, through the Holy Spirit. Oh, I hope you can see it. Nothing that you could do, the law was works, "touch not, handle not, taste not, eat no meat, keep sabbaths, new moons," all forms of worship, what man did. But in this "new and living way," it's nothing that we can do. It's what He does for us, by grace. We just accept it. Christ takes away the sin. We believe It, hear the Gospel, believe It, accept it. And then if we truly accept It from the depths of our heart, God gives us the Holy Ghost as a Witness.

Then the Holy Spirit witnesses to you that your sins are gone, and you're dead to the world. You rise in newness of life, to walk a new life, to live a new life, to live in the power and the Presence of God, not to be carried about with everything no more; but to walk after the Spirit as sons and daughters of God. Romans 8:1, said, "There is therefore now no condemnation to them that are in Christ Jesus, that walk not after the flesh, but after the Spirit."

37 Now, to many of you people here, visitors from other churches, I don't want you to think that I'm a fusser at other churches, and trying to pat this church. What I'm trying to do is get the carnality out of this church. And that's the main thing. I have plenty to do. But to try to—to do that, keep our own doors swept out here. . . But in doing so, we have to use other examples. And you know, brethren, from your church, we all need sweeping up, around. You understand that.

38 So the thing of it is, is to see that God doesn't recognize any organization or any groups of people. If you're

Methodist, He doesn't recognize you 'cause you're Methodist. If you're Pentecostal, He doesn't recognize you 'cause you're Pentecostal. He recognizes only an individual (amen) that has been born, regenerated by the Holy Ghost, and made a new creature in Christ Jesus.

He don't recognize organizations. He don't recognize great gatherings. God never comes in great gatherings 'cause it's a great gathering; He comes because the hearts are in one accord and expecting Him to come. Look at Jesus, to the humblest of church, "two or three gathered in My Name."

Now, I said this morning; I'll say it again just now, that our—our little church here, as far as we are concerned, we try to stand on the unadulterated Word of God. It must come from Here.

41 The churches, when they organize their churches, the things they do, they block off the blessings of God by their theology, that God cannot break through to bless His people. They get their church so formal, so stiff and so starchy till the Holy Spirit can't come into the church. And then when the devil seen he had that made, and some was going to break through anyhow, then he let them open other channels that wasn't the Gospel, and run them off into fanaticism. That's right. See? They either get to be a bunch of fanatics or a bunch of starches. But in the middle of the road, there's the Gospel of the Lord Jesus Christ.

As I spoke this morning, and backing this up now for this great question I'm fixing to ask in a few moments, is this, that men take one another's spirit. Be careful that you don't get some man's spirit instead of the Spirit of the Lord. Go into a church watch the way the pastor acts, and you'll see the way the people act. See? If the pastor is real starchy and stiff, the people will be the same way. If you go into where it's wild and fanaticism, the people will be the same way.

So, brethren, we're ought to be thankful here in the tabernacle tonight for a pastor that's sane, sensible, and preaches the Gospel simple, full, free, and in its power. Yes, sir.

44 If anything I want to represent right in this world, if I don't represent humanity right, I want to represent Jesus Christ in His Life.

I want to be a Bible Christian. What the Bible says, that's what I want to believe. No matter who disagrees or who doesn't, I don't fall out with them, but I want to believe the Bible. This is the Word of God. I believe that that is truly the plan of salvation. The Word of God is the only Rock that'll ever stand and wave the ages, is the Word of God. Jesus said, "Heavens and earth will pass away, but My Word shall never pass away." So I believe This is the Truth. As God . . .

I say it humbly before my little church like this. I couldn't say it out in big meetings because they'd pick at it and so forth. But as a seer who God shows visions, that's not makes me any more than that drunkard that was converted ten minutes ago, somewhere. That's right. He's a Christian the same as I am, go to the same heaven, enjoy the same blessings and things that I would, or anybody else.

There is no great people and big people in the Kingdom of God. We're all one (That's right.), everybody just the same person. Brothers and sisters, whether we're yellow, black, white, whatever we are, we are one in Christ Jesus. There is no D.D. double L's, and the little bitty fellow, deacons and janitors, or whatever they are. They're all the same in Christ Jesus: one person. We're not one above the other. That's why we are brethren and sisters in the Lord Jesus Christ.

48 And then when we come together, setting in heavenly places with one accord, one heart in one accord, then the Holy Spirit can come in and bless us, and give to us the precious Word of God. Then in this, many times through visions, see things.

The first thing when somebody tells me, or I pick up on a recording that I have seen a vision and foretold something; before I say anything about the vision, anything, first I check that vision with the Word of God. And if it isn't according to the Word of God, I'd say—I'd say it's . . . So far, thanks be to God, it's always been according to the Word. But if it'd ever be contrary to the Word of God, I'd say, "Don't listen to it, because it's false." This is the Truth right here, the Word of God.

50 Then when we come sanely, sound, to God, when we come without any malice, any prejudice, with an open heart, willing to learn, God's able to teach when we're willing to learn. But we must first lay aside tradition, lay aside ideas

that we've been taught. Now, I know mother taught you things that was very good, and so forth, but sometimes mother had things wrong.

I've got a mother setting right here that I, on the very subject I'm coming to in a few minutes, told me years ago, that she thought the unpardonable sin was for a—a woman to—abortion case, in other words, take the life of a child 'fore it was born. Said, "How could she ever be forgiven it?" Mama, in her best of her knowledge, to all that she knew, that was true. See? But it isn't true according to the Word of God, so that makes a difference.

So someone said, "I was born a Catholic. Mother was a Catholic. She raised me a Catholic. I'll stay a Catholic."

Well, I was raised up a Baptist, but I didn't stay a Baptist. When I seen the Word of God said contrary to what the Baptist doctrine was, I believed the Word of God and let every other man's word be a lie. That's. . . I don't fall out with the man. I say, "Brother, this is what I believe. I'm still your brother, but I believe this is the Word of God."

Now, and when you get settled, foundationally right, then you have boldness to enter in.

55 Now, I know people, and you all got to admit, that we have people in the holiness groups, we have people in the Pentecostal groups, we have people in the—the Nazarene groups, and in the Pilgrim Holiness, and in the Methodist, and the Baptist, and all, who just pretend to be Christians, that's not Christians. Down in their heart they know they're not Christians. But I don't believe there's any man or woman in any of the groups could ever face Jesus Christ and truly repent of their sins with a true, full-surrendered heart, saying, "Lord, I truly believe," but what God would place on them the baptism of the Holy Ghost right at that time.

56 Now, you are a believer, but God doesn't recognize your faith until He proves it to you. Amen. Oh, brother, let me tell you something. When your faith. . . It might be recognized in your own thoughts, but when it comes into God's thoughts, God seals that faith by the baptism of the Holy Ghost. Abraham believed God, and it was imputed to him for righteousness, and God give him the seal of circumcision as a sign that He had accepted him. Hallelujah. And the Seal of the living God today (search the Scriptures) is the baptism of the

Holy Spirit upon the human heart. Amen. Ephesians 4:30 says, "Grieve not the Holy Spirit of God, whereby you're sealed unto the day of your redemption." The Seal of God, God's recognition as you as a believer, seals you into the body by the baptism of the Holy Spirit.

57 Then if you haven't been deceived, to believe some theory, some feeling, some something another. . . which is all right; I have nothing against it. Whatever way God give It to you, that's God's business and yours. You see? But when a man is ever borned of the Spirit of God, you'll find him just as boldly and humbly as he can be, walk up to the throne of grace and know that he has a right to eat from the Tree of Life. For something has happened to that individual that is experienced of him, that he never found anywhere else in the world. And every man or woman that's born of the Spirit of God has an experience within themselves, that they know directly when it happened, how it happened, and what kind of an effect it had on them. Every man and woman that's ever been born in the Spirit of God something happened, just something changes. It's. . . What is it? It's a conversion.

58 As we said this morning, you got an old sheet there, just as dirty as it can be, full of ink and everything else. Nothing can take it away. You dip that down in a can full of Clorox, or a tub, bring it back out, it's just as white as it can be. That's what the Blood of Jesus Christ does to the believer that confesses his sin. It said:

There is a fountain filled with Blood,
 Drawn from Immanuel's veins,
 When sinners plunged beneath the flood,
 Lose all their guilty stain.

Then when God shakes the sheet and sees that it's dried out by the holy winds of God coming like a rushing mighty wind from heaven, He takes the Holy Spirit and seals that into the day of redemption like that.

Then the devil looks upon that Seal, he can't come to It. He can tease at It, and buzz at It, and fuss at It, but he can't get to It. That's right. He can't get It, because there's a Seal of God that forbids him (hallelujah), forbids him to touch It. That's God's private property. Hallelujah. Yes, sir.

That's what makes men walk boldly. They're not scared of backsliding. No, sir. They're not scared of what the devil says.

62 There's one thing about it. You can go refer to your reasons, and you can confine yourself to reason. Don't try to reason it. You say, "Now, let me see. Maybe I'd do this, and..." Don't reason it. Believe it. God doesn't come by reason. It's all, all unreasonable; no man can figure God out. You never did and they never will. You don't know God by reason.

You know God by simple childlike faith, to accept His Word. You say It's the Truth and believe It. That's how you know God is by faith, not by reason. Your reason power within yourself, but faith comes from God. Faith is something that's born in you, something that God gives you. "And it's the substance of things hoped for, and the evidence of things not reasoned." Hallelujah.

That's where it comes from, through there, through the unadulterated power of the Lord Jesus Christ that makes a creature a new person, baptizes him anew in the Holy Spirit; washes him, hangs him up, and seals him into the Kingdom of God. Then he stands knowing where he's at. All the devils in hell couldn't shake him away from it. You might turn a machine gun on him. . .

65 It's already been tried. A few weeks ago I walked into the catacombs where old bones and skulls, just about that much of them left, where saints and martyrs died. I stood into the arena where they fed them to lions and everything else. And without batting an eye, they went to death knowing this: that they knowed Him in the power of His resurrection, that someday, shaking, from there they will come forth, Blood-washed saints of the living God. Oh brother, a man that's ever contacted God can't be the same no more.

I remember when that old legion, that old fellow come out there to meet Jesus Christ, in his bad minds. And the devils had possessed him till he was a legion. But once in the Presence of Christ, he went home to tell his people what good things God had done to him.

They say that religion runs you crazy. It does not. You're not in your right mind till you find Jesus Christ, for He's the only Author of Life, Who can give you your right mind.

Then we have boldness to enter into the holiest by the Blood of Jesus Christ. (Amen.)

By a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh;

68 What does the flesh do? The flesh only veils the blood. The blood is the life. That's the only way that keeps life in my body, is for the skin and flesh and tissues and sinew, and so forth, to hold the blood in their places, so they can give life to this tabernacle that I'm dwelling in. Is that right?

That's what veiled God from mankind, was the Blood and sinew and skins of Jesus Christ the Son of God. The unadulterated birth of His, Who God the Father overshadowed the virgin Mary and created in her the Blood cell of His Own Being, the creation. And in there, His skin kept It from man.

But one day the sin of man opened up His heart with a spear, and His Blood ran out on the ground. It was give freely for the sins of the world. And it's revealed today. And as that Blood came forth, also came Spirit. And through the washing of the water by the Blood through the Spirit, we are born into the Kingdom of God, new creatures in Christ Jesus.

And God took that dead, still body laying in the grave, and rose it up for our justification, setting at the right hand of His majesty tonight, making intercessions. What kind of a people should we be, cowardly, back down, afraid to say to the boss that you're saved or born again, afraid to testify to the drunkard? "We have boldness (hallelujah) to enter into the holiest by the Blood of Jesus Christ."

72 Oh, you'll call... They'll call you holy-roller. They'll call you everything. What difference does that? They called Him Beelzebub. See? But what difference does it make what they call you? It's what God calls you. The world said, "Holy-roller, ignorant, fanaticism."

The church said, "He's gone off on the wrong track. He, he's out of his mind."

But God said, "This is My son." I'd rather have that than all the praise of man. I don't want man patting me on the back. I want Christ taking me by the hand. Amen. Is that your testimony?

74 Reminds me of little old David, one time, when the ark had been down among the Philistines and so forth. The revival was out of Israel. And David was standing one day, and he looked across the hill and he seen the ark coming. He got to be a holy-roller. He went to dancing and a running around just as hard as he could. And his wife-to-be made fun of him. "Why," he said, "you don't like that? Huh? Watch this." And down there he went, and around and around the ark he went, dancing, just as hard as he could.

His wife had a disgrace brought upon her. She was made barren. And she never did bear children to come up. And her name in Israel died out.

But here's what happened. God looked down out of the heavens and said, "David, thou art a man after My Own heart."

77 Yes, sir. I'd rather have that than all the popularity of the women, men, or whoever it was on this earth. I'd rather have favor with God. God says, "I got a servant I can put My finger on, and he will believe Me and trust Me." That's right.

You can't do it on a half way profession. You can't do it on a knitted mind. You've got to do it on a pure unadulterated faith by the Blood of Jesus Christ. You've entered up There and know you've touched God by the hand, and you're His servant. You're not afraid of nothing then. "We've come in by the new and living way, through this Blood, through His veil that veiled It." Just a little farther. Having. . .

*And having an high priest over the house of God,
which is Christ; (listen here)*

*Let us draw near with a true heart, and with a
conscience of...and faith, and our conscience
sprinkled with—with...from evil, and our bodies
washed with pure water.*

79 We went through it this morning. Now, the water. . ."Sprinkled" there means "shook away," our conscience, with the sin problem, evil and darkness shook off of it. And with our bodies washed with pure water, through water baptism in the Name of Jesus Christ, walk freely and boldly up to God, knowing this, that "The evil that I once loved has passed away, knowing that the life that I once lived is now ceased. Not because I did it; because Something come in me and did it Itself. By grace He saved me. I believed Him.

He give me the Holy Spirit. The things that I once hated, I now love. The sacrifice, it used to be hard for me to go to church; I love to go now. To hear the people sing and shout and testify, I used to hate it; I love it now. Something has changed me. Then I have a new and living way. Something has anchored here. I know when I went down into the water and they baptized me into the Name of the Lord Jesus Christ. . . .”

He said, “Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost.”

82 I’ve been argued at, fussed at, run down, made fun of, don’t make a bit of difference. God said so, and I believe it. And it’s exactly. Stood right there just the same, waving right on down.

Said, “You’re Jesus Only. You’re a Oneness. You’re this.”

I don’t care what they say. I believe God’s Word to be the Truth. And I don’t know how popular it is. And that don’t make any difference how popular you become here, it’s how popular you are up there.

One of the great men recently was asked to preach that. He said, “That’s the truth, but if I’d say that, my congregation would walk out.”

I said, “I’d rather preach to the four walls the truth,” God’s able of these stones to rise children to Abraham, than to compromise with the Gospel. Yes, sir.

For someday this Book will judge me. That’s right. The Words of God there will be my Judge at the day of judgment. I must preach the Truth regardless of how It hurts or what It hurts.

87 Listen here now. Now, we’re going on.

Let us hold fast our profession of our faith without wavering; (he is faithful who hath promised;)

And let us consider one another to provoke one another unto love and to good works:

88 “Provoke” there means “to encourage.” Encourage one another unto love and to good works. If you see a brother in the church, that’s got something against the other brother, don’t say something to stir that thing up, but say something that’ll bring them together. Provoke one another unto good

works and to love, is what we must do. What is that? That's a man that's born again.

If you, my brother, tonight, don't feel that way when you see your brothers falling out, and sharp words between one another, if you don't feel like bringing them together, it's your time to go to the altar. That's right. There's something happened in your life. There is something you've been deceived in. You haven't the experience that God wants you to have.

For Jesus, when He was reviled, He reviled not again. And was spoken evil of, He spoke not back again. And when He . . . When they done evil to Him, He turned and did good to them. When they persecuted Him and nailed Him to the cross, He looked down and said, "Father, forgive them, for they don't know what they're doing."

If that kind of Spirit's not in you, the Holy Ghost has never entered you yet, for that was the same Spirit was on Christ Jesus. The Bible said, "Let It be in you." Christ is in His Church.

92 Now, Branham Tabernacle, you bunch here, we don't have any organization, don't have any—any sign cards, or so forth. The only thing we have here is fellowship. And you who are fellowshiping in Jesus Christ with us tonight, and fellowshiping every night and every time, we're always happy to have you here. We want you to be here. You don't have to join us. We . . . Only thing you have to do is come worship with us. And we expect every one of you to hold the true mystery of God in your heart, without wavering. Come to the worship and come to the altar and so forth, and love one another, and be in harmony with one another.

And if you see a brother getting out of the way, go to him, and be reconciled with him if you can. That's right. That's what we got to do. And, friends, if you ever . . . What are you doing? If you don't do that, you're only making yourself a miserable creature and not a Christian. That's right. And all that you're doing is in vain.

Didn't Jesus say, "In vain you worship Me, teaching for doctrine the commandments of man?"

Say, "Well, I joined the church. I put my name on the book. I did these things." That don't have one thing to do with it.

“Except a man be born of water and Spirit, he will in no wise enter the Kingdom.”

97 Notice, coming now to the last verse just before closing, or 'fore going into my main subject, then we'll . . . Won't keep you too long.

*Not forsaking the assembling yourselves together
(coming to church) as you see the day approaching,
much more.*

People forsaking going to church, the churches are beginning to be evacuated now. The war is over. Everybody's well-fed and got a change of clothes, got a pretty good job, settled down. They ain't got time to wait on you when you go to the store. Called the other day to get my furnace fixed, said, “Did we put it in?”

Said, “No, someone else, but they're out of business.”

“Then,” said, “see to the people that went out of business,” just as unconcerned. Recently, the last few years ago, they'd have solicited every bit of business they could. But they got enough money. They don't care; let it go.

But let me tell you, that stuff will eat cankered holes in you. But he said:

To covet not this world's vain riches,
That so rapidly decay,
Seek to gain heavenly treasures,
They will never pass away.

102 I've been through depression. I've been through prosperity. I've seen it, altogether. But I wouldn't turn loose the hand of Jesus Christ for all the money and the wealth that you could pile on the face of this earth, and everything else. He's my Friend when I'm broke. He's my Friend when I got plenty. I love Him when I'm hungry. I love Him when I'm filled. I love Him when I'm in sorrow. I love Him when I'm happy. I love Him because I love Him, because He first loved me. Amen. Hallelujah.

When I was sick, laying, dying, He was my Friend. When I'm feeling good tonight, happy, He's still my Friend. When I'm laying yonder, dying somewhere, and my chilly veins coming up my arms like that, He will be my Friend then. And when these brittle threads that I'm walk—walking on, breaks, and I plunge out into Eternity, He will be my Friend then. When the

ages roll on, after ten thousand years, you've sung your jubilee songs, He will still be my Friend then. Yes, sir. When there's no more moon, no more sun, no more earth, He will still be my Friend then as the ages roll on. Oh, how we ought to love Him.

104 What is your job? What is whatever you've got? What's your popularity? What's your . . . Who are you anyhow? That's right. Who are you to turn your back on God? Who are you to refuse to, oh, disobey one Word that He would say? Who are you to turn your head to God's Word, because—'cause some preacher or somebody else told you that It was for some other day? Who are you to believe man instead of God? You believe God instead of man. That's the way to be friends with God.

105 Now, watch. Seeing all this together, then Paul gives this great climax, this great answer now. Here it comes. Watch.

For if we sin wilfully after . . . we have received the knowledge of the truth, there remaineth no more sacrifice for sin.

For if we sin wilfully after . . . we have received the knowledge of the truth, there remaineth no more sacrifice for sin.

Now, us boil it down, just a minute, here in the closing. I'm going to leave it with you. And right here is where I base my revival coming, right on this Scripture.

. . . if we sin wilfully after . . . we have received the knowledge of truth, there remaineth no more sacrifice for sin, (look)

But a—a certain fearful looking for the judgment and the fiery indignation, which shall devour the adversary.

He that despised Moses' law died under the . . . died without mercy under the . . . under two or three witnesses:

Of how much more sorer punishment, yea, he who has trod the blood of Jesus Christ . . . the covenant, which you were sanctified with, a unholy thing, . . . done despite to the works of grace?

How much more punishment will it be. When under the dying lamb, that a man that despised or done rejected, to the law of Moses, he had to die without mercy, because the lamb

had died in his stead. How much more is the man rejected who despises the Blood of Jesus Christ.

108 Now, the first thing we want to know, what is the unpardonable sin? Some of them said, "It's suicide." Some of them said, "It's—it's a mother that gets rid of her child," abortion case. Others have said this. Others has—has said "Because you once had the Holy Ghost and backslid on the Holy Ghost, that's the unpardonable sin." It isn't. No, sir.

Let's look at it intelligently. Let's look at it, at the Word of God. Now, over in the Book of—of Matthew, the 12th chapter, Jesus had cast out a dumb and blind spirit—or a deaf and dumb spirit, I believe it was, out of a man. And when He cast it out, the deaf and dumb spoke. The people turned around looked at Him; they said, "Why, He casteth out devils through Beelzebub, the chief of the devils." And Jesus turned around and asked them.

How could they believe, with their hearts full of iniquity and the way they was? Why, why did He condemn them? Why? Because, this, that the Word of God Itself condemned them. For, Jesus . . .

Didn't Peter say, on the day of Pentecost, of Acts 2, about 24, 23 and 24th verse? He said, "You men of Israel. Jesus of Nazareth, a Man approved of God among you; God approved Him by signs and wonders and miracles, which He done in your sight, which you also are witnesses."

112 Here, the first thing we got to think about now, when we . . . And Jesus said to those Pharisees in the 12th chapter there. He said.

. . . if a man speaks against the Son of man, it'll be forgiven him: but whoever speaks against the Holy Ghost, will never be forgiven him, . . . in this world, neither the world to come.

What is "speaking evil against, speaking against the Holy Spirit, speaking against . . . ?

Now, you could be mistaken, say, "The operation of the Holy Ghost . . . Somebody shouting, it could be the Holy Ghost." That could, and it could not be. You say, "Speaking in tongues, he speaking in tongues, is the Holy Ghost speaking through it?" That could be, and it could not be. That's exactly right. 'Cause I've lived to see the time that I know that

everything speaks with tongues hasn't got the Holy Spirit on them.

I've seen devils speak with tongue. I've seen witch doctors speak in tongues. I've seen them drink blood out of a human skull and speak with tongues. I've seen pencils lay on the table, and write in an unknown tongues, and witches read it. That don't mean that they're a Christian.

I've seen them shout, and jump up-and-down, and praise the Lord, and go out and steal, and lie, and cheat, and everything else. I know that doesn't come from God.

117 But I tell you, brother, where there is Divine, perfect love of God resting in the heart, sealed, the same yesterday, today, moving on, you can begin to take thought of that. Jesus said, "This will all men know that you're My disciples, when you have love one for another."

"Where there's tongues, it'll cease. Where there's knowledge, it'll vanish. Where there's faith, it'll fail," and all these things here. "But when that which is perfect come, which is love, it will never pass away." That's right, the love of Christ.

I can't judge by anything that you do. The only Judge there is is Almighty God. But Jesus said, "By their fruits you shall know them."

120 Now, we know one thing. Now, look here. Here's the whole capping off of every verse in the Bible. We'll just take it in a few minutes to show you that every place it was spoke of, of the unpardonable, unpardonable sin. . . Then Paul comes over here to cap it off, said, "If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin." Then that's got to be the unpardonable sin, is sinning wilfully. Is that right? "He that sins wilfully. . ."

Now, what is sin? The next thing you have to find out, what sin is. "Sin" is "disobedience." "Sin" is "rejecting." Now, look here. The first sin. . .

122 I had a place here I wanted to show you, the first place of this Scofield here, what he wrote in a footnote here. I believe it's found in Romans the 3rd chapter. He said here, as he interpreted it through Webster, of course, in the footnotes. He said, "Sin is rejecting the revealed will of God."

Sin in its initial form is to reject the revealed Word of God, what God—or will of God. When God has revealed something as His will, and to reject that is to blaspheme, or to reject God.

What was the first sin? Let's look at it. You go back here in Genesis 3. You may read it when you get home if you want to. Genesis 3, when God put the garden of Eden, put Adam and Eve in there, He told them things that they (That was His Word.)—that they could do, and things they could not do.

Now, watch when Satan come to Eve, he said “God hath said, ‘Thou shall not eat thereof,’ but surely thou shall not die.” See it? Then Eve wilfully. . . You get it? Eve wilfully doing something that she knew God said not to do. Is that right?

Now, look at it. When Eve wilfully. . . The first sin that was ever committed (Is that right?), Eve, wilfully knowing the will of God and refused to do it. Is that right? That's the first sin.

125 Then what is sin? In Saint John the 3rd chapter, the 18th verse, Jesus Christ said, Himself, is this, that, “He that believeth not is condemned already.” Is that right? Then “sin” is actually “unbelief.”

Satan in his enticement told Eve that God said that, but He didn't mean it. See how he whitewashed the Word? Well, now he said, “Now, God said It, but He didn't mean It.” In other words, “You'll be. . . Our eyes will be opened. You'll know, know a lot more knowledge.”

And now, that same rotten lie is told by Satan to preachers and church members today, to say, “The Word of God says so-and-so, but It don't mean that.” God's Word means just exactly what It said. That's right.

128 I was talking here, not long ago, to my own church, my own people, when the—some put it. . . was from out of town. In the healing services I never presented any kind of a—of doctrines, because it's been a mixed-up group. But in my own church I preach what I believe is the truth. And all I preach is the truth, but I don't go into details with it. When someone seen me baptizing here in the Name of the Lord Jesus Christ, they said, “Brother Branham, I thought you was a—Trinitarian all the time.”

I said, "You have a lot of think coming." I said, "The Bible said. . . And not one place was anybody ever baptized any other way but in the Name of Jesus Christ."

"Well," said, "but you know. . ."

I said the. . . I said, "That thing is laid right before you."

130 A Seventh-Day Adventist brother, which his brother's setting present now, come up here at my house one time, to challenge on the same thing. My brother said to him; he said, "Now, look, brother, you are listen to something that's not right."

And he said, "Who is Bill Branham to tell me?"

"Well," said, "come up and listen to the Word of God."

So the boy come up, and we laid the Bible out. I said, "Now, look, brother, are you going to lay your textbook down, and we'll take the Bible?"

"Yes, the Bible."

I said, "Then if God's Word says you're wrong, will you let me baptize you in the Name of Jesus Christ? And if you prove to me that Father, Son, and the Holy Spirit is the way to be baptized in the Bible, I'll let you baptize me." He agreed with it.

And his very first text was the only place he ever got, and was condemned right there, and then refused to let me baptize him. Now, what does that mean? He. . ."If we sin, or disbelieve, wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin." There is your unpardonable sin.

134 If you know what is the Gospel truth, and it's laid out to you, and God has revealed It to you, and you know it's the truth; but just to satisfy some congregation or some petty preacher, or to be popular, that you want to hold onto the things that you want to hold onto instead of taking God's Word; Paul said, "He that sins, or disbelieves, wilfully after he has received the knowledge of the truth, there remaineth no more sacrifice for sin." There's your unpardonable sin, is to know what is the truth and refuse to walk in it. Amen. Now, you believe that's right? That's what the Bible said. "He that sins." Sin is "unbelief."

Well, you say, “Is smoking a sin, drinking a sin?” No, no. That’s the attributes of unbelief. You do that because you don’t believe.

If a man says that he believes, he must be a Christian and walk in the way that he says he is (See?) attribute. The apple is not the tree; it’s the attribute of the tree. And because you lie, steal, cheat, and smoke, and—and do everything, and call yourself a Christian, is because you are not born again. That’s right. That shows that that’s the kind of a life you bear. Jesus said, “By their fruit you shall know them.” See?

And if you do those things, the Bible said, “If you love the world, or the things of the world, the love of God isn’t even in you.” You’re just only religious and never had any salvation. Religious is a covering, but salvation is freedom. Hallelujah. Salvation uncovers (That’s right.) and shows what you are. That’s true. Now, because that we do things wrong, is because we do not believe.

But if you believe with all your heart that Jesus Christ is the Son of God, God’s under obligation, if your testimony’s true, to give you the baptism of the Holy Ghost to seal you into the Kingdom till the day of your redemption. That’s right.

139 And if you say, “Well, I got the Holy Ghost. Glory to God. I know I got It; I fell under the Spirit.” Oh, that ain’t no sign that you got the Holy Ghost, not a bit. Friends, I’ve seen all kinds of things fall under the spirits. That’s right. That don’t make you have the Holy Ghost.

But when you’ve got the love of Jesus Christ in your heart, when God makes a Christian out of you, when He seals you into His Kingdom, you might fall under the Spirit too. You might do this, that, or the other, whatever it is. But your life will tally to your testimony.

Your life testifies so loud, till . . . No matter what you say, people don’t believe it if you don’t live it. They ain’t going to believe you. And you don’t believe it yourself, and the public don’t believe it; so you’re just making yourself miserable. Why don’t you come with a true heart, and say, “God, I confess my wrongs, and I believe on Jesus Christ with all my heart. Now, God, give me the Holy Ghost.” He will do it. That’s right. He will do it. Then, the fruit of that, because you believe . . .

142 Now, you say, “Well, I quit smoking. I quit drinking. I—I quit doing this, and that, and the other.” Brother, any sinner can do that. Certainly, he can. That don’t make . . .

In a—in a time of war, you see a man, say he’s wearing American uniform. Now, Brother Roberson, Brother Funk, many of you soldiers here, you couldn’t trust a man because he had American uniform on. That might be a spy. He might be a German. He might be an enemy. ’Cause he’s wearing American uniform, that doesn’t make him an American. No, sir.

Hallelujah. You might belong to every church in the country, and turn every page every New Year’s, and that don’t make you a Christian. Brother, when you’ve got a fingerprinted credential, then you are an American. You got a credential to prove that you are American.

145 And when you’ve got the baptism of the Holy Ghost, with the power of God working in your life, and make you live humbly and peaceful in this present world, day after day, week after week, year after year, they know where you’re standing. That’s right. David said, “It’ll be like a tree that’s planted by the rivers of water. Whatever he does will prosper. He will not wither in a drought, because he’s planted by the rivers of water.” Yes, sir. “His fruit shall not wither. His leaves will not wither. He will bring forth his fruit in its season. He . . . Now, ungodly is not so; they’re like the chaff that dries up and the wind blows them away,” (that’s right,) from one revival to the other, and have to be revived and revived. But a man once anchored in Christ knows where he’s at. That’s right.

146 “Now, if we sin . . .” S-i-n, sin, now, what is sin? “Sin” is “unbelief.” How many knows that? Get your Webster’s dictionary, anywhere you want to go. Here in the Bible, the first sin was unbelief. Is that right? “He that believeth not is condemned already.” All through the Scripture, everything, it’s “unbelief, unbelief.”

If I say it’s—it’s night outside, it’s dark; how much is dark? Just what part of that’s night? It’s all night. Is that right? It’s night because it’s dark. Is that right?

How much is light in this room? Is this part light? No, the whole thing’s light. It’s light because it’s light.

And if you are a believer, you are a Christian. If you’re not a believer, you’re not a Christian. That’s all.

150 For you're not saved by any good works. You're not saved by shouting. You're not saved by dancing in the Spirit. You're not saved by speaking in tongues. You're not saved by keeping sabbaths. You're not saved by meat-eating. You're not saved by joining church. You're not saved by water baptism. You are saved by faith. Through grace are you saved. Right.

And if you are truly saved, these other things automatically come. You speak with tongues. You could shout. You can praise God. "The spirit of the prophets is subject to the prophet." When the pastor sees something wrong, he say, "Look sister, or brother, that's wrong."

You're submissive. That's right. You're submissive. "The spirit of the prophets is subject to the prophet." You're submissive, say, "God, forgive me. I didn't mean to get out of order. I'm ready to . . ." Oh . . . ? . . . to the church and move on, then you're going to see a church moving for the glory of God. "The spirit of the prophets is subject to the prophet." Everything's in order, the church set in order.

152 But if you'd get their head stuck up, say, "I don't believe it. I just tell you; I don't believe . . ." that shows right then there is something wrong with you. That's wrong. There's something wrong. You can't stand correction. You know what I mean.

The Scripture says, "Mark those," too. That's right, if you can't stand correction, you can't stand in order, you can't stand in the things of God, then you pull off. Paul said, "They went out from us because they wasn't of us." That's right. And he said, "All these teachings, and the . . ." And he said, "When I come among you, there's this, and there's that, and there's other." Said, "Well, I hear there's even contentions, and one man living with his own mother, and the next one getting drunk at the Lord's table." Said, "I hear all these things that ought not to be." And when they went out, he said, "Well, they went out because they wasn't of us." That's right. He said, "You eat at the tables of the devil, then eat at the table of the Lord, then try to call yourself Christians."

He cut them. He sliced them. He loved them, but he told them the truth. And when that generation rise up, and Paul stands before them, Paul could say, "I'm free from all men's blood. I never shunned to tell you the whole truth of God."

155 I won't have to answer for Paul's day. But when this generation comes up, I'll have to stand as a witness. Then if I know that something's the truth, and refuse to tell it, and compromise because of popularity, I'll be cast out as a hypocrite. But I may be cast out as a—as an impostor; I might be cast out as a fanatic and called everything in the world here. But at that day God say, "You've kept My Word; I'll keep you in the day of tribulation." That's right. That's the thing to do.

156 If the Bible taught not the baptism of the Holy Ghost, and it ceased way back yonder, I'd teach the same thing. The Bible teaches, "Jesus Christ the same, yesterday, today, and forever."

If It said miracles ceased with the apostles, I would believe it. But God said, "These signs will follow them to the end of the world." I believe it.

If they say people could only speak with tongues back in the apostolic age, and the Bible said that was the only age they'd speak in it, I'd believe It. But He said, "These signs, and speaking in tongues was in it plumb on to the end of the world."

If water baptism in Jesus' Name was to ceased with the apostles; and in the Catholic church formed, "the Father, Son, and Holy Ghost;" if we was supposed to cease back there, and start with this, I'd do the same thing. But It taught that it's the same, "This Gospel must be preached in all the world for a witness, and then the end shall come." If sprinkling was in the Bible, I would be sprinkling. That's right. Whatever. . .

If feetwashing wasn't in the Bible, I wouldn't preach it. But the Bible said, "Happy are ye if you know these things and do them." And I've told the Truth.

If the Lord's Supper was spiritual, and wasn't to be taken natural, I'd say so. But Jesus said, "Blessed. . ." Said, "Do this, and take these articles of His, His body, until He returns again." I've stood with it.

If He said Divine healing ceased back there, I would believe it. But Jesus said, "They'll lay hands on the sick, and they shall recover, unto the end of the world." I believe it. That's right. I believe in signs following the believers.

163 I stand up and see a lot of fanaticism raise up, and acts like, and mock, and make fun like that. Not making fun, but

they go out and bring reproach, actually a reproach: stand in the church and speak in tongues, and go out, and pout and fuss, and go away, for the next revival, and come back in. That's not God. That's right. No, sir. By your fruits you're known.

I don't care. Then you can present the truth to them, and say, "Here It is, THUS SAITH THE LORD."

And a man looks at That; he's afraid of It. He walks away and say, "Oh, I don't believe it anyhow." Brother, you've sinned against the Holy Ghost. You've done something that you'll never be forgiven for, till you come make that thing right.

166 If I come as far as the Ohio River, and there's a bridge, and they tell me there's the bridge to go across on, I say, "Well, I'm going to take my automobile some other way." . . . There is the bridge. It was put there. There's a toll to pay. I've got to cross the bridge. If I expect to get to Kentucky from Jeffersonville, I have to cross the bridge. Is that right? Oh, I say, "I won't do it. I'll just go buy me a boat, and go across on the boat, or I'll hire somebody." Listen, there's a franchise on that bridge. When you get down at the other shore, the authorities will meet you right there and arrest you for doing that. That's exactly right.

167 No wonder Jesus said, "A man come in without the wedding garment on." He said, "Friend, what are you doing here? Who brought you in here?" And the man stood helpless. Why didn't he? In the old—in the parable there.

The bridegroom in the Orient today, the bridegroom sets the wedding supper. And when he did, it's up to him to furnish the robe.

Jesus Christ set the Wedding Supper at the end of life, and it's up to Him to furnish the preparation of the robes.

And at the door, the porter, as it was, or one of his close friends, stood there. And every man that come up with a ticket got the same kind of robe. They put it on him. If he was in rags or if he was in broadcloth, just the same he wore the robe 'cause he looked just exactly like the rest of them. That's exactly right.

And brother, when we come to the Wedding Supper, we've got to have on the same robe that Saint Paul had on back yonder. We got to have the same baptism of the Holy Ghost.

We got to have the same Gospel burning in our heart, the same love, or we'll be turned out. Say, "Well, brother, I was Pentecostal. I. . ." No, sir. That won't shadow you a bit. "I was a Methodist. I was a Presbyterian. I belonged to the Branham Tabernacle." That won't have nothing to do with it. That's right.

172 You see the Gospel truth. How did Paul baptize? How did the early church baptize? In the Name of Jesus Christ. What did they do in there? They taught Divine healing. They taught the power of God. They taught the literal returning. They taught the natural taking of the articles of footwashing and the—and the communion bread, and things like that: broke the bread from house to house with singleness of heart. Is that right? Yes, sir.

They believed in rebuking sin where it was, and stand things aside. Ananias and Sapphira, it wasn't easy, but Peter told them, said what would happen to them.

When old Simon the sorcerer believed, and come in, and wanted to buy the Holy Ghost, or be a great guy in church, say, "I'll put a whole lot in the treasury; you just let me get through anyhow."

Peter said, "Your money perish with you." And you'll have no touching this order. God bless them men who had real Holy Spirit convictions, that they seen and tell the truth. There it is. "Simon, you're wrong." Simon knew he was wrong.

176 Now, if you refuse to walk in that, you blasphemed the Holy Ghost. "For he that sins wilfully, after he has received the knowledge of the truth, there remaineth no more sacrifice for sin."

177 [Blank spot on tape—Ed.] ". . .shalt not steal. Thou shalt not lie." We went through that this morning, showed that that sin wasn't even known till the law magnified it.

Just like law wouldn't be known here in the city, wasn't wrong to run a red light, 'less it was a . . .there's a law against it. Wouldn't be no law—wouldn't be no law, wrong to run through the streets ninety miles an hour, unless there's a speed law.

And we never knowed sin 'less there'd be a law. Then when law come and made sin magnified, or manifested, then Jesus' grace come and took away the desire of sin from your heart. See? That taken sin away.

180 The highest thing in the heavens, God Himself, become the lowest thing on earth, even to represent a snake. Did you know that? He was a brass serpent in the wilderness. Is that right?

From the highest article of all eternity, to the lowest creature on the earth; and from the holiest Thing there was, unto the unholyest thing there was; for He took the sin of every man, every beast, every mortal, upon Himself, and died as a sinner, with your sins upon Him.

The second man couldn't have come, the second person of the Godhead couldn't have come, the third person of the Godhead couldn't come, the fourth person. The Angels couldn't have come. God Himself come down, the highest, to be made the lowest to take away sin.

Then, men and women, watch what He said and believe Him. Now, the Bible, "When they sinned wilfully. . ."

183 The man in the. . .when he come and laid his hand upon the dying lamb, he said, "I have committed adultery, high priest. And I offer this lamb without a blemish," type of Christ. Put his hand upon its little head. They cut the throat, and it quivered and bleated, and died, and shook. And he knowed that right in there laid his sins. He ought to die like that himself. He had to die if this innocent substitute didn't die for him.

Then his name, Mr. John Doe, was put on record. It was kept here. One of the Levites kept it, or with the scribe. He was kept here then, "He had committed this adultery; he'd offered this lamb for it."

Then he recognized that the Word of God required, "one time a year," that's all. Well, he went right back out with the same desire. He seen the woman again, and committed adultery again; picked up sticks on the sabbath; whatever his sin was. He come back again with another lamb before the cleansing of the sanctuary.

And when he come back again, "What's your name?"

"John Doe."

Looked down on John Doe. "What's your crime?"

"Committing adultery."

"Yeah, we found him, caught him in the act."

“Why, you’ve already done it. You’ve had one atonement. The Word of God requires you to be stoned.” And they drug him from the place out yonder and stoned him without mercy. I don’t care if he’s the mayor of the town or who he was. Whoever it was, he died without mercy, that’s right, because he had rejected the Word of God. God required one lamb, and he rejected it.

187 Now, Paul said, “That was under the Moses’ law. He that despised Moses’ law died without mercy under two or three witnesses that caught him in the act. How much more will it be when a man lays his head on the Lamb of God, the Son of God?”

And His torn heart. He was bruised. And His tears running from His cheeks; the thorns on His crown, and the blood running over His face mingled with salty tears into His striped body. And a man will come and say, “Yes, I’m convinced that that’s the Son of God,” and then will turn around and disbelieve His grace and His mercy and His Word. . .

Paul said, “He that does that wilfully, there remaineth no more sacrifice for sin, but a fearful looking for the judgment and the fiery indignation which shall devour the adversary.” My brother, when truth is presented to you. . .

190 I’m laying this as a basic foundation for the coming revival. You bring your Bible every night. You bring your pencil, bring your book to check off. And any time that you see anything you don’t understand, come, let us reason it together.

I want to know truth, too. I’m just as open for truth as you are. And I want to know what’s right and what’s wrong, for I don’t want to disobey one thing that He said to do. See? I want every bit of it in my own heart, but it has to come by the Word. “For if we disbelieve wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin.”

192 Let me drop this in closing, just in a minute. Look. Now, when Jesus told them they had blasphemed the Holy Ghost, which was no—pardonable—unpardonable sin. . .

Look, Isaiah the prophet, all, Jeremiah, all the prophets, they said, “When the Messiah comes, this would be Him.” God. . . Jesus Christ was the Word of God. Is that right? To reject Him is to reject the Word. Is that right?

“In the beginning was the Word, the Word was with God, and the Word was God. And the Word was made flesh and dwelled among us.” And Here was God’s written Word made manifest here, as God’s Word on earth. His every Word He spoke was the Bible. Every paragraph He thought was a written word. He was God’s Word. And when the written Word had declared that He was the Word . . . And when He came manifested here on earth, and those people looked at the Word and rejected It (You get what I mean?), because they lost their prestige, because they had to give up their church . . .

Anybody said, “If you believe that kind of heresy, we’ll just put you out of the church.” Well, they couldn’t believe Him. They believed Him in their heart, but they didn’t want Him. They couldn’t afford to make a public confession of it, because if they did they got put out of their church. So “They loved the praises of men more than the praises of God.” They said, “Well, our church don’t teach it just that way, so we’ll just . . .”

196 Look at them same old devils live today. Why, sure. They live today. “Well, my mother was Catholic. And my mother was Presbyterian. And I’ll tell you; if was good for mother . . .”

Mother walked in what light she had, but the day has come when the Gospel Light is shining. Theology of Christian churches is dying. It’s failed. God’s taking you now to reveal Himself again through His Church, the resurrected Body of the Lord Jesus Christ: resurrected out of church-anity; resurrected out of cold formal churches; resurrected out of fanaticism. God’s bringing forth a bunch of bones and putting skin on it in the power of the Holy Ghost that’ll bring the Gospel in this last days with signs and wonders to the end of the world. They’ll teach the Bible. They’ll stand by It. They’ll live by It. They’ll not compromise right or left. That’s right. They’ll stand right on the Word and move on. And God will be with them daily, confirming the Word, with signs and wonders following. Hallelujah. All you morning stars, rise and shine. Hallelujah.

198 They went up on the watch tower, and said, “Oh, watchman, what of the night?”

He said, “The night cometh. And morning cometh also.” Watch, always the night before the morning. That’s right.

They kept time by the stars. And just about the time it come to a place before breaking of day, the light coming on, presses the darkness until the very darkest time there is becomes light, a darkness just before the break of day.

If you're a person acquainted with the mountains . . . Yeah. I don't care which way the wind is a coming, how it's coming, how hard it's blowing, let that first ray of light break the skies yonder, and the wind will come right down the channel, come right down the valley. I don't care what kind of wind is blowing, it'll stop right in the break of day and come down the channel. Oh, hallelujah.

Brother Funk was laying there the other night, Brother Roberson and I, and them. I walked outside there and put on my shoes. I just started crying, run back in the tent again. I got a revelation standing there. Went back in the tent, and Brother Wood was laying over there a sleeping as hard as he could. And I was setting over there on the side of the place just crying as hard as I could, shaking, for I seen something. I said, "Yes, Lord, the night cometh. And the day cometh also."

201 We're going through a great oppressing time, when theologies and everything of churches has said, "Come, join ours. Come, join ours. Come, join ours." But just as she begins to break day, that rushing mighty Wind's coming down the channel again, right down into the Church like that, just at the break of day. Oh, it must be the breaking of the day, hallelujah, for the same Holy Ghost power is claiming the same Gospel that was in the beginning. It's claimed it again today. Hallelujah. Oh, my. I'm glad we're marching towards Zion as the Church of the living God. Hallelujah. I believe.

202 You think I'm noisy? I got something to be noisy about. Let me tell you, my brother, when the Blood of Jesus Christ cleanses from all sin . . . I've seen twenty-three years now of leading of the Holy Spirit, to yield myself to Him and not pay any attention to what nothing says. It's put a something in my heart that's anchored there that I didn't put in myself. The Holy Ghost put it there. God's got truth for me. I'll walk in the Light as He is in the Light. I'll have fellowship, one with another, while the Blood of Jesus Christ cleanses from all unrighteousness.

“For he that sins wilfully, rejects wilfully, after he sees the knowledge of the truth, there remaineth no more sacrifice for sin.”

204 Listen here, men and women, now. My friends, and Christian friends, if the only thing that you know about, is just simply coming to church, you stop that right now. Stop just thinking you’re all right. If you got imaginary mind, “Well, I believe I am saved,” and you see that you’re always picking fusses, or you’re always griping about something, there’s something wrong with you. If you see you just can’t keep enmity out of your heart, if you see there’s something like that, don’t be deceived; God is not mocked. That’s right. “Whatsoever a man soweth, so shall he reap.” That’s right. The thing for you to do . . .

You say, “Well, I believe I got the Holy Ghost,” and you see it don’t bear fruit of meekness, and yielded, and—and kindness, and gentleness, and forgiveness, and so forth, then it’s time for you to shake out of yourself.

“For if you sin wilfully, after you received the knowledge of the truth, there remain no more sacrifice for sin,” till you come make that thing right. That’s right. If you know you’re doing wrong, walk right up just as humbly as you can, search it out.

“Well,” you say, “I’ll look it up, some of these days.” “Some of these days” may be too long. You may not live “some of these days.” The thing to do is search it out right now. That’s right. Look at it and see if it’s right. And if it’s the truth, walk in It, and God will bless you.

209 Let me tell you one thing before . . . just in a minute now, before we close . . . I’m sorry to keep you like this, but just let me tell you some of the things I know. If there’s anything that I contribute to boldness to walk up before things, when I know that certain—certain things that come up to challenge at the time, before demons and powers . . . There’s one thing that I can stand on, and I feel good; two things, mainly. One thing, that I know from the depths of my heart, I’ve tried to teach the Word exactly what It said. I know that God promised He’d honor that Word. I don’t care what preaches It, what It comes from, if It’s from a hypocrite, God will honor the truth. You believe that? I don’t care if it’s the biggest hypocrite in the world, God will honor the truth.

That's right. I know that this is truth, because I've read it out of this Bible. I know that's the truth.

And the second thing then, that I know that Angel, when He met me there, He said, "Don't fear, I'll be with you." That's right.

210 And therefore, not knowing how, walked out without visions, before things, not knowing what to do. . . . When I got a vision I know what to do. But when He don't tell me, and I have to step right out there and a challenge to the negative. Right there, I think, "Lord, I have not shunned, but declared the whole counsel of God. Everything in this Bible that You said do, I've tried to follow it. Therefore, Lord, in my heart lays Your Word. You're obligated to watch over Your Word. If there's anything that I know that I should do, and haven't done it, Lord, it's hid from me. I know I've tried to walk with You, and I know You've honored it, and all."

And I've told people, though it's hurt me sometimes bad to tell people; but I've told them, anyhow, for it's the Word. And I'll never tell them to do it, 'less I do it myself. Yes.

Walked up like that. . . . Then I'd walk a little closer, and I think, "Lord. . ." See that power standing yonder, that demon ready to challenge you, and giving you a dare to come to him, I say, "Lord, it's not my word; it's Yours I'm standing on now."

Walking on out there, taking my time, I get there, I think, "O Angel of God, let Your Presence come near, for You're His servant that was sent to protect me in these hours. And You promised me there, if I'd go, You'd be with me."

So I walk right on out there, and say, "Then in the Name of Jesus Christ, I tell the truth." Watch demons scream, watch things take place, because God's obligated to His Word.

215 But if I knowed these things were true, like baptisms, and the baptism of the Holy Ghost, and all these other operations and things, and knowed they was the truth, and just because I wanted to be popular amongst. . . . and let somebody pat me on the back and say, "Doctor, Reverend, or—or Bishop," or whatever it is, "you—you—you—you preached a good sermon." That's the praise of man.

I'd rather them be snickering, and laughing at me, and making all kind of fun of me, and know that I've stood true to God. That's right. That's true. I don't want praises of men. I want the praises of God. I want to know that I've not shunned

to declare the truth. Then if you reject It, that's up to you. See? That's right.

217 But let me tell you the Gospel truth now in the coming revival. "Except a man be borned of water and of Spirit, he will in no wise enter into the Kingdom," the Words of Jesus Christ in Saint John the 3rd chapter. He told the great ruler. That was a religious man. He was a renowned man. He was a pious man. He was a teacher. He was a scholar. Everything that you could expect in him, he was. But Jesus told him that he did not have Everlasting Life, 'cause he hadn't been. . . He didn't even understand It. He said, "Except a man be borned again, well he cannot see the Kingdom of God," no matter how religious he was. He belonged to the biggest church. He had one of the greatest names. He was a teacher of the Bible, but yet hadn't witnessed the experience of the new birth. Have you, tonight?

218 I want to ask you a question, flat, and right to the point. I don't say it to put you embarrassed. I'd rather be embarrassed here than embarrassed there. Wouldn't you rather do that? There's many of you here that's seeking the baptism of the Holy Spirit.

Many of you here has watched me since I was a boy, just a little old kid here, or in my teenage, preaching the Gospel. And I haven't varied one speck from the Gospel I started with. I still teach the same thing. Because It wasn't given to me by some seminary, neither was It taught by a man. It come by revelation of the Bible. That's right. Therefore, I know It come from God, and I've stayed with the same Gospel.

220 Many years ago, I preached the water baptism in Jesus Christ's Name. Many years ago, I preached the cleansing of the human soul by the Blood of Jesus Christ, through sanctification. I preached the baptism of the Holy Ghost as a confirmation, or the sealing of God's people away in the Kingdom. You know that's right. I taught Divine healing. I taught the second coming. I taught footwashing. I taught communion. I taught holiness before the Lord. I taught all those things to begin with.

I taught speaking in tongues, not the evidence of the Holy Ghost. I taught shouting, not the evidence of the Holy Ghost. There's none of those things you can say is the evidence of the Holy Ghost, or the only evidence. It might be the evidence the

Holy Ghost is there. Singing might be the evidence the Holy Ghost is there. Talking might be the evidence the Holy Ghost is there. Any of the signs might be, and yet it's not infallible. There's only one Person Who can say the Holy Ghost is there; that's God Himself. He is the Judge. I've seen them sing; I've seen them talk; I've seen them shout; I've seen them speak with tongues, and all those things, and didn't. Their fruits proved that they didn't have It.

222 You've got all faith, I guess, in me, to believe that I have It. I do too. I . . . God knows it. I believe that you've got It. I have all faith in you to believe it. You're kind, loving, and sweet, and everything. I believe that you are—you're Christian people. I believe that you've got the Holy Ghost. I couldn't swear to it. God knows it. That's right. See? So we can't judge by these things. You can't pin God down and say "this is It," because He is the Judge. We wasn't sent to judge. We were sent to preach (Is that right? That's right.), to preach.

And I can bring the truth. If you reject It and walk away, I know the Bible says, if you do that, then you—there's no more remission of sins till you come make that right again. That's exactly right. So if you see truth, you walk in truth.

224 And now, when you're coming, I want to ask you something. How many here, say, "Brother Bill, right out, just—just plain as I can before the public, that I may die before I even leave this building, but I want God to know and the people to know here, that I want the true baptism of the Holy Ghost?" Would you raise your hand, say, "I really want the true bap. . . ." God bless you. Now, we got a chance for a revival.

And listen, friends, don't come saying, "Well now, if I feel real cold, and—and if I get It way sister got It. . . ." That way sister got It, don't you look for It that way.

226 You just come with a pure heart, believing that Jesus Christ is the Saviour, and you've accepted Him, and you believe God will keep His Word, and you're looking to receive the baptism of the Holy Ghost, and He will give It to you. Say, "Lord, I'll . . . Just any way You pour It into me, just so I get the Holy Ghost. That's all I want is the baptism of the Holy Ghost. Give me Something that will take this selfishness away. Give me Something will take all this fear and doubting away. My, Lord, don't make me . . . If You make me shout; I've

seen others shout, and didn't live it. Don't make me speak with tongues; Lord, I've seen others speak with tongues and didn't live it. But Lord, put Something in me that'll live in me, that'll make me walk every day as a Christian; that'll make me love my enemies; that'll make me speak good of those who speak evil of me; that'll make me ready to repent of anything that I do wrong, come right up and confess it. I'll say, 'I'm wrong. Forgive me, God.'

That's the kind of spirit you want, isn't it? Yes, sir. "Make me humble. When my pastor sees something wrong in me, he walks around and says, 'Now, brother, or sister, you ought not to do these things.' Make me humble, say, 'Yes, my brother, you help me now to pray. I don't want that kind of spirit on me. I don't. . .'" You don't want that kind of a spirit, do you?

You don't want to go around with a puffed up, saying, "Well, huh, he got no business telling me. I know where I'm standing." Oh, when you do that, friends, you can see right then that you're out of the will of God. You can see you're wrong to begin with.

229 Why not be humble and submit yourself to the Holy Spirit, say, "Yes, I'm going to lock arms with the whole Church of the living God. I'm going to move on. If I see something wrong in my sister, I'm going to pray for her. I see something wrong in my brother, I'm going. . . If he continues on, I'm going to go over to his house and say, 'Brother dear, let me have hold of your hand just a minute. Do you love me?' 'Yes, I love you.' 'You know, we're—we're getting aged and we. . .' He don't want to go out into a devil's hell. 'And I've noticed you doing a certain thing. Now, let's—let's you and I pray over it.'" See, something like that. . .

And then if the brother don't receive you, then you can't help that. Then you get some other brother to go with you. And then if he gets haughty, and then you've done your part, that's all. Then go tell the church, and that settles it. You see?

231 Now, you know good and well. And this little bunch of people setting right here, you've seen the hand of Almighty God on them things. You know people that's walked right here, that claimed to have the Holy Spirit. You know that. And they walked up here and got haughty, indifferent, and everything else, and walked out. When I come back, the pastor told me, the other night. Said, "Did you go see him?"

“Yeah.”

“Did you take somebody else?”

“Yeah.”

I remember when Brother Shelby telling me about . . . And the others, different ones that went to the people, trying to . . . I went to the people. I said . . . Oh, my, they ridiculed me and said everything, called me everything. I said, “Now, look, my dear friend, this won’t work.”

“Oh, my, you’re just got out in the world, and you’re backslid. And you’re like this, and you don’t get no souls saved, and all like this. And all you think about . . .”

I said, “Don’t you think that I am following the Holy Spirit, to lead?”

“Oh, you’re wrong. You’re this, that, and the other. You have to obey me. I’m the one that tells you what to do.”

237 And you see right then it’s the devil. Then I said, “Look; from henceforth, from now on, if you won’t be reconciled to the church . . . They love you, but if you won’t come back, then remember, I’ve been to you four or five times, each one of you. Then I’ve also told, took others with me, and you wouldn’t be reconciled. Now, I’m going to tell it before the church, and from henceforth you have to be as a heathen and a publican.” That’s the Word of God, no matter how flat It sounds. That’s the Word of God.

Then I walked to the church, and I said, “From henceforth, these people are not our brothers and sisters, because they have separated themselves from us, seemingly not having the Spirit, and has gone out, and you see what’s happened.” That’s right. That’s right. You see what’s happened.

239 You can’t get around the Word of God. When God says do a certain thing, that’s exactly what God means to do. That’s right.

So now, let’s us join up together. Let us be a bunch of people here, in this little old tabernacle, not because . . . If you want to take that name of mine off the front out there, that . . . They just put that on there. Just call it anything you want to. I . . . don’t make any difference. You can just call it “church,” if you want to. It don’t have to be a “Branham” Tabernacle. Branham has nothing to do with it, not at all, not

a thing. They just put my name up there because the deed was in my name there and they nailed it up.

And I went down there and worked during the depression, and—and they brought their tithes in. Instead of me keeping it and not working, I put my own tithes in, and my offerings in, and the money in, and we built the tabernacle here. And it's built on the alms of the people that they give to me to make a living with. I worked and put it back in the tabernacle, and that's the reason they call it Branham Tabernacle. That don't have one thing to do with it. If it's called Neville Tabernacle, it's called anything you want to, it don't make any difference. It's just a little place that God give us to put our head.

And in here we come and worship the Lord, teach the Bible just as true as we know how. Brother, it's been challenged across the nations, to places in every kind of a thing, and yet God's Word moves on just the same, just as clean, and holy, and unadulterated as It can be. Come, join up with us now, not join the church, not join us. But come join into Jesus Christ. Love Him.

And if God has so honored His Word to heal the sick, and the—the blind, and the afflicted, and swept it across the world, surely He wouldn't let me go out with a error then would He? And . . . ? . . . When It's right here, written in the Word of God, don't reject It, my brethren. Receive It, because It's the Lord Jesus.

243 And you all, get the baptism of the Holy Spirit. Let's be one big happy family. Then don't come in, saying, "Well, I got the Holy Ghost; glory to God, I'm going to have gifts now." Just let the gifts alone; they'll take care of theirself. See? God, when He sees He wants to use you for something, He will tell you what to do, and go do it. Don't seek gifts. Seek the Giver. Come in and receive the Holy Spirit. I believe we're going to have a wonderful time, don't you?

244 Now, what is the unpardonable sin? Is to sin wilfully, after you have received the knowledge of truth. Is that right? "For he that sins . . ." And what is sin? Unbelief. When you look at It and say, "That's the truth," but you refuse to receive It, "He that sins, or disbelieves wilfully after he had received the knowledge of the truth, there remaineth no more sacrifice for sin." There's the truth. There it lays there. It's just exactly like you come up . . .

Here is the same thing in a great way. Let's look. I'll close then.

There's Jesus Christ; He's the Son of God; to accept Him is Life; to reject Him is death. Do what you want to. You say, "Well now, I don't believe It. Well, I'll tell you, I don't believe It. I just don't." Well, if you don't, that's up to you; you don't have Life. That's all. Because That is the truth. That's right. All right.

The same thing on any other truth. That's right. To refuse, to reject, to disbelieve the Word of God, it's unpardonable sin. You have no more right. If you come up and say, "Well, I don't believe He was the Christ," then you'll never be saved until you repent of that and be reconciled to Him. You say. . . This is the truth of God, and It's put out to you, and you say, "Oh, I don't believe It," then you are cut off from God until you repent and come to the truth. Is that right?

247 May the good Lord bless you real richly. May He keep you healthy.

Pray for me while I'm gone, will you do that?—that God will give me safety, and return back again for the revival. And then upon this basis of God's written truth, we establish the revival that's coming. May God bless you while we bow our heads.

Brother Teddy, if you'll step up here to the piano just a moment, give us just a little song of some sort, while we're in prayer now.

250 Father, that long, lengthy teaching, hard, cutting; feeling the Holy Spirit first come into the meeting and give us the blessing, that He is here at the beginning of the teaching. . . Knowing that He was here, then thinking, turning into the Word, to the very fine point of what unpardonable sin would be, would to be to disobey or to reject the Word of God. . .

Then, Father, we look at that and think, "O God, cleanse me from all unbelief. Let me believe that this Bible is Your Word Let me believe that It's written here for admiration and for correction, that a man might stand before God, blameless, knowing that this same Book we'll be judged by."

And He said, "Blessed is he that keepeth the sayings of this Book, and doeth them. The same shall have a right to the Tree of Life. But those who will not do them, will be counted

as dogs and sorcerers, and so forth, who to be cast out, whose end is to be burned. Blessed is he that keepeth the sayings. And he that will take away from this Book, put something in Its place, the same will be taken, his name, out of the Book of Life. But whosoever shall keep all these commandments, and do these things, will have a right to the Tree of Life.”

God, grant that I—us in this church tonight, will always walk in the Bible Light, and will do just the things the Bible says, not looking right or left, or disbelieving what Your Word is, is truth. Help us, Father.

Now, there was many hands, oh, dozen or more, went up, maybe more, fifteen or twenty that wanted the baptism of the Holy Spirit. That proves that they’re hungering, Lord. And Thou has said, “Blessed are they that hunger.” Why? The Holy Spirit’s already spoke to them. And they’re blessed to really hunger, knowing that God is with them and giving them that hunger. Oh, knowing that there’s something out there for them as long as they’re hungry for it. . . . Just like if a man is hungry for food, there’s got to be food for him to eat.

Now, Father, I pray that You’ll fill every one of them. Grant that they be filled with the Holy Ghost, even before the revival begins. Before this meeting is out tonight, grant, Lord, that the Holy Spirit will come to every mortal being here and fill every heart with His power and praise. Grant it, Father.

Now, heal the sick that’s in our midst. And God, be with us, bless us. Bless our dear Brother Neville. We pray that You’ll keep him humble, Lord. And give him those wonderful, powerful sermons and teachings that he’s been giving to the church, knowing that it’s the sane, sensible, unadulterated Gospel of Jesus Christ. God, just pour down the blessings upon him. Bless his wife and family. Bless us all together, the elders, every one together, for we ask it in Jesus’ Name. Amen.

Now, Brother Teddy, let’s uh. . .

257 You got a word you want to say, Brother Neville, anything with the broadcast for next Saturday? I think is all. . . [Brother Neville says, “Yes.”—Ed.] For the next Saturday’s broadcast. How many hears Brother Neville on the broadcast? He’s got, I believe, a half hour now. Is that right? [Brother Neville speaks to Brother Branham.] Yes, go right ahead. [Brother Neville says, “Any contributions for the broadcast tonight, somebody just hand that to me after the

service. We will appreciate it. We haven't quite enough money for the broadcast for Saturday, but it'll be here when the time comes, so we thank the Lord for that. May God bless you now."]

Brother Neville, stand right there at the door where people go out, and where, if they got something for that, if you will, brother. [Brother Neville says, "Amen."—Ed.] That's fine, so if you be sure now that you get it. Now, it's for his broadcast. He's trying to keep on the air. He meets people out in there, and people who wouldn't come to this tabernacle.

A lot of times, I give a trial.

People say, "Well, Reverend Branham, will come over and pray for me?"

I say, "Come over to the tabernacle."

"Well, uh, uh, you know, uh, uh, I just can't get time to do that."

You know what? They're too stiff-necked, half the time, to humble themselves to come to this. That's exactly right. Maybe their pastor says, if somebody catch them up here they're afraid they'd be in the wrong company. If they think that, it wouldn't do any good to pray for them anyhow. That's right.

You know what the prophet said to the—Naaman? He said, "Go down and dip in the Jordan, its muddy and dirty water."

He said, "Why, the waters up in my country is cleaner than them."

"Well, go on back with your leprosy then" That's right. Till he humbled himself and walked out there in the muddy Jordan, and dipped seven times like the prophet told him, his leprosy left him. That's right.

If they're too stiff and starchy to come to the tabernacle, then their—they can remain with their leprosy then. That's exactly right. God, be merciful.

266 Oh, my, friends, when I see the day coming, see my age slipping up here, and everything, what have I done? Oh, I feel like I haven't done nothing. I've got to do something for the Lord Jesus. I—I just got to do something. Oh, I . . . my heart tearing out of me now. I feel good and strong. And I—I don't know what to say. I haven't been preaching for years, and I'm starting out now to start preaching. I don't know just what to do, but I want to win souls to Christ. That's all. I want to get

somebody right with God. That's all. And yet in there, I feel like what the—the ministry He's give me, and yet I've claimed better than a half a million souls to Him. But that—that seems so little to the billions that's in the world, unchristianized. You see?

Just look at the millions and millions and millions there's yet to go. Let's go, friends. Let's go. Maybe you can't cross the sea, but you can cross the street. Let's do something. Let's do something for the glory of God.

God bless you, while we stand now.

268 I want to ask you now, as we sing our dismissing song, "Take The Name Of Jesus With You." Look, take the Name of Jesus with you, as a shield from every foe. That's right. When temptations 'round you gather, breathe His holy Name in prayer. How many will take It with you tonight, saying, "God, I'm going to love You, Lord Jesus. I want You to go with me"? Raise your hands way high now. That's right. God be with you, my Christian brother and sister. All right.

Take the Name of Jesus with you,
 Child of sorrow and of woe;
 It—it will joy and comfort give you,
 Take It everywhere you go.
 Precious Name, O how sweet.
 Hope of earth and joy of heaven;
 Precious Name, O how sweet.
 Hope of earth and joy . . .

(Now, while we sing the next verse, turn around and shake hands with the person next to you now.)

At the Name of Jesus bowing,
 Falling prostrate at His feet,
 King of kings in heaven we'll crown Him,
 When our journey is complete.
 Precious Name, (precious Name.) O how
 sweet. (O how sweet.)
 Hope of earth and joy of heaven; Precious
 Name, (precious Name.) O how sweet.
 Hope of earth and joy of heaven.

270 I want to ask you something. Do you love me? Say...[Congregation, "Amen."—Ed.] I want you to do something. There's a little difference here around the Tabernacle. We want to be a big friendly group. See? Let's shake hands with everybody. Don't stand at one person very long. Just reach over and get another, "Glad to have you, brother. Come back. Glad to have you, sister. God bless you." Shake hands with everybody. If you want to visit, you can go home and visit. But let's shake hands with everybody. See? Go around and shake hands with everybody, then go out of the building, rejoicing. Won't you do that? God bless you.

While we bow our heads. Brother Ruddell, back there, will you dismiss us in prayer if you will, Brother Ruddell.