

## 1983-0427 Baptism #4

Shall we pray.

Heavenly Father, we are very grateful that upon us Lord truly is come the end of all the ages, and there is nothing left now but the complete change in Your great plan. And we are part of that, we are looking forward to walking into immortality, because now You set Yourself as the Head of the church, to raise the dead and bring all things into subjection.

We are glad, Lord, that we are part of that, You are going to bring these natures, You are going to bring these bodies, into subjection to Christ, who is Lord. And we are thankful for it. Now help us in the study of Your word, Lord, that it may do You justice and the sense it be truly Your Word that's given back and given to the people, Lord. And be a blessing to us all, as we do whatever lies there in. In Jesus Name we pray. Amen.

You may be seated.

1 Now, we've been looking at water baptism in order to see the importance of it, and we found that it evidently has a deeper prospect than what we first thought before our studies. And, there's a chapter ten here in the Book of Acts, beginning in verse thirty-four, where Peter is brought into contact with the Gentiles, so that the word might be preached to them, and begin to fulfill the scripture that in Abraham, that the seed of Abraham, the royal seed of Abraham, Christ, should all nations be blessed. Now it said then: [Acts 10:34-48:]

- (34) Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:
- (35) But in every nation he that feareth him, and worketh righteousness, is accepted with him.
- (36) The word which God sent unto the children of Israel, (that's where it went, to Israel.) preaching peace by Jesus Christ: (he is Lord of all:)
- (37) That word, I say, ye know, which was published throughout all Judaea, (Because, see, they were part of that nation, by virtue of the fact that he's stationed there.) and began from Galilee, after the baptism which John preached;
- (38) How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.
- (39) And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

- (40) Him God raised up the third day, and shewed him openly; (That proved it.)
- (41) Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.
- (42) And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.
- (43) To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.
- (44) While Peter yet spake these words, (That's the words that you heard.) the Holy Ghost fell on all them which heard the word.
- (45) And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.
- (46) For they heard them speak with tongues, and magnify God. Then answered Peter,
- (47) Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?
- (48) And he commanded them to be baptized in the name of the Lord...

Now, of course, 47 is very important because it says: *Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?* Now you will notice in here there's what's apparently is a reversal of the scripture *repent and be baptized and ye shall be full of the Holy Ghost.*

These people received the Holy Spirit and on that grounds, water can not be forbidden. And so this does two things as you look at the scripture.

Number one: It lets you know these can't be Israelites. They did not know at this time that God was literally receiving the Gentiles through Jesus Christ as part of His body. They didn't know, and this was the only way they could know. There was no way that they would have baptized these Gentiles normally. They would not have done it.

Cornelius could have come and said "I had a vision."

He said, "well I had visions, too."

“Well, you see, I believe that we should do like you do. Oh, how do I do?”

“Well, you repent and you get baptized in water, and receive the Holy Ghost.”

They said, “no way. Sorry, it’s not for you.”

See? So God had to show them that it was for the Gentiles. And when they knew they had already repented and eternal life granted, Peter then said, “who can refuse them water?”

Someone would say, “now hey, hold it! They already have the Holy Ghost, who needs water?”

They need water! See? You just can’t drop it, there’s no way you can turn.

Now, let’s elucidate this verse 47 by going into Acts 11, and we won’t read all 1 to 17, we’ll just read there where--verse 12, and you know the story:

- (12) And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

Now that was sacrilegious. That’s like putting a sheep in a pig pen. Now the Jews and Israelites should not have gone into the Gentiles to eat with them. See? They don’t eat with dogs. Now, they go in there.

- (13) And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;
- (14) Who shall tell thee words, (words...) whereby thou and all thy house shall be saved.
- (15) And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.
- (16) Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

Very funny, he didn’t remember that before his own baptism. In other words, what you are looking at here is the definitive experiences in the two baptisms. They’re both positive and powerful.

- (17) Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

Now how could he withstand God? There’s no way he could, except by walking away. You say, “well there’s something very funny here.”

Secondly, he would have to withstand God by refusing water baptism. So he couldn't withstand God. He said. "look, it's been proven to me!"

So, even though it seems as though there is a reversal in the formula, we must stay with the formula. So, they've been baptized, received the Holy Ghost, now bring water. See? You simply can't get away from it, it won't work.

Now, we are not yet free to declare this to be a climax on this portion of scripture of water baptism, so we go to Acts 15. Now Acts 15, we better read that, beginning from verse 1:

- (1) And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

Lie from the pit of Hell! Except you repent and be baptized in the name of the Lord Jesus Christ, ye can not be saved. Now here is a direct perversion of the Word of God, adding to it. Did this help bring on the fall of Jerusalem in 70AD, which was a mini, mini tribulation? It's a thought. It's a thought.

- (2) When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.
- (3) And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.
- (4) And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.
- (5) But there rose up certain of the sect of the Pharisees which believed...

How much did they believe? Now we are looking at first century Christianity, already loused up. You know, if you study water baptism, you'll find they argued about water baptism for babies? Now Water baptism in the first century right down has been a source of a problem. You know, you might as well understand that a sower went forth to sow and he sowed good seed and there was a dirty rascal that came right behind him and sowed bad seed and leave them alone, until they both ripen. He said, "I'll take care of the bad seed."

You know, we don't like that. I don't especially. Well it's not time to apply the blow torch. When God will do his own applying of the blow torch, you better keep the blow torch away.

It reminds me of a friend of mine way back in Canada, years and years ago, during the depression. He's very foolish. He decided to burn a wasp nest in his grain bin with a blow torch and he burned the bin down. You might have your shirt tail on fire by the time I take that blow torch--I'm talking Lee Vayle. You could stand by and listen and take heed. Ha! Yes!

- (5) But there rose up certain of the sect of the Pharisees which believed saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

What for? Pitiful. What do you want it done for? It would have taken away the sovereign grace of Jesus Christ. And he said let's get clean by pots and pans, and washings, and ordinances. Hogwash. They need an inside job.

These men and woman in Hollywood that have a nose job, I advise them a heart job. They may come out looking better to the world but they look worse to God.

- (6) And the apostles and elders came together for to consider of this matter.
- (7) And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

And they said, "shut up, who made you a leader, fat head?"

They didn't say it but some sure must have thought it. People haven't changed. Ha! I can see Bro Braham at this end time getting up and tell these bunch of Laodecian Nicolatan bunch of guys out there, these tares planted by the enemy, these church-mongers. And he said "God raised me up as a witness and my message is forerunning the second coming of Jesus Christ."

Well come on, this has gone to seed. This what happened back there has gone to seed. Now he said, "by my mouth you heard the word of the gospel and believed."

I like that, pause it.

- (8) And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;
- (9) And put no difference between us and them, purifying their hearts by faith.
- (10) Now therefore why tempt ye God,...

Now they did that in the wilderness. See? They are trying to get around the Word of God. Either ditching It or adding to It or doing something, and this is the same thing, it was in the provocation. And they are trying to do it right now with this message. And when they do it they provoke God. And the scripture says those Jews who rose up against those men who brought the Word of God, they blasphemed.

You think people aren't blaspheming this message these days? You've got to be a little bit off your rockers. You don't think so? I know we say, "well Bro Vayle, that Word is too strong."

Then why don't you rip it out of your Bible. How can you say that word is too strong when you smell like limburger cheese yourself? Huh? That's nice. I put things very nice. Very very, aeriodite person. I speak very beautifully and as you know, my language is fluid. If you get up front you might get spat on--I didn't say fluently, I said fluidly.

Yeah, I know people don't like rough preaching but look, let's face it, there's no time for this sweet talk no more. When you go back 2000 years and see what lays there in the dust to bring forth the fruit in this hour, don't let anybody tell me that this message is not going to be blasphemed, that men aren't going to rise up. Because the earth at the right time that the Word of God brought forth the seed that was lying there. And the seed of absolute deception comes forth in this age. The greatest sign of the presence of the Son of man is that which rises up against it. The gates of hell against it.

(10) Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, (Change the word to do this, to do that,) which either our fathers were able to bare. which neither our fathers nor we were able to bear?

Bro. Branham came and laid down the Word of God and said, "what brings marriage and divorce?" He said, "sex."

And a man comes by and preaches husbands don't touch your wives, because Brother Branham said Paul suffered you and I suffered you, and suffering means suffering. You can go to bed with her but you can't touch her. So you can lie there and suffer.

I'm telling you what has been preached since the prophet died. You wonder I get mad and scream. I'm not mad at you. But I can just feel those wheels turning inside, like somebody threw a bunch of sand in my gearbox. You talk about a bunch of rotten perverted liars around the country. Where did they come? Right from back here.

That seed was just waiting there to come right for it, and when the hour came for this end-time message that proceeds that literal coming, they just--it's right here, manifested:

(12) Then all the multitude kept silence,...

The ...?... of that is shut up, but they didn't do it.

All right. You notice in here that right down the line we have that the baptism with the Holy Ghost answers the conscience or the hearts of the people of which water baptism is the answer of the conscience.

The man says, "I've got a good conscience to God. I've accepted Jesus Christ as my savior. I'm standing for the blood and the blood is standing for me. I believe in eternal life and that's what it is all about. When I rise I'm going to be filled with the Holy Ghost."

That's his good conscience. Water baptism signifies that. That's ...?... We'll get to more later on.

And the Holy Ghost comes back and God answers to the good conscience, and God which knoweth the heart, beareth witness. That's why Simon never got the Holy Ghost. He was baptized in water, but it wasn't with the good conscience. See, he seen something, but there wasn't true repentance.

Now these old birds in here they were fighting, they needed to get another type of repentance. Their repentance wasn't a repentance not to be repented of, they had a repentance to be repented of. They had to rethink their rethinking.

Brother, in this day and age where people got to rethink their rethinking the prophet part. Something's wrong somewhere. But, you can see just where they are. And you know what people who rethink their rethinking, what do they do--they leave the message every single time. There ain't nothing to rethink. It's been vindicated. Then all of this is examples to us.

All right. The Holy Spirit baptism answers to the conscience of the heart, which is right toward Almighty God. So, we see that water baptism is on the part of the candidate. In other words, he goes into water baptism on his part, looking to eternal life which is the infilling of the Holy Spirit, which is the rebirth. That water baptism is his answer to God. It is the witness to men before God. See? All right. Since this is so, we better know what the correct witness is. What is the correct witness. Why is he going into that water?

To begin with, it is the witness to what has been purged through someone's preaching. Because that is what it says in Acts--in Mark 16<sup>1</sup>, he that believeth go in all the world and preach the gospel, and he that believeth and is baptized shall be saved, and he that doesn't believe--now, it doesn't add baptism. Because if you are not believing right, your baptism doesn't do you good. There's got to be the correct revelation that you can receive the Holy Spirit.

Now you can be a lot of things wrong with what you believe in that area. That's very true. There can be many things wrong with it, because the word wasn't given until this

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<sup>1</sup> (15) And he said unto them, Go ye into all the world, and preach the gospel to every creature.

(16) He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

hour. Their thinking could be off in certain areas. It's been off for two thousand years. But they knew that they should receive the Holy Ghost. They knew the Word: repent, be baptized, you shall receive the Holy Ghost. Have you received the Holy Ghost since you believed? Now all of the ages knew that. They could walk into the presence of God in that sort of way.

All right. Go into all the world, preach the gospel. And then to those who hear the gospel, they can repent, they can believe, and be baptized. Now, let's go to Romans the tenth chapter, and the seventeenth verse. And you notice in here what it says:

- (17) So then faith cometh by hearing, and hearing by the word of God.

Go into all the world and preach the gospel, and he that believeth, he that hears and believes the truth... Now to do that, you got to repent. You got to have a change of mind. Then you go into the water, and thereby you receive the Holy Ghost.

Now I want you to notice here that the seventeenth verse here says so then faith cometh by hearing. So then faith is by hearing, and hearing by the Word of God. That is a capstone sentence or summation sentence. It's true, it's the concluding sentence. Now what does that rest upon? It rests upon the first 16 verses. [Rom 10:1-16:]

- (1) Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. (That's verse 1 of chapter 10.)
- (2) For I bear them record that they have a zeal of God, but not according to knowledge.
- (3) For they being ignorant of God's righteousness, (But having a zeal just the same for God. But notice:) and going about to establish their own righteousness, (through that perverted zeal) have not submitted themselves unto the righteousness of God.

Back in 1960, rather, '58, Dallas, Texas. Brother Branham said to a very fine man that Brother Branham admired. He said, "your zeal outruns your knowledge. Right here, we just saw right here. Now listen to verse four:

- (4) For Christ is the end of the law for righteousness to every one that believeth.

Now it doesn't say there are things in the law that you don't obey. Thou shalt not commit adultery. Now, refraining from adultery doesn't save you. But when you are born again you still don't commit adultery. But the fact is, you don't commit adultery does not make you righteous. It is Christ that makes you righteous, and thereby a man does not prefer and does not want to commit adultery or covet or lie or steal, or do those things that are bothering to himself or to others. It won't be there if he is born again.



That's why there is no such thing as the homosexual preacher born again. Ha! I don't care if he speaks in tongues and raised the devil, he is going to hell any way. Because it says such were some of you, but you are not anymore.

Okay, Christ is the end of the law, but it doesn't mean there's no law. There is a law of the Spirit of God, which does not commit sin. Doesn't meditate, doesn't plan, doesn't want to, won't enter into it. You can be fooled. Now:

- (5) For Moses describeth the righteousness which is of the law,  
That the man which doeth those things shall live by them.  
(You can't live y the law, you die.)
- (6) But the righteousness which is of faith speaketh on this wise,  
Say not in thine heart, Who shall ascend into heaven?  
(that is, to bring Christ down from above:)
- (7) Or, Who shall descend into the deep? (that is, to bring up  
Christ again from the dead.)
- (8) But what saith it? The word is nigh thee, even in thy mouth,  
and in thy heart: that is, the word of faith, which we preach;
- (9) That if thou shalt confess with thy mouth the Lord Jesus,  
and shalt believe in thine heart that God hath raised him  
from the dead, thou shalt be saved.

Now that tells you what the gospel is in a nutshell! That Jesus died for the sins of men, lay in the grave for three days, and was raised by the Father. And the Heavens were purified with the blood of Almighty God, the blood stands there as the entrance of mercy, the putting away of sin. For the scripture says whosoever believeth on him shall not be ashamed. There is no difference between the Jew and the Gentile, for the same Lord is over all and is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved, that's what Jesus said.

Go into all the world and preach the gospel. And Peter stood right there at Pentecost, under the Holy Ghost, and said the promise is unto you, and your children, and all that are afar off. And he thought that verse of scripture meant down the generation of Jews, when the far off were the Gentiles. Jews, children, Jews. Children, Jews. Gentiles are the far off. Peter couldn't understand some of the things he said. Now.

[Bro Vayle resumes at verse 14.]

- (14) How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

Go into all the world and preach the gospel. And he that believes what you tell them simplistically, a way has made to turn men from sin and unto God and faith he's redeemed. Through the death of the Lord Jesus Christ, by His rising from the dead, the shedding of His blood, His propitiation, His mediation, and His intercession. How can a man know this, unless somebody goes to tell him?

So the gospel is handed down generation to generation, seed to seed. But it begins to get very corrupt and the word dies and God sends a fresh messenger with a fresh anointing, taking that same word, giving life back to it. Preachers going on out. Men hearing that word, repenting. They come to the knowledge of salvation, they're baptized in water, they're filled with the Holy Ghost. Now:

...how shall they hear without a preacher?

(15) And how shall they preach, except they be sent?...

You mean to tell me those Pharisees that caused that scuffle ever were sent of God? They weren't send of God. They were a bunch of blasphemers, disputers and seducers. People say, "well I'll believe?"

"What do you believe?"

"I'll believe Methodist."

Well that puts you out.

"Say, I believe Baptist."

You're gone with the rest of them.

"I believe Roman Catholic. I believe-"

They were Pharisees, they believed whatever they believed. See? What did they believe unto? Well you say, "well, is that fair?"

Yes, that is fair. John the...Apollos went to the coast down to Corras up to Ephesus, and he preached the baptism of John, who was proclaiming Christ, as though they baptized unto John, looking forward to Jesus. Now what happens? They believed wrong.

Now Paul didn't say you are not some kind of believer. Why he said, "just a minute. You guys got the Holy Ghost down here?"

Well they said, "We never heard of him."

He said, "well I though you were baptized?"

"We were."

"Man alive, what kind of baptism did you get into?"

“Into John.”

“Oh,” he said, “that answers it. You’re wrong.”

Now they could have stopped right there. If they had stopped right there, they would not have been saved. There's no way the book of Ephesians would be written to them. See, people just don't want to understand these things. All right:

...as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

- (16) But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?
- (17) So then faith cometh by hearing, and hearing by the word of God.

Now, see? People heard the word of God preached, that wrought in them the principles of faith through the Holy Spirit. They could turn their minds around, by the grace of Almighty God, and then they could be baptized in water. So here you are.

This capstone verse, Revelation 10:17, faith coming by hearing and hearing by the Word of God, absolutely is the gospel which is preached. Look what Paul said in 1 Cor 15. Just a few verses. [1 Cor 15:1-4:]

- (1) Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;
- (2) By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

How many people back there believed in vain? How many people today believe in vain? That means they're believing just ...?... to them and it won't do them a bit of good. You've wasted your time.

How many Methodist, Baptists and the rest of us are believing in vain? How many believe in William Branham in vain? Let me tell you something. If we are right concerning his presence, and I believe we are or I wouldn't preach it, and those that fight it, they're believing has got to be in vain, because how can you deny him, because that's what the scripture says so? How can you deny Him Who is going to lead us into the millennium, and still make the millennium? How are you going to have cheesecake without cheese? Now they understand that but they don't understand this.

Now Paul says you keep that in mind. Now unless you believed in vain:

- (3) For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;
- (4) And that he was buried, and that he rose again the third day according to the scriptures:
- (5) And that he was seen of Cephas, then of the twelve: (Of the apostles and even me.)

Now there's your gospel. See? A person only has to believe that much and make it. But if that only what you might call a mental theological aspect, you could believe this much, which is a yard and a half, a miss it a million miles. You could do the same with this message, too. You can believe just a teeny portion one hundred percent and not even know anything else about the rest of it. Like the washerwoman with her one tape or three tapes, and she'll make it, while the guy with the whole library is going to sit there and say well, you see, Brother Branham made a mistake when he said That which is Perfect is come.

I don't care if he translates every one of Brother Branham's sermons and puts them into print. I don't care if he makes a concordance that will be fifteen miles high. You deny the That which is Perfect is come, you deny what the prophet said. He threw his own interpretation on it, and thought it was a little gift of prophecy. It's not the Word of God as always come in sections. It has always comes in sections. Last section is in and it's all over. Eh? Got too much up here.

I'm the guy that's supposed to be the theologian and so smart that I've made everything rotten for everybody. How come I can see these things and the smart guys can't? Nee, the thing is I'm not half as smart as they think I am, it is that God has given me a little bit of something. See, that's the whole thing.

Now, here is what Paul said. He said, "my gospel is Jesus Christ the Son of God died for our sins according to scripture, was raised according to scripture, was seen according to scripture, and everything was scripturally oriented. That's the way it is supposed to be. Now Peter said the same thing in the book of Acts the fourth chapter. What I'm trying to show you this here is the preaching of this Word, and what water baptism follows what preaching of what Word.

You don't have to know about the Jews coming in and the Jews leaving, you don't have to know about the Gentiles coming in the fullness being over. You don't have to all the things about the antichrist, this and that. Here is what you got to know. Here's where you start. This is what does it, this is what brings eternal life. Not quoting the whole Bible. This is where your faith lies. Acts 4:8-12:

- (8) Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

- (9) If we this day be examined of the good deed done to the impotent man, by what means he is made whole;
- (10) Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.
- (11) This is the stone which was set at nought of you builders, which is become the head of the corner.
- (12) Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Now he told you right there, that's salvation. If you believe that Jesus is the Son of God, that he died for remission of sins, He was crucified and hanged upon Calvary and he was buried for three days and then in three days he rose again, is sitting at the right hand of God. And you take that name, and you get baptized in water--that's sufficient to give you the Holy Ghost.

Now let's get this flat. How many people do get the Holy Ghost? And how many people do believe? They're believing is in vain because they never did get the Holy Ghost, because if you are filled with the Holy Ghost you are sealed in. So how many get there? How many got that there, in that day?

The Lord added daily such as should be saved, what if they shouldn't be saved? None other name given under Heaven amongst men whereby you must be saved. No other name amongst men. Then how come the man is a Baptist, Presbyterian, oneness, threeness and you name it? Well, I'll give you one name: Goat.

...?...goat too, rich man ...?... rich man, ...?... A little perversion don't hurt anything, the way I do it.

Water baptism is the witness that you have done that. It is you identifying with all that God has done for you, and that through Jesus Christ, you accepting it publicly. That is why Peter said repent and be baptized every one of you in the name of Jesus Christ. There is none to be left out if you want to go this route, in the water way. There is where the Light is. See?

Now, that name is the only name, the only true way to identify yourself with Him by water baptism. There's no other way. Everyone must identify that way because there is no other way. You've got to have that name. Now we talk about that name in message number two. Let's go over here in 1 Corinthians the 10th chapter:

- (1) Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

(2) And were all baptized unto Moses in the cloud and in the sea;

Moses was a part of the Word. They were baptized later on unto John. It says in Acts 19, what were you baptized unto? Unto John. They tried--some people no doubt tried to baptize unto Paul. He said no dice. And Peter took the time of the water baptism of the earth and brought up the name of Noah. So you see, there's a name there.

Now, everyone of those has something to do with the Word. Each of those men: Moses, Noah, Paul, John, everyone has something to do with the Word. Each has a part in the Word. But Jesus was the Word, and the fulfiller of the Word, and the fullness of that same Word. It's a mighty different story. Not one of these men brought salvation. All they could do was preach it. Yet each had his name associated in baptism.

Moses never led Israel out. It was God that led Israel out. All Moses did is blotch things up. First thing he did was disbelieve God. God said, "you go on down there Moses, and I'll tell you what, he's not going to let you go. No way. He's going to make it worse."

And as soon as things got worse Moses began weeping and crying. And he said, "Lord, you didn't only not bring them out but you made it worse."

He said, "What are you groaning about? That's what I told you."

Some people turn around and say, "now what is all this anyways? I've been saved, I've repented, and furthermore, I was baptized, received the Holy Ghost, and now William Branham, you come around and you tell me I got to get rebaptized because I wasn't baptized in the name of Jesus Christ."

What are they doing? They're groaning like old Moses. They can't take the Word of the Lord. Now people even stand back and say "well, I really don't know how I was baptized but I don't think I, maybe, maybe I was baptized really okay. I kind of think so."

Well, you are dead. I'm not judging you. I'm telling you the prophet said "thus saith the Lord you must be baptized over again."

Jesus' name won't do it, because the fallacy lies in that doctrine. And when you are taking Jesus name, and you are a oneness, with the Jesus only doctrine, you're wrong! You've got a wrong repentance. You repented in vain, your Christianity is in vain. You say, "In vain? Listen, Lee--"

Lookit, come on. Either throw this in the garbage sinner, or believe it. Make up your mind. Do you think God is some slot machine, or some dice that you whirl and throw, or some spinning wheel? No way. That Word of God is like a rock. It's a hammer. It's a killer. Well it'll make a life or two...?... God says I'll kill, I make alive. No, they just...

Lookit here. Moses' name was there. That name was there. But I tell you, all they did was point to it. But He came and now we only can point to him and nothing else to point at. All right.

Is it possible to recognize the Savior, who Himself is actually our personal salvation, and not use His name? No way! Can we be married to him and not use his name? No way!

Now, let's go back to Acts, the third chapter. That's still in the days of early Pentecost. And you know what that's all about. This fellow gets wonderfully healed, and that Peter said, "why do you marvel at this?" [Acts 3:13-26:]

- (13) The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus;...

Jesus Christ, that you spit on. That you sneered at. You mocked. He could do what all of you couldn't do, and you still sneered. And you are still sneering. Oh they sure must have been a silent bunch just about that time.

You think for one minute that's not exactly what's in that Bible? That's exactly what's in that Bible. I'm telling you right now putting it in between the lines. Because believe me they knew. They knew that they had done this. They knew that was their attitude. But you know what, they had the guts to spit right back in his face.

Brother Branham sat on a platform with a bunch of Oneness preachers. It lets you know how much use I got for that junk. He called the sin in one man, and all the preachers walked off the platform, because they'd sooner stand with this sinner than the sinless one. Where's their organization under these conditions today? DEAD! I'm going to tell you, you'll be dead just as same as they are dead if you fool with these things. Yeah!

I don't tell you these things because I'm perfect, I tell you these things because they're true. And I'm listening just as careful as you are. You know, life's funny. I won't tell you--I'll tell you later sometime. Said:

...whom ye delivered up, and denied him in the presence of Pilate,

Pilate's their enemy, a Roman, a dog. Sure! It took him... Now Pilate was simply a Jew and he become a governor. Then here's the Jew that turned on his own people. Filthy, rotten, no good, and they stood with him against Jesus.

Oh I want to tell you something, that was hot that day. That was hot when that fellow Peter preached. You could see them standing there, [Bro Vayle breathes loud], touching their collars, and their togas, their toenails, whatever they were doing. Oh they was hot that day!

- (14) But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;
- (15) And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.
- (16) And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by

him (Jesus) hath given him this perfect soundness in the presence of you all.

(17) And now, brethren, I wot that through ignorance ye did it,...

So I got news for you. The day of ignorance is over. It's over and you can be forgiven he said, if you listen now. How often did this Word go around that William Branham preached to preachers, taken by faithful preachers around the country, but they are just as bumptious and turned it down.

(18) But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

And they said, "Fah! What are you talking about?"

So William Branham came to restore the word--"Ah fah! What are you talking about?"

Lori said the things in from India. He came over here and he said, "you people over here," he said, "you needed William Branham for the Bible. We didn't because we always had it."

I heard Lori preach. One night he used one, he used one little bit of scripture. In my sermons you will hear me read as many as 200 scriptures. I'll use more Bible in one sermon than most guys use in one year. And it'll come together, too. Not boasting, just telling you the truth, because it is the truth. If I didn't have faith in what the prophet said and what I've got, I would get out of here right now. That's why something inside me knows I'm going to live. I don't know how it's going to be done but He's going to do it.

You say, "Vayle, just a minute."

Don't just a minute me with anything, brother. Let me tell you fact. I know what I know. No one can take it from me. See? Now he said:

(19) Repent ye therefore, and be converted, (Get the Holy Ghost.) that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

and he said that Presence will be here, and that's not the Presence you and I are talking about, although it is. But he said that which is visibly manifested before the eyes of Him being here. Now nobody ever saw the Pillar of Fire, the camera took it, see? We go a little further on that, too. Brother Branham said he appeared in signs and wonders, and then after, this great refreshing is.

(20) And he shall send Jesus Christ, which before was (proclaimed in advanced) preached (announced) unto you:

But he said the heavens have got to retain him. That is exactly true. The presence is here manifested, but Jesus the son of God risen, is still out there while that's going on. And



He is going to stay there until you and I are ready for Him. It's going to take the preacher or how...

What am I doing preaching water baptism, getting this thing all mixed up? It's dangerous, let's turn me loose up here, brother. It becomes dangerous for you and me both because I get wound up. There ain't no way I'm going to get unwound unless I break my spring.

Heaven's got to retain Him, keep him there. I'm going to get down--Let's got down a little further:

- (21) Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
- (22) For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.
- (23) And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.
- (24) Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.
- (25) Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.
- (26) Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Now you see, what's he done there? He raised Him up to the Jews first, then he's going to be--now listen! When he was raised up to the Jews, they hammered that name. That name Lord Jesus Christ had a preeminence.

Now, Peter gets up at Pentecost. See, they said, "Listen, this took place. We know it did."

Peter at Pentecost said, "repent and be baptized every one of you in the name of the Lord Jesus Christ for remission of sin."

Now, what are they saying. They are saying he was here, so we use his name. Now that's what we are talking about. Listen, let's go to John 4:1-2. Now just hold on what I said,

I'm going to get to some more scripture right away. They said he was here, this is the one, he's gone. So now it's His name. All right, John 4:1-2:

- (1) When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,
- (2) (Though Jesus himself baptized not, but his disciples,)

Now who's name were they baptizing in? Jesus' Name! But Jesus didn't baptize. Why? Because he was waiting for John 7:37-39, wherein when he was raised from the dead, he baptized with the Holy Ghost, so he could not baptize with water. But he could be baptized unto. You follow? He never did baptize in water. But he was baptized unto. They used his name. Now He is going to fill with the Holy Ghost.

All right. They used his name. Now listen. When present, they used his name because they had to. And when he was gone, that's all they had. So they had to use the name. Now listen, for 2000 years He's been absent, and He left his name, but today He is present, and demands His name, under the Seventh Seal, thus saith the Lord. Those have not been baptized in the name of the Lord Jesus Christ must be. Why? Because he is present. See?

Now for 2000 years they had problems. For 2000 years--now remember, Brother Branham categorically said you watch the beginning and the end. Never mind what goes on in the middle. He said that's not what really counts. He said God looks at that, winks in ignorance, and so on. But he said you watch that beginning and end. That's exactly right, you go back there, he was present. And when the Holy Ghost came on the scene, it was baptism in the name of the Lord Jesus Christ. It was Jesus' name. And he stood there, Jehovah Savior. And so they baptized in the name of the Lord Jesus Christ because he was the Christ.

He said, "who do men say that I the son of man am?"

They said, "thou art the Christ, the son of the living God," and made him Lord Jesus Christ. Raised from the dead, proved that he was Lord Jesus Christ.

Now, during those 2000 years the name was lost. Now whose name did Paul baptize in? Lord Jesus Christ. Who did Peter baptize in? Lord Jesus Christ. Who did anybody baptize in? Lord Jesus Christ. All right, that's the beginning and it has got to be so in the end. See?

Now, he's present, not present in body, but present in the Holy Spirit, perform the Holy Spirit. And the whole message here, you can not get away from baptism in the name of the Lord Jesus Christ. We have been brought back to it. Now, it was identifying with him, and the true heart. The heart, being true, baptized in Jesus' name that brought the Holy Spirit, and now it is baptism revealed in the last day that brought the fullness of the Holy Spirit. Now, did you catch the twist?

It was his presence there that brought the name, but when the name was finally revealed at the end time, and brought back then so must the presence come back, because it was presence that brought it to a name. You follow me? And then all that was name, that was the name, and you talk about that new name under the thunders. You can talk what you want about it. I'm not going to put the big emphasis on it at all, it's just the last day we're going to have it revealed to us.

Does that mean the name gets changed, or does that mean we get the revelation of it? I don't know, I'm not trying to fool with anything, I'm just looking at it. I leave it be, I care less. I know how to keep my nose out of things, just wait for God to do it. But here we are.

That revealed name, when they began to see that there was a true baptism, the name of the Lord Jesus Christ, and there was one God, it brought him right back. For in His presence we are just waiting now for his incarnation, reincarnation. Waiting for the wedding supper. It's true.

There is no other name whereby any of us can use in redemption. There is no name outside of that name that can be used in redemption, given amongst men. Now you can talk about angels if you want, I don't know the first thing about them. I don't know anything about angels being redeemed, never heard one thing about it. They don't have blood. But if they do get redeemed, I don't know about any name of the Lord Jesus Christ doing it, because this is among men.

Yet people come along and don't want the name. No, they got it all down pat, they said do everything in the name of Jesus, like eat your dinner, eat your supper, go to bed, get up in the morning. You get baptized in the same way. That's wrong. There's a formula given, see? All right.

There's no name given in redemption, except that name. And the command to identify is given by God Himself. For the scripture says what doth hinder anyone from rising and calling on the name of the Lord to wash away his sin, identifying himself in water, and arising to receive the Holy Spirit?

Now, we're going to get out of here just in time. We're going to start to conclude with this definite thought. If repentance is the actual result of the revealed or spoken or preached Word, and water baptism is the quickened consequence of that Word, so that you quickly go in that water, then that person coming out of that water must continue to be quickened only in one way.

Now you lost me, didn't you? Listen, there's nothing to what I said, it's as simple as ABC. What got the man into the water? The Word. The Word was quickened to him and he was quickened by the Word to go into the water. Now, how did he get the Holy Ghost? The Word was quickened. Now then, if it starts that way, it's got to continue that way.

Now I hope you begin to see what I'm looking at and that is this. How can you say you've been quickened, and turn down the Word for the hour? You couldn't have been quickened. I don't care what the person says.

Go back to baptism in Father, Son and Holy Ghost. Go back to joining churches. Going away from the prophet. Going back to Pentecost. I'd name you names, except you'd get in trouble. Probably just leave it alone, except let them come and talk with me and I'll read you a pedigree and see if they care less. Because they are wrong. There can't be any quickening, because we got to be all the way.

How are the persons saying I'm quickened to the Word and baptized in the name of the Lord Jesus Christ and call William Branham a false prophet? He was no more quickened than nothing! See? There was no quickening there.

Just like old Simon. See? What I'm trying to say now looky, went into a baptism that is void. We went into a preaching that's void. Because Paul said you can believe in vain. It won't do you any good. In fact it's going to cause you death. Because he who receives much, is going to be required much. Receive many stripes.

All right. That Word must come alive. Every Word must have light at the hour for which the Word is given. It had light back there. A whole bunch of people crucified Christ. Nobody stood with him on that day. Oh, some did there best, you know. They felt sorry--they hid, which I don't mind. It had to be that way. The nation rose up and said that blood be on us and our children, and they stood there and said amen and amen, they were happy. They've been paying for it.

Now, what I'm trying to say is this, there was so much adversity. There was so much against that Word. I'm going to tell you, God backed that Word. That Word was alive at Pentecost, that word was alive after Pentecost and those men stood there and preached, and men's hearts were changed because the Word was quickened to them. They changed. And they walked in that water and they did receive the Holy Ghost. But there was millions--there's hundreds of thousands stood there and they weren't quickened to anything but to gnash their teeth and blasphemy. Did their best to kill those who were baptized both by water and the Holy Ghost.

They've done it for year after year after, and the same people say, "yes, hallelujah, we believe in God, we believe in His Son, we're born again, yes sir, yes sir, yes sir," and no more born again than nothing. You know why? They never been quickened to the Word. That's why when they died under Roman Catholicism, and Luther came on the scene and they were quickened under Luther, and the Lutherans died under Wesley and the Wesleys were quickened. And the Wesleys died under Pentecost. And Pentecost was quickened, and now Pentecost is now dead and we're quickened.

You can say, "well, sure," because the life of the Word of this hour, and this hour, it's he that believeth in Me shall never die. Somebody's got to believe it! You say, "oh Bro. Vayle, I don't believe that anybody can really believe that."

Hogwash! I believe that. I keep telling you I'd sooner get out of here by this, because it will be much easier, much nicer. You know why? Because I don't go by feelings anymore.

You say, "Bro. Vayle, Are you afraid?"

In myself, sure I would be afraid, but he says so. I'm not afraid now because I refuse to be afraid. I refuse to listen to myself or voices breaking upon my conscience. I refuse in the name of the Lord Jesus Christ, I've been sealed into His Word--shut-up! I don't have time for nonsense anymore.

Tell me why I should go by feelings. What's that got to do with the Word? Where was my feelings when God was in the beginning? Where was your feelings, where was anything before there was a speck of stardust and ...?... back there? Feelings don't have a thing to do with it. Just Word. Sure I myself, I'd be afraid to die, and this and that and the other thing. There's no fear--why should there be because He, it's His Word?

You've got to come like Abraham someday, if you are a child of Abraham. Old Abraham, no doubt he had more arthritis and more everything the night he got changed. He was older, rougher, tougher in the last five minutes than any time in his life. Yeah! Coleman couldn't see that, he saw the negative, Lloyd. I stood there and proclaimed it. It might be the roughest toughest time of my life and I live and not die because He said. Why did God said sure he could die? Because it's the Word of the hour.

That's' what's been quickened. You've got something else quickened, you--you have it. You want to be like the old maid who kissed the cow, fine! Any red-blooded woman going to kiss a good man. Going to kiss your cotton picking creeds and dogmas full of hell, then go kiss them. I'd sooner kiss the sun this morning. ...?...

Ah, people are all mixed up. We ain't mixed up, brother/sister. That's why the Word is preached hard here, we aren't mixed up. You bet your life we are not mixed up. No I'm not mixed up. You better believe it. I was mixed up one time. Mixed up, messed up, everything else.

Oh yes! When that hand of God comes on the scene, His Presence. The revival begins to start in the bride and something begins to happen. No one wants it, but I get testimonies all the time, phone calls, everything. It's always the same story. Something's happened! That's why they get so mad. That's why the people outside, they gnash their teeth and make up all kinds of false lies and all. They lie, lie, lie, day and night. Just lie right in your teeth.

Like the whore that can lay with the man and take his money. Nothing more, well. It's a way of life, she says. It's like eating a chunk of bread. You wipe your mouth after you take it. Eat your bread and a little bit of butter, what, like this, that's all there is to it. So she cleans up for the next dog. No dog shall enter the Kingdom of God. He who loveth and maketh a lie. Yeah look, don't fool around, brother/sister, it's too late in the day.

Every Word must have life in the hour for which that Word is given. And today the Word is given for the living at the time of the resurrection. Come on! We've been going to First Thessalonians for how many sermons? How long have I preached it to you? Based on the tremendous revelation the prophet gave us. Verse thirteen, chapter four, First Thessalonians:

(13) But I would not have you to be ignorant, brethren, (you that are living) concerning them which are asleep...

There's the Word for the living at the time of the resurrection. The Lord shall descend with a shout. Can't these guy that fight this message all the time understand that? They think old Lee Vayle's got some kind of doctrine. Now let's find out if I've got a doctrine. I want you to know this is sure and you that listen to this tape--come on, you birds out there listening to this tape!

You might have thought today I was trying to say that about myself, being I was packing this message. I have no more to do with this message than nothing. No more than just a voice, and the Lord shall descent with a voice. You tell me Jesus Christ is going to come down here in the flesh and bring us a message, you're crazy! That's to the Jews. Behold my hands and my feet.

Oh they are smart. They are so smart. They're so smart, they just lie to my good buddies, and say Lee Vayle's running around the world, splitting churches.

So the guy said, "all right, now that you said it, name the places and the dates."

Yeah. Lee Vayle sits at home near all the time. I'll likely leave in May and get away a little bit. If I didn't go and take myself on a little vacation or something, I don't know what I'm going to do. But I better believe one thing, I'm going to talk to the Lord about it. See?

And my voice, even against the better judgment as a skunk skinner. Now look at a skunk. Us ordinarily birds smell like manure heaps, prophets smell like skunks. Whoopee for us! I want to tell you something, He takes the beggar off the dung heap. He doesn't take the dung off the dung heap, he takes the beggar off and makes him a prince.

[Bro. Vayle knocks the pulpit]

Let that sink in. If your mind can travel like mine, you thought you caught something, if it doesn't well forget it. Learn to think like me, you can be a dirty dog as I am. Oh no, I've been cleaned up, I'm not a dirty dog. I'll tell you, brother/sister, he doesn't pick the manure off the heap and make a prince, he picks a prince which is in the form of a beggar off the manure heap and leaves the manure there. God doesn't deal with manure, giving them revelation and garbage.

Yeah. The will of my Father I declared to do and determined to do. I wasn't the One that appeared on the river, I was only standing there when He appeared. And he is the voice of the One that appeared. Shout is the message.

Yeah, Sister Branham herself told me she turned to Bill after that, when she bowed her head to the river. And she said, “bill, I don’t understand.” She said, “that was your voice I heard.”

I said sure, “Sister Meda. I’ll show you in the scripture where it is found. But it’s there.”

What’s he going to do, come back in the flesh and give us a message? The only message he can do in the flesh is open his arms and welcome his bride. We’ll be so busy hugging and loving and crowning him, and actions speak louder than words. Listen my brother/sister, we will have had it all.

Hey, I feel good, thank God. This is just on water baptism, wait till we get moving. I’m just kidding, of course, because I’m just teasing. You know I’m just teasing.

Now listen. Every word must have life at that hour for which the word is given. And today the word is given to the living at the time of the resurrection. When that word is quickened to us, there will be a resurrection that follows by a rapture. Water baptism signifies that.

Now. I’m going to close with this. During these messages I’ve preached, I’ve been keeping on telling you the importance of water baptism was kind of evading me. Wonder what’s so important? What about it is so important. Going into that water. Well, as I thought about it today and yesterday, the simplicity struck me again and I just about laughed, because there again, I’m a complex person, you are a complex person as I am, and I began thinking, just a minute. He told them to. That’s enough right there! That’s enough right there!

And I got to thinking the same one that told them here, tells us things. No wonder the women quickly let their hair grow. Quickly let their hems down. The men quickly become Godly men, head of the house. I see Catholics come in, they don’t know any more, then Bro Branham would say a Hottentot knows more about an Egyptian night, and can’t tell strip tease from buttermilk, or split peas from buttermilk. You can’t do any better than that. That’s pretty good, you can’t tell that. But suddenly there’s no problem. Just walk right down that road. It was a commandment given.

The commandments of God are not grievous. The Word of God is not grievous. So what happened? See? This word came you must be baptized. So that was it. But then a friend of mine phoned the other day and he talked about the *Future Home*. And I thought, well I’ll pick that up and read it. It was predestinated. In there Bro Branham said we get baptized in His name, to show to Whom we belong.

It signifies you walk in the water, you belong to him from now on. You left the world, you left all these things. See? You don’t belong anymore to cosmos. You don’t belong to anybody else, anything else, you belong to him. It’s a wonderful witness to say then as

the woman said in the Songs of Solomon, *my beloved is mine and I am his.*<sup>2</sup> It's the beginning of a love affair.

Walking in the water. It's a type of going over Jordan. It's a type of a lot of things. Water baptism types a lot, it types the baptism of the Holy Ghost. Bring your dead indeed unto sin but alive unto Almighty God because there's a life in you. It's significant of water, the trials of life.

*Must Jesus bear the cross alone and all the world go free? No there's a cross for everyone and there's a cross for me.*

Knowing all creation is groaning. There's many, many things in water baptism, but it signifies the beautiful glorious fact that going in that water signifies I belong to Him. Where he leads me I'll follow. The first step was being in water. That is tangible, demonstrable. What goes inside your mind and heart nobody else can know but you. And you can manifest in such a sweet and wonderful way you're such a wonderful Christian and be nothing but a two-fold child of hell! Now, that wouldn't show it.

You can go to the Indians and the Hindus, they show a lot of love. Christian Science shows a lot of love. I suppose the polygamous Mormons show a lot of love, they seem to want to throw a lot of it around. Yeah.

You follow in the water. See, people don't realize the significance, but you know something, I don't feel too bad at not knowing these things that I know tonight, and I don't want you to feel bad that you know a lot of things you didn't know except the last two weeks, because look, you know them now. And if you know them now, you rejoice in what you had and didn't know you had it.

I remember I told you years ago, I was on the road preaching. My, I didn't have any money. I guess my wife hadn't got her money yet and I hadn't--she worked. Then she worked at that time, and we were pretty well broke because, you know, there was very little coming in from preaching, just peanuts, and you get--well, they usually gave the shells. They kept the peanuts and gave you the shell. You know. All right, the chicken or something among the monkeys. Monkeys like peanuts and throw the shells to chickens.

Anyway, I had the strangest feeling one time, to go and look in a closet and reach in a pocket and I said, "What for? Ain't nothing in the pocket." No use looking in the pocket, there's nothing there. But I couldn't get away from it. So I walked to the closet, reached to the pocket, there's a five dollar bill. I didn't know I had a five dollar bill, and I had it. Well it's the same way tonight. You didn't know what you had in water baptism, but you got it. You didn't know what you are doing, but now you do. So what does it matter?

Jesus said himself, "you don't know now but you'll know hereafter."

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<sup>2</sup> Song 2:16: My beloved is mine, and I am his: he feedeth among the lilies.



There's a lot of things we are beginning to understand. There's lots of things we may never understand. But maybe we weren't supposed to. There's a time and place for everything. And here's the beauty of where I want to get you to. We couldn't understand these things until this hour, because everything had death in it. It was in that mixture, but it's not true anymore

Since the seals were open, that which is righteous is righteous, that which is perfect is perfect, that which is sinful is sinful. The whole thing lays out before us. And day by day the path of the righteous is shining more and more to the perfect day. Brother/sister, one day we are going to get out of here and we are going to know water baptism was significant, and I belong to Him. I started to follow him. I've gone to the waters of life and it's been good.

I look back on years, I've told you many times, I've been where other men in this message, many men have never been. And that's why I don't listen to anybody. When you've been right then you start talking before them, you just keep quiet and sit to one side. I mean it with all my heart.

I don't tell Brother Enns...?... how to run his farm, I don't tell Dave how to run his engineering down at the base, I don't tell Don how to weld, I don't tell Bill how to put the cars together, and how to, Jim to be a mechanic or take care of those blocks down there. I never went and told Lloyd anything about hydraulics, and believe me the only thing I'd tell anybody is maybe Kevin on how I make a certain tape of something, or how I prepare a sermon. I don't tell anybody anything, see? Not this. I don't got anything to tell anybody, I can't do it. I'm not smart to tell anybody anything. No way, shape, and form.

I want to tell you something, these seals were open and there's a knowledge that God gives us, and that knowledge comes to us in this hour. And it's a knowledge of this hour, my brother, my sister, that we are to attend to, not what's down the road. Like they pulled off in Germany and brought over here to America, and ran around the world and said and say the book of Zachariah says this has to do with the Jews and therefore Bro. Branham has got to be wrong, because you see this has to do with the Jews and don't have a thing to do with you. So shut your big trap and sit down. The book belongs to you. See?

Nobody tries to tell anybody anything, see? Nobody gets anybody here, can't trust anybody. We've already had it laid out here. Because the perfect Word of Almighty God, the beautiful Word of God.

So there it is tonight. The Lord bless you. I hope you understand more than you ever understood, and I hope it is doing something to you.

Brother/sister, I don't know. Look, I don't run to your homes, I'm going to try to visit more than I have done. If I can hack it I'll do it. See, up here I feel good. All day today I was not just restless, I was just completely beat down. But look here, the thing is I want you to understand this.

Something is happening in people. I believe in what you call the bride, and it's not a restless moving anymore. No. Oh there is lots of nerves--look it, there will be until we are out of here. But something is happening in the bride, and it is so evident. Now listen, let's get this straight. It is so evident that there is an animation that comes from a life within a life that the others don't have, and you can see it and you can feast, and it doesn't have a thing to do with the emotions. No. It has to do with the witness.

If I talked all night I couldn't explain it, there's no way. And if I talked all night I'd tip my hand and I'm not about to tip my hand because it is not right, it is not smart. You have faith, you keep it yourself. And I don't have any great secrets, so don't think I'm saying that. I'm just saying it is not wise when things go on tape and you talk to anybody, that you try to explain too much. There comes a time when you stop, because there is no way to explain, but you raise doubt and wonderment, and criticism and all the rest and it isn't worth it.

Let me tell you something brother/sister. The bride is coming together, right around this Word, and that Life in the Word is more and more the Life of God. In a resurrection, and as those dead are corrupted and can do nothing for themselves, neither can we. And He is doing it all. And when we know the wheel within the wheel begins to move, then you know you are getting out of here. Yeah.

*Oh how I love Jesus.*

*Oh how I love Jesus.*

*Oh how I love Jesus,*

*Because He first loved me.*

*I'll ever adore him.*

*I'll ever adore him.*

*I'll ever adore him,*

*Because he first loved me.*

You know, you can't get this far and not feel like if there's a tank of water here we'd all go through it, but you don't need to, brother/sister. I'm not drawing on peoples emotions, and have some kind of alter call and say, "hey we better be baptized because something is coming."

We've already been baptized. Huh? Sure, we don't work those little rackets and deals and things. We just want you to know who and what you are, what your identification was. What it was that happened when you made a witness in that day. Who you said you belong to. I didn't know I did that--but you did it. Huh? But you did it. Isn't that wonderful? See? the grace of God, that's nice.

Heavenly Father, Thou hast piled grace upon grace and mercy upon mercy. Word upon Word with the Life with the Word. Lord, how, how can we--Father, it's just impossible

to say the things that we would like to say, and should say, and know that somehow within us lies the capability of potential to say it at the right time and all.

We're grateful, Lord. We're simply standing on the promise tonight, Lord. We will not be denied, no way, shape and form.

I know Father there was a time when it seemed so evident, and it seemed so necessary to believe for healing, and I'd be happy to hear right tonight, like a kid again, but, ah, and that would be good, but I'd know I'd have to, down the years look for something else again.

And Lord I'm looked at what I want right now, which is You here to change us, and I don't think it would be smart on my part, and it would be honoring You too, and I hope I'm saying right, Lord. That You could get my eyes off You and Your presence in Your word here and I'm just very grateful to You, Heavenly Father, very, very, very grateful. And say with the prophet why aren't we on our faces prostrate before You, and that's the truth.

Oh, one of these days when it breaks, there's coming a time for that, I know that, Lord. In the meantime it's grace for grace and the wonder of it all. So thrilling and so beautifully and so marvelous.

Now Heavenly Father, we just thank You for it, and pray now that You will settle our hearts and our minds, our ways in Thee, oh God. And help us to put ourselves like men, to do what we ought to do, and face what we ought to face for the glory of God, because we're come to that hour now. We know we are in it.

We know we are in it Lord, that, and it's good. We're glad for that. We're glad that the reality's here and everything is taking on the texture of it, so that it won't be long until You'll be able to clean the earth up and bring a people back here for it. And in the meantime, Lord, we are coming more and more to that hour. And I want to feel within myself, fully amenable with my change of mind, through revealed Word, that constant process, that constant witnessing in it, constant owing to Whose property I am and these people are, Lord.

And going right on, on and on, until right to the Tree of Life we walk into Eden, and that's the hour. And we're happy, Lord, that though many people ahead of us knew of these things that, hah, just like way back they knew that the Gentiles were coming in, but they didn't until a certain hour. And we know that people wrote about this hour and they knew it was coming. And here we are, the ones that are coming. And nobody therefore will know as we know. And we're thankful for that.

And we just praise Thee and ask You to be with us, to keep the oil flowing, Lord, and the wine stimulation, all those things pertinent to us, and the love of Almighty God over all of us, Lord. And grace for grace, and tremendous measures, and let love abound. And let love abound, oh God, among us as the prophet said.

And unto Thee we ascribe the honor and the glory. We ask it in Jesus; name.

Amen.