

**Spoken Word no. 161**  
*The latter Rain is the Harvest Rain*  
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May 9th, 2010

Now, this morning we will start with the second half of this sermon of brother Branham's which he entitled, the Spoken Word is the Original Seed. And since the first 180 paragraphs took us 160 sermons to get through We could be here in this sermon when the rapture takes place. We began this series on January 13<sup>th</sup> 2008, and we are now into May 9<sup>th</sup>, 2010, so it has taken us literally 2-1/2 years and 160 sermons to get through one half of this sermon brother Branham preached in 1962, which I feel is one of the most important sermons of His ministry. If the Lord tarries, it could take us another 2-1/2 years to complete this, but only He knows for sure. So let's pick up and read the first few paragraphs and he comes back from the lunch break and begins to talk to the people again until he gets caught up in that conduit of the spirit again.

*1 Oh, that's fine, brother...?... He wants to say about his...?... That's just it. Brother Ed, that's what it is. Oh, isn't that wonderful. I like that old test...?...Now, the car radio is hooked up, what this thing here is a, for here. Everybody feeling good now? Well now, we'll start right in now until midnight, and then we'll... We are so happy that the Lord has helped us and blessed us. Now, before we start again, let's just have a little word of prayer to the One Who we're talking to.*

*2 Gracious heavenly Father, You hear the testimony of this godly, saintly, old man. Down through the age him and his little wife, working together, and how that she had to hold on to You and beg You to make a preacher out of her husband, and here he is. And then when he was laying there dying, the best doctors in the country saying that he's gone, he can't live but a few hours, it's done, his body's eat up with cancer; he could never walk another step, the infection in his ankles and so forth has done took him away. And here he is, years later, still going. We're just so thankful, Father. **It goes to prove that when the Word is planted, then watered, It'll bring forth the crop.** Now, we pray, Father, that You'll let us lay out the words this afternoon from Thy Word. It is Thy Word, and we want to lay It out just the way It is, and then You water It, Lord, with the Spirit. We ask, as we commit ourselves with the message to You, that You use us in Jesus' Name. Amen.*

Now, I want you to notice here that brother Branham stays faithful to his theme which he took from **Genesis 1:11** which tells us that **every seed must bring forth after it's kind**, and basically this means that each seed has within it the attributes and characteristics of the original seed, and every other seed that is produced off from that original seed must bear in it's nature the same characteristics and attributes that were in that original seed. And he talks here in this paragraph about the crop that will come froth from that seed once that seed has been watered. So keep in mind two things as he teaches us, ...

- 1) we are dealing with the life that is in the seed coming forth into manifestation.

- 2) That manifestation can not take place until there has been a watering that is used to bring the life in the seed to the place of manifestation of the life of the seed into a fully mature crop. Now, let's hurry along with the introductions as we briefly read the next couple paragraphs.

*3 Now, to hurry right up. My wife was telling me this morning about how hard the people, you know, and their legs cramping and things, the ladies, and more people like myself getting a little old and have to stand around like that. I appreciate that, your loyalty. And now, we'll get right straight back to the message and go on. I don't want to be in too much hurry, and yet I want to hurry up enough to try to get it finished this afternoon if I possibly can. Then as soon as we're finished, we're going right straight then to Tifton, Georgia, not for a continued meeting; we're at the high school auditorium there just for one night; that's tomorrow night, and just a preaching service; and I'll have some ordinary little text or something I preached on right here, because it's just to visit with the people there. They haven't got a regular stayed meeting or anything.*

*4 So we... And now we left off this morning speaking on our text found over in Genesis the 1st chapter, the 11th verse, mainly: "The Spoken Word is the Original Seed." And now my purpose this morning and today is to try to explain to the people--try to explain to the people of my action, and now, why that I have did the things that I have done. And realizing that these tapes are being taped and will be sent out, many people probably'd be hearing them after I am away from here, if Jesus tarries; but I want to say that I believe the Word of God, that It--that is the Truth.*

Now, in this next paragraph brother Branham begins to get down to business again. And what he shows here is that it seems like not much had been happening in the mission and evangelistic fields, and so he offers some words of explanation as to what he thinks has taken place.

*5 Now, we left off where that of the last days, **what's happened to the ministry of the evangelists** that a few years ago were just burning the country up and seems like all of them have just stopped. **Now, I don't mean they're off the field. They're still going, but there's no results, seems like.** They're not getting anywhere. See? What's the matter? **The field's done sowed. See?** Now, remember, don't forget...*

Now, notice that he identifies what had to that point taken place in the evangelism is that the main events had been the sowing of the Word. That's what the great revivals of the 40, 50, was all about. And then in the 60's something happened. The sowing had been done, as we read of in the first half of this sermon, where he identified the Pentecostals had sown there organization seeds, and the evangelicals had sown there organizational seeds, and the Son of Man had come sowing the Word.

**Spoken word original seed 62-0318M P:130** *All right. Now, there has been three different kinds of seeds planted: A denominational: Billy Graham; **he was a head planter. Oral Roberts for the Pentecostal...** Pentecostal seed's been planted. (I'm talking about organization now.) **And then the Word's been planted.** Now, you'll have to understand, folks. I ain't saying this no more 'less God tells me. I want you to get this good and clear.*

*Three seeds has been planted. That's the reason the planting's just about over (See?), all over. Seeds must be planted before the rain falls (That right?) or otherwise the Spirit. Now, you're going to disagree there, but hold on just a minute. See? Seeds must be planted and then the rain falls to water the seed. Is that right? Now, I want... Is there anybody in here that understands Hebrew, knows Hebrew words? All right, you look it up if you want to.*

*131 Now, we're hearing so much, and so many organizations and everything else talk about we're in the latter rain. Nonsense. No such a thing. Now, oh, I... Something's happening. I can just see it passing before me. It's done caught the Spirit. See? Amen. I know this is Truth; it's **THUS SAITH THE LORD. By vision (See?), just moving and coming...** Can't hardly get--look down here. Every time I look; I see it just moving up in front of me like that and breaking off, and move this way, and look this way. I've been trying to watch some fellows setting around down here. Look away and everywhere I look, it's like there it is. See? All right, let's go back and try it again now, be sure I got it in there. I don't know what's exactly happened along that line. Look.*

So you see the planting has been done, but then there must be a watering or another rain come, a latter rain that will be what is called a harvest rain, in order to bring into manifestation the life that was planted. And what I would like to look at this morning is that this latter rain works in conjunction with the planting rain in order to water the life of the seed that had already been planted in order to bring up that crop unto a fully matured planting of the Lord.

Now, we know the original Seed was the first born son of God, the eldest son in a vast family of brothers as we see in **Romans 8: 29** *For whom he did foreknow,..*

Now, those whom he foreknew are those that were in his mind before the foundations of the world as we see in **Ephesians 1:3-4** *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us* (hath blessed us, so it has already been done) *with all spiritual blessings in heavenly places in Christ: 4 According as he hath chosen us in him* (when?) *before the foundation of the world, that we should be holy and without blame* (that means totally justified, because to be justified is though you never did do it, or as David said, Blessed is the man in whom the Lord does not impute iniquity. So it doesn't say you never did it, but you just don't get credit for it. And anyway, notice that we were chosen in him, in his mind before the world was even framed, to be found in a certain condition, that is one that is holy for remember,, he said, "Be ye holy for he is Holy" And if we are to be as he is, then can only come as a result of our having the same seed life that was in him. Therefore we are spotless, and without blame, totally justified by what he did, not what we could do for ourselves.

And then we find that this is the condition that we are to be found in at his presence.

*"that we should be holy and without blame before him"* Or in his presence. Now then Paul goes on to say, **5 in love** *Having predestinated us unto the adoption of children by Jesus Christ to himself,* (Now, when did he predestinate us to the adoption of sons? Before the foundations of the world while we were just a thought in his mind.)

And notice it was *according to the good pleasure of his will*, (And not only that but this predestination to the adoption of sons, has some attributes and characteristics, when he says next ...) *6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved*. So we see that it is Grace that brings us to this condition, and nothing we could do for ourselves, it is all that he has already predestined in us before you even had one thought about it. That is why Paul can say in Romans 8...

**Romans 8: 29** *For whom he did foreknow*, (past tense, those he already had foreknown, when? He tells us in Ephesians 1 before the world was even framed, that's when... And those that were in him as seeds, ) *he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren*. And so we see that this predestination includes being conformed to the image of God's eldest son in a vast family of brothers. And so he then takes us down the path towards that conformity as we see in the next verse.

*30 Moreover whom he did predestinate*, (whom he did predetermine,) *them he also called*: (that is step one in our coming into the image of the eldest son. He calls us...) *and whom he called, them he also justified*: (Now, we know we are justified by Faith and faith is a revelation, so all he calls he gives revelation, and ) *and whom he justified*, (and whom he gives revelation,) *them he also glorified*. And that word glorified was translated from the Greek word, Endoxazo which means to manifest or express the opinion, the values and judgments of God. In other word, we will have the very mind of Christ if we are be conformed to his image.

Now, we know by what we have read in scripture this morning that There is to be a latter rain at the end time that will produce a manifestation or fruit or crop as we see in various places in Scripture. But what I want you to see is that in Romans where we are taught what that manifestation is to be, we see that it is a conformity to the first born son because we have the same Holy Spirit in us that was in and raised Him up.

Paul says in **Romans 8:11** *But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you*.

Now, a mortal body is not one that has gone to the grave, but the word mortal means one that is capable of death. And if it has died it is no longer capable, so he is speaking of a quickening of these bodies that we are now in. Therefore if we have been born into one body by one spirit then it is a matter of just one last thing for the manifestation of that life in us to come into manifestation, and that is the latter rain, or harvest rain that will produce that crop. And knowing this Paul says,

*12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live*. In other words, Paul is telling us we must die to self and get focused on what God has called us to be, and that is sons of God fashioned in the very image of his firstborn son. Then Paul says, ...*14 For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to*

*fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.* So it is not a matter of fear but of life. He says we have received the spirit of adoption, whereby we are identified with our father who is the creator of the heavens and the earth, so what could you possibly fear when your daddy is present.

I remember as a kid we would get into stone fight with the neighbor boys, and it could get scary at times because some of those boys could chuck a pretty large stone our way, but when my Father came out, and I ran behind him, I knew I was protected then. And so our Father has come down with a shout, and it ought to be relaxation time, knowing that we have nothing to fear what is coming upon this world.

Then Paul says, *16 The Spirit* (not a spirit, but The Spirit God's Spirit) *itself beareth witness with our spirit, that we are the children of God:* Not our identifying with him, but He actually came down to identify with his children and to pluck us out from the oncoming storms of judgment.

*17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.* (glorified together, that means endoxazo together, having the same values, the same opinions, the same judgments as he has. )

*18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory* (the doxa. God's very opinion, God's values, and God's judgments) *which shall be revealed in us.* (revealed in us, do you get what he is saying. Then those things shall come into manifestation in our very lives) *19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.* (notice it has been a waiting time, a time of patience, waiting for the crop to bear its fruits or what and who it is. You see the fruit bears testimony to the life in the seed. The fruit is the manifestation of the seed life. What life is in that seed when it bears its fruit you will without any doubt know and be able to recognize what seed life it was.) And the sons of God can only manifest son fruit as the eldest or firstborn son did, and that is through obedience. For you see it wasn't the miracles that God identified with His Son, it wasn't what God did, it was the obedience of the son that God took Him up to adopt him on Mt. Transfiguration. *For though he were a son, yet learned he obedience by the things which he suffered.* He already was a son, but it was after 3-1/2 years of complete obedience to His Father that he was taken up on the high place and adopted.

*20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.* So it is a time of waiting and much patience waiting for the latter rain to bring forth the manifestation of the sons of God. *24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? 25 But if we hope for that we see not, then do we with patience wait for it.*

So we can see by Scripture that there has to be a people who will come into manifestation as sons of God. And we know by the proper teaching of the Word that the manifestation of the sons of God will be the same thing that manifested Jesus as the Son of God. Our obedience to our Father in all things. And we see that at the time of the latter rain there is to come a watering rain that will bring those seeds that were planted by the son of Man under the teaching rain, the sowing rain, but it will take another rain to bring them into maturity and completion. And this rain or watering will not come from a vindicated prophet as the sowing rain came from the son of Man, but Paul tells us that the five fold ministry is to bring the seed to maturity. That is the ministry of the five fold.

**Ephesians 4:11** *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;*<sup>12</sup> *For the perfecting of the saints,* (what is the perfecting of the saints? It is the maturing of the saints) *for the work of the ministry, for the edifying of the body of Christ:* (And how will it come?)<sup>13</sup> *Till we all come in the unity of the faith,* (and faith is a revelation, so we must come to a unity of The revelation, and that is not possible without he tells us) *and of the knowledge of the Son of God,* (So without a knowledge of the son of God we can never come to a unity of The Revelation of Christ) But notice that this knowledge of the son of God brings us to the place of or *unto a perfect man, unto the measure of the stature of the fullness of Christ:* In other words, all that he was we become, not that the fullness of the Godhead is in the bride. Brother Branham never taught that. He said that there was only one that the fullness of the Godhead was in and that was Christ Jesus, and he said we have just a measure, and he said he only had a measure, but if Christ is the head of the body, then the body has the fullness because Christ is the head of the body.

But notice that the main purpose of the five-fold ministry is to bring the seed to full maturity, and that I what also the latter rain is to do. So I believe, and since I am not vindicated, I can be wrong, but what I see is that there will be a watering, a rain, that the five-fold will teach that will bring maturity to the Seed of God, and it will produce that fruit that the Husbandman long waiteth for.

Notice what Paul says next about the five-fold ministry. *14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:* Grow up into him, that means we become like him, or conformed to his image.

*16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.*

And so we see brother Branham say in paragraph 6 *Someone asked me to repeat that Hebrew word again. In Joel the 2nd chapter (Joel 2:28) where he's speaking of the coming of the former and latter rain, the word "former" is the Hebrew word M-o-u-r-e-h, moureh, which means "teaching." In other words, it'll be a teaching rain and a*

*harvest rain. Now, we've had the teaching rain, and we're ready now for the harvest rain.* (So that tells me that the teaching rain came when three forms of sowing of the word came forth, two went forth sowing organizational seed which produced more organizational children, You know, "A million more in 44" was the slogan...But one sowed the Word which will produce sons and daughters of the living God.)

Then brother Branham says, *You know the first rain is when you plant the seed. That starts your crop growing. Then just before it matures, there comes another crop. That's what they call the harvest rain. We know when it is the spring rains, and then the rains about June, it makes your crop.*

So he points us to **Joel 2:23** *Be glad then, ye children of Zion, brother Branham taught us that when Zion is mentioned in Scripture it refers the Bride. So we are told here to Be glad then and 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 month. 24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.*

Now, notice here that the former rain which is the first rain or the sowing rain which was the teaching rain was given only in moderation. It was said that it was given moderately. Well, that means it was not given out to much, or for that matter the teaching was not given out to the extreme, but rather somewhat reservedly. The word moderately means: *Being within reasonable limits; not excessive or extreme: mild or calm; temperate:* And if you will turn in your bibles with me to **Deuteronomy 32:2** where we see that God tells us what His rain is. He says, *2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:*

Brother Branham said from the **Spoken Word is the original Seed** paragraph 95 *And a real Seed of God is an absorbent for the Spirit. All denominationalism's took out; all unbelief is out. And when the Holy Spirit comes into that germ of Life that's laying there, It produces another Seed, just exactly. Another son of God is born (Amen.), another amateur God, son of God.*

And from **Hear ye Him 56-1215 P:18** *You people here in this country's apple raisers as I understand. You have a lot of agriculture, raising fruit. You know when that little apple tree's just about one half of an inch high, that every bushel of apples that'll ever come off of that tree is in it right then. You know every hundred pounds of leaves that'll ever fall off of that tree is in it right then. Every blossom is in it right then. Every branch is in it right then. If it isn't, tell me where it comes from. Where is it at? Where does it come from? What do you do? You take the seed and you plant it. The little tree comes up, and it's planted. You have to keep watering it. It has to drink more than its portion. It has to drink, and drink, drink so much till it pushes out. And it'll push out limbs; it'll push out leaves; it'll push out apples. It's in it, but it has to keep drinking. And every Word of God is a Seed. And if that Seed can be planted by the inexhaustible Fountain of Life, which is Christ, the believer has to drink beyond his imagination, drink and push out. Push out everything you have need of, 'cause it's in you when you receive Christ. And we are planted together in Christ. And He is the inexhaustible Fountain of Life.*

So not only rain but lot's of it is what is needed to produce the crop and that is why there must be a letter rain. And we see that God identifies his doctrine as the rain. Then I want you to notice that the first rain or moureh, the teaching rain brought forth the doctrine of Christ to the world, and it is the doctrine and receiving the doctrine that showed the difference between the three sowers of the seed. Only One sowed the True Doctrine of the Word, and that is the doctrine of Christ. But remember, it was sown into al the earth, but it was done in moderation. Brother Branham did not go into such great depth and detail on the doctrine of Christ and because it was sown moderately, many missed it. But now if the former rain was the teaching rain, and the latter rain is the rain which brings the harvest, I want you to notice it is still rain. Both the Former and latter rain are rain, just one was a little more moderately given than the other. And yet Rain is doctrine, according to God, so the latter rain must be also doctrine that comes but is not held back, it comes in all it's furry, and the gates of Heaven open up and a five fold ministry sweep that doctrine of Christ, the rain, the knowledge of the son of God to the place that the people are getting pretty soaked and as the rain keeps poring forth, the planting of the lord keeps soaking it up and it is producing sons of God in the Image of The Son of God.

**James 5:7** *Be patient therefore, brethren, unto the Parousia (Presence) of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.*

Now, this verse of Scripture tells us a whole lot about the end time. First of all we are told that this will be a time of patience, when much patience is needed. Notice the wording, ***Be patient brethren unto the Parousia (presence) of the Lord***, so this tells us that there is coming a presence of the Lord and we will need much patience at this time, because of certain events will take what seems ages to transpire, and yet it will be only over the course of one complete generation.

Then He said, ***Behold***, which means “*look and see*” ***Be observant at this time of the Presence, for the Husbandman will have to wait for the precious fruit of the earth, and will have long patience for it.*** So we see this also speaks of an attribute of waiting that the Lord who is present will have at this time. Now, the fact that it suggests to us that ***the Lord will have long patience for this fruit*** is because it spans 2 complete rains, It says, ***the husbandman***, which is the one who does the sowing and takes care of the pruning or whatever care the planting needs, and it says that He “*hath long patience for it, until he receive the early and latter rain.*”

So we see that there are to be two rains that will span the time of the parousia presence of the Lord and the fruit will not come until after the latter of the two rains.

Therefore it is important for us to understand what these two rains mean according to the Word of God.

**Zechariah 10:1** *Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.*

Notice then that there is to be a rain at the time of the latter rain, and this rain is to produce the fruit for the season.

**Proverbs 16:15** *In the light of the king's countenance is life; and his favor is as a cloud of the latter rain.*

Notice that in this application of the Latter Rain the Lord's presence is associated with Life, and the cloud of the Latter rain is associated with God's Favor which is His Grace to us. That is why when I see that cloud taken over sunset mountain, all I can think of is Grace, Grace marvelous Grace, grace that freely bestows all of our needs. And God has come down Himself in this hour to show his favor toward us, that is what that picture was taken for, to show us he is here to deliver us from what is to come on this earth for those who have rejected His Word.

And Peter spoke of this Grace that would come as did the apostle Paul at the time of the Apocalypses or unveiling of the mighty God among us.

**1 Peter 1: 13** *Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;*

**1 Corinthians 1:3** *Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. 4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; 5 That in every thing ye are enriched* (this enriching is like we enrich the soil, it is like using fertilizer, so to take it from a seed to a fully developed and mature or ripe plant) *by him, in all utterance (this word is logos), and in all knowledge;* (So we see this grace is to enrich us in all logos, and all knowledge and to receive all logos could only come at the end time when all the Word is to be revealed according to Hebrews 6, the Once for all enlightenment. ) **6** *Even as the testimony of Christ was confirmed* (This word confirmed means established) *in you: 7 So that ye come behind in no gift* (the word gift here is the Greek word charisma and it means endowment, and when we speak of someone being endowed we usually mean they are gifted, and typically we use this phrase when speaking of someone who is brilliant. Therefore, I want you to understand that this Grace is to bring forth a special understanding); *waiting for the coming* (Apocalypses which is revealing or manifesting) *of our Lord Jesus Christ* (And when could this be except at this hour.) **8** *Who shall also confirm (that means to establish you) you unto the end, [that ye may be] blameless in the day of our Lord Jesus Christ*

(Paul also speaks of this being found blameless at the time that we are to come into His Parousia Presence in Ephesians chapter 1). **9** *God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. 10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing,*

Now, how can we all say the same thing unless we say only what He said, and understand what He said so that we will say the same thing, because if several people hear the same thing but do not understand what was said, they will all have their own idea of what was said, and in turn will say what they think they heard. But if we all have the same mind, then we will all say the same thing, and that is exactly what Paul is alluding to here as we continue to read.

*and [that] there be no divisions among you; but [that] ye be perfectly joined together in the same mind and in the same judgment.* Because the only way you can all be in agreement is that you all have the same understanding, in other words, let this mind be in you that was also in Christ Jesus. And that is what this Grace is to bring forth at this hour.

**Job 29:23** *And they waited for me as for the rain; and they opened their mouth wide as for the latter rain.* What I see in this verse of Scriptures is that there was a period of waiting for the latter rain but when it come they were open mouthed as to drink in as much as they could.

**Deuteronomy 11:14** *That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy wheat, and thy wine, and thine oil.*

Alright, now we are coming to the place where we are getting some sort of description as to what the latter rain will produce. He said it is for the harvest so that there might be a gathering together of the wheat, the Wine, and the Oil. So we are looking at the harvest rain will produce wheat, wine and oil. Now, hold these three things in your minds and we will get back to them after a while.