

The Projecting of Love #5

“...All Things Are Pure”

February 22, 1984

Shall we pray: Heavenly Father, we're very glad to know that Jesus Christ is in our midst in the form of the Holy Spirit and that He is here and we know the world is even amongst us many are, as it was back in the days of the apostles, when He appeared on earth, from in the Resurrection, and they didn't know just what to do about it and didn't know even until the going away when they said, "Will You restore the kingdom?" Only began to get an understanding when the Holy Spirit filled them and the Word began to come to them. And now here at the last time, Lord, we are in this hour when You are here, and we know why You're here, we know what is going on, and we know what will continue to go on that we're heading right up into the kingdom.

We thank You, Lord, that we are aware of that. We pray now You'll guide our thoughts tonight. May we learn that which is convenient for us, which is good for us, to illuminate us, to give us further understanding, further revelation, built up in the most holy faith, coming right up to that place where we know the dead will come out of the ground and they without us will not be made perfect, we're coming in our turn, all these things working out, we being aware of them by grace and for Your glory. In Jesus' Name, we pray. Amen.

You may be seated.

1. Now I want to continue tonight on "The Projecting of Love", and this is the fifth message, and this is going to be quite different in a way. I hope I can coordinate my thinking actually, in what I'm going to say, knowing that, as time goes on, it will get clearer. But we'll read first of all in Titus 1—just a little bit of It.

- (15) Unto the pure all things *are* pure: (unto the pure all things *are* pure. We could also read:) but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

But mostly, "all things are pure to the pure in heart." And in over in Romans 14:

- (14) I know, and I am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: ... (And then verse 20, the second portion.)
- (20) ...All things indeed *are* pure; but *it is* evil for (the) man who eateth with offence.

Mostly thinking of "all things indeed are pure." Now these verses that especially bring out the thought, "Unto the pure all things are pure:" and "the persuasion that nothing is unclean of itself," are verses that prove conclusively the accuracy of Bro. Branham's pointed statements when he says such as "A lie is the truth perverted", and that "Stealing and killing and all those things which we call sin are not sin. Really, they're the attributes of sin; that sin is actually unbelief," the same where he said, "Adultery is the right act done under the wrong conditions," and so on.

2. Now, the point, then, with what Bro. Branham said, when I read a Scripture, is that we fail to apply this very real truth, which is in the Scripture, as a principle that must be watched carefully as we study the Word of God. And to make that as clear as I can I want to go back to Genesis 1, where It says:

- (31) ...God saw (that) every thing that he had made, and, behold, *it was* very good.

Everything that God made was very good. Then in chapter 2:1-3:

- (1) Thus the heavens and the earth were finished, and all the host of them.
(2) And on the seventh day God ended his work (that) he had made; and he rested on the seventh day from all his work which he had made.
(3) And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God (had) created and made.

3. And then in the Book of John 1 (That's the Gospel.) there are about three verses.

- (1) In the beginning was the Word, ...the Word was with God, and the Word was God.
(2) The same was in the beginning with God.
(3) All things were made by him; and without him was not any thing made that was made.

4. Now in Genesis 6:

- (11) (And) the earth also was corrupt before God, and the earth was filled with violence.
(12) And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way (and, of course, the earth's way, all) upon the earth.
(13) And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

Now, if everything created was good, and nothing else by way of creation was added to it, (because there is no record that there was) the question comes, "What happened? Where did evil come from??"

5. And the answer has to lie back in Romans 14.

- (14) ...I am persuaded by the Lord Jesus, ...*there is* nothing unclean of itself.

Now, back in the beginning of creation as we know it, of course, for the last six thousand years because that's where we start, we were started out by God in the Garden of Eden which was geographically the best spot in the universe with all the very best furnishings that God provided here on earth. And, of course, it was so beautiful, and everything in such harmony, that God could come down and visit in the Garden of Eden and enjoy His wonderful creation.

Now, there wasn't one thing that wasn't perfect within itself. There wasn't one thing that wasn't perfect within itself. That's what we're looking at. Every atom and every molecule was perfect in themselves and each in harmony with each other. There was a perfection. And there wasn't anything in the beginning that had within it any evil or power to change from good to evil.

6. Now, let's go back to Genesis 1, again, and It says there:

- (11) And (LORD) God said, Let the earth bring forth grass, (let us sprout the grass) the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.
- (12) And the earth brought forth (and sprouted forth the) grass, (the) herb yielding seed after his kind, ...the tree yielding fruit, whose seed was in itself, after his kind: and God saw that *it was* good. (And 20 and 22)
- (20) And (the LORD) God said, Let the waters bring forth abundantly the moving creature that hath life, (the) fowl *that* may fly above the earth in the open firmament of heaven.
- (21) And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.
- (22) And God blessed them, saying, Be fruitful, and multiply, (That's continue in that seed.) and fill the waters in the seas, and let (the) fowl multiply in the earth.

7. Now the key to understand what went wrong today, and is wrong today, is Genesis 2.

- (8) And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.
- (9) And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. (then 15 to 17)
- (15) And the LORD God took the man, and put him (in) the garden of Eden to dress it 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 (eating thereof, dying) ...thou (dost) surely die.

So, there you can see that Adam and Eve upset everything by the introduction of sin which manifested itself by the wrong use of what is good within itself. And that's what we're looking at. The wrong use of what was good within itself. Now, back there, Adam, who was a living soul, had only one attribute that set him apart from all creation. He had a soul from God. That's what he had. He had a soul from God; within that soul he had the power of choice.

Now, in that power of choice was the ability to believe or disbelieve God's Word. And this led to action apart from the Word and sin is lawlessness. That's what sin is, iniquity, and sin is lawlessness. It's not just unbelief. [Bro. Vayle's voice fades.] ...It's the actual root, but when you go to unbelief you're denying the Word which is not a catalyst, but it's the living force in all of God's creation. And then, what happens, you'll be doing in God's creation only with what is already in there, but you'll be doing what is wrong with it. And that's what happened.

8. Now he chose to disbelieve the Word, and when he did he immediately took that which was in itself clean and a good thing and used it wrong and started all nature upon a course of disruption that ended in destruction. Now the one word of unbelief was sufficient to set aside the... Not the catalyst, although you

might think in terms of a catalyst. It isn't really true. It's the dynamic force that would keep everything in its proper position, which was that Word. And the minute that he went against the Word, he was able to take it in his hands, a power which was there, legitimate within itself and throw everything into disruption, a disunity or, as Bro. Branham called, "*out of continuity*." So, I hope you're getting what we're talking about.

9. Now, I just want to stop at this point, sort of stop—not really—and get us to look at something which is Gen 6:5.

- (5) And GOD saw...the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

Now you'll notice in there that what you have with the word 'imagination' is 'reasoning'. Reasonings. His reasonings. So, you can see what he was doing in setting aside the dictum, the principles, the ordained source of authority in the Word. He was slanting his own thoughts in understanding in there. And you've got the same thing today. I wonder if I can find it for you? In Romans 14 here:

- (14) (For) I know, and am persuaded by the Lord Jesus, ...*there is* nothing unclean (in) itself: but to him that esteemeth any thing to be unclean, ...

Now, that word 'esteem' means 'to take inventory' and comes from the very word 'logos', which will show you that what this person is doing is taking that which is perfectly clean and whole and in a harmony in the universe, and you can throw the whole thing out when you interject your thinking. See? Do you follow what I'm saying? Now I'm right on beam here. See? Now there's...I won't bring in something which I took over in Quincy on the glory of God here, but this is the same thing in here. It's the word 'estimation', 'esteem'. See, but I'll go into that another time.

10. Now the imagination or the thoughts of his heart was only evil continually. Now you can see why it is that the 'eyes of the heart' today is illuminated to get you back on track. See, I'm going to stop right here and tell you, if you've got any understanding at all, you know that you are the harmonious kingdom of God. See? Now, look; we go to 11 and 14. [Genesis 6]

- (11) The earth...was corrupt before God, and the earth was filled with violence.
- (12) And (the LORD) looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. (And as the Bible says, at the end time they destroyed the world, the earth.)
- (13) ...God said (to) Noah, The end of all flesh is come up before me; for the earth is filled with violence through them; ...behold, I will destroy them with the earth.
- (14) Make (thou) an ark of gopher wood; rooms shalt thou make in the ark, shalt pitch it within and without with pitch. (And verse 22.)
- (22) This did Noah; according to all that God commanded him, so did he. (Now this is the one person that is back in harmony with God. Okay.)

11. Now, we're going to go to Romans 1 and see what's in Romans 1 that actually is based upon this because this is a cataclysm. Verse 17, reading first.

- (17) For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

- (18) For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

Now the truth is that everything is good of itself. There isn't anything in there that is out of continuity or out of harmony in the whole plan of Almighty God. But you find what does it, they hold it in unrighteousness, which is they don't move in the prescribed ordinances that's relative to it. Now, listen! Understand what I'm saying. The Word of God... All things were created by the Word and all things are maintained by the Word. There's nothing that isn't. So, the minute a person is out of harmony with the Word; he's out of harmony with everything. You see, get back into harmony is what you want and you keep on moving on, like It says in Ephesians. Now they hold the truth in unrighteousness; they don't keep It within Its context.

- (19) Because that which may be known of God is manifest in them; for God hath *shewed it* unto them.
- (20) For the invisible things...from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so they are without excuse:
- (21) Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their (reasonings; you're right back to the chapter 6, see, what we're talking about) and their foolish heart was darkened.

12. Then what was it? Their reasonings brought on the darkening of the heart. Now, what is going to remove the darkening of the heart is an absolute, bona fide revelation that is accepted. See? Now I know a lot of people don't believe what we're preaching. I don't care what anybody believes. As far as I'm concerned this tape won't go out either. I'm tired. I'm just plain tired. I hope you believe. I hope you understand what I'm saying because this is life. There's nothing else out here. See? Now:

- (23) And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Now, what image are they making today? Unto the whore! Roman Catholicism. America has done it. See? They've changed God to god of the imaginations. Now they... What you've got are a bunch of fools out there professing they're wise. Now wise virgins and stupid virgins. See? They don't even know what they're doing.

13. [Romans 1]

- (24) Wherefore God...(gives) them (over) to uncleanness through the lusts of their own hearts, (Now, what's coming out of their hearts? Darkness. The last plague in Egypt was spiritual death. It's the same today.) (dishonoring) their own bodies between themselves.

How can a Protestant get to bed with a Roman Catholic? No more protest left in them than in a cream puff. There isn't one left. They're all getting in bed with each other.

- (25) Who changed the truth of God into a lie, worshipped and served the creature more than the Creator, (serving their church system)...
- (26) For this cause God gave them up unto vile affections: even their women did change the natural use into that which is against nature.

See, the very thing I'm talking about that happened back there, it started right, and they perverted its usage. Now there's nothing wrong with male and female appurtenances, so to speak. It's what's done with it. There's nothing wrong with anything. It's what's done with it.

For all things are pure to the pure in heart. Why? Because the pure in heart are going to leave things just the way they are. That's why the saints of God are purists. They're not necessarily Puritans. They're not necessarily prudes, although that's not half bad. Can't stand the prude, or the jerks, that got everything wrong with them and can't see anything wrong with themselves, but they see it with everybody else.

14. (27) ...likewise...the men, leaving the natural use of the (women), burned in their lust one toward another; men with men working that which is unseemly, and (getting AIDS and herpes; and serves them right, and consider themselves...) and receiving in themselves (the) recompense of their error which was meet.
- (28) And even as they did not like to retain God in *their* (nature), God gave them over to a reprobate mind(s), to do those things which are not convenient;
- (29) Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; (and) whisperers.

Where did it all come from? It came from over here at the beginning; they held the truth in unrighteousness. See? The Word of God is not a catalyst. A catalyst lets two things get together to form a third. The Word of God never ever did that and never will do it. The Word of God is not a catalyst. A lot of people think It is. That's why they get all scrupled up with this thing they want to call love. Don't you ever get that in your head, that love is a catalyst! There aren't any catalysts. Christ isn't a catalyst. A dynamic Savior, see? Didn't come to put a thing in the balance and put one force against another; He came to overcome and destroy. You bet. Thanks for the Amen. Bill, you're on my side tonight. The rest of you up here are kind of sleeping, but not really.

15. Okay. Listen!

- (31) Without understanding, covenantbreakers, (They break every covenant of God. How? Through their traditions.) without natural affection, (Now there's nothing wrong with natural affection. See?) implacable, unmerciful:
- (32) Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do (it). (They get together.)

Now my thought is this, because I started out with verse 17. [Romans 1]

- (17) For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

The thought is this: the further that men get from God's Word, the more man does wrong with what is actually good in itself until the all that is of God and for God becomes anti-God. That's right. That's got to destroy it. Now God has to deal with this. But notice; each time He deals with it, He sends the messenger with His Word. Now this here doesn't sound like a messenger, but this goes back to chapter 6

and Noah. See, God had to destroy the earth. This is talking about destruction. At that time they had a situation, and they had a prophet.

16. Now, watch carefully. The true seed Word of God is never perverted. We read that in Genesis. It's supposed to bring forth after Its kind. Where does It say It will stop bringing after Its kind? See? Now man can fool with it. Man, because of his reasoning and all—and what he thinks is right because he doesn't understand the Word of God and puts the Word of God down—he'll start using things he shouldn't use. He's got trouble right today.

Now, the true seed Word of God is never perverted. Never changes; It can't be because It is the Word of God that's supposed to bring forth after Its kind. That seed is there. You can misuse It, but you can't change It. And the more misuse of It, the greater manifestation of the misuse of nature and all creation. That's why we had over here in Rom 1:26:

(26) (And) for this cause God gave them up unto vile affections...

Now "vile affections:" he begins to enumerate, to a degree, some of those things what they are, but you can take and run it clean across the board. The whole thing ends up at a time where there is a complete perversion of love. That's why we're preaching the way we're preaching on love; got to get the thing balanced out. There's something wrong somewhere. There's something wrong somewhere. See?

17. Now you've got to bring it back to the Word. Notice what God did. He said 'it's revealed from faith to faith'. Now, as men turn down the revelation and, as the destiny of this earth which is destruction with those that turn down revelation is destruction, so God begins bringing up in the Resurrection the church into eternal life by the Word. The church went down in the fourth Church Age, the Dark Ages, lay in there dying, and under Luther begins to come back.

But you notice, even though the truth is coming back under Luther that which was in the Dark Ages is getting worse and worse and worse and worse until God says of this age, He said, "You're rich, increased in goods. You say you don't need a thing but you're wretched, miserable, rotten. You stink." He said, "No one is as ever as rotten as you." There is not one good thing said about this age—not one good thing. The Dark Ages had one or two good things, but this age doesn't fight anymore. Yeah. Oh, there's nothing left; it's just love, love, love, love. It's a bunch of perverted hogwash.

18. Now, notice. But good and evil ripen at the same time. Good and evil ripen at the same time. Listen, do you know, brother/sister... Let's get this flat: Do you know in the flood, Noah, which types the one righteous person, perfect, that man was genetically perfect. There's going to be a Bride get out of here that's genetically perfect. It ain't going to be a bunch of louse bound heathen and serpent seed. You'd better believe that. See?

19. Now, in this our day, the evil is a repeat of the evil at the time of the flood and at the time of Sodom—two periods. It's not just one; it's two. And notice that both times there was a cup of iniquity being filled up. And in each of these two cases we see, and also in the exodus of Egypt because they couldn't come out of Egypt till the cup of the Amorites was overflowing... You can see the two things were coming: the denigration of the Word of God and the exaltation of the Word of Almighty God. Don't ever think that the Word of God is denigrated today and there's not an exaltation. Let me tell you flat: that's hogwash. The two ripen at the same time. The same time this earth is going to go down in a multifold destruction, there's going to be a Bride come out of this earth, and there's going to be a redeemed standing here that don't die. Now, that's "THUS SAITH THE LORD." You know that. All right.

20. In each of these two cases we see... And also noticing the case of the exodus of Egypt... And I say, in each case, we see the faith of God revealed at its zenith. So, as sin abounds, grace does much more abound, and as unbelief comes through a full head, so does faith in the Word come to Headship and

producing Him who is the giver of the Word, the Holy Ghost. The great Interpreter and Manifestor of Himself is here. Sure. All right. That's what It says in Romans 1:

- (17) For therein in the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.
- (18) For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

Now he's telling you right there, as the faith of God moves on, the anti-faith moves on. As the Word moves on, the anti-Word moves on. As Satan moves on, God moves on. As we're coming to a place of destruction, God has never let the righteous perish with the wicked and never will. Now, "the just shall live by faith."

21. They go from faith to faith. This is taken from the Book of Habakkuk 2. So, we've got to find Habakkuk back here somewhere, and we'll read Hab 2:1-4.

- (1) I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and...I shall answer when I am reproved.
- (2) And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.
- (3) For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it (shall) surely come, it will not tarry.
- (4) (But) his soul *which* is lifted up is not upright in him: but the just shall live by...faith.

Now you notice in here the uplifting of man's soul, which is not right, that darkness of his reasonings at the same time "the just are going to live by faith." So, there's an increase in faith and in unbelief. But remember that unbelief outweighs faith, as per the vessels, millions to one. Four billion people living today, and how many Bride? What? Three hundred, four hundred? Don't ask me; I don't know.

22. Now chapter 3: [Habakkuk]

- (1) A prayer of Habakkuk the prophet upon Shigionoth.
- (2) O LORD, I have heard thy speech, *and* was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.
- (3) God came from Teman, and the Holy One from mount Paran. ...His glory covered the heavens, and the earth was full of his praise.
- (4) And *his* brightness was as the light; (and) he had horns *coming* out of his hand: and there *was* the hiding of his power.
- (5) Before him went pestilence, and burning coals went forth at his feet.
- (6) He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, (and) the perpetual hills did bow: his ways *are* everlasting.

Now, just showing here at the end time coming, you have God speaking, God giving a prophet, God bringing back the Word, and at the same time they that...see, because that seed never fails. You can't do anything against the Word but for It. You can do nothing against God but for Him.

23. Now, I've left my subject as it were, but I really haven't. We're still in the subject of projecting love but leading up to something. Everything is a perversion; it is a perversion by sin, a wrong usage of what was from the beginning, and we must now return to the true.

24. Now, last Sunday we saw how there were three messages from the beginning that made one entire message; spirit, Word and love, and they're all one. This is the message from the beginning: in the beginning was the Word, the Word made everything. This is the message in the beginning: love. This is the message in the beginning: the Spirit of God moved upon the face of the deep. You've got actually three messages, the spirit, Word and love, and they're all one. And, it was that revealed Word, God revealed by God Himself, that made us all one with the Spirit, the Word, and love.

Now, that's the only way that the love of God can be in our midst and we know anything about the love of God to receive It and to practice It. There isn't any other way. And that love of God revealed by God was what brought love amongst us, as it did of old to the first church. And this is the love that we want to talk about now, because that's what this Message is about, is that agape love, the agape love [distinction made between two pronunciations of agape], whichever way you want to call it.

25. Now, it can't be had outside the revealed Word because even the purists can wrongly be used. Now it simply cannot be. Now this is where we come to the understanding that every single thing from the beginning was pure and right and good, and of itself it cannot be changed—that it is pure, right and good. Otherwise, there wouldn't be a Resurrection. Otherwise, God would not bring back in the Millennium what He's going to bring back.

Now, under the New Jerusalem, He'll change the order. There will be no need for the sun, so that will go by the board. But there's going to be birds; there's going to be trees; there's going to be animals. I know a lot of people don't want to believe that kind of Resurrection. They're so smug concerning themselves, they think they're going to be there. They ain't going to be there at all because they disbelieve the Word. And the birds are going to be there. I can understand that, and I feel good about it.

26. Now, all this can be wrongly used because that's the name of the game. That's what's going on. But, if man ever gets back to the Word, then he's on the way to restoration. That's what people don't understand: that Elijah is going to restore.

“Oh,” they say, “well, there's got to be this restored.”

You're talking about a bunch of temples and a bunch of things; you've got to be ridiculous. What do I care two bits about a temple being restored here or restored there? You go back to the Word, you get on course with the Word, everything is already here. It just needs to be put in a harmony. That's why there'd be a Resurrection; going to bring it all back. Nothing's going to be lost. God's not going to lose anything.

27. Now, it can't be...this love...and what we see cannot be outside the revealed Word because even the purist can be wrongly used. The prophets brought the Word, and they died for It. Jesus died to fulfill It. Peter, Paul, Thomas, Polycarp, Justin, and millions have died because of the agape love or the revealed spirit Word love that was their life. Every one of them who died took a stand with the spiritually revealed Word where the Scripture said, “They loved not their lives unto death.”

28. Now then, listen. When we talk about the pure love, the agape love of God, we constantly contrast it with phileo love and in so doing... Now, listen; here's the point I want to bring out. I start right in the beginning that everything is pure in itself, and it cannot be changed to another order. You've got to keep

it in the order. That's why I believe before it's over these people experimenting with germs, splicing the RNA and the DNA are going to bring upon themselves what they would-to-God they wished they hadn't, but they'll keep doing it. See, like the atomic bomb's going to hit them. All right.

29. Now the trouble is, when we study the agape love of God, we contrast with phileo love because the agape love has been brought to a phileo status. That means that phileo has been raised to the agape status. You can't do it. Now the Bible distinctly says, "How can a man say he loves God, if he doesn't love his brother?" Now, that puts it right. You've got the love toward God, then you've got the love toward the brother, and they're both agape loves. Then you step down into a phileo love, which doesn't mean that phileo love is rotten, because in itself it is not rotten. See, it is good within itself. What it is, it's been perverted. But, if the church gets back to the true phileo love, which is there for it, as well as the agape love, it will be an unperverted phileo love.

30. Now, phileo love is not in itself perverted, unless it's made that way. But it must be kept phileo love and maintain the way it is. Now to continually place phileo into an unrestored, original position is wrong. Now, it's like we took the word 'world'—'cosmos'. Not until, oh, just a few short months ago did I realize that I was getting an entirely wrong understanding of cosmos because every theologian, and Bro. Branham in particular, used it in a way to express his understanding of what he had to express, and he failed to express it in the way that it could also have been expressed and still been perfectly scriptural.

He always used it in the bad sense of the world system, the world of the devil, but that word 'cosmos' has a good side as well as a bad side. Now, that's the thing. In another word 'cosmos' means 'order', and God's got His cosmos. God so loved the world, His cosmos, that Jesus died for it. And in dying for it... And, if he hadn't died for it, we never would be in the Resurrection because our bodies are made out of dirt. Now the blood of Jesus Christ fell upon the ground in order to redeem us who came out of the ground. Now we could have been perfectly wonderful, adapted to God in a paradise without a body. We could have our spirit body which is, as Bro. Branham called, a 'theophany'. Call it what you want. We could be up there having a great time, but we weren't meant for that.

31. Now God is restoring an order. And in the Millennium you will see the divine order of Eden restored because the prophet said, "*We're going to get back to Eden,*" and that's going to be in glorified bodies. So therefore, when God so loved His order, what He made, and He said, "Heaven and earth will never pass away." In fact, Bro. Branham categorically stuck with the Word of God, and he said, "*It's not going to be destroyed; it's going to be dissolved, and it's going to be brought right back again.*" And that's exactly true. See?

Now, our bodies that went to gases are going to come back, but they're not going to come back the same bodies in the sense of being exactly the same, the same as the world isn't. There won't be any sea to it. It's going to be brought back for the new heavens and the new earth in a wonderful way. But you see God loved His order.

32. Now, so therefore, as It says in Peter that he destroyed by the flood the world of the ungodly. Then there's a world of the godly, so there's an order there. Now Bro. Branham never did use that, but he used it in the sense of preaching predestination and the coming back. Absolutely. Now he didn't miss it; he just didn't categorize it.

"Well," you say, "What are you doing?"

I'm trying to help you to understand this.

Now, what comes across my path I'll categorize, as long as it lines up with the Word of God, which it certainly does, as the prophet brought It. So, let's look at the root word from which 'phileo' comes from. Literally it comes from this root. Now, when you look at this word 'phileo love', it really, in many

instances, is 'to be a friend', or 'give a personal attachment', such as like in a family. Now, let's just see some of these words as not the agape love, but has more of the root of the phileo. Okay.

33. Let's go to John 15.

- (19) If ye were of the world, the world would love his own: but you are not of the world, but I have chosen you out of the world, therefore the world hateth you.

All right. "If you're of the world, the world would love his own: but you are not of the world, but I have chosen you out of the world..." Now, all right, you can see that word in there, kind of what it looks like. That's that basic phileo love: the world would love you. In other words, they'd recognize you as their own and say, "Well, you're a part of me, I'm a part of you; we've got our fellowship, we've got this good thing going here." All right.

34. Let's go to 1 Corinthians 16. Now:

- (22) If any man love not the Lord (Now, that's that same Word.) ...the Lord Jesus Christ, let him be (accursed)... (Okay, that's what It says, same word in there. All right.)

Let's go back to Jn 20:2.

- (2) Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, (now Jesus was loving John; now that's not agape love; that's the other.)

Okay, let's go to Jn 16:27.

- (27) For the Father himself loveth you, (not the agape love) because you have loved me, (not that word at all; it's the other word. See.)

Okay, with that, Revelation 3. That's our day. Here we are in verse 19, talking about us.

- (19) As many as I love, I rebuke and chasten: ...(That's not agape love; that's the other. But look who's using it. Okay.)

Let's go to 1 Th 4:9.

- (9) But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. (Now, that's that other love again.)

All right, back to Titus 3:

- (15) (And they) that are with me salute thee. Greet them that love us in the faith.

Now you'd think all the way down the line that they'd have to use that agape love, wouldn't you? But they're not doing it. Now, here you are getting heavier, heavier, into the phileo love, brotherly love, or some of these words actually where It says, "Husbands, love your wives." That's the love of a man for a woman: "Wife, love your husband:" that's the love of the woman for the man. It's a special word that includes the male in one part, loving; the female the other. Then children love your parents and so on. And parents love your children. That word has that phileo aspect in there. It's not the agape at all; it's the other. All right.

35. Brotherly love and love of the brethren. Okay. First of all, we go to Hebrews 13, and we begin reading.

- (1) Let brother love continue.

Okay, 1 Pet 1:22:

- (22) Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see *that* ye love one another with a pure heart fervently.

1 Peter 3:8:

- (8) Finally, *be...*of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous.

Now all of these here are as we saw, or do see, in Titus 3. I want....

- (4) But after that the kindness and love of God our Saviour toward man appeared.

Now, what you can see here—I see a lot of—is this, especially from this verse 4, he’s talking about God incarnated. And here God, in a human form, is loving the brethren that are in a human form. So, he’s never ever got rid of the thought of a brotherly love which would be superseded by the agape love so that brotherly love no longer obtains and is a dirty thing. That’s not true—no way shape and form. Here’s God Himself talking about the love to His Son and His love to us, not in the agape which everybody wants to talk and put there, but He’s talking in the other level, showing you that both are absolutely pure and wonderful in their own place, and you don’t pervert. See. The church is perverted, and it’s not good. In fact, it’s horrible. All right.

36. Thus we want to say we’ve got to get back to the revealed Word, which is alone the Truth. This sets everything in divine order to get back to the unperturbed. This is true restoration. It has started and is going on a pace. It is our privilege to believe the whole Word of God for this hour and believe that we are spoken of, yes prophesied of, in Jn 17:13-16. Now, let’s go and look at It.

- (13) ...now I come to thee; and these things I speak in the world, that they might have my joy fulfilled in (them).
- (14) I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.
- (15) I pray not...thou shouldest take them out of the world, but...keep them from the evil.
- (16) They are not of the world, even as I am not of the world.
- (17) Sanctify them through thy truth: thy word is truth.
- (18) As thou hast sent me into the world, even so have I also sent them into the world.

Now you notice in here he’s putting this on the highest standard, right back to a perfection or restoration. Now these people are not confused with agape and phileo. They’re not confused anymore with what is right and what is wrong. Okay, they’re not out here wandering in the desert. See? They’re

under divine orders of the Shout, the military command and the subjection, which is the Word of God coming into Its fullness.

37. Notice!

(18) As thou hast sent me into the world, even so have I also sent them into the world.

(19) And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Now you're separated for the truth, so therefore, you're not under carnal reasonings and creeds and codes and dogmas and churches. You're not confused with phileo and agape love. You're not all messed up. See? Now:

(20) Neither pray I for these alone, but for them also which shall believe on me through their word;

(21) That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe...thou hast sent me.

(22) And the glory which thou gavest me I have given them; that they may be one, even as we are one.

Now, that's that estimation that goes back to Logos, where you realize that, as He came from God, we came from God. But where He was fullness, we're not. We're a modicum. We've got a destiny to fulfill.

38. (23) I in them, and thou in me, that they may be made perfect in one; (and that is completed and polished off) ...the world may know that thou hast sent me, and hast loved them, (and) thou hast loved me.

Notice where the love of God went! Plumb to the Word delineated upon His own. Then where will we go? Plumb to the Word delineated back upon God and to each other. And we'll know agape from phileo. We'll know where the two stand. And we'll go into more and more Scripture on this when we get time.

(25) O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

Now, look, and get the understanding; this is all there having devolved upon us by the fact of the Word coming to us, because this is what's doing it. Don't you know that God created literally something out of nothing, so it isn't hard to take a bunch of manure heads and manure heapers off the dung heap and become princes? But I think some people here, maybe in this church, might even believe in that hogwash of alchemy, where some dunderhead could take lead and turn it into gold by mumble jumble, hocus pocus, but you wouldn't believe that God could take you and make you a divine son because you are a divine son. See? That's the whole thing. Too much wishy-wash; got to get rid of it.

39. Now, listen! [John 17]

(26) And I have declared unto them thy name, and (I) will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

Now there you are. There's that great love, the highest divine order from God, the high divine order in us, and everything coming in perfect continuity as in its proper relationships because there's not just a agape love, there's a phileo love, as he said, you talk about God loving you and you loving God, and there's not something going out toward your fellow brothers... I'm not finished yet, but I'm going to get down to the line pretty soon by the grace of God. All right.

40. Agape love, true love of God being revealed or true love of God by revealed Word will bring a true phileo love amongst us. Now, a true phileo love, then, in my understanding, will be a love of the brethren that you would act in accordance to your brothers, according to the Word of God. Now, that wouldn't make you an ogre, or riding herd on somebody, or trying to pull—take something over on somebody, but would give you a complete appreciation and a love toward your brothers.

And Bro. Branham said, now, he said, "*A man cannot touch a woman without her getting some kind of sensation in the man.*" Now I'm not saying tonight, now hey, with this great agape love, now you folk can hug each other. You try it around here, and I'll use a four-by-four on you. That ain't that; that's perversion. You're right back with the scum and the skunks. Agape love will make you love your sister. You won't put a hand on her. That's right. Something comes in your heart and says, "I can't defile her, I couldn't do this or that."

41. How do think I've stood any test? I prayed years ago, "God, don't let me even see it." You don't think I wouldn't be just as messed up as anybody else and ten times worse? I tell you if you want to talk sometime, I'll talk with you man to man, or even man to woman. Let me tell you something: there's something bigger than all this. And I'm no paragon of virtue; I'm the worst of the bunch. I'm the low man on the totem pole, or why God should let me preach to you fine people is more than I know. Maybe I got a little gift. That's the whole thing. I guess that is the whole thing, nothing else.

Well, let's understand this. I'm not talking anything but in terms of the strictest where you can have a real phileo love, and there is such a good thing, which is an absolute brotherly love in the church, (Sure.) where you're not afraid to let your hair down, where you can trust people, where you know there's not going to be some hanky-panky or something pulled off, where women and men are honorable before God. Yes, there's a real... Listen, there's a true phileo love because God had that for His Son. Right! Parents have it for their children. We have it for each other. It's in the Bible. See?

42. Now, listen! Agape love, 'true love of God by revealed Word', will bring a true phileo love amongst us—a true blood of Christ relationship that is beyond human blood, making the Bride the very blood of God because she is with the life within her. "Behold, how they love each other." It's not just agape love. That's got to be there first. But then, it goes to that pure phileo love, that real brotherly love, the real fine brotherly love.

Like, look; I said the other Sunday, we've got to understand parental relationship, children relationship and our kin relationship through blood. Now anybody that doesn't fight for his family, anybody that doesn't provide and do things for his family, that guy is an infidel. But then, neither can he put his family above the Bride, if his family is wrong. That's corrupt, crappy phileo love. You don't know the first thing about the love of God that you say you do.

Now we're getting home tonight. I stuck my neck out on these series here. That's why I don't even want them to go out of this church. I'm looking from now on that nothing amongst us come in that has to do with the family—your family needs... Rebuke your family. That's not love, to not rebuke your family. You bet. I don't mean hit them over the head; I mean go with the Word of God and say, "Listen, I'm going to tell you something: there's a life out here to be lived, but there's too much time being spent. Are you praying these days?" That's right. Have you got your family around you so you can pray? Do you get together? See? You can't stop...

43. Listen. I've been preaching for years to let you know what you should do. Now, look. I've stuck my neck out here. The devil will do everything he can to destroy me and my ministry here and destroy you. You watch and see. But it's something I've got to take up the challenge on to stand with this Word: there's a God in heaven, a revealed Word; there's got to be a Bride somewhere; and, if we're not Bride—fine!—let's get out of the way. I don't want to chop people's head off, but let's understand this: there is still too much weakness among us to run here and run there. There could be more in this service tonight. I'm not...

Listen, let's get this flat: I could walk out of here tonight and never preach to you again. That's right. No problem. I don't need to preach. I don't want to preach. But what is that makes me want to come here and stand and preach? To shoot my face off? To knock anybody? No. God knows I love you like I've never loved in my life a people. Never, never, never! Before God I stand, and this Bible open before me: never have I trusted, never have I seen a people's face that what I see now. Don't blow it. Don't blow it. Bear in love and everything you can do, do it.

44. If I go down the drain, like I told my wife, "Listen, if I hit the skids; you leave me and leave me cold." I told her that. She knows it. See? There is that agape love, that great heavenly beautiful love, but there is that phileo love, too, that we're brothers and sisters in Christ, and for the first time I'm seeing something mature which I believe could be a church that can stand together in love. I could be wrong. If I'm right, you watch the devil try to blow it. Bro. Branham said, *"They'll come in. Oh yeah, sit right amongst you."*

Now, listen! There's only one place a person can move together on, and that's on a revealed Word because there's nothing else. Talk about God all you want, talk anything all you want, brother/sister, you know as well as I do what you're talking about in the final analysis is revealed Word because that's what we got from the great Revealer. See? Oh yeah, that's where we stand.

45. Now I want to go to Ephesians 1. I'm not mad at anybody. Don't think I am. I can't say one thing, "I've never loved a people like you as I've loved in my life," and be mad at you. Ain't no way. I'm just trying to get the thing across. That's all. Now verses 3-5.

- (3) Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places*...
- (4) According as he hath chosen us...before the foundation of the world (in him), that we should be holy and without blame before him:
- (5) [In love] having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

46. Let's go to chapter 3. [Ephesians]

- (14) For this cause I bow my knees unto the Father of our Lord Jesus Christ,
- (15) Of whom the whole family in heaven and earth is named.

Now, notice; over in chapter 1, he said, "For this cause because you're full of the Holy Ghost," he said, "I'm looking down the road and I'm praying because of your love one toward another." Now, notice where he put the love and the faith. Faith and agape and phileo; they were a family unit in that church. Now he said, "Look, the revelation is coming in there." Now he said, "I bow my knee praying for that great revelation that's going to step up those vibrations, that's going to step up that great reflection to bring us to the place of maturity, to bring the dead out of the ground, to get us into the Resurrection."

47. Now, watch what he said. Now he said:

(14) ...I bow my (knee praying back to... Now, watch, praying) unto the Father of our Lord Jesus Christ,

(15) Of whom the whole family in heaven and earth is named.

Now “heaven and earth:” he’s talking about a family. Back there he was stating a certain position they had come to, and over here he is reiterating, and the position is: it’s a family. Now here’s where your phileo comes in. Not that’s it not agape, but we’re getting to each other. [Ephesians 3]

(16) That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

(17) That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

(18) May be able to comprehend with all saints what is the breadth, and length, and depth, and height.

Now It says “all the saints.” Like I said awhile ago, and I’ve been preaching on this love: the love of the revealed Word of God is what brings us together, where we stand with each other. We can’t necessarily stand with each other according to gifts, our hype, our mannerism, and the thing that you don’t like about me, and I don’t like about you.

48. Look, old Barnabas and Saul—Paul—were called, separated by the Holy Ghost, and by one Gospel. And I believe just as sure as Silas and Timothy were sons in the ministry of Paul, so was that man Barnabas, but they had a personality difference and a split. They split asunder. I’m going to tell you what, there’s no time for the end to split; we’re getting beyond that. We don’t have any personality problems here; if there are we haven’t grown up yet. We look at our own little kids at home, each one is different from the other kid, and our trouble is, we try to regiment them. You can’t regiment. You’ve got to deal with each one the way he is. Every one of us is in a certain place in Jesus Christ yet, but we’re family. You see?

49. (17) ...rooted and grounded in love,

(18) (And are) able to comprehend with all saints...(the) length, and (the) breadth, and depth, and height;

(19) And to know the love of (God), which passeth knowledge, that you might be filled with all the fulness of God.

Now he’s telling you right here, that it’s a family affair. Everybody says, “Well, I love God, hallelujah. I love God, hallelujah.”

Go this way, go that way. Forget it. You ain’t got no more love of God than I don’t know what! It’s family. It’s family!

50. Go back in your own family. Go on! Just examine your own lives. How many men were around their kids as they were growing up? Now some of you young ones, not too many: we got a couple, three couples here right now raising small kids. What are you doing about your kids? There’s a certain funny thing about men, they can’t seem to help themselves. They’ll run to a pool hall or someplace else, or they’ll even visit somebody and talk, talk, talk, when they know they should be home with their wife and kids. The devil will use a man every time that way to split them apart. Now, where does agape love come in on that one? Where’s the phileo? A man says he loves God, hasn’t got time for his family? A man says he loves God and doesn’t do this and doesn’t do that. Listen; there’s something wrong somewhere, brother/sister. The devil is tricking you.

Then you hear a sermon on ‘know about the agape love and never mind the phileo’. You better mind the phileo because God had a phileo love to His Son. And the love of a wife is commended, the love of a husband, the love of the children is commended; the whole thing is commended in love. They’re different degrees and steps. Right. See?

51. Now, let’s open our hearts to the love of Almighty God. I was reading along here.

- (20) Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,
- (21) Unto him *be* glory in the church by Jesus Christ throughout all ages, world without end.

Now, how does that glory get there? It gets there through the revelation of the Word of God, and we in the revelation, expansive toward our divine love and our brotherly love, begin to move. That’s why love covers a multitude of sins. That’s why love worketh no ill to his neighbor. Now, who’s the neighbor? It’s the fellow that does you good; the fellow that did you a favor when you needed to have a favor done to you.

52. Well, let’s keep reading. [Ephesians 4]

- (1) I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the (calling) wherewith you are called,
- (2) With all lowliness ...meekness, ...longsuffering, forbearing one another in love; (Now there comes a time when something’s got to be done, but do it in love.)
- (3) Endeavouring to keep the unity of the Spirit in the bond of peace. (Now, listen!)
- (4) There is one body, (there’s) one Spirit, (one) even as ye are called in one hope of your calling;
- (5) (There’s) one Lord, (there’s) one faith, (there’s) one baptism,
- (6) There’s one God and Father of all, who is above all, and through all, and in you all.

We’re one body. Got one revealed Word; got one God; got one love. But we’ve got more than one love. We’ve got agape love, and we’ve got the phileo love. And each one lines up with the Word. Each one tests itself out. Now, listen, brother/sister! I believe today that we’re coming into it, and I don’t believe for one minute that we just sit back and watch it as though ‘Hey, it’s going to happen anyways’, though it is going to happen, but I believe being aware of it and opening our hearts and our minds and watching and approving of it.

53. You see, here’s what happened back there. They did not approve of God Himself. They did not approve of God’s Word.

We do. So therefore, we are open for the power of God to do something in us and for us and to us, and manifested as a Bride. The mind has been opened. But I tell you, an open mind, also; we begin to do things. Thus, we recognize the agape love and keep it undefiled by the Word filter and offer it to God, and in it our life becomes true and tried the way it should be. We recognize phileo love and its pure bond in Bride, and we see our true brotherhood in the family of God, where we walk in love.

54. You know, back in the old days, (And Bro. Branham was not against this.) they sold everybody his goods, laid the apostle's feet and nobody counted his own his own. I don't suggest that is being done here. I don't suggest we do it. I got no call from God doing any of that. But I do have a call to God to let us know that there is a Scripture that distinctly says any man that shuts up his heart of compassion against his brother, something's wrong with him. But the Bible also warns at the end time that this phileo love will go plumb to seed. That's what Bro. Branham stood out against.

55. And that phileo love will do two things, or think they can get away with two things. It will become illicit in a sexual affair, and it will become a sponger. Right. Now, let's get it flat. I'm preaching the Word of God, and I've got books to back me up. I've got the Greek. I've got the authorities. And I kid you not. It's about time we rose to the occasion—stood right up and be counted in every way, shape and form. Yep, we've got men here in this congregation I'm proud of because I know jolly well, and they'll back their kids to the limit, but they won't let their kids get away with things and say, "Well, hey, it's okay if you're a sponger or bum or something else."

Move. I don't say anybody's sponging, but let's get the picture flat. That's one of the things at the end time. See? No, enough said. Phileo love, agape love. Yep.

56. Now, we walk in love. To illustrate—this is the best I can. Bro. Branham said, "*The Bride meets here on earth in fellowship previous to the Rapture.*" Now, that's going to be agape love; it's going to be like phileo love. Let's illustrate it. Here the dead come out of the ground, and here we are with... And I believe we're going to be there. I count myself to be there. I don't look not to be there. I figure I'm going to be there, otherwise, why bother.

"Well," you say, "you could be foolish virgin."

Well, if I'm going to be virgin, I might as well be wise virgin. Now I don't just see anything else. And I got no argument with the other stuff. If I'm not off on creeds and dogmas I'm certainly surely true.

57. But here they come out of the ground, and here we're changed. Now, let's say that this phileo love. Oh, this time here there's nothing but rejoicing in each other. What a wonderful time! And He stands back there with the same phileo love letting us do it, but when we're taken up there, we'll forget each other. You just see Him, the incarnate One. That's what I believe will be the agape love and, yet, it will be a phileo love; but phileo love—how are you going to put it?—I can't. There's no way I can put them, but just to know that they're there, and to try to tell you, and it's going to be tremendously fantastic at that particular time. It will be the great climax of the Wedding Supper.

58. Our devotion to God and to our brethren shows that the Bride is coming back to her first love, which she lost. "You've lost your first love." They already were getting into a mess. The Corinthian church was letting a young man get by sleeping with his father's young wife. Instead of mourning, well, they sort of were saying, "Well, you know, it's a meaningful affair."

Same rotten junk that's today: unadulterated filth, has nothing to do with love that's contained in the human breast, or contained in the breast of God; it has nothing to do with pure senses but the filthy sensations of the flesh. And I say filthy sensations because sex outside of wedlock is filthy. Put it down where it belongs. If you've been that way before, get over it.

59. Remember; there's no place anymore after in this message comes. There's no place anymore. There is no place anymore. Now, that's...

You say, "You think anybody here doing it?"

I don't know what anybody's doing. I don't hold a candle and crawl in your bedrooms and see if you're doing things right. I don't pass out a certain book and you mark it down and see if you're doing it

right. I don't intend to. But you're not babies anymore. You know what's allowed of God and what's not allowed of God, and I'm hitting it just the way the prophet hit it. I don't accuse anybody, but I preach it. See? Understand these things: be pure and honest.

60. Now they are here together. We saw the love of God come down to us in this filthy age. God sending a prophet, not willing that we should perish. "I will not come and destroy. I'll take my beloved out." And now we see the brethren coming together, and we see a love. And I'll tell you, brother/sister, if this is not the thing that the Word of God is bringing about, well, I'll just say one thing: I am fooled, and I'm not too horrendously disappointed in my fooling.

All I can say is: I cannot wait for the real thing to come along, because there's only one thing I can see to do it, brother/sister. There's only one thing I can see, and that is: Elijah himself brought a restoration, which was this Word—not a catalyst. No, no. That's what too many people think. Somebody comes as a catalyst. Jesus was not a catalyst. He was a deliverer or transformer and a transfigurer, and so is this Word. It is not a catalyst. It is a transformer and transfigurer, taking the beggars off the dung heap: the wretched, miserable, blind, naked, mouthing, braggish, rotten, Laodicean bunch. And we're there. You bet, we were there.

61. Bro. Branham saw his mother which wasn't his mother and father which wasn't his father, the organization, the churches and denominations. He saw them. Sure. Those faith muscles at the end time and the rottenest spirit of this world, God sent a man who had faith muscles, come right out here and get out a Bride. And that Bride is a dynamism of God today through the revealed Word, where the Holy Spirit is unloosed for the first time in two thousand years, and there's a Bride marching on with the love of God and a brotherly love.

I believe it's there, brother/sister. And I'm going to tell you something. Get this and understand it. If it isn't there and revealed you and I can't have it, but, if it has been revealed, then it's ours because the secret things belong unto the Lord our God, but those things which have been revealed unto us, belong unto us and to our children for a thousand generations.

62. In other words, when you get your hands on a Holy Ghost revelation, and God Almighty gives that to you, nothing will take it from you. It goes right down to eternity—a thousand generations, bless your heart, a thousand generations. That is seventy years, God allots a man; even forty years. That's forty thousand years. The earth hasn't been here with man on it that long: six thousand years. It shows you, it's eternal. So, what's here now? I believe it's all here. I believe that with all my heart. I wouldn't preach this way. I believe it's true. I don't believe we have to worry about it, question it. I believe we've just got to believe; know that it is here.

Do you love Him tonight?

Let's rise. I love Him as I have never loved Him before. Thereby know we the love of God: we love because we love God's people. Do you believe that? I believe with all my heart. In fact, I believe that. I can't do otherwise.

Heavenly Father, we stand here in Your Presence knowing this Lord, that no matter what happens by way of ministers, ministry, prophets, cataclysms of nature even coming, we know that there isn't going to be anybody changed unless there's something down inside to respond to the Word of God, and come right to it. Lord, tonight I get hard in knowing this, that if there isn't something in me and something in them, well, at least we've raised our voices, and we'll have to go down in history, eternal history, and know that we knew there was something at this end time, and we caught a great glimpse of it. Lord, I don't want to believe for one minute that we're that part of Hebrews 6 that can't repent; that we're part of those minds and those ears that have been blocked off. I can't believe that Lord. I can't believe it.

I hope, trust tonight, Lord God, that there's not one of us. But Lord, if we were in that category, we know that that we're just going to go down that road for the separation and for the burning. That's the way it's going to be. The tares are going to be burnt. We don't feel that way tonight, Lord. We believe that we have already been the recipients of Your divine love, and now by the grace of Almighty God flowing out through us by bonds of Calvary through the power of the Holy Spirit, all these things evolving upon us, our brotherly love, a phileo love with the agape love, absolutely, bringing us to a place: family of God, family of God.

Lord, now with that in mind, help us to get others points and features lined up in our understanding, and then, not just in an understanding as per a precept, but let it come forth as life. I know You heard our prayer, Lord, and I got to believe. I do believe, that You have granted it to us that now this closer walk, this closer love, this closer everything will be manifested, Lord. We're here in this hour to receive.

Thank You for Your help. Your divine Presence go with us, Lord. Be with us. Keep us O God. Keep us on fire. Keep us in tune, and keep us, Lord, ever mindful. We cannot praise Thee enough. We cannot love Thee enough. We only know that we do love You as we've never loved You before, and Lord, we've seen what we've never seen before, and we're so glad as we've never been glad before. We just praise You tonight with our whole heart and thank You for everything. In the Name of Jesus Christ, we pray. Amen.

The Lord bless you. Let's sing, "Oh, How I Love Jesus." Because I believe we can sing that tonight. We've got every evidence of knowing that something has happened, and is happening. We can sing it I believe with truth. Maybe, was a time we thought we knew it, but tonight I believe we know it. Let's sing it.