

JUBILEE YEAR

¹ Good evening, friends. I'm—I'm happy to be here tonight and—and I have that real fine welcome, everybody wanting to—to come in. It makes me feel real good.

I—I haven't had much opportunity to speak, or study, or anything, because all my services has been healing. So I just love to talk. Everybody knows that. I guess I . . . Mama said I talked before I walked. You know what the old saying is about that. So I'm very happy to know that God has changed my heart, that the talk is about Him. See? And I just want to die talking about Him, singing His praises and doing that which I think is right.

We don't have very much time, because we have communion service tonight. Wednesday night will be teaching service, where we're going to teach, if the Lord willing.

⁴ Now, tonight, just for a short time, a few minutes, the Lord willing, I wish to . . . It's kind of a little unexpected, you know, 'cause it's always . . . I believe the Bible said, "Be instant in season and out of season. Be willing to give—or ready to give, an answer for the hope that's within you." And so, if I can testify to the hope that lays within me, well, it'll be a blessing for me to tell you; and I hope it'll be a blessing to you to receive it, and know that through your faith corresponds with the same thing. And the same faith that's in me lays in you, and we're fellow citizens of the Kingdom of God.

I was glad to hear of these revivals now at the Methodist church in New Albany. I didn't get that one about Louisville, but just perhaps you did, that Brother Fleeman just told us about. If you're around those revivals, attend them. Go out and let yourself be represented with the children of God, to show what side we're on. We're on the Lord's side, and we want to be represented with His people.

⁶ Now, Wednesday night, as Brother Neville said, is teaching service. I think they're having kind of a teaching class, aren't you, Brother Neville? That's very fine.

Teaching the Word always keeps the Church built up. We live . . . "Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God." And this morning we were talking about how infallible that Word was, how It had to come to pass.

⁸ And after they were singing, I thought, “Well, what will I speak about?” And I happened to think, “It said, ‘All the saints will have a Seal in their forehead.’” See? When we get over there, all the saints will have the Seal in their forehead.

And I thought tonight I would read a little speck of Scripture out of the Bible, here somewhere, and over in the Gospels. And Jesus, after He made an ending of His speech, He said, “Today, that, these words is fulfilled . . .”

Now, Christ, in His beginning, the beginning of His ministry; was born, of course, in the world, the Son of God. And He was born Jesus the Lord. And then after eight days of His circumcision, He was given . . . Now, He was born Christ the Lord, rather, and was given the Name of Jesus. Jesus was His given Name. Christ was His title of what He was. He was the Christ, the Anointed of God, when He was born.

¹¹ And now, knowing that communion service usually lasts quite a little bit, and I don’t want to speak too long, but just enough for a good, what we feel the Spirit of God get among us, so we can have the—the services.

Now, remember all the other services that’s announced, the revivals everywhere, the sick and needy. He just spoke to me about, he visited a home awhile ago, where a boy, demon possessed, and wanting to be delivered. Now, the Bible said for us to—to congregate together and pray for these people.

¹³ You know, then there’s a—a little lady by the name of Georgie Carter who was healed, by a vision, oh, many years ago. And she was took off the bed of affliction with TB; been laying there eight years and nine months, hadn’t even raised from the bed. And I was—went down to pray for her. And I . . . You know the story, how the father and mother did not believe in Divine healing, and I wasn’t very welcome. And the girl wanted to be healed.

Then one day over at Brother Wright’s, I was over there having a—a baptismal service, and the girl wanted to be baptized. And she couldn’t get out of bed, of course. She hadn’t been out for eight or nine years.

And I had been praying over in the wilderness, or the woods. And Sister Wright rang the bell for us to come to supper. And I was just praying so, and our Lord Jesus’ Presence so close, till I didn’t notice the bell ringing. And it begin to get towards dark. And I seen a Light shining down through a dogwood bush, and said, “Go by the way of Carter’s.”

16 Brother Wright, you was with me. And when we got there, just exactly the way the vision had said, that's the way it happened. And Georgie was instantly healed from being in affliction nine years and eight months without moving from the bed. And she's never been back in bed, as far as I know, 'less she'd a bad cold or something, until now.

And I understand that she's seriously ill. When we were having the meeting down at Brother Wright's here, before I left for overseas, the girl was up there. And I could. . . Told Brother Wright, after she left, something in the Spirit of the Lord kept pressing me to go to Georgie. And now, I hear that she's in the last stage of cancer in the breast. And she'd give up, to die, and was going to go ahead and accept her death.

And said that she heard that I come back, and, bless her little heart, she got up out of bed, and said. . . believed she'd be healed now. So that's a lot of faith, I—to believe that God will hear a mortal's prayers. So I—I—I love Georgie, as my sister. And I want you to join with me in prayer, that God will spare her life. I. . . If He will just tell me what to say now, when I get there. . .

19 So. . . Many others. . . Mr. Wiseheart, Brother Jim Wiseheart that used to come here, his brother's boy is over there in the hospital. He just called, with a Hodgkin's disease. That's worse than cancer, you know.

And we had a case of that healed right here in the Tabernacle, recently. You remember, the young girl, the doctor give thirty days to live; was a high school student here. And her mother come up and gave her life to Christ and was baptized, and the girl, too. And they said, "Keep it away from her; don't let her know that death is on her." And before that, coming down through the line here, that morning, the Holy Spirit caught her, knowed what she had done, and so forth. And she was instantly healed, till they couldn't even find a spot of it. And that's been about two or three years ago. And I met the girl about a year ago. I think she's married now and just doing fine, never seen no more of it.

Now, God can heal Hodgkin's disease. Doesn't make any different. "I'm the Lord that healeth all of thy diseases." So let's talk to Him, a little bit, for the. . . in behalf of the sick, and for the ongoing of the service.

22 Now, kind heavenly Father, as we've gathered here in this lovely little place, maybe not so much to the eyes to look, but, Father, we feel so at home here, just knowing that You have blessed us so many times. Feel to this little place like Jacob, that night, after running

from his brother, had a vision, seeing the Angels of God ascending and descending on a ladder; and rolled the stones together, and said, "This is the house of the Lord." Father, I pray that You'll bless these who've gathered here in the house of the Lord tonight at Bethel.

Hear our prayers for these who are sick, that demon possessed young man that's visiting our brother.

And we pray for little Georgie, Lord. God, don't let death swallow her up. You've spared her, twelve, fourteen years now, I pray that You'll continue. Thou Who could take the TB right out of her, can take the cancer away from her. Thou art God. And we love You, Father, and we are asking this with unwavering faith.

That there in the hospital, that young man, young soldier laying there, dying, all hopes is gone, but, Father, it was in that kind of an hour, when You spoke to Paul, said, "Be of a good courage, Paul." Speak again, Lord. I pray that You'll spare the boy's life. Grant it. May he not die, Lord. May he live, that the glory of God may be brought forth in his life.

Help us tonight now in the service. Forgive us of our sins. Not knowing one word to say, we commit all things to You, and ask that glory will be to You. for we ask it in Jesus' Name, Thy Son. Amen.

²⁷ Now, I just love to talk about the One that we worship here, the Lord Jesus. He's so good to us, and we all love Him. I'm sure tonight it would be the very deepest of our hearts, to realize that He was in our midst, if we could only see Him. But He's here; I'll assure you that, that His Spirit that fills the earth, sea and sky, is in this auditorium here with us tonight. And He—He, we . . . Our praises is acceptable in His sight, and He loves to be worshiped.

²⁸ Now, for a few fundamental thoughts on why we're here . . . The house of God is a house of correction. Law goes forth from the house of God.

And I think at the time that we're living, and especially in these dark shadowy hours, after I travel and watching all nations, there's only one hope that I can see left, and that's the second coming of the Lord Jesus. And He's just as sure to come, as He was here the first time. I believe it with all my heart, with all my life.

³⁰ For His Word, as we seen this morning, has to be fulfilled. It is God's thoughts made manifest by His Word and brought to a reality. We had the subject this morning, if some of the strangers, "In the beginning was the Word, and the Word was with God, and the Word was God." Now, the Word was the beginning. But before It was a

Word. . . A—a Word is a thought made manifest. God had to think It before He could make It a Word. Then He spoke the Word, and It materialized.

Now, the same One that sent the Lord Jesus here by His spoken Word, It materialized and became the Son of God: died, as an innocent for the guilty, to redeem us back to fellowship to God, that we might, who are once alienated from God, can now be brought nigh to God by the offering of the Blood of the righteous Son of God. Just as sure as Jesus come the first time as a Redeemer, He's coming a second time as a Bridegroom. He—He—He's coming.

And although many times we think, "Well, the. . . Oh, it's been a long time. And we've thought this for years." That's what they thought before His first coming. And they're bound to think the same thing by the second coming. 'Cause the Bible said that they'd say, "There's no difference than what the time our fathers fell asleep." But then a hour that you think not, it's going to happen. Now, it behooves us. . .

³³ In America, as American Christians, God's going to require a lot at our hands, 'cause we have the true Gospel Light and are failing to make use of it like we should do it. So tonight I want to speak to the Christian, concerning how you could grieve away the time of repentance for you; and how that you could be absolutely marked out, having no part with Christ by making the wrong choice.

Now, these things are a little rough. But it has to get rough, once in a while, to—to make us appreciate the Lord Jesus.

³⁵ A brother met me today as I was going out, and he said, "Brother Branham. . ." Financial troubles has burdened his heart. He said, "After hearing about the poor people in India, and so forth," said, "but yet every time. . ." Said, "I got good health, and, but everything's always banging me down."

I said, "Every son that cometh to God must be chastened of God."

Every one, we just have to be tried, God's whip laid on us, seem like being innocent. God's doing that to prove that we are sons. Those who cannot stand chastisement is illegitimate children, or not true sons of God. But that man or woman who can stand and take their whipping, and everything going wrong, still look up and say, "Lord, I love You," that's the one. That's. . . "He—he that endures to the end, the same shall be saved." Now, I love that, don't you? [Congregation says, "Amen."—Ed.]

38 “And knowing this, that tribulation worketh patience; patience worketh hope; hope maketh not ashamed.” There you are. See? “Tribulations worketh patience.” Be patient. “And hope maketh not a shame.” And we’re got the hope tonight. In all of our tribulations, yet, it works. Tribulations makes us patient, waiting to the coming of the Lord.

“When He will be revealed from heaven the second time in glory and majesty, the sea will give up its dead. The corruptible bodies of those asleep in Him, will be changed and made like unto His Own glorious body, whereby He’s able to subdue all things unto Himself.” And what are we tonight but to be a happy, rejoicing Christians, looking for that great day of the coming of the Lord.

Jesus, here, speaking again on the Word.

40 Awhile ago there was a lovely brother come to see me a few moments. He may be in the building now. I don’t see him. But he said, “Brother Branham, I appreciate the Word.” That’s it, the Word. The Word is established. It’s the thing that . . . You can’t have faith just upon something that someone said. It’s got to have a foundation. And what other foundation would be greater than the Word of God? When all of the heavens and earth will pass away, but His Word is just as endless as eternity is. It’ll move on and on and on, forever. It will be the same. Notice, Jesus . . .

41 As we would have to hurry right straight to the text now on account of communion service. And that’s our part. Every man now, and woman, boy or girl, that calls on the Name of Jesus, fix your hearts now for preparation for the Lord’s supper. Oh, it’s a wonderful thing. God said, Jesus Christ said, “If you . . . He that eats My flesh, drinks My Blood, has Everlasting Life, and I’ll raise him up at the last day. And he that eateth not, has no part with Me. And he that eateth and drinketh unworthily, eats and drinks damnation to himself.” What a time. Now, let’s prepare for this great glorious event in a few moments. One of the greatest that, I think, we have in the Tabernacle is the communion night.

42 Now, in the early days of our Lord’s ministry here, He had come into Capernaum, I think, again. And He sat down on the Sabbath, in the temple. And the minister of the temple handed Him out the scroll to read.

Did you notice, we have some of the same customs? Jesus, He’d read the Scriptures, then base His teaching on the Scripture. It was contrary sometimes to what the Jewish people thought it was, but yet, you could—who could accuse Him? He was the Lord of glory.

And He read in There where Isaiah said:

He has anointed me to preach the acceptable year of the Lord.

And then when He did that, He closed up, and rolled up the scroll, and laid it down, turned to the people, and said:

This day has this word been fulfilled before you.

Now, Isaiah, many hundreds of years, probably between five and eight hundred years before this, had prophesied under inspiration, that Christ, when He came, He would be anointed to preach the acceptable year of the Lord. Then it had to become just exactly that way, for God, through His prophet, had spoke His Word, and His Word must come to pass.

⁴⁷ As we had this morning on Isaiah, that the people . . . Though Jesus done many mighty works before them, yet they could not believe, because Isaiah said, “Who has believed our report? To whom the arm of the Lord has been revealed?”

He said, “They have ears but they can’t hear, and they have eyes but they can’t see. And that they might be converted. . . .” Because Isaiah said that, then the people could not understand the miracles and things that Jesus was doing before them. Do you know, that same prophecy . . .

Notice, prophecy repeats itself. Did you know the Words of God repeat, runs in cycles? For instance, one time in the Scripture, I read over there, was trying to run a marginal reading, all down through the Bible, where it said, “And I. . . .” In Matthew, the 2nd chapter, where . . . or 1st chapter, I believe. Said, where it was fulfilled of the Lord by the prophet, “Out of Egypt I have called my Son,” talking of Jesus being called out of Egypt. It was also referred to, when God called Israel out, for Israel was His Son. And the Scripture that they—Matthew was referring to, was the very Scripture that He called His son, Israel, out of Egypt. He also called His Son, Jesus, out of Egypt. See?

⁴⁹ And these Scriptures tonight that we read in Here, are fulfilled again in the days of the Gentiles. “They have eyes but they can’t see. They have ears but they can’t hear.” And God is doing miracles and signs and wonders, and people are just simply closing their eyes to it, because the prophecy has said it would be that way.

Now, Jesus was prophesied by the—Isaiah to preach the acceptable year. That’s what we want to deal on tonight. Now, now, the acceptable year was this, that, in during the time, between

so many years. . . “Acceptable year” is the year called, in the Old Writings, “the year of jubilee.” They come every. . . I believe it was either. . . Every seven years was a jubilee year.

And every seven years they let the ground rest. They grewed no fruit on it, or no. . . planted no crops. They let their crops, in the field, rest, every seven years, and at that time was a jubilee.

⁵² And every time that there was a slave that had been sold, or a Hebrew, a man had sold his children for slavery. . .

Now, that sounds like a horrible thing, but I stood a few nights ago and watched the same thing take place. When, men would bring their daughters, young women, put them up in the slave market, and strip them down, and sell them there for slave. One of the fellows that was in, not in our party, but had joined up with us there, bought a lovely young lady for the sum of thirty-five dollars, and got a—writing in law just like you get a title to a car. Some sold for ten dollars. Some was just give away. And how that, in any place where the Name of Jesus Christ isn’t respect, human being and women become no more than animals.

And how we ought to praise God for the country that we live in, for the morals and things. It’s a shame how we treat the things that we do as the freedoms of God.

⁵⁵ Now, they would sell a slave. Then this—this girl here, now, she can go out and be a wife, or she can be a handmaid. They sell her, look at her teeth, see how strong she is, whether she can work or not, or if she’s a virgin or not, and so forth. And you can buy them, get as many as you want, many as you can take care of, many as you can pay for.

And now, the same thing was in the days of the Lord, when they took a slave and sold it. Then, every seven years there was a jubilee year come by. Now, this was a great time, and it has a great significance to the people of today: Great time.

⁵⁷ Now, the slaves would be in the field, or wherever they was, at work, and then maybe bent down under the load of the taskmaster, the owner. And he was full lord and master over them, because he had a legal paper that showed that this slave belonged to him. He would treat it like a horse, or whatever he wanted to. It was his slave.

But then, every seven years, it was the law of God, that there was a jubilee year. And when this jubilee year come by, then the priest rode the land, sounding the trumpet, and every slave that had been bought with a price and become a servant, was given the privilege to be made free, go back home again, back to his loved ones.

He was redeemed back by grace. He didn't have to pay anything. His loved ones didn't have to pay anything. It was an act of God. What a beautiful illustration.

Today that men and women, in our country and everywhere else, has sold theirself out to sin, drinking, gambling, carousing, doing things that they ought not to do, and become slaves to the devil. Some . . .

⁶⁰ I met a young lady, here not long ago. She said, "Brother Branham, I'd give anything if I could only break this band of whiskey." She said, "I started when I was a little girl, went with a boy that drank. We started mixing drinks, and I become a perfect slave to it. If I don't have it," she says, "I just go wild. If I could only get rid of this . . ."

I said, "You can't do it yourself, but I know Someone Who can break it for you. The Lord Jesus Christ has come to make you free."

⁶² Now, if you'll notice, in symbol that jubilee year repeats now again. Every so often there is a revival strikes the land. Just a great Welsh revival, it closed not long ago. The people . . . We might go and have Billy Grahams and Oral Robertses all over the land, everywhere. And no matter how much we try, how great we try to organize our people together, and band them, it takes God to bring a revival. No matter . . .

We're trying to have a Christian Business Men's organization. That's good. Now they're trying to have a—a interdenominational minister's association. That's all good. But, brother, as long as it's just man, it'll never amount to anything. But it takes the Spirit of God to get among the people.

⁶⁴ Now, in this great Welsh revival that started, that was a jubilee time for the Welsh people. There started, just a bunch of illiterate people just preaching the Gospel. And the power and the glory of God begin to fall, until business men would go to work and sit down at their desk, and weep like babies, and close their meet—their business. Farmers in the field would be sitting on their plows, a plowing. They'd stop their teams and get out in the field, rank sinners, and raise up their hands to God, and cry out for mercy. People walking on the roads, and everywhere . . . Whistles started to blowing and everything else. There was a revival on.

That's what America needs tonight. It doesn't need a Billy Graham, nor it don't need an Oral Roberts. What it needs tonight is the Holy Spirit moving among the people, claiming the year of freedom. That's right. Doesn't need a new organization. Doesn't

need a new setup. The only thing it needs is the Holy Spirit to come in convicting power. You could preach the Gospel till you turned gray; you could work signs and wonders till you turned gray; except God gets out amongst the people and goes to moving. . .

⁶⁶ Why, when that revival started, a minister went down to a place where there was a culvert that crossed the road. And he got . . . stopped his horse, and got under this culvert, and said, "Almighty God, this city is all polluted down here." Said, "Cause every man, woman, boy or girl, that passes over this culvert, to fall under conviction by Your Spirit." He went and got a good, faithful warrior, stuck him under that place to pray. Stay in there, day and night, fasting, praying.

He went on into the city, and asked permission to ask the blessing at the table, before the dinner was served. Said, "All right."

And he stood and said, "Lord God, cause every man and every woman that sits at this table to come under conviction."

And it was said, and wrote by papers, that, "Men would pass over that culvert, and stop their horses on the road, and start weeping and crying. Men and women would come to the table and sit down and get their food, and push it back, and would weep and cry and repent." That's the kind of revival that we need tonight, where God gets out amongst the people.

⁷¹ We can start a meeting, work signs and wonders. I noticed it here. I go out, and sometimes in the meeting, blind see, deaf hear. The people come around and look, say, "That's wonderful." When the revival's gone, you don't hear of them no more. They're right back out, "Well, yes, I believe in that."

What it needs tonight is not a new preacher. What it needs is the Holy Spirit get out amongst the people, go to stirring them up, hungering and thirsting for righteousness' sake. "Blessed are they when they hunger and thirst for righteousness, for they shall be filled." Wherever it is, it takes the Holy Spirit to do it.

⁷³ Now, in these days when these priests . . . They'd take the man out there, and maybe hoeing in the cornfield; the master walking down, whipped him with the whip, "Hurry up there. Got to hurry up with this."

But just as soon as that trumpet sounded, that man could throw that hoe down, say, "I won't hoe with it no more." And that taskmaster, that slave driver, was forbidden to touch him any more, 'cause he was free. Why? He heard the good news. The jubilee was on. The atonement was made, and all the slaves could go free.

⁷⁵ I remember myself, oh, my, when I heard that good news come to my heart, as a little old sinner boy laying in on the hospital bed, the doctor says, “You got three more minutes to live.” I heard a sound from heaven, that told me jubilee year was on.

I accepted the Lord Jesus, turned loose all the shackles of sin, and said to the devil, “You can’t do me any more harm, because I have give my life to Christ Jesus, and you can’t whip me any more.” Since then he’s bluffed me lots of times, but he’s not been able to touch me since, because he’s just a bluff. I can hear his whip cracking and popping, and so forth, but it don’t do no good. Because he can’t get me, because I belong to the Lord now. That’s right.

⁷⁷ Now, we notice this fellow, after he was free to go, he must go back to his home, go back to his loved ones, go back to his wife and children. He was free. He didn’t have to be a slave no more.

But here’s the tragedy. If that man did not desire to go back, and he wanted to remain there, then this master walked up to him, said, “You desire to still be my slave?”

“Yes.” Then they took him down to the temple, told it before the people, as a public testimony, put his ear up against the post, and put a awl, and marked him in the ear. Then he could never be free. He had to be a servant as long as he lived. He must continue to serve this slave driver as long as he lived, if he willfully rejected his calling and opportunity to be free.

⁷⁹ Now, settle yourselves, just a moment. For the past forty years in the United States of America, has constantly been the roaring forth of the Holy Spirit, working among men and individuals, giving signs and wonders, and all kinds of miracles. People that’s been brought up, from prostitutes, from illegitimate people, and so forth, and made gentlemen and Christians. . . There has been those who have been blind, has received their sight. Deaf ears has been opened. The great time of jubilee for the sick and the afflicted, those who have been bound by the devil. . . In every regard, whether there’s been sick, whether there’s been blind, whether there’s been crippled, there has been thousands times thousands of miracles worked amongst the people. There’s been a revival constantly going in churches for the past forty years of the baptism of the Holy Spirit. And it’s come to the time, as a nation, and whole, and as an individuals, and as church group, we have turned It down. We’ve walked away and rejected It.

⁸⁰ Now, the bad part of it is, friends, if you grieve the Holy Spirit once too often, then you have crossed the separating line. You come to a place where there’s no more repentance left for you, and you’ll

be sealed into the kingdom of darkness, where you'll never see the Lord Jesus. You'll never see the hope of Life, and you'll be marked out for good and forever. What a solemn warning. Oh, I hope the Holy Spirit sinks it into your heart.

You who are standing at the borderline, you who have thought, a lot of times, "I'd like to be a full-surrendered Christian, if I can just make up my mind when to do it." . . . Oh, my brother, sister, do you realize that this may be the last opportunity you'll ever have to become that? It may be the last night that you'll ever have the opportunity to become a Christian believer. It may be from tonight on, that you've turned down the Message of God for the last time. Then you'll be, in the sight of God, marked off in apostasy.

⁸² There's only going to be two classes of people in the last day. Both of them is going to wear a mark. The mark of God is the baptism of the Holy Spirit, without a shadow of doubt. I preached that not long ago right here. By the Holy Spirit's help, and the Word of God, proved it, that the seal of God is the baptism of the Holy Ghost. Ephesians 4:30 says, "Grieve not the Holy Spirit of God, whereby you're sealed until the day of your redemption." Without the Holy Spirit you are not sealed. But the Holy Spirit is God's Seal.

And then, that, all that was not sealed by the Holy Spirit, was took on the mark of the beast. And the mark of the beast is a mark of apostasy, which is rejecting the Holy Spirit. See what I mean?

⁸⁵ Then when the year of jubilee, or the blast comes, the people are receiving the Holy Spirit, and you deliberately, willfully turn It down, God has no more, or, not under any more obligation to ever speak to you no more. Then you'll be marked off. All the old types of the Old Testament only typed and shadowed of the New. And to reject Christ, and to turn Him down, that He's knocked at your door, you're on a danger line of being bored through the ear. "Faith cometh by hearing, hearing of the Word of God." And God will put a blind over your ears, that you'll never be able to understand no more. And you'll do no more than criticize the Gospel as long as you live; and die, and be lost forever. What a time. While it's jubilee time, while the doors are open. . . Did you realize that this same baptism of the Holy Spirit. . .

⁸⁶ I've been studying history for the last four, five, six years, on the Holy Spirit, knowing that this time that's now coming up to me was coming; that I'd lay aside the healing services being first, for a while, and preach the Gospel. Right. The first thing I had to do. . .

People said, "Why don't you do this? Why don't you do that?"

The first thing I had to do with that Divine gift, was win the hearts of the people. If I haven't got their hearts, they wouldn't listen. Now, God has confirmed it, and now they believe me. They've seen the things that's been said come to pass, word by word. They seen the power of God move and do just exactly. Now, what you say, they'll believe it. Now, the first thing I had to find out, was what I was talking about, for God will hold me responsible for it at the day of the judgment. That's true.

⁸⁹ The baptism of the Holy Spirit fell the first time since Pentecost, in Russia, one hundred years ago. That's right. That's history. And they had the baptism of the Holy Spirit, and worked signs and wonders, a hundred years ago, and rejected It as a nation, and turned It down. And when they did, they have turned now to anti-God, anti-religious, and become communists, cold, brutal-hearted. If you won't listen to God, He will give you over to a spirit that'll condemn you, be turned over to a reprobate mind, to believe a lie and be damned by it. That's where Russia stands tonight, damned in the sight of God, because it failed to receive the jubilee message of the baptism of the Holy Spirit. They was turned over to a reprobate mind. They believed a lie, and are damned by it in the sight of God.

The next place It fell was in Turkey, and the Turks rejected It. And crucified, and dropped into cisterns, and so forth, with swords sticking up like this, those Armenian people, and so forth, and slayed them by the hundreds. And look where Turkey is tonight. Yes sir!

⁹¹ Now, my brother, America has had forty years of old fashion apostolic preaching, the jubilee year. And if they won't receive It as a nation, and I'm afraid they won't do it, then they'll be sealed out in dark, utter apostasy. All of our denominations, they're all right, but, brother, God don't look to denominations. He looks to individuals. Christianity isn't a denomination. Christianity is the life that an individual lives. Amen.

Someday, THUS SAITH THE HOLY SPIRIT out of the Word of God, that, "America, there had been whole turning God down, and will receive the mark of the beast according to Revelations the 13th chapter." And we're moving into it. God cannot let any nation . . .

⁹³ God is not a respect of nations. He's not a respect of people. He wants whosoever will. And if one nation will bloom and do all this and stand, that empire would last forever.

But every world empire will be broken down at the coming of the Rock hewed out of the mountain without hands, that'll break all the world's kingdoms into pieces. And Christ will rule and

reign, and of His reign shall be no end. "His Name shall be called Counselor, Prince of Peace, mighty God, the everlasting Father. And the government shall be upon his shoulders, and of the Kingdom there shall be no end." That's the Kingdom of God that shall come with power and demonstrations, and all the rest of the world will be broke and shot to pieces. They are going to reject It. Nations reject It; churches reject It. Individuals rejects It; so that God can judge the nations, He can judge the churches, He can judge the individuals. For, a man that comes to Truth, and fails to walk in Truth, then he has, according to the Scripture, he's blasphemed or rejected the Holy Spirit of God, and a past the day of redemption.

⁹⁵ Friends, when you walk around here, and the things that you get. . . We wear good clothes, best clothes. Best dressed people in the world is the Americans. The best fed people in the world is the Americans. They drive the best automobiles in the world. They got the most money of anybody in the world. That's right. We have the best of everything in the world. We have some of the best churches in the world. We have some of the best people in the world. And yet, in all of that, a nation as a whole, are gradually turning away from God; because we have placed it upon individuals. We have placed it upon denominations. We've placed it upon nations.

⁹⁶ Here not long ago, I asked a man, I said, "Are you a Christian?"

He said, "I'll give you to understand; I'm an American. I belong to a Christian nation." Well, that don't mean no more than nothing.

One girl, I said, "Are you a Christian?"

She said, "I'll give you to understand, young man, I burn a candle every night."

What difference does it make how many candles you burn? What difference does it make how much you live in this nation? What difference does it make what church you belong to? "Except a man be born again of the Spirit of God, he will not see the Kingdom of God." That was the warning subject of our Lord Jesus Christ.

¹⁰⁰ My friends, you don't know how I love you. You don't realize that when I'm . . . That I don't try to scold you just because I stand in the pulpit; I'd be taking advantage of you.

But what I'm saying to you tonight: be warned of the Gospel. Flee to Christ. Lay aside everything. Don't wait for Miss Jones. Don't wait for it to start in the church. Start it in yourself right now.

For the time might come when God would point you to be a slave the rest of your life, to a sin that you've been bound so long. No matter what price it is. . .

¹⁰² Someone said, not long ago, said, "But, Brother Branham. . ." This person was real sincere, what the person was living in, living in sin. "Oh," said, "I'm sincere. I believe the Lord Jesus Christ."

I said, "If you're sincere, then prove you're sincere. Give up the sin you're living in."

"Oh," said, "you see, there's so much involved."

I said, "I thought you was sincere."

He said, "Well, I've got this to do. I've got that to do."

The most vital thing that you can do is come to Jesus Christ, no matter what you got to do. What's any more important than—than being born again?

¹⁰⁵ Every one of you know that someday you'll be a skull and a pile of bones laying underneath some of this clay around here. Just as sure as you're setting here tonight, you're headed towards that. That's right. How sincere should you be then? You get what I mean? Maybe you might start in an hour from now. This time next year there may not be even a piece of flesh on your bones in the next twelve months. They may not be a speck of life in your body in the next twenty-five minutes. And then from that time, till endless ages cease to be, will never be. . . The state that you go in, that's the state you'll be forever.

So if you are lukewarm, brother, that's dangerous place you could stand, is a lukewarm condition. Jesus said, "Either be hot or be cold. Either be for Me with all your heart, or be against Me." If you just live a pretty good life, that'll never count. Your self-righteous rags will never stand in the day of judgment. That's right.

¹⁰⁷ Say, "Well, I belong to church." That has nothing to do with It. I believe you should belong to church. That's all right. But that has nothing to do with salvation.

Just like I said this morning, the man went everywhere, trying to find Jesus Christ; He was already in his heart. Those things that he done, shouting and speaking with tongues, and so forth, them things are all right, but that's the attributes of Christ being in there first. See? You must get Christ here first, then them things will take place. But you can do that without having Christ, and then what kind of a fix are you in?

¹⁰⁹ Now, I've seen heathens shout. That's right. I've seen people go around and perform such funny-looking things, till you'd—you can believe anything. Pour a rope out of a sack, like that, do some hocus-pocus over it, and the rope stand right straight up in the air. Take a big cobra, and him striking, whether he's got fangs or not; throw a rag out there, and watch his fangs hang in the rags. Go around there, and play a little music over him, and chant, and roll him around his neck. And that cobra just looking at him, act like he's going to strike, and then hold back. Don't get near him; he'd kill you.

And I've seen them stand out there and walk through beds of fire, when the coals was burnt down. Take off what they had on, walk right down through those fire of coals without doing anything, no harm at all. Go into a deep den, beat up, full of glass, and sticking up like that; run and make a big jump in it, lay down and roll over and over and over. And get up, with not a cut on them, jump back out. That's faith. But, brother, that ain't salvation. No, sir. Oh, such, the cunning ways the devil has to deceive people.

¹¹¹ Salvation is an individual affair with God Almighty, through Jesus Christ the Lord.

Oh, what we need tonight, friends, is one of the old fashion meetings we used to have years ago, to sweep the whole nation, where people went home, they straightened up their home. They taken the—the evils out of their home. They stopped all their nonsense around home. Each and every home, they had it straight on the line. And they quit their meanness. They quit their cheating. They quit their lying. They lived honest and soberly with one another, lived like Christians ought to. That's the kind of religion.

¹¹³ And, today, the . . . That same kind of religion that we have, has branched off and branched off, till it's become so patterned till it's a Hollywood show almost. Now, you know that's the truth. And we go into a place, set up a big band of music, and play music, and carry on, and act like, pretending Christians. But go to them and cross one up one time, and watch what you get. See?

Christianity is long-suffering, goodness, meekness, gentleness, patience. Is that right? "Christ, when He was reviled, He reviled not again." Is that right? Christianity is the life that a man lives. It's a personal experience, not . . .

But some say, "So this guy, I know this fellow does this. I know he can—he can pray for the sick and they'll get well." That don't mean he's a Christian. Faith will do anything.

If you'd only get to the place, as Christians . . .

¹¹⁷ In our little group here at the tabernacle, you all, if you'd only see how that witches and wizards work miracles. Sure, they do. And they have all the demonstrations that Christianity produces, but they can't be Christians. Watch their lives, what they do.

The people right there even take living with other women adultery, as a religion, and them same people does signs and wonders. Not in . . .

There's one thing they can't do. There's just one thing that I've never been able to see any witch doctor or anything do. They can perform miracles like make this rope stand up. They can run through fire, bewitch the fire. And they can do things like that. But they cannot heal the people. That's strange. They can put curses on people, and diseases will come on the people. But they can't take the curse off and heal them.

¹²⁰ It's been that way through the Bible time. When Jannes and Jambres withstood Moses, they could bring sores and boils, but they couldn't take them off. They could bring flies and lice, but they couldn't take it away. For the Lord is the One Who heals the sick.

They can dance in the spirit. I've seen them a many a time. They can have all kinds of maneuvers, but they cannot heal the sick, or they cannot live a Christian life. That's one thing they can't do.

And so it becomes an individual affair, with every man and every woman, is to see all these false things. And the Bible said, that, "The two spirits would be so close in the last days, till it would deceive the very Elect if it was possible." That's right. False christs, false spirit rising up, showing signs, deceiving many . . . That's right. But, "My sheep know My Voice. A stranger they'll not follow." Oh, what a day that we're living in. And the jubilee time's about closed.

¹²² Listen, friend, tonight, if you're here without Christ, and you don't know Him, really sure in your heart, positive of it, without a shadow of doubt that Christ is in your heart, all right. But if you say, "Well, Brother Branham, I got broke up and cried once when I was at the altar." Don't take that. You say, "Well, I'll tell you, Brother Branham, I—I had a good time, one time. I danced in the Spirit, all over the place." Don't take that. See? You say, "Well, I prayed for a man, one time, he got well." Don't take that.

The thing for you to take, is to know that when Christ is in your heart, when the great trials and troubles come on, He's still sweet to you. You walk just the same. If everything's going wrong, and everybody's against you, and everything's going this way, you're still sweet and lovely. It's all right. Moving right on, and you, your

spirit, bearing record with His Spirit, that you're sons and daughters of God. If that doesn't echo in your soul tonight, friend, let's not be marked out of the Kingdom of God. Let's get in the Kingdom of God.

And when a man is once marked in the Kingdom of God, he's sealed till the end of his journey. "Grieve not the Holy Spirit of God, whereby you're sealed until the day of your redemption."

¹²⁵ Now, we have an old fashion custom of altar call, bringing the people up to the altar. God be praised for that. That's a good old fashion thing that the Methodist church started years ago. And it had a . . . It was good, and it's still good today.

But it ain't necessary that you come to the altar to become a Christian. They never had it during the Bible days. They just counted them as believers. They never made a altar call, all the time, in the apostolic age. There's no altar calls. They said, "As many as believed was baptized." Is that right? They become believers.

¹²⁷ When you are thoroughly convinced that Jesus Christ is the Son of God, and in your heart, now, not in your imagination, but in your heart something echoes down there, and said, "Now, I am saved." that's all you need, right there, brother. Confess it out, and let your words go out. And then watch, watch your life from then on. No more than a corn could bear cockleburrs, neither could that man bear evil fruits. He will have to bear good fruits.

Jesus said, "He that heareth My Words, and believeth on Him that sent Me, has Everlasting Life, and shall not come into condemnation but's passed from death unto Life." That's because you believed, not imagine, but you believe It. It become a thought in your heart. The next thing, you expressed It as a confession. "He that will confess Me before men, him I'll confess before My Father and the holy Angels." Then something anchors. That's the reality.

¹²⁹ But what we have been taught, friend, has throwed us off of the line. We've been taught . . . The Methodist people taught, in the beginning, they said, "Brother, when they got to a place they could shout, they had sanctification; they had it all made." But you come to find out, it didn't work very good. That's right.

When the Nazarenes could shout, and raise their hands up, run up-and-down the aisle, said, "That's It." And many of them shouted and run up-and-down the aisle, went out and lived any kind of a life, so they knowed that wasn't It.

The Pentecost come along, when God begin to restore back the gifts to the church, begin to speaking with tongues. They said,

“This is It. It’s got It now. We’re all set out.” But they found out they didn’t have It. That’s right. People speak with tongues and live any kind of life.

¹³² Brother, what it is, be sure. Now, shouting is all right. I believe in sanctification; yes, sir, not mine, but His. See? That’s right. Not my holiness, but His, when He, the Holy Spirit, puts His holiness in here, it’s His holiness, not mine. I’m a sinner, but He’s the Lord.

Now, I believe in sanctification, believe in shouting, believe that a man that’s borned again will give some kind of a demonstration. That’s right. I believe in speaking with tongues. I believe in interpretation of tongues. I believe in healing the sick. I believe in prophesying. I believe in working of miracles. But all of those things are something that follows after you have received the Lord Jesus Christ.

¹³⁴ What we’ve been trying to say, “When he shouts, he’s got It. When he prophesies, he’s got It.” But that ain’t what he got. To take an apple off the tree, don’t mean you got the tree. See? You got an attribute of the tree. And that’s what’s caused the trouble. But when Christ is once seasoned into the heart, all these other things just automatically take place.

Right now it’s coming wintertime. All the trees will shed their leaves except the oak. he will hold its leaves. When springtime comes, they’re old dead leaves. You don’t have to go out and pick off the leaves so the new ones can come on. Just let the new life come up, and the old ones drop off and new ones come on.

¹³⁶ That’s the way it is with Christianity. To receive Jesus Christ, doesn’t. . . I heard people say, “Well, glory to God, I once cursed. I could cuss the hat off of a man’s head. And I quit cussing; I know I’m a Christian.” No, you don’t, by that. No, sir. “I once drank, and I quit drinking.” That’s a good thing. But that’s the moral thing that you stopped.

But to receive Jesus Christ is to receive His Person into your heart. That makes you die to the things of the world, if Christ lives in you. See? You absolutely could quit drinking and still not be a Christian. You could keep all ten commandments and still not be a Christian. For if the ten commandments would’ve saved you, Jesus wouldn’t have had to die. But Jesus died that He might give you Everlasting Life. And that’s what it is. It’s the Holy Spirit living in you. Not keeping laws or doing things, or something like that, that’s works. “Not by works are you saved; but by grace are you saved, through faith.”

¹³⁸ Then if, in your heart you have received the Lord Jesus you're at peace with Him. . . Watch back, your life. I'll tell you the kind of Christians I like to see. When they walk down the street say, "Now, look, see that fellow going there? Now, he's a Christian. I don't belong to his church, but, brother, he's a Christian. I'll tell you, I've seen him in the tight places. See that woman there? Yes, sir. Well, she might not look so popular amongst the women, but she's a Christian. I tell you; she's a Christian." Let the whole city say, "There's a Christian." They'll know it. The Bible said you're sealed.

¹³⁹ Did you ever put a seal on anything? They take it up like this and put a seal on it. They press it. It's on both sides.

They see you coming and see you going. Is that right? You're a Christian, through and through, sealed by the Spirit of God. They know what you was. That's right. It's a pressing, a marking, a sealing. That's exactly the truth. Now, that's when you're sealed in the Kingdom of God.

If that paper is ever once legally sealed by a notary public, and his name's signed on it, it's legal as long as it's a paper, brother. That's right. Is that true?

¹⁴² And if a man is ever born of the Spirit of God, not make-belief, but really filled with God's Spirit, He's sealed him in there till the day of his redemption. He will be Christ-like today. He will be Christ-like tomorrow. He will be Christ-like the next day. In the trials he's Christ-like. In troubles he's Christ-like. In hunger he's Christ-like. In joy he's Christ-like. Everywhere you see him or her, they're Christ-like; for you're sealed by the Holy Ghost. See what I mean? That's not your spirit.

¹⁴³ Brother, sister, don't play around with God too long, for the time might come when the jubilee time passes your door. Then you're took to the post of the devil, then you're bored through the ear and you can't hear the glorious Gospel no more. "What do you mean?" You won't have any use for It. You know what the blasphemy of the Holy Ghost is? It's to reject It. That's right.

When they blasphemed the Holy Ghost, when they rejected Jesus Christ, they called Him Beelzebub. And the very works that He was doing, they said, "You do it by Beelzebub." Jesus told them then, that, what they had done. They believed not Him.

And if a man refuses to believe Truth when Truth is presented to him, and he refuses to believe It, then that finishes it. That's certain.

¹⁴⁶ So if you don't know the Lord tonight, no more than just some little experience you had . . . If you don't know the Lord as the lovely, kind, loving Saviour, won't you, tonight, right now? You don't need come to the altar; you can if you want to. But if you don't know Him . . .

Listen to me just a minute. If I found grace in your sight, as your brother, if you believe me to be His servant . . . Now, I'm putting this a little personal. But I'm doing it for a cause. If you believe that I have been in connection with Almighty God, if you believe that, listen to me now. Don't you let the sun rise on you until something is anchored in your heart, that you are a Christian, that you're at peace with your enemy, you're at peace with God.

"Therefore, being justified by faith, we have peace with God through the Lord Jesus Christ." Romans 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

¹⁴⁹ If you have enmity against some neighbor, against somebody else that's done you harm, and that person has done you harm; if you, in your heart, can't love that person, don't take that experience. You must love those who do not love you. If you love those who love you, sinners do the same. But you've got now, not to just act like it's a religious act, but from your heart you have to.

Why, I asked you to pray for me, the other day, or this morning, for me. I got so I criticized people, the way women dresses, and things like that. I don't want to be like that. That's wrong. Now, I'm confessing it right here, that I'm wrong. And I've seen ministers go out and do things that's not Scriptural, and I say, "Now, that's wrong." Who am I to judge them? God is their Judge. God take that spirit away from me. Let me be like the Lord Jesus. That . . .

¹⁵¹ And if this is true, my brother, listen. Someday, someday you won't have an opportunity to be in church any more.

When I go away and come back, my wife tells me, "You know So-and-so?"

"Yes."

"Did you know they died the other day?"

Here an old friend of mine, that I played with him, as a boy, Will Edgar King. He's my chum, from a little boy up. We'd been together. We slept together. We've lived, fished together, as little boys, and come on up. And while I was overseas . . . A young, strapping young man that'd been healed once, Divine healing, was walking right along and died instantly with a heart attack. Who

would've ever thought, Will Edgar King, about eight or ten years younger than I am. Strapping, young fellow, about a hundred and eighty pounds, walking along, very picture of health, a young man with a fine little wife, three or four little kiddies, and just toppled over. He was the head buyer for all the supermarkets of the south. Fine position, lovely home, lovely family [Brother Branham snaps his finger once—Ed.] but was taken like that. Brother, God. . . His soul is in the hands of a just God, that'll give him the right kind of a judgment.

¹⁵⁴ We are setting here tonight. God only knows where we'll be in the morning. Now, if you're not right with God. . . While we pray, right in your heart now, not to me, not to the people, but in your heart, before God, say, "Lord Jesus, I have just been playing around. But tonight I feel in my heart that this is the time that I want to accept You fully as my Saviour. And from this on, by Your grace, I'll look straight to Calvary and walk a straight Christian life."

Shall we pray. Heavenly Father, in Whom we love and trust, knowing this. . . As a minister, priest, ministering spiritual things to people, standing here tonight between the living and dead, knowing this, that someday without a shadow of doubt, I'll have to answer for every word at the judgment seat of Christ. Seeing men and women in here, lovely people, do anything that I'd ask them to do, Father.

[Blank spot on tape—Ed.] . . . see someone needy, and good-hearted. Now, Lord, it's hard, as a human being with them, to bring those cutting words, that they must receive Christ or be rejected. . .

¹⁵⁶ Father, that brings us to know that I have a pure, Divine love for them, not something that would harm them, but something that loves them eternally. And I have offered them Thy Son, the Lord Jesus, Who will stand in their stead at the day of judgment.

Father, I pray that You will receive every one. I never asked for hands to be lifted up. I didn't feel to do that. But I felt that there's many here, Father, that wants to walk close to You. They want to surrender themselves. And they're doing it right now. By faith, I believe it, Lord, that they're now laying aside every little weight, and saying, "From tonight on, seeing that life is so fragile anyhow, there's not much to it, I want to spend all that I have for the Lord Jesus." And, God, grant, that from this night, they will walk that way.

And then, Father, may those same people walk here and take the communion tonight now, the broken body of the Lord Jesus Christ. And then we. . . If they do that with a sincere heart, You said

You'd raise them up at the last day and give them Everlasting Life. Grant these things, kind Father, for we ask them in Jesus' Name, Thy Son. Amen.

¹⁵⁹ I'm not going to ask you how many made the consecration, but I believe many of you did. And myself, I did in my heart. "Lord, take that critical spirit from me."

Now, I don't criticize people out to their face, but in my heart I do. I see a lady walking down the street, especially that, and see she's not dressed proper. I say, "Isn't that awful?" In my heart, I don't say it to nobody else. After all, that's her business. She's a free moral agent. She ain't got no right to do it; Christ bought her life; but maybe she doesn't understand.

So it's not for me to criticize. Let God do that. When I'm in the pulpit, I'll preach the Gospel the best way I know how, and the rest of it I'll commit to God. The Lord bless you, friends.

¹⁶² Now, we're going to have communion service, just in a few minutes. How many believes in communion? Thank you. That's what Jesus Christ asked us to do, said, take the broken parts of His body, and to do it until He returned again. And if you who believe this to be the truth, and you'd like to have this little time of fellowship with us around the Word of God here, we'd be happy for you to stay with us and—and have this time. If not, we're going to dismiss just a few moments. We'd like you to stay with the rest of them, anyhow, so that you'll be able to see the way we take the communion. This is not only . . .

This is for, also, for Divine healing. Do you know that? When Israel eat the type, the lamb, the passover, they journeyed forty years in the wilderness and come out without one feeble person in their midst. Think of that: not one feeble person, forty years. The communion, a sign of believers . . .

¹⁶⁴ Now, in I Corinthians the 11th chapter, beginning with the 23rd verse, I'm going to read this for the benefit of the church. Paul speaking . . .

For I have received of the Lord . . . which I also delivered unto you, . . . the Lord Jesus the same night . . . he was betrayed took bread:

And—and when he had given thanks, he brake it, and said, Take, and eat: this is my body, which is broken for you: this do in remembrance of me.

After the same manner...he took the cup, when he...supped, saying, This is the cup of the new testament in my blood: this do ye, as oft as you drink it, in remembrance of me.

For as oft as you do, you eat this bread, and drink this cup,...you show forth the Lord's death till he come.

Isn't that marvelous? "...show forth His death until He come."

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and the blood of the Lord.

¹⁶⁶ "What does this mean, Brother Branham?" It means this. If you come and take communion, and go out and live a different kind of a life then what a Christian ought to live, you are bringing reproach and disgrace to the cause of the Lord Jesus Christ. You understand it? If you're a Christian, come. If you're not, don't do it. Look.

But let a man examine himself, and so let him eat...the bread, and drink...the cup

All right, 29th verse.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

For this cause many are sick and weakly among you,...many sleep.

For...we should judge ourselves, we should not be judged.

But when we are judged, we're chastened of the Lord, that we should not be condemned with the world.

¹⁶⁸ When we eat this bread and drink this cup, let's examine ourself, and say, "Now, do I now walk worthy?" Well, I don't walk worthy, no, but Christ, in me, makes me walk worthy. I love Him. I testify of Him. I'm not perfect; never will be, in this world. You're not perfect, never will be. But my love to Him, and He lets me live for Him, and I love to do and to testify of Him. I don't go out and carouse, and do things evil, that brings reproach to His Name.

But if I find out that I do something, then I'm chastened of the Lord. Why does God do this? That we wouldn't be condemned with the world.

¹⁷⁰ Now, there's a great difference between the believer and the unbeliever. God makes a difference.

Remember, the believers in Egypt was all on the inside (under what?) under the blood. The lamb was killed. And its blood, with hyssop, was sprinkled on the door. Look where it was put at. On the lintel of the door, that's the doorjamb you're to go through. The lintel of the door, and on the doorpost . . . See what it is? The cross, hundreds of years before the Lamb of God came and was slain. But it's a type of the Lamb. It was put on the lintel and on the door. And every Israelite, coming under that blood, was forbidden to go out any more. There you are. Forbidden to go out, they were under the blood. They could not go until orders came to march, orders to go forward: type of Christ.

"Once, for by one sacrifice has He perfected forever those that are sanctified in Christ Jesus: once for all." No more turning back, no more going this, no more doing that. Oh, you'll backslid, do things that's wrong. . . ? . . . and come on. See? But one time Christ sanctifies a human soul by filling him with the Holy Spirit; it's perfected forever. There you are, no more desire to do wrong, "For the worshipper once purged has no more conscience (or desire, the right translation . . .). . . The worshipper, once purged. . ." Oh, I wish I could just sink that deep. "The worshipper, the believer, once purged, has no more desire of sin, nowhere": settled forever. "For He has perfected by one Sacrifice forever those that are in Christ Jesus." The world becomes dead. You don't care for it no more. Your affections are set on things above.

¹⁷³ Now, if you are saying you're a Christian, and still living worldly lives, then you are chastened of the Lord, for you should not be condemned with the world.

Wherefore, when you come together . . . Wherefore, my brethren, when ye come together to eat, tarry one for the other. (Watch.)

And if any man hunger, let him eat at home; that you come not together unto condemnation. And the rest I will set in order when I come.

¹⁷⁴ You notice Paul here. Those Corinthians, they didn't get it. They went up there and even get drunk at the Lord's table. And they eat and drink, done everything wrong. Paul said, "When you come together, if a man's hungry, let him eat at home. But when you come together, tarry one for another." In other words, "Wait on one another."

You say, "Now, here's a brother that I don't think ought to take the communion." Well don't run up there and jerk him out. Have patience with him. After the service is over, and a time when

he . . . come over to his house some night and sit down, say, "Brother, now, forgive me if I'm wrong. But I seen you down, the other day on the street, drunk," whatever he was doing, "out with some other lady that wasn't your wife, and you're taking communion. I love you, brother. Let—let's you and I pray over this thing and straighten it up." See? Wait on one another. Do service for one another. Don't be bigger than somebody else. Try and see how little you can be.

I've often heard, say, "Don't never be big in your own sight." If you're big, let it be in God's sight. Be little in your own sight. Every man that humbles himself, God will exalt. But those who exalts themself, God will bring abase. See? Be little.

¹⁷⁶ Here's a man, say, "Well, he said, 'I know that . . .'" Now, see, he's my brother. I'd like to be his servant. You see? Be servants to one another. Love one another in such a way that, oh, my, and you'll—you'll . . .

We used to sing a little song. I don't know whether you remember it now. We'd sing.

Bless be the tie that binds
 Our hearts in Christian love;
 The fellowship of kindred mind
 Is like to that above.
 When we asunder part,
 It gives us inward pain;
 But we shall still be joined in heart,
 And hope to meet again.

¹⁷⁸ When I stood down there in the Saint Angelo catacombs, and looked laying there, oh, along, for a mile or more, on the ground, graves, where they have to bury their dead. And right on the corner was the little bitty graves, that was the children, where they put the children in the corner. And there was a little church there, where they had to hide away.

I went down into the old Roman cathedral where they burnt them to the stake, fed them to lions. I walked out there in the middle of that place and stood there. I looked around. I hadn't seen it yet. All the bricks was falling in there at the great places where the lions comes out. I walked right about where I thought maybe the lion pit was, where the Christians died. I raised up my hands; stood there. I said, "O Jesus, I'm such an unworthy creature, to think that my brothers sealed their testimony there, by the mouth of lions, and so forth, for the cause of Jesus Christ."

180 I happened to stand, look behind me, was somebody hoisted up the old rugged cross, standing there yonder. I begin to hum in my heart, "On a hill far away stood an old rugged cross, the emblem of suffering and shame."

I look . . . Men through the ages . . . The whole world is drenched with the blood of the martyrs of the Lord Jesus Christ. I thought, "What a little old thing that we are." Thinking about taking a little missionary trip, maybe have to stand a little persecution, somebody laugh at you. I'm becoming a football, that—that people kick me around a whole lot. That don't make any difference. They kicked around men before me. They did things like that, and called this, that, or the other. I've got a Gospel to preach of our Lord that I love. I got a goal to make. And when I come to the end of road, I want to come with every one of you, saying this, "I have fought a good fight."

Some of these nights, no doubt, I'll be standing at the pulpit, when my face will turn pale, my lips will seal, and I'll . . . I've always wanted to go across the pulpit like that, home to glory. Some of these days I'll preach my last sermon. I'll make my last altar call. I'll pray for the last sick person. I want to die with a Bible in my hand, calling on the Name of the Lord Jesus Christ. Fight a good fight; finish the course.

183 My beloved brothers and sisters, whatever there is, if there's anything in your life contrary to Christ, let's confess it, come up here now and take the Lord's supper, joining our hearts together as one unit of Christian faith, to let our Lord Jesus know that we love Him with all of our heart. And you do it now while we pray. And, Teddy, if you will . . .

I think they come by sections. Is that right, brother? Now, if the elders will come forward now to—to help us, and stand here . . . And where do you start, what side, Brother Neville, this side? [Brother Neville answers.] All right. These brethren now, they got a system here, of how they all won't have to come at once.

And now, you come and take the communion with us. We'll be happy for you to eat this supper with us. [Blank spot on tape—Ed.]

186 I'm sure that we can all say tonight, that we're happy we're Christians. The act that you have just did is almost two thousand years old. Before the going away of our Lord Jesus, He bid us to do this, and to do it until He returned again. And He gave us the assurance of His own Word, which cannot fail, can never fail . . . He said, "He that eats My flesh and drinks My Blood has Everlasting Life, and I'll raise him up at the last day," Saint John the 6th chapter.

That gives me such a hope, after seeing false religions of the world: sun worship, idol worship, and all their conceptions of a

supernatural being. But yet, see this Word, how infallible It is . . . And the One Who has proved that It's infallible, has give us this Divine promise of His, that He will raise us up at the last day.

¹⁸⁸ Now, to the strangers in our gate, there's just a little more to this than what we have just done. I shall read it first to you out of the Bible, in Saint John the 13th chapter, 2nd verse, beginning.

And supper being ended, the devil have . . . put in the heart of Judas Iscariot, Simon's son, to betray him;

Jesus knowing . . . the Father had give all things to his hands, . . . that he was come from God, and went to God;

He riseth from the supper, . . . laid aside his garments; and took a towel, and girded himself.

After that he poured water into a bason, and begin to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Then cometh he to Simon Peter: . . . Peter said unto him, Lord, dost thou wash my feet?

Jesus answered and said unto him, What I do now thou knowest not . . . ; but thou shall know hereafter.

Peter said unto him, Thou shall never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

Simon Peter said unto him, Lord, not my feet only, but . . . my hands and . . . head.

Jesus said unto him, He that is washed, need not to wash . . . save not to wash his feet, but is clean every whit: . . . ye are clean, but not all.

For he knew who should betray him; therefore he said, Ye are not all clean.

So after he had washed their feet, and had taken his garments, and . . . set down again, he said unto them, Know ye what I have done unto you?

Ye call me Master and Lord; and ye say well; for so I am.

If I then, your Lord and Master, have washed your feet; ye . . . ought to wash one another's feet.

For I have given you an example, that you should do as I have done unto you.

Happy are ye if ye know these things and do them.

¹⁸⁹ It's been an order of the tabernacle here for years, the time of twenty something years of existence, that we've always made

a practice of footwashing. The Baptist people carried it before Pentecost; Pentecost picked it up in its early days; then carried on. So we are tonight, as always, observe this order.

We got a room here called the prayer room. The ladies go into that to observe this great ordinance that God left us. And the men go into a room, to—to this office over here, deacons' office, and we observe the footwashing.

And you, the stranger, with us tonight, not a stranger, but a fellow citizen of the Kingdom, if you've never observed this, either a man or a woman, we accordingly ask you and invite you to come and join this fellowship with us. And if you have never did it before, we'll be glad to have your fellowship tonight for the first time with us. However, if you don't feel that you wish to do it, something urging you to go home immediately, or something, we want to say that we're happy you was here with us tonight.

¹⁹³ I kind of apologize for breaking up my sermon and things the way I did. I'm not much of a preacher to begin with, and then come kind of unexpected, it makes it kind of hard for me. A little later on, maybe, the Lord will help me in these matters.

¹⁹⁴ And maybe after returning back from out west . . . I hope that the Lord gives me a good rest out there so I can return back, and maybe that Brother Neville and I hold a good old fashion revival here for a few nights on preaching the Word.

And somebody has just met me today, wants to be baptized down in the river. I'd be glad to baptize anyone any place. It's all right.

¹⁹⁶ Now, you, you're always welcome at the Branham Tabernacle. We're not any denomination. We are not against denominations, but we're just not denominational. So you're always welcome. We don't have any membership here. We just have fellowship one with another while the Blood of Jesus Christ, God's Son, cleanses us from all unrighteousness."

And till we meet again, may God's peace and grace be with each one of you. I pray that God will take sickness from your midst, and will give you a good, safe journey home tonight, good health and strength, hoping to meet you here Wednesday night.

¹⁹⁸ Until then, may His grace be with you, while we stand if you will. Thank you. Pastor dis . . . The pastor here, Brother Neville, will dismiss in a word of prayer.