What Shall I Do With Jesus Called Christ?

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"… in the days of the voice …" Rev. 10:7

Introduction

The remarkable ministry of William Branham was the response of the Holy Spirit to the prophecies of the Scriptures in Malachi 4:5,6, Luke 17:30, and Revelations 10:7, and many other Bible prophecies. This worldwide ministry has been a continuation of the working of God by His Spirit at this End time. It is in the Scriptures that it is spoken that it would be necessary for a ministry to arise to prepare a people for the Second Coming of Jesus Christ.

We pray that the printed Word will become written in your heart as you prayerfully read this message.

While every effort has been made to provide an accurate unabridged transcription and/or translation, the English audio files are the best representation of the sermons spoken by William Branham.

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What Shall I Do With Jesus Called Christ?

1 . . . bless you, Brother Vayle . . . Morning, friends. I'm always late. Billy was telling me I had this morning . . . 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, people waiting, and been waiting on the list for months and months. And the Lord's been doing some great things in there. Oh, He's our God, isn't He?

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's 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.

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 messages, she might do different. And some of our sisters that hear it, and still won't cope with it, see, see. She was raised a Catholic, that's all she knows. Nothing against that, see. 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.

Mr. Kennedy, I think, done a good job of being president. And 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.

3 If you can't disagree with a person right, and take your own stand and . . . 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's gone." see. So, always thought that would be my state, someday. It's almost happened several times, as you know. I've been shot . . . In foreign nations when they've had to hold their bodies over me to keep me from being shot at a distance.

So, if a man dies like that . . . But that's 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. A shame that we'd have such a person in America that would do a thing like that.

And now—yet, as I said, 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 certainly didn't agree with that. But yet, he was raised that way. That's what it was. As I said, maybe if he'd heard something different, it might've been different.

4 We have a thing here we do that whenever one of our people dies or something—even though out . . . I think 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 liked him 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.

5 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 prayer, for her?

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 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.

We're so sorry that such people exist among us, Lord. Our weakness has brought this about. And we pray for Mrs. Kennedy, that wife of this—the president. And know that them little babies looking upon 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, his wife, that her own husband fell right in her lap and his blood run out upon her dress. Just bearing her baby.

6 And yet, Lord, we might believe the woman being in the wrong, of the way that she has set a pace in the nation of her dressing and so forth, but that could be to the American people in whole. They . . . that's what they want. So 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.

While life's dark maze. . . .

The decision is in your heart now. He's 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.

156 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's turned Him away? 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?

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. And 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 knows 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.

7 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 overseas 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 does these things. That's sin.

8 Now, today we got . . . I'm going to teach Sunday School, and a couple of things that I would like to make mention to the church. And that is, the first thing, I'd like you to forgive me for holding you all so long on Sunday mornings when I have these messages. And then if the Lord . . . The reason I do this is because that I'm here in among my people and I teach doctrines just as strong as I know how. I don't teach these doctrines out the other places. I just stand on the main fundamentals of the gospel. But these doctrines that's strong, I don't teach them out in other places. And then, here it takes me hours sometimes, 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, sometimes. Well, I've went . . . We started in many time at eight o'clock and go home the next morning at two or three. That's right—from the meetings.

9 But, I'm going to try to, when I come with you again, to just . . . 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.

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. 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 get plenty of seating room, you see, so we can

get the people in.

10 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 closed 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'd get up and go out—had to go home early. Well, they'd come in and just hear that much of it. See, they'd come. It's very fine bunch of people. And I believe the world (the Christian church) is hungering for God.

11 Now, I'm trusting that . . . (thank you, brother) I'm trusting 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.

Then at the businessmen'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 . . . Then 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 so forth were there to hear the message. And so, I understand . . . I believe it helped a little. It might've done some more; better than what we would really think it would be.

12 Now, then tonight the . . . We're going to have the message tonight, the Lord willing, on a subject 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 platform at seven-thirty, if . . . What time do you usually start, at seven-thirty? Seven, and I'll be on the platform by seven-thirty, and that ought to get me off by eight-thirty if the Lord's willing, 'cause I'm just going to be as quick as I can and I'm going to start practicing.

13 Then another thing is, might be some strangers here, 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—it's running slow. And so, that's about the way it is. I run slow in these messages because the sweetness of the sugarcane of God, you know, kind of thickens us up together. And I don't .

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.

154 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 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!

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

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 Thine! (Wholly and completely

Thine! I now surrender my life.)

155 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, see. Yes, sir. Remember it now, as we bow our heads. Look to Him, now:

stands among us, today. And our creeds and denominations has bound many of your 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 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.

151 And now, as we have our heads bowed . . . "Faith, by faith, and God You help me to be honest. But knowing that You promised 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 men, him will I confess before my Father and the holy angels. He that heareth the real true interpretation of St. 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.

"Lord, I don't know how, I don't know why, 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 have believed."

152 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 accept; nothing I can do." God bless you. Looked like every one that I seen. "I now accept!"

153 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. Baptism will be in order. If you want to be baptized, if you have took the titles: Father, Son, and Holy Ghost; you're 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.

. . wouldn't want it no other way. 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?)

When we asunder part,

It gives us inward pain;

But we shall still be joined in heart,

And hope to meet again.

And, I trust that that'll always be 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—of seeing them over there, and the blessed and glory of the young statues of man and womanhood still look like they did, you know, when they was here on earth. I think they're waiting our coming. Someday we will join them, God being willing.

Now, I . . .

14 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 that it's a annual convention and they're expecting a great host of people.

15 I want to give a little testimony just before I read the Scriptures. A lady was sitting here the other day that was . . . Tell you what the influence is of somebody praying for another. I just happened to look down and seeing another lady, I just . . . Margie Cox, Brother Rodney Cox's wife sitting here. And last week, I believe it was, when we were here the Holy Spirit was giving discernment across the building. You know how people told. And she was sitting . . . She's sitting right here now. But she was just beyond there somewhere and I looked over and there was a lady that was called, that had the sugar diabetes. And Margie it was . . . And in the vision it was Margie. And Margie was standing there; and yet I looked down, I seen her, and it was . . . And I thought . . . Now, I looked to see this other woman, and Margie was in the vision, but the light was over the woman.

So I watched. And I thought, well, if I called Margie they'll say, "Sure, that's . . ." Sure, somebody know them, say, "Well, her husband is just

one of his bosom friends. They live together, sleep together, hunt together and everything. Sure, that's . . . he'd 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.

16 But then come, that in her . . . the factory, they're giving diabetic tests, and she had diabetes. And so, she was on the road day before yesterday to the clinic for it. And so when she mentioned it, then I called her memory of this, and I said, "Come here, Sister Margie." Told her about how she had been getting numb in her hands and how the real bad feeling . . . The little lady works day and night, almost, up there to . . . A loyal little mother to help her husband to pay for their home that they're trying to build. 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 factory's there, just as hard as they can go. And standing a reproach. They let their hair grow out and taken make-up off; things like that when they 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.

And then, took her by the hand and prayed for her. And she went up, they couldn't find a trace of the diabetes nowhere. It's gone, that's all. 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, the last time I was here, and there was 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.

17 And this little Mrs. Bruce, she was healed once, herself, with cancer and she's 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 would . . . 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.

18 What happened you see, the lump, itself, is a malignancy that's got a life in it, see. Cancer, that comes from the word, the medical term of "crab," which means got a lot of legs; like the crab you get from the sea and it sucks your blood from you. And this malignant growth in her throat had . . . that's what it was doing. You 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 building that never raised your hands, say, "Brother Branham, just since you said the last words, I feel that . . . "

Anybody outside, in the corridors, around the windows; anywhere, doesn't matter, just . . .

148 God bless you, young lady. God bless you, sir. You, you. He's on . . . God bless you, lady. Someone else? God bless you, lady. God bless you, here. God bless you over there, little boy . . . little girl. Yes, the Lord bless you. Back there, sir. Now, just . . . Let's just think of it, now. I want you to do this, while we softly sing this, "Jesus is Calling." And I want you just to say, "Lord, be merciful to me a sinner, or a pretender. I'm a church member, Lord, But I want You. I want You. Help me! 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!

149 (Now, pray your own way. Pray now!)

Jesus is call. . . (That's Him speaking.

That's the reason you raised your hand.)

Tenderly calling today.

Jesus is calling, O list to His voice—

Hear Him today, . . .

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 to 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.

150 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

he's a free thinker of the Communistic party of Cuba. Free thinking—"I'll 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's no free thinking. Let the mind that was in Christ be in you.

Let's pray.

145 Think these thoughts—if there be any praise, 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 borned 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 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! What will you do with Him? If you're not a borned 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.

146 In this visible audience this morning, will there be those here who realize 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. Say, "I want to now, right here. I want before God, to Him to know that I'm guilty and I realize I'm guilty. 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.

147 Have you sinned so far, till your heart is so callused, till you don'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 callused and callused, 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. . . ? How can you do it? Will there be another before we close, and I'll offer prayer. Just anywhere in

the growth is what we're dealing with, see. "In my name they shall cast out devils." And 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.

19 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 and it gets twice it's 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. But it had let loose; the life was out of it. And her coughing like that, you see, [Brother Branham coughs] 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—fled out.

20 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 if she'd went back to the doctor, and the doctor said, "Nonsense, 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.

21 Now, what if that've been somewhere, where it could not have passed out? [Brother Neville speaks to Brother Branham.] Here's a picture of the growth from Mrs. Baker, from Springville, 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's 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 sitting here in front of her.) Picks up the . . . and that's what causes fever from an infection. It picks up the infection and runs up a fever.

22 Now, the people . . . You see, it's your faith; it's never your feelings. It's never 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 you step right into that person, and just walk right on with it, see. There you are. That's what does it. Your faith, not your feelings; your faith does it. But thanks and praise be to God.

23 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 want to be here again . . . The family's 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 before we read the text.

24 Lord Jesus, be Thou near us just at this time. And we know that it's difficult in our small church, and many stand. 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 feeled 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 discomfortable it is; the standing and sitting crowded up, but we're here because that we feel that God is here.

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 sitting 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. And God, we're interested this morning what the Holy Spirit might say to our hearts. And we pray that You'll 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.

25 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 sit down, and give somebody else a seat. That's very fine. I wish we had more room, but we

Here's 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's 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.

141 The Word says that these who will 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. 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 life of the Lamb that's come. For the great day of judgment has happened and who shall be able to stand?' "

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 jury and all sitting 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.

142 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 . . . No, no! See? Didn't say after we receive the truth]. If we sin willfully 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 repay, saith the Lord.'"

143 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!

144 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 borned 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,

and look at the skies, and say the sun is red and lowering tomorrow will be foul; and if the sky's clear, you say tomorrow will be a clear day." Said, "You can discern the signs of the times . . . 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? I have to close real quick now, it's getting late, see.

139 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 the denominational sake (like Pilate did, trying to pass off to 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. 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?

140 Pilate never got Him off of his hands. 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. He got so, all he could hear was that crucifixion. All he could hear was a rage that he finally went insane.

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 the 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's still blood on his hands. He reject . . . He refused the water. You can't wash Him off your hands. There's no water, no Fuller's soap that can cleanse it. He's on your hands. What will you do with Him?

just haven't got it 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? And 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 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.

26 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?

27 Our scene starts this morning in the judgment hall where Pilate, the governor had been called on the scene to act 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 had been called out to hear the case of this man.

It was a time of the crucifixion of our Lord and Saviour, Jesus Christ. He had done nothing as they could find any, and He had answered everything. It was just the hour that it had to be that way. There's nothing that can happen without there's something behind it to cause it that way. There's got to be some reason for everything that takes place. Because it's motivated, of course, by the spirit that's in beings, and in human beings, and so forth. There's a motive of it and an objective, and there's got to be a reason. And the 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 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 . . .

28 The Bible begins in Genesis and goes to Revelation. Now, here's the lesson that 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 . . . Interpreted 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 control of the world, has done just exactly the way that the vision said they would do.

29 When Nebuchadnezzar (the head of gold) was taken, then the Medo-Persians came in; in the nature of them according to 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

has never worked; and it won't work. It didn't work for Pilate, it won't work for you, it won't work for nobody else.

Now, secondly, the thing you can do is . . .

136 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." It proved when he returned back he still had to pass the judgment; didn't excuse him. He tried to say, "Well, if I can't get Him off my hands, I'll put Him on Caesar's hands." And it backfired, right back to him. 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 . . . 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.

You can crucify Him, accept your creed or whatever you want to, or say. "Well, I'll just pass it 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 it! Now, you can either receive Him or you can reject Him, just either way you want to do it. Watch. It has to come to one of them.

137 Now, watch! As Jesus said to these Pharisees, He said, "As your . . ." (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 can discern that communism is going to take the world. You can see that. You can discern that."

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. Whether you be a preacher, or whatever you are; you're a more indebtedment to the Christ than that communist is. He's ignorant and knows nothing about it. You're 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.

138 Jesus told them Pharisees, said, "You hypocrites!" Said, "You go out

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's 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 the fathers again. And right after that the wicked walk . . . 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. You see what Germany done as soon as they found out the president was assassinated? They throwed their army together real quick because that was the only thing was holding Russia from bombing there; and Kennedy had just sent them word, that the hour they do that he'd 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.

134 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's come told me, and I've heard many testimonies of Thee. You know 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 said, "Are you the Messiah? Are you the King of the Jews?"

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

Or, "Tell us, truly, are you the King of the Jews?

JOHN18:37

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

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

He answered Him, but he couldn't receive it. Why? He wouldn't lower his prestige, so he thought he would send up to the state presbyter, and see what he did about it.

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 mode of baptism; if you can do this, or do this; you see, so . . . "Certainly, you're not." You pass right back to you. If you do, you'll be kicked out, see.

135 It would lower the prestige of the people. Yes, they think . . . And the denominational council wouldn't stand . . . 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 denominational heads, and it don't work. This trick

kingdom. Then the Medo-Persia being silver. And then on down into the thighs 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.

30 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, of what He would do. Moses said, "He'll be a prophet likened unto me." And if you'd have . . . If 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 borned a odd, peculiar child; and how that 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.

31 Now, when Christ was born, Israel was again in captivity by the Roman Empire. And what was He? Borned a peculiar child an 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 shalt not steal.' You heard them say, 'Thou shalt not commit adultery,' but I say, whosoever looketh upon a woman to lust after her has committed adultery already." 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 awhile. I want you to get it close now.

32 When the Word has been spoken for this certain generation, there's 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's also words spoken in the Bible for the last day. Those words have to come to life.

33 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."

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 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.

34 Jesus said, "You can't come to me. No man can come except my Father draws him; and all that He has given me will come to me," 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 spring Him up, being made manifest. Don't forget that (here or a tape listener), that God's Word must be manifested. God's obligated to see that it does it.

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.

35 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 come in 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."

36 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 to bring judgment to the Gentiles and so forth, so that comes next. See, the Gentile had to reject Him first.

37 Now, at the crucifixion, where we are today, on the subject of Jesus on your hands . . . God's Word had been thoroughly a-vindicated, been

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 accept it. But 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, 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 should be down at the altar repenting. I'm saying this in godly love.

131 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. They 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. 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. He was the one that had that 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,

132 you can't pass it one day; you can't say "If my denomination would believe this. 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.

Many in this . . . We find, fine cultured men 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 yet; 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've 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!

133 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

with it? How you going to dodge the issue, now? How you going to get by with it? He's on your hands! Oswald's case will be a minor one, to yours.

No minister, or whoever you may be . . .

126 Them Jews were priests, and rabbis, teachers, holy men; but He was on their 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.

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 to 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 is come forth. Not their creed, or not the denomination, not the dogma; but the issue of the Word, has been against those things. That's all. Now, it's on the hands; now!

127 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." 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 hands. What did it do? It backfired on him. Comes right back to the individual.

128 You say, "Well, I would do it. I would accept it if my denomination would accept it." Your denomination is in the council of churches; condemned! How're 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's thoroughly a-vindicated. He's 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's heard the seven seals . . .

When the reformer's 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 of today).

129 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. The book's already opened (that's right) just waiting for the seventh seal to be identified with the coming of Christ.

130 All right, He's on your hands. You got to do something with Him.

proven over and over that He was the answer to God's Word. Where that the scribes, 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 men.

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 it 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 got it all mixed up;

38 and that's the way they had it then. They'd 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've got to decrease but He will increase. I'm not worthy to unloose His shoes, but He's 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, or out of the vineyard or the orchard. It won't be there no more."

39 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 men. 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.

40 See, many times that He let's us become blind until the hour that we have need of it. He let's 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. It hid them up and in the last days it would be revealed to the sons of God. Make . . . They'd be manifested, to be showing His glory and His praises upon the earth.

41 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 had been given a chance to see Him 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 certain person going down the road, speeding; you'd stop him, say, "There's a hole in the road down there. If

you continue that speed, you'll be killed."

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 him. 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.

42 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 to . . . The warnings that's been put up. But you got your own way about it . . . man has today. And he knows more than anybody else and he won't listen to the signs and warnings of the oncoming judgment and . . . Those who reject Christ.

43 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 had been proven to be a murderer and was a bad man. And just because that the life of Jesus . . . Which 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."

44 But they said, "He makes Himself God. He makes Himself something . . ." He made nothing . . . God made Him God. He was God. He was a fulfilling of the Scripture. He never made Hisself 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.

45 Now, and besides that, to get rid of this fellow; they had to accept a murderer, a public menace to . . . It was an indebtedment to society; indebtedment to them; a murderer! Had to accept that because . . . to

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."

122 Hebrews 13:8 puts Him back on your hands again with no escape! He's thoroughly a-vindicated. He's 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 are you listening for?

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 . . ." (which was morning, it was over the night; 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."

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. There's no way . . . Yes, sir! You have to do it . . . Warnings of the Lord!

123 The Jews screamed out, "Let his blood be upon us; for we would believe our priests, our denominational system, before we'd 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, whatever you might be; you've got to face the issue just the same, whether you want to or not. It's on your hands. That's exactly!

124 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 don't want nothing to do with it. I . . . I . . . He's is a just man. I . . . I don't want nothing to do with Him. Oh, I . . . I believe what I've heard; I never seen him do a miracle. There's too many witnesses for Him. I . . . I believe He's a just man; He's a good man [see]. But . . . But I don't want nothing to do with Him, myself. 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;

125 and so is He on your hands, see. You know what I'm talking about, see. Not only you; but this tape! He's on your hands. What're you going to do with Him, this Jesus called Christ? Christ is the anointed Word, see. What 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're you going to do

117 How about a doctor before an operation? We got a couple doctors sitting 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's 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.

118 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'll reads those books over, and over, and over, and over, and over; till 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 there to justify that, see.

119 How about us; when we see it thoroughly identified that He's the same yesterday, today, and forever. He's 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 He do? How do you know it's Him?" The promise of this day, the day that we're living in; there's so much of the Scripture say . . . So many inches of it is supposed to be fulfilled; these last inches of this last day. There's some things sitting here 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?

120 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.

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."

121 If that ain't the answer of so many today. "Oh, there's nothing wrong with the Word. I guess it's okay. The Bible's all right, but we believe the church. Our denomination don't agree with it," see. See? There's 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

reject Christ. And before any man or woman can accept wrong they have to reject right. There's 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've just quoted, to keep from telling a lie . . . 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, to reject truth, you have to accept a lie. And you have to reject truth before you can accept the lie, see.

46 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 I 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 astounding.

It's startling to think that the God, who put the solar system into space, that made stars that's a thousand times bigger than this world . . . 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 sitting, look like a inch apart from here, they're further apart than we are from them. And yet, there's not one of them but what holds its place in 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.

And 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.

47 In New York, last week, I was listening at a message quoted or said by Einstein, the great scientist, what is called the brain 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. 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 —86,000 . . . 186,000 miles per second that light travels. And break that down in five minutes, how many millions and billions of miles you'd be . . . And 120 million years of light time it would take you to get to that galaxy. And then 120 . . . or 150 million years . . . 150 million's over and 150

million back.

And they hit something that stumped them. And they . . . After going out there and coming back, you'd 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's no end to it.

48 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 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.

49 Notice, the nations . . . 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 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.

50 Jesus told them, "If you would have heard Moses, you would believe my Word, because he's the one that spoke of me," see. There's the Word that the prophet . . . Which 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." . . . for their traditions, see. The church condemned Him.

51 Now, we find Him, now, before Pilate, and thoroughly approved . . . 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 . . .

52 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're 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

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.

113 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? 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?

114 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 . . ." You've heard it, anyhow. You're hearing it now, see. He wanted Jesus to do a miracle or trick for him, but He wasn't playing tricks. He was only doing as God told Him to do.

You've heard! Faith cometh by hearing. You have faith and get away from . . . getting this off your hands. But he had to face the facts, anyhow. He did and so do we, have to face the facts. He's fully identified. Think—with the blood of a man on your hands!

115 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 revs up the motor (the engine) and see that it's warmed up. And throw the throttle all the way on it to see the blast will . . . if it'll be able to com. . . or throw the propeller with enough air to take it off the ground. You've stood, many of you, in a plane or sat down there and the whole plane shake off the ground, nearly. He's giving it all it's got to see if there's anything out of line. If it will, it'll spit and conk out. But he checks it again; if he has to sit there a moment till he checks it again. If they hold his time a little, he checks it again.

116 How the church ought to be checking it again, and again, and again, and again. We're waiting for His coming. 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.

excused. After it's thoroughly a-vindicated; how're 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?

109 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 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's 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.

110 A murderer? Would you desire a denominational murderer of the Word, than the innocent Christ? Would you crucify? 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.

When I heard of the murder of President Kennedy, this message fell on my heart. I thought, what will that man do? No way out of it, now. He might've woke up by this time and realized what lays ahead.

111 You're going to wake some time (here, or on the tape, wherever you're at), You're going to wake some time, 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.

112 "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? Pilate . . . And at the

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 understand? Now, I want to ask, from this visible audience, how many understands what I'm speaking of? Raise your hands. All right!

53 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're 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 was 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.

It wasn't the Jews; it was their system. That system condemned Him, because it didn't tolerate with their system. Do you understand? 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 rulership of Rome. And they couldn't take a life no matter how much their church said we got to do it. Why, they couldn't do it without first, Rome give 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!

54 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 bringing down the wrath of God upon them. And before 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.

55 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 then Titus rode right in and just tore down the walls and burnt the city and the blood run down the streets like that, where he had murdered them in there. They had to . . . Before a just God could let a people that He had chosen to come under such a thing as that, there has to be a just reason. He's just. His laws demand His justice. And a law without penalty is not law.

If I'd say (made a law here in the city), "It's 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.

56 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's 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 in saying that we are standing today in another Pilate's judgment hall.

You say, "If I'd have stood there, I'd have spoke out for Jesus Christ and . . ." Well, what are you doing about it now? That's the thing, you see. "No matter how much the church had turned Him down, I'd have stood by His side." You've got the opportunity. They turned Him down.

57 Now, He's 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 form 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's been clearly identified around the world, and He stands on trial. All denominations has turned Him down. And now, He's tried as a . . . in the council of the churches. And they reject Him again, and choose rather as they did then.

58 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 reproduces the reflection of what a nature was before them.

And today, we find ourselves again standing on that same place. Now, Jesus was the Word (St. 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

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 . . . The magazines packed big pictures of circles of light (that was predicted here), and angels of God which has come down, they know nothing about . . . and all over everywhere, it's proven world-over.

Next is crucifixion, and we're facing it. And Jesus said then, "What shall I say? Save me Father from this hour?" But no! "Thy will be done on earth as it is in heaven."

That's what the church says, today, from it's heart: "Me join with something like. . . ? No, Lord! No! Thy will be done as it is in heaven."

106 Notice, after promised Word for the age it was vindicated, they turned it down. They done the same today. And 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's on the hands of the world. Right!

107 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's my text. We want . . . that's laying the backgrounds. We've got it all laying in one streak, here now. Let's set it right down home and see what it looks like. Put it under the glass.

Jesus is on the hands of the people. He'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. "What will you do with this Jesus?" Pilate said, "What shall I do with it? What's my move? What can I do with this Jesus that's called Christ?" What did the world call out? What did the church call out? "Crucify it! Stop it! We don't want it no more."

108 I'm 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? Well, what about the blood of Jesus Christ then? Do you think you'll be

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

102 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's 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 already preached to. May be getting it right now, see.

103 Cain's sons, which was a 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 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 they did in the days 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's no difference in the time; since our fathers fell asleep.' " You, see?

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 . . . [Sister Rose.] 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.

104 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 of . . . 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 the word of the end, right now. Thoroughly vindicated and proved over, and over, and over; by signs, wonders, by mechanics, by dynamics, by science, by the church, by God Himself has proved that it's the hour; both by the Word, and by signs and wonders.

105 A message approved of God, among you, by signs and wonders of the

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?"

59 Said, "We don't condemn him for these things, see. We condemn him because him being a man, makes hisself God." And their own Scripture said that He would be God. And Isaiah, the great prophet who wrote 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's sixty-six chapters in Isaiah. It's remarkable, it falls that way. This Isaiah 9 and 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.

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.

60 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.

61 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 desired a denomination tradition, instead of the true Word being manifested, and proved that it's God amongst the people: by science, through pictures; light, the same angel of the Lord, the pillar of fire; the same one that lived on earth in the body of Jesus Christ is come upon His people in the last day, where science has took the picture of it. The church has seen it's 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. 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's the mark of the beast. Antichrist—against the Word, which is Christ.

But not their . . .

62 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.

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.

63 Now, that doesn't contrary to 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 Revelation 13:8. "And they made an image unto the beast." The beast is "Rome." We all know that. That always it's been Rome . . . 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?

64 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!

65 And 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 Revelation 13. Did you ever notice, this nation is numbered thirteen? And appears . . . I don't say it . . . that this is . . . It's strange though that it would happen mathematically. And make it just exactly in order with the Scripture. It's found in the 13th chapter of Revelation; this nation.

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 just got to be that way; there's no other way of getting around it.

66 And here we are today, forming a system. A system . . . we can't . . . We try to make everybody become a Lutheran; couldn't do it. Try to make them all become a Baptist; we couldn't do it. All become a Methodist, or all

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?

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

Said, "Don't make any difference."

99 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."

I said, "All right, now you did exactly . . . You place . . . 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 in the name . . ."

I said, "That's exactly what He meant do. But what it . . . 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." I said, "What did Peter say it was? What did the rest of them say it was? What is it? The Lord Jesus Christ is the name of the Father, Son, and Holy Ghost." He's got about 30,000 natives he have to rebaptized again now, see. All right! But that's right.

Paul said, "If an angel from heaven . . ."

100 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. They had to come back and be rebaptized, And he said in Galatians 1:8, "If an 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.

101 Notice . . . Oh, don't have no flaws; be absolutely sure. If there's

94 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. A Holy Spirit sealing them into God and sealing unbelief out, on the outside.

95 As I said, if the life of Beethoven was in you, you'd live like Beethoven. If the life of Hitler was in you, you'd 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 if 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.

96 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 there ain't nothing but spiritual death. That always . . .

97 God's body united as His bride, being one. Him and Christ together, as the Spirit working in the flesh of the church like it worked in the flesh of Jesus Christ, because 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 manifested.

98 [Blank spot on tape.]

"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 baptized in the name of Jesus Christ."

But the Bible said you did. Now, I want some theologian to disagree with that, 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 . . .

a Pentecostal; we couldn't do it. So in 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.

67 Notice, the manifested Word . . . From the denomination . . . It manifests 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's the one to be redeemed. And the church is what . . . it's a woman that's redeemed.

68 And this woman sat upon the beast with seven heads, and we know about the seven hills and so forth, as the Bible said it would be. There's no mistake, there's 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. 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's forming a system of her own, see. Exactly!

69 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 . . .

70 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 sixty-four . . . 1964, which will make (what is that) thirty-six years left to the 21st century. And every two thousand years the world has come to the end of it's world system; religious system' to the end of all systems. 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's been brought forth and the system has rejected it.

71 How close are we? Maybe later than we think! See? At any time 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's 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 . . .

72 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? What 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,

73 it's the beast over there, what he did; and here's 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 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.

74 There's the difference between the mark of the beast and the sealing of God. God seals by His Word. You believe the Word is? Now, you say, "Is that right, Brother Branham?" Yes, sir!

Now, I know you Sabbatarians or Seventh-day Adventists say, the keeping the Sabbath Day. But that is . . . 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.

75 Now, the Holy Spirit is the Word. God is not three. He's 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

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

92 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 that's 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,"

"Yes, that's, in a way that's right. But see, that isn't all of it. See, 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.

93 Notice, a daughter is a product of a mother and father by union. Now here's 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.

Eve had the Word. Satan's 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.

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 a . . . 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.

88 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's only one thing to do then. Exactly what they did then. They'll crucify it. Certainly! Shut it up; they can't be no more, they 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 it 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've arrived, and truly vindicated.

Next move is to crucify.

89 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.

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.

90 And what did Luther do after his death? They did the same thing they done at Nicaea, Rome. What did they do after Wesley? What did they do after all the great moves that's come up? They did the same thing. Made daughters, unto the harlot. Just exactly, is perfect . . .

Like by the same, we find out here . . .

91 I had a little scripture wrote down here. Maybe I better omit that. But . . . and watch, they had to . . . 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.

three offices. After you . . . And the Holy Ghost seals you; therefore, you're sealed by the Word.

Now, you say, "Well, I'm sealed by . . ."

76 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 . . . (automobile), it's got pistons, valves and carburetor and so forth. That's the mechanics.

77 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'm going to say something now, see, see. The mechanics . . . There's so many people trying to explain the mechanics; when you don't know it, see. The only thing you . . . 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 mechanics of how the ark floated. 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 will . . .

Somebody come up to Israel, and said, "Say, Moses, I want to understand, how could you create animals with your own word?"

He'd say, "It isn't my word, it's God's Word. He told me to do it," see.

78 "Explain to me, how that you made flies come upon the earth, when there wasn't that many flies on the earth," see. Moses couldn't've explained it himself. You don't have . . . 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 was the system that you used, Moses. What . . . tell me the scientific research of what atom you let loose, " see.

See, he didn't know it. He didn't know the mechanics; he just knowed the dynamics. 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 strength of that food 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 can't explain that, but it does it. See, it does it. I can't explain it. I don't know the mechanics. It's the dynamics!

79 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, and 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.

80 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.

81 Now, the big machine is sitting 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. 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 . . . 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 . . .

82 The Pentecostals, the Assemblies of God, and the great other churches 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 men, 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?

83 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's forced down, then the dynamics is working. The mechanics is there. They've already got them.

84 Let me say something too. This uniting time—you 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's 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 is going to 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 . . .

85 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 . . . 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 through the skies, the dynamics is the Holy Spirit.

86 And now, the dynamics of this great regime that they got built . . . This big machine will work some day in the uniting council of the world council of churches, which will make a forcing to . . . 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 . . . In the day when 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 of 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.

Why was I always against that stuff? I didn't know it; I know it now. Why was I always against organized religion? It was 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 . . .

87 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,