
ALL THINGS



Be seated. Just listening to that old song, *Only Believe*, kind of stirs me up. And then come in, and have a welcome like that, you just feel like taking your position. Well, I—I'm happy to be the associate pastor of the Life Tabernacle. I like that word "Life." I spoke on it this morning, "Life Assurance." And I hope that everybody's got a policy, 'cause we certainly need it, must have it to have assurance.

2 Now, I suppose they've announced that there's going to be a baptismal service just in a little bit, and so we are looking forward to that time of this baptismal service. And we're going to try to turn loose just as quick as we can. I . . . a little tired, and I come early. Billy called me and said, "Want you come early tonight," said, "they're go . . . want you to let out early."

3 I said, "What is early?" And since I stepped out of time into Eternity, why, I don't have any more time. I just don't know what time is. We don't measure it any more, Jim. We just let it alone.

4 Jim, you got the tapes back there, I suppose. I guess they've been announced from the platform here. And I don't know how people put up with them, but they go around the world. And they're back there, hundreds of different messages from the different parts, prayer lines.

5 And so, this boy here, his father-in-law and them, there's a . . . they have a . . . machines that, constantly going, almost day and night, making them. And we just, they sell them just at such a margin, they just barely can get by, with selling them. And so, if you want them, they're there, plus books and so forth, and tabernacle literature here. And so we're . . .

6 I meet people all the time, say, "I, you know, I was playing a certain tape: I got saved." "I . . ." Certain things that's been a blessing to the people, and that's the reason we let them go out, is because they bless somebody and help somebody.

7 Now, I want to read a Scripture, tonight, found in Romans 8:32, and we'll get right down to just talking, in a few minutes. 8 . . . Romans 8:32 reads like this:

*He that spared not his own Son, but delivered him up for us all,
how shall he not with him also freely give us all things?*

I was speaking this morning on assurance, and now, tonight, or, on investments, rather, and tonight: "He Gives Us All Things."

Now, let us pray.

8 Now, Lord, we have assembled here for no other cause than to talk of You, sing of You, testify of You, and bring glory and honor to Thy Name.

9 And we pray that You will bless our assembling together, that Your great Presence will come, and will provide for us everything that God requires of us this night.

10 And our request is before Him for closer walks, more salvation, greater experiences, healing of the body, and so many things, Lord. Thou knowest them all.

11 And if ever come into our minds, what if we didn't have a Heavenly Father that we could come to? What if we had nowhere to unload ourselves, if we had no sin barrier, oh, what a miserable people we would be.

12 But we're so glad, Lord, that we have One, that's kind, and full of love, sending His blessings to us. We're grateful for them, Lord. Though we may not express it just right, but You know our hearts, Lord.

13 And I pray that we will find grace in Thy sight, tonight, in our singing, in our worship, in our attitude in preaching, that You might supply to us, tonight, all our requests, for we ask it in Jesus' Name. Amen.

14 Now, tomorrow morning, Sunday school, and tomorrow night, the closing of the (I suppose the revival?) jubilee. Not . . . I hope it's not the closing of the revival, but just the closing of this general gathering. And then I hope the revival continues to go on and on.

15 Now, if you will give me your undivided attention, just for a few moments, and I will try to speak on a subject of *All Things*. And I teach it more or less like a Sunday school class, because I'm . . . You know by now that I'm not a preacher. So I just have to do the best I can as stabbing at the Word. But I do it, and don't stab at It, exactly, until I believe, and firmly believe, that I know what I speak of, for I've experienced what I'm talking about. Jesus said, "We know what we believe." We are experienced.

16 I thought this morning that the little Greek priest that was with us in the fellowship breakfast, what a wonderful little character, and kind of seeking after a deep experience.

17 I've got another little Greek priest that was led to Christ through the tapes. His father is a Greek orthodox teacher, high-esteemed man in Greece. He came over here to finish his education, got a hold of one of the tapes. And he s- . . . at first he criticized it. And then he came, and was baptized, and received the Holy Ghost.

18 And he said, “Brother Branham, I know you don’t know Greek, because I understand you don’t know very good English.” But said, “If anybody who really knows Greek . . .” and he’s a Greek scholar, said, “. . . the continuity of your talk with Greece is absolutely perfect, putting the Scriptures together.” That’s why he was baptized over. Um-hum. See? And he said, “It’s—it’s a—it’s a phenomenon. And just knowing you don’t know it, but where you put your Scriptures together, the continuity of your Scriptures runs in the Greek.”

So I think I’ll have him come up and see this little brother awhile. He would be a very big help to him. And now, pray for us.

19 All things, we can’t speak of all things, but all things are ours through Christ. And if He spared not His own Son to bring this to us, how much more will He bring it if He . . . if we’re willing to receive it. Now, I can’t speak of all things, but I—I want to speak of one certain thing of these all things. And I think that’s an important thing. That’s, *pardoned*. I love that word, *pardoned*. Actually the word means, “a release from guilt.”

20 And what an experience that is, to everyone who has had an experience of it, to be released from guilt.

21 Not trying to turn away through some form of psychology, turn away; but be pardoned. That means it’s put away. There’s no more to it. It’s forgotten. To turn away from anything, you could turn back to it. Like sins at one time were covered. But now they’re not covered, they’re divorced. They’re completely gone, put in the sea of forgetfulness to never to be remembered no more. I like that.

22 I know jokes are not proper in the pulpit, and especially in a Pentecostal assembly. But to make a point, I was told once that a young lady who had a father that was constantly weeping and shouting when he read in the Bible about his sins being pardoned . . . So the young girl got married, and moved into town, and belonged to a—a formal sort of a church with many societies. And—and the ladies’ society was to be entertained in her house. And she wondered how that she was going to keep her daddy quiet during this time, because he got really emotional.

23 So she said, “Well, if I give him the Bible, he will cry and shout all the time. So there’s only one thing that I know to do. I’ll just give him the *Geography* and put him up in the attic, just let him look at the pictures.”

24 And about time they got ready to serve their pink tea, or whatever they do, you know, there was the awfulest commotion upstairs, screaming, and jumping, and rolling around, and bouncing up and down, and screaming, “Hallelujah! Hallelujah!”

25 All the women got scared, and they run upstairs, and she jerked the *Geography* out of his hand, and said, "Daddy, that's not the Bible. That's the *Geography*."

26 He said, "I know it," but said, "the other day I was reading in the Bible where my sins, being pardoned, was put in the sea of forgetfulness (See?), buried into the sea. And I see here in the *Geography* where the sea is so deep, till they can't even find the bottom of it sometime." Said, "They're still going on and on."

27 So I think that's what *pardon* means, is "completely erased," not just turn aside and give something a try, but it's erased, it's gone. Not turned aside, but it has been. . . we have, through pardon, we are released, not by psychology. We're not released by a creed. We're not released by emotion. But we are released through the power of Calvary. We are pardoned, free. Oh, what it means to be free, a burden off your shoulders, out of your heart, a free person.

28 I had a little experience the other day. I guess I shouldn't say it here, but I want to say it. I've been under a great burden for five years now, as you people here know about it, from the federal government. And they were trying to find some way to arrest me. In the meetings in these sixteen years on the field, they had traced back and picked up checks that people had made out personally to me in the meetings, and had my name on it, and me endorsing it, turned it in to the Tabernacle for expenses.

29 And the federal government income-tax collector said that those checks were mine personally, no matter what I done with them, if. . . Like, some brother signed a check at the window for so many thousand dollars for an oversea trip. Then he signed it, just pay from his foundation to the order of William Branham; I signed it, and put it in the Tabernacle Foundation. We kept every check, everything, brought it back.

He said, "But when you signed it, it was yours. Then you turned it over to the Tabernacle." There's no way of beating it. That's all.

30 So, oh, my, over the coals and back and forth. And they said they was going to make me, that I owed them with delinquency, and with all of my meetings, three hundred and *something* thousand dollars.

31 I said, "I can pay it at a dollar a year. I hope I live long enough to get it done." And. . . But I rejected it. I said, "I pay my taxes. I. . ." But there it is.

They say, "You owe that too."

32 Well, up and down, and they been years searching for character. And I say this with my Bible open, men setting present who was there

and know it, that not one cent did they ever find that I spent for myself: only the Kingdom of God. That is right.

³³ So the attorney called me in the other day, and he said, "Brother Branham, the government is ready to compromise," after five years. I had the Ice and Miller at Indianapolis was suggested to me by Brother Arganbright. I couldn't leave the sta- . . . nation. I was under control of the government, a federal case.

And I thought, "My, what have I ever done?"

And they said, "Well, this is what you done. You ought to have knowed better."

³⁴ Wasn't defraud, because I'd placed it into the church, just as people would make out a check, they wouldn't know to put it in a foundation, they just made it out, "William Branham."

³⁵ Well, when that goes through the clearinghouse, there's a photostatic copy made of it. So they had every one of them. But they seen where I deposited them back here in the Branham Tabernacle to pay the expenses, and so forth, and to overseas meeting. Well, back and forth. . .

And then he said, "You—you can. . . They want to compromise with you."

And I said, "Well, I—I don't owe it."

³⁶ He said, "Well, now here's what, Brother Branham." Said, "I believe you have ninety-nine percent chance if they call you to trial." Said that, "They can't indict you, but they're trying to call you to trial to say that you owe it. And when they do, they're going to have about one percent chance on what they say, that your name was on it, and you endorsed it. Therefore, it was your property, and then you turned it to the Tabernacle." Said, "They could get a case against you."

³⁷ And it all been deposit, was on deposit in the church, and so forth, which we were using as a non-profit foundation. Back and forth. Brother Gordon Lindsay, here this morning, he come up and fought for me, and—and everybody tried it. But there's no way of doing it. They just held it right down.

And he said, "Here's one thing, Brother Branham." Then when he told me what it would take to compromise, it scared me to death.

And I said, "I couldn't do that. There no way for me to do it.

³⁸ And he said, "Well, now here is one thing." Said, "We can take the case, and we're your attorneys. But if we go there, and have the case, there is a chance that we could tell them that these were unsolicited gifts and was untaxable. Then you get an inheritance tax. And there it might drag it over another four or five years."

39 And I said, “Oh, my.” I said, “I don’t want that. I’m about . . .” I said, “And I never had a gray hair when this thing started.” And I said, “Just the thought of trying to accuse me, like of being a crook or a thief. . .” And I said, “How does it come that they can take a minister, who’s trying to preach the Gospel, and proved to use the money for the Kingdom of God to convert criminals, and so forth, and make this a better place to live, and want to make you do that, when the cigarette companies, and the whiskey, with vulgar television and everything else, has put cancer in you from smoking and everything else like that, and can write it off, that advertisement, for their income tax for the government? It’s just not fair.” I said, “It’s not fair. You’re not treating me fair.”

Said, “That’s for the government to decide.”

And I said, “God will make the last decision. That is true.” So I held on.

40 Then the—the attorney said, “Here’s what, Mr. Branham.” And I was so thankful for that. He said, “There is, we can’t find one thing against your name. But if they ever call you to trial, and being a minister with your reputation, they’ll mud it across the nation, going to a trial.”

“And what happens then?”

Said, “No matter how innocent you’re proved, among many people you’ll still be guilty.”

41 Like that precious Baptist brother down here not long ago, that a woman said he come into her house and insulted her. You heard about it. It’s over here somewhere in the south, and about three years ago, or maybe not that long. And that minister proved with his congregation that he was a hundred and fifty miles away for days before, and the same day, and many days after. Even the courts wanted to turn around and ask the minister if he wanted. . . she wanted to . . . he wanted to sue the woman for slandering a minister’s name.

Said, “Let her go.”

42 And did you see that popular vote across the country? Quickly they slammed his name everywhere, and the people said, seventy percent of the Americans said, “Oh, where there’s smoke, there’s fire.” Now, that precious brother will have to linger under that all of his days, when he’s as innocent as anybody here. Well, there you are.

43 And, aw, he told me, said, “It’ll take a lots of money to do it.” And I didn’t have but about seventy-five dollars, and he wanted forty thousand, pay the attorney fees and the government.

I said, “What have I done?” I went home.

44 I said to Meda, my wife, "Wash the kids' faces, get their clothes ready. I'll be a vagabond the rest of my life." I said, "I'll not do it. That's all there is to it. If I owed it, I'd sweat it out to pay it. But I don't owe it, and they can't say I owe it. They can't prove it. They've had five years to do it, and they still can't do it."

45 She's very calm woman. She waited a little while, and she come put her arm on my shoulder. She said, "Now, just a minute." She said, "But remember, Bill. If they . . . if you run, that's a coward." And said, "They'd still hold it against you." And said, "There's only one thing: to face it."

And I went in the den room and I said, "Lord, what must I do? Give me a Scripture."

Here's what come to me: One time they asked Him, "Is it right for us Jews who are free to pay tribute to Caesar?"

He picked up a penny and said, "Whose inscription's on it?"

He said, "Caesar's."

Said, "Then give Caesar what's Caesar's; God's, what's God."

46 Then I seen where one day He said to Peter, "Let's don't offend them. You know, you got a fishhook in your pocket you pack around all time, just commemoration that you was once a fisherman. I've got a bank down there in a fish." You know, He owns everything anyhow. So He said, "They just made a deposit a while ago. Go down there and cast in the hook, and the first fish you bring up, open his mouth, and the bank will pay off. And take it down there and give it to them for Me and you, so we won't offend them."

I said, "God, You still got fish."

47 I don't know how I'm going to do it, but brother setting right here, it went on my note. I went down and borrowed forty thousand dollars, with the understanding I'd pay it back in ten years, four thousand a year. Don't know how to do it, but He's still got fish. And I—I . . . He's got . . . All of it belongs to Him.

48 I went home, and I wrote, after writing the check, and I put on there, "Paid in full for all back taxes." And I thought, "Would the government accept it like that?" And just before coming down here, I thought I better call the bank.

And I called the bank, and the teller went in and looked. He said, "Yes, they accepted it, Billy. You're free. You're pardoned."

49 Oh, my. Something run over me. I run into the room and grabbed my wife around the neck. I said, "Honey, I'm pardoned. I'm free. The old account's been settled. I can go now wherever I want to,

wherever the Lord leads me. I'm free. Oh, what a thing to be pardoned, something I couldn't help."

⁵⁰ And also my sins was something I couldn't help. I was born with Adam's nature in me, but Somebody pardoned me. They rubbed the old account away one day, and I was free from that day on. I'm so glad.

⁵¹ When man sinned he crossed the great chasm, or chasm, rather, between him and God. He separated himself away from God, and there was no way left for him to ever get back. He was absolutely across the chasm from God with no way at all back. God, rich in mercy, wonderful in grace, accepted a substitute for him, let him make a substitute, a animal offering to take his place.

⁵² The blood was the only thing that could pay the price. There was nothing else could pay the price. Nothing else could do *then*, and nothing else has done *since*, and nothing else will do *after*: Blood and Blood alone.

⁵³ God's first decision was to pardon a man by shed blood, and God cannot make the second decision against His first decision. If He did, then His first decision was wrong, and He couldn't be wrong and be God. Therefore, He only has one way, and that's the way of the Blood. His decisions are perfect and Eternal, because that He's God. And His Word is Eternal, and His decisions is His Word, and It's perfect. You cannot add anything to It or take anything away from It.

⁵⁴ Since that time, that's been God's only place of fellowship to meet with man. Before there, He met him in the garden of Eden. No blood had to be necessary. But since that time, His decision was to meet man back, redeemed by Blood. It's been the only place that fellowship could be observed by God. It's the only place that God can meet a sinner, and we're all sinners by nature. It takes the Blood sacrifice to bring us back into fellowship with Christ again, no other way, it's absolutely totally.

⁵⁵ From Adam until now, man has tried to make his own substitute. Man has constantly tried to do it, from fig leaves to education. He's tried to make himself a substitute. Adam expressed what was in man, when he tried to make his own way back by fig leaves. Since then, they built towers, they built cities, they built idols, they built civilization, they built denomination, they built scientific regimes, and all these things, but still it remains the same: only Blood will God accept.

⁵⁶ God only accepts a man through shed Blood. Only place of fellowship, the only way across that chasm, is not through religious organization, not through idols, not through towers, not through holy places, not through cities, not through anything else but the shed Blood. And that's the only way back.

57 The preaching of the cross, although as it, despised as it is, is God's provided way for sinners to come and fellowship with God or with each other. Right.

58 All through the years, the righteous has lived by that decision of God. The righteous never argue about anything. The righteous are ready to accept God's decision. He doesn't want to make anything for himself. He's only interested in God, and he wants to abide by God's decision. And the righteous live by it, always have, for it's the way that righteous should live by. To try to make anything to it, inject anything into it, would be unrighteousness, because it would be against the program that God has laid out for us to fellowship by: is through the shed Blood.

59 Job, the patriarch, how Job . . . I believe the Book of Job was wrote before Moses wrote Genesis, is my understanding, the oldest book in the Bible. Job, when he accepted the blood, and though, when his neighbors, and his members of his church tried to condemn him, and said he had sinned secretly, yet Job knowed that he was standing firm, because he had done what Jehovah required to be done. He knowed that he had offered his sacrifice with the sincerity of his heart.

60 Abraham also worshipped under the blood. Israel's only meeting place with God was under the shed blood. Nowhere else could it be done. Prayer was offered, thanksgiving give, or anything, it was under the shed blood of an animal. Only place that redemption could come, or ever be drawn into fellowship with God, is through the shed Blood.

61 I remember preaching on that, one night, at Oral Roberts' place. And a rabbi, Jewish rabbi, I preached on the seven stripes of the red heifer, and it amazed him, and he come, speaking about it. Notice. When the sinner come to the tabernacle, those seven stripes of blood represented that he must know that something died and went on before him to prepare the way.

62 And a man that's ever going to have fellowship with God has to recognize the Blood of Jesus Christ, knowing that He died to make a propitiation for his sins, to make a way to enter into fellowship with God again. He must recognize it; got to.

63 God met man under the shed Blood and nowhere else. No matter how much we try to make it, "Well, I belong to *something else*, and *something else*," that's . . . that won't work. It's only the shed Blood, that God meets the worshipper.

64 God, full of mercy and grace, when man had sinned, as I said, took a substitute, an animal. Let's imagine just a minute. Let's imagine a real sincere Jew back in the Old Testament. He recognizes he's out of fellowship as long as there's no blood for him. Now, he takes a real

good selected animal from his herd. It must be a real good animal. It cannot be an infected animal, because the priest must examine it first. And it must be, on the sin offering, a lamb without a blemish must be kept up and tried, it's a sin offering, like Jesus was tested in all things.

⁶⁵ But this priest . . . Going walking down the road, a Jew bringing his sin offering up, bringing his offering for his sin, and he presents it to his priest with all sincerity. He recognizes he's sinned. And he knows he's wrong. And he takes this animal, presents it to the priest. Then when he does that, he lays his hands upon the sacrifice. What's he doing? He's connecting himself with his sacrifice. You know what I mean? Then the blood is shed, and the man, Jew, can walk away feeling justified, because he's met Jehovah's requirements.

⁶⁶ And the only way that the Christian, today, can ever correctly be forgiven of his sins is to walk to Calvary with his Sacrifice, connect himself with Him, and then accept the shed Blood. There is not a creed in the world can do that. There is not an educational system in the world can do it. There is not a scientific way can do it. It only comes through the accepting of the shed Blood, his Substitute.

⁶⁷ Now, he goes away, this done, he's done Jehovah's bidding, so he goes away feeling justified, because he's answered Jehovah's request. He's done what Jehovah said do. Then he feels that he's, by faith, he took God at His Word, and now, listen close now, he took God at His Word, he was sincere in doing what he did, he did it sincerely with . . . by the Word, no matter who laughed at him, he did it anyhow, because it was God's requirement, and now, that was wonderful, that he knewed he was justified. He could feel that way because he had met the requirements of Jehovah, that would be the Word, met the requirements of what the Word of God required him to do for his justification.

⁶⁸ Finally . . . Now, that was wonderful to begin with. But finally, it become a family tradition. I'm sure you know what I mean. He went . . . The Jew would go offer his sacrifice just because that, well, the family did it, and well, it was a tradition. And when he walked up, he said, "Wait a minute. I believe I sinned. I see. That's all right. Well, I'll get me a lamb, go up and . . ."

⁶⁹ See, there was no godly sorrow for his sin. It was only a ritual, just a ritualistic form of taking his animal for offering. He never got nothing out of it, because he never put nothing in it. Yet, he was obeying the commission of God by His Word, but he didn't come in the real meaning of His Word. He was obeying it as far as being fundamentally, he obeyed it, but sincerely, he didn't obey it. Therefore, it was just a ritual, following a tradition.

70 And may I stop here a minute? Do you see what I'm hammering at day after day and night after night? It's not that I've got anything against Methodists, Baptists, Presbyterian, or denominations. It's because you are losing that sincerity, that *something* that you should have in your worship. It just becomes a family tradition.

When we come to church, and you say, "Do you believe in being borned again?"

"Yeah, sure, uh-huh, yeah."

"You believe in the—the blood of the . . ."

"Oh, sure, sure, sure, sure, I accepted it."

71 See? There's nothing sincere about it. When he goes to make his offering of sin and takes the communion, he just takes it any way, whether he's smoking, drinking, running with somebody else's wife, or—or women acting any way. And they go take that communion. When, do you realize that the Bible says, "If a man eats this flesh and drinks this Blood unworthily, is guilty of the body and the Blood of the Lord"? We've lost the sincerity. There's something wrong with us. Our solemn feast ain't like it used to be.

72 This might be appropriate for this time. There's *something another* that we can't even stay awake, hardly, through a—a sermon. And if it's . . . it isn't here that way, but in many places, somebody's always pulling on my coattail, "Hey, hey, hey. We got to do so-and-so." What's any more important than the going forth of the Word of God? That's what I thought of things.

73 The street meetings that used to, the old fashion preacher stand there, and preach till the blood and sweat, as it was, run down into his shoes. Have a street meeting today, it's a lot of singing, a lot of something else. And brother, somebody tries to lead in prayer, and prays for the president, and everybody else, and goes through it for about a hour, the people's done walked away. The Word is the main thing, the Word. But we've lost the interest. Sometimes . . .

74 I appreciate testimonies. I appreciate music, and all those things. But that isn't it. It takes the preaching of the cross. It takes a circumcision of the Spirit to bring life. There's where our sincerity's gone away. It's been a time that we notice the great sincerity. When a man knows that it's wrong for these things to creep into his church, and then don't tell them about it? Where is that deep sincerity?

A minister told me, said, "You're going to lose your ministry."

75 I said, "God gave me this ministry. And if the Word of God, preaching That, makes me lose it, then I missed the boat somewhere. God will honor His Word, He's waiting for It."

⁷⁶ Now, the sincerity. We don't have it. It seems to be such small interest. It should be in time of this jubilee, right now, after we know and are positive of these things, it should be that Shreveport would be buzzing like a buzz saw. The jail ought to be full, hanging out the windows, preaching the Gospel. The street corners ought to be full of men and women testifying to the power of God.

⁷⁷ Yet, we believe it, we say. But we've lost the sincerity and the enthusiasm that it is to receive It. Now, that's the truth. That's exactly. And we'll never come back until we come down to that spot of appreciation of God making a way for us, and then calling us in it, and vindicating it to us by His Spirit and by His Word, that assurance that we have.

⁷⁸ What a tragedy it is to see the churches in this condition. Not that I have anything against churches, but you see what I mean. Now, no sorrow, just the ritualistic form.

⁷⁹ And yet, Israel was using the Word and commandment of God. And the churches today take the things out of the Bible. But there's no sincerity with it.

⁸⁰ And when Israel begin to take the Word and Commandments of God, and make it a ritual, that displeased Jehovah, the Giver of It. It was about that time when they made God's Word a ritual, that that mighty prophet Isaiah appeared on the scene. Read it, Isaiah 1. He was sent to Israel. They hated him and finally sawed him to pieces.

⁸¹ But what did he do? He stripped them. He said, "Your solemn feasts God has refused." He said, "It's become a stink in His nostrils." What was it? The feast that God ordained for them, the new moons, and the Sabbath, and the offerings of sin offerings, and so forth that God had given to Israel, they had made a tradition out of it. That's right.

⁸² Oh, church, do you see what makes a minister's heart break? When the Pentecost that He gave us, we've made a tradition out of it. The sincerity has faded from the church. Oh, I don't say all of it, thank God. Wasn't all of it gone then, but the majority. The sincerity is gone. People can't listen to it no more. They don't want to hear it. They'd rather get somebody that's got more polish. They don't want it. Well, just as it was then, so is it now.

⁸³ But God sent them Isaiah, and he pulled no punches. And he told them what they had done. Read Isaiah 1, when you go home. Listen at that prophet preach that. He told them that it was a stink. In other words, God didn't want their stinking sacrifice, a sacrifice that they . . . What had they done? They had polluted their sacrifice. They had polluted it, because they entered with it without sincerity. They wasn't getting any results.

He said, “Your traditions. . .” Coming with their traditions had taken the power out of His Commandments.

⁸⁴ Now, today, our tradition is taking the power out of our worship, by our own tradition. And we say, “That means Methodists and Baptists.” That’s Pentecostals. That’s all of us together. Your tradition has lost its power, not because you didn’t do it. Yeah.

⁸⁵ They say, “Jesus said, ‘He that believeth, is baptized, should be saved.’” That’s right. But we made a tradition out of it. They stink before Him. You see the reason: the worshipper coming, doing it, he did it only as a form.

And we are guilty of doing the same thing. We make a form out of it, yet it’s a commandment of God.

⁸⁶ Like, just recently, when our movements got started, and God begin to adding something to them, and we went off with it, made a tradition out of it, and it lost its power. Instead of bringing brotherhood together, it separated brotherhood. You do it sometimes just for a tradition, without the sincerity of it. You’ve got to enter the feast of God with sincerity.

⁸⁷ No real sincerity, no real sorrow for sins, people come up, the altar, and many of them take a lot of music, a little dancing, clapping of hands, maybe run up and down the aisle, and maybe just speak with tongues.

⁸⁸ Now, I believe in speaking in tongues; I believe in run up and down the aisles; I believe in the clapping of hands. But if there isn’t some feeling behind there, if there’s some sincerity that Jesus Christ has cleansed you, not doing it because Miss Jones did it, but doing it because there’s something in you pulsating, the sorrow for your sins, and the joy of the victory that you share in the resurrection of your sacrifice, the evidence of your Eternal security. How can you not be sincere in that?

⁸⁹ And I believe a man can shout and not be saved. I believe he can run and not be saved. I believe he can speak in tongues and not be saved. I believe he can do any of these things and not be saved. But you can’t class everybody that does that, now.

The other side says, “There’s nothing to any of it.”

⁹⁰ But there’s somebody sincere in that. There’s somebody got the genuine results, because he entered it sincerely upon the basis of his faith in the shed Blood. And he got the right thing.

⁹¹ But the other one’s only mocking. And there’s too much mocking going on, too much impersonation, carnal impersonations, carnal comparisons.

⁹² If you'd come seeking the Holy Spirit, and let Him, the faith that you've got in Him, add to that virtue, and to that brotherly kindness (Second Peter 1:7), until you're built in the full stature of Christ, then the last thing is love, which God, the Holy Spirit, seals you to your destination.

⁹³ You can't impersonate. You can impersonate it, but as I said last night, it's just like a—a blackbird putting peacock feathers in his wings and saying, "See, I'm a peacock." He just added them, pushed them in. If there's something on the inside of him, made him push them out, he'd actually be a peacock. Certainly. But some people are trying to do something to look like somebody else, or impersonate somebody else, because they thought *they* did it. And you see what it does? It brings us back into a ritual and form again. It's the Blood, the Life that electrifies and sanctifies your life. That's right.

⁹⁴ Isaiah spilled it out to them and said, "God said that He is hiding His face from your prayers. You've got your ritualistic form, yet it's the truth. You're doing what He told you, but you're not doing it in sincerity. And you squall out day and night, but God said, 'Your sacrifice is a stink to Me, and I will not receive it anymore. And when you pray under such conditions, I'll hide My face from you.'"

Oh, God, if people would think of that, it would start a Pentecost.

⁹⁵ God said though you be correctly in the Word, but if you don't do it with love and sincerity, God said He would hide His face, and wouldn't hear your prayers. See? That's the way.

⁹⁶ "Oh," you said, "That, you're taking it under the Old Testament, Brother Branham." All right. Let's take the New Testament, Second Timothy 3. The Holy Spirit warned us that in the last days that the church would get away from the sincerity and the faith. They'd have a form of godliness, but would deny the power that went with the right thing, "having a form of godliness, but denying the power thereof." Yes, sir.

⁹⁷ God hates a powerless religion. And any religion today that hasn't got Christ in it, is powerless. But any religion that Christ in, is under His own Blood, and it's got power in it. You say God hates a religion without power? He said, "Your solemn feast is a stink." Hmm. I guess He does hate it. He said, "It—it makes Me sick."

⁹⁸ And remember, He told this rich Laodicean church that "Because you're lukewarm, you, in other words, you make Me sick, I'll spue you out of My mouth." And we've come to that age.

God, send us an Isaiah to chop the thing to pieces, lay it out before the people: cry out; spare not.

You think he'd be accepted? Certainly not. Hmm. But he'd cry just the same. Solemn feasts, they're a stink.

⁹⁹ God hates powerless religion. It's got to have power in it. It's got to have sincerity. Sincerity brings power. Sincerity brings real worship, not forms, but genuine power worship to know that you've passed from death unto Life.

¹⁰⁰ God wants to perform His Word by His power. And when the church denies His power, how can He perform and vindicate His Word, when the church explains it away and says it's for some other day, and something, how can God, Who wants to—to fulfill His Word, and perform His Word among the people, and the people deny that He does it? Yet, they go through all the rituals. See?

¹⁰¹ Here is what happened: God wants to perform by the Holy Ghost, and vindicate His Word. And the church wants to perform, they have to deny the Holy Ghost, they want to perform to make a big organization, and what else? To bring membership, no matter what: you have to baptize sinners, drunkards, bootleggers, anything else, and take them into the body of the church. No wonder Revelation 17 said this old prostitute woman, that had a bunch of daughters, that she was full of names, or, blasphemous names, churches, her daughters, calling the names of her daughters.

¹⁰² People who join churches and call that "got salvation," it's a blasphemy. Now, I know the King James here said, "names of blasphemy," but you look in the Diaglott, and see if it is. It says, "Blasphemous names." Is quite a difference. She is full of those. She's got nine hundred and something different organizations in her, plenty of blasphemous names. Got away, by some man-made tradition, got away from the true worship, power out of the . . .

¹⁰³ Oh, you say, "I went down there, and there was a lot of power. Brother, the whole floor was dancing in the Spirit," and there not enough faith to heal a toothache. Um-hum, um-hum. You call that power? That's not power. That's blessings. There's a lot of difference between blessings and power. Um-hum. God makes His blessings upon the righteous and unrighteous. The sun shines and . . . See? We got to get back to truth, friends. We got to come back to what God means. What He says, He means. See? And He refused their, once, hid His face from their prayers.

And look, friends. If God spared not the original tree who did that, what about the grafted tree?

¹⁰⁴ We got to be sincere. We got to do these things right. God wants to perform and bring forth the Holy Spirit to operate in His church. The

church wants to perform and bring forth its creeds to make members. That's the difference.

¹⁰⁵ To do the first, God wants to send the Holy Ghost, which was the Leader of the church; He should do that. And the only way the people can keep from doing it, is to reject It. And when you reject It, you take the power out of the operation. So it leaves you a dead hull. "The Word killeth, the Spirit giveth life." Um-hum. That's right.

¹⁰⁶ Like a engine setting on the track, all the coach all polished up, and fine-dressed people setting in it, and no steam in the engine. What good is the thing anyhow? Um-hum.

¹⁰⁷ A few weeks ago I was, about eight months ago, or a little more, I saw a vision one night of two fellows, one in one barroom, and one in another, and fussing at one another to their congregation that they were talking to. Finally, they met in New York in the middle of a street, dug a hole, like, got in there, and one killed the other one. I said, "Somebody's going to get killed." They were nice, tall, young men. About a month after that, them two prize fighters fought the grudge, and one killed the other one.

¹⁰⁸ Setting up in Colorado a few months ago in a—a little cabin, I went and said to my son, my wife, my daughter-in-law, and them: "Last couple of hours something happened. I saw a young lady, a beautiful woman, and she had kind of thick lips, looked like I'd saw her somewhere. And she's—she was trying to get to a doctor, and she died. And the Spirit that was speaking to me, said, 'Now, they will say that she committed suicide, but she died with a heart attack.' And said, 'It's just a little before four, but you can say it was four o'clock,' and the vision left me." I told them, "What did that mean?" I didn't know. "Somebody's fixing to die."

¹⁰⁹ When we come out of the mountains two days later, that movie star (What's that woman's name?), Marilyn Monroe, she was kind of a striptease, or—or, you read her story. She was a illegitimate child. Her mother's in the insane institution. Poor little girl probably had a hard way. And she always hungered for something. I wish I could have got to her. I know what she needed. I knew what she needed. Yet she had joined churches and everything. But see, it's just a ritualistic form. She needed the application of the Blood. See?

¹¹⁰ Now, I guess there isn't a sex fiend in the country but what knowed her and had her picture. She was supposed, the most perfect-built woman, as I understood, there was in the world. But if that anatomy is so great, then watch: When the life went out of her body, they had to give her a number to lay in a room. And nobody would claim her body.

So which is the important part? The soul or the body? See, we got to be sincere in these things. God requires it. It must come.

¹¹¹ Notice. Now, so to reject the Holy Spirit, they accepted the formal side of it, having a form of godliness but denying the power thereof. They repeat all kinds of apostles' creeds, and everything like that, with a lot of Word mixed into it, and a lot that's not Word, and then they, the Word of God, I mean, and then do all these things, and yet, it goes through a formal, ritualistic affair. There's no power to it. It's dead. It's just a hull, like that girl's body. The life was gone out of it, was no good then. Nobody wanted it. The life was gone. See?

¹¹² It's the life that means something. No matter how much you accumulate in this world, how many churches you belong to, what about that soul of yours? What about that life that's in you? Is it right with God? And it can only be right by accepting that great preparation that God made to bring human beings across that chasm to Himself. That's the Blood of Jesus Christ. No creed will bridge the way; no denomination will do it. No education, no scientist, no nothing else but the Blood of Jesus Christ is the only thing that'll bridge it.

¹¹³ Now, after Isaiah had told Israel they had polluted their substitute by traditions, and had proved it to them, and God rejected their prayers. . . . Isaiah was their prophet, their teller, because that sacrifice went only to Israel. But after that, there appeared another great prophet on the scene, and his name was John. We know him as John the Baptist. And he pointed not only Israel, but all Adam's race, to a Lamb that took away the sins of the world.

They polluted that day or dispensation, their insincerity and formal action, God erased the thing out.

¹¹⁴ Then He sent another prophet to introduce another age and another Lamb. That was the Lamb of God for all Adam's race, that takes away the sin of the world. Soon that Lamb was nailed to His altar-cross. He was nailed up there on Calvary. What for? The forgiveness of sins, for not only Jew, but for whosoever will.

¹¹⁵ The Blood of Jesus Christ, God's Son, cleanses from all sin. No matter how many creeds we recite, it still has to be the applied Blood to take away the sin. And you apply it by faith in the Word, by believing that It's so; and then know that He responds back to you, and you know Him, know Him because you have followed His Word with sincerity.

¹¹⁶ Now, if any of you, or any man anywhere, ever feels the burden of his sin, we have a Lamb. Let's not pollute that program. It's the Lamb that takes away the sin of the world. It's the only provision that God has for sinful men, which I am, and you are, and sinful women, boys, and girls, is the Blood of Jesus Christ.

117 We must come sincerity to Him, and by faith lay our hands upon His head by faith, and connect ourself with Him, reckoning yourself dead now, and stay there until the results comes, till the Blood that was shed on Calvary has been applied to your heart. Then the burden is gone. "My burdens rolled away." Then you're free. He who the Son makes free is free indeed.

118 No wonder we can't have things like we used to or—or ought to have. We haven't come that sincere way that God has provided for us. You might. . . We don't want to pollute that, you know. It won't be polluted. Neither the other was polluted, but God taken away from them.

119 Like a story I read here some time ago. An old sea captain up on the sea, and he had pretty near lived his life out in sin. But once, he had heard of the Bible and God. And he lay dying, and he said, "Is there one person that could talk to me about the Bible, or is there one Bible on my ship?" See, he'd waited a long time, think about that, but God's full of mercy, grace.

120 And they found a boy that they'd picked up, on the ship, and he had a Bible. And he told him, he said, "Come in, son, and set down by my bed, and read me that Bible."

121 And the young lad turned to Isaiah 53:5, and it reads like this: "He was wounded for our transgressions, He was bruised for our iniquity: the chastisement of our peace was upon Him; and with His stripes we were healed."

The little boy turned, and he said, "Captain, sir?"

He said, "Yes, lad?"

122 He said, "Let me read it the way my mama used to read it to me." Said, "I read to you the way it's wrote in the Bible. But here's the way that mama used to read it to me."

Said, "Go ahead, son. Read it the way your mother read it."

123 Said, "Mama used to set me up on her knee and read, 'He was wounded for Willie Pruitt's. . . He was bruised for Willie Pruitt's iniquity: the chastisement of Willie Pruitt's peace was upon Him; and with His stripes Willie Pruitt was healed.'"

Old captain said, "I wished I'd have had a mama like that." Said, "Maybe my name could be read into it."

124 Little boy said, "Just a minute, captain." He said, "Let me read your name in it." Said, "He was wounded for John Quartz's salvation (Amen.), He was bruised for John Quartz's iniquity: the chastisement of John Quartz's peace was upon Him; and with His stripes John Quartz was healed."

Light flashed over the old captain's face. He said, "Close the Book, son. I see it."

¹²⁵ When you can read your name in there, "He was wounded for William Branham's transgressions, He was bruised for William Branham's iniquity," that's when peace comes. Not just that it was just a wholesale affair; it was for me. It's an individual. I was included in that. "With His stripes William Branham was healed." Then it's different.

¹²⁶ There is one more thing I'd like to speak of, here, in our pardon. And that is, after we receive our pardon, we receive purity with that pardon. Now, if you're just making out like you got pardon, you haven't got purity.

Now, you say, "Can you prove that, Brother Branham?"

¹²⁷ Mark this down: Hebrews the 9th chapter, the 11th to the 15th verse: "The worshipper once purged has no more conscience of sin." If you're really pardoned, the very guilt, the very desire, has left you. It's all gone. Purity goes with genuine pardoning. So if we claim pardon, and still not pure, how can we claim pardon, when pardon generates purity. See what I mean?

¹²⁸ Cleansing what? Cleansing you from what? Cleansing you from all connection of formal, dead, traditional works. Amen. Cleansing us from dead tradition. How can you still remain in dead tradition when you're pure from it? Now, you read that in Hebrews 9:11. See if that's right. It cleanses us from the filth of dead, formal, works when we have been pardoned by the Blood of Jesus, because it's the sanctifying power that goes with the pardoning. And we're cleansed from all of our dead works.

¹²⁹ Now, when we do that, we come to the communion in the right way. We come to the communion remembering Him, remembering Him, our Sacrifice. We remember Him, our Peace; we remember Him, our Purity; remember Him, our Cleansing; remembering Him, when we kneel at the cross, not half drunk, not living in adultery, not with malice, hatred, and strife, but we kneel at the cross by faith, by His feet, to accept His pardoning. We come in that condition to the communion, in very sincerity. Not just say, "I should go." You go there because you're deeply sincere, it's between death and life. Yes, sir. You go, and remember your traditions no more, and you're cleansed from your sin.

¹³⁰ That's one place. When you kneel there in sincerity, Methodist brother, Baptist brother, Oneness brother, Twoness brother, or Threeness brother, if you kneel there in sincerity, your traditions are gone. That's right. Trinity, Oneness, Baptists, are all cleansed and are sons of God. Traditions and fussing is over. You don't think about it no

more because you're clean and pure. See? You are brothers. No matter what some tradition said, "Don't have nothing to do with them." You're at the same cross, it's the same fountain. You're blood brothers. Oh, my.

¹³¹ That's what I've strove for. That's what I've tried for. It isn't, I got anything against Baptists, Methodists. It's the system of them things that keeps our brethren apart. It's a tradition that they've taken the Word of God and turned It into a tradition, saying, "We believe in the cleansing of the Blood." And then call a man a "holy-roller," and not to have nothing to do with him? A brother?

¹³² When a man comes to Calvary at the foot of the cross, remembering Jesus died to save him, and by faith connecting himself with it, and here's a brother standing here, you don't watch the earthly marks, color, creed, or nothing else. He's a brother. Yes, sir. Traditions and fusses are over. You can fellowship.

¹³³ Here is the way, and the only way that you can be pardoned. The only way that you can come is by the cross through the Blood. And when you do that, traditions and dead works, you've been purified from them. There were . . .

¹³⁴ I can't make everybody be a Baptist. If I was a Methodist, I couldn't make them all be Methodist. If I was a Pentecostal organization man, I couldn't make them all be Oneness, or couldn't make them all be Trinity, or Church of God, or what-more. No, sir. They won't do it.

¹³⁵ But here is one thing, and my belief in doing it, is to make all men brothers through the shed Blood of Jesus Christ, where we can all meet at the same cross, remembering our Sacrifice. God accepted that, and that alone.

¹³⁶ It reminds me of a article I read not long ago. In closing. There was a man and his wife going to separate. They begin fussing, spating, quarreling at one another. They just couldn't get along. They couldn't hardly live in the same house together. So they decided to divorce, and they applied for the divorce. Then they made agreement they'd meet at the house and would divide their things so it wouldn't have to go through the court.

¹³⁷ And they met in one room and divided what was in that room, the next room, divided what was in that room. And finally, they come to a place that, they went up in the attic and got an old trunk down. And when they begin to take little articles out of the trunk and laid it, one side or another, looking across at one another, "Don't you cheat me, I'll have you sued if you do that." Just like some Christian traditions do.

138 And after while they run into a little white shoe. And the daddy picked it up, and the mother put her hand on it. They looked at one another. In a few moments they was in one another's arms. What? A little girl that once belonged to them, that was something they had in common. It was all over; divorce was annulled. They were in one another's arms again. They had something in common.

139 And when the Baptists, and Methodists, and Oneness, and Twoness, and Threeness, brethren, when we can come to the cross, and see something that we got in common, it's the Blood of Jesus Christ that cleanses us, we can put our arms around Him, and He around us, and can fellowship together under the Blood of Jesus Christ. That's the only way I know. Let's pray.

140 Lord Jesus, I never found a little shoe, but I found a Saviour one day, and I loved Him, and He loved me. And when I see these traditions going out, seemingly not having the faith, and pulling people away from that real, the fundamental foundation of Christianity, fellowship through the Blood, then my heart aches.

141 And I—I've tried hard these years, Lord. I'm beginning to get aged now. But I'm not tired. I'm still in love, Lord. I love You, and I love my brother, because that You love him too. And may I be privileged to live to see the day when we all can meet around the cross and the fussing will be over then. The chaff will be burned, but the wheat will be gathered to the garner. Grant it, Lord.

142 And if there be some in here tonight, Father, that has never thought on this, and maybe trusted in some creed, or trusted in some emotion, but see that through the very reflection of what's inside of them by the way they live, and act, and do, they feel the burden of guilt, may I have the privilege, Lord, tonight, leading them down to the cross? Grant it, Lord. I want to show them where there's a fountain where we can stand together. I commit them to You, Lord.

143 And while you have your heads bowed, do you feel that weight that you'd like to get rid of? Is it—is it crushing you inside of you? Yet you tried to join church, you've tried to do good, but you just couldn't get rid of it. Raise up your hand. I won't ask you to come up.

God bless you. God bless you. God bless you. Oh, my. God bless you. God bless you, all over the building.

144 "I feel that weight, Brother Branham. Oh, I—I've tried to dance it away from me. I've tried to shout it away from me. I've tried to join church and get it away from me. But, Brother Branham, it's still there."

145 Sweetly now, let's come down to Calvary, not go down to some organization, not go down to some system, but let's go down to

Calvary, there both of us together put our hands on the Sacrifice. We'll have things in common then.

¹⁴⁶ You notice in the healing lines? He's never respected whether they were Baptist, Methodist, Presbyterian. Why? He was wounded for *their* transgressions; with His stripes *they* were healed. He's the Lamb that takes away the sins of the world, which we're a part of. Won't you receive It now while we pray?

¹⁴⁷ Heavenly Father, this host of hands up, heavy hearts and heavy bosoms tonight of men, women, boys, and girls. They found a little shoe too. And they know that there's something wrong in their lives. And that's the only thing that can make it right, is that stream there from Calvary.

¹⁴⁸ And we come by faith now to the shed Blood, and we lay our hands upon our bleeding Sacrifice. We feel His flesh tearing in ourselves. We feel the thorns and the nails. By faith we do this.

¹⁴⁹ I see what He did, and it was all for us, not that He had to, but He's willingly to do it. And He was wounded for our transgressions. My name in it, Lord, with each one of us. He was bruised for our iniquity. The chastisement of our peace upon Him, and with His stripes we were healed. Gladly do we accept it in reverence tonight, Lord. I believe it. I accept it in reverence. I believe it.

¹⁵⁰ In Jesus' Name, receive them, Lord, into Your Kingdom. The Bible said, "As many as believed on Him gave He the power to become sons of God." So I—I believe, Lord, that You will accept it, because in the . . . not in a form that we're supposed to come to the altar and do this, but in sincerity, we believe it, we accept it in the—the sovereignty of the Word, in the bonds of His love, in the fellowship of His grace, we accept it, Lord. I accept it. No other fount I know, nothing but the Blood of Jesus.

Save, heal every broken soul, Lord. In Jesus' Name, I pray and commit them to You. Amen.

¹⁵¹ Now, to you who feel that you have been to Calvary, and you believe this to be the truth, and you have never had Christian baptism yet, the services will be going on just in a few moments downstairs.

¹⁵² But it's later than I thought it was going to be. And yet I quoted it, in Isaiah 50, uh, 53:5, that He was wounded for our transgressions. You believe that? He was bruised for our iniquity. You believe that? The chastisement of our peace, where we ought to been chastised, but now we have peace, because He was chastised for us, and that our rebuke was upon Him. And with His stripes we were healed, physically healed.

153 You believe that? Do you accept it? Do you believe that He remains the same yesterday, today, and forever? Do you believe the God that wrote the Word always follows the Word, watches over It to confirm It? He keeps It. Will you believe It? Then you look to Calvary. Where you looked a few minutes ago for salvation, look to Calvary for healing of your body, and you believe.

154 Here lays on a cot, a child. I wish that I could heal it. I can't. It's already. Here sets a fine looking man, young fellow, setting in a wheelchair. I wish that I could heal him. I can't. There sets a lady setting in a wheelchair. I—I don't know what's wrong with them, but I—I can't do it. It's already done. See?

155 There's people out there with heart trouble, cancers, going to die, something isn't done. Wish that I could help you. You believe I would? Sure would. If I could take a quarter, and lay it out on the street, and push it around the city with my nose, everybody laughing at me, see you get healed, I'd do it. God knows that. I certainly would. But I can't do it, because you're already. But God has sent me to point you to the place where it was done for you.

Now, with sincerity come to it. With sincerity the woman at the well looked upon Jesus when He said, "Go, get your husband."

She said, "Sir, I don't have a husband."

Said, "You've said the truth, because you've had five. And the one you have now is not yours."

She said with sincerity, "Sir, I believe that You are a Prophet. Now, we know when the Messiah cometh, He's going to do these things, show us these things. But Who are You?"

He said, "I'm He." Not . . . With the deepest of sincerity she accepted it.

156 The little woman with the blood issue had spent all of her money. She just wasn't going down haphazardly. She spent all of her money on doctors, and none of them could help her. And she come believing sincerely, not just say, "Somebody else done it." As far as we know, nobody else had ever done it. She started something. She said, "I believe that Man so much, that if I could touch the border of His garment I'd be made whole."

157 She just wasn't saying that; she believed it. She was sincere in it. No doubt it cost her her membership in the church. It cost her a lot of things. But she was sincere. She was—she was determined to do it. And her sincere touch on the border of His garment stopped Him in His track. And He looked around, said, "Who touched Me?"

When Peter rebuked Him, said, that, "All the multitude is touching You."

¹⁵⁸ He said, "But I got weak. Virtue's gone from Me." And He looked over the audience till He found the woman and told her about her blood issue. And she felt in her body it stopped, and she was healed from that hour.

¹⁵⁹ Now, that's the One that gave His Life and was striped for your healing. The price is already paid. God accepted it. Their sins are gone. God accepted it, justified us by raising Him up, and proving He accepted it, not only His death at the cross, but His resurrection, and now sends His Spirit forth, to witness His Word. How could we doubt it?

¹⁶⁰ If you are sick, our Bible said that Jesus Christ is the same yesterday, today, and forever. He's a High Priest that can be touched by the feeling of our infirmity. In this great moment, I've suffered with sickness, I'm your fellow citizen, I'm your brother, and I know what it means to be sick, and I know a place to go, in that hidden place of faith to touch His garment. Say, "Lord Jesus, sincerely I come now. I'm sincere in this, Lord. You know my heart. You told me I could touch You; you was a High Priest. I'm coming to touch You. Let me just have a touch, Lord."

Something anchors back, said, "You got it."

"Thank You, Lord. Thank You, Sir, my Saviour. I believe it."

Don't you never leave that post. It's yours.

¹⁶¹ Then if He's risen, would He do the same thing today if He is alive? You believe He's alive? "Because I live, you live also." Then He is alive. Then, if He is alive, then He will be the same as He ever was. Is that right? Now, you believe.

¹⁶² Now, don't. . . Now, I'm just going to tell you, look on, towards me, but I don't mean that in a way in . . . I mean it in the way like Peter and John said to the man at the gate, "Look on us." See? That means, give heed to what I'm saying. You believe that I've told you the truth.

¹⁶³ Let's put this thing to a test and see if it's right. "Prove all things," the Bible said. I can't make Him do it, but He promised to do it. That's where I hold it. He promised that He would do it. "The works that I do shall you also. He that believeth on Me. . ." And God knows I believe I been to Calvary years ago. I believe He keeps His Word, and you believe it too.

¹⁶⁴ If I could heal that child, I would do it. But I've told you (Your child?) I can't heal it. And if Jesus was standing here with this suit on, neither could He. He would ask you if you'd believe this Word tonight, "By His stripes you *were* healed."

Say, "I haven't got much faith, Brother Branham."

¹⁶⁵ Did you hear Him say if you got faith the size of a mustard seed? A mustard-seed faith won't perform a miracle. But if you'll hold to it, it'll bring you out. Hmm? Just anchor it. That's it.

The spastic, if you'll believe that God will make it well, He will do it. Will you believe it? Will you accept it? God, grant it.

¹⁶⁶ You, got a broken bone in the back. I never seen you in my life, but that's what's wrong. I can't heal you, but you couldn't hide your life. Do you accept it? If He knowed what was wrong with the woman, if He knowed what was wrong here and there, He's still the same thing. You believe it? You accept it?

¹⁶⁷ What about you, lady? with multiple sclerosis. Do you believe that God will make you well of it? Now, you could have rheumatism or anything. Your life, you couldn't hide. You believe it, for He was wounded for your transgressions, with His stripes you were healed. You believe it? That's exactly what He said.

¹⁶⁸ Man setting over here in the corner, he's suffering with a stomach trouble, got complications with it. He isn't from here; he's from Texas. You believe God knows you? I don't. Would it help you, if the same God that could said, "Your name is Simon"? Mr. Summons, now you can return to Texas and get well of your stomach trouble, if you believe it.

¹⁶⁹ There's a man setting here, bothered with sinusitis. I don't know him, never seen him. He's from Shreveport. Mr. Wallace, you believe? Is that true? Raise up your hand. Your faith makes you whole, if you'll believe it.

¹⁷⁰ Lady setting back here, she's got a rupture. She's got a child with her that's retarded. I don't know her. I've never seen her. But she's not from here. But she believes me and believes the word that I'm saying. She come from Arkansas, from Hope, Arkansas. Her name is Mrs. Jackson. Believe it, lady? Go and be healed.

¹⁷¹ That struck far, way in the back of the building, a lady with a little boy that can't learn in school. She's not from here either. She's from Mississippi. Miss Stringer, believe with all your heart, and the little boy will get well. Thou canst believe, all things are happening.

¹⁷² A little aged woman setting right here, got cancer, dying. Minnie, do you believe you'll get healed? Believe on the Lord. I challenge you to believe it.

Mr. Grigsby, coming from the hospital with TB, believe with all your heart. Be healed.

I never seen the man in my life, as I know.

¹⁷³ What is it? Apply your name. By His stripes we were healed. Do you believe it? Then it's His Presence. He was wounded for our transgressions. Then if He can do that, it proves that He's here with His Word. Now, our transgressions in sincerity is forgiven. Our iniquities are gone. We have peace with God through our Lord Jesus Christ. His stripes heals us. He proves it to us; we are forgiven.

What does He do? Pick out that sincerity. Watch that person anchored to the cross. Visit these people, whoever it was.

I see another one. Just keep on believing.

¹⁷⁴ Let me ask you something. Do you believe with all your heart? Jesus said, "These signs will follow them that believe." How many believes? Then lay your hands on one another if you're a believer. You're as much His child as I am.

¹⁷⁵ What is it? It's a vindication that He's here. Oh, can't we come in sincerity now, after His Word, after His Presence? That's the very God that'll judge you on the judgment day.

¹⁷⁶ O God, have mercy tonight. I pray, Heavenly Father, that the blessed Holy Spirit, the living Christ, not a idol, not a city, not a tradition, but a living Christ that's raised from the dead, honoring His Word when It's preached in the power of His Blood, and His resurrection.

¹⁷⁷ These are believers. The last commission, You said, "These signs shall follow them that believe. If they lay their hands on the sick, they shall recover." Lord Jesus, I'm praying with them. I'm at the cross. They're at the cross. We got everything in common. Here's the Blood of Jesus Christ. Here's the Son of God with us, proving Himself to be here. We put our hands upon His quivering body. We accept our healing.

¹⁷⁸ And now, Satan, we adjure thee in the Name of Jesus Christ, come out of here and leave these people that they might go and be made well through the power in the resurrection of Jesus Christ.

¹⁷⁹ I believe Him. Let's say it together. I believe Him. I accept Him. Now, call your name. By His stripes . . . Say it with me. By His stripes (now your name) William Branham was healed. It's over. It's finished. The God that made the promise is here to confirm the promise.

¹⁸⁰ Jesus said, "As the Father sent Me, so send I you." And the God that sent Him was with Him and in Him. He said, "If I don't do His works, don't believe Me." And if I'm not telling you the truth, He won't back it up. But the God that sent forth His disciples, has sent this move of God into the land. He's with it to prove that He's with it. The very signs

that was promised are vindicating His Presence. We're in the Presence of Jesus Christ.

¹⁸¹ I accept your healing. I accept it. I don't care what happens now. I'm not looking to that. I'm looking to your faith anchored yonder, anchored at the cross, where you placed your hand on your Sacrifice. Go and believe it. You'll have to get well.

I love Him, I love Him,
Because He first loved me

Keep your hand on your Sacrifice now.

And purchased my salvation
On Calvary's tree.

Let us stand now.

I . . .

Raise your hands and your hearts now.

I . . . (What do you love Him for?) . . . love (Your
Sacrifice, our Propitiation),

. . . because . . . first loved . . . (What did He purch-
. . . ? Your completely deliverance now.)

And purchased my salvation
On Calvary's tree.

I love . . . (Oh, I just can't quit singing it somehow.)

. . . because . . . first loved me,

And purchased my salvation

On . . .

¹⁸² What do you think of that, sonny? You believe it? Believe that ol' stomach trouble's going to leave you? Huh? Knot in the stomach's going to leave? All right. It will.

I . . . I . . .

All right, young man.

Lord Jesus, grant the healing of these people, and these handkerchiefs, in Jesus' Name . . . ? . . . 

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