

The Fulfillment of God #2

A Plan Greater Than Zoe?

July 3, 1988

Shall we pray. Gracious heavenly Father, we want to again express our appreciation and love for You and Your kindness manifested to us, Lord. We're grateful for that. It encourages our faith to know that's exactly why You did it; that we might have faith to that end, knowing that You did make a promise when You were here on earth. You said, "In my Father's house are many mansions: if it were not so, I'd have told you. I go to prepare a place for you. I'm going to come again, that where I am, there you may be also." Lord, we know that that's already happening. It's already, not in a matter of just due process coming up, but it's in process now. And the people, Lord, are just waiting for that last and final breath and mortal bodies to be taken out of here. Thank You so much.

Give us this morning, Lord, the ability to enter into the spirit of God and of the prophet, and of this hour, Lord, to see and to know what our heavenly Father has prepared for us, has come down here to guarantee it to us, because we are a part of it. Lord, may we not forget the fact that the prophet came for this very reason. And may we strive day by day with Your help to enter into that place of the spirit of God, and that secret and quiet place away from all the storms and thunders of life and be with You in that sweet communion, which is guaranteed to us. As we talk about these things, we feel just like quitting even now, because we feel so far away from reality. And yet, we know it's right here.

Father, quicken us this morning, we pray, O God. That is a sincere desire of our hearts, no matter what our lips say at other times, our ears hear, our eyes see. What our desires may be, O God, we know that this is the one great desire. Quicken it to us. We'll be careful to give You the praise in Jesus' Name. Amen.

You may be seated.

1. Now, last night we began the message "The Fulfillment of God" and spoke on the fact in a little preface before the message that it would seem unusual that God would desire fulfillment when you understand that God Himself is sovereignly omniscient and omnipotent—that He can do anything He wants to do at any time He wants to do it. And we would think, "Well, if I was in that position, I would be fulfilled just to be in that position." That is not true. What lies within the person should be fulfilled in order for the person to have fulfillment.

It's like Irenaeus said, "God being a Savior, it was necessary that He predestinate a sinner who would require salvation in order to give Himself a reason and purpose of being." And also, it'd be the same, God being a Healer, God being a Shepherd, God being a King, God being a Lord, God being a Warrior, God being a strong Man. All of those things would have to have some manifestation accruing to it, and also the progression of it, in order for God to be fulfilled.

2. And so, strange to say, we're looking at the fulfillment of God in Himself and in us as we look at the New Jerusalem. And that's what we looked at last night; and we want to, maybe, with the help of the Lord... And I know I'm going to run short of time again, so we'll maybe finish up on a Wednesday or something. I got just where I wanted to go last night, that I have my fears this morning.

3. We're going to look at this Scripture, which I read the other day, but I won't take so much time as last night. I won't comment on It. It says in 1 Cor 13:9-12, and emphasizing verse 9:

(9) For we know in part, and we prophesy in part.

You see and that's the part of the revelation of God Himself, this book being a book of prophesy. And so, Paul said, "Look, there's coming a time when we can fully reveal God." Because the book is not just a book of prophecy, the book is a prophecy about God. Do you follow?

4. Now, listen carefully, because by the help of God I'll measure every Word. It'll be a benefit to us. See, these are some scriptures here that people don't understand, and they wrest to their own destruction. Now, look; I can't stop a man committing suicide. But, don't take the family with you. Right? Preachers are responsible. Don't let anybody deceive you; preachers are responsible for every word they say. And I'm responsible to tell you the truth here. And I will by the grace of God. I do not have fear, for I trust the Lord to help me.

(10) Now when that which is perfect is come, then that which is in part shall be done away.

And 'perfection', of course, means 'a consummation', 'the finishing', 'a polishing off'. And therefore, if you were to add one thing or take one thing from it, you would no longer be perfect, you see. That's why you cannot add a word or take a word. And I trust you follow.

(11) When I was a child, I spoke as a child, understood as a child,

But now we are in Hebrews 5, entering into chapter 6, which is maturity on the basis of Melchisedec communion. Now I'm over some of your heads, but please bear with me. God will help us.

5. But, you see, this must all be in this hour, or it's no good to us. William Branham, if he wasn't a hundred per cent current, and we current with him, there's something wrong. Because he said, "*Luther's finished. It's dead. Wesley's finished. It's dead. Pentecost finished. It's dead. It's chaff.*" Then, this is current. See?

As I said last night, "Look in the mirror." We have mirrors all around. Look in the mirror. You are God's heritage.

"But I don't look too good."

Nobody said you look good; you might look pretty ragged. You know what I'm trying to tell you, don't you? Look, it doesn't matter what you look like. It's what God said. It's not a beauty contest. He wasn't pretty. It wasn't supposed to be. Beauty is in the eye of the beholder. Who are you looking at this morning? If you're looking at Christ, the image comes back beautiful—a beautiful child of God. Adulthood. Melchisedec. Communion. See?

6. Now It says:

(11) I thought as a child: but when I became a man, I put away childish things.

The great city in sight. Melchisedec communion. "I'll come again and receive you. Father's got the mansions ready. Adults.

You say, "Bro. Vayle, it's a bit childish to have these dreams."

You lie to yourself and to God with that attitude! It's not childish; it's adult. Many a man was homesick for heaven prematurely. Many a man wrote a song and sang a song prematurely. "Harvest Time"—little Pentecostal lady. Oh, she had a fantastic voice. United Pentecostal Church out at St. Louis, I think. She sang "Harvest Time," not knowing that Pentecost is the chaff. The keys to the Kingdom are yours and mine, brother/sister. We can sing "Harvest Time" today. Gather the wheat into the garner. Right.

7. That which in part is over:

- (12) For now we see through a glass, darkly; (That was when? Paul's day.
But there's coming a time of face-to-face. And I will take you to
Scripture and show you what it is. But then...) and now I know in part;
but then shall I know even as I am also known.

So, we're looking at the thought here: "back in Paul's day." Now Paul himself did not look through a glass darkly. No, no. The people did. Because he had the revelation "face-to-face." Same as Moses. See? But it was dark to the people. It wasn't time yet. Why? Because the Light had not risen on it.

8. Do you know that heavenly Light from Jerusalem where the God and the Lamb is the temple, and the Light has risen on us? Why we ought to be screaming. No one can rejoice as we rejoice, if we let ourselves go, my brother/sister. The Light that started in the east has come to the west. And there's no place else to go but plumb back to Zion, which is an earthly representative of the real Zion. The Light's risen upon it.

Who do you think is here? "The Lord is my light and my salvation of whom shall I be afraid?" The living God. That's why he preached "Melchisedec". That's why he preached "The Future Home of the Earthly Bride." He said, "*I'm going to know as I'm known.*"

In Job 42:1-6—we don't have to read it. We read it last night. He wants a confrontation with God. And he said, "I want to confront God, and I want to get some answers from God." Now he wasn't presumptuous, but in chapter 19 he said, "I know, I'm going to stand upon the earth. And I know after skin worms eat this flesh of mine, in my own flesh I'm going to stand here; and I'm going to talk with God, and I'm going to see him."

But you know what? He didn't have to die and wait for the resurrection. God confronted him upon the earth, giving him a spiritual resurrection. And the same thing has happened to us today. You don't have to wait to confront God.

9. Brother/sister, listen. Forget about Lee Vayle. You can have your thoughts about me. Believe what you want and think what you want. That doesn't matter. I'm cognizant right now of the White Throne, in the presence of almighty God. And there'll be no change between now and then. Do you hear what I'm saying? There'll be no change between now and then. Do you hear what I'm saying? Look me in the eye. I want to look at you, sister—you. I want to look at all of you. And I want it understood: time and eternity have blended. The Seventh Seal is in progress right to the New Jerusalem.

There's no change. You'll merely change your geography. And you are crystallizing right now. Look in the mirror. A few days from now, and a few days, and again and again, you'll see you're crystallizing. There's no change coming, brother/sister. At this point it goes right down to White Throne—at the time of the presentation of the Tree of Life. And once more we can walk over to it as Adam was forbidden and live eternally. The righteous are righteous; the filthy are filthy. It's over.

Where do the preachers stand, then, that withhold meat from their congregation? Where do they stand? I have a controversy, my brother/sister, not just with you in the pews, because you could be purely Laodicean. I've a controversy with Nicolaitanism. I want to get out of both of them for the glory of... No, I don't want to get out for the glory of God. I'll be honest. I want to get out for my own sake. And, if God should get some glory, then I'm going to be doubly blessed. It's a double portion. Job saw him face-to-face before the Resurrection. He didn't have to wait for the confrontation. All right.

10. We can go to Rev 21:1-8, 22, 27. You all know it. I don't have to read it again. There we see the New Jerusalem, which was the glory of God, which was the complete expression of God as pertaining to the assessment of God. Assess your God, my brother/sister. New Jerusalem and the glory of God is there

in the Bride. That's my assessment of God. And "Before I call He answers." And there's no night; there's no tear. There's no suspicion; there's no darkness. There's perfect peace that exudes, vibrates and reverberates through our bodies. Yes, peace reverberating, and we pulsating with peace.

You say, "I didn't know that could happen."

That's true, and you won't know till it does happen, in the sense of the completeness. But it should be right now that we have peace with God through our Lord Jesus Christ on the evidence of a visitation of God Himself and a confrontation before a resurrection and "We know as we're known"—"That which is perfect is come." And you're looking down the road one thousand years, which is a blip. [Bro. Vayle snaps his fingers.] One blip. It's suddenly striking home, isn't it? I felt it go over the congregation. I'm not a prophet. But I know when something happens once in awhile.

Job said, "All the time, my time, while I wait, and the wrath of God is turned away, and I can stand there." Let me tell you something: the wrath of God is turned away from you and me, and we don't have to wait in the grave. I might have to, but you don't. There are young people sitting right here I'm so proud of, I could burst. I'm so proud, I wonder how you got to be so blessed to live in this age and not be contaminated. Not that you weren't sinners, but a reality that few people could know, you possess.

11. Now, in using these Scriptures (four sets) I use them to give us an understanding that God has already determined His sovereign Will to bring His Own elect into a position and condition of utmost satisfaction, where, not only are His children fulfilled, but God Himself, Who has infinite capacity, is also fulfilled; and He joys over His Own.

Now, sit and think a while. Why should it not be something else? Tell me, why should it be? The infinite God. Surely He could have had a better scheme and a better plan! But He didn't. Both God and mankind are finally positioned perfectly to their satisfaction. And, at last, eternal Life has blossomed completely and borne its perfect fruit. A sovereign God has brought forth His ultimate desire for His ultimate people, from His omniscience and omnipotence according to Isa 65:17-25, which we read.

12. And I've arranged these statements by a fact by four portions of Scripture.

1) In 1 Cor 13:12 we have the promise there will come a time that God will no longer be a God of mystery, but we will know as we are known. This is an ultimate for man as he shares infinite spiritual wisdom. We have come to adult sonship and can understand the things of God. And this, of course, is Eph 1:17.

2) In Job 42:1-6 we find Job demanding God for revelation of Himself based on his faith of what he knew, when he spoke in Job 19, "I'm going to stand upon this earth." Now, remember; this is the revelation Bro. Branham preached, "The Mighty God Unveiled" and "Christ Is the Mystery of God Revealed." In Job 19:25-27, we see Job was certain he would some day come face-to-face with God and know as he was known—the ultimate communion as seen in Melchisedec.

3) In 2 Cor 3:18 Paul assures us that this is true; and, as a revelation given just prior to the Resurrection, though it is not a physical manifestation until Revelation 21; and then, it's fulfilled. And,

4) In Rev 21:1-5 which we know what it is: we find that God is seen and known and dwelling in harmony, reigning over His people, exactly as we read in Isaiah 65, which shows all Scripture comes together to the one end: the New Jerusalem.

13. Now, what we're looking at is this: the fulfillment of God Himself, and that is New Jerusalem inhabited by God and His Bride and the 144,000 upon this newly recreated earth with all the other redeemed on the outside of the city with nothing but perfection inside and out at the time—"Before they can call He will answer." This is the ultimate of the infinite God. There is, therefore, nothing beyond this

that God could or would desire for Himself, and certainly nothing beyond what we would desire, at least when it comes to redemption. There may be something other than that, but in redemption, no.

In other words this Bride and the Holy City and the Lamb and their attendants and their subjects outside of the City, is the masterpiece of God. It is God's best. It is the perfection of His wisdom of His infinite mind. Man doesn't want that. Man wants a sideshow; he wants a circus. I'm going to tell you something. This is testing time today as to whether we're Bride or not. And I hate to say these things, because I can be guilty like others. But I've got to be honest.

14. And I wonder how many of us here this morning are in the spirit of New Jerusalem. Now, don't say you are if you aren't. But, get serious about it, and probe your heart, and find out what's stopping you.

You may have to say, "Well, I'm a make-believer, Bro. Vayle; I'm an unbeliever, Bro. Vayle."

I don't care what you are. That's between you and God. But it's my job to stand up here and tell you these things, because this is not a place of fellowship; this is a house of correction, and this is a place where the spirits line up with the spirit of almighty God, because the Spirit of God is in the Word. And I am telling you that Word, the best I know.

This is under the Seventh Seal, my brother/sister, when time and eternity blend; and the eagle, which follows the face of the man, discounts everything that was in the man, because it's gone to seed. The lion has died, but he brought forth honey. The ox died, but it brought forth obedience and gentleness and sacrifice. The man died, and it brought forth what? The prophet, which is a revelation, which is Resurrection, because under that is finality. We live under it. All the rest are gone. It's dead, and there's nothing stinkier than a dead man—or as fearful.

15. Now, It, New Jerusalem, is a perfection of His wisdom and His infinite mind. It is what becomes Him. It is what becomes Him. Not He becoming, but what becomes Him—is complimentary to Him. It is His glory. And the word 'glory' means 'assessment'. And the 'assessment' is based upon what is produced. The City produced is incomparable.

Now, look; that's a glorious little bouquet on the piano, but it's handmade. Those real flowers over on the organ are far more glorious. But, if you begin comparing over here, you look at a halo, and you're seeing what comes forth, and you say, "Well, all right, that's the glory of God, because that is the Shekinah glory which is attendant upon the presence of God."

But that is vague and dull to our understanding, unless we can take this Scripture and finalize It and know what It represents. And It represents the finality of the final God being placed in this generation; and within a moment, it's New Jerusalem.

Now, if you haven't got spiritual eyesight, my brother/sister, it's time to get there. Join in the spirit. And I compliment you; you're very, very good at doing it. See?

16. Now, It is what becomes Him. It is His glory. For this new creation, that's the assessment of God, we are assessing God now, today.

You say, "I want to give Him glory. I want to praise Him. I want to shout. I want to sing. I want to dance."

Go ahead. I've got no trouble with that. I don't do enough myself. I'll be honest with you. I'm all for it: dancing—as long as you dance by yourselves. Get wild; be exuberant in the Lord. You see, you didn't know I was that kind of a person, did you? It's true. It's right from the bottom of my heart I mean it—right from the bottom of my feet to the top of my head.

But, my brother/sister, if you turn down, then, what is the last day Message by a prophet, where God's own assessment of Himself is brought forth in a Word which is New Jerusalem, the pyramidal city, upon a New Heaven and a New Earth, with the Lamb on the throne and the Pillar of Fire above the throne—and "before they call He answers"... If this isn't the ultimate and the glory of God, then you don't know what you must know about Jesus Christ, the glory of God. You couldn't have one without the other.

17. Now you see, I have to come to the place with you where we reverberate with what I'm talking about, the same as the prophet, because the spirit of the man won't work. It's only the spirit of the eagle. It is the fourth and last of the manifestations or the aura of the spirit of God that counts. And, if you're fooling around, brother/sister, (And I know some of you are fooling around.) this Message isn't going to mean a thing to you today. I don't want to be hurting anybody's feeling. But, look; Bro. Branham spoke plainly.

Man wants a circus; he wants a sideshow. He wants a New Heaven and New Earth, not realizing the same thing's going to come back here without the old tin cans out there. And you won't need a temple. And you won't need a light, because He's the light. I want to ask you, "Who's here today?" Oh, listen brother/sister. Don't you see what I'm trying to tell you? We are already into eternity. (Not the finality of it, of course).

You say, "Bro. Vayle...?"

Don't "Bro. Vayle" me. You already were eternal, if you were a part of God. And you were and you are. See?

But man doesn't want that. It is the throne of God brought down to earth. It is God on His throne brought down to earth. It is the majesty and wisdom and strength and honor of God brought down and manifested on earth, and His children inheriting it by the Blood that bought it through Jesus Christ our Lord.

18. The atmosphere and the spirit of it started when the Seven Seals were open. Yes, indeed it did. Because what John saw in a vision in Rev 5:8-14, the elders and the beasts, everybody screaming and praising God and everything going into a mighty scream toward almighty God, already started under the Seventh Seal, (And, listen.) waiting only for the manifestation of Him Who is to now descend very shortly, the corporal body, Lord Jesus Christ, whom we meet in the air. Now, listen. That's the Seventh Seal part of it. Seventh Seal is Rev 10:1-7, but the Seventh Seal is also the literal coming of the Lord Jesus Christ, the second time coming physically. That seal goes right to the end—ending all things.

So therefore, we're already in a scream waiting for a further scream, bringing the crescendos (We'll teach you crescendo again in the Psalms.) higher and higher and higher and higher. With the roar of the lion increasing, the thunders increasing with the Word of God. Not some stepped-up fantasy they preach in New York or wherever to get the people screaming.

You're very good; you don't scream. Let me do it. You listen. Right. It's already begun and will continue to grow until the whole earth, and we part of it, are pulsating and reverberating with the peace and joy and praise of the realization of the full assessment of God: God, All in all.

19. In other words God fully manifested what lies within Him and the one continuous manifestation of the outraying of God. It's one continuous manifestation. Remember, Jesus Christ was an outraying of God. He was a complete outraying of God, whereas Adam was the original outraying of God in human form. Because man was made in His image, right? In other words the spiritual intrinsic qualities were in Adam as they were in God, as a little drop of ocean water compared to the ocean. It was there. Christ was the outraying: "My Father dwelleth in me." Yet, at the same time He could pray to the Father. The same

thing now comes on the scene—coming on the scene for you and for me. In other words Heb 1:3, talking about Jesus, was a complete outraying of God.

20. Now we've seen in Revelation 5 a quickening, until, in the Resurrection, a further quickening—a further sanctification unto this one thousand years as Bro. Branham taught. Then, we go into this final scene where God becomes fully manifested—the spirit of the New Jerusalem. And, even more than the spirit of it, the God of It, in the form of the Holy Spirit and the Pillar of Fire, is here to set the church in order, so the Bride can come back to this earth and reign in the Millennium, exactly as It says in 1 Cor 15:20 and Revelation 19.

21. The decrease of the prophet brought the increase of God. Why are they looking for the prophet to come back, then the way they look for him to come back? Why do they want another prophet? I'm going to tell you something. I'll be glad when Bro. Branham comes back. It merely will confirm it to a greater degree what we know already. But for somebody else to raise up with this Book, and what the prophet taught from this Book, I'm not looking for anybody. I'm not interested.

Listen, William Branham left, but that Pillar of Fire didn't leave, because he said it's going to lead us to the Millennium. The same One that came down with a shout is the same One here to raise the dead. Is the same One here to take us up. Then, our eyes had better be on him.

22. Now it has to be so. It is already started as to the chain of events that will bring the consummation. And that consummation, of course, is in 1 Cor 15:23-28, where He's now putting everything under the feet of Jesus, ready for the Millennium. And then, the New Jerusalem. Then, Revelation 21, which is the holy City. Part of that Bride City is living on earth right now, if this be the hour of the opening of the Seals of Rev 10:1-7.

Now we read It in 1 Corinthians 13. We see it in Rev 22:10: the Seals are opened. We see It proven in Rev 22:16-17, because It says, "The Spirit and the Bride say come." There It is right there. The Spirit says exactly what the prophet brought us.

So therefore, we have Him now here. And this is not the baptism with the Holy Ghost, because the baptism with the Holy Ghost, I'm afraid to say, is a fooler. Because many people are not baptized with the Holy Ghost; they're merely anointed. And the same anointing that allows them to perform miracles will allow them to open their mouths speaking lies and hypocritical statements and be just as devilish as Judas was.

23. Now it is a fact that there is a people of God who must know that they are a part of the ultimate of God, even while they are waiting for the Rapture, because that is exactly 1 Th 4:13-14; because Paul was speaking to the living.

And they said, "What's it going to be like concerning the future, the living and the dead?"

He said, "Listen, you're going to be standing right here. The Lord's going to descend with a shout," which is a Message, which is instruction, which is marching orders, which will be a Message to the church that is going to raise the dead, assemble us, and take us away. That's what He said.

Now that's got to happen to somebody. He said it's going to be like it was in the days of Luke, at the appearing of the Son of man, or the coming of the Son of man—the revelation of Him. Like as Noah was there, just eight people in the ark. One family. Remember, one family. That's all.

So, we know someone has to be the Bride in the last day. That one, or those ones, will know their God, because It says in Matthew 25 concerning the very coming, there's going to be a separation of virgins. They are the ones that are going to come out. And one group is going to see Him and be full of the Holy Ghost, and the other group is not going to see Him. They're going to miss Him. And, when they

want to see Him, and they knock on the door, it is too late. The wise virgins are in. What was it? They came out to see, but they didn't see.

24. Now, let's go on from last night. All right, the fullness of God. As in Jn 14:1-6, where He said:

- (2) In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.
- (3) And if I go and prepare a place, I will come again, and receive you unto myself; that where I am, there ye may be also. (And so on.)

We have now come to the final age where that promise is not just a promise; it is a reality, because Jesus takes us away preparatory to coming to those beautiful mansions, or those beautiful kingdoms and homes He set apart for us. So, we come to the final age, a final people of redemption of soul and body. And they're only waiting for the redemption of the body. And here is a Bride who will be immortal without death. Now, listen. She will be immortal without death. She will literally come forth in a new body.

25. Now, let's read 1 Cor 15:35 to understand this.

- (35) But some man will say, How are the dead raised up? And with what body do they come?
- (36) Thou fool, that which thou sowest is not quickened, except it die:
- (37) And that which thou hast—thou sowest, thou sowest not that body that shall be, but it bare grain.

Now It says right here: it's appointed unto man once to die and after that the judgment. It says right here: there's a mystery why people are not going to die. And It says right here: the body to come forth must die in order to be quickened by what lies within it. And there is a seed within it that is going to bring forth a body. Now, every age has had a seed that is quickened to the Resurrection. We do not have a seed that is quickened to the Resurrection. We have a seed that's quickened to immortality. Where did that seed come from? Now there you are.

26. Every age had a seed. The properly germitized seed, falling in the properly fertilized soil, only needs the sun and the rain. That was way back in the first age. One, two, three, four, five, six, and they couldn't bring it forth. And seven couldn't bring it forth either, until the very end there was a seed sown that brought forth in the fertilized soil—the vessels set apart by almighty God. There was a seed sown and William Branham sowed that seed; he saw a sower go forth to sow and a man in white was out there sowing, and the devil came right behind it.

Which brought up what? Which brought up exactly Hebrews 6, which showed that Bro. Branham was the sower of the hour. And everybody that tried to follow, to sow a seed, was a liar and a fraud. We've got a lot of them all around the country. You deviate from this Word, you have another Word than this Word. You do not have the seed that brings forth the body, my brother/sister. You can talk about it, and you can say, "My heavenly Father; my heavenly home." You are just deluding yourselves. You're just hoping.

27. See why I strike out as I do at times? I know I got a little bit rough last night on the good old RCs; I didn't really mean to. But here the pope's ordained in 1870; he's become infallible. My God, who voted him in to that? Then, they went around and Pope Pius said, "Well," he said, "Mary's ascended into heaven." They split the church back in 1870. They almost split it back when Pope Pius said, "Well, Mary's gone to heaven, hallelujah!"

And Mary hasn't gone to heaven, hallelujah; and the pope isn't infallible. And, if you're drinking beer you better stop drinking your beer. You're not going to get away with it. If you're smoking cigarettes, you won't get away with that. If you're messing around telling lies and cutting people's throats, you won't get around that either.

28. Let me tell you something. This seed inside is bringing forth a life that's never been known before to manifest in this fashion—immortality. What kind of people are going to leave this earth and walk right in? Adam could have had it before the fall. He was innocent; he wasn't righteous. We're righteous; we're not innocent. It's time we got innocent as well as righteous. I don't want to hurt anybody's feelings. It's the truth. It goes for me; it goes for everybody. I'm not deluding myself one minute. See? Nobody's fooled anymore. We're a very small church. I know who's scratching your back, and you know who's scratching mine. We're very chummy here and very open. We don't fool ourselves. If we're fooling ourselves, we're stupid.

I wish you'd sat in that chair that day I sat in his home when he thought that I had turned on him. I made a little left-handed compliment, like I always give my wife, you know. I would say, "Prettiest girl in town; of course, awful small town." He looked at me, and he looked through me. He read every hair on my head and every toenail and every fingernail. And I knew it. How could he do it? Just a man? Forget it. Forget it, brother/sister. See? Seed. And that fulfillment is a living eternal people in an eternal land with the eternal God with the benefits of eternal resources. I didn't say the benefits of the eternal source, though that's true. It's the benefit of the eternal resources. Everything that lies within God, we are beneficiary to.

Now you can relax. There's no war going on there. There's no more fighting, no more fussing. How'll I cut my hair; how'll I do it up. I'm not even going to scratch my neck anymore with it. No bugs to bite. Won't even need to sleep. Man, every minute exciting! It'll be so exciting, I won't need any sleep. Oh, and that's something to think about. Yes sir, all the resources of omniscience and omnipotence. When we arrive there, it is the New Jerusalem. Read in Revelation 21, which we won't read now.

29. Now, let's examine this New Heaven and New Earth, the holy City, as the ultimate or the fulfillment of God. And, remember; this is God's ultimate. It is the fulfillment. To do this, we must have God's Own Word as to what He has made known about Himself.

So, we go to Psalms 42. Now Psalms, my brother/sister, can be fantastic in their help to us. And in the verse 7 we read:

(7) Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

"Deep calleth unto deep at the noise of thy waterspouts." Deep will call to deep at the time of the cataracts, the roar of the cataracts. Cataracts roar like thunder. Thunder roars like cataracts. Deep calleth unto deep at that time. "All thy waves and thy billows have gone over me." Nothing left. All the waves, all the billows; it's all gone. The 'keleusma', which is the shout, is the coxswain giving orders to the rowers so they keep in time; and they get away from everything, when they sail right on to victory. Now there's the roar of the cataract. After all the waves, after all the trials, after all the ages, after all the voices, after all the messages, comes 'Deep calling unto the deep'. We understand this to mean... (And he's talking about God: "Deep calleth to deep.") We understand this to mean that the child of God has within him a hunger, a deep innate inherited hunger, patterned after the same original depth of what lies within God; because He said, "Deep calleth unto deep," and what God wants or hungers for.

30. So therefore, the child of God has within him the same hunger, the same desires that God has. It is a little deep calling to the great deep. It is the true baptism with the Holy Ghost answering to the Holy Ghost. Let it sink in. Let your minds go to the Message. The evidence of the baptism is the Word. There

has to be something in the child of God that wants what God wants and which God is offering out of Himself. God is not a parent palliating a crying kid with an all-day sucker. God is building the divine nature of the child into the great nature almighty God desires. Like must bring forth like and be of the same attributes. And this is true, because we are in His image. Only the true seed will accost God as did Job.

Who needs William Branham? Why this fellow from India said, “You people in America needed William Branham to take you back to the Word.” He said, “We in India always had the Word.”

I heard him preach a sermon. A zip-snortin’ good sermon—two scriptures. I produce two hundred. How many have we read today and last night? Weaving the pattern back and forth. Oh, but we needed the Bible. We sure did. Who will accost God like Job? Job accosted God and got his confrontation, and he couldn’t accost God without a confrontation after all of his understanding that he had: “I’m going to see God in the flesh.” He understood there’s a Resurrection.

That’s exactly why the Bible said, “Putting away all of the precepts, even resurrections and baptisms and laying on of hands, and wait for that perfection.” And, when perfection came, the final missing link, the prophet vindicated, bringing the Word of God, “Oh,” they said, “Who needs William Branham? Why that blasphemous creature, he sure had to have a devil. And condemning all those lovely women with their short hair and short skirts!” Those harlot hussies, is what they were.

31. Shall I blast your ears this morning and make them red with fire? I’d like to ask one man what his thoughts are, and I don’t care how pious you are. Will I start with you Gene, or who will I start with? Pete? You being game? Who’s game? What were your thoughts, being a man, when you saw a girl with hip-huggers? [Answer given—inaudible.] That’s what she was, too. I’ve never touched any woman but my wife. And I didn’t have any great urge to do it. But I’m going to tell you, women get raped many times because they ask for it; not that it should happen. Don’t tempt.

A woman represents your church. I’ve got no fight with you women. You understand I love the sisters, and they know that. I pull my punches for nobody, because I’ll pull them not for a man either. The church is represented by a woman. And the woman of the end time is wretched, miserable, naked. And the Bible said, “You better beware lest the shame of your nakedness do appear.” [Rev 3:18] And the first shame of nakedness was with the Eve. And the next one was with Noah, when his own son committed a homosexual act with him.

32. Where’s the church today? It’s where your church is. They have the ability to accost God on all their doctrines, to accost God like this face-to-face and say, “What about it?”

Where do you stand as Bride this morning to accept the reality of what’s going on? You know something? Just shake the cobwebs out and try to believe it, and it’ll get real to you.

I learned way back, as Bro. Branham, before he died, the night he preached on “The Rapture”, as I told you. And he said, “*The Shout is the Message.*”

And I said, “My God, Bro. Branham, I’ve heard you say a lot of queer things, but this is the queerest I’ve ever heard. I don’t think I can take it.”

And suddenly I heard myself say, “But, when was he ever wrong?” I said, “Praise the Lord. The Shout is the Message.” I haven’t had any trouble since. All you’ve got to do is believe. In believing we receive.

33. Only the true seed will accost God, as did Job, and identify himself as a part of the same resurrection of the Christ. You heard what I said? You have missed it, unless you can accost Him and come face-to-face with the grips of reality. It is harvest time.

I'm hated today because I preach the Presence. They don't even know what I'm preaching. All I want to know is (from these Branhamites who preach here, thither, and yon): I want to know, "Who came down on that river? Who appeared?" I want to ask another question. "Why did He bother coming?" I want to ask you another question. "Has He gone somewhere?" "If He hasn't, what is He doing?"

How come they can't answer? I'm not here to fight with anybody. You can believe what you want. But this Bible open before me, knowing there is a God in heaven, I swear not, but I tell you the truth.

34. He said to me the day he met me, "*Bro. Vayle, I saw you coming. There's a flame of fire over your head. It's called the spirit of prophecy.*" Look it up in the Bible. A flame will call to the Pillar of Fire. I will let Him down, but He will never let me down. I will lie, but He'll not let me lie on this Book. It's true. You say, "Is it on a tape? Did somebody hear it?" White Throne.

You say, "Bro. Vayle, words are cheap."

Not these words are not cheap. Not these words are not cheap. I want some answers. But I don't want anybody's answers outside the prophet answers, because I am not interested. I've read the books too, and they are worse. I get my phone calls from those that like to sneer and try to turn me aside. Let me tell you: God takes His hands off, and I'll be turned aside. You may rest assured for that. Only the true seed will accost God as did Job and identify himself as a part of the same resurrection of Christ—an heir of the earth, to stand upon the earth and see God and be known.

35. Bro. Branham went to his cave and he said, "*I've got to know.*" He said, "*I've got to know.*" An angel of God came in the room—gave him the truth. We know that this is true from Jn 1:11-13. And he says:

- (11) He came unto his own, and his own received him not.
- (12) But as many as received him, to them gave he power to become the sons of God, (That doesn't mean 'to become'. It simply lets you know that He came unto His Own, and His Own recognized Him. He gave them the authority in their recognition, and they couldn't recognize without the spirit of God.) and they believe on his name:
- (13) Which were born, not of blood, nor of the will of the flesh, (Notice, It says, the blood there; and Bro. Branham was right, then, concerning the hemoglobin.)

Science will say, "No."

Who gives two cents for science? All you got to do is find out what the doctors are doing to you with their retroviruses that brought on the AIDS. So, how good is the AMA [American Medical Association]? It's been proven that it soon will be borne by mosquitoes. If it isn't, it can or will be. Read the facts in the Reader's Digest. And that's just a little bit of what you can get the AIDS from and you not even contact with it. Pretty rotten situation—what the doctors are perpetrating on you. They don't seem to care; because all the free blood you give, they make millions of dollars on it. They say it's one of the biggest businesses in the world. So much for your government.

Bro. Branham said, "*the hemoglobin.*" And I believe it's the hemoglobin. I believe it's vindicated by God. You think that science is going to come by and vindicate God? You got to be ridiculous. Then, go and read in John. He'll tell you how the Pharisees turned him down. They wouldn't listen. You can read in Jn 8:37, 42-59; I won't have time.

36. So, what I'm saying is this: If the New Jerusalem, the queen and throne of the universe, the home of God and the Lamb and the Bride, is the ultimate of God, which is the deep that was calling within God,

then there has to be the same deep within the believer and makes him one with Abraham, who looked for the City and launched right out, saying, “I’m going to it.” And you know what? He stood right on the spot. He said, “Hallelujah, haven’t got it now, but soon will have.” And God never gave him one place where the sole of his foot trod upon. He’s waiting for the Resurrection to come back and take it, and it’s going to be right here. Abraham on Mount Zion, hallelujah! I think it will be right near the throne. I don’t want to place Him, but He’ll be up there; don’t worry. My apartment will be about four stories underground. It’s all right. I’ve lived in a basement before.

37. Now this deep—this deep call within Abraham—this deep calleth in Abraham, was caught up by the psalmist into a prophetic declaration of Psalm 48. Let’s go back to Psalm 48.

- (1) Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.

You haven’t praised God at all yet, you and I.

- (2) Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.
- (3) God is known in her palaces for a refuge.
- (4) For, lo, the kings were assembled, they passed by.
- (5) They saw it, they marvelled; they troubled, they hasted away.

That’s what it does to them when it comes into view.

- (6) Fear took hold upon them, and pain, as of a woman in travail.
- (7) Thou breakest the ships of Tarshish with an east wind.
- (8) As we have heard, so we have seen, in the city of (Notice, he puts the interjection there, but it’s in between it...) ... the Lord of hosts, in the city of our God: God will establish it for ever.
- (9) We have thought of thy lovingkindness, O God, in the midst of thy temple.
- (10) According to thy name, O God, so is thy praise unto the ends of the earth: and thy right hand is full of righteousness.
- (11) Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.
- (12) Walk about Zion, go around about her: tell the towers thereof.
- (13) Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.
- (14) For this our God is our God for ever and ever: he will be our guide even unto death.

They had a vision right there, of the permanency of the city of God. Israel, the seed of Abraham was never confounded. They knew what God had for them.

38. Now, notice the crescendo, which one time I preached upon, (Oh, several years ago after this Psalm — (where has been read) works to a superlative—an apex. It goes right to the very top. Now we started way back in Psalm 46, where we talked about the “Deep calling unto the deep.” So, we read on, then, and take number 47. Now, let’s take 46 here (42 I read before).

- (1) God is our refuge and strength, a very present help in trouble.
- (2) Therefore we will not fear, though the earth be removed, and though the mountains be carried unto the midst of the sea:
- (3) Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.
- (4) There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.

See, they knew it going to pass away the symbol they had, and they’re going to get the real thing. God is in the midst of her, and that... You know, God wasn’t in Jerusalem. He left her years and years ago. This is New Jerusalem.

- (5) God’s in the midst of her: she shall not be moved: God shall help her, and that right early.
- (6) The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. (That’s in Hebrews 12.)
- (7) The Lord of hosts is with us: the God of Jacob is our refuge.
- (8) Come, behold the works of the Lord, what desolations he made in the earth.
- (9) He maketh wars to cease unto the ends of the earth: he breaks the bow, and cuts the spear in sunder; burns the chariot in the fire.
- (10) Be still and know that I am God: I’ll be exalted among the heathen, I’ll be exalted in the earth.
- (11) For the Lord of hosts is with us; the God of Jacob is our refuge.

Bro. Branham had that Scripture, “Be still and know that I am God,” posted above and behind the pulpit. Why? Because, how can you really believe what the man taught concerning the ultimate of God, if you don’t get still just to all these things around about you and say, “Look, these have got to disappear. They must go.” Now, let’s keep reading.

39. Chapter 47.

- (1) O clap your hands, all ye people; shout unto God with the voice of triumph.

Notice the crescendo here rising.

- (2) For the Lord is the most high, he is terrible; he is a great King over all the earth.
- (3) He shall subdue the people under us, and the nations under our feet.

- (4) He shall choose our inheritance for us, the excellency of Jacob whom he loved.
- (5) God is gone up with a shout, (took a message; their trumpet) the Lord with the sound of a trumpet. (Shout, voice, trumpet.)
- (6) Sing praises to God, sing praises: sing praises unto our God, sing praises. (That's what it's all about.)
- (7) For God is the King of all the earth: sing ye praises unto understanding. (Now, listen. God's not the God of all the earth. The devil is. You're looking at this thing today. And this is the spirit that's upon us.)
- (9) The princes were gathered together, even the people of the God of Abraham: for behold the shields of the earth belong unto God: He's greatly exalted.

Right now the people are coming together, because that's the program: gather my people together. It's the gathering by the Word of the living God.

40. Now then, in 48:

- (1) Great is the Lord, and greatly to be praised in the city of our God, (and so on, right down the line, which we read it.)

Now, with that, watch the warning in Psalm 49, because it's a Psalm for the sons of Korah—the Pentecostals. You say why? Because Korah, Dathan, Abiram were prophets, and they had gifts. And It says in the Psalms, and taken from the Psalms into the book of Ephesians, when God descended He gave gifts: “And yea, he said, to the rebellious also.” When God came into the midst of the Church, the Bride, he gave us literally the prophet with the Word and a true five-fold ministry. And he gave gifts to the Pentecostals and the neo-Pentecostals. So, this is to the Korahites.

- (1) Hear all this here, this ye all ye people, give ear ye inhabitants of the world:
- (2) Both low and high, rich and poor, together.
- (3) My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.
- (4) I will incline mine ear to the parable: I will open my dark sayings upon the harp.
- (5) Wherefore should I fear the days of evil, when the iniquity of my heels shall compass about me?
- (6) They that trust in their wealth, and boast themselves in multitude of riches; (Laodicea)
- (7) None of them can by any means redeem his brother, nor give to God a ransom for him: (They've lost the blood.)
- (8) (For the redemption of their soul is precious, and it ceases for ever.) (They haven't got a prayer. It's over. White Throne. You understand

what I'm saying? We are just waiting for the disposition: What's the final move?)

- (9) That He should live for ever and ever, and not see corruption.
- (10) For he seeth wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.
- (11) Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. (Cities and streets and everything else. Rich Pentecostals, rich world, rich church, don't need a thing.)
- (12) Nevertheless man being in honour abideth not: he is like the beasts that perish. (But we're going to one that doesn't.)
- (13) Their way is their folly: yet their posterity approve their sayings. (Pentecostal fathers; pentecostal kids.)
- (14) Like sheep they're laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; (We're going to walk out on their ashes.) their beauty shall consume in the grave from their dwelling. (That's all they got.)
- (15) But God will redeem my soul from the power of the grave; for he shall receive me.
- (16) Be not thou afraid when one is made rich, when the glory of his house is increased.

And that's what's going on in the [President] Reagan administration, and it does put fear in our hearts. Where's the jobs. Don't have any fear; let the Reaganites do what they want to do. Then, let Campeau come in and buy up Lazarus, the federated stores. Let the other billionaire Jews come in from all over the world and buy it up. They're almost all Jews. There they are; they have the paper. But they don't have the gold.

So, and what's Gorbachev doing now? Man said last night, "When's the Lord coming?" I said, "I don't know." But, when I see Gorbachev, when I see him playing footsy for the sake of economics and apologizing to the Greek Orthodox Catholics, opening the churches... He'll soon go to the pope.

And the whole world will soon come under the dominion of the dollar bill of America. And America will go flat as a fritter. And the Catholic Church will take over, because we built the image. There's your answer. How quick? Soon. Soon!

41. Now:

- (17) For when he dies he shall carry nothing away: his glory shall not descend after him. (In other words the manifestation of what was really in that man, he's lost it. The manifestation of what was really in God to bring us a Savior, will go for ever and ever and ever. Because that's the glory of it. I hope you understand the word 'glory' is taken from the Greek, which means 'an assessment'. So, begin spinning it around to get the thing into your English vocabulary.)

- (18) Though while he blessed his soul: and men here praise thee, when thou doest well to thyself.
- (19) He shall go to the generation of his fathers; (but God's got His Own generation, which is His seed. One generation.)

Every single person beautiful in the dew of holiness and of youth. Everybody sixteen years old—righteously frisky. There won't be bobbed-haired women and a bottle of booze; no pep pills and quiet down pills. Let me tell you something. Get off your pills. I paid a price. It wasn't a very big price, but I paid a price on medication alone. Tell you what you do. Just drink a few herbs.

- (20) Man that is in honour, and understandeth not, is like the beasts that perish.

Oh, my. Here's your truth here. Then, at the end of the Laodicean a mighty cry and roar and praise of God as in Revelation 5 rises and the Seventh Seal.

42. Psalm 50:

- (1) The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun to the going down thereof. (It's in the west.)
- (2) Out of Zion, the perfection of beauty, God hath shined. (The builder and architect has come on down and manifested Himself—given His Own assessment to the people, His own glory. And they said, "Oh, that's not it." They crucified to themselves the Son of God afresh.)
- (3) Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.
- (4) He shall call to the heavens from above, and to the earth, that he may judge his people.
- (5) Gather my saints together unto me.

2 Thessalonians 2:1. Those that made a covenant with me by sacrifice. The others don't have one.

- (6) And the heavens shall declare his righteousness: (it sure did) for God is a judge himself. Selah.
- (7) Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.
- (8) I will not remove thee—I will not reprove thee for thy sacrifice or burnt offerings, to have been continually before me.
- (9) I will take no bullock out of thy house, nor goats out of thy—he goats out of thy folds.
- (10) For every beast of the forest is mine, and the cattle upon a thousand hills. (And I'm going to count you accountable, for everyone that destroys the earth I will destroy.)
- (11) I know all the fowls of the mountains: and the wild beasts of the field are mine.

- (12) If I were hungry, I wouldn't tell you: for the world is mine, and the fulness thereof.
- (13) Will I eat of the flesh of bulls or drink the blood of goats?
- (14) Offer unto God thanksgiving; and pay thy vows unto the most High:
- (15) And call upon me in the day of trouble:

Listen, what God's he talking about? The one that came down! Not any other God. Some trinitarian iniquity. Are you people sitting here this morning, some of you still trinitarian? messed up with one God, two gods, three gods? Now, let me tell you something: you will never understand the perfection as far as I know of Godhead. I dare not go into it. I just wait and see what God might show. You don't have to go into all the ramifications. All you got to say, "There is one God, and He had a Son by whom He identified Himself into the human race and injected Himself." And all you've got to know is the same life of God, that miniscule, that little tiny bit in there, that little form, that little seed, is the Word that brought forth that body. We're going to talk about it.

43. Now, notice:

- (16) But unto the wicked He said, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? (What's the end time covenant? "You'll not die, but live.")
- (17) Seeing thou hatest instruction, and castest my words behind thee.
- (18) When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

In other words He said, "You belong to that gang to turn down these things," and so on, down the line. I won't go any further. That's your Seventh Seal. Above all, notice how we see in these prophetic Psalms the present... Watch, notice in all of these prophetic Psalms, the present and the future are intermingled. Time and eternity have mixed, and you are part of it.

44. Now brother/sister, try to bear with me. Don't pretend you just come to church, or you believe a message. Get with what I am telling you today. Time and eternity have blended. The prophet said so. So therefore, you do not speak in a present tense and a future tense, as though they were different. You preach in the now. You have become prophetic in your insights.

Now, listen to me. Understand you are identified with the prophets. You are not identified with the theologians. You are not identified with the preachers. You're not identified with anybody but the prophet. That's your total identification. The great now, time and eternity blend. And we see the eternal City as our glory. As our glory, because it's our manifestation. It's what our assessment is. It's what comes out of us and comes into light. Born of the glory of God. An eyewitness like Abraham is, then, to the City; then we are of the city of God. We are a part of it.

45. Now, just let me go a little further. And herein to my thinking how this great City and all that's included in it, this manifestation is a true manifestation of the true God Himself.

Number 1, God is Spirit, Jn 4:24. God cannot be seen. Now let's go to Ex 33:20. And It says:

- (20) And he said, Thou canst not see my face: for there shall no man see me, and live. Thou canst not see my face: for no man can see me and live.

Yet, in Ex 33:9-11:

- (9) And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses.
- (10) And the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door.

And the Lord spake unto Moses face-to-face...

46. And yet, He said, "You can't see my face?" Yet He spoke face-to-face? How do you see the face of God? Through a Pillar of Fire. What comes from the Pillar of Fire? The voice of almighty God. See? You notice that this precedes verse 20, the same chapter. Furthermore, it is recorded in God's Word. Remember, neither God nor His Word can change; neither can His ways change. That God can and does make Himself manifested in plain view, even though He Himself is intrinsic and essentially spirit and cannot be seen. See?

But, let's read It. Verse 18:

- (18) And he said, I beseech thee, shew me thy glory.
- (19) And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.
- (20) And he said, Thous canst not see my face: for no man can see my face, and live.
- (21) And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock:
- (22) It'll come to pass, while my glory passes by, I'll put you in the clift of the rock, and I'll cover thee with my hand.
- (23) And I'll take away my hand, and thou shalt see my back parts: but my face you shall not see.

So, when God promises that He will make a way, then man can literally have a confrontation with God, and that confrontation is through the prophet. See? Now, we're looking at that and understanding it.

47. Now number 4. God, Who is spirit, is known as living and is the source of all life (That's true.) and has identified or particularly manifested His Godhood in what we might call natural life, or life as we see it in all nature. This is a pattern that forms a principle.

Now, let's go to Psalms. You may have to get this sermon on tape. In fact, I know you will to go over it, because you're not going to get it all. But I just want you to get the spirit of it. In Ps 42:2.

- (2) My soul thirsteth after God, for the living God: when shall I come and appear before God? (The living God. And we don't know that they're going to appear before God as Job did without the Resurrection—that you got to see Him before you're changed, or you can't see Him. You got to see Him before you get your change for the Resurrection and the Rapture. Now He's also seen in nature.)

48. Number 5. It all started in the Book of John, which is the same as the Book of Genesis. It's the same God doing the same thing.

So, John 1:

- (1) In the beginning was the Word, and the Word was with God, and the Word was God.
- (2) The same was in the beginning with God.
- (3) All things were made by him; and without him was not any thing made that was made.
- (4) In him was life; and the life was the light of men.
- (5) And the light shineth in darkness; and the darkness comprehended it not.

Now that's the same as Genesis 1. "In the beginning God created heaven and earth."

49. Now the key is verse 4 "In Him was life; and the life was the light of men." That's the key verse. In Him was zoe. See? It does not say that God was zoe. It cannot say that, because God is spirit; and therefore, He is not zoe. "For no man can see God." And, if He was zoe, He could be seen. And, when He becomes zoe, He is seen. "He that has seen me has seen the Father." See, everybody knows that 'zoe' is the common Greek word for 'life'—'zoology': it refers to man and animal and birds and insects and plant life as well.

Now, first of all, in Him was the thought, then the plan or the concept, by His infinite wisdom. And then, by His power He produced what His wisdom declared. See? And He produced zoe. Then, He Himself became zoe, manifested in the same zoe. Right. He became just one with nature. He became one of us, and one of creation—God creating Himself in the form of human flesh, the beginning of the creation of God, when God started to do it. And it came to finality in Jesus Christ our Lord, when it was the same life that did it. See, that's what Bro. Branham taught us.

50. Now then, zoe became manifested in the same zoe that the world is here, and thus brings zoe to its final perfect form in the New Jerusalem. God, one with His Own zoe. Notice, It says, "In Him was zoe, as a functional principle. And the 'Zoe principle' is stated in Jn 1:3-5. I read it to you. See?

Then, in verses 6-10:

- (6) There was a man sent from God, whose name was John.
- (7) The same came for a witness, to bear witness of the Light, that all men through him might believe.

Now, what was that light? In Him was the ability to be zoe, to manifest, so that people could receive it. Now, that's what He's talking about. Now, that way that becomes light—becomes a revelation.

Now:

- (8) John was not that Light, but was sent to bear witness of the Light.
- (9) That was the true Light that lights every man that comes to the world.
- (10) He was in the world, the world was made by Him and the world did not know Him.

But, watch what happened. John 1:11-13.

- (11) He came unto his own, his own received him not.

- (12) But as many as received him, to them he gave the authority to be the sons of God, (In other words He placed them as sons of God on their understanding of receiving Him.) even to them which believe on his name. (And believing proves it. You see?)

Now, then in verse 14, which follows, It says:

- (14) And the Word was made flesh, and dwelt among us. (And that's exactly as It says over there in the book of Philippians. Now, as we read verse 14,) And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the Only-begotten of the Father.)

In other words God thoroughly and perfectly manifested Himself to be exactly what He was, which was incomparable. Nothing could compare to it. And Christ was the glory of God. And He was full of grace and of truth.

Now, as we read that verse, we realize that verse 14 actually follows verse 9. "That was the true Light, which lighteth every man that cometh into the world." What light was that? In the zoe—in the manifestation. And that Word was made flesh, made into zoe, so that God would be seen by the people. All right.

51. Now, let's read verse 4:

- (4) In him was life; and the life was in the light of men.

Now, go to verse 9. "That was the true Light, which lighteth every man that comes into the world." "And the Word was made flesh and dwelled among us." Now I hope you catch what I'm trying to get to you here. Trying to get you to the understanding it was in God to be that, and so He became that. And always men turn down what God becomes. There it is right there. They crucified to themselves the Son of God afresh, because they say that's not the way God's going to do it. But that is the way that God does it. And anything that makes manifest is light. And so, therefore, when Jesus made God manifest, He was light. And the same light from the east has come to the west. The same Lord Jesus Christ in the form of a Pillar of Fire.

Like I said to my nice little friend out of some place in Europe. I said, "Tell me, what comes to your mind the minute I say, "Lord Jesus Christ?" I said, "Don't tell me; I'll tell you." I said, "You think of a man that's got a body. Wrong. Neither Paul nor William Branham thought that. He merely called what you call the Lord Jesus Christ, the body. It was always Pillar of Fire." Is that right?

52. Now, where is your thinking today with the Message? Are you still back there some years ago in your trinitarian doctrine? Jesus, per se, was not God, because God cannot die. He was the Son of God. Right. God created the egg and the sperm and put it in the womb of Mary. He came by nature. You can read the same thing in 1 Jn 1:1-4. It says the same thing. Now then, let us talk about natural life, and we'll come to the full revelation and manifestation of God and the New Jerusalem and the New Heavens and the New Earth, all where dwelleth righteousness, which God is. All right.

53. There's absolutely no way that life itself in any form can be seen, for it is a form of a spirit and, therefore, invisible. But, absolutely, there is no natural life in this universe that cannot be identified and catalogued, if man can but live long enough and design instruments that can see what forms any natural life takes. You can even trace impulses on machines. You know life is there, but you can't see it. Now, that is exactly the truth. Now then, let us think of life as the absolute. See? And the highest order of all life is the spirit of God; and then, we find Adam's race, made in the image. Below that zoe is animal life, bird life, insect and so on down to uni-cellular life.

54. Now, that life has to have a means whereby it manifests and propagates. See? That material is what has been created as elements that are used to form and sustain the body of whatever life is there. It doesn't matter what life it is: bacteria, the life of God, anything else. Always, there has to be life first, then a body. Both the seed and the body are ordained by God. The seed is the carrier of the life. And, as the seed develops through God ordained material, it produces the body of the glory of that seed. Can you get what I'm saying?

There are some flowers right there. There's a plant; there's a fern over there; there's little trees out there in the hall. If you look out the field, you'll see corn. That is the manifestation of the life through visible materials that produce it and sustain it. And that is the glory of it, which is the complete reality of that life which you cannot see. That's what I'm trying to tell you. You see?

55. Now, no matter what lies in that life, it must come forth and be manifested in some form or whatever attributes are in the life, or it could never be made known. Then, the body of itself is not the life or the spirit itself, but each must have each other, and only what lies in that life will manifest as to what it really is through the body. Right. See? We could go into several lessons, but we don't do that. But I want to give you this thought: that whatever lay in God is spirit, once given a form, all that lay in God would be manifested in its turn, as God desires to reveal Himself.

And that's exactly what you read in Eph 1:3-14 about the plan that God had in Himself, and we were in Him, and He brings it all out in the New Jerusalem. And that's exactly what you see in the Book of Revelation: the Bride, the holy City. So then, this Bride, the New Heaven and the New Earth, the New Jerusalem and the vast throngs of citizens all lay in God as the ultimate purpose of God. You can read It in Rev 21:9-11. You can run a comparison to that to Heb 1:1-14, which we talked about a while ago, concerning the fact that God manifested Himself in the Son. And it was a complete out-lying of God.

56. Now, look. That's the same thing we're talking about now. You and I and all of us in the Holy City. It's the out-lying of God. You can... Listen, can you see what I'm saying? He said, "Let there be light," and there was. He said, "Let the dry land appear," and it appeared. He said, "Let Pluto be up there and Mars and Venus and all the rest," and it was. And the same thing is with you and me. That's why He's going to bring it all back again.

You say, "Well, I don't like these things."

You love these things brother/sister. You can't help but love these things. You hate the junk that goes with it. That's all. That's why there are no wicked people there, no immoral people there, no devil there, nothing there but God and His holy citizens.

57. Now God just wraps His ultimate in immortal garments, and He produces the New Jerusalem, as we read in Rev 21:1-9, 11 to 22-27. And then, in Rev 22:1-5 and verses 10-15—you can read them at your leisure. This was all in God, and God at this time is in full manifestation. That's at New Jerusalem. You see? And He is about to ring the curtain down on His entire plan of progressive redemption to bring in His ultimate redemption. It is all God, all God, nothing else but God, there in the New Jerusalem. It is all God now, if we but recognize it, for the Lord has descended with a Shout to take us there.

58. Thus we close with this thought: man would like to think there is another and greater plan than zoe. There is not. This is it. Think a moment. Does the atheist recognize this more than we do? He said there's nothing but this. In other words he's smarter than we are. Think of an atheist having more insight than the children of God. They're so puffed up in their stupid thinking.

They think, "Oh, I don't know that that's the greatest."

Accusing God of making a mistake?

“Lord, my thoughts and with my experience. I would, you know, I just blush when I have to talk to You, Lord, because I’m really so humble.”

You mean, cause you’re so humbug.

59. See, look. Is this the Word of God, or is it not the Word of God? That’s what we’re talking about, brother/sister. Listen, there’s a great lesson and a great spirit here to accommodate ourselves to God, because God has accommodated Himself to us. We’re from the loins of God. Yes sir. Again, God is proven to be hidden in simplicity. If you can deal with and recognize Eph 1:3-23, the whole plan of God laid exactly out before us from beginning to end, then you can surely believe in Galatians 4 that says, “Because you are sons, God has sent forth His spirit into your hearts that you can cry Father.” And, when you cry Father, you’re talking about the one revealed above the throne, because that’s the end time revelation: the Pillar of Fire above the throne. That’s right, brother/sister. Yes sir.

60. Now, under the Seventh Seal and the Seven Thunders we go back to Psalm 42. All right. It says here in Ps 42:7:

(7) Deep calls to deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

Okay, we passed through the Seven Church Ages to the great cataracts, the voice of thunder. In Rev 1:15, the voice that the sounds of many waters, the roar of the lion, the roar of the cataract, the Bride witnessing in Chapter 22, right on down the line. And we here standing at the end of it. And here today, God’s daughter, sons and daughter, here today is God’s sons and daughters, and our mother, the New Jerusalem. Even as Bro. Branham called New Jerusalem his mother.

Remember his dream. He left church organization to follow God and left his father and mother, organization, and so on. Have we left them too? Do we see it as time for us to fill our minds with thoughts of our heavenly home? This will not insult our God as though we only wonder what He’s got to give us and not Him. That is not true. He has come here to give it to us. Then, are you going to turn it down and say, “Lord, I love You”? You’d be like the girlfriend that got the guy’s engagement ring, then refused to give it back when he dumped her. All she wants is a ring. That’s not the way the Bride is.

61. Listen, Bro. Branham said He came to woo us. He came to gain favor with us. It’s not that He is bringing New Jerusalem in sight and saying, “Now here, you can have it if you do so and so. He’s come down to just simply tell us that we’re His, and this is a love present. Are you going to turn down the love present, brother/sister, when this is the ultimate of God?

62. Now as we close, remember the title of the message: “The Fulfillment of God”. New Heavens, New Earth, New Jerusalem, Bride and the throne, the Pillar of Fire above the throne. Is that right?

Let me make it clear: there is a Bride now that is a part of it. She is called out and has met the Bridegroom. She is coming into divine order, ready for the assent to the Wedding Supper. Listen. While we see the ultimate of God and a Pillar of Fire and Jesus on the throne, it has already started according to the Seventh Seal in 1 Cor 15:20, “At the presence of our Lord Jesus Christ.” That One is now putting everything into subjection so that He can give it back. Jesus gives it back to God.

63. Where are we going to end, brother/sister? Right in New Jerusalem. The journey has begun. The night is far spent. The day is more than at hand. Once more the son of light is risen upon us. Once more it’s Abraham journeying to that City with the heavenly glow. Oh, people want to find the new land. They’re just ready. They want to explore and get somewhere. We’re the ones that are going to do it.

You talk about new frontiers and a new government. America’s politicians talk about it. They’re going to die without it, but we’re going to go and get it by the grace of God.

Let's bow our heads in prayer.

Heavenly Father, we want to thank You again in the name of the Lord Jesus Christ for Your love, mercy and grace that you've bestowed upon us. I've done my best in a hurried, hurried way; and maybe I haven't done my best, because I hurried too hard and worked too hard, Lord. I should let You do the work. And I believe I will from this minute on, Lord. I've done my best with the Word. You gave It to me through the prophet, that all of us together here, Lord, eating of one common bread with one common spirit, maybe one common Bride in the Lord Jesus Christ and not one miss that glory of God, the Holy City—not one miss the ultimate.

Father, we've had our own thoughts and our own understanding, and we know they just don't pay. They don't hold. They don't obtain. Help us to rid our thoughts of everything now at this time and join with that heavenly throng, especially Father Abraham who looked for the City whose builder and maker is God; with the prophetic eye of all the prophets of all ages, who can say two things in one breath and maybe two thousand years apart, because it's the same thing, just going to greater manifested form.

And Lord, here we are. You've been building a Bride up and up and up from a resurrection of the dead starting with Luther, Wesley, Pentecost. And now You've got a Bride, Lord, that isn't going to see death. Oh, she'll see it in the sense it's going to be all around her, but she won't see death. She won't see the twice dead; no she won't. She's going to be taken away from it all. Father, we're grateful for that. Help us, Lord, to enter into the spirit of the prophetic age in which we live. My God, we know that's the only thing it can be.

Back under Peter's day, "Thou art the Christ, the Son of the living God." We know that. It's not dead manna, Lord. It's real and true to us. We understand that, too. But there is that further revelation now, and the corner rejected has become the head—the capstone here in the spiritual sense. And now that great One that caps even the holy City another pyramid of all ages, He's here. What a wonderful day, Lord, is here, because He is that One. "I'm Alpha and Omega;" you're seeing it all.

Father, I know I've said the truth, as far as I can know any truth. Now, Lord, help me not to just eat a meal, but help me to assimilate it. And may every single one here be a partaker now of these things by the grace of almighty God and be living Word, mechanical Word dynamized, from the youngest to the oldest.

I thank Thee, Lord. I know You heard us. Now whatever we've got to do, Lord, if we haven't got the grace and willingness to do it, Father, like You made Israel willing to go, you could send the hornets among us. We'll get out of the land we shouldn't be in and get to the good land. You can make us willing, Lord. You said he that's willing to know the doctrine is going to know. So, Father, we thank You for it.

Now we go to the rest of this service, the baptism. Be with us, O God. In the name of Jesus Christ we pray. Amen.