
PARDON



Let us remain standing just a moment for prayer. Let us bow our heads now.

2 Our Heavenly Father, we deem this such a great privilege to stand here among the saved, and can sing this glorious ol' hymn of the Church, "Lord, I believe." To see the Faith of our fathers still living in the hearts of His children, down through the ages. And as the song has just told us, "We are on our way to Canaan's Land." We pray, Father, tonight, if there be some here who has not made that decision yet, that's not come to the place that—that they can just only believe the Word, I pray that this will be the night that they'll make that final say and accept Christ as Saviour, be filled with His Spirit.

3 We thank Thee for this group that's called the Full Gospel Business Men, and for what it stands for, for righteousness. We're happy to know that in our land is men, in the business world, who takes time to serve You, to tell others, spending their—their money and their time to help others along the way, becoming citizens of the Kingdom of God.

4 We thank Thee for our minister brothers here tonight, those who are holding the torch-light, to show this darkened world there is a road that leads to Glory, for every member of the Church of the living God, and for those who have come in, Lord, newcomers. We pray now that as we endeavor to open the Word, that You will divide It to the people as we have need of. And when the service is closed, tonight, and we go home, may there be newborn babes added to the Kingdom. Or, maybe there is someone here tonight, Lord, who is very sick and needs the touch of the Great Physician, may they receive it tonight. Grant it, Lord. And we'll humbly give Thee the praise, for we ask it in Jesus' Name, Thy Son. Amen.

May be seated.

5 It's one of the greatest times of my life, is when I get to stand before people, to speak about the joy of my life, Jesus Christ, what He means to me, and then to have the privilege of sharing this joy with someone else who has never had this joy. I was speaking the other day. I used to be a boy preacher. This is thirty-three years in the ministry. And I lived upon the reputation of a boy preacher. But now I've passed that time, and now I'm becoming the old preacher.

6 But, each day, He, as the song said, "He grows still sweeter than He was the day before." As I begin to, crossed over the halfway mark and looking towards the setting of the sun, Christ becomes more to me, day

by day. And when I have these privilege, stand before business men and women of the communities, and to speak to them about something that means more to them than—than anything in the world, that is, Eternal Life. I do not think there is anything any greater, than that I could think of, than Eternal Life.

7 When you're young, you begin to think about, well, as a boy you're playing tops, and the little girl is cutting paper dolls. After while, it's your education. Then, are you going to marry the girl with brown eyes or blue? And then the house is to be paid for, the children is to be educated. And where you at?

8 But I'm so glad that there is something that's real, after this is all over. Then you enter in to something that means more than these other things. Which, they are—they are essential. Certainly they are, to who is going to be the mother of our . . . and father of our children, and our homes and so forth, and the education of the children. But, even that, all perishes. It goes. But Life Eternal is the greatest thing I know of. It satisfied me when I was a young boy. It satisfies me now while I'm a middle-aged man. And I'm sure when the curtains are falling around my life, I'll be happy to go meet the One that I've spent my life for.

9 Now, to Brother Tony, the—the president of the chapter here, and I'm happy to be here with him in fellowship tonight, with Brother Carl Williams and other chapter executives or representatives, and with all you visitors with us. We're happy to be here.

10 One time I was speaking, I believe was at Little Rock, Arkansas, in the Robinson Memorial Auditorium. And there had been a man healed, had been several years on crutches, setting on the street, selling pencils. And he could, oh, just twist. His limbs was paralyzed. And get around . . . People felt awfully sorry for him. One night he come into the meeting. And he got a prayer card, and got into the line and was healed.

11 And the next day he had his crutches on his back, walking up-and-down the street, testifying. And I was trying to speak. And—and after while he raised up, and he said, "Brother Branham," he said, "I'm kind of at wit's ends." He said, "When I heard you speaking," he said, "I thought you were a Nazarene." That's what he was. And he said, "And then I seen so many Pentecostals around," he said, "somebody said you were Pentecostal. And then I heard you say that you were a Baptist, or was ordained in the Baptist church." Said, "I get it all mixed up. What are you?"

12 I said, "Oh, that's easy. I'm a Pentecostal Nazarene Baptist." So, that's together.

13 When I come among the Pentecostal people, a few years ago, which the Lord sent me over, when He ordained that I should pray for His sick children. And the own denominational church that I was with at that time didn't believe much on praying for the sick, or Divine healing. It was foreign to them. They told me I had become a holy-roller. And well, maybe I have become a holy-roller. I don't know. But I'm awful happy, whatever I am. And someone said I had lost my mind. I said, "Then just leave me alone, because I'm more happier this way than I was the other way." So I—I just feel good this way. And I. . . It's been joy unspeakable.

14 But when I come among the Pentecostal people, I—I thought there were only one group of them. And then, come to find out, there's just about as many groups cut away, in them, as there was in the Baptist church that I came from. Then I wouldn't take sides with any groups. I tried to stand between all of them and say, "We are brothers." See? And that's been my attitude ever since: to see the great church of the living God united together in faith and prayer and effort.

15 And then when the Full Gospel Business Men set up their organism, because they're not an organization. They're an organism. And that took in all groups. And it gave me a place, and they took me under their wing. And I'm very grateful for the opportunity to speak for the Christian Business Men, because there I can express my belief among all the groups at the same time. And it's been a great thing to me. And I belong to one organization, that's the Full Gospel Business Men.

16 And to do that, there is now in Africa, where we are planning, going right away, down in South Africa, where the Lord gave us one of the greatest meetings that I suppose He ever did give us, was down in South Africa, where we saw thirty thousand blanket natives receive Christ as Saviour in one afternoon service. They registered thirty thousand.

17 The next morning, while Sidney Smith, the mayor of Durban, called me on the phone, which was at the meeting. We had somewhat around two hundred thousand at the stadium, or the—or the racetrack. And he said, "Go to your window and look out the window." And there came seven van loads. And them great English trucks was practically, almost across this room, full of crutches and wheelchairs, and—and things that the people had laid on, the day before. And they were walking behind the trucks, singing, with their hands in the air, the song that you sang a few moments ago, "Only believe, all things are possible."

18 And I, my heart, I said, "Lord, this will be a memorial day to me." And the few days. . . the day. . . I was only to be there three days. And

that's where I'm returning back again now. And there, three days, and I—I just don't know what all taken place. That come about by just one miracle the Lord did at the platform; give a boy, that was walking on his hands and feet, like a dog, restored him to his right mind and straightened him up, before the people. And the day before, those people had to be fenced off because they were having tribal war. And now they were at peace, walking with their arms around each other, singing, "Only believe, all things are possible."

¹⁹ I tell you, the grand old Gospel, though in its simplicity, has never lost its power when preached in the simpleness of the resurrection of Christ. And I . . . It grows dearer to me, each day.

²⁰ And if you're a businessman here tonight, and you haven't come into any Business Men's fellowship, let me recommend this Full Gospel Business Men. You don't have to belong to any church, or—or ever church that you're in, it's perfectly all right. It has a title "Full Gospel Business Men." But it don't have to be a full Gospel man to do it. Methodists, Baptists, Lutheran, Presbyterians, even Catholic priests, whoever it is there.

²¹ You know, I believe Jacob dug a well and the Philistines run him away from it. I believe he called it, "malice," or something. He dug another one, they run him away from that. He called it, "strife." And they dug the third one; he said, "There's room for us all." So I think that's what this is; there's room for all of us here. And we'd be glad to have you in this Tucson area here, to come in and fellowship with us.

²² And then don't forget the Phoenix meeting. And now, I know we're not supposed to give advertisement from the platform here, 'cause we've made that a policy. But being this is all connected with the Full Gospel Business Men, I'm to have prayer for the sick, and preaching, four days prior the meeting at the Ramada, this coming December . . . [A brother says, "January."—Ed.] January the . . . ["19th through the 23rd."] 19th to the 23rd. Four day. I'll begin on the 19th, is that right? ["Yeah."] I begin on the 19th. And then I have four day's, meeting.

²³ And to you Tucson people, next Sunday night, I'm praying for the sick, over at the Assemblies of God, Grantway, Brother Arnold Mack's church. If there is someone sick and like to come in, I'll be speaking there, the Lord willing, next Sunday night, praying for the sick.

²⁴ And now may the blessings of God rest upon you. And if you have your Bible, I would like to get quickly to the Word, because I know many of you work tomorrow. And I will speak to you tonight from a Scripture that I want to read out of the book of Romans, Romans the 8th chapter. And we want to begin at the 28th verse, and read down to 32nd verse, inclusive. Romans 8:28.

And we know that all things work together for good to them that love God, to them who are . . . called according to his purpose.

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and to whom he justified, them he also glorified.

What shall we then say to these things? If God be for us, who can be against us?

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

25 May the Lord add His blessings to the reading of His Word. And now I want to speak on the subject of: *Pardon*. The Bible said here, tonight, that, “He gave us all things.” Well, we certainly could not speak on “all things.” But we will take one thing that He has give us, and that is: *Pardon*. And I think that’s a glorious word, to be “pardoned.” Because, we are all guilty of sin. We’ve all sinned and come short of the glory of God. And God, through His Son, has pardoned us from this guilt of iniquity and sin.

26 And a pardon reminds me of a story I read once, of in the Revolutionary War, I believe it was. That, there was a man, a soldier, foot soldier that had did something that was . . . The courts had found him guilty and he was sentenced to be shot. I believe it was, neglecting his post of duty in time of battle. And he—he was going to be killed by a firing squad.

27 And one fellow felt so sorry for this man until he finally made his way to the—the great President Lincoln. Lincoln, being a Christian gentleman . . . They said he was riding up in his carriage when the messenger met him. And he fell upon his knees and said, “Mr. Lincoln, president of the United States, kind sir,” he said, “I ask mercy for one, knowing that you are a Christian, and know that you have tenderness in your heart for the weary.” He said, “My friend was at the post of duty where he was stationed, but when the guns was roaring and the cannons firing, he got scared and he left the post of duty. Mr. Lincoln, he didn’t mean to do it. He’s a good man. And now, in a week from this day, he must die by a firing squad. There’s no way to save him except you will sign his pardon.”

28 Mr. Lincoln, with tears in his eyes, pulled a piece of paper from his brief and wrote on there, “I, Abraham Lincoln, pardon this man of *such*, and shall not die,” and signed his name to it.

29 And the man gave him God's blessings. And returned back to the prison, and said to his friend, "I have your pardon." And he pulled it out, upon a piece of paper, and show him.

30 And the man said, "Don't mock me. Here I'm fixing to die, and then come with such as that? I do not believe it. I just can't believe. That isn't so. Any man could sign his name, 'Abraham Lincoln.'"

31 He said, "But this is the president's signature." Said, "You are pardoned."

32 And he turned his back and walked away. And the man died under the firing squad.

33 And then here is a—a—a release from Abraham Lincoln, the president of the United States, to release this man, and yet they shot him. So, it was tried in the Federal Courts, and here was the decision, "A pardon is not a pardon unless it be accepted as a pardon."

34 So this tonight that I read, that God gives us all things, and He gives us pardon, it's pardon to those who want to accept God's Word as pardon. But it only, just us read it, it doesn't mean that you are pardoned. It means that you've got to accept it as your pardon, that God gave His Son to die in your stead, and then it's a pardon.

35 Released from guilt, is what we wish to place on this. A pardon from God is a release from guilt. Not the turning away by a psychological doctrine of some sort that might in some way give you a little feeling that you have done what's right, by joining church, or taking up some creed. But it's a—a release from your guilt, by the power of Calvary. Something has released you. There's no more guilt. The Bible says, I believe, in Romans 5:1, "There is therefore now no condemnation to them that are in Christ Jesus, that walk not after the flesh, but after the Spirit."

36 Now, a man, when he is released from sin, man or a woman, there's no more desire in their heart to walk after the things of the world. He is freely pardoned and becomes a new creature in Christ Jesus. And his affections are set on the things that are above, where Christ sets at the right hand of God. He's freely released. He doesn't have to have some priest to tell him or some minister to tell him. He knows in himself that he is pardoned, because he has accepted it upon the grounds that God sent it to him, through Jesus Christ. What a feeling it is to be free from sin!

37 I was told, when the Emancipation of the Proclamation was signed for the slaves in the South, many years ago, that the set time that they were free was at sunup on a certain morning. And they all got out from the old plantation. And many of the young men climbed way to the top of the mountain, because they could see the sun come up first, and then

the older men, a little beneath that, then the women and children at the bottom. And they were waiting a long time before daylight. Cause, slave belts, hard trials had marked their life with sorrow, and they longed for that day that when they knowed that they were pardoned. And the Emancipation Proclamation said "At this certain day, at sunup, they are free." And they were longing to see that hour when the sun come up, so anxious till they climbed the mountains.

38 Oh, if sinners tonight could only be that anxious to know that you're pardoned. You're pardoned the minute that you accept Jesus Christ as your Saviour. Then you are pardoned.

39 They said that the young men waited. And as soon as the sun begin to shine in the east, they screamed down to the older, "We are free!" And the older down, to the women and children, "We are free! We are free!" Because the sun was up.

40 Oh, when man had sold out to sin, and when the Son of God came up out of the grave that morning, for our justification, I think it ought to be a scream across the nations, "We are free from sin and shame, freely pardoned by the bonds of Calvary." No greater thing could be given to the human race.

41 When man sinned in the garden of Eden, he crossed a great chasm, separating himself from the Eternal One. Man at that time was Eternal with God. He had no sickness, sorrow, or death. Man was not made to die. Hell was not made for man. Hell was created for the devil and his angels, and not for mankind. Because, they were created on earth to be sons and daughters of God. But when man sinned and stepped across the boundary line between right and wrong, he separated himself from God, leaving himself no way back. He was totally lost. He could not come back, because he had sinned.

42 But, God, rich in mercy, accepted a substitute. Because He had said, "The day you eat thereof, that day you die." And God's justice and His holiness requires death, because it's His Word. And He must keep His Word, in order to be God.

43 And now, the love that He had for the human race, and yet had to see them separated from Him, and the fellowship that He had with His children in the garden of Eden, in that heartbroken condition that He's had to be in all that time, because His Word said, "The day you eat thereof, that day you die."

44 Then, we can rely upon this, whatever God says is true. It must come to pass. God cannot take His Word back, see, because He's infinite, and He's Eternal. And His first decision is all-time decision. He doesn't have to—to take it back because He learned more about it. He's infinite, to begin with. And therefore, when God says anything,

it's perfectly that way. It can never be changed, because it's the perfect decision.

45 And then the way God acts upon the—the subjects that accepts His decision, it'll forever act upon every subject that accepts His decision that way. Therefore, if He made a way for a man to be saved, the first way He made has ever remained the same way. And if God promised healing to the sick, upon faith to believe it, it ever remains that way. He cannot take it back. See? He must ever remain the same way.

46 Now, God accepted a substitute for the man in the garden of Eden, and that was the way of a blood sacrifice. Blood had to pay the price. And it's forever been the same. There has never been any other way, or anything else, that ever took its place. It was blood. The only way that God receives His children back, is by this blood substitute. No other price can be paid. Nothing else will do. God's first decision is always perfect, and it's Eternal. And we know that that's true, because God can't lie, and He cannot take His Word back. Since that time, it's been God's only way and only place of fellowship with man. Now, the subject was . . .

47 Now, the word *death* means "separation." When we die this way, it does not mean . . . Our physical death does not mean that we are dead. Jesus said, "He that believeth on Me, though he were dead, yet shall he live. Whosoever liveth and believeth on Me shall never die." Now, that *death*, speaking of there, is "separation" from the Presence of God. But the physical death that we have to go through here, yet it is not death. We're still in the Presence of God. We move from this place to a closer place with Him, in His Presence. It isn't the death that we call "death," what we call it here.

48 Remember, He said to the—the girl that was died, Jairus' daughter, "She is not dead, but sleepeth."

49 And they laughed Him to scorn, He, knowing that she was dead. That's their term, "She was dead."

50 But Jesus said, "She sleepeth." And He went and wakened her, and she came back to life.

51 Now, from Adam until now, man has tried to make his own substitute. He's tried his best to do something a little better than what God did it then. And that's just natural in man. Man is always trying to—to better something, to make it a different way. He wants to inject his own ideas into the plan of God. And that's why we stand tonight separated, the Christian people of the world, by barriers, by denominational barriers. We . . . It does this because that man has injected his own idea into God's plan. From Adam until now, as I've said, it's been that way.

⁵² Adam expressed man's thinking, in the garden of Eden, when he made himself a fig-leaf apron to face God. It's something that he did, himself. And from fig leaves, he's tried education, towers, cities, idols, civilization, denomination. But it ever remains the same. God only accepts His subjects under the Blood. That's all.

⁵³ Education has totally failed. More educated we get, farther we get from each other. Denomination has totally failed. We draw lines and barriers, and each one trying to get that denomination higher than the other, and it breaks fellowship. Civilization has merely brought about confusion. Cities, towers, and whatever more, has all failed. And God's plan still remains the same: under the Blood.

This Blood must be a displayed blood. In the garden . . .

⁵⁴ Back in the time, rather, of Israel, when Israel had to kill the lamb and to place the blood upon the lintel and on the door post, God required that. And that token must be there, no matter what other position. Them men might have showed that they were circumcised Israelites. They might have confessed that, "We believe every word that Jehovah says." But that didn't expel it. They had to display that token. The blood must be shown.

⁵⁵ That's the way it is tonight. I believe that every Christian has to display the Blood of Jesus Christ that's cleansed them from the things of the world, regardless.

⁵⁶ Now, in that time, the token must be on the door. It must be there, regardless of how religious the house was, how religious the people, how well they had brought up their children, how fine they attended church, how well they had displayed all the things that God had said. It still, at that last hour, where it showed between death and life, the blood had to be displayed. And the blood showed that an innocent substitute had been taken in the place of the worshipper. And the chemistry of the blood, the red blood itself, was a sign on the door that this house was safe, under the blood. Now, that was a type.

⁵⁷ Now, in these last days, we're coming back again to the hour of God delivering His Church. I—I believe it. And as certain as that blood had to stand for a memorial, so does the token have to be. It's required today. For, now, they could not take the chemistry of the Blood of the Lord Jesus and placed it upon every heart's door.

⁵⁸ But, you see, that time, an animal died, which was a lamb. And to show that the animal was dead, the blood was on the door. So the life that was in the animal could not come upon the worshipper, because the animal doesn't have a soul. So the life that was in the animal could not come upon the worshipper.

59 But, today, when the Blood of God's own Son was shed at Calvary for our pardoning and release, the life that was in that Blood was God Himself. And the Holy Spirit returns upon His Church, upon His believer, and it's a token in these last days, that He will pass over the man or the woman that's accepted the death of Jesus Christ as their substitute. And the Holy Spirit bears record.

60 You might say, "I've accepted It." And you still live in the world, you still live like the world, then there's no evidence that that Life was for you, until that evidence of the Holy Spirit has struck into your life.

61 There is God's requirement, that every man or woman must have, that evidence as a token in this last day. "When I see the Blood."

62 Jesus said, "Verily, verily, I say unto you, except a man be born again, of the water and Spirit, he will in no wise enter into the Kingdom."

Therefore it's been God's program, all the time, Blood. It was blood in the Old Testament. It was Blood in the New Testament.

63 In the Old Testament was the chemistry, which was a type of the life that is to come. It showed that there was a substitute taken, but the worshipper went out with the same guilty conscience that he had when he come in and offered his lamb.

64 But this way, "When the worshipper, once purged from sin, has no more conscience of it," the thing is dead, passed away, and you've changed from death unto Life. And you're alive again in Christ Jesus with Eternal Life, the Holy Spirit resting within you, bringing forth the Life of Jesus Christ again. For the Bible said, in Hebrews 13:8, "He's the same yesterday, today, and forever."

65 God is waiting the hour to see His Church come to that position, regardless of denomination, regardless of creed, color, or whatever it may be, that His entire Church would come to the place that they're displaying the token of the death of Jesus Christ.

66 "For a little while," He said, "and the world sees Me no more, yet ye shall see Me; because I live, you live also. I'll be with you, even in you, to the end of the world," Jesus Christ the same yesterday, today, and forever.

67 I get among Christians sometime who claim to be sainted men, women of God. They're ashamed of a testimony. They're ashamed to say, "Amen." They're ashamed to sing the songs of Zion. They're ashamed everywhere. I like to get among people who is not ashamed of the Gospel of Jesus Christ. Though It seems like heresy, but yet they're not ashamed. Something has happened, and It means more

than life to them. It is life. It's Life Eternal because they have accepted God's substitute.

⁶⁸ I like this kind of singing. When I was back there praying for some of the people, a few moments ago, that had been brought in. And this not being a prayer service; just to speak. I was in there. And I could hear the songs, the clapping of their hands. And we wonder . . . And some of them even, I seen them, run up-and-down the floor, what they call "dancing in the Spirit."

⁶⁹ At first time, I was a critic of that, when I seen the Pentecostal people dancing in the Spirit. And I thought, "What is this? It must be a bunch of nonsense." Then I got to reading the Bible, and I found out, that, when dancing in the Spirit. The devil copied it and put them out here with rock-and-roll and stuff, but the real genuine dance come from God. That's exactly. And, always, a dance was victory.

⁷⁰ When David slew Goliath, and this little ruddy-looking boy come dragging the head of this giant into the city, the people met him, dancing. They had the victory. When Moses crossed the Red Sea, by the power of God, and took the children of Israel on the other side, Miriam picked up a tambourine, and all the daughters of Israel, and up-and-down the bank they went, beating the tambourine and dancing in the Spirit. If that isn't an old-fashion Pentecostal meeting, I never seen one in my life. The trouble was, with me, I didn't have enough victory. But when you finally get that victory, and the token of the Blood of Jesus Christ comes upon you.

⁷¹ I remember David, the great psalmist of the Bible. When he had done something, that, this great thing, he was given Saul's daughter. And she was kind of a self-starched, self-styled, so-called believer. And the ark had been away from God for a long time, the visible Presence of God, the Pillar of Fire hanging over this ark. The Philistines had come in and took it out under Saul's reign. And one day, when David seen the ark coming back to the house of God, David run out before the ark, and he danced before the Lord, singing the praises of God. And Saul's daughter seemed to be very much embarrassed at that man's action. Her husband, her young, handsome husband had cut up and misbehave himself in her presence, the king's daughter. And David said, so much, "If you don't like that, watch this a little while." And around, and around, and around the ark he went again, dancing in the Spirit. And she was embarrassed. And God cursed that woman with a curse.

⁷² Oh, the victory through the Blood of Jesus Christ, the token of the resurrection of Christ, His life lives within His Church. There is no other way of fellowship, under, but under that Blood. Our

denominations will separate us, and one say, "That's nonsense." And one say *this*, *that*, or the *other*.

⁷³ Pentecost was our pattern. No one will have to say but what . . . or can say but what that the Church was inaugurated on the Day of Pentecost. And the same Spirit that come upon them on that day, every time without fail, in the Bible, when the Holy Ghost came upon the people, they acted the same way.

⁷⁴ Let me say this, that in the heathen lands where I've had the place, the privilege of traveling and seeing blanket natives of the islands and in the Hottentots, and see them stand there where you have to speak through an interpreter, never heard the Name of Jesus Christ in their life. But tell them the Story, and ask them to raise up their hands and receive God, they do the same thing you do right here when you receive the Holy Ghost. Shows that it's a universal thing. It's the power of Almighty God, the display of His token upon His children, whether they're red, black, white, or whatever they might be. It's the only place that fellowship is given.

⁷⁵ Nimrod built a tower, and Nebuchadnezzar a city, and so forth. They go on down through scientists and everything, but ever still remains that it was the blood. That, God made His decision that it would be an innocent substitute, would have to take the guilty man's place for pardon, and it remains the same thing tonight, and never has changed it.

⁷⁶ Job lived by it. Job, the oldest book in the Bible. Though everything happened to that man, yet he stood firm because he knowed he had met Jehovah's requirement. He knowed it was right. Abraham, the same way; many of them. Israel met only . . . There was only one place that Israel could have fellowship: that was under the shed blood. "Men ought, everywhere, to worship in Jerusalem." Until there was a sacrifice, there was no worship. And the sacrifice was blood.

⁷⁷ Today, today, yet as fully educated as the nation seems to be, and as highly cultured as they seem to be, and all of our scientific research to split an atom, and whatever takes place, to shoot a rocket to the moon, or send up a—a satellite, or whatever it might be. All of our scientific research, all of our denominations, all of our education, all of our schools, has only got us further from God than they was at the beginning.

⁷⁸ What it takes is a surrendered heart to the power of Almighty God by His will, and the Holy Spirit will come as a token upon that person. "These signs shall follow them that believe." It ever remains the same. Christ said so. "Go ye into all the world, preach the Gospel to every creature. He that believeth and is baptized shall be saved; he

that believeth not shall be damned. And these signs shall follow them that believe.” It’s the manifestation of the Holy Spirit, that God has accepted the worshipper, for the Spirit and Life that was in Christ comes upon the worshipper.

79 Could you imagine a Jew in the old days, under the shed blood? Here he comes, down the road. It—it’s the day of the atonement. He’s going to make a sacrifice. He has a fine, fat bullock. That’s Jehovah’s requirement. Or maybe we’d say he has a—a lamb, a fine, fat lamb. It’s going to be looked over, by the priest, to see if there’s a blemish upon it.

80 And then he goes to the place of worship. He realizes he’s a sinner. He’s did that which was wrong. Now, he lays his hands upon this sacrifice. By laying his hands upon the sacrifice, he identifies himself with his sacrifice. And then when its throat is cut, or its life is taken; his hands laid upon him, and his life is taken, and he feels the pains as that animal is dying, and the blood squirting out upon his hands. He realizes that that animal is taking his place. And there he goes back, justified, because he’s done exactly what Jehovah required him to do.

81 And that’s the same thing it is with Christians today. It isn’t signing a card, that you’ll come to Sunday school so many days or so many Sundays in a year. It isn’t taking a pledge that you won’t drink no more for six months. It isn’t that. It’s laying your hands upon God’s provided Sacrifice, His pardon, the head of Jesus Christ, and feeling the tears of the flesh at Calvary. And then identifying yourself with Him in baptism, that, as He died and rose again, so are you buried in His Name, to rise to newness of life, to walk as a new creature in Christ, when you do that with sincerity.

82 Done this, Jehovah’s bidding, and so he feels justified. Now, the Jew could be justified because he had did what Jehovah bid him to do. Finally . . . That was right. Jehovah did that, and that was what He required. But, finally, that became a family tradition. It come atonement day and maybe the Jews had been doing what was wrong. He’d say, “Well, I believe it’s atonement day. I’d better take my lamb down.” See, it become a family tradition. They didn’t go with it with sincerity. They just did it because the families had done it. “That’s just the—the thing we should do. All the families do it, so we should do it, too.”

83 And that’s just exactly where our Christianity has got. That’s just exactly where our Pentecostal movements are coming to. It’s a family tradition. See? We don’t—we don’t identify ourselves with our Sacrifice, that we are dead with our Sacrifice. We are . . . We say, “Oh, we’re Christians because I went and joined the church.” Joining a church is fine. But until you are identified, till you lay your hands upon

Him, and you and He become One, until the Spirit of Christ becomes in you, and you in Christ, until you'll become a son and daughter of God, there don't seem to be the sincerity that they—they ought to have. It becomes a ritual. Just the same as it is now, it's a ritual for people to become a Christian.

84 Here some time ago I asked a young lady in the prayer line, "Are you a Christian?"

85 She said, "Well, I'm an American, I'll give you to understand." Now, like that had anything to do with it.

86 An American, it's great to be an American, but that don't mean you're a Christian. You've got to be born again.

Another woman I asked, "Are you a Christian?"

87 Why, she was so put out, she said, "I give you the understanding, I burn a candle every night." Like that had anything to do with it.

88 You've got to be identified with Christ, and His Life living in you. That's when you're identified with Christ, is when Christ lives in you. It isn't a ritual. It isn't belonging to church. That's all good, but you see the real sincerity.

89 When we come to the healing services, if you'll notice on the discernment in the line, it's constantly, "Tell people to repent." See? There you go, till our prayers has become a tradition. We kneel down at night and say, "Lord, bless *So-and-so*, and bless *So-and-so*, and do *this*. And help John do all *this*." You make God a—a mascot, or you make Him a—a some kind of an errand boy. "God, You do *this*. And You do *this*. And You do *this*." That's not the way Jesus told us to pray.

90 He said to pray like this, "Our Father Who art in Heaven, hallowed be Thy Name. Thy Kingdom come. Thine will be done in earth, as it is in Heaven."

But we try to order God, what to do for us.

91 And that's the reason the church is cooling off. That's why the great revival that's just struck the land, has put millions into the church. It's, it, they have got to a place that they're using these experiences, and so forth, as a tradition, instead of being godly sorrowful, and letting the Holy Spirit do the work of His office within you, and creating in you a new life, and making you so hungry to go to church that you can't stay away from church. Then, that's what it is. Not to sign tickets, and join, and have so forth. It's to be have the Life of Christ in you, that you just longs to go. There is Something within you, pushing you.

92 As I was saying to a young man yesterday, in a talk, a little interview. I said, "I used to pass by a little spring, when I was a game warden in Indiana. And there was . . ."

93 It was always the happiest spring I ever seen in my life. Great springs in Indiana, they bubble up with that fine cold water, of limestone water. And one day I set down by the spring, to talk to it, just like I guess that Moses would have set, to the burning bush, to speak with it. And I said, "Little spring, what makes you so happy, that you're bubbling all the time? If I come here in the wintertime, you're bubbling. If I come spring, autumn, summer, whenever it is, you're bubbling. Is it because that maybe, perhaps, you're so happy that the rabbits come and drink out of you?"

94 Well, now, if he could talk, he'd say, "No, that's—that's not it."

95 I'd say, "Well, maybe because deers come by and drink out of you."

He'd say, "No, that's not it."

96 I'd say, "Now, well, maybe it's because I come by, once in a while, and drink from you."

97 "No, that's not it. I'm glad that they all come and drink, but that's not the reason that I'm bubbling all the time."

98 "Well, what makes you bubble like that? What makes you so happy, always gushing up?"

99 If he could talk, he'd say, "It's not me. It's something behind me, pushing me."

100 That's the way it is with a Christian experience. It isn't something that you're trying to work up. It's something behind, working in you. It's Eternal Life that's moving up, gushing up. Like as He told the woman at the well, "It'll be wells of water springing up into Eternal Life." It's something within the worshipper when he's been identified with Christ, because he knows that He is alive. But we don't want it become a tradition.

101 When Israel got to a place that they made the commandments of God, with their sacrifices, a tradition, it was then that the mighty prophet Isaiah was sent by God, to them, with **THUS SAITH THE LORD**. Somewhere, somehow, God always can put his hand on a man that's not afraid to strip down the thing that's right, somewhere, some place. Isaiah rose up, if you'll read Isaiah 1. I got written here. Isaiah told them, said, "Your sacrifices that Jehovah required has become a stink in my nose. I despise them." And the fats of rams and—and of heifers, and so forth, God despised them, the very thing that He commanded them to do. Because they made it a ritual, then God despised it, because they made it a ritual.

102 And we can make the Word of God the same thing, right, when we come to it as a tradition, as a ritual. We must come to it, knowing it's "**THUS SAITH THE LORD**." If God promised it, God will stand

by His promise. He's bigger than His promise. He's always been. "He's able," as Abraham said, "to perform that which He had promised to do." He's always able to do that, to keep His Word.

¹⁰³ Now Isaiah told them, said, all these things that they had been doing, they had done it without sincerity. They had done it just because the rest of them was doing it. They was because . . . doing it also because it was a requirement of Jehovah. And all the family did it, and the mothers did it, and the grandfathers did it. Why couldn't they do it?

¹⁰⁴ Now, we do the same thing. "My grandfather was a Presbyterian, so I'm a Presbyterian. My daddy was a Baptist, so I'm a Baptist," and so forth. "And my daddy was a Pentecostal, so I'm a Pentecostal." That isn't It.

¹⁰⁵ We come to the spot to where we realize that we have separated. We are separated from God. And we come upon the basis of the shed Blood of Jesus Christ. Under that Blood, there is where the Methodist, Baptist, Lutheran, Presbyterian, Pentecostals, can all meet on common grounds. Regardless of tradition, they, or ritual, they can meet there under one common thing, and that's upon the Blood of Jesus Christ.

¹⁰⁶ Until the church gets back to a place, and away from its rituals, and back to God's original plan, that men are born into the Kingdom of God and not joined into the Church. Then is the time that fellowship will reign everywhere. And the Spirit of the Lord will cover the earth, "like the waters covers the sea," when it comes to a place that men can forget their differences and come together in fellowship under the Blood. We cannot all come under the Baptist tradition, or the Presbyterian tradition, or under the Methodist tradition, under the Pentecostal tradition. But we all can meet and fellowship under the Blood of Jesus Christ, because it's God's original plan. That's right. Amen. There is the pardoning.

¹⁰⁷ A Methodist can look at a Baptist and hold his head sideways, and a Baptist can look at a Pentecostal, and a Pentecostal back in the Baptist, on their traditions. But when they meet under the cross where the Blood of Jesus Christ cleanses all men from sin, he's a new creature in Christ Jesus. He's a brother. No matter what brand he's branded with, he's a brother. Because that's one ground that we can all meet on. It's God's way of doing it. These other thing are man-made creeds injected into This. But God's original plan for pardoning is under the Blood of Jesus Christ. That's God's plan of doing it. Yes.

¹⁰⁸ Traditions in them days, the great prophet cried out, and he said, "Your traditions are powerless. They stink before Me. Have no faith in them." The people was offering these offerings, without even having faith in what they're doing.

109 Now let's just ask ourself the question. Isn't that something like today? As bad as we hate to say it, we've got to face facts somewhere. There is something wrong somewhere.

110 Why, this Church ought to be a million miles up the road, to where it is now. Jesus is waiting on His Church to get ready. "His Bride has made herself ready." We got the potentials. The Holy Spirit is here. God is here, the power to heal the sick, the power to do all the things that Christ did. I've seen it demonstrated, myself, by the Holy Spirit. So, the potentials are here.

111 What God is waiting for us to get away from, is our traditions, and come back under the Blood of His Son, Jesus Christ, and become the Church of the living God. Methodist, Baptist, Lutheran, Presbyterian, whatever more, "Whosoever will may come and take of the waters of Life freely." I believe that with all that's in me. We . . . God has sent down the Holy Spirit to do that.

112 But we, with our rituals, without sincerity, we going, is because it's—it's our tradition, and because it's a ritual. We go without sincerity, without really sorrowfulness of sin.

113 I noticing, the other night, in that great famous meeting of one of our great renowned brothers in California. And I noticed that meeting, as those people come down, young teen-age children. I admired the brother for his great stand; anybody would. If you position, see what place he's taken in the last days, you will too. And as I noticed those people coming down to the altar, to make a decision, girls chewing chewing gum, boys punching one another, people laughing, that isn't the way to come godly sorrowful. You must come under conviction. God, send us an old-fashion, pentecostal, Holy Ghost revival that'll bring sin to the root and bring conviction to men and women.

114 Not to say, "I'll go back to the church and I'll renew my fellowship. I'll sign a card." That's all right, but you can join the Masons, Odd Fellows, and anything, and get the same results.

115 But when you come under God's pardoning atonement of the Blood of Jesus Christ, there's got to be a sincerity set in there. God requires sincerity.

116 If it cost Him such a price, to give His only begotten Son, how are we going to get by, under a little laughing affair, and come join church, and make a decision card and take it into the church, and whatever it might be? That's not God's requirement. "He that goeth forth sowing in tears will doubtless return again, rejoicing, bringing with him precious sheaves." We need a sheave-bringing people.

117 I heard the great evangelist say, one time when I was attending one of his breakfasts, picked up the Bible . . . And I'd always admired him.

He said, "Here is the standard. That's what God requires." He said, "I'll go into a city, I'll have a revival." Said, "I'll have twenty or thirty thousand make the decision. I come back in about four or five years, or maybe two years," and said, "I can't find fifteen or twenty." Said, "Saint Paul went into a city and he made one convert. He come back in another year, he had thirty or forty from that one." Then he said, "It's the lazy preachers that set with their feet up on the desk and don't go out to see the people."

¹¹⁸ I admire his courage for bawling out his brethren, and things upon his conviction. But I'd like to ask him this question, "What preacher told that one back there under Paul, when there is no churches for him to go to?"

¹¹⁹ What was it? Paul taking him from a tradition, or signing a card, into the baptism of the Holy Ghost, when his soul was on fire for God. He had to testify and say things. His whole soul was burning with a flame of fire that God had put in there. What we need tonight is a sign that a man or woman is saved, watch them go after other souls as quick as they can.

¹²⁰ He said one time that a bartender . . . A little boy come in and said, "Mr. Bartender?"

He said, "Yes, sonny."

He said, "Your sign is down."

¹²¹ He said, "Well, thank you, sonny." So he walked outside, and the little boy stood with his hands behind him, and the bartender looked up. And there was a great barroom on a big brass plate, advertised. He took his apron and polished it. He said, "Sonny, you're mistaken. My sign is up."

¹²² He said, "No, sir." Said, "It isn't." Said, "I mean your—your best sign."

He said, "That's the best sign I got."

¹²³ He said, "Oh, no. Look, laying *there*." There laid a drunk, in the gutter. That was the best sign he had, yes, sir, when he seen a man under the influence of what he was selling on the inside.

¹²⁴ And when we see a man under the influence of the Holy Spirit, until his life is burning with old-fashion pentecostal Fire, that's the best sign God ever had that that man is saved, when he'll serve. It's the best sign. Now, how will that come about? Not by joining church, but by accepting His pardon through Jesus Christ, your innocent Substitute.

¹²⁵ No sincerity, no real sorrow for sin. He said He'd hide His face from their rituals. Their prayers were powerless. They prayed, oh, sure.

They went up there and said their prayers. They offered their sacrifice. It become a form.

¹²⁶ Do you know, in Second Timothy, the 3rd verse, or the 3rd chapter of Second Timothy, we're told the same thing, that we'd get in the last days? The Bible said here, "In the last days, know this, that the time would come when men would be heady, highminded, lovers of pleasure more than lovers of God; trucebreakers, false accusers, incontinent, and despisers of those that are good; having a form of godliness, but denying the power thereof: from such turn away. For this is the sort that go from house to house, and lead silly women, led away with divers lusts, and ever—ever learning, and never able to come to the knowledge of the Truth." Now, if the Bible predicts that the hour would come when the church would get in the same tradition they was there, by their rituals, here it is again, a traditional religion, powerless.

¹²⁷ "Oh," they said, "them were communists." No, they wasn't.

¹²⁸ "Having a form of godliness." They go to church. They join church. They try to make a—a long showing, that they are going to church and things, and go out and live different.

¹²⁹ There's no fire in their soul. There's nothing. They're not interested in anybody else. "Everybody else can die and go if they want to. We feel that we're saved. Let the rest of them go." That isn't real Christianity.

¹³⁰ Christianity is: go after the lost, go get that brother, go do something about it. Can we stand and fold our hands, even if we claim that we are saved, and see men and women dying on every hand? And the streets, full of women going to churches, with shorts and—and painted faces, and—and walking up-and-down the street, with cigarettes in their hands; and—and paint all over their face, it looks like foxes or wolves, or something. And men walking up-and-down the street, joining churches, and things like that. And call that Christianity, and hold your peace?

¹³¹ What would Saint Paul do if he walked in Tucson? Now, I say they'd have him in jail 'fore morning. That's right. Why? His soul would burn for God till he couldn't keep from doing it. Sure. But we join church. You see, our traditions has become a stink in the face of God.

¹³² What we need today is a prophet arise on the scene with "THUS SAITH THE LORD" and strip those things to the bottom and say that they've become a stink. Our denominations has growed. Our churches are big, and they're finer than they ever was. We'd be a lot better off with a tin pan, standing on the alley again, with a guitar, out there beating a drum, or something other, with the real pentecostal Fire burning in our souls, than to set in the great pews that we're setting in today, dying. The world dying, under our feet. Yes, sir.

¹³³ God has a pardon, and that pardon is only through Jesus Christ; education, tradition, denominational, scientific, nothing will ever take its place. It's under that Blood. It's under the tradition . . . not the tradition, but under the Blood of Jesus Christ, God's provided way for sinners, the only way that we can ever meet.

¹³⁴ I tell you, you take a Methodist, take a Baptist, and a Presbyterian, and a Lutheran, and a Pentecostal, and let each one come under that Blood, they're brothers. There's no fussing about them then. No, sir. They are brothers. They see everything alike. But you let a Methodist get to fussing with a Baptist, on the order of baptism; let a Oneness fuss with a Trinity, or Trinity with the Oneness, and whatever more, watch the fuss and hair raise. But let them both come under the cross, and watch what takes place. [Blank spot on tape—Ed.]

And shall be till I die.

Then in a nobler, sweeter song,
I'll sing this power to save,
When this poor lisping, stammering tongue
Lies silent in the grave.

¹³⁵ I give testimony, tonight, that the Blood of Jesus Christ makes a Methodist, Baptist, Lutheran, Presbyterian, whatever he is, my brother. Yes, sir. There is something in fellow, because his spirit is—is a brother. He isn't a fusser and—and something other. It's . . . He's a brother in Christ. He believes every Word that's in that Bible.

¹³⁶ How can the Holy Spirit, Who wrote the Bible, deny It? How can the Holy Spirit living in a man, say, "Oh, that was for the disciples, that"?

Jesus said, "Whosoever will."

¹³⁷ Peter said, "The promise is unto you, and to your children, them that's far off, even as many as the Lord our God shall call." The Holy Ghost was for whomever God called.

¹³⁸ Here He said, "Those who He predestinated, He foreknew." He ordained, and they accepted.

¹³⁹ "No man can come to Me," said Jesus, "except the Father draws him. And all that the Father has given Me will come to Me."

¹⁴⁰ Do we come in a worked-up emotion? Do we come to join the church? Do we come because we don't want to go to hell? Or, do we come because we love God, that, "Gave His only begotten Son, that whosoever believeth in Him should have everlasting Life"? Do we come because it's a love sacrifice that God give to us, that we might display, display it?

¹⁴¹ God hates a powerless religion. Their religion has no power. So what must He do to this day? He hates a . . . Every time, in the Bible, that God ever . . . Outside, this side the Bible, every time there ever come a reformation or a revival, it was backed with great signs and powers. When Luther came forth, when Wesley came forth, when all the reformers, Sankey, Finney, Knox, Calvin, whoever, where there come, there was power demonstrated. Where God is, He is supernatural. Where God displays Himself, there's got to be supernatural.

¹⁴² Look at the Pharisees in that day who came to Jesus, and they talk about meekness and sweetness. "Who was any sweeter than the old priest? Who was any greater than their priest? He comes to you when you're born. If there's a fuss in the neighborhood, he comes and settles it. And he's always a peacemaker. He's a loving man. You know he is. When you're in trouble, you can go to him, he helps you. What about a nice man?"

¹⁴³ Then, speaking of this Jesus of Nazareth. "This priest, we know who his father was, his father's father, his father's father. We got a school here that identifies him. Who is this Jesus of Nazareth? What school did He come from? What organization does He belong to? What does He do but always fussing? What does He say about that gentle old priest of yours? 'He's of the devil,' Jesus said. 'You're—you're the . . . The devil is your father, and his works you'll do.' Could you imagine?"

¹⁴⁴ He went up in the temple, looked upon the people with anger, kicked over the sacrifices that Jehovah required, and screamed out, "It's written, 'My Father's house is made a house of prayer,' and you've made it a den of thieves."

¹⁴⁵ What would He do today if He come to our modern churches? There would be some more table moving, there would be some more pew jumping, for He'd tear it to pieces. Right. It would be the same thing. Don't you see, Jesus is very Scriptural. He was the Word. He had not to write anything. He was the Word. He was the living Word. And the people fail to recognize it.

¹⁴⁶ And how can a man today, upon the principles of what Jesus promised: these signs to all the world; and this blessing to all the world; and the Holy Ghost to fall just like it did in beginning, on whosoever God would call; how can a man call himself a Christian, and deny that Word, and say the Holy Spirit is in him? The Holy Spirit will punctuate every Word of God with an "amen." That's exactly right.

¹⁴⁷ Oh, brother, our educational systems has drawn us away from it. And our—our denominations has separated us from one another and from Christ. But, what? They'll continue to do that. And you take a

substitute, any other thing, it's no more than fig leaves again. God rejects it. But when the Church comes under the Blood of Jesus Christ, with the token of the Holy Spirit upon them, then you're going to see brotherhood again. You're going to see a Church full of power. You're going to.

¹⁴⁸ God hates a powerless religion. It's got to be power. Certainly. It's a power to save a man from sin. It's a power that can do signs and wonders and miracles as Jesus Christ promised. They zeroed in on the Word of God back there and believed it, and hit the target. You zero the same way on the Word of God; it'll hit the target again. It's got to, because He's the same yesterday, today, and forever. God don't like a powerless religion. God does not want that. God wants to perform. God wants to show Himself alive. Our very hopes is the resurrection. Is that right? Our hopes of life is resurrection, the resurrection of Jesus Christ.

¹⁴⁹ You see, God wants to work in His church. Jesus said, "I'll be with you always, even to the end of the world. The works that I do shall you do also." Saint John 12:14, "The works that I do shall you do also; even more than this shall you do, for I go to My Father." Now, the church tries to deny that, get—get a way to get more members, to be more popular.

¹⁵⁰ Now I want to ask you something. The God is trying to perform in His church, and the church is trying to perform by the creed, and the two can't work together. You've got to get rid of the creed, and get Christ in. And how can you do it? When He sees the Blood, when the Blood has been applied with a sincere heart, and a hand laid upon Jesus Christ, and a heart that's true before God; to confess his wrong and be born of the Holy Spirit, then the works of God would follow, as He said it would do. Yeah, church wants to perform through their creeds, and see how many members they can get. God wants to perform through the power of the Blood, to get Christians born again. That's exactly the difference of it.

¹⁵¹ To do, must, you must reject. To do this, they, you've got to reject the Holy Spirit and His performing power, to accept a creed. You have to see the Truth before you can accept an error, if you're going to be a Christian. You can't. . . You have to walk over God's promise, in order to get an error. Because, there's a red light flashing before you, all the time, "*This is the Word.*"

¹⁵² You say, "Well that was for some other day." It's for today, because Christ is the Word. Is that right? Saint John 1, "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us." And the Bible said, "He's

the same yesterday, today, and forever.” So, if Christ is the Word, every promise is true, and it’s the same yesterday, today, and forever. It has to be. It takes a born-again faith to believe it and make it operate. Just, you can’t do it with tradition. It won’t work. You’ve got to come to that Blood, just as sure as anything.

153 After Israel tol- . . . after Isaiah told Israel that they had polluted their substitute by their traditions, there appeared another prophet. (Before we close.) Another great prophet come on the scene, and that was John the baptizer. Now, he pointed them to a Lamb that would take . . . would do not only for Israel, but all of Adam’s fallen race. He said there was . . . God was going to send a Lamb. And this Lamb would be for Gentile, Jew, and whosoever would come.

154 It wasn’t very long until the Lamb was nailed to His altar cross. His Blood was shed. The Holy Spirit came back. Now, when the old animal lamb died, the spirit of the animal could not come back, so that blood was just applied to a nation. But now, for all of Adam’s race, the Lamb of God that was shed, His Blood, the token came back in the form of the Holy Spirit, to come upon the worshipper. Now, that’s what God requires. That’s what they did at that day. And that’s what they’ll . . . they do today.

155 Now, if any persons feels the weight of sin, and you know that you’re wrong, listen, there is pardon, and that pardon is through God’s Lamb. Do you believe that? It’s through the Lamb, through the Blood of the Lamb.

156 I was told a little story once. It helped me a lot. There was a boy that was kidnapped in the early days. I suppose all of you has taken Bible history and taken the history of the church. And in . . . I believe it was the Foxe. . . No, it wasn’t. It was the Nicaea Fathers, or the life of Saint Patrick. Saint Patrick was actually . . . That was just a name was give him. His name was Succat. And he was—he was kidnapped by a bunch of—of sea-rovers and was hired out, to be a hog-raiser.

157 And this story goes that this kid was kidnapped and taken aboard of a ship, and he was working his way. And the old captain taken sick one day and was—was just about ready to die. And he was so sick, way out on sea, and the old fellow with his gray beard, laying in his cabin. And he called his hands, his deck men, said, “Is there a Bible among you?” Said, “When I was a—a child, I had Christian raising.” And said, “I, I’m dying. And—and, men, I don’t want to die like this.” He said, “Have you got the Word of God? Any man here has got the Word of God?”

158 Finally, way back in the bunch of men, a little boy stood up, and he said, “Sir, I have a Bible. I am a Christian. I pack it with me.”

159 He said, "Come here, sonny." He said, "Do you mean you pack a Bible?"

160 He said, "Yes." Said, "My mother and father was Christians, and I gave my life to Christ when I was just a teeny little fellow, and I've packed His Word with me wherever I go." Said, "I put It upon my heart and It's been in my heart."

161 He said, "Read me something out of there, son, before I die."

162 And the little fellow turned over to Isaiah 53:5, "And it reads like this, 'He was wounded for our transgressions. He was bruised for our iniquity. The chastisement of our peace was upon Him. And with His stripes we are healed.'"

163 And when he said that, the old captain said, "Can you read on?"

The little boy said, "May I comment here?"

And the old captain said to the lad, said, "Go ahead."

164 He said, "My Christian mother, before I was taken from her, said . . . You know, she used to read that Scripture to me, so much. And you know the way she read it?"

165 And the old captain said, "No, son. I'd like to hear the way your Christian mother read it."

166 "She said . . ." He said, "Here is the way she read it, 'He was wounded for Willie Pruitt's transgressions. He was bruised for Willie Pruitt's iniquity. The chastisement of Willie Pruitt was upon Him. And with His stripes Willie Pruitt was healed.'"

167 The old captain said, "I like that. I like that." Said, "Oh, if my name could only be read in there!" Said, "You think you could do it, son?"

168 He said, "I'll try it." He said, "He was wounded for John Quartz' transgressions. He was bruised for John Quartz' iniquity. The chastisement of John Quartz' peace was upon Him. And with His stripes John Quartz was healed."

169 With tears running down his beard, he said, "Fetch me my clothes. Jesus Christ has healed me. I give my life to Him." See?

170 Oh, friend, if you can only read your name in there! Oh, if I can read my name, "He was wounded for William Branham's transgressions. He was bruised." Not the church, not just . . . not creed. "But He was bruised for my iniquity. The chastisement of my peace was upon Him. And with His stripes William Branham was healed." Oh, if we can just read our name into Scripture, and really mean it, it's that what does it. Read our name into it, makes a receiving, pardoning, for when we realize that He was wounded for our transgression, He was bruised for our iniquity.

¹⁷¹ Another thing, we find out in Hebrews 9:11, that pardoning produces purity, the worshipper having no more conscience of sin, and has cleansed himself from dead traditions. When we really come under the Blood, we are cleansed from dead traditions. The Scripture says so, Hebrews 9, watch, "Cleanse your conscience from dead traditions." Then, if you do that, forget that you are a Baptist, forget you are a Methodist, forget you are a Pentecostal, whatever you are, and forget those dead traditions, and come to the Blood. Come to that.

¹⁷² Read your name in that, and then do this, then come to communion table, then come and find out who is right and wrong, whether it's going to be a closed communion or not, see if you can shut your brother out. You can't do it. You just can't do it. There is something in you, won't let you do it. There is just something, you see. Your name is read among those and you can't do it. It purifies you. It cleanses you.

¹⁷³ Remembering Him as we kneel at the cross, let him be a Catholic priest, Presbyterian, whatever he may be. Let that man come as he reads his name in there, "He was wounded for *this* priest's transgression. He was wounded for this Methodist, this Baptist, this Pentecostal." What? "Wounded for our transgressions," my name, your name, whatever you are. Then let us believe That; not what the creed says. What the Word says! Then let us kneel down at the cross, together. We're brothers. Oh, yes, the traditions, we cleanse ourself then from all dead traditions.

¹⁷⁴ There could be forty state presbyters, there could be forty high priests, there could be cardinals, and bishops, and popes, everything else, hollering, "Get up from there. Don't pollute yourself." But you got your arms around your brother, brother. There is something real. You've got pardoning under the same Atonement that he is pardoned by. You are brothers, and it sticks closer than a brother. It's something about it, that draws you so close to God. And when you draw close to God, you draw close to each other.

¹⁷⁵ "How can you hate your brother who you do see, or despise him, and say you love God Who you have not seen? You become a liar, and the Truth is not in you."

¹⁷⁶ But when we come to a place, where the Blood of Jesus Christ cleanses us from all sin, then we are brothers. Then there's no difference in us. Our little old brands that we have tacked on us, don't mean a thing.

¹⁷⁷ I remember there, I passed the gate the other day and was referring to one of the brothers setting here, where I used to herd cattle. And coming through there, the ranger would mark those cattle as they went through in the spring roundup. And he watched. He never . . . They

had all kinds of brands on them. But he never noticed the brand. He watched for the blood tag. And it had to be a thoroughbred Hereford or it couldn't go on the Arapaho Forest, for the Hereford Association graze there. It had to be a thoroughbred Hereford.

¹⁷⁸ I think that's the way it'll be at the end time. He won't say, "Are you a Methodist? Was you a Baptist?"

¹⁷⁹ That's the big question today, "What—what are you? You a Methodist, Baptist?"

I said, "No."

¹⁸⁰ "What are you; a Presbyterian, Lutheran, Nazarene, Pentecostal?"

"No."

"What are you?"

"A Christian."

¹⁸¹ A Christian, the Blood tag, see, under the Blood. That means that every brother, sister under that Blood is my brother, sister. Very deep sincerity there before Christ. We, the priest, the preacher, what-more, lay our hands upon our sacrifice and say, "We're guilty sinners. We're not worthy of Your mercy, O God. But You sent Your Son to die in our place, and we freely accept it." Oh, we're brothers then.

¹⁸² All the old fussing is over. It's all gone. We're sincerely pardoned. You go, pardoned and cleansed from sin, cleansed from tradition. Old things is passed away. Old fusses is over. All the Baptists, Methodists, and Presbyterians are all cleansed by the same Blood, and we become brothers. Traditional fusses is over, then can fellowship here. And there, only, can we fellowship.

¹⁸³ I've seen Presbyterians stand in these Full Gospel Business Men's meeting, speaking in tongues and shouting as hard as they could, and some of the most outstanding Presbyterians there is in the United States. Jim Brown, how many ever met him, an outstanding Presbyterian, stand here and dance in the Spirit, and speak in tongues, and carry on here, and a pastor of one of the most famous Presbyterian Churches in United States. Lutherans, Methodists, Pres- . . . all together, what is it? They have come under the Blood. There is no tags. There is no denominational barriers. We're one. We are Christians. We have things in common. Yes. Here not long ago . . .

¹⁸⁴ In closing. There was a man and a woman, husband and wife, was separating. And they tried to make up. They went to psychiatrists, to find out if he could draw their minds together, but he couldn't. They went to everything that they could think of, to try to stay together, but they just fussed, and continually they were divided. And they just

couldn't stand each other, and couldn't stand in each other's presence, and they go to fussing. So, they decided they would divorce.

¹⁸⁵ So, they hired a lawyer, to give them a divorce. And he said, "Well, now, before we do it," said, "we'll sell the place." And said, "You all better go down and divide the spoils between you before you get the divorce and the place is sold."

¹⁸⁶ So, the husband and wife went together. They went to the home. And they went into the living room, and she said, "I'm going to take *this*."

And he said, "I'm going to take *this*."

¹⁸⁷ And they fussed, and they stewed and carried on, one another. After while, they'd say, "Well, I'll give you *this* if you'll take *this*." All right, that went on a while. Then they went into the parlor and different places, and into the kitchen, and into the bedroom. They divided their spoils.

¹⁸⁸ Then finally they remembered there was some stuff in the attic. So they went up into the attic and they pulled out an old trunk. And they begin to lay out different things, say, "You can have *this*, and you can have *this*." And finally both of their eyes fell on a certain little object, and they both grabbed for it. And they looked at each other. What was it? A pair of little white shoes that belonged to a baby that had deceased. It was part of both of them. There, with their hands clasped like that, over this baby's shoe. Really, who did it belong to? Whose was it? It belonged to both of them. They had things in common.

¹⁸⁹ In a few minutes, as one looked to the other, tears begin to run down their cheeks. What was it? They could divide everything else, but when they come till they had something in common, the child, and it was in heaven, then the fuss was over. In a few minutes, they were in each other's arms. The divorce was settled. Peace reigned.

¹⁹⁰ And, brethren, let me say this to you tonight. We're not wanting you to join a church. But I'm asking you this. There's one thing that we have in common, that's Jesus Christ. He is in common with us. We can't all be Baptists. We can't all be Methodists. We can't all be Oneness, or Threeness, or whatever it is. We can't be that. But there's one thing we have in common, that's the pardoning offer of God, His Son, Jesus Christ. We have all things in Him. But that's the first thing for us to accept. Then we can get other things, when we accept the pardon that God has offered us. And that won't be through our educational system, through our denominational system, but will be through the Blood of Jesus Christ. We all can meet there under the cross, and be one and have things in common. You believe that? Let us bow our heads just a moment while we pray. [Blank spot on tape—Ed.] Amen.

¹⁹¹ With heads bowed, surely hearts bowed, let's bow our hearts just a minute now, with our heads, saying, "Lord, with my heart bowed now, with all that of my tradition, am I right or wrong?" Let the Holy Spirit search through the heart now. And if it's not just where it should be, and you would like to be remembered in prayer in the closing, that you know that we can all meet under one thing, the Blood, the Atonement. And when we do, then we're cleansed from all the things of the world. And you'd like to be remembered in prayer, would you let it know by uplift your hand to God? Say, "Re- . . ." God bless you. Oh, my, the hands! "Remember me, O Lord."

¹⁹² Do you realize that we haven't got many more days to stroll through this earth? You say, "Well, I'm young." I know. I don't know, sister, brother, there'll be a many teen-ager die tonight, across the world, hundreds of them. No, only thing you have is what breath is left in you.

¹⁹³ Will you, at this time, say, "With my hand up, Lord God, I accept the pardon that You offered, the Blood of Jesus Christ; now let the Token from the Blood, the Holy Spirit, come upon me; I haven't received the Holy Ghost; I—I know it; and I—I want to receive that *Something* that makes me feel the way you're talking about, that my sins are all gone, and the world, the love of the world, is passed from me, and I'm a new creature; I want to know that in my heart; and, God, I'm not raising my hand to Brother Branham, but I'm raising it to You; and You know my heart"? And don't anyone look up. Just let God see this, alone. And say, "God, I—I want the Token, that the Blood has been applied to me. And I want it."

Raise your hand, say, "Pray for me, Brother Branham." Lord bless you. That's fine.

¹⁹⁴ No matter what you are, Methodist, Baptist, Presbyterian, it's for whosoever will. Now, I have . . . saying nothing against those churches. They, they're all right. But what I'm trying to say, that that won't save. You see?

¹⁹⁵ It's got to be God's pardon, pardoning grace. And it's only represented, not through a church, but through the Blood of Jesus Christ. That's your Substitute, when you can lay your hands upon Him and say, "Now I accept this substitute. God, be merciful to me."

¹⁹⁶ And maybe there may be church members here, that has joined church, with all good sincerity. I believe that, with all my heart, you joined with sincerity. But, you say, "Brother Branham, really, my heart hasn't been cleansed from all these traditions and things. I—I believe if someone would speak against the very church that I . . . If the Bible would even say, tell me, I'd be proved by the Bible that my church is

wrong, I—I still couldn't accept it from my heart. I couldn't do it, but I want to. Pray for me." Would you raise your hand, say, "Pray?" "I'll do it. Yes, I sure will." God bless you. That's good. That's fine. "I—I want to be able to accept everything that God said, just the way He did in His Bible. And I want the Blood of Jesus Christ to come upon me."

197 And if the Blood is applied, the token! See, there is a token given of the Blood, and that's the Holy Spirit. And when the Holy Spirit came down, on the Day of Pentecost, you know what It did to the people. And every time that It ever will come upon the people, It'll do the very same thing. Peter said, "For the promise is unto you, to your children, to them that's far off, even as many as the Lord our God shall call," this same promise.

198 If ten cents is ten cents *here*, it's ten cents out *there*. It's, wherever it's at, is ten cents. If this is a diamond in *here*, it's a diamond in *there*. If this is a house *here*, it's a house *there*.

199 And if this is the Holy Spirit that fell on the Day of Pentecost, it's the same Holy Spirit today. And you have never found that experience? Accept it now while we pray, will you?

200 Our Heavenly Father, knowing that—that the sun is swiftly going down, time shall be no more, one day the great Archangel will step out on the scene of time, from out of Eternity. And the trumpet of God shall sound, and every man and woman will answer to what we know to be the Truth, the Word of God. There's got to be some standard that God has to have here on earth, that we're to be judged by. And if we took the standard of our church, our denomination, how far would we miss it! And which denomination would be right? Therefore, we'd be confused. We wouldn't know what to do. But there is a standard, and that is Your Word.

201 And Your Word said, "Except a man be born again, he cannot even see the Kingdom of God." In other words, he cannot understand it. He must accept it by faith, and be born again, and then he will understand it. *See* is to "understand."

202 And we pray, God, tonight, that many of those hands going up tonight, all over the building, businessmen of the city, and women, boys, and girls, I believe with sincerity they raise their hand. Now, they could not raise their hands unless there was a conviction. And the Holy Spirit, by them, has proved to them that they are wrong, and brought conviction that they want to be right. And they raised up their hands to You, the great Creator, knowing that they have to meet You someday. And they were sincere, I believe, Lord, and I'm interceding for each one. I trust, tonight, Lord, as I pray, that not one hand that went up will ever be able to have rest until the Holy Spirit has filled their life.

Grant it, Lord. I claim them for the trophies of Jesus Christ. Do it, Lord, I pray. Save the lost.

203 Fill those who have accepted Christ, with the Holy Ghost. Pour It out upon their souls, Father. Get glory unto Thyself.

204 Jesus, You have said to us, “No man can come to Me except My Father draws him first,” and, “Faith cometh by hearing, and hearing of the Word of God.” And now, Word of God being preached, faith comes by hearing. And they have been drawn, because the Bible said, “Those who He foreknew, He predestinated. And those who He predestinated, He called. And those who He called, He gave Eternal Life.”

205 And now, back in the beginning, before the world, You put their names upon the Lamb’s Book of Life. And tonight the Holy Spirit has called. And they raised their hands. Now, Lord, give them Eternal Life. I ask it for the glory of God, that the Holy Spirit will come down in their hearts and circumcise them from all dead works and traditions, and give them free pardoning. And fill them with His Presence, that they might go forth from this day, in the hour of darkness, like it was in the days of Sodom when painted-faced women, immorality shook the nations.

206 O Lord God, may men and women go forth as burning blazes. May the Holy Spirit literally send holy Fire upon them, Lord, until they’ll be so filled with God’s goodness, and—and that they’ll go forth, to call every sinner they come in contact, to the cross. Grant it, Lord, where they too can fall and find pardoning. Do that to the Methodist, Baptist, Presbyterian, Pentecostals, and all, Lord. Grant it. They are Yours now. I commit them into Your hands, that You will grant this to them. In Jesus Christ’s Name. Amen.

207 You love Him? I . . . This may be a little out of order. Just a moment. Let’s sing this good ol’ hymn. I—I love to sing. You know, the . . . Sometimes, in preaching, you say things that cut, but there—there is a balm in Gilead, isn’t there, that heals the soul?

208 Let’s sing this good ol’ song, if you will, “I love Him, I love Him because He first loved me.” Do you know the song? Somebody now lead it off for me.

I love Him, I love Him
Because He first loved me
And purchased my salvation
On Calvary’s tree.

209 Let us hum it. Now, while you’re humming *I Love Him*. How many Baptists are here? Raise up your hand. Presbyterians, Lutheran, Nazarenes, Pilgrim Holiness, Pentecostals? There, my, at the people! All together: [Brother Branham hums *I Love Him*.] What have we done

now when we've come under the cross, under the pardoning grace?
We're all pardoned, not by our church, but by Calvary.

²¹⁰ Let's just shake hands with the Methodists, Baptists, and
Pentecostals, now, when we sing again.

I . . .

Because He first loved me
And purchased my salvation
On Calvary's . . .

²¹¹ Now, we sing it so each one can hear it. Now let's just bow our
heads and raise up our both hands to God. And with all of our heart,
if we love Him, let's say so now.

I love Him, (O God!) I love Him
Because . . .



PARDON

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