

Future Home #5

The Perfection of Perfections
May 11, 1988

Shall we pray. Gracious, heavenly Father, we're indeed grateful that You've allowed us to come together this mid-week day to worship Your holy Name. And we know, Lord, our strength cometh from You, and we know our strength is the Holy Ghost, and we know the Word is the conduit of the Holy Ghost.

So, we pray that Your Word will richly indwell us tonight, O God, free from all hypocrisy or sham, Lord, but only the Truth, that the life which is of God may come forth in us, that in this respect we may be written epistles read and known of all men, and come into that place of satisfaction which so few ever do come into. We know many believe they're in it, Lord, because they've sort of fooled themselves. They're just not right with the Word.

But, Lord, when we come into Your Presence, as we have in this end hour, seeing Your glory in these things, Lord, we know there is a refuge and a place to put us in the Rapture, and that's what we're anxious for tonight. We pray You'll help us. We'll give You the glory, in Jesus' Name, Amen.

You may be seated.

1. Now tonight we're looking at number five in "The Future Home of the Earthly Bride." And, in the last portion of our study, Bro. Branham continued to teach us how earth's redemption was exactly like ours as individuals; and what redemption did for us, it does for the earth. Now that's what you have to look at through this message. First, he took the words of Peter stating that the heavens and earth would pass away. And this passing away meant that the earth merely went through a change, and not annihilation. It was the changing from one form to another. But it was still the same earth. It was still the same earth, but there was no more sea. There was no need for a sun. There was no devil, or evil spirits, or germs, or weeds, or thorns, or any evil thing. And there was an entirely new government. That's the great thing. As we conform to 2 Cor 5:17-19, not by becoming an angel or some other form of creation, but ourselves simply by change, by grace, or grace changes us, so does the world change.

2. So, we're going to look at that, because Bro. Branham used that particular Scripture when he said that this Word, changing from one form to another, referred to this one and also the one in Titus. So, It says here, then:

- (17) Therefore if any man be in Christ, he is a new (creation): old things are passed away; behold, all things are become new. (Now, that's concerning the person.)
- (18) And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;
- (19) To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

So, this part, this word here, actually means the same as where he used the word 'regeneration'. Now you're not going to find that in the Greek. What you find is that the Lord told Bro. Branham that that is what it was. So, that's what you're looking at.

3. He then spoke of the word ‘dissolved’, and there again it was found to mean: ‘a loosing’ or ‘a loosening from’, as when man is loosed from his sins and old carnal nature to serve God. It’s the same word in there where It says, “Loose the colt and let it go.” Also, Lazarus, “Loose him and let him go.” Now Scofield has some excellent thoughts on that in his little treatise under the Book of Romans; and, if you got the old fashioned Scofield, which I’m sure some of you have, it’s 1195. And it has to do with redemption. It says:

“Redemption: to deliver by paying a price. The New Testament doctrine (which it is), the New Testament records a fulfillment of the old, types and prophecies, the redemption through the sacrifice of Christ. The complete truth is set forth in three words which are translated ‘redemption’. ‘Agorazo’: ‘to purchase in the market’. The underlying thought is of a slave market. The subjects of redemption are sold under sin, according to Rom 7:14. But are moreover under the sentence of death according to Ezek 18:4, Jn 3:18,19, Rom 3:19, Gal 3:10 and 9. And the purchase price is the blood of the Redeemer who dies in their stead. Gal 3:13, 2 Cor 5:21, Mt 20:28, Mk 10:45, 1 Tim 2:6, 1 Pet 1:18. And secondly, it’s ‘exagoradzo’: ‘to buy out of the market’.” (Now it’s purchased in the market, buying out of the market.) “‘To buy out of the market’. The redeemed are never again to be exposed to sale. Then the next word is ‘lootroo’, ‘to loose’; ‘to set free by paying a price.’ Jn 8:32, Gal 4:4-5, and 31, Gal 5:13, Rom 8:21. Redemption is by sacrifice and by power. Christ paid the price. The Holy Spirit makes the deliverance--actual experience.”

4. So, you see in there, they used the three words: ‘to purchase in the market place’, ‘to buy out of the market place’, and ‘to loose and to set free’. And you notice, it’s the same person. But you’ll be living with a different concept. You’ll no longer be in bondage to sin, sold under sin, but you will be loosed, according to the Word of God, to serve God.

5. So, that’s what you’re looking at here in redemption. And Bro. Branham says those words are the same for the earth, because the earth goes through the same process. Thus, we can see with Bro. Branham, on page 29, paragraph 137, that God is not giving us another earth, but only making the earth a fit place for Him and His people to dwell upon. And again, this is exactly what God does for us in order that our hearts may become a fit dwelling place for His Spirit.

6. Now we can start, then, by reading again on page 29, where he talks about the fire.

Notice that Bro. Branham makes a statement here, which is a very strong statement, a doctrinal statement, concerning the New Heavens and the New Earth, or New Jerusalem come down upon the earth. And he says:

[138] The baptism of fire on it only is to cleanse it and make it a fit place for His meek to live in. (So, what does the fire do? The fire is as a baptism, that cleanses it of anything that should not be there, and fitting for God and His Bride to live in. So, that’s what that statement says: making it a fit place.) See? Oh. Like He did us, this creation to live in, (That’s speaking of ourselves, now, and the world.) before He could come in it, He had to give us the baptism of fire; then the Holy Ghost could come in and live—baptism of fire first, (then, the very presence of the Holy Ghost.) Then, when you get that baptism of fire, then the Holy Ghost can come in.

7. Now that’s like where the Scripture says, “a fire goeth before Him,” cleansing and clearing out the enemies. [Ps 97:3] So therefore, anything, then, which is contrary to God, and our well-being as Christians—that is, as concerning the devoted life and all—He cleans it out so that we can live in victory before Him. Then, this also is the same as the earth. You’ll notice It says, concerning the entrance into the Millennium under Malachi 4:

- (1) For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, (and) it shall leave them neither root nor branch.
- (2) But unto you that fear my name shall the Sun of righteousness (rise) with healing in his wings; and (you) shall go forth, and grow up as calves of the stall.
- (3) And (you) shall tread down the wicked; for (they'll) be ashes under the soles of your feet in the day that I do this, saith the Lord of hosts.

So, you can see that Bro. Branham is using a very perfect understanding of Scripture here. It's the earth being cleansed for the saints of God and God to come in it and dwell. Now, that's a primary cleansing. That's for the Millennium. But the same thing obtains after the one thousand years, and the completion of the great White Throne, where there is a complete and final disposition.

8. He said:

[138] ...then the Holy Ghost can come in. What if it does? It burns up everything contrary to the Word out of you.

Now, that's what you're going to notice in there, another statement that Bro. Branham is making: What will it do for us as individuals as it clears up the earth, getting it ready for us, a fit place for God and His people? A fit place for God is going to be where everything that's contrary to the Word is burnt out. Now, that's logical, because that's what happened in the Garden of Eden. There's where Eve made her mistake, and Adam followed right along. They went contrary to the Word. So, the actual, positive work of the Holy Spirit is certainly going to be one where it deals with the Word of God, and gives the Word of God the preeminence, as we'll see as we go along here.

9. *[138] It won't believe anything else but the Word, because It is the Word.*

Now the Holy Spirit and the Word, of course, you're looking at where Bro. Branham is actually using the terminology there of Logos instead of Rhema. But he did say concerning the Rhema, which is the literal printed word of the spoken word, as you know, like you write the word, 'holy' and 'ghost', and those are just literally words. But, when you talk about 'Holy Ghost', then you're back to Logos, which is person. But speaking, then, concerning Rhema, Bro. Branham categorically stated that the Word was the conduit for the Holy Spirit. Now, of course, that's also true when you begin looking at Logos, or a manifestation, which would then be the carrier for the Holy Ghost, bringing into manifestation the Word of the hour. You can put them together, really—not separate them.

But in this case I'm making the difference, because this to me is very, very important, because Bro. Branham has said, *"Everything contrary to the Word is going to be burnt out."* And 'contrary to the Word' is not a repudiation of the Word. It is the repudiation of the revelation of the Word. See? Beginning, Bro. Branham taught us very, very carefully, that the devil did not come and say, "Well, there's no such thing as God. There's no such thing as the Word." He came and he took that Word, and he twisted it; and thereby, she fell. And Adam, of course, fell with her.

So, what we're looking at here above everything... And Bro. Branham is always making the emphasis, concerning cosmos, that cosmos is that which is governmental through the wrong understanding and the wrong forces, contrary to God; which would be the impure word, and the things which God has given us here, we're using them wrong. All right.

So, Bro. Branham is very careful here to always speak concerning anything contrary to the Word of God, must be completely eliminated. Now, as I brought out the fact, Bro. Branham mentioned there, that the Word was the carrier or the conduit.

10. Now, that brings me back to the thought, as I said last Sunday, which I belabored in many, many a sermon here, but never ever took this verse of Scripture the way I see it at this moment, or did not see it until last Sunday morning. The Bible distinctly says, “The love of God is shed abroad in our hearts by the Holy Ghost.” [Rom 5:5] So therefore, if the conduit of the Holy Ghost is the Word, then the Word must be there for anybody to have a true love of God shed abroad in his heart.

Now, that’s what I keep saying to you as a congregation and reminding myself: We must come to the place where we understand this. There is a false love; there is a sense love. Now, let’s face it; I’ve seen the sense love that Bro. Branham enjoyed. So, I’m not faulting any love. But true love can come only by the Holy Spirit-filled Word in our lives.

What I’m trying to say is this: We don’t have any place in our lives today to ever think that that will take the place of what I’m talking about! And this church has got to build on that. I’ve got to build on it. Everybody’s got to build on it; that’s in a Bride. That Word is the conduit of the Holy Ghost. If that Word is not there, we can have a love that is phony and never understand why Bro. Branham could talk about Jesus as that renegade, in contradistinction to the lovely priest. And that’s what John saw. He marveled at the beautiful system of religion that’s going to make us look like a bunch of misfits. That’ll be hypocritical love, my brother/sister. Paul was persecuted and slain--and Peter and Jesus and the prophets—because of what I am talking about. And we haven’t got it in this church yet. I’m not kidding myself. It’s not up here; it’s not down there. But it’s going to be. And it better be. That doesn’t come by asking questions. That comes by believing what a prophet said.

11. Now, that’s your evidence of the baptism with the Holy Ghost is to believe the Word of the hour, as Bro. Branham brings out, which we’ll see. And he tells us in the next paragraph:

[139] *That’s what we were talking the other day, what the evidence of the Holy Ghost is. The evidence of the Holy Ghost is when you receive the Word of God, not some system (which means, some theological dissertation, which is fine and good, if it’s based upon a truth presented in one of the ages, and does not come in conflict with the truth being presented now. There’s a difference. Now, he says here:) when you receive the Word, not some system, but have a clear understanding.*

I like this, because it’s quoted too much by a certain person I will not name, because Bro. Branham did say, “*You don’t have to understand, only believe.*” That’s all very well and good.

But, what if I, then, took this statement alone, and contradicted the prophet on his own saying? But you bring them together, and you understand what he’s saying this: “You don’t understand it perhaps now, believe it anyway, and see what God will do with it. Don’t reject it.” And he said many times, “If you’re eating cherry pie, and you run across a pit, don’t throw the pie away, just spit the pit out till you come to the place where you’re on balance again.” You see?

12. Now here is a statement that Bro. Branham makes. And it’s an absolute, perfect statement you’ve got to understand, the same as we made the statement concerning, “What is the fire going to do?” It’s not going to destroy the earth—annihilate it. It’s not going to evaporate it. It’s just going to clean it up. And strangely, thereby in the cleaning, it will also have within it a process whereby we can take over on top of it. Just like the flood. The flood laid down all that beautiful land. People just walked out and took over. There’ll be a way. God has a way. He doesn’t throw us into a whirlwind of mess. No way! Now he says here, and here’s his statement:

[139] *The evidence of the Holy Ghost is when you can receive the Word, not some system, but have a clear understanding.*

Now, that's the evidence: that you understand what is going on—you understand what is being said as far as your capacity. And your capacity is this: This repudiates what they are saying contrary to it based upon former life! In other words Luther was finished when Wesley came on the scene. And Wesley was finished when Pentecost came on the scene. And Pentecost was finished when William Branham came on the scene. Now, that's what he's talking about.

13. How do you know the Word's '*clear understanding*'? Now, remember; you can't use quotes until you have an understanding. Bro. Branham just showed that here. He said, look, "*I'm showing you that the... what the earth goes through and the heavens go through as concerning its redemption, is identical to the human...*" And then, he said, "*This word here, 'pass away', is the same word used in Titus concerning in the regeneration.*" The root words aren't the same. Look it up for yourself in the Greek. They are two different root words entirely. What is he telling you? At the beginning he told us, "*I have got this message by divine revelation.*" And he told you how he got it: in prayer. God speaks to him, then he goes to the Scripture to check it, comes back to hear God again, goes back to the Word. If it lines up, he's on the way. So, he got this the same way.

14. Then, there's the word '*dissolve*'. Heavens dissolve. That's the same word, '*loosen*' all the way through Scripture. Then, I took you here, and showed you what Dr. Scofield says from the Greek. '*To loosen*'. In the marketplace, you buy him. You take him out; you set him free. Same fellow. But you see, he always was a germ of God to begin with. You're going to have a clear understanding.

15. [139] *Watch It...* (Now, watch what the clear understanding is. It's based upon a vindication. See?) *It vindicates Itself.* "*Well,*" you say, "*I see this do it and that...*" (Now he's telling you) "*Well,*" you say, "*Just a minute, I see a lot of folk out there vindicated.*" ('I see a lot of folk doing things.') *Oh, yes, weeds live the same way, (See?) but it's got to be the entire Word. To be the Bride you have to be part of Him, and He is the Word. See? What part of Him is it? The Word that's promised for this day when He calls His Bride.*

Now you know, there's got to be an original before there can be a counterfeit. Since Bro. Branham is off the scene everybody is calling himself Elijah. Oral Roberts, he's perhaps made himself Elijah as far as I know. And I can't remember whom else. Maybe young Grant has. He's said, "Bro. Branham gave me his cloak." And Billy Paul challenged him to "Tell me the hour and the day and show me the place," and he couldn't do it. So, now, since the prophet's gone, they're having a heyday! Now the prophet came by vindication and was the only man to be thoroughly vindicated. The rest are not; we know that.

16. So, Bro. Branham said, "*You have to be a part of the message for this day.*" All right, now every single Age has had a message. See? And it's the Word of God for His sheep for that hour.

What is the message for this hour? All right, it all depends on what hour it is. Okay, Bro. Branham came, and with vindication, categorically said, "*This is the hour of Acts 3.*" It's in verse 19, the middle of It.

(19b) ... when times of refreshing shall come from the presence of the Lord;

(20) (Even) he (that's God) shall send Jesus Christ, which (was) before preached unto you:

(21) (But the heavens got to retain him) until the restitution (the restoration) of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

So, he's telling you right here, this is the hour of restoration--not reformation, but restoration. It's the hour where Bro. Branham said, "*Just think, the same Pillar of Fire that brought the Word to Paul is here revealing it.*" It's the same hour that John the Baptist is, the forerunning of the Lord Jesus Christ, with what? A word of understanding—illuminating what was the Word for the people of that very hour.

In other words, what is Bro. Branham's message? It is the message of the Presence! "*My ministry is to declare that He is here!*" which is 1 Th 4:16—the Lord Himself has descended with a message, with the voice of the archangel to raise the dead, and the trumpet of God to summon all of us to the Wedding Supper of the Lamb; at which time the Spirit that's amongst us, which is God Himself, will incarnate Himself in the flesh of the Lord Jesus Christ; we'll crown Him King of kings and Lord of lords. So, this is the hour of Elijah, the ministry, according to the Scripture, because there aren't any more than seven church ages.

17. [139] *You're a part of that. You get it? Now, don't lose that. Notice. And He makes it a fit place to live in through eternity.*

In other words there is nothing more to look forward to, as far as we are concerned, that is outlined in the Bible. From that time on it is going to be the presence of God breaking to us whatever He wants to break to us, under the conditions of the New Heavens, the New Earth, the New Jerusalem, the tribes outside, the kings outside, the King on the throne, the Bride around him, and the Pillar of Fire above the throne, and before they call He answers, and the lamb will lie down with the wolf, and nothing in the Holy Mountain shall hurt. No sin, no nothing; no need of the sun, no need of the moon, no need of a temple, for the Lord God Himself is all of it. All right.

18. Now, in paragraph 140, he is going to start discussing the Millennium in contradistinction to eternity, which has already started. But time completely gives way after the final disposition of evil for good at the White Throne.

[140] *Notice, this is not the Millennium that is referred to here. The Millennial reign, or thousand years is not the New Earth. See? The Millennial reign is a different reign. That's what we go into, at this time the Millennium, but that isn't the New Earth, and the New Heaven. No, no, that's just a rest place, a rest period, not at all in the New Heavens and New Earth. (No, no.) For you see, in the Millennium we have things that would not go into that.*

There are things in the Millennium, which could not fit in New Jerusalem. How come? Because the White Throne will be there. The second resurrection of the wicked dead will be there. Satan will be loosed and be there. That will not be in the New Jerusalem. You might as well understand that. That's what he's bringing out here, as I see it.

[140] *It's a type...* Now he said, the Millennium which we're going into is *a type of the old seventh day out of Eden, the seventh day after He made the world. The seventh day He rested in Eden.*

Now He started His rest, but it got aborted through sin. And God had to go back to work again, providing a plan of salvation. So, the work of God, which is salvation, has never ceased, and will not cease, until everyone is thoroughly redeemed that can be redeemed. And then, it goes on in that beautiful state under God Himself.

19. Now we're going to read 141 and 142 together.

[141] *See, the old world has now almost six thousand years old. See, every two thousand years it has a destruction. First two thousand, the flood came, and He*

baptized it with what? Water. Next two thousand, Jesus came to sanctify and claim it, dropped His Blood upon it, called it His.

[142] All right, “And I’ll come again,” now, as King with His Queen. And the second two thousand years what does He do? He comes and gives His rest period and then burns her off and claims it for His Own, puts His Own back on. And notice, not the perfect world, this Millennium is a type of the seventh day. Then comes the White Throne Judgment. Still we have judgment; we’re still in time in the Millennium. Don’t get that mixed up with the New Earth, because it’s not now.

All right. This here is a bit jumbled; I’m going to have to admit it. Let’s read it again and watch it.

[141] *See, the world is now almost six thousand years old. (Granted.) Every two thousand years it’s had a destruction.*

Not really so; it’s judgment. The cosmos that was controlling at the time of Jesus, God destroyed in the sense it was completely futile and was finished, and Israel was finished. But it wasn’t like the flood. The world was not beaten down and destroyed. So therefore, you’ve got to watch what he’s really saying. And I do not believe he’s using the word ‘destruction’ in the complete sense of the word ‘destruction’. He’s thinking of the flood. But the time the Blood fell upon it, it was judgment. And believe me, they were judged. They said. “His Blood be upon us,” and it was. And judgment was there. That’s true.

20. Now, but watch.

[141] *Every two thousand years it’s had a destruction. (Or had a judgment. Put judgment there with it, so we’ll understand it better.) See? First two thousand years, the flood came, (That’s right, after two thousand years from Eden to Noah, a flood came.) and He baptized it with what? Water. (That’s what he said, water, blood, and spirit. Remember: water, blood, fire, so on. All right.) Next two thousand, Jesus came to sanctify and claim it, dropped His Blood upon it, and called it His. (All right, that’s what he said.)*

[142] (Now,) All right, (he said,) “I’ll come again,” now, as King with His Queen. And the second two thousand years what does He do?

Now, where do you get ‘second’, after he’s already had ‘the second’? See, the language is garbled at this point. Now, is he saying, “All right...after the second two thousand years...”? So, there’s two thousand years, and you get a second one?”

Well, he could be saying that, because there’s two thousand, two thousand, two thousand. It’s what you’re going to get.

But the reason I bring this to your attention is this: if you read this the way some people are reading it, you’re going to come up with the Millennium being two thousand years. And it’s not. The Millennium is only one thousand years, because It says right over here, it’s a day, one thousand years--the Millennium. That’s paragraph 142 at the end.

[142] *See, we still have judgment; we’re still in the Millennium. It’s a day, (It’s one day.) one thousand years. It’s a time element. Don’t get that mixed up with the New Earth.*

So, he’s not saying that. All right.

21. What you see here, Bro. Branham said, “*Water symbolized justification. Blood symbolized sanctification; fire the baptism.*” Now you put that upon the earth. You have water, you have blood, you have fire. And the fire will be what? Mal 4:1-3¹. Okay.

Number one, Eden to Noah is two thousand years—the flood. A judgment came. Justification. Noah to Jesus, two thousand years: judgment, blood, sanctification, if you want to call it that. Jesus coming two thousand years from the time of His death; there’s fire and judgment. That makes six thousand years, and one thousand years makes seven, which is seven thousand years. You’re back to the day that God was supposed to get and didn’t get.

22. So, let’s just look at this and read it again.

[141] *See, every two thousand years it’s had a destruction. (It’s had a judgment, a destruction. Put them both together and I think it makes it come out easier.) First two thousand, the flood came. He baptized it with what? Water. (Then, there’s) next two thousand years, Jesus came and dropped His Blood upon it, (sanctified it) called it His.*

[142] (And He said at that time) “*I’m going to come again. (I’ll be coming) as King and Queen.*” (So, there’s another two thousand years coming up.) *And what does He do? He comes and gives His rest period, then burns her off.*

Now that sounds like you got two thousand years and burning off, you’re going to New Jerusalem. But he’s not saying that. He’s dealing with the Millennium. He’s talking about the Millennium. So, He’s got His Own rest period.

[142] *He comes and gives His rest period and then burns her off and claims her for His own, puts His Own back on it. And notice now, not the perfect world, this Millennium is a type of the seventh day.*

So, He hasn’t changed horses in midstream, jockeying back and forth. What’s the two thousand years he’s talking about? He’s talking about the baptism with the Holy Ghost, wherein it is said that Joshua could not give them rest. But there remaineth a rest to the people of God, which is the Sabbath [Heb 4:9]. And, what was that rest? This is the rest which causes the weary to rest; and this is the refreshing that’s Isa 28:12. And Bro. Branham categorically states in many places that that is the rest we have today, not the Saturdarian faith that the Seventh Day Adventists have and other people have. That’s not right. But it’s a faith. It’s a rest, which we have through the baptism with the Holy Ghost, when man ceases from his own works and enters into a period of grace.

23. Now Bro. Branham is going to go into dispensational teaching here, which I’m not interested in. And many people are not. Now his dispensational teaching is the type that I like. It’s not like they have by Scofield and Larkin and those men that say the first dispensation was innocence, the next was conscience, the next was human government, and the next was something else, and law, and we come to grace, and so on. Seven dispensations. Bro. Branham never taught that, and no true Calvinist ever did or ever will. That’s a bunch of legalistic error, Pentecostal or whatever you want to call it. I wouldn’t have it. Bro. Branham has his own dispensations, and I agree with those. But he’s going to talk now to those who go to dispensations, because they know that Bro. Branham is a typologist. He’s admitted it.

24. So, now he’s going to interject here, something on his typing and on dispensations, which, as far as I’m concerned, you can just leave it right out, because I’m not interested, for this reason: I believe what he says, and I don’t need any typing. I don’t need any juggling around and a whole lot of Scripture. In

¹ See paragraph 7.

fact I'll tell you very personally, that I believe this here today is absolutely this: this book here is written the twentieth century language of a prophet.

And I know people think, "Well, the prophet should have used the King's English."

He did use the King's English. Jesus was born in a manure heap. He wasn't born in some Wittenberg College, an Antioch and all that stuff. He didn't come out speaking some special kind of language. Grammar is the ability to make yourself understood, as far as the dictionary is concerned. When you've got the Holy Ghost to help you, you're far ahead of any grammarian.

25. So, we're going to read this, because it's in here, and I believe it. I'm not going to worry about it. As far as I'm concerned, it's settled. But, maybe he knew there are fellows sitting out there that had to have this. So, all right. We don't have to have it. We'll read it anyway, because it's part of the message.

[143] *Somebody might say this to me, "Now, Brother Branham, what are you going to do now?" (Because you see, dealing with Millennium, six days are now seven, see?) "You've run out of your complete sevens" (with the Millennium. So, how, then, are you going to say that this is the same earth, merely burnt out, restored, the crust burnt out, and now you're coming back again? You've got another day. That's what he's saying. See? All right. Let's watch it.) "You've run out of your complete sevens. What are you going to do now? Now, you're a dispensationalist." (Which I am, and I believe God is too.) (But not that other stuff. See?) So, notice, "You've run out of dispensational types, for if you are going to put something beyond that seventh day, (That's what they accused him of.) how you going to do it? Where you going to go now?"*

[144] *All right. I'll call your attention to something. See? I'm not out of dispensations yet. I got another Scripture here. And you remember, all of it has to be fulfilled, every bit. See?*

Now you say, "Brother Branham, you're trying to put something way over yonder beyond that seventh day, that seventh day sabbath. "As God made the earth and labored six days and rested the seventh was only a type of time; (Now you can put 'time' in there in italics.) but I've just said here we become eternal. (See? So sevens are to run out. Evidently, as it completes mortality, we go to immortality.)

"So, where is your type now? You said you were a typologist, you've run out of types now." No, I haven't. Let's just find out if we haven't.

[145] *Let's go to Leviticus, Leviticus 23. I want you to notice Leviticus where we were last Sunday, or whenever it was. This is what gave me the idea right here. Leviticus 23 and verse 26. Now, remember; there are seven feast days: the feast of trumpets, the feast of the tabernacles, the feast of the sheaf waving, and all this. There's seven great feast days that were only a type of the Seven Church Ages. And you remember how many sabbaths there were between one and the other? See, seven sabbaths between Pentecost and the trumpets; there were seven church ages. (That's right. There were seven complete Sabbaths, seven complete Church Ages.) And there were seven feast days that represent the seven Church Ages. Now, keep your numbers right.*

26. So, let's go back to Leviticus 23, and although I say... Look, this doesn't thrill me; maybe it should. But I'm just fool enough to tell you how I feel, because I'm not smart along these lines. I'm not a typologist. Once in awhile I get a little thought, but believe me it's a very little thought. All right. Leviticus 23. Let's read with me, verse 5:

- (5) In the fourteenth day of the first month even is the Lord's passover. (So, passover's the number one feast).
- (6) The fifteenth day of the same month is the feast of unleavened bread unto the Lord: (so that's the feast of the unleavened bread. Number two. Verse 10:)
- (10) Speak unto the children of Israel, and say, When (you) come (to) the land which I give you, and (you) shall reap the harvest thereof, and (you'll) bring (in) a sheaf of the firstfruits. (All right, the firstfruits. Number three. Go to verse 16.)
- (16) Even (to)morrow after the seventh sabbath shall ye number fifty days; (you) offer a meat offering. (That's a meat offering. Number five. All right.)
- (24) Speak to the children of Israel, saying, In the seventh month, the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets. (Feast of the trumpets. Now, number six. Verse 27.)
- (27) The tenth day of (the) seventh month (there'll) be a day of atonement: an holy convocation unto you; and (you'll) afflict your souls, an offering made by fire.

Now, notice; Bro. Branham spoke on that as a separate day of atonement. See? So, that's six. That's six. Next is seven. Verse 34.

- (34) Speak unto the children of Israel, saying, The fifteenth day of (the) seventh month shall be the feast of tabernacles.

All right, that's your seven. Verse 36

- (36) Seven days (you'll) offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you; and (you) shall offer made by fire, Lord: is a solemn assembly; and ye shall do no servile work.

All right. Now you've got an eight. The typologist, he'll do something about it. Bro. Branham can. That's good. I do nothing about it. I just keep reading.

- 27. [146] So, *"Well now, Brother Branham, you've done run out. You got your seven."* All right, let's take the last feast, which was the feast of tabernacles. Now, here in verse 36, (which I just read to you: a Holy Convocation, solemn assembly, no servile work--like another feast day.)

[147] *Now, we've got an eighth day. Now, there's only seven days, but here we speak of an eighth day, a Holy Convocation. Notice, do no work in it. The eighth day is what? Back to the first day. Why, it speaks of eternity, as she rolls around, a stopping place. Amen. Do you see it?*

In other words, in the Bible, there's nothing mentioned after that day. So, it's not day one. With day two, three, four, five, six, seven, eight, nine, following. You're going plumb into eternity, because it stopped numbering. And eternity is the only place you stop numbering. See, there's no more roll to the planet. There's no sun; so, there's no roll to the planet. You don't have to worry anymore. All right.

[147] See, *as she rolls around without a stopping place.*

In other words the seven-day cycle's run out. But we don't; we start all over again, and this time in eternity. In other words it's the first day of the rest of your life, if you want to put it that way--sort of. See? It's not hard to understand, when you understand that, already, time is running out. It's already blended under Rev 10:7. Time and eternity have blended.

28. [148] *Notice, it was also upon this eighth day, last day, feast day of the tabernacle; notice, after that, after the last feast day, after the last church age, after the last complete seven days upon the earth, after the Millennium that this Holy Convocation comes.* (It's after the Millennium. Nothing left.)

[149] *Remember, this is a feast of tabernacles:* (the gathering together place.)

All right. That's true. That's where they made little huts of boughs, and they got together signifying that they'd soon be out of there, going someplace else.

29. Now, let's take a look at the last gathering place: Matthew 25, of course. Now, in verse 41:

- (41) Then shall he say unto the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

See? What about the others? All right. They said... Now that's the wicked. Let me get the first part here. We might as well read verses 31-32.

- (31) When the Son of man... (I was just going to try to bypass the whole thing, but I can't do it.) When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:
- (32) And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divide(s) sheep from goats: (It doesn't say they 'were' but as they 'are'.)
- (33) He set the sheep on (the) right hand, (and) the goats on the left.
- (34) (And the) King (shall) say (to) them on (the) right, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

And over here He said, "Depart from me. I never knew you." So, that's your last gathering. That's after the White Throne. There's your everlasting picture of your eighth day. All right.

30. [149] (Now) *We're in the Millennium, (and in it) the Bible says, (when you're in there) "They shall build houses; and they shall inhabit them."* (That's Isa 65:21-22, evidently.) *But in the New Earth He has already gone and prepared the place; it's already built. We have nothing to do with the building of it. Amen. Eternal... Oh, I just love that Word. My, a Holy Convocation, the eighth day (which there are only seven days), then on the eighth day, which comes right back to the first day again (right back to the first day), the eighth day is a Holy Convocation, (And there's no work done.)*

So, that's not the Millennium. Where is it? New Heavens and New Earth—only place it can be. So, you see, it's all right to use types; I can understand a lot of what he's saying. But a lot I don't understand what he's saying, because I'm just not a typologist.

31. [150] *Notice, seven days only has to do with the old creation, world time. (That's good.) Seven days, (Seventh day)—that's the Millennium, the rest day. As God labored six days and rested the seventh, the church labors six days and rests the seventh. But you're still in the time element. I'm not speaking of the eternal. But you see, there is no such a thing as eight days; you go back to the first day again, (See?) the first day. (So, what is it? First and eighth is the same thing.)*

[151] *The sabbath speaks of the old law which was to pass away, the keeping of the sabbath, which passed away or, as I've said, changed to another. (Now, watch this. This is good!) It didn't pass away; it just changed from the old law of keeping a certain day of the week... Isaiah 19 said, (I believe 28:19.) "Precept must be upon precept (and line upon line and so on), here a little and there a little; stammering lips and other tongues will I speak to this people, and here is the rest." See, you enter into life, not keeping a day or a shadow. Paul said over there in Gal 4:10, "You keep days and shadows and things like that; and I'm scared of your experience." See, we don't pass into certain days and orders. You pass from death into eternal Life—not days and times; you pass into eternity. That's the Holy Convocation.*

Now I like that thought in there that he's talking about the fact of God in His Sabbaths. And he'll talk more about it too, I think, as we go on here. He does mention down here about a Sabbath. The Sabbath was at the end of the week. See, before, Saturday always was the last day. Sunday's always the first day. And Saturday's always seven. Jesus rose on the first day of the week. Showing eternity—showing the breaking of a new day, which is eternal. These things down here are just symbolical. See?

32. Watch now.

[152] *Seven days is what?—which pass away, or I have said, will change to another. Eight days deals with new creation, (See?) not old creation; eight days is new creation. For it was on the eighth day that our Lord raised from the dead!*

Now you know that God has told him that. That's not something he's just guessing at and taking Scripture on now. Now here's where you and I stand.

Now... I tell you why. There's many years ago now, there's a fellow said he believed this message. He asked me to come and preach out in his place there. There was some folk out there. I came and I preached. And he had this fellow named Hodge, and he was a Seventh Day Adventist. And he persuaded this man to be a Seventh Day Adventist, along with Bro. Branham's message. I walked out of the place. I tore up his check and threw it in the garbage. I wouldn't take his money for preaching there. Burn it.

You say "Bro. Vayle..."

Don't Bro. Vayle me. I'm telling you what happened! The man proved what he was.

Now you say, "Well, just a minute."

There's no just a minute here. You're at the White Throne. Everything is made manifest. You don't fool with these Seventh Day Adventists. They're dead. Anybody got a woman preacher as their prophetess? Mary Ellen White was the one who had the vision, and she said on the Ten Commandments — what commandment is it, that thou shalt remember the Sabbath day to keep it holy? She said there's a great big light on it. So, that meant to her she should preach to all the world, by great divine revelation, the Sabbath day is what we worship on.

This fellow Armstrong did the same thing. Now where do you think he's gone?

Now you say, "Bro. Vayle, don't judge."

I don't have to judge anything. What the prophet said, I go by. You do what you want. See, that's why this church has got to be built on a Word that's been vindicated! Not on my word; not on yours. Forget it. I don't care two bits about you; I wouldn't trust you as far as I'd throw an elephant by the tail. And, if you trust me any different, you're crazier than I am. Let's get out of here now and sell the church down the road--get our two bits back. We're insured good; and get someone to torch it. We're going to hell anyway, so go to hell with bells on. Look, see, this is what I'm trying to show you: You don't fool with the vindicated prophet. Get your own ideas? Nobody gets ideas. They don't... [End of the first side of the audio tape.]

But you've got seven sevens; now you got a new era. Show me where the Holy Ghost stopped falling. See? Now He's going to be taken out of here when the Bride gets out of here; we're going out too. But that's nothing. He's still controlling everything. That's God.

33. [152] *Eighth day, which is a Holy Convocation (See?) which is the first day. See, you've passed through time and dropped into eternity again, not keeping of days and keeping of sabbaths and new moons...* (That's new months really, not moons.) *and things like that, but have passed; changed your form...* (Now Bro. Branham... It's not necessary to know that's really new months. But the actual translation in the Old Testament is not 'moons'. It has to do with months. But they did base things on the moons, see? But that's how they formed their months.) *...changed your form, not annihilated, (Glory!) but passed from death unto life eternal. Oh, what the Bible does teach us. See? Passed from one to another...*

[153] *All right, passed... The old sabbath's passed. Jesus raised on the eighth day. (That's why we commemorate Sunday, celebrate the Resurrection every Sunday morning.) That was a solemn day, holy; and it wasn't a day, because day (time) had run out. It passed into eternity. (See.) It swung right back to the first day again.*

[154] *Eternity's like a ring; (I like this.) you can't find any corner to it; you can't find any stopping place in a perfect circle. You go on and on. I don't care how far you go, you're still going.*

Okay then, let's understand this.

As one person said, "Time as we know it is a part of the eternal, that is measured by the roll of a planet."

In other words it always was. We always were. Now we're going to leave this time of probation, going into what God intended us to have in the first place, but through these processes, He would receive glory, where He could show all of His attributes, which, without Him showing them, we'd be the poorer for it.

A lot of people say, "Well, I wish His attributes had not taken that course."

Then, you'd be the poorer for it. I mean, I tell you; I wouldn't go back. And I'm sure men like Jack Bell and other brethren that I know, and you people sitting here, some of you, you wouldn't go back for a million dollars and trade what you've gone through, even though it's been tough. You wouldn't do it, because it's paid off. See?

34. [154] *I don't care how far you go, you're still going. (See, eternity does not run out.) You start going around like this; go through the floor; go through the earth; go beyond the earth; you're still going (going, going, going.)*

(Now there's a blank spot on the tape, which we deplored before. Something) *was created down here or perverted (not created) by Satan, will drop out when the great golden bell rings and a trumpet sounds.*

In other words, what crept in to this great eternity that God had, and despoiled some of the things, which we wish had been kept perfect. They're all going to burn; they are all going to go.

[154] *And back yonder at the beginning where the tie post was made in Eden, (We'll find what that is.) when man came to the earth and he fell, a little lamb shed its blood; that spoke of the great Lamb that was coming to shed Its Blood. Calvary raised up the cross, that tied for the Old Testament, (There's the tiepost, the shedding of the Blood was the tiepost. To tie us to what? Back to eternity. To go back where we were in God.) Tied the Old Testament to them who were justified, and looked for it. And in this new dispensation at the coming of the Lord, at the New Earth, the rope of salvation, the Blood, the redeemed power that I am talking about, is through the same system has redeemed both man and the earth; (What system? Christ! Christ, the shed Blood.) Will raise right up into eternity again. (Where'd it come out of? Came out of eternity. What's it going to go back to? Right back to eternity. It's simple as A-B-C.) And the Lake of Fire will consume everything that's ungodly and unpredestinated to this earth (that God set in motion the first time, coming out of eternity. Because it's a perversion. Then he said,) Do you see it?*

Eternity itself. See? God cleanses by fire. This little part of eternity right here, God will cleanse by fire and set it right back in divine order. All right.

35. [155] *Notice, the eighth day Jesus raised for our justification, the eternal King with the eternal Kingdom, to be baptized into eternal Life. Not seven days; nothing to do with any of the days. It's speaking of another eternal coming; speaking of an eternal time—the world I'm speaking of.*

So, okay. He said, *Notice, the eighth day Jesus raised for our justification; started the thing right back to eternity. The eternal King with the eternal Kingdom, to be baptized into it, to eternal Life. We are baptized into the eighth day. We're baptized into eternity. Christ's own eternal life. Not seven days; had nothing to do with any of the days. It's speaking of another eternal coming; speaking of an eternal time—the world I'm speaking of* is not to do with the Millennium, not a thousand years, it's where there is no time at all. Just oh, all on, and on, and on, and on.

[156] *And notice, after fifty days, or seven sabbaths from there again, there comes another Holy Convocation. What happened? The Holy Ghost fell at Pentecost. See? On the eighth day. Eighth day, fell on the eighth day. It was seven sabbaths later, exactly after His resurrection. See? So, it'd be seven times that again; bring you right back again to the first day of the week. Exactly. See?*

In other words all the Bible teaches all the time, to every time it goes through a cycle. It shows you that you're going to go back. You're going to go back. You're going to go back. The eighth day shows you're going back. But this time you're not going back to His consciousness, where you're just a thought. You go back to everything He had planned in His consciousness, where you become it. See?

36. [157] *There's your Holy Convocation, not have anything to do with the literal thing; it's beyond that. (In other words it's nothing to do with the physical now, and the earthly things, going to be moved.) It's into the Kingdom of God with eternal Life, with the predestinated that never did start! It never started on any day. You weren't saved on any day! You were always saved. Jesus just came to redeem that, but you were saved from the beginning, because you had eternal Life to begin with.*

In other words there was just a dispensation. Just an interpolation, just a little time, somewhere, you know, stuck in there. But soon all will be over, and we'll be back, redeemed to eternal perfection or the perfection of eternity.

37. Now he's explaining this. You weren't changed from your seed when you were born again. You were the same person, but you'd been lost—a sheep gone astray. Now, watch. He says:

[158] *A trout fish can never be a gar or a tadpole. Sure. Because it's a trout. He might be in the same water with the tadpole and the gar, but he was a trout, from the beginning. The net only caught him, (See?) but he was that from the beginning. Now we're out of dispensations are we? We're right into the Scripture. Fifty days later it came.*

[159] *See, eight cannot be counted with the week. (That's true. It can't be counted.) See, it cannot be counted, eight days in a week; you can't do it, because there's only seven in a week. Count it any way you want to; Sunday's the first day of the week. (Just what he said.) See? You count seven, you got to go back and start over again. Count seven, come back and go over again. See, and we live through all these types in here, but when you hit the eighth you go into eternity. (See, once you could do it but not any more. No more cycles like that; it's the last one. He said, "I make everything new.")*

[160] *You don't come by laws, and rituals, and orders; you come by predestination. Amen. There's the genuine Holy Convocation.*

Now, why does he say that? Because only the predestinated are going to be there. 'Convocation' means 'calling together'. And a 'holy' convocation means that everything that's holy will be there. And anything that's not holy is not going to be there. It's going to be burned up.

38. [160] *See, we're ending the seventh church age, the Pentecostal age. Do you see it? We're entering that Holy Convocation. We're entering into that real, genuine eternity, where the Church is called, not to some station, some denomination, but into eternity with her eternal King. See? We don't have it at all. There's no such thing as days and things and times. In other words, there's nothing to do with that anymore. You passed into eternity, where you came from. You were there to begin with. (Time is even blending with eternity now. Okay, while time goes on we have entered into eternity, which is true, for we are eternal, and it's being manifested even more so.)*

[161] *If you've got eternal Life, you've got the only form there is of it: that's God. (That's right, no other form of eternal life but God.) And you are an expressed attribute. (Well, sure; that's sensible.) See? If you're not, you're not going to be there anyhow. "No man can come to me except my Father's drawn him." See, which passes away all these old things, but these things don't, so it speaks of eternity.*

[162] *The Holy Ghost is eternal. Then you are in eternity where you were all the time, but you've just recognized what's happened. See, you were made for an eternal purpose, because you were the manifestation of an attribute that was in God that thought of you and expressed you, and He made an earth to take you out of, and to make you human being; (That's the earth he took you out of is the soil that you're made of.) and sin came along and perverted His way. You came anyhow, but you were lost with the world, so He came and redeemed you, the expressed attribute, (and the soil he made out of you) and redeemed this earth by the same way. (Same like He redeemed your body, the soil.) Then His purpose rolls on. See? Hallelujah. Oh, that does me so much good. Think of what just lies there. (See?)*

Now I think we better read Ephesians 1, because that's I believe what he's talking about, without saying too much. Verse 3:

- (3) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:
- (4) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:
- (5) Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,
- (6) To the praise of the glory of his grace, wherein he made us accepted in the beloved.
- (7) In whom we have redemption through (the) blood, the forgiveness of sins, according to the riches of his grace;
- (8) Wherein he hath abounded toward us in all wisdom and prudence;
- (9) Having made known to us the mystery of his will, according to his good pleasure which he hath purposed in himself:
- (10) That in the dispensation of the fullness of times (That's your great convocation after the end of the Millennium. This is eternity. No more time.) might gather together in one all things in Christ, both which are on earth; even in him:
- (11) In whom also we have obtained an inheritance, being predestinated according to the purpose of him (that) worketh all things after the counsel of his own will:
- (12) That we should be to the praise of his glory, who first trusted in (Him).

So, that tells you right there what Bro. Branham is telling you. You always were a sheep. You went astray. It's not your own fault. So, God redeems you back, see.

39. [163] *Now, in Eph 1:10 (which I just read here) it's called not a dispensation, not the seventh day; it's called the fullness of time. And, when the fullness of time has come, that's when time has been fulfilled, when there is no more time, then you go into eternity. After the seventh church age is over (and it is); Luther's age over; Methodist age over; Pentecost age over, now you go into what? Eternity. (Now that's the Bride. See? Because she's completely immortal. You're moving into it, to where anything of the Seven Ages, even Millennium is going to disappear entirely.) No more sevens; no more threes; no more anything, just eternity, where there is no such thing as numbers, and times, and things. (That's right, see. There's no numbers in eternal.)*

[164] *Now after time has been fulfilled... All sin is gone—taken away at the Millennium, at the great White Throne: a type of the Holy Ghost. (See. Why? Because the burning fire of the Holy Ghost burns out all the sin from the sheep that's gone astray. Burns out everything that's contrary to the God-likeness that we want. So he said that... You've got it right here:) After the world's on fire and baptized, its baptism of holy fire from heaven; all sin is gone; all germs gone; all devils gone; all temptations gone; all evil is gone, (now it's in) (type now). Then, what does God do? He can sit upon the earth, because all sin is gone.*

Now that's already started. We know that it's been going on, because the Judge is here. That's what Bro. Branham told us right off the bat there: The fan is in His hand, thoroughly purge His floor and gather the wheat in the garner. All right.

40. [165] *That's the same thing He does when He gives you the Holy Ghost baptism with Fire. He can come and dwell in you, (That's afterwards, see?) And we can sit in heavenly places in Christ Jesus, because we are already in Him. Not we will be, we are now sitting in Christ Jesus. How do we get into it? By one Holy Ghost baptism.*

Now see, that's the same thing He does when He gives you the Holy Ghost baptism—burns everything out, so He can come in. Now, how do you get into Christ? By the Holy Ghost baptism. How does He come into you? By the Holy Ghost baptism; burns out everything in there, all sin is all gone; you've been made perfectly righteous, water, blood, and fire. You're ready for the Holy Ghost to come in. And He does it. He burns it out and comes in. Sits down.

[165] *By one Spirit we are baptized into Christ, which we are now. Won't be in Christ; we are in Christ now. He is the great spiritual King over the Spirit that's in us, because we were in Him at the beginning. (See, there you are. In other words, we have a little part of God in us.)*

[166] *See, God in the beginning, when He thought of you, and thought of others, like that, thought of Himself of being tangible. In other words you could reach Him and feel Him. That was His thoughts; (See?) so, He expressed His thoughts how? He said, "Let there be. Let there be"; and there was. "Let there be"; and there was. Then after awhile He kept saying, "Let there be," till the people said one day, "don't let God speak." He said, "Then I'll speak to them through a prophet." See? "From this on I'll speak to them through a prophet." And the Prophet said, "There shall come. There will be." And it was, and it was, and it was, and it was (See?) just like that. You get it now?*

What's he doing? Speaking as a prophet and telling you.

41. Now you can argue all you want, and say, "Well, I'm a dispensationalist, and Bro. Branham doesn't make it come out right, and I don't think this sounds right."

How are you going to argue with a prophet? That's the one person that cannot be judged. Everybody else can be. And that's an excellent thought. And that takes us to the vindication principle: that everything we believe is based upon a vindication, and we don't care two cents what anybody else says. They can jeer, and they can talk, and they can scoff, like they do. They phone me and all this kind of stuff, and I just listen politely most of the time. I very seldom lose my cool and let them talk. And after it's over, I hang up and say, "Now it's just too bad that fellow doesn't see it, but I'm sorry." You know what he's doing? He's reading books, and studying, and all his vindication is in head knowledge.

Every person can talk about the market, and about gold and silver, and everything else; and that's all they are is incompetent, because the truth of the matter is the prophet said, "*Rome is going to get it all, because they've got the gold.*" And the church system will survive and the rest go down. So, if you want to live a little while longer, join a church, kiss the pope's robe or anything else you want to do. It's okay by me. Bow down to the Protestants. It's the same thing. Organization is what's going to do it.

42. So, I just believe in a prophet.

You say, "What if you get sunk?"

Then I'm sunk! But I think I'm riding a much better ship than they are. And, if mine does go down, at least I think I've got a good ride on the Titanic, while they just had some old scow go down. I would sooner go down with the brass band playing on the best ship, than go down with some old slimy tug.

[Bill Graham, from the congregation, says, "Amen."]

Thank you, Bill. That's the truth. Like the Bible said, "Eat and drink and be merry." That's all there's to it. Have a big meal; have a party. I can't buy their nonsense. Because somebody's got a big fat mouth and a fat head and can conjure up geography and stuff, I'm supposed to listen? You give me what William Branham had: "THUS SAITH THE LORD"!

I was around him; I saw what he had. I wouldn't give you a thing for what the rest of them got. They mouth off; anybody can. I can mouth off. It doesn't mean a thing. Do you know what? Very few people ever put their money where their mouths are. I don't care who he is, Rockefeller, you name it. You name anybody. Henry Ford, all these guys that died billionaires, they never, never put their money where their mouths were. Look at this fellow Stone, good friend of Nixon's. He's worth hundreds of millions of dollars. He could finance somebody right now to rise up in America, men like him, to pull this government out of mess. They will never put their money where their mouths are. They'll sit back and yap, yap, yack—a bunch of tin horns.

There was a man who could put his money where his mouth was, and nobody else could do it; because God was his mouth. And he was the mouth of God. So, they can say what they want. I don't care. Bro. Branham was a sweet man to take time with all these dispensationalists; he doesn't need to take time with us. We appreciate him doing it. He's a lovely Christian brother, prophet of God, but we just believe what he says. All right.

43. [167] *The fullness of time comes, after time has been fulfilled. Sin is gone, after the world's baptism—after the world's baptism makes it a fit place: no sickness, no germs, no thorns, no thistles, no death, no sorrow, no heartaches, no old age, nothing to represent death, nothing wrong: everything's all right; nothing natural: sure, not natural, it's eternal. Then His attributes are expressed, because it was there first to begin with. That's what He thought.*

So, now you're getting to the completion of the attributes that were unexpressed, because now they are expressed. You see? And they're not expressed under the role of redeemer. See? They are expressed now under that which has been redeemed and the role is the great King. Sure, see? But we, remember: redemption.

44. [168] *Then what happened? He set Adam and Eve here on the earth and said, "Multiply now and plenish the earth." Their bodies were all laid out here for you to nourish, make your bodies.*

Now that sounds that that's not what the prophet said. But that's exactly what he said. Now, let's find out why he said it. What he did, he merely clipped his words. So, we're going to go back to Gen 2:7-8.

- (7) And the Lord God formed man (out) of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.
- (8) And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. (Now 15 and 17:)

- (15) And the Lord God took the man, and put him into the garden of Eden to dress and keep it.
- (16) And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:
- (17) But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

All right. Let's go back now to Gen 1:26 and 27:

- (26) And God said, Let us make man in our image, after our likeness: let them have dominion over the fish of the sea, over the fowl of the air, over the cattle, over all the earth, over every creeping thing that creepeth upon the earth.
- (27) So God created man in his own image, in the image of God created he him; male and female created he them.
- (28) And God blessed them, (and) said, Be fruitful, and multiply, plenish the earth, subdue it: have dominion over the fish of the sea, over the fowl of the air, (and) every living thing that moveth upon the earth.
- (29) And God said, Behold, I have given you every herb bearing seed, which is upon the face of the earth, and every tree, in the which is the fruit of a tree yielding seed; (it shall be to you) for meat.

Now you notice in one place over here, in the first place, It says, "I want you to multiply." And He said, "You're also to be able to eat." But now over here in the second place, all he's done is put in the garden, and he's told to eat, and he's told not to multiply. So, what is Bro. Branham telling us?

He said, "God had every one of our bodies laid out here, in the ground. And all they had to do was eat. Just keep eating. And God, through them, in His Own way, would have brought the bodies out of the ground."

No sex. That's what he said. Eating had everything to do with producing life. Not sex. That's the way it is with the Word of God. Sex doesn't produce you. It's the Word of God that produces you, because that's the conduit of the Holy Ghost.

- 45. [168] *That's the way He had them doing it. (See, so I'm explaining what he meant here.) But sin came along and interrupted His plan. She rolls right on just the same (time does).*

[169] *What did Jesus do? God came down and expressed Himself in the form of a man, a human being; gave His life, instead of staying here (which He was the King), but He gave Himself to redeem the rest (Of what was in God, see.) Do you get it? And when it's all over, then it's pulled right back, and God's purpose is fulfilled. (Sure.) And there's an eternal King again with His eternal subjects expressed in human flesh. Exactly the way it happened. Sin is taken away. The devil's gone. It's all done now, what will do it? (Now, how's it going to be done?)*

[170] *This earth couldn't be a place for heaven to sit now. Look at it, the sin. It will have to be cleansed. No man, no person, no woman, boy, girl—I don't care who he is—is fit to go to the pulpit, or ever claim to be a Christian, without being full with the Holy Ghost. You have no right to the Lord's Supper or any Communion or Foot-*

washing or anything, until you've been cleansed by the holy fire of God. (That's the way it is. If you're baptized in water, and, normally speaking, and then you're going on to cleaning up your life; and the Holy Ghost comes in, cleans you all out, and then that Spirit of God remains there to live in our lives. All right.)

[171] *No man has a right to preach unless he's like Moses, meets Him out there on sacred ground, that Pillar of Fire hanging there, where he knows he's at. See? (In other words he's got to have a real definite call before he's in a five-fold ministry.)*

[172] *Notice, now, how we go. After the world's fire baptism (all germs are gone) makes it a fit place then for heaven to dwell here on earth. Type now is sitting in heavenly places in Christ Jesus... (Of course, that's going to pass away, see, and go to the real.) passed from this dirty existence (like the little woman was) into the expressed attributes of God. Now we are the sons of God, not will be. We are the attributes of God's thinking. See? (Now, what he's saying there, as you understand very well, is this: All we like sheep went astray, but the Lord God redeemed us. And he's saying here... Look, it's all coming to the expressed purpose that God had in His mind, and we are that expression and everything else expressed round about us--part of God's plan.)*

[173] *Now, you say, "Well, look at this priest; wasn't he a son of God?" It proved he wasn't; he couldn't recognize what? Did he say, "I believe the Bible?" Sure, but he couldn't recognize the expressed Word of the hour. He only had an intellectual learning from some group that'd been back before him. And it's the same thing today. See? I know that's strong, but it's the Truth. There was the Word... (Everybody knows that's Bible.) as spoken exactly for that day. Yet, he was a scholar; he was a renowned person, but he could not recognize It. Why? No matter how scholarly he was, anything like that, he still didn't have representation of predestination. (Well, he didn't have it. If he'd have been predestinated, he'd have caught it.) Only the predestinated will be the one that does it. Only can be. And you only can do it because look; it proves predestination, because if you've got eternal life, you had to be a part of God all the time because He's the only One that's eternal. You see it? Oh, my. Think of it. Now, watch what happens through the great Millennium.*

[174] *Sin is all gone; the Millennium has now set in. It's time now for the Holy Spirit to take Its place, just like He does in us. Passes from death unto Life. Dwelling in the heavenly places in Christ in His glorious Presence, even physical death shall pass away, then, just as spiritual death has passed away now. There is no such thing as spiritual death now to a baptized saint of God. (That's true.) "Though he were dead, yet shall he live. Whosoever liveth and believeth in Me shall never die." All Scripture, It must be fulfilled. You can't die. You've got eternal life. Only thing, the Redeemer has made you recognize it, and you were always that. And that's the reason you see the day you're living in. (Now, see; Bro. Branham lays it right down there. You'll never see the day, unless you're predestinated to it. And your predestination means that you positively were seed to begin with.) How many see it; raise your hand. Thank you. See? The day that we're living in, you recognize it.*

Now, let's face it. Lutherans recognized Luther. Wesleyans recognized Wesley. Pentecostals recognized their hour. What about this hour? That's what the Catholic priest said to Bro. Branham. He said, *"They're missing it."* See? There's a Word test right there—at least that much.

46. [175] *Now the Methodist said, "When you shout you've got it." Lot of them shouted and didn't have it. The Pentecost's said, "When you speak in tongues you got it."*

Many speak with tongues and didn't have it. Look how all kinds of forms those Pharisees had, but when the Word was made manifest, they didn't recognize it.

So, he's telling you. Are the Lutherans going to see it? No. Will the Methodists see it? No. And they're the major Protestants. Everything else comes from there, in the Protestant world, like they came from the Catholics. Will the Pentecostals see it? No. Will anything coming from them see it? No. They're not going to see it. See?

[175] They didn't recognize it. See? Now if you are the Bride and the Bride is part of the Husband. And if—the only place you'll ever recognize it, is recognize what part of that Husband, that Word, you are, or you can't recognize being the Bride.

Now, if you recognize you're Lutheran, where does that put you today? If you recognize Wesley, recognize Pentecost, where does it put you? Every true divine healing campaign from God has a new message. So, have you taken the new message? See?

[175] How many sees that? See? You have to recognize your position. You can't recognize somebody else's.

I can't recognize Luther. I appreciate him for his day; I think he's the greatest in my books—fantastic. I like him far better than Wesley. But God used Wesley. And I can't recognize him. I can't recognize Pentecost. I can't recognize Baptists. I can't recognize any of them. Why? Because I recognize this.

“Well,” you say, “Well, against that multitude you've got to be wrong.”

Well, that's fine by me. I see you don't believe Scripture. You think maybe five billion got in the ark instead of eight people. Well, I got news for you: they all drowned. And the eight that did get in, they messed up the world afterward. So, who wants anything but this?

47. *[176] What if Moses were to come with Noah's message, and Noah was a part of it? But it wouldn't have worked. What if Jesus would've come with Moses' message? It wouldn't have worked. See? It was a different age; it's a different prophecy. A different part of the Word that had to be fulfilled there. They were in another day of the week. Tuesday's work can't be done on Wednesdays. Wednesday's work's got to be done on Wednesday. Saturday has got to be done on Saturday's work. See?*

And they were recognizing. They said, “Oh, Moses—we have Moses.” (We know Moses.)

And He said, “If you'd known Moses, you'd have known Me,” for he's the one who spoke of Him. (Sure, Moses spoke of Jesus.) “The Lord your God shall raise up a prophet liken unto Me.” Get the idea? Oh, my.

[177] See then, Jesus said in John 14, “When He, the Holy Ghost is come, He'll bring these things to your memory, show you what day you're living in. And then, another thing you'll know Him by, He'll show you things to come.” See? Right back to the prophetic again “When He's come.”

Well, if that's the case, let's go back to Acts 3. Come on. Let's go take a look at It. This talks about Elijah coming here. All right. It says here, starting at the middle of verse 19:

(19b) When times of refreshing shall come from the presence of the Lord;

(20) (Even) he shall send Jesus Christ, which was preached (before) you:

- (21) Whom the heaven(s) must receive (or retain until the restoration) of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Now, watch; he's talking about the second coming. He's not talking about the first coming. It's the second coming, because Jesus has got to come back in His Own human form. Now, watch:)
- (22) For Moses truly said to the fathers, A prophet shall the Lord your God raise of your brethren, like unto me; him (you'll) hear in all things whatsoever he shall say unto you.
- (23) (It'll) come to pass, that every soul, which (shall) not hear that prophet, shall be destroyed from among the people.

Well, let me ask you a question. When did that happen in the time of Jesus? He's saying, "*Look, the same one that died is going to come back again. And, before He actually comes back, the prophet of restoration is going to come.*" And then, he tells you right here, that this one who's coming is the same one Moses spoke of, and at that time, that every soul that doesn't hear Him—not back there now, but this time, when He speaks from heaven, everything comes down, it will be destroyed.

Well, there it is right there: combination: God in His prophet. Our prophet Elijah is the Lord Jesus Christ Himself. Not man: God. But it comes by a prophet. Bro. Branham said the truth. And you can see it right here. But you'd never get anybody to understand but the elect.

They'd say, "Oh, that's Jesus way back there, then."

Is it? What about Jesus now today? What did he say about Matthew 12? What did he say about here? See, there's got to come an interim period, when you know He's going to come, but He doesn't. And it's at that time that every single one, they'll be destroyed, outside of hearing a certain prophet. Now the word is 'utterly destroy', and the only 'utterly destroy' is in Malachi 4.

I know people can't put it together. It's too bad if they can't. That's their business, not mine. God never told me to preach to the sinner. What have I got to do to teach a sinner? My ministry has not a thing to do with him. I can witness to Christ, but my teaching ministry belongs in another area entirely. All right.

48. [178] *In a New Earth, New Heavens will never be blackened again. When this New Earth is to come, the devil will be bound. Satan, he's still loose now; he's accusing, he's the accuser, but in the New Earth, he'll be bound and cast into the Lake of Fire, (That's before it, actually.) into this holy fire. Then, in this New Earth... Let's look at it for a few minutes now.*

[179] *In this New Earth the skies will never be black again. No, that's from the curse. Never will be black again with angry clouds. Winds will never blow across her again like that. No, she'll never tear up the trees and tear up the houses and turn over anything. Lightning and wrath will never belch from Satan across there and kill a man walking down the road or burn up a building. See? No, no more. There'll be no more typhoons sweep down or storms and tornadoes and tear up houses and kill little children and things. Huh-uh, won't be any more. Trying to destroy, it won't be there. Satan is cast out.*

[180] *Wish we had time now; I'm just passing Scriptures now, so we won't be too late. I have to pray for the sick.*

[181] *Heavens and earth have met. God and man are reconciled. A restored Eden has begun. See? All the curse is gone, just like all the curse of sin is gone when the Holy Ghost accepts you. See, you don't accept It; It accepts you (because it's God's attribute). See, if It's the Holy Ghost, means God's Spirit, and it's the attribute, the thought of God has accepted you, because you were ordained for that purpose.*

In other words you were in His thoughts. And now God's thought for this hour recognizes you and just picks you right up. It's all in the plan of God. Now, remember; (Now I'm just speaking here.) Eden was the garden of two people with God in headship. And that's what the New Jerusalem is. It's going to be husband and wife, and then, of course, all the citizens outside. But Jerusalem itself will be the union, like Garden of Eden, the Bride, and the Husband, and God overall. See?

49. Now:

[182] *See, you were born in sin, but God had put that attribute in you, and here you expressed yourself here on earth, and He comes down and gets you.*

In other words you're in God's mind, through the human channels, natural election. He brings you forth upon this earth as a born baby, conceived in sin, shaped in iniquity. You come into the world speaking lies as Bro. Branham said, but you're still a child of God. You just need redeeming.

[182] *You're back here; here's where you belong. See, see? Sin lost its power. That's right. The desire of sin has gone from your heart, (That's true; none of us want to sin.) when the Spirit of God comes in. You are a restored person. (You're restored.) And then, when the earth is restored by the same thing, there can be no more cursing, no storms, no winds, (That is, bad winds. There could be heavenly zephyrs, I suppose.) no more typhoons; you're reconciled. Man and God have met.*

In other words atmosphere and earth combined to make storms today, like we see.

They say, "Well, the sun is shining very hot. There's a real area of heat over here. But there's something over here."

So, the wind begins to move in, and it starts the thing moving. That happens... On that day, there'll be perfect reconciliation, between heaven and earth. There won't be any cross currents.

50. [183] *The New Earth will put on its Eden beauty again. The earth will spread forth... After her baptism of Fire... Just think, she'll catch afire and burn up. The elements will burn with fervent heat; all the works in the earth will burn; all the water will explode; it'll ignite—everything blow up. Volcanoes will erupt, and thousands of miles in the air will fly burning, hot lava. Every germ is gone. The Holy Spirit of God will cleanse off every speck of sin and everything; the devil will be bound and cast into the Lake of Fire, consuming fire, God's wrath of fire. No beast will be there to destroy you again. When you walk down the road in the flower gardens, there'll not be any serpent there to hiss at you and bite you with his poisonous venom. Oh, my, won't it be wonderful? (Nothing will bother you ever again.)*

[184] *Listen, there'll be none of that New Earth ever mounted up to a little yellow sod bank for a grave. (There'll never be a grave--no death.) None of them there. Man and God have come together. Bride and Bridegroom, heaven and earth have embraced each other. God has come down to dwell among men; His tabernacle is with them. He's the tabernacle. There will be no more sin, no more sorrow. Never will there be ever a tear drop off a mother's cheek over her baby. Amen. It won't be on that new*

ground. No, it's redeemed. It belongs to Him and for His Own, that were redeemed out of it.

[185] See, and look, you are a part of that ground. (Your bodies are.) Is that right? And, when He redeems you, He redeemed the earth with the same thing, (His Blood dropped on it.) and you are together again. Oh, how much plainer can it be. See? You have to be redeemed, because you're a part of it. If the Blood didn't drop on you, you aren't redeemed yet. You're not called. Then He cleanses it; that's the same thing He does in the fire. Even though the Blood dropped; it's yet got to be cleansed by fire (That's right.) for a dwelling place for God. God already took up His abode. Potentially the Kingdom of God is in the earth now in the hearts of the saints. It's His attributes that He had in the beginning. Now His attributes are redeemed. What's He waiting for? to redeem the earth. (That's what the Bible says.) To set His attributes on it to fulfill exactly His predestinated plan.

Now we read in Ephesians 1, so let's go back and read the rest of the chapter. Now this starts at... It tells us who we are. [Eph 1:12.]

- (12) That (you) should be to the praise of (the) glory, who first trusted in Christ.
- (13) In whom ye also trusted (that's verse 13), after (you) heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,
- (14) Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Now, watch:

- (15) (Therefore) I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,
- (16) Cease not to give thanks for you, making mention of you in my prayers (Now this is for us.)
- (17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:
- (18) The eyes of your understanding being enlightened; (you) may (understand) what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,
- (19) And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
- (20) Which he wrought in Christ, when he raised him from the dead, (Now that's ours, you see, after the message.) and set him at his own right hand in heavenly places,
- (21) Far above all principality, power, and might, and dominion, and every name that is named, not only in this world, (the world) to come:
- (22) And hath put all things under his feet, and gave him to be head over all things to the church, (That's New Jerusalem.)

(23) Which is his body, the fullness of him that filleth all in all.

In other words the Bride has fulfilled in her every single attribute that God had to express toward mankind. And it's in that New Heavens and the New Earth. See? We're coming right into it. Exactly.

51. [186] *Notice: no graves; no tear drops, never; no more bloodshed. (That's paragraph 186.) She'll never be moistened by a tear drop or a blood drop, no; no more wars, no; no clouds of winter; no cold snow upon the breast of her—won't lie there any more on it; the hot sun will not burn its grass. Hallelujah. (We've got almost a drought right now; we need rain. You won't have to worry over there. It's just beautiful. There'll be underground waters likely, just doing the whole thing.)*

[187] *Even the desert shall bring forth roses. That old, sticky desert will blossom one day like a rose, (God said so! (That's true.)) when she's redeemed, when she takes her fire baptism. There's all kinds of cactuses and stickers and everything there now, but she's got a fire baptism coming. Like the man was, and he still had his hatred, malice, strife in him, but when the Fire baptism came, it cleaned it off. No more jealousy, no more nothing. It's just absolutely the dwelling place of God. And remember, that's His delegation that's going to meet Him over there. Amen. That's not just a story; that's the Truth. That's what God said. (That's His Word. See?) That's what He's promised. That's what the Bride goes to.*

[188] *Even the desert, He said, shall blossom, like a rose. Satan, sin and sinners will be gone for ever. It's all done; blended into eternity and all that was perverted. (All the perversion. See? Whatever man put his hand to became perverted. That's all going to go.) That great archangel that set there one day, Satan, that did all this evil, he will be destroyed. (Even the devil will be annihilated.)*

[189] *Remember, the Bible said if that soul won't do as He said do, He will even destroy that soul. (That's right. That's true, the Bible says that.) But you see, He can't destroy Himself and remain God. (So, if your soul was in Him to begin with, how's He going to destroy your soul, and Him still be God? How's God going to destroy God? See?) If that soul is of the world, it has to be destroyed. (That's right.) But if it's eternal with God, it never did begin, because it's part of God; it can never be destroyed. Amen. What a beautiful thing. How thankful for that. The church ought to see that.*

See, put that into human category, and you can see how it works.

52. [190] *People, all you've done lies right here. This is what I'm trying to say. I'm omitting some of it, because I want to get back to it again.*

[191] *Even these things: Satan, sinners are gone for eternity, never no more to be... All... See, Satan cannot create. If he is, he's God. See? He can only pervert what's been created. See? And all perversion, all perverting will be done away with, and death is a perverting of life (That's right.) and, when the perversion's done, there can be no more death. Old age is a sign of death, and when old age is gone away, life comes in. All signs of perversion and everything else is gone. Thorns and thistles are a sign of sin. The earth is cursed with them, but they'll be done away with. Sickness came by that. It'll be done away with. Death'll be done away with; bloodshed will be done away with. Nothing will ever touch that sod but holiness-- the redeemed. (See, we're the holiness of God. The Bible says we are: the righteousness of God.) Oh, my. Oh, I feel just so good.*

You know, Bro. Branham at that time was very queasy and ill. He could hardly eat anything. See? It sounds almost unbelievable, but it's true.

53. [192] *God and His creation and His creatures of this creation is redeemed by His Own Blood, cleansed by His Own cleansing process, His germ-killing, sin-killing process, like as if anything is sterilized.* (That's right. And it's just like viruses: You can't freeze them to death, but you've got to use fire on the rascals.) *The best sterilization we've ever had is fire.* (That's right. It sure is.) *You can take anything and wash it with soapsuds and all these chemicals they talk about; it still isn't free, but you burn it once. And when the holy fire of God sterilizes the earth... when the chemicals* (are all changed back to what they were originally, not the junk we've got now.) *And He's lifted His Bride* (up into the atmosphere which can come into heaven with Him) *while this is going on.* (See, in other words, while this is going on, all this that He's doing, the Bride is caught away with Him up to the throne.) *and comes back upon the earth again—a New Heavens and New Earth.*

She's caught up in heaven where He is. See? It's just like, taken away. Well, actually she could go through the fiery furnace, I don't understand all this. But, where He is, that's where she will be; and she'll be caught away into some part of the heavens with Him. Whatever that all means, it's fine by me; but she won't be, you know, in that blaze, then.

54. [193] *The cold winter can't hurt it; the hot summers can't hurt it; the desert will blossom as a rose; sin and sinners are gone; God in His creatures and creation is dwelling together in perfect harmony.*

See? Now man knows there's a harmony, but we don't know the harmony as we'll know it then. Absolutely, you can do wonderful things, if you know the harmony in nature. There are lots of things people are doing, and they do it only by the processes of vibration, getting the vibrations set up right. They call it polarity and other things--based upon magnetism, wavelength. And all nature at one time was in perfect harmony with God. Everyone with its own vibration, its own thing. But now the air is full of discordant sounds. The TV waves... There are certain types of short waves and long waves that can drive people insane. They claim right now that there are certain things here in America, the Russians have been working on them, and all they've got to do is direct them our way. You don't need to worry about the atomic bomb or anything else. They just come in and take over. America's worried about that. Without a doubt there are instruments of war right now that people can be just be annihilated with—just drop dead. They'll just walk in and take the city over. Who cares? See, man knows there's a harmony. But all he has brought is disruption and disharmony. Discordance. But we're going to get back to the harmony.

55. Now:

- [194] *As the heavens and the earth are husband and wife, so is Christ and the Church.* (That's right.) *And they all meet in one big glorious plan of redemption and is brought right into the bosom of God again. You see it?*

So, he's talking now about the harmony of God. And we'll end right here, because there might be some things I will want to talk about this here for next Sunday morning. But you can see what we're looking at, now. Bro. Branham's describing the perfection of perfections. Actually the fact of the matter is, let's be honest, there is no way we are going to even get a third of a glimpse of a flutter of an eye of the good things that God has prepared and of God Himself, until we come to the Millennium.

And you can see the Millennium is a stopping place. It is a temporary stopping place. It's kind of like, maybe the people coming out of the water, and they were down too long; so now they got to put them in a pressure chamber, so they don't get the bends. It may be that God's sudden glory will just be

too much for us; so, He puts us in the Millennium to just get us warmed up to where we can walk into the eternal Kingdom that lies ahead.

56. But you can see here, that Bro. Branham was really moved upon by the Holy Ghost to try to bring us what lies ahead for us. And it's fantastic to know that it's something that God had in a plan—of God's doing—God's great planning—God's great sovereign, predestinating power. Not something that you and I thought of and hoped to say, and sort of maybe tricked ourselves into, or tricked God into, but it's something that God was doing all the time.

Like I said a while ago, a lot of us go through problems and pressures; we look back and say, "Well, praise the Lord, He took us through."

I think of one brother. He went through certain trials, and I see he muffed them. He'll go through them again. Sure as he's knee high to a grasshopper, he's going to go through them again. I know, because I went through them.

You'll keep going through and going through, until one day you say, "Lord, just like this Message; if it kills me, praise God, it kills me. So, I'm going through with this Message."

You come to that place: the Lord can help you.

57. So, all right. Next Sunday morning, let's continue. Let's rise and be dismissed.

Gracious kind Heavenly Father, again we praise You and thank You for allowing us to be together again, to study Your Word, to hear what the prophet had to say, to bring it to our attention, to hopefully, Lord, be stimulated by the Spirit of the living God, to see these things that he set before us, and they, in turn, would constitute a part of that righteous path and revelation to take us on: a little heaven to go to heaven in--stimulation Lord, by the great Stimulator. So, help us Lord, now, to get our eyes upon these things, which in doing so, we shall, as the prophet said, count all things but loss to gain the...[part missing on tape and video] ...we can say honestly, "It's worth it." We just are, just too little bit weak, Lord, we're just a little too lukewarm yet in this miserable age we live in. We just don't know how to, as it were, Lord, to take these lumps.

And we pray, oh God, You'll teach us now, as we've never been taught before, to just put everything to one side for this Glory which has been revealed, and is being revealed, and is yet to be revealed, and by the grace of God we are part of it. And, Lord, because we are, then there ought naught to be anything and we know this and we admit it, Lord, and in practicing it, we admit that there is nothing, Lord, that you call upon us to look at and to acquiesce to, to bow down to, to live out, but Lord it's very, very minor in the site of what we have ahead of us.

So, Lord, help us all to bear our crosses and to go on rejoicing in you and to put this Word above everything in our lives so that we can come forth as those written epistles you want us to be. We pray, Lord, from the youngest to the oldest, to the weakest to the strongest, every single person in this congregation, whatever their status may be, the blessed Holy Spirit visit each one and come upon each one as ever before, until that beautiful sweet spirit of Christ is in the church, the sick are healed amongst us, oh God, and we're moving on in the grace of our Lord. Let not one fall of the grace of God tonight, we pray Father. We ask that and mean it, not one person in this building. And unto Thee we ascribe the Glory. In Jesus' name we pray. Amen.

"Take the Name of Jesus With You."