

Future Home #14

We Have the Full Potential of the Reality!

June 15, 1988

...the necessities, but You've given all things to us. Then, this last day, Lord, You've more than matched it with a Spiritual outpouring of grace, and wisdom for this hour, and knowledge, Lord, which gets us ready for that hour which is already here in the earth, and people aren't aware of it. And, Father, we're not aware of it as we should be. We just pray tonight You'll help us to be aware of what the prophet taught—especially, Lord, taking liberty to go down the ages and look one thousand years beyond and just simply put the Bride there and say, "There it is," and you're a part of it.

Help us, Lord, to see this and know that it's just exactly what he said. Inspire us, Lord. Give us that stimulation by revelation. We'll be careful to give You the praise, in Jesus' Name. Amen.

You may be seated.

1. Now we're on number fourteen of "The Future Home of the Heavenly Bridegroom and Earthly Bride", and from paragraph 285 on page 62 we took two complete messages on the thought that God's Kingdom was intrinsically and essentially a Kingdom of Peace. God Himself is the King of Peace. Christ is known as the Prince of Peace. And his reign is a reign of peace, and there will be no end of peace. That's because the government's upon his shoulders, and there's no end of him, and he is the Prince of Peace.

2. Now, from the fall of humanity to this very hour and for years to come—that's in through the Millennium and start of the New Jerusalem—God has made peace with us and for us through the blood of the Covenant-One, which is Jesus Christ. The God of Peace wants to reign in our hearts. So, bringing peace is not just a matter of God coming into our hearts. It's a matter of God reigning in our hearts—and 'reign' means 'authoritative control'.

3. Now, in Lk 1:77-79, you'll notice that Zacharias, the father of John the Baptist, made a mention of this—the coming one who was to bring peace, and He Himself, the great One of peace—and he says here: [Luke 1]

- (77) To give knowledge of salvation unto His people by remission of their sins, (And you'll notice that the knowledge of salvation can come only one way, and that is: to have the experience of your sins remitted. Then,)
- (78) Through the tender mercy of our God; whereby the dayspring from on high hath visited us,
- (79) To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

And this is something, of course, that is very, very wonderful, because we know peace left the earth when Eve left the Word, and Adam followed her. And from that time there has been no peace in the world. And there is no peace in the hearts of men, as there ought to be, and will not be, until that great day we're looking forward to. So, unrest gripped all creation, and the violence of sin will soon bring the wrath of God upon the earth in the direct way that was brought in the Romans 1, which we read many, many times.

4. Now, notice; the message of peace in this hour that Bro. Branham brought to us in the "Exposition of

the Church Ages”, when he preached them to us. And in Rev 1:4, It says:

- (4) John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne.

Now, since He can’t change, (He’s the same yesterday, today and forever.) what He was introduced as, at that particular time, He is still the same in the hour of this visitation, which, you will notice, Bro. Branham brought to our attention in Rev 1:12-18 (We, perhaps, do not need to read all of them.)

- (12) And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks
- (13) And in the midst of the seven candlesticks one like a Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.
- (14) His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;
- (15) And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.
- (16) And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shineth in his strength. (And so on)

And Bro. Branham said, “*That was the Judge.*” So, you’ll notice that the Judge is bringing peace. Now, usually a judge is not one who brings peace; he is simply one who interprets the law and, then, demands that the law be executed according to his interpretation, whether it is right or not. So, it’s the end-time period, which started under the Seals, Rev.6:1-8.

5. Let’s look at that [Rev 6:1-8] a second.

- (1) And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.
- (2) And I saw, and behold a white horse: and he that sat on him (was given) a bow; and a crown was given unto him: and he went forth conquering and to conquer.
- (3) And when he had opened the second seal, I heard the second beast say, Come and see.
- (4) And (out) there (came) another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

[Bro. Vayle paraphrases verses 5-8:] And the third beast was a black horse. And the man had a pair of balances in his hand, and he was selling the means of salvation. And then, the last beast was a pale horse, or a brindle horse, and him that sat upon him was Death, and Hell followed with him. And power was given unto him to kill—to take the last vestige of peace from the earth where men would not be able to decide for themselves or live in any type of peace with God, whatsoever... would be a very terrible, terrible condition.

Now, in the third chapter, you will notice that the message of this age, by the Messenger, is anything but a message of peace, although the God of Peace is on the scene. He said, "Because you're lukewarm and neither cold or hot, I'll spew you out of my mouth... because you say, 'I'm rich, increased with goods and need nothing', and knowest not you're wretched, miserable, poor, naked and blind" ... and absolutely away from God. Now, that's the condition of the world, which started at the Garden of Eden; and, you'll notice, it's gotten progressively worse, until God is going to destroy everybody and everything at the end of this Age—preparatory for the Millennium. And then, at the end of the Millennium when the earth and we go through a further sanctifying process—the earth especially—then, everything is dissolved so that God can give us the perfect peace that we are entitled to through His attributes, and those attributes on display in His reign.

6. So, Bro. Branham's speaking of this great pyramidal City which is 1500 miles at the base and 1500 miles high, made of pure transparent gold; in which is the Lamb of God on the Throne, and God above there (the Logos above him); and there were waters of Life pouring from under the Throne; everything a vista of beauty, everything a Paradise; the Tree of Life giving twelve manner of fruits and also, no doubt, other trees giving their fruit; and the kings to memorialize the peace that God brought—because that's what man's interested in: getting back to the place of peace. I don't think that people, actually, are as concerned about good clothes and good food and maybe some degrees of safety, as they're really concerned about peace—to really have peace within. And that great City of peace, under the Giver of peace, is the home of the Bride.

7. Now Bro. Branham speaking: At the end of the thousand years, the earth will be then ready for this complete restoration, or renovation. So, in paragraph 286, he says:

[286] *So, old man and old woman, don't you be discouraged.* (At that time he was only fifty-six, and he called himself an old man. You realize he'd be 79 years old last April. I know that for good reason, because he's five years older than I am.) *Don't be discouraged. If you are represented up here* (And he pointed to the top of the... Zion, New Jerusalem.) *If you're represented up here in this attribute of God—He's God,* you know. *If you're represented here, you're in the Eternal.* (Now, you've got to know that before even the Millennium. Some of you've known it, like Abraham, for a long time, and you don't need a personal visitation from God, either, to confirm it. You just have to believe the Word for the hour.) *If you're represented here, you're in the Eternal. And, if you cross from that seventh day* (That's the Millennium.) *into the eighth day, and (you got into the Eternal by the baptism of the Holy Spirit), you're included in this.*

Now, there isn't anybody, unless God makes special effort... There isn't anybody living—prophet or anybody—but whoever used the perfect choice words, so you'd be hearing the same thing every time in the way you should hear it, so that you wouldn't feel there is a bit of a contradiction. Now there's never any contradiction! But it's strange... the language. Now he said... "*If you're represented up here...*" You would have to be there as a son of God with the Life of God. And then, he says, "*How do you get into the Eternal?*" We already were in Him. Well, the thing is, then, 'How do you get back'? (is what he's really saying.) By the Baptism with the Holy Ghost. In other words you get back into the body that God had prepared to glorify Himself, which is the bride of Christ, which is completely represented in God—having been taken from the dust of the earth and glorified it and lived in it and now doing the same with us.

8. So, what you're looking at, nobody can ever say exactly; only God can. And His 'exactly' is more different almost than anybody else's, because He needs to come on the scene and tell us what He's saying. But I want you to notice that these words here are not contradictory. And much of what Bro. Branham says is merely the 'point of view' to bring to your attention what he wants you to get. And he's wanting you to know here that this great City is what, really, God prepared and had known in His Mind

before the beginning of time, and was all for Himself. Then, He began spreading Himself out, bringing a family. So, He said, “Now, it’s for me and my family. And I’m going to live there with them.”

9. So, always you’re looking at the sovereignty of God, because He pointed to your representation and where you were represented. Now I am not represented here; [Bro. Vayle points to one of the photos.] I am here. So, you see, what you’re looking at, then, is not something that is... What you’re looking at, when Bro. Branham said, “*Represented*,” is an imputation, in the sense that you’re just as good as in the great City, because you already were in Him. We’re looking at sovereignty. So, don’t ever think of anything in this Message outside of sovereignty. I just wanted to draw that to your attention.

And you get into the knowledge that you were represented by being baptized with the Holy Ghost. So, you know that you were in that—which he points his finger to—Mount Zion; you’re included in it.

10. [286] *Now, if you’re just trusting upon a sensation or jumping up and down or, saying “I do this; I keep my seventh day; (That’s Seventh Day Adventism, and Armstrong and those people.) I don’t eat meat”, and things like that, that’s going to perish in the end. But this is eternal. (Now, remember; ‘Eternal’ never had a beginning, but ‘Eternal’ can take shape and form which it didn’t have in the beginning, in the sense of where it was, which was in God.) This is the Eternal, the feast after the Feast of the Tabernacles.*

Now, the ‘Feast of the Tabernacles’ is where they cut down boughs; it was the last feast in the Book of Leviticus, chapter 23. (And I don’t want to read It, but you can go over that yourself.) They had the Passover, the first-fruits, Pentecost and all. And the last was the cutting down of boughs where they lived in what was called ‘tabernacles’, but weren’t. They were little sheds or little arbors; they were made up of cut-down branches, signifying the non-permanency of it. And you’ll notice that Bro. Branham placed the Seventh Church Age in the Feast of the Tabernacles, which showed you that no matter what you went through, of all the Feasts, (And there were six, the number of man.) when you came to the seventh, it didn’t do you any good in the sense of permanency. Permanency had to have its own peculiar setting and principles which demanded a permanency of every single attribute that was in God, and for man and some based in man. (Understand what I’m saying?) So, that’s why the Millennium—the seventh day, has to end up with the Seventh Feast, the same as the Seventh Age has to end up with the Seventh Feast, which we have come this far, but it’s still not permanent. You get to the Millennium, it’s not permanent.

11. So, between the time of God’s introspection and the formulation of His sovereign pre-ordained desires and plans to the consummation of it, there is an impermanency in all of His people. It was in the Garden of Eden—all the way through. But now, coming back through the Resurrection and through the new creation, there is a permanency. This is it! Now I hope you know what I’m driving at, because I’m trying to show you the principle of God in sovereignty—what God had, what God wants for us, what God is going to give us. The Feast of the Tabernacles was the last Feast, the Seventh Feast. We’re worshipping now under the Feast of Tabernacles, the Seventh Church Age, and it is the least permanent of all. It’s a horrible mess; it’s got to be burnt up. See?

So, we are to get ready, and we are to try to receive the stimulation of revelation that we are possessors of the Kingdom of peace—and a peace that no other Age has really known. We are going to miss the Great Tribulation. And we’re going to hear about that as we go along.

12. Now:

[287] *In the Millennium, we’ll be under the Feast of Tabernacles again in its seventh day.*

Now, Seventh Age, Seventh Feast, Seventh Day, Millennium, right? Six thousand years, come to seven—the same Feast, showing you are in a place of ‘immediacy-transition’, and you’d better not want

too many things in this world, because, how fast and how far can you travel when you're encumbered? Now God only let Israel move from one land to the other taking their possessions.

Now, Dave [Barradas] had a great experience here a few years ago. He went up there—somewhere around Cadillac—took all his furniture and everything up, put it in a house, and the house burned down. Didn't bring anything back, did you? Burned down flat. Feast of the Tabernacles, son. Anybody could have that experience; everything's going to go. The only thing that isn't going to go is the grace of God invested through redemption in His sons. So, what you're supposed to be looking at now, in the stimulation of revelation, is the permanency, the stability, the eminency that is ours through the coming Kingdom. And "one thousand years is but a day." We're looking the same as you look at the great White Throne. Now we're waiting with... Seventh Day is another Feast.

13. [287] *But then, after the Seventh Day, we have a Holy Convocation. (Everybody now gets together. We...) Go back into the Eternal.*

So, we were in there; we got out of it by means that God implimented; we were separated from the knowledge and grace of Him. And now, by the rebirth, put back into the position wherein our flesh led us astray, and now we are hand-in-hand with God in this hour. Now:

[287] *We go back into the Eternal. How? By the eternal One that came and redeemed us. (Now the eternal One is God alone, because there's no beginning and no end. That's like Melchisedec.) and took us back; letting us recognize that we are a part of Him.*

Now, let's just look at that for a minute, here. He said, "*We're a part of the great eternal One, and God has taken us back.*" Well now, of course, he means there, that He's taken us back to Himself. The lost children, like the prodigal sons, are all back to God. Also, it means we're back to Adam—all the way back to Adam, and not Eve. We're not back to Eve. Adam was supposed to be the father of all. Eve messed him up on that; so, he wasn't, and she became the mother of all. But Adam still fathered, and he was (in a limited sense) the father of Eve. Now we got serpent seed in there, which we'll talk about later on. So, He got us all the way back to where we are now and will be shortly—free from anything that the Serpent and his power had to do with us. Now, notice that Bro. Branham said, "*He's taken us back.*" How do we know? From Matthew 12, doing again the same works, in the form of the Holy Spirit, He did when He was here in the flesh for Israel. But Israel could not recognize Him. And it's sad to say that many people do not recognize His Presence today.

14. [288] *Now, how do you know you're a part?—because that's the Word of the hour, the promise of the day... (Now he said, "How do you know you're a part?—because that is the Word of the hour, the promise of the day." That you will know that you are a part. Well, taking us back... He said,) What is it? A restoration back to the first day, the very first— "...He'll restore the hearts of the children back to the fathers."*

Now Bro. Branham is answering the question for us here: How do we really know that we are a part of God by virtue of having been a part of God? And this answers the question, what he's telling us. And that is: Do we believe that his Message and what's before us, is the vindicated Truth that restores and brings us back full-circle to the Faith—and our own faith—back to the same true Faith that is repudiated? and now the Church is repudiated?

15. Bro. Branham spoke of getting back to the faith that the fathers had. Now I want to just bring something to your attention. There is no definition in any dictionary that I can put my hand on (that I've looked at) that defines 'faith' as 'built upon an observed knowledge'. Faith presupposes a statement that is made, and without proof, you literally take that statement to be correct. Because faith does not deal with what is 'seen'; it deals with what is 'unseen'. But, do you know something? Though that is true, how wise would I be to simply accept something on the say-so of any man? How wise would I be to

accept the Bible as the Word of God, when no book has ever proved itself? So, if we're going to get back all the way to faith, where you and I just take the Word, and that's it, you're going to have to have some proof—some evidence somewhere that the Words of that Book prove themselves. In other words it's got to be a living Book.

16. Now Hebrews 11.

- (1) Faith is the substance of things hoped for, (It's the giving of substance. It's not a substance; it's a 'substanting' ... gives substance to it. Something you stand upon... 'of the things hoped for') the evidence of things not seen.
- (2) For by it the elders obtained a good report.
- (3) Through faith we understand that the worlds were framed by the word of God, so... (the) things which are seen were not made of things which do appear. (And right on down the line, you're going to find that every single one of those people, positively, had a confrontation with God and His Word, and it proved highly successful.)

Now, that's what you call the Vindication Principle. And we had it from Matthew 12. We don't need one more bit of evidence. Now, that means no sensations, no jumping up and down, no trying to grow into it (although, trying is a good thing, if you do it right). But, as I said concerning a legalist: A legalist is a guy that tries to make everything go. A man of grace, he knows there's just one thing to go, and that's for him to get out of the way and let God go ahead. And, if man ever learned that, he's in the driver's seat right there—God Himself. And he'll drive like a Jehu and raise a cloud of dust every single time. He'll drive his enemies crazy by loving them. He'll drive the people that hate him, by just doing nice things. He'll kill all the sourpusses by smiling all day long, because he gets out of the way.

17. I can visualize the three Hebrew children, before they got thrown in the fiery furnace. Daniel wasn't there; he got thrown in the lions' den. But, how could they possibly stand before a king and say, "Okay, I'm sorry. I know you don't like to see me go this way, and I don't either. But this is the way it's going to go, because I'm not bending."

What did those people have? They had something vindicated. God has not asked either you or me to take any statement that is not vindicated in this hour; because, when He was here in the flesh, He said, "Tell me what I haven't done that needs to be done. Show me one place I've failed. What do you want anyway?" And, like the seed they are, they took the bait.

You've got the same people in the Church of Christ, who said to Bro. Branham—when he said, "*The little girl's been healed. Give me the money.*"—"Well, we thought that we would cut the little girl, and you would pray, and she'd be healed."

He said, "*You are of your father, the Devil.*"

I want to ask you a question this evening: In the light of what we teach here, based on Bro. Branham, in the Light of the great White Throne, where are those men going to go? Where is the Church of Christ going to end up at? Now I know you want to be tender-hearted and sweet. Personally, I'm not on your side. I'm not interested in being tender-hearted and sweet—not over this when it's vindicated. Because, if I go your way (if you should be going that way), I will condemn my soul by tomorrow morning. No way! I've got enough trouble now with Lee Vayle and his problems of faith without taking side with anybody that blasphemes the holy name of God and tempts the Lord God. I may sound mean, but I'm sorry for you. If you're sweet and kind and I'm not, I'm sorry for you. I'll take my chances the way I am. See?

18. Now, listen; you cannot be a witness to something false. Paul said, "If God raised not up Jesus, we have become a false witness." Now, this is not true, if he did not have "THUS SAITH THE LORD." If what he is saying here is not based upon the Vindication Principle, your faith and my faith is strictly vain, because there are men ten times smarter than William Branham, twenty times more educated, many times more brilliant; but nobody had what he had. I don't care what he says—what anybody says—they didn't have it. They might try to imitate him and think they've got something. When that man told us what he told us, "The hearts of the children would be restored to the faith of the father"—based upon Mat 24:27, (where the light coming out of the east shines to the west)—and told us what it was, that settles once and for all what the prophet came to do. It settles once and for all the Son of man and the ministry of the Son of man. It settles once and for all who's Bride and who isn't Bride. They are separated now, because the peaceful, loving Judge said it. Now, there's your stimulation of revelation. Got it made, Hallelujah! God did it.

19. We used to say years ago, "I'm one of them; I'm one of them." Cut a rug, eh, Pete? Oh, you weren't much of Pentecost; you're a Mennonite. But you saw a bit of it; you saw a bit of it. The old emotional 'drag' that... Look, how high you jump, how fast you tear around, how much you scream, how you get exhausted even, or how happy you get, what has that got to do with that? Now, that's fine, if you want to tear, hoot and holler, jump and scream, everything else, if it's based on that [Bro. Vayle points to the picture of the Pillar of Fire.] like Bro. Branham tore around that tree that time, just screaming to God. You've all felt that way at times. I know you have. So, I'm not taking that away from you. I'm just letting you know here, brother/sister, that this man is speaking based upon a vindicated ministry placing a Bride in New Jerusalem. And I'm going to prove it in 15 minutes from now, when I use my own name here. Doesn't mean that I'm actually part in the sense that I've got it made and nobody else has.

20. [288] *...And he'll restore the hearts of the children back to the father (See?) bringing a restoration again of the pentecostal genuine, not sensations ...manifest the evening light (Mt 24:27), the same sun that showed in the morning light. That's the promise for the day.*

Now, if you believe that... If you can put together Matthew 12, Matthew 24, Luke 17, Malachi 4... Well, if you're not Bride, you're sure getting pretty close to one, because that's the promise of the hour, and that's what you believe. And, if you don't believe that, well, it's too bad. I don't know what you do believe, because what you've got isn't vindicated. What you've got is from some text book; it isn't going to work.

21. [289] *Where are we friends? Where are we? Just waiting now to get out of the way, so Revelation 11... (That's the two witnesses.) can come to the Jews and make their hour known to them, vindicated, as our hour was made known to us. That's right; the Rapture is coming.*

Why? Because the Lord has descended with the Shout, the Voice of the Archangel, and the Trump of God, and any time the dead are going to rise, and we're going to be changed—be caught away in a Rapture. All right.

22. [289] *Watch, outside the gates of the walls spread across the New Earth, nations will dwell in eternal peace.*

There you are. Jesus said, "I'm going to bring a sword upon the earth." Why did he bring a sword? To kill all the trouble-makers, for "They that take the sword, perish by the sword." And those that take the Sword of God as hypocrites and unbelievers in the Truth, they'll perish by the same Sword. The same Word that went out of His mouth, brother/sister, is coming on this earth to destroy, and the blood will run up to the horses' bridles.

[289] *Now, watch; in this place of eternal peace—eternal, because the eternal King of Peace is there—Now, watch; honored kings will bring their glory into it; no sin can be there. No more bobbed haired women will enter that City; I'll guarantee you that.*

What do you think of that one? Does it matter? Why would a vindicated prophet make a stupid statement like that? It's not stupid. See? It shows what's in the woman's heart; that's all. Just remember, you've got to watch women as the type, brother/sister; they're no worse than men, no better than men.

Oh, I forgot to bring something to read to you, how this woman who's a great preacher and her husband comes along to help her. Bravo! Oh, those Pentecostals.

[289] *No more wearing shorts, short wearing, cigarette smoking, whoremongers, whores, liars, idolaters (whoever they were), won't enter that City. No, it'll all be over; sin'll be gone, because the sinner will be gone, too. He's the guy that did it. Nothing to defile its holiness shall enter there. That's what He said. All has passed away forever.*

In other words the perfect potential of redemption, which we possess now, gives way to the perfect manifestation of redemption. Everything that lay in the seed of redemption wherein there would have to be attributes, all of those attributes are manifested. How? Physically. Physically.

23. [289] *Look, out in its fields and around its gates: (That's outside the Holy Mountain.)*

“...the bear will be gentle, (There'll be bears out there, same as the inside.)

...wolf will be tame..

The lion shall lie down with the lamb;

The beast from the wild

will be led by a child.

I'll be changed from the creature I am.”

No. That's true, and it's not true. You're just going to get some better clothing on; you're the same person. (We'll talk about that, I think. Maybe we'll get to it—some thoughts that are beautiful.)

[290] *In spite of this death working in my mortal body, and old age setting in, I'll be changed. You've heard the song? “The bear will be gentle; the wolf will be tame...” He'll not jump up and rear up and try to kill you; he'll walk with you down the path. Who's going to inherit it?—the redeemed. Who will it be? (He's going to tell you who they are—Watch it, now.)*

[291] *Notice, I can only teach my types now. Notice, Brother Lee, who comes out of the new earth with Noah, the prophet?—those who went in with him into the ark. (Now Noah wasn't God; Noah represented God. See? Each Age has a messenger. The last Age has a prophet.) That's right. Those who walked out on it. See? Who were they? Those who went in with Noah by his message. See? They were the ones who walked out upon the new earth after its water baptism.*

Now I'd like to have just anybody disprove that one. Why, they say, “Well, just a minute, Bro. Vayle. It happened to be his wife and his sons and their wives. It was family.”

That's exactly right. Who listened but his family? Mrs. Lot didn't listen. She was family. And the two girls were wild! Man, they were wild. Look at the mess they brought into the world for their sin and folly. All right.

24. Who's going to walk out on this earth? The Bride in every Age. But he's talking to you and me, to have faith in him. Bro. Branham wanted above all else, that people had faith in him. Why did he love Joseph, his son, as he loved Joseph, as no other person, perhaps? (I can't answer the full question, there; that's why I put a 'perhaps'.) Because he said Joseph believed him and the others didn't. He talked about his death, how that his family wouldn't listen, and he said, "...*Be carrying me one day in a pine box and Billy will be there with a handkerchief in his eyes—be too late.*" See? He wanted the people to believe him—his veracity—based upon a genuine vindication.

25. We know that Bro. Branham was vindicated somehow by someone. We know the 'somehow' only too well. If this Bible is correct, we have every right to believe Who the Someone was, Who did the somehow. And we do! It shouldn't be strange that God would appear that way. He appeared to Moses, Elijah, and others. When did He become Jesus Christ or Jehovah, the God of the Old Testament, Who used to be, but isn't anymore? or changes His ways to be capricious? God is anything but capricious! God is unbending. He's not interested in change... that's right. He's not interested in change. He doesn't want to be changed and isn't going to be changed. "I am the Lord; I change not."

Now, I'm going to tell you something, that when Jacob smartened off..." If it weren't for that very thing," He says, "You'd be consumed. You'd better be glad I'm unbending—I don't change." My that's good! Oh, my! I'm glad. I'd hate to think of the changes I'd go through. And it's not a good metamorphosis here. [Bro. Vayle laughs.] Thank God, God doesn't change! He becomes.

26. Now those who took Noah's message walked out upon the new earth after its water baptism. Who's going to walk out after the fire comes that simply renovates? We will: the bride of Seven Church Ages and the Old Testament—all of the Bride. Who are going to walk out upon the New Earth? Everyone that died in Adam, became alive in Christ—all the foolish virgin, every single one was there. Now, watch:

[291] *The one who goes in with Jesus now... (That's 'the one who goes in now.')*
How do you get into Him?—by one Spirit, and He is the Word; you become a part of Him. What part of Him are you?—the Word that's living at this hour, recognizing Him.

In other words there's something that's going to test your faith and test who you are. And it's right before you what the test is: Can I go along with this or will I sit here like a hypocrite? And, when the chips are down, I'll show my colors at the end.

Now, look; I'm talking about an experience. I'm talking about a man who said to a friend of Joe [Raczkovy]—claimed he believed this Message. All of it?

"Oh", he said, "Bro. Branham wasn't the prophet."

Dyed-in-the-wool Pentecostal trying to act as though he believed the Message. I still say what Lloyd says (and I like it), "You will never snow anybody that understands the Presence."

You can snow smart men on any subject, any type of work, but when it comes to this subject here, I've said it many times: It isn't a gift. With me it's just something; and it doesn't always happen. I wish it did. There wouldn't be one person that I wouldn't know what he's exactly like. But it just takes one word, [End of the first side of the audio tape.] and you can tell who that person is, what he's got, or what he hasn't got.

Now, if you're recognizing the Word of your hour, understand that the prophet is the living Word of God for this hour. He's that Word manifested, because God spoke of that one coming, and him doing those works whereby you can recognize Him—if you recognize Him, then, positively you are one of those who will walk out on to the Millennium. You'll be there! Vindicated Principle.

27. [292] (Now) *Notice, not a new generation, a transplanting.*

Now, remember, that when you go through the Book of Matthew, It speaks of fourteen generations. But I think it's Matthew. You don't come up with forty-two. There's one missing. The reason there's a 'missing' is because Christ never had seed. And so now, the Bible says, "He shall see his seed." So, Bro. Branham tells us that there's going to be a new generation. And those are the very Words of the Bible that I've pointed out to you before. And this is not something I discovered on my own; it's something I read about. But the guy doesn't know what we know, or he'd be happier than he was. But I'm glad I knew that he looked at this verse: Ps 22:30. And this is the Psalm, you know, where Christ is foretelling his sufferings through the prophet, like Isaiah 53. [Psalm 22]

(30) A seed shall serve him; it shall be (counted) to the Lord for a generation.

And Bro. Branham says:

[292] *Notice, not a new generation, a transplanting of the seed.*

28. Now, look; let's go back and talk about Abraham for a second. How old would Abraham be, if he were living today? I really don't know. Let's take and see if we can find something here by the old fellow that gave us the chronology. Can't remember his name, but they got him about... Well, they got him way back here somewhere... They got it about eighteen, nineteen hundred. But, say it was two thousand years roughly, and with two thousand years more, you've got at least four thousand years old. Now the point is this: Let's say Abraham is four thousand (which really doesn't mean anything), and you're sitting here tonight, and you're sixty years old. That isn't true. Abraham's not four thousand years old, and you're sixty years old, and you're twenty years old. You're just as old as Abraham, and Abraham just as young as you, because the seed was eternal. It just depended when the seed got its form. That's how God becomes. And that's why it's one generation—just one across the board; they were all in God. And it's going to be proven; they're all going to come up. And I think it's wonderful.

[292] *"Notice, not a new generation, a transplanting." (That's great! I like that.) You say, "Awh, Brother Branham...!" Notice, if God could raise up Elijah, and take him up 2,500 years ago and transplant him back on earth again, to be a prophet for the Jews, how much more can He do the Bride!*

Now he tells you right there: Elijah was taken away; they saw him upon Mount Transfiguration; and then, he's going to come back again, right here on earth to the Jews. Well, if he can do that, certainly he can do this other. What he's doing is giving us simple faith in the Resurrection by showing us a type. All right.

29. [293] *After Noah came out of the ark, notice what was said to Noah. After he come out of the flood, just like it was with Adam before... After he come upon the new earth, God said, "Multiply and replenish the earth" (after the flood). Notice, was to be fruitful, replenish the earth, as Adam at the first.*

[294] *Now, you can see exactly, here... Now, listen real close! Adam was to multiply and replenish the earth. Is that right? Noah was (after the new—the world was destroyed) to multiply and replenish the earth. Get it? Now, can't you see what the serpent's seed is? What replenished the earth? You get it?*

Now, if this is kind of vague to you, it's simple as A-B-C. The question is: Why does he bring this in about the serpent seed? Because each time the earth is to be replenished, (See?) every single time, the replenishment is destroyed. Oh, why would God tell anybody to replenish the earth, then turn around and destroy it?

You say, “Well, it’s a matter of sin.”

That’s not true. It’s not true at all; because, if God were to destroy anybody on the basis of sin, (And God is Father.) He’d be destroying Himself. So, you see what he’s trying to tell you. Every single time the command goes forth, it’s not done by the right people. So, He’s got to destroy it.

Now he said, “How, then, could God destroy having told them...”

And, listen; it doesn’t matter how He told them to do it; they did it by perversion. The animals all skewed up and all messed up with Eve. So, they’ve got a bunch on the earth. I want to ask you a question: What about after the flood? They’re in the position that God knows they’re in. He’s instituted a sacrifice. He’s given His Word. Now He said, “Go ahead,” and they’re to do it by sex. So, they do it by sex. Then, how does God then say, “Destroy it!”? He’s defeating His Own purpose.

If you can’t see serpent seed, that’s what he’s trying to show you. If you can’t see serpent seed here, as plain as the nose on your face, as you read the Bible, you’re not reading, or you’re so spiritually gross you’re not interested. Do you follow what I’m trying to get across to you? Here the man multiplies, and the woman multiplies, and then, God says, “Well, I’m going to destroy them for multiplying”? Your boss tells you to go and empty the four buckets of water; you do it. So, he fires you for doing what you’re told? You’ve got to be ridiculous.

30. Let’s get the picture. Abraham knew the truth of election, and he said, “Shall the Judge of all the earth destroy the righteous with the wicked?” And he knew He wouldn’t do it. And that’s exactly why Paul preached his dissertation on ‘The Sovereignty of God’—the election, the vessels—“Not of him that willeth or of him that doeth, but of God!” So, what if I live the most wonderful life in all the world, and I turn down the Word? I’m exactly where Doctor Newell put it.

He said, “There are those that seek after God by works, and they remind me of the man who was trying to jump across the Atlantic Ocean from New York to Calais in France. And the tragic thing is, the farther he jumps the worse shape he’s in, because he’s out deeper, where nobody could rescue him.”

So therefore, the more you look at yourself and think you’re going to be a good fellow—this, that, and the other thing—the more you are self-deceived. Just get this picture. If you believe in sovereignty, and you believe at all that you were in God, God would have to destroy a part of Himself, if you were in God, for Him to destroy you. It just simply can’t be done. It’s wrong to think otherwise. It shows that people have literally lost their minds not to understand this. Don’t look at me as though I’ve lost mine; I’ve got a very good mind. And I’m not eating ‘smart’ pills or anything else—just taking the Word of God.

31. [295] *You see how Satan got to Eve now. That’s why death has reigned on earth ever since. And heavens, earth, beast, atmosphere is all cursed of God because of it. That’s the curse, because Satan got to this first.*

That’s exactly true. The Bible distinctly said that, “Cain was of that wicked one.” And he slew his brother. Let’s face it, it was his half-brother. It was not his brother. And you know who the original bastard was? Not what you people think: not a child out of child-birth. It’s a man marrying a woman that didn’t belong in the election of Abraham and the twelve tribes. And the seed was not dissolved until the tenth generation.

You get a black man and a white woman get together, vice-versa—and there’s just too much of it going on. Did you see this week’s U.S. News, or did you see People’s Magazine? America over here fussing about Africa. Just take a look, and you’ll find out maybe they’re a little bit smarter than we are. Let’s take a black and a white get together. You’ve got a mulatto, when they get together. Right? And the second time, they’ve got a quadroon—providing a white keeps marrying (takes the mulatto; that’s half-

black, half-white). All right then, another white marries, you're going to have a quadroon. Then, you get an octoroon; then, you're back to where they're white. See? So, we understand a few things from that simple illustration right there.

32. Now, where was I here. He said here:

[295] *That's why death has reigned on earth ever since. And heavens, earth, beast, atmosphere is all cursed of God. That's the curse. Satan got to this first.*

So, Satan got to Eve first through the beast, (See?) and that brought the half-brother. The half-brother... And you never get rid of the flesh; you can't do it—what's in there. It will never work; it keeps on going down, down, down to the extent that you have a complete mixture. And now God has, by election, to pick these all out.

33. Now:

[295] *Jesus came to redeem it back to the Father. In order to do this He became... Now, watch. In order to do this, He became a part of it. (And right there you're going back again to the earth, because he takes on a part of the earth. Watch it:) and from that very dust (the part Jesus was Himself) being redeemed, through Him all of the attributes or children of God are redeemed with the earth.*

Now that's something that we must understand is very, very important. Now, never at any time has any man, with the depth of understanding and the spirituality as contained in Bro. Branham, (apart even from the fact that he was a divinely inspired prophet) ever put the emphasis on the redemption of the earth, and why New Jerusalem, and what we're going to have, and how we identify today, as this man did it. You can't find it. It was all just a "pie in the sky"—some nice little thing God was doing.

Let me tell you, this is what God set out to do. At the same time, He planned in bringing forth us as children. And people wonder why the Bible says, He's going to destroy those that destroy the earth. And you wonder why people today are rising up. They're trying to go back to a yesteryear, and they can't do it. They're trying to keep birds and animals from being destroyed, and they can't do it. They're trying everything to put nature back in a harmony, and it cannot be done, anymore than you can put Cain back in the loins of the Serpent. It's all over. It's gotten worse and worse and worse. Now Bro. Branham wants us to see this. That's why he called himself a conservationist. Indeed he was. Here again is the perfect plan of God. And we are that perfect plan of God in our perfect setting. And that perfect plan of God is just as much a part of God's redemptive plan, though not in that great order, as we are.

So, God's going to bring this all back? Yes! all back. Absolutely! Rose without thorns. Now, they tell me the apple and the rose are related. Maybe in the future we'll have beautiful roses and great big apples where the roses were. I love rose-apples! Have you ever had a rose-apple? The closest thing you'll eat to one is this lychee nut that they put in your chop suey in a good Chinese restaurant. But a rose-apple is delicious! It's almost like a... Oh, it's almost like a transparent skin. I would say they're about like that, [Bro. Vayle indicates size.] about that size, and they taste like a rose. They grow in Florida—great big trees. Who knows?! It could have been in the Garden of Eden back there. It was somewhere. All right. All the redeemed attributes.

34. [296] *He was the spoken Word. We who are redeemed are part of Him. Then, if you can recognize that ... See?*

Now, that's what he's pointing at. This is your entree; this is your key; this is your faith in this witness which has been vindicated. Now, every Church Age and every generation, every revival has looked for this hour, when they know "This is it." But we know because of what we have become acquainted with—what we have seen scripturally.

[296] *Then, if you could recognize that... See? The Pharisees claimed they were, but you see my first illustration. They were only that intellectually. They couldn't recognize the Word when It was made manifest.*

You see, they made their claims, but they made their claims intellectually. They couldn't recognize the Word. Now, if that is really the Truth, and that's the Word, and we recognize that Word, what more do you want? Where do you want to go? Is that different from the apostles—from Peter, James and John? Not one bit different. If Matthew 12 is a repeat, and we see it, that's all that's necessary. You go from there. You go from there, because you keep seeing; you keep believing. Israel, of course, knew that He was coming, but they didn't recognize Him when He came.

35. [296] *See? They couldn't recognize the Word, Bro. Branham said, when It was made manifest right before them. They said, "This man's an evil spirit." Now, today we're called false prophets.*

Now Bro. Branham did not like that term; he was highly offended, and I don't blame him. Because a false prophet is a man with genuine signs and wonders and gets plumb off the Word and leads people astray.

Now the thing I'd like to know is this: How many did Bro. Branham lead astray? Well, let's say the Baptists have got thirteen million. Those that really believe this, you couldn't really get a hundred thousand if you bled to death trying to get them. You couldn't get ten thousand. So, who's leading whom astray? Are the Baptists right, because they've got thirteen million? Are the Catholics right, because they've got fifty million? How many have they got in America? Who knows! I don't know the figures. I know, for the first time Catholicism outbalances Protestantism. Well, they got the most. Are they right? By no means!

Anybody knows that the majority is always wrong, always has been wrong, always will be wrong. So, that's the one I'd get away from, except I can't stand the minorities either. [Bro. Vayle laughs.] I was just thinking the other day, when it comes down to this, yes, I'm with Bro. Branham. What I was thinking about just the other day was what he said: *"Some of these independents are worse than the organized."* And they are! It's too bad.

36. [296] *Well... They said, "The man's got an evil spirit." Today we're called false prophets. We're called every dirty thing that could be called by religious people (See?) by great and talented men. See, they just don't understand. (The truly great principle of this hour, that we stand on, is going to be denied. And I'm sorry, but more and more people will deny it.)*

[297] *Its water baptism just wasn't sufficient to cleanse it either; and neither is theirs. (In other words, back in the Flood, it wouldn't do it; it won't do it now.) Sanctification by the Blood bought it back; claimed it, but the baptism of the Fire cleansed it, like it did His Bride, like justification, sanctification, baptism of the Holy Ghost.*

He's right back again to the typing of everything that's under redemption. And they don't go back to the Baptism, just like Judas. He never did; he didn't get that far. He healed the sick and raised the dead, but he never got to Pentecost. He betrayed God. He betrayed God before the Holy Ghost could come. And you show me one organization that hasn't betrayed God before the Holy Ghost came. And there's the picture right there. People don't have to believe it. We believe it.

37. Now:

[298] *He never promised to raise up a new race, (He repeats it.) as I have said, but He promised to redeem the fallen race. Who were they? God's fallen sons. They that were the predestinated, inherit it as He has promised. (Now, there again, you see, only predestinated go in there.) And He's the unchangeable God; we know that. So, don't fool with it. Don't try to change it. See?*

Now, remember; the flesh is not redeemed, but it's in process. Do you know why it's in process? Because the Lord descended with the Shout to raise the dead.

[299] *Remember, God took Elijah after the rapture and transplanted him back among the people to take the place of the prophet among his people. That was Matthew 17, we saw him up on the Mount Transfiguration. Pretty soon He will do that. He's kept him alive 2,500 years; he'll appear again.*

[300] *Notice again, He raised up Moses from the dead. Where's his grave? Can anybody find it? (Everybody knows nobody did find it.) Read the Book of Jude... (The angel) disputing with Satan, said, "...the Lord rebuke you" (disputing over the body of Moses), and here Peter, James, and John are standing there looking at him. Mount Transfiguration. (So, what good's the grave? Who knows if he's even got a grave?) He stood there on Mount Transfiguration, right there in the land where the mountain's to be raised up on, where we'll dwell in it. See? He came to redeem it.*

Now, why does Bro. Branham put him there? I want to ask you a question: Did Jesus have a human body when he went up there? What happened? It was just transfigured. Now, what kind of bodies do you think they had? Is it wrong to believe that they had regular human bodies that were transfigured? Not to my way of thinking. But I don't know.

"So, I just don't know what God did."

You didn't know that John the Baptist would have the Holy Ghost before he came out of his mother's womb. Now, think that one over. And you and I have to wait and struggle. He saw Jesus face-to-face. You and I have got to wait. What gave him the right? God did! Want to argue with God? That's what this sermon's trying to show you: predestination. Holy City, here we come! It speeds us on our journey.

He's trying to tell you something: This is real! You're dealing with people—factual people, one of which didn't die, one of which did die, and here they are. You see why I can believe that Melchisedec was a literal King with a city and everything else right on earth there? God came down; made His Own City, temporarily—had a retinue of servants.

"Well, God wouldn't do that."

Did you ask Him? Or, did you advise Him He shouldn't do it? Now you don't know that I'm right or wrong. I believe I'm right. I don't have a bit of trouble with it. The only trouble I have, is getting there—in a hurry, good shape, feeling good. I don't know what your trouble is; I imagine it's just like mine. "He came to redeem it."

38. [301] *See, there was the raptured Church, then, represented; Who represented us? Elijah! See? there the ones that were asleep represented. Who was that? Moses! Whereabouts? Where were they?—in the City, upon top of the mountain. That's the First Resurrection. See? Now, look. There was Peter, James, and John looking on—three, a witness. Those three men saw it. There was Elijah, Moses, and Jesus as a heavenly witness. In other words that side had come down to this side. That side is on this side. That side is on this side—hasn't gone away. There's your witness... there*

was Moses, the dead—had been raised up. There was Elijah, represents the Rapture—still alive. And they were representatives on the holy Mountain. And Jesus, the Redeemer, with God above Him... Overshadowed Him, said, “This is my beloved Son.”

So here, what do you see? You see a mountain; you see God’s resurrected people; you see Jesus, the Head of it; God above it, speaking. What is that? New Jerusalem, in a perfect type, already demonstrated on earth so you know what it’s about and where you’re going. It has to be.

39. [302] *Jesus said—about a day before that, He said, “Verily, I say unto you that some are standing here that will not see death until they see the Kingdom of God established in power!”*

Now the word isn’t ‘established’, in the Bible; it’s the ‘coming’ in power. But he’s using this for our day. In other words it was established back there as the Truth, because it was witnessed by men. This also is established by Truth. So, therefore, what was established to them, was the coming Kingdom. And what is established to us, is the coming Kingdom, because it’s verified. Now the point: How are you going to miss what’s yours? Now, if your father died, and a crooked lawyer took the estate, that’s different. But, when Jesus died, he rose again and said, “I’m going to see that they get it.” You couldn’t want anything better than that.

[302] *The resurrected dead and the raptured saints were together, caught up together to meet Him in the air with God overshadowing Him, and Jesus standing there in the shadow, saying, “This is my beloved Son in whom I am well pleased... (In other words, just like future Kingdom, where Bro. Branham says, “Before they called, He answers.”) ...the order of the New Kingdom.*

So, this is a perfect picture and type of the whole thing now, meaning this: that the Truth that Bro. Branham spoke of, using Matthew 17 as a type, has been vindicated in this hour by Matthew 12 wherein Alpha has become Omega; got a pyramid of angels up there—everything, everything witnesses. It is “the order of the Kingdom.” And that is perfectly true. It’s been established. Eph 1:17-23 is established; Hebrews 6, the witness on the earth, has been established. There is nothing that has not been established.

40. [303] *Oh, brother/sister, death doesn’t change you. Death only changes your dwelling place... (He illustrates.) Remember Samuel, when he was dead and been buried about two years; he was in Paradise.,the witch of Endor called him up, and Saul even recognized him, and she did too. And, when she did, she fell on her face. Sure she did. He hadn’t changed one bit. He was still the same Samuel after being dead two years; he was still a prophet. (Now, remember; when he came up, he was a white-haired old man. Now he ain’t going to be that... He’s not that way now. He’s already come up in the first part of the First Resurrection.) He said, “Tomorrow (as a prophet) you’ll fall in battle, your son with you. By this time tomorrow night you’ll be with me.” And that’s just what happened. See? And, when Moses returns back, and Elijah, for Revelation 11, they’ll still be prophets! Hallelujah!*

Now Bro. Branham was more of the faith that Elijah and Moses would themselves be the two prophets than simply the ‘spirit’ of Moses and Elijah on two different men. But, when categorically asked the question, he couldn’t say. But you’ll find that almost every place, he leans this way. See?

And that means (And, let this sink in.) that William Branham will return to this earth as a prophet; and, if we’re living, we’ll see him. What will he tell us? I don’t know, but it’ll be exactly right with this Message and exactly right what we need to know for further advancement; because, look, the sanctification of the earth in one thousand years and is totally dependent upon the Word of God. And anything that you and I need, is totally dependent upon the Word of God. It has to be God’s Word, or

God is not in it.

Remember, Jesus came back and told them things concerning the Kingdom, and I believe William Branham will do the same thing. Just what all he will do, I don't know. Some people think he'll do mighty and great works. That's fine by me! But I don't know what he'll do. I'll tell you one thing: If he does, it isn't going to do you and me any good, (I don't believe,) in this sense, that it's already too late. It might be a manifestation, something needed just... Well, resurrection faith, you call it that... I don't, I don't go against that, but I'm not a person to try to look at things that I don't feel I'm entitled to. But he will be back. If he doesn't come back, we're lost. Because, remember; he's depending on that, absolutely depending on it. See?

41. Now, so there's a great moral here. How identified are we with the life of Christ? How dedicated are we? Because he said, *"Death only changes our dwelling place; it doesn't change us."* The more we have of Christ, the less we'll have of ourselves. The less we have of ourselves—not necessarily get more of Christ—you get more denomination, more this, more that—but, if you have this Word, you can get more and more of Him, if you get less and less of yourself.

42. [304] *And over yonder in the land—in the City where the Lamb is the Light, I'll know you, Brother McKinney, (speaking to a man that lives in Lima) and I'll know you, my people, my jewels in my crown. When they come from the east and the west to this City, when fifteen hundred miles square she'll be sitting there in the City built four-square. When He's sitting there in the holy Mount, where God sits upon the Mount and Jesus on the Throne, and the golden trumpet sounds when Joseph leaves to walk down through the Paradise, and the children of God fall upon their knees and worship Him, knowing they were redeemed. Amen!*

Now he's going back to the time of Joseph. When the trumpet was blown, they all fell down and worshipped Joseph.

43. And, remember; the main thrust is the reality of which we are walking in the Light, knowing that we have the full potential. And it's like the film taken by the expert photographer: (or maybe not-so-expert photographer. It doesn't matter.) the picture has been taken, but we have an expert at reproducing from the negative to the positive. And He will see what you already see in 2 Corinthians: when you look in the Word of God in this Age, you see Christ; you don't see yourself. You will see the perfections that God develops. And that's what you're looking at now, if you're catching what I'm trying to talk about tonight. That's where my inspiration was tonight: to help us to see as never before that we have the full potential of the reality. It's not anymore 'down the road'; it's in our hands. Don't you realize what I'm saying? Abraham went out looking for that City. And you know something? He was treading right on It. And God said, "Not now, but later."

44. You know, it's good we sang that song tonight, you know, about standing there and looking across the sea. Well, I'm going to tell something, brother/sister: I don't think we have to look very far any more, because the looking has been done. God's already done it for us. And my, what an attitude would come into this Church, our souls, our lives day by day, to get the stimulation of this revelation. Because, don't you see, it's God's ultimate—what God wanted all along. Lord, help us.

Let's rise and be dismissed.

Gracious Heavenly Father, we want to thank You again for the time we're allowed to come together to study Your Word, to talk about it, to get engrossed in it. But, Lord, we just have one little disappointment. We know it's not You, Lord; it's ourselves—unless it's maybe not the hour. But we are very, very concerned, Lord, about our lack of stimulation of revelation, to be more like the prophets. We

don't want to be prophets. God forbid! I would no more want to be William Branham, than anything, because that is ridiculous. But I want to be me with what this Word has for me at this hour. And we're praying for everybody in this building tonight here for that. And many couldn't be here, and we're praying for them, too; they're good, fine people. We're asking, Lord God, visit us, we pray, in the spirit of revelation wherein You are now here. We know You're visiting, but visit upon us, Lord, the stimulation of this revelation that Bro. Branham had and gave to us. Because we know, Lord, it's very important, and it's going to do something for us.

So, all these things—like sensations, Lord, and everything else we've dealt with—we can see that it hasn't done it. It's not going to do it, Lord. It's going to take this to do it: the reality. And, Father, here we are with the full potential waiting for the full manifestation. Help us, O God! Don't let my sister, my brother, me, my wife, my children, anybody, Lord, that names the name of Jesus Christ, and has anything whatsoever to do with the Message, even indirectly, O God, to fail at this time, we pray. We know that there will not be a real failure. But we know that it's possible that some will lose a grasp on some of these things. And though they make it, it will be as though someone took their crown, or someone got a reward that they're losing out on, by not being fully in identification with the Word and walking in the Light.

So, here we are tonight, and we just pray You'll help us, Lord. We don't care if it changes us right around; we're in a process of change anyway. And this will be for the better.

So, Lord, may there be nothing that we're not willing in our souls, our hearts, our minds to just turn right over to You at this time, knowing, that Lord, what we're looking at is the greatest thing in the world for us. And You planned it all when You planned us. And there is no separation between You and us and the works of Your hands that are for us and for You.

Unto Thee we give praise, O God. Help us, Lord. Help us, help us, help us, in the name of Jesus Christ, to enter into this, in the joy of the revelation and the power of it. Father, we pray in Jesus' Name. Amen.

“Take the Name of Jesus with You.”