

First Seal Part 4

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- ¹ —preach any time. That’s the main thing. Let’s just read Revelation 1 and then we’ll read Hebrews the 8th Chapter:

And I saw when the Lamb opened one of the seals and I heard as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw and behold a white horse and he that sat on him had a bow and a crown was given unto him. And he went forth conquering and to conquer.

- ² Now, let’s read Hebrews the 8th Chapter and we’ll begin about the 7th Verse:

For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he said, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt because they continued not in my covenant and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord. I will put my laws into their mind and write them in their hearts. And I will be to them a God and they shall be to me a people. And they shall not teach every man his neighbor and every man his brother, saying, Know the Lord for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

- ³ Father, we ask You to add Your blessings to the Word. We believe You will because You promised it. Guide us now. Forgive our sins and just lift us up in Your understanding. May we all be guided and right in You, in Jesus’ Name. Amen.

- ⁴ You may be seated. It’s good to see all of you out this morning. Some are not with us, away visiting and things. But just pray one for another. I appreciate your attention to singing *On the Wings of White Dove* because it used to be our theme song. I wish we could get it together because Bro. Collie (ph) looks like will be our song leader because you can’t depend on—sometimes people are in and out, and up and down and Bro. Moate (ph) and them going different places and preaching. So we’re just asking—Bro. Collie, I asked him this morning just to start leading all the singing and him and Joyce can get together on their, maybe a little on their time and then tuning and it’d help us a whole lot and not throwing off on neither one of them because I couldn’t sing. It wouldn’t make no difference if they could place it right or get it in the right tune or whatnot. We’ll just make a joyful noise to the Lord. But I would just ask them if they’d—maybe

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- Bro. Collie could pick out songs a little ahead of time or something, let her know which ones and she could pick out some that she can play better.
- ⁵ And they could get to the right tune. Sis. Betty Cunningham, if you remember her, she played the Baptist style: 1, 2, 3, 4. Well, it was hard for me to swat from her to Sis. Fanny Bell (ph) when she played because she had all of this other one in with it. You know, I'd be ready to sing and she'd still be in that and then when she got ready to play, I'd be still waiting, figuring out what I was supposed to do. There's difference in singing but as of today, Bro. Collie will be leading our singing for us so just—you can talk to Joyce and you all can get a certain beat to where you're supposed to start.
- ⁶ I've noticed sometimes, Joyce will play a little bit and then Bro. Collie will start to start in the middle of her playing. And you can—if nothing else, Joyce, you can give him a hand signal. We're just all one anyway. And tell him when to start. Okay? So that'll be that part of it. All we want to do is worship God and be true in our hearts and just serve Him. And walk in that way.
- ⁷ Now, the reason that I picked the Scripture this morning, you'll see it in a minute because you remember we wound up on Israel on our last message on this, on iniquity. We wound up in talking about how that God done away with iniquity to Israel. And then I just read this Scripture to show you that that iniquity has never been done away with. See, that's why Paul was saying this to the Hebrews. He's saying, "Now, you Jews, you've rejected Jesus Christ. You've turned away from Him. You won't have Him but there will be a day come—"
- ⁸ See, because you can't say that Israel's iniquity is gone. We'll see it in a minute from the prophet on the Hebrew book—I mean on Daniel's Seventy Weeks that he says that in the tribulation when they accept Him and they see Him, then their iniquity is gone. Well, see then this is true then that there will come a time for Israel. And if we can watch Israel in her redemption, then we can see what our redemption is. If we just watch them and what they do, we'll see where ours is at.
- ⁹ See, Paul said there'd come a time that God would make a covenant with the house of Israel after those days. See, after the time of the gentile is over, He'll come back to that covenant with Israel that they turned away from back there. And he said that there'd be a time there that He'd put His laws in their mind and write them in their heart and, "I'll be to them a God and they'll be to me a people." See, that hasn't been fulfilled yet. They rejected Jesus Christ when He came. So that'll have to be fulfilled that that come to a time of being done.
- ¹⁰ And then he says every man won't have to teach his neighbor. Now, watch how it all comes down. Every man won't have to teach his neighbor, you know, and all like that and say these thing, he said, because everybody will know God. That

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- 144,000, all of them will know God. See, it's kind of a thing in the Old Testament that basically the people depended upon the religious leaders or the people, you know, who were in charge to know about God and they just kind of done what was told and just went along with it.
- ¹¹ But in the New Testament covenant, you don't do it that way. You don't go by just serving God because some preachers said something or you do it just because somebody tells you to do it or you can find it in the Bible and you say, "Well, I'll just quit that and that makes me a Christian." No. The New Testament covenant is that each member of the body of Christ will know God. Each one of you must know God, not just that the preacher knows Him or somebody like that knows God. It's whether or not you know God.
- ¹² He's your personal Savior. Well, then you've got to put that in there and see that God will one day do that to Israel. And watch all the Scriptures now this morning. We'll deal a lot with that and mention a lot about Israel. Watch the Scriptures there, how that it was a promise to them that He wouldn't remember their iniquities anymore.
- ¹³ Now, He remembers their iniquities until He comes to them in the tribulation. But then there'd be a time when He won't remember them anymore. Well, see, then what we've got to find, we want to see how that iniquity will come to an end. You can put that to a title this morning if you want. Just put: First Seal – End of Iniquity.
- ¹⁴ And let's just see if we can study a little while just in a simple form this morning and then we'll try to take it a little higher tonight, the Lord willing, to where we can see it as it just continually raises. But what did we find about the Message now, reading the First Seal and everybody says, "Oh, that white horse rider, that's the antichrist and we know all about that."? We found from that mystery of iniquity that the first seal reveals how that Satan sits in the temple of God showing himself to be as God but it showed a foundation from the beginning back here and went all the way through in the mystery of iniquity, not just showing you the antichrist.
- ¹⁵ All right. We saw it as it would come to an end. Now, watch. We saw the mystery of iniquity of the antichrist under the first seal as it comes to an end in the tribulation with the man of sin sitting in the temple of God showing himself to be as God. We saw it would be Satan incarnate in the beast. All right. We saw that it come to an end there. See, that's as far as it goes.
- ¹⁶ Now, in about the fourth seal, you will see an end of that beast. You will see how his end comes there but we're talking about seeing the seal as it shows the side of the antichrist. And we saw it went from the antichrist, false prophet, second

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- stage. Next stage was what? Beast. Then beast, Satan incarnate. And it's always a copy after what God does. See, God goes justification, sanctification, the baptism of the Holy Ghost and then God incarnate.
- ¹⁷ Satan is always a copy. That's why he's a white horse rider there. That's why it's that way to deceive with it. But he rides exactly the way God does. But we saw him as he come to an end. As far as the Bible revealing it, that's as far as it goes under the mystery of iniquity, is when that man of sin sits in the temple of God showing himself to be as God. He has then become Satan incarnate in a man.
- ¹⁸ All right. Then that shows the end as far as he'll never go into another stage. See, there's not another stage for him to enter into. All right. Then we can see by that that God then will go justification, sanctification, the baptism of the Holy Ghost, incarnate God and there won't be another stage of that. Now, what we want to see is from this seal—see, I don't know how long it'll take but when we finally get to the fourth seal, you'll see how that it all connects together exactly the way Bro. Branham said. And you'll see the man of sin as he rides through the Bible, showing him as the antichrist, false prophet, beast and then Satan incarnate and then show an end to him, show him come to his total end into destruction in the lake of fire because that's the way the Armageddon comes down and all the things, you know, to destroy it right unto the end.
- ¹⁹ Well, then if we can do that, then surely we ought to be able to see God revealed through the seal as He comes through there and showing that He'll wind up in an end also under the fourth seal in His final stage which is the incarnate God. And then we see Him leaving the earth in the rapture. And if that ain't the way the prophet taught it, I ask you to come and show me how.
- ²⁰ See, he taught it coming all the way through the Bible for each one, not just teaching it for the antichrist and see how he comes to an end. He said the fourth seal shows you the end of Jesus Christ and it shows you the end of the antichrist. See, that's the revelation of it because it comes over to that fourth seal. But now, we're not to just to try study about the antichrist, remember, to try to see it?
- ²¹ We saw that we are all a product of iniquity, knowing better than to do the things we do and go on and do them anyway. Now, we found that that's our trouble. We found that that's what's keeping us in this world, is that iniquity. Maybe we'll hit it a little more tonight. But we say, "Well, now—
- ²² Like I said the other Sunday, we said, "Well, if I've got iniquity, I'll just go to the Lord with it." Well, do you think Peter and Paul and them didn't know how to go to the Lord with their iniquity? But that took them to the grave. You say sins—well, if you can't put it all together by now and see that iniquity and sin and

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- everything goes together—watch the next Scripture we get to here in just a few minutes and see where you can see it.
- ²³ How many of you took time just to look up some of the Scriptures on iniquity, to see if they fit into your life? Just see if you've got iniquity or not. Are you that much concerned? I asked you to. I asked you to run a reference on the word "iniquity" to just to see if some of the things that were there—look just for a minute on one of them. This one kept bearing on me and I know now why that it goes back to it.
- ²⁴ Look at I Samuel 15. And let's just see if we can find something on iniquity and see how really it came be in our lives and us not realize it. Now, the background setting of the Scripture is when Saul went out to kill the Amalekites and brought back, if I ain't mistaken, one of the kings with him or something. Anyhow, I know he—yes, he spared the king and he kept the best of the sheep and the oxen and things like that and let the people bring it back with him. The Lord spoke to Samuel because he had been told, Saul had been told to utterly destroy everything: man, woman, child, whatever and all of their goods. Destroy it. Here comes the people back now, bringing back the king that they're supposed to kill and bringing back a lot of sheep and goats.
- ²⁵ The Lord speaks to Samuel and tells him and says, "Go down and talk to Saul because he's done wrong." He showed him what he had done. When he met Saul, Saul said, "Oh, great man of God." In other words, "I'm glad to see you. I've went out and done what the Lord commanded me to do now." I guess Saul thought Samuel had come down to bless him, you know, and really anoint him and just, boy, have a good time. Samuel says, "Saul, I got something I want to say to you." Just read the entire chapter, the 15th Chapter there and you'll see it.
- ²⁶ He said, "I've got something I want to talk to you about," in other words. He had, "What?" He said, "You hadn't done what God told you to do." Said, "Yes, yes, I've done it. I went out there and destroy them." He said, "Why is there bleating of the sheep? Why am I hearing that?" Well, you know, possibly he might not have heard no bleating of the sheep but God had told him they'd took the sheep and all if you read your Scripture.
- ²⁷ Anyhow, Samuel, he says, "Why all this bleating of the sheep and all this thing going on down here?" the lowing of the oxen or something like that, however it was stated. He said, "What I've done is I've brought that back and going to do sacrifice to the Lord," and said, "The people done that." Now, that's the background setting of it and here's what Samuel said to him—
- ²⁸ Saul said, Verse 20, "And Saul said unto Samuel, 'Yay, I have obeyed the voice of the Lord and have done the way which the Lord sent me and have brought

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- Agag, the king of Amalek and have utterly destroyed the Amalekites. But the people took of the spoils, sheep and oxen, the chief of the things which should have been utterly destroyed to sacrifice unto the Lord thy God in Gilgal.’ Then Samuel said, ‘Hath the Lord has great delight in burnt offerings and sacrifices?’”
- ²⁹ Now, watch him. This is under an old testament, commanded to give sacrifices and here sounds real good. Samuel said, “Saul, why have you got them sheep and all bringing them back?” He said, “Well, we brought them back to do sacrifice to the Lord. We kept the best.” Now, whether they did or not, I don’t know. But I’d probably say they probably lied right there. I don’t guess. They did. They probably brought them back for their own selves. They might’ve sacrificed a few of them to the Lord but even if they was going to give all of them to the Lord, look what Samuel said to him, look what a prophet with the Word that had been in the presence of God said back to the man that had just said he brought something to give to the Lord.
- ³⁰ See, you can do all your good deeds and all the different things you want to do. You can be good, and you can come to church, and pay your tithe and live and all like that. You can do every bit of that and say, “Oh, boy. I’m really blessed I’m doing this.” And watch what he says. Samuel said, “Hath the Lord has great delight in burnt offerings and sacrifices as in obeying the voice of the Lord?”
- ³¹ Now, which one is the greatest: Your burnt offerings and your sacrifices or your obeying the word of the Lord, the voice of the Lord? “Behold, to obey is better than sacrifices and to hearken than to fats of rams. Now, look what he says. “For rebellion is as the sin of witchcraft.” Now, there ain’t none of us got no rebellious spirits, have we? There ain’t none of us got no rebelling spirits, have we?
- ³² I mean we look at our children and we see them do wrong and we say, “Look at this generation rebelling against their elders.” There was an accepted standard set there and somebody went against it. We call that rebelling, don’t we? Of course, we don’t have none of that, do we? We don’t have no rebelling spirits among us. In other words, we do what God says for us to do. God told Saul what to do and Saul didn’t do it but yet it looked real good because he’d come back offering and everything, going to give to the Lord and why, if they did probably sacrifice them cattle, and oxen, and sheep and all, it might’ve took months for them to kill all of them and sacrifice, just a great incense going up for months to sacrifice. But he said, “Samuel, go down there and tell them that it’s better to hear My voice and do what I say than it is to do all that sacrificing.”
- ³³ Read this last book we just got, about the first four pages of it and see what it’s talking about on it, how it’s better to hear the Voice of the Lord even than to see great signs and miracles. Bro. Branham said, “I laid on that,” what did he say, I believe 16 years or something he says here. He has it right at the beginning. He

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- said, “Look at what it all causes,” in other words. Read him real careful there in what he’s talking about, how that even the gifts and everything else, he said it was supposed to have been the preaching of the Word to start with. People are supposed to believe the Word.
- ³⁴ But of course we don’t have no rebellion against the Word. Of course, we don’t have none of that, do we? Look what he says, “For rebellion is as the sin of witchcraft.” Now, there ain’t no witches among us this morning, are there? But yet we got a little rebellion in our spirit. But yet we don’t have no witchcraft.
- ³⁵ I talked to a man the other day. He said, “There’s a lady in my church.” He’s associated with her. He’s a Pentecostal preacher. He said, “She’s trying to practice witchcraft.” And this Scripture was in my mind from way back yonder a long time ago. And then when it come back to me now to end this message, I didn’t even know that was the part of it. I was writing down the other part of it really until I went back and looked up the Scripture. And you know what he was? Of course, he wouldn’t say he’s a witch at all. He was against here being a witch but when he rebels against the Word—and I’ve talked to him and a lot of the others have about Scriptures and things, showing him one God, water baptism in the Name of the Lord Jesus Christ and he rebelled against that. Of course, he’s not a witch. Well, now, Samuel said he was.
- ³⁶ Look what he says about it. Now, rebellion is as the sin of witchcraft. Look at the next one. “And stubbornness is as iniquity and idolatry.” Now, we don’t have no iniquity, do we? To know better than to do something and go do it or to know not to do it and go on do it anyway. Knowing better than to do wrong and do it, ever how you want to bring it out. We read it from the prophet the different definitions where it will fit everything in there, the way that he brought it and it wasn’t contrary one to the other ones, all in one. To know better than to do something and do it anyway is, what? Iniquity. And iniquity is, what? Stubbornness is as iniquity and idolatry.
- ³⁷ Now, there’s nobody here there’s morning going out for sacrifices to an idol, are we? But you realize when we’re just a little stubborn—now, we get on to our children about being stubborn. We say they’re acting just like momma and daddy, you know, like that. We get on to them for being stubborn. You know, we can see that stubbornness in them when we tell them and say, Johnny go—or I say, “Anna, go do something.” And she, you know, just kind of sits there. And I say, “Anna, go do something,” and she just, you know, haphazardly mopes along. Finally, you just gotta rake it down real hard, “Go do that! I told you!” Well, you know, that’s what we call stubbornness. You know, we say now, “She’s being stubborn.” Well, you know, the Bible says that’s as iniquity.

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- ³⁸ Now, look, he's putting it all together now. Rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry. Then we're told to do certain things and don't do them, then what is it? "Well, I know ought to go do this or I know I ought to do that." See, did you look up the Scriptures to see whether they fit you or not? I mean we talk about iniquity and we say, "Well, now, oh, iniquity, that's to know better than to do something or do it, you know, or knowing to do good and just won't do it." What about all the Scriptures it would take from when I looked up in my own time of doing it—and you've got a whole more time than I have to look them up. I found a lot of Scriptures there that apply to all of us about iniquity.
- ³⁹ Just being stubborn—your husband tells you to do something and you won't do it, that's stubbornness. Then what is it? It's the same as idolatry. But the pastor of a church tells you to do something or not do something and you won't do it, that's stubbornness. You'd see why the church is not being blessed. You'd see what's wrong with us right here this morning, everyone of us. I ain't talking about you no more than me. I'm talking about all of us.
- ⁴⁰ Stubbornness can be rebellion all around us and then we expect God to come down and bless us. Why is it then that—if it ain't true, why is it that when trouble starts piling on, you'll turn on to the Lord, "Lord, what have I done wrong?" Then it's all over with and the next day, boy, you just forget the Lord, you just go your way and everything's lovely, ain't it? But let it come back down and it start pouring on you, "Lord, what have I done wrong?"
- ⁴¹ Now, I was born and raised Baptist. I saw enough of that. I can recognize that because I was born and raised that way. And I can recognize it in me and you that when you stand and preach, and preach, and preach and preach against sin, the people just go right on it. But now, the Bible says that's as idolatry and no idolators is going to get to heaven now. That's the truth, the Word if you want it brought out.
- ⁴² So then we see that our iniquity and our things in our lives come down to a place that it condemns all of us. What about the people that come to this church that come casually? I ain't talking about some that's going off preaching and things like that. If he's preaching, fine. That's their business the rest of it. But if you call this your church home and you sit at home when services are going on, then that's, what? Knowing to do good and won't do it because the Bible says forsake not the assembling of yourselves together as the manner of unbelievers is. Now, just shows they're unbelievers. It says even more as that day comes—then that's iniquity. That's stubbornness. That's what causes it whether it be in me or you.
- ⁴³ Then where are we left? We expect God to come down to that and honor that? I mean I know a little bit more about God than that. Now, I'm just truthful with

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- you. If you'd be truthful with me, then we'd be all right. That's why I don't preach against people. I can call names if you'd like. It would probably surprise you the names that I'd call. The ones you'd think I'd call, I wouldn't call.
- 44 But just think about it now. I know how God deals with me. I let a little something come between me and God and then I expect God to bless me. I know better than to let it come there but yet I expect God then to bless me. I'm just a little stubborn but I expect God to come and bless me. Now, He's not going to do it. I don't care how much feeling you can talk about, "Oh, God hasn't left me because I can feel him." That's as bad as Bro. Moate (ph) telling about that Pentecostal fellow running off with that man's wife and he called back some time later or something, he was in a jail down there or something. I don't remember the exact story behind it but he would run off with a man's wife. He's in jail or something. Anyhow, I don't remember about the jail but he called back and this other person said, "Bless God, he still had the victory because he was speaking in tongues while he was talking to me on the phone." That's garbage can.
- 45 Now, God won't bless you—you expect Him to but He won't do it. Now, I don't care what you say. I'm standing on what the Word said and I don't care what you say about it. I'm going to take what God says and I'm going to say He can't. The Bible says God won't hear a short-haired woman's prayer. Then you say that Stapleton woman, you know, that prays for the sick and God just heals and all that's going around, some candid Jimmy Carter or one of them, you know, "Well, boy, look what God's doing to her?" No, no, now. The Word says no. Now, God's not hearing her prayer. He's hearing the other person's prayer that's believing when she prays that God will hear. It's the other person's prayer that's doing it; not hers. God won't hear that.
- 46 Now, we need to get down to what the Word says about it. No wonder God won't honor us. We played around haphazardly with the Word all of these years when we ought to just put it down on what the Word says. You've got stubbornness this morning, it's the same as witchcraft. If you've got any kind of—I mean excuse me. If you've got rebellion, it's the same as witchcraft. If you've got any kind of stubbornness in you, it's iniquity and idolatry and yet we expect God to meet us.
- 47 We're all human. We all do things we ought not to do but the main thing is when you do a wrong, you go back and say "I'm sorry. I'm sorry." But there's people that that word is not in their vocabulary because when you say you're sorry, it means you turn around and go the other way.
- 48 I've preached right here and preached, and preached, and preached, trying to get people to see that the Seals—now, that's what we're getting into—is the Seals reveal redemption for the body. Now, I'm going to just put it blunt this way. If

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- you got a marriage and divorce mixed up in your marriage, you're not going in the rapture with it now—forget it—because I'll show you that tonight it's tied to that. There's a certain person I'm thinking about now that he could find him a good wife—and I hope he listens to this tape. He could find him a good wife, a good girl and marry her but yet I've heard he's out going with a married woman.
- ⁴⁹ Now, he couldn't marry that woman and be free in the grace of marriage and divorce. Now, don't tell me that because he already knows better. But I just got that person in mind, of something about it, and I hope the tape gets to him where he'd listen to it because he could go out and get him a good, clean, virgin girl and marry her because his wife did run off and leave him. From what I understand, she did do wrong. Now, that's all I know. I don't know anything else. It's none of my business.
- ⁵⁰ But see, there's a right way and a wrong way for everything to come down. But you can't do it in the wrong way. You just think about it. We'll see it tonight that marriage and divorce has this flesh bound and if does, I'm talking about things in our lives that we've done in our lives—you're not going in the rapture with it. Now, forget it. You might go by the grave and come out in the resurrection now but you're not going in the change with it because that shows us now—because you're stubborn and won't get rid of it. There's a way to get rid of all our problems but if we don't get rid of them—
- ⁵¹ Then we ask God to come and honor us? We ask God to heal our children and to save them? You ever prayed—when Bro. Branham told about that, I thought, “Lord.” I've seen that day. You ever thought about praying when it looked like God put a sheet out there in front of you and wouldn't hear your prayer? Have you ever done that when it looked all of heaven just closed off? God done that to Bro. Branham and wouldn't hear his prayer for his wife and daughter just because he wouldn't go with the Pentecostal people when He told him to go. And then you and me live any kind of ungodly situations and then turn around, expect God to—no wonder there's so many sheets hung up out there that He can't hear us. You got to clean that away.
- ⁵² That prophet for years would go with a burden in his heart. You've heard him tell about it. For years with a burden in his heart that he couldn't understand and then God had come and show him something, it'd be lifted. I've prayed when God no more—they talk about prayers up in [indiscernible, 00:33:58] a lot of dust. I've prayed when God wouldn't hear me. I've had to pray until I found out what that was that was causing it and then go confess it and get it out of the way and then He'd hear me.
- ⁵³ Now, if He don't deal with you that way, He's a respecter of persons and I can call Him on the scene by the Bible and call Him a liar and I know I cannot do it

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- because He does that. And then we expect our prayers to be answered. Did you go home and look them up? I just wrote that down, a little spot about that [indiscernible, 00:34:36] for us to remember but now, it's been fifteen, 20 minutes trying to get us to see the points about it. Did you go home and read them things? Because there's a way to get rid of all things but it has to be in the Word.
- ⁵⁴ You, children, your stubbornness, you know better but yet you'll do it anyway. Grown-ups, you and your stubbornness, you know better but you do it anyway. That's part of our nature that's wrong with us. That's why the trouble is there. Not condemning then the sinner but the sin. We all have that. We all have so many problems. We need to get them straight. We need to get that out of the way, don't we? Just think about it now.
- ⁵⁵ We must not just see the mystery of iniquity. Now, think about this. We must not see just the mystery of iniquity or the antichrist. That won't help us be redeemed one bit. There is not one ounce of redemption in knowing that the Pope is the antichrist. There is not one ounce of redemption in knowing that the Pope is the false prophet to the system. There's not one ounce of redemption if I knew his name and could tell you who will be the Pope that will be Satan incarnate in the tribulation period. There wouldn't be one ounce of redemption in that.
- ⁵⁶ But the Seals are to reveal redemption to the Bride. Well, then first, we'd have to see as I've tried to now for quite a while to get us to see and still trying to get to see that we have things that we have to be redeemed from. Our lives, the human person that we are. We found our flesh according to Psalms 51 that we were shapen in iniquity and in sin did our mother conceive us. Then our lives, what we've got to be redeemed from is me. Then in sin, that redemption wouldn't help us just to see the antichrist. I appreciate the Lord showing that to us but that, to me, is not the revelation of the Seal because the Seal is the Holy Spirit. Then it would be something in the Bible that the Holy Spirit has not shine light upon.
- ⁵⁷ And I'm getting more in tonight than I need to this morning but think about it. The Holy Spirit hasn't shine light into that Word to let people know those things. That very Scripture we would read there, you know what most people said? "Oh, that's the Old Testament so we're doing all right. We're in the New Testament. Jesus took away that." Did that annul the Scripture that said "rebellion is as witchcraft and stubbornness is as iniquity and idolatry"? No. It magnified it, didn't it?
- ⁵⁸ But now, you just think. To know then that the mystery of iniquity is the antichrist, that's not redemption. Also—now, watch this—to know that we are a product of iniquity, to know all these problems we've got, that, to me, is not the revelation under the Seal. That's what's been in this Bible that we ought've been

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- able to read. We ought've been able to read that the works of the flesh would be the things that would be in us.
- ⁵⁹ As Bro. Branham said, if there was a scale set down to study us by word, we'd all fall under it in other words. Look back at what things used to be and see what kind of a scale would you set from that. Where would the people be then? There's people in this Message that are Lutheran and wouldn't live the lives they live. A Baptist wouldn't even live the lives they live. They would be condemned so heavily until they would repent of it or get out. But yet trying to be enough grace in our hearts to see that we're all human and then when you get through preaching, people don't see what you're talking about so I guess you ought to just talk about it. See then maybe we can see. But we can see that under the Seal.
- ⁶⁰ But now, listen. To see the antichrist, that's not redemption. To see that we're a product of iniquity, that's not redemption. That's not it. But to see how iniquity will come to an end, see, then we can talk about redemption. We saw that the antichrist revealed as the mystery of iniquity, that it'll finally come to an end over yonder.
- ⁶¹ All right. Now, we can see that. We saw last week in our studies that Israel, when they see God in the tribulation, the prophet said their iniquity is gone, make reconciliation for iniquity, Daniel 9. We saw that would be the thing that during the tribulation period, that they'd see it. See, that's where we ended up now. What was Israel's greatest iniquity? Read page about 62, 63 and all through there of Daniel's Seventy Weeks. At the cross, they knew better but when they cried out, "Let His blood be on us," it's at the cross that they made their greatest iniquity.
- ⁶² Now, when they see Him, that iniquity is gone. See, it's make reconciliation for iniquity. Think about it now. When they see God—it sure is odd preaching on iniquity, knowing better to do it and won't do it and Bro. Smars (ph) comes in late. So we're preaching on iniquity. All right.
- ⁶³ When Israel sees God now, when Israel sees God in the tribulation period—watch this and catch it very closely because it'll help you tonight. When they see God, that is proof their iniquity is gone. Now, when they see God, not in a corporal body standing there—that doesn't come until the millennium—but when they see God through those two witnesses and they are redeemed and they say, "Where did you get the nail prints in your hand?" Him standing there as their savior as I read to the brothers in the ministers' meeting—it said they'd seen Him in his saving power, in other words when they get born again, saved in the tribulation there, the 144,000—God will come to them proving their iniquity is gone.

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- ⁶⁴ Now, if you'll catch that, you can catch how ours comes in. You watch them. That's why I keep covering Israel, you see. But what we want to see is how iniquity is gone from a person whether it'd be Jew, gentile or who it'll be? How is iniquity gone? Now, there's different—if you looked them up, you found there's different types of iniquity, you know, the outcome of it, there are different things. There was an iniquity back in the Old Testament that could be forgiven by a sacrifice. It would be offered when you took it to the high priest. But you'll see tonight that there was iniquity there that could not be forgiven irregardless of how many sacrifices you made until it was bled out by ten generations.
- ⁶⁵ I've noticed a point in a person's speech the other day that gave me the idea to think that he thought that, "Well, if you'd just go down and offered a sacrifice, it would've took care of that iniquity," he said, "because if they'd done it in an honest heart—" I said, "Nuh-uh." That iniquity was so strong there in what they was talking about under fornication, adultery or anything you want to call it that it was so strong, that illegitimate child coming forth, he couldn't enter the congregation of the righteous. And for ten generations or 400 years, before any of his descendants could come into the congregation of the righteous—that's how strong it was. And then we think we could get by with anything. Grace magnified the law, you know. It didn't do away with it like people think it did. It magnified it.
- ⁶⁶ But just think now. We've got to see how iniquity is gone from a person because as I said now—watch me keep repeating this over and over. Remember, iniquity must be gone or God will not come to you. Now, you keep that thought in mind. His coming is proof that the iniquity is already gone. A king doesn't go riding triumphantly into his enemy's camp until he defeats the enemy. Isn't that true? I mean you got a king and he's got an army over yonder he's opposing. And here, he gets on his horse and rides down there and looks around. Now, a natural king don't do that until the enemy is gone.
- ⁶⁷ So then you can see where we're headed eventually to the Fourth Seal to see the enemy gone. But yet we're trying to cover it under the First Seal to see what iniquity is, the antichrist, the mystery of iniquity. We can look at that and say, "Boy, we know what that seal is. We know that it's the antichrist, false prophet, beast and then Satan incarnate." Show me one ounce, as I said a while ago, show me one ounce of redemption there then. There is not one word of redemption there, is there? Does that show us how to be redeemed just because we know the Pope is who he is? No. Come on. It's when God reveals Himself to us is the mystery of redemption and we found that we're a product of iniquity.
- ⁶⁸ Now, watch. Where did iniquity start when we were studying it the other week? "How art thou fallen from heaven, O Lucifer, son of the morning?" Look at that Scripture, about Isaiah 14. But look in Ezekiel 28:11-19. It will be a better one

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- for you to see it. When the prophet was to take up a word against the king of Tyrus and he said that he was in Eden. Now, we know that king of Tyrus—and if you want it, it's Page 19 of Questions and Answers, Book 7. Bro. Branham said that king wasn't in Tyrus. He was talking to the devil that was in that king, Satan.
- ⁶⁹ The prophet wasn't standing there talking to the man. He was talking to what was in him and he was telling him, he said, "You was in Eden." He said, "You was doing fine. You was the anointed cherub and all that." But he said, "Iniquity was found in your heart." And that's why Satan was kicked out of heaven because iniquity—see, then bring that down to the earth, to the deeds of the Nicolaitans. And that's why the prophet brought it to the First Seal on the deeds of the Nicolaitans. Nico, conquer; Laity, the laity, people. Nicolaitan, something to conquer them with.
- ⁷⁰ Satan started out with just a little saying, just little things. Then it began to move on until he was kicked out of heaven. And he comes to earth and that's way it's been coming ever since. See, it shows the mystery of iniquity started back there in the beginning but it comes down. And we saw it come to an end with the Satan incarnate. But then we found that we are products of iniquity. So we can see that's what caused it. As I said, the psalmist, David, said in 51:5, "I was shapen in iniquity and in sin did my mother conceive me."
- ⁷¹ Take the Seal book then go all the way back especially the Fourth Seal because it covers it more into detail and watch Bro. Branham go all the way back up in heaven with that seal and bring it out of heaven down to earth and all the way through and then takes it to an end over there and the Bride goes up and Satan is cast out over there under your Fourth Seal. But now, let's just go back to something for a minute. And we're going to study iniquity. Let's pick up the Scripture on it and just see where we can cover it from Leviticus. Let's just what will cover our iniquity. Now, that's what we find out. How can your iniquity be clean?
- ⁷² Look in Leviticus 16 and let's just pick up an Old Testament example for it and then we'll bring it on through. Look at Leviticus 16—because we've got to find out how to do away with iniquity. Now, that's your mystery of redemption, is how to do away with something, not because you are something. It wouldn't do a bit of good to tell you you was lost. If you know that, it wouldn't help none. But to tell you how to get saved, you might have to find out you're lost before you can get saved. Well, that's what we've been trying to cover under iniquity to find out we've got that iniquity. And we found stubbornness is as a sin of witchcraft and found that—excuse me. Rebellion is as a sin of witchcraft and stubbornness is as iniquity and idolatry.

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⁷³ Well, then that lets us know where we're at. We're products of iniquity. Now, how do we get rid of iniquity? We'll have to first pick it up under the sacrifice for that and then come over later and see where it ties in to the Seals at and what we need it for. But let's see how iniquity is gone from a person. You can just say, "Well, boy, bless God when Jesus saved me, iniquity was gone." Well, now, let's get a background that the children can understand and see that iniquity can be forgiven you and then we'll see later that there were certain things about that bound us to this earth and it's covered in iniquity.

⁷⁴ Let's just see something, Leviticus 16 now. Let's just read this.

And the Lord spake unto Moses after the death of the two sons of Aaron when they offered before the Lord and died. And the Lord said unto Moses, Speak unto Aaron, thy brother, that he come not at all times into the holy place within the veil before the mercy which is upon the ark that he die not for I will appear in the cloud upon the mercy seat. Thus shall Aaron come in.

⁷⁵ Now, he told him, said, "Don't come in unless something there." See, two men have done died trying to come in and doing that. Now, he's telling Aaron not to come in. Now, He's going to tell him how he can come in. You know, He told him he can't in and now, He's going to tell him how he can come in.

Thus shall Aaron come into the holy place.

⁷⁶ Now, this is how.

With a young bullock for a sin offering and a ram for burnt offering. He shall put on the holy linen coat. He shall have the linen breaches upon his flesh and shall be girded with a linen girdle and with a linen mitre shall he be attired. These are the holy garments. Therefore shall he wash his flesh in water and so put them on. He shall take of the congregation of the children of Israel two kids of the goats for a sin offering and one ram for a burnt offering.

⁷⁷ Now, he's going to take three animals. Watch him now.

And Aaron shall offer his bullock of the sin offering—

⁷⁸ Now, [indiscernible, 00:52:25]. He's offering them.

—which is for himself and make an atonement for himself and for his house. And he shall take the two goats and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats: One lot for the Lord, the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell and offer him for a sin offering.

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79 In other words, kill the one, offer him as a sin offering now.

But the goat on which the lot fell to be the scapegoat shall be presented alive before the Lord to make an atonement with him and let him go for a scapegoat into the wilderness.

80 Now, you can read on how that it works and how that it comes down. But look on over about 21, 22. Look about 19.

And he shall sprinkle of the blood upon it with his fingers seven times and cleanse it and hallow it from the uncleanness of the children of Israel.

81 Now, watch in a minute and you'll see it. Bro. Branham says iniquity is uncleanness. Now, watch him here. He's using it. He'll say in a minute. I'll show you.

And when he hath made an end of reconciling the holy place and the table of the congregation, and the altar, he shall bring the live goat and Aaron shall lay both his hands upon the head of the live goat and confess over him all the iniquities of the children of Israel and their transgression in all their sins, putting them upon the head of the goat and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited and he shall let go the goat in the wilderness.

82 Now, you got—a bullock was offered and we're talking about an offering or how to get rid of iniquity. You got a bullock that was offered. Then you got these two goats that they take. And they kill one. They offer that as a sacrifice and they sprinkle the blood and all upon the other goat and take it out, a man does, and turn it loose, take it in, send it to another country, in other words, some other place. Now, that's how to do away with iniquity.

83 Now, back in the organizations, some of the taught that—and I've even heard people in this Message make that statement—that one of those goats represented Jesus and the other goat represented the devil. Have you ever heard that taught? There was a man in this Message, a great known man. Maybe he made a slip of the tongue, I don't know, but I heard the tape where he said, "I used to believe that both of them goats is Jesus," but said, "then I found out Bro. Branham taught one of them was the devil and the other was Jesus."

84 Well, Bro. Branham didn't teach that. Now, I've got the book where taught the truth about it. Questions and Answers, Book 1, Page 25 and 26 if you want to write it down, take it home and read it. If you'd like, I'll read it myself:

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Both of them represents Jesus. If you have that goat going out there with that blood on it, taking it somewhere else, that would be Satan taking your sins away from you. And that won't work. You would be sacrificing to the devil.

- ⁸⁵ Well, we've got enough sense in reading the Bible to know better than that. Both of those goats represented Jesus Christ. It represented His death, burial and resurrection. Now, read it, Page 25, 26, Questions and Answers, Book 1 when you get home. It represents the death, burial and resurrection of Jesus. Now, all were born in sin, shapen in iniquity. Then it would have to be Jesus that would come to take away our iniquity.
- ⁸⁶ Now, looking back there for an example now—we're trying to find out how to get rid of iniquity. We see that the sacrifice—now, watch the way I'm saying it because this will be very important. If you catch the point that I'm bringing about the sacrifice and then see God come to the sacrifice as proof. See, if He don't come to it, then your sacrifice ain't worth two cents.
- ⁸⁷ But we see that sin, even though that sacrifice cleansed those people, that was only a temporary thing. It just kept pushing it, pushing it, pushing it. All those lambs and all that were offered as sacrifices were only a type of Jesus Christ. Them goats being sacrificed and one of them killed and the other one turned loose with the blood going on it, that was only a type of Jesus Christ because when Jesus Christ come at Calvary, the real Lamb, the real Lamb—then you've got a promise if you accept Him, even in Jeremiah 31, read 29 through 34 and see if He'd promised that there'd be a time come that the children wouldn't eat grapes—or the father wouldn't eat grapes and the children's teeth be on edge.
- ⁸⁸ In other words, there would be a time come that iniquity would be done away with because that's what you're talking about, visited iniquity that when daddy does something wrong, the child has to pay for it, you know, coming down inherited to him. But every one of us, we found the other week, are under visited iniquity from Eve's sin in the garden. We've got to see how to get rid of that but let's just see first how to get rid of the iniquity and you'll see what the new birth means so much to you then.
- ⁸⁹ We see the sacrifice there now. And the writers specifically stated twice in the red there that in that sacrifice would cleanse their iniquity. So it's in your sacrifice. Your sacrifice is what's got to cleanse you from your iniquity. See, there's something in there that God does to cleanse us from our iniquity. The children of Israel offered the same sacrifice yearly and went out with the same desires yearly and done the same things right on down the line. Then that was iniquity, wasn't it? See, it was iniquity but we found the sacrifice is what does away with it. Now, watch that.

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- ⁹⁰ All sins and everything just kept being pushed on up until Jesus had to pay for every bit of it, ours and all the Old Testament that was pushed on to Calvary. And when the real Lamb stood there, then He was the One that had no iniquity. You can't find one writing about Jesus having iniquity. I can even find you where Jacob didn't have no iniquity. David said, "If I hold iniquity in my heart, God won't hear me." Those people knew something about it but they can only speak of it. They didn't know to get rid of it. They knew how to get rid of it under the sacrifice but you'll see tonight there was something there they couldn't get rid of that bound us to this world called the flesh.
- ⁹¹ But now, just think. A promise is made in the Bible. You'll find it there in Jeremiah that there'd come a time that God wouldn't remember our iniquities and our sins no more. Now, let's just hold it this morning down at the new birth and just see that. Do you realize that in the new birth that you received—read Romans 4:1-8 about Abraham and how that it would come to a time that it would say, "Blessed is the man to whom God will not impute sin." His iniquities would be forgiven him. Notice what the Scripture says there. That's what I tried to get to you. Read all of it.
- ⁹² My wife, we set there last Sunday morning or Sunday night as Bro. Woodby (ph) was preparing to come out and speak for us. My wife was showing me Scriptures where it was talking about iniquity. Well, if you'd go home and take them and look them up and read them—if you don't have a concordance, there's one laying in the backroom right in there. You can go in there after there service is over and write them off of it—to see that all of that iniquity, there's something there that's wrong with the people.
- ⁹³ Now, watch. You and I were born in sin, shapen in iniquity, [indiscernible, 01:01:50] from our mother's womb, went forth a liar. There's nothing good in none of us. But the day you was born again—now, watch how it comes out. There's something about it. Now, watch your sacrifice. We read that Scripture to see that there was a sacrifice for iniquity that could be forgiven those children of Israel. Now, we're not talking about the other part that we'll cover tonight. But we saw there was a sacrifice that could cover iniquity. All right.
- ⁹⁴ Now, look at it. When you're saved, when you're born again—now, just think. What causes that? What would do away with our sin and iniquity when a man was born again? When a person is born again, what does away with that? Faith in your sacrifice. Now, faith in your sacrifice forgives your iniquity because the Holy Ghost won't come to you and give you the new birth with iniquity there. Now, He won't do it. We're talking about for the soul. We're talking about for the new birth.

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- ⁹⁵ So what does it take? It takes faith in your sacrifice. In other words, you've got to believe, as the Bible said, that God is and that He is not a respecter of persons. You've got to believe in your sacrifice. You've got to believe that when Jesus died at Calvary—see, those people believed that when that—when Aaron took that sensor (ph) in there and all the things that he went in through that ritual and those two goats and all the killings and the things, they believed that God told them to do that that way and that He would forgive their sin.
- ⁹⁶ Now, you've got to believe that way. And I talk to the children especially this morning, you that some that are not born again, think about it. You've got to believe in what your sacrifice has done for you. Then Jesus at Calvary, when He paid our sin debt—and modern science has proved there was a Jesus, let alone what you've got to believe from the Word. But they proved there was a Jesus there and what He's done in all the writings and things that happened. You've got to believe that Jesus Christ died for your sins. It don't matter about mine now. Don't even think about mine today. You've got to believe that Jesus died for your sins.
- ⁹⁷ And as that high priest would take all of them things in that Old Testament, every time he'd walk through there with a certain way—now, watch. All them things represented something. That incense that was burning there with a sweet smell going up before the Lord, it says over in the book of Revelation, that's the prayers of the saints. Watch. Why would God hear them there in the Old Testament then? He's one of them things represented something. You come over here and find out all of that sweet-smelling incense and burning that was going up before the Lord that Aaron had to walk passed that to go into the holy of holiest. That was the prayers of the saints.
- ⁹⁸ See, in representation, that incense represented those prayers. That's why over yonder when it comes to the tribulation, there won't be no more saved because the incense will be poured out. There won't be nobody praying for redemption there for you. They might pray but God won't hear them. It'll all be poured out. Bro. Branham said somebody prayed for you. He said it might be your granny. He said you heard of straying in a family and everything. He said like that your great-great-grandmother was red-headed and he said you'll be red-headed. Maybe momma and daddy is black-headed and you come out to be a red head. He said that come down from somewhere.
- ⁹⁹ He said you check back in your lineage, you'll find out your great-great-grandfather was red-headed so that come all the way down and you get the red hair out of it. But he said somebody prayed for you coming down through there. Somebody held your name before the Lord. That's why we pray over these requests every Sunday. That's why we keep praying.

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- ¹⁰⁰ One of them the other day, Sis. Birch (ph)—we forgot to mention it. We was praying for salvation for her children. Her son's name's on here. He used to drink. He sent them word the other day that he'd quit drinking. Just keep praying. That's what holds them there. If you think of prayer of faith ain't strong, why did Bro. Branham warn us and he said—when that person does wrong in a congregation, he said don't you hold them under that blood. He said turn them loose because if you hold them under the blood, God can't get to them.
- ¹⁰¹ But yet our prayers—I'm honest—our prayers, a lot of time, is we say, "Lord, we put our children into your hand for You to save them. Do what You want to," and about that time, one of them winds up in a car wreck or something. And we say, "Lord, now, Lord, be with them, help them." It might be the very thing that He was trying to put them through and you turn right around take it back off now.
- ¹⁰² I'm just showing you the value of prayer. Somebody prayed for you or you wouldn't be sitting here today. It might've been your great-great-great-grandmother back yonder. This is what I can't understand and I make myself as clear as I can to everybody. I don't get this, I call it, garbage can preaching about these people talking about the Baptist this, the Methodist that. How do you know that it's not your great-grandmother that's still living somewhere that's a good old Baptist and she'll never be nothing but that and won't make the change with her but God's hearing her prayers praying for you?
- ¹⁰³ I'm not against no denominational person at all. I'm against the system of that thing that causes people to be like that. How do you know it's not your mother somewhere that prayed that God heard her prayer? She might not be able to make the change like you. She might be a born again believer that's out there somewhere that's never heard this Message or something. It looks very odd but you can't go against it. Let's see you prove it ain't right. It might be them that's holding you now before the Lord.
- ¹⁰⁴ Look at the children of Israel if you think it don't come down as an example of all of it being there, of them people having to forerun us in being there. There was two and a half tribes of Israel who said, "We'll go over and fight." Said, "We'll help you conquer the land." Said, "We'll come back and take inheritance on this side of Jordan." Luther and Wesley and your holiness movement come in there in that thing. They didn't get the baptism of the Holy Ghost like we know that's coming on Azusa Street but brothers, without them, there wouldn't have been no Holy Ghost on Azusa Street.
- ¹⁰⁵ But yet people will want to throw garbage can—they call them garbage cans out there. "You go on back to the garbage cans." There's more garbage cans in this Message than there are out there. And I ain't going back. I'm here. But now, think. When that priest offered that sacrifice, that person had to believe that God

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was forgiving their sins. It wasn't just that every little old Israelite walked up and said, "Well, it's the time of the year now. We got to go offer a sacrifice." They went up there in deep sincerity in their heart that that little lamb and all was their sacrifice. And they believed then their iniquity of that year that they had done wrong was gone.

¹⁰⁶ Me and you got to approach God in that way. For you to ever be born again, you got to approach Him that way. You got to approach Him on the basis of what the Bible says it is. What this Word says He is, you got to approach Him on that basis and when you do, then you see that you are a sinner and you believe that Jesus Christ died for your sins, not for somebody else but for your sins. The Scripture said it placed on Him—what were we reading there the other week? He would see the travail of his soul and be satisfied. It said it placed on him, what? The iniquity of us all.

¹⁰⁷ Then Jesus Christ—you've got to have faith in your sacrifice. The baptism of the Holy Ghost that you received was proof that your iniquity for your soul was gone. That was the proof of it. We've got to—I've tried to preach it enough now for you to see you've got to have proof of your religion. It don't do no good to just shout and scream and holler and say, "I'm in the Message." "Oh, you believe Bro. Branham?" "Yes, well that mean you're born again." Foolish. That would make Satan born again. That's as honest as I can be.

¹⁰⁸ My children, just because they've been raised in this Message don't mean that they're going to heaven just because they've walked along with it. They've got to know God their own selves in their own personal experience. They've got to have faith in their God, not in my God. The heathen know more about God than we do. They say, "That's my god." He carries a little idol of his own. He said, "That's my god I believe in." Just because you was born and raised in this Message, it don't mean nothing. It just makes a greater condemnation at judgment day if you have to face it. But you've got to have your own experience to get rid of your iniquity. It's not the iniquity of your mothers and fathers anymore that you're dealing with. It's the iniquity of your life you're dealing with.

¹⁰⁹ You've got to be born again. It's not just because I'm born again that you're going. You have. You see that you're a sinner but by faith—now, listen. By faith in your sacrifice—I preached a message years ago back there on the glorified sacrifice. If God heard their prayers in the Old Testament just because of a blood of a bull or a goat and that was their sacrifice and He would hear their prayers and cleanse their sins, then what about a glorified sacrifice at this day that's laying on the altar before God for you and me? What about the Lord Jesus Christ that was dead, buried and resurrected and laying there this morning as a sacrifice? But it takes faith in that.

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- ¹¹⁰ Repentance, what does the Scripture say in Romans? That if thou shall believe in thine heart, if thou shall confess in the mouth, what? That you're a sinner, that you need salvation—believe in thine heart that the Lord Jesus Christ has saved you, He'll take care of it. Just a repentant heart, just saying, "Lord, forgive me. I don't mean to be a sinner. I want to be saved. I want to be born again." Then God can do it through the sacrifice. It's not me and you. The sacrifice, we found, cleansed their iniquity. David said, "If I regard iniquity in my heart, God won't hear me." And he'd go up there every year and he'd offer that sacrifice and he'd say, "Lord, forgive me. Help me."
- ¹¹¹ But we don't have to do that. We go up there one time, the Scripture says, and once and for all, God entered in when He was crucified. And we walk up there and we lay our hands on the Lord Jesus Christ and we say, "Lord, forgive me. My sacrifice is now laying before you." Believe it that way. Don't believe on a god off up yonder or somewhere that you've got to scream to and holler to get him down here. Bro. Branham always pointed to believing God to be personal. Look at this last book where he says that you've got to believe that God is right there before you. He says, "Now, Lord—" and he starts talking to Him.
- ¹¹² Talk to Him like somebody—not like some kind of an idol that you try to appease with your great vocabulary of words that you may be able to use. Be like that little boy was that said, "God, I don't know how to pray," and he just wrote the ABC's and laid them down. He said, "I don't know how to pray." He said, "But you know the letters," said, "You put them together." The Bible says that God knows what we have need of. We go along confessing to Him what we have need of. The Bible says He knows—we're supposed to confess what we have need of but it said He knows what we have need of before we ever ask.
- ¹¹³ Then that's the kind of God I believe in. Is that your kind of God? I believe in that kind of a God this morning—to have faith in Him. All of this in the Bible is to get us to believe in that God. All of those great signs, and miracles and wonders was to get us to believe in it. Look at Bro. Branham in this last book. He said, "It's not divine healing." He said, "That's bait for the hook." He said it's supposed to be the Word but yet everybody wants you to have all kinds of signs. Listen. Signs follow the believer. But yet not that kind of sign. There was only one sign of the resurrection. You and I don't have to have all of that discernments, and all this, that and the other. We have to have Jesus and then whatever He gives me, that's what I got. Signs follow the believer. I believe in signs following every believer.
- ¹¹⁴ But if you've only got two or three going out the state of Georgia—how many believers are there in the state of Georgia? How much signs are you going to see? See, we miss the simplicity. Bro. Branham said, in the Adoption series, God

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- hiding Himself in a little old washwoman as she goes about her daily duties or a man with his lunch under his arm going to work and yet we've tried to make it some great big thing. It is the greatest thing the world has ever seen but you'll never go nowhere unless you see it in the Word.
- ¹¹⁵ You can't get the Holy Ghost with iniquity there because that's what David said, "If I regard iniquity, God won't hear me." He's not coming into an unclean vessel but listen, when He does come in there and that vessel is clean and you repent, He's the one that does it—your sacrifice is the one cleanses you anyway. But then He will come to it. And you that have the Holy Ghost this morning, you ought to be the happiest people in the world. I don't care what Reagan does, if he cuts out the Social Security, food stamps, everything in the world, does everyone of us without a job, we ought to be the happiest people in the world.
- ¹¹⁶ What? On account on what's in our heart. Not what Reagan does. I ain't never seen it in there dependent on that. It's what's in your heart because you realize—now, listen. Here's proof of your religion. Do you realize if you're born again today, then there is no iniquity in your heart? There is no sin in your heart. That's what the Holy Ghost means to me. There's no sin there or He wouldn't come because the Bible says He won't dwell in an unclean vessel.
- ¹¹⁷ Now, watch that tonight. Watch it when we come on to it to where you can see the headstone and how that It'll come to the person. But the new birth won't come to you unless the iniquity is gone. Can you have enough faith in your sacrifice this morning? Can you have faith in your sacrifice this morning to say, "Jesus, I believe that you are a person. I believe that you've forgiven my sins and I want to go confess to the world that You've saved me."? Or do you want to go on now with your stubbornness and be in iniquity and be as idolatry? Is that the way we want to go? Let's stand together. We have our choice. Let's sing Just as I Am.
- ¹¹⁸ You have your choice. But listen, Jesus Christ is our savior. He's the one that'll take care of everything. We see that our sacrifice, we see that our sacrifice is what makes us clean. We see that the Holy Ghost is proof that our iniquity's gone or He wouldn't come. I'm trying to get you to have faith in the God that we believe in and not be pushed down and beat out and everything else but to stand right there and say, "I know my God lives. I know He's given me the Holy Ghost and that means my iniquity is gone. I may have a lot of trouble in this flesh and all." We've got to see that now and how to do that and handle it. But we see the sacrifice—now, that's what I want you to see this morning—is that your sacrifice, we read from the Scripture there, that in the offering of that sacrifice that represented Jesus Christ that it would be your sin would be forgiven.

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- ¹¹⁹ And now, just take that and stand on it, that the sacrifice of the Lord Jesus Christ that He's made will cleanse you from your iniquity. Let's just sing this, Just as I Am now. If anyone has a need, the altar is open. [Bro. Dale sings Just as I Am with congregation.] Don't worry about life. Don't worry about any of the other thing. Just worry this morning about your soul. Don't try to say, "Well, I wonder how Bro. Dale is going to bring it out to see us get rid of our iniquities of our flesh." Don't even think about that this morning. Think about Jesus. Think about how that that high priest that when he went in there, he had bells on around the edge of his garment. And he had little pomegranates there with the weights to make it swing and hit those bells. He was anointed with oil down over him. He smelled real good and as he went in, he was playing and singing with those bells, "Holy, holy, holy, Lord God Almighty."
- ¹²⁰ But listen, you and I stand at that place today where then it was death for you to enter there. Now, it's death for you not to enter in. But how do you go facing Him? Just remember that somebody prayed for you and you've got a great big wall of incense there. You've got the prayers of the church. You've got the prayers of your mothers and fathers, your daddies and granddaddies all across the land. You've got the prayers that they offered hundreds of years ago. You've got one that Jesus prayed. He said, "Lord, I pray not for these only but for all that will come." Oh, what a sweet prayer then that you can surely believe in. And you're walking through that when you believe in your sacrifice and you say, "Lord, nothing good have I done of anything but I've got the blood of Jesus Christ. And I believe that 2000 years ago, He died for my sins. And this day, I enter with that blood. That sacrifice, Lord, because I'm taught in the Word that you're not over the sea. I'm taught I don't have to enter in to a great big place. But I'm taught that the Word is nigh thee, even in my mouth and in my mouth that if I confess with my mouth the Jesus Christ and believe in my heart that God has raised Him from the dead that You'll save me." Then all you got to do is just walk on in. How can you fail?
- ¹²¹ Do you believe they could fail? Could they fail when Aaron walked in? No. We can't fail today either. Every head bowed and every eye closed, all Christians praying. Would you raise your hand and just say, "Bro. Dale, help me to enter in." And I don't mean to help me. I can't do it then to help you. "Bro. Dale would you pray for me that I might enter in? Would the church pray for me that I might enter in?" I see that hand. Anyone else? Hands all over the place going up. All of us, all of us need to enter in. But some of you need salvation for your soul. Some of you yourself need salvation. Would you raise your hand on that and say, "I'm lost. I need salvation. Now, I need to be born again." Would you raise your hand on that if there's any that would say, "Church—" There's one, another, another. Anyone else? There's more.

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- ¹²² Say, “I’m lost and I need a savior.” Right now, just as every head’s bowed and every eye closed, all the Christians praying. Would there be any of you that would just slip out in the seat where you’re at and walk up here? Because the Bible said if you believe in your heart—something has to be dealing in your heart now or you wouldn’t raise your hand. Just slip out and walk to the front and say, “Lord, I’m confessing with this that You’re dealing with my heart and I want to be saved.” Would there be any? Would you come? Don’t just stand there. There’s some coming. Some of these that have raised their hands are coming to the altar.
- ¹²³ The Bible says, “My spirit shall not always strive with man.” There’ll come a day that He won’t deal with you that way. There’ll come a day when He won’t work with you in that form. Would there be another that’d just slip out and just walk up here and just say, “By this walking up there, I’m confessing that the Lord Jesus Christ is dealing with me in my heart and I want to be saved.”?
- ¹²⁴ We don’t have no church to join or nothing like that but you’re born into the kingdom. Would there be another one before we pray with these that would just come on and confess to the world then? Because that’s what you’re confessing here. That’s what your Scripture means that if thou shalt confess with thy mouth the Lord Jesus Christ and believe in thine heart that God hath raised Him from the dead, thou shalt be saved. That’s all it takes. Would there be any more? As we pray with these now, the altar is not closed. If anyone has a need, just come on. We’d be praying with these. Now, if anyone has a need, come to the altar.
- ¹²⁵ Now, I want to be like Bro. Branham was one time. He said it like this. He said, “You come up, you’ve made your confession.” He said, “Now, I want to pray with you,” said, “you pray for yourself.” Then he them just turn around and he said, “Now, I present these to you as Christians.” He told them and he said, “Now, go on and receive the Holy Ghost.”
- ¹²⁶ See, you can have your sins forgiven. You’ve been taught enough. Each one of you have been taught enough here throughout the years you can have your sins forgiven by saying, “Lord, forgive me of my sins.” But seek God for your own life. Now, listen. Here’s what to watch. Now, each one of you know I’m a person, don’t you? You believe I’m a person because I’m standing here.
- ¹²⁷ God is more real than I’m here because He brought me here. Then that means He’s standing here or you wouldn’t have come up here. Now, believe Him and that way, would you? Take Him in simple child-like faith like that that He promised He’d meet you here if you’d come up here. Then believe He’s here more than we are. And when we lay our hands on you, you believe that He’s here more than our hands laying on you. Can you believe Him that way? Can you honestly believe God that He would be—He brought us here, didn’t He? He

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- created us. He put us into the world. Well, surely, He can be here more than I'm here.
- ¹²⁸ You can see me, can't you? You can see these brothers. You feel their hands when they're lay upon you. But believe that God is here more than we are and you'll see Him do the work. Let's just pray with our sister.
- ¹²⁹ Father, we lay our hands upon our sister. She's come here seeking salvation for her soul. Lord, we pray that you would reach down in her heart and just now give her the assurance that You've heard and that she's standing here now in Your presence that as we lay our hands upon her, that's more sure than anything, Lord, in life because she can feel. But now, You're more surer than that because You made the feelings, You made the hands that touch. May she see that Jesus is here today and that He has forgiven her sins and that He'll fill her heart with love and joy, in Jesus' Name we ask, amen. Just believe it.
- ¹³⁰ Bro. Branham said there was one mystery there he was talking of on Sirs, What Time Is It? and he said the mystery of receiving the baptism of the Holy Ghost—watch him—without a sensation. Now, you can't receive it without an experience because He's a person but without a sensation—a sensation is a feeling that goes through your body that makes that—

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