

Bro. Lee Vayle - December 8, 1982

1. Now I've had a kind of a feeling the last little while that I'd be sort of going into some other material along with the studies that we are taking in the fact that He is Judge which comes from Him being a prophet. And, of course, I didn't know just which direction that would take until Sunday morning I felt led to just go ahead and bring up the subject of the Holy Spirit through the seven church ages and the Holy Spirit at present, showing that there is a different ministry involved in the work of the Holy Spirit. Now there is a real distinction between the Holy Spirit ministering to individuals within the body of Christ and the Holy Spirit ministering to the body of Christ as a whole. And I think perhaps, you no doubt caught that last Sunday when we went into it.

3. Now the Scripture then we'll start with, we might as well start in the Book of Acts, rather than taking time to go into the Gospels which we'll look at also to a degree. And in the 1st chapter, verses 4 to 5.

(5) For John truly baptized with water; but (you) shall be baptized with the God Himself not many days hence.

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- (16) And I will pray the Father, and he (the Father) shall give you another Comforter, that he may abide with you for ever;
- (17) Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
- (18) I will not leave you comfortless:

5. Now those two go together and then Acts 2:1-4 we see the literal manifestation to the individuals who were gathered at that time.

- (1) And when the day of Pentecost (that's the first four verses about, Acts 2:) ...when the day of Pentecost was fully come, they were all with one accord in one place.
- (2) And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.
- (3) And there appeared unto them cloven tongues like as of fire, and it lay upon each of them.
- (4) And they were (all) filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

6. Now with that we go to Acts 2:29-39

- (29) Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.
- (30) Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.
- (31) He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither (did) his flesh...see corruption.
- (32) This Jesus hath God raised up, whereof we all are witnesses.
- (33) Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. (Now that's the direct confirmation of Acts 1:4-5)
- (34) For David (for it was not David who) ...ascended into the heavens: but he saith..., The LORD said unto my Lord, Sit thou on my right hand,
- (35) Until I make thy foes thy footstool.
- (36) Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom (you) have crucified, both Lord and Christ.
- (37) Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

(38) Then Peter said..., Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and (you) shall receive the gift of the Holy Ghost.

(39) For the promise is unto you (Jews), and to your children (Jews), and to all that are afar off (Gentiles), even as many as the Lord our God shall call. (Both Jew and Gentiles.)

7. And with that we go to Acts 8: What we're showing here is the references to the ones who are being filled with the Holy Spirit according to the promise and this is all individual responsibility; [Acts]8: 14-17.

(14) Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

(15) Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

(16) (For as yet he was fallen (on) none of them: only they were baptized in the name of the Lord Jesus.)

(17) Then laid they their hands on them, and they received the Holy Ghost.

8. Acts 10:44-48

(44) While Peter yet spake these words, 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. Then prayed they him to tarry certain days.

9. And Acts 11:15-18 Peter speaking of what happened,

(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 (you) shall be baptized with the Holy Ghost. (Now, okay.)

(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?

(18) When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

Now you notice that repentance was granted unto life which was the baptism with the Holy Ghost and you'll notice in this instance also here, that the same words of Jesus were being fulfilled when he said, "John truly baptized with water but I shall baptize you with the Holy Ghost."

10. Now we're going to revert back to Acts 9: on purpose to the 17th verse.

- (17) And Ananias went his way, and entered into the house; and putting his hands on him (that's on Saul) said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

Now over in Acts 19:1-6 and this is the last portion in the Book of Acts.

- (1) And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,
(2) He said unto them, Have ye received the Holy Ghost since (you) believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.
(3) And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

Now you notice, water baptism and the baptism with the Holy Ghost go hand in hand. They were not meant to be separate as though one could stop at the crossroads of the baptism in water. Water baptism was significant as the step that led to the baptism with the Holy Ghost, so that the baptism with the Holy Ghost is the significant thing, although water baptism is a must. It's just like if you want to climb on a roof, you've got to get a ladder. Well, the ladder is the water, but the roof is the baptism with the Holy Ghost.

- (4) Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.
(5) When they heard this, they were baptized in the name of the Lord Jesus.
(6) And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.
(7) And all the men were about twelve.

Now what we're going to do is more or less not so much in a concerted or particularly a cohesive or coordinated manner go into Scripture which deals with what the baptism with the Holy Ghost actually is as to Its accomplishments.

11. So we'll just go into many scriptures and we'll start with 1 Cor 12:13

- (13) For by one Spirit are we all baptized into one body, whether we be (Jew) or (Gentile), whether...bond or free; and have been all made to drink into one Spirit.

Now that's the verse that you see back there in the Book of Acts, the promise is unto you Jews, to your children Jews and all that are afar off. Of course, we get the thought of those that were afar off from the Book of Ephesians. I don't know if I can just put my finger on it right at

this moment here, ah, anyway he says at that time to the Ephesians, “You were without Christ being aliens to the commonwealth of Israel and strangers having no hope. But now in Christ you were sometimes far off are made nigh by the blood.” [Eph 2:12] So, here he is speaking of now the Jew and the Gentile have been made one on the grounds that both of them, either one, must become baptized with the Holy Spirit in order to have a part in this redemption in this salvation and be a part of the body of Jesus Christ.

(13) For by one Spirit are we all baptized into one body, ...

12. Now there is no other way a person can get in there. Now many people would like to think “Well, I can prescribe to certain things. I can admit to certain things and even repentance which repentance is a change of mind, and baptism in water is fine.” And as Bro. Branham said, “*Justification, sanctification, that’s all fine,*” and it all leads up to the baptism with the Holy Ghost but here is what we’re looking at. There is no way that anybody can be a part of the body of Christ, part of the membership of the Bride and the inner circle of the election, part of New Jerusalem without being baptized with the Holy Ghost, and put it in conversely that once a person is baptized with the Holy Ghost he cannot help but be a part of that glorious membership of the foreknown, elected, predestinated to the eternality of New Jerusalem. That is the elect and wonderful Bride. There is no way that that person cannot be.

Now see, we put a lot of stress on the Token, on the fact that you must be born again, you must this, you must that. Well, that’s true but why must? Is it a whim? See, you’ve got to let your minds go and being thinking. Well, what is it? Is it just some whim of God that there is something that is supposed to happen? And fine, I’m obligated and now I’m baptized with the Holy Ghost. What? See?

13. Well, you’ve got to know who you are, what it makes you, what the dividends are. So there’s ...the positive side is not the induction into. The positive side is what you are now that you’re inducted. Say, “Hey, I bought an insurance policy.” Ha, let’s talk about insurance policies. Phony as a three dollar bill. Ninety percent ain’t worth the paper they are written on if it comes right down to what you think you got and what they give you. I’ll eat my shirt if that’s a statement that’s out of line because I haven’t been through too much but neither am I dumb to have to go through a lot. Okay.

Here we have a policy, see, now you treat this like the insurance policy and you’re selling yourself awful short, see, so let’s start with that understanding that the baptism with the Holy Ghost is not the end in itself; it is the channel to. And what’s at the other end of the tunnel? The Holy Spirit being the tunnel is what is really interesting. See? That’s what we’re looking at. What does this baptism with the Holy Ghost do for me? It makes me a member of Christ. See?

14. Now let’s go to Rom 8:8-11 and we’ll just bring these things up as we go along and look it, 8-11, noticing especially a part of verse 9; the last part.

(8) So then they that are in the flesh cannot please God. (Fine.)

(9) But ye are not in the flesh, but in the Spirit, if so be...the Spirit of God (dwells) in you.

Now you notice that they that are in the flesh cannot please God. The next question is; what is it to be not in the flesh? Well now, there’s a lot of answers to that which are ho-hum and humdrum and misleading and lying. Now what is the truth? Now let’s take a look at it.

- (9) ... (you) are not in the flesh, but in the Spirit, if so be...the Spirit of God dwell in you.

Now that tells you the difference between pleasing God and not pleasing God, and we're not dealing with the precept of faith at this time, "without faith you cannot please God." [Heb 11:16] We're not talking about that. We're talking about this that God has no pleasure in death, in separation. The pleasure lies in that person being in union with God. Now it says,

- (9) (That you) are not in the flesh, but (you are) in the Spirit, if so be...the Spirit of God (is dwelling) in you. Now if any man have not the Spirit of Christ, he is none of his.

15. So that means whatever God has in the realms of pertinent limited beneficence in the maximum is for those that are in the Spirit. Then there are those who don't qualify for that and they're in the election of those outside New Jerusalem and they till the ground and do things like that and bring the things in to the King and Queen of New Jerusalem. And they never were born again, they're just in the election and they get eternal life and a glorified body at the White Throne judgment. Now then there are those who don't get either; they're destroyed. Now you'll notice,

- (9) ...if any man have not the Spirit of Christ, he is none of his.

He's not part of the royal seed, not part of the issue, he's simply not part of that body. And you can look down the road and see the White Throne judgment and see those ones in between coming in. I've got no fight with it, it's perfectly there, but it says,

- (9) ...if any man have not the Spirit of Christ, (a demarcation lies absolutely profoundly and irrevocable; that person is not of Him.) ...
(10) And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

It categorically tells you that as long as you're here in the flesh, unglorified, you will be doing the things of the flesh. That is why death comes. Even everybody born again, except the tiny Bride at the end, must die. But notice,

- (10) ...the body is dead because of sin; ...

So the body has not been reborn. The body dies. It is not the body that Christ is claiming at that time of rebirth; it is the inner man that He's claiming at rebirth. See? And that becomes eternally alive because of righteousness which is the Holy Spirit Himself. Then it said,

- (11) But if (Now what is the 'but if' for? Well, they might not be standing here to get changed so they'll die. Now then it said,) But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall...quicken your mortal bodies by his Spirit that dwelleth in you.

16. Now, you've got the promise that in spite of the vicissitude and the I'll just call it the flakiness of the flesh, the carnality of nature, that you find yourself dying and you will, because all of us sin and remember, you just hold your thought there while I read you something over here in Romans [5:]

- (14) Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression,

We did our own sinning. So we're culpable, we're blameworthy but because of that Spirit that has filled us, the body being the temple for both our own inner man and God's Spirit, the blood having been shed upon the earth there is the guarantee that that body will rise immortal and sinless. Now we looked at 9b. [Romans 8:]

- (9b) Now if any man have not the Spirit of Christ, he is none of his.

That's very important to know that without the baptism with the Holy Ghost there simply isn't anybody that's a member of the Bride of the true body of the Lord Jesus Christ. Okay.

17. Let's go to 1 Cor 6:17

- (17) But he that is joined unto the Lord is one spirit.

Now there again you notice that the identity of the individual that is joined to God is lost, because the lesser is blessed of the greater. The part never contains the whole but the whole contains the part. So man at this time at the rebirth, the baptism with the Holy Ghost, is enlivened because death is separation. He is now joined to God which is joined back, and he is completely one spirit with the Lord which I've always posed the question to everybody I every talked to on this verse. And I say, "All right, if your spirit is joined to God's Spirit, I want to ask you one question, 'Did you make His Spirit like yours, or did He make your spirit like His?'" Did you destroy or dirty His Spirit or did His Spirit bring you up...bring your spirit up to His Spirit? Well, the answer, of course, is that there is no negative.

- (17) ...(that) he that is joined (to) the Lord is one spirit.

18. Now let's go to John 5:24 and we can pretty well see that without using a lot more Scripture.

- (24) Verily, verily, I say unto you, He that (hears) my word, and believeth on him that sent me, hath everlasting life, and shall not come into (the) condemnation (that's judgment unto condemnation); but is passed from death unto life.

And this is what he's talking about, the passing from death unto life. Death which is separation, not a cessation. Death which is disorientation; you have the promise of a complete restoration going even beyond it because remember, back in the Garden when Adam had already fallen into sin God said, "Lest he put forth his hand," [Gen. 3:22] and the condition he's in, "become immortal, I'll remove the possibility." So you can see the original concept of God was immortality under and in certain particular conditions. This guarantees it because whereas Adam could fall away, he was not baptized with the Holy Ghost. Adam, also, was not righteous; he was purely innocent. All right.

19. Let's follow this on by going to John 3:1-8.

- (1) There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
(2) The same came to Jesus by night, ...said..., Rabbi, we know...(you're) a (great) teacher come from God: for no man can do these miracles that thou doest, except God be with him.

And that's exactly what you would say. That's what I thought about Bro. Branham when I saw what he was able to perform. I said, "Now this fellow has certainly something to tell us if anybody does."

- (3) Jesus...said..., (Truly)..., I say..., Except a man be born again he cannot see the kingdom of God. (In other words, spiritual perfection is missing without the rebirth.)
- (4) Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
- (5) Jesus answered, (Truly)..., I say unto thee, Except a man be born of water (even) of the Spirit, he cannot enter into the kingdom of God.
- (6) That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
- (7) Marvel not that I said unto thee, Ye must be born again.
- (8) The (Spirit breatheth) where (He willeth or desires), and thou hearest the sound (of His voice), but (you can't) ...tell (where He comes from or where He's going): so is every one...born of the Spirit.

In other words, there's nobody knows but you yourself. You could make a mistake, of course, many people think they're born again. We know the true evidence so we can write off any margin of error in this respect; know just where we stand but this is a great mystery.

20. With that 1 Pet 1:23

- (23) Being born again, not of corruptible (sperma), but of incorruptible (sperma), by the word of God, which (lives) and (abides) for ever.

In other words, he tells you here that a person is born from the life that was in Christ, the uncorrupted...the incorruptible One, that life that was in Him comes back upon the believer giving him a rebirth. Okay.

21. Let's move on to 2 Cor 5:17

- (17) Therefore if any man be in Christ, ...

Now you get in Christ by the rebirth. You get in Christ through the baptism with the Holy Ghost, the baptism with the Holy Ghost is the life of Christ coming back on the believer. All right.

- (17) ...if any man be in Christ, he is a new creature: old things are passed away; behold, all things are...new.

22. Now with that we go to Romans 8: and we'll read a little more than what we read previously, beginning in verse 1.

- (1) There is therefore now no condemnation to them which are in Christ Jesus, [who walk not after the flesh, but after the Spirit.]

Now "who walk not after the flesh, but after the Spirit" is not in the original because that's not true. What Paul says, "If you live in the Spirit walk in the Spirit." This would make it synonymous. This is not so.

- (1) There is...no condemnation to them which are in Christ Jesus, ...

How could there be? See, there wouldn't be any way because the condemnation has already fallen on him and he cannot go by the law of double jeopardy. Christ cannot die again. It said, "He would have often have died but he dies once for all and the blood brings perfection."

- (1) There is therefore...no condemnation to them which are in Christ Jesus,
...
- (2) For the law... (Now it tells you why) For the law of the Spirit of life in Christ Jesus (Now let's get this very carefully to understand it) For the law of the Spirit of life in Christ Jesus (it's not you in Christ Jesus; it's Christ Jesus in you, placing you in Christ Jesus. See, the body, but) the law of the Spirit of life in Christ Jesus (has) made me free from the law of sin and death.
- (3) For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:
- (4) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

23. Now you can put that in there where it belongs because he's telling you that there isn't any way, no matter what a person can do, outside of first of all being born again and then the walk will have to be what comes out of the rebirth, not what you and I would consider to be that which would be pleasing to God.

First of all, pleasing to God must be in Christ. Secondly then, that law of life in Him will have a certain manner of existence, a motivation, a feeding and manifesting, and that will be then according to the life that was in Christ. Now remember, "In the beginning was the Word, the Word was with God and the Word was God. All things were made by Him, there's not anything made that except that it was made by Him. In Him was life, the life was the light of men, [John 1:1-4] and so on down the line. And the Word became flesh and dwelt among us and then that life went out of that...that One and comes back upon you and me.

24. Now, let's go a little further talking about this conduct.

- (5) For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit (do mind) the things of the Spirit.

In other words, there's two minds, they're at variance and the mind of man will follow the pattern of Cain and the mind of God in a man will follow the mind of Abel. See, because he is going by revelation. You're not simply looking at this Scripture and saying, "Well, a man that is born again will not commit adultery. A man that is born again will not tell a lie. A man that is born again will not steal. A man that is born again will not covet. A man that is born again will not murder. A man that is born again will do so and so and so."

Now you can put that down as all being true and that's very good but that's not what it is saying here. What it is telling us here distinctly is that without the baptism with the Holy Ghost there cannot be the mindedness of God or the mind of God in the man which only that mind would be pleasing to God. Now let's face it there's no other mind pleasing to God but God's own mind. There isn't any.

25. Now he said here,

- (6) ...carnally minded is death; ...spiritually minded is life and peace.
- (7) (Now) because the carnal (unborn) mind is (the enemy) of God: ...is not subject to the law of God, neither indeed can be.

So we're getting a little hotter all the time, defining our principle here that unless the person is born again as spiritually enlightened, as well as enlivened; and spiritual enlivening is spiritual enlightenment. And a person who says that he's spiritual enlightened or yes, spiritually enlivened without a true enlightenment is not spiritually enlivened because he will do just what Cain did. He will misapprehend the Word of God, misplace It, misjudge It, everything else and he'll be just away from the things of the Spirit.

26. Now, [Romans 8:]

- (8) So then they that are in the flesh cannot please God.

Now it tells you right there that no matter what you are motivationally by yourself, how fine a person you are, everything can look wonderful, there is no pleasing God until you're born again. Then when you're born again the mind of Christ will begin to enlighten the individual until the individual begins to live in a certain way. Now he'll never come to perfection this side of the grave but it begins to build upward to a place of more and more pleasing as his life is balanced in the Word and lines up with the Word. Then he says here,

- (9) ...(you) are not in the flesh, but in the Spirit, if so be...the Spirit of God dwell in you.

Now he tells you right there and here is where we go to the positive again, a man that's truly born again will have the mind of Christ, will be able to discern, will be able to understand, will be able to perform if there is a performance required of him. All of those things are right in there because of the baptism with the Holy Ghost. There's no way that a person can denigrate the positive or in any way uphold the negative; he has got to go to the positive. Then it says,

- (9) Now if any man have not the Spirit of Christ, he is none of his. (That let's you know what we said before.)
- (10) And if Christ be in you, the body is dead because of sin; ...

He tells you right there, there is no perfection this side of the Resurrection, but he said, you have a perfection within you so that when you leave this life which sometime or other you are going to leave.

27. You'll find yourself over here in 2 Corinthians 5:

- (1) For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.
- (2) For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.
- (3) If so be that being clothed we shall not be found naked.
- (4) For we that are in this tabernacle do groan, being burdened: not...that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

- (5) Now he that hath wrought us for the selfsame thing is God, who...hath
(also) given unto us the earnest of the Spirit.

Now it tells you right here that this baptism with the Holy Ghost guarantees that even though you've got to die because of the fact that you have a sinful body that came as David said, "Conceived in iniquity,...conceived in sin, shaped in iniquity." [Psa. 51:5] As Bro. Branham said, "*Came into the world telling lies.*" In spite of it, the baptism with the Holy Ghost gives you this guarantee that you are righteous, intrinsically with His righteousness and that Spirit guarantees you that though you die because you must, because everyone is a sinner. "It's appointed unto man once to die," [Heb 9:27] because even of the inherited sin you've got to go. It says, that God promises that He is going to raise you up.

28. Now I want you to notice something here. It says concerning this building in 2 Corinthians 5:

- (1) ...we have a building of God, an house not made with hands, eternal...
(Now it says,)
- (2) For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.
- (3) If so be that being clothed we shall not be found naked.

Now you can stretch that into the seventh church age because remember the seventh church age they are wretched, miserable, naked and blind. Now this people here in the seventh church age will not be found naked under any circumstance at all even though they do not go to that theophonic body or that spirit body on the other side because they're being clothed as Bro. Branham said, "*Find the Bride who will stand still in the waters of separation until she can be clothed.*" Now what is doing it? There's only one reason it's going to be done and that is because the person is baptized with the Holy Ghost.

29. Let's go to Gal 5:16-25

- (16) This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. (Now you know, first of all you've got to have the Spirit living in you before you can even begin to walk in It.)
- (17) For the flesh (lusts) against the Spirit, and the Spirit against the flesh: and (they) are contrary...one to the other: so that ye cannot do the things that ye would.

Now that tells you right there that this idea of sinless perfection is a bunch of hogwash. This idea that you know, this two soul stuff is just an extension of sanctification by the Methodists, and Wesley never ever taught it. There's no such thing as eradication. The only time there is eradication is when you are dead. And let's face it even in the Millennium it says Satan is bound because there's nobody there that he can bug because there's nothing to respond.

- (17) ...the flesh (lusts) against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so... (you can't) do the things ... (you) would. (In other words, there's no perfection.)
- (18) But if ye be led of the Spirit, (you) are not under the law.
- (19) Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

(20) Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

(21) Envyings, murders, drunkenness, revellings, and such like: ...

30. Now this sounds like a pretty...pretty rugged catalogue and you can't say this about everybody, because though that stuff is working in the sense of the potential there are many people that are really fine citizens that live exemplary lives but actually none of these people commit adultery except for the reason that they're already within themselves are adulterers. In other words, a man doesn't steal and become a thief; he steals because he is a thief. So what he's telling you here is that that people already have the seeds of all of this within them. But watch what he says about the fruit. Now he doesn't say 'works'; he says 'fruit'. In other words, this is a growth within the individual.

(22) ...the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

(23) Meekness, temperance: against such there is no law.

Now you'll notice that this fruit is a personal intrinsic fruit self-centered. Now it has an application out here, see, which is true but what this is is literally the life of the spirit because the Spirit of God is within you if you're born again and these qualities lie within Him and lying within Him they are able to give you this sense of balance and well-being so that the person now instead of having simply the elements and rudiments that he's born with to bring forth these works of lust in the flesh, he now has this life which is budding forth and giving him, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Well, how can there be a law against the Spirit of God? See? There's no way.

31. So when we see what lies here for us we can understand that the rebirth brings us under what is truly the fruit of the Spirit the things of God in contradistinction to what lie within us normally. Now let's face it, what lies in verses 22 and 23 is not normal to a person without the baptism with the Holy Ghost. Now remember at the same time there's no place where it says there's a perfection. There's no way. Verse 24 then, now watch. Here's come...here comes some of your secrets.

(24) And they that are Christ's have crucified the flesh with the affections and lusts. (Now how are you going to do it except there's another life in there? It can't be done.)

(25) If we live in the Spirit, let us...walk in the Spirit.

Now that's the one that I wanted to get to. "If we're living in the Spirit," he said, "let us walk in the Spirit." In other words, he is telling us here, "Look, if a person is truly born again, there has to be within him his own understanding that in passing from death unto life he has qualities that are spiritual and line with the Scripture that he never had before." He just didn't.

And he's also saying here, "Now look, you can tell exactly where you are because whereas this was natural in the flesh, this is now the norm in the spirit." Now it doesn't say you're going to have perfect love. It doesn't say you're going to have perfect joy. It doesn't say you're going to have perfect peace. He's talking about fruitage. That which can grow starting in your life can become greater. And I think we know what I'm talking about here because I think all of us understand only too well in this hour we find the things of God to be more real than they've ever been before and everything that we have passed before us is always colored by the light of the

Spirit. It is no longer basically colored and forthcoming by the nature of the flesh with which it is born, but there's always this, not just an interference—I wouldn't want to use that word there but I would say, and not even just mediating effects but I would say the literal well-springs of our lives want to deal with this and It within us is causing us to show forth a dealing in this realm which wasn't there before. See?

So if we live in the Spirit, if we're born again, it tells us here, there is the understanding we should also walk; that is there must be that which is manifest.

(26) Let us not be desirous of vain glory, provoking one another, envying one another. (and so on, all right.)

32. 1 Cor 2:11 So I say we just look at some of these things that are there for the individual that without the baptism with the Holy Ghost they would not be there at all. There's just no way. ...

(11) For what man knoweth the things of a man, save the spirit of man (that's) ...in him? even so the things of God knoweth no man, but the Spirit of God.

Now let's face it, when you're dealing with this you're not just dealing with the revelation of the Word; you are dealing with the actual life of the Holy Spirit, like we're moving over yonder as Paul said in Galatians. Now he said, "If you live in the Spirit, walk in the Spirit."

Now it says here, "That without the Holy Spirit no man can know the things of God." It's only the Spirit of God that can literally give us an understanding of what love is and what meekness is, and what joy is.

Now when you get into the life of Christ as Bro. Branham brought out, "*That kind old priest*," and you saw what Jesus did, you would have a job and a half of reconciling the God of love and Jesus, the love gift who came to Israel and upset their applecart the way he did, as is as Oswald Smith said, "When a man..." Chambers rather, "When a man came on the scene and he pulled down the pillars of what were the great centers of morality which was really immorality, when he brought the high citizenry down and seemed to pick up those who were engrossed in the grosser sins and he never condemned them but he condemned men of what was perceptively and perceived by men to be a higher morality and he condemned them—how would you reconcile that unless the Holy Spirit actually taught you and revealed to you what love really was? You see, you just can't. You can't even take Scripture and compare Scripture to Scripture without a revelation. It's got to take a revelation from God.

33. And it says, "No man knows the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." [1Cor 2:11]

That's why it took a man like Bro. Branham to come on the scene to tell us what love really was, what temperance was, what meekness was; to come on the scene and tell us about gifts of the Holy Ghost, to tell us what a five-fold ministry was, to tell us what's going on. See?

Now, much of this, however, does not require a man of the stature of Bro. Branham. I am saying this simply that if a person isn't born again it doesn't matter who comes on the scene; God Himself, doesn't make one bit of difference. He can never apprehend, to know the things of God unless the Spirit of God is in him. So therefore, we see here that only those that are truly born again in any period of time wherein there is a revelation or something which the people of God should know, as specifically this might have the use of a prophet or a messenger there is nobody going to get it, except a man full of the Holy Ghost.

So if you're not born again and the thing is, let's look the thing square in the face, I believe that there are a lot of people that simply don't understand this message and they make a mess of it, is because they're not born again. They simply can't get a hold of it. See? They just...they just have no conception and we look at this and we find this more in Pentecost than any place else and what it is, it's an anointing which is on the flesh but...or on the spirit, I'm sorry, and on the flesh but never gets down in the soul. They are not truly born again, they merely have an anointing. Now 1 Cor 2:11, it says,

- (11) ...what man (knows) the things of a man, (even so) ...the spirit of man... even so the things of God...no man (knows), (save) the...(just God Himself) ...the Spirit of God (knows).

34. And that means he would have to come under Matthew 16: and that says here in verse 13.

- (13) ...Whom do men say that I the Son of man am?
(14) And they say, ...John the Baptist: ...(Elijah); ...(Jeremiah) or one of the prophets.
(15) ...But (who do you) say...?
(16) And ...Peter...said, Thou art the Christ, the Son of the living God.
(17) And Jesus...said..., (Happy are you,) Simon Barjona: for flesh and blood hath not revealed it (to) thee, but my Father which is in heaven.

So you can see here that all revelation that is truly from God, in other words, that which comes from God and becomes a revelation to us is not a true revelation unless the person is full of the Holy Ghost because nobody but a person baptized with the Holy Ghost can receive revelation from God. It's got to take that spirit in there so that whatever comes your way you'll be able to understand and to have it. Okay.

35. Let's go to 2 Cor 5:20-21. Now he says here,

- (20) ...we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be...reconciled to God.
(21) For (God) hath made (Jesus) to be (a) sin (offering) for us, (Jesus) who knew no sin; that we might be made the righteousness of God in him.

Now you'll notice it's "in him" which is the baptism with the Holy Ghost; "in him" is Christ in you the hope of glory; "in him" is the union that Jesus spoke of, "In that day you'll know that I am in the Father, you in me and I in you." So he says here, "That we might be made, that we might become," actually, the righteousness of God in our union with Him.

Now the Dr. Wade translation from Oxford University puts it in that way, "That we become the righteousness of God by our union with Him," which clarifies the point, "he that is joined to the Lord is one Spirit," which clarifies my point, "what happened when God joined Himself by Spirit to our spirit?"

Now remember, the Scripture speaks of "filthiness of spirit." Remember it is the soul that works through the spirit that gets out in the flesh. And you can tell if a spirit man has a spirit of lust on him, a woman has the spirit of pride, all these spirits are not necessarily entities though I will admit that you can...they will come to the place of entities but they're also atmospheres. And remember, Bro. Branham said, "*The soul gives the atmosphere to the spirit; and the spirit*

works through the flesh.” Well, now how in the world are we going to get anywhere unless we have a union with Him? Which is the definitive spiritual union, so that now the inner man is absolutely made one with God, right down into the soul which in turn now comes through the spirit and manifests itself.

36. And it says here, “By our union with Him we have become the righteousness of God.” Now that’s one of the names of God Jehovah: “Jehovah our righteousness.” Over here in Romans, we might take a look at that, the 10th chapter.

- (1) Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved.
- (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, and going about to establish their own righteousness, have not submitted themselves (to) the righteousness of God.
- (4) For Christ is the end of the law for righteousness to every one that believeth. (Believeth what? Believeth unto eternal life.)

37. Hebrews 11th chapter of Hebrews:

- (4) By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, ...

What was it? “Thou hast rightly divided.” The one didn’t divide. The one was thoroughly identified with God by revelation and by what he did. The other was thoroughly unidentified or identified by God as being not a part of Him by a non-revelation and therefore, what followed then was absolutely contrary to the Word of God.

As Bro. Branham said, “*You tell me you’re born again and you believe in three gods. You tell me you’re born again and you belong to a church. You tell me you’re born again and you’re baptized in Father, Son and Holy Ghost.*” He said, “*Forget it.*” Well, that’s exactly the way it is.

How can a person be the righteousness of God except that he be born again? Now notice, rather God become his righteousness...if he becomes the righteousness of God that’s what it is. Bro. Branham said, “*He became us that we might become Him.*” No matter how you look at it they’re coming to the truth.

38. Let’s go to 1 Corinthians [1:] and see the very same thing there in 26-31.

- (26) For (you) see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:
- (27) But God hath chosen the foolish things of the world (now that word ‘choose’ is election) to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;
- (28) And (the) base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to (nothing) things that are:
- (29) That no flesh should glory in his presence.

- (30) But of him are (you) in Christ Jesus, who of God is made unto us wisdom, (there's your revelation and understanding) ...righteousness, ... sanctification, (There's your separation) and redemption (brought right back): (See?)
- (31) That, according as it is written, He that glorieth, let him glory in the Lord.

Now you see that's why we are where we're at preaching as we preach here giving Him pre-eminence. And if He doesn't get pre-eminence that shows you're not born again. I don't care who you are. I mean come on, the thing is you've got to come down to the definitive, or forget it. Because this is the hour of the definitive, not a jot or a tittle. It has got to be perfection.

39. Let's go to Phil 3:7-9

- (7) But what things were gain to me, those I counted loss for Christ.
- (8) Yea doubtless, ...I count all things but loss for the excellency of the knowledge of ...Jesus (Christ) my Lord: for whom I have suffered the loss of all things, and do count them but (manure) dung (refuse), that I may win Christ,
- (9) And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, (Now look it, it's not even your own faith, it's the faith of Christ had Himself) ...the righteousness which is of God by faith:

"By grace are you saved through faith and that not of yourself." See? We come into eternal life. "He that believeth," see, that's what it's all about.

40. Let's go to Rom 4:1-8

- (1) What shall we say then that Abraham our father, as pertaining to the flesh, hath found? (Let's find out.)
- (2) For if Abraham were justified by works, he hath whereof to glory; but not before God.

Why? Because he can't produce enough. Abraham would have to out-produce God to make God look at him with anything but a squint eye. I mean what do you think if somebody...if you did a nice piece of polished furniture, or make a nice piece of furniture and somebody came by and said, "Look at this about as half as good as yours." You go, "Humph". What's God going to do with your righteousness? "Humph." See? Now it may look good to Abraham but God says, "Phooey."

- (3) ...what saith the scripture? (Now here's what the Scripture says, "Thus Saith the Lord.") Abraham believed God, and it was counted unto him for righteousness.
- (4) Now to him that worketh is the reward not reckoned of grace, but of debt.
- (5) But to him that worketh not, but believeth on him that (justifies) the ungodly (that means he's called the ungodly, righteous. Now you figure that one out.), his faith is counted for righteousness.

- (6) Even as David...(describes) the blessedness of the man, unto whom God (imputes) righteousness without works,
- (7) Saying, Blessed are they whose iniquities are forgiven, ...whose sins are covered.

How much blessed it would be if the man didn't do it? But a man did it. Now a man could come along and say, "Well, hey, wouldn't it be great if a man didn't do it?" Well, that's fine. Wouldn't it be nice if you could roll the clock back and get rid of all those bum deals you made; you'd be a millionaire. Everybody would be a millionaire sitting here tonight, myself included. Well, forget it.

- (8) Blessed is the man to whom the Lord will not impute sin. (Okay.)

41. With that we'll read Rom 8:28

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

Now who are they that love God? The ones that got the Holy Spirit that emanates the love. You see if you didn't have the Holy Ghost you wouldn't have enough brains to love God because you couldn't know God without the Holy Ghost.

- (29) For whom he did foreknow, he...did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.
- (30) Moreover whom he did predestinate, them he...called: and whom he called, them he also justified: and whom he justified, them he also glorified. (See the two chains of thought are there, in the eternal mind of God what will be done, then on earth what was done.)
- (31) What (do) we then say to these things? If God be for us, who can be against us?
- (32) He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?
- (33) Who shall lay any thing to the charge of God's elect? It is God that justifieth. (See? Who dares condemn me? God says I'm righteous.)
- (34) Who is he that condemneth? ... (What does he say? In verse 33)
- (33) Who (dares to arraign me in God's court? God has declared me righteous.)
- (34) Who is he that (condemns me to death?) It is Christ that died, yea rather, that is risen..., ...even at the right hand of God, who...maketh intercession for us. (All right.)

42. Let's go to Eph. 1:13-14 now. This goes back to Romans 8: of course.

- (13) In whom ye also trusted (or hoped), after...ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,
- (14) Which is the earnest (or the down payment) of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

In other words, it tells you here that the Holy Spirit is the guarantee of what is to come and that guarantee is unto the day of redemption letting you know that until that particular time everybody must receive the Holy Ghost. [Ephesians] 4:30, the same book.

- (30) And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. (which is your redemption)

43. Okay, back to John 10:26-30

- (26) But ye believe not, because ye are not of my sheep, as I said unto you.
- (27) My sheep hear my voice, and I know them, and they follow me:
- (28) And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.
- (29) My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.
- (30) I and my Father are one.

44. Now, we're going right back again to Rom. 8:10-11 which we've read already several times here. I think about three times.

- (10) (But) if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.
- (11) But if the Spirit of him that raised up Jesus from the dead dwell in you (the baptism with the Holy Ghost), he that raised up Christ from the dead shall...quicken your mortal bodies by his Spirit that dwelleth in you.

Now you've got the perfect picture here again that the baptism with the Holy Ghost is your absolute guarantee to resurrection. It was our sin that brought us into death and mortality. It is the Holy Spirit alone that can bring us life and immortality. There is no other way. And with it we understand the positive. There is no way that you can avoid it.

See, many people you know when they get very, very depressed, and I wouldn't say that a person full of the Holy Ghost couldn't get depressed and he couldn't have a very hard time until he got to the place where he would say like, "Slay me out of hand, just let me get away from here." Now like someone might say even from the Old Testament, the Word of God give you utterance back there, where a man would say, "All right, if God would just, you know, leave me be and even He could've destroyed me, just blot me out, just get rid of me." There's no way it could happen. There is no way it could happen because "He which hath begun a good work will perform it until the day of the Lord Jesus Christ." [Phil 1:6] Okay.

45. Let's go a little further, let's go to Colossians 2: all these verses we're looking at and there are many more no doubt. We're looking at them in the light of the personal experience of the baptism with the Holy Ghost. Col. 2:10-12

- (10) And (you) are complete in him, (the word is 'replete' which means 'overflowing and gorged' "you are replete in him") which is the head of all principality and power:

- (11) In whom also (you) are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

In other words, He answered absolutely for you, and He will answer for you. There's no two ways about it. Man figures he's going to answer for himself, that somehow that after what Jesus does for him he's going to be obligated to do something that's going to fill the bill. No way shape and form. No way. Can't be done. I'm not saying that you and I cannot exert ourselves to be better Christians, to put away the things of the flesh by putting the things out of our minds that the prophet suggested or told us to do but that's not it. What we're looking at is the fact of what was accomplished apart from us.

- (12) Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.
- (13) And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all (your) trespasses;

Now notice it's a complete thing that is done by the rebirth. It is a start which can never end until it places you in New Jerusalem if you're truly born again. There's no two ways about it.

46. Now let's go to Romans 11: because we're looking at destination. We're looking at repletion, completion. 33-36 verses of the 11th chapter.

- (33) O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!
- (34) For who hath known the mind of the Lord? or who hath been his counsellor?
- (35) Or who hath first given to him, and it shall be recompensed unto him again?
- (36) For of him, and through him, and to him, are all things: (and redemption is the uttermost) to whom be glory for ever (and ever). (All right.)

47. With that we read Rev 1:8

- (8) I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and...is to come, the Almighty.

And we've got a part of it, so therefore, we have a part of the beginning, we have a part of the ending, we're a part of that which is, and which was, and is to come. The infallibility of being a part of Him and His entire plan and His goodness because of the rebirth.

48. Again in Rev 22:10-15

- (10) ...Seal not the sayings of the prophecy of this book: for the time is at hand.
- (11) He that is unjust, ...(is) unjust still: ...is filthy, ...(is) filthy still: ...is righteous, ...righteous still: ...is holy, ...holy still.
- (12) And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

(13) I am Alpha and Omega, the beginning and the end, the first and the last.

Now notice what He says, He makes the difference. He said, "I am the Alpha and Omega and this is the reason because at the end time what I am when the seals are open absolutely there is no way anything can be changed." When you come up to this end age and you're a part of those things that we have mentioned that the Holy Spirit guarantees to you, there is no way that you are going to miss it. Now someone gets very wondering and said, "Well now, what about the fact maybe I'll add a word or take a word?" The Bride doesn't add; the Bride doesn't take. There is no way that it can be done. Just no way.

49. Now notice what it says, righteous and unrighteous, and then it says, those that are within, those that are without. See? He that is of the Lord, joined to the Lord is one Spirit. He that hath not the Spirit of Christ is none of his. All of these are sealed in to the day of redemption. There is no way that a man can frustrate the plan of God. There is no way that a man can get himself out of the hand of God. "No man can pluck me out of my Father's hand." [John 10:29] Jesus said, "No man can pluck any sheep out of my Father's hand. My Father gave me is greater than all."

And you'll find the Trinitarian, legalist, Pentecostal saying, "Well, you can pluck yourself out. No man can do it but you can do it."

Well, I say, "I'm not a man then. Now I must be God."

Now God said, "Nobody can do it." Then God said He won't do it. "I give eternal life and they shall never, never perish. Never come into the judgment." No way, can there be condemnation. Or what is it? Is it the truth? Or isn't it truth?

50. Now the point is you'll notice that all of these things are based upon the baptism with the Holy Ghost. Now man come along and he wavers, he doesn't have a true revelation in the sense of the truly definitive and the overwhelming, the repleteness where he's literally gorged with the food that has been set before him, the body Word of the Lord Jesus Christ, and he can have doubts but Bible says, "Our faithlessness does not destroy the faith of God, nor bring the faith of God to non-effect, but ... on the contrary His faithfulness is all the more clearly seen through our faithlessness." Now that doesn't mean we're not to have faith.

It's like Bro. Branham said, "*A virtuous women can only look good because of the unvirtuous.*" It's just like it takes dark to show up light. It takes immorality to show up true morality. It takes a hogwash love to show up real love. Hogwash love just keeps getting worse and worse and worse. Hogwash love is where parents think they're good to their kids but letting them get away with bloody murder. Real love is to take and beat their rear ends for it.

As the Bible said, "You beat the devil out of them." You say, "I don't believe that." Read your Bible. Read your Bible. There's more religion in the good woodshed than in a lot of churches. Not that I believe in beating people; I don't believe that for one minute but there's no such thing as no correction. God corrects His children. See that's the thing people don't look at. You think if God...*if a child of God will not stand correction God is obligated to clean him up and take him right out of the world.* And He does. So you see we're all learning. There may be a struggle but remember we're in a death struggle and a life struggle. That's why it's difficult. Okay.

51. Let's go to Romans 8: again. Now we're looking at 14-23. All of these things belong to the rebirth.

- (14) For as many as are led by the Spirit of God, they are the sons of God.
(Now that shows you that just like starting with Abel they obeyed the revelation.)
- (15) For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Now what does leading do here? The leading is placing you at this time in a state of fearlessness. The baptism with the Holy Ghost brings you to the place where fear goes. What fear? Fear concerning redemption.

- (16) The Spirit itself (bears) witness with our spirit, that we are the children of God: (Well, that's what people wonder, "Am I a child of God or am I not a child of God?" The Spirit of God lets you know.)
- (17) And if children, then heirs; heirs of God, ...joint-heirs with Christ; if so be...we suffer with him, ...we may be...glorified together (also). (Now it tells you what the sufferings about which is to bring character.)
- (18) ...I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.
- (19) For the earnest expectation of...(creation waits) for the manifestation of the sons of God. (Now it tells you that the creation is waiting upon the process of redemption in people that are sons of God.)
- (20) For...(creation) was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

Now it tells you right there as Bro. Branham said, *"The attributes of God must be displayed and they got to be displayed in redemption so God created a man, a sinner who'd require salvation to give Himself reason and purpose of being."* So now God has done this in all creation. Now,

- (21) Because the (creation) itself also shall be delivered from the bondage of corruption into the...liberty of the (glory of the) children of God. (It's not 'glorious liberty'; it's 'liberty of the glory of the children of God'.)
- (22) For we know that the whole creation (groans) and (travails) in pain together until now.
- (23) And not only they, but ourselves also, which have the first-fruits of the Spirit, (which is the earnest of our salvation unto redemption, the earnest of the Spirit unto redemption and) ...we ...groan within ourselves, waiting for the adoption, ...the redemption of (the) body. (All right.)

52. Now what it tells you right here is this, that the baptism with the Holy Ghost that guarantees the Resurrection is the same baptism that guarantees the Millennium. Now how's the person going to miss the Millennium if he's filled with the Holy Ghost? How's he going to miss New Jerusalem if he doesn't miss the Millennium? See?

Now without it there is no Resurrection, there is no Millennium. The baptism with the Holy Ghost is the great guarantee. Now we brought out about eleven major thoughts tonight very quickly. Now this could go on and on as one delves into the riches of our possessions in the Holy

Spirit who has made us one with all that He is and shall ever be and ever manifest whatever lies within Him.

Now I'm going to read it again so you understand what I'm saying. The baptism with the Holy Ghost is what we're talking about and what we read in Scripture brings some light upon what I'm saying. We could go into every facet of the Scripture dealing with this subject and as we would delve into the riches of our possessions in the Holy Spirit because that's what it is, we're delineating what we have come to and what is ours through Him who is in us who has made us one with all that He is and shall ever be and ever manifest whatever lies within Him. So there we are. There's your aspect of being joined to the Lord is the guarantee that whatever He is we are heir to and subject to in the positive. You cannot even be judged. Okay.

53. Our Possessor is our possession. He who possess us is our possession. See? Our God is our destiny which destiny is whatever He is and by whatever virtues lie in Him so that we obtain the benefits of them. Do you follow that? All right.

God is our destiny which destiny is whatever He is and by whatever virtues lie in Him so we obtain the benefits of them. In other words, whatever He is and whatever He can produce that is our destiny.

Now that's...that's nice but you see the negative comes in and says, "Oh, the baptism with the Holy Ghost, yes, that's true, but you see that's just the love of God and you can lose it. Yeah." Am I doing a good imitation of Peter then? I didn't mean to but he has that funny way about him. Too bad he wasn't a preacher, he could really...he could really use the right depth of sarcasm to annihilate the stench of the words of corruption of the devil which is the theology of this hour which is no more theology than I'm a broomstick, which might be an invidious comparison but it's about the best I can come up with at this moment without getting too rough. Because we are one with the great Out-Pourer we are recipients of all that is all outpoured. See, He outpoured Himself.

54. Let's go to John 14:19, the 'b' part.

(19b)...because I live, (you) shall live also.

Eph. 1:19-23

- (19) And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
- (20) Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, (And here's where we go with Him)
- (21) Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: (That's because He lives and He lives in us.)
- (22) And hath put all things under his feet, and gave him to be the head over all things to the church, (Now if He's the head what are we? We're part of the feet. Once everything is under us...)
- (23) ...(because we're) his body, the fullness of him that filleth all (things with all things)...

55. Now let's go to Rev 20:4-6

- (4) And I saw thrones, and they sat upon them, and judgment was give unto them: and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.
- (5) But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.
- (6) Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. (That's because the baptism with the Holy Ghost.)

56. Matthew 28:18.

- (18) ...All power is given unto me in heaven and in earth.

Who shares in it? We do. Now, now all this is because of the baptism with the Holy Ghost that started at Pentecost and runs Its course. Now It runs Its course, there comes a time when nobody but nobody else amongst the Gentiles receives the baptism with the Holy Ghost. Spirit and power.

57. Go to Acts...go to Romans 11: beginning at verse 13

- (13) For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: (He takes advantage of it and uses it to the full extent.)
- (14) If by any means I may provoke to emulation them which are my flesh, and might save some of them.
- (15) For if the casting away of them be the reconciling of the world, what shall (be) the receiving of them..., but life from the dead?

That's time of the resurrection. When we have a resurrection they're going to be brought back. So around when you see them brought back you know it's time for a resurrection.

- (16) For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.
- (17) And if some of the branches be broken off, and thou, being a wild olive tree, (were) grafted in among them, and with them partakest of the root and fatness of the olive tree;

Now that tells you the Gentiles because a part of the election. The grafting in is coming into Christ. See? And into the commonwealth which is the body. Now,

- (18) Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.
- (19) Thou wilt say then, The branches were broken off, that I might be grafted in.

- (20) Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: (because your time is coming, see.)
- (21) For if God spared not the natural branches, take heed lest he also spare not thee (also).
- (22) Behold therefore the goodness and severity of God: on them (that) fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou...shalt be cut off.
- (23) And they also, if they abide not still in unbelief,

58. Now when did...when did they Gentiles get cut off? Through unbelief and at the time of super unbelief. When does Israel come back? The few, at the time of super belief. Now we are in the midst of the time of super belief and super unbelief because super unbelief is crucifying to themselves the son of God afresh in Hebrews 6: because they don't know the hour of Elijah and God. See?

- (24) For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

Now he's telling you right there that God can't slip up on Israel; He's going to get them. God's not going to slip up on the Gentiles; He's going to get them. And He does it by the baptism with the Holy Ghost because now they become a part of Him.

- (25) For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the (last Gentile comes in and is full of the Holy Ghost) the fullness of the Gentiles (as the Gentile Bride be completely filled up)

59. Now let's go to Rom 11:15 I mentioned that, that's the time of the Resurrection. With that you go to Eph 1:14.

- (14) Which is the earnest of our inheritance until the redemption of the purchased possession, ...

In other words, the Holy Ghost baptism is no longer necessary; it's not valid. Not that it becomes invalid but nobody's going to get Him. Many people think they will. At a certain time when the Resurrection is approaching Israel is taken, the Gentiles cut off. Not one more is coming in. So therefore, when you see it's the baptism with the Holy Ghost finishing Its course that brings about the judgment of the great Tribulation. And it's the same thing that is holding it back until the last one is in. When the last one is in judgment can begin.

60. Now the promise was given in Acts 1:4-5 "Tarry until you will be endued," [Luke 24:49] as the Scripture says, "As John truly baptized, you'll be full of the Holy Ghost."

Acts 2:1-4 we saw the literal fulfillment and this will continue until Rom. 11:25 until the last one is reborn and nobody can be reborn because perfection must be in the Bride at the time perfection reaches his, here in the Word because it means it's completely filled up. All right.

Notice, this baptism with the Holy Ghost started fifty days after the Resurrection and pulled the Gentile disposition it stopped short of the second half of the first Resurrection which Resurrection is indicated by the return of Israel to the Promised Land. Now Pentecost followed the first Resurrection, so therefore, it belongs in the first Resurrection; that is the baptism of the Holy Ghost. It ceases just prior to the first Resurrection of the Gentiles which is about to come at any time since Israel has become a nation.

61. Now it is this promise of the baptism with the Holy Ghost that God gave to His own seed. Let's go to Gal. 3:13-14

- (13) Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:
- (14) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

And it tells you right there that in the Gentiles Abraham would be a blessing and only can he be that one to whom the promise is given and we be the ones that receive the promise on the grounds of the baptism with the Holy Ghost. It makes it absolutely sure.

62. Let's go to Isa. 53:10 now listen to the seed. 53:10

- (10) Yet it please the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

Now notice, it's not just the seed of the woman; it's his seed also. She had a seed; he has seeds. Now it says he's going to see the seed. I shouldn't have turned away so quick.

63. Go back to Isaiah again. Chapter 65 this time, starting at 17.

- (17) For, behold, I create new heavens and a new earth: ...the former shall not be remembered, nor come into mind.
- (18) But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. (This is Zion, you see.)
- (19) And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. (He wipes away all tears.)
- (20) There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. (What that means I don't know; I think it's a comparison.)
- (21) And they shall build houses, and inhabit...; and they shall plant vineyards, and eat...fruit....
- (22) They shall not build, and another inhabit; (unless they have children, then how could they, see? they'd have to happen but they don't.) they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

- (23) They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them.
- (24) And it shall come to pass, that before they call, I will answer; and while they are speaking, I will hear.
- (25) The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

You can see in here that the seed is identified through the baptism with the Holy Ghost as the seed of Abraham, the Gentiles, the elect, to the Millennium and right to the Zion of Almighty God.

64. Going to Gal 4:4-7

- (4) But when the fullness of the time was come, God sent forth (the) Son, made of a woman, made under the law,
- (5) To redeem them that were under the law, that (they) might receive the adoption of sons (placing of son).
- (6) And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, (Father), Father.
- (7) Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through (Jesus) Christ.

You notice right in here the Bible tells you distinctly that there isn't one predestinated son that's going to miss the baptism with the Holy Ghost and absolutely everything that accrues to it. It is the evidence that the death of Jesus by shed blood is effective for the elect.

65. We go to Hebrews 10: and in there you'll find that everyone that has the blood applied receives the Holy Ghost. Verse 14.

- (14) For by one offering he hath perfected for ever them that are sanctified.
- (15) Whereof the Holy Ghost...is a witness to us: ...

The baptism with the Holy Ghost proves that the blood of Jesus Christ is efficacious to you. So let us close by saying, though the baptism with the Holy Ghost is a promise given it is more than a promise, it is a requirement as it was with Israel when God said, "Take the lamb, shed its blood, paint the blood over the doorposts and lintels and when I see the blood I will pass over you;" signifying as Bro. Branham said, "*A life has been shed for you.*"

Now, the Scripture says, "Christ who is our life and He is our life and only through the rebirth, the baptism with the Holy Ghost does that life actually become an impartation and infusion unto us." And then it says, "when that One who is our life who has given us His life shall appear." In other words, absolutely identify Himself amongst us. Then it says, 'We will be identified in that very same period of time because we positively in this hour of the appearing go into immortality.' Now what's done it? The baptism with the Holy Ghost. There could be no person identified with this message with any correctness of understanding with any possible hope in what we speak of, there is no way a person baptized with the Holy Ghost could miss it and there is no way that a person without the Holy Ghost can be a part of it.

66. Now this has been what has been happening for seven church ages, building up all through the years that there can be a Bride. And each and every one from the founding of the church, from the Gentiles, and also, from that platform of a few years when the Jews were coming and forming that platform from the time of the transition, just like we're going through a transition now to hand it back to the Jews. They were all full of the Holy Ghost and right today the pattern holds good. We also, full of the Holy Spirit become a part of that body and positively cannot miss it. No way you can miss it. There's no way you will be left out.

Now certainly, there is a position in there where some will not achieve to the highest presentation. They won't do it. "Let no man take thy crown." [Rev 3:11] There's those because they're cut off through the refusal to recognize the revelation of the Holy Spirit to them, and remember, He's dove life, lamb life. They can lose certain areas which are simply term rewards, and those things which will be given to you. But there is no way they could ever lose a position or a portion or in any way come short of eternal life, the Millennium, and the New Jerusalem. There's no way. No way you can miss any of these things because the elect will not miss. There is none that will fall short. There is none that will miss. There is no way.

67. And I doubt very much even when it comes to rewards and those things, they'll be...they'll be played right down to the minimum because as you look at the 11th chapter of the Book of Hebrews, you can find in there where you won't find one thing in there where Sarah mocked God and she laughed. You won't find one thing in there where Abraham got chicken and he told a lie and made her lie. There isn't one place in there where it mentions of Moses got too excited and killed a Hebrew and then he ran from the presence of Pharaoh.

Every single thing you find in Scripture has to do with God's relationship to you and His gift to you. And what is covered through the baptism with the Holy Ghost is that which sets you in the place of a perfection with God where everything else is wiped away, erased and rolled away. Now brother/sister it's time we begin to put our minds in the true category in which we stand today. See?

68. Now you'll notice through the preaching here I have not denigrated character for one bit and said, "Well, hey, character is not important." You see what the people don't understand in what we are preaching, and what I particularly am preaching and have become a target for it is this: I have never said at any time that God justifies sins; God justifies the sinner. And this is where these people are entirely wrong; they're still trying to work out something on their own and they can't do it. They're going to miss everything before it's over. Why? Because we've come to the final stage. They refuse to believe that we've come right up to the pinnacle.

Those that believe in the Thunders do not believe the capstone has come down. They won't believe it. They refuse to believe it. They've made it into a...into a nature: God is not a nature, He has a nature but God is not a nature. He's a person.

The rest are legalists. There's such legalism abounds amongst us. And as long as there is legalism, there cannot be a true revelation. And as long as there is eternal security there cannot be a true revelation. It is grace and grace alone. For when Peter said, "Thou art the Christ, the son of the Living God," and Jesus whirled and said, "Flesh and blood did not reveal it. Peter you had nothing to do with it. You were just a mouth that said it."

69. Now we've got to begin to see that though the Holy Spirit is commanded and every preacher, even Bro. Branham, pleading with the people, "Don't let it go, don't let it go." Acting on the... what would seem to be the thesis that anybody can come to this place and absolutely walk in and

receive the Holy Ghost. Let me tell you brother/sister, I find no Scripture for anything like that when it's brought right down to the nitty-gritty. It comes down to election and there isn't going to be one elect miss it. And there isn't going to be one non-elect get it or there's something wrong with what Bro. Branham preached.

You say, "Why did he preach that way?" He preached that way to stir people up that this was the hour to receive tonight, not three years down the road. Not four years down the road. See? So that people are not just wasting their lives, don't put it that way because that's, although that could be true; it's fact that they stand outside of obedience to the Word of God which is as I say is a promise, but it's a command. "Repent and be baptized every one of you in the name of the Lord Jesus Christ for remission of sins." That is the command and the promise is you shall receive the gift of the Holy Ghost because it is a promise that is unto you. And in that personal baptism with the Holy Ghost lies all of these things we mentioned, and we could even mention more and more and more because whatever lies in that Life that has been shed into our lives whatever lies in there which is in the infinite that all lies in us for a manifestation which will take trillions and trillions of years. Okay. Let's rise.

Gracious and kind heavenly Father, we thank You again for Your love and kindness that's allowed us to come together tonight to look at the fact, Lord, here we are people baptized with the Holy Ghost and perhaps we have minimized It, we have not even begun to see the richness and tonight, Lord, I know that I have not even begun to scratch it, maybe I've said some things that were interesting and to the point and vital and real; I admit that but just a drop in the bucket as to every single point. Literally trillions of years Lord, could lie within each point, if not the infinite number of years which even trillions cannot even begin to understand. How can we understand the infinite? How can we understand immortality, being mortal? How can we understand eternity, being subject to limitations at this particular time? We cannot do it, Lord, but we pray somehow that there were certain things said which...which certainly could be valuable to us tonight, will be put down within the recesses of our minds, and down into our hearts where we begin to be more circumspect concerning the revelation and what You have said and not begin to put our own interpretation upon it and thereby denigrate it even as...as Cain did and it looked pretty good. He just went right to Your Word, Lord, and he took certain things but he put them out of place.

Now Lord, it's about time everything went into place, and we begin to put the pre-eminence upon You and begin to give You the glory and show forth Your praise until You come, and we know then, You're here now already, therefore, what a praise must be echoing forth and should be echoing forth towards You, Your august presence so that You who are here coming into the church appearing on waves of glory and now that the Father of glory Himself, the God of our Lord Jesus Christ revealing, and that Spirit of wisdom giving us the inner revelation, the depth of it. Lord, today what manner of people we ought to be. We're not the least satisfied, we begin to see that surely this Word that we claim so strong has not yet, barely begun to beat upon us with the force of Its own reverberations and power. Oh God, let it happen tonight.

Let it begin to move upon us as never before, releasing the revelation of that life until we begin to really give you glory and preeminence. We realize, Lord, to a tiny, tiny point we may have been and have been doing these things but Lord, from now on it's about time it was...it had the ocean surf beat, the waves rolling in, the gigantic reefers Lord, not these little...little tiddly-

wink waves of a fly in a teacup, Lord, where that's not it. That's not it. That's the thing of the past. This is the hour, Lord, and we appreciate that that we can raise our voices and open our hearts and our minds and our very lives to that very end, Lord, knowing that we're not going to do it ourselves. No sir, we just stand here, Lord, open that you might fill the vessels and in the filling of the vessels, all these other things become certainly manifested deep within us by revelation until nothing within us reverberates except that. All other things go down the drain and by the board.

So Father, we commend ourselves to You. We can pray for Norman, Lord, that You will certainly deliver him. Lord, we know that maybe there's some little thing there not taking what he should take or overexerting himself or pressures, worries, all these things Lord, we know how that they have a terrible time resonating deep within our bodies causing vibrations and discord until we're in just worse shape than we ever were but Lord, we pray for him and we know that even though things are bad for everybody these days, these things that knock deep down within us, Lord, these problems of ours. Why soon the morning's already started to break, light has appeared at the evening time, Lord. We know we don't have to worry anymore about it. We just ask You to bless him and help him Lord, and put him on the road to strength and encourage and strengthen him and help us all to this end. And we'll be careful to give You the praise in Jesus' Name. Amen.

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