
THE WATER BAPTISM



Yes . . . Well, now, our—our thought is this morning that, we don't want to—to take too much of your time, but then I got . . . and I go do a little studying, and then I'm going to get ready pretty soon to . . . I got to go to dinner today with some people, and I thought before too much gets piled in . . . There's a lady minister coming from up in here, Brother Jack Moore's sister, that she wants to talk to me about women preachers. And I know she's to be in today, and I thought I'd get over here first.

² And I . . . the first thing I want you all to know (This is recording is it, Leo?), there's the first thing I want you all to know, you see . . . And that's Sister Gibson and Sister Sewell and Sister Simpson. See? The question was asked me about water baptism, and I . . . you want to know about. I—I would like for you all to know first, that I have . . . my objective is not to try to show, like you was some mastermind or knowed more than somebody else. My objective is to try to explain, the best of my knowledge by the Scriptures, what is right and wrong. And it's always been my objective to never compromise on anything that God has written, and never say it's right because somebody else says it's right. But it's got to be that way.

³ Now, it might be this, that in the future if you'd listen to this tape that we're talking on, it might be good I tell you the reason why. (Can you all hear me well enough?) The . . .

⁴ I think our Heavenly Father has people made up in certain ways for His Own benefit. Just like that we do things certain ways, different each time, because we have a purpose of doing it.

⁵ Some time ago I was sitting down in—in the state of Kentucky talking to some of my brethren, and . . . When I go home and I can have a little time off from the meetings, there's usually a great crowds piling in. You see? And then I get so nervous, after all night, see, you don't get no rest at all; they just come day and night; I get real nervous. Then I'll either pick up a fishing pole and go fishing, or if it's hunting season, I'll get my rifle and go hunting.

⁶ Well, rifles is one of my favorite things to fool with; shooting targets. Brother Gene, here, and I, he's begin hand loading now, and we're . . . we just love to do it.

⁷ And then I had a little, what they call a Model 75, a Winchester rifle .22; well, that's what I hunt squirrels with. Well, I—I hunt the squirrels at fifty yards. And at fifty yards . . . I keep messing with this little rifle

till I can drive a tack with it at fifty yards. And the other day I put nine bullets in the same hole (That right, Brother Gene?) at fifty yards, with a .22 rifle. Now, well, all at once it went out.

8 Now, usually if the squirrel is looking at me, I won't shoot him. If he's got his back turned to me, I won't shoot him. He has to be setting so I can just see his eye. And if I happen to hit him low from the eye, or above the eye, I know there's something wrong with my rifle, see. So I'll just . . . I don't try to lie to myself, and I just . . . And I don't take no more squirrels than what the law allows me to take (See?), 'cause that's right; I'm a conservationist.

9 But I just . . . I find one and he's too far away, I just let him alone. And if this one's too close to me, I'll back up to fifty yards. And I'll watch him go out and get a hickory nut and come back, he's looking at me, I just let him alone. The next time he gets one maybe ten minutes later, after he cuts that one through, he will go get one, maybe he's got his back turned; I wouldn't shoot him like that. So, and if he goes away, well, let him go; I hunt me another one (See?), 'cause I'm just—I just find them out.

10 And I love them. They're the best meat there is in the world; there's nothing compare with a gray squirrel, especially when he's cutting beech, or hickory, or something like that.

11 So my rifle went out. Now, a rifle is a strange thing to fool with. It—it's something that it takes the tension off of my nerves and things. Now, other people wouldn't give a care for it.

12 And I believe our gracious brother Oral Roberts, I think he plays golf, and so does our brother Billy Graham. They play golf. That would get on my nerves, out there with them women half dressed and things, there. I couldn't stand that, it's the idea . . . But now, maybe, them brothers . . . I don't mean they get out there for that purpose, see. No, because they are—they are—they are gentlemen, they are Christian brothers. But just to get out around there, I couldn't stand that, see. It ma- . . .

13 And playing golf, I—I . . . that seem to me like it's for—it's for women, or something, you see. Hit a ball with stick and run out there. Now, them brothers might think the same thing: "setting around, fool with an old rifle." Well, you know we're made up different.

14 And so this rifle, the least little vibration of any way, will throw it off. You can be shooting and driving a tack with it, and put your finger on the barrel, it'll—it'll just ruin your shooting, see. That's how it . . . how accurate it has to be. Can't wrap your hand around the forearm; lay it level in your hand.

And then you say, "What's all this got to do with what we're asking you?" But I'm trying to get you to something first, have a background.

¹⁵ Now, one day it went out, and I'd done everything I knowed how to do to make it . . . to bring it back in again. I tried rebedding it. I tried tightening, loosening, and everything else.

¹⁶ And a .22 you can't hand load it, because the primer's in the hull and you have to take factory-loaded ammunition. Now, where we load the ones that's got the—the big shells, where we can knock the primer out and get a resizer and things, well, we—we can load that and keep changing powders, and grams, and weights of bullets, until we get it to where it'll shoot what it will shoot, or either then we go into the bedding and so forth. Therefore we couldn't do it on that one. But I said, "Well, maybe I ruined the bedding. I'll send it back to Winchester Company."

¹⁷ I returned it in to Winchester Company, and they wrote me a letter, which I keep for just a—a commemoration of it. They said, "Reverend Branham, this Model 70 Winchester was not made to be a target gun." See. Said, "It'll group a inch . . . seven-shot group, it'll group an inch at twenty-five yards." And said, "You'll never get it any better than that, 'cause that's perfect for that type of gun; a inch at twenty-five yards."

¹⁸ I knowed that was wrong. I'd done put nine shots, one hole in the other one, at fifty yards with it. And that was the Winchester Company that made it.

¹⁹ Now, it look like someone would say, "Well, if the engineers patent that gun, and they ought to know what's in it, and if they made the gun, then why would you . . .?"

²⁰ That's what my wife said to me. She said, "Billy, why would you fool with that gun, after the man who designed it and made it, and knows even how much gas is in every shell and every ring that's in it and everything else, how—how would you try to dispute their word?"

²¹ I said, "Well, honey, not long ago you were asking me a Bible question, and you had the answers in the back of the Bible. And you asked me, 'Did God give Abraham that ground that He promised him?'" And—and, or, she asked me.

And I said, "No, He never give him the ground. He promised it to him, but he never—he never possessed any of it. Never got it."

And so she said, "Oh, I got you on that one." She said, "Here's the answer, 'He did give it to him.'"

²² I said, "Turn to Acts 7. 'Not so much as a place to put his foot on.'" That's right, it—it wasn't given to him. Now, see, sometimes our written-out, man-answers can be wrong.

23 And the man that makes the gun can be wrong, because I've already knowed I drove nine straight tacks into a piece of paper in the same hole at fifty yards with that gun. And they said if seven bullets cover . . . you take a inch at twenty-five yards, half the distance, you'd never get it better. To me they were wrong, whether they are the masters of the gun or not, 'cause I knowed better, see.

24 And I set down under a tree one morning, and Brother Wood and Brother Charlie, who hunts with me, and there was squirrels everywhere. Well, I'd shot at one a couple days before that and missed its eye; hit way down on the cheek. Course, killed the squirrel as dead if it'd hit him in the eye, but the gun was out, to me. It makes me nervous, 'cause if that gun's not perfectly in, I—I . . . it don't do me no good to go hunting (See?), 'cause I don't hunt for the meat of it anyhow. I—I just hunt for sport.

25 And so I said, "That's . . . It's . . ." I was setting under a tree, a little leaning tree. I could go to it this morning, there in the mountains of Kentucky. And I was setting back under that tree, listening to Charlie over here just banging away. They'd . . . I don't care what end of the squirrel they shot, just so they shot squirrel. Their . . . if their group . . . gun was grouping any way, just so it hit the squirrel. And if it—if it was in the hips, or in the mid-center, or anywhere it hit him, that was all right.

26 And so . . . and I said, "Well, now, that don't . . ." I—I just couldn't stand that. And I set down there. I thought, "Just look at the fun them fellows are having." And they love to hunt just as well as I do, and they're both fine, good shots. They're dandy men, both of them Christians, filled with the Holy Ghost, and just fine men; some of the highest caliber of men. And them brothers up there was having the most fun, shooting squirrels. And there was squirrels jumping through the trees right by me.

27 Well, I said, "Then why would I do a thing like that? Set here, and here I am setting here crying, just tears running down my face. There they are, and here I can't even hit the target." And I raised up and I said, "Heavenly Father, why did You make me like this, a little nervous, upset person? And then Your grace has give me literally millions of friends," see. And I said, "Why would You make me a person like this?" And I started weeping right out loud then, setting under a little leaning tree, right, start up a mountain.

28 And—and I knew, soon those fellows would have their limit of squirrels, and back. And there I was setting there, just . . . Oh, it wasn't . . . but I—I just didn't have the nerve to shoot at one of them, 'cause, afraid I'd hurt him, you know, and him get—get away, see.

29 And I just . . . and my gun, I'd for . . . A season isn't very long, and I'd been then, for, well, half the season was gone trying to get that rifle back. I sent the scope away, had it miked, and they said, "That scope is perfectly right."

30 Well, I knew it was the rifle, 'cause it's throwing one, one way, and one, another. A scope hardly wouldn't do that. So I set down there and I—I just wept.

31 And after setting there a little bit, kind of held my head over, I heard Him speak to me. Now, you all stood last night in the meetings; see how He could go out into the audience, anywhere there, wherever He desired me, tell the people all about their conditions, and who they were, and where they come from, and what they had done, and what will be. You ever see it fail? Never fails; can't, 'cause it's Him. Well, then, He was speaking to me. And He said—He said, "I made you that way for a purpose."

32 And I said, "Why did You make me that way, Lord, for a purpose, to be nervous? And the only thing I have to relax me out of the meetings is come here and hunt. And You'd let me . . ." See, God makes everything work right for them that love Him, see. He wanted to tell me something. That's how that gun had to go out, to get this very thing to me.

He said, "Well . . ."

33 I said, "My gun," I said, "Lord, You're the only One could bring it in." I said, "You're the only One could help me, because the regular Winchester Company says that it won't group but one inch in twenty-five yards. And, Lord, I know it: I—I've shot at fifty yards and drove nine straight tacks. See? I know different from that."

34 He said, "That's the reason I made you that way." Said, "You see? You . . . I made you that way so . . . for a purpose." Now, and here's what it was. See? If I knew that it would drive a tack at fifty yards, I don't care who says anything different, I know it will do it, if it can get in the right condition; if the balance, the bullet, and the—and the . . . all the ballistics of the gun can be studied and fixed down. Cause it done it one time; if it done it once, it'll do it again.

35 Well, there's where He made known to me, then, He made me that way on the account of the commission that He's give me for these days that I'm living in; that I just can't go to a denominational church and join up with one, when they'll just splatter: "Well, the—the church says *this* is all right and they accept *this*."

36 If—if—if Jesus Christ is the same yesterday, today, and forever, if it drove the bullet there, it'll drive it again. I don't care what they say.

You see? There's got to be some way that He is the same Person. He's the same thing. His power is the same.

³⁷ Now, when you hit a place like this, Matthew 28:19, that you're asking me about this morning, Acts 2:38. Jesus commissioned His disciples here: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." Now, that's Mark 16, I'm quoting from. And now, that's when He commissioned them. And He never mentioned how to baptize in there. Mark never wrote it down.

³⁸ But Matthew said, Matthew 28:19, He said, when He appeared to them, and then, so forth, and commissioned them to go to baptize, He said, "Go ye therefore, teach all nations." And the right translation is that, is, "make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe whatsoever I have commanded."

And ten days later Peter said, "Repent and be baptized, every one of you, in the Name of Jesus Christ." Now, there's a straight contradiction!

³⁹ Now, most people will say, "Well, my church teaches, 'Be baptized, name of Father, Son, Holy Ghost.' The seminary I come out of taught me that, so that's the way I'll do it."

⁴⁰ To me that's not right. I'm hitting over *here* and hitting over *there*. I'm making a—a forty-inch group. That ain't, make the Scriptures right. It's got to zero. It's got to zero. Well, then, how's it going to zero when Matthew said, "Baptize, the name of Father, Son, Holy Ghost," and Peter said, "Baptize, the Name of the Lord Jesus," both of them disciples, one, a scribe, and the other, an apostle?

⁴¹ And then, every person in the Bible was baptized after that, was baptized in the Name of Jesus Christ. And those who had already been baptized by John had to come and be rebaptized again, in the Name of Jesus Christ, before they got the Holy Ghost.

⁴² Well, I said, "See, you're—you're not zeroed there." Here's something right now. If we believe the Bible to be God's infallible Word, we can't make it splatter all over a piece of paper and then be zeroed. You understand me? It's got to hit the target, or it ain't hitting. If it's out, it's out.

⁴³ Well, why did Peter turn around and do something Jesus told him not to do? and then God recognize it and give them the Holy Ghost, when—when Jesus said, "Baptize them in the Name of the Father, Son, Holy Ghost," and Peter said, "No, baptize in the Name of—of Jesus."

44 Now, you—you can't make that hit the target. See? Now, there's something wrong somewhere, sisters. See? Either one lied, or the . . . Which one lied? Which one was it? Now, to me that just won't work.

45 Just like it is by: "Is the baptism of the Holy Ghost evidence speaking in tongues, or is it not?" Some says, "Yes," and some says "No." What's the Scriptures say about it? It's got to zero! I find there, where, some did speak with tongues, and some didn't. Well, what is it?

46 Other outstanding question: "Is women to be preachers, yes, or no?" Some place say, "I'll pour out My Spirit upon all flesh; your sons and your daughters shall prophesy." Another said, "I forbid, not, a woman to speak in the church," even. See?

47 Now, that don't zero. It don't zero, so they . . . Just don't leave it like that because the seminary, the factory, said it was, is, "That's as good as you're going to get it." No, sir. No, sir. It's got to zero, or it is no good. Well, now if it zeroed for them, it'll zero for me. If it zeroed once and brought a results to claim the resurrection of Jesus Christ with power and signs and miracles and wonders, it'll do it again.

48 Now, somewhere we've . . . we're . . . we got too much static on the barrel. See what I mean? This is a rude way to express it, about shooting a gun, but I'm just, I'm ma- . . . putting that for a base so you understand what I mean. There's static on the barrel somewhere; it's not bedded right; the powder's either too high or too low; or either one screw's tight and the other one's loose, or one too loose and the other one tight; and there's something wrong somewhere. [A brother speaks to Brother Branham—Ed.] Yeah, yeah, yeah, it might be the guy behind the trigger, is right. But now, what is it then?

49 Now, if there is a contradiction in the Word of God so point blank as that is, then it's not the Word of the God that I know. If He can confuse Himself, and confuse His Word, and get confused Himself, He is not infinite, He's finite like I am.

50 Now, is that right? That Word either has to be right and every bit of It right and It zeroed, or either it's not God's Word.

51 Now, many times people say, "Well, you see, Peter was all excited when he said baptize, Name of Jesus, because that—that, really, Matthew said exactly what Jesus said. We don't care what Peter said."

52 Well, then, if Peter and Jesus wasn't in line with one another, then the rest of the Gospels might not be in line with one another. If one Word of That contradicts the other one, then It ain't the Word of God, of the God that I know.

53 [Someone says, "Maybe John made some mistakes."—Ed.] Yeah, John might have made some. Which one was right? After all it wa- . . .

I don't know whether Jesus said that or not. See? Matthew wrote it. Mark never said nothing about it, Luke never said nothing about it, and John never said nothing about it, but Matthew did. Well, then maybe all of Matthew's Gospel was wrong, and Luke's. Well, then, which is right and wrong? See where you got yourself? No, sir, It's all got to be right.

⁵⁴ Then I wonder, why would God write a Thing like that, let it be mixed up? Even Jesus thanked His Father that He'd hid this from the eyes of the wise and prudent, and revealed it to babes such as would learn. Now, it's done that to throw the—the—the wise off the track. But the Book is a revelation.

⁵⁵ Now, like when I go overseas and my wife writes me a letter and I set down. She said, "Dear Billy, I'm setting here tonight; the children are in bed. I thought I'd write you a few lines to let you know what we did today and how we're getting along. We trust that God is blessing you," and all like that. Now, I'm reading off the lines what she's writing. But I'm so in love with my wife, and she's so in love with me, no matter what I'd write, we can read between the lines what we mean.

⁵⁶ Well, that's the way the Bible's wrote: between the lines. You know of many of my sermons, like of God turning Abraham and Sarah back to young people, you'd have to—you have to read between the line to see how, what the Scripture says. You have to know. But it'll never get off the line. See? In between the lines will just bring the lines together and make it one big picture.

⁵⁷ Now, it's got to be a love affair with God before you can ever get it, 'cause the Holy Spirit wrote the Bible; and the Bible said that It is of no private interpretation, but It's inspired.

⁵⁸ Now, to your question. Have you got a Bible? Have you all got a Bible? Now, the first . . . [Someone speaks to Brother Branham—Ed.] No, that's all right. If you—you—you—you can mark it down, or just . . . Now I'm going to give some illustrations, if you don't mind. And in this, then, you'll—you'll see why. Now, I want to ask you sisters a question.

⁵⁹ I want you to be just as free as free can be. Now, stay on this subject on account of this tape, because I mean that we could get off on initial evidence and everything else like that, but let it . . . we'll make another tape for that, see, sometime. But this, we're talking about *The Water Baptism*.

⁶⁰ Now, it looks like that Matthew and Peter, if they were shooting at the same target, they were way off the line somewhere.

⁶¹ Now, now I'm going to take in—in my Bible and I'm going to read. And—and you sisters, if you want to read It, just have . . . you like . . .

you want the Bible or you want to mark it down or whatever more, you do as you want to. And then I'm going to—I'm going to get you . . . I want you then to—to . . . after you do this, write it down. And then if there's any questions, I want you to be sure and—and ask me now. Ask me, so if at any future time, on this tape, that somebody would have to ask you a question, you might be able to come back and explain it.

⁶² Now, in order to straighten these people out and to get these two down right, I'm—I'm want to . . . have to . . . may . . . to almost blend two subjects together.

⁶³ Now, now, in Matthew 28:19, now, that's the last book of the Bible, or, last book of Matthew, last part of Matthew. Now, let's read the last verses, the 18th verse:

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. All power is given unto me in heaven and in earth.

⁶⁴ Well, wonder if, did He take all of God's power then? For all the power both in Heaven and earth is in—is in Him now. "All the power in both Heaven and earth is given unto Me." Where's God at with His power? Now, could Jesus lie? He couldn't lie. If He lied, then where are we?

⁶⁵ Now remember, keep . . . bear this in mind, that, the Church of the living God, not the denomination, the Church of the living God is built upon spiritual revelation. Now, you get that in Saint Matthew 17, or, Saint Matthew 16 it is, where He said—He said "Who does men say I am?"

He said, "Thou art the Christ, the Son of the living God," said Peter.

⁶⁶ He said, "Blessed art thou, Simon, son of Jonas. Flesh and blood (seminary, somebody else) never revealed this to you, but My Father which is in Heaven. Thou art Peter. Upon this rock I'll build My Church."

⁶⁷ Now, see, the Catholic says, "upon Peter"; if that's so, then, he backslid. All right, the Protestant said, "upon Jesus." But not to be different, but to make the thing straight: neither on Jesus nor upon Peter, but upon the spiritual revelation: "Flesh and blood has not revealed this to you, but My Father which is in Heaven has revealed this to you."

⁶⁸ Then in the Word that's wrote in parables and everything else can only be revealed, and the only truth will ever be known by, is a spiritual revelation. And if your revelation doesn't tie it together, then your revelation is wrong. See? It must blend.

⁶⁹ Like if you was putting a jigsaw puzzle together, and you didn't have anything on the side here to—to look what was . . . you'd get the scenes all mixed up. You'd say, "Well, I believe *this* goes here, I believe *this* goes there." That's the human mind. First thing you know, your scene would be wrong: be a cow picking grass on top of a tree. See? So it—it wouldn't work. See? But if you will . . . if you got something here to go by, to go by! "Well, now," you say, "oh, God revealed to me of something." If it isn't according to this Word, and ties the Word together, then your revelation is wrong.

⁷⁰ In the Old Testament, if a prophet prophesied, if a dreamer dreamed a dream, no matter how real it seemed, the first, before the church ever would accept it, it had to be proven by the Urim and Thummim. You know that, that breastplate of Aaron where the lights reflected. Now, when that priesthood ended, the Urim and Thummim went with it. But we got a new Urim and Thummim; that's the Word of God.

⁷¹ And if your revelation doesn't tie, and you say, "God revealed to me that I should be baptized, name of Father, Son, Holy Ghost," if that don't tie in with the Word, in from Genesis to Revelation, and tie It together, then your revelation's wrong.

⁷² You say, "God revealed to me I should be baptized in Jesus' Name." If it doesn't tie in with the Word, then the Urim and Thummim don't back it up. No matter how real it seems, This is the authentic Word. This is God's Urim and Thummim.

⁷³ Now, "And Jesus . . ." Again I quote, repeat: "And Jesus came and spake unto them (the 18th verse), saying, All power is given to Me in Heaven and in earth. Go ye therefore, teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: lo, I am with you always, even unto the end of the world. Amen."

⁷⁴ Now, I want to ask you something, now just . . . Now, that's Matthew 28:19, the Scripture you're asking me to explain, what we have in view here this morning. Now, let's read that careful, just don't—don't run over it. Read it careful. Now, watch closely. "Go ye therefore, teach all nations, baptizing them in the Name of the Father, and of the Son . . ." Now, not—not, "in the name of the Father, in the name of the Son, in the name of the Holy Ghost." That's the way people baptize—baptize that way. That's not even Scriptural. See, it isn't, "in the name of the Father, the name of the Son, in the name of the Holy Ghost." That's wrong. That's not Scriptural. And it isn't, "the names of the Father, Son, and Holy Ghost." It's, "in the Name," n-a-m-e, singular; Name. Look, while all you look, "in the Name." All right.

75 Now, now, if there's anywhere that you don't understand . . . I'm waiting for Sister Sewell there to find it. You got it there? Matthew 28:19, 19th verse. Now, Sister Sewell, I believe you was the one was questioning it the strongest. Now, does that say, "In the names of the Father, the Son . . ."? Says, "In the name of the Father, in the name of the Son . . ."? No. "In the Name of the Father, and of the Son, and of the Holy Ghost." Not in the name, putting a *name* before each one, but just in the Name of the Father, and of the Son, and Holy Ghost. Now, now we realize, then, there has to be one Name there, 'cause it said one Name.

76 Well, I want to ask you, which one of them names should we baptize in, then? Now, is "father" a name? No, so we couldn't baptize "in the name of the Father," 'cause "father" isn't a name, is it?

77 Well, "in the name of the Son," then, we'd say. Is "son" a name? I'm a son, you're a son, he's son, right? "Son" is not a name, is it?

78 Well, "Holy Ghost" then; "in the name of the Holy Ghost." Well, here . . . Well, the . . . Let's say, "the Ho- . . . in the name of the Holy Ghost." The "Holy Ghost," is it a name? No; that's what It is. We're all human. That's what It is; It is the Holy Ghost. But the "Holy Ghost" is not a name; that's what It is. We're all human, but that's not our names. See? No. It's it . . . there's three titles, then, isn't it?

79 Well, then, what kind of a thing have we got here, then? He—He said, "Baptize them in the Name of the Father, Son, and Holy Ghost." Well, if "Father" is no name, and "Son" is no name, and "Holy Ghost" is no name, they're not names. So you couldn't use that for a name, 'cause there's no name to it at all to begin with. Now as . . . You understand that? They are not names. They are . . .

80 Just like I'm . . . They call me "Reverend." Some people call me a prophet. Some call me a preacher. Well, now . . . Yeah, I'm a father, I'm a son, I'm a human; but my name is William Branham. But—but reverend, prophet, or, reverend, elder, and minister, that's titles that belong to me. Well, them belongs to many other also. Like soul, body, and spirit, that belongs to me, too. But it belongs to him, him, her, her, and all. See? It's all the same. See, it's titles but that's not my name. That's not your name. Soul, body, and spirit is not your name. That's not what . . . that's what you are, but it's not your name.

81 Well, you are a lady. You are a mother. You are a wife, a daughter. Yeah, all them things, them, that's—that's just what you are. And say you . . . I've always called you "Doctor." You was a nurse. Say you are a doctor. Well, you are a mother, too, but that's not your name. If I just wrote "doctor," there's a lot of doctors. If I'd have wrote "nurse," there's a lot of nurses. See? But that's still not your name. So when

anyone says they was baptized in the name of Father, Son, and Holy Ghost, if they'd only think, it's not even a mental. . . It's not—it's not even—it's not even mentally right: a name of Father, Son, Holy Ghost.

⁸² It's just like the Catholic says, "Eternal sonship," the Eternal sonship of Christ. How can the word make sense? How can He be Eternal and be a Son? *Son*: that was "borned off of." Eternal had no beginning nor end.

⁸³ If they say there's a Eternal hell, Bible said hell was created, then how can it be Eternal? There's no Eternal hell; hell was created for the devil and his angels; not an Eternal hell. Everything begin, ends. Hell may burn for a hundred billion years, but it has to have an end, because everything begins, ends.

⁸⁴ That's the reason we can't die, because we are part of God, offsprings of His, sons and daughters. We got Eternal Life, God's Life. It never did begin, never will end. See?

⁸⁵ Now, this is pretty strong. If you don't understand it and I'm afraid I'll get you out on a limb here somewhere, like I was talking to clergymen. Now, if you don't understand, you tell me, 'cause usually you talk to clergymen like this. You see? But, see you women, you just asked me, and you're my friends. [The sisters reply—Ed.]

⁸⁶ All right now, I'm trying. . . You're—you're all educated, and you're—you're all smart. And I—I don't want you to take this "because Brother Branham said so." Now, I'm a human being. Yeah, I want you to take the Word. And if you can find anybody that'll down that Word, you bring them to me; if you can find anybody that says there's a contradiction in the Word of God, bring him to me. It's. . . it—it—it just won't be. It—it won't, there's no need of trying, 'cause it ain't there, see.

⁸⁷ Now, how could anybody be baptized. . . ? I want to ask you ladies something right now, or, and you men: How could anybody be baptized in the name of Father, Son, Holy Ghost? How could you be baptized in name of Father, Son, Holy Ghost? Don't you see the bottom of it? There's no such a thing as the name of Father, Son, Holy Ghost. That—that—that's—that's titles. See? "Lily. . ." Why don't you just say "Lily of the Valley, Rose of Sharon, Morning Star, Alpha, Omega"? Would be the same. Or you could be baptized just as well, saying, "I baptize you in the name of Alpha and Omega, the Beginning and End." Be just as well, it's a title. "I baptize you in the name of the Lily of the Valley, the Morning Star, and the Rose of Sharon." Be just the same, it's titles. But we know Who it belongs to, but there's. . . there could be a lot of morning stars, and lily of the valleys and rose of Sharons.

See? So, not a . . . Father, Son, Holy Ghost, there's—there's . . . that, or, human, soul, body, and spirit, or whatever more you want to make it.

⁸⁸ Now, now there's something wrong here somewhere, isn't there? Now you see that something's wrong here. We can't understand it, then, let's say. Now, "Go ye therefore, teach all nations."

⁸⁹ Now, you're a nice little audience, and I—I want to drill this so that you'll have a good understanding. See? Cause I don't know, many of my brethren might hear this tape.

⁹⁰ I never unchristianize no man or person for their ideas of Scripture. I base it upon: if they're saved, they're trusting Jesus Christ, whether they are Catholic, Protestant, Jew, or whatever they are, you're saved because you're born of Christ.

⁹¹ But you've asked me a question, "Why, Brother Branham would you baptize in the Name of Jesus Christ?" All right. "And why would you disregard Father, Son, and Holy Ghost?" That's your question. And as your brother, and as a servant of Christ, I'm duty bound to answer you, all right.

⁹² Now, therefore when you find out here, to make this contradiction, now, just ten days after this, after Jesus said this, Peter had the keys to the Kingdom, Matthew 16, find out, "Thou art Peter, and upon this rock, build My Church," so forth. "And I give . . . I say that thou art Peter, and I give unto thee the keys of the Kingdom: whatever you bind on earth, I'll bind it in Heaven: what you loose on earth, I'll loose it in Heaven."

⁹³ Now, that same man that had the keys, turned right back around ten days after Jesus said this, and said, "Repent and be baptized every one of you in the Name of Jesus Christ for remission of your sins." Did you ever stop to think that Jesus would give a man that would be that scrupled up, the keys to the Kingdom, that would turn around and do vice versa, what He said not to do? The God of Heaven manifested in flesh, and would turn the keys over to a man that would make a mistake like that? The very first shot out of the box would do a thing like that? No. What? All right, now, now just . . . Now, now notice. He couldn't do that.

⁹⁴ But why did He give them keys to Peter, then? He just plainly quoted it: "Peter, you never learned this from some church or some seminary, but it was a revelation that come from Heaven, and upon this same revelation from Heaven, to straighten out the Word of God, I will build My Church." He knowed Peter: he didn't—he didn't know mathematics. Peter didn't know algebra, perhaps, or neither did he know geometry, or—or . . . I think It said that he was a ignorant and a unlearned man, according to Acts the 4th chapter, or Acts the 3rd

chapter, I believe. Said, "Perceiving that they were both ignorant and unlearned," he and John, as they healed the man at the gate called Beautiful, "but taken notice that they had been with Jesus."

⁹⁵ So you see, He didn't lay it upon his seminary theology that He could reveal this to him. Ooh! Not upon his seminary experience, 'cause he had none. He doesn't yet today. But He reveals it, see, to the one that had the revelation of it. Therefore, He could trust it to Peter. He might not been able, trust it to Matthew, or to John, or to the rest of them. But Peter had the revelation.

⁹⁶ So then, Peter turns around and says, "Repent, and be baptized in the Name of Jesus Christ, every one of you in the Name of Jesus Christ," see, "for the remission of sins, and you shall receive the gift of the Holy Ghost. The promise is unto you." The man that had the keys that unlocked the Kingdom for the first time, turn it around and doing vice versa, what Jesus said not to do. Now, it's either he was wrong, he made a mistake, he didn't follow out our Lord's Word, or either, he had a revelation of truth that the rest of them . . . which—which was beyond what any of the rest of them had.

⁹⁷ Now, let's just stop before we go back, just a minute. If it would've been wrong, why did God recognize it then, and command all the rest of them, down through the Bible, to be baptized in the Name of Jesus Christ? And every person in the Bible was baptized in the Name of Jesus Christ. And every person up to the organization of Catholic church, was baptized in the Name of Jesus Christ. At the Nicene Council, they formed this baptism of Father, Son, Holy Ghost, making a triune God out of one true God, to bring in their—their trinity.

⁹⁸ And as God in beginning knowed that man would fall, therefore He put him on free moral agency, knowing, because He could display His attributes to be a Father, to be a Son, to be a Healer, to be a Saviour. How could He save, 'less something, lost? And in God was the attributes, before there even was a Angel or a molecule or anything, God was by Himself, alone; but He wasn't God, 'cause there . . . *god* is "an object of worship," there was nothing for Him to worship . . . nothing to worship Him. But His attributes displayed something and made an Angel. Then He was God. Then He made a man; give him free moral agency. He fell. Then when he fell, He become a Saviour. In the fall he took sickness, so He becomes a Healer. See? It's displaying God's attributes. See what I mean?

⁹⁹ Now, He also knowed that there had to be a lost people and a saved people. There had to be a false baptism and a . . . So He puts it here, again, a tree of knowledge: here's one, Acts 2:38; one, Matthew 28:19.

¹⁰⁰ So, how was it revealed to Abel? “Abel, by faith, offered unto God a more excellent sacrifice.” He didn’t have no Bible to go by, so it must have been revelation to Abel. There was both boys. If God only requires a worship, then God was unjust to condemn Cain. Cain made an altar, built a church, worshipped, and made a sacrifice. Every religious thing that Abel did, so did Cain. Is that right? But Abel, by revelation, offered to God (It’s revelation; you walk by faith.) a more excellent sacrifice. How did Abel know it, that it wasn’t fruit of the fields, that Cain offered? It was blood that brought them from the garden. Life was not in the fruit. Blood brought the life. It was revealed to him, a revelation.

Here’s the same basis He puts us on that He did on them back there: a revelation. Now, there can’t be a contradiction.

¹⁰¹ Now, you all wasn’t always Christians. You were born sinners. I imagine as a little girl. . . I don’t—I don’t know whether you did or not, but I’m going to take all of us in the room, to make an illustration here now, so that you’ll understand. When you were little girls, say you read *Love Story Magazines*. Most all little girls do. Any kind of a magazine; it wouldn’t have to be a *Love Story*, any story. See? Nice. Could been. . . not have been one of these modern bookstand stories, but any story, even if it was *Romeo and Juliet*. See? Why you—you—you—you read a—a love story. And if. . . I’m showing you this way now, so that you can catch it in a parable.

¹⁰² If you picked up a storybook, and you read it, and it said, “John and Mary lived happy ever after,” well, you get to wondering who’s John and Mary. Who is John and Mary? Well, you just read the last words in the book; it said, “And John and Mary lived happy ever after.” You begin to wonder, “Who is John, and who is Mary?” Is that right? Now, there’s only one way to find out who John and Mary was, go back to the first of the book, start reading. Is that right?

¹⁰³ Well now, this is the last chapter of Matthew. If the last book of Matthew, He said, “Go ye therefore, teach all nations, baptizing them in name of the Father, Son, Holy Ghost,” and “Father” is no name, and “Son” is no name, and “Holy Ghost” is no name, who are they?

¹⁰⁴ Now, let’s take it this morning upon the same basis that we would to John and Mary. Let’s go back to the first of Matthew and find out. Turn back to the first chapter of Matthew, then, all right. See who John and Mary is that lived happy ever after.

How much more time? Oh, all right, all right.

¹⁰⁵ Now, now I want to ask you sisters something, as you look at me, you brethren. Who was the Father of Jesus Christ? God was. Is that right? Was God His Father? All right, sir; God is His Father, we all agree upon that. I believe with all my heart that God is the Father of

our Lord Jesus Christ. All right, now we're going to see if the Bible says that God is His Father.

¹⁰⁶ Now, Jesus said, "Go ye therefore, teach all nations, baptizing them in the Name of the Father, Son, Holy Ghost." I'm laying these three record boxes out here. *This* is the Father, *this* is the Son, *this* is the Holy Ghost. Now, you—you can see all right?

¹⁰⁷ Now, I want to, I'm going to just going to question you a minute, see if you listened what I said. Who is *this* over here? [Congregation says, "Holy Ghost."—Ed.] Holy Ghost. Who is *this* over here? ["Father."] Who is *this* here? ["Son."] Now, Who is *this*? ["Father."] All right, I just wanted to see if you—if you really catch it clear now. Now, now, *this* is the Son of God, is that right? All right, now, *this* here is what? ["Father."] *That* is the Father of the Lord Jesus Christ. Is that right? *That* was His Father. I believe that He is the virgin-born, unadulterated Son of the living God.

¹⁰⁸ God, our Father, which is the great Spirit that never . . . He was . . . never had no form, even. You see, He was—He was God. He was just . . . He was before a star, molecule, or atom, or anything else. He's God that covers all time, space. He's Eternal. I believe that Jesus is the Son of the true and living God. And that's *this* Person right here, that I got wrote on this box; Father. That right? And *this* is the Holy Ghost, and *this* is the Son.

¹⁰⁹ Now, let us read Matthew 1. Now, we start off:

The book of the generations of Jesus Christ, the son of David, the son of Abraham.

Abraham begat Isaac; . . . Isaac begat Jacob; . . . Jacob . . . Judas and his brethren;

Goes on down giving the genealogies. Now, to save our time, we'll come down and the genealogies ends after . . . and . . .

So all . . . (From the 17th verse.) So all the generations from . . . all the generations from Abraham to David are fourteen generations; . . . from David until the carrying away of Babylon are fourteen generation; and from the carrying away of Babylon unto Christ are fourteen generations.

Now:

Now the birth of Jesus Christ was on this wise: When . . . his mother Mary was espoused to Joseph, before they came together (Are you reading with me, Sister Sewell?), before they came together, she was found with a child of God the Father.

¹¹⁰ Am . . . did I . . . Am I reading right? Oh, I made a mistake? Found with a Child of Who? [Someone says, "*The Holy Ghost*."—Ed.] Well,

I'll say. Now, Who is His Father? You said *this* was His Father, and the Bible said *this* was His Father. She was found with a Child, not of God the Father. God the Father had nothing to do with it. It was a Child of the Holy Ghost. Is that right?

Let's see if that still reads on right. Maybe we made a mistake. 19th verse:

Then Joseph her husband, being a just man, . . . not willingly to make her a publick example, was minded to put her away privily.

But while he thought on these things, behold, the angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of God our Father.

[A sister says, "No: '*conceived in her is of the Holy Ghost.*'"—Ed.] Oh! Um-hum.

¹¹¹ Now, now, then which One of *these* is His Father? Now, if the Holy Ghost is His Father, and Jesus said God was His Father, now, is He a bastard child? Could He be? Could both of these gods make one child? If it is, He was a bastard child. *Illegitimate*, now, is—is a better word, but the very word means, "a bastard child." Well, then if He is a bastard-born child, then where are—where are we at in salvation? If God the Father was His Father, and the Bible says the Holy Ghost is His Father, then where . . . something's wrong again, is that right? See? You—you . . . There is something wrong somewhere. Now, what—what we going to do?

¹¹² Are we worshipping a illegitimate-born child, by two different Gods? The one God was, said, was His Father, and then the—the Bible said here, or, Word of God says that the Holy Ghost was His Father. And Jesus said God was His Father, and other places in the Bible said God was His Father, and calling Him the Son of God, and God the Father, and now, God the Holy Ghost.

¹¹³ Oh, poor, blinded Trinitarian people! Why, the—the word *trinity* don't even appear in the Bible, not from Genesis to Revelation. There's no such a thing. It's not three Gods; it's three offices of one God. God the Father in a Pillar of Fire, God the Son made manifest in flesh to take away sin, and God the Holy Ghost in us now, here. Sure. Sure. "Be with you, even in you." See? It's not three Gods; it's one God.

¹¹⁴ Now, now look. You're going to have to admit that the Holy Ghost is His Father. Is that right? Is the Holy Ghost His Father? Does the Bible say so? Well, look here; let me—let me read it again. Now, let . . . [A sister says, ". . . ? . . . that God is His Father."—Ed.] That's right. Well, then, if the Bible says that the Holy Ghost is His Father, the Holy Ghost and God is the same Person, or He had two fathers. Is that right?

[A sister says, “You’re going to do away with that trinity.”] There she has it, that’s it. It’s done fled away now, you see. It never was so in the beginning. It never was so. See how—how it has to come by revelation? See?

¹¹⁵ Now, now either God was His Father or He wasn’t His Father. And the Holy Ghost was His Father, or It wasn’t His Father, or the Bible tells a lie. So, to make the revelation right, and see if Peter had the same revelation that I have of it, now, see: Now, God the Father and the Holy Ghost is the selfsame Spirit, or He had two fathers. He couldn’t be conceived of God the Father, one Spirit, and God the Holy Ghost, another Spirit. Then He had two conceptions. See? So He couldn’t be that way. Just couldn’t actually be. Either one’s right, and the other one’s right.

¹¹⁶ If there’s three Gods, and these two Gods, if there’s two Gods, one, God the Father, and one, God the Holy Ghost, which one of them really was His Father, then? Question? [A sister says, “We’ll have, ‘Holy Ghost and God is the same.’”—Ed.] Now you got it. There you are. All right, now that’s one. All right, now let’s keep on reading.

Now we’re going to find out what Matthew 28:19 is.

Now, let me read this over again now, 18th verse:

Now the birth of Jesus Christ . . . on this wise: When . . . his mother Mary was espoused to Joseph, before they came together, she was found with a child of the Holy Ghost.

All right.

Then Joseph her husband, being a just man, . . . not willingly to make her a publick example, was minded to put her away privily.

But while he thought on these things, behold, the angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not . . . take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

All right, we make them two, then, has to be the same one.

All right.

And she shall bring forth a son, and thou shalt call his name . . . (What? That’s this Person, Jesus, all right.) call his name JESUS: for he shall save his people from their sins.

Now . . . this was all done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel . . . (Is that right?) being interpreted . . . God with us.

117 Now, what is the Name of the Father, Son, and Holy Ghost? [A sister says, "God."—Ed.] No, *god* is "an object of worship," isn't it? What did he say? His Name shall be called . . . ["Jesus, or Emmanuel."] That's right. ["Jesus."] What was His Name? ["Emmanuel."] *Emmanuel* is the interpretation of, "God with us," you see. That just means, "God with us." See? That don't mean to say . . . there could be any kind of a god with us, you see. But this interpreted . . . But what is the Name of this "God with us"? ["Jesus."] His Name shall be called ["Jesus."] Jesus.

118 Then when Peter said . . . when Matthew said baptize them in the . . . Now what . . . who is Mary and John, that lived happy ever after? See? You see who it is? When Peter turned around and said, "Baptize in the Name of . . . Repent and be baptized in the Name of Jesus Christ," well, he done exactly what Matthew . . . If he said, "Father, Son, Holy Ghost," wouldn't even be mentally right.

119 Now, "Why do you baptize, Brother Branham, in the Name of the . . . of Jesus Christ?" Now, let us turn over here now and we'll just watch. Now, who had the keys to the Kingdom? [Someone says, "Peter."—Ed.] Who was it spoke on the Day of Pentecost, now, and said, "Repent and be baptized every one in the Name of Jesus Christ?" [A sister says, "That'd be Peter, wouldn't it?"] All right, then the keys lock, "What you bind on earth, I'll bind in Heaven." That right? "What you loose on earth, I'll loose in Heaven." That right?

120 Now, how many tribes are there of the earth? Three: Ham, Shem and Japh- . . . Shem and Japheth's people. Now, that's Jew, Gentile and Samaritan, see. All right, they all sprung up from them three sons, if the . . . Well, God forgive me, saying, "*If* the Bible's right." Course that was . . . All the earth was destroyed but them—them three boys. That—that's exactly where our generations sprang from.

121 Now, three wise men came to see Jesus. The astronomy says that they, following three different stars, and these three stars came together and made the one star. You see? And the three are one, always. See?

122 Now, the three attributes of God makes one God. It's not God the Father, Son, and Holy Ghost. It isn't three Gods. Jesus . . . Philip asked that question, "Lord, show us the Father, and it suffice us." John 14.

He said, "I've been so long with you, Philip, you don't know Me?" He said, "When you have seen Me, you've seen the Father."

123 Now, I was explaining this to some women one day, and a woman wa- . . . well, said, "Wait just a minute, Brother Branham." Said, "They are one. That's right." Said, "So are you and your wife, one."

I said, "But They're a different kind of One."

And she said . . . I said . . . “Oh,” she said, “no, They are same as you and your wife, one.”

I said, “Oh, no, see,” I said, “do you see me?”

She said, “Yes.”

I said, “Do you see my wife?”

She said, “No, I don’t even know her.”

¹²⁴ I said, “Then Jesus said, ‘When you’ve seen Me, you see the Father.’” So I said, “They, so They—They are different kind of One.” See? I said, “You see me, but don’t see my wife. But when you see Jesus, you see God.” He manifested God. He was a virgin-born Son. And God the Father, which is a Spirit, dwelt in Him.

¹²⁵ Now, a lot—lot of Trinitarian people try to say . . . I was debating it not long ago. I find out it don’t do no good, because no man can come to God unless God foreknew him and called him before the foundation of the world. “All the Father has given Me will come to Me,” said Jesus. See?

¹²⁶ And this man tried to say . . . He was a—a Trinitarian, extremely, and he stood up before the class and he said, “My precious friends,” said, “Brother Branham is a one of the finest fellows.” See, you see right then, I knowed there was something.

Jesus said, “You hypocrites, how can you say good things? for out of the abundance of the heart speaketh the mouth.” See?

¹²⁷ And so, just trying to find favor with the people, he said . . . This was a Church of Christ man, and, so-called Church of Christ. Of course they’re against all the true teachings of the Bible, almost, and you couldn’t call them . . . I don’t mean to say anything against them people in there, but them ministers are, if—if you’ll excuse the expression, “Is like the Irishman’s owl: all fuss and feathers, and no owl.” So that’s just about the way it is, you see, just a . . . they—they haven’t got nothing to stand on, so, the modern Pharisee.

¹²⁸ Now, he said, “But Brother Branham has been like a, in this discussion,” said, “wiggle out of everything, like the worm in the lemon.” But said, “I would like for him to wiggle out of this one.” And of course all debaters holds the keynote to the last part of it. So then he said, “At the baptism in Matthew 3, the display of three persons, absolutely three distinct persons: the Son standing on the bank; the Holy Ghost, like a dove, in between them; God the Father, speaking out of Heaven.”

I said, “Sir, is that your keynote?”

He said, “I want to hear you wiggle out of that one.”

129 I said, "Sir, you just wiggle back and read the Scripture, way It reads." I said, "That's the only thing; you're just misreading the Scripture to the people." I said, "That is thinner than the broth made out of a shadow of a chicken that starved to death." I said, "Why, you're just . . . you're—you're—you're making it wrong, brother. You're misreading it to the people." And I said, "Now, look here what the brother says."

130 Now, I'll take it like this, like *these* I got: Father, Son, and Holy Ghost. Now, *this* here would be the Holy Ghost, *that* is wrote, "Son," *this* is wrote, "Father." Now, watch how they read that: "When Jesus was baptized . . . went straightway out of the water: lo, the heavens was opened unto Him, he saw the Spirit of God, like a dove, descending, and a Voice from Heaven, saying, 'This is My beloved Son, in Whom I'm pleased to dwell.'" I said, "See, three beautiful illustrations: the Son on the ground, the Holy Ghost like a dove in between, and the Father out of Heaven speaking." See how the devil can stand there and deceive a person, if you don't have the revelation of God, if God isn't merciful to us? We ought to be thankful.

131 He made that say something it didn't say, just like Matthew 28:19, make them say something it don't say. He never said, "Baptize them . . ." He never said, "Baptize in the name of the Father, in the name of the Son, the name of Holy Ghost." Said, "Baptize them in the Name of the Father, Son, Holy Ghost," which is Jesus Christ. [Blank spot on tape—Ed.]

132 Now, let us take this illustration. Now, let's see. You're getting the Scriptures wrote down, Matthew 3 there, last three or four verses. Now . . . [One of the sisters speaks—Ed.] All right, that's all right, she'll get it and you can study it when you get . . . I'm giving you Scriptures so you can study it alone. Now, look, notice.

133 Now, they say that was the Son standing on the bank; this is God the Holy Ghost, like a dove, in between them; and God the Father was speaking out of the Heaven. Now, look like that would make that exactly three different voices from three different places. Now, notice. Now, when Jesus was baptized . . .

134 Now, we realize that *heavens* was . . . means "above, atmospheres," whatever it is, in the heavens. Now, "When Jesus was baptized, He went straightway out of the water: and, lo, the heavens was open unto Him, and he saw the Spirit of God . . ." I thought they said God was up in Heaven speaking. "The Spirit of God like a dove . . ." The Dove was God. See? We just got through it here. Holy Ghost and God is the same Person. See? It's just a title to it. See? And he saw the Spirit of God. Not another God up in Heaven speaking, but the Spirit of God

was in a form of a dove. That was—that was the Holy Ghost and it was God, the same thing, see?

¹³⁵ The Spirit of God, like a dove, descended, and a Voice from Heaven, which was above Him, saying, “This is My beloved Son, in Whom I am pleased to dwell.” Really, the right translation (They got the verb before the adverb, like all the foreigner.) is, “This is My beloved Son, in Whom I am pleased to dwell in.” Or, “Whom I am pleased to dwell.” “In Whom I am pleased to dwell.” That was God coming into Jesus, and in Him was the Fulness of the Godhead bodily. And there is your Father, Son and Holy Ghost: in the Name of Jesus Christ.

¹³⁶ Sure. Do you get it? There is no—there is no place in the Bible, speaks of three, it being three gods. There’s no such a thing. It’s absolutely pagan. It come from pagan. [A sister says, “Well, that does away with that trinity.”—Ed.] Yes. Well, surely, it . . . there . . . they . . . it’s just as—it’s just as bottomless as hell is. See? There’s no such a thing. [A sister says, “Billy Graham needs that.”] What say? [“Billy Graham needs that.”] Well, he wouldn’t . . . ? . . . it. [A sister says, “I needed it too . . . ? . . .”]

¹³⁷ Look, listen. It’s revealed to those who God calls and is predestinated by His foreknowledge. “All My sheep hear My Voice.” See? Look at them Jews standing there, just as scholarly as they could be, and Jesus showing them He was Messiah by Messianic sign. They said, “He’s Beelzebub.” How could . . . ? They were blinded. Yeah, and a little ragged shepherd or a—or a fisherman down on the river, said, well, they knowed Him. See? He just . . . God has a way of doing things and we just have to cope with His way. I . . . Just be thankful that your eyes could be open to see truth.

¹³⁸ Now, I’ll challenge anybody (not for—not for fussing), that will come to me and set down and show me *trinity* one time in the Bible, or where there’s three gods. If you’ll show me three gods, I’ll show you we’re in darkness, and pagans, and heathens. There’s only one God.

¹³⁹ God, God the Father, truly we believe in that. He was up in above all, over this mountain; when He descended on the mountain up there, why, even if a . . . as much as a cow touched the mountain, had to be killed: God the Father. But He wanted fellowship back with His man. He’s trying to get man back to the Eden place where he was lost. See?

¹⁴⁰ Now, the next thing He did, then God the Father overshadowed a virgin called Mary. And the hemoglobin (You know this, by being a nurse.), the blood cell comes from the male. Then somebody said, “We’re saved by Jewish blood.” There’s not one speck of the mother’s blood in the baby. The baby lays in the blood of the mother, but the blood cell comes from the male sex. So He wasn’t neither Jew

nor Gentile; He was God, a creative Blood, not by sex desire, but a creative Blood. See what I mean? And then, God's Blood saved us, an unadulterated Blood.

¹⁴¹ He created Himself. I mean He changed His cast from God to man and came down, was borned of a virgin, Mary; and the Holy Ghost (which is God, His Father that overshadowed it) came down and spread His tent and dwelt with us in the form of a man. That's God the Son, the same God that was God the Father. "It isn't Me that doeth the works. It's My Father that dwelleth in Me; He doeth the works." See? [A sister says, "'That's *in* Me.'"—Ed.] That's right.

¹⁴² The Father that dwells, tabernacles, lives. "This is My beloved Son, in Whom I am pleased to dwell in." Matthew 3. See? "In Whom I am pleased to dwell. I am very pleased to dwell in this One." *Dwell*, that, "to occupy, come in the house and live." "In Him was the fulness of the Godhead bodily," says the Scripture. That's right, the visible image of the invisible God. Now, there He is. Now, that's God the Father, God the Son.

¹⁴³ And now, through breaking that blood cell . . . When the old priest in the Old Testament, under the old order, a sinner brought a lamb, he laid his hand upon the lamb, his throat was cut, because he'd sinned, and this lamb died for his sin. Now, the reason he went out, says Hebrews, with the same desire that he had coming in (If he commit adultery, he goes back out with the same desire; if he killed, he goes back out, same desire, hatred.), because when that blood cell of the lamb was broke, that blood cell in the lamb was an animal's life, it could not come back and dwell in a human life, because the animal life has no soul, but the human life has a soul. See?

¹⁴⁴ Animal don't have a soul. It don't know right from wrong. It don't have to wear clothes and cover up its nakedness; and say bad words, and you know what I mean. See? They—they don't know it. They fell because they're under us. See? Human beings are above the animal life, 'cause they—they are a god of the animal life. That's right.

¹⁴⁵ It was, in the beginning, because Adam named them and had power over them. Genesis 1:26, he had dominion over all the earth. He was—he was made in the image of God and was made to be a—a lesser god. Jesus said so. Said, "Did not your law say that you are gods? And if they call them gods who the Word of God came to, which was prophets, how do you condemn Me when I say I'm the Son of God?" See, there you are.

¹⁴⁶ Now, now, in this, the Father, Son, and Holy Ghost . . . Now, after He dwelt in the Pillar of Fire, then came down and made Hissself a body, brought Hissself down a tent of human flesh and dwelt in, among

us; God dwelling. First Timothy 3:16: "Without controversy," Paul speaking, "great is the mystery of godliness: for God was manifested in the flesh, seen of . . ." Yeah, Creator became Saviour. In the great song that Booth-Clibborn wrote: "The great Creator became my Saviour, and all God's fulness dwelleth in Him." See?

¹⁴⁷ Now, notice. Father, then He was the Father, way above us. Couldn't even get around where He was at. Then He became Son, that we could touch Him, feel Him. He was a Man. And then He gave His Life. That Blood Cell was broken by a cruel, sinful, Roman spear when it pierced His heart. And, really, a broken heart killed Him; His water and Blood separate. Grief broke the Cell, of grief, because of the sin of the human race. Used to sing a little song:

Oh, what precious love that Father
Had for Adam's fallen race,
Gave His only Son to suffer,
And redeem us by His grace.

¹⁴⁸ Now, there that Blood Cell was broke. Now when we lay our hands by faith upon that trembling Lamb of God, feel His flesh quivering and shaking for us, and our hands become bathed with His Blood, and our souls, the Life that was in Him wasn't just a mere man, neither was It an animal, It was God, so that Life comes back upon the sanctified one, and becomes a son or a daughter, an offspring of God, see, the Life of God. And we are sons and daughters of God through the breaking of that Blood Cell, Jesus Christ.

¹⁴⁹ Now, what is it then? God is back in His people, fellowshiping like He did in the garden of Eden. See? There you are, sons and daugh- . . . Isn't it beautiful? You, see? God back. . .

¹⁵⁰ Now, now, we're going to finish the baptism; then I must go. Now, from that time, now, the next time baptism is spoke of, Philip went down and preached to the Samaritans. Acts 8, I believe it is, yeah, Acts 8 (7, Stephen was stoned), I think it's Acts 8, that Philip went down, preached to the Samaritans. And they had all, baptized, every one of them, in the Name of Jesus Christ; but the Holy Ghost had fell on none of them yet.

¹⁵¹ Peter had the keys. Yeah, he had to unlock to that generation. Then when he goes down, and the Holy Ghost had fall on none of them yet, yet they were baptized in the Name of Jesus Christ, Peter went down, him and John, and laid, Peter laid hands upon them, and they received the Holy Ghost.

¹⁵² Now, then while Peter was on the housetop one time, at Simon the tanner, he saw a vision. Because Cornelius a Gentile . . . There's the Jew, Samaritan, now the Gentile. And Peter was on the housetop,

taking a little nap before dinner, while they was fixing dinner, and he seen a sheet being lowered down. All kinds of unclean, creeping animals from the earth was on it. And then when he did that, he heard a Voice, saying, "Rise, Peter, slay and eat."

He said, "Nothing's ever come in my mouth unclean."

Said, "Don't you call unclean what I call, or, common and unclean what I call clean." See, that was the Gentiles.

¹⁵³ And then when he come out of the vision, there was two men standing at the gate, calling for him to go up. And He told, or, Spirit told him, "Arise and go. Don't think about nothing, just go on with them." Went to the house of Cornelius.

¹⁵⁴ He gathered up . . . Cornelius was a centurion, and he called all of his band together. And they were all in there, and Peter was explaining to them what had happened, talked . . . And Cornelius told him that he had saw an Angel that told him to go down and ask for one Simon, at a—a fellow Simon the tanner's house. And while Peter was speaking these words, the Holy Ghost fell on them which heard the Word. And Peter said, "Can we forbid water, seeing that they have received the Holy Ghost like we did?" And he commanded them to be baptized in the Name of Jesus Christ.

¹⁵⁵ Now, Acts 19, if you want . . . That's Acts 10:49 there, sister, you're putting it down, see, Acts 10:49, all right, 10:47, on down to the end of the chapter, read it.

And then when they come now to Acts, Acts 19, baptism mentioned again. Paul. . . Now, now that makes everybody. . .

¹⁵⁶ Now, the only time baptism was ever rendered was by John the Baptist, first. They was baptized over there. They. . . Now, but they wasn't baptized in the Name of Jesus, 'cause they didn't know Who He was yet. See? Now, but now, when. . . Jesus said, Matthew 28:19, "Baptize, Name of Father, Son, Holy Ghost," and gave that expression to the man He gave the keys to, that had the revelation of what it was all about, revealed from Heaven.

¹⁵⁷ That's what you're getting right now, the revelation from Heaven to straighten it out. It'll hit the target if you'll just stay right with it. It's zeroed all right. It hit it then. Peter had a vision, zeroed it. This does it too. Brings it right back in. The gun shooting where it's supposed to shoot, now. See?

¹⁵⁸ Now, then Paul was the—was the apostle to the Gentiles. Is that right? He was the Gentile. . . Cause God sent him to the Gentile. Now, now here, everybody then was baptized in the Name of Jesus Christ; every one. The Jews, were they baptized in Jesus' Name? Acts 2:38?

Samaritans, Acts 8? Was they baptized in Jesus' Name? All right, Gentiles? In Acts 10:49? They was baptized in Jesus' Name, wasn't they?

¹⁵⁹ Well, now, there was some more people running around there that isn't baptized in Jesus' Name, yet they've been baptized. "I guess it'll be all right then. So just let them alone, 'cause they've been baptized. What difference does it make?"

"Baptized by John," they said. Well, that—well, that, what we want to see now, we want to see whether this is essential or not. Praise God.

¹⁶⁰ Acts 19, Paul having passed through the upper coasts of Ephesus, he find certain disciples. Now, there was a young, Baptist preacher up there, and his name was Apollo, which was, Apollos, rather. And he was a brilliant man; now, Acts the 19th chapter. And he was a—he was a brilliant man, and he was—he was proving by the Bible, like a real Baptist, that Jesus was the Christ, by the Bible. And they had a—a revival up there, great revival.

¹⁶¹ And Paul had been put in jail for casting out a devil, out of a fortuneteller, and so . . . him and Silas. And one night they got to praying in there and singing hymns; and the Lord come down, shook the jail down. So, then, after he'd got delivered, went out and took the centurion and baptized him and his wife, as Paul's custom. Course they was baptized in Jesus' Name, and then . . . when they took him and his family out and baptized them. And then Paul went on his way.

¹⁶² And he went over to Aquila and Priscilla, which were tentmakers, friends of his, converts to Christ. And they had been attending this revival up here with these Baptists. 18th chapter is where you'd read that, just one chapter before. So then—so then Paul passed through the upper coast of Ephesus. He finds certain disciples. They were disciples. They were Baptists, fine preacher and everything, proving by the Bible, Jesus was the Christ. And he said unto them, "Have you received the Holy Ghost since ye believed?"

¹⁶³ How you Trinitarian brother and sister, used to really like to lay that into the Baptists; but I wonder if we can lay something back again. Hmm. You like to say, "Now, you Baptists, I thought you said you received the Holy Ghost when you believed. Paul said, 'Have you received It since you believed?'"

And these people were honest. They said, "We know not whether there be One, any Holy Ghost."

¹⁶⁴ Now, if it don't make any difference, after that, of baptism, water baptism don't make any difference, then why did this apostle ask this question? Said, "Then, to what were you baptized?"

165 Oh, they might have said this: “Oh, we been baptized,” they said, “we been baptized unto John, and we’re very well satisfied with it, the same man baptized Jesus Christ, same hole of water.” Sure, I guess that if you—you was baptized by John right in the same hole of water Jesus, baptized in, you’d think it was pretty good, wouldn’t you?

166 But remember, the keys was locked in Heaven. Peter did it on the Day of Pentecost. Yes—yes, sir. Yes, sir. See? It’s a mystery. It’s hid now. “Whatever you bind on earth, I’ll bind in Heaven.” Here’s the revelation. It only can come through this revelation. See the seed?

167 Paul said, “But that won’t work anymore. Have you received the Holy Ghost since you believed?” he said.

Said, “We don’t know, be any Holy Ghost.”

Said, “Then, to what was you baptized?” or otherwise, “to how was you baptized?”

168 They said, “We’ve already been baptized. Oh, yes, sir. Yes, Mr. Apostle Paul, we’ve been baptized. We was baptized by John the Baptist, right there in the same hole of water Jesus Christ was baptized in. If he was good enough for Jesus to baptize, or, be bap- . . . why he’s, boy, I’m telling you, he’s good enough for me. Hallelujah!”

If they’d have done that, they’d have never got It. But Paul said, “Have you received It since you believed?”

Said, “We know not whether there be any Holy Ghost.”

Said, “Then, to what was you baptized?”

They said, “Unto John.”

169 He said, “John only baptized unto repentance, saying they was to believe on Him that was to come, that is, on Jesus Christ.” And when they heard this, they were rebaptized in the Name of Jesus Christ. That brings *this* group over *this* group. And they laid their hands upon them, and they spoke in tongues and prophesied.

170 Now, I’ll tell you, that every Scripture in the Bible, every person in the Bible, was baptized in the Name of Jesus Christ. I take any man, any historian, to this task: if you can show me one speck of Scripture where anybody was ever baptized, in the Bible (the new church, course, they wasn’t baptized in the Old Testament, but in the New Testament), where any persons was ever baptized in the name of the Father, Son, Holy Ghost, one place that *that* was ever called over them, “Father, Son, and Holy Ghost,” then I’ll compromise.

171 And if you . . . and I’ll show you . . . If you can show me one text of Scripture where anybody was ever baptized in the name of Father, Son, Holy Ghost, or one speck of history where anyone was ever baptized, unto the ordaining or the setting in order the Catholic church in A.D.

six hundred . . . 325 it is, A.D. 325, three hundred and twenty-five years after the apostles, everybody continued baptizing in the name of the Father, Son, Holy Ghost, or, in the Name of Jesus Christ until 325.

¹⁷² And then, they made the organization. And in the organization, which the Catholic Church is the mother of all organizations, God never did organize a church, but in there they substituted the name of Father, Son, Holy Ghost, because the Trinitarians. And then they had a great group that went rank in Trinitarian, and a great group that went rank in Unitarian, which both groups is wrong. See? But no . . . And any person that's baptized using those titles of Father, Son, Holy Ghost, ignorantly, are admitting that they are Catholics and denying what the Bible says.

¹⁷³ Now, my brethren, and you that listen to this tape, "I'm—I—I wot that through ignorance you do this." Don't just throw this away, these women, presenting this to you, but you owe it to yourself to set down and study it and find out. If you're not . . . If you're a child of God, surely you'll give it that much consideration.

¹⁷⁴ The Word of the Lord came to the prophets in the old days. The reason they called them "prophets," because they had the interpretation of the Divine Word, because they were divinely sent, and the signs and wonders that followed them proved that they were. God has said in His Scripture, "If there be a prophet among you, and if he says things and it's not right, don't come to pass, then don't fear him. But if it does come to pass, then you hear him, for I am with him." And the very word *prophet* means "a Divine interpreter of the Divine Word." The signs and wonders that makes the Word manifest is a sign that it came. Now, we believe that the gift of prophecy that ties the words together are the same.

¹⁷⁵ Now, not long ago, and maybe the same man may listen to this tape someday, that I, that—that this taken place. It was Brother Scism of the Oneness. Now, you—you . . . many of you people listen to this, would say, "Brother Branham is a Oneness." I am not. I think you're both wrong, both Oneness and Trinity. Not to be different, but it's always the middle of the road.

¹⁷⁶ Like Isaiah said, Isaiah 35 said, "There shall be a highway." And you Nazarene brothers, and so forth, you say, "The grand old highway of holiness." I beg your pardon; It doesn't say, "The highway of holiness."

¹⁷⁷ Said, "There shall be a highway and . . ." (*and* is a conjunction) ". . . and a way, and it shall be called, 'The way of holiness.'" Not the highway of holiness. The way is in the middle of the road. Each side is where the off-fall is flying. That's where you Oneness brethren went to

on one side, Trinitarian went on the other side, but the true Message lays in the center of the road.

178 Now, watch here. If you'll understand now, I'm laying three things out. Now, I'm taking this to be what Matthew said, and to show you that both men said the same thing. But one, the Trinitarian people, through, I hate to say this, and don't want to say it, but I don't want to say "through ignorance," as the Bible said, but I mean, that, through misinterpretation, you can't make it run right, brethren. You'll never make it run right. It can't till you come back to the revelation, and then the whole Scripture runs right.

179 Now, looky here, my sisters, and you brethren who are—are present: Matthew said, "Father, Son, Holy Ghost." Now, if you'll go get the *Emphatic Diaglott* of the Greek interpretation (original Greek interpretation from the Vatican; happens to be that I have one; it's out—it's out of print now, I think), or any Greek translation, the right translation to Acts 2:38: Peter said, "Repent every one of you and be baptized in the Name of the Lord Jesus Christ." The King James Version just said, "in the Name of Jesus Christ"; but in the *Emphatic Diaglott* it says, "In the Name of the Lord Jesus Christ."

180 Now, when you Oneness brethren just baptize in the Name of Jesus, there's just many Jesuses; but there's only . . . He was born Christ, the Son of God. He . . . That's His Name, that's what He is. *Christ* means "the anointed one," Messiah, Christ. Now, "Jesus," eight days later He was given the Name, "Jesus," when He was circumcised. And He is our Lord. So He is our Lord Jesus Christ. That's what He is.

181 Now, show, that you'll see that Peter had the revelation I'm trying to tell you, now look at these—these boxes on this side: Father, Son, Holy Ghost. That's what Matthew said. Ten days later Peter said, "Lord Jesus Christ." Now, see if these three titles isn't three names, or—or, the one Name of the three titles.

182 Now, look. Matthew said, "Father." Is that right? The . . . Peter said, "Lord." Now, David said, "The Lord said unto My Lord." Now, they both said the same thing there, didn't they? All right, "Thy Lord . . . Lord thy God is one God" is true.

183 All right, now, Peter said, "In the Name of the Lord," and Matthew said a title to that Lord, which was "Father." Lord is what He is, all right.

Matthew said, "Son." Who is the Son? "Jesus," said Peter. That right?

All right, now, and Matthew said, "Holy Ghost." Peter said, "Christ," which is the Holy Ghost, the Logos that went out of God.

¹⁸⁴ See? Father, Son, Holy Ghost, is the Lord Jesus Christ, the whole thing, exactly, the Lord Jesus Christ. So them are titles and not . . . There you are.

Now, I wish we had longer, go into it, but it's getting late. Can we bow, pray just a moment?

¹⁸⁵ Our Heavenly Father, Thou dost know that we're not trying to try to say something here to confuse anyone. Father God, we're trying to take confusion out of their mind. And no doubt but what there'll be lovely, fine, Christian brothers, ministers, Trinitarian believers that will hear this. Our sisters may play it to their pastors. And I pray, Father, that—that You won't let my brethren think that I'm trying to act like a know-it-all or something. But, Lord, I am grateful that—that You give us the revelation of the Word.

¹⁸⁶ And I've tried to be like a—a Christian brother to them, never mention it amongst the people; just go ahead, because, Lord, I believe they are Your children. But they—they find these seemingly contradictions in the Bible, and they've made a great issue out of it. The Assemblies would not associate with the Oneness; the Oneness was called . . . which we know now, and here in this meeting, fellowshiping with some of those brethren. And we do in every meeting.

¹⁸⁷ But, Lord, we know they're all Your children, but they made a great issue and pulled away and cut off. The Assemblies will have nothing to do with them, and they won't have nothing to do with the Assemblies, and the Churches of God, and so forth. And each one, in doing so, Father, I realize they draw boundary lines and become stuck-up and organized. And what did You do with both organizations? Laid them up on the shelf, and they're both dying, and practically dead.

¹⁸⁸ Let honest-hearted people see, Lord. I cannot open their eyes. You're the only One can do that. I present Your truth by a revelation of Jesus Christ, which ties the words together, God's Word, and make it the true Word. I pray that they'll not misunderstand, but will love You and serve You all the days of their life, and walk in the Light. Grant it, Lord.

¹⁸⁹ I pray for these women. And I pray that everyone that sees this, will not cause them to be confused, but will cause them to be hungering and thirsting for more of God's revelations. Grant it, Father.

I commit this to You now, and You do with it whatever seems good in Your hands. In Jesus Christ's Name. Amen. 

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Golden Arrow Restaurant
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ENGLISH

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