
THE INDICTMENT



Thank you, Brother Neville. Let's remain standing just a moment now for prayer. Let's bow our heads. Is there any spoken requests, if it would be known by an uplifted hand, just to God, say, "I—I . . ."? Hold in your mind now what—what you want to ask Him, and believe it with all your heart, while I offer my prayer for you, too.

2 Heavenly Father, we are . . . count this such a privilege, to come to the house of the Lord, upon this gloomy day, and—and find the Son-Light of God shining, and hear the Holy Spirit singing through the people, and speaking through the people, just a—a little cluster of Son-shine within. We thank Thee for this, the Heavenly Son-shine around our hearts. How we thank Thee for it! Now they're . . .

3 Thy people has just lifted their hands in this congregation, that they have requests, that they would desire that You would answer them this morning. And I pray, Father, that You will grant each of their requests. There is so many, piled upon the desk, and so many requests everywhere, of people sick, suffering; phone call, long distance, about fifty a day. O God, what shall we do? Just lead us, Lord. We—we don't know which a way to go or what to do, but Thou can direct these things, and we pray that You will grant it to us. Because, it's—it's our intention, Lord, what life that we have on earth is given to us by Thee, and we want to use it to honor Thee by. Now You guide us in those things, Father.

4 Bless us today as we've assembled together to hear the Word of the Lord, to sing the songs, to offer prayer. Hear our prayers. Joy with us in our songs, and speak to us through the Word, for we ask it in Jesus' Name. Amen.

May be seated.

5 I just don't know any place that I would deem to be a greater privilege to stand, than it would be to stand in the—in the pulpit, to break the Bread of Life to a waiting, hungry, thirsting people. And this is a great privilege.

6 First, I'd like to ask if—if any of the Wright family is here, Hattie or Orville, or any? Hattie. Is Orville with you, Hattie? Well, ask him if he would come by the house, immediately, of what I told him, you know. Drop by the house, if he can. I forgot to bring it down with

me, this morning, something for their little doggy they got down there. So I—I just . . . If you will, just drive right by the house as you leave out for—for your ser- . . . after service.

7 And now, Edith, Hattie's sister, that we know as the little girl that's been crippled up since she was a—a baby. And she is a woman now, and she is in very bad shape. Now I, about a year ago, I went down there when she had her first spell, and immediately I found what her trouble was, by the help and grace of God. Now, really, what's the trouble with the child . . .

8 She is setting, her limbs hit together, and she can't even move them apart, it's because of the tremendous pressure on the—the nerve system. But, what it is, there is nothing physically wrong with the child, outside of the affliction of infantile paralysis when she was about six months old. She screamed and cried all of her life, nearly, till . . . We prayed for her many years ago, and—and she's been happy ever since, until about a year ago.

9 And now it's really menopause. In other words, the changing of her life, and her nerves are in such a tremendous condition. And the little lady has got on her mind that she is dying, she's—she's just not going to live, just from one hour to the other. And you know. And healthy, strong women have terrible time, sometime have to take shots of hormone, and—and go into the institutions, and take shock treatments and everything, during that time.

The human being has two changes of life.

10 They have the change from a boy to a—a man; from a woman . . . from a girl to a woman. About sixteen, seventeen years old, they get like a bunch of just fly-by-nights. And—and if you can just suffer with them during that age. I got a daughter in that age right now, Rebekah. Pray for her. And Billy, oh, every one of us, we come through that little frantic age. And—and so we must suffer with them, realizing it's something that—that they—they have to go through.

11 And now, Edith, with this just changing of—of the—of the seven years. Every seven years, your life changes. So the seven times seven, you see, and—and it's makes it kind of hard, and that's a complete change. And it—it bothers the women. Men usually get a kind of a funny carrying-on during that time, and sometimes leave their wives. But women are—are unfertile after that. And we all go through that, and we must remember that it's things that we must bear with one another, and understand those things.

12 And little Edith has got in this condition, and she's lost much weight, and she looks bad. And—and—and I tell you, some night,

not all of you together, but just a little trip down. . . They set up with her, day and night. And a—a little trip down there from this tabernacle and—and the different tabernacles, the—the sister tabernacles here, some of you people go down and see the Wright family. I'm sure they would appreciate it. Just go down, set with them a little while, and talk to them, shake their hand, and if no more than a little friendly visit.

13 We—we forget that so easy, you know. And when it comes to our own home, then we appreciate it. And we must remember, others appreciate it, too. And the Wright family, I'm sure, would appreciate that. I—I know you would have done it if you had knowed this condition existed. But you didn't know it, so there—therefore I was telling you this morning, for it.

14 Go and visit the Wright family, and try to cheer Edith up. Now, don't tell her she looks bad. Tell her she "looks good," she "going to be fine." Which, she'll be all right if we just keep holding on for her. That's what we're here for. She is our sister, and—and we're here to hold on in these times for that child. Just like I want somebody to hold for me and pray while I was going through my trials, and you want somebody for yours.

15 And—and the Wright family has been a—a long. . . one of the oldest members that comes to this gathering. Them, I guess, and Brother Roy Slaughter and Sister Slaughter. I seen them just a few moments ago, waved at them when they come in. Thought, myself, as I drove around the corner, "How many years have I seen Brother and Sister Slaughter take their place in this church, through the ups-and-downs, and still wading on?" And the Wright family, and like that, you appreciate those people, you see. And let's—let's show our appreciations to them.

16 Now, today, I got a long Message. It's on an indictment.

17 And—and then, tonight, I hear there is communion and footwashing, so forth. So the pastor will speak, and we'll have. . . we'll come down. And if you—if you're around, come and enjoy the—the message from the pastor, from the Lord, and then also from the footwashing and the—and the communion, tonight. It's be a—a real heavy packed night, so we'd be glad to have you, if you have no other place to go.

18 And we want to appreciate Don Ruddell, and—and our brother, and Brother Jackson. And—and these brethren are our brother, sister churches that's associated. Brother Jack Palmer over here, who keeps the—the group down in Georgia. And we—we—we want

to appreciate these man with all of our heart. For, times when we have services, when I come in, and they—they come to visit us, and we appreciate it.

¹⁹ I see, this morning, my good friend, Doctor Lee Vayle and his wife. I recognized Sister Vayle there, first, and I kept looking around to see where Brother Lee was. And I got a, what the old Southern expression, “a crow to pick with him,” see, whenever I got him. I looked for him every day, at that convention, to be down there to help me out. And I said, “Well, if Lee comes, have him preach, and I’ll just make prayer for the sick.” And we paged him, and everything else, and never could find him. So, I’m—I’m, I got it, the crow to pick with him, when I get to talk. And we’re glad to have Brother and Sister Vayle in, this morning.

²⁰ And maybe there is many more here that we don’t understand. I see a sister here, I believe, from Chicago. I can’t. . . I know the group here, but I just can’t call their names exactly. So we—we appreciate them from everywhere, wherever you are.

²¹ I see the brethren here, two young fellows that’s to be ordained (young in the ministry, at least) this morning. Two, our colored brethren from up in New York, has just received their credentials through the Philadelphian church, and given this church as where they come from. And we’re going to lay hands upon them, that God will bless their ministry in New York. We got two or three little churches up there, I believe. Brother Milano has one of the little groups there, and we’re. . . we appreciate them. And—and here is two more going out now to make, have services for the people there. And we—we appreciate these things.

²² The Lord bless you richly. So many; I look around and see different ones, and you just can’t call all their names, but I know that He understands.

²³ Now, I believe, if our sister, the pianist, or one of them will come here and play for us.

When the coal of Fire had touched the prophet,
Making him as pure as pure can be,
And when the word of . . . voice of God said, “Who
will go for us?”

Then he answered, “Here am I, send me.”

²⁴ When, we ordain these ministers by laying on of hands. Now, we realize that the Scriptural way of ordaining a minister is laying on of hands. I think that’s where our Latter Rain brethren, or the Battleford people, and so forth, got mixed up; and when they seen

that, laying on of hands, to impart spiritual gifts. Now, we do not believe that gifts comes by laying on of hands. We believe that a . . . laying on of hands is a sanction to what we've already seen. See? It's a "amen." See?

²⁵ Now, when they laid hands upon Timothy, and upon those brethren, they had noticed in them men was the gift. Remember, "Stir up that gift which was in you, come from your grandmother Lois." And they seen this in Timothy, and therefore the elders laid hands upon him and ordaining him. Not put hands upon a man that nothing has ever been showed forth, you see. And they just asked the blessings. And we all believe that. So we don't impart spiritual gifts; we only recognize them, and lay hands upon them, to sanction them, that we believe that God has done such things for the people.

²⁶ I noticed, this morning, way back in the back, Brother McKinney from . . . I believe it's Kinney or McKinney, the Methodist minister setting back there, that's just recently been ordained here, too, I believe that was right, from the platform; for to hold forth up in Ohio, with Brother Dauch and Sister Dauch, and the group from up in Ohio.

²⁷ Oh, when we all gather together, these little places coming together, it's wonderful. No denomination; no ties of nothing, but only to Jesus Christ, that's all, see, just "setting together in Heavenly places."

²⁸ All right, sister, if you'll give us . . . Let's just sing this one verse of that, "When the coal of Fire had touched the prophet." Let's sing it together now.

When the coal of Fire had touched the prophet,
Making him as pure as pure could be,
When the voice of God said, "Who will go for
us?"

Then he answered, "Here am I, send me."

Speak, my Lord, speak, my Lord,

Now brethren will come forth, if you will.

. . . and I'll be quick to an- . . .

²⁹ Let the other minister brothers come forth, if they will, that's going to lay hands upon them." . . . my Lord . . ." Associates of the tabernacle here, Brother Ruddell, Brother Lamb, and them. Right *here*, if you will.

. . . and I will answer, "Lord, send me."

Slowly now, please.

Oh, millions now in sin and shame are dying;

Listen to their sad and bitter cry;

Hasten, brethren, hasten to their rescue;

Quickly answer, "Master, here am I."

Speak, my Lord, speak, my Lord,

Speak, and I'll be quick to answer Thee;

Speak, my Lord, speak, my Lord,

Speak, and I will answer, "Lord, send me."

³⁰ What is your name, brother? [The brother says, "Orlando Hunt."—Ed.] Brother Orlando Hunt, from New York City. Is that right? And Brother . . . [The other brother then says, "Joseph Coleman."] Joseph Coleman.

Now if you will just turn to the audience, my brethren.

³¹ The Brother Hunt and Brother Coleman, a call of God upon their hearts. And as we have just sang the song, "There is millions now in sin and shame, are dying." They have heard that sad and bitter cry. And we ask them: hasten, brothers, hasten to their rescue! See, quickly answer, "Master, here am I." That's the way they're answering, this morning.

³² And as we, as brethren of this church, and this group, sanction this, by laying our hands upon them and giving them the right hand of fellowship, as to be witnesses of Jesus Christ, with our support here, that we will back them up in everything that's honorable and right, in the Gospel. Our prayers will constantly be for these men, that God will use them to honor Him. And may their ministries be rich and great in New York. May their—their life be full of service for Him, bringing in precious sheaves to the Kingdom. May they live long, happy lives. May the Lord God undergird them with His everlasting Presence, and give to them health and strength, and keep them in His service until Jesus Christ shall call them to their Eternal Home in the Heaven of rest.

³³ Let this congregation now . . . as we bow our heads, and we ministers go forward to lay our hands upon them.

³⁴ Our Heavenly Father, we lay our hands upon Brother Hunt, in the Name of the Lord Jesus Christ, as what we have known of him, Lord, has been righteous. And we thank Thee for this call in his life, of the ministry. Lord, speak through this brother, win souls, bring deliverance, Lord, to those that are in captive, both sickness and—and mentally, and physically and spiritually. Lord, give him a real ministry, that he might, at the end of his road, look

back down through that long trail and see that he's been able, by the grace of God, to capture every enemy. Through Jesus Christ our Lord, we ask it. Amen.

35 Upon Brother Coleman we also lay our hands, as witnesses, Lord, to give sanction to his call, that we, this church, this group of people, believe in him as a servant of Christ. And we ask that You bless him and give him a great, mighty ministry, that he will win souls for You, Lord, and deliver the captive, and—and break the powers of Satan, around the lives of the people that he associates with. Give to him, Lord, a fruitful life, good health and strengthness. And, too, when he comes to the end of the road, God, grant that he can look down a long trail and see where, by the grace of Jesus Christ, he's been able to break every fetter of the enemy, to the honor of God.

36 Heavenly Father, may these men now so live and work in the harvest of God. May Your blessings rest upon them and be with them until the time that we all gather at the feet of our great Master. In Jesus Christ's Name we ask it. Amen.

37 God bless you, Brother Hunt, give you a fruitful ministry. God bless you, brother, and give you a—a fruitful ministry, too, Brother Coleman. God bless you. Again:

When the coal of Fire had touched the prophet,
Making him as pure as pure can be,
When the voice of God said, "Who will go for us?"
Then he answered, "Here am I, send me."

Oh, speak, my . . . (May He speak to many a young
hearts.) . . . speak, my Lord, (Called of God!)
. . . and I'll be quick to answer Thee;
Speak, my Lord, speak, my Lord,
Speak, and I will answer, "Lord, send me."

38 How we thank the Lord this morning for this great honor, of the church witnessing the sending out of ministers in the field in this last day. Grace of God go with you, my brethren! I hope He sends you to the foreign fields and across the world, preaching this unsearchable riches of Jesus Christ, where it's so needy. So needy, the world is today.

39 Now, so much of these good things, we just have to take a little *here* and a little *there*, in order to get it all in the service this morning. Now today we are . . . I'm speaking upon a subject that I . . . I sometimes don't like to approach these real terrific times.

40 Now, last Sunday, if some of you wasn't here and—and didn't get the Message of *The Third Exodus*; and if you like the tapes, I believe you'll enjoy that one, *The Third Exodus*.

41 What have we got, a sick boy here, or something? Oh, a little, crippled boy. Yeah. May God bless him. That's it. All right. Just at the end of the service, we go pray for the sick, anyhow, you see. So we, now, we are . . .

42 We ask you, maybe if you can, to get the Message, on *The Third Exodus*, the third time that the Light, the Angel of the Lord that has called the people to an exodus, has visibly showed Itself on earth, in an exodus. See? I think that's real outstanding, to me: the third exodus!

43 Would you care if I took off my coat? [Congregation says, "No."—Ed.] It's awfully warm in the tabernacle this morning, and the only air conditioning we have is—is what you can fan. You have to generate your own power. So we are planning on, someday, putting a cool system in here, as soon as we can get things fixed.

44 Now, we would appreciate, if you—if you like to—to hear the Message, *The Third Exodus*. Now, we've had many exoduses, but we can definitely put our hand on the place, time, of three exoduses that God, in the form of a Pillar of Fire, has come down to call and separate people. And now it's separating a people.

45 And we find out that, when He called His first exodus, He went before them in a Pillar of Fire, and led them to . . . leading them to a land where later He appeared before them, in the form of a Man called Jesus Christ. He come from God, and went to God. And the . . . then He was rejected. And He come then to call a people out of a—out of a formal condition that they had got into, like they had down in Egypt, had give away to sin and to the—the ways of the Egyptians. And God called them out.

46 And now we find, the second time, they'd give away under captivity to a—a Roman Empire. And they got off in the creeds and got away from the real sincerity of the worship, and God again sent another exodus. And the . . . He appeared in the form of a Man that led man.

47 In the first exodus, He was a Pillar of Fire. Then, when He came on earth, in the land to where He led them. What a beautiful type it will be in the Millennium, where He is leading the Church now. "We shall see Him as He is, and we'll have a body like His Own glorious body."

48 And today, by the Light of the Gospel reflecting from a Light, a Pillar of Fire visibly among us! Science has seen It. It's in the magazines, and across the world. And It's, both scientifically and spiritually, recognized as the same Pillar of Fire, by the same signs

and same things It did always. And now in the midst of days when there's a lot of fanaticism and things, yet, God always identifies Himself. Now we find this.

49 And what a glorious thing it is to know that, "This earthly tabernacle, someday," this old frail body that we're sick and afflicted in, "will be changed and made like unto His Own glorious body; then we shall see Him as He is," and be with Him in the Land that we're bound for today. Oh, I'd . . . almost make us feel like standing and singing *I Am Bound For The Promised Land*. They'll probably be singing that at the baptismal service, anyhow, 'cause that's our baptismal song.

50 Now to the brethren, both here and in the land of where the tapes go, and that's world around. This Messages are not directed to any certain individual. And we wouldn't want people to think that we are some sort of a clan, or a bunch of fanatics that's been gathered ourselves together, "to separate ourself, seemingly, not having the Faith," or separate ourself against anybody, or—or against God, or against the Church. We are for the Church. But we're only trying to point out, by the Holy Spirit and His help, the reason for this segregation that we have today. We, we do not believe in it.

51 We believe that all churches ought to be fellowshiping together, not segregated away; the Methodists to their group, and the Baptists to theirs, and the Oneness, and the Trinitarians, and what we have, all separated out. We believe that it should be together, as one great united group of the Body of Jesus Christ, waiting for that glorious Coming. They should not be separated, at all.

52 And what separates it, there is bound to be some basic reason that we're not together. In studying it, I realize, in studying it, it's not the colors of our skin; because, yellow, black, brown, and white, all separate in different organizations. It's not the kind of food we eat; we all eat the same food. We wear the same kind of clothes, and so forth. But I see where basically it's at, is man who has got off the beaten path of the teaching of the Gospel, each man.

53 And there ought to be some way to definitely show which is right and wrong. And the only way you'll ever do it, is not put any interpretation to the Word, just read It the way It is and believe It that way.

54 Each man putting his only, own interpretation, it makes It say something different, brings it back to the original organization of the Catholic church. Which, the Catholic church believes that God is in His church, "And the Word has nothing to do with it; and God is in His church."

55 And we Protestants, as we find, and as Revelation 17, that all of them heaped up together, and that the Catholic church was “the mother” of all organizations. And we see that the Protestant organization, yet blindly, blindly, has the same nature of the Catholic church. The Bible calls the Catholic church a “whore,” and calls the Protestant church “harlots,” said that the whore was “the mother of harlots.” And that is people, that’s a ill-famed woman who doesn’t live true to her marriage vows.

56 And we all claim to be the Bride of Christ, and yet so untrue. What would make the untrueness? By living contrary to the—the discipline that God has laid out for His Bride to live by. That’s my own opinion, the Bible, and It is the infallible Word of God, I believe.

57 And, therefore, we find out that the Protestant church, in order to have a organization, separates itself even from the Scriptures, to make its organization. Ministers, ordained, will hold to things that they . . .

58 Now, they come to my study and in the rooms, by the hundreds, and tell me, “Brother Branham, you make those challenges to people. Nobody is going to stand out there against That. They know it’s the Truth.”

Why, I say, “Why, why don’t you do it?”

59 “Well, you see, if I do, I’ll be begging my bread. Not nobody . . . I’ve got a ministry. I’ve got to get to the Lord, and I got to get to the people. And I’ll have no backing up.”

60 Do you only realize that Christ is our backing up! The Bible is our backing. See?

61 But, it, see, then that throws the—the Protestant church exactly the very same thing the Catholic church is.

62 The Catholic church doesn’t care . . . Well, I don’t say . . . I don’t make it that rude, to say they don’t care what the Bible says. They—they believe the Bible, but, see, they got a . . . Apostolic succession is what the Catholic church is based upon. That’s a succession of popes, and call Peter the first pope, and on down. Now, they, they believe that. They, they emphatically believe that.

63 And the Protestant, see, they—they gather together and have an organization just exactly like they did at Nicaea, Rome, where they organized the—the Catholic church by the . . . at the Nicaea Council. And we find that they’re both the same. They’re both the same. They leave the Word of God, to make a organization. See? And then when it comes to many great Truths that seem strange today, It’s foreign to them, because they’ve only been taught by a ritual.

64 We have no ritual but the Bible. We have nothing but God's Holy Word, and That's where we stand.

65 And now, today, I want to read some Scripture, just a minute, from the holy, sacred Word of God, found in the Book of Saint Luke. The 23rd chapter of Saint Luke, to base, get a—a platform of what I—I want to say, a basic thought on the thing that I want to speak on. And you are turning now to Saint Luke, the 23rd chapter, and I want to read one verse. That's all I need for this basis this morning, to place it upon. Now we read the 20th . . . the 23rd chapter, the 33rd verse of the 23rd chapter.

And when they . . . came to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

66 Now I want to take four words out of there, out of that reading, to base what I want to say, "there they crucified Him," four words. And now my subject is called . . . I—I'm a bringing an indictment to the denominational churches of this day, and also many of the independents, for crucifying Jesus Christ afresh in this day. Indicting them! This morning, it's called: *The Indictment*.

67 And I want to kind of use it more like if it was like a room of a courtroom, where there was . . . And after all, the pulpit and the church is a courtroom. The Bible said, "It's a judgment seat, that—that it must begin at the house of the Lord." And this is like the—the throne and the—and the jury, and the witnesses, and so forth. And I have, today, for my witness, is God's Word.

68 And my indictment is against the churches of today. Now I—I'm not bringing the sinner into this. I'm just speaking this to the church. And it's—it's to be in the—the—the tapes now, and I—I'll try to get through as quick as I can. I indict this generation for the second crucifixion of Jesus Christ.

69 And now to do this in this age that we live in, I—I do this, I must show an evidence. If I have to bring an indictment, you have to show an evidence of the criminal offense that has been done. I—I have, to indict them, I—I have to bring the—the evidence to prove it, that it is, that what I'm saying will stand up before the main Judge. Which, and I take myself as an attorney to . . . on this indictment. That, the Word of God, being my witness, I indict this generation for the crucifixion.

70 I must show, and will show, that the same spirit is on the people today that brought the first crucifixion, and doing the same thing. I—I must do that, if it's going to be a crucifixion, that they've

crucified. I must show to the—the people that the same attitude in the people today is doing the same thing, spiritually, that they did physically then. They crucified, physically, Jesus Christ, the Son of God. And now, today, by the same Word, and by the—the same Holy Spirit and the same Word, I—I wish to show the churches there—there where they stand, that they are doing the same thing today, and the Bible said they would do it, and prove that this is the day that we're living in.

⁷¹ It could not been done a few years ago. I say, fifty years ago it could not a-been done, but today this is very timely. And it could not have been done, maybe, ten years ago, but it can be done today because the—the time is run out. We are—we are at the end time. And I believe, as His servant, that we are—we are just about to cross from this land, to Another.

⁷² Therefore, the time for repentance, for a nation, it's gone. I believe that this nation cannot repent. I believe that it's crossed the line between mercy and judgment. I believe she is toddling in the balance.

⁷³ “Brother Branham, before you start your case, how you going to prove that?”

⁷⁴ Just this, that we are guilty of the same sins that God destroyed the world by, in the antediluvian world. We're guilty of the same sins that He destroyed the world in Sodom and Gomorrah. And, now, and we got all the same spiritual evidence laying here before us, all the same spiritual evidence, worldwide known, that brought down the mercies of God upon those generations. That, also, to reject, brought judgment. So if this generation has rejected the same mercy that was spurned in them days, God would be unjust to let them get by without judgment.

⁷⁵ As Jack Moore, a friend of mine, once said, “If this nation gets by without a punishment from God, then God would be obligated to raise up Sodom and Gomorrah and apologize for burning them up.”

⁷⁶ Now, we know that spiritually they're doing the same thing today, for they are doing it, too, for the same purpose, and in the same way that they did in the crucifixion of the Lord, physically. They are doing it because of jealousy, because of spiritual blindness. That, they don't want to see. They won't listen to It.

⁷⁷ Jesus, in His journey here on earth, He said, “Well did Isaiah speak of you, ‘You got eyes and can't see, and ears and can't hear.’” See?

⁷⁸ The same reason, the same—the same purpose and the same reasonings, they're bringing the crucifixion of Christ anew, afresh, (as we'll get to it after a while), for the same reasons that they did then.

79 They cannot find nothing against It. They are daresn't to try to challenge It. And they know the evidence is there. And they know the Bible says so. And the only thing they can do is blaspheme It. That's exactly. So, and all this, the same reasons.

80 And now, upon this basis, I challenge this generation of the crucifixion of Jesus Christ; for a crucifying, and guilty; with dirty, wicked, selfish, denominational hands has crucifying the Prince of Life that wanted to present Itself to the people.

You say, "The same Person?"

81 "In the beginning was the Word, and the Word was God. And the Word was made flesh, and manifested Itself." The Word was manifested in flesh, and they condemned the flesh and put it to death, because the Word was manifested. Hebrews 13:8, said, "Jesus Christ is the same yesterday, today, and forever." It's the same Word. See? And, for the same reason, they are trying to crucify the Word.

82 Now, to my text, to break back upon the subject that I want to take. "There," the four words, let's explain, "there." "There," the most holy city in the world, Jerusalem. "There," the most religious city in the world. There, "they," the most religious people in the world, at a religious feast, the feast of the Passover. "There," the most religious spot, the most religious city, the—the greatest of all the organizations, the head of all of it. There, "they," the most religious people in all the world, had gathered from all over the world. They "crucified," the most shameful death that could be, kill, a person could be killed; naked, stripped the clothes from Him. "He—He despised the reproach." They. . . The crucifix has a—a—a rag wrapped around Him; but they stripped His clothes from Him. The most shameful!

83 "There," the greatest religious city, "they," the most religious people, "crucified," the most shameful death, "Him," the most precious Person. If that ain't enough to condemn this generation!

84 "There," the most religious organization, the biggest of all the churches gathered together in one place. "They," the most religious people of all the races, the people who are supposed to be the very worshippers of God. They gathered at the greatest holy feast they got, the cleansing of the. . . the Passover, when they was brought from bondage into liberty. And "there" in that time, "they" at that time, the most religious people, in the most religious feast, at the most religious place, brought upon the Prince of Life the most shameful thing that could be done, to strip a Man and to hang Him on a tree. Because, "Cursed is he," said the law that they

worshipped by, “cursed is he that hangs upon a tree.” “And He was made a curse for us.” Stripping His clothes, beating Him, and mocking Him, the very God of Heaven; taking His clothes from Him, and nailed Him to a cross. Him! “There they crucified Him,” under Roman capital punishment.

85 The most shameful death today would not be shot. The most shameful death today would not be to be run over by a car and killed, drowned by water, burned by fire. But the most shameful death today is public capital punishment, where that the whole world condemns you and calls you guilty.

86 And the whole world put their hands upon this Man and called Him guilty, when He was innocent. And He died under the enemy’s, (not His friends, not His laws), but under the enemy’s crucifixion. The Prince of Life, the most precious Person that there ever lived, or ever will live, Jesus Christ. “Him,” the most precious Person! Keep that in mind now as we build that platform around today.

87 Could you imagine, at a place like Jerusalem, where for twenty-five hundred years, or more, that the people . . . or hundreds of years. I may be a little long in that. Might have been about eight or nine hundred years, or something. I don’t know just how, what the distance, from the time Solomon built the temple. I imagine, about eight hundred years, something like that.

88 And they had looked for a coming Messiah. They had gathered there for the worship of the Passover. Just think of it now! The head of all of the Pharisees, Sadducees, and what have you, in one great gathering, to worship God. The most holy place, Jerusalem, the temple of the Lord, and the people of the Lord, took the Lord Himself and crucified Him, with capital punishment. Such a thing!

89 Now them four words, they, “There they crucified Him.” Now, you still show the Bible, you see. It’s just four words, but the Bible condenses Its Truths.

90 Now, me, I have to go way around, explain what I’m talking about, but the Bible don’t have to explain nothing. It just is all Truth, so the—the—the Bible don’t have to explain anything. It—It doesn’t have to explain it, because It is all the Truth.

91 Here is four words of Its great chain of Truth. I’ll try to explain It. And to try to explain It, clearly, would make a library. There is no way for me to explain those four words. But now let us, by the help of Him Who caused It to be written, try to explain these four words, to bring it in such a way that people would understand it.

⁹² What we got before us now, we got the first crucifixion laying before us; at the most holy *place*, the most religious *people*, the most shameful *death*, to the most precious *Person*. Oh, it's such a contradictory. My, oh, my, it's disgraceful!

⁹³ Now let's take, first, the first word, "there." Let's talk on it a few minutes before we bring the indictment. We'll break this down and show you what they was doing, then we'll find out if my indictment is correct or not. "There," Jerusalem, most holy simple place, 'cause the temple was there; the most holy place, because, it, the temple, was there. And Jews from all over the world gathered to this one place, a meeting grounds for worship. The most . . . greatest place for worship that there was, was at Jerusalem. The temple was there. That's, "It's written, 'All men ought to worship at Jerusalem,'" all right, because it's a center of worship.

⁹⁴ And today you hear them, one of them wants to say, they, "Oh, we come to these great conventions," where these denominations have it. And—and then we have the—the opening of the . . . at the Vatican City, and—and these ordinations of popes, and so forth. They, everybody says, "We all ought to go to the campgrounds of the Methodists, or the—the Bible Baptist convention." Or—or, "We all ought to go to—to Rome, and there where the great center," they call, "of Christianity."

⁹⁵ During the time of the last war, when Rome fell, these German soldiers . . . Many of you boys know about this. Them German soldiers got back up into the Vatican City there, and firing out at the Americans as they were advancing. Brother Funk, and Brother Roberson, and many, and Brother Beeler, and many of those brethren who was in that war, knows. And you know what? We issued orders that they could not fire on that city. Americans, you stood there, and you was a target to them. But at the West . . . the Westminster Abbey at the . . . in England, you could fire on that all right; that's where the Protestants gathered. So it was all right to fire on that, but not to fire on the Vatican. Because, as President Roosevelt . . . I heard his speech when he—when he broadcast it that night, called, A Fireside Talk. He said, "When Rome fell," he said, "such a shame, because Rome is the head of all Christianity." Could you imagine a Protestant saying that?

⁹⁶ So the great center of Christian religion, well, we're going to—we're going to place that like Jerusalem, if you wish to. If you'd like to do that, let's put that at Jerusalem. The head of all these other, the—the—the Sanhedrins, and—and of the Pharisees, and of the Sadducees, all of them went up to Jerusalem. That was really the headquarters.

97 And in the organizational life, you've got to admit that Roman Catholic Church is the mother of all of it. She sure is. And it started from Pentecost. That's where they got to when they organized. Now we, the Protestants, are just little sisters off of that church. And now let's say it would be there at the Vatican, today.

98 Or, there at Jerusalem, as it was at that day, "When all men ought to come to Jerusalem to work . . . worship." Why did they do it in the days of—of Jesus? Why did they say all men should worship at Jerusalem? For, there is only one place that God will fellowship with man, that is under the blood of the sacrifice. That's the reason they had to come to Jerusalem.

99 God will never meet with man nowhere else but under the Blood. When you turn the Blood down, then your meeting place with God has been taken away. God made His first decision in the garden of Eden, that man would only worship Him under the shed blood of the sacrifice. And that's the only place that God met with man then, and that's the only place that God ever did meet with man.

100 And that's the only place He meets with man today, is under the shed Blood of the Sacrifice. See? I don't care if you're a Methodist, Baptist, Presbyterian; if you can forget your differences, Roman Catholic, whatever you might be, and will come under the shed Blood, God will meet with both of us there. That's where we can all meet and fellowship on the same grounds. But, otherwise, He will not meet just because you're a Methodist; He'll not meet just because you're Pentecostals. He'll meet with you under one condition, that's, under the shed Blood, when your sins has been confessed and expelled in His Presence, then, by the Blood. And the Blood is always before Him, and therefore He only can see you through that shed Blood. And you're white as snow, see, when you've confessed your sins. Otherwise, you're not there, you cannot fellowship.

101 That's the reason that you don't see things happening in the churches. They confess that they believe the Blood, but they reject the very plan to get to the Blood; the Word. See? There is only one way God will honor that Word. You'll never honor that Word, come and say, "I'm a Roman Catholic. I demand *this* to be done." You can't do it. Methodist, Baptist, or Pentecostals, you can't do it.

102 The only way you can do it is under the mercies of God, through His grace, is to come through the shed Blood of Jesus Christ, say, "Lord, I claim the promise." See? And then if you really are under that Blood, God is obligated to that Word. But, first, you've got to be under that Blood. You see it now? [Congregation says, "Amen."—Ed.]

103 No wonder they can't believe in miracles. No wonder you can't believe in the supernatural. No wonder they condemn it. The same reason they condemned it back there, is the same reason they condemn it today. They are guilty as guilty can be. Cause, only under the shed Blood!

104 And those who would dare, some little brother who dares, under humility, to take God at His Word, and walk out there and confess his sins, and forget all these dogmas and things, and stand there under the Blood and believe It, then they want to call him "a fanatic." They want to class him an . . . as we would say it; it's not a good word to use at the pulpit, but so that you'll understand, he's a "oddball."

105 After all, aren't we all oddballs? See, the believer is an oddball to the unbeliever, and the unbeliever is an oddball to the believer, so who is the oddball? See? The farmer is an oddball to the businessman; the businessman is an oddball to the farmer, see, so who is he, anyhow?

106 I tell you, salvation is an individual affair with man and God, alone, one individual, "searching out our own salvation with fear and trembling." And I know no other basis, as a teacher, this morning, or as a minister from Christ, than to lay it down upon the Word. I cannot place it on anything else.

107 Now we find there, then, that only under the blood, that God met the worshipper, so they met at Jerusalem.

108 And Christ is God's provided Lamb of Sacrifice. And today there is only one place that God will meet man, and that's under the Blood of Jesus Christ. Anywhere else, it is condemned; God will never hear it. You might do all kind of a emotions, and all kind of isms, and shake, and jump, and have blood and fire and smoke, and everything else; but as long as that life isn't compared with the Word, and God thoroughly identifying that life, then there is no need of trying it, because you're out. And God will never meet it till it comes under the care of that Blood. That's right.

109 So, you see, in the Scripture, we've got a Jerusalem, the Church has; it's in Heaven, a Heavenly Jerusalem, where God is God. And, today, it's not under some creed or something, that we try to make it a Jerusalem. We'd like, the Methodists, would like to, now, like to make the—the Methodist headquarters a Jerusalem. The Catholic would like to make Rome. And—and the different places where we have our headquarters, we'd like to make that our . . . a Jerusalem. But the Bible says, that, "Our Jerusalem is from Above, which is mother of all the believers."

¹¹⁰ Now, and Christ is God's provided Lamb. Notice how appropriate it was now, showing that that Jerusalem was ceasing. When? It was in effect until that hour. The blood of the lamb was all right until that day, but now at the crucifixion it changes. The old system is done. There was a new one, and the—the Lamb was at the Sacrifice. The Lamb, the sacrificial Lamb, was on the grounds. They were condemning and doing the very thing there that they had to do. That's right.

¹¹¹ God be blessed, for seeing this wonderful Heavenly Light in this last day! Because, the churches is doing the same thing today. Until the hour that organization religion is condemned and proved to be sacrificing Christ's Word, from then on comes the Word, and the Word only. From, the old pascal lamb passed away and Christ become our Lamb, at the day of the crucifixion. And the day that the denomination crucified the Word of God and accepted a creed in the stead of the Word, that's the day the Word come into full effect. That's just been recently.

¹¹² Notice, secondly. First, "there," Jerusalem. Secondly, "they," they. Who? The Jews, the worshipers. Think of it! The worshipers themselves was killing the very One that they claimed to be worshipping. Could you imagine such a thing, as intelligent men that were priests, that were trained, that had doctors' degree till they'd probably . . . They, they had to come out of a certain generation before they . . . or—a tribe, before they could even be a priest. They had to be Levites. Their fathers was priests. Their grandfathers was priests. Their great-great-great-great-great-grandfathers was priests. And they had to live such a consecrated life, till, one iota against them, they would be stoned. No mercy was granted. Holy? Certainly, but self-made holiness. Had to act like that, to show their face for their church. "Inside of them," Jesus said, "you're full of dead men's bones."

¹¹³ How I could bring an indictment right there! And man who know That to be the Truth, *this* Word to be the Truth, and will compromise on It, to show a face before some organization, uh-huh, I have a right to indict them, right, upon God's Word.

¹¹⁴ Notice, "they," the worshipers, the men who had looked for the promise, the men who had looked for it, through years and ages, and with nothing to do but in that constant seminary. But they had divided the Word according to the teaching of the seminary, and they had missed the very Truth of It. "They," the priests, the ministry of that day! "There," at their headquarters, "they," the ministry of that day, was *killing* the very God, the very *Lamb*. The very One that they claimed they were worshipping, they were killing.

¹¹⁵ And, today, I indict this bunch of ordained ministers; in their creeds and denominations, they are crucifying, to the people, the very God that they claim that they love and serve. I indict these ministers, in the Name of the Lord Jesus, upon their doctrine, that claim that “the days of miracles is past,” and that “the water baptism in the Name of Jesus Christ is not sufficient and not right.” Upon any of these Words, that they have substituted creeds for, I indict them, as guilty, and the Blood of Jesus Christ upon their hands, for crucifying afresh the Lord Jesus, the second time. They are crucifying Christ, to the public, taking from them the thing that they’re supposed to be giving to them. And they substituted something else in Its place; a church creed, for popularity.

¹¹⁶ There they, “they,” the ones who ought to have knowed better. If anybody should have knowed better, it should have been them ministers. If anybody should know better, it should be the clergy of this day. If anybody ought to know, the—the—the bishops, and archbishops, and—and ministers, and doctors of divinity, ought to know different. But why can’t they? Uh! What a contradiction! What have we got before us here but a—a contradiction! They claim that they worship God, and they are killing the Prince of Life. They, “there they crucified Him,” and here *they* again do the same thing, for He is the Word.

¹¹⁷ That’s what He is, only a reflection of the Word. And that’s what He is today, a reflection of the Word, trying to find somebody to reflect Himself through.

¹¹⁸ And these people keep the congregation away from God. And—and if there is anything happens, and it’s spoke of in the congregation, they condemn it from the platform, from the pulpit, and say, “It’s fanaticism. Stay away from it!” In doing so, they crucify Jesus Christ in 1963, and are just as guilty as those guys at the...at that day. That’s an awful statement, but it’s the truth. Upon...That’s exactly what they do today.

¹¹⁹ And upon this grounds, upon the grounds of crucifying Christ, upon the grounds of taking the Word and taking It away from the people; is exactly what they were doing there. The very Word that God was reflecting through His Own Son, to prove It was, and the One that they claimed that they loved, the Jehovah that had manifested Himself by the Scriptures, done exactly what He said He would do, exactly what God said He would do, and reflected It before them. Because the love of their church groups, and things like that, they condemned the Prince of Life.

¹²⁰ And I condemn the same group today, and indict them, as guilty before the God, by the Word of God, that they're doing the same thing. This generation is indicted. Remember Hebrews 13:8, "He is the same yesterday, today, and forever."

¹²¹ How did they indict Him? Because that their creeds would not accept Him, and down in their heart they knowed different. Did not Nicodemus, in the 3rd chapter of Saint John, well express it? "Rabbi, we, the Pharisees," the preachers, the teachers, "we know You're a teacher sent from God, for no man could do the things that You do unless God was with him." See? They publicly witnessed it by one of their renown men, and stew . . . because of their creeds, they crucified Christ.

¹²² And today there is not a reader that cannot read Acts 2:38 the same as I can read It, and the rest of It, just the same as I can read It. But because of their creeds, and because of their denominational tickets that they got in their pocket, the marks of the beast that they're packing around as fellowship cards; and taking those things, they crucify to themselves Jesus Christ afresh, and crucify Him before the public, and blaspheme the very God that promised to do This, bringing damnation upon the race.

¹²³ Now, there, "they," not the sinner. "They," that is, the church of that day, they found fault with the Man Who was the Word. Is that right? They found fault with the Man Who was the Word. Now they find fault with the Word working through the man. See, they just vice versa it. Which, is in the person, This, the Holy Spirit is working through, is God's vindication.

¹²⁴ How did they know He was Christ? Because His works proved what He was. He said, "Which one of you can condemn Me of sin? If I haven't done just exactly what the Scripture said I would do! And which . . . Somebody tell Me where I failed somewhere, if I haven't showed every sign that I am the Messiah, that I'm the very One that you promised."

Said, they said, "Well, we have Moses. We believe Moses."

¹²⁵ Said, "If you would have believed Moses, you'd believe Me. If you . . . Moses seen My day and desired to—to live in this day. Moses seen afar off, and the prophets. And here you are, living right by It, and condemn." Said, "You hypocrites," said, "you can discern the face of the skies, but the sign of the time you can't discern."

¹²⁶ There it is, the sign of the time. What did it class Him? "A fanatic, a crazy man." Yeah, they found fault with the Man Who was the Word.

127 He was the Word. Saint John, 1st chapter, proves it, “In the beginning was the Word, and the Word was with God. And the Word was made flesh, and dwelt among us.” He was the living Word of God, because He was expressing God through Himself. He was so completely surrendered to the—to the Word of God, till He and the Word was the same. And that’s exactly what the Church ought to be today, that the Word of God is the same.

128 How can you be part of that Word when you deny practically all of It? And the reason it’s done, is not because the people; that’s the reason I think God spoke to me about calling His people the “Rickys” and “Rickettas.” It’s because of these selfish denominations, has got those people living out there in the way they’re living. They’ve crucified the Truth. And the people call It a blasphemy, and they make It blasphemy, rather. They call It fanaticism, and so forth, and not knowing that they’re blaspheming the very God that they go to church to serve.

129 Therefore, I indict this bunch of clergy today. I indict this generation, in the Name of Jesus Christ, under the authority of God’s Word. You are crucifying Him again.

130 Notice, “He’s the same yesterday, today, and forever,” God’s Word a vindicated in a man.

131 Compare the two Calvarys and their accusation. Remember, “Because He made Himself God, we will not have this Man rule over us.” What was the accusation that they could find, in the council that morning, when they crucified Jesus? That, “He made Himself God.” He was God. “And He broke the Sabbath.” And He was the Lord of the Sabbath. They condemned Him because that He made Himself God. “You have no right to do this. You have no right. Our high priests, if anything is coming, come through our priests.” Now compare that with the Calvary today.

132 When, God, it so pleased the Father, God, the Spirit, to raise up His Own Son; overshadowed the Mary, by the Holy Spirit, and brought forth a body that could serve Him and serve His purpose to He. “The God was in Christ, the fullness of the Godhead bodily, in Him,” reflecting what God was, to the people, letting the—the whole world know what God wanted each individual to be: a son, and daughter. He took one Man and did it. And because that He didn’t join with their organizational ranks, they condemned Him and crucified Him.

133 Now compare that Calvary with today. [Blank spot on tape—Ed.] Because of organizational prejudice, because of indifference between scholars who ought to know God’s Word and plan; because of this,

God can take a little group of people that He can work through, somewhere, and reflect Hissself, who will humble themselves to the Word. And they cannot say it isn't so.

¹³⁴ They could not say He didn't do it, for their congregation was witness of it. It was before them. They couldn't deny it. They couldn't deny His claims, because, the very Word that they said they believed, was the One Who had proved that He was. Because, God took the Word that was supposed to be the Messiah and show It through a Man, and they had to get rid of Him. It's the only way they could go on, was get rid of the Messiah. And they did it through blindness and ignorance, regardless of their education. They were smart, intelligent; worldly speaking.

¹³⁵ As we compared the other night, when the Light struck the rich young ruler, look what he did. He rejected; a smart man. Paul, another smart man, the Light struck him. What'd he do? He accepted It. He forgot it, all he ever knowed, that he might know Christ. That made his life worthy of the Gospel. (Last Sunday night's Message.)

¹³⁶ There It is today. It strikes maybe some little man, that's went off, had a call of God, he felt, went to some seminary and learned some creed. He must live by that creed or give up his fellowship card. If he does, he's black-marked, nobody else will have him, because once he belonged to something else and now he don't belong to it. They figure there is something wrong with that man, and they will not have him in their congregation. When, the congregation only looking for one sign, that is, if he believes what they believe.

¹³⁷ If he's got a card, if he's a Methodist, if he's a card . . . he belongs to another fellowship, or a Oneness, or a Trinitarian, or whatever it might be, church of God, or in the Pentecostal ranks, and all those ranks. If he packs a card, they feel that the headquarters has looked him over, and tested his mind, and give him a psychiatrist's test, and see if his I.Q. was high enough that he could speak before them. If he don't, they turn him down. That's right.

¹³⁸ But, you see, the congregation ought to be watching the hand of the Lord, see whether God has give him his ordination or not. That's what we ought to be looking at. But today they crucify the—the—the Son of God afresh. When, a man is able, by the grace of God, be called of God, to let God reflect Hissself through him. "The works that I do shall you do also," He said. Notice what a day that we're living in!

¹³⁹ They, they take, they—they take the—the very Calvary, we can this morning, and the very reason. Now, they knowed that was

Truth; but because of jealousy, prejudice. What did Jesus say to them? “If I cast out devils by the finger of God, then who—who do you cast them out by? Let them be your judge, see, if I by the finger of God cast out devils.”

¹⁴⁰ Now, just like you heard them say, “Can you prove it’s the finger of God?” I’d like to see, I’d like to heard that question asked Him. They were too smart for that.

¹⁴¹ Notice, “Because that He made Himself God,” and He was God. “And we will not have Him rule over us.”

¹⁴² But now the thing, the same old cry comes again, “That Bible was written by man,” they say. “We don’t have to live by That.” That’s God’s. That’s God’s Word. It’s God, Himself.

I was talking to a man yesterday, said, “Well, some man might have wrote that Bible.”

I said, “Yes, there was. His Name, we know Him as God.”

¹⁴³ It was wrote in four thousand years apart, almost, the Scriptures, back from Job, all the way to the New Testament, and wrote by hundreds by—by . . . and hundreds of years apart; and was wrote by different man, and them not knowing the other, in different parts of the country, and not one Word of It will condemn the other. I dare anybody to come under the Blood of Jesus Christ and claim any promise in There! God is obligated to take care of It.

¹⁴⁴ But they won’t do it. They’ll come, say, “O Lord, I want to do something. Give me a great gift. Hallelujah, Lord! Glory to God, I believe I got it. Hallelujah!” It’ll never work. You might bring forth a lot of psychology, but it won’t work.

¹⁴⁵ God has got to recognize that repentance. God has got to do that. We could say a lot along that line, but I hope you’re—you’re understanding.

¹⁴⁶ Look, but now they won’t have the Word rule over them. I say, “Every one of you return back. You’re baptized wrong. You’re baptized in the Catholic church.”

¹⁴⁷ “Who are you to tell us that?” It’s not me; it’s the Word. “But I tell you, we—we believe. . . .” I don’t care what you believe; it’s what the Bible says. “But we don’t have to live by That.”

¹⁴⁸ You do do it, or you’re under the judgment of this Bible. For, “Whosoever shall take one Word out of It, or add one to It, the same will be taken out of, part, of the Book of Life,” let him be minister, clergyman, or whoever he is. You’ve got to come under the rulership of this Word, for It is God. The Bible says It’s God.

149 “We won’t have It rule over us.” They take their creeds, and denominations, and their—their little petty things that they believe in, and has been adopted by councils of man, and take it instead of God’s Word.

150 What did they do? They took a Barabbas, a murderer, instead of the Son of God, at the day of the first crucifixion.

151 And today they are taking some man’s word, which is a lie and the way of death, and refusing to take the way of Life, God’s Word. I condemn this generation, indict it, in the Word of the Lord, that they’re wrong. They’re guilty of crucifixion, or trying to crucify the Spirit.

152 They call for a revival, everywhere. How you going to have a revival when the Word Itself can’t work through the people? I’d like for somebody to answer that for me. How can it do, when you deny the very Revival Itself? Well did the prophet speak of them, “forms of godliness.” Their own forms, back there, denied the Word of Life. Their own forms, today, deny the thing that can bring them a revival; their creeds and forms. Yes, sir.

153 They take the denomination and their creeds instead of the—the Word, and that crucifies His Word and makes His Word of no effect to the people. When they see the Word of God so vividly and just place Itself, that God made the promise He would do this, and here He is doing it, and they make fun of It and get away from It, it’s blasphemy. And they try to crucify the Word Itself.

154 Why do they crucify It? They can’t crucify the Word no more than they could crucify God. They could crucify the body that held God, the Son of God. They could crucify that, but they can’t crucify God. He had to be, that time, on account of being the Sacrifice, to bring in many sons that’s predestinated to Eternal Life. They had to do it then, but they can’t do it now. They can’t do it, for the Word Itself will live on. But they . . .

155 “What do they do? How do they form? What are you saying then, preacher? How you building your platform here, that they crucify Him, then?”

156 They are crucifying the effects of the Gospel upon the people, by their creeds. That’s the crucifixion. That where the public set in these big morgues, called churches, denominations, and draw a line of creed, and that had . . . The Word of God can’t have an effect upon them, because they—they condemn the very things that Christ said would take place. It just don’t come according to their creed.

157 And neither did Jesus come according to their understanding of Him coming. He come in the way that God sent Him, and He come exactly with the Word. No wonder He said He had “hid It from the eyes of the wise and prudent, and revealed It to babes such as would learn.” Do you understand? [Congregation says, “Amen.”—Ed.]

158 Oh, they have crucified the effects of the Word. I got a bunch of Scriptures here. I might just quote two or three of them. They crucify It.

You say, “How do they crucify the Word?”

159 When Jesus said that He is the same yesterday, today, and forever, Hebrews 13:8; they say, “In such a way He is.” See? All right.

160 And Jesus said, His last commandment to the Church, “Go ye into all the world,” Mark 16, “go ye into all the world, and preach the Gospel. These signs shall follow them that believe. All the world; to every creature!” And it ain’t half reached yet. And there is millions die, every year, that don’t, never even heard the Name of Jesus. So, it’s still the general orders. It’s still a commandment of God. “All the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned. And these signs shall follow them that believe: in My Name they shall cast out devils; they shall speak with new tongues; if they take up serpents, or drink deadly things, it shall not harm them; if they lay their hands on the sick, they shall recover.”

161 And they say, “That was for *that* generation,” and they make the commandment of God of non-effect to This, and they crucify the effect of the Word to the people. Amen.

162 Peter said, on the Day of Pentecost, with the keys to the Kingdom; that Jesus had just given him, “Whatever you say here, I’ll say it up There.”

163 And on the Day of Pentecost they asked what they might do to receive the Holy Spirit, that they was so enjoying It; watching others acting what they would call silly; stagger, and jump, and fall, and acting like they were drunk.

And they, saying, “These man are full of new wine.”

164 But there was a man stood up, by the name of Peter, who had the keys to the Kingdom, and said, “These are not drunken,” Acts 2, “as you suppose, seeing it’s the third hour of the day. But this is that which was spoken of.” See, right back to the Word again, showing that the Spirit is still Word, and the Word is still Spirit, the Word of

God. "And it shall come, as spoken by the prophet Joel, Joel 2:38. 'And it shall come to pass in the last days, saith God, I'll pour out My Spirit upon all flesh.'"

¹⁶⁵ Listen at that prophet standing there. Look at him, fearless, standing there upon that bunch, and condemning them, indicting them. Said, "This is the Scripture! This is that that was spoke of by the prophet! I'll pour out My Spirit upon all flesh. Your sons and daughters shall prophesy. On My handmaids and maidservant I'll pour out of My Spirit; and I'll show signs in the heavens above, and on earth; fire, and pillars of smoke, and vapor." Proving It by the Word, that It was the Word.

¹⁶⁶ And they laughed and made fun of It, and they went to judgment. And the city was burned, and they eat one anothers' children. And today they're a scattered people throughout all the world, showing the Holy Spirit still remains the Word of God, to bring this Word to make It live.

¹⁶⁷ Jesus Christ was the Person, Man, God. Hallelujah. He was the manifestation of God. He was God in a body form, to reflect the Word of God for that age, to make that age see God's promise for that age.

¹⁶⁸ And the Holy Ghost is the same thing today. It's the Spirit of God upon the written Word, trying to find somebody to reflect Itself to this age, to prove that He's the same yesterday, today, and forever. Saint John 14:12, "The works that I do shall you also." "Jesus Christ the same yesterday, today, and forever." See, constantly trying to find Its way to reflect Itself.

¹⁶⁹ And they could not do it. The people thought so much of their denominations, their little nests that they had, and so forth, called their "churches," so they wouldn't listen to it. So do they do it today, same thing, crucify afresh.

¹⁷⁰ Peter, on the Day of Pentecost, he said, "You man that dwell in Jerusalem, in Judaea, hearken to my words. These are not drunk. If you'll stand still, I'll show you what it is." And he goes ahead and explains to them.

¹⁷¹ When their hearts was pricked, when they heard This, said, "What can we do to be saved? What can we do to receive This? We're convinced that your word is right."

¹⁷² He said, "Repent, every one of you, and be baptized in the Name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost. For this is to you and your children, them that's far off, even as many as the Lord our God shall call. This is what they got to do. Repent, and be baptized in the Name of Jesus Christ."

¹⁷³ And, today, the Roman Catholic church adopted, “Father, Son, Holy Ghost,” to take That’s place. Instead of That, a communion. “Lick out a tongue and take up a wafer, and the priest drink the wine, and you’re one together.” The “communion,” in the stead of being the Holy Ghost, called, “holy Eucharist.” And a “Father, Son, Holy Ghost,” a trinitarian baptism, when it’s not even spoke of in the Bible. The Name of Father, Son, Holy Ghost is the Lord Jesus Christ. And when you show that to this onward generation . . .

¹⁷⁴ As Peter said, “Save yourselves from this onward generation.”

¹⁷⁵ When you show It to them, what do they do? Make fun of It, and say, “Our church don’t teach It that way.” Then you’re guilty, you’re guilty of the crucifixion of Jesus Christ, by taking the power of God away from the people. You crucify the very Word to them, and you condemn yourself with your congregation, lead them into a death trap.

¹⁷⁶ As I said about that minister last Sunday, was Martin Luther King down there with them precious people, leading them right into a death trap. Oh, if somebody could only talk to that man! Wish I could. Just for a little uprising of the school proposition, see, or some . . . What difference? My, goodness! If the people ain’t got heart enough to associate with a man because of his color, they’re condemned and dead, anyhow. The nation gives them right. Don’t fight against it. Don’t. What if somebody said all the Irish or somebody, all the German, or somebody else, had to disassociate? That would never bother Christians. They would move right on. And that man’s a Christian. As—as a minister, he shouldn’t lead them people into a revolt against that. They’re going to cause millions to die. It’ll start another revolutionary. And It’s a shame to do that.

¹⁷⁷ The same thing happens right here, exactly the same thing again. That’s right. See? The people, how if they’d only look at Truth and see what Truth is. “Our church don’t believe that. We got some other way.” Well, it ain’t the right way. It ain’t the thing.

¹⁷⁸ He said, “Repent, and be baptized in the Name of Jesus Christ for the remission of sins.” Now they won’t do it. Oh, then what did they do? Now that’s just one thing, upon hundreds. We’ll get to, maybe, as fast as we can.

¹⁷⁹ Now the second crucifixion, then. If a man accepts “Father, Son, and Holy Spirit,” a—a creed in the stead of the Word, titles instead of the Name, what does he do to the people? He crucifies the effects of the Word to the people, when he says, that, “Mark 16 was just for *that* generation.”

¹⁸⁰ And God said, Himself right there, Jesus talking to them, said, “Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned. And these signs shall follow them . . .” How far? Every nation, every creed, every tongue, every race, every people, the same Gospel. “And these signs shall follow them that believe.” And when a man tries to cut That out of the Bible, he crucifies the effects of the Gospel to that congregation. So I indict you, in the Name of Jesus Christ! You are guilty of murdering the Lord!

¹⁸¹ The church hated Him. Why? He was their very God. They hated Him, and denied Him to be their Messiah. No, sir, they didn’t want such a Messiah as that.

¹⁸² And today the church does the same thing. It denies the Word. They don’t want It. It’s contradictory to what they’ve been taught to believe by their creeds.

¹⁸³ And the Word is the Messiah. You believe that? [Congregation says, “Amen.”—Ed.] Well, the reflection of the Word then is what? A reflecting a Messiah, which is the Holy Ghost among us. He is reflecting Himself, tries to, wherever He can find a lamp that He can look through, that ain’t smoked up with creeds and things, He can give Light through.

¹⁸⁴ Remember, “they rose and trimmed their lamps,” and washed out the chimneys, but it’s too late. So when a man sees these Lutheran, Presbyterian, Methodists, trying to come in in these last days to receive the Holy Ghost, why, you know they don’t get It. Well, they might speak in tongues and jump up-and-down, but watch what happens. They absolutely . . . It’s a time sign that she’s over. We’re at the end.

¹⁸⁵ Most any time, the—the Church could hear the challenge, to, “Come on High!” Amen.

¹⁸⁶ Just exactly setting just in order. The Holy Spirit here making Jesus Christ a reality through the ones that He can work through, proving Himself; come down, takes His picture, shows it, makes science take, talk about it, and everything else, proving just exactly what He said He would do. Doing exactly the things He said He would do, Scripturally. Now, not some creed, or some man’s worked-up idea, a lot of blood, fire, and smoke, and stuff; but a Scriptural’s Messiahic evidence. Got a lot of impersonations, and impersonators, and—and so forth; but that only makes the real Word shine Its best, that’s right, lets people who are spiritual, who can judge between right and wrong. See?

187 Denies Him! Denied their Messiah, “We didn’t want Him.” And the same thing they do today, “Well, if I had to go down there and act like that bunch, I don’t want It at all.” All right, then you don’t have It, at all. That’s all. See? Same now.

188 Although He was properly identified, they didn’t want Him. They hated Him. Why was it? We call their pastors a bunch of “snakes.” He said, “You bunch of whited walls. You’re nothing but a graveyard. The outside of you is polished with robes and turned around-collars, and the inside is dead men’s bones.” See? He didn’t pull no punches. One little bitty Galilean, a carpenter’s son, but He didn’t pull no punches. He told them.

189 “Don’t think,” John said, the forerunner of Him, said. . . . He’s another didn’t pull any punches. He said, “Don’t come around here saying how you got Abraham to our father. God is able of these stones to rise children to Abraham.” Yes, sir. “The axe is laid to the root of the tree, and every tree that don’t bring forth fruit is hewed down and cast into the fire.” Yes, sir. God is strict, is firm and stern with His Word. Yes, sir.

190 Notice, Jesus, proven by the Scripture! Do you hear me? [Congregation says, “Amen.”—Ed.] Jesus was identified by God, through the Scriptures, that He was Messiah. Is that right? [“Amen.”] We’ll get to Peter’s indictment, in a few minutes, and you’ll find out whether it was or not. He was thoroughly identified, that He was God manifested in a Man, called the Son of God. That’s right. Although, He was properly identified and vindicated the promised Word, that He was Messiah. Moses said, “This Messiah, when He comes, He’ll be a prophet,” and all these things will take place.

191 The little woman with the . . . standing at the well, and all that dirty condition that she was, what did that symbolize? That God in these last days would pull out outcasts.

192 Remember last night, at the wedding. . . . Or, the other time I preached here. At the wedding supper, they said how they said. “I’ve made a great feast, and so forth. And all these men, I’ve bid them, and each one had an excuse. ‘I can’t do it, because it would ruin our creeds. I can’t come, because I have my . . . I’ve married a wife; she won’t let me come. My, I—I got married to a church down here. My mother was Methodist, or Baptist, or a Catholic, or Prote- . . . I just can’t stand for That.’”

193 He said, “And you won’t come. And you won’t taste My supper! But get out there and compel prostitutes and harlots, and drunkards, and whatever there is. Bring them in, and I’ll straighten them up.

I've made My supper, and My—My guests. . . My table is set, and there is going to be somebody there." They didn't come. He was condemning them Jews.

¹⁹⁴ What about today? "I—I—I belong to the Presbyterian. I—I can't. I'm Methodist, Lutheran. I'm a oneness. I'm a twoness. I'm a *this*. I can't. I can't." There you are. You won't be there then! That's exactly what He said. All right.

¹⁹⁵ Properly a vindicated, Messiah. Properly a vindicated, the Word, the promised Word. The God that promised the Word, that this what the Messiah would be, here He come and stood exactly. He said to them, "Now, where have I failed? If you can't believe Me as a Man, believe the works that I do; for they are the things that tell Who I am. They're the ones that says I'm Messiah. You don't want to believe Me, because you think that—that Joseph over there. . . And I was born over there in that little hut, and—and My foster father here is a—a carpenter down there. And—and you. . ."

¹⁹⁶ When He come into Galilee there, they, and was going to make. . . He said, "Hey, Who is this Fellow? Who is This? Well, this Man, isn't that. . . Isn't Joses and all them His brothers here? Isn't His sisters with us? Isn't His mother called Mary, and His daddy called Joseph? Where, where did you get a Guy like that? What school did He come from? He has no fellowship card. He, He don't have any credentials. Where did a Guy like that. . . Where did you get this at, anyhow?"

¹⁹⁷ And the Bible said He was—He was offended. He said. . . Many mighty works He could not do; and just turned His back and walked away from them. He said, "A prophet is not without honor except he's among his own people, see, in his own county," watch, "or his own country."

¹⁹⁸ There He is, properly a vindicated, the Messiah. Took no credit of His own. He said, "I can do nothing but what I see the Father doing." And He challenged them to ask if that was the Messiah.

¹⁹⁹ And look at that little old ill-famed woman; she recognized it. She, she wasn't indocumated. The lamp wasn't. . . She was morally wrong, of course. No one would endorse that. The laws of God condemn that. She was morally wrong. But she. . .

²⁰⁰ See, God don't judge you upon your. . . what you are. He enjoy. . . He judges not how big you are or how little you are. He judges your heart, what you want to be.

²⁰¹ And she didn't want none of that stuff. And when This flashed before her, That's what she wanted. No matter what she was then,

she was ready to come. See? God judges the heart. Man judges the outward appearance. God looks upon the heart. No matter what she was; that Light flashed, and that settled it. She caught the—the—the—the essence of Eternal Life.

202 Oh, my, how rich this is, to me, see, to see and know that it's the Truth. I'll—I'll stand by This. I'll let . . . The God of Heaven will raise up, and my voice will be on the magnetic tape of God's great time yonder, and it will condemn this generation in the last day. Cause, it's—it's on magnetic tape, then it'll be on the Eternal tape then. That's right. Condemn this generation of preachers who has a form of godliness, and denying the Power of the Word and Its manifestation when It's properly identified that He is still Jesus Christ, the same yesterday, today, and forever. I indict them, by the Word of God.

203 I'll have to get to another promise, quickly, 'cause we only got about fifteen minutes.

204 "There they—there they . . ." What? Oh, my! Calvary! And they "crucified" Him, thirdly. They crucified Him, not by recognizing God's promised Word made manifest. And why did they crucify that Man? Could you just imagine? Let me go back a minute. Why would them people crucify a Man like that? As Mary . . .

205 As I read a book one time, called *The Prince of the House of David*. It was wrote by Ingraham, Doctor Ingraham. Wonderful book! It's a drama, supposed to be partly true, of some old manuscript was taken off of a woman named Adina, that her . . . She went over to Palestine, from—from down in Egypt, to Cairo, I believe it was, to finish her education. And she was there during the time of—of Christ, and she was supposed to write back to her father. It would be good if you picked it up and read it. It, it's really good, *The Prince of the House of David*. The same man that wrote *The Pillar of Fire*; and, out of that, Cecil DeMilles took *The Ten Commandments*.

206 Now we find that, in this book, this Adina wrote back. And she said, on the day of the crucifixion, that Mary Magdalene, the one who He cast out seven devils, run out before the crowd, said, "What has He done? What has He done? Only heal the sick and try to deliver those that were in prisons! What has He done but good? Somebody say it!"

207 And a man slapped her plumb across the yard, almost, and said, "Would you believe that silly woman, before your priests?"

208 There you are. See? What had He done? He done nothing. Why'd they crucify Him? Why? Why? Because they didn't recognize Who He was.

209 That's the same thing today. The preachers, and people of this days, and our modern teachers, has so indocumated the people to believe that This is "witchcraft, or the devil, or a mental telepathy, or some hoax, or some kind of a trick," until the people don't recognize that it's the vindication of God's Word for this day. It's the last-day signs.

210 The churches, if you don't belong to their organization, they'll say, "Ah, well, that's some make up. That's—that's a hoax. Well, look down here at *So-and-so* and *So-and-so*." But let them one time prove the real Thing to be a hoax. Uh-huh. Let them one time prove that It's wrong. They can't do it. It's never been known to be wrong, and It never will be, because It's God. See? But they like to point.

211 They think, "Oh, well, if it was some man with a great name!" Because it's a little group, a little bunch that's kind of outcast, "Well, we turned that person out of our church." See? "They, they used to come to our group, see, but they went over with *this*, and they went over with *that*, and now, you see, they wind up. . . Well, look what it is, who it is."

212 I don't care. They could said the same thing about Peter, James, and John. "A ignorant and unlearned man," they said. But they had to take notice, something had happened since that time. They had been with Jesus. That's what made the difference. See?

213 They did it because they didn't know Who He was. They didn't know that the vindication of God's Word wasn't standing up there in that day. . . Now, it was at one day, and that was right; it was, at one day, just keep them laws and things. But the same laws that was, they was keeping, pointed them to a time that when He would come and be this Man that He was supposed to be. They had *this* part, but didn't take the *other* part.

214 And that's the same thing they're doing now. They got a church, and they "believe in Jesus Christ," and say they do, and things, but deny the hour we're living in! Still brings the old proverb back again: man always praising God for what He has done, looking forward for what He would do, and, or will do, and ignoring what He's doing, and being condemned by it. See? They think, "God is wonderful. How great He is! What He's going to do: He is going to come, and be a Rapture, someday, and go Home," and denying the very signs and wonders right here at the time that the Scripture says that He'll be doing it. Miss the whole Thing!

215 "If the blind lead the blind," Jesus said, "they'll all fall in the ditch." Just pray God to open our eyes in this last days. All right.

216 Now, the same, they do the same today. They deny and crucify the same God, today, by not knowing Him. The same, by denying Him. And doing, by denying, the things that they're doing today, they don't crucify Christ again, exactly, but they blaspheme the Holy Ghost. And by doing it, they are. How do they blaspheme the Holy Ghost? How?

217 How did they blaspheme It there, back there? Why, they couldn't blaspheme It then; It hadn't come yet. They called Jesus, "Beelzebub," called Him "Beelzebub," because He could know the secrets of their hearts, and things. They said, "This is a devil." In other words, "He's a fortuneteller. That's how He does this, is by fortune-telling. He's nothing but a devil." See, they hadn't had a prophet in four hundred years, and they done grewed out of it. See? They just had their laws. They said, "This is Beelzebub."

218 And Jesus said, "I'll forgive you for that, but when the Holy Ghost is come," see, now, "you speak a word against It, and it'll never be forgiven you."

219 Remember, it will, and cannot, by no means, no mercy, when you blaspheme, and call the Spirit of God, the Word of God that's being vindicated by the Spirit . . . See, the Word says so, the Spirit is a vindicating It, and you call It an "unclean thing," you've crossed the line between mercy and judgment, and can never be forgiven for it.

220 That's the reason I indict this generation, of guilty, of crucifying, blaspheming the manifested Son of God as was promised by all the prophets, and Christ Himself, to be in the last days; like it was in the days of Noah, in the days of Sodom. Blasphemy! Which, they crucify, to the people, the Son of God afresh, His a vindicated Word. One word against It can never be forgiven.

221 Now what are you going to do then? What you going to stand? They are condemned, just waiting the hour of God's wrath to be poured out. They'll crumb them.

222 Loving doctrine of man-made denominations and dogmas better than they do the a vindicated Word of God; this generation of people. Oh! I—I just wish I had a long time for this. See? This generation of people, this generation spurns *God's* revelation. But we're walking where the apostles have trod. That's right.

"God,' you say? Well, others say that too." God vindicates It.

223 Jesus said, "If—if—if the works don't speak of Me, then just go ahead and say I'm saying it Myself. But if the works speaks, you better believe the works, see, 'cause it's the hour." Said, "You know

tomorrow the sun is going to shine, or it's going to be foul weather; by the sky is red and lowering, tomorrow it'll be fair." Said, "You can discern the face of the skies; but the signs of the time, you know nothing about. If you would have known God, you'd have known My day."

224 And they said, "You take so much upon Yourself; You make yourself God." And they put Him on the cross.

225 And the Holy Ghost, today, is not no third Person. It's God, Himself, manifested in human flesh, by the Blood of Jesus Christ, to sanctify a life that He might reflect Himself through. And they crucify that same Word made manifest. You understand? [Congregation says, "Amen."—Ed.] The crucifixion of Christ, today, is the people who will deny the vindicated and manifested Son of God among the people, by His—His things that He said would take place in this day by His Word. See?

226 Now, the same vindication, would have to be the same, if He's the same Son of God, 'cause He said in Saint John 14:12, now, that, "The works that I do shall you do also." Hebrews 13:8, "He's same yesterday, today, and forever." "If ye abide in Me," John 15, "if ye abide in Me, and My words abide in you, just ask what you will and it'll be given to you." Yes, sir!

227 Remember, they were very religious people that did that. They wasn't outsiders. They were religious people of that day. And that's what's doing it today, is the religious people; same crucifixion, same thing today. Quickly . . .

228 "There they crucified Him," then, then. Sure. Then they were rejecting God's Word made manifest, accepting their creeds instead of the Word.

229 Is that what they're doing today? That's exactly, doing the same today. He was the Word; and they rejected the Word. That's one point I want you not to miss, see, I want you not to miss. He was the Word, and, when they rejected Him, they rejected the Word. And when they did reject Him, they finally crucified Him. And that's what they've done today: reject the Word of God, and accepted their creeds; and has crucified, publicly, before their congregation, the working of the Holy Spirit. And they're guilty, and I indict them in the Name of Jesus Christ.

230 Fifteen years I've seen Him move across the land, and still they hold their creeds. They're guilty! They took the Word that would have brought the church, all the churches together, and made a

great big union brotherhood amongst Pentecostals and all the rest of them; instead of doing so, they rejected It, and turned It down, has made fun of It, and called It everything now.

²³¹ And now, by a federation of church, through the devil's plan, trying to come in and say, "Now we'll come, buy some Oil." They are rejected. And they've. . . They are guilty of crucifying Jesus Christ. You take it on God's terms, or your terms won't work. See?

²³² They rejected God's Word made manifest, for their creeds, and they're doing the same today. "He was the Word," John, Saint John 1. Hebrews 13:8 says, "He's the same yesterday, today, and forever." Now they are crucifying Him afresh.

²³³ Did you know the Bible said we could do that? How many would like to read just a little bit? Will you give me another fifteen minutes of it? [Congregation says, "Amen."—Ed.] All right. Let's turn over now, just a minute, a "crucified afresh." Let's go over to Hebrews, the 6th chapter, and read just a little bit. Hebrews the 6th, and see if we "crucify the Son of God afresh," see if it can be done.

You say, "You can't crucify Him the second time."

²³⁴ We'll find out whether we can or not. God's Word is true. Is that right? [Congregation says, "Amen."—Ed.] It's Hebrews 6:1.

Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; not unto the laying a foundation of repentance and dead works, and of faith towards God,

And of doctrine of baptism, . . . laying on of hands, and of the resurrection of the dead, and of eternal judgment.

. . . this we will do, if God permits.

²³⁵ See, Paul wants to know that these things here are absolutely essential; baptisms, laying on of hands, the resurrection, second Coming. All these things are Eternal. They are absolutely the Truth.

²³⁶ Now notice, "For it is impossible." Read it with me, this one verse. I want you to read it with me now, the 4th verse. [Brother Branham and the congregation reads the following three verses in unison—Ed.]

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

And have tasted of the good word of God, and the power of the world to come,

*If they shall fall away, to renew them again unto repentance;
seeing that they crucify to themselves the Son of God afresh,
and put him to an open shame.*

237 Is that my word, or His? “The man who comes to a knowledge.” Remember, they never got It. They were borderline believers. “After we have received the knowledge of the Word of God,” you get it from a knowledge, from reading and seeing It, “and then reject It, then, you, it’s impossible for you to ever be saved.” Did you read that now? See, “Have received a knowledge of the Truth,” just, you understand it. You never got It.

238 It’s like them believers that went out. It’s a very type of the journey. This, this third, this third exodus, is just a type of the rest of them. Look, look back there. Let me show you something now, just a minute. Pardon the expression. Look.

239 Israel pulled out twelve man, one out of each tribe, denominational head, and took them over to the edge of the border, the promised land, and showed them the good things to come, what they had. And they come back, complaining, that, “We wasn’t able to do it.”

240 But there was two out of the twelve, Joshua and Caleb, said they looked at the Word. “God said it’s ours, and we are more than able to take it.” Is that right? [Congregation says, “Amen.”—Ed.]

241 What was that? Borderline believers. See, they were actually born in the church. They were heads of the people. They were bishops, as to say, that walked right down to where the Word of God was shown to be the Truth. “There is the land!” They had never been there. They didn’t know it was there. But they come down to see it was there. “There it was!” And Caleb and Joshua went over, and brought back a—a—a bunch of grapes and let them eat some of it. And they tasted of the good land, and then went back and said, “We can’t do it. See? We just can’t do it.”

242 Here is the same group, in the time of Jesus Christ. “Rabbi, we know Thou art a teacher come from God.” See? Borderline! “We know Thou art a teacher come from God. No man could do the things that You do. We recognize that God has to be there.” Why didn’t they accept it? Why didn’t they take it? Borderline! Borderline!

243 Here they are on this third exodus; same sign, same manifestation, same Christ, same Holy Ghost, same works, same God, same Message, and they can’t take It. They’d have to give up their fellowship card. What is it? “They’ve had a knowledge of

the Truth.” They looked and seen that it’s absolutely the Truth. They can’t deny It. The magazines has to testify they seen It. The pictures, the papers, the evidence, the resurrection of the dead, the doctors’ statements of the sick, they have to say that it’s Him. And the predictions, not one of them ever failing down through the years, every one of them just exactly on the dot, they can’t say but what it’s God. But they can’t accept It.

²⁴⁴ That bunch of ministers in Chicago, three hundred and something of them, was going to come down and be baptized in the Name of Jesus Christ. Where they at? The price is too great. They can’t do it. What is it? The Bible said, when they do that, what do they do? They separate themselves between mercy and judgment. “For it is impossible for those that were once enlightened,” has been brought to look at It, “and had a knowledge of the Truth, and have tasted of the good Word of God, if they return away from It, where they’d have to renew themselves again, say, ‘Well, now, I will, yes, . . .’”

²⁴⁵ You Presbyterians, you Methodists, and Baptists, and Lutherans, and this Full Gospel Business Men’s stuff, saying they’re “coming in,” turned away the Message. Your church will. There’ll be individuals in there, sure. But, not the church; you have to come out of the church, to get It. See? That’s right. Individuals is all right.

²⁴⁶ But when you think the Presbyterian church is going to receive the Holy Ghost, and all of them take their documents down, and, don’t you never think that. And you think you Methodists is going to do it? You’ll never do it. Do you think you Trinitarians will ever receive the Name of Jesus Christ and be baptized every one of you in the . . . You’ll never do it. You’ll never do it. But individuals will come out and do it, that’s right, and that’s the sign of His Coming. But them churches who has seen the Truth, and rejected It in their councils, “it’s impossible.”

²⁴⁷ Then, they’re guilty of the crucifixion of Jesus Christ. And I indict them by the Word of God, that God has . . . “How do you indict them, Brother Branham?” I indict them, that God has clearly identified Himself in His Word, in the last days, and made Hissself to know that He is still the same yesterday, today, and forever, and they’ve coldly turned It down. And you’re guilty of the crucifixion of Jesus Christ, by blaspheming the Holy Ghost. That’s right.

²⁴⁸ We take you on to Hebrews 10, again, where it tells us again in the Scriptures, not only being “impossible,” but you can never.

It separates you from God, Eternally. You can never come in the Presence of God again, when you turn down the Holy Ghost and make fun of It.

249 Now, see, “have tasted of the Word.” See, borderline believers!

“Oh, you say them guys wasn’t believers?”

250 They was believers, or professed believers, but when it come to the Word . . . They were Israel. They come out under the blood. They come out under the signs of Moses. They had seen those signs working.

God said, “I’ll take you over yonder.”

251 And when it come right down to the principle of the promised Word that was to come, what’d they say? “Oh, we can’t do it.” See?

252 And here they come back, with grapes and everything, to prove the land was right. God’s Word is right. God said, “I give it to you.”

253 But the circumstances, “My,” said, “we look like grasshoppers, up aside of them. We can’t do it, no matter what.”

254 A few years ago when this old hull stood here as a tabernacle, somebody come in, and walked out there and talked to me, said, “Billy, you’re going to preach to four posts, one of these days, with Messages like that.”

255 I said, “I’ll be preaching to four posts, ’cause God’s able of them posts to rise children unto Abraham.” Yes, sir. It’s the Truth. I said, “If you’ve got something that you can disprove It, let’s have it.” Just love to crow, but when it comes to a place to show it, that’s different. Yes, that’s what makes the difference. All right.

256 Yeah, with their creeds they crucify Him afresh. Now Hebrews the 6th chapter, and we go on down. And we could just read on down, on down in through here. We got plenty of time. I marked out a Scripture here where it will be, Hebrews the 6th chapter. Just, I guess, take it all. “Impossible for those who were once enlightened, made partakers of the Holy Ghost . . .” We haven’t got time to go too far, ’cause I got another Scripture I want you to read just in a moment. Notice this, “They crucify to themselves the Son of God afresh.” What’d they do? What? By having a taste, and knowing that It’s the Truth, and then turn around and denying It. What’d it do? “It’s impossible . . .”

257 So that’s what this nation has done. That’s what this people has done. That’s what these churches has done. They’ve turned It down, and they’ve crucified the Message. They’ve crucified the Truth, to the people. How’d they do Jesus? They put Him to

shame, stripped His clothes off of Him, hung Him up on a cross and nailed Him up there, the Prince of Life. The same thing they've done today with their creeds! They've done the same thing. They stripped the things, they've stripped the—the goodness and the clothing of the Gospel, by trying to place It somewhere else, and hung Him on a cross. Oh, my! Why?

258 “There they—there they crucified,” now the last quotation, “Him,” Him, this most precious Person. Why did they do it? They didn't know Him. Why they doing it today? They don't know this is the Truth. They're—they're dumb and blind of It. They don't know It. That's the reason. Their creeds and traditions has gotten them away from the Word of God.

259 Now to you here, just in closing now, pay close attention. See? I know it's hot. I'm hot, too.

260 But, oh, brother, this Word is Life if you'll hold to It. Look, It's not something we talk about, that may happen here and after; It's something that's already here with us and happening now. Not something will be; something that's already. We're not testifying, “We know what He has done; we know what He's going to do,” but now we're telling what He is doing. See? This is our hour.

261 We may not live to see the Rapture. I may die today; you may die today. I don't know. But the Rapture is coming. That's—that's, when that comes, we'll be there, don't worry; uh-huh, so will all the rest of them back through the ages, that's believed it and looked for it. They walked in the Light of their day.

262 And here is the Light, Jesus Christ the same yesterday, today, and forever. Forsake your creeds and believe this Word. *This* is the Truth. The Word is Truth. Jesus said, “My Word are Spirit, My Word is Life.” How you going to receive Life when you reject Life? How you going to take in a dogma, which is death, and a Word of Life? Turn out the Word of Life, to take death, how you going to accept the two at the same time? You can't do it. “Let every man's word be a lie, every dogma a lie.” God's Word is the Truth.

263 I challenge any man to show me, anybody. . . And I know this tape goes around the world. Any man, any bishop, that will come to my study, or before this congregation, and point their finger to one place anybody was ever baptized in the Name of the “Father, Son, Holy Ghost,” in the New Testament. I'll show you where every person that ever was baptized. . . And those who were baptized different, had to come and be rebaptized, to get the Holy Ghost.

264 What are you going to do about it? Stay out there in your creeds? Stay out there in your dogmas and die? You're guilty! With wicked hands, you've took the Prince of Life, the Word of Life, and crucified It to the people.

265 Now what did they do? They didn't know it. Today men walk ignorantly. They don't know that's the Truth. They think it's some kind of a ism. They don't dig down deep enough to get into the Spirit of revelation. They don't pray enough. They don't call upon God enough.

266 They just lightly take It, "Oh, well, I believe there's a God. Sure!" The devil believes the same thing. The devil believes it more than some people claim to believe it. The devil believes it and trembles. People just believe it and go on. But the devil trembles, knowing his Judgment is coming, and people believe it and don't pay no attention the Judgment is coming.

267 Guilty of crucifying Him! Sure! I indict this generation, finding them guilty, by the same Word that found them guilty at the beginning. That's right. Jesus said, "Who can condemn Me?" He was the Word made flesh. And today the same Word is made flesh.

268 Peter said in his indictment, in Acts. Let's just read it. Peter, when he saw this taking place, what they had done, the Spirit. . . Look, Peter was defending Christ, what they had done. I'm defending what the Gospels are. I. . . Peter was indicting them for killing the Man, Christ, Who was the Word. I'm indicting this generation for trying to kill the Word which is made manifest in men. Watch what Peter said. His righteous indignation must have rose up pretty highly. Listen at him here in Acts the 2nd chapter, and begin with the 22nd verse.

Ye men of Israel, hear these words; Jesus of Nazareth, approved, a man proved of God among you by miracles, . . . signs, which God did by him in the midst as . . . of you, as ye yourselves also know:

269 Whew! Imagine how they felt! Listen to that.

Ye men of Israel, the prince, ye churchmen, you holy men, you priests, you men that's supposed to be men of God, hear these words; Jesus of Nazareth was approved of God among you . . .

270 Now I say to you clergymen, and to you people. Jesus of Nazareth, the Holy Ghost, He is here in the Person of the Holy Ghost, which was the Life that was in Him. He is here working through people, and declaring Himself by signs and wonders which He does. And here they

hang around on the walls, scientific identification. And people setting here, that was dead, is a living today; and cancer-eaten, are well today; blind, are seeing today; and cripples, that are walking today. He is Jesus of Nazareth.

Him, being delivered by the determinate counsel and the foreknowledge of God, predestinated for His job, ye have taken, and by wicked hands you have . . . slain:

271 Is that—is that indictment? [Congregation says, “Amen.”—Ed.] He is indicting what? That Sanhedrin Council.

272 And I’m indicting, this morning, the federation of churches. I’m indicting the Pentecostals. I’m indicting the Presbyterians, the Baptists, and every denomination in the world. By wicked, selfish greed you’ve took the Word of Life and crucified It before the people, and blasphemed It, and called It “fanaticism,” which God has raised up in our midst to prove that He’s the same yesterday, today, and forever. I indict this generation!

273 God has proved Himself alive. God has proved that This is His Word. What have you got but a bunch of dogma and creeds! Where can you show the living God? Because you’ve turned down the Word of Life that would have give you these thing. Yes, sir! Oh, what a hour that we’re now living in. Whew! Same! Oh, I call . . .

Peter said . . . you’ve took, by wicked hands and have crucified and slain:

Whom God . . . raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

274 And through your creeds, and your organizations, and your denominations, with your form of godliness, still talking. Your forms of godliness, you’ve denied the power of His resurrection.

275 But the hour has arrived, the last days are here, when God promised, according to Malachi 4, that He would raise up in the last days, “and would turn the hearts of the people back to the original blessings and the pentecostal Faith of the fathers.” And you can’t deny it, and you can’t withstand it.

276 Now I condemn you, guilty, and challenge you, and indict you before God, that with wicked, selfish, denominational hands you’ve crucified the Word of God before the people. And I call you guilty and ready for the Judgment. Amen. Yes, sir!

277 I call the same thing that Peter did. He called repentance of that generation. I call repentance to this generation, repentance towards

God, and come back to the original Truth of the Word. Come back to the Faith of our fathers. Come back to the Holy Ghost, 'cause God cannot change It.

278 When God said, "These signs shall follow them that believe," He has to stay with that all through Eternity. It's His Word.

279 When you say, "Shake hands, or take communion," or something like that, or some on that creed, or something on that idea; that any man, any drunkard, any unbeliever can do it. Any impersonator, any prostitute—prostitute can do that. Take communion, have forms and things like that, you could do it.

280 But Jesus said this will be the identification, "These signs shall," not they *may* be, "they will, in all generations, to them that believe! In My Name they'll cast out devils; they'll speak with other tongues, speak with new tongues; and take up serpents; drink deadly things, it won't harm them; lay their hands on the sick, they shall recover." "Heal the sick, raise the dead, cast out devils; as freely as you receive, freely give."

281 All this big money-making schemes and things, and hooked up into things today, no wonder they're so full of the judgment. Yes, sir! Oh, my!

282 Let's see now. Yes, sir. Call to repentance, and my indicting now.

283 This new Calvary is the—the church, so-called, most holy places, great pulpits, Catholicism altar, Catholic altar, called their pulpit. The Methodist, the Baptist, the Presbyterian, the Lutheran, the Pentecostals, the most holy places, there He receives His hardest pierces. A new Calvary! Where is it found at? In the holy places, the church.

284 Where is He crucified at? From the pastors. You hypocrites, you know better than that! I'm not angry, but something inside of me is stirring. God has been thoroughly identified among you.

285 Where did He get His spears at, in His side? Where did He get His pierces? On Calvary. Where does He get it today? In the pulpit. Where did they come from? Jerusalem. Where do they come from? The denomination. The ones who claimed to love Him, that's who did it. That's who does it today. His second Calvary, where He receives His pierces against the Word, that's what pierces Him. Who is He? He's the Word. He is the Word. Where is He pierced the hardest from? The pulpit in the holy places, just like it was then.

286 I've got a right to indict this generation. I've got a right to do it, as a minister of the Gospel of Jesus Christ, with His signs, and

proving that He is God. I got a right to bring indictment against this generation. Cause, His hardest spear points has been right from the pulpits, where they've criticized and said, "Don't go out to hear that stuff. That's of the devil." Right in the place that's supposed to love Him!

287 And the very signs that Jesus said would take place, "The Word of God is sharper than a two-edged sword; the Word, a discernor of the thoughts, of the intents of the heart." And It's called the devil, where from? The pulpits, the holy places.

288 Oh, God, how can He look down? Just—just mercy, that's all, grace. We can't do nothing else but head for judgment. We're already there. Uh-huh.

289 Think of it. His hardest pierces comes from the pulpit. That's where His new Calvary is at. They crucify Him, the Word, at the pulpit. That's right. How, how'd they do it? By their forms of godliness. That's exactly!

290 Crowned from the audience, by scoffers! He's got a new crown of thorns, scoffers! Pierced from the pulpit; crowned by the scoffers. Is He crucified again, afresh? Striped by man-made creeds, teachers of domination against His Word. They stripe It, in shame, condemn It.

291 Jesus said, "In vain they worship Me." In *vain*, "don't do no good." Who they worship? They worship that same God. They was worshipping that same God at His first crucifixion, and it was vain worship. It's the same thing today. In vain they build these denominations. In vain they build these seminaries. In vain they have these creeds, teaching for doctrine the commandments of man, and denying the Word of God. They're guilty of crucifying the Prince of Life, teaching man's doctrines for His Word. "In vain they worship Me," striped, pierced, crowned.

292 When you see that go down the street, and some of you ladies with long hair; say, "She is old-fashion, isn't she?" Remember, that's scoffers, that's the crown that you're wearing. God said it was your glory; wear it with pride. Hallelujah! Wear it with pride, as you would wear a crown of thorns for your Lord. Wear it with pride. Don't be ashamed. He said so, no matter what these Jezebels says today. What these impostors stand in the pulpit, crucifiers of Christ, no matter what they say, you wear it with pride. God said so. You keep it.

293 Crowned, with scoffers again, thorns. Pierced from the pulpit, with creeds.

294 He got a new Golgotha, where they take Him to: these robed choirs, short-wearing women, bobbed-haired, painted-face, singing in the choir like Angels, with talents. That's His new Golgotha, just modern stripteases protected by a law, like at Sodom and Gomorrah.

295 You see a little female dog go down the street. At certain times there's not a male dog will even go out to where she's at. Let a certain thing happen, and every one of them will run after her. There is something happened to her. You know why. Let. . .

296 What's these women take off their clothes for, and go down the street? Don't tell me it ain't the same thing. It's an identification. Don't condemn the man. But they're protected by a Sodom law. That law ought to say it's unlawful for them to be out there.

297 And preachers in the pulpit ought to have petticoats instead of the clergy coat; standing out there and will permit it, and ashamed to speak against it, because their denomination will put them out. You crucify, to the—the congregation, the Word of God which says, "It's an abomination for a woman to wear a garment that pertains to the man."

298 I—I condemn the thing. I—I—I—I—I—I accuse it of crucifying the Word of God before the people. Bobbed-haired women, short-wearing, and the crown. . . standing up in the choir!

299 Somebody said to me, the other day, some woman asked me, said, "Well, where do you think you'd find?"

300 I said, "If the Lord asked me to pick a dozen out, over the world, I'd be—I'd be scared to death."

301 When, by the discernment of the Spirit, stand there and watch them, and stand like that and see them things over them; the dirty, filthy, low-down, cigarette-suckers, out there carrying on like that, and stand in a robed choir and sing in that condition, and let the audience see them. They'll say, "Well, if she can do it, I can too." A Christian life is a life of holiness and purity, innocent!

302 I indict them, in the Name of Jesus Christ, for their filth and dirt. They have brought the Gospel to a disgrace. And those who try to hold It, are called "fanatics," calling, "That's old-fashioned nonsense." I indict them, in the Name of Jesus Christ.

303 Just modern stripteases on the street, sing in choirs, cigarette-smoking, tell dirty jokes, three or four husband, and after the sixth one, and then sing in the choir because they got a voice. You poor intellectual, spiritual deprived, rejected upon your own grounds. You read the same Bible that any other man can read, but you've turned down the Spirit of God, till the Bible said you'd "be

given over to a strong delusion, to believe a lie and be damned by it.” You actually believe that you’re right, and the Bible says that you would believe it and be damned by the same lie that you believe to be the Truth.

304 Therefore, I indict you by the Word of God. You are teaching the people a error, and crucifying the principles of Christ, of holiness and Life above, that the person might walk out on the street and be a different person.

305 Preachers standing on ball grounds, smoking cigarettes; stumbling blocks; all the other tommyrot that they put up with. Women in their choir, wearing shorts, bobbed hair, and carrying on like that, painted faces, and then call it, “Sister, *this* and *that*,” and the Bible condemns that stuff. That’s right. Go to parties and carry on, still a member of the church; maintain your testimony, and live any way you want to.

306 Don’t think I’m talking altogether about Presbyterians. I’m talking about you Pentecostals. That’s right. You once knew the Truth, but you thought you couldn’t take It. You couldn’t support your pastor. Your—your pastor couldn’t have that big job with so many hundred dollars a week, and a big fine church to preach in, and ride and carry on the way they do. If he condemned that, the organization would throw him out; so he has to keep it, he has to say it. Therefore, he sold his birthrights, for a mess of pottage of the world, of Esau’s slop. And what’s he going to get for it? Both fall into the ditch of condemnation, and be condemned. I indict them, as prostitutes of the Gospel.

307 I was at a choir, one of the famous, big places, not long ago, one of the highest ranks of Pentecost that there is. And I happened to be setting in this brother’s study when four or five choirs got together. And it’s at one of the . . . some of the finest organizations of the Pentecostals. And they didn’t know I was in this minister’s study, at Oklahoma. I was setting down there, below, where this minister studies before he comes to his platform. And when I did . . .

308 There was them little Rickies out there; and Rickettas, paint, not a one of them had long hair, every one of them with bobbed hair, every one of them with makeup on, every one of them with robes on. And a little Ricky standing around there, going along like *that*, (and another man was taking up a missionary offering), he acted like he was a blind man with a cup, and going around saying all kind of blasphemy things about taking up the offering, and things like that. But got out there and tried to sing the—*The*

Messiah, oh, my, and—and could do a pretty good job at it, but it didn't have the ring. No, it was dead, see. Oh, my! There you are. That's His new Golgotha.

309 What do you think at some little girl, or some little woman in there? Why, if she'd come in there, dressed like she should have been, with long hair, and paint all off, and things like that, they'd have made fun of her; if she'd have stood up, and when they was making that to-do there, that bunch of young people, about thirty or forty of them. The selected part of Pentecost, and doing things like that! And if that little lady would have said something about it, they'd have put her out of the choir.

310 Let the Gospel preacher stand in the pulpit and say something about it, they'd put him out of the organization. You crucify the Son of God afresh, and put Him to an open shame. His Gospel that you claim to preach, you crucify Him. I indict this Christ-rejecting generation, by the Word of God, and by Its power of this last-days a vindication that He is still alive. Yes. They are against the clean-cut, vindicated Word of God. Their organizations can't stand up to It.

311 Big churches and denominations is His new Calvary. I say it again. This, their modern stripteases, are their choirs.

312 The high priest of each denomination cries out like the high priest of that day, "Now come down and show us a miracle." Uh-huh. That was the first crucifixion.

313 It's the same today. I've had them say, "Well, now, you raise the dead, do you? Why don't you go up there? You got a wife in the graveyard. You got a baby up there."

314 They said to Him, "We heard You raised the dead. We got a graveyard full of them up here. Come raise them." Oh, ignorance will breed ignorance. See? Uh-huh.

315 Big churches, big choirs, high priests of this day, "Come down, show us a miracle that our denomination can't do."

316 I had a man, not long ago, that made a remark on a . . . after a little broadcast I had in Jonesboro, Arkansas, telling about some woman being healed. This fellow belonged to a certain denomination of church, and he got up behind there and said, "I challenge any man to bring me and show me a miracle."

317 I went and got a doctor. A man had been cured, with cancer. I went and got a woman that had been in a wheel chair for about twenty years; she was healed of arthritis, been in a wheel chair. I took it over and said, "Now I want the money, a thousand dollars."

318 He said, "Well, uh, uh, uh, uh, it isn't here. It's over in Waco, Texas, where our headquarters is."

319 I said, "All right, we'll just go over there and get it." Said, I said, "You make arrangements and we'll go tomorrow." See? I said, "We'll mail. . . ." I said, "Here is the doctor to say that these people absolutely had cancer. Here it is on the list, x-ray. Here is this woman that the whole neighborhood knows she sat in that wheel chair for twenty years, and she is walking right now. And the doctors, has been doctor after doctor after doctor after doctor, and everything, and here she is alive today. Now, you said you'd 'give a thousand dollars.' I want to put it in a missionary fund. I want it." See? See?

He said, "Well, it's over at Waco, Texas."

I said, "We'll go tomorrow."

320 He said, "Wait a minute. Let me tell you something. I'll take a little girl with me. And let me take a razor and cut her arm, and then you heal it, before our brethren. And they'll give you the money."

I said, "You devil!"

321 "If Thou be the Son of God, come off of this cross." "Tell us who hit You," with a rag around His head. Hit Him on it, said, "Now, if You're a prophet, tell us who proph-. . . ." "If Thou be the Son of God, come down off the cross."

322 Blind leaders of the blind! They need mental healing, a man that do a thing like that, or make a remark like that. Certainly.

323 The familiar old cry, though, "Let us see You do a miracle. Master, we would desire a miracle from You." When, every day, every hour, it was happening right along, just as God would lead it to be done. But they wasn't present. If they was, they called it "Beelzebub, the devil." See? "Master, we'd desire if You'd do it the way we want You to do it." That's it. "Go where we want You to go, do what we want." Oh, yes. Uh-huh. They had no strings on Him. No, sir. That's the reason they had to get Him out of their midst. Yes, sir. They're trying to do the same thing today. And through the federation of churches, they'll finally accomplish to do it, see, all of them going together. The familiar old cry.

324 Here we see, again, the most religious place, the best, polished theologians, calling out again, and against Him, calling out. The very best theologians, which ought to know different; the very highest churches, and best trained theologians, cast Him out of their midst. They don't want It.

You say, "That's wrong, Brother Branham."

325 Then you wasn't here to see *The Church Ages*, or hear it preached. You wasn't here, when, this Laodicean Church Age was the only one that they cast Him out of the church. And He was out, the outside, knocking, trying to get back in. They cast Him out because they haven't got no use for Him. They crucify Him afresh. Amen! How long could we go?

326 Remember, the prophet of God's Word foretold us, in Second Timothy 3, if you're writing it down. We haven't got time to read it. But said, that, "In the last days, scoffers would come. They would be heady, high-minded, lovers of pleasure more than lovers of God; false accusers, incontinent, fierce, and despisers of those that are good, traity, heady, high-minded, scholarly; having a form of godliness, but denying the Power thereof: from such turn away! For this is the sort that takes silly, bobbed-haired women," short-wearing, painted-faces, "from place to place, and lead them captive." That's exactly.

327 He said, "Turn away from it, in the last days." Let's obey the prophet. Turn away from those things in the last days. They're here. I'm calling to the Church now. Yes, sir. Get away from it!

328 They have, they, the—the ministers of this day, should know these things. They should have knowed Jesus in His days. They should have knowed. And now they should know it, but they don't know it. Just as the Jewish teachers of His days should have known Him by His day, so is it today, of God's clearly a vindicated Word then. He was the Word, and He proved He was the Word. He proved He was the Word for that day. And God has proven today that He's the Word of this day, the Light of the hour. And they should have knowed it then, and they should know it now.

329 They crucified Him then, and they crucify Him now. I indict them of it! Right. It just keeps flashing through me, "Indict them, 'cause God is going to make them pay for it!"

330 The Jews of their day. God again, in the days on earth, Jesus said, "Jerusalem, Jerusalem, how oft would I have gathered you in one great big group, but you would not."

331 How God has tried, in this last days, to unite His people together, but you would not. You've desired your creed, so now you're given over to destruction. That's what Jerusalem received; she was tore down, burned down, she is no more. And that's exactly what will be, some of these days, to all these big things here. Your big creeds and denominations will die and perish, but the Word of God will be Eternal and live forever. See?

³³² His deepest wounds come from the house of so-called friends. Think, think of it. Think of it! Stop! I'm waiting a minute. Ministers, think of it! Where did His wounds come from? The house of His so-called friends. As it was, so is it. Think of it! At Calvary He wasn't surrounded by—by savages, barbarians, but of ministers who claimed to love Him. And today, when the Gospel is thoroughly identified, when the great signs of His resurrection is proven among us, it isn't the street out there that jumps on you, it's the so-called ministers.

³³³ Them that's supposed to love Him, is what He is surrounded by today. "We'll not have that Thing among us. We'll not have this Man rule over us. We'll not support. We'll have no co-operation about That, in this city, if that Thing comes this way. It's nothing but spiritualism. It's the devil." Not knowing the Word of God, the blind leading the blind. As it was then, think, so is it now. Just as it was then, so is it now. Think!

³³⁴ His Power to heal and to set men and women free from the love of this present world, from the bobbed-haired, painted-face Jezebels that calls themselves Christians; and producing such a life as that, cigarette-smoking, dirty joke-telling. Set down and have a missionary society, and stitch and sew, and talk, and scandal, and—and get out on the street and wear shorts, and everything like that; and then call themselves Christians, before other women. You remember my story about the slave knowing he was a son of a king, his character. What ought we to be? Men and women, and deny . . .

³³⁵ These clergymen, these pulpits where He gets His pierces, they have put up and endorsed that kind of living amongst the people, where they pierce Him. They deny the Power to—to set them free from it, and they endorse it to be so. When, it's contrary to the Word of God, for a woman to bob her hair, or to paint her face, or to wear shorts. It's contrary to the Word of God, but they endorse it, making another Calvary (from where? from the street? from the barroom?) from the pulpit, from the pulpit.

³³⁶ And, again, what was the cry? "He makes Hissself God." They deny His Deity. They try to split Him up and make three or four Gods out of Him. When, He is God; He was God; He'll always be God, the same yesterday, today, and forever. When you talk about one God, to them, they laugh at you. "We believe in a holy trinity."

³³⁷ I believe in one holy God, yes, sir, His Power to heal, to set free, and take these people out of the love of the world, to free them like He did Mary Magdalene. Remember, she was a little painted-up Jezebel, too. She had seven devils in her. She was a striptease.

338 Just like the modern woman on the street today; go anywhere you want to and look. If you don't believe people bows at the shrine of naked women, look out on the street today. As it was in the days of Sodom, so shall it be. Look out, if you don't believe it, just go anywhere. Open up a paper, open up a magazine, look at a billboard, what do you find? Remember what it said, "When the sons of God saw the daughters of man was fair, they taken unto them women." Look at the scandal in England, look at the scandal here, look at the whole thing, has become a house of prostitution.

339 Why is it? Why did Russia become communism? Because of vulgar and dirtiness, and the non-Power of the Catholic church. And that's exactly why this nation is taken over, communism and the federation of churches, and joining itself up with the Catholic church. Which, communism and Catholicism will unite together, you know, and here they are doing it. Why? Because they have rejected the Gospel that separates them and makes them a different people! . . . ? . . . That's exactly the reason.

340 And ministers in the pulpit is putting up with it, for a meal ticket, for a social standing of some creed, say, "I belong to *So-and-so*," swapping education for the Power of God; free them from this mad race, like Mary Magdalene.

341 The very Power that could take that little striptease on the street, and make her put on clothes and act like a lady, make a Christian out of her, they condemned that Power, and crucified the Man that had It, at Calvary.

342 And today, the very Gospel and the Holy Ghost that will take that little striptease and make her dress like a lady and act like a Christian, they call It "fanaticism." They don't want It mixed among their congregation, get It stirred up among them, cause other women to do it. What do they do? They oust It out, just like they did then. And now they crucify the very Word and say It was for another age. I indict them again, yes, sir, just the same as they was indicted then.

343 The sign that made old Legion put on his clothes. Remember, a person that takes off their clothes are crazy. See? How about a woman? Legion was crazy; he stripped his clothes off of him. God took His Power and made him put his clothes on. He was clothed, in his right mind, setting down at the feet of Jesus.

344 Look at the Power that made old blind Bartimaeus to see, right among their creeds. He was on the earth when there was just as much unbelief as there is today, but it never stopped Him. He went on. He didn't pull no punches for them. He told them, "You are of your father, the devil." He condemned the whole thing.

345 The Power that could raise Lazarus out of the grave, and gave the woman of Nain back her son! O God! The Power that could do those things, that could foretell the things that happened. "There is two. . . Colt, there is a colt tied at two ways," and all these things that He foretold. The very Man that possessed that Power, "Away with Him. We won't have Him among our people. He pollutes our teachings," and they crucified Him.

346 The very same thing today, "Away with the Holy Ghost," they don't want nothing to do with It. "It condemns and does these things, and tells our people these things we don't want to get mixed amongst our organizations. It's against our creeds." They crucify Him again. Oh, my!

Notice now as we're closing. Got to close.

And, again, they call It "fanaticism."

347 And they called Him a "fanatic." They said, "He was crazy." Anybody knows that the Bible said that, "Jesus was," them Pharisees said, "this Man is a Samaritan, and He's mad." Now what does the word *mad* mean? "Crazy." "The Man is crazy. They're a bunch of crazy people follow Him. He is Beelzebub."

348 And, again, they say the same thing, "It's a sort of witchcraft. It's fortune-telling," placing Him again on the cross of shame. What cross? What shame? He's a vindicated Word; making fun of It, telling the people It's the devil. Making something, and call . . .

349 He said, "They calling the holy works of God 'an unclean spirit doing it,' no forgiveness for it."

350 Making shame of His Word, trying to expose It and call It a fake or fanaticism, "Don't go to it. Don't attend them meetings." Uh-huh.

351 What do they do by doing that? They take their denominational creed nails. That's right. These pleasure-hunting teachers, worldly, ungodly, denominational mad, take the denominational nails and crucify the Son of God with it, afresh, from their pulpits.

352 Why do they do this? "They love the praises of man," the degrees that the church can give them, "more than the love of the Word of God." I condemn them. They can't conform to the world, because they're. . . Can't conform to the Word, because they're already conformed to the world. They've already done it. The hypocritical day that we live in! Is not this. . .

353 Is not one Calvary enough for my Lord? Why will you do this? You that's supposed to love Him, you that knows This is His Word,

you that can read Revelation the 22nd chapter, say, "Whoever will take one Word or add one word," why do you do it? Isn't one Calvary enough for Him?

³⁵⁴ I stand in His defense. I'm His attorney, and I indict you by the Word of God. Change your ways or you'll go to hell. Your denominations will crumble. I indict you in the Presence of the Judge, right, you, with your forms of godliness, hypocrisies. And why do you call It . . . Ain't one Calvary enough?

³⁵⁵ As Peter said, "Your denominational fathers," Peter indicted you by the . . . Said, "Which of your fathers hasn't done this?" Stephen done the same thing: "With wicked hands you've crucified the Prince of Life." Didn't Jesus say, Hissself, "Which one of your fathers didn't put the prophets in the tombs? And you garnish them afterwards"? So has it been to the righteous man down through the ages!

³⁵⁶ So do I indict this high-polished, church-going bunch of Christ-rejecting people of this day. You, with your forms of godliness, crucify my Christ the second time, by telling the people, that, "These Words are for some other day, and It isn't for this day." I indict you. You're guilty of the same crime that they was, on the day of the crucifixion. Repent and turn to God, or perish.

³⁵⁷ And again I say, "Here," the churches, "they," the teachers, "crucify," by blasphemy, "Him," the Word. God be merciful! Let me say that again. It might have been mixed up on the tape. "Here," the churches, "they," the clergy, "crucify," by blasphemy, "Him," the Word. No wonder it's again:

Mid rending rocks and darkening skies
My Saviour bowed His head and died,
But the opening veil revealed the way
To Heaven's joys and endless day.

³⁵⁸ I say it on this tape, and for this audience. I say this under the inspiration of the Holy Ghost. Who is on the Lord's side, let him come under this Word! God will surely bring this wicked, Christ-denying, Christ-rejecting generation into judgment, for blasphemy, the crucifixion of His identified Word. They are coming to the Judgment. I indict it! "Who is on the Lord's side," said Moses, "let him come unto me," when the Pillar of Fire hanging there as an evidence. Who is on the Lord's side, let him take up the Word, deny his creed, and follow Jesus Christ daily. And I'll meet you in the morning.

Let us bow our heads now for a word of prayer.

359 O Lord God, the Giver of Eternal Life and the Author of this Word, Who brought again from the dead the Lord Jesus, Who properly identified it before a—a generation of unbelieving people. It's been long, this morning. Many has set here. The church is packed. People are standing around. And the tapes are being made, to go out across the world, into different places. Ministers will hear this in their study. I pray for them, Lord. Let these Words fall deep into the heart, cut deep, cut away all the world. That they might say like . . .

360 This little Methodist minister down in Kentucky, came to me the other day, and said, "When I was hearing those *Seven Church Ages*, I heard it cry out, 'Get away from them walls of Babylon,'" said, "I give it up and left. I don't know which way to go or what to do, but I left." Blessed be the courage of that young man, and a wife, and two or three children.

361 God, may many find their way to the Word of God, the only way of Life, for He is the Word. I pray for each one, Father. Sometimes in saying these things, it's not in cruelty; it's in love, because love is corrective. And I pray, God, that the people will understand it to be that way, that it is meant to be corrective. You Who had to correct, and prayed for them at the cross, saying, "Father, forgive them. They, they're blind, they—they just don't understand what they're doing."

362 I pray for them ministers today who is crucifying the Word again, by taking their creeds and denominations and dogmas, and substituting it for the Word of Life. And then, before the people, they—they criticize the real Truth that God is vindicating to be His Truth. We pray for them, Father, that You'll call them to the Marriage Supper again. And may they come this time, and not find excuses, for I realize the last call may have already gone. It may be too late now. I trust that it's not.

363 Bless this little congregation present here, these few hundred people that's gathered in here this morning, this hot day, set here for a lengthy, maybe two hours or more, service, and listened. They haven't left. They set still and listened. Many of them waiting their dinners, and the women standing with their babies, and they're waiting. They're holding onto every Word.

364 Lord, I realize what will happen to me at the Day of the Judgment if I mislead those people. I'm conscious, Lord, as conscious that I can feel. That, I'm trying to take them to the Word, and let them live by the Word, telling them that You're "the same yesterday, today, and forever," that the great Holy Spirit is

Jesus Christ, just in the form of the Holy Ghost, the same Man. You said so. "A little while and the world sees Me no more; yet you'll see Me, for I'll be with you, even in you." And I know that this is You, Lord. And we believe You, 'cause we see You do the same thing among us.

³⁶⁵ We yield ourselves today, soberly, we do here in this congregation and on the tapes. Lord, just at this minute, may every man and woman, boy or girl, who is—who is here present, or standing outside, or hear it on the tape, may we at this moment make a deep consecration and yield our complete self to the service of God.

³⁶⁶ Move upon the audience, Lord, in Power, and heal the sick. They said they had a little cripple boy setting over here. Let that great Holy Spirit . . . We know, just to sit in His Presence like this is, It'll do it. If You can go through radio and television, out through the lands, and heal the sick, "You sent Your Word and It healed them," You can do the same thing at this minute. I pray, God, that You'll heal every sick person, every cripple, every afflicted, here and that hears these Words. God, grant it. My prayer is for them.

³⁶⁷ With a—with a love of Christ in my heart and a feeling for the needy, I present them, Lord, to You, upon the altar of sacrifice, where the Bloody body of that Lamb lays as a propitiation for our sins and sickness, laying there. I plead for mercy for the people. I want to stand as Moses did, in the breach for them, Lord, and say, "God, be merciful for them, to them, a little longer, and give them another chance." Don't—don't do it right now, Lord. Let—let the Gospel go just a little further.

³⁶⁸ They're—they're condemned, Lord. I pray that Your great mercy and grace will—will extend to the last person that's got their name on the Book. And I know they will. It's not hard to pray against your Divine Word, or against—or against the . . . with the Divine Word, I mean to say, Lord; the Word that's promised, the Word that's been vindicated, the Word that predestinated these people back there before the foundation of the world. It's not—it's not hard to—to pray that You will save those whose names are on the Book, because I know You'll do it. Jesus said so, "All the Father has given Me will come." And no man can come unless he has been given.

³⁶⁹ Now I pray, God, that everywhere these Words fall, both on tape and present here, that the Holy Spirit will call every predestinated person just now, from the foundation of the world when their name was put on the Lamb's Book of Life. May they

hear the Voice of God speaking today, in that little, still, small Voice down in their heart, saying, "*This is the Way, walk in It.*" Grant it, Father. I ask it in Jesus' Name.

³⁷⁰ And while presently we have our heads bowed here in the audience. If you believe this to be Truth, and you—you...I've placed, put my hand upon these handkerchiefs laying here, and packages for the sick and the afflicted. I want to ask you a question, sincerely now.

³⁷¹ I don't come down here just to be heard. I—I—I'm tired. I'm wore out. I'm not as young as I used to be, and I—and I know our days are numbered. And I know I got to put in every little thing that I can, for the Kingdom of God. I got to preach every time I can get a chance. I got to, I got to go whether I feel like it or not.

³⁷² I come here because I—I feel to do it. I—I want to do it. I love you. And I don't say things harsh and hard, to—to...because I want to. There—there is a pulsation inside of me. This very thing that's been vindicated is the thing that presses me to do these things. I say it kindly, with love. I don't mean to scold our women or our men. I don't mean to do that, brother, sister. I only mean to bring you to a—a sharp place, to where you can see the correction and the whip of the Lord, that you must come in now. Don't put it off; you might wait too long.

³⁷³ And you who desire to come on the Lord's side, with a full surrender in your heart, in the presence in the audience now, or either in the land where the tapes will be; would you, with your heads bowed...Don't raise your hands if you don't mean it. Now if you really mean it, you want to come to the Lord, with a more consecrated life, won't you raise your hand right now. You, the Lord bless you. You're consecrating yourself anew to Christ, to try to bear the reproach. You say, "I'm willing today to take the reproach."

³⁷⁴ I got both of my hands up, too. I, I want to take the reproach of Jesus Christ upon me. I gladly wear this mark called "holy roller," whatever you might want to call it. I wear it with pride, because it's for the Lord's sake. I wear it with pride.

³⁷⁵ Don't you all want to do the same? Raise your hands, and say, "By the grace of God, I—I—I want...I'm..." The disciples returned, thought it was a great honor to bear the reproach of His Name. Or, you want to bear the reproach of some Hollywood star, or some television something, or some church member, or something? Or, do you want the reproach of the Word of Jesus Christ? "Give me the reproach of the Word, Lord. I know He bore the reproach of God's Word. Let me bear it, too, Lord."

And this consecrated cross I'll bear
Till death shall set me free,
Then go home, a crown to wear.

376 There'll be a crown someday for us. It's being made now. When this earthly life is run, then we know that it'll be right.

377 Now there is no room to bring people around an altar. Let your seat, where you're at, be an altar. "As many as believed . . ." While we pray.

378 Heavenly Father, it looked to me like that most every hand of young and old, was up, in this audience. And I pray that, every time that the tape will be played, that the people will put their hands up, and kneel down in the room; father and mother go over and get a hold of each others hands, and say, "Honey, we've been church members long enough. Let's come to Christ." Grant it, Lord.

379 Bless these people here. I pray that You will give them, Lord, a consecrated life. Many of them, Lord, are good people. They're—they're Your people; they just haven't knowed Truth. And I pray that You will show them Thy Truth, Lord. "Thy Word is Truth."

380 As You said in John, I think about the 17th chapter, You said, "Sanctify them, Father, through the Truth. Thy Word is Truth."

381 And It again, Thy Word, is still Truth. It always is Truth, because It's God. And I pray, God, that You'll sanctify them through the Truth. That is, sanctify, purify them from all creeds and denominations. Purify them from all worldly things, to a consecrated life of the Word. Grant it, Lord. They are Yours now. You promised to do it. And as Your servant, I offer my prayer in their behalf. In the Name of Jesus Christ.

382 Now with our heads bowed, let's sing this hymn while we continue praying.

Jesus paid it all,
All to Him . . . (Think of it!)
Sin . . .

383 Yesterday I was in a—a place, and a man was measuring me for a suit that a brother here in the church bought me. He said, "Your suit looked hot, and I bought you a cool one."

384 And I went over to get it cut, and he said, "Say, your right shoulder is drooping down. You must have carried a heavy load someday."

385 And I thought, "Yes, a load of sin. But Jesus paid it all." Listen as we sing it.

Jesus paid . . . all,
Then all, all my life, to Him I . . .

What had sin done?

Sin had left a crimson stain,
He washed it white as snow.

386 God, be merciful to us. As this deep time of meditation, let the Word soak in deep, Lord, to the heart. Let the people, though they be late for their dinner. . . But, Lord, This is more than meat. This is Life. "My Word is meat," You said. And That's what our hungry souls are feasting on.

387 Now take us, Lord, mold us. Lord, take me with them. I want to go with them. I'm going up to Calvary now, Lord, by faith. I'm going with this congregation. Now just mold me over, Lord. I've did wrong. Many times that I . . .

388 Here recently I was going to just quit preaching. The people wouldn't hear me. They just kept on doing the same thing, and I—I got discouraged. I built a complex. O God! A couple Sundays ago, when You give me that sign out there, and reading a Bible, and see You told Moses, just as that dream was, that there was a mountain, too, and would be a sign to him. And then right at the end of it, to know that I—I had left a lot of sick people; a ministry not only in the prophetic, but in teaching the Word, and—and for praying for the sick. You let a man drop dead right here in the floor, then brought him back to life, for confirmation that it was true. You always confirm Your Word.

389 Now, Lord, confirm It right now while I'm before Your Throne. Take every one of these people, Lord, take the world out of us. Take me, Lord, while we're in Your Presence. Just take the world, wring our hearts, God, right now. Pull the world and the care of the world away from us. Let us be consecrated Christians, O God, to be loving and kind and sweet, bearing the fruit of the Spirit. Won't you, Lord? We're before Your Throne. Sin has left a crimson stain on every one of us, but Your Blood can remit it, Lord, and make it white as snow. Grant it, while we're waiting upon Thee. Take us; we are Yours; consecrated our lives to You. In Jesus Christ's Name, grant it, Lord, to each one of us.

390 Wring my heart, Lord. I see all my errors. I see my mistakes. God, from this time, I'm trying to live the best that I can, to help You. I want to go, I want to consecrate my life anew to You, across here this morning.

391 After bringing this indictment against my—my clergymen friends out there, and have to say these hard things, but, Lord, I did it

by Your inspiration. I feel that You told me to do it. Now it's off my shoulders, Lord. I—I'm glad that it's off. Let them do with it whatever they will, Father. I pray that they'll accept it. I pray that You will save every one, Lord.

³⁹² May there come forth a revival of the just, and a great Power come among the Church just before Its going. It's not hard to pray that, because You promised it. And we're looking, Lord, for that third pull that we know that will do great things for us in our midst.

³⁹³ I am Yours, Lord. I lay myself on this altar, just as consecrated as I know how to make myself. Take the world from me, Lord. Take the things from me that's perishable; give me the imperishable things, the Word of God. May I be able to live that Word so closely, till the Word will be in me, and I in the Word. Grant it, Lord. May I never turn from It. May I hold that King's Sword so tightly, and grip It so closely. Grant it, Lord.

³⁹⁴ Bless us together. We're Your servants, as we consecrate ourselves to You this morning, afresh, in our hearts. We are Yours, in the Name of Jesus Christ, for service.

Jesus . . .

God bless you! Brother Neville.



THE INDICTMENT

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