

Third Seal Part 3

Oil and Wine – 112882pm

Let's just remain standing. If you'd to read in your Bibles and follow along, we'll read Revelation 6. This will be familiar with us but we'll go back and read Joel 2:23-24. But we'll read first from Revelation 6:5-6. It's good to see each one of you out for the services tonight. Just pray one for another. Revelation 6.

And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny and three measures of barley for a penny; and see thou hurt not the oil and the wine.

Now, in Joel 2:23.

Be glad then, ye children of Zion, and rejoice in the Lord your God: For he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat and the fats shall overflow with wine and oil.

Let's all just pray together.

Father, we thank You for an opportunity of coming here together. We ask You, Lord, tonight that You'd just be with each one, that You would guide us, that You'd give understanding of what is to be said. Bless the hearers and bless the speaker, forgive our sins, guide us by your grace, in Jesus' Name. Amen.

You may be seated. I wanted to read them two Scriptures in together because we're speaking, tonight will be the third message, on the Third Seal and you can put "Oil and Wine" I guess for a subtitle. I forgot to tell you this morning to just write "Light" under there. The first one would've been "Darkness" and the other one "Light". And this one, you can put "Oil and Wine".

We're trying to get to a place that I hope you see—as I said this morning, it just keeps building up and building up. I heard Bro. Collie (ph) saying about the singing that maybe some of these days, he could get where he could sing. Well, I'm like this: I wish we had a church that had 5000 in it and had a song leader that was paid \$40,000 a year and his voice was as pretty as could be, and a piano player that was just, you know, everything in the world and a congregation that was that way. But I'm just as happy right here because I'd rather be here with honest hearts.

We've had this building full. We've had some of the finest song leaders that's ever been in this Message anywhere. We've had some of the finest piano players that's ever been around. But they didn't want to stay. Well, now, I'm more satisfied with what I've got

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than I was back there with that because when somebody don't want to be around me like that, I'd rather them just go on their way and I'll just go mine. And we'll still be brothers and sisters in Christ and we'll still be just, you know, everything will be all right. I just want to be myself. And I'd rather have it then to where that we appreciate the efforts you put forth to sing and the effort Joyce puts forth to play and everything with us trying to sing with her and her trying to play with us. I know what it's like.

But the Lord knows what it's like. He don't bless us for—you know, like Bro. Branham said if we don't get up to heaven one of these days and, you know, everybody had always thought we'd get up there and we'd have wings and go flopping around through the skies and big harps and things, you know, instruments to play. Well, the musicians would have it on us. See? They'd have to teach people like me how to play a harp because I couldn't play one for nothing. But see, we're not going to be that.

There'll be people in heaven playing music. When this is all over with, there'll be singing and glory, hallelujah like voices you never heard in your life. But you know what kind of voices it'll be? It'll be those same old rusty, creaking voices that you hear down here. I mean what would you want to change it for?

Bro. Branham said when you get up to heaven—he must've known a little bit about something he'd seen there. He said now, when you get there one of these days, said, you'll walk down through the corridors, you know, and the places. And he said you'll see little cabins here and yonder or something like that. And over there, there'll be a tree over there in a certain place. And he said you'll see me sitting down on there singing Amazing Grace.

Well, now, I don't think his voice will sound like George Beverly Shea because it wouldn't be his voice. He was the worse person—you put on a tape and listen. He's worse than I am to start a song. But now, he could catch up with it just as quick as anybody else in the group would pick it up. Well, that's what we need to do is just everybody sing together. And if you can't hear somebody beside of you that's out of tune if you're singing in your heart, you know, you don't hear as much.

I'd rather be that way. That way, we can be what we want to be and that way, we can be happy because we wouldn't be happy anywhere else. I've been other places. I've been around, up and down, backwards and forth, and in and out. As I said, we've had the best song leaders. We've had the best musicians in the world come through this place. But yet they didn't want to stay. Well, that's up to them. We want the Word even if we can't sing, if we can't do nothing else.

What do you think David sounded like sitting over in the back side of the desert by himself singing? I'm sure he had probably a good voice. He must've been pretty good with an instrument but yet it's not that; it's what's down in here. It's what's inside of you

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is what it really is, not what comes out because it's just—let's just be what we are. That way, we can all be happy in the Lord.

Now, I hope this morning that by backgrounding some, I hope you caught more about what I'd said the other day because some time in preaching, we teach you out of a lot of things because—see, I sit down and I study for days, and weeks and months. I've read these Seals over for no telling how many times. I really don't even know. I'd be scared to say. Probably twenty, 30 times of reading. I mean not just start and read all the way through but reading it and then go back and read sketches, backwards and forth.

Well, see, then when I pick up something under that and bring it out here, I have a tendency just to lump it out and expect you to catch it. Well, at some times, the Lord says, "Slow down just a little bit and go back and review yourself." And then that way, you can kind of catch on and see what I'm talking about because the other day, I just said, "Well, I said now, there's a dark time there and it was darkness to them. And then here it is dark now." And you look around and say, "Well, we're supposed to be in the light. So what does he mean that this is the darkest time of all?"

Well, see, it's come down to it because it's come down to where that they were just a little remnant holding on to the Word and that's what makes it a dark time. Now, I hope you—I hope that this morning—I don't know whether you realize it. I didn't until I really got to thinking about it yesterday, on my way from deer hunting, what of an importance it was to be out of the organizational system of the churches.

Now, as I said this morning, we have nothing against anybody. My family is there, my loved ones are there and all like that. And if my children left, I'd rather them go there than to stay at home and not go no where. I mean it might seem bad and a lot of people would scream, and holler and fuss at you but there's honest people out there, sincere people that love God. But yet by the systems that it's bound by and the things that's there, then that, they're just in darkness. And you know yourself that what little bit we know about the Word, then you go to talk to somebody in another church, you know, just go talk to them and just talk a little bit about the Scriptures, just little things of just, say, one God and water baptism or something like that, they can't comprehend what you're talking about.

They think you're crazy. Well, I guess it is. Paul said in a way, it's called heresy and I was crazy. I serve God. But see, they're so blinded because the preachers in the pulpits have blinded their eyes. And to think, I'd helped do that. You see, when you really got to thinking about what we've been all our life and where we've been, and what we've been doing—I was honest-hearted as anybody could be but yet, I worked my head off for a system that after I begin to see it and just now really beginning to get the real things of the Scriptures and what's talking about, Bro. Branham said if you could see that thing like it really is, talking about the organizational system, not the people now but the system of it, he said you'd shun it like shunning the plague.

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One time, I remember in one of these magazines, sports magazines, I read about a man that he was hunting a place to sleep. And he went in to a building there and just laid down and went to sleep. A few hours later, a man woke him up and he shined a light there and he—the house belonged to a leper. You know, their skin, they're just eaten just about up and it's pitiful. And he said, he got up and scrub until the blood came out of his skin to try to make sure he didn't have none of them germs from that.

Well, see, you think you could get him to go back in that building? Do you think he'd go back in that building after knowing that man had been in there? Well, Bro. Branham said we'd shun worse than the plague.

See, I'm honest. My family is out there. You pray for them and I'll pray for yours. I wish they could see but they can't see. And then when they can't see, you've got a group of people there that's blinded. And they can't help it because—you look at what we've been taught all of our lives. Look what's caused us to come down to the place that you and I setting today—and that's what I was talking about this morning. What's caused that is what we've been taught all the way down through there.

You had people up in the deacon board that was running around, this, that and the other in the churches I was in. You get out with the pastors of the churches, get him out by himself and down in the woods, hunting or something like that, he'd start laughing and telling all kind of dirty jokes, be right in the crowd. You couldn't tell him from anybody else.

See, they was preaching something that they didn't possess. Well, now, I don't want to do that. I'd rather just close up shop tonight, go home and just forget it than to try to preach something and then not live it. Now, we're all bad enough, just natural life, living. Just the things that we do living is bad enough as a human being. But then me go out here and just do what the rest of the world does and then me claim to be a Christian? Now, that's not—

See, that's what I was talking about. We've been taught that it's all right to do that. We've been taught that that was what was right. "Well, we—you know, how it is. We can't live perfect. We have to make mistakes." Well, we might make mistakes but we don't have to. See, then that's what's blinded us. That's why it's come down to where we're at now with an age that's blinded and in total darkness in the age, see. It's because of the people and the way they live.

And I don't blame the world for not wanting to come in. I blame them for not wanting this Message that we're trying to preach or the prophet's message. I blame them that way but I don't blame them because the people that's in the Message is the one that's made mockery out of it.

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Well, now, if you see me live contrary to this Message this, then you come; let's talk about it because that's what we're supposed to be, is in this Message in rite. But yet we blinded by our lives—as I said, my life is bad enough. My kids, they're with me. They know me and they know how I live. They know I'm bad enough. We laugh, and we cut up and we make little, silly remarks and different things just like all other people do, and we do little things that's not, what you'd call, etiquette and things of that order and all kind of things when we're hunting and everything thing.

But try not to be vulgar, you know, and do things wrong. See, people's been taught—now, that's what I was aiming at this morning. We've been taught for so long—I'm 42 years old—along about 30 years of that. I was born and raised in church and saw people as they fell away and different things was happening and how people talked, and came up and 23 years of age was a deacon of a church, youngest man that ever been deacon in that church, 23 years of age and was made a deacon in the church because they saw what I was trying to do.

But yet go in there then and see what was behind all of that system, we need to just fall on our knees really and thank God for it. Bro. Branham would say—you watch throughout the Seal book. Check how many times he'd say, "God, we thank You for letting us know that." Then one time in there, he got to talking about something that somebody was doing, he said, "Now, I can see it." He said, "Because these seals are just not broke." You see, me and you would be there tonight if it wasn't for the Lord.

Don't crow about nothing and say, "Boy, bless God, we're out of this and we're out of that." As I said, this Message has really brought me to a place to see how thankful I am that God did bring me out and how blinded I was. Man's mind, they blinded it, telling us then what a Christian was, you know, and telling us how it was supposed to be.

One time, we were standing—I referred to it before. We were standing in front of the church there at home and an old deacon, old enough to be my daddy or would've done been passed, long passed that in natural life, let alone, you know, just natural age ought to taken care of most of his lusting but he's standing there watching girls get off of a bus who was singing in a choir. And they made little remarks. I said, "Brothers, that's wrong to do that."

That old deacon looked around at me and said God said to look on his heritage. I said, "He didn't say lust after it." I was Baptist then and I'm—I wasn't nothing more. I wasn't even born again but I had better sense than that. Well, see, just to set there with that, then that was the deacon board. That was the people that everybody looked up to, you know. You better thank God for what He brought you out of. And you could say—if anybody hears these tapes or anything, you can say, "Well, I never was a member of that system. We was born organizational." From the time, we came into the world, in the hospital room, when you looked up and saw lights and things around you and your little eyes begin to work, that brain and there begins to be set in a certain motion.

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When you come along after a while, they said, “This is a book.” That little baby looking at it, he said, “Book, book, book.” Well, see, that’s training you for something. That might not be a book. We know now in scrolls and things is what it originally would’ve been. But yet, modern language, “book,” training you from the time you’re a kid, all the way up. Then what happened?

The time you was old enough to begin to hear little things, you’d hear the preacher talking about or mom and daddy talking about, “Well, I do things wrong. The Bible says it’s this, that and the other so we can’t live perfect.” What hurts me more than anything in the world—I don’t know why I’m talking like this to start out because it ain’t got the message. But what hurts me more than anything in the world is the people of this Message that you use Bro. Branham as a crutch when they do something wrong.

Now, why not just say, “I’m wrong.”? But they’ll look for weeks and months to try to find something in this Message to justify what they are doing. Now, that’s not hiding nothing. I’m just honest. That’s not hiding nothing. It’s got to be put under the Blood. Now, if it ain’t put under the Blood, then we ain’t got no hopes. And you hear me if it’s on tape or if it’s you here and you think I’m talking about you, then well, why would—maybe the Holy Spirit had me to say some things, you know. You know, maybe the Holy Spirit sometimes has a man to say something to where we’ll catch what we’re supposed to catch. And if it ain’t, if it ain’t the Holy Spirit that’s done any talking from here on the time I started these fifteen, 20 minutes, if it ain’t even been the Holy Spirit at all, you show me where I’m wrong. If I done it in my madness and fitness of a temper, you show me where it ain’t in the Word that we’re supposed to live this Word, that we’re supposed to be out of that system, that we was trained through all of that system wrong.

You show me even if I’m—even if the Holy Spirit ain’t got nothing to do with it, you show me where it’s wrong. See, you can’t do it. Well, then sometimes you better think about the Holy Spirit might tell a person to say something. See, I holler and scream sometimes to you about something you’re doing, and I see you doing it, and I say something and it offends people, well, listen, I’m human; I know what it is to rub a sore a little bit and, you know. I’ve been rubbed raw and then turn around and sores, you know, turn around and put salt in it. Anybody knows what that does to a sore. It makes it feel good, don’t it?

I’ve been rubbed raw and then rubbed a little extra. Well, I know what it is. It hurts our feelings but we’re to go home and pray about it. Now, if I’m guilty of doing something and you say something to me about it, it wouldn’t matter whether you was mad or not. Is that going to change what I’ve done? If you were so mad at me for doing something and you walked up and hit me in the nose, you know, just hit me as hard as you can hit me, would that change what I had done before then? No, that wouldn’t change nothing, would it? I’d be the cause.

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Well, that's the way we ought to consider our lives. But we ought to be happy that the Lord has seen fit to bring us out and put a light that we could see because without Him doing it, we have no hopes whatsoever in our own selves. We would be out there tonight in that system if it hadn't been for the Lord. And we can sit right here tonight and be in the same system because what's the difference whether you're here or whether you're somewhere else if we have the same thoughts that they have.

“Well, bless God, I'm going to heaven because I believe Bro. Branham was a prophet.” Now, see, that wouldn't change nothing, would it? I'd just assume, face God, saying my name was on the roll book of the biggest Baptist church in the world or anything else. That's to try to face him with saying, “I believe Bro. Branham was a prophet.”

We'd better watch it or we can get caught in that darkness and then how great is your darkness? So now, just think about that now. What we saw in that darkness now will connect with the rest of it when we get to it. And you'll see why I read them Scriptures that way.

But now, we saw the dark horse represents the Dark Age. We saw that the scales that he had in his hands, that he had a pair of scales, our reading in the Scripture of Revelation 6. When he had that, he was riding a dark horse and he had a pair of scales in his hand. We found out them scales was when the Catholic Church was charging for the prayers, you know, weighing it out because they was weighing out natural—it looked like natural food but it was weighing out the way to heaven because the Book of Revelation is written in symbols.

But now, just think. Now, watch this seal. I told you it'll keep building, see, until it finally comes out to where that you'll see life and death under your fourth seal, coming to a final struggle. All right. Then your struggle is already underway. There's something—I don't really know which seal to go under to bring it. So it'll probably be an overlap between the third and the fourth seal.

But this will be the part here that'll help you to see it because the third seal reveals something that proves that God is here with us and not off up in heaven somewhere or some kind of an impersonal being that never knows about our lives and our affairs that's here in the world. That's why I was laying that down so hard a while ago and so hard this morning. Let's don't never get to the place that we think God is off somewhere else and doesn't keep a record.

Even the very clothes we wear, all the things, television proves that. If you think that God needed it for memory, all He would have to do is pull back a snapshot. You think He couldn't do that? If we got a camera now that—I'll just put it this way. I know my wife won't care but we've got a little snapshot album at the house. Since she was born again and we left the Baptist, I mean was in the Baptist church, she quit wearing shorts. And she quit then when we first got married. I'll just say it that way.

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Well, we got a little snapshot album of her back when she was probably twelve, 13 years old. She had on a pair of shorts standing out in the yard. Well, you know, that proves that she done that at one time, don't it. See, that's proof. There's proof. She can't deny that because there's her picture there.

Well, do you think God then, if natural man can make a camera to do that or make a TV that he could put it on there and show live around the world, what's going on in Lula, Georgia tonight could be on television right now going live around the world? Well, now, if we can do—if man can do that in the natural, you think God can't just say and pull back any day, minute or second of our lives and show it to us? And the prophet said the only way you can clean that slate is to repent.

But what I want you to see now is how that that God is with us and it'll proven right here from this seal that He's here with us and not all the way off somewhere else, impersonal, you know, and all like that because God has always wanted man to believe that He was with them.

Watch the third seal prove that now. We went through the first and saw it and what it brought out and went through the second and brought the restoration of the Word. Come to the third seeing the end of the restoration of the Word under the third seal that light is what put an end to darkness when Luther preached The Just Shall Live by Faith. That message of light he brought put an end to that dark age back there. The only thing that'll put an end to the darkness that's in this hour is the light of the Gospel. It has to come down here and shine again. We covered that this morning.

Just think now. Think about this seal now. See if you can catch this point that will prove by the Scripture that God is with us from this very seal. Now, in doing that, I want you to think about something. In each one of the seals, when it would say, "And the lamb opened the first seal, I heard as it were the noise of thunder," and a combat beast then with a voice would say, "Come and see." Then the combat beast was the one making the announcement of what was happening.

See, when the lamb would open the seal, then the combat beast would make the announcement of what was going on and he'd say, "Now, come and see" or as the original Greek covers it—I got it at home—it says, "Come down and see thou." All right. He was going to tell them he announces what's happening. He tells what's happening.

Out goes a white horse. The combat beast said, "See the white horse going down—" I mean, you know, the rider and the horse. And then he had a crown that was given unto him later. Well, see, then it took the combat beast to announce what that crown was. So you come into the second seal and you saw a red horse go riding out and what was it?

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When the seal broke, the red horse rode out. The combat beast said, what? Come and see what's happening.

So when he did, out went a red horse. The combat beast was what was doing the speaking. The combat beast said, "John, see now what that is going there? Now, he's got a sword in his hand and he's taking peace from the earth and killing." So when you come down to the third seal, what do you see? A dark horse—the seal is opened by the lamb, the horse rider goes up and the combat beast steps up. He says, "Now, come and see the dark horse riding out."

And when he does—I know it's the combat beast and what does he say? The combat beast says, "A measure of wheat for a penny and three measures of barley for a penny." Now, the combat beast makes that announcement. See, he announces what's happening there. And when that rides out, he makes that announcement. He tells John what was under the seal, you know, when he rode out. He says, "A measure of wheat for a penny. Three measures of barley for a penny."

But now, there's something else inserted there. When you read it, it sounds like it all goes together. You read it, it would sound like it goes like this: And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny and three measures of barley for a penny. And see thou hurt not the oil and the wine.

See, it looks just like the combat beast makes the whole announcement as it goes across. But that's not exactly it. Watch it now when we pick it up with the prophet to see what's actually happening. Who makes the announcement? Who makes the last announcement? Now, the combat beast makes the announcement of three measures of wheat for a penny or a measure of wheat for a penny and three measures of barley for a penny. He makes that announcement.

But then a voice screams out, "See thou hurt not the oil and the wine." That's not the combat beast that does that. In our reading, it's all just connected but it's not the combat beasts that does it. If you got the Seal book and want to follow along. If you don't, put it down to read it when you get home on 275 of the Seal book. I'll be reading some of this again in a minute so—well, I ought to read it now. Page 274, we'll just read this down through here.

Then what does it say to this rider in black? "Don't you hurt My wine and oil. Don't you touch it, My wine and oil. Now, I've got just a little bit of it down there but there is still a little bit of it there. Now, you can go on through and measure out that kind of life that you're putting out. That's up to you. You're going to pay for it down there. But when you come across that wine and oil, you leave it alone." Oh, my.

Now, listen to what the prophet says that these mean, you know, who does the—

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If you can—in other words, like this:

Now, here's what the prophet says this oil—and church was measuring out. That's what their scales was—Jesus Christ and worship their—he had the pair of balances in his hand and when he did, he was measuring out, he was charging people. Now, that's the prophet's interpretation of it—charging those people for praying for them. [Technical difficulties]

They'd deed their whole houses and everything, inheritance over to the Catholic Church just to pray their souls out of hell because they figured that's where they're going, they're going to purgatory, you know, and they're going to get prayed out of it by the priests because they give enough money.

But see, they'd make them try to say them things and worship the Catholic way, say their Hail Marys and things. Now, when the prophet gets to this, showing you the oil and the wine, look what it says that they—in other words, if you was God speaking, this is what you'd be saying back to him. He said, “Now, go ahead. You can measure out that stuff you're doing.” That's just what I've just went through reading.

He's saying, “Go ahead. You can measure out that stuff you're doing. You're going to pay for it down at the end because you'll be burned in the lake of fire. But go ahead and have your rich society and easy-going and all but you'll have to pay for it. Go ahead and measure it out but see that you don't touch that oil and wine.” Now, watch what that means.

In other words, like this: “If you catch some of My Little Flock that's filled with oil and wine, see, wine and oil of the pure Word and you're going to kill them—

Because that's what was happening there. They was killing them by the millions. That was the age, the sacrifice.

—because that's what you're doing. Don't you force them to say any Hail Mary's.

See that you don't hurt the oil and the wine. Watch it in a minute. The oil is symbolic of the spirit. The wine is the stimulation of the revelation and there was just a little bit of it left during that period of time back there. See, he said don't you try to make them say none of them Hail Mary's. Kill them because that's the age. You'll pay for it but don't you touch that oil and wine. I'm trying to show you God is personal among us. Now, watch.

“Keep your hands off them. They know where they're going. For they are anointed with My oil and being anointed with My oil, they have the wine of joy

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because they know My Word of promise. I'm going to raise them up again. Don't you hurt that. Don't try to mess them up. Just keep away from them. He vindicates His word—

And then he comes on down, talking about the ages and things.

Now, we find out he measured it out and charged for it. Exactly. Wheat, natural, natural life—what was they living on—but symbolizing Spirit, oil, and joy of the wine. Don't hurt that. Leave it alone. And otherwise: "Rome, don't you touch it. It's mine. That belongs to me. Now, I've got another thing here I want you to see. Notice. It's not one of the four beasts that said, "Don't touch the oil and the wine." Did you notice that? The beast had been talking. But watch. Let me just read here for just a little bit. Now, "A measure of wheat for a penny and three measures of barley for a penny. See thou hurt now the oil and the wine." Now, look here, "And I heard a voice in the midst of the four beasts." What was it? The Lamb. It wasn't the beast. The Lamb said it. Why. He's going to take his own that belongs to him. Amen. "Don't you touch that oil." No, sir. Not the beast but the Lamb was the one that said it. Oh, my. The Lamb, not the beast didn't announce it. The Lamb said Itself when the four beasts said—

Now, watch what the four beasts said.

—"Come and see." They went and they seen it like that. And he said—

One of the beasts had said this part of it.

"A measure of wheat for a penny—so much like this..." But when the Lamb cried out among them and said, "Don't hurt the oil and the wine," oh, my, "Listen to it. Don't you hurt it."

So it wasn't the combat beast. See, it wasn't the Holy Spirit working among the people in combat that cried out, "Don't touch the oil and the wine." It was God Himself, the Creator. The Lamb Himself spoke there and said, "See thou touch not the oil and wine," because He was personally there. That's what I wanted you to see about that God is always with us.

This seal reveals not just that the Lamb cried out—people will say, "Oh, boy, I see that. That's really something. Wow, we would've never known that Lamb cried that out. We would've thought the combat beast done it." Listen. If you don't see God as personal, it wouldn't matter how much he cried out. If you see God off up in heaven somewhere beyond the stars, and the moons and all of that and the galaxies, it wouldn't make no difference if you heard a voice rumbling through the sky. You'd think it's thunder. They did when God spoke one time there in the Bible to the Lord Jesus when He was standing

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and said, “I’ve glorified thy name and will glorify it again.” And they that stood by heard, heard it said that it thundered.

But listen. That proves to me that during this dark age of time that they were there being persecuted and put to death, that God was standing right there with them. Have you ever heard Bro. Branham talk about how that [indiscernible—] and them couldn’t understand how that God was because—said they couldn’t serve a God that would fold His arms during the Dark Ages and watch them kill those millions of people down through there and never move a hand. Have you ever heard him talk about that?

He said they just didn’t understand, said that was the corn of wheat that had to die and go into the ground that Jesus said unless it dies and goes in the ground, it’ll [indiscernible—]. See, they didn’t know the Scripture. It looks funny to a natural, carnal person. It looks odd to think that—and then no wonder it goes out here now and people say, “Come to the Lord and our church and all, and be with us and God will give you prosperity and all,” make it look good to you.

And the real truth of it is that when God comes in your life, you might go in the opposite direction instead of prosperity. But it looks like to the natural man—see, the natural thinking person, “Well, God owns the world and everything and I’ve just become a Christian and He’ll just give me part of that.” You might have to give up every bit of it. See, to the natural man, it looks that way.

Then to the natural man, it looks like, “God must not be down here.” And we was always taught—little children was taught to pray. That’s part of what I was talking about a while ago. All of our teaching is still there. We was taught to pray with our hands and look up to heaven, “Now, Lord, up in heaven...”

And then the natural world made jokes of how that there’s so much prayers in the top of this building that the dust just settle all over everything up there. You know, your prayers didn’t get no higher than the ceiling. Well, they ought to make fun of them, I guess. I don’t believe in making fun of people like that but a lot of people’s prayers never got no more farther than the ceiling. Why? Because they’re screaming up there and God ain’t up there. God is down here.

Who would want to serve a God that was setting up on the moon, or Venus or somewhere up in there? I don’t want Him up there. I want him down here where I’m at. But then you can see where the Trinitarian idea comes from because the Trinitarian idea came from the place then that we could have a Father, Son and Holy Ghost. See, we can have a Holy Ghost living in us and a Father way off up in heaven somewhere and a Jesus working in between us, you know.

We do something wrong and then we can kind of go up the ladder. Well, then it was just an easy step them to get a preacher or a pope, put him right in there between Jesus

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and that one, see. And you can go to him, let him go through and that's what the Catholics do. They go to Mary, to go to Jesus, to go to God. They want the word to get to Jesus somewhere but they want it to go through channels, see, to get there. That keeps God up there and He's not down here dealing in our lives then so we can live like the devil. And then when we die, we want to die like Paul.

Boy, we want to walk out there, "I've lived a good life. I've fought a good faith. I've fought a good fight. I've lived the faith and I'm ready to die now." And there's no need in being silly. They'll show as the Bible said it will that when man's work shall be tried as of by fire. So we'll find out, won't we?

Well, see, what I'm wanting you to see by it, I'm wanting you to see the very opposite of what you've been taught. And you think you haven't been taught that but I know I taught it. Anybody that taught anything and finally saw it, then he ought to be able to be the one to tell you a little bit about it. We taught all down through there that God was not down here, He was off somewhere else and you had to get to Him some way. And then it was an easy step to put a Mary in there and pray to her, or a Saint Cecilia or some kind of something in between, see.

It's very easy to do that, wouldn't it? But yet God is dealing in our lives and our very actions and beings. The children of Israel down there, while they was in Egypt and walking, when they came out of Egypt going to the promised land, they had a pillar of fire that guided them by night and a cloud by day. And the prophet of God said that was Jesus Christ in the angel of the covenant that was right there with them all the time.

If they needed in any time—when they got the building completed, the tent there in the wilderness, God came down in there. And if they needed at any time to believe God was with them, all they had to do was turn around and look, there was this building He's living in. See, Moses, he kept saying, "God is not over the sea that one would have to go there," talking about the commandments, the Word because God is the Word.

Paul said it's not up in heaven, the man that wrote the New Testament, that one would have to go there. Every man in the Bible always, everyone has always tried to get people to believe God is down here with us. Well, this very seal shows He's down here because right in the midst of all the heartaches and troubles of that dark age, you hear a voice scream out, not just a combat beast that would say, "See thou hurt not the oil and wine." That combat beast was the very thing that was over there in the people at the time giving their lives because it was the ox.

The very combat beast during that dark age would be an ox. You can't get them in chronological order when you try to study your seals. You got to watch that. You got to separate one side from the other. But the very combat beast during the ox and then the man coming out in Luther and Wesley and them, that was the Spirit of God dwelling in the people. That's what God was using to show a measure of wheat for a penny and three

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measures of barley. But right in the midst of all that, a voice screams out and says, “See thou hurt not the oil and the wine.” That was the Lord Himself speaking, not through a combat beast, not through something else that He was using to speak. He was making it personal, showing that He was right there in the midst and He was going to watch over His oil and His wine.

He’s going to see that it had enough when it came out through the other side for Luther to pick up the just shall live by faith because He’s going to hold that oil and wine. See, he was watching. He was right there as God. Through the voice of the prophet in the last days said it like this about God, he said, “God busied Himself like a father over the children of Israel in the wilderness.”

He gave them manna to eat. He gave them water out of a rock. How many of us watch over our children that way? He gave them quail when they wanted to eat. He gave them everything they wanted as they went down through the wilderness. They didn’t have to work for nothing. They never planted a garden, never raised nothing. He just supplied everything they had need of. He busied Himself like a father. Well, surely, if He was that way then, then where would you ever find anything that would teach that He was somewhere else?

So then that shows right there that He’s right here tonight among the people, as I said, recording our actions and forgiving our sins, healing our bodies and guiding us along. Then that makes me feel better and safer. I told you I’d always kind of worried when I get out on the highways and traveling because your family or something, always worried about well, the car break down, you know, and things. Little things had come up trying to show me that, you know—I believe it’s the Lord speaking to me because it always, when I’d be traveling down the highway, a voice would speak to me and say, “Well, there’s people living out there. This is home to somebody. If you had to stay here, it’d be home to you.” But I never could get it just right.

But then one day, the voice said, “I’ll never leave you, nor forsake you.” Then that’s never worried me no more. If the car breaks down, it’ll get fixed and come home. It takes two or three days to get it fixed then, it’ll be all right. Maybe they have somebody for me to talk to there while I was getting the car fixed.

But yet what I want you to see now, the seal—do you see what I’m talking about? When the voice screamed out, that showed that God was there personal among them, not that He was just all somewhere else recording their lives. It wasn’t the combat beast that said, “See thou hurt not the oil and the wine.” It was the Lord God Almighty Himself speaking, showing that He was right there.

Have you ever heard the prophet tell about Moses when he was born as a little baby? You remember in the story of Moses how that when he was a baby, they was killing all the children and they all of the midwives, in other words, that they had then, they had

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them that when the women would have a boy baby, they would kill it? Moses' mother and father, believing the promise of God that He had given unto them that a child would be born to deliver Israel and that that baby would be the one. They hid him for three or four months.

And then you know what they done with the little fellow? They took him out and made him a little ark, do you remember, and hid him out on the side of the river, and put his little sister there to watch over him? And that little ark, they shoved it out into the water. What if they'd kept him at the house? "Well, you ought to keep him, you know, and take care of him." No. They just shoved him out into the water.

Miriam went along to watch to see where the little ark went to. But do you remember how the prophet referred to what was going on in heaven? He said those angels came around, said them alligators swimming in that water, he said those angels came around and said, "I'll go down there and stop it." In other words, "There's no need to fooling with it because I'm going to be there Myself." I don't remember the exact story but he might've said, "Now, a couple of you, just go along and make sure the alligators stay back." But he said, "Where are you going?" "I'm going down to the end. I'm going to wait there at the end of the, to where the end of the journey's at."

What do you think it was when that Egyptian woman that was out there bathing, she wasn't even married, I don't reckon because there's no record where it said she was married or not, Pharaoh's daughter. She was out there bathing in the river and one of the lady's saw the little ark come floating down in the river, there in the bulrush or something. It was floating then. Why do you think got in that mother's heart or that woman's heart that made her go over there and pick up that little Egyptian baby—I mean little Israeli baby or Jew then, you'd called it, and love that little baby and take that little baby home with her and keep it. That was the God that was down at the end where it was at.

God wants us to know that He's with us. Then you don't have to have no fear. Then you don't have to worry about nothing. But our trouble is when we don't believe He's with us. I wouldn't be as scared to look at Russia, wouldn't be a scared of a place like that if God told you to go over there and take over.

Moses, one day, walked out there and he could've been the captain. He was the head of the army in that day. He could've took the army and mutant it against Pharaoh and take over the throne. But instead of that, he ran off to the back side of the desert. And then in about 40 years later when God got through beating that education out of him that man had put into him, you see Moses with his wife and his baby sitting on the back of a donkey and him with a stick in his hand, going down to whoop the world's leading government of the time.

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“Moses, where are you going with that stick? You couldn’t do it with the army that you had. You had control of them. You could’ve done it then. Where are you going with that stick?” “I’m going down to Egypt and take over.”

Now, wouldn’t that be a modern day thing for a man to pick up a Bible, put it under his arm and go down to the airport in Atlanta and they’d say, “Where are you going?” “I’m going to Russia.” “What are you going to do?” “I’m going to over there to whoop them.”

It’d look foolish, wouldn’t it? But God was with the man that made the difference. First, it was just a man by himself. But when he met God at that burning bush, that God that he had heard of through his mother as she nourished him and took care of him—because you remember, Miriam ran back home when she saw who got it. And she ran up to that Pharaoh’s daughter and said—in other words, they had what they call—you ever heard of a wet mother? These older men would know and people would know what I’m talking. A wet mother is where that she still had milk in her breast. She’d had a baby or something and maybe a baby had died in the community. The wet mother would let the baby nurse her.

So that little Miriam said, “I’ll just go get you a wet mother to take care.” She went and got the real mother. And the real mother got paid to take care of her own baby and raise it. And Bro. Branham said he sat on her knee and she said, “Son, you are not—” See, it’s all in your training. We’ve been trained wrong too long.

Said she’d say, “Son, you’re not the son of Pharaoh’s daughter. You are a Jew. You are not the son of Pharaoh’s daughter.” He went through that until he was, I think, about 16 years of age. I remember one time he mentioned 16 years of age when she’s telling him that he was not the son of Pharaoh’s daughter.

God will take care of everything. We don’t have no problems but our own selves. We’re our own troubles. We’ve got in the way. God wants us to get out of the way. Let Him come on the scene personal among us.

“See thou hurt not the oil and the wine.” Now, if He said that then in a time when the world was in a total darkness and just a little light began to come out of it then of the just shall live by faith, if in that dark time He was there, what about now? When God is always there working through the measurement of His Word—now, I said “working through the measurement of His Word.”

I didn’t say—because God was just as much in Luther as justification as He is here tonight. But he only worked through the measurement of the Word of the time. Well, then what about all the Word being restored now? Wouldn’t God be here more then now than He was then? Why should we have any trouble then?

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And you go to the doctor and they tell you, “You’ve got this, you’ve got that.” Just laugh and say, “Well, I’ll be back and you’ll find out I ain’t got it. Go run your test. Do what you want to. You’ll find out I ain’t got it.” “Yes, but it shows up right here.” “Well, that’s all right. It’s all right.” When death starts up your sleeves one of these days, you’re going to have to look at it and do something.

The Lord is too good to us. I’ve seen Him too much lately in my own life, my wife and children and things like that. I told you the other day that—or asked the brothers to pray me around different ones because I had a little something that was wrong with me. I went to the doctor and he said, “You’ve got a little irritation in your prostate, is all I could find.” I laughed at my sleeve at him now. There’s more wrong with me than that but I can laugh at my sleeve at him now. It’s just something, a little more personal than I’d want to talk with you about. But if you ever did really want to know, you can take my word and my wife’s. It was a lot worse than just a little prostate. Now, what it was, I don’t know. It ain’t none of my business. But it’s gone. The Lord took care of it just over night just like that.

I believe in a God that’s personal, not a historical God or a God up in heaven somewhere. I believe in Him being right here with us, walking with us. We’ve got to see that. If we can’t see that, then we’ll never see the resurrection and rapture. You might as well forget. I mean there’s no hopes whatsoever unless you can get God down out of heaven.

You ever notice Bro. Branham preaching Raising God From History? You ever noticed him preaching messages like that? What do you think he’s talking about? He’s trying to get people to believe that God is here with us. But he said, “See thou hurt not the oil and the wine.” The oil, Page 271—I ain’t got time to read all this now after talking this long just in other things. But maybe you’ll get the point.

The oil, symbolic of the spirit. The wine is symbolic of the stimulation of the revelation. Now, oil is symbolic of the spirit like the oil that was poured over Aaron and it flowed down over his garments and things, like over in Zachariah. Read the Seal, he even gives you the Scripture like where the oil running through the pipes. It was speeding down to run the lights that they had, you know, like the seven golden candlesticks. You’d have it full of oil down here and each one of them come up, little wicks running out of it and burning from that oil. They just kept pouring oil in that, kept them burning. See, all of that represented the spirit.

All right. He said, “See thou hurt not the oil and the wine.” There was just a little bit of spirit left there because it just about—the church has been just about put in total darkness. There was just about nothing left to just say it that way. What little bit was left God was watching over and he said, “See thou hurt not the oil. That’s my Holy Spirit. I’m there in that much.”

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What does then the wine then stimulate—or simulate? It simulates a stimulation. I've never drunk enough to know but I'm sure of these brothers could tell you what wine does to a natural man. It stimulates him. As the old saying goes, the old Indian said there was a devil in the bottom because it done something to him. It got in his system and it just—you can be feeling so bad and all. Just take a little wine and boy, it just begins to just stimulate you. Your blood thins down, you're ready to whoop a tiger then.

It's because something has happened inside of your system. See, that's natural wine. And if you'll read 271 through 273 especially of the Seal book, watch the way the prophet was talking about the stimulation of the revelation, how that when there was a promise made that the Holy Spirit would come—and that's why I read the former and latter rain where you get both of them. But in the Book of Acts, the 2nd chapter, there was a group of people begin running around there after the day of Pentecost had fully come. Read your 2nd chapter of the Book of Acts.

And there was a group of people standing out there. And you know what they thought was wrong with them? They thought there was drunk on new wine. Peter stood up and said, "These are not drunks seeing it's just the third hour of the day," or something, you know, early in the morning. In other words, a man wouldn't drink that much by then. It wasn't late in the day in the day to even relax, start taking it easy and start getting drunk.

But they saw those people come out of the upper room when the Holy Ghost fell and they were staggering around, just falling ever which way, all out in the streets, shouting and speaking in tongues and just having a wonderful time. That was what the wine was doing to them, not a natural wine. They weren't up there drinking and done that. It was when the Holy Spirit, the oil and the wine—check it in your Bible. It goes together there.

When that Holy Spirit that came in them quickened that Word the Lord Jesus had planted for three and a half years, then they went out of there, as the Bible says, with joy unspeakable and full of glory. They were shouting, having a wonderful time. The people around them said they're drunk. Peter said, "They're not drunk. But this is that which was spoken of by Joel, the prophet. 'In the last days, I'll pour out my spirit upon all flesh.'"

What was it? It made them shout. Just something was going on in them. Well, back in the Old Testament, you had examples of it. David said—all these are in the Seal. Read it there. You might have to go over the fourth seal to pick up part of it as a foundation. But read the Seal there and you'll see David said, "My cup runneth over." Why, he got so anointed there until he just—one day, he was out there and was bringing the Word back into the—it'd been away from the—you know, the Ark of the Covenant had been away from the children of Israel for quite a while. And David saw them coming back and he just took off down the street—king, now, supposed to have been walking dignified, keeping his shirt all button up, you know, all this preaching with coat on all that business, nothing wrong with it. But I just can't do it.

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But he was supposed to have been so dignified. You know, he was the king. And his wife said, “Honey, you shouldn’t be out there acting like that.” He was just running around, shouting, hollering “glory, hallelujah” all over the place. And his wife said, “Honey, you shouldn’t do that.” He said, “You think that’s something. Watch me next time.”

She got in trouble. Read your Bible. She got in trouble for telling him he ought not act foolish like that. But he was caught up in the spirit. One day, he got so caught, he said I run through a troop and leaped over a wall. You know, that’s the very thing we’ll have to do one of these days when death comes at us under the fourth seal when you see it coming to its final struggle? Run through the troop of death and leap over a wall, wall from the natural to the supernatural. That’s what we have to do. David already saw it and shouted in it. Read your seal and see if he didn’t.

When he saw it, when that Word was quickened to him, see, the Holy Spirit made the Word alive, it made a stimulation. A little woman at the well there, one day, said—a man walked up to her and said, “Bring me a drink of water.” The conversation went on a little while with her and he caught her spirit. The man said, “Go bring your husband.” She said, “I don’t have one.” He said, “You said right. You had five and the one you’re living with now is not yours,” when the Lord Jesus was talking to her.

You know what that done to her? In the natural laws of the land, she was not a virgin. Virgins went out to get the water, you know, I mean the clean, natural, good-living women that were married and things, virtuous to their husband and all. They’d went out and got their water early every morning. Then here come the prostitutes along later in the day.

Jesus there, he said, “I must need to go by Samaria.” He knew right where He was going. He had to go there and talk to that woman. But when He told her what her sin was, she didn’t get mad. She didn’t grab up a book and try to find somewhere in the Law of Moses a right for her to do that. Bro. Branham said she threw her water pot down and ran in to the city. That’s what the Bible said about it. It didn’t say it exactly that way. But she threw down that water pot and ran in to the city, telling them, “Come see a man that’s told me all the things I’ve done.”

What happened? If you would’ve seen her running and screaming like that, you would’ve thought she’s drunk, wouldn’t you? If you would’ve seen David when he was running around and around that Ark of the Covenant, screaming to the top of his voice, and hollering and praise the Lord, and screaming, running around and around that, shouting before the Lord, you’d say he’s drunk because it looks like—see, natural wine to the natural man does the same thing as spiritual wine does to the spiritual man.

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I got so happy down in the woods, I just set my gun up against a tree and I wouldn't have cared if there'd been 50 deer come by. I wouldn't have shot one of them. Why?

Because there was something down inside of me that was more important at the time than anything I could've shot. Joy unspeakable and full of glory.

One man, one time, Elijah went up on Mount Carmel and he called down fire. Do you remember the story where he called it down there in the kings? When he got out there, he called down fire and he turned around and they killed a bunch of prophets and things. He was setting out on the hillside out there praying for rain because it hadn't rained in three and a half years. He turned around and told his servants, he said, "You'd better go." He said, "Do you see anything?" He went out and looked. He came back. He said, "I don't see nothing." He prayed and he prayed. He kept on praying.

Finally, he walked out there, the servant did, and said, "I see a cloud about the size of a hand." Oh, Elijah said, "Tell the king there that he better get back to Jerusalem because it's going to rain." Well, now, the king has the best horses of all. You know, he takes the best for his. And they turned those chariots around and started running. The best that I've heard Bro. Woodby and them talk about it, it was a record of about 17 miles they counted up one time from one of those places to another one.

And you know what Elijah done? When he saw that rain coming, he just grabbed his robe up, tied it around him and took off and outran the best horses in the world. Now, that's what the joy done to him. If you've seen him, you would've thought he was drunk. You would've thought he had wine in him. But what did he have? The stimulation of the revelation. To see the Word like David, to see Word returning to Israel made him shout like that.

And then when it gets over here in 1982 and you see the Word restoring to the Bride, the people say, "I don't know what's going on. It's just so bad. It's just rough having to live now, just barely being able to get by." It just goes to show the Word ain't revealed. They don't believe that it's been restored because as I said many times, people used to tell me how they prayed all night when they were in the Pentecostals. What's wrong now? I've stayed awake a lot of nights praying. I didn't have to stay awake; I've stayed awake. I mean something would keep me awake praying. I couldn't go to sleep.

These brothers can tell you when we go deer hunting, I can tell you every move that's made anywhere around us at night. I'm a light sleeper and that's part of it. But that don't make me not have joy in my heart. Right when everything is falling apart around us, friends and loved ones and everything else just walking away from you, I can still have joy that this Word is being revealed. There's a stimulation that sometimes it makes me stagger under the impact. And if you've seen me in the woods sometimes, you would think I was drunk. And I'm not a shouting-type of person. I just never have been.

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But yet something down inside of me just rolls when it starts. It's joy unspeakable and full of glory. It's the stimulation of the revelation. It's that what He screamed out: See thou hurt not the oil and the wine. Why? Because He's going to be right down here where me and you are at now still saying the same thing.

There's just a little bit of it left because the age goes into total darkness. Now, don't tell me there's a whole lot of it left then. As Lee Vayle or some of them said, it was really in the original translation, some way, it verifies there in Matthew 25 about the foolish and the wise virgin, you remember it gets down there. And that's another work that shows you the oil and the wine and all. When it gets down there to a place where it said, they said, "Give us of your oil." And they said, "Well, we don't have but just about enough for us. Go and buy of your own. Go to the one that sell."

In other words, they say it bears out in the original that they were literally saying, "We have just got enough for ourselves. We can't give you none or we wouldn't have enough. Go to the seller and get what you have need of." See, it's down to the time that that seal shows right in this dark time that there can be stimulation of revelation. Now, watch what the Lord Jesus is talking about wine and oil and things.

The Lord Jesus gave a parable in Luke 5:37-38. He said you don't put—now, watch Him. He said you don't put new wine in old bottles. Now, we're talking about wine, stimulants and people looking like they're drunk and acting like it because of the stimulation of the revelation. That's what's wrong with the people now.

The wine is here. The new wine is here. That's what He called it. Read your Seal. He called it "new wine". I ain't saying words he didn't use. I'm just trying to put it in my own to keep from reading it and then we'll have to close. Read where he says, "What about now?" 273, 293, 292 and 293 where David's cup runneth over and the woman at the well, 273.

Just read all the way through there. You'll see him saying exactly what I've been saying to you. But Luke 5:37-38, he said you don't put new wine in old bottles. Now, we live in a modern society. What would it do wrong to take a little wine now and take an old bottle? They say the older the keg or the older this is or the older that is, the better it is.

And they'll take a certain keg and keep continually using it because the older it gets, the better of the wood coming out into the wine you put even though it's new wine. That's modern way of looking at things. Back then, what they done, they put wine in skins. You ever seen these things in these movies that they'll see them with a little plug they'll pull out of it, turn it up? It's just a goat's skin. It's a bladder out of the goat, a lot of times, I think.

I know I'm old enough to know this much. How many of you have ever played with a basketball made out of a bladder of a pig? I'm 42 years old. Bro. Birdes (ph) know what

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I'm talking about. I know him. Sis. Birdes does. I don't know if the rest of you know anything about it or now. That's very little I done but I know it was done. You can take that thing out and while it was green, you know, wet, you can blow it up. I don't think I ever blew it up now but you can blow it up and bounce it and throw it around.

But now, in a little while, as quick as the sun hit, it dried, it busted. Well, see, you can't put new wine in old bottles. They took skins of the animal and made them a thing to carry the wine in because that new skin, see, it's new and the wine is new. And you know what wine does when it's in the new stage. Actually, wine never stops fermenting. If it did, it wouldn't type Jesus Christ being the same yesterday, today and forever. That's why we use in the communion. Wine never—people said, “Oh, that's done stopped fermenting.” No, it never stops fermenting.

You can boil it and cook it. Now, I don't like to do—I won't do wine that way to do it because you stop the fermenting process. You take the wine that's under this thing right here now and cork the top of it real good that we use for the communion, shake it up down a little bit, you're going to pop the cork. Is that right?

What do you think champagne, what do you think that is? That's just a wine. And you pop the cork off it and it'd be half the bottle before it stops fizzing. It's still working, never stops. But then you take new wine and you pour it over in an old dried skin, that wine in there starts fermenting and spreading, you know, putting the pressure to the bottle. What's it going to do? It's going to pop that bottle. See, it's not the kind of bottles we talk about, glass and plastic. They was made out of skins of the animals. But you take a new skin and that skin is still flexible. It'll stretch. You put your new wine in to a new bottle and what does it do? It just stretches out with the wine. It won't explode that way. You put new wine in new bottles. You don't put it in the olds ones.

What's wrong with the people nowadays? What's wrong with a lot of people around this Message? This new wine in old bottles. They can't stand it. It explodes them. I can't help it. That's—the people that's left here, I have no business to that now. I'm not talking about anybody. I'm just telling you the truth. If that's what happened to some of them, then they left on account of the wine exploded the bottle, it wouldn't stand.

But now, what about me and you? It don't help to talk about what's left. What about me and you? I say something to you and I say, “Now, brother or sister, you ought not to be doing that. Be careful. You'll explode the bottle.” And everybody ought to know then the bottle's been exploded. See, we don't get by. We think we do. Then we'll go home and search through the Message to find something to justify it. Then we'll read the Bible. It said—we get so mad, you know, we get blood red in the face. And we'll go home and read the Bible that says, “Well, boy, I found in the Scripture. It said, ‘Be angry but sin not.’” It didn't say, “Be mad but sin not.” It said, “Be angry and sin not.” Is that true? It didn't say nothing about being mad and sin not. It said be angry and sin now. It said, “Let not the sun go down on your wrath.” In other words, before the sun goes down,

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you'll go and straighten that up and say, "I'm sorry. Let's get this thing straight," because the new wine will explode the old bottle.

Now, you try to take a Pentecostal bottle—see, this is what I'm driving at. You think maybe I'm driving at somebody. I don't have nothing to say to nobody. I'm talking about me and you. You take a Pentecostal bottle and try to put this Message in it. Now, what does it do? You take a Baptist bottle and you try to put this Message in it. I'd go anywhere in the world and preach this Message to anybody and preach right out of the bottle and read it them and show them one true and living God right out of the Bible. What do you think it would do?

You go talk to somebody about the Bible and you read to them what the Bible said. "Well, I believe what Jesus said. I don't believe what Paul said or Peter when he said, 'Repent, everyone of you, and be baptized in the name of Jesus Christ' and Jesus said over in Matthew 28:19, 'Go ye in all the world baptizing in the name of the Father, the Son and the Holy Ghost.' Well, I'll take what Jesus says."

Well, I'm sorry. Jesus said what Matthew just wrote down. So that don't go no where, does it? That wouldn't stand up, would it? You say, "I believe in one God. Well, I believe in one God too." All right. Here's what the Bible says about it and Jesus said—

"Well, I don't know about that now." You know right then that the wine will not stand in their bottle. It will explode it. See, the stimulation of the revelation would never suit them because they're not stimulated about what you're talking about. You're only stimulated when the wine and the oil gets together. But then just think. I've done it every time trying to get it to see to you to watch the connection.

Watch this tie in to the fourth seal now. From this very point of the stimulation of the revelation, the Word being revealed to you and that's what does it, watch the fourth seal pick up with the Word standing here, calling the name of the horse rider that none of the three seals: First, second or third, never gave him no name. But the fourth seal says his name is called Death.

The Word must stand there and call that Death. And then it'll call Death's bluff and there'll be a showdown under the fourth seal. So just think about it now. Watch your connection. It's always been from one to another, right on to the next, one seal going right on connecting to the next one because Bro. Branham said one seal—Joyce, would you come. He said one seal will tie the entire Bible together so you wouldn't need all seven; you'd just need one. The Holy Spirit is the seal and that's what'll tie it together. That's what will reveal it.

But then all seven seals has to be reveal the same one thing: Lord Jesus Christ. And I hope you can see what I meant tonight from it. To see that God is here because He screamed out there Himself saying, "See thou hurt not the oil and the wine," because

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He's here. He's not somewhere else. He's right here with us, walking in us, talking to us.

Let's stand together. I'm just trying to find a song. Let's sing 90, Standing on the Promises because that's where I stand tonight, believing the Word. If more of you leave me and I'm left here by myself, I want to still be believing the Word. But if everyone that's left this building came back, I'd still want to be believing the Word. If we had to go get another building which we would now if those came back that was here when I started some five or six years ago as pastor—there were 60 or 70 people in this little old building. We don't have enough seats now for it. I wish we had all of them. I wish we was all together in the Word.

But I'll tell you what. I don't want no one of them here if God ain't let them because they'd just hinder me and I'd hinder them. I want to just stand on the promises and then believe that God will meet us, don't you? I don't believe in a God that's off up yonder somewhere and gone up through the heavens and one of these days, He's coming back. I believe that God is right here. He's in me and you. That God that's living in my heart and in your heart, that's the Creator of the world.

The prophet said you've got enough of you to create a world. And I'm honest and truthful. Why don't you be with me? If I had to fire two, I'd probably get my family, I'd speak them into salvation and ones that needs it. And I'd just go and get me a world and live on it but God won't let us do that. He won't let us do that. He put us right here in this hour to shine as lights that the loss in a dying world might see a light.

Let's sing this.

[Bro. Dale sings Standing on the Promises with the congregation.]

If anyone has a need, the altar is open now.

[Bro. Dale sings Standing on the Promises with the congregation.]

He says, what? Peace, be still. I'm with you. I'm walking with you. I'm wanting you to believe that. The theme of the entire Bible is that God wanted us to see He'd be here with us when we need Him. Then I don't want to believe He's up yonder. I want Him to walk right beside of me. Better now, I want Him in my heart where He can walk in me. "I'll be with you and in you."

If anyone have a need now, this is the last verse.

[Bro. Dale sings Standing on the Promises with congregation.]

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Don't forget your new books and all if anyone has a need of them. Some of them maybe don't have these. Just remember, if you need them, they're here after the—anyone have anything to say before we dismiss? If not, let's all just pray together.

Father, we thank You for tonight. We thank You for the services. We thank You for Your presence. We ask You that You would just guide each one as we go our separate ways. And Lord, help the people to understand that in our heart, we believe that what we're preaching to be the truth, that we want to believe in a God that's with us, that walks with us and guides us and fellowships with us, that no matter how dark it gets and how lonely it seems, no matter how long the nights and the weary of the tossing and the tumbling of no sleep, no matter what that You'd be right there with us, and that we can speak to You at any time and know that You'll answer us, know that it's for our good that we come this way. Guide us now. Take care of the people that's—

[End of Audio]