

Future Home #1

We Are Here, and We Will Be Here

April 30, 1988

Shall we pray. Gracious heavenly Father, we're grateful this evening to know that You sent a prophet who could open the Word to us, because You opened the Word to him; and we pray, Lord, that the Word will be opened up further to us that You gave, as we study what he said, doing our souls and our minds good, setting our feet on a higher and better path and our lives more in harmony with Thee, Lord, and Your great plan and principles and with each other. For, as it is said in Your Word, walking in the light, as He is the light, having fellowship one with another and the blood of Jesus Christ cleansing. That's what we desire, Lord.

So, just settle our hearts tonight, Father. Just comfort us, and may we just feel at rest and ease as we look at this great Word which is really in a great measure, we might say, our vehicle, all ready, as it were, clouds of angels to take us home, because we know that we identify with the cloud of angels that came; and the angels that come, Lord, have already identified with this Word, and we believe identified, thereby, with You, and become one with You and with each other. We're grateful for that. We believe it, we preach it, and we trust we shall manifest it. In Jesus' Name we pray. Amen.

You may be seated.

1. Well, it's nice to just sort of feel relaxed tonight, because I'm getting into the "Future Home of the Earthly Bride". And we're going to look at it and see what Bro. Branham brings us. Now I've been studying it, read it through and made my notes as I went along, and I know I'm not going to get up to page 23. But, having made elaborate notes to that point and beyond, I find that in this study of "The Future Home of the Earthly Bride and Heavenly Bridegroom", Bro. Branham makes known to us that his understanding of this subject is by spiritual revelation. He got this from the Lord. It's not something he just studied and said, "I'll make up a sermon on it." He goes so far as to inform us, in a restrictive measure, as to how his messages come. You'll find that as we read this.

He then makes the categorical statement that this future home that he's talking about will be right here on this earth that we are now dwelling upon. Of course, it won't be in the same condition. Then, by his ability as a prophet, he defines that the heavens are also those as we know them today, and, simply put by him, as the atmosphere surrounding the earth, and not some mysterious place or places unknown to us, or beyond this occupied sphere. It's right here all around us. He reveals exactly how the new creation takes place and calls it a process of redemption. That's the new creation of heavens and the earth. And he calls it a process of redemption. And for many pages, many, many paragraphs, he sets forth that this redemption is identical to our own personal processes of redemption, individually. He speaks at length on this and repeats often with illustrations that God cannot do otherwise, for redemption follows one pattern only, whether it be for man, or whether it be for the beast of the field, under Romans 8, or the universe which shall be re-created. It has one pattern.

2. So, with those thoughts in mind you have a background, so to speak. We're going to start reading and studying. So, we go to 2 Peter 3, and we will without a doubt read the whole chapter. Then, we'll go to Rev 21:1-7.

- (1) This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: (Peter was repeating something too.)

- (2) That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:
- (3) Knowing this first, that there shall come in the last days scoffers, walking after their own lusts (Now, that's a signpost of the end time: a lot of scoffing. It'll be in the church, out of the church, all over. And here's what they're going to be kind of scoffing about:)
- (4) And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation.

Now you know that's the Presence or the Parousia. And that's what I preach, and I've preached it since 1977. We get a lot of flack, a lot of derision on that. And there's going to be more as time goes on, because they're going to be saying what Peter says here, "Well, how come this Presence isn't doing so and so?"

And it's already done it. You look, you're going to see it, because I'm already seeing it. And you know I'm in touch with people. And it's going to get more and more that way. Like, how are people going to understand White Throne? If you don't understand Presence, how are you going to understand White Throne? Where do you get to know about the Judge, if you don't understand Presence? The minute you scoff, you open yourself up to denying, and rejecting, Christ in this hour.

Now, if I'm wrong and I'm teaching you wrong, I'll answer to God for you, as Bro. Branham said. Now that's poor comfort to you, but it's still the truth. I've got to answer to God. That's why I'm very careful in the pulpit what I say, especially as pertains to doctrine.

3. Now It says:

- (5) For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:
- (6) Whereby the world that then was, being overflowed with water, perished: (Now, before that time, you had the land masses and not all that water. Now, when the flood came, you've got land mass and a whole lot of water. And it's the same one.)
- (7) But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

Now, notice right in there, there's a heavy emphasis on judgment to come, and people are not realizing judgment coming, though it's already in the earth. And, as I've said, if this is the squeeze, and this is a rough time, give me two thousand more years and good health. But I'm not kidding myself; it's right around the corner—all these judgments. And I don't say the Lord's delaying His coming. Not a bit. We know the cup of iniquity is not yet filled. And these scoffers have not yet scoffed enough. And I'm not pointing my finger at Branhamite believers. I'm just pointing my finger generally, because the cup of the Canaanites is not yet filled.

4. Now, but the heavens, It said, are reserved unto fire, as earth was reserved unto water.

- (8) But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years (See?) and a thousand years as one day.

Now, how in the world could that be except time and eternity have blended? God doesn't care if it's a thousand years or one day, vice versa. And, why should you? So, you have to just relax with what Bro. Branham is telling us here.

- (9) The Lord is not slack concerning his promise,

What promise? Where is the promise of the Parousia?

The promise of the Parousia is the Shout that gets us ready to get the dead out of the ground, to put us in a rapture, to get us out of here. Tell me where is it? Now, if you people are getting edgy, I got news for you, calm down children; calm down! You aren't going anywhere yet. But you're going to go. Tickets are bought; schedules are laid out. Everything's on time. Relax! Are you feeling better already? Take a good deep breath; just don't go to sleep. That's what He's telling you. Don't try to twist God's arm or beat God to the punch.

- (9) The Lord's not slack concerning his promise, as some men count slackness; but is longsuffering...

Now, how is it longsuffering?

He already done told you. Behold I send Elijah so that I don't burn the whole thing up. Well, Elijah's ministry has forestalled the burning. Aren't people lucky? They're fortunate. They've been blessed by God and don't know it.

- (9) But it longsuffering, not willing any should perish, but all should come to (the change of mind: Hebrews 6).

- (10) But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, the elements shall melt with (the) fervent heat, the earth also and the works that are therein shall be burn(t) up.

- (11) Seeing then that all these things shall be dissolved,

Now you notice up here, we're talking about the Parousia, and down here we're talking a thousand years later. And Bro. Branham is the perfect prophet, just went back and forth like that. He blew my mind, until I understood.

Once I understood White Throne, why it's easy.

You say, "What's the big deal?" You say, "What is this White Throne stuff?"

We're before it right now. Now, you know, people could say I'm crazy; but I believe that.

"What, you people believe that? Are you at rest concerning it?"

What do you care about anything else? We're before it. No problem. Noah went through the same thing. Eight people got it made. Five billion had to die. Hey, Noah had it good. You know what Bro. Branham said? He said, "*The prophets had the closest thing to the baptism with the Holy Ghost, which we got.*" Don't envy old Noah. [Bro. Vaile laughs.] Just get happy that you're at this time here.

5. (11) Seeing then that all these things shall be dissolved, what manner of persons ought (you) to be in all holy (behaviour) and godliness,

Just like old Noah. He was the last genetically perfect human being. And we are the last of the righteousness of God. So beautiful, see?

- (12) Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? (They're going to dissolve, too.)
- (13) Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Now that man has the strength, by the un-intimidated Holy Ghost of the omniscient, omnipotent God, to put these words here, to little people like you and me. And say, "Look down the road one thousand years, and think about it now, and be ready for it now, because you are in it, whether you want to be or not." I love that! That's White Throne. That's William Branham. That's every prophet. That's God! The rest of the people will sit out there and die. I'm not responsible. I'm like Noah. I want my family in the ark. They don't want to come in?

You say, "Well, that sounds tough."

But look at it; I'm not going to grieve where God does not grieve. I can simply align myself with His longsuffering. And we want everybody to come in. But like God, we know they're not going to come. And, why do I know like God? Because He told me—corroborated.

6. (13) Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Looking down the road. That is a sure thing; it's a sure thing, as they'd say.

- (14) Wherefore, beloved, seeing that ye look for such things...

You're looking for them right now? Are you looking at this hour, like Bro. Branham tried to tell us, are you looking for that celestial city to come on down? Are you seeing what he set before us as being part and parcel of us? He made it so absolutely definitive and so humanistic, and so carnal in the right and good sense, that he said New Jerusalem was just like Jeffersonville sitting in the middle, 750 miles on every side, made the base.

7. Now he said, "*You folk I want you to get ready, because you are getting ready, and start looking at this.*"

Do you realize what that means? That means an assurance that nobody's had but us!

So, "Do you mean you're just going to stand back and say, 'Yes, yes, that's mine too, Hallelujah, a thousand years down there. Oh, yes this is mine, and yours.'"

Oh yes, there's no problem, because right here the whole thing is revealed. Time and eternity have blended. This prophet is the same as every other prophet, and he is Elijah of this hour. And Jesus Christ Himself is here in a Pillar of Fire, leading His Bride. And we know that we know that we are a part of it! And I say, "What manner of people we ought to be!"

In other words he's saying here, "Look what you're getting for your money! Giving God a corrupt and bankrupt soul and body that are hardly worth two bits, even if the market has gone up, because we're getting older and crotchety. And we're no longer pure selenium and calcium. We're a combination of

pesticides and God knows what. We aren't worth hardly a plug dime. Aren't we willing to say, 'Lord, you can have all this in exchange for Yours,' and begin to walk in the light, and become servants of Christ?" That's what he's saying, "All of this is for you to decide to receive." "What manner of person you ought to be."

Well, you say, "Man alive, I'd do anything if I really believe that. There's nothing too hard. There's nothing beyond my limits, because God is in this thing."

8. So, he said:

- (14) Wherefore, beloved, seeing (you) look for such things, be diligent that (you) may be found of him in peace, (I love that. Not fussed up, just peaceful.) without spot, blameless. (—well-trained how to parry the blows and know what's coming and say, "I'm able to".)
- (15) And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;
- (16) As also in all his epistles (just like Bro. Branham), speaking of (those) things; which (serpent seed and all this—just too hard for some folk to understand), which they that are unlearned...

Run with polygamy. So, they got the guy in Hendersonville now, the cops grabbed him for bigamy—evasion of income tax, and I've got no problem, because I'm in touch with the FBI myself. And I say we don't do that here. If they want to examine us any time, hear my preaching, see what our people believe in, come up any time, and look at our books. We intend to stand just as clean as we can, brother/sister. See, these guys don't believe the Presence. They don't believe the Word. They don't believe what Bro. Branham taught, or they'd be living godly lives, not whoring around but trying to live right—not being oppressors.

I just wonder how many people really believe the presence of Almighty God. I doubt myself, to tell you the truth. I'm not here as any paragon of virtue. Now you people know I don't deceive you up here. I level with you. But I know what I'm talking about just the same. He is here. Whether I make it or not, or you make it or not, I'm with Bro. Branham, "*There's a Bride out there somewhere.*" Correct.

9. He said, "*You people know these things.*" This message of Bro. Branham's we're going through should make better people of us than we've ever been before, because we're seeing what God has for us. Let that sweet spirit of Christ come in here and get rid of all our aches and pains, bless God. I'm due for a heap myself. Ah, we don't have to wrest the Scripture and be an unstable bunch of people; we can be absolutely strong in the Word.

- (17) (You) therefore, beloved, seeing (you) know these things before, (You already know them.) beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

He warns the people, at this time, the same as Paul did in 1 Thessalonians 4: don't give yourselves any kudos and bouquets as though you're somebody. It just happened in the grace of God that you were here at this time, that this grace is manifest that you're going to go to the Tree of Life and live forever without having to die. So, let's not think we're somebody. We're not somebody because we know something; we're somebody because He knows us. And we know Him. We know each other.

- (18) But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Now, listen; you're supposed to do two things at one time: grow in grace and knowledge. And this is the hour of the greatest knowledge released upon the Bride according to Eph 1:17. It's going to put you right in the Rapture. So, we've got grace. We've got grace to love each other, to help each other; but we don't have grace to stand by and countenance sin. That's disgrace. So, we're going to go on to serve the Lord.

10. Okay, we're going to go to Rev 21:1-7. It just seemed to open to the right spot.

- (1) And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.
- (2) And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
- (3) And (behold) a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he (shall) dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Now you see the beautiful thing is that the real Almighty God is going to manifest Himself, and He's already done it, and that's the God we're going to be with. And all these false gods out here, the Trinitarian dogma, and all the imaginations of men's minds, and all the intrusions of Satan upon them, will be burnt in the Lake of Fire. And God Himself will stand with us. That's right.

- (3) And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he (shall) dwell with them, and they shall be his people, and God himself shall be with them, and be their God.
- (4) And God shall wipe away all tears from their eyes; and there shall be no more death, (nor) sorrow, nor crying, neither shall there be any more pain (no more sickness): (and the former things...) for the former things are passed away.
- (5) And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.
- (6) And he said unto me, It is done. I am Alpha and Omega.

The great Judge of Revelation 1, that Bro. Branham had revealed to him in the Scripture there by Almighty God, is right there now, and the same One says, "I'm the same One." You don't have to be judged anymore. The judgment's all over. New Jerusalem, the whole thing, is there. He said, "I'm the ending of it now."

11. (6) ... (and I) give unto him that is athirst of the fountain of the water of life freely. (Now this is right to you and me, because He's Omega now. He was Alpha back there, but He's not Alpha anymore. He's Omega.)
- (7) He that overcometh shall inherit all things; and I will be his God, and he shall be my son. (That's exactly Rev 3:20.)
- (21) To him that overcometh (I'll sit... He can) sit with me in my throne (as an overcomer sat), (I'm sitting) with my Father in his throne.
- (20) Behold, I stand at the door, and knock (to the Laodicean church-age, the Bride of this hour): (Now, but notice. [Rev 21:8])

- (8) ... (to) the fearful, and (the) unbelieving, and the abominable (Now nobody in this building must be afraid that you're going to miss it, or be afraid to make steps in Christ. This is a time to be bold in the Lord. Stand steadfast.)
- (8) ... the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, all liars, shall have their part in the lake (that) burneth fire and brimstone: which is the second death (and from that there is no escape).

12. And Bro. Branham said, "*Let us pray again.*" And in paragraph 29 he says:

[29] *Lord Jesus, with such a promise and such stern talk such stern admonition as Jesus Himself and the apostles have given us concerning the hour we are approaching...*

"The hour we are approaching": one thousand years? But also, the same Judge is coming back to renew the earth by fire, not dissolving it, but renewing by fire, so the Bride can come on back and be here for a thousand years. You see? He's just like the prophets. He looks at the thing right here, and there's no problem to jump a thousand years. Now, if we could ever get that into our minds and hearts, (what I'm saying right now) there wouldn't be one person not healed. Because you could take your healing as though it were done, because it is done, the same as this, as though it were, because it is. It's the same God with whom one day is a thousand years, or a thousand years is one day. It makes no difference. He said it. It's what we need. We need to get the Spirit on there.

[29] *...With such a promise and such stern admonition as Jesus Himself and the apostles have given us concerning the hour we are approaching; give us, O Lord, Thy direction, that we might know how to approach it in the right way, because, it's coming. We know it.*

13. Now he's looking at this subject, and he's looking at the hour in which we live, and according to Peter, it's one and the same.

You say, "But Bro. Vayle, my mind says different."

Then, you tell your mind to shut up! You have a carnal, fat-mouthed mind! Now, sew it up. Let your thinking go. Let the eyes of the prophet, the eagle eyes of revelation get a hold of you. It's not as hard as you think. When I read what Bro. Branham said of how he gets his messages, I've had the same thing happen to me, but not in his stature. No way, shape and form.

"The eyes of the eagle film over to the things of the world, but they become piercing to the things of God."

So, you just say, "Well, praise the Lord. He said it."

Now, do you see why he said, "*If you can get there, you can be healed*"? Because you are healed. How near are we? We are no longer near. [Bro. Vayle laughs.] We are no longer near, brother/sister. That is a lot of folly to think you are near. How can I be near this building, when I am in it? And, how can I be near the Shout, when I am in it? How can I be near this, when I am in it? So, that is not a puzzle. That is a statement of fact—scriptural fact. He said:

[29] *We know it's coming. The Scripture must be fulfilled!* You bet, and it's being fulfilled. *And so shall it be. And now, Lord, we ask Your mercy again upon us all as*

we study Thy Word. Be with us and unfold It unto us, Lord, for we ask it in Jesus' Name. Amen.

14. Now, do you notice he says here, *"We know that it's coming"*? Now there's three things that I want to bring to our mind. Number one, before I bring the three is this: this is the parallelism of Scripture. He said, *"Lord with such a promise and such a stern admonition,"* such a stern warning that, as the promise of God comes, the cursing, or the judgment of God, comes. Call it what you want. We are not going to try to mince words or be word perfect in our utterances, although I really would like to be. Call it "blessing and cursing", because that's what the Bible called it: Mount Ebal and Mount Gerizim. See? All right.

You're looking at Mount Ebal and Mount Gerizim, because He said, *"The day of the Lord cometh that shall burn like an oven, and I'll leave them neither root nor branch. But unto you that believe in my Name,"* are my children. You are going to be all right, because I'm sending Elijah. All right.

15. So, number one: there is the promise—the steadfast promise of God—that we, as children of Abraham, are positively going to have, which does not bypass the Millennium, but the step into the Millennium takes us to it, which is a city, which hath foundation, whose builder and maker is God. That's the promise.

Number two: there is judgment, which cannot be escaped, on the unbeliever. And, at the same time, we have already been judged. That is why it is White Throne. We are already witnessing, by this Message, the same witness Bro. Branham witnessed, when he said, *"I condemn this generation."* And he preached on God's judgment, of the most holy people, of the most holy place, the most holy God. See? We're in the same position of it.

Thirdly: we notice there is a spirit of unbelief and a spirit of disbelief. There are those who do not believe this, and there are those, when they see it, manifested, (which they did) have a spirit of disbelief. So, you've got a bad situation. So, Bro. Branham prays. He said, *"God get us out of this."* And that's what we're looking at, by the grace of Almighty God.

16. Now, as to the subject:

[31] *We are approaching the subject of the "Future Home of the Heavenly Bridegroom and the Earthly Bride."*

[33] He says, *in the past, we have studied the Seven Seals and the Seven Church Ages.* Then, he mentions Bro. Vayle and those are working upon those now faithfully to get them in book form. And he lets you know that this has allowed him to bring us this.

[34] *And seeing all these mysterious things that we have seen come to pass, then I think, that after understanding that, in the hour wherein we are living and the position we're in; there is no one that would want to sit down real sensibly and examine what's been spoken of, by the Scripture he read, and what is promised to happen, both good and bad, and what has happened, indicating this is sure going to follow, but what could say that those things preached in "The Seven Seals" and "The Seven Church Ages," as for this hour, under his ministry, have come to pass. Exactly what God said He would do, He did it just exactly to the letter.* That's Deuteronomy 18. All right.

17. The verity of this subject, the "Future Home...", as preached by Bro. Branham, is set forth as by vindication. This is a vindicated Message. Whether you agree with what he says the Bible says or not, he says right. The Seven Church Ages were vindicated, and the fire on the wall in the tabernacle was seen by three hundred people. The coming of the cloud of angels was prophesied by Bro. Branham through

vision, and people were there, a few men, and understood some of the things that transpired. So, we know that the Seven Seal revelation and the Seven Thunders under the Seven Seals were vindicated by Almighty God, as to be correct, before ever a word was spoken.

In other words it was so said in this man's life, that, though he did not need any vindication beyond the point of Deuteronomy 18, It was constantly, constantly, constantly before us. This was a vindicated man who could not say anything but what God gave him. I know people don't want to believe that, but that's their business. I'm fool enough to believe it. I'm happy to believe it. And, if I'm a jerk to believe it, just let me be. I'm not at all worried. I don't want my mind changed. I don't want anybody stepping in. They can do what they want. If I'm going to be part of a spiritual perversion, I wonder where we'll come up at. They can simply mouth platitudes and little things that somebody said. They've got no proof themselves, and they don't know anywhere to look for proof. But by reading their vast number of books and garnering certain thoughts, they think they've got a true revelation. Hogwash! Don't buy that nonsense.

18. [35] *Now, I think in this, that not knowing what time the good Lord might appear...*

Now that's not the Appearing we're already in. He's talking of the literal appearing to the Bride, when he says, "*This Spirit that's in our midst becomes incarnate to us, we'll crown Him King of Kings and Lord of Lords.*" Now, this Spirit that's in our midst has brought the Word of God by vindication. This Spirit that's in our midst is perfecting a Bride. This Spirit that's in our midst is going to raise the dead, and this Spirit is going to call us together and take us up higher. And that Spirit is going to be incarnated in the body of the Lord Jesus Christ. And that's what we're looking for. And it's as good as done. People can say what they want.

So, he said:

[35] *I thought it would be good; and it seemed pleasing to the Holy Spirit, that we speak on this subject and maybe come back to it again, two or three times, because I won't have the time to get it all out.* In other words he wouldn't have time that Sunday, it should be a series, but it's not going to be. Now here's what he says further. *When you hit a subject that might be, might cause a little stumbling.* In other words people say, "I don't know if I can take that," you know. "I wonder what he really means." You know, *a little stumbling to someone. You can't carry it all the way out to make it plain* at one time.

In other words there's no such thing in Bro. Branham's ministry of him sitting down with the people and just going through one subject and saying, "There it is," and then, and go through, and "There it is," and go through and "There it is." So, he takes every single thing on redemption, everything on sanctification, everything on water baptism, and he takes it one at a time, like a great big Bible school. Forget it. It isn't going to happen that way, he tells you. So, we'll see what happens.

19. [35] *Then you come back again to catch the next subject.* He takes so much of this and so much of that; so much of the other, and so much more of something else. But he doesn't take every single thing, like, one thing on the Blood, one on the Spirit, and that does it all. The Bible doesn't do it. Only the theologian does it, and he gets messed up by doing it. See? *Then you come back again to catch the next subject; and then later on if the Lord willing, when we come Revelation 12, which lays between the Coming of the Lord and the ending of the trumpets, and so forth. We'll try to bring that back to show who is Satan, and what he did, where he came from, what's his purpose, and how his great beauty that was given him caused his fall. His deceit*

caused him to fall; which was beauty. The seed of beauty is what did it. Beauty is deceitful. There was no beauty in Jesus that we would desire Him.

So, he's throwing a lot of things here in a basket. And he's saying, *"I don't cover one subject at a time, but I bring in subjects, and I take so much, then I double back, and I give you more, and I double back, and I give you more, and that's the way I do it."* And that's tough, because the people don't understand it. They get stumbled over it.

20. Now he is speaking here of a lack of logically following events that would open up the entire Revelation of this hour. The Book of Revelation is not a book of chronological, systematic order. There are interpolations there that would drive you out of your mind. If you didn't have a prophet to help you, there is no way you can get it. It says something, stops it; says something over here, goes back, picks it up, interpolates. And Bro. Branham says, *"I'm sorry, but I do not take one subject and milk it all the way through, so you've got to bear with me."* He said, *"That's how these things come."* And you'll find in here, Bro. Branham just weaves so many things back and forth in this message.

So, he is speaking here of a lack of logically following events that would open up the entire revelation of this hour. It can't be done. But it will eventually all fall in line and in place, as he covers the various subjects. You will grow in your knowledge, until you see the doctrine. And, once you see the doctrine, you have made a base. I've preached this for years. If you don't know the doctrine, forget the quotes! If you don't know the plan of the house, don't pick up your hammer and saw and think you're going to build a house worth a nickel according to what the man wants. Why, he'll sue you so fast, your head will swim. And he'll get every cent, bankrupt you, throw you in jail—maybe. If they had a debtor jail like they once had, some people would be in jail. See what I'm talking about here? All right.

21. Now Bro. Branham... Look right here. He tells you. *"We'll bring that back to show who is Satan."* Bring what? Well, he's talking about this future home of the earthly Bride. If Satan hadn't caused the fall, this future home would not be of a redeemed Bride. So, he tells you here. He said, *"Look, I'm going to take you all the way back and even show you Satan's purpose, what his purpose was, where he came from, and his great beauty, and how his deceit made his fall, he was fooled by beauty; and he said, I'm going to preach the trail of the serpent!"* And he never got to it. Nobody can find his sermon. Where did it go? I don't know. If God could get angels to pick up Moses, he could pick up that manuscript. I don't know. But he lets you know. This is... And he tells you a little bit on marriage and divorce, and some of these things—how he brought it out. It was beauty that destroyed in the garden! It's beauty that's destroying now—man-made beauty and all that gunk.

[36] *Then, how the impossibility for any man that wants to look at it right, that serpent's seed... Now that's part of the serpent's trail. I make a challenge to that, to anybody, (See?) that would want to look at it, just absolutely with common understanding.*

In other words I challenge you to sit with me and listen, and we'll come to a common understanding. But the serpent seed stumbles many.

22. A little girl phoned me; I don't know if she's little or young or old. She says:

"What about your church?"

I said, "Well we're kind of funny here. I don't think maybe you'd get along with us too well. We got some strange doctrine."

"Well," she said, "Mention one."

"Well, serpent seed."

“Serpent seed? What’s that?”

“Well,” I said, “The Bible said there’s a serpent seed.” I said, “I imagine since you’re a religious editor, whatever you are, that you’re a Christian and you believe in the Lord Jesus Christ, and he was a man. Well, he was seed. Now,” I said, “The serpent’s seed was going to bruise his heel, while he crushed his head. So, if he was a man, there has to be a man somewhere—not just spirit. It’s got to be real somewhere.”

And I laughed at her, and that was it. She can believe what she wants. That’s going to be the worst thing about the new building: they’re going to come in and walk out. Hey, where’s Dave? Can you put some revolving doors there, son, somewhere? Right place. [Bro. Vayle and congregation laugh].

23. He said, [36] “*A child could see it. See?*”

A sixteen-year-old girl ran home to her mother one day.

She said, “Ma,” she said, “What was that sin in the Garden of Eden?” It was a Catholic family.

“Why,” she said, “Eve ate an apple.”

“Oh,” she said, “Ma, don’t be naïve. It was sex, and you know it and I know it. What are you trying to kid somebody for?”

Eight year olds can tell you that now.

24. He said, [36] “*We’ll get to that later.*”

Now, see, he keeps covering this subject on serpent seed, time after time, although his original sermon on it was really very incomplete and not at all illuminating as it should have been. And you had to keep listening to other sermons, where he’d retrogress, hit serpent seed again, until suddenly you say, “Hey, there it is.” You know what that is? Precept upon precept, line upon line, here a little, there a little, until the whole thing is worked out.

25. Now:

[37] *The reason I read 2 Peter 3 and compared it to Revelation 21, is that they both are here speaking of the same subject, but John never described it in his writing the same as Peter did. See? Now, here is a categorical statement. We understand that this great home of the Bride is to be here on earth. Right here, on this planet, as we know it.*

This, then, is a categorical, foundational statement of truth that all other description rests upon. We are here, and we will be here. Now... And you’ve got to believe that.

“Well, Bro. Vayle, I’d like to get out of here.”

No, you wouldn’t. What you’re telling me is that you’re uncomfortable in the place that you’re now at. But your discomfort is so bad you can’t appreciate the good that you know is here. That’s what you’re trying to tell me. I’m not stupid, and you’re not stupid. We know that together. Nobody really wants to get out of here for the sake of getting out of here. You just figure there’s something better on the other side. That’s why people even commit suicide. They’re convinced there’s something better wherever they’re going. Who cares? Who knows? But it’s got to be better than this. And, what is anything better than this earth? No! It’s the conditions. So, you see, he’s got a good premise here; and also, it’s the Word of God, for sure.

[38] *Now, if you read, the Revelation 21, the prophet, said, "I saw a new heaven and a new earth." It sounds like there is to come some annihilation.*

Right. If we're going to be here, instead of there, and it's going to be a new earth and a new heaven, then this one has got to go. Pfft. Gone. Just like a bubble and balloon bursts. But, of course, no remnants. Like, the balloon has a bit of rubber somewhere, but no remnant. Just kapoot—discreated, annihilated. No, not that at all.

26. [39] *Now, the way I always find my messages is by prayer. I'll be sitting in prayer...*

Now he doesn't say, I'm going to pray for something. He tells you he's sitting in prayer, and of course, his sitting in prayer (as you can tell from this) is definitely not a prayer that is going to be struggling with God or trying to get God to give him something. It is going to be the prayer of meditation.

[39] *I always find my messages by prayer. I'll be sitting in prayer and something is revealed to me. And I wait on it a few minutes and see if it's right. Then, I feel it closer. It comes closer; it's to impress him, see? Then, sometimes I keep waiting until it breaks into a vision. Now I couldn't do that second part; sometimes the first part happens. But, when it begins to come and I'm satisfied it comes from God, really know that God is moving on him in this area, then I go to the Scripture. See, that is to be the confirmation of every spiritual thing that's done...*

And his meditation and his prayer is a spiritual thing, the same as everything God allowed that man to do by the Holy Ghost. It is a spiritual thing. And he's telling you right now, based on that, what I get from God, the way I get it from God, is no less than that it is vindicated!

27. Now most people don't see what I'm saying here; but you see, I'm a friend of the prophet, and I know what he's saying. I'm going to tell you something. My thoughts, because I go to Scripture and see something there, are no vindication. And, neither are his, because his thoughts could be as wrong as anybody else's. But that proves different. See? I just believe it as best I can. And I tell you, I enjoy it. It's not a smugness. It's just, that's the way I look at it.

[39] *See, that is to be the confirmation of everything spiritual, of every spiritual thing that's done, because the Bible is the complete revelation of Jesus Christ.*

Starting with vindication! He must take his vindication to the Word! He must take himself to the Word! He must show that it is Word! Then, when he begins to preach, it had better be Word! See? He tests every single thing and brings it through the filter. And it becomes the complete revelation of Jesus Christ. And, if Jesus Christ is the complete revelation and manifestation of God, which He is, then Bro. Branham's sermons will be perfect revelation. Each will be a perfect revelation, if we can but receive this hour's revelation. If you can't take that, you cannot take this series!

28. Now I'm going to tell you something. I'm not here to throw, you know, barbed wire, pretending it's flowers, at preachers, but I want to know how preachers can stand back and wonder if Bro. Branham really told the truth about this being White Throne, or we're misunderstanding or something, and they say he's vindicated and believe him. Now, if you believe in vindication like you should believe, you're going to become a puppet. I'm sorry, but let's get that flat. So, this will be a complete revelation by him, and all we do is listen and agree.

29. Now he said, [39] *"See, a complete revelation of Jesus Christ."* Now he says, *"It is His Body."*

What do you mean ‘*His Body?*’ The Word of God, revealed by and through vindication, that it is a true revelation, brings Christ in plain view. In other words this Word here, which is the printed form of God now in manifestation, God in human flesh, that’s one of the last signs there is: a prophet. That’s your proof right there. It brings us to the place, where we see this literally becomes Christ in body form, which in my understanding would be this: he can be handled, and you’re in absolute contact. And you’re not out of contact with God. You are in absolute contact with God; so, when you see this, you can hear the voice of Jesus, saying, “He that hath seen me hath seen the Father.” That’s how you see the forming of Christ when you look in the Word. And Christ being revealed, and your identity with Him, brings about immortality.

30. I know that sounds stupid to people. They think something else is going to happen. He’s going to magically come down and do it. Not so! He already more than magically came down and did it! Now it’s our job to look. But they don’t want to look. And I find preachers... I’ll tell you, I’m not fussing about preachers, except to a degree I am fussing about preachers. I’m through with them. I’ve had it. I’m not interested, except for half a dozen. I’m just not interested. Now you can run where you want; do what you want. I’ve got no patience anymore, like I should have. But I’m just tired of preachers, except for maybe half a dozen. Now I’m preaching you truth tonight—right what Bro. Branham said.

31. Now, listen. To discern if it’s Christ: follow all the way through the Word, and see if that’s not true.

I like what Bro. Bob Simpson said. He talked to one guy, and after he got through talking, the man said, “Hey.” He said, “Man, it looks like we need a prophet.”

He said. “Does God have prophets?”

That man’s not far from the kingdom. The minute he knows he’s got to have somebody... The minute that you know you’ve got to have somebody, that’s the time you know that you’re depending.

If you say, “I’m depending on Christ, hallelujah. I don’t need no prophet,” you are a liar.

That’s a categorical statement. I deny you’ve got the truth, because you’re not going to make it without it. I don’t care who you are. The Bible said so. Except they send Elijah...

“Oh, that’s for the Jew.”

Is it? Well, that’s nice. I’m glad that you’re changing your birth race, whatever it is.

32. [40] *And now, in that, maybe I find a place in Scripture that doesn’t sound right, (It’s through this process.) and I’ll wonder. (His human mind, entering in now. Am I really right? What am I going to do?) I go back to prayer again. If It comes again, then I begin to take the Scripture, examine them, and build my case. That’s what he’s telling you.*

[41] *Now, our Bible... Now, watch him tell you this. He’s going to explain more. Now, our Bible is written in English. In English, words change, all the time. Boy, they sure do. For instance, like St. John 14, said, “In my Father’s house there are many mansions.” A mansion in a house, well, then you know – what you do with that then you just run it back to the original and see what the King James version really meant by going to Hebrew or Greek to the first translation. (That’s the first ancient manuscript.) And in it there it says, “In My Father’s kingdom are many palaces”. Now you see, that makes more sense. Well then, you come back to the time that the translators translated for King James, and the kingdom was called, in English, a “house.” The House of Tudor, the House of Roses, and so on. They were called houses. See? And the king was a father over his delegates. He was over the kingdom like the father. There is*

the reason they translated, “In my Father’s house are many mansions”. See? Then you get those words and you have to hunt them up, because they don’t make sense otherwise.

33. Now you’ll notice that the easterners, like the Hindu, sometimes become converted—and maybe the Armenians and some of those. I really don’t know for sure about that. But I do know about the Hindu situation, because I knew Bishop Palai. He was a fine brother. And they said, “In my father’s house are many apartments.” Now that sounds very good, but that’s not that good enough. It doesn’t ring up. You see, that’s their eastern custom. When the young man gets married to the young lady, the father of the groom supplies an apartment or adds on to his house. Now, that’s nice. That’s one big happy family, if you can stand each other. It’s nice; it should be that way. You know, really. But you know, that’s not it. A prophet told us what it is.

Now, for years I would be prone to argue and say, “Well, listen here Bro. Branham, you’re not an authority on the ancient Eastern customs. How would you know this? It’s best to get an eastern custom lined up. Find some book on it.”

This Margaret Livingston wrote a book on many things. She’s a famous authoress. Then, Bishop Palai wrote a lot on these things: Viewing the Bible Through the Light of an Eastern Window. Very brilliant man—a fine, fine person. And there’s Lamsa; he wrote on all these things. But you know, you can get carried away. It’ll carry you plumb to the dump yard, too. A prophet said it; that’s it. And so, we go with the prophet. You see? Why? Vindication and divine utterance.

34. [42] *Then, you see from that inspiration, you advance correctly. In this pulpit this morning I say, not one time has it ever been anything but straight, scripturally. That’s how serpent’s seed and all these other things came. See?*

In other words, as Bro. Branham would meditate, and many times his meditation was simply going down by the river or the creek, cutting a little sapling, making a fork in it, pushing it in the ground, several of them, baiting little old lines like a kid would, you know, (because they weren’t expensive lines) watch them out there in the water, see if they’d bob; and, whether he watched them bob or not, he’d sit there thinking about the Scripture.

I know, because I saw him do it. I’m not a fisherman. I got to sit at home, and do my work the other way. So, he’d sit there. And that’s how serpent seed came to him, because I know; he told me about it.

He said, “Lee, what do you think?”

“Well,” I said, “I don’t know. I sort of read something like that Bro. Branham, but I’m not sure that I see that. I said, as far as I’m concerned, just as long as it’s any disobedience that did it.”

Well, how can any disobedience... Like how in the world could Eve have a baby by the serpent gnawing on a tree and cutting it down, when he’s not supposed to chew on the tree like the beaver, and cut it down? How do you get seed? See, the question is open before you. We’re not stupid; we’re not dumb; we’re not idiots. Oh, yes we are, when it comes to this. As I said the other day, what’s eating apples got to do with childbearing? Pshew. Hogwash. Just stop eating apples, nobody has any babies. Pshew. Stop eating; nobody have any babies. About 60 days you’d all be dead, and that might be a good thing. So, you see how stupid you can get—we can get. I don’t mean you; I mean the principle.

35. He said, [42] *“That’s how serpent’s seed and all these things came.”*

In other words the Spirit led him to look at it first. See? Then, he began thinking that thought on the serpent seed. The serpent had a seed. The woman had a seed. Adam had a seed. Abraham had a seed. Seed of David, seed of God. Hey, these are people. See? So, that’s how he got it. You know, that’s good. The man was a real man of God.

36. [43] Now, going back to Jn 14:2, *if a fellow would just read and say, “In my Father’s house are many mansions,” if you didn’t stop to study, and pray, you’d be all confused. See, but just keep praying. God always makes it right, if it comes from God.*

[44] *Now, John doesn’t explain the change that’s coming to this earth. (Now he’s back to the “Future Home”, Revelation 21.) He doesn’t explain the change that is coming to this earth, how it comes about... or how it comes about. John just said, “I saw New Heavens and a New Earth. The first heavens and the first earth were passed away, and there was no more sea. I, John, saw the holy city coming down from God out of heaven prepared as a Bride adorned for her Husband.”*

[44] *But, we turn back to 2 Peter now, we find out that Peter explains how this process will come about. Now, if you’d look at what John said, it sounds like, “For the first heavens and the first earth were passed away,” annihilated, completely gone. See? Nothing left; nothing there. See? And that sounds very strange, so that’s what struck me, and I began to look for the word ‘pass away’. For it’s clear that both of these apostles and prophets were talking of the same thing.*

35. Now, just for the sake of looking at the scholars, I thought I’d take a bit of a look at this word, ‘heaven’. Now the heaven’s going to pass away. Now it says here that ‘ouranos’, probably a kin to ‘oros’, which means ‘to lift’ or ‘heave up’, which means ‘elevated place’, like a mountain and so on. It’s used in the New Testament of ‘aerial heaven’, as in Matthew, and so on, ‘the sidereal’, as in Matthew 24, the Hebrew word for ‘heaven’, like ‘sky’.

And they were created by the Son of God, Heb 1:10, as also by God the Father of Rev 10:16; it becomes an eternal dwelling place of God. From thence, the Son descended to become incarnate, as he said. And he also saw the Son of man, which is in heaven, he said. In His ascension, Jesus passed through the heavens; the Bible says so—Heb 4:14. He ascended up above all heavens, according to Eph 4:10. He was made higher than the heavens, according to Heb 7:26. He sat down at the right hand of the throne of the Majesty in heaven: Heb 8:1. He’s on the right hand of God, having gone into heaven, according to Hebrews. 1 Peter 3:22 says His ascension... It is the scene of His present life and activity, according to the Book of Romans and, also, Hebrews.

And from thence the Spirit descended from heaven, according to 1 Peter. It’s the abode of angels, according to Matthew. It’s a place where Paul was caught up, whether in the body or out of the body, nobody knows. It’s to be the eternal dwelling place of the saints in the Resurrection. He must have missed that one, see? He takes that from 2 Cor 5:1, but that’s not it, see. But he’s pretty good.

From thence Christ would descend to the air to receive His saints in the Rapture. That’s all right. 1 Th 4:16, Phil 3:20,21, so on. And subsequently, will come of these saints with this body of angels, at the Second Advent: Mt 24:30. And 2 Th 1:7, in the present life heaven is a region of spiritual citizens. Now, 2 Th 1:7; he misses that, too.

38. But, what I’m trying to show you here; he brings out all these words concerning heaven—all these places that heaven can refer to. So, you’ve got a choice, and I mean a choice and a half, to figure out, exactly what does It mean when It says “these heavens are going to be dissolved, and then returned.”

Now, I like what Bullinger says. Bullinger says, “Heaven, the over-arching and all embracing heaven, beneath which is the earth and all that is therein.” That’s very good. The plural is used more than the singular. And there are many conjectures. Why? We can know nothing of such a matter, but is revealed by Jesus in Jn 3:12-13. “Even the son of man which is in heaven. I came, you know, from it.”

39. We read of the third heaven. Jewish fable cannot explain this, nor have we any need to go beyond the covers of God's words of explanation. In other words he says, "If the Bible doesn't explain it, shut-up and leave it alone. It's one of God's secrets." Very good, man.

We read in Gen 1:1, in the beginning, that God created heavens and earth. Peter tells us in 2 Peter 3, (That's where Bro. Branham was.) that:

- (5) ...the heavens were of old, and the earth standing out of the water, in the water:
- (6) Whereby the world that then was, being overflowed with water, perished: (That's number one. What succeeded is called by 2 Pet 3:7.)
- (7) The heavens and the earth, which are now... (In other words, from creation to the flood—one. From the flood to that period we're in now—two. The first heaven and the first earth, the former, these) are kept in store, reserved unto fire. (Not water, but fire).
- (10) ...the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, (the earth also shall...and the earth be burnt therein and burnt up, and the heavens being on fire shall be dissolved).

What shall follow is called, 2 Pet 3:13: new heaven and new earth of Rev 21:1, and of Isaiah, also, 65:22.

40. Now here's what he says. Thus, we have three heavens. One: the heavens were of old, and the earth. The world that then was, before Noah, water. [Two:] The heavens and the earth, which are now, since Noah. The new heavens and the new earth make number three. And you know something? Bro. Branham put it exactly that way. And the reason I'll tell you this and draw it to your attention, is because people want to tell me that Bro. Branham originated every single thought, and, if somebody else ever said it, it wasn't right. That is a lot of nonsense, and comes from a low-type of imagination and mind. Bro. Branham himself said that he corrected the errors. And, when you correct the errors, you've got a perfect picture. And what could not be revealed, because it took too long, and those men did not live long enough, Bro. Branham now, by not living long, but being in this hour, could reveal it. So, you're looking; I just want to show you. Don't listen to everything you hear. Check what I say. Look, if I can't take it by the Word here, you've got every right to say, "Hey, I'm not going to listen," because that's your job. All right.

So, Bro. Branham says it right here. 'John doesn't explain the change that is coming to this earth—how it comes about. But Peter does. John just said, 'I saw it.' First heaven and earth were passed away, no more sea. He saw the holy city coming down. But you turn to 2 Peter, and he says here: For the first heavens and the first earth were passed away, like it was annihilated, see? That sounds very strange. So, I got to find out what that word 'pass away' means.'

So, Bro. Branham, what's he do? Now, people say Bro. Branham never looked in the Greek or Hebrew. They're wrong; he did. I've been criticized, because I use the Greek and Hebrew. Well, I say, "Bro. Branham did." How would he have got this, unless God spoke in his ear and said, "Now look, I'm going to tell you about that word 'pass away'."

- 41. [45] Now, also look in the Book of Isaiah, chapter 65:17. Isaiah, speaking of the Millennium (the thousand year rest of the people)—Isaiah spoke of it, and he said, "All the former things had passed away, and how they'd build houses and inhabit them. See?

[46] *Now, Isaiah the prophet was one that wrote...that miniaturized exactly the entire Bible in his prophecy. Because the Bible's got sixty-six books in it, Isaiah's got sixty-six chapters, and every chapter seems to line with a book of the Bible. And it does line very well. He starts out with creation. Isaiah does. And then, in the middle of the book (about chapter 40) comes around John the Baptist (New Testament); and then winds up there, in his book, in Revelations—in the Millenium. There's sixty-six books in the Bible, there's sixty-six chapters in Isaiah. He wrote a complete commentary, a miniaturization. Now, we find out here, he's getting chapter 65—one more chapter he speaks of Millennium. How beautiful.*

42. Well, let's go to Isa 65:17-25. It's about what we can do, because he doesn't read It for us.

- (17) For, behold, I create new heavens and a new earth: and the former shall not be remembered, (not) come into mind (John said the same thing.)
- (18) But be glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. (See, that's not the way it is now. It hasn't been.)
- (19) And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be heard (no more), nor the voice of crying. (Every tear wiped away.)
- (20) There shall be no more thence an infant of days, nor an old man that hath not filled his days: (a) child shall die an hundred years old, (Bro. Branham could not explain that; I cannot either. What chance would I have?) but the sinner being an hundred years old shall be accursed (I think that could just be a type, that's all.)
- (21) And they shall build houses, and inhabit them; they shall plant vineyards, and eat the fruit of them.
- (22) They shall not build, another inhabit; they shall not plant, another eat: (That's why he said there wouldn't be children born.) for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. (That's hundreds of years. In other words you're back to nature.)
- (23) They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.
- (24) It (will) come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. (And Bro. Branham put that about Mount Zion, in the ages to come.)
- (25) The wolf and the lamb shall feed together, the lion shall eat straw like the bullock: and (the) dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

So, you're looking at the picture, and it looks like they're both run together; and how that is I don't know.

43. Now he says here:

[46] *What a promise these prophets and great sages, and teachers of the Bible, gave way back in ancient days concerning this glorious day to come.*

In other words, how thrilling it was to receive the vision and teach it, knowing it would come to pass. It was absolutely there. Bro. Branham does the same thing. It has the same inspiration today, especially, upon us seeing what is before us, through the prophet and his ministry.

[46] *By these passages one might think, or be led, rather, to believe that the whole planet of this earth... See?—that the heavens will be gone and the earth will be gone—completely annihilated. But a close study, with the help of the Holy Ghost, and we find the truth of this subject, and that is what we're going into.*

44. Now, on paragraph 47 we read that it's going to be on this earth. Now that's what you're looking at. All right.

[47] *It is only the atmospheres around it, and the sin that's upon the earth, that will be destroyed. Now, we realize that the 'heavens' means the 'atmospheres above' it.*

Now that's why I read what I did in Bollinger and why I read in Vine. I wanted you to see what they said. They are doing their best with what they know. But it takes a prophet to authenticate what otherwise is a very good and a very legitimate stab at it; because that's all you can say it is—or a 'conclusion' may be the word that they'd prefer that I use. All right.

45. Then, here is the definitive statement. It's number two. Number one: it's going to be on earth. Number two: it is not the earth and heaven that will be destroyed per se, but that which is relative to it but not fit for the saving thereof; only that which is unsavory and illegitimate to it, must go. Everything must line with Romans 8. There's where you get your understanding now.

Now he starts with mankind under redemption, going to the adoption, going into the great eternal—immortal. [Rom 8:14]

(14) For as many as are led by the Spirit of God, they are the sons of God.

(15) For ye have not received the spirit of bondage again to fear; (Now we're never going to come back and go through this mess again.) but (you) have received the Spirit of bondage [adoption], whereby (you) cry, (Father,) Father. (The complete restored relationship of the great Provider of all creation is taking His masterhand and running it flawlessly. There's no more problem.)

(16) The Spirit itself bear(s) witness with our spirit, that we are the children of God: (Now, watch; in this present condition.)

(17) And if children, heirs; heirs of God, and joint-heirs with Christ; if so be we suffer with him, that we may be glorified together.

46. And the suffering always starts with believing the foolishness of the divine revelation. That's your beginning of your foolishness and your suffering. It's foolishness to the world, but it's life to you and me. And, if we believe it, we will suffer, absolutely, just like Christ.

(18) For I reckon... (Now he said, "I've made my computation"—you have the best computer in the world, the Holy Ghost, with the renewed mind.)

I reckon that the sufferings of this present time are not worthy to be compared (to) the glory (that) shall be revealed in us.

- (19) For the earnest expectation of the creature (or creation, is waiting) for the manifestation of (us) sons of God.
- (20) For (creation itself) was made subject to vanity (not on its own, and not by its will), but by reason of him who subjected the same in hope.

God, then, moved on creation for the sake of man, so that he, in this dilemma, would respond to God to receive all the grace and the ultimate of his attributes, which he could not receive in any other way! That's why predestination is to be praised and make you sing with joy and not ask questions. Just be glad you're predestinated.

47. Now:

- (21) Because (creation) itself also shall be delivered from the bondage of corruption into the liberty of the (glory of the) children of God (That's what the original says.)
- (22) For we know that the whole creation (we too), groan and travail in pain together until now.
- (23) And not only they, but ourselves, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of (the) body.

In other words he tells you right here, as we read in this Scripture, and I've explained it in this paragraph—and I've explained it as Bro. Branham did: that which surrounds this, which is like on the surface, which causes all the trouble, it's going to go. It's going to go. You bet it's going to burn up and that it's going to be annihilated. See?

48. [48] Now, *then these thistles...* (Oh, that's right; they weren't in the original creation. Did you know that? You bet!) *and sickness*, (That wasn't there either.) *and death, and politics*, (Oh, goody, goody, goody. I didn't say the politicians; I said the politics, and them that do it. Ah, yes even) *sinful men, and sinful women, and evil spirits, will all be gone away and annihilated. It has to be done that way, because we are going to live right here. We'll prove by the Bible that right here is where we live.* The major categorical statement. Yes, sir.

So, everything illegitimate must go entirely, and everything good is going to stay.

49. Let's go to Matthew 15. How much time do I have? Well, I might not need it all, but here... Let's start in Matthew. And I got Mt 15:7-13, so I sure hope this is right. It is right.

- (7) Ye hypocrites, well did Esaias prophesy of you, saying,
- (8) This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. (You think Adam and Eve were that way? No way.)
- (9) But in vain (do they) worship me, teaching for doctrines the commandments of men.
- (10) And he called the multitude, and said, Hear, and understand:

- (11) Not that which goeth into the mouth defile(s) a man; but that which cometh out of the man, defile(s) a man.
- (12) Then came his disciples, and said, Knowest thou that the Pharisees were offended, after they heard this saying?
- (13) (And) he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. (And I'll leave them neither root nor branch. Malachi 4. They're going to go. All right.)

50. We read Mal 4:1-3, the same thing.

- (1) Behold, the day cometh, (the earth) shall burn (like) an oven; (everything burnt up), neither root nor branch left.

And, remember; he says here, we're going to be with him; we're going to be right here on earth. And Jesus said, categorically told us, he said, "Now, look; let not your heart be troubled. You believe in God; believe also in me. In my Father's house there are many mansions; in My Father's Kingdom are great mansions—great houses. You're going to have a part in it." And He said, "I'm going to take you, that where I am, there you may be also." And, as King David, he has got to reign on this earth! And there's no place where It says he reigns otherwise, because it's an earthly Kingdom—right on earth! See?

51. Also, notice; in Rev 20:6, I do suppose. And It says:

- (6) Blessed and holy is he that hath part in the first resurrection: on such the second death (will have) no power, (and they'll be) priests of God and of Christ, and shall reign with him a thousand years. (And that's on earth. All right.)

And Rev 21:9-11. Here's the wife, the Lamb's wife, the Bride, and she's coming down, and she's coming down out of heaven. Where's she going to land? She's going to land on earth. See?

Revelation 22:1-5. Here It is again: the river of crystal proceeding out of the throne of God of the Lamb. Now that's Zion, Mount Zion. And in the midst of the street of it, and on either side, is the river of Life. The tree of Life is there, with roots on both sides—twelve manner of fruit. And there's no curse. And, what is there? The throne of God and the Lamb; and we're going to be with Him, to serve Him. And that's where He is. All right.

52. Now, paragraph 49. Now, notice:

[49] *Thistles, germs, all sickness and things, are completely taken away. All of this existence that's in the earth now: man-made systems, politics, all of these things, they are going to go. And 50:*

[50] *All this exists...*

53. Now, let me read you, first of all, Rev 21:22-27.

- (22) I saw no temple therein: the Lord God Almighty and the Lamb are the temple of it.
- (23) The city had no need of sun, neither of moon, to shine: for the glory of (the Lord) and the Lamb is the light thereof.

- (24) The nations of them which are saved walk in the light of it: (We're walking right now, believe me, in His light.) and the kings of the earth do bring their glory and honour into it. (Because everything that makes manifest is light, and that made manifest. So, they were walking in it.)
- (25) And the gates of it shall not be shut by day; (there'll) be no night there.
- (26) And (they'll) bring (their) glory and honour of the nations into it.
- (27) And there shall be in no wise (This is what I want.) enter into it any thing that defileth (nothing there to do it),

Now, remember; Satan will be bound by a chain of circumstances in the Millennium. But here, he's out. He's finished. There will be no third resurrection, brother/sister. There'll be no wars. It's going to be all over. Amen. It's all over. Nothing's going to enter into it.

- (27) ...neither (that) worketh (an) abomination, or make(s) a lie: but they which are written in the Lamb's Book of Life.

How are you possibly going to get anything awry with the redeemed and glorified sons of God? Ridiculous. You could no more get even a pinpoint. There's nothing, nothing... Wouldn't it be nice to just go to bed sometime with nothing, nothing, nothing? But everything, everything, everything? Everything good and nothing bad, as I'm saying here? It's almost... It fogs your mind. But I tell you, I'm interested. [Bro. Vayle laughs]. I'm mighty interested. Yes.

54. It says here:

- [50] *All this exists in the heavens, meaning atmospheres.*

Now the prophet said this is atmospheres! So, all these other things, though legitimate in their right places, this alone is the proper definition. The atmospheres are going to dissolve. The crust of the earth is going to dissolve. And every single thing pertinent to it is going to dissolve. Hurrah! And amen and hallelujah! I like that. Man, I like that!

There are a lot of things I'd like to dissolve right now, and I'm not talking of any enemies. I'm just talking about me, such as the pits in where my tonsils were. The arthritis would be just lovely to see it burn, cremated. If annihilation takes a long time, those devils, those rascals, I'm ready to stand by and look at it.

You say, "Hey Bro. Vayle, you've got a vengeful spirit."

Yeah. If you've been kicked as hard in the teeth as I have with arthritis, you'd be pretty vengeful too, if you knew you'd get rid of them. It's a curse of sin. It's not my sin, either. You know what I mean; it's some of the old debt.

Bro. Branham said, "*It all fell back on Satan.*" He said, "*You didn't do it little Bride.*"

There you are.

55. Now he said:

- [50] *All this exists in the heavens, meaning atmospheres, and the earth which now is; this earth holds those things. But it wasn't made for that purpose. So, praise God, it's got to go. Sin caused it to be like that. It was made by God, the Creator. Now, watch. And all of our bodies, that we live in now, were on the earth when God created*

that earth, because out of that earth or the dust of the earth we're taken. It was all laid out there when God Himself created. We were in His thinking, when He made all this to bring us out of it. You were in His thinking, and in Him, the Great eternal, was the thought, which is His attribute. All right.

56. Let's go to Genesis 1. And I've got to quit here, because I can see there's no place to quit, except I suddenly quit. You don't do that in a race. You don't suddenly stop, you know, on your way home. You'd better get home. Well, we're a long way from home at this point in this sermon! So, I can stop on the curb and rest. All right. It's Gen 1:24-25. And It says:

(24) And (the Lord) God said, Let the earth bring forth the living creature after his kind,

How in the world does the earth bring forth the creature? There's no such thing as spontaneous generation, that rot. He's telling you here that God is going to get the earth to put on the animals that are spirit form. The same as he does... And that's what It says in Gen 2:7.

(7) And the Lord God formed (of the) man of the dust of the ground, and breathed into his (dusty) nostrils the breath of life (made out of dirt).

Now you see, God wants that. That's what it was for! So, we are going to come back in a human form! And you won't have to worry about beauty and all this glorious attributes of wonderful figures and powerful biceps and macho man. I'm convinced as Bro. Branham that Sampson was a runty, little old guy whose mother had to take care of his curls. But, when the Holy Ghost came on him, watch out. That's a pleasant thought isn't it? That means you're going to trust God for these things. In other words there's a finalization here. All right.

57. Now:

[51] *Now, sin caused all this to happen, and God through this age is gathering up His material.*

That's right! His material for what? For the New Jerusalem, because this age ends it all. And this Coming, this Appearing, Armageddon, those things end it all. And from that time there is nothing but nothing. You see White Throne? What are you waiting for? See? That's what's going to happen. He is going to get rid of all these things that do not belong.

[51] *Satan is still here. That's the reason all these things happen. He's still here. All of these evil forces are still here.* But you better believe me, he's not going to be here very much longer.

58. Okay. I'm going to have to stop. This is interesting. It's much more delightful than I thought. I thought I'd get through a lot of pages just reading some of these things—what I wrote in my little preview here. And I find out that I... Well, this is good. I knew it was a good sermon. Not because I'm taking it. I knew it was a good sermon. But in my heart I knew that, hey, that's got to be good somewhere. And it's getting better all the time. I can see it, bless God: this thousand years doesn't mean a thing. But get to the Millennium where it isn't going to mean much in time. I tell you it's not going to mean any time at all. And be caught up in eternity. What a fantastic thing. All right.

[Bro. Vayle continues with the Communion and Foot-washing service.]