

WHAT SHALL I DO WITH JESUS CALLED CHRIST?

 Lord bless you, Brother Vayle. Morning, friends. [Congregation says, “Good morning, Brother Branham.”] I’m always late. Billy was telling me I had, this morning, and I got around thirty private interviews, and I’ve had two of them, so, I believe two or three. So I just can’t get to everybody, you know, and people waiting, and been waiting on the list for months and months. And the Lord has been doing some great things in there. Oh, He’s—He’s our God. Isn’t He? [“Amen.”]

² Now I’m sure, this morning, that we’re all aware of the great sadness that’s happened to this nation, of the loss of our President, Mr. Kennedy. Though I disagreed with the man in his politics and in his religion, but yet he doesn’t deserve to die like that. No. And leave those little children behind, and no daddy. And a mother that’s . . . Mrs. Kennedy, though I certainly wouldn’t agree with her, and her ways and things, maybe, but, remember, she’s a mother. She just lost her babies, and she lost her husband. And he fell right in her lap, and her own husband’s blood poured out over her lap. That’s awful.

³ Did you ever think . . . Sometimes we think she sets a pace for the nation, in styles and things. That may be so, too. But did you know, Mrs. Kennedy never did hear one of these Messages I preach about that? If she might hear one of them Message, she might do different. And some of our sisters that hear it, and still won’t cope with it. See? See? See? She was raised a Catholic; that’s all she knows. Nothing against that, see. She . . . That’s a system. Nothing against the people, the Catholic people. That’s a system, the Catholic system, just like Presbyterian, Methodist, or any of the rest of them, see, or Pentecostal, any of it. It’s the system, not the people.

⁴ Mr. Kennedy, I think, done a—a good job of being President. My heart goes out for his wife. And I feel real sad about it, that even our own nation would, the hoodlums and so forth in our nation, would do a thing like that.

⁵ If you can’t disagree with a person, right, and take your own stand; and is no reason to kill another man, just because of things like that. And them little children know, said, one little fellow said, “Now I don’t have nobody to play with me no more. Daddy is gone.” See?

So I've always thought that would be my state, someday. It's almost happened several times, as you know, of being shot in foreign nations; when they've had to hold their bodies over me, keep me from being shot, at a distance.

⁶ So if a man dies like that . . . But, that's the—the price that's paid, that goes with the glory of different things. See? I think we average about every fourth President, one out of four, is assassinated, and I feel very bad about it. Shame that we'd have such a person in America, would do a thing like that.

⁷ And now, yet, as I said, I—I disagreed with his politics. I'm . . . I don't, didn't agree with his ideas of what he was trying to do. But, you see, he's another man. And I didn't agree with his system of religion. I—I certainly didn't agree with that. But, yet, he—he was raised that way. That's—that's what it was. As I said, maybe he'd a-heard something different, it might have been different.

⁸ We have a—a thing here we do, that whenever one of our people dies, or something, even though out . . . I think as a—as a American church, as a body of Americans . . .

The American people voted Mr. Kennedy in for President. And that was . . . That's the reason that we're a democracy. I didn't vote for Mr. Kennedy. I voted for Mr. Nixon, 'cause I knowed Mr. Nixon, personally. And I—I liked him, and I—and I voted for him, personally, because I liked him. But the peoples of this country, Americans, my fellow citizens of this nation, elected Mr. Kennedy. And the way they did it, well, that's up between them and God, but that's that much.

⁹ But I think, for the sake of this mother, a human being, a mother of children, Mrs. Kennedy, couldn't we just stand a moment for a prayer for her?

¹⁰ Lord Jesus, we human beings, we have a feeling for one another. And we are sorry, Lord, that our President was shot down the way he was, in cold-blooded murder. And we're so sorry that our nation has come to this spot, that such people like that are—are in our nation, that would kill a human being in cold-blooded murder; like they shot that colored brother not long ago, and just shot him right down in cold-blood, of race prejudice. And we're so sorry that such people exist among us, Lord. We, our weakness, has brought this about.

¹¹ And we pray for Mrs. Kennedy, that wife of this, the President. And know them little babies looking upon their—their father, that left them a few days before that, happy man, and scuffled and played with them on the floor. Now they have no father. And for that woman that . . . his wife, that her own husband fell right in her lap, and his blood run out upon her dress; just burying her baby.

¹² And yet, Lord, we might believe the woman being in the wrong, of the—the—the way that she has set a pace in the nation, of her dressing and so forth; but that—that could be to the American people, in whole, they, that that's what they want. So we—we pray for her, this morning, that You'll help her. And may there be a time in this deep bereavement that she'll find what is Truth, Jesus Christ! Grant it, Lord, the One Who only can give peace and comfort in the hour of trouble.

¹³ And help us, Lord, to continue to be, with all of our hearts, a shining light, that we don't know what time or what influence we might be having upon somebody else. Let us shine forth the Light of Christ until He comes. Then the Great Shepherd of the flock, Who knows all justice, will bring every sin into recompense, and He'll know just how to do it. And till then, we commit ourselves into Your hands, for Your love and mercy upon us. In Jesus' Name. Amen.

¹⁴ Yes, I don't think no man deserves to die like that. Now, Mr. Lincoln didn't deserve to die like that. Mr. McKinley didn't deserve to die like that. Huey Long didn't deserve to die like that; none of them fellows. I don't believe in that. Murders, that's bad. Our boys didn't fight oversea for something like that. Our flag wasn't raised for something like that. We're not American citizens for something like that. No. Although, our nation is warped and twisted with sin, that's what—that's what does these things. That's sin.

¹⁵ Now, today we got . . . I'm going to teach Sunday school, and a couple of things that I would like to make mention it to the church. And that is, the first thing, I'd like to you forgive me for holding you all so long on Sunday mornings when I have these Messages. And then if the Lord will . . . The reason I do this, is because that I—I'm here in among my people and I—I teach doctrines just as strong as I know how. I don't teach these doctrines out to other places. I just stand on the—the main fundamentals of the Gospel. But these doctrines that's strong, I—I don't teach them out in—in other places. And then, here, it takes me an hour, sometime, two or three hours, to get through my Message. And I hold you here sometimes, twelve-thirty, one o'clock. And that's just minor what I used to do. I'd stay all night, nearly, sometime. I've went, we're started in, many a time, to eight o'clock and go home the next morning at two or three, that's right, from my meetings.

¹⁶ But I—I—I'm going to try to, when I come with you again, and just a—a little . . . a sermon instead of so much teaching of this, unless I notify you ahead-of-time that it will be something. Cause, I

got the Seven Trumpets, I believe, coming up, which ties right in on the Sixth Seal. When the Sixth Seal sounded, all Seven Trumpets went off at once, you see. And so we . . . I'd like to get that to the Church before His Coming, if . . . or my going, or whatever it might be, if I can.

¹⁷ Now, if we do that, then we'll notify you ahead-of-time. And maybe then, as we see this morning, the halls jammed, and the walls, and around, we'll try . . . We got a place now we might be able to get up here. It seats about three thousand people, and it's a nice auditorium of a school right above us here. And the Seven Trumpets, we'll try to preach them up there at that school. And that'll give plenty of seating room, you see, so we can get the people in.

¹⁸ We want to report, at the New York, we just had a wonderful time. The Morris Auditorium there, we just had to turn the people away, each night. They was jammed in. The fire . . . The man that owned the place . . . Fire marshal would close the place down if we let them stand, jammed in like that. And then we had to turn them out. And people out on the street, walking up-and-down the street, praying that somebody would get tired and get up and go out, so that they could get in and get a seat. See? Just one person, they just wait out there for the one person, to get in. And one that's next one at the door, and then they let one in like that. When somebody get up and go out, had to go home early, well, they'd come in and share that much of it. See, they'd come. It's very fine, fine bunch of people. And I believe the world, the Christian church, is hungering for God.

¹⁹ Now I'm—I'm—I'm trusting that . . . Thank you, brother. I'm—I'm trusting that—that God will grant us this opportunity, where we can come together and have those last Seven Trumpets. I like to be led to do those things, so that you'll know.

²⁰ Then at the business man's breakfast . . . Usually, their chapter there, I think they said they had anywhere from fifty up to a hundred at their breakfast. And that morning they sold seventeen hundred tickets, and let the rest of the place in, to pack the place out. And every corridor, and around the walls, and up-and-down the steps, was standing with people. And some high-ranking ministers, a couple of priests, and—and so forth, were there to hear the Message. And so, I understand, I believe it helped a little. It might have done some—some more, better than what we would really think it would be.

²¹ Now, then, tonight the . . . We're going to have a . . . the Message tonight, the Lord willing, on a—on a subject of—of how, about your conditions with Christ. And now that'll . . . It'll be short. We want to

start, I want to be on the platforms at seven-thirty. If . . . What time do you usually start, at seven-thirty? [A brother says, “We start at seven-thirty, but we’ll start at seven.”—Ed.] Oh, seven, and I’ll be on the platform by seven-thirty, and that ought to get me off by eight-thirty, if the Lord is willing, ’cause I—I just . . . I’m just going to be as quick as I can, and I’m going to start practicing.

²² Then another thing, is, might be some strangers hear the people laugh. Cause, I try to get away from here, but I can’t do it. It’s kind of . . . I hope it don’t sound sacrilegious, but my mother used to say, when people get together like that, it’s just like sorghum molasses on a cold morning. You know, it’s thick, and running slow. And so that’s about the way it is. I run slow in these Messages, because the—the sweetness of the sugarcane of God, you know, kind of thickens us up together. And I—I—I don’t, wouldn’t want it no other way. I—I want it just that way. Where, I remember we used to stand and sing that song.

Blest be the tie that binds
Our hearts in Christian love;
Our fellowship of kindred mind
Is like to that Above. See?

We asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.

²³ And I—I trust that that’ll always be our—our goal here. Many of those old saints has fell asleep since then, but we’re still joined in heart. And I think that vision that morning, to see them over there, and the blessed and glory of the young statures of man and womanhood, still look like they did here, when they was here on earth. I think they’re waiting our coming. Someday we will join them, God being willing. Now I—I . . .

²⁴ And remember the services, the song services will begin at seven o’clock tonight, instead of seven-thirty.

And then, next week, I’m at Shreveport, Louisiana, and there at the Life Tabernacle at Shreveport, Louisiana. And I think they’re trying to get the auditorium across the street. Brother Moore called last night, said they . . . It’s a annual convention, and they’re expecting a great host of people.

²⁵ I want to give a little testimony just before I read the Scriptures. A—a lady was setting here the other day, there was . . . Tell you what the influence is of somebody praying for another. I just happened to look down and seen another lady I just . . . Margie Cox, Brother

Rodney Cox's wife setting here. And last week, I believe it was, when we were here, the Holy Spirit was giving discernment across the buildings, you know, how people told. And she was setting. . . She is setting right here now. But she was just beyond there somewhere. And I—I looked over, and there was a lady that—that was called, that had the sugar diabetes. And Margie was. . . And in the vision it was Margie. And Margie was standing there; and yet I looked down, I seen her, and it was a. . . And I thought. . . And I looked to see this other woman, and Margie was in the vision, but the Light was over the woman. So I—I watched.

²⁶ And I thought, well, if I call Margie, they'll say, "Sure, that, sure." Somebody know them, say, "Why, he—he. . . Her husband is just one of his—his bosom friends. They live together, sleep together, hunt together, and—and everything. Sure, that's, he would know that." But Margie didn't know that. But I called the other lady, which was a. . . I believe, was a sister out of Chicago, as I learned later.

²⁷ But then come, that in her. . . the factory, they're giving diabetic tests. And—and she had diabetes. And so she was on her road, day before yesterday, to the clinic for it. And—and so when she mentioned it, then I called her memory of this. And I said, "Come here, Sister Margie." And told her about how she had been getting numb in her hands, and—and how that the real bad feeling.

The little lady works day and night, almost, up there, to. . . loyal little mother, to help her husband to pay for their home that they're trying to build. And—and her and her little sister, Nellie, and Charlie, that's the brother of Rodney, his wife, and all of them working together at them factories there, just as hard as they can go. And standing the reproach. They let their hair grow out, and taking make-up off, things like that, when become Christians. I believe in giving credit where credit is deserved. And I certainly have a warm place in my heart for those two young women.

²⁸ And then took her by the hand and prayed for her. And she went up, and they couldn't find a trace of the diabetes nowhere. It's gone, so.

A lady set right in here somewhere, that was called, and it was a sister by the name of Bruce. I don't see her this morning, but she was always. . . She's a very much of a woman to pray. And this woman come in and, was last time I was here, and there was no—no prayer cards give, or nothing, so there wouldn't be nobody, no prayer line, so they just. . . The Holy Spirit just called over the audience.

²⁹ And this little Miss Bruce, she was—was healed once, herself, with cancer. And she—and she just always got a burden on her heart

for somebody else, and she was just praying. And there was a lady from Louisville, that was dying, cancer in the throat. And while she was praying, the Holy Spirit goes right to that woman, calls her, and whatever It did, tell her who she was, told her, rather, who she was, and what her trouble was, and about her having cancer, and said she, it would be all right. And the little lady went home.

A couple days after that, she just started choking to death, nearly, just her throat swelled way up. She give a big cough, and the cancer jumped out. And she's perfect. See?

³⁰ What happened, you see, the lump, itself, is a malignancy that's got a life in it. See? *Cancer*, that comes from the—the word, the medical term, of “crab,” which means it got a lot of legs, like the—the crab you get from the sea and—and it sucks your blood from you. And this malignant growth in her throat had, it was, that's what it was doing.

Now, see, I'm not dealing with the growth. I'm dealing with the life that's in the growth. See? The life that's in the growth is what we're dealing with. See? “In My Name they shall cast out devils.” The word *devil* is “tormentor,” like of the body. And this was a devil. And then when the life went out of the growth, of course, that let the growth begin to swell.

³¹ Just like a little dog that's run over on the street, something like that, let it lay there in the sun for a few days, then, and it gets twice its size.

Well, that's what was making the little woman get worse. Many times I've explained it. If you get worse, that's the very sign that you're healed, you see. And so it was just getting worse all the time, and choking her, 'cause it was swelling. And the . . . But it had let loose, the life was out of it. And her coughing like that, you see, [Brother Branham coughs—Ed.] like *that*, sprung, pulled it loose from the rest of her flesh. And the dead substance, just the body with no life in it, the cancer gone, jumped out, see, fell out.

³² So, that's what, the body went out then. That wasn't the devil went out. That was the house that he lived in. He went out because the woman's faith in what was told her, knowing that Jesus Christ is the same yesterday, today, and forever, that's what killed the cancer, took the life out.

Now, she could of went—went back to the doctor, and the doctor said, “Nonsense, the—the—the thing is just there the same as it always was.” But that was right, the growth was there, but not the life, wasn't there. See?

³³ Now, what if that a-been somewhere where it could not have—have passed out?

Is that the picture? [Brother Neville says to Brother Branham, “That’s a picture of a growth that passed from Mrs. Baker, from over at Springville, Indiana. And she . . . This is an enlarged picture, that she passed, after prayer.”—Ed.] Here is the picture of the growth from Mrs. Baker, from Springfield, Indiana, that passed, after prayer. That’s a picture of it. See, that’s the body that the devil lived in.

Just like you live in this body you live in; it might be little, big, redheaded, blackheaded, whatever it is. See? The devil either lives in this body, or Christ lives in that body. Well, then when the life goes out of it, your body is still here on earth, see, but the life isn’t there.

When the life went out, the body was still there. And then it tore loose from her body and was cast out, the body went out.

But if it’s in a place it can’t pass out, then your heart has to pick up that dead substance and purify the blood, each time it beats. It causes fever, and everything else, because it’s an infection. You see? And your heart has to . . . I think the heart purifies the blood as it passes. Is that right, Sister Dauch? I think that’s right. The heart, as it beats, it purifies. A nurse, you know, and another one setting here in front of her. Puri- . . . picks up the . . . And that’s what causes fever from an infection. It picks up the infection and—and runs up a fever.

³⁴ Now, the people, you see, it’s your faith. It’s never your feelings. It’s nothing, whether it’s so, if my hand isn’t straight. That doesn’t have one thing to do with it. It’s my faith that does that. See? Right before us, we see the image of a perfect healed person, by faith. And then we just make step by step till we step right into that person, and just walk right on with it. See? There you are. And that, that’s what does it, your faith; not your feelings. Your faith does it. The thanks and praise be to God!

³⁵ Now just a moment of prayer, and we got a subject here that we want to give a consideration to, and a little time that the Lord would deal with us according to this.

And, now, and then if some of you has to go this morning, and won’t be in the evening service, the Lord willing, I—I want to be here again. The family is coming back Christmas week. And then, the Sunday after Christmas, the Lord willing, I want to preach my Christmas Message here at the tabernacle; Sunday after Christmas. The Lord willing, the text will be, *The Tramp On The Street*.

So let us bow our heads now and offer prayer ’fore we read the text.

³⁶ Lord Jesus, be Thou near us just at this time. And we know that it's difficult in our small church, and when many stand. And—and we're here not because of the comfort of the place, that gives us physically comfort, because it is not comfortable. And we're not here to be seen. But we're here because that we feel Your Presence. And we know that You're here. And we're here for correction. And we're here, knowing that we're in the house of God. And we feel good to be here, no matter how uncomfortable it is, the standing, and—and setting crowded up, but we're here because that we—we feel that God is here.

³⁷ And the same way that boy must have felt that night, when Paul preached all night long, what a long message, from probably the going down of the sun until the rising of the sun, the next morning. And a young fellow setting way up high, he fell off and they thought he was gone. And Paul laid his body over him, and the Spirit of God that was on the messenger brought back the spirit of life into the boy's body. And he said, "He'll be all right," and the young man lived. He was interested in what Paul was saying.

³⁸ And, God, we're interested this morning what the Holy Spirit might say to our hearts. And we pray that You will break the Bread of Life to each one of us, that when we leave here today, that we'll not leave this building the same people we were when we come in. May the Christians be closer to You. May the sinners turn today. May the sick be healed. And may the Kingdom of God come nigh unto us, or even to be in us. For we ask it in Jesus Christ's Name, as we wait on His Spirit to give us the Words. Amen.

³⁹ Now let's read some of the Scripture, which is . . . God's Word is always right.

And now, and each one, I see you're very kind to the ones that's standing. I see somebody raise up and set down, and give somebody else a seat. That's very fine. I wish we had more room, but we just haven't got it, and at this time.

Turn to Matthew 27, and we'll read from the 11th verse, and then we'll speak on this subject.

And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? . . . Jesus said unto him, Thou sayest.

And when he was accused of the chief priests and the elders, he answered nothing.

Then said Pilate unto him, Hearest thou not how many things they witness against thee?

And he answered him to never a word; insomuch that the governor marvelled greatly.

Now at the feast the—the governor . . .wont to release unto the people a prisoner, whom they would.

And they had then been a noble prisoner, called Barabbas.

Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

For he knew that for envy they had delivered him.

And he was set down on the judgment seat, his wife sent unto him, saying, Have . . .nothing to do with this just man: for I have suffered many things this day in a dream because of him.

But the chief priests and elders persuaded the multitude that they should ask for Barabbas, and destroy Jesus.

The governor answered and said unto them, Whether of these twain will ye that I release unto you? . . .(Just think of that!) . . .They said, Barabbas.

Pilate said unto them, What shall I do then with Jesus which is called Christ? What shall I do then with Jesus which is called Christ? And they all say unto him, Let him be crucified.

And the governor said, . . .what evil has he done? But they cried out the more, saying, Let him be crucified.

Then Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

Then answered all the people, and said, His blood be on us, and on our children.

Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

⁴⁰ What a sad picture! I call a text of this, if you'd want to letter it that way, or call it that. And maybe the tape would want to be titled this: *What Shall I Do With Jesus Called Christ?* And the subject I want to use, after that being the text; I want to use the subject, "with Jesus on your hands." With Jesus on your hands, what will you do?

⁴¹ Our scene starts, this morning, in the judgment hall; where Pilate, the governor, had been called on the scene, to—to act and—and make a judgment. It was early in the morning, a while before the daylight, and he had been disturbed out of his sleep, and—and had been called out to hear the—the case of this Man.

⁴² It was a time of the crucifixion of our Lord and Saviour, Jesus Christ. He had—He had done nothing, as they could find in Him, and He had—He had answered everything. It was just the hour that it had to be that way.

There is nothing that can happen without there is something behind it to cause it that way. There's got to be some reason for everything that takes place. Because it's—it's motivated, of course, by the—the spirit that's in beings, and in human beings, and so forth. There's a motive, motive of it, and a—and an objective, and there's got to be a reason.

And it, reason this had to happen to this greatest Man that ever lived on the earth, or ever could live; the reason it happened this way, because it was time for it to happen. See? It must be thus, and there was no way to escape it. It, it had to be that time.

And Jesus had come to the earth just exactly the way that God's Word had predicted He would come. He did just exactly what the Word said He would do. He lived the life, just exactly, and God made known, or manifested, the Seed of that time. Now remember, God . . .

⁴³ The Bible begins in Genesis and goes to Revelations. Now here is the lesson that I—I want you to understand, that . . . See, in each generation it's been spoke, in the Bible, of a certain thing happening through each generation.

Like Daniel saw the . . . interpret the dream of Nebuchadnezzar; how the Gentile kingdoms would come in, and how they would go down, and how they would go out. And each one of those people in them races and those nations, that Gentile powers that control, has controlled the world, has done just exactly the way that the vision said they would do.

⁴⁴ When Nebuchadnezzar, the head of gold, was taken, then the Medes-o-Persias came in; and the nature of them, according to the—the nature of the material, and according to what the prophet said, just exactly. Nebuchadnezzar, the head of gold, which is the greatest and first of the Kingdom. Then the Medes-o-Persia being silver. And then on down into the thighs, of—of being of brass. And each metal gets harder and harder; gold being the softest. And it ends up in iron, which is the hardest of all of that, is iron.

Now, each one of those kingdoms come down just exactly, by nature, the way that the prophet said that they would do. And what was he doing? He was sowing a seed for the nations to watch, and each time that when that kingdom was issued in, it had to do according to what that Word said.

⁴⁵ And then Messiah was to come on the scene. And when Christ come on the scene, He had to answer those Words of God that was to be fulfilled, that the prophet spoke of, that what He would do.

Moses said, “He’ll be a—He’ll be a Prophet likened unto me.” And if you would have . . . we had time to type that back and show just how that in that tremendous time, when Israel was in captivity by Egypt, of how that Moses was born a odd, peculiar child; and how that he—he come up, and was raised up, and how that he was hid in the bulrushes; and how that he become a leader, went into the mountains and got the law, and came back down. And was not only a leader; but he was a priest, and a king, and a governor. All those things, and how that just typed up Christ exactly. And Moses said, “The Lord your God shall raise up a Prophet like me.” See?

⁴⁶ Now, when Christ was born, Israel was again in captivity by the Roman Empire. And what was He? Born a peculiar Child, and odd, how He was raised up. How He went up into the mountains, and came down and said, “You’ve heard them say, them of old times, ‘Thou shall not steal.’ You heard them say, ‘Thou shall not commit adultery,’ but I say, whosoever looketh upon a woman to lust after her, has committed adultery ready.” A Law-Giver, see, and a King, a Priest, a Prophet, just exactly like him. So all these things had to be fulfilled, and when that space laying there for the life of the Messiah, when that was perfectly vindicated.

Now, this may be the last long lesson I teach for a while. I want you to get it close now.

⁴⁷ When the Word has been spoken for this certain generation, there is going to be somebody rise on the scene that’ll fulfill that Word, because God has spoke It. It’s a vindication of the spoken Word. And Jesus met every qualification, and was the Word, vindicated as Messiah, exactly. There is also Words, spoken in the Bible, for the last day. Those Words have to come to life.

⁴⁸ And we find here that, when in the days of our Lord, the church had already rejected Him before He come to Pilate’s judgment hall. They had turned Him down, from the very day that His ministry started to prophesying and telling them a Truth about the Word. Then, they could not understand that, how Him, being a Man, could know what was in the people’s hearts. Little did they know, that, the Word is God! “And the Word,” the Bible said, “is a discerner of the thoughts and intents of the heart.”

⁴⁹ And they wanted to call Him an evil spirit. He said, “I’ll forgive you for that. But when the Holy Spirit comes to do the same thing, to speak a word against It will never be forgiven.”

And all these things that He prophesied to be in this day, something has to bring that to life. But when It's brought to life, It'll be so much different than people thinks It is, till it'll—it'll only be the Elected will see It. Always, just the Elected is the only thing that'll see It, because It is elected and ordained to see It. Therefore, it cannot, no other way.

⁵⁰ Jesus said, "You can't come to Me. No man can come except My Father draws him; and all that He has give Me will come to Me." See? See? So there was no way. He said, "You got eyes and you can't see; ears, you can't hear." Said, "Well did Isaiah prophesy of you." See? Isaiah's prophecy springing up, being made manifest.

Don't forget that, here or a tape listener, that God's Word must be manifested. God is obligated to see that It does it.

⁵¹ Just as John the Baptist was foreordained to forerun the coming of Christ, there had to be some man rise up to take that place. That Word has to be fulfilled.

⁵² Then when Jesus come as the anointed Messiah, and done just exactly what the Word of God said He would do; and yet the Jews were looking for something else, "a King coming with a rod of iron in His hand," which was way in the future. But He fulfilled every Word.

There one day in Capernaum, when He picked up the Scripture and read, (did you notice?) He just read part of that Scripture. And then He laid the Book down, and said, "Today this is fulfilled."

⁵³ When He was to preach the year of jubilee, now, why didn't He read the rest of It? Because It pertains to His other Coming. They had no need of knowing that. That's for the age that when He will come in.

But the age that He was in, that's the reason He could say, "This Scripture is fulfilled today in your eyes. Right here you see It. 'To preach the acceptable season, and bind up the brokenhearted, and heal the sick.'" That's what He come for.

The rest of It was—was to bring judgment to the Gentiles, and so forth, so that comes next. See, the Gentile had to reject Him, first.

⁵⁴ Now, at the crucifixion, where we are today on the subject, of, "Jesus on your hands." God's Word had been thoroughly vindicated, had been proven over and over, that He was the answer to God's Word. Where that the scribes . . .

⁵⁵ You see, God has already got It laid out. Let the ministry study It. But, you see, they take somebody else's word about It; some group of man. They're so blinded to the Truth, that, when the Truth

is presented, they fail to see It. But, you see, God is just, He's got It wrote out there. He's got wrote out, right here in the Book, what's going to happen today, so It will be fulfilled. But others that's not ordained to see It, will never see It, see, they—they got It all mixed up.

⁵⁶ And that's the Way they had It then. They had never knowed that It was Him. And by the signs that He was the Messenger of that time, nobody could deny it. His prophet spoke of it; he said, "I, I've got to decrease, but He will increase. I'm not worthy to unloose His shoes, but He is standing among you now," said John. "And He will come. And the axe is laid to the root of the tree; and the trees that doesn't bring forth fruit will be taken out of the forest, that, or out of the—the vineyard, or the—or the orchard. It won't be there no more."

⁵⁷ Now, we find that those things happened just exactly the way that He said. He could discern their thoughts in their heart. He was a prophet. Everything that He foretold, just happened exactly the way He said it.

"I go up to Jerusalem. There I'll be delivered into the hands of sinful man. And they shall evilly mistreat Him, and He'll be crucified. And on the third day He'll rise up again." But said, "See that you tell no man this." And He blinded It from them, that they didn't understand It until That was fulfilled.

⁵⁸ See, many times that He let's us become blind until the hour that we have need of It. He lets us become blind to the things that we see today, for this is the hour we have need of It, to vindicate the day that we're in. See? Our fathers didn't know these things. The Bible said that they wouldn't know them. He had hid them up, and in—in the last days It would be revealed to the sons of God; or, make, they would be manifested, to be shown His glory and His praises upon the earth.

⁵⁹ And all that Daniel said about the last days, and how that, "They that know their God will do exploits." And just so many Scriptures tying in this day that we're living in! How that these evil, deceiving times would be on the earth! And just exactly what we're having now fulfills It.

They, they had—they had been given a chance to see Him, and, but they rejected their very Messiah.

And today it's the same thing, the very same thing. We are given the opportunity, because God cannot judge without first having. . . being justified for His judgment.

Now, if you told a—a certain person going down the road, speeding; you'd stop them, say, "There is a—a hole in the road down there. If you continue that speed, you'll be killed."

⁶⁰ And they say, "Nonsense, I know what I'm doing." Then, you see, the blood can't be upon you, because you have thoroughly warned them.

Well, God does the same thing by His Word. He thoroughly warns the people of oncoming judgment, and shows His signs and wonders that's predicted in the Bible for that age. He shows them, and the people just walk right over It.

It's not easy for a person to go to hell. A man fights his way to hell. The first lie you ever told, you know it was wrong. The first cigarette you ever smoked, you knowed was wrong. The first evil you did, you knowed was wrong. But in your conscience, told you it was wrong, but you continually run through the red light, run over the barricades. You're reckless. You want to do it, anyhow, show you're some big guy. See? But, remember, you fight your way to hell. It's not easy to go to hell. You have to reject Truth.

⁶¹ Before you have the wreck, you have to run the red light. Before you have the wreck, you have to, down there in the road, you have the—the warnings that's been put up. But, you, you got your own way about it, man has today. And he knows more than anybody else, and he won't listen to the—the signs and warnings of the oncoming Judgment, and those who reject Christ.

⁶² Now notice, and what they had accepted in the stead of this Christ. Now think of the church of that day, the blindness of them. They had rejected a public murderer, Barabbas. A man who had been proven to be a murderer, and was really waiting his judgment. And he—he been proven to—to be a murderer, and was a bad man. And just because that—that the Life of Jesus. . .

Which, He, He challenged them. He said, "Which one of you can accuse Me of sin?" *Sin* is "unbelief." "If I do not the works of My Father, then believe Me not; if I haven't told you the Truth of the Scripture. And the Scripture has spoke for Me, Itself. Search the Scriptures," He said, "for in Them you think you have Eternal Life, and They are the Ones that testify of Me in this age."

⁶³ But they said, "He makes Himself God. He makes Himself something." He made nothing. . . God made Him God; He was God. He was the fulfilling of the Scripture. He never made Himself anything. God made Him what He was. And, then, it's because it was the hour for that Word to be fulfilled. So, but they couldn't

see It, because It was against their denominational ideas, what they had built up about the Christ. And it was too blinded from the Word.

⁶⁴ Now, and besides that, to get rid of this Fellow, they had to accept a murderer, a public menace, too. It was an indebtedment to society, indebtedment to them; a murderer! Had to accept that, because, to—to reject Christ.

And before any man or woman can accept wrong, they have to reject right. There is something about nature, got a law to it, that you have to reject the right thing before you can receive the wrong thing.

As I have just quoted, to—to keep from telling a lie . . . You—you told a lie against your better judgment. You told a lie against your conscience. You told a lie against what your mother or parents taught you to do. Or, even nature itself teaches you shouldn't do it. So, therefore, you, to reject Truth, you have to accept a—a—a lie, and you have to reject Truth before you can accept the lie. See?

⁶⁵ So that's the way these fellows had done, they had rejected the Truth. And He was the Truth. "I am the Way, the Truth, and the Life."

"In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and manifested before us." In First Timothy 3:16, "Without controversy, great is the mystery of godliness, for God was manifested in the flesh, handled with our hands." God, Jehovah! It's—it's astounding, it's startling, to think that the God Who put the—the—the solar system into space, that made stars that's a thousand times bigger than this world . . .

⁶⁶ And if one of those stars would start to the earth, at ten thousand miles an hour, why, it would take it a hundred million years to get here; it's so far away. And two little stars setting, look like a inch apart, from here, they're further apart than we are from them. And, yet, there is not one of them but what holds its place. And that great galaxy, oh, my, the massness and the vastness of God Who could make those things! Each one has to hold the other one. That's the reason it stays the way it is. If they got out of cater, the whole system would fall.

⁶⁷ That's what happened in Eden. When Eve got out of cater with the commandments of God, the whole race fell.

That's what's the trouble today. We shouldn't be broke up in organizations and denominations, and so forth. We should be sons and daughters of God, holding the great galaxy of the world together.

⁶⁸ New York, last week, I was listening at a message quoted, or said by Einstein, the great scientist, the—the what is called the brain of the—of the time. And I was . . . heard that. Then I went to hear Norman Vincent Peale, on his psychology about how people should do, or walk, and project themselves into psychology.

Then, on Einstein, he was speaking of a galaxy that was out between the system there, out from stars. And if a person could travel at the speed, I believe he said, of light, . . . Now, I think, what is that, . . . eighty-six thousand? [Brother Neville says, “Hundred and eighty-six.”—Ed.] Hundred, hundred and eighty-six thousand miles per second, that light travels. And now break that down in five minutes, how many millions and billions of miles you’d be. And a—a hundred and twenty million years of light-time it would take you to get to that galaxy. And then a hundred and twenty, or a hundred and fifty million years; a hundred and fifty millions over, and a hundred and fifty million back.

⁶⁹ And they hit something that stumped them. And they, after going out there and coming back, you would actually take you three million years to make the trip, three hundred million years. Three hundred million years to make the trip, and, when you come back to the earth, actually you’ve only been gone fifty years. You break into Eternity. There is no end to It.

⁷⁰ And to think, that, the God Who made all of that and set it in order, and spoke of it, come down and was made flesh among us, to redeem us. And would so honor us with His august Presence, that He—He would stand here on this sinful earth in the last days, and prove His Word to be so, because He’s obligated to that Word. Amen. The sovereignty and the justice of that great One Who holds those things in His hand!

⁷¹ Notice, the nations. The—the church has to turn His Word down, first. Then, after the church turned It down, and called Him “a Beelzebub, or an evil spirit,” then It was brought before the government, so that the whole race had to be condemned. Now we find Jesus, this morning, before a—a governor, Pilate, a Roman, to be tried. And we find that the church turned Him down, first, because that they didn’t believe His Message, because they didn’t know the Word.

⁷² Jesus told them, “If you would have—would have heard Moses, you would believe My Word, because he is the one that spoke of Me.” See? There is the Word that the prophet . . . Which, the—the Lord comes to the prophet, and the prophet spoke the Word for the hour to come. And here It was identified, and said, “You say you

know Moses and he is your guide. You don't know Moses, nor you don't know his Word." In other words, He said, "I am the Word. I am the identified Word that Moses spoke would come, and you condemn Me." See? For their traditions, see, the church condemned Him.

⁷³ Now, we find Him now before Pilate, and thoroughly approved, too, identified to the time, or the church, by the messenger of the time. They had been given a chance to see and believe, but rejected It. Why did they reject It? Many of them wanted to believe That; but their traditions, not the people, but their traditions!

⁷⁴ Now, you see, like Nicodemus came by night, and he said, "Master, we know that You're a teacher comes from God. We know that Thou comest from God. No man can do these things that You do except God be with Him. We. . ." Who is "we" he's talking of? The church, the Pharisees, the leaders of that day. "We know. We are thoroughly convinced that You're that Person." Why then couldn't they do it? Because, their system. I want that to soak real deep, 'cause that's what I'm getting to. See? The system that they had already joined themselves into, was the one that they couldn't move. Though they did see that That was Messiah, but the system that they was connected with would not let them accept It.

Do you—you understand? [Congregation says, "Amen."— Ed.] Now I want to ask, from this visible audience, how many understands what I'm speaking of? Raise your hands. All right.

⁷⁵ Now, a system! They believed It, and they knowed It was. How I'd like to say that same thing today! We see what's supposed to be here today, and we see It, but the system won't let them accept It. They are so indocumated with the system! See, it isn't the person, it is the system.

Just as I have spoke of the President that was just assassinated. Not the man; far as I know, he's a good man, he never done anything evil as I know of. But it's the system. It isn't the people; it's the system.

⁷⁶ It wasn't the Jews; it was their system. That system condemned Him, because It didn't tolerate with their system. Do you understand? [Congregation says, "Amen."—Ed.] Now, the same things takes place now. And they chose this public enemy, a murderer.

But the issue now has involved the government. So the government has to pronounce this sentence, because, to take a life, it must come before the government. They wasn't allowed to do that, because they were under the—the rulership of Rome, and they

couldn't take a life no matter how much their church said, "We got to do it." Why, they—they couldn't do it without, first, Rome giving them the sanction to it. So, it has to be brought before the government. Now the government is involved in the thing.

Now, if that isn't a picture of today, I don't see what. See, just exactly!

⁷⁷ The church turns It down, now it's the government involved. The time had come where the nation, of all, whole, had to come. The issue was made. The showdown was at hand. The whole nation had rejected Him, and the bringing down the wrath of God upon them. And before the. . . Even the church had rejected Him, that would bring the wrath upon the church. But now the nation has rejected Him, to bring the wrath upon all.

And, today, the world has rejected Him, to bring judgment to the entire world. All nations must be judged.

⁷⁸ And we know that that happened in the time of the great Roman general, Titus. He besieged Jerusalem, and then finally just. . . They eat one another's children; eat the bark off the tree, and the grass off the ground. And—and then Titus rode right in and just tore down the walls and burnt the city, and the blood run down—down the streets like that, where he murdered them in there.

And it had to. Before a just God could let a people, that He had chosen, to come under such a thing as that, there—there has to be a just reason. He is just. His—His laws demand His justice. And a law without penalty is not law.

⁷⁹ If I would say, made a law here in the city, "It's a—a—a fine to run a red light," and then there's no penalty to it, you'd just keep on running red lights. But there's got to be a penalty.

And the penalty of God's law, to reject His program, is death. And there had to be a death, so it had to be paid.

⁸⁰ We stand in a similar trial this morning, the world over, a trial. All denominations has turned down the Word. I know this sounds very harsh. And I want the ministers who is listening, here present and those on tape, also, to try to understand this now, that I try to make it plain. But I'm holding my point, or making my point here, and saying that we are standing, today, in another Pilate's judgment hall.

⁸¹ You say, "If I'd a-have stood there, I'd a spoke out for Jesus Christ." And, well, what are you doing about it now? That's the thing. See? "No matter how much the church had turned Him down, I'd a stood by His side." You've got the opportunity. Uh-huh. See? They, they turned Him down.

⁸² Now He is tried, today, or just has been tried, or, and on trial, for a world system to be formed, of what's called, the council of churches, to—to—to form in the—in the World Council of church. Now, and what have they done? They have voted that they will absolutely unite themselves together and have a council of churches.

And in this Council of Churches, that all churches must belong to this council, or, if they don't, you're not even allowed to preach, you're not even allowed to have a prayer for the sick. And your church can be used for anything they want to use it for. If they want to store boxes in it, or ammunition, or whatever they want to do, you have no control of it at all. You either belong to the Council of Churches or you don't belong at all.

And that's the system that's being formed here in the United States, that fulfills the Scripture, to the dot. It fulfills what the Lord spoke to me in 1933, see, and we're standing at that time this morning.

And Jesus Christ, the Word, is at trial, today, as it was on the crucifixion, and now He's on our hands. He's on the hands of the world. The Word has been clearly identified, around the world, see, and He stands in on trial. All denominations turned Him down. And now He is tried as a . . . in the Council of the Churches, and they reject Him again and choose rather as they did then.

⁸³ You see, the nature in history repeats itself, because nature continues the same. Trees still continue to grow, and vegetables come up, and flowers, and the world turns just as it always is. It's nature. And the nature of each age produces, again, and re-reproduces the—the reflection of what a—a—a nature was before them. And, today, we find ourselves again standing on that same place.

Now, Jesus was “the Word,” Saint John, the 1st chapter. We all believe That. He was the Word. And because He was the Word . . . Please understand. He was the Word, and He had to be against the system.

And they did not—they did not reject Him because of His miracles. They did not. They said . . . He said, “Which can accuse Me?”

“And what evil had He done?” said the little lady. “What evil has He done but heal the sick?”

⁸⁴ Said, “We don't condemn Him for these things.” See? “We condemn Him because Him, being a man, makes Hissself God.” And their own Scriptures said that He would be God.

In Isaiah, the great prophet who wrote a sixty-six Books of Isaiah, and starts off with the . . . At the first, like the beginning; and in the middle of the Book come John the Baptist; and ends up in the Millennium reign. And sixty-six Books in the Bible, like there is sixty-six chapters in Isaiah. It's remarkable it falls that way. This Isaiah 9:6, he said, "Unto us a Child is born, unto us a Son is given; and His Name shall be called, 'Counsellor, Prince of Peace, Mighty God, The everlasting Father, Wonderful.'"

⁸⁵ And the blind traditions, or systems, could not see that That was God; by their own prophet, that who the Word came to, that said that He would be God. The blind systems! So they had rejected the Word, and desired a murderer instead, Barabbas.

⁸⁶ And, today, the Word, being clearly for this day, has been vindicated. It's been made real. It's been shown to be the Truth. "And at the last days," as Jesus said, "as it was in the days of Sodom," and so forth, "so shall it be at the coming of the Son of man." The very God, Himself, Who was the Word, predicted the end-time and what would happen; and the Lights would break forth in the evening time; and how that, Malachi 4, He would send forth these things and prove them.

⁸⁷ And it's been brought to the place of a decision, and the churches has turned It down. And what have the churches desired? A murderer of the Word, one who takes a system. If the system is contrary to the Word, then it's a murderer to the Word. And they've desired a denomination tradition, in the stead of the true Word being manifested and proved that It's God amongst the people; by science, through pictures, a Light, the same Angel of the Lord, the Pillar of Fire.

The same One that lived on earth in the—in the body of Jesus Christ, has come upon His people in the last days, where science has took the picture of It. The church has seen Its works. It's thoroughly identified, by tapes and everything, around and around the world, and personally ministered.

And still, in all of that, their systems are desiring a Council of Churches to condemn the Truth. See? Desiring a murderer that would shut off, or stop, or shut out. And, it'll do it, they'll stop such a Thing. And the Council of Churches will have to do it. There is the mark of the beast; antichrist, against the Word, which is Christ. But not their creden- . . .

⁸⁸ They think it's tradition. They think that their traditions is of God. See? But it won't stand up with the Word, and neither does

God vindicate it to be right. Jesus stood up with the Word, but not with their council; but with the Word. And the Word proved that He was God.

And It proves today that It's God, because It lives the same Life, It does the same thing among us that It did back there, and predicted.

⁸⁹ So what do they do? They accept something that . . . They have accepted, already, the very system that'll crucify That. And the crucifixion of free interdenominational is at hand. That's right.

⁹⁰ Now, that doesn't contrary the Scriptures. It's with the Scriptures. "And they formed a image unto the beast." Uniting the world denominations in one Protestant, forming the mark of the beast, the image of the beast, according to Revelations 13:8. "And they made an image unto the beast."

The *beast* is "Rome." We all know that. But always it's been Rome, all . . . How can it be—how can it be Russia, when the Bible says Rome? See, the people just get the wrong impression. See? How can it be some other thing, when it's predicted it has to come out of Rome?

⁹¹ Go back to Daniel again, the iron and clay in the feet; the iron never ceased, from the knees down to the end. And anyone knows that Russia wasn't even known of then. It was Rome. The red dragon was Rome. It's always Rome. And that iron never changed to something else, from Rome to something else; it remained Rome. And the beast is Rome!

⁹² And the Rome had a religious system whose deadly head . . . or deadly wound killed him in his head, but he was revived again, from pagan Rome to papal Rome. And now they're to make an image to it, out of the beast that comes up out of Revelations 13.

Did you ever notice? This nation is numbered thirteen, and appears . . . I don't say this is . . . It's—it's strange, though, that it would happen mathematically, ma- . . . just exactly in order with the Scripture. It's found in the 13th chapter of Revelations, this nation.

⁹³ All the other beasts come up out of water, which is thickness and multitudes of people, the Bible said; but this little beast come up out of the earth, where there was no people. Yet, he was a lamb, freedom of religion; then he spake like a dragon, and united himself with the power and done all that the dragon did before him. Exactly. So there you are. It's—it's just got to be that way. No other way of getting around it.

⁹⁴ And here we are, today, forming a system. A system! We can't wait till some . . . We tried to make everybody become a—*a* Lutheran; and couldn't do it. Try to make them all become a Baptist; we couldn't do it. All become a Methodist, or all a Pentecostal; they couldn't do it. So, to order to do this, the time is so short, they have formed a council, a head, a image to the beast. That's exactly what they've done. And what is it? The crucifixion of the Word, again, is at hand. It's on trial and will soon come to the floor.

⁹⁵ Notice, the manifested Word, from the denomination. It manifests. The—the Word difference from the denomination.

What is this, what is this system? It's a satellite to Rome. Did the Bible say it would be that? Yes, sir! Revelation 17, they saw Rome raise up itself in an ecclesiastical system, of a woman. A woman, the church is always represented by a woman.

Cause, the Bride of Christ is a woman. Eve was the one fell; she is the One to be redeemed. And the Church (is what?) is a woman that's redeemed.

⁹⁶ And this woman set upon the beast with seven heads. And we know about the seven hills, and so forth, as the Bible said it would be. There is no mistake. There is no chance for a mistake. See?

And notice then, we find out, that she was a "MOTHER OF HARLOTS." See? And mother and daughter unites together again in friendship. Where, once, the daughter run away from the mother, to try to live decent, for her mother was so low-down and ornery till the girl left home. Uh-huh. But now, since she's begin to get a little age, she, and doing so many evil things, herself; she sees her mother, she thinks her mother was right, so she is forming a system of her own. See? Exactly.

⁹⁷ Uniting denominational, Protestantism, fulfills exactly what the Scripture said of Revelation 17. "All, whose names were not written in the Lamb's Book of Life, was belong to her." One or the other, either the beast or the image of the beast. The Bible said so.

And Jesus spoke of this, not as communism. But in Matthew the 24th chapter, beginning with the 21st to the 26th verse, He predicted that the spirit in this system would be so much like the real thing till it would deceive the very Elected if it was possible; the Elected, whose Names are put on the Lamb's Book of Life before the foundation of the world. And, frankly, it got them so tied up, until He said if He didn't cut the work short, for their sake, there would be no flesh saved upon the earth. And we've only got . . .

⁹⁸ This is—this is '64, isn't it? And I think they claim about seventeen years is off of that, so, according to the calendar. And we got '64, 1964, which will make (what is that?) thirty-six years left, to the twenty-first century.

And every two thousand years, the world has come to the end of its world system, religious system, to the end of all systems, and God had to step in. He did in the days of Noah; first two thousand years. The second two thousand years; the system come back to where our text calls, this morning, and He sent again His Word. He sent His Word by a prophet, Noah's time, prophet Noah; and the people rejected It, for their system. He sent His Word again in the time of Jesus, the Word manifested in the fullness; the people rejected It. And now it's 1964, leaving thirty-six years until the even two thousand more years; and the Word has been brought forth, and the system has rejected It.

⁹⁹ How close are we? May be later than we think, see, that anytime it could happen. Maybe it's already happened, for all we know, as I spoke the last Sunday being here. The last name might have been on that Book; when it is, there is no more coming in. The world will move on just as it was, but the Church is sealed. Notice now as we go on here. Their names, now, he will not deceive those whose names are written on.

¹⁰⁰ What is it? It's got to be a system. See? And just think, to belong to that denomination in that system, what do you do then? Where have you done? You're sealed away, see, from the Word, to a murderous system that takes away, "Of having a form of godliness, but denying the Power thereof." It's the mark of the beast. Exactly. See?

¹⁰¹ It's the beast over there, what he did; and here is the image, the same thing. And the beast was so great, that formed that great universal church at Nicaea, see, that they made all the—all the world come to that, to that one system. And they thought it was so great, "Nobody was able to make war with them," said the Bible, until they made a image unto the beast, and brought all Protestants into the Council of Churches; which formed a system, that you were not even thought of as a Christian or anything else unless you belonged to that system.

¹⁰² There is the difference between the mark of the beast and the Sealing of God. God seals by His Word. You believe the Word is? [Congregation says, "Amen."—Ed.]

Now you say, "Is that right, Brother Branham?" Yes, sir.

¹⁰³ Now, I know you Sabbatarians, or Seventh-day Adventists, say, “The keeping the Sabbath day.” But that is not. Not to be nasty with you, but that’s absolutely unscriptural.

Ephesians 4:30, says, “Grieve not the Holy Spirit of God, whereby you are sealed unto the day of your redemption.” See?

¹⁰⁴ Now, the Holy Spirit is the Word. God is not three. He is the same God in three dispensations, three offices. God, the Father, over the law; God, the Son, in grace; and God, the Holy Ghost, as you call It, the same God in the Holy Ghost dispensation. God, the Father, was the Word; God, the Son, was the Word; and God, the Holy Ghost, is the Word. See, it’s just three offices. And to re- . . . And the Holy Ghost seals you, therefore you’re sealed by the Word.

Now you say, “Well, I’m sealed by . . .”

¹⁰⁵ Well, then, it identifies itself. See? It proves. You can’t belong to a system, and be sealed with the system and the Word, see, ’cause it’s contrary, one to the other. You can’t do it. All right.

Now we find out, that, the big machine mechanics, the mechanics of the big machine, that is to . . .

The machine, it’s got . . . a automobile, it’s got pistons, valves, and carburetor, and so forth. That’s the—that’s the mechanics.

¹⁰⁶ I’d like to say something to the Church right here, brings to my memory. See, that’s what’s . . . I believe we’re so close to the end, I—I’m going to say something now. See? See? The—the mechanics, there is so many people trying to explain the mechanics when you don’t know it. See? The only thing you . . . And, you know, you should know it. The mechanics is known. Now what if Moses . . .

What if somebody would have said, “Noah, I want you to explain the—the mechanics of how the ark float. How that?” He couldn’t do it.

You don’t have to know the mechanics; just the Dynamics of It. See, the Dynamics is what you want to know.

“How?” Well, if somebody come up to Israel, and said, “Say, Moses, I want to understand. How could you create animals with your own word?”

¹⁰⁷ He said, said, “It ain’t my word. It’s God’s Word. He told me to do it.” See?

¹⁰⁸ “I—I—I . . . Tell, explain to me how that you made flies come upon the earth, when there wasn’t any, that many flies on the earth.” See? Moses couldn’t explained it, himself. You don’t have to.

“How’d you make the east wind come and blow a hole across the Red Sea, and we all followed you on dry land. Explain the mechanics of that. What—what—what was the—the—the system that you used, Moses? What? Tell me the scientific research of what atom you let loose.” See? See?

¹⁰⁹ He didn’t know it. He, well, he didn’t know the mechanics; he just knowed the dynamics. And—and that’s the way.

I can’t tell you how I’m living. I can’t tell you how you’re living, but you’re living. I can’t tell how your heart, and your food goes in and makes blood. And takes the—the strength of that food, and—and goes into that third wall of the intestinal track and turns it back to a blood life, and sends it back up through you. I—I can’t explain that, but it does it. See, it does it. I—I can’t explain it. I don’t know the mechanics. It’s the dynamics.

¹¹⁰ Now, Moses might have knowed the mechanics, but it wasn’t nobody else’s place to understand it but Moses. They knowed it worked, and that satisfies. Why can’t the people be satisfied that way today? See? Everybody couldn’t be a Moses. There was just one Moses. They just knowed it was of God. They seen it was of God.

And they followed on and done fine until they begin to question it, wanted to raise up somebody else to do the same thing, Korah, Dathan. And when they got somebody to bring some carnal impersonations in, finally God said, “Separate yourself. Don’t get into that organizational system. See, step out of it! I’m going to swallow it up.” And He opened the earth and swallowed it. See?

¹¹¹ You don’t know, you don’t have to know the mechanics. Just know the dynamics, the thing that pulsates it, that makes it true, and see if it hits the target that the Bible promised it would hit in this day. See, it’s the Word again, back to the Word.

¹¹² Now, the big machine is setting up now, and ready to move. The mechanics is already there. They’ve already got the mechanical system of an organization that’s going to bring, upon the earth, “a peace,” they say. They got a . . . like a U.N.

The nations are united together. It’s a uniting time. I just preached on it, recently. The . . . They’re uniting together, to bring what? A world peace. They did that in the League of Nations. They’ve always done it, and it never works. It can’t work. The U.N. is nothing but a big rubber balloon that’s carried about by every nation’s wind of doctrine. It’ll bust and blow up at anything. It can’t work.

Neither can the Council of Churches work. It’s an organization by man, contrary to the system . . . or with their system contrary to

the Word of God, and it can't work. "How can two walk together unless they be agreed?" You can't do it. And how can the Christian church, will have to . . .

¹¹³ The—the Pentecostals, the Assemblies of God, and the—the great other churches of the—of the Pentecostal kingdom, and of the Full Gospel people, how can they forfeit their evangelical teachings, the very principles that they've stood on? And where they was raised up, to come out of those organizations and condemn it; and they have to forfeit their evangelical doctrine, to walk with man who disagree upon the principles of the Bible, and Divine Healing, and the Power of God, and Jesus Christ. "How can two walk together except they be agreed?"

¹¹⁴ There you are, that's the hour that we have arrived at, and that's the big machine that's set up. Now they've got the mechanics. The only thing they have to have is Satan in there, with the dynamics, to force the marking of the beast. When she is forced down, then the dynamics is working. The mechanics is there. They've already got them.

¹¹⁵ Let me say something, too; this uniting time, to see churches uniting, nations uniting. It's a uniting time of God and His Bride, too. And I say this with reverence and respect. I believe that the Bride of Christ is called. I believe She is sealed in the Kingdom of God. I believe the mechanics is there. They're waiting for the Dynamics that'll take Her off the earth, into Glory, in the Rapture. I believe it with all my heart. Yes, sir. We don't know how He's going to do it, but He shall do it.

He is the Dynamics. We just become members of the machine, of His Body, forming ourself into His image, and see Him uniting Himself with us, in His works, with His love gifts, as He hands them to us just before the Wedding Supper. And we're waiting, watching for that.

Their big church is to be united.

¹¹⁶ The Dynamics of this Church will be a refilling of the Holy Spirit that we have worked in a small measure while the Headstone is coming down to unite with the Body. But when that Head and Body unites together, the full power of the Holy Ghost would raise Her up just exactly like that; even the dead, that's dead in Christ, for hundreds of years ago, will rise in the beauty of His holiness, and take a flight to the skies. The Dynamics is the Holy Spirit.

¹¹⁷ And now the dynamics of this great regime that they've got built, this big machine will work someday in the united council of the World Council of Churches, which will make a forcing, too. Remem- . . . but remember . . .

You say, “When that happens . . .” It’s going to be too late then for you. You’re already in it. Whether you want to be, or not, you’re already there. See? Notice, you’ve already got that spirit upon you.

¹¹⁸ In the day when the—when the—the winds of the Spirit is blowing from east, north, west, and south, persuading people out of it, and showing the people!

That’s the reason I’ve been so against that system. I seen there was something there, a darkness. As I seen them women the way they wore that stuff on their face, I told you last Sunday, I knew there was something coming.

¹¹⁹ Why was I always against such stuff? I didn’t know it; I know it now. Why was I always against organized religion? Is because (I see it now) it’s the mark of the beast. See? I never said that till just the last couple weeks. See?

Now, after the church politics, then what happens? After the Word has been truly vindicated? Now, look, it’s finally got to a place there’s got to be a settlement. Their next move now was . . .

¹²⁰ What was the Jews’ next move after the church turned It down? Church turned the Word down. They wanted nothing to do with It. “It was a evil spirit.” It knowed the thoughts that was in their heart. “It was evil.” Yet, It was the Word. The works that He did, testified of Him, vindicated Who He was. They didn’t want nothing to do with It.

Then, the next thing, comes to a government. And this is a church government, because the whole nations is involved. There was a heathen nation controlling over a religious nation. Now, it’s, all thing is religion, so it has to come to a world religion.

Oh, my, a blind man could see that! And what does a blind man say when he sees this? When he sees it, he’ll come out of his blindness.

¹²¹ Notice there when this world council comes together, “What will we do with this Jesus called Christ?” They certainly don’t want nothing to do with It. So there is only one thing to do, then, exactly what they did then, they’ll crucify It, certainly, shut It up. “It can’t be no more. It won’t be allowed to do it.” The force of the religion of the nations won’t let them do it no more. Such ministry that goes on here, and things like that, will be absolutely closed out. You can’t do without a sanction from the headquarters, the head of the church, see, a image unto the beast. Oh! We’re here, that’s all. We—we—we’ve arrived.

And truly vindicated; next move is to crucify Him.

¹²² Same as now, causing all who don't join with them, will be shut out and not be allowed to preach, you see. That crucifies, afresh, the vindicated Word of promise. Stops it, "You're not allowed to have it no more. No more healing services. No more prayer for the sick. No, sir! You can't do it. No, none of this other. No, sir! You'll come through the Council of Churches or you don't have it at all."

¹²³ Now you can see why I'm against denomination religion, because it is the mark of the beast. Rome is the head of it, the first one. That's exactly right. And it causes all to take it by joining the daughters, that is the image. The mother of it made the same thing. Where was Rome first organized? What was the first organized religion in the world? The Roman Catholic. Anybody got a word that says it isn't so, just let me hear it. It's not here. The first organization, the first church was ever organized, was at Nicaea, Rome. Yes, sir. And that's exactly what they did.

¹²⁴ And what did Luther do after his death? They did the same thing they done at Nicaea, Rome. What'd they do after Wesley? What'd they do after all the great moves that's come up? They did the same thing, made daughters unto the harlot, just exactly as perfect. Like, by the same, we find out here . . .

¹²⁵ I had a little Scripture wrote down here. Maybe I better omit that. But, and watch, they had . . .

The organizing of the church has got the same system together today. Only thing they need is the dynamics of it, just something to set it in force. And it's coming to a showdown, right away.

¹²⁶ The Catholic church and the Protestant churches will become friends. I've told you that ever—ever since, for the last thirty something years. They will unite together. And you see exactly what they're doing now. The—the Protestant will never become Catholic, but they'll be associated brotherhood, a mark of the beast, likened unto the beast.

¹²⁷ Like by the same means that the mother, Eve, corrupted the whole world to a physical death. The mother, Eve! Listen. Mother Eve corrupted the whole human race, by physical death, (how?) by rejecting the Word and accepting something almost like It. She caused all physical death because she left the true Word, and believed the true Word all but just a little bit. One little disagreement with the full Word of God caused every heartache, every death and everything has ever been on the earth. Eve done it, the mother of death. Now you see where we're coming? The mother of death, notice, she just disbelieved the Word.

She said, "God has said . . ."

Satan said, "That's right."

"God has said . . ."

"That's right."

"God has said . . ."

"That's right."

"God has said . . ."

¹²⁸ "Yes, that, that's exact. In—in a way, that's right, but, see, that—that—that isn't all of It. See, you'll—you'll have your eyes opened, you'll be . . ."

But God has said, and that settles it, the Word! See, it started with just a little misconstruing of the Word, and, the same thing, it's ending the same way.

¹²⁹ Notice, a daughter is a product of a mother and father, by a union. Now here is something shocking. But death, physical, physical death is the uniting of mother Eve and Satan, together, by disbelieving God's Word. They united and brought in the—product of death. She, the . . . Death is a product of uniting Satan and Eve, together.

¹³⁰ Eve had the Word. Satan is against the Word. And, look, almost ninety-nine and ninety-nine hundredths of It, Satan admitted was right. "So close," the Bible said, "in the last days, would deceive the very Elected if it was possible." See how it comes in, how it's always been, how it's going out? The same way, united of unbelief in all the full Word of God. You got it? That's what brought death, is uniting unbelief with the Word. Unbelief, just a little, bitty part of it; little, bitty, teeny bit, one hundredth of one percent. But It must be one-hundred percent! That's all.

¹³¹ Notice, God's daughter, the Church, the Bride, is also a product, of God and His Word, uniting. The Holy Spirit uniting in a body of flesh, It produced the Son of God, a product of the righteousness of God. And in the last day, as we're told, "as it was in the days of Sodom," the Bride will be united by the Word of God made manifest in the flesh, the Holy Spirit sealing them into God, and sealing unbelief out, on the outside.

¹³² As I said, if the life of Beethoven was in you, you would live like Beethoven; if the life of Hitler was in you, you would live like Hitler. And when the Life of Christ is in you, you'll live like Christ, and the works of Christ you do. And that'll be. If Christ lived today, He would do exactly what the Word said He would do today. And the

Word said that, "He is the same yesterday, today, and forever." Why can't this blind ecclesiastical world see the time that they're living? See?

¹³³ Eve caused all physical death, by trying to inject some heresy of Satan into the Word. And that's the same thing that happened to the church, at Nicaea, Rome, by taking dogmas instead of the Word. That's the same thing in the Methodist, Baptist, Presbyterian, as the Light springs forth in each age and they turn It down.

That's the reason the Lutheran died when Wesley rose up. It was in another age. The Word come forth, and they had to accept It or die. That's the reason that the Pentecostals are dying now, because the age is here. The Word has been made manifest, the eagle time, the time of the Word to return back, "to restore the Faith of the fathers, back to the children again." And they're so united, they turn It down, and they ain't nothing but spiritual death. At always. . .

¹³⁴ God's Body, united as His Bride, being One; Him and Christ, together, is the Spirit working in the flesh of the Church like It worked in the flesh of Jesus Christ, 'cause It's part of His Body. Not twain; but One! They are One. A husband and wife is no longer two, but one. And Christ and His Body is One. And the same Spirit was in Christ is in His Bride, in His Body, that unites Them together with all the Word. And God living in there, Himself, manifesting it.

¹³⁵ And the antichrist, is to say, "Oh, I believe in Christ, I believe in the Gospel, I believe in these Things, but, you know. . ." There you are. "But, you know, the days of miracles is past. There is no such as that, see." There you are. "Oh, I don't believe you have to be baptized in the Name of Jesus Christ."

¹³⁶ But the Bible said you did. Now I want some theologian to disagree with that. See? See? It's got to be. You say, "Well, baptism don't make any difference." Well, then, why was it written? Why did it make a difference to Paul? Why did it make a difference to all the rest of them? You're either baptized. . .

The Bible said, "You have a name that you live, and you're dead," 'cause there's not another name given under Heaven.

Why will you preach in It, pray in It, everything else, but, when you come to the pool, you reject It? Uh-huh. See?

I said to a man the other day, I said, "What if a man. . ."

He said, "Don't make any difference."

¹³⁷ I said, "If a man come to you, and then said he was baptized in the name of 'the Rose of Sharon, the Lily of the Valley, and the Morning Star,' would you say he's all right?"

He said, "No, sir."

I said, "Would you rebaptize him?"

"Yes."

I say, "How would you baptize?"

Said, "In the name of 'the Father, Son, and Holy Ghost.'"

¹³⁸ I said, "All right, now you did exactly, you placed . . . If you call those 'names,' you did the same thing he did when he said, 'Rose of Sharon, Lily of the Valley, and Morning Star,' because that's a title, and 'Father, Son, and Holy Ghost' is a title. See?"

He said, "But Jesus said baptize, 'the Name.'"

¹³⁹ I said, "That's exactly what He meant do. But what in, not—not . . . He didn't say, 'call these words.' 'Baptize them in the Name,' Name! Oh, my!" I said, "'Father, Son, and Holy Ghost' is titles. 'The Name of the Father, Son . . . The Name of the Father, Son, and the Holy Ghost.' See?" I said, "What did Peter say It was? What did the rest of them say It was? See? What is It? Uh-huh. The 'Lord Jesus Christ' is the Name of the 'Father, Son, and Holy Ghost.'" He's got about thirty thousand natives you have to rebaptized again now. See? All right. But that's right. Paul said, "If an Angel from Heaven . . ."

¹⁴⁰ Paul told those people that wasn't baptized in the Name of Jesus Christ, Acts 19:5, that, in order to receive the Holy Ghost, they had to come. Though they were shouting and praising God, and doing great things, he said they had to come back and be rebaptized, again, in the Name of Jesus Christ. After John the Baptist had baptized them, had to come back and be rebaptized.

And he said, in Galatians 1:8, "If a Angel from Heaven teaches any other thing than I've taught you, let him be accursed." Yes, sir. So we have to stay right with that Word, every Word of It. See?

¹⁴¹ Notice. Oh, don't have no flaws; be absolutely sure. If there's anything doubting in your mind, you better straighten it up now. Don't wait till then, it's too late. Don't wait till you take the mark so deep you'll never see It any more, you'll be blind.

He blinded Israel, that He might manifest His Word. He's doing the same thing to the Gentiles, 'cause here—here they are walking right into it just the same as they did then.

¹⁴² Notice, Eve rejected and forfeited her rights. After she had seen the Word vindicated by God, what He had done, she rejected It and forfeited her rights. The same thing they done at Nicaea, Rome. And the same thing they're doing now at the Council of Churches, just

exactly. Brethren, there is, from Genesis to Revelation, the same thing. That's what Israel done. That's what Pilate done. That's what the whole thing done, always, from Eve till now, same thing. They reject the vindicated Word and take a dogma, instead. That forms death, spiritual death.

Dead! The Word is still preached to the dead. Exactly! Won't be through the Millennium, now, see. They're—they're, already preached to. May be getting It right now. See?

¹⁴³ Cain's sons, which was the product of unbelief of the Word of God, Cain's sons scoffed at prophet Noah's message. You notice that? With God's Word he had brought the—the predicted judgment, and had vivid signs, vindicated signs that the time was at the end, and Cain's sons scoffed at It.

So as they do now. So, that, they did in the day of Jesus. So they did all through the ages. It's always been. They scoff and make fun of It. He said, "In the last days there will come scoffers, saying, 'There is no difference in the time, since our fathers fell asleep.'" You, see?

¹⁴⁴ So did the sons of the devil, through the religious system, at the Word made manifest in the time of Jesus Christ. Look, religious systems of Jewish people, [Brother Branham knocks on the pulpit and says, "Sister Rose."—Ed.], Jewish people who should have knowed better, but their system caused them to reject and scoff at the Word of God (that they claimed they believed) made manifest, not one Word out of the way. They did the same thing.

¹⁴⁵ Same as they do today. The religious system in this big machine that they've got set up now will, absolutely, has turned down the promises at the end-time; with the end-time Message, and the end-time sign, the end-time everything that's supposed to be, as God predicted it, Word by Word.

It's on tape. If—if they shoot me down, or whatever they might do, they'll never stop that Message! See? It'll go on just the same. See? It's already out. It's taped. It's gone. See? They could never. . . . It's—It's the Word of the end, right now. Per. . . . Thoroughly vindicated and proved, over and over and over, by signs, wonders, by mechanics, by—by—by Dynamics, by—by science, by the church, by God Himself, has proved that it's the hour; both by the Word, and by signs and wonders.

¹⁴⁶ A Message approved of God among you, by signs and wonders of the hour. A Message that Jesus Christ is not dead, but a living just the same as He ever was, and sending forth. And it exactly fulfills Malachi 4 and all the other Scriptures that Jesus said would be in the

last days, is totally fulfilled, both scientifically, by the world. And the magazines packed big pictures of circles of Light, that was predicted here. And Angels of God, which has come down, that they know nothing about. And all over, everywhere, it's proven, world-over!

¹⁴⁷ Next is crucifixion, and we're facing it. As Jesus said then, "What shall I say, 'Save Me, Father, from this hour'? But, no. Thy will be done, see, on earth, as it is in Heaven."

¹⁴⁸ That's what the Church says, today, from its heart, "Me join with something. . .? No, Lord, no. Thy will be done, as it is in Heaven."

¹⁴⁹ Notice, after promised Word for the age that was vindicated, they turned It down. They done the same today. And now I'm coming down to the close now. And as He came then clearly identifying Himself to be the Word, and it come to the showdown where they must choose the Word or take the system; it's come to the same thing today, must choose the Word or take the system. And they have took the system. Now what does that do? In closing. He is on the hands of the world. Right.

¹⁵⁰ Now, my text. That's a long ways to build around, but now I just got started, you see. Don't get up, I was just teasing. Look, here is my text. We know that. That's laying the backgrounds. We got it all laying in one streak here now. Let's set it right down home and see what it looks like, put her under the glass.

¹⁵¹ Jesus is on the hands of the people. It's on the hands of the church. What will you do with this Jesus that's called the anointed Word? The *Christ* means the "anointed Word." See?

"What will you do with this Jesus?" Pilate said. "What shall I do with It? What, what's my move? What can I do with this Jesus that's called Christ?"

¹⁵² What did the world call out? What did the church call out? "Crucify It! Stop It! We don't want It no more."

¹⁵³ Going to ask you something. Can you imagine the guilt on Oswald's hands, this morning, the one that murdered the President? Can you imagine what his judgment will be if he's proven to be the one that did it? Can you—could you imagine any mercy be left for him? The blood of the President of the United States is on his hands. Do you think the Federal Court. . . No matter how much he pleaded, "I didn't mean to do it," that won't excuse him a bit. He'll perish. Why? He's got the President's blood on his hands. Could you imagine his feelings? Would you want that on your hands? [Congregation says, "No."]

¹⁵⁴ Well, what about the Blood of Jesus Christ then? Do you think you'll be excused, after It's thoroughly a vindicated? How you going to escape It? His Blood is on your hands, guilty! Sinner, where are you going from here? What are you going to do after the meeting this morning?

¹⁵⁵ Do you think, you say, "Well, I intended . . . I didn't mean to be bad." Oswald might say the same thing.

If the justice of our Supreme Court will call for justice, it'll call. It's—it's our . . . It's the absolute of the nation. The whole nation is tied to that Supreme Court, and there can be nothing left. He's committed the crime. He has to pay for it. No matter how much he didn't mean, how his intentions was, or nothing about it; he is going to pay for it, anyhow.

If our Supreme Court and its justice demands a recompense of reward, how much more will you find yourself at the Judgment Bar of God, when you come with the Blood of Jesus Christ on your hands? "What will I do with this Jesus called the anointed Word?" You've heard It. You know It's the Truth. It's thoroughly a vindicated.

¹⁵⁶ A murderer? Would you desire a denominational murderer of the Word, than the innocent Christ? Would you crucify? Would you—would you dare to take Barabbas? Could you call for Barabbas? How dare anyone to do that, to call for Barabbas, the murderer of the Word; than to take the Word, Itself, which is Life. And It's on your hands.

¹⁵⁷ When I heard of the murder of President Kennedy, this Message fell on my heart. I thought, what will that man do? And no way out of it now. He might awoke up by this time and realized what lays ahead.

¹⁵⁸ And you're going to awake sometime. Here, or on the tape, wherever you're at, you're going to wake sometime, sinner, and realize that there is a Blood on your hand, and the Blood of the Son of God, and you're guilty of murdering Him. Your sin murdered Him. Your unbelief in His Word, your failing to see His identification, grieved away the Holy Spirit. And what can you do but stand at the Judgment of God, knowing what's going to happen to you! Yes, the blood of John Kennedy on the hands of Oswald will be a minor thing, than the Blood of Jesus Christ on your hands when you stand before God.

¹⁵⁹ "What will I do with this Jesus called Christ?" Pilate said. He had been placed on his hands.

And the Blood of Jesus Christ is placed again on the hands of this congregation. It's placed on the hands of this nation, and around this world, where these tapes has been, and the things that's been vindicated and proved of God.

Now what will we do with this Jesus that's called, "The same yesterday, today, and forever"? What will we do with this Jesus? Are you ready to take your place at His side? [Congregation says, "Amen."—Ed.]

¹⁶⁰ Pilate, and at the same thing Pilate did, there remains three things you can do with Him. Pilate tried all three, and he missed it. Three schemes that you might try to work, but it'll never work. Pilate tried to get Him off of his hands. But when once placed on your hands, It's on your hands. Pilate tried three different ways, and failed.

¹⁶¹ We must face the facts that He's on our hands. We've seen Him in His Word. We see Him a vindicate Hisself. We know that He's the same yesterday, today, and forever. Is that right? [Congregation says, "Amen."—Ed.]

Then, I'm not only talking to this congregation here this morning, 'cause I'm only talking to six, seven hundred people, maybe, but I'm talking to millions in this tape that will go around the world. See? He's on your hands, in tape-land, wherever you are. You know It's the Truth. If you don't, then you're blind; you can't see the Word, neither can you see God in the Word. And He's on your hands. Now what are you going to do with Him?

¹⁶² Pilate tried to get rid of Him, but we have to face the facts. Pilate had to face It. He knowed. He had heard.

Well, you say, "I never did see any of it." You've heard It, anyhow. You're hearing It now. See?

He wanted Jesus to do a miracle, or a trick, for him. But He wasn't playing tricks; He was only doing as God told Him to do.

¹⁶³ You've heard. "Faith cometh by hearing." You have faith, and get away from, to get this off your hands. But he have to face the facts, anyhow. He did, and so do we have to face the facts. He is fully identified. Think, with the Blood of a Man on your hands!

¹⁶⁴ Man has to watch when he's got another man's blood on his hands. Look at an airplane. A pilot out of a plane, when he runs that plane out, he checks every instrument. Why? He's got the blood of somebody on his hands. Every little instrument that can be checked, he checks it. When he gets out and turns the plane around, he—he—he rev's up the—the—the motor, the engine, and see that it's warmed

up. And throw the throttle all the way on it, to see that the blast will—will . . . if it'll be able to—to—to compel, or throw the propeller, too, with enough air to take it off the ground.

You've stood, many of you, in a plane, or set down there, and the whole plane shake off the ground, nearly. He's giving it all it's got, to see if there is anything out of line. If it will, it'll spit and conk out. But he checks it again, if he has to set there a moment, till he checks it again. And if they hold his time a little, he checks it again.

¹⁶⁵ How the Church ought to be checking it again, and again, and again, and again! We're waiting for His Coming. We're waking, we're waiting for the takeoff. We better check it with the Word, not what somebody said. Be sure you know, yourself, as a personal experience with Christ. Check it again, and again, and again.

Why? He's got the blood of man upon his hands. He better check.

¹⁶⁶ How about a doctor, before an operation? We got a couple doctors setting here this morning. Notice, that a doctor, what he'll do before he goes to surgery. He wants a x-ray. He wants to check the blood. He wants to check the heart. He wants to see if you got any cold, before he gives the anesthetic. He checks every instrument; he boils them, thoroughly, to see there is no germs on it. He does everything. He checks over, and over, and over, and over, again. Why? He's got the blood of a man on his hand. He wants to be dead sure that everything is just as right as it can be right.

¹⁶⁷ What about you? What about you, sinner, what do you feel about it?

To have the blood of a man on your hand, responsibility like a pilot, and he checks; the doctor, and he checks; and what else more, so many scientific; when you got the blood of a man on your hands, what you'll do!

When a judge is going to pronounce sentence, look how he reads those books, over and over and over and over and over, to every little thing that he can see, before he pronounces sentence. Cause, he's got the blood of a man on his hands, there must be something here to justify that. See?

¹⁶⁸ How about us, when we see It thoroughly identified, that, "He's the same yesterday, today, and forever"? He is here. He's on our hands. He's on our hands. He's on your hands! What are you going to do with Him? "What will I do with this Jesus that's the anointed Christ?"

"What does It do? How you know It's Him?"

The promise of this day, the day that we're living in, there is so much of the Scripture say, so many inches of It is supposed to be fulfilled, these last inches of this last day. There is some things setting *here* that's supposed to happen, and here it is. What is it? The same anointed Christ, the anointed Word! What are you going to do with It? Are you going to sell It off to the denomination?

¹⁶⁹ Now what did Pilate do? Pilate tried to wash Him off of his hands, by saying . . . The first thing Pilate did was try to wash Him off of his hands, by saying, "Oh, He's okay. He's all right." See?

¹⁷⁰ You say, "Oh, poor Pilate." Pilate, a lot of them justify him? No, no, no! He was on his hands. He had heard the Message, he had seen the Word, and He was on his hands. And so is He on your hands. That's right.

What did he do? He tried to say, "Oh, well, He's a good Man. I find no fault in Him."

¹⁷¹ If that ain't the—the—the answer of so many today! "Oh, there is nothing wrong with the Word. I guess it's okay. The Bible is all right, but we believe the church. Our denomination don't agree with It." See? See? There is one class of people trying to wash Him off his hand.

"I find no fault in the Word. It was okay for the apostles in their day, but we live in another day. We don't live in the apostles' day, so therefore I don't have to do like the apostles did. I don't have to be baptized the way they were; I live in another day. I don't have to have the things that they had; I live in another day. The Holy Ghost was just given for that bunch."

¹⁷² Hebrews 13:8 puts Him back on your hands again. [Brother Branham knocks three times on pulpit—Ed.] No escape! He is thoroughly vindicated, "He is the same yesterday, today, and forever." You have no escape. You can't pass Him off to some other age. Hebrews 13:8 condemns your thoughts, and puts Him right back on your hands again. So Jesus is on your hands, just like on Pilate's was.

Look. You say, "But I don't know." Well, why you listening for?

¹⁷³ Pilate was a pagan. His wife was a pagan. But God, to make it just, sent that woman in there and said, "Don't you have nothing to do with this just Man." She said, "I suffered this day." Course, was morning, it was over the night, and one twenty-four hours is considered a day. "I suffered some dreams tonight, of that just Man. Don't you have nothing to do with It."

¹⁷⁴ Now he said, "Well, then, if that be so, I'll just wash Him off my hands." But he couldn't do it.

Neither can you. Once hear the Truth, you've got to accept It or deny It. No way. . . Yes, sir, you have to do it. Warnings of the Lord!

¹⁷⁵ The Jews screamed out, "Let His Blood be upon us; for we would believe our priests, our denominational system, before we would believe Him."

There you are. See the classes today? But all must face God's issue. You've all got to do it, anyhow, pagan or whatever you might be. Unbeliever, Methodist, Baptist, Presbyterian, lukewarm, cold, hot, and whatever you might be, you got to face the issue just the same. Whether you want to, or not, It's on your hands. That's exactly.

¹⁷⁶ Then there are those who try Pilate's other scheme to dodge the issue, pass Him on to some other Caesar. See?

Pilate said, "Now wait a minute. I—I—I—I don't want nothing to do with It. I—I—I—I. . . He's a just Man. I—I don't want nothing to do with Him. Oh, I—I believe what I've heard. I've never seen Him do a miracle, but there is too many witnesses for Him. I— I—I believe He's a just Man. He's a good Man, see, but—but I—I don't want nothing to do with It, myself. I—I—I just. . . I'll just wash Him off of my hands. Bring me some water. You all bear me record here." Yeah. But God was bearing record, too. He was on his hands.

¹⁷⁷ And so is He on your hands. See, you, you know what I'm talking about. See? Not only you, but this tape. He's on your hands. What are you going to do with Him, this Jesus called Christ? Christ is the Anointed Word. See? What are you going to do with It? It's the Message of the hour. The day is here, thoroughly proved by the Bible and by God. What are you going to do with It? How you going to dodge the issue now? How you going to get by with it? He's on your hands! And Oswald's case will be a minor one, to yours, though minister or whoever you may be.

¹⁷⁸ Them Jews were priests, and rabbis, teachers, holy men; but He was on the hands just the same. He was the Word, the issue of God for that day, and they failed to see It. Just the elected saw It, the ones that believed It.

¹⁷⁹ Now all must face the issue. In every age it's been so, every time. Through the age of Eve and Adam, on down to the age of Noah, on down in the time of Daniel and Belteshazzar and Nebuchadnezzar, on down into Christ's time, on down into this very hour we're living, it's been the same, the issue of the Word has come forth. Not their creed, or not the denomination, not the dogma, but, the issue of the Word has been against those things. So, now, It's on the hands now.

¹⁸⁰ Then those who try Pilate's other scheme, to rid Him, by passing Him off to somebody else. Pilate said, "Now, you know what? I'll just get Him off my hand. I'll wash Him off my hands with this water. So I'll just . . . I've got to do something with Him. So what will I do? I'll send Him over to the headquarters, with the bishop." Uh-huh. Yeah.

That's what they try to do today. See? They sent Him to a Caesar. That didn't take Him off Pilate's hands, take Him off of nobody's hand. What did it do? It backfired on him. Comes right back to the individual.

¹⁸¹ You say, "Well, I would, I would do it. I would accept It if my denomination would accept It."

Your denomination is in the Council of Churches, condemned! How they going to receive It? It backfires, right back to you. It ain't what your denomination says; it's, what do you say? They've rejected It; now what are you going to do with It? That's the next thing. See? That don't take Him off your hands.

He is thoroughly a vindicated. He is thoroughly identified, the Word of this hour, the promise of this hour. Not the promise of Luther's hour; that was It then, that was the Word in the reformer's age. As, you all who has heard the Seven Seals, when the reformers age went out, the Beast with the face like a man (organization) issued; but this is the face of the eagle, the Beast that went to make the challenge today.

¹⁸² And who would dare to say that wasn't the inspired Word of God, when He foretold It here, and sent out yonder to Arizona and brought It right back, even with science and everything else, and proved It so! *This* Book is already opened, that's right, just waiting for the Seventh Seal to be identified of the Coming of Christ.

¹⁸³ All right, He is on your hands. You got to do something with Him. Don't take Him off. Yes, sir. In this category, I'd like to say, "passing Him on to somebody else."

"If my denomination would accept It, Brother Branham, I'd—I'd accept It. But, you see, my mother belonged to this church." She lived in her age; that ain't you. It's you now. Look what she had to come out of, to do what she was. What about you? All right.

¹⁸⁴ Look. You say, "My mother was a Pentecostal. She did *so-and-so*. She come out of the organization." But I'm trying to talk to you now. What about you? See?

In this category, we find many educated. Now, I know I'm going to hurt feelings here, but I don't do it intentionally. If I do, then I—I should be down at the altar, repenting. I'm saying this in godly love.

¹⁸⁵ Jesus, when He stood there, and them Pharisees; had to say, “You are of your father, the devil; his works you’ll do.” Yet call for peace and mercy for them, at the cross, that crucified Him. See, He wasn’t angry with them. He said, “You generation of snakes.” See? See? Everything, He cursed them to everything He could, see, and then prayed for them at the cross. See? It wasn’t He wanted to do that; it wasn’t that, but they had to see the mistake they were making.

¹⁸⁶ And I’m saying the same thing today, in this category of “passing the buck on to somebody else,” or something we call it in the army, “passing the dollar on to somebody else.” We are trying to pass it on, like Adam and Eve did.

Eve tried. Adam said, “The woman You give me,” and that was no excuse for him. See? The woman said, “The serpent beguiled me. She. . . He was the one that had the sexual affair with me. He beguiled me. He did *this*.” That didn’t keep it away, at all. They went right on to the judgment, just the same. Yes, sir. All right.

¹⁸⁷ They can’t pass it, one . . . Can’t say, “If my denomination would believe This, I—I do too. But, I’ve been in this denomination.” That ain’t got one thing to do with it. The Jews had the same thing, so do you.

¹⁸⁸ And, note, many in this, we find fine-cultured man in this category. Now listen close.

See, culture, what we call culture today, is what Satan produced to Eve, a little wisdom. Said, “Your eyes are not open, that you don’t understand all of It.” She knowed the Word, and that was all. She seen God vindicating that Word, and that ought to a-been fine. He was keeping her in Eternal Life, as long as she stayed with that Word. When she broke that Word, she had the promise of God that she would die the day that she broke It. And, when she broke It, she died. That’s right.

¹⁸⁹ We got the vindicated Word of God here, vindicating, proving by the Spirit, that He’s received us and give us the Baptism of the Holy Ghost. We are baptized into the Name of Jesus Christ. The same Gospel, the same signs, the same wonders, the same ministry, even the same Pillar of Fire visible before us, showing the signs and wonders. There is not an excuse, nowhere.

And that’s exactly what the Bible said would take place in the last days, and a call from Malachi 4, “to restore the Faith of the children back to their fathers again.” And right after that, the wicked walked . . . or the righteous walked out upon the ashes of the wicked; the whole world was to be burned. And the atoms are hanging over yonder, the bombs in the rack.

¹⁹⁰ You see what Germany done as soon as they found out the Pres- . . . the President was assassinated? They threw their army together real quick, because that was the only thing was holding Russia from bombing there. And they hit . . . Kennedy just sent them word, that, the hour they do that, that he would sweep them off the earth, right out of Germany. See? And they thought they could take it over, but it wasn't the hour yet, see. See?

¹⁹¹ We find smart, educated preachers, evangelists, trying to pass It on to somebody else. See?

Why, why didn't Pilate say, "Well, wait a minute, this Man . . . this wife has come told me, and I've heard many testimonies of Thee. You know, I—I'm interested. I'd like to find out. What can I do to have Eternal Life, Sir? You're on my hands. What can I do?" Well, he'd say—he'd say . . . He said, "Are—are You the Messiah? Are—are You the—the King of the Jews?"

¹⁹² He said, "That's what you said. You said it."

"Or, tell us, truly, are You the King of Jews?"

He said, "To that end I was born."

He said, "I can't find no fault in Him." Uh-huh. "Well, I'll just wash Him off my hands."

¹⁹³ He answered him, but he couldn't receive It. Why? It would lower his prestige. So he thought he would send up to the state presbyter, and see what he did about It. See?

¹⁹⁴ The same thing now, the issue comes forth again. What will you do with It, the Word? What do you have to do, ask the presbyter, or the bishop, or somebody, if you can change your motive of baptism, if you can do *this*, or do *this*? You see *so*, and, "Certainly, you're not." You pass right back to you. If you do, you'll be kicked out. See?

¹⁹⁵ It would lower the prestige of the people. Yes, they—they think . . . And the denominational council wouldn't stand . . . Like—like Pilate passing It to Caesar; they wouldn't stand for It. Caesar put It back in Pilate's hand. So they try to pass Him on to their—to their denominational heads, and it don't work. This trick has never worked, and it won't work. It didn't work for Pilate; won't work for you; it won't work for nobody else. Now, secondly, the thing you can do is . . .

¹⁹⁶ Thirdly, rather, is to accept Him or reject Him. You can't wash Him off your hands. You can't pass Him on to some other system, or some other something else. You've got to face the issue. So what can you do?

Like Pilate, stood with the same thing, he said, "Give me some water, I'll wash It off my hands, to prove!" When he returned back, he still had to pass the judgment; didn't excuse him. He tried to say, "Well, I, if I can't get Him off my hands, I'll put Him on Caesar's hands." And It backfired, right back to him.

¹⁹⁷ It does to you, too, as an individual. What are you going to do? Not what mother did, what papa did, what the pastor does, what Brother Branham does, what any; It's on *your* hands! What are you going to do about It, with this Jesus called Christ? Cause, you got Blood on your hands, and It's the Blood of God. Now what are you going to do? Be guilty of the crucifixion. See?

¹⁹⁸ You can crucify Him, accept your creed or whatever you want to, or say, "Well, I'll just pass on off. I won't have nothing to do with none of this church stuff." You can't do that. He's on your hands. That's right. You can't do it. "I'll just forget the whole thing." You can't do it. It's still on your hands. "Well, I'll just say, 'My pastor taught me *this*.'" It backfires, right back. It's to you. You know. Now, you can either receive Him or you can reject Him, just either way you want to do it. What? It has to come to one of them.

¹⁹⁹ Now what? As Jesus said to these Pharisees, He said, "As you're the blind Pharisees," see, Who would say it the same thing today, "you blind religious teachers, you can discern the time of communism. You're so fighting that, and know that God raised the very thing up to destroy you." See, not knowing the Scriptures. See? "You, you can discern that communism is going to take the world. You can see that. You can discern that."

²⁰⁰ All of our subjects is on communism. "Beat communism out!" I hear it till I get sick of listening at it. I'm against it, too. Certainly, I'm against it. But I'm more against the man or the woman that rejects Jesus Christ, the Word. Or, whether you be a preacher or whatever you are, you're a more indebtment to the Christ than that communist is. He is ignorant and knows nothing about It. You are supposed to know. See? You can discern the time of communism, but you can't discern the sign of the day you're living in.

²⁰¹ Jesus told them Pharisees, said, "You hypocrites!" Said, "You go out and look at the skies, and say the sun is red and lowering, tomorrow will be foul. If the sky clear," said, "you say tomorrow will be a clear day." Said, "You can discern the signs of the time, or the signs of the skies and the weather, but the signs of the time you don't know." There He was, the Messiah, and rejecting It.

And we always talking about communism and some of this stuff, but, the sign of the time, we don't get It. See? We overlook that,

omit that. Uniting together right now in unbelief, and they receive it, but fail to understand and see the sign of the time that the Bible said would be.

Have you got It? [Congregation says, "Amen."—Ed.] Have to close, real quick now. It's getting late, see.

²⁰² As their fathers did, so do they, same thing today. Now, the decision has been reached. It's got to be reached. You've got to reach it, some way. See? Crucifixion of the Word again, or what are you going to do? Crucifixion of the Word is at hand. Crucify and stop the vindicated Word, for—for the denominational sake, like Pilate did, trying to pass off somebody. Now what will you, as an individual, do with the anointed Word which is called the Christ?

The same yesterday, the same Christ that anointed the Word in the days of Noah. The same Christ, that—that Tree that was in the Garden of Eden; that Eve left, eating off of this Tree of Life, to take the tree of wisdom; he, she left the Tree of Life, to take the tree of death. Noah's time did the same thing. In the days of the prophets, they did the same thing. In the days of Christ, they did the same thing.

And here they are today. For each one speaking of his time, and, when that thing was fulfilled, each time they took their denominational reasons, and so forth, and the wisdom of the world instead of the anointed Word of Christ. What will you do, as an individual?

²⁰³ Pilate never got Him off of his hands. I'm—I'm closing, so be real quiet just a moment. Pilate never got Him off of his hands. Neither will you, in the way that he did, trying any of these schemes. He never did it. You know what happened to Pilate? He lost his mind. It got so all he could hear was that crucifixion. All he could hear was a rage, that he finally went insane.

²⁰⁴ And they got a legend way up in Norway, or not. . . I beg your pardon. Up in Switzerland; where, I've been up there, a missionary. They claim thousands gather there, from world over, on Good Friday; a hole of water where Pilate committed suicide. He finally dashed himself to death in this pool of water. And they claim that every Good Friday, at three o'clock in the afternoon, the water turns blue, it boils up from where Pilate's body laid. He rejected It. There is still Blood on his hands. And he reject, he refused; the water.

You can't wash Him off your hands. There is no water, no fuller soap, that can cleanse It. He is on your hands. What will you do with Him?

²⁰⁵ Here is the only thing that you can do. If you cannot wash Him off your hands; you can't pass Him on to something else; you can't just mythically pass it by. There is no way in the world. The only thing you can do is accept It, in your heart. That's the way to get rid of Him. Take Him off your hands and put Him in your heart, or leave Him on your hands and stand the Judgment. That's the only thing that you can do.

Pilate's end was a terrible one.

²⁰⁶ The Word says that these who keep Him on their hands . . . I was going to read It. But It said, "They cried to the rocks and the mountains. They prayed, but their prayers were too late." See? They cried, "Hide us from the face of Him that sets upon the Throne, and from the wrath of the Lamb, that is to the Ram, the Life of the Lamb that's come. For, the great Day of Judgment has happened, and who shall be able to stand?"

²⁰⁷ What do you think Oswald is going to do now when he walks out before the Supreme Court, and see those angry eyes of the—the jury and all setting there? He knows what's going to happen. It'll be either a gas chamber, or a rope hanging there, or something. He's got to face it.

²⁰⁸ But what if you walk out there with the Blood on your hands, of rejecting? And know that hell lays before you, Eternal destructions; crying for the rocks and the mountains; but prayed, for the prayers were too late.

In Hebrews 10, "If we sin willfully." *Sin* is "unbelief." "If we unbelieve willfully after we have received the Truth, the knowledge of the Truth." You don't have to receive It; just know about It. You don't have to have It, you just . . . Oh, no, no. See? Didn't say, "after we received the Truth."

. . . if we sin wilfully after we . . . received the knowledge that it is the truth, there remaineth no more sacrifice for sins,

But a . . . fearful looking for . . . the fiery indignation, . . . shall devour the adversary,

. . . Because God said, Vengeance is Mine, and I will recompense, saith—saith the Lord.

²⁰⁹ If we disbelieve It, willfully, after the Truth has been presented to us, there will be no more mercy. No more mercy will be granted.

Pastor, listening to this tape, what about it? Member of the church, listening to this tape, what about it? What are you going to do, if we disbelieve It willfully? Can't wash It off your hands. You

can't pass It on to the headquarters. It's going to backfire, right back to you. You've heard It. What about you? How are you going to stand in that Day?

He is either on your hands or in your heart, one or the other. God help us.

²¹⁰ If—if you can just imagine an assassination, and what's bound to be going through that man's heart. What has he done? He woke up too late, after he had already done it.

Look, he had the opportunity. He was born a free American. He was an American. But he wanted to sell his birthrights, to become a Russian, and it backfired. He married a Russian girl. Now he's a free-thinker of the communistic party of Cuba.

Free thinking, "I do my own thinking." You ain't got no thought coming. What will you do with Jesus called Christ? You ain't no free-thinker. There is no free thinking. Let the mind that was in the Christ be in you.

Let's pray.

²¹¹ Think these thoughts, "If there be any praise, if there be any virtue, think on this." In our midst this morning, and in this tape, also, I'm speaking. If you are here present this morning, and you know that you're not right with God, and you're not born of His Spirit, and God has . . .

You say, "Well, I've made a confession." That ain't what I'm talking about. Has God accepted it? You can say, "Yes, I, I've made a confession, and so forth. Yes, I believe." So did Pilate, "I made a confession, surely, 'What will I do with this just Man?'" You can't wash Him off your hands like that. No, no.

²¹² What will you do with Him? If you're not a born-again Christian, with the Holy Spirit living in you, enriching your Life, then why don't you take It now? You'll never wash This off your hands. You'll never hear the last of this Message. It'll ring through until you bring the Message into your heart, that Jesus Christ is the same yesterday, today, and forever.

²¹³ In this visible audience this morning, will there be those here who realize that, that they're wrong, and would raise up your hands. We have no room for an altar call, the place is so packed. But just say, "Pray for me, Brother Branham. God help me." God bless you, I see your hand. "It's, I want to, now. Right here I want, before God, Him know that I'm guilty, and I realize I'm guilty. I—I want Him off my hands; I want Him in my heart." Raise your hand, say, "Pray for me, Brother Branham." The Lord bless you. I see, in this number of people here, maybe forty, fifty hands up here.

Calling today,
Calling today,

Think of it now, that's Him calling. Jesus is calling. That's Him speaking to you.

²¹⁴ Have you sinned so far, till your heart is so calloused, till you won't, can't even hear It no more? Once, as a little boy or a little girl, you heard It. You had a desire to do it, but you put It off, and you just calloused and calloused those cuts and pulls. Is it so far gone that you can't hear It no more? Are you standing where . . . have your . . . at the place where like Oswald stands this morning, that you know? Uh! How can you do it?

Will there be another before we close and I'll offer prayer? Just anywhere in the building, that never raised your hand, say, "Brother Branham, just since you said the last words, I—I feel that." Anybody, outside, in the corridors, around the windows, anywhere, doesn't matter. Just . . .

²¹⁵ God bless you, young lady. God bless you, sir, you. Got you. He's on . . . God bless you, lady. Someone else? God bless you, lady. God bless you, here. And God bless you over there, little boy, little girl. Yes, the Lord bless you. Back there, sir. Yeah.

Now just let's think of it now. I want you to do this while we softly sing this, *Jesus Is Calling*. Now I want you just to say, "Lord, be merciful to me, a sinner, or a pretender. I'm a church member, Lord, but I—I—I want You. I want You. Help me! I'll—I'll serve You. I promise it, right now. I've raised my hand, that I want You. Now You raise my heart, that I receive You, and I will receive You into my heart." While we sing this verse again, will you do it?

Calling today,
Calling today,

²¹⁶ Now pray your own way. Pray now. "Jesus call- . . ." That's Him speaking. That's the reason you raised your hand.

. . .-derly calling today.

Jesus is calling, O list to His Voice;
Hear Him . . .

Right now, hear Him. Say, "Lord, I'm guilty. Your Blood is on my hands. I'm a sinner. I don't want It on there no more. I can't wash It off; I've tried it, for years. I'm not going to turn You away like Pilate did, and try to send You to somebody else. I want You. Come into my heart, right now, Lord. I receive You. I see You

standing right before me, like an image standing there; by faith I'm walking right into You, knowing that You forgive me. And I'm . . . You're going to be in my heart, from this on."

. . . today, (everybody pray)
 Jesus is calling,
 He's tenderly calling today.

[Brother Branham begins to hum *Jesus Is Calling*—Ed.]

²¹⁷ Heavenly Father, the little message is ended. And now, the decisions, the courts is set this morning. Angels are gathered into the room. The great Holy Spirit here giving vindications that Jesus still lives. He was the fountain of Eternal Life. The grave couldn't hold Him, neither could hell keep Him. He ascended up; loose from hell, loose from the grave. And He stands among us, today.

And our creeds and denominations has bound many our people, Lord. Sin has bound them, but today they want to be free. They stand like Pilate, and, instead of trying to pass Him on to somebody else, they've raised their hands, "Come into my heart, Lord Jesus. I'll not wash You away from me no more. I can't do it. You're still on my hands. I've just washed and washed, and You wouldn't come off, but now I receive You. I want You in my life, and I receive You into my life. Lord, receive me into Your Kingdom, by the pardoning of my sins, and give me faith to believe that You receive me, Father." Grant it. Through Jesus Christ's Name, we pray.

²¹⁸ And now as you have our heads bowed. Faith, by faith . . . "And, God, You help me to be honest. But knowing that You promise that . . ."

"He that will come to Me, I will in no wise turn him out. And I'll give him Eternal Life, and I'll raise him up at the last days. He that will confess Me before man, him will I confess before My Father and the holy Angels. He that heareth," the real, true interpretation of Saint John 5:24 there, is, "he that understandeth, that receiveth My Word. He that receiveth My Word, and believeth on Him that sent Me, has everlasting Life, and will not be called to the Judgment." You won't come to the Judgment Bar like Oswald will. "But you've passed," with a free pardon, "from death unto Life."

²¹⁹ "Lord, I don't know how, I don't know why, but—but I believe it's happened. I believe that, in my heart, my unbelief is gone. I can freely say 'amen' to every Word that You say, and I accept It right now. I believe it."

²²⁰ Now with your heads bowed. You that believed that, that raised your hands a few moments ago; and by faith you see the

image of Christ standing there, which you should be in. You're walking now by faith, believe that your sins are pardoned. And from this day on, you're ready for Christian baptism, and you're ready now to walk in Christ. Would you, as a testimony to Him, raise your hands back, say, "By faith I believe It with all my heart"? God bless you. That's fine. "I now accept It. I—I accept; nothing I can do." God bless you. Looked like every one that I seen. "I now accept."

²²¹ See, you're no good, you never was no good, you can't be no good, but Jesus died for no-good people. "What do I have to do, Brother Branham?" Just accept what He did, just accept what He did for you. And now by believing It and accepting It . . .

Now, I believe, the pastor, the pool will be open. [Brother Neville says, "Yes."—Ed.] Baptism will be in order, if you want to be baptized.

If you have took the titles, "Father, Son, Holy Ghost," you are truly . . . I say this with reverence and respect, but, to my way of seeing it, you are not baptized. You are not, for you haven't carried out what He said.

²²² He said, "Baptize them in the Name of the Father, Son, and Holy Ghost." If you just had those titles called over you; He never said, "Go call these *titles*; go call these *names*." It never was done in the Bible. It never was done that way. It was, baptize the way Jesus said, "In the Name of the Father, Son, and Holy Ghost," which is Jesus Christ.

²²³ Peter, with the keys, said the same thing; every other apostle, the whole Church; until the early Nicaea Council when Roman Catholic church organized, accepted titles instead of Name. You're either baptized into the Roman dogmas of denomination, or baptized in the Name of Jesus Christ, one or the other. It's on your hands; you can't wash It off. It's there.

You've accepted It now. I'll ask you, as the—as the organist and the pianist turn to the famous old hymn.

My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour Divine;
Now hear me while I pray,
And take all my guilt away,
And let me from this day
Be wholly Thine!

²²⁴ Don't no one leave the building. Just reverently stand now, and let's just raise our hands to Him now.

My faith looks up to Thee, (and He is the Word)
 Thou Lamb of Calvary,
 Saviour Divine;
 Now hear me while I pray,
 Take all my sin away,
 O let me from this day
 Be wholly, wholly and completely, Thine! I now
 surrender my life.

²²⁵ The water will be ready in a few minutes. If you can't take the baptism now, we'll baptize again tonight.

Think of it, all afternoon, "On your hands." Get It off. The only way you can do, is, washed in the Blood of Jesus Christ, Who is . . . See? Yes, sir. Remember it now as we bow our heads. Look to Him now.


While life's dark maze . . .

²²⁶ The decision is in your heart now. He is on trial. The Word is ready for crucifixion. Christ is on trial. What will you do with Jesus called Christ?

Be Thou my Guide;
 Bid darkness turn to day,
 Wipe sorrow, tears away,
 Nor let me ever stray
 From Thee aside.

Now bowing our hearts to it. [Brother Branham begins humming *My Faith Looks Up To Thee*—Ed.]

²²⁷ Think deeply, friends. Might be your name is the last one that goes on the Book. We're at the end time. Now think real deeply. Are you, is there anyone here who has turned Him away?

²²⁸ Remember, it may never come again. Pilate didn't have no other chance. He tried his best to get saved, and he couldn't do it. It was on his hands. And what will you do with the anointed Word for this day, called the Christ? 

WHAT SHALL I DO WITH JESUS CALLED CHRIST?

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