

Who Is This Melchisedec # 32

'Piling Word Upon Word'

Bro. Lee Vayle - December 14, 1988

Shall we pray. Gracious Heavenly Father, we come to you tonight knowing Lord, that You are here on our behalf, that You came for us, You did not come for Yourself, but You came for us, Lord. We often think in terms of the epiphaneia, the great shining, the great crowning moment, this is Yours, but yet we believe it's more ours than Yours, Lord, because You've come here to cause us to shine forth in Your glory, and we praise You for that, Father. We just ask You now that the spirit of truth and revelation may have its way in our hearts, minds, and lives and may we relax under that Seventh Seal, Lord, knowing the things that are ours, and believe them with all our hearts, Father. For surely we have come to the place where there's really no place else to turn. Either You Lord, have boxed us in, or we boxed ourselves in, because as the prophet said, "*Live or die, sink or swim,*" we're looking at You Lord, tonight, that this is the truth, and we stand in it. So we commend ourselves to You, Lord, with no reservation whatsoever as far as we know, Father, but as hungry, thirsting people, we want more and more Lord, until we're perfectly filled with You, O God, become Your reflection, whatever You want us to be. In Jesus' name we pray, amen. You may be seated.

1. Now we're, I believe, fast coming to the end of this series here, this tonight and perhaps one more should finish it off. We're on number thirty-two. And last Sunday we read where Bro. Branham was again discoursing on the Godhead, and showing us that though there is only one eternal Spirit God, He has many names and titles and roles, whereby He makes Himself known. And whatever form or title, name and role He takes, He Himself is there in Person in that form, fulfilling that role. The great example is Messiah. Here God brings forth the second man or the last Adam, and then literally indwells him, as it says in 2 Cor 5:16, "God was in Christ" or God was in Messiah which is the same word.

Now the Messiah was and is the Son of God. We're looking at it from the human viewpoint. You understand the book of Luke tells us that very, very thoroughly, lays it all out before us, Bro. Branham explained it. So the Messiah was and is the Son of God. God was in the Son of man, even as Jesus said, "Believest thou not that the Father dwelleth in Me?" And as Paul said, "God was in Christ." And that is Messiah. And Messiah was a Prophet. So God was in that Prophet, not as He was in all prophets, He was in them in various times in various portions, but in this particular instance He is in the Prophet entirely.

2. Now, let it be known that there are three titles that go with the Son role or the role of the Son. And each Son is a form or a mask of God. On number one: the Son of man. Number two: Son of God. Number three: Son of David. Now then concerning these titles which we speak roles, they are given with the specific purposes that God had in mind. Number one, Son of man, is prophet. Number two, Son of God, is the Holy Spirit

Himself, doing His special office work to mankind. And number three is Son of David, which is King.

Now with all those titles in mind, you must realize that those titles really would be nothing in themselves, outside of the fact of the very Presence of Almighty God in each one.

3. So, we're going to go back reading a little bit, in page 24, the bottom of the page, 124th paragraph. And Bro. Branham was talking in paragraph 123.

[123] *And this Melchisedec, and he said Melchisedec is none other but God, became flesh.*

[124] And then in 124, he is saying, *when He was here on earth.* Now you can switch it back and forth, you can say God was here on earth or Melchisedec was here on earth, it doesn't matter because God is Melchisedec. Now, *when He was here on earth He was a Man to fulfill the Scripture.* So you say, "Melchisedec, Who is God, when He was here on earth, was a Man to fulfill the scripture." Now the scripture of course, is Isaiah 53, but also, notice what Bro. Branham says He is fulfilling there in Deuteronomy. *Moses said, "The Lord your God shall raise up a Prophet like unto me."*

Now, in looking at this particular understanding here, "the Lord your God shall raise up a Prophet," you have to come to the position where you differentiate between God in the Person and the person himself. Now, the person himself, Jesus per se, was not God, because God cannot be born and God cannot die. God does not have a beginning and this One has a beginning, God cannot be created, God is the Creator.

So as we look at this, we have to think of this point here, so that we don't become engrossed in a doctrine which I suppose I would call Jesus only. *"The Lord your God shall raise up a Prophet like unto me."*

4. Now, if you look at the book of Philippians here, just a second, you can see what I'm going to have in mind for you, the second chapter, it said: [Philippians 2:]

(5) Let this mind be in you, which was also in Christ Jesus:

(6) Who, being the form of God, thought it not robbery to be equal with God (or a prize to be grasped and retained):

Now, you'll notice when Jesus said that He definitely was the Son of God, He stood for that, that God was His Father, they then, said "This Man makes Himself equal with God." So here what you're looking at then, is the same understanding here that was in that time.

- (7) Who, being in the form, thought it not (a prize to be grasped and retained) to be equal with God:

Which in this particular instance, would definitely be in the realm of the spirit, exclusively. But notice,

- (8) Made himself of no reputation, and took on him(self) the form of a servant, was made in the likeness of men (in order to die and God indwelt him):

Now this is the one that Bro. Branham said, did not bypass the theophonic form. Now what I'm trying to bring to you is this, "To raise up a Prophet." See? This, we're talking about in Philippians, was not a raising up, it was a coming down. So here we've got to start someplace of a raising up. We've got to start at a place where God is definitely going to take a human creation or a human being, like He said back in Genesis, "The seed of the woman would bruise the serpent's head."

5. So we're looking at something here where, not in a Jesus only context, but we're looking at what God has done and what He has associated Himself with, and He's done this in order to bring forth Himself the way He wants Himself brought forth in His role.

[124] So He said, "*The Lord your God will raise up a Prophet like unto me.*" So He had to come as a Prophet. He didn't ever say, "*I am the Son of God.*" Now in Jn 10:36, He admitted He was the Son of God. He said, "*I am the Son of man.* Not the Son of a man, but the Son of man. *Do you believe the Son of man?*" Because that's what He had to testify of, because that's what He was. Now, He's come in another son's Name, *Son of God, the unseen, Spirit.*

6. Now you cannot get away from the fact that that is actually God, the same One that poured Himself into Christ, pouring Himself into human vessels, but never pours all of Himself into any vessel other than He had poured into Jesus Christ. There's only one person who was ever the fullness of the Godhead bodily. And you can understand that, that was only bodily. Because after the White Throne in the New Jerusalem, the Pillar of Fire, Elohim Himself, with not an Emorphus form, but a different form, will be above the Lamb that was the body of the Lord Jesus Christ, and over all the children of God, and altogether they do not constitute God. They don't do it. You got to go back to original. What was in the very beginning? Nothing but God. So that's what you're looking at. God does not diminish Himself any more than we diminish of ourselves by having children. The unfortunate thing is we all die. Otherwise there's no diminishing. That's written in the Book. We all got to die.

[124] *When He comes again, He's Son of David to sit upon the throne.*

7. That's Revelation 19, when the Spirit that's in our midst becomes incarnate to us, we'll crown Him – what? – the incarnation. You can't crown a spirit. You crown the

One that's incarnate. And Who is He? That's Jesus raised up immortal. Different from you and me. 125.

[125] *Now, when He was here and was made flesh, He was called the Son of man. Now, how did He make Himself known to the world as Son of man, the Prophet? See?*

Now here today, He is the Son of God, God - [Bro. Vayle points to the picture of the Pillar of Fire on the wall over Bro. Branham] like Bro. Branham said, God has given us the gift of His Son in the form of the Holy Ghost. The prophet is revealing the Son of man. Who is the Son of man? Well, He's not the Pillar of Fire, He's not William Branham, nope, He's not that. What, It's in the form of the Holy Ghost, and It's a ministry. Manifesting Itself through the prophet. Now that's the closest you're going to come and understand. Remember, when God was in Christ, the Father did the works, the Father spoke the Word. Now we have a different set-up. We do not have to have Bro. Branham as a complete incarnation of God, you have the Holy Spirit moving through him. What portion, and what part? That would be the endtime part.

8. Now, 126,

[126] *One day, now here's where Bro. Branham begins to talk of this illustration. We're going to read this fairly rapidly. One day I was telling a story of Peter and Andrew his brother. They were fishermen, and their father Jonas was a great old believer. One day they said he sat down on the side of the boat. And he said, "Son, you know how we prayed when we needed fish." (And they were commercial fishermen.) He said, "We've trusted God, Jehovah, for our living. And I'm getting old now; I can't stay with you boys much longer. And I've always—with all true believers--have looked for the time when that Messiah will come. We've had all kinds of false ones, but there's a real One someday."*

Now you know Bro. Branham is actually, indirectly, telling you of all the Elijahs that been here before, and they weren't the right one. Dowie was one, and other ones, they've always want to be somebody, but now there's got to be a real one.

[126] *And he said, "When this Messiah comes, I don't want you boys to be deceived. This Messiah will not be just a theologian; He will be a Prophet."*

9. Now notice, He will not be just a theologian. Now there's many people in this message, right away, are very critical of the word, 'theologian.' If they had their heads screwed on right, were full of the Holy Ghost, understood Bro. Branham, even understood English, they wouldn't be such blabbermouths showing their ignorance, spiritual, which is worst of all. A prophet has to be a theologian. Theology comes from two words, theo and logos. So an educated man who is strictly a theologian on the basis of a simple study can never tell you the real truth. But the prophet must come with a

Message, and It had better be God's Word and God had better vindicate It, or we don't know It is God's Word. See?

10. Deuteronomy chapter 18. He will not be just a theologian. Didn't say He won't be a theologian, said He won't be just a theologian. He will be a prophet, see?

[126] *For our prophet Moses, whom we follow, said..." Now, any Jew will believe his prophet. He's taught to know that. And if the prophet says anything that's so, that's truth. But God said, "If there be one among you spiritual or a prophet, I the Lord will make Myself known to him. Now that's previous to making it known to anybody else.*

And when what he says comes to pass then hear him and fear him. But if it doesn't come to pass, then don't hear him at all." See? So that was the vindication of the prophet.

11. So a prophet is a theologian who is vindicated. And that sets him apart because normal theologians, so-called, are no more vindicated than my goodness, I don't know what. 127.

[127] *So Moses was truly a vindicated prophet, and he said, "The Lord your God shall raise up among you, out of your brethren a Prophet like unto me. That's what Paul says in the book of Romans. Concerning Israel. Concerning the flesh, Jesus came out of the tribe of Judah. And all that won't hear him will be cut off from the people."*

Now in the endtime you will notice that Matthew 12 comes to pass where the days of the Son of man are set forth according to Luke 17, or Luke 17 is set forth according to Matthew 12. That's the way it should be said. Because the days of the Son of man repeat, and Matthew 12 tells us all about it.

12. Now if you go to the book of Acts, the 3rd chapter, you will see something in there we've dealt with, dealt upon... which we have dealt previously. And it says here in about the middle of verse nineteen, of chapter 3:

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

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

(21) Whom the heaven(s) must (retain) until the (restoration) of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Now you notice that God is going to send Jesus Christ. Now follow me carefully here because people are deceived when they read this. They don't even know what they're reading.

- (21) Whom the heaven(s) must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
- (22) For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall (you) hear in all things whatsoever he shall say unto you.
- (23) And (it'll) come to pass, that every soul, which (shall) not hear that prophet, shall be destroyed from among the people.

Now what I'm looking at is here is my understanding of this. When times of refreshing shall come from the Presence of the Lord, a real spiritual revival. And even He shall send Jesus Christ which was promised, or preached unto you. All right now you're talking about God here.

Now look, Jesus Christ is going to come forth, but He cannot come forth until a message of restitution comes forth to the people. Now what you're looking at here is a prophet.

13. Now,

- (22) (And) Moses truly said, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him (you) shall hear in all things (whatever) he shall say.
- (23) (It'll) come to pass, that every soul, which (shall) not hear that prophet, shall be destroyed from among the people.

Now the point is this: how in the world are you going to hear a prophet that is not here? If you're looking at this, that Jesus Christ has just come out of heaven, then I'm going to ask you a question. Does He come down here and bring a message? The answer is no. He comes down here in the flesh with destruction. There isn't any message. So a message has to precede this literal coming. At the time of the refreshing, and Bro. Branham told us, it was a great healing revival, that woke up the Church to a reality. And the reality brought forth a prophet. He didn't know he was a prophet. Guessed at it, believed it to a degree. But didn't realize it was the prophet that was to come at the endtime with the message of revelation. And those that turned it down will be destroyed. And that's absolutely the scripture. At the time of Jesus, they were not destroyed. They had a mini Great Tribulation. And many were destroyed. But you're looking at the hour when the turning down of an end time message brings absolute, total destruction. Now people don't want to believe that. I'm

sorry for them, but there's nothing I can do about it. Because this is not my book. I'm merely quoting from the scripture.

14. Now, he said here, 127.

[127] *Moses was truly a vindicated prophet. And those that won't hear him will be cut off. He said, "Now, children, remember, that as Hebrews we believe God's vindicated prophets."*

Not an unvindicated prophet, now. God warns the people through Moses. The prophet must come with the sign and a wonder, and the sign and wonder be a prophecy which is in the name of the Lord, and the Lord backs it up. Now God puts His integrity on the line. And this is one thing that you're going to find the church does not believe. They make God a liar! They do not believe that God has any integrity. Here comes William Branham, 'Thus saith the Lord,' 'In the name of the Lord Jesus Christ so and so', it comes to pass, "Ah, he's a devil!" Then God has no integrity! They say, "Pbbt! God You're a liar. Come down here and I'll spit in Your face." So much for your theologians and your preachers. They are worshipping the devil point-blank and don't even know it. 'Cause whatever spirit they have is their god and have branded the Spirit of God a devil! [Bro. Vayle points to the picture of the Pillar of fire] And don't tell me they're not worshipping the devil! Come on. Don't be idiots. May have to die for this, get ready for it. It's worth it. Say, "Well, Bro. Vayle, you've had your troubles, you may be ready to go, but I'm young and ain't." Look, I'm no more ready to go than you are, just to drop dead. But this could be our epiphaneia. What do we care what they say? See? Things are very rough.

[127] *Now, as I said, it's been four hundred years; we haven't had a prophet since Malachi. But He will be!"*

15. That is He will come. 128.

[128] *A few years after the father's death, Andrew was strolling along down the bank, one day he heard a wild man out of the wilderness saying, "The Messiah is standing amongst you!" That big eagle that raised up over the wilderness, John the Baptist, and flew over there, said, "Messiah's among you right now. We don't know Him yet, but He's standing among you. I'll know Him, because I'll see a sign coming from heaven. "One day," He said, "There, behold, is the Lamb of God that takes away the sin of the world."*

Now that appellation by John overshadows... because we understand redemption overshadows the appellation of Moses. And that was prophet. And you will find therefore, that in about all the books you ever pick up, until the hour of Bro. Branham came on the scene, Messiah as Prophet was greatly glossed over. And I believe this is why they have the doctrine of God the Father, God the Son, and God the Holy Ghost! Because they bypassed the prophet which has to be purely and simply a man. And a

prophet is raised up from amongst the brethren, amongst human flesh. And that prophet is the one that God anoints to say the thing that will come to pass. And when that thing comes to pass, whatever things the man does in order to vindicate himself as a prophet of God, then whatever he says is ‘Thus saith the Lord’, the Word of Almighty God.

16. So it’s a pity that we did not understand all through the ages, the wonderful impact of the prophet. Reading on.

[129] *Away he went, this man, to find his brother; he said, “Simon, I want you to come over here; we’ve found the prophet – Messiah, rather.”*
“Oh, go on, Andrew, you know better than that!”
“Oh I know, but this Man is different.”
“Where is he? Where’d he come from?”
“Jesus of Nazareth.”
“That little wicked city? Why he couldn’t come from a wicked, dirty place like that.”
“You just come and see.”
Finally he persuaded him to come down one day. So when he came in front of this Messiah, Jesus, standing there speaking to the people. When he walked up in front of Him, He said, “Your name is Simon, and you are the son of Jonas.” That did it! He got the keys to the Kingdom! Why? He knew that that Man did not know him. And how did He know him except that godly old father who had taught him to believe the Messiah?

17. In other words, there’d be no recognition here except a recognition on the part of the man looking for a Prophet. Then will there be any recognition of God in this hour unless we know there is a prophet? The answer is no.

[130] *There was a man standing there by the name of Philip. Oh, he got real excited! He knew another man he’d been studying the Bible with. Away he went around the hill, and found him out there in his olive grove. He was kneeling down, praying. They’d had lots of Bible lessons together. So he came out there, and he said, after he’d got through praying, he said, “Come, see Whom we found, Jesus of Nazareth the son of Joseph. He’s the Messiah we’re looking for.”*

[131] *Now, I can hear Nathanael say, “Now, Philip, you haven’t gone off the deep end have you?” “Oh, no! No. Now, let me tell you. You know, we been studying the Bible together, and what did Moses say that the Messiah would be?” “He would be a Prophet.”*

[132] *“You remember that old fisherman who you bought the fish from, that didn’t have enough education to sign his name, called Simon?”*
“Uh-huh.” “He came up, and you know what? This Jesus of Nazareth told him his name was Simon, changed his name to Peter, which is ‘little stone,’ and told

him who his daddy was. "Well, he said, "I don't know, could any good thing come out of Nazareth?"

18. Now you notice that this man here is making the same mistake the Pharisees did. See? Immediately said, "Well, we know Jesus, He's out of Nazareth." He wasn't out of Nazareth. He just lived there. He was out of Bethlehem. And that in spite of the fact that Herod had killed the innocents, the wise men had come to track Jesus down. You say, "What are you driving at?" Simply this: Bro. Branham had campaigns of such fantastic healing he should have been constantly investigated. But the church was only too happy to forget him. And now, like Israel, they die for it because they blasphemed the Holy Ghost. See, that's what's going on. Look it, history repeats itself. You cannot change God, and man hasn't changed, so all you got to do is read your history. Repeat, repeat, repeat, repeat. And as time goes on, look what Russia's going through. You cannot change people, just by legislation or something else, see? Just in a rut. You see the rut here.

[133] *He said, "Let's not talk about it; just come on and see." That's a good idea. Come and see. So here came Philip bringing up Nathanael. When he got walking up--Jesus probably standing speaking, maybe praying for the sick in a prayer line--and when He came up to where Jesus was, Jesus looked around and said, "Behold, an Israelite in whom there is no guile."*

[134] *Now, you say, "Well, it was the way he was dressed." Oh, no! All easterners dress the same. He could've been a Syrian, could have been anything else, beard, garment, all the same. He said, "Behold, an Israelite in whom there's no guile." In otherwise, an honest sincere man.*

[135] *Well, that kinda deflated Nathanael. And he said, "Rabbi (which means 'teacher'), Rabbi, when did you ever know me? How did you know I was a Jew? How did you know I was honest, and had no guile?"*

[136] *He said, "Before Philip called you; when you were under the tree, I saw you." Fifteen miles away, on the other side of the country that day before. What did he say? "Rabbi, You are the Son of God. You are the King of Israel!"*

[137] *But there stood those priests there, self-styled, starchy, said, "This man is Beelzebub, a fortuneteller." Same thing right today. And they do it today.*

19. Now Bro. Branham made a little test. And he said, "Listen," this is a prophet of God speaking. He said, "Listen. If you are of the nature to say that if you were back there in the days of Jesus and you would say, 'I would have known Him, I would not have crucified Him,' you're the very ones that would do it." You don't know anything. I don't. This is the only thing we know, that comes anywhere near anything. Say anything

you want, nobody's come back from the dead, honey, that we know of. Unh-uh. That's why this is the big thing that's going to happen now. Changed people standing here without death. And the dead coming out of the ground. Until that happens, forget it. You don't know. All we know is faith. And when faith is proven, it is no longer faith, it is scientific knowledge because science comes from the word 'schewe' which means 'to know.' Latin word. 'Scheo-schero-schewe-scerum', that's the old Latin. Science. Look, when the light comes on, I know that's scientific. When Bro. Branham said, "*Thus saith the Lord*," it happens, that is scientific. There is true science. [Points to the Picture] Not the vain philosophy of man who, you know, pbbt, mounts to nothing. No way.

20. [138] *Jesus said, "I'll forgive you for that..." Now, remember, they never said it out loud, they just said it in their hearts. And Bro. Branham said God told him, the words of men's hearts speak louder in heaven than words on their lips. "And He perceived their thoughts. That's right! That's what the Bible said. Call it telepathy if you want to, but He perceived their thoughts."*

Now what about this man, ...this German. Bro. Branham said of the man in Switzerland, he said, "*You've got a letter in your pocket from your mother.*" That's the devil? Then this is the devil. Jesus is a devil! The next thing, the devil heals the sick! The next thing, the devil can create! He can cast out devils, and the next thing, he can save you! And give you a good time. Where are they going? Well that's serpent seed for you. But I think that's even flattery to call them that.

[139] *He said, "I forgive you for that, but someday the Holy Ghost is going to come and do the same thing (after His going); speak a word against It, will never be forgiven in this world or the world to come."*

21. Now he said that two thousand years ago, the world to come. What about the world to come? Day after tomorrow. White Throne. John said there is a sin unto death, I do not say you pray for it. America has committed the unforgivable sin; in 1956, Bro. Branham no longer prayed for it. Now there's only one thing, I preached this hard and hit it, to make you to know where you stand, what's going on, and what we're looking at. But I'm going to tell you something brother/sister, it isn't worth a second thought what those people out there are doing. It's not worth the first thought, it's not worth the second thought, it's not worth any thought because they have done it. The man stood in the Presence of the Pillar of Fire [Points to the picture] and the man wrote a book that is full of lies. He said Bro. Branham told him, quote, "that this angel plagued him day and night so he had no rest."

I stayed in hotels with Bro. Branham, I was around him a lot, he had many friends around him; he wasn't plagued. But evidently this man, in the Presence of God, didn't know enough to even be a little bit silent. You know something? Cain went to God and said, "Listen, bud, I'm going to tell You something. You ain't got no right to condemn me the way You're condemning me. Now look at the mess You got me into. Putting this side of my... telling me I'm so wrong, people going to kill me now. What

right You've got to do that to me?" Show me one bit of difference between these guys and Cain. Come on. One difference. I'll tell you the difference. They've had six thousand years of experience! Same devil.

[140] *Then one day they had to go to Samaria. But just before we do that, we found the woman, or the man after he went through the gate called "Beautiful," that was healed, and Jesus knew his condition, and told him, "Take up your bed and go home" And he did it and got well. Then we find out the Jews, some of them received Him; some believed it; but some didn't. Why didn't they believe it? They were not ordained to Life. They weren't part of that attribute.*

22. So today. People preach the Kingdom is at hand. They're preaching a very peculiar doctrine. I don't know too much about it, but it's a Kingdom doctrine. But they don't know what we know. They don't know we have already swung into the Kingdom because time has gone into eternity. The fact that we are standing here in this little interim, does not alter the fact that time and eternity have blended. That people are dying does not alter the fact, because the Bible said they're already twice dead, plucked up by the roots, and the White Throne is going on now. It's a little bit strange, isn't it? To look in the realm of the spiritual, know what is going on. Not just to make this some little thought, some little principle or dictum, or something that we are interested in, but to know it is going on now, directed by God, Himself. There is a Bride coming to maturity.

[141] *Now, remember, they were priests and great men. Think of these theologians and priests, men you couldn't find a flaw in their lives. Jesus said, "You are of your father the devil, and his works you do." That's in Jn 12:43, when they said, "This man is not the Son of David, this is the other fellow. This is Beelzebub." That's what they said. Now, "You are of your father the devil, and his works you do." He said, "If you'd be of God you'd believe Me." Has He changed? Not a bit of it. "If you can't believe Me, believe the works that I do; they testify of me."*

[142] *Now, the Bible said that Jesus is the same yesterday, today, and forever. And Jesus said, "The works that I do shall he that believeth on Me do." Now that's Jn14:12. Jesus said in 14:10, "The works I do I don't do them, God does them in Me." But He said, "There's one coming, he's going to do even greater works than I'm doing." Is that right? Notice that was the real Melchisedec now. It was the real Melchisedec then, it's the same Melchisedec now, because William Branham and no man can of himself do the things that were done.*

[143] *Notice again. There were only three races of people. You've heard me say, I was a segregationist. I am. All Christians are segregationists, not segregation of color, but segregation of spirit. A man's color of his skin has nothing to do with him. He's a child of God by birth. But a Christian, God said, "Separate Me, come out from among them, and so forth." He is a segregationist of filth, between right and wrong.*

23. Only a Bride knows the difference today. Only those that know His name and speak His Word and talk one to another, that make up the jewels. They alone know the difference between righteousness and unrighteousness, and those who serve God and those who don't. You get people sitting in the pews, they hear an impassioned plea by a man that's a million miles off the Word and they're all agag and all aglow, "Isn't it wonderful!" I say, "No, that's from the pit of hell, don't kid me brother. I've heard a prophet." But the same people who say they believe a prophet do not know the difference between righteousness and unrighteousness, and that is the correct revelation of the Word of God. Self worship, when there has been a revelation, is unrighteousness. Or the worship of God in your own way, your own understanding, when there's been a revelation, brands you as an unrighteous person. You can be sweet, kind, wonderful, loving, everything, but there's one thing, you will rise up against the Word of God if you don't have the truth, you just can't help yourself.

[144] *But notice, they had a segregation then, a racial segregation, which was the Samaritans. There's only three races of people on earth; if we believe the Bible; Ham, Shem, Japheth. That's the three sons of Noah. We all sprung from there. That's right. That makes us all back from Adam, which makes us all brothers. The Bible said, "Of one blood God created all nations."*

Now that's true when you speak of a Bride. But remember you got serpent seed in there too.

[144] *We're all brothers through the blood stream. A colored man can give a white man a blood transfusion, vice versa. White man give the Japanese, yellow man, Indian, red, whatever more. He could give him a blood transfusion, 'cause we're all the same blood. That's true, we've all got the same old bloodlines. The color of our skin, where we lived, has nothing to do with it. When we're segregated is when we come out of the world, like Israel out of Egypt. That's where we're segregated from the things of the world.*

[145] *Now, there were Ham, Shem, and Japheth's people. And if we had time to run the genealogies back, we could see the Anglo-Saxon, where he came from. Now, that was the Jew, the Samaritan, which was half Jew and Gentile.*

24. Now Bro. Branham's not saying Anglo-Saxon was Jew, like the Anglo-British Israel. He's not saying that. He's saying the Jew was back there and there was a Gentile and that brought the Samaritan race.

Which was half Jew and Gentile, that married in with the Gentiles at Balaam's doings, and Moab. They certainly did. And they also – heaven knows where else. They were Samaritans, and there were Jews and Gentiles. Now, we Anglo-Saxons had nothing to do with any of it; we didn't believe any Messiah, or anything else. We weren't looking for one.

We were brought in afterward. See, Alpha's Omega. We weren't looking for a prophet, either. Jesus came to His own, His own received Him not. And He said to His disciples, "Don't go in the way of the Gentiles, but go rather to the lost sheep of Israel." He went only to the lost sheep of Israel. And watch, He manifest Himself as Son of man before the Jews. They turned it down. Now, the Samaritan being half Jew and Gentile, they believed also and were looking for a Messiah. We weren't; we were heathens with clubs on our back, worshipping idols, Gentiles. See?

25. Now, maybe these people were kind of like foolish virgins. See? Looking, but they did catch on, because some were left.

[146] *But now one day (St. John 4) He had need to go by Samaria on the road to Jericho. But He went up around Samaria. And while He was going up there, He sat down on the well outside the city called Sychar. And the well, if you've been there, it's a little panoramic about like this here. There's a public spring there, water where they all come. The women come of a morning, to get their pots of water, put on their heads, one on each hip, and walk down as straight as can be, never spill a drop, talk to one another. So the people came out there.*

Now remember he's talking now, he's not talking of Gen 14:18, he's talking of Jesus Himself, right at that day. And this is God in Messiah, God in a Prophet.

[147] *So this was about 11:00 o'clock in the day. So He sent His disciples into the city to buy some food. While they were gone, there was a woman which was ill famed; we'd call her today a "red light woman" or prostitute; she had too many husbands.*

[148] *So while Jesus was sitting there, this woman come out about 11:00. See, she couldn't come with the virgins when they come in the morning to get their wash water; she had to wait till they left. They don't mix like they do now. She was marked. So then, she came out to get some water. So she just took the old windle, and put the hooks over the jar, you know like a—windles is like a pulley, is what it is, has a pulley and the lever principle and you hook the bucket onto it with the — like a clasp or something, you know -- and started it down; she heard Somebody say, "Woman, bring me a drink." Now, remember, this is Melchisedec; this is Jesus yesterday, the Son of man. See?*

26. Now he differentiates. This is God in the Prophet. And it typed back to Gen 14:18, it's the same One doing it in the Man. Because look it, if He'd have been there in the Pillar of Fire, she wouldn't have been able to see Him, anyway. It's in a Man.

[149] *She looked around, she saw a Jew. So she said, "Sir, it's not proper for a Jew to ask a Samaritan for anything. I'm a woman of Samaria, so you have spoken out of your place. You shouldn't have ask me such a thing as that; we have no dealings one with another."*

[150] *He said, "But if you knew Who was talking, you'd ask Me for a drink."
She said, "How you going to draw it? The well's deep, you've got nothing to draw it with."*

[151] *And He said, "The water that I give is the water of Life springing up into Eternal Life." He talked to her till He found her condition. Then told her--watch what He told her now. "Go get your husband and come here."*

And so she said, "I've got no husband."

[152] *He said, "You've told the truth, you've had five, and one you are now living with which is not yours; so in this you've said the truth." Watch the difference between that woman and that bunch of priest. She knew more about God than that whole bunch of priest put together.*

[153] *She said, "Sir, I perceive You are a Prophet" And she said, "We haven't had one for four hundred years. Now, we know Messiah's coming, and when Messiah comes, that's what He's going to do." That was the sign of the Messiah, for He was the Son of man. She said, "That's what He's going to do when He comes; You must be His Prophet."*

[154] *And He said, "I am He. I'm the Son of man, I'm the Prophet." Nobody else could say that!*

27. Now, back here, in 151, He said, "The water I give is the water of Life springing into Everlasting Life." Now according to scripture, Jesus mentioned that in Jn 7:37,39. "This spake he of the Spirit which was not yet given, for Christ was not yet glorified. He said, "He that comes to me thirsting and asks for a drink," He said, "I'll give him water, it'll be well of water springing unto him, unto Everlasting Life" and so on.

Now what is today, though? In Jesus Christ, the same yesterday, today and forever, we don't take that route, we go back to Joel. Now what's going to happen today with the prophet on the scene, God in the prophet, and God dealing through the prophet. Now remember, God is not in the prophet as with Jesus the Christ.

28. Now it says here, in Joel 2, beginning at 18:

(18) Then will the Lord be jealous for his land, and pity (the) people.
(That's a blessing.)

(19) Yea, the Lord will answer and say unto (the) people, Behold, I will send you corn, and wine, and oil, (you) be satisfied therewith: and I will no more make you a reproach (unto) the heathen:

Now that's a natural, earthly provision that grows on the soil. That's be millennium. That is a blessing. But notice, verse 20:

- (20) I will remove (from) far off from you the northern army, and will drive him into barren (land) and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour come up, because he hath done great things. (Been a terrible person, that's a curse. Notice a blessing.)
- (21) Fear not, O land; be glad and rejoice: for the Lord will do great things. (Now that's restoration.)
- (22) Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, the tree bear (their) fruit, the fig tree and the vine yield their strength.
- (23) Be glad children of Zion (now that's to the Bride. Always Zion's the Bride), rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first.

And they've got the word month in there, that's not it at all. He's going to cause it to come as it came at the first. They've interpolated a word that doesn't belong there. And you can tell by the context quite easily, what was at the beginning, is going to come again just the same. Because that's what it is. And that's the teaching rain.

Now, you notice in here, that before anybody can get this, what he's talking about, the renewal of everything, and good springing up again, there has to be an immoderate former rain at the time of the latter rain. And it's going to bring forth the floors full of wheat. Now that tells you that's Matthew 4, Matthew, John the Baptist speaking, Who's fan is in His hand, thoroughly purged His floor, and gather the wheat into the garner. See? It's that time. There is going to be a spiritual blessing upon the people which he parallels to food, that is going to do tremendous things for them.

29. Now notice, 25,

- (25) I will restore to you the years the locust hath eaten, the cankerworm, the caterpillar, the palmerworm, (the) great army sent among you. (Bro. Branham said, "*Same insect doing the same thing all along, eating up the Word and destroying It.*")
- (26) And (you) shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that dealt wondrously with you: and my people never be ashamed.

Now all of this depends upon the message. What you're eating. And if you don't eat it, you don't talk it, it's foreign to you, you're not going to be a part of it.

- (27) And (you) shall know that I am in the midst of Israel (now He's talking to the Bride Zion), I am the Lord your God, and none else: and my people shall never be ashamed.

From this point on we are progressing from time into eternity and into the – and from the curse to the removal. [End of side one.]

- (28) And it come to pass afterward, I will pour out my spirit upon all flesh; your sons and daughters prophesy, your old men dream dreams, your young men see visions:
- (29) Upon (my) handmaid(en)s in those days will I pour out my spirit.
- (30) And I will shew wonders in the heavens and in the earth, (and) blood, and fire, and pillars of smoke.

And you notice the continuity there, that there's going to a pouring out of the spirit upon the people. Now listen, how does the spirit get poured out? That is what we're looking at. You are not looking at Pentecost, brother/sister, I'm sorry. This was quoted at Pentecost, 'cause there's an Alpha and Omega principle, a near and a far fulfillment. But now when you put in there, "I'll shew wonders in the heaven, earth, in the Great Tribulation," you're looking at that. Then you've got to know that this part of scripture here is not simply an interpolation, but it's a reality.

30. Now how did Bro. Branham say it happens? Piling Word upon Word! And if you're background is Pentecostal, or Methodist, or Nazarene, or any type of emotional religion, outside of simply being a good old Roman Catholic or Greek Orthodox, and I don't know how many there are, and not many Baptists even will qualify, you have got to watch yourself or you will be expecting sensations instead of Word! Now you know if you're hypoglycemic, and you want a quick pick-up, we're not talking about drug addicts, you're simply hypoglycemic.

Need a chocolate bar, and you don't say, "Well know, I'm looking at a chocolate bar, and that'll give me energy."

You say, "My God, get me that chocolate inside of my mouth, and into my gizzard as quick as I can, I want energy."

Well, why don't you do that about the Word? You can't do without the Word. You cannot have the life without the Word because nothing outside this message lives! And so piling Word upon Word is too mundane, is too prosaic, is too ho-hum, ho-hum.

There's not enough, you know, vum-vum. Look if you... boys put in some motors up there, about sixteen horsepower. Well, if some of the folk here that want a thrill climb up and was to turn the juice on. You want to fly? Doesn't come that way.

31. He said, *"Look, after this Word, the promise of God on the earth and all that is it in, and to the people, a filling of the Holy Ghost, a genuine baptism with the Holy Ghost, and a genuine filling."* And it can only come by piling Word upon Word. Everybody wants to go back to Pentecost, that grand and glorious feeling. 'Oh how great I felt, hallelujah,' and all that sort of stuff. Everybody wants to just feel, feel, feel, feel. Bro. Branham said, *"It is without sensation."* Look, I'm going to tell you something, brother/sister. This is God's truth, I'm telling you. I'm not lying to you. Get away from anything but the Word. Oh listen, you know everything costs money. And if you just had the money, you wouldn't have any trouble, you would just keep signing the checks. Unless you're a stupid tight-wad. And you think money's made to pile up. You wouldn't have any trouble. Look, just pile the Word of God on top of the Word of God and when the bills fall due, you'll have everything there to meet them. That's it. The life in that Word, brother/sister. See?

[155] Now, *she dropped the water pot, she ran to the city, "Come, see a Man Who told me all things that I have done. Isn't this the very Messiah?" Now, remember, He promised to do that the same thing at the end of the Gentile race. That's when the fullness of the Gentiles come in. The Jews had had four thousand years to look for that Messiah, four thousand years of teaching that He was coming, and what He would do when He got there; and they failed to see Him, failed to recognize it. But when He made Himself known in the very Bible terms that He said He would, when He'd been a theophany and then become flesh and dwelled among them, they failed to see it, and called His works the works of the devil.*

32. Now Bro. Branham categorically is stating that Israel positively knew that Messiah would have to be God in the final analysis. Because that's Who he's talking about. God delivering through a Prophet and God doing the delivering. They knew it would be God, positively. Then Luke 17 must come to pass, I'm going to quickly flip to page 31 and read 158.

[158] *Now, it's promised that in these last days that this same God, this same Christ – now that's not Jesus only -- would come back here and reveal Himself as Son of man. Why? He's the same yesterday, today, and forever. And if He'd let those Jews go by having given them the Messianic sign, and then come to the end of the Gentile's teaching them and let them go on just in theology, He'd be unjust. He's got to do the same thing, because the Bible said, Hebrews 13:8, He is the same. And He's promised in Malachi 4 all the different Scriptures, in the last days the church would be sitting just exactly like it is today, it would be in the world.*

Now Bro. Branham's brought us right down here to his ministry, God's ministry, put it that way. Bro. Branham said, *"He had more success in my ministry than in His Own."* God's ministry in Bro. Branham the prophet, showing absolutely we have a

repeat of what Israel had, except that we do not have Jesus the man born supernaturally, in the flesh, and glorified here and doing it. And there's where the theologians and everybody's cracking up except us! We alone have the truth, of the descent of the Son of God, the form of the Holy Ghost in a Pillar of Fire, and a prophet. And what, God as complete God, Holy Ghost, did in and through one Man, that was His Son in a way no other man was His Son, is now doing again through a prophet, which is perfectly legitimate. And a fact, if you will look at the records, how God in Christ doing a great ministry and compare God in Moses, you would see two equally great ministries in the realm where they were to be placed. In the hour in which they were to appear.

33. Now you got the same thing under William Branham. God in Moses and God in Christ and God in Paul and God in William Branham, is the Bible. And people don't want to recognize it. They'll say, "Well God's in me!" Then how come they don't recognize it. A penguin can seem to find it's own mother. The jackass can find the master's crib. The birds in the air, dumb twits that they are, know just where to go. But the so-called Christian, he ain't got the brains of a goose. Spiritually speaking. Mmm. I'm not trying to run anybody down, it's just an absolute fact. That we, all of us, had better watch our tongues as to what we know God and what we don't know God. Because it's easy, "Well I'm known of God and I know God." Is it the truth? Tell me how you know. "Well I was born again." I can get you a Hindu, he'll go through the same thing. He's not born again, he lives a better life than most Christians ever thought of living. Say, "Well, I was healed." So what? Lots of people get healed. Very peculiar.

34. Now listen, they knew He was coming. They were looking for Him to come. And when He arrived, they couldn't recognize Him. What about those five foolish virgin? They were looking for Him. They knew it was time. They heard a call. But suddenly at the crucial moment, they didn't have what it took. Now what did it take? It took oil in the vessels. Evidently the wise virgins had vessels that didn't leak. What's the difference? The Word. Because something's got to be restored. And now I read you in Joel here, when restoration comes, you got vessel that holds the Holy Ghost! Right? That's what it says right here. Because lot of them, just falls on anybody. Anybody could have come to this. Just like the day of Pentecost and so on, all scripture's the same way, they could have come, they didn't come, why? They had nothing to receive it.

That's what Jesus said to the Pharisees, He said, "There's nothing in you to receive My Word. There's no Word in you."

So why'd those foolish virgin miss it? They didn't have the Word. They didn't have the Word. I got some experience in that if there's foolish virgin I've been talking to at times and been around. They don't see what we see. How can you not see the descent of God in this hour? [Points to the picture] And understand the appearing? And understand the Presence? When the prophet himself said, "*My ministry is to declare that He is here.*" What everybody else was declaring! Then why did God need a prophet? Because they were declaring wrong. He wasn't here in the way that He was there to

them, or here with them. He was here different. Or why did God send a supernatural healing ministry? To preface a message. As vindication to the message. See, it doesn't add up. See?

35. [155] *And when He made Himself known in the very Bible terms that He said He would, when He'd been a theophany and then become flesh and dwelled among them, they failed to see it, and called His works the works of the devil.*

[156] *Now, we've had two thousand years of teaching, coming down through the Roman Catholic church, after the apostles. Then we come down through the Roman Catholic Church, the Greek, and so forth, Luther's age, Wesley's, whatmore, nine hundred different organizations. Coming down, they had all these ages teaching. Now, He promised just before the time would come that the picture of Sodom and Gomorrah would appear again... "As it was in the days of Sodom, so it will be in the coming of the end time, the Son of man will reveal Himself." "Yet a little while and the world won't see Me anymore, but you'll see Me, for I (personal pronoun)--will be with you, even with you to the consummation, the end of the world. I'll be with you"" He's the same yesterday, today, and forever. Alright, we have this all completely vindicated.*

[157] *You see--you see the Samaritan was actually--from my last night's sermon--was Hagar (see?) a perverted type. The Jew was Sarah--was a Sarah-ite; but the Gentile is of Mary the Royal Seed, Abraham's Royal Seed.*

[158] *Now, it's promised in these last days that this same God, this same Jesus Christ, would come back here and reveal Himself as Son of man.*

In other words, Melchisedec is on the scene. Now he's asked the question, "Is that Melchisedec in the clouds?" [Points to the picture of the Cloud] I said, "Well Bro. Branham simply called him Jesus." Although you've got to admit, absolutely... Why do we call it Jesus? Because of the configuration. But what is actually there? The spirit is there. Jesus Himself was not there. Bro. Branham said, "Notice, how the angels formed the hair and the beard" and all that. Well, so that's why you just let it go as Jesus. But the actual fact of the matter is, God Himself. That's Melchisedec.

36. All right.

[158] *He promised in these last days, he said this same God, this same Christ, would come back here and reveal Himself as Son of man. Why? He's the same yesterday, today, and forever. See, Luke 17, Matthew 12, right on down the line. And if He let those Jews go by having given them that Messianic sign, and then come to the end of the Gentile's teachings and let them go by just on theology, He'd be unjust. He didn't let the Jews get by, He won't let these get by. He's got to do the same thing, Now He didn't let the Jews get by on their own because He appeared to them vindicated. So if He's Alpha and Omega, the beginning and the end, He's*

the same, He doesn't change, then He's got to do something to vindicate the Word of this hour. *And He's promised in Malachi 4 and all the different Scriptures in the last days the church would be sitting just exactly like it is today and what the world would be.*

[159] *Look at the world today. Look at the Sodom condition. Look at the earthquakes in divers places and the things that's taking place. Look at the church, the mess it's in, Babylon. Look at the messenger to it, an Oral Roberts, a Billy Graham--G-r-a-h-a-m. First time we ever had a messenger to all the churches with a name that ends in ham like Abraham. Abraham is seven letters; Graham is six letters. Where's it at? To the world. Six is man's number. Man was created on the sixth day. But God's number is seven.*

37. Now what are we looking at? We are looking at Bro. Branham, his name is William Marrion Branham, three sevens. ...?... 's an h-a-m. And you know, the funny thing is, the whole thing started way back, years back, an old brother, Mordecai Ham. Preceded them all. Old Mordecai Ham was roughly seventy some years of age, or eighty. At that time we were in Minneapolis and Bro. Branham was there, he'd be about what, fifty what? Whatever he was in 1955,6, somewhere in there. As he was. ...?... Wasn't very old. Hadn't reached his fifties. Way back there. So here he was, h-a-m, h-a-m, h-a-m, God doing in threes. God complete in threes. God finishes in sevens. Seven times three makes twenty-one. Right down the line. Bro. Branham even giving the hints and the clues that God, what He was doing in heaven has done on earth, and the whole thing comes out in God's proper numbers and all.

[160] *Now, look at them down there in Sodom. There's their messengers down there speaking to them. But then where's that Royal Seed of Abraham? Where is their sign, see, where is their sign? That He said, "As it was in the days of Sodom," that God came down and manifested in human flesh, and told them what Sarah was thinking back in her heart in the tent behind Him, the last sign before the Gentile church was destroyed by fire? And the church has got it's last sign before the whole world's going to be destroyed, the Gentile kingdom be destroyed by the fire and wrath of God. You believe that?*

And we're going to quit right there, because it's a good place to re-cap and start for the last message on this sermon here, because he goes into prayer and what have you.

38. Now what you're looking at right here of course, is the fact that Luke 17 is absolutely vindicated by the Sodom condition of this world. And remember, once God Almighty has brought a prophet with His message, everything begins to spiral rapidly. And there's two spirals. And you know the funny thing is you can take a spiraling tornado, it can actually gouge the ground. And so you got a spiral of when God's Spirit moves on the earth, is going to lift the people up at the same time it's going to be the curse, is going to bring them down further.

So what you have since Bro. Branham left the scene is the Sodom condition which is worse than ever, and believe me, they're lying about it. They have now changed their tune. I may bring a paper and read it for you Sunday morning and show you just what is going on. The doctors are trying to say, "Well it wasn't near as bad as we think." Do you now know that actually the AIDS germ, the disease, mutates within the carrier, so that each carrier may have two or more types of AIDS, for which one serum alone will work on each AID mutation, if you could get it to work. And they figure it's good for roughly thirty years, they're hidden now roughly thirty years, so within thirty years there can be an outbreak upon this earth, make the black plague look like a little case of what? Scarletina. Or small rash.

39. Sodom is here, don't let anybody tell you different. And if you've got ideas that you can be promiscuous, just go right ahead, I'll not pray for you. I'm not interested. I don't think God would answer my prayer. I don't think you'd repent enough. If you say you're a Christian, get messed up in this filth that's in the world, I don't believe for one minute you had any kind of repentance or Holy Ghost worth a plug nickel. Now that's talking pretty tough but I'm a pretty tough talker. I don't believe that there's a necessity to be fools. Bring your kids up right, let them know what the truth is, it's too late. You haven't got time to choose your words anymore, you've got to hit point blank. There's no time to choose anything and say, "Well, we can get away with it." You can't get away with it. We've got great grandkids, unless God does something, they'll be loused up with the rest of them. Sodom is here, God is here. Which way is it going? Never mind, we know how it's going! Which way are we going? It's not any longer, who's side is God on?! That's a lot of hogwash! Never was ever that kind of cry. It's who is on the Lord's side? Choose you this day whom you will serve. See? Let's stand and be dismissed.

Gracious eternal Father, again we thank You and praise You for the message that Bro. Branham brought us concerning the great truth of Melchisedec. Never failing to bring in the truth concerning the ministry, O God, a vindication which we thank You. And now Lord we know this, if we should stand here condemned with the world, and we could well be, because who knows? You alone know. Your whole Godhood stands on that, the foundation, Lord, standeth sure the Lord knoweth them which are His, nobody else does. But by faith, Lord, we believe we're part of You. On the grounds of taking this message which the Pharisees turned down, they didn't turn You down for what You did, they turned You down for what You said. And Lord here we are today, we have seen what happened, we believe with all our hearts that You did it through the prophet, in fact there's no way we could believe otherwise. But You did it, O God, because we know man can't do it and the devil can't do it, so You did it, Lord. And we accept this Word tonight, therefore Lord we believe with all our hearts that Your Spirit fills that Word which fills us and we become the living Word of God manifested in this proper hour for everything that needs to be done.

We're standing on it Lord, because we know that is the Bible sequence, that is the way it is. And by faith tonight, Lord, we believe we are a part of it. We believe because we are Lord, we'll keep ourselves from the world, the flesh and the devil. We'll keep ourselves from lustful things, the filthy things of this world, Lord, and teach our children to be right, O God. To shun all these things Father, knowing that death is here stalking the land, the judgment of God is here and fallen, Lord. But men love darkness rather than light and turn to iniquity and filth. God help us from being that way. Lord stir Your people up, I'm here, Lord, asking to stir me up, Father. Why would I want You to stir anybody else up in this church or any place else, except You stir me up, O God. I want to be one of the stirred ones, Lord. One of those moved upon. We all do, Lord. We want to be moving forward, that sweet Spirit of Christ in that blessed Word that we've seen demonstrated. We've seen the love of God, we know what it is. And understand surely the truth of it, Lord. To see it break forth in each one of us, Lord. That living Word. Then we know all these things are right, Lord. The love we want to project, the mercy, the tenderness, all these things, Lord, we know then it's going to be right because the Spirit and the Word agree, they are one.

And now by Your grace we're one with them. We thank You for this Heavenly Father, and we take comfort tonight, knowing You've increased us in strength at this time Lord, we are now, not a better people in ourselves leaving here, but Lord we believe there's more of Your Word and Your life released in us to take us down that road until one day we see the dead come out of the earth, Lord, to see them stand upon the earth, rather, and then we Lord, changed, to be caught away to the marriage supper and to the spirit body that has been waiting for us. We give Thee praise tonight, Lord, dismiss us now and thank You for answering our prayers, in Jesus' name, amen.

'Take the name of Jesus with you.'