

The Message

The Indictment

preached by
the late

William M. Branham

7th July, 1963
at Jeffersonville, USA

“God’s Spoken Word is the Original Seed”

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

Heavenly Father, we count this such a privilege to come to the house of the Lord on this gloomy day and find the sunlight of God shining, and hear the Holy Spirit singing through the people, and speaking through the people, just a little cluster of sunshine within. We thank Thee for this, the heavenly sunshine around our hearts. How we thank Thee for it!

Now, Thy people have just lifted their hands in this congregation, that have requests and desire that You would answer them this morning. And I pray, Father, that You will grant each of their requests. There are so many piled up on the desk, so many requests everywhere: people sick, suffering-, phone calls, long distance, about fifty a day. Oh, God, what shall we do? Just lead us, Lord. We don't know which way to go or what to do, but Thou canst direct these things. And we pray that You will grant it to us, because it's our intention, Lord, what life that we have on earth given us by Thee, to use it to honour Thee by. Now, You guide us in those things, Father.

Bless us today as we assemble 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. (Be seated.)

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

First, I'd like to ask if any of the Wright family is here: Hattie, or Orville, or any - Hattie! Is Orville with you, Hattie? Well, ask him if he'd come by the house immediately, for what I told him of, if he'd drop by the house when he can. I forgot to bring it down with me this morning, something for their little doggy that they've got down there. So, if you will, just drive right by the house as you leave after service.

And now, concerning Edith, Hattie's sister, that we know as the little girl that's been crippled up since she was a baby, though she's a woman now; she's in very bad shape. Now about a year ago I went down there, when she had her first spell, and immediately I found out what her trouble was, by the help and grace of God. Now, really, what's the trouble with the child, is that her limbs are hit together and she can't even move them apart. It's because of the tremendous pressure on the nervous system. But really, there's 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 her life, nearly, till we prayed for her many years ago, and she's been happy ever since, until about a year ago. 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's dying, she's just not going to live, just from one hour to the other.

The human being has two changes of life. They have the change from a boy to a man; from a girl to a woman. About sixteen, seventeen years old they get like a crowd of fly-by-nights. And if you can, just suffer with them during that age! I've got a daughter of that age right now, Rebekah. Pray for her. And Billy. Oh, every one of us, we've come through that little frantic age. And so we must suffer with them, realising it's something that they have to go through.

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

And little Edith has got into this condition, and she's lost much weight and she looks bad. And I tell you it would be good if some night (not all of you together), a few took a little trip down to see her. They sit up with her day and night. And a little trip down there from this tabernacle and the different tabernacles, the sister tabernacles here, would be good. Some of you people go down and see the Wright family; I'm sure they'd appreciate it. Just go down, sit with them a little while, and talk to them, shake their hand, if no more than a little friendly visit. We forget that so easily, you know. When it comes to our own home, we appreciate it; and we must remember, others appreciate it too. And the Wright family, I'm sure, would appreciate that. I know you would have done it if you had known this condition existed. But you didn't know it, so therefore I am telling you this morning about it.

Go and visit the Wright family and try to cheer Edith up. Don't tell her she looks bad, tell her she looks good. She's going to be fine (and she'll be all right) if we just keep holding on for her. That's what we're here for. She's our sister, and we're here to hold on in these times for that child; just as I want somebody to hold on for me and pray while I am going through my trials, and you want somebody for yours.

And the Wright family has been one of the earliest member families to come to this gathering: they, I suppose, and Brother Roy Slaughter and Sister Slaughter. I saw them just a few moments ago, waved to them when they came in, and thought to 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 likewise. You appreciate those people. You see? And let's show our appreciation to them.

Now today I've got a long message. It's on an indictment. And then tonight I hear there's Communion and Foot Washing, and so forth. So the pastor will speak, and we'll come down. And if you're around, come and enjoy the message from the pastor, from the Lord. And then also, with the Foot Washing and the Communion tonight, it's to be a really heavy, packed night. So we'd be glad to have you, if you have no other place to go.

And we want to appreciate Don Ruddell and our brother, and Brother Jackson (these brethren are from sister churches that are associated), and Brother Jack Palmer over here, who keeps the group down in Georgia. And we want to appreciate these men with all our heart, for the times when we have services, when I come in and they come to visit us. And we appreciate them.

I see this morning my good friend, Dr. Lee Vayle, and his wife. I recognised Sister Vayle there first, and I kept looking around to see where Brother Lee was. I've got (what the old Southern expression calls) "a crow to pick with him." See? Whenever I looked for him every day at that convention, to be down there to help me out, 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 we find him; so I've got a crow to pick with him. And we're glad to have Brother and Sister Vayle in this morning.

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

I see the brethren here, two young fellows that are to be ordained (young in the ministry at least) this morning. Two of our coloured brethren from up in New York have 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've got two or three churches up there. I believe Brother Milano has one of the little groups there, and we appreciate them. And here are two more going out now to have services for the people there. And we appreciate these things. The Lord bless you richly.

(Brother Branham proceeds to ordain the two ministers with the laying on of hands - Ed.)

How we thank the Lord this morning for this great honour for the church to witness the sending out of ministers into the field in these last days. The grace of God go- with you, my brethren. I hope He sends you to the foreign fields and across the world, preaching the unsearchable riches of Jesus Christ, where this is so needed. So needy, the world is today.

Now, with 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 I'm speaking upon a subject that I - I sometimes don't like to approach these really terrific times.

Now, last Sunday, if some of you were not here 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*.

What have we got? A sick boy here, or something? Oh, a little crippled boy. All right. Just at the end of the service we'll pray for the sick anyway.

We ask you, maybe if you can, to get the message on *The Third Exodus*, on the third time that the Light (the Angel of the Lord) has called the people to an exodus, and has visibly shown Itself on earth in an exodus. See? I think that's really outstanding to me: *The Third Exodus*.

Would you care if I took off my coat? It's awfully warm in the tabernacle this morning, and the only air--conditioning we have is what you could fan. You have to generate your own power. So we are planning on some day putting a cooling system in here, as soon as we can get things fixed.

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

And we find out that when He called His first exodus, He went before them in a Pillar of Fire, leading them to a land where later He appeared before them in the form of a Man called Jesus Christ. (He came from God and went to God.) And He was rejected. And He came then to call a people out of a formal condition that they had got into, as they had down in Egypt: they gave way to sin and to the ways of the Egyptians. And God called them out.

And now, we find the second time they gave way under captivity to the Roman Empire. And they got off into creeds and got away from the real sincerity of worship, and God again sent another exodus. And He appeared in the form of a Man that led men.

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

And today, it's 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 recognised as the same Pillar of Fire, by the same signs and the same things It did always.

And now, we're in the midst of days when there's a lot of fanaticism and things; yet, God always identifies Himself. Now, we find this, and what a glorious thing it is to know that this earthly tabernacle some day, this old frail body in which we're sick and afflicted, 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, it almost makes us feel like standing and singing *I'm Bound for the Promised Land*. They'll probably be singing that at the baptismal service anyhow, because that's our baptismal song.

Now, to the brethren, both here and in the lands where the tapes go (and that's the world around), these 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 group of fanatics that have gathered ourselves together to separate ourselves, seemingly not having the faith, or to separate ourselves against anybody, 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 with His help, the reason for this segregation that we have today. We do not believe in it. 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 whatever they are, all separated out. We believe that they 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.

And what separates them? There's bound to be some basic reason why we're not together. And I realise in studying it, it's not the colours of our skins, with yellow, black, brown, and white all separate in different organisations. 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 why it is basically. **It's through men who have got off the beaten path of the teaching of the Gospel.** Each man has. And there ought to be some way of definitely showing which is right and wrong. **And the only way you'll ever do it, is not to put any interpretation on the Word, just read it the way it is, and believe it that way. Each man putting his own interpretation on it makes it say something different.**

It brings it back to the original organisation of the Catholic church, the Catholic church which believes that God is in His church and that the Word has nothing to do with it, rather that God is in His church. And the Protestants, as we find in Revelation 17, are all of them lumped together, since the Catholic church became the mother of all organisations. **And we see that the Protestant organisations, yet blindly, blindly, have the same nature as the Catholic church.** The Bible calls the Catholic church a whore and calls the Protestant churches harlots. It says that the whore is the mother of harlots. And a harlot is an ill-famed woman, who doesn't live true to her marriage vows. **And we all claim to be the Bride of Christ, and yet are so untrue. What would make the untruthfulness? Living contrary to the discipline that God has hid out for His Bride to live by (that's my own opinion), the Bible. And it is the infallible Word of God, I believe.** And therefore, we find out that the Protestant church, in order to have an organisation, separates itself even from the Scriptures to make its organisation.

Ministers, ordained, will hold to things that they have been taught. Oh, they come to my study, and in the rooms by the hundreds, and tell me, "Brother Branham, you make those challenges to people. Nobody's going to stand out there against that. They know it's the Truth."

"Why," I say, "why don't you do it?"

"Well, you see, if I do I'll be begging my bread. I've got a ministry; I've got to get to the Lord. And I've got to get to the people. And I'll have no backing up."

If they only realised that Christ is our backing up, the Bible is our backing. See? Then that throws the Protestant church to exactly the very same place that the Catholic church is.

"The Catholic church doesn't care." Well, I don't make it that rude as to say they don't care what the Bible says. They believe the Bible, but (see?) "Apostolic succession" is what the Catholic church is based upon: that's the succession of popes, and they call Peter the first pope, and so on down. Now, they believe that; they emphatically believe that.

And the Protestants (see?), they gather together and have an organisation just exactly as they did at Nicea, Rome, where they organised the Catholic church at the Nicean Council. And we find that they're both the same; they're both the

same: they leave the Word of God to make an organisation. See? And then when it comes to many great Truths, they seem strange to them today. They're foreign to them, because they've only been taught by a ritual. We have no ritual but the Bible. We have nothing but God's Holy Word, and that's where we stand.

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

And when they were come 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.

Now, I want to take four words out of there, out of that reading, on which to base what I want to say: **There they crucified him** (four words). And my subject is called *The Indictment*. **I'm 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*. And I want, as it were, to use it, as if we were in a court room, where there was a judgement seat. And, after all, the pulpit and the church constitute a court room. The Bible says that judgement must begin at the house of the Lord. And this is like the throne, and the jury, and the witnesses, and so forth.

And what I have today for my Witness is God's Word, and my indictment is against the churches of today. Now I'm not bringing the sinner into this; I'm just speaking this to the churches. And it's to be on the tapes now, and I'll try to get through it as quickly as I can.

I indict this generation for the second crucifixion of Jesus Christ!

And now, to do this in this age that we live in, I must show the evidence. If I have to bring an indictment, you have to show the evidence of the criminal offence that has been done. To indict them I have to bring the evidence to prove it, that what I'm saying will stand up before the main Judge. And I take myself as an attorney in this indictment.

The Word of God being my Witness, I indict this generation for the crucifixion. 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 must do that, if it's going to be proved a crucifixion in which they've crucified. **I must show to the people that the same attitude in the people today is doing the same thing, spiritually, that they did physically then when they crucified physically Jesus Christ, the Son of God.**

And now, today, by the same Word and by the same Holy Spirit, and the same Word, I wish to show the churches where they stand; that they are doing the same thing today; and that the Bible said they would do it, and proves that this is for the day that we're living in.

It could not have been done a few years ago. I say fifty years ago it could not have 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 time is run out. We are at the end time. And I believe, as His servant, that we are just about to cross from this land to another.

Therefore, the time for repentance, for the nation, it's gone. I believe that this nation cannot repent. I believe that it's crossed the line between mercy and judgement. I believe she's toppling in the balance.

"Brother Branham, before you start your case, how are you going to prove that?" **Just this: that we're guilty of the same sins that God destroyed the world for in the antediluvian age. We're guilty of the same sins for which He destroyed the world in the days of Sodom and Gomorrah. And now we've got all the same spiritual evidence lying here before us, all the same spiritual evidence, known world-wide, that brought down the mercies of God upon those generations, that also to reject brought judgement. So if this generation has rejected the same mercy that was spurned in those days, God would be unjust to let them get by without judgement.**

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 apologise for burning them up.

Now, we know that spiritually they're doing the same thing today, for they are doing it for the same purpose and in the same way that they did at the crucifixion of the Lord physically. They're doing it because of jealousy, because of spiritual blindness, because they don't want to see; they won't listen to it. Jesus, in His journey here on earth, said, "Well did Isaiah speak of you; you've got eyes and can't see, and ears and can't hear." See?

For the same reason, the same purpose, and the same reasonings, they're bringing the crucifixion of Christ anew, afresh (and we'll get to it after a while), for the same reasons as they did then. They cannot find anything against it; they dare not 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 for the same reasons.

And now, upon this basis I challenge this generation for the crucifixion of Jesus Christ; for crucifying, and guilty. With dirty, wicked, selfish, denominational hands it is crucifying the Prince of Life that wants to present Himself to the people.

You say, "The same Person?"

"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 says, "Jesus Christ is the same yesterday, today, and for ever." It's the same Word. -See? And for the same reason they are trying to crucify the Word.

Now, to my text, to break back upon the subject that I want to take: 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 greatest of all the organisations, the head of all of it, *there they*, the most religious people in all the world that had gathered from all over the world, *they crucified*, the most shameful death that a person could be killed by - naked, the clothes stripped from Him. He despised the reproach. The crucifix has a rag wrapped around Him, but they stripped His clothes from Him. The most shameful death. *There* (the greatest religious city) *they* (the most religious people) *crucified* (the most shameful death) Him (the most precious Person).

If that isn't enough to condemn this generation! *There*, the most religious organisation, the biggest of all the churches gathered together in one place; *they*, the most religious people of all the races, the people who were supposed to be the very worshippers of God, gathered at the greatest holy feast they've got, the cleansing of the Passover, when they were brought from bondage into liberty; *there*, in that time, *they*, at that time, 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 I-lis clothes, beating Him, and mocking Him, the very God of Heaven, taking His clothes from Him, they nailed Him to a cross - *Him, there they crucified Him* under Roman capital punishment.

The most shameful death today would not be to 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. The most shameful death today is public capital punishment, where the whole world condemns you and calls you guilty. And the whole world put their hand 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 ever lived, or ever will live, Jesus Christ - they crucified Him, the most precious Person. Keep that in mind now as we build upon that platform today.

Could you imagine, at a place like Jerusalem, where for thousands of years the people had worshipped - or hundreds of years (I may be a little long in that). It might have been about eight or nine hundred years, or something. I don't know just how long was the distance in time when Solomon built the temple. I imagine, about eight hundred years, something like that. 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!

Now, those four words: *There they crucified Him*. Now you still show the Bible. You see, it's just four words, but the Bible condenses Its Truths. Now, for myself, I have to go right around and explain what I'm talking about, but the Bible doesn't have to explain anything. It just is all Truth. So the Bible doesn't have to explain anything. It doesn't have to explain it, because It is all Truth.

Here are 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's 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 everything in such a way, that people would understand it.

What have we got before us now? We've got the first crucifixion lying 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 contradiction! My, oh my, it's disgraceful!

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

And today you hear them. One of them wants to say, "Oh, we come to these great conventions" (where these denominations have it). And then we have the opening at the Vatican City, and these ordinations of popes and so forth. Everybody says, "We all ought to go to the camp grounds of the Methodists, or the Bible-Baptists' convention," or, "We all ought to go to Rome." And there, where is the great centre (they call it) of Christianity.

During the time of the last war, when Rome fell, those German soldiers (many of you boys know about this), those German soldiers got back up into the Vatican City there and fired on the Americans as they were advancing. Brother Funk, and Brother Roberson, and many of you, Brother Beeler, and many of those brethren who were in that war know. And, you know what? We issued orders that they could not fire on that city. Americans! You stood there, and you were a target to them; but at the Westminster Abbey 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 said (I heard his speech, when he broadcast it that night, called "A Fireside Talk") - he said when Rome fell, "It's such a shame, because Rome is the head of all Christianity." Could you imagine a Protestant saying that?

So, is that the great centre of the Christian religion? Well, we're going to a place like Jerusalem, if you wish to. If you'd like to do that, let's put that at Jerusalem. The head of all these others, the Sanhedrin, and of the Pharisees, and of the Sadducees. All of them went up to Jerusalem. That was really the headquarters.

And in the organisational life, you've got to admit that the Roman Catholic Church is the mother of all of it. She certainly is. And it started from Pentecost. And we see the way they've got to when they organised. Now we, the Protestants, are just little sisters off from that church.

And now, let's say it would be there at the Vatican today, or there at Jerusalem, as it was in that day, when all men ought to come to Jerusalem to worship. Why did they do it in the days of Jesus? Why did they say all men should worship at Jerusalem? For there's 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. God will never meet with man anywhere else than 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 should 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; and that's the only place He meets with man today, namely 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 ground. But otherwise, He will not meet with you, just because you're a Methodist. Hell not meet with you, just because you're Pentecostal. He'll meet with you under one condition; that's under the shed Blood, when your sins have been confessed and expelled from His Presence. Then it's by the Blood. And the Blood is always before Him; and therefore, He can only see you through that shed Blood. And you're as white as snow (see?) when you've confessed your sins; otherwise, you're not there. You cannot fellowship.

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's only one way God will honour that Word. You'll never honour that Word and 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. The only way you can do it is under the mercies of God through His grace to come through the shed Blood of Jesus Christ and say, "Lord, I claim the promise." See? And then if you really are under that Blood, God's obligated to that Word. But first, you've got to be under that Blood. You see it now?

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're as guilty as guilty can be, because it's only under the shed Blood. If some little brother 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, they want to call him a fanatic. They want to class him, as we'd say (it's not a good word to use in the pulpit, but so that you'll understand), an oddball. After all, aren't we all oddballs? See? The believer's an oddball to the unbeliever, and the unbeliever's an oddball to the believer. So who is the oddball? See? The farmer is an oddball to the businessman; the businessman's an oddball to the farmer. See? So, who is he anyhow?

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

Now, we find there, then, that only under the blood God met the worshipper, so they met at Jerusalem. And Christ is God's provided Lamb of sacrifice. And today, there's only one place that God will meet man, and that's under the Blood of Jesus Christ. Anywhere else is condemned; God will never hear it. You might express all kinds of emotions, and all kinds 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 isn't thoroughly identifying that life, then there's no need of trying it, because you're out. And God will never meet you till it comes under the care of that Blood. That's right.

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 a Jerusalem. The Methodists would like to make the Methodist headquarters at Jerusalem; the Catholics like to make theirs Rome. And the different places where we have our headquarters, we'd like to make that our Jerusalem. But the Bible says that our Jerusalem is from above, which is the mother of all the believers.

Now, 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 Lamb was at the sacrifice. The Lamb, God's sacrificial Lamb, was on the grounds. They were condemning and doing the very thing there that they had to do. That's right.

God be blessed for letting us see this wonderful, heavenly Light in this last day, because the churches are doing the same thing today. Until the hour that organised religion is condemned and proved to be sacrificing Christ's Word, **from then on comes the Word and the Word only**. The old paschal lamb's passed away, and Christ became 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 came into full effect. That's been just recently.

Notice, secondly: first, *There*, Jerusalem; secondly, *they*. They, who? The Jews, the worshippers. Think of it. The worshippers themselves were killing the very One they claimed to be worshipping. Could you imagine such a thing as intelligent men that were priests, that were trained, that had doctor's degrees, probably. They had to come out of a certain generation or tribe before they could even be a priest. They had to be Levites. Their fathers were priests; their grandfathers were priests; their great-great-great-great-great-grandfathers were priests. And they had to live such a consecrated life, that if there was one iota against them, they'd be stoned. No mercy was granted. Holy? Certainly, but self-made holiness. They had to act like that to show their face before their church. Inside of them, Jesus said, "You're full of dead men's bones."

How I could bring an indictment right there at men who know that to be the Truth, know this Word to be the Truth, yet will compromise on It to show a face before some organisation! I have a right to indict them (that's right) upon God's Word.

Notice, *they*, the worshippers, 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 be constant in that seminary; but they had divided the Word according to the teaching of the seminary, and they missed the very truth of It. *They*, the priests, the ministry of that day; *there*, at their headquarters, *they*, the ministry of that day, were killing the very God, the very Lamb. The very One that they claimed they were worshipping, they were killing!

And today, I indict this generation 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 are 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, with 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 have substituted something else in its place, a church creed for popularity.

There they, they, the ones who ought to have known better. If anybody should have known better, it should have been those ministers. If anybody should know better, it should be the clergy of this day! If anybody ought to know, surely the bishops, and archbishops, and ministers, and doctors of divinity ought to know different. But why can't they? Oh, what a contradiction! What have we got before us here but a contradiction? They claim that they worship God, and they are killing the Prince of Life.

There they crucified Him, and here *they* again are doing the same thing, for He is the Word. That's what! He is only a reflection of the Word, trying to find somebody to reflect Himself through.

And these people keep the congregation away from God. And if anything happens, and it's spoken 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 men at that day. That's an awful statement, but it's the truth.

That's exactly what they do today. And upon these grounds, upon the grounds of crucifying Christ, upon the grounds of taking the Word, and taking It away from the people, it is exactly what they were doing there. The very Word that God was reflecting through His own Son proved it was the One that they claimed that they loved, the Jehovah that had manifested Himself by the Scriptures, Who did exactly what He said He would do, exactly what God said He would do, and reflected It before them. Because of the love of their church groups and things like that, they condemned the Prince of Life. **And I condemn the same group today and indict them as guilty before God, by the Word of God, in that they're doing the same thing. This generation is indicted.**

Remember Hebrews 13: 8, He's the same yesterday, today, and for ever.

Why did they indict Him? Because their creeds would not accept Him. And down in their hearts they knew differently. Did not Nicodemus, in the 3rd chapter of St. 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 were with him." See? They publicly witnessed it by one of their renowned men. And still, because of their creeds they crucified Christ. And today there's 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've got in their pockets (the mark of the beast that they're carrying 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.

There *they*, not the sinner, *they*, that is, the church of that day, found fault with the Man Who was the Word. Is that right? They found fault with the Word working through the man (see, they just reverse it), which in the person the Holy Spirit is working through is God's vindication. 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,

somebody tell Me where I failed, if I haven't shown every sign that I am the Messiah, that I'm the very One that you're promised!"

They said, "Well, we have Moses. We believe Moses."

He said, "If you had believed Moses, you'd believe Me. Abraham saw My day and desired to live in this day. Abraham saw it afar off, as did the prophets. And here you are living right in it and condemn." He said, "You hypocrites! You can discern the face of the skies, but the signs of the time you can't discern." There it is, the signs of the time.

What did they class Him as? A fanatic, a crazy man. Yes, they found fault with the Man Who was the Word. He was the Word. St. 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 Word of God, that He and the Word were the same. And that's exactly what the Church ought to be today, that she and the Word of God might be the same. How can you be part of that Word when you deny practically all of It? And the reason it's done is not because of the people. That's the reason I think God spoke to me about calling these people the "Rickies" and "Rickettas." It's because these selfish denominations have got those people living out there in the way that they do. They've crucified the Truth, and they make It blasphemy. They call It fanaticism and so forth, not knowing that they're blaspheming the very God that they go to church to serve.

Therefore, I indict this generation 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.

Notice, He's the same yesterday, today, and for ever. God's Word is vindicated in a man.

Compare the two Calvaries and their accusation. Remember, "Because he made himself God, we will not have this man to rule over us." What was the only 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 (He was the Lord of the Sabbath). They condemned Him because He made Himself God. "You have no right to do this. You have no right. Our high priests -. The very thing that's coming, comes through our priests."

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

Now compare that Calvary with today! Because of organisational 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 Himself, people who will humble themselves to the Word. And they cannot say it isn't so. 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 proved what He was, because God took the Word that was supposed to be the Messiah and showed It through a Man. And they had to get rid of Him. One way they could want was to get rid of the Messiah. And they did it through blindness and ignorance, regardless of their education. They were smart, intelligent, worldly speaking, as we compared the other night. When the Light struck the rich young ruler, look what he did. He (a smart man) rejected. Paul, another smart man, when the Light struck him, what did he do? He accepted It. He forgot all he ever knew, that he might know Christ. That made his life worthy of the Gospel. (Last Sunday night's message.)

There it is today. It strikes, maybe, some little man that went off (had a call of God, he felt) 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 doesn't belong to it. They figure there's something wrong with that man, and they won't have him in their congregation, since the congregation are only looking for only one sign; that is, whether he believes what they believe, if he's got a card, if he's a Methodist, if he has a card or he belongs to another fellowship, or oneness, or trinitarian, or whatever it might be, Church of God, or in the Pentecostal ranks. And all those ranks, if he carries a card they feel that the headquarters has looked him over and tested his mind, and gave him a psychiatrist's test to see if his I.Q. was high enough for him to speak before them. If he doesn't, they turn him down. That's right.

But, you see, the congregation ought to be watching the hand of the Lord to see whether God's given him his ordination or not. That's what we ought to be looking at. But today they crucify the Son of God afresh. When a man is able by the grace of God to be called of God, to let God reflect Himself through him, then "The works that I do shall you do also," He said.

Notice, what a day we're living in. They take the very Calvary (we can see this morning) and the very reason -. Now, they knew that was Truth, but because of jealousy, prejudice, they rejected. What did Jesus say to them? "If I cast out devils by the finger of God, then whom do your sons cast them out by? Let them be your judge." (See?) "If I, by the finger of God cast out devils -."

Now, it's as if you heard them say, "Can you prove it's the finger of God?" I'd like to, I'd like to have heard that question asked Him. They were too smart for that.

Notice! Because He made Himself God (and He was God), it was "We will not have him rule over us." But now, 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 Word; It's God Himself.

I was talking to a man yesterday who said, "Well, some man might have written that Bible."

I said, "Yes, there was. His name? We know Him as God." It was written four thousand years apart, almost, the Scriptures, back from Job all the way to the New Testament, and written hundreds and hundreds of years apart, and was written by different men; and one not knowing the other, and 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's obligated to take care of It. But they won't do it. They'll come and say, "Oh, Lord, I want to do something. Give me a great gift. Hallelujah, Lord. Glory to God! I believe I've got it. Hallelujah!" It'll never work. You might bring forth a lot of psychology, but it won't work. God's got to recognise that repentance; God's got to do that. We could say a lot along that line, but I hope you're understanding.

Look! But now they won't have the Word to rule over them. I say, "Every one of you return back; you're baptised wrongly. You're baptised into the Catholic church."

"Who are you to tell us that?" It's not I; it's the Word. "But I ten you, we believe -." I don't care what you believe; it's what the Bible says. "Well, we don't have to live by that." You do have to, or you're under the judgement of this Bible; for, "Whosoever shall take one word out of It or add one to It, the same will have his part taken out 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. "We won't have It rule over us." They take their creeds, and denominations, and their little petty things that they believe in that have been adopted by councils of man, and take it all instead of God's Word.

What did they do? They took a Barabbas, a murderer, instead of the Son of God, on the day of the first crucifixion. And today they're 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 by the Word of the Lord, that they're wrong.** They're guilty of crucifixion, or trying to crucify the Spirit.

They can for a revival. Everywhere, how are you going to have a revival when the Word Itself can't work through the people? I'd like somebody to answer that for me. How can you when you deny the very revival itself? Well did the prophet speak of "for-ins 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 do! Yes, sir! They take the denomination and their creeds instead of the Word, and that crucifies His Word and makes I-lis Word of no effect to the people. When they see the Word of God so vividly just place Itself, showing that God made the promise He would do this, and here He is doing it, and yet they make fun of It and get away from It, it's blasphemy. And they try to crucify the Word Itself. Why do they crucify It? They can't crucify the Word any 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 crucified that time, on account of His being the Sacrifice to bring in many sons that are 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.

What do they do? How do they perform? "What are you saying then, preacher? How are you building your platform here that they crucify Him, then?" **They are crucifying the effects of the Gospel upon the people by their creeds.** That's a crucifixion: for where the public is seated in these big morgues called churches, denominations, if they draw a line of a creed, the Word of God can't have an effect upon them, because they condemn the very things that Christ said would take place. It just doesn't come according to their creed; and neither did Jesus come according to their understanding of His coming. He came in the way that God sent Him, and He comes exactly with the Word. No wonder He said He's hidden it from the eyes of the wise and prudent and revealed it to babes such as would learn. Do you understand? Oh, they have crucified the effects of the Word.

I've got a number of Scriptures here. I might just quote two or three of them. They crucified. You say, "How did they crucify the Word?" When Jesus said that He's the same yesterday, today, and for ever (Hebrews 13: 8), they say, "In such a way He is." See? All right. And if 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,..." (AR the world, to every creature, and it isn't half reached yet. And there are millions die every year that don't ever even get to hear the Name of Jesus.) **So it's still the general orders; it's still the commandment of God.** "Go over all the world and preach the Gospel to every creature. He that believeth and is baptised 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." And they say that was for that generation, so making the commandment of God of none effect to this. There they crucify the effect of the Word to the people. Amen!

Peter said something on the day of Pentecost (with the keys of the Kingdom that Jesus had just given him: "Whatever you say here, I'll say it up there.") And on the day of Pentecost the people asked the apostles what they might do to receive the Holy Spirit they were so enjoying (for they were watching others acting in a way they would call silly: staggering, jumping, falling, and acting as though they were drunk.) And they said, "These men are full of new wine."

But there was a man that stood up by the name of Peter, who had the keys to the Kingdom; he 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 to pass in the last days, saith God (as spoken by the prophet Joel, Joel 2: 38), I'll pour out My Spirit upon all flesh." Listen to that prophet standing there! Look at him, fearless, standing there above that crowd and condemning them, indicting them. He said "This is the Scripture. This is that that was spoken of by the prophet, 'I'll pour out My Spirit upon all flesh. Your sons and daughters shall prophesy. And on My handmaidens and menservants 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 vapour.'" He was proving by the Word that It was the Word, and they laughed, and made fun of It, and they went to judgement; and the city was burned, and they ate one another's children. And today they're a scattered people throughout all the world, showing that the Holy Spirit still remains with the Word of God to bring this Word and make It live.

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. 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 for ever. St. John 14: 12: "The works that I do shall you do also" Jesus Christ the same yesterday, today, and for ever. See? It was constantly trying to find a way to reflect Itself.

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, that they wouldn't listen to Him. So do they do it today, the same thing, crucify afresh.

I

Peter on the day of Pentecost said, "You men that dwell in Jerusalem, in Judea, 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. When their hearts were pricked, when they heard this, they said, "What can we do to be saved? What can we do to receive This? We're convinced that your word is right."

He said, "Repent, every one of you, and be baptised 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, and all them that are far off, even as many as the Lord, our God, shall call." This is what they had got to do: repent and be baptised in the Name of Jesus Christ.

And today, the Roman Catholic Church has adopted "Father, Son, and Holy Ghost" to take the place instead of that; and a communion - lick out a tongue and take up a wafer, and the priest drinks the wine, and you're one together. The communion, in the stead of being the Holy Ghost, is called "Holy Eucharist." And a "Father-Son-and-Holy-Ghost" or trinitarian baptism, when it's not even spoken of in the Bible. The Name of the Father, Son, Holy Ghost, is the Lord Jesus Christ. And when you show that to this unregenerate generation (as Peter said, "Save yourselves from this untoward generation"), when you show it to them, what do they do? They make fun of it and say, "Our church doesn'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. Its leading them into a death trap.

As I said about that minister last Sunday, Martin Luther King down there with those precious people, leading them right into a death trap. Oh, if somebody could only talk to that man! I wish I could, just about a little uprising of the school opposition. See? It's a lot of difference. My goodness, if the people haven't got heart enough to associate with a man because of his colour, they're condemned and dead anyhow. The nation gives them rights. Don't fight against it. Don't.

What if somebody said all the Irish, or somebody all the Germans, or somebody else had to disassociate. That would never bother Christians; they'd move right on. And that man's a Christian. As a minister, he shouldn't lead those people into a revolt against that. They're going to cause millions to die. It'll start another revolution. It's a shame to do that.

The same thing happens right here. Exactly the same thing again. That's right. See? The people, if they'd only look at Truth and see what Truth is! "Our church doesn't believe that. We've got some other way." Well, it isn't the right way. It isn't the thing.

He said, "Repent, and be baptised 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 among hundreds we'll get to, maybe, as fast as we can.

Now, the second crucifixion then! If a man accepts "Father, Son, and Holy Spirit," 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. And God said Himself right there, Jesus talking to them, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptised shall be saved; he that believeth not shall be damned. And these signs shall follow them ..." How far? To every nation, every creed, every tongue, every race, every people, the same Gospel. "And these signs shall follow them that believe." 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're guilty of murdering the Lord!**

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. 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. And the Word is the Messiah. You believe that? Well, the reflection of the Word then is - what? A reflecting of Messiah, which is the Holy Ghost among us. He's reflecting Himself (trying to) wherever He can find a lamp that He can look through, that isn't smoked up with creeds and things, wherever He can give Light through.

You remember they rose and trimmed their lamps and washed out the chimneys, but it was too late. So when these Lutherans, Presbyterians, Methodists, are seen 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 fail to get It. It's a time sign that things are over. We're at the end. Almost any time the Church could hear the challenge to "Come up on high." Amen! He's just exactly setting this in order. The Holy Spirit here is making Jesus Christ a reality through the ones that He can work through, proving Himself, He comes down, has His picture taken, shows it, makes signs. It's talked about and everything else, proving just exactly what He said He would do. He's doing exactly the things He said He would do, scripturally. It's not some creed or some man's worked-up idea, a lot of blood, fire, and smoke, and stuff. But it's scriptural Messianic evidence.

We've got a lot of impersonations, and impersonators, and so forth, but that only makes the real Word shine Its best. That's right. It lets people who are spiritual, who can judge between right and wrong, see.

Denying the Word denies Him. Once they denied their Messiah: "We will not have this man to reign over us." The same thing they do today. "Well, if I had to go down there and act like that crowd, I don't want it at all." All right, then you don't have it at all; that's all. See? It's the same now.

Although He was properly identified, they didn't want Him. They hated Him. Why was it? He called their pastors a generation of snakes. He said, "You whited walls, you're nothing but a graveyard. The outside of you is polished with robes and turned around collars, and the inside's full of dead men's bones." He didn't pull any punches. Though merely a Galilean, a carpenter's son, He didn't pull any punches; He told them.

"Don't think," John said, the forerunner of Him (another that didn't pull any punches), "don't think that you can come around here saying how you've got Abraham to your father. God's able of these stones to raise up children to Abraham." Yes, sir! "The axe is laid to the roots of the trees, and every tree that doesn't bring forth fruit is hewn down and cast into the fire." Yes, sir! God is strict and is firm and stern with His Word. Yes, sir!

Notice, Jesus was proved by the Scripture. Do you hear me? Jesus was identified by God through the Scriptures that He was Messiah. Is that right? Well get to Peter's indictment in a few minutes, and you'll find out whether it was so or not. He was thoroughly identified, that He was God manifested in a Man called the Son of God. That's right. He was properly identified and vindicated as 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." The little woman standing at the well in all that dirty condition that she was in, what did that symbolise? That God in these last days would pull out outcasts.

Remember last night, the wedding supper - or the other time I preached here on the wedding supper, how He said, "I've made a great feast (and so forth) and all these men I've bidden; and each one has an excuse."

"I can't do it because it would ruin our creeds."

"I can't come, because I have married a wife; she won't let me come."

"Me? I'm married to a church down here. My mother was Methodist, or Baptist, or a Catholic; or I just can't stand it for that."

He said, "And they won't come, and they won't taste My supper. But get out there and compel the prostitutes, and harlots, and drunkards, and whatever there is to come. Bring them in, and I'll straighten them up. I've made My supper for My guests, and My table is set; and there's going to be somebody there." They didn't come; it's condemning those Jews. What about today?

"I belong to the Presbyterians."

"I'm a 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.

He was properly vindicated the Messiah, properly vindicated as the Word, the promised Word. The God that promised the Word, promised that this is what the Messiah would be. Here He came and stood exactly as promised. He said to them, "Now, wherein 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 things that say I'm Messiah. You don't want to believe Me, because you think that Joseph over there is my father and I was born over there in that little hut; -and My foster-father is here and is a carpenter down there."

When He came into Galilee, there, they said, "Hey, who is this fellow? Who is this? Aren't Joses and all those his brothers here? Aren't his sisters with us? Isn't his mother called Mary and his daddy called Joseph? Where did you get a fellow like that? What school did he come from? He has no fellowship card; he doesn't have any credentials. Where did you get this from anyhow?" And the Bible said they were offended. It says that many mighty works He could not do, and He just turned His back and walked away from them. He said, "A prophet is not without honour except among his own people (see?), in his own country!" Watch!

There He is, properly vindicated the Messiah. He 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.

And look at that little ill-famed woman: she recognised it. She wasn't indoctrinated. She was morally wrong. Of course, no one would endorse that. The laws of God condemn that. She was morally wrong, but see! God doesn't judge you for what you are. He judges not according to how big you are or how little you are; He judges your heart, what you want to be. And she didn't want any of that stuff that was just flashed before her; that's not what she wanted. No matter what she was then, she was ready to come. 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 essence of Eternal Life.

Oh, my, how rich this is to me (see?) to see and know that it's the Truth. I'll stand by this. **The God of Heaven will raise me 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.** - (Portion of sermon missing on tape recording -Ed.) - He identified that He's still Jesus Christ, the same yesterday, today, and for ever. I indict them by the Word of God.

I have to get to another promise quickly, because we've only got about fifteen minutes.

There they - There they - What? Oh, my! Calvary. They crucified Him. Thirdly: They crucified Him by not recognising 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 those people crucify a Man like that?

As I read a book one time called *A Prince of the House of David* - (It was written by Dr. Ingraham, a wonderful book, a drama. It's supposed to be partly true of some old manuscripts that were taken off a woman named Adena. She went over to Palestine from down in Egypt, Cairo, I believe it was, to finish her education. And she was there during the time of Christ. And she wrote back to her father supposedly.) It would be good if you picked it up and read it; it's really good: *A Prince of the House of David*. The same man wrote *Pillar of Fire*. And out of that, Cecil DeMille took *The Ten Commandments*.

Now, we find in this book that this Adena wrote back. And she said on the day of the crucifixion that Mary Magdalene, from whom He cast out seven devils, ran out before the crowd, and said, "What has He done? What has He done? He only healed the sick and tried to deliver those that were in prison. What has He done but good? Somebody say it!"

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

There you are. See? What had He done? He had done nothing. Why did they crucify Him? Why? Why? Because they didn't recognise Who He was. And it's the same thing today. The preachers, and people of these days, and our modern teachers have so indoctrinated the people to believe that this is witchcraft, or the devil, or mental telepathy, or some hoax, or some kind of a trick, until the people don't recognise that it's the vindication of God's Word for this day. It's the last-day sign.

The churches, if you don't belong to their organisation, will say, "Oh well, that's some make-up. That's a hoax. Well, look down here: so-and-so and so-and-so." But let them once prove the real thing to, be a hoax. Let them once 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. They think, "Oh, wen, if it were some man with a great name, --2'because it's a little group, a little flock that's more or less outcast. "Well, we turned those persons out of our church." (See?) "They used to come to our group, but they went over with this, and they went over with that; and now, you see, they wind up with -Well, look what it is, who it is." I don't care. They could have said the same thing about Peter, James and John. "Ignorant and unlearned men," 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?

They did it, because they didn't know Who He was. They didn't know that the vindication of God's Word was no longer standing up there in that day. Now, it was at one day, and that was right. It meant at one time just keeping those laws and things. But the same laws that they were to keep, pointed them to a time when He would come and be this Man He was supposed to be. They had this part, but didn't take the other part.

And that's the same thing they're doing now. They've got a church and they believe in Jesus Christ, and say they do, and things, but deny the hour we're living in! It brings the old proverb back again: Man is always praising God for what He has done, looking forward to what He will do, but ignoring what He's doing, and being condemned by it. See? They think God's wonderful: how great He is; what He's going to do; He's going to come: there'll be a rapture some day and they'll go home; but denying the very signs and wonders right here at the time that the Scripture says that He'll be doing it, missing the whole thing. "If the blind lead the blind," Jesus said, "they'll both fall into the ditch." Just pray to God to open our eyes in these last days. All right.

Now they do the same today; they deny and crucify the same God today by not knowing Him, by denying Him. By denying the things that He's doing today, they don't crucify Christ again exactly, but they blaspheme the Holy Ghost. How do they blaspheme the Holy Ghost? How did they blaspheme It 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 fortune-teller. That's how he does this, by fortune-telling. He's nothing but a devil." See, they hadn't had a prophet in four hundred years, and they had grown out of it. See? They just had their law. They said, "This is Beelzebub."

And Jesus said, "I'll forgive you for that, but When the Holy Ghost is come (see now?), if you speak a word against it, it'll never be forgiven you." Remember, it wont and cannot, by any means. There'll be no mercy for that. When you blaspheme and call the Spirit of God, the Word of God that's been vindicated by the Spirit (see, the Word says so; the Spirit's vindicating It), and you call it an unclean thing, you've crossed the line between mercy and judgement and can never be forgiven for it. **That's the reason I indict this generation of being guilty of crucifying, blaspheming, the manifested Son of God!** That's His promise by all the prophets, and by Christ Himself, that it would be in the last days as it was in the days of Noah and in the days of Sodom.

It's blasphemy when they crucify to the people the Son of God afresh. He's the vindicated Word. One word against It can never be forgiven. Now, what are you going to do then? Where are you going to stand? They're condemned, just waiting for the hour of God's wrath to be poured out. He'll grind them to powder.

They love the doctrine of man-made denominations, and dogmas, better than they do the vindicated Word of God, this generation of people! Oh! I just wish I had a long time for this. This generation of people, "this generation spurns God's revelation, but we're walking where the apostles have trod." That's right.

You say, "Well, others say that too." God vindicates it.

Jesus said, "If the works don't speak of Me, then just go ahead and say I'm saying it of Myself. But the works speak and you had better believe the works (see?), because it's the hour." He said, "You know tomorrow it's going to be foul weather because the sky's red and lowering-, or tomorrow it'll be fair. You can discern the face of the skies, but the signs of the times you know nothing about! If you had known God, you'd have known My day."

And they said, "You take so much upon yourself, you make yourself God." And they put Him upon the cross.

And the Holy Ghost today is not a 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? The crucifixion of Christ today is by the people who deny the vindicated Son of God among the people, manifested by the things that He said would take place in this day by His Word. See?

Now, the vindication would have to be the same if He's the same Son of God, because He said in St. John 14: 12, now, that "The works that I do shall you do also." Hebrews 13: 8: "He's the same yesterday, today, and for ever." And 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!

Remember, they were very religious people that did that. They weren't outsiders. They were the religious people of that day. And those who are doing it today are the religious people. The same crucifixion, the same thing today.

Quickly. *There they crucified Him.* Then? Certainly! Then they were rejecting God's Word made manifest, accepting their creeds instead of the Word. Is that what they're doing today? Yes, exactly. They're doing the same today. He was the Word, and they rejected the Word. That's one point I want you not to miss, I want you not to miss. **He was the Word, and when they rejected Him, they rejected the Word. And after they rejected Him, they finally crucified Him. And that's what they've done today- rejected the Word of God, and accepted their creeds, and have crucified publicly, before their congregations, the working of the Holy Spirit. And they're guilty, and I indict them in the Name of Jesus Christ.**

Fifteen years I've seen Him move across the land, and still they hold to 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, and instead of letting It do so, they rejected It, and turned It down, and made fun of It, and called It everything now; and now, by a Federation of Churches through the devil's plan, they are trying to come in and say, "Now well come and buy some oil." They're rejected in it. They're guilty of crucifying Jesus Christ. You take it on God's terms, or your terms won't work. See?

They rejected God's Word made manifest for their creeds, and they're doing the same thing today. He was the Word (St. John 1). Hebrews 13: 8 says He's the same yesterday, today, and for ever.

Now, they are crucifying Him afresh! Do 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 for it? All right! Let's turn over now for just a minute. Crucified afresh? Let's go over to Hebrews the 6th chapter, and see if we can crucify the Son of God afresh. See if it can be done. You say, "You can't crucify Him the second time." We'll find out whether we can or not. God's Word's true. Is that right? Hebrews 6: 1:

*Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement.
And this will we do, if God permit.*

See? Paul wants to know that these things here are absolutely essential: baptisms, laying on of hands, resurrection, second coming. All these things are eternal, they're absolutely the Truth. Now notice!

*For it is impossible - (Read it with me, just one verse. I want you to read it with me now, the 4th verse:)
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 powers of the world to come,
If they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*

Now, is that my word or His? A man who comes to a knowledge -. Remember, they never got It; they were borderline believers. After you have received the knowledge of the Word of God (you get a knowledge from reading in It and seeing It), if you then reject it, it's impossible for you ever to be saved! Did you read that now? See? You have received a knowledge of the Truth. Just you understand it; they never got it.

It's like those believers that went out. It's a very type of the journey. This third exodus is just a type of the rest of them.

Look! Look back there. Let me show you something now in just a minute. Pardon the expression. Look! Israel pulled out twelve men, one out of each tribe, a 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 came back complaining that, "We aren't able to do it." But there were two out of the twelve, Joshua and Caleb, who said (they looked at the Word), "God said it's ours, and we are more than able to take it." Is that right?

What were the rest? Borderline believers. See? They were actually born in the church. They were heads of the people; they were bishops, so as to say, that walked right down to where the Word of God was shown to be the Truth. There is a land; they had never been there. They didn't know it was there. But they came down to see it was there. There it was. And Caleb and Joshua went over, and brought back 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."

Here's 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 recognise that God has to be there." Why didn't they accept it? Why didn't they take it? Borderline, borderline!

Here they are on this third exodus: we see the same sign, same manifestation, same Christ, same Holy Ghost, same works, same God, same Message; but they can't take it. They'd have to give up their fellowship card. What is it? They had a knowledge of the Truth. They looked and saw that it's absolutely the Truth. They can't deny it. The magazines have testified they've 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 is He. 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 other than it's God. But they can't accept it.

That group of ministers in Chicago, three hundred and something of them, were going to come down and be baptised in the Name of Jesus Christ. Where are they now? The price was too great. They can't do it. What is it? The Bible says, when they do that, what they do. They separate themselves between mercy and judgement: 'for it is impossible for those that were once enlightened (they've been brought to look at it), and had a knowledge of the Truth, and have tasted of the good Word of God, if they turn away from It, for them to renew themselves again.' Say, "Well now, I will! Yes!"

You Presbyterians, you Methodists, and Baptists, and Lutherans, and this Full Gospel Business Men's stuff, saying they're coming in, but having turned away from the Message. Your church will not come. Individuals in there can, certainly, but not the church. You have to come out of the church to get It. See? That's right. Individuals are all right.

But if you think that the Presbyterian church is going to receive the Holy Ghost, and all of them taking their documents with them, don't you ever think that! And you think you Methodists are going to do it? You'll never do it. Do you think you trinitarians will ever receive the Name of Jesus Christ and be baptised every one of you in the Name? You'll never do it, 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 for those churches that have seen the Truth and rejected It in their councils, it's impossible. **Then they're guilty of the crucifixion of Jesus, Christ. And I indict them by the Word of God.**

"How do you indict them, Brother Branham?" I indict them, because God has clearly identified Himself in His Word in the last days, and made Himself to be known that He's still the same yesterday, today, and for ever-, 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.

We take you on to Hebrews 10. Where it tells us again in the Scriptures, not only that it's impossible, but you can never - It separates you from God eternally. You can never come into the Presence of God again when you turn down the Holy Ghost and make fun of It.

Now, see? You've tasted of the Word. See? Borderline believers. "Oh," you say, "Those weren't believers." They were believers or professed believers, but when it came to the Word -! They were Israel; they came out under the blood. They came out under the signs of Moses; they had seen those signs working.

God said, "I'll take you over yonder."

And when it came right down to the principle of the promised Word that was to come, what did they say? "Oh, we can't do it." See? And here they had come back with grapes and everything to prove that the land was right. God's Word's right.

God said, "I'll give it to you" - but the circumstances!

"My," they said, "we look like grasshoppers beside them. We can't do it."

A few years ago, when this old hulk stood here as a tabernacle, somebody came in, walked out there and spoke to me and said, "Billy, you're going to preach to four posts one of these days with messages like that."

I said, "I'll be preaching to four posts, because God's able of these posts to raise up children to Abraham." That's it; it's the truth. I said, "If you've got something that you can disprove, let's have it." It's one to crow, but when it comes to a place to show it, that's different! Yes. That's what makes the difference. All right.

Here with their creeds they crucify Him afresh. Now, let us return to Hebrews the 6th chapter, and go on down. We could just read on down. We've got plenty of time. I marked out a Scripture here, where it will be (Hebrews the 6th chapter, take it all). For *it is impossible for those who were once enlightened, and made partakers of the Holy Ghost* - . We haven't got time to go too far, because I have another Scripture I want you to read in just a moment.

Notice this! They crucify to themselves the Son of God afresh. What did they do? What? By having a taste, and knowing that it's the Truth, and then turning around and denying it. What do they do? It's impossible!

So that's what this nation has done. That's what this people has done. That's what these churches have done. They've turned it down, and they've crucified the Message; they've crucified the Truth to the people. What did they do to 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 stripped the goodness, and the clothing off the Gospel by trying to place it somewhere else, and hung Him on a cross. Oh, my! Why?

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 are they doing it today? They don't know this is the Truth. They're dumb and blind concerning it. They don't know it; that's the reason. Their creeds and traditions have taken them away from the Word of God.

Now, to you here Oust in closing, now), pay close attention. See? (I know it's hot; I'm hot too.) But, oh, brother, this Word, It's Life if you hold to It. Look! It's not something we talk about that may happen hereafter. It's something that's already here with us and happening now, not something that will be, something that's here 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. We may not live to see the Rapture. I may die today; you may die today. I don't know. But the Rapture's coming. When that comes, we'll be there; don't worry, so will all the rest of them be, back through the ages that have believed it, and looked for it. They walked in the light of their day, and here is the Light: Jesus Christ the same yesterday, today, and for ever. Forsake your creeds and believe this Word. This is the Truth; the Word is Truth. Jesus said, "My Words are Spirit, My Words are Life." How are you going to receive life when you reject Life? How are you going to take in a dogma, which is death, and the Word of Life? Will you turn out the Word of Life to take death? How are 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's the Truth.

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 where anybody was ever baptised in the name of the Father, Son, and Holy Ghost in the New Testament. I'll show you where every person was baptised that ever was baptised, and that those who were baptised differently had to come and be rebaptised to get the Holy Ghost. 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 taken the Prince of Life, the Word of Life, and crucified it to the people.

Now, what did they do? They didn't know it. Today men walk ignorantly; they don't know that it's the Truth. They think it's some kind of an 'ism." They don't dig down deep enough; they don't call upon God enough. They just lightly take it, "Oh, well, I believe it's God. Sure!" The devil believes it and trembles. People just believe it and go on, but the devil trembles, knowing his judgement is coming. And people believe it and don't pay any attention to the judgement that's coming.

Guilty of crucifying Him? Certainly! **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's made flesh.

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

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

Whew! Imagine how they felt! Listen to that.

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

Now, I say to you clergymen and to you people, Jesus of Nazareth, the Holy Ghost, He's here in the Person of the Holy Ghost, which is the Life that was in Him. He's here working through people and declaring Himself by the signs and wonders which He does. And here they hang around on the walls, for scientific identification. And people sitting here that were dead are living today; and those that were eaten up by cancer, they're well today. Blind ones are seeing today, and cripples are walking today! He's Jesus of Nazareth.

Him, being delivered by the determinate counsel and fore knowledge of God - (predestinated for His job), - ye have taken, and by wicked hands ye have crucified and slain:

Is that indictment? He's indicting what? That Sanhedrin council. **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. With wicked, selfish greed you've taken 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 for ever. I indict this generation!**

God has proved Himself alive. God has proved that this is His Word. What have you got but a collection of dogmas and creeds? Where can you show the Living God? Because you've turned down the Word of Life, that would have given you these things. Yes, sir! Oh, what an hour that we're now living in. Whew!

Oh, I call what Peter said: "You've taken by wicked hands and have crucified and slain:"

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

And through your creeds, and your organisations, and your denominations with your forms of godliness, you've denied the power of His resurrection. But the hour has arrived! The last days are here, when God promised according to Malachi 4 that He would raise up Elijah 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. And **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 judgement. Amen. Yes, sir!**

I call the same thing that Peter did. He called for repentance from 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, because God cannot change It. When God said, "These signs shall follow them that believe," He has to stay with that throughout eternity; It's His Word.

When you say, "Shake hands," or "Take communion," or something like that; or something on that creed, or something on that idea: that is what any man, any drunkard, any unbeliever can do. Any impersonator, any prostitute can do that: take communion, have forms, and things like that; you could do it. But Jesus said this will be the identification: "These signs shall (not they may, they will) follow in all generations them that believe: In My Name they'll cast out devils; and they'll speak with new tongues; and if they take up serpents or drink deadly things, it won't harm them; they'll lay their hands on the sick, and they shall recover. Heal the sick; raise the dead; cast out devils; as freely as you receive, freely give.

All these big money-making schemes and things have hooked on to the things of today; no wonder they're so full of the judgement. Yes, sir! Oh, my!

Let's see now. Yes, sir! It's the call to repentance, and to my indicting now. This new Calvary is the church, the so-called most holy places, great pulpits, Catholic altar, called their pulpit, the Methodist, the Baptist, the Presbyterian, the Lutheran, the Pentecostals, the most holy places. (Brother Branham knocks several times - Ed.) There He receives His hardest pierces, a new Calvary. Where is it to be found? In the holy places, the church. Where is He crucified? At the hands of the pastors. You hypocrites, you know better than that! I'm not angry, but something inside of me is stirring. God's been thoroughly identified among you.

Where did He get this spear-wound in His side? Where did He get His pierces? On Calvary. Where does He get them today? In the pulpit. Where did it come from? Jerusalem. Where does it come from? The denominations, the ones who claimed to love Him, they are who did it. They are who do it today. His second Calvary is 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? From the pulpit in the holy places, just like it was then.

I've got a right to indict this generation. (More knocks by Brother Branham -Ed.) **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've got a right to bring an indictment against this generation,** because His hardest spear points have been right from the pulpit, where men have criticised and said, "Don't go out to hear that stuff. That's of the devil." Right in the place where men are supposed to love Him.

And the very signs occurred that Jesus said would take place. The Word of God is sharper than a two-edged sword (the Word), a discernor of the thoughts and intents of the heart; and It's called the devil. Where from? The pulpits, the holy places. Oh, God, how can He look down? Just mercy, that's all, grace. We can't do anything else than head for judgement. We're already there.

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

He is crowned, by the audience, the 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 denomination against His Word? They stripe It, in shame condemn It.

Jesus said, "In vain do they worship Me." In vain. It doesn't do any good. Whom do they worship? They worship that same God. They were 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 men and denying the Word of God. They're guilty of crucifying the Prince of Life, teaching men's doctrines for His Word. "In vain they worship Me" - striped, pierced, crowned.

When they see you go down the street (some of you ladies with long hair) and say, "She's old-fashioned, isn't she?" Remember, they are scoffers. That's a 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 say today, no matter what these impostors standing in the pulpit say, crucifiers of Christ, you wear it with pride. God said so. You keep it.

Crowned by scoffers again with thorns; pierced from the pulpit with creeds.

He's got a new Golgotha, where they took Him to. These robed choirs, shorts-wearing women, bobbed-haired, painted-faced, singing in the choir like angels with talents, that's His new Golgotha: just as in modern strip-teases, protected by a law as at Sodom and Gomorrah.

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 is. Let a certain thing happen, and every one of them will run after her. There's something happened to her - you know why. What are these women taking off their clothes for to go down the street? Don't tell me it isn't the same thing. It's an identification. Don't condemn the man. But they're protected by a Sodom law, that law. I say it's unlawful for them to be out there. And preachers in the pulpit ought to have petticoats instead of the clergy coat! They are standing out there and permit it, and are ashamed to speak against it, because their denomination will put them out. You crucify to the congregation the Word of God, which says it's an abomination for a woman to wear a garment that pertains to a man. I condemn the thing. I accuse them of crucifying the Word of God before the people. Bobbed-haired women, wearing shorts in the crowd, standing in the choir.

Somebody said to me the other day, some woman asked me, "Where do you think they can be found?"

I said, "If the Lord asked me to pick a dozen out over the world, I'd be scared to death." When by the discernment of the Spirit I stand there and watch them! They stand like that, and I see those things over them, the dirty, filthy, low-down cigarette-suckers out there, carrying on like that, and yet stand in a robed choir and sing in that condition, and let the audience see them as they are. "Well if she can do it, I can too."

A Christian life is a life of holiness and purity, minister. **I indict them in the Name of Jesus Christ for their filth and dirt.** They have brought the Gospel into a disgrace. And those who try to hold to It are called fanatics and they say, "That's old-fashioned nonsense!" **I indict them in the Name of Jesus Christ.**

They're just modern strip--teases on the street, singing in choirs, cigarette--smoking, telling dirty jokes, having married three or four husbands, and after the sixth one singing in the choir because they've got a voice. You poor intellectuals, spiritually 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 to the point where the Bible says 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'd believe it and be damned by the same lie that you believe to be the truth. **Therefore, I indict you by the Word of God.** You're teaching the people an error and crucifying the principles of Christ, of holiness, and Life from above.

A person might walk out on the street and be a different person. Preachers standing on ball grounds smoking cigarettes are stumbling blocks. All the other Tommy rot that they put up with, women in their choir wearing shorts, with bobbed hair, and carrying on like that, their faces painted; and then calling them "Sister this and Sister that," when the Bible condemns that stuff! That's right. You go to parties and carry on, still a member of the church, maintain your testimony and live any way you want to!

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 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 the others do, if he'd condemned that. The organisation would throw him out, so he has to keep it; he has to say it. Therefore, he's sold his birthright for a mess of pottage out of the world, Esau's slop. And what's he going to get for it? Both will fall into the ditch of condemnation and be damned. I indict them as prostitutes of the Gospel.

I was attending a choir at one of the famous, big places not long ago, one of the highest ranks of Pentecostals that there is; and I happened to be sitting in this brother's study when four or five choirs got together; and they're some of the finest organisations of the Pentecostals. And they didn't know I was in this minister's study at Oklahoma. And I was sitting down there below, where this minister studies before he comes to his platform; and when I was, there were those little "Rickies" and "Rickettas" out there, painted. Not one of them had long hair; every one of them with robes on. And these little "Rickies" were standing around there, going along like that. And another man was taking up a missionary offering. He acted like a blind man with a cup, and was going around saying all kinds of blasphemous things about taking up the offering, and things like that; but he got out there and tried to sing *The Messiah* (oh, my!); and he could do a pretty good job of it, but it didn't have the right ring. No, it was dead. See? Oh, my! There you are. That's this new Golgotha.

What do you think? If some little girl or some little woman had come in there dressed as she should have been, with long hair, and paint off, and things like that, they'd have made fun of her. If she'd have stood up when he was making that to-do there, that crowd of young people, about thirty or forty of them, the selected part of Pentecost doing things like that - if that little lady would've said something about it, they'd have put her out of the choir. Let the Gospel preacher stand in the pulpit and say something about it, they'd put him out of the organisation. You crucify the Son of God afresh and put Him to an open shame. It's His Gospel that you claim to preach, but you crucify Him. **I indict this Christ-rejecting generation by the Word of God, and by its power of these last days, a vindication that He is still alive.**

Yes, they are against the clean-cut, vindicated Word of God. Their organisations can't stand up to it.

The big churches and denominations are His new Calvary; I say it again. Their modern strip-teases are their choir. My! The high priest of each denomination cries out like the high priest of that day, "Now, come down and show us a miracle!" That was the first crucifixion. 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've got a wife in the graveyard; you've got a baby up there."

They said to Him, "We've heard you raise the dead. We have a graveyard full of them up here. Come and raise them." Oh, ignorance will breed ignorance.

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

I had a man, not long ago that made a remark after a little broadcast I made in Jonesboro, Arkansas, telling about some woman being healed. This fellow belonged to a certain denominational church, and he got up behind there and said, "I challenge any man to show me a miracle." I went and got a doctor - a man had been cured of cancer. I went and got a woman that had been in a wheelchair for about twenty years; she was healed of arthritis from the wheelchair. I took it over and said, "Now, I want the money, a thousand dollars."

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

I said, "All right. Well just go over there and get it. You make arrangements and well go tomorrow." See? I said, "Here's a doctor that says absolutely that these people had cancer. Here it is on the X-ray. Here is this woman that the whole neighbourhood knows sat in that wheelchair for twenty years, and she's walking right now. There's 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, and I want to put it in a missionary fund. I want it."

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

I said, "Well go tomorrow."

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!"

"If thou be the Son of God come off of this cross. Tell us who hit you." With a rag around His head, they hit Him on it and said, "Now, if you're a prophet, tell us who hit you!"

"If thou be the Son of God come down off the cross."

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

It's a 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 all the time, just as God would lead it to be done. But they weren't present. If they were, they called it Beelzebub, the devil. See? "Master, we'd desire that 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! They had no strings on Him. No, sir! That's the reason why they got 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 it, all of them joining in that familiar old cry.

Here we see again the most religious place, the best, polished theologians, calling out again and against Him, the very best theologians, who ought to know better, the very highest churches and best trained theologians casting Him out of their midst. They don't want it. You say, "That's wrong, Brother Branham." Then you weren't here to see *The Church Ages* or hear it preached. You weren't here when this Laodicean Church Age was the only one where they cast Him out of the church. And He was on the outside, knocking, trying to get back in. They crucify Him afresh. Amen! How long could we go on?

Remember the prophet of God's Word foretold it in 2 Timothy 3 (if you're writing it down; we haven't got time to read it). But he said that in the last days scoffers would come. They'd be heady, high-minded, lovers of pleasures more than lovers of God, false accusers, incontinent, fierce, and despisers of those that are good, traitors, heady, high-minded, scholarly, having a form of godliness, but denying the power thereof. From such turn away. For this is the sort that take silly, bobbed-haired women, shorts-wearing, with painted faces from place to place, leading them captive. It's exactly right. He said, "Turn away from them in the last days."

Let's obey the prophet. Turn away from those things in the last days, you here (I'm calling to the Church now). Yes, sir! Get away from it.

The ministers of this day should know these things! They should have known Jesus in His day. They should have known, and now they should know it; but they don't know it!

Then just as the Jewish teachers of His day should have known Him by His day, so is it today regarding God's clearly vindicated Word. He was the Word, and He proved He was the Word. He proved He was the Word for that day. And God has proved today that He's the Word for this day, the Light of the hour. And they should have known it then, and they should know it now. **They crucified Him then, and they crucify Him now. I indict them for it. Right! It just keeps flashing through me. Indict them, because God is going to make them pay for it.**

To the Jews of that 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." How God has tried in these last days to unite His people together, but you would not. You've desired your creeds, so now, you're given over to destruction. That's what Jerusalem received. She was torn down, burnt down, and she's no more. And that's exactly what will happen 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 for ever.

His deepest wounds came 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 now. Think of it! At Calvary He wasn't surrounded by savages or barbarians, but by ministers who claimed to love Him. And today, when the Gospel is thoroughly identified, when the great signs of His resurrection are proved among us, it isn't the street out there that jumps on you, it's the so-called ministers. Those that are supposed to love Him are the ones He's surrounded by today. "We'll not have that thing among us. We'll not have this man rule over us. We'll not support it; we'll have no co-operation over that in this city, if that thing comes this way. It's nothing but spiritism. It's the devil." Not knowing the Word of God, the blind lead the blind as it was then. Think! So is it now, just as it was then, so is it now. Think!

This Power to heal and to set men and women free from the love of this present world, from the bobbed-haired, painted-faced Jezebels that call themselves Christian, but produce such a life as that - cigarette-smoking, dirty-joke-telling, who sit down and have a missionary meeting, and stitch, and sew, and talk scandal, 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 the son of a king, and about his character. What ought we to be? These clergymen, these pulpits where He gets His pierces, they've put up and endorsed that kind of living amongst the people. That's where they pierce Him. They deny the Power to set them free from it, and they endorse it to be so, when it's contrary to the Word of God, but they endorse it, making another Calvary. From where? From the street? From the bar-room? From the pulpit, from the pulpit!

And again, what was their cry? "He makes himself 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 for ever. When you talk about one God to them, they laugh at you. "We believe in a Holy Trinity." I believe in one holy God, His Power to heal, to set free, and take these people out of the love of the world, to free them as He did Mary Magdalene.

Remember, she was a little painted-up Jezebel too. She had seven devils in her. She was a strip-tease, just like the modern women on the street today. Go anywhere you want to and look. If you don't believe people bow at the shrine of naked women, look out on the street today. As it was in the days of Sodom, so shall it be. Take a look, 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 when it was said, "When the sons of God saw the daughters of men were fair, they took unto them women."

Look at the scandal in England. Look at the scandal here. Look, the whole thing's become a house of prostitution. Why is it? Why did Russia come under communism? Because of vulgarity and dirtiness and the non-power of the Catholic church. And that's exactly why this nation is taking over communism in 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. Nonsense? That's exactly the reason. And ministers in the pulpit who are putting up with it for a meal ticket, for a social standing or some creed say, "I belong to So-and-so," substituting education for the Power of God.

It would free them from this mad race as it freed Mary Magdalene, the very Power that could take that little strip-tease 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. I

And today, the very Gospel and the Holy Ghost will take some little strip-tease, and make her dress like a lady, and act like a Christian. They call it fanaticism and don't want it mixed among their congregations or get it stirred up among

them and cause other women to do it. What do they do? They oust it just as they did then. And now, they crucify the very Word and say it was for an other age. **I indict them again.** Yes, sir! Just the same as they were indicted then.

The sign of it made old Legion put on his clothes. You remember, people that take off their clothes are crazy. See? How about a woman? Legion was crazy; he stripped his clothes off. God took His Power and made him put his clothes on; he was clothed, in his right mind, sitting down at the feet of Jesus. Look at the Power that made old blind Bartimaeus to see, right among those with 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 any punches for them. He told them, "You're of your father, the devil." He condemned the whole thing.

The Power that could raise Lazarus out of the grave and gave the woman of Nain back her son (oh, God!), the Power that could do those things, that could foretell the things that happened: "There's an ass and a colt tied," and all these things that He foretold - of the very Man that possessed that Power they said, "Away with him. We won't have him among our people. He pollutes our teachings." And they crucified Him.

It's the very same thing today: "Away with the Holy Ghost." They don't want anything to do with It: "It condemns, and does these things, and tells our people these things; we don't want It to get mixed in among our organisation. It's against our creeds." They crucify Him again. Oh, my!

Notice now, as we're closing; we've got to close. And again, they call it fanaticism; they called Him a fanatic. They said He was crazy. Anybody knows that the Bible says that those Pharisees said, "This man is a Samaritan, and he's mad." Now, what does the word "mad" mean? "Crazy." "That man's crazy. They're a crowd of crazy people following him. He's Beelzebub."

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 the vindicated Word. They're making fun of it, telling the people It's the devil.

He said, "They're saying the holy works of God are being done by an unclean spirit." There's no forgiveness for that, making shame of His Word, trying to expose it, and calling It a fake or fanaticism.

"Don't go to it. Don't attend those meetings." What do they do in doing that? They take the nails of their denominational creed. That's right. These pleasure-hunting teachers, worldly, ungodly, denominationally mad, take the denominational nails and crucify the Son of God with them afresh from their pulpits. Why do they do this? They love the praises of men, 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 Word, because they're already conformed to the world. The hypocritical day that we live in!

Is not one Calvary enough for my Lord? Why will you do this? You that are supposed to love Him, you that know this is His Word, you can read Revelation the 22nd chapter that says, "Whoever will take away one word or add one word..." Why do you do it? Isn't one Calvary enough for Him? I stand in His defence. 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! What do you call it? Isn't one Calvary enough?

Stephen indicted them and said, "Which of your fathers hasn't done this?" Peter did the same thing: "With wicked hands you've crucified the Prince of Life."

Didn't Jesus Himself say, "Did not your fathers put the prophets in the tombs? And you garnish them afterwards"? So has it happened to the righteous men down through the ages. **So do I indict this high, polished, church-going crowd 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 not for this day. I indict you. You're guilty of the same crime that they were on the day of the crucifixion. REPENT AND TURN TO GOD OR PERISH!**

And again I say, *Here*, the churches; *they*, the teachers; crucify, by blaspheming; Him, the Word. God be merciful! Let me say that again; it might have got mixed up on the tape. *Here*, the churches; *they*, the clergy; crucify, by blaspheming; Him, the Word. No wonder it's again,

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

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 judgement for blaspheming, for the crucifixion of His identified Word. You're coming to the judgement. I indict it! 'Who's on the Lord's side?' said Moses, "Let him come to me," when the Pillar of Fire was 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's bow our heads now for a word of prayer.

Oh, Lord God, the Giver of Eternal Life and the Author of this Word, Who brought again from the dead the Lord Jesus, Who properly demonstrated it before a generation of unbelieving people, it's been long this morning. Many have sat 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 this little Methodist minister down in Kentucky, who came to me the other day, "When I was hearing those *Seven Church* Ages, I heard it cry out, 'Get away from those walls of Babylon!' " He said, "I gave 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 with a wife and two or three children.

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. 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 them, prayed for them at the cross saying, "Father, forgive them. They're blind; they just don't understand what they're doing." I pray for those ministers today who are crucifying the Word again by taking their creeds, and denominations, and dogmas, and substituting them for the Word of Life. And then, before the people they criticise 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 realise the last call may have already gone out. It may be too late now. I trust that it's not.

And bless this little congregation present here, these few hundred people that are gathered in here this morning on this hot day, and have sat here for a lengthy, maybe two-hours' or more service and listened. They haven't left; they sat still

and listened, many of them waiting for their dinners, and the women standing with their babies, waiting. They're holding on to every word.

Lord, I realise what will happen to me on the Day of the Judgement if I mislead those people. I'm conscious, Lord, as conscious as 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 for ever, that the great Holy Spirit is Jesus Christ, only 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 will be with you, even in you." And I know that this is You, Lord. And we believe You, because we see You do the same thing amongst us.

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

Move upon the audience, Lord, in power and heal the sick. They said they had a little crippled boy sitting over here. Let that great Holy Spirit we know just by sitting in His Presence - as this is 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 one here and all that hear these words. God, grant it. My prayer is for them. 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 lies as a propitiation for our sins and sicknesses, lying 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 to them a little longer and give them another chance." Don't do it right now, Lord. Let the Gospel go just a little further.

They're condemned, Lord. I pray that Your great mercy and grace 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 with Your Divine Word, 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 hard to pray that You'll save those whose names are on the Book, because I know You'll do it; Jesus said so: "All that the Father has given Me will come." And no man can come unless it's been given him.

Now, I pray, God, that everywhere where these words fall, both on tape and here present, the Holy Spirit will call every predestinated person just now, who from the foundation of the world have their name put on the Lamb's Book of Life. May they hear the Voice of God speaking today, and that little, still, small Voice down in their hearts saying, "This is the way, walk in it." Grant it, Father. I ask it in Jesus' Name.

And while, presently, we have our heads bowed here in the audience, believing this to be Truth, I place my hand upon these handkerchiefs lying here and on the packages for the sick and afflicted. I want to ask you a question, sincerely now. I don't come down here just to be heard. I'm tired; I'm worn out. I'm not as young as I used to be, and I know our days are numbered. And I know I've 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've got to go whether I feel like it or not. I come here because I feel I ought to do it; I want to do it. And I love you. And I don't say things harsh and hard because I want to; there's a pulsation inside of me. This very thing that's been vindicated is the thing that presses me to do these things. And 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 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.**

And you who desire to come on the Lord's side with a full surrender of your heart in the presence of the audience now, or either out in the lands where the tapes will be, would you do so, with your heads bowed. Don't raise your hands if you don't mean it. Now, if you really mean that you want to come to the Lord with a more consecrated life, I want you to raise your hand right now. The Lord bless you. If you're consecrating yourself anew to Christ to try to bear the reproach, say, "I'm willing today to take the reproach of Jesus Christ upon me. I gladly wear this mark called 'holy roller' or 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." Don't you all want to do the same? Raise your hands and say, "By the grace of God, I want to."

The disciples returned, and thought it was a great honour to bear the reproach of His Name. Or do you want bear the reproach of some Hollywood star, or some television something, or some church member, or something-, or 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 Gods 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...

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.

Now, there's no room to bring people around an altar. Let your seat where you are be an altar, as many as believe, while we pray.

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

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

As You said in John, I think about the 17th chapter, You said, "Sanctify them, Father, through the Truth. Thy Word is Truth." And 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 to the Word. Grant it, Lord. They are Yours now; You promised to do it. And as Your servant, I offer my prayer on their behalf. In the Name of Jesus Christ.

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

Jesus paid it all,
All to Him I owe (Think of it!);
Sin had left a crimson stain,
He washed it white as snow.

Yesterday I was in 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."

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 there some day."

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

Jesus paid it all,
Then all (all my life) to Him I
owe (What had sin done?);
Sin had left a crimson stain,
He washed it white as snow.

God, be merciful to us at 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.

Now, take us, Lord; mould 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 remould me, Lord. I've done wrong. There are many times that I have. Here, recently, I was just going to quit preaching. The people wouldn't hear me. They just kept on doing the same thing, and I got discouraged. I built up a complex. Oh, God, it was a couple of Sundays ago when You gave me that sign out there, and reading the Bible I saw that You also told Moses, just as that dream was, that there was a mountain that would be a sign to him. And then right at the end of it to know that I'd left a lot of sick people, a ministry, not only of the prophetic, but of teaching the Word and praying for the sick. You let a man drop dead right here on the floor, then brought him back to life for confirmation that it was true. You always confirm Your Word.

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 Word and 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 us whiter than snow. Grant it, while we're waiting upon Thee. Take us; we are Yours. Consecrate our lives to You. In Jesus Christ's Name. Grant it, Lord, to each one of us.

Wring my heart, Lord. I see all my errors; I see mistakes. God, from this time I'm trying to live the best that I can to help You. I want to consecrate my life anew to You across here this morning, after bringing this indictment against my clergymen friends out there, and having 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'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'll save every one, Lord. 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 will do great things for us in our midst.

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 are 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, grip It so closely. Grant it, Lord.

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 paid it all (God bless you!
Brother Neville!),
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow.