

Future Home #11

Ritual of Peace; Constant Manifestation

June 1, 1988

Shall we pray. Gracious Heavenly Father, we thank You for Your wonderful Presence, the knowledge of Yourself with Truth; also the Way, the Life. We don't distinguish one from the other. We just know all are there in You. And we pray now, Lord, since You are here in the form of the Holy Spirit, You would teach us the way of eternal Life, the secrets that have been reserved to this end time, Lord. Anoint us that we might speak Truth, O God, and our ears hear Truth, and we all be in the Truth, Father. We're just relying upon You, now, to bless us. In Jesus' Name we pray. Amen.

You may be seated.

1. Now this, of course, is number eleven of the "Future Home". And concerning this message, it appears to me that its relevancy to this hour lies in the fact that we are an end-time Bride who is fast approaching its predestinated manifestation of the thoughts of God. Now you understand, of course, we're saying here that this message has to be relevant somehow to this hour, to the Bride of the hour, and this Bride must be near the predetermined manifestation of the plan or the thoughts of God. The major concern of God is a Bride in His Own image and with bodies that are like unto the body of His Glory. Now, that's what God had in mind: all the families of the earth be united and all in His image and all with that glorious body—all alike.

2. Now this end-time Bride, while still living, is about to receive its change to immortality. This hasn't happened for two thousand years. The shadow or negative is all but gone. You realize Bro. Branham placed his hand and the light shone on his hand, and he said, "*You notice how the hand comes closer, there is less and less shadow, until there's no shadow at all; and you see exactly the form as it is to be.*" The shadow may fool you for some time, but the closer you get, the closer you begin to see the proper form. So, the shadow or negative is all but gone, because we'll all soon be immortal. Thus, we are a Bride that is only moments from its ultimate, which is to be priests and kings unto God and reside in the New Jerusalem. Now, let us understand this clearly: The ultimate or true manifestation of anything whatsoever must have had already within its life source that which alone would be responsible for that ultimate manifestation, no matter when or under what conditions it took place.

Now I want to read that again, because it's very important to understand that that's a process of life in action. "The ultimate or true manifestation of anything whatsoever" (In other words you're talking any form of life whatsoever.) "must have had within it already"—it's already within the life source itself—"and it's that which alone would be responsible for the ultimate manifestation, no matter what conditions it would go through, or whatever took place."

3. Now I hope you get the picture there, because what you're looking at is the genetic pattern based upon the spiritual, so that whatever lies there must be manifested. And whatever is there will be manifested, because it's already in the genetic pattern. Now, any change or series of changes that may be required for the ultimate, had to have been programmed within the original life. "All things work together for good." That series... (If it's in a series—and most of the time it is.) that series of steps to the ultimate is the foreknowledge, election and predestination—in that order. And that's in all nature as well as in the individuals, and in no way could there be a switch or an upgrading or a downgrading. The purpose of God being a glorified family within God's Own gradation, (That's of status.) was iron-clad by God.

Now, let me go through that again. “And in no way could there be a switch or an upgrading or a downgrading.” Now I know that you’re looking in terms...say, “Well, man was downgraded, then man’s going to be upgraded.”

No, you’re missing it. Whatever was programmed will be. And it doesn’t matter if you went through a series of reincarnations, if that was God’s plan, you would get an ultimate.

So, what you’re looking at is: God’s foreknowledge was God’s ultimate, before there was ever a speck of stardust, God was going to do it, so there could be no downgrading, upgrading or any change. Now Bro. Branham mentions, “*The seed cannot change.*” The purpose of God being a glorified family with God’s Own gradation (That’s His Own cosmos of status.) was iron-clad by God.

4. So, here’s what I’m saying: this Kingdom of kings and priests unto God is a reality that we already have within us by programming. The genes, qualitative and quantitative, would one day come forth. And geography and time has nothing to do with its plan, its inception, its finalization, except that it enhances it. Now, let that sink in, or you’ll never understand how “all things work together for good,” [Rom 8:28] and how it is that the sovereignty of God, and “God being what He was, it was necessary He predestinate a sinner in order to bring salvation, giving Himself reason and purpose of being.”

So, saying again: here’s what we’re saying, based on what we’ve learned: this Kingdom of kings and priests unto God is a reality that we already have within us, and geography and time and the conditions of the vessels has nothing to do with this plan, its inception, its finalization, except all these things will enhance it, such as, struggling and striving and suffering with him to glorify him. You’ll be greater glorified. It is a case of “all things working together.” So, we are already kings and priests unto God in the spirit, and shortly it shall be manifested that that is exactly right.

5. Now our thoughts on this came from paragraph 272 and page 59. And there we saw how kings act in the New Jerusalem. Life there is one great continuous atmosphere of peace, and there is a constant manifestation of peace going on even to the extent of a ritual. Thus, my thought was one wherein I see we are so close to immortality that the negative should be all but gone as we rally ‘round the last-day Word, that our lives should be lives of peace and extending peace.

Remember Nixon’s ‘dirty trick’ gang? How many dirty-trick gangs have we got here tonight? Now, if you get hit tonight and Sunday, don’t blame me. I’ll be hit the same as you. We won’t go into too much at this point. But you cannot tell me, and I cannot tell you, and I will be told by nobody, and I will tell nobody different but what the prophet said, “*The closer you get to the end time*”... where you place your hand as he did against the wall, the light shining on the hand... “*the negative becomes more and more to the positive,*” then, there should be less and less differentiation and delineation of any kind between the real and the shadow.

6. Now, that’s what we are talking about. A lot of it has had to do with wrong teaching. A lot of it has to do with no sanctification—no responsibility. But we are a far cry to manifest in the reality that we got hardly a quarter inch of time to go—if we’ve got that. So, rallying around this Word, (And we’re speaking in terms of Logos and Rhema both.)our lives should be lives of peace and extending peace to everybody, every opportunity. And the opportunity is there...always there as long as we meet even one person, for that person can always be met (Now, listen; with what Bro. Branham said many times to the people,) “*with a welcoming spirit*”. That’s the first step: a welcoming spirit.

Now you don’t have to put the person in your bosom, if he’s a rat or a snake, but the welcoming spirit should be there on every occasion. A choice example of this is the type of Abraham and God. Remember, the first time we deal with that is when He appeared with two others, two angels. Abraham welcomed Him; he immediately ran to meet him [Genesis 18]. And then, we notice at the time of the battle, after Abraham had gone to war to bring back Lot, his children and their possessions and so on, he met the King, Melchisedec (He was a King of Peace, the King of Righteousness), they had a welcoming

spirit. And you'll notice that Melchisedec served Abraham. And, of course, that was God in the form of a human being.

7. Now, we'll look at a couple Scriptures here concerning this 'Peace' we're talking of in this end hour, and, taking just a few, as Jn 14:27, he said:

- (27) Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (In other words there is no fear at any time to manifest peace or to receive peace or to work to that end.)

Again, in Jn 20:19:

- (19) Then the same day at evening, (And it's closing out time now.) being the first day of the week, (And we're ready to go. We're talking of the first day again, all over; the eighth day, you know.) when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and (he said) unto them, Peace be unto you. (Then, in 21:)
- (21) Then Jesus said to them again, Peace be unto you: as my Father hath sent me, even so send I you. (And again in verse 26:)
- (26) And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

And you see, it's a Kingdom of Peace that we're dealing with; and so, therefore, there should be great Peace within the camp of God (which camp, of course, is outside the camp of the unbeliever). And then, in Rom 14:19:

- (19) Let us therefore follow after the things which make for peace.

Do the things that bring harmony, equilibrium and cause people to be at rest, rather than those things which cause the opposite. "Let us therefore follow after the things which make for peace" doesn't just say, "Now, we want you to be peaceful, and we want you to extend peace to people." It says to literally cultivate an atmosphere whereby peace may reign in the house in which you live, the community, and especially the household of God.

- (19) Let us therefore follow after the things which make for peace and things wherewith one may edify (one) another.

There's nothing worse than unrest and distrust to tear people down. So, we should cultivate programs and ways of bringing up faith and rest: get the 'rest of faith'.

8. Let's see now, in Jas 3:18:

- (18) And the fruit of righteousness is sown in peace of them that make peace.

You'll notice what It says here: "And the fruit of righteousness...". Many times we find churches are not bearing righteous and good fruit. What is the matter? Why is there not more manifestation? Because the people are not practicing sowing in peace. Now It says the fruit of peace is "sown in peace." If you want a peaceful, loving Christian society—a community, a real family of get-togetherness (what we're looking for), It says "The fruit of righteousness is sown in peace." As long as there's peace, there won't be these untoward things come forth. Many churches have them; and, of course, it's a bad situation. We

want to get to the place where we are as calm as a millpond in the sense that we have that calmness, but we are swift running waters in the sense that the move of the Spirit of God is amongst us.

- (18) And the fruit of righteousness is sown in peace of them that make peace.
(Blessed are the peace-makers, of course, for they shall see God, and so on.)

9. Now, if one reads the Pauline Epistles continuously, you will find “Grace and peace be unto you through our Lord, Jesus Christ.” And I would suggest that it is the grace of God at this time that has brought Himself down in our midst, a very imperfect people such as described by God Himself as to be highly immoral — “wretched, miserable, blind, and naked”— and don’t have the sense to know it. You know, in fact, they’d have so little brains they even crow about it. We don’t have that problem here in that respect. We’re looking at the fact that it is in this hour that the God of all grace has come down and that the peace, of course, then, is manifested with it.

10. So, all right. One more verse of Scripture is in 2 Peter, where we are speaking of this great event to come—the dissolving of the world and the atmospheres and, then, everything coming back purified. It says here, then, in 2 Peter 3:

- (11) Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy (behavior) and godliness.
- (12) Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with (the) fervent heat?

Now, of course, that address was fine to the people of the first Church Age, and they were looking two thousand years down the road to where we are. So therefore, they’re literally addressed to us, is what you’re really contemplating. The address is to us. You notice how it puts it there, we who understand these things and know this to be the truth, see? It said, “Looking for and hasting unto the coming of the day of God, (that great day when the heavens will be on fire) the elements shall melt with the fervent heat.” Then, It says to those people there, “What kind of people ought we to be?” Well, It says to you and me as it never said to them, because that wasn’t to them; that is to us. See?

Now It says here, “What kind of people ought we to be?”contemplating that day, and we are contemplating it. See? Now everybody else is contemplating it a thousand years from now—like the White Throne. We do not contemplate that a thousand years from now; we contemplate it now. And it must have a healthy effect upon us. It must have something that is exceptionally good for us.

11. Now: [2 Peter 3]

- (13) Nevertheless we, according to his promise, look for (a) new heavens and a new earth, wherein dwelleth righteousness. (Now, it is very obvious then, that it’s only those people who are in this element, in this atmosphere. And you cannot have it, unless it was in you from the beginning. See what we’re talking about? You couldn’t have it. Then, these people must be caught up in this. Now, watch.)
- (14) Wherefore, beloved, seeing that (you and nobody else is looking) for (these) things...

Now a lot of people say they are, but you talk to them and say, “White Throne is now.” and just skip the thousand years. The Message is not premillennial or millennial, the Message is eternal. Time and eternity have come together. One day is only a thousand years. Brother/Sister, listen to me: The minute

the dead come out of the grave, time is gone! You don't have a clue about time. You'll be living in the essence for a thousand years, but you are traveling in eternity. And nothing is measured any more by the roll of a planet or the rising of a sun— though it'll be there. You will have been inculcated into the completion of the plan of Almighty God. Even as He became flesh, we become, literally, entirely spirit. He transferred entire Spirit to the flesh and lived it; we transfer entire flesh to the spirit and live it, because we're brand new. See? Now, because you are looking for this: "wherein dwelleth righteousness"... [2 Peter 3]

- (14) Wherefore, beloved, seeing that (you) look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.
- (15) And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;
- (16) As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they (also do) other scriptures, unto their own destruction. (In other words they don't know the doctrine; so they quote, quote, quote, fabricate, fabricate, mess up, mess up, and they all die. They never go to Heaven; they can't do it, because they quote themselves plumb out of existence into the Lake of Fire.)
- (17) You therefore, beloved, seeing you know these things before, beware lest you also, being led away with the error of the wicked, (What's the first error of the wicked? Well, Eve got into it by turning her mind over to Satan. Then, you saw what Cain did. He worshipped in self-will... and) fall from your own steadfastness. (Now then, now he's talking of individual's loss.)
- (18) But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Now he said here: [2 Peter 3]

- (14) Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found (in him) without spot, and (you are really) blameless.

And that's exactly what James says: [James 3]

- (18) And the fruit of righteousness is sown in peace of them that make peace.

So, we're drawing a lesson here: the relevancy especially of this Message, applying it to the end time, and we are just literally a hairbreadth away (if we are that much away) from the literal immortality that shall come upon us. And then, there's nothing but New Jerusalem, because we are New Jerusalem people once more, geographically—not misplaced but growing. And you'll find that Bro. Branham calls the Millennium '*a time of further sanctification*'. So, you keep that in mind.

12. All right. Let's read, then, again on page 59, and It says:

[272] *The leaves will be for the healing of the nations, that is, the kings that live in there bring their honor in. When they bring their honor in and lay it before the Throne of God just (in type of how the eleven tribes would bring in their substance, the tithe, to the Levites who would live by it)...they bring their honor in...the blessed land; then, they'll reach for the Tree of Life and break off a leaf of the Tree, and they'll walk out*

together. There's no more war; everything's at peace. The leaves are for a memorial for the healings of the nation.

So therefore, peace is such a tremendous thing that all through the eternity you will find a memorial and the taking off of the leaf. Now I cannot say, because I don't remember Bro. Branham having said it (He might well have said it.) as theologians say that, when the dove clipped off the olive leaf and brought it back, it was significant of the cutting off of Jesus as the peace offering in order that the people may land safely and be in safe conduct after their safe passage, representing "This is what is procured for you." That could well be what we're looking at here; because remember, Jesus is always spoken of as the Lamb, and the Lamb is truly sacrificial.

I suppose Bro. Branham has mentioned that, with the theologians; I just can't remember him having said it. I don't know if he would even say it. But many say it, and I think it has a lot of merit, when you look at that. As also, then, in this hour, when you realize and contemplate the fullness of the value of the blood of Jesus Christ, how that Blood is now dealing for us in such a marvelous way, then certainly "peace, like a river," should flow. And at all cost we should be negotiating peace, sowing peace and doing everything we can in order to bring in a peaceful spirit. And of course that distinctly means, like the plucking off of the leaf, it means a cessation from the position it once held and saying, "I no longer hold the position."

13. Now, look; we could talk about this for a long, long time, but you all know we have unrest in our hearts. As Bro. Branham said, and everybody says it so clearly, "*We can forgive, but we can't forget.*" But in the position of not being able to forget, we can always remember, then, that we are in a position to forgive and to do something about it. So, nobody expects anybody here, and myself included, to suddenly blank out, and that it would be as I've often thought it would be nice if I could just die and wake up and be somebody else. I've given that up. You can't be childish about these things. So, I'm not trying to put something on you as though we're going to conduct some classes here and you're suddenly going to evolve into something you aren't, and you have no hope of being.

But the point is this: These kings knew what to do, and they held forth the olive branch which signified peace and victory. In other words 'I have the victory'. I don't have to live in the scum or the morass of my own turgid thinking. But I can live in peace, and I will live in peace by the grace of Almighty God, not to have doubts and fears and wonderments.

I have plenty myself, and it is not compatible with this life. It is not compatible. It is not what we should have at this time. We're too far down the road, according to the Scripture, which I am reading and according to what Bro. Branham said. And, if he was indeed the same prophetic caliber, and even far greater than Peter, (Because Peter was not really a prophet. No, he just said the things that he knew.) as the caliber of Paul, knowing these things and saying these things, bears down very heavy upon our hearts, minds, and lives.

14. Now:

[273] *Like Adam, he said —there was a Tree of Life in the garden of Eden that he might've eaten from, if he hadn't of fallen. (Well, just too bad; he should have gone to the Tree of Life first. He just let It sit there, and so he didn't get any help). That Tree of Life reminded him all the time that his youth was continually going on.*

All right. So, let's go over here to Revelation 22, and you're going to really love this chapter, the same as I do; I know you're loving it already—where It says, in verse 10, "The Book is no longer sealed up. It's already been opened to us."

(10) (Don't you dare) seal the prophecy of this book; for the time is at hand.

- (11) He that is unjust is unjust still (Old Abel is just, and old Cain is unjust. Cain is filthy; Abel is not filthy. Cain is unrighteous; Abel is righteous. Abel is holy; Cain is unholy. There you are.)
- (12) And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.
- (13) I am Alpha and Omega, the beginning and the end, the first and the last.
- (14) Blessed are they that (wash their robes. You're right up, then, to Ephesians 5: the Bride is being washed by the washing of the water of the Word which cleanses away all her filth of Rev 3:14-17, and there she's no longer in her adulterous, rotten rags any more. Now, watch;) that they may have (the) right to (continuous youth. They may gaze upon their form which is beginning to form by the Holy Spirit moving in the bodies of the people that are the Bride.)

You have a right to ponder your youth. Bro. Branham couldn't stand wrinkles, and he couldn't stand the thought of old age. And he took out the youngest and most handsome picture of himself and Meda. And he had them enlarged and put them up where everybody could see them. And he'd come home, and she'd put it face down or take it away.

He said, "Why do you keep doing that?" He climbed up in the attic to get them. Finally he said, "Look, I want those pictures left there. There is a purpose in what I'm doing. We looked like that once; we're going to look like it again".

What's the matter with you people? You're as stupid as I am! [Bro. Vayle and congregation laugh.] Get out the young pictures. We've got pretty looking boys and girls here. Don't bite your fingernails. You're pretty... You don't need to worry about 'em'. [Bro. Vayle laughs] You're a pretty girl; you're going to be as pretty. Look in the mirror when you go home. You're going to be pretty all your life. Man alive! We've got handsome boys here. Yes! There's a purpose Bro. Branham took the pictures out. See? Well, that's the Word of God! Not some nonsense somebody dreamed up.

The Tree of Life signifies a perpetuation of youth; and, until you get kind of creepy, slightly creepy, or creepy behind the eyeballs, I'm going to say this with the utmost authority: You're just as youthful at 150 (If you still got what's behind your eyeballs.) as you were at ten years of age; only you're a whole lot smarter. We're entering a realm where we don't need to worry anymore about what's behind the eyeballs: Alzheimer's Disease, or anything else, or lack of glutamine—some of those things that bring you down. You don't have to worry about whether you drag your feet, or if you'll have a foot to drag, because this is the hour of perpetuation. The youth going on. And there is the thought here that our youth is going on, because there's no such thing as youth or old age in God. It is just the fact that the little bit of the tenure in this mortal vessel makes it a little bit blotchy. Other than that, it's very good. Looking at the Tree of Life in this hour, then, means our youth is going on. Don't look to get older; look to get younger.

- 15. [273] See? Same with the nations. The leaves will be for the healing of the nations. Notice, not sickness now...

Immortality doesn't have a thing to do with sickness. Immortality has to do with complete blasting of the old molecules. To get better from sickness, you'll hopefully grow some new tissue; that is, the same tissue that you got will be re-grown in the sense what's now defunct. No. We're going to get brand new substance, brother/sister. We won't have to worry about that. This is not healing we're talking about. This is immortality.

16. [273] *Notice, not the sickness now, he'd had the same rights that Adam did, like the dove with the holly leaf, each king taking a leaf.* (See? The protocol, the ritual, never to ever be dismissed. See? And, how great is this great peace that God gives?)

[274] *Notice, the river of life, perhaps many little streams making it up.*

We never thought of that, did we? We always assign to God a stereotype picture in our mind about a holy City which didn't seem too appealing—made out of solid gold (And, who needs it?) with a great big river there and a great big old tree with roots across it and a few things.

And we'd say, "Man, that's a peculiar looking place! I don't know if that really matches up to my idea of what beauty is."

Well, now, the prophet brings it out into a semi-rural, urban district with vistas and parks (as he describes here) and many little rivers making up this bigger river, like Seven Church Ages making up one great flow, until now all of the Holy Spirit is here and one last-day manifestation: God, Himself, in the midst of the Church.

17. [274] *In this life I have never seen anything so thirst quenching as to be in the mountains and find (as I preached the other night) that stream bubbling up. It's a life giving resource* (Now he doesn't say 'source'; he said it's a 'resource'. And that's good.) *You'd be tired and thirsty, fall down by a good stream, way down where germs can't go, way down hundreds of feet in the earth is bubbling forth pure, genuine, life-giving water. We appreciate that; that's* (just a) *little* (thing, of course, what you're looking at here).

Now there's a theory, of course, I've told you before that, as the water goes down into the crust of the earth and gets way down there and hits the heat where the molten lava is, the water becomes pure steam. And at one time there wasn't all the pesticides and the gunk in the earth we've got now through the evil of mankind. The water came up as pure water, beautiful water, picking up the minerals that came along, making it wonderful drinking water. Well, that's not a life-giving 'source', but it's a 'resource', that contributes to the life.

18. Now Bro. Branham said, this river here, although a 'river of life', is not Life itself. You already got It, but it's one of the great resources of the Life itself, which is God. Evidently it's symbolic, or at least, we can look at it that way for the time being.

[275] *Now, the earth has its many streams with refreshing water.* (There have been seven streams over the Seven Church Ages.) *When you're thirsty and dying, you get a good drink of cold water, it'll help you to live. But look where this one comes from—from the throne. There's where it gets its Life-giving resources. Comes from under the Throne of God, where God sits.*

So, you see, he's crediting God, Who is the source of all Life, with this great resource which He gives us. All right.

19. Let's just take a little look in here. Maybe we'll swing back to Isaiah 28. Bro. Branham liked to quote this one to us: verses 10-12.

(10) For precept, must be upon precept, precept upon precept, line upon line, line upon line; here a little, there a little:

(11) For with stammering lips, and another tongue will he speak to this people.

- (12) To whom he said, This is the rest wherewith ye may cause the weary to rest, and this is the refreshing: yet they would not hear.

All right, you got the Word of God there. And the people didn't want to hear It.

20. Now, let's go back to Jn 7:37-39:

- (37) In the last day, (the) great day of the feast, (now) Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. (So, Jesus stands in the Feast of the Tabernacles, and he said, "If any man is thirsting, let him come unto me and drink.")
- (38) (And) He that believeth on me, as the scripture hath said (and in no other way), out of his belly shall flow rivers of living water.
- (39) But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.

Now, you put this... Bro. Branham said, "*This is the Seventh Church Age, and this is the Feast of Tabernacles.*"

21. Then, we find Jesus back here in Revelation 3, speaking on the great day of the last feast. And he said:

- (20) Behold, I stand at the door, and knock: (and) if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.
- (21) (And) him that overcometh (will I) grant to sit with me in my throne, even as I also overcame, and am set down (in my Father's throne).

22. And over here, in Revelation 22, after the Book is open, and the great separating by the Word, which was handled by the Word, or the Logos handling the Rhema through the prophet, comes on the scene. [Rev 22:17]

- (17) The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take (of) the water of life freely.

Here you have in this end time of the perusal of the great New Heaven and New Earth and the New Jerusalem, you find the giving of the substantial water of Life in this hour where people now have life-giving resources, as they've never had it before. He said, "*It cuts from under the throne.*" And Jesus said, "I am sitting on my Father's Throne." And you have these resources here to give you a refreshing. And, remember that 'refreshing' is 'precept upon precept'. It is the Word of God coming, as Bro. Branham said, "*You receive the fullness of the Holy Spirit piling Word upon Word, until you have a genuine baptism with the Holy Ghost*"; that is, a life that is absolutely full of the life of Almighty God. Now God is sitting on this Throne here, and He's the great Creator. So, it signifies the Life and the power of the constant creatorial power of the great Creator in magnificent display.

23. [276] *All of this earth... (this here in which we live now) every one, whether it be a Christian or pagan religion, have temples. Did you ever think of that?—churches, all of them. But this one doesn't have any. (New Jerusalem has no temple. Millennium has one; this doesn't). The Bible says, "There was no temple in it, because...the Lamb is the Light.*

Now, in Revelation 22 again, you'll notice in verse 17:

(17) The Spirit and the bride say, Come.

In other words they're absolutely one with Almighty God. At the end time the invitation is to take the water of Life freely, and that is the great Temple. In other words, now you must consider the fact that you have God Himself as our own Holy Temple, without having taken on the manifestation that It will take on, or He will take on, one thousand years from now. Yes, by tomorrow morning at the Wedding Supper, you're looking at it.

You're not looking down the road—no way, shape and form. So, neither are you looking at this as though you need to look at a temple. I think that's one reason I hold so lightly any church building. It would be nice to get a nice building, which is convenient, but I have no respect for it (to be honest with you). I don't care if it's a billion dollar temple; I'm not interested; because, if God is not there... And, if God can be found in some old, rat-infested barn, (And we've been in those, too.) I'd just as soon be there—in fact, a whole lot more be there than be someplace else.

24. So, you're looking at what the true Temple is. You're looking beyond yourself as a temple of the Holy Ghost. You're looking at the true Temple where all the Light is and all the Life is and everything that comes out of the great Creator. You're looking at it now, because we even got His picture. Now you might not want that; you might not believe it. That's fine by me. It just shows you don't believe what we teach. You don't believe what the prophet teaches. You've still got your own ideas back there somewhere, that you got an idea you know something. I'm tired of these men that know something. They make me sick! What do they know? They can't even cure a hangnail. Furthermore, no one knows as he ought to know according to Scripture.

Listen, I'm going to tell you something: It's hard enough to even believe a vindicated prophet without listening to the brains of the scrapings of an ass-head. You're just getting the scrapings of an ass-head today—not even the ass-head. As Bro. Branham said, *"The theology's so poor, it's made out of the soup of the shadow of a chicken that starved to death."*

25. [276] ...*The Lamb is the Light; and the Lion is the Temple.*

Why he says that, I don't know. But he says it. Perhaps it means that the Lamb is the Light, light coming out of the resurrection power that's here. And the Lion being the Temple; in other words, showing forth in manifestation, in power. I don't know; I can't tell you. It may be that it has to do with the Lion face. You're looking at the age of the Prophet, that is the Eagle, but it's reverted back to the Lion. In other words the lion of God is on the scene: God demonstrating, manifesting His power, vindicating, so that the prophet has the right to speak. I don't know. [End of the first side of the audio tape.] But to make it relevant I would say, that is a fairly good thought.

26. John saw the One on the throne in Rev 5:1-7. We could take a look at that. Might have some thoughts in it. I don't know. We'll just look at it.

- (1) And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.
- (2) And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals? (Who's big enough to do it? Who's strong enough to do it? Because this book is mighty bound.)
- (3) And no man in heaven, nor in earth, (or) under the earth, was able to open the book, (even) look thereon.

- (4) And I wept much, because no man was found worthy to open and to read the book, (or) to look thereon.
- (5) And one of the elders (said:) Weep not: behold, the Lion of the Tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals. (And he looked, and he saw a Lamb.)

So, you could now begin to see, if you cared to see, the same Life in two forms: one is Lamb, which is significant of the death, the remittance of sins, the opening of the door for the Holy Spirit. And then, you see a Lion come forth, and a Lion always signifies power; always signifies strength and ability, showing vindication—‘vindicative’ properties. So, in this hour, again we see vindication. We see all these things, and we know that we are part of the eternal City, because we recognize it. Now, remember; the oxen recognizes his master’s crib, the birds in the air know their pattern and their nests, but the people of God don’t know their God. So therefore, when a people know their God, and they know Him correctly, then they are correctly identified by the essential nature of God within them. Right! No other way.

27. [276] *See, all these temples have an object they’re worshipping, (They’ve got idols, and so on.) but in this City He is the object. He’s with His people.*

Again I want you to notice, that is, Eph 1:19-23: the unveiled God! In other words he is not veiled. And He can only be apprehended when He is veiled, because the veiled apprehends Him or declares Him, or explains Him. See? So, at this point He is unveiled in our midst. They caught the veil there, but only a camera or a prophet could catch it. All right.

That One is in our midst, and that One is going to be above the Throne in the New Jerusalem, in the New Heavens and the New Earth; and He’s here now. And we are fully acquainted with the phenomenon—because people couldn’t even ask William Branham the question, and he answered the question: “Before they call, He answers.” We are in touch with, and have seen the consummation of revelation of the One into whose Presence we shall bring whatever glory we are allowed to bring through His grace and His goodness by having allowed us to be a part of it. Because always, the wife gives back to the husband—ministers to him what he has given her.

Also, remember Hebrews 2: “In the midst of his people he sings praises unto God and (he said), These are mine.” [Heb 2:12-13] In other words he authenticates them. Even today we have the same authentication.

[277] *His Spirit-Light floods the pyramidal City...*

In other words it is a spiritual light; it is an emanation; it is an outlying; it is from what is within Him—the Glory of God and the Lamb... God Himself shall be that Light.

28. Now Bro. Branham mentions continuously, “*We’ll walk in the Light.*” And we know, of course, that that Light is over here in 1 John. This is the Alpha, and we are in the Omega of that great Light. And he says: [1 John 1]

- (1) That which was from the beginning (and so on, we’ve handled, of the Word of life.
- (2) For the life was manifested.

Now, you know, life itself is invisible; it cannot be seen. People take a high-powered microscope, and they see little creatures and little tiny things that you have to have a tremendously high-powered microscope to see them. What they see is not life. What they see is movement caused by the life

manifested in a material form. But life itself is spirit and is absolutely invisible. It cannot be seen. But he said, "We handled it." [1 John 1]

- (3) That which we have seen and heard declare we unto you, that you also may have fellowship with us: and truly our fellowship is with the Father and with his Son Jesus Christ.
- (4) And these things write we unto you, that your joy may be full.
- (5) This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

So therefore, the more fully identified you are with your Father, the less you will have of darkness. Then, this Bride at the end time will be a hundred percent light. And being a hundred percent light, God will be duty-bound, therefore, to put her into the same body as Jesus. Read it over. You don't think that 'like' is going to get 'dislike'. Like is: like Father, like son. See? All right. [1 John 1]

29. (6) If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth.

This is the time of full Light. Full Light brings full walk. All right, if that's not the New Jerusalem (outside its true and better geographical situation) I want to know what I'm talking about. Once more you have the relevancy. You're not looking down the road, brother/sister, to arrive. I don't preach that kind of Message. That's not what God has given me by the prophet. My message is the prophet's Message: *You don't look back; you don't look forward; you look now, and you see what is now.*

- (7) If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His son (cleanses) us.

There you are again. Once more the tie-post of the Word allows us to proffer the olive branch under every consideration, or to take the Word from the Tree of Life. That's why your constant talking together is a good thing. How can you be disadvantaged one to another, if you're talking the same Word?

Now you've lost some of your diligence, and I feel it up here, and you feel it down there; so, get back on track. Now you can do what you want, but it's just that simple. I've baked a lot of cakes from scratch. If you don't have the scratch, you can't bake. But, if you've got the scratch, and you're too lazy to bake, it won't do you any good. Some people have every excuse. "*This Word*," Bro. Branham said, "*is either our life, or it's not.*" And this Church will go ahead with the understanding Bro. Branham gave it, or it's going to go back with the understanding Bro. Branham gave it. And he said, "*I'm afraid you're going to be careless; there's going to be too many things get in your way.*" And I find that myself to an overbearing degree. And you find it that way too. But I'm going to tell you something: that thing that we might think is a sacrifice to put ourselves in this position of the Word, becomes the great fruit we're looking for and the great power.

30. Let's go on. Bro. Branham categorically said, that "*Matthew 24:27 was for this hour, which was the Light from the East to the West.*" We have it. I want to ask you a question: Is there any other Light? And the answer is 'No', because He is the Light of the world. He said, "I am the Light of the world." And He's the Light of Life.

And you know, life does have light; it gives a light. And that Life has given us the Light today, and we're walking in the same Light. In fact, we have a better Light today than they had back there, even though we might not want to admit it.

Everybody wants to think, "Oh, if I could only get back, we would really be something!"

You are already back. You're already back. The same Pillar of Fire that brought the Word is here revealing the Word. He's brought us right up to the presence of Almighty God. You can't get by that. See?

31. Now:

[277] *His Spirit-Light floods the pyramidal City. Like Peter and John (Notice, like Peter and John) up on top of the mountain; the Light covered the top of the mountain, and a Voice said, "This is my beloved Son." In Rev 21:3-4 It says, "The tabernacle of God is with men."*

Well, that's what It says. So, let's take a look at It. [Revelation 21]

(3) And I heard a great voice out of heaven saying, Behold, the tabernacle of God, is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Well, I want to ask you a question: What does that really mean? Does it mean: 'Now that God's here, we're not His people'? Don't be silly! He's here in the midst of rot and filth and everything else. The same One in human flesh that walked amongst the scabby and scurvy Pharisees is the same One that's walking amidst the Pentecostal chaff, and the harlotry of all churches—the pride, the ignorance, the filth. But it's the same One, and it's the same people from all ages born-again that are going to be there, and we're right down again where the Scribes and the Pharisees were, and where Jesus could even turn to his disciple and say, "You're all clean but one of you, because I know one of you isn't clean." Now we're not trying to get down to numbers in this church. I'm just making a reference to the fact that the clean was with the unclean, and he was right there, and they were all anointed. But only eleven made it. The one didn't make it. That's all I'm doing is illustrating.

(4) And God shall wipe away all tears from their eyes; and there shall be no more death, (nor) sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Now at this point, they're in the last stage of passing away, because it's the same God bringing all things to perfection. See? All right. He's present. Now paragraph 278. This is very good.

32. [278] *God is going to redeem the earth and tabernacle in the earth with His subjects of the earth, which He brought forth from the earth.*

Well, you'll notice that this is the First Resurrection. That's why Paul wanted to be in it, because they're the only ones of the earth that's sanctified by the Blood and truly redeemed and cleansed by the Holy Ghost to come back here. The others won't. So, the One that's here to provide the First Resurrection is separating them even now and by His Own voice. Not the Shout, now. The Shout is separation here. But by the Voice He'll separate them—bring them right out of the earth.

[278] *Now, God is going to redeem the earth and tabernacle in the earth (When it's fully redeemed by the fire—all burnt out, all cleansed)—with His subjects of the earth, (That's in the First Resurrection.) which He brought forth from the earth. (See? Like they came forth with Jesus in the first half of the First Resurrection. Now materiality was going to be immortalized, but) through sin it fell. He had to let it go on. But now He sent Jesus to redeem the fallen earth, which we are a part of it. There's not a hair of your head that will perish (that is, really get lost or annihilated). Jesus said so. He said, "I'll raise it up again at the last day." (That's today.) See? Why? Because you're a part of the earth.*

In other words materiality immortalized: that was His plan. He's going to do it. See? Now the earth was utilized to manifest life. The earth was utilized. Animals came out of it. We came out of it. But, notice; we were there before we came out of it. The animals were there before they came out of it. The utilization is always as it is; it's a veil that hides the life and, yet, reveals the life. Now you're a part of the earth.

33. [279] *You notice, I had the little joke about my wife telling me I lost my hair. I told her I hadn't lost one of them. She said, "Pray tell me where they're at." I said, "Where they were before I got them." Wherever they were as a substance, and wherever they are now, they're waiting for me, see? That's right. I'll go to them one day.*

Now the substance or form changes according to the stage or the condition of life. However, it will come back here at the time that the life requires it again, and it will be in the right form for that time. Now, we've got the right flesh for this time—whether you want to know it or not.

You say, "Phoo, somebody made a mistake!"

No, nobody made a mistake. I'm with you. I just don't like the thought of 'This is it'. Well, it's not it. This is temporary. See? But this is a tremendous expression: "*Wherever they were as a substance, wherever they are now, they're waiting for me,*" (That's true.) and "*I'll go to them one day.*" Now the life will form the proper substance from the elements according to the purpose of God.

34. [280] *This old body, wrinkling and falling and dwindling away...(That's bending over and falling down.) shoulders, aching in knees, hoarse in the throat. That's all right. You can bury it in the sea, but the Trumpet (That's 1 Th 4:16.) will know it's me when she rings out.*

Now you notice what he said: "*But the Trumpet will know it's me.*" So, he's talking about a literalization of the fact of putting this into a form like it's a man or God Himself doing it.

[280] *Yes, sir, we're going to change one of these days. I'm part of this world that's redeemed.* (Now that's a beautiful statement. That is a vindication principle statement. We today, with Bro. Branham, are a part of the world that's redeemed. See?) ... *You're in the world but have nothing to do with the Cosmos order of the earth. You're in a different order, a redeemed order.*

So therefore, in the redeemed order the laws of God apply to the redeemed order where they wouldn't apply to the non-redeemed order. See? But it's the same God-redeemed order. In other words, this is another vindicated, basic principle. The vindication principle says, "You are in a 'redeemed order'." And you're in the redeemed order now, because you're a hairbreadth away from being immortal.

35. [280] *Notice, the Tabernacle of God will be with men.*

Now the Tabernacle, unveiled, is with, and It's getting us ready for resurrection. And, remember; not a part of the redeemed gets annihilated; it all gets restored. Now we just go to John 17 here. [Jn 17:14]

(14) I have given them thy word: and the world has hated them, because they are not of the world, even as I am not of the world. (Well, these people are going to get blessed, and the others won't. And then, in verse 16, It says:)

(16) They are not of the world, even as I am not of the world. (Then, he says:)

(17) Sanctify them through thy truth: thy word is truth.

Now sanctification makes a separation. Now you notice the Word will, number one: separate them and divide them. Then, the same Word will separate and divide again, and in the division put God's mark upon them, so they fall in the category of the entire redemption. The others cannot. See? The Word puts them in or puts them out. Notice again, in 1 Cor 15:47, It says:

(47) The first (man's) of the earth, earthy: the second man is the Lord from heaven.

In there we see that you're going to have a second portion dealt to you as an individual man. And, as you're looking to come back to your original state with God, what you were in the beginning without form except just a seed-thought, now you're going to have the form that caused you all the trouble taken away and changed to a glorified one.

36. [281] *Notice, the former things have passed away. This thing has passed away... (That's this earth.) This means that Heaven has come on down to reside with man. (The old 'Cosmos' system: the whole thing's gone.) Heaven and earth are embraced, just exactly, as when the Dove came down upon that part of the earth, which was Jesus. (See? Heaven and earth embraced.) He was the dust of the earth—man. God coming from that one little life germ by creative power, the Life that was in that Blood ascended back to God, but the Blood dripped upon the earth to claim it; because of the blood that was brought through from the germ cell from Cain.*

Now you see what he's talking about here: "*The Blood dripped upon the earth in order to claim it because of the blood that was brought through from the germ cell from Cain.*" Now he's telling you that the life of Cain began getting a wrapping around it, began getting lots of flesh around it, and that broke the entire blood-line of Adam and of true children of God. This whole thing is crossed up now. So, God has to bring a redeeming factor into play.

37. So, looking at this sentence here: "*God coming from that one little life germ by creative power!*" Now he's not saying 'God is creating God'. That's ridiculous, because God's already created. No, He's non-creative. He's just God. You can't say anything but the fact He's Eternal; you just let it be there. Now, what's he saying here: that one drop of Life, which was purely God, manifested—one drop of this Life... he says, "*One little life germ.*" You couldn't see it without a microscope. That one drop of Life was purely God and is 'manifested God in flesh' perfectly. In other words the one little drop of Life that took upon a human form, absolutely, perfectly, manifested God. God needed nothing else. All He did was prove who He was. (He needed nothing else; He just proved who He was.) And that Life in it... He did the proving.

Jesus said, "It is my Father in me doing the works." Now, if it was God, or purely God, (that little Life now, there) if it was purely God, then we don't divide Him into God and man, or Spirit and flesh, and try to allocate one to the other—say now, "This is flesh, and this is Spirit." No. Because, if it is God-Life, it's going to have the body that is required and in the genetic pattern that's in that Life. So, anymore than you could separate a bird from being the bird, neither can you separate this. What you're looking at is God in the form of a man. So, that's what you've got to see.

38. Now, remember; the germ was the full attributes of God to make a body. Now He was purely God as to his flesh, for the Life formed and lived by the flesh. And his desires in that flesh would be God's desires, because the flesh is the vehicle of the Life, and the Life controls the vehicle. So, I want to look at it this way: "He that has seen me, has seen the Father," period! And I'm looking at it. And every wave or vibration or desire that was in God, was in that body, manifesting Itself.

“I don’t want to see a man and see God. I don’t want to take part and say, ‘Well, now , I’m going to look at this as man.’”

And you can do it. Bro. Branham did it, when he cried, “*That was man.*” Where’d he get his Life? That wasn’t man-life; that was God-Life. It was God that cried in a human form. He wasn’t a man that said, “Come forth,” and Lazarus came forth. And, if it wasn’t, who did it? See? There is a separation; understand, he was more than a man. He was God. Let’s understand that; let’s understand that perfectly.

39. What I’m trying to show you right now is that we’re talking about a Life. And you can do what you want about it. But you get the cell of a dog, it’s going to bring forth dogs. It won’t bring forth cats. Human life will do the same thing. Now I know they’re using genetic splicing, so pretty soon they’ll take a bit of a bird with a bit of a plum tree or something and try to get a ‘plumbird’, a ‘bird-plum’ or something. They’ll do something, if God doesn’t stop it. But I’m not worried about those guys. I’m not interested; I’m not at all concerned what they do. I’m trying to get a picture here to show you what I am looking at, and that is: that Jesus was God manifest in flesh from the very inception and became truly God in flesh when God Himself stepped in there; but it was the life of God that was in that little egg and sperm, not any other life. Because Bro. Branham did not say He created the life. He said, “*He created the egg and the sperm.*” So, what you see was an actual human being—actual God, brought forth human-wise in a vessel, in an incubator.

40. Now, what I’m looking at is this: We’re seeing God in human form, literally God—the Life that was there—a vessel that God Himself could come into. Now this man (Because he’s a man.) was tempted in all points like as we. He could love, and he could marry. So does God! He loves, and He marries. The Bible says so.

So, as I see what I’m looking at tonight, then, I’m understanding what Bro. Branham said, “*The Life that was in the Blood went back to God.*” “I came from God and I go to God,” “*and the Blood was shed upon the earth... and the Blood sanctified.*” It made a way so the Life could come back in you and me temporarily, bring that Life down amongst us, then glorify us and take us away. All this was done in that particular way. This is how God could be God and have a son. And he would be the Son of God, and he would be a god, because seed must bring forth ‘like’. Chickens bring forth chickens; dogs bring forth dogs; humans bring forth humans. God would have to bring forth gods; He would have to do it. That’s why you could look at a prophet; God in the prophet makes him God to the people.

41. Now, let’s get some Scripture here. Maybe I can look at this thing a little closer and to see what I’m getting at here. In other words, I simply am not going to be putting distance between God the Father and His Own Son. I’m not going to do it, because the Life is there. Neither will I foolishly make a ‘Jesus-Only’. I’m not that kind of a person. All right, Mt 6:22:

- (22) The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

I want to ask you: Did Jesus Christ have any deviation of God in him or was he purely God? I don’t care about the body; I’m not interested, because that was the temple. Then, he said right on down here, Mt 6:24:

- (24) No man can serve two masters for either (he’ll) hate one, and love the other or else (he’ll) hold to one, and despise the other. You cannot serve God and mammon. (Did he have two fathers? Was he of two brands? What was it, anyway?)
- (25) Therefore, I say unto you. Take no thought for your life, what (you’ll) eat, or what (you’ll) drink; nor yet for your body, what (you’ll) put on. Is not the life more than meat, and the body than the raiment?

Now he's making a suggestion right there and showing you that the life is apart from it all. Now, when did Jesus ever serve two masters? He said, "I've got no part in Satan, and Satan's got no part of me." He was perfectly one with God.

42. Now you go into Philippians, you'll see the same thing that Bro. Branham said there, "*He changed His form.*" He said: [Philippians 2]

- (5) Let this mind be in you, which was also in Christ Jesus:
- (6) Who, being in the form of God, thought it not robbery to be equal with God (a prize to be grasped and retained. In other words, in a complete Spirit-form):
- (7) But (he) made himself of no reputation.

He changed his form. It's the same One all the time. He just changed His form. And it was in that form that He was able to die, because after all, when God Almighty gave that one His Life in the little egg and little sperm—brought them together in Mary's womb—and brought forth a son, He had to, Himself, later on come in. The Father moved right into the Son. But, remember; God is Spirit, and He had a Son. And God changed His form—left the Pillar of Fire, left the angelic form (the Archangel), different things like that—came right down and indwelt the Son. And by the Son He completely manifested Himself. See? Now, there are mysteries involved in there, but I like to keep it as close as I possibly can.

43. Let's go to 1 Pet 3:18:

- (18) For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

Now, what was quickened by the Spirit? The flesh was. The spirit wasn't quickened by the Spirit. You and I get our souls quickened by God. This One didn't have to have that. See? What was it that got quickened? The flesh got quickened; the flesh was raised up completely. Now we are sons of God, and we strive to give Him the preeminence. That's what we're looking at here. But, how successful you are, remains to be seen.

44. So, we see here, that:

[281] ...*God coming from that one little life germ by creative power...*

In other words he's talking about Rev 3:14, where he calls Himself, "The beginning of the creation of God"—God, forming Himself into a human being. That Life that was in that egg and sperm, it went back to God. Remember, God Himself had gone back from Christ in the Garden of Gethsemane. Bro. Branham taught us that. All right.

The body was certainly human; the Life was certainly God-Life—pure and simple. See? That's what you're looking at. But therefore, remember; the body was what? It was a complete image or the manifestation of God. It was God's veil. And, remember; nothing else could have come out of that Life but that figure. Nothing else could have! So, that's why I say, "When you're looking at that, you're looking at God." "He that has seen me, has seen the Father," because it's all of God.

45. [282] *Now He comes with the creative power just like He did Adam, creating Adam; here is the second Adam.* (Now, notice; let's read it again.) *Now He comes back with the creative power just like He did Adam, creating Adam; here is the second Adam.*

Now he's still talking about New Jerusalem, and he's talking about the ground, or the earth, being redeemed and completely restored. So therefore, he is talking about 1 Corinthians 15. Now, if he's not, I'm telling you something that I shouldn't be telling you. But here's what I see here, 1 Cor 15:35. He tells:

- (35) But some man will say, How are the dead raised up and with what body do they come?
- (36) Thou fool, that which thou sowest is not quickened except it die: (He's talking about a grain of wheat or oats.)
- (37) And that which thou sowest, thou sowest not that body that shall be...

You don't sow the entire body of the grain: the stalk, the leaf and everything else. You just sow a tiny grain. And it'll bring forth what it's supposed to bring forth because of the genetic pattern that lies in it that was given by God. And the body that's in there is pleasing to God. Now, remember; everything that's not pleasing to God gets burnt right up. So, one must have a body that's going to please God, because these bodies don't necessarily please God. Now they please God in that that's the way God wanted it. But they don't please God in the way that they're doing now. So, He will give the body back from the seed. The seed will bring to itself the glorified constituents. That's what It says. [1 Corinthians 15]

- 46. (39) All flesh is not the same flesh but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds (and so on)
- (40) ...(and) bodies terrestrial...
- (41) ...(the) glory of the sun and (the) glory of the moon and stars (and different things)
- (42) So also is the resurrection of the dead. It is sown in corruption; raised in incorruption:
- (43) It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:
- (44) It is sown a natural body; it is raised a spiritual body. (What does it? The seed. The seed demands a figure; it demands a veil. It demands a manifestation; that's what it does. Now, it's raised a spirit-body.) There is a natural body, and there is a (spirit-body).
- (45) (As) it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

Now Bro. Branham, going back to Genesis, is quoting the making and the creation of Adam. And now he says, "*The resurrection is going to make a second Adam.*" I never thought of it that way; I never did think of that. I always thought that Jesus was the second Adam, like all theologians. Now, whether Bro. Branham is bringing out a theology here—some theology—is beyond me, but I like it. I like what he's saying. It's very good, because He is actually creating Adam again—every single one. He said, "*He'll create, not by sex*" (in "Marriage and Divorce"), "*but*" he said here, "*by creative act. He'll take the potassium and the calcium and (he said) the minerals, cosmic light*"—all of those things—"*ring them right together, and He'll make a body.*" And he used the word 'cosmic light', and I think on the idea that's the light is going to emanate from us, or it's going to motivate us. It's not going to be sexual

life as it comes through the blood, because there's no blood. There'll be no blood. What all it means, I don't know. But I like the thought here: This is the second Adam; He's going to do it again.

47. [282] *And through that breaking cell there, where sin... Cain broke that blood cell of the just. See? Now this blood cell—because he killed Abel... Abel was born sex, but this One wasn't born sex; It was a creation of God, the beginning of it.*

Now It's just telling you here, how the blood was shed of Abel. It couldn't do the job; it was born by sex. This one could do the job, because it wasn't born by sex. This was a creative act. See?

Now you'll notice again that Freud is coming back into preeminence. Books are being written on him, what-have-you, and Freud did not postulate (as many say he did) that sex was the root and the cause of all drive and all problems, aggression, and some of these other things he put there, too. But there is no doubt that Freud was right on beam with the Scripture as a psychoanalyst; but, he couldn't get his wires straightened, because he couldn't have a revelation. All he could do was do his best. He was no doubt the great brain of the century, when it comes to psychoanalysis, and I'm afraid that the people have deviated from him by going to drugs and those things, which are not very valuable but very, very poor. But anyway, just a thought there.

48. The great thinkers can understand some of these things where these poor little pin-headed theologians never got off the ground. I mean, they're just too ridiculous—especially the Pentecostals, my! They are the worst of all, (I should tell you the truth.) and I've been a Pentecostal for many years. I should be honest with you; they are the worst of the worst. They're worse than the Methodists, and God knows they're horrible. You take an Armenian, he's gone. That's why the Catholic Church went down the drain. They couldn't believe Augustine was right. Augustine was not much of a man; he turned down the Holy Ghost. But they lost complete understanding of Godhead—sovereignty. And then, they've got the error to put the pope in his position, as though he's got some big brains or something.

Every time you deny sovereignty, you watch man get swell-headed. They haven't written a book that stood the test of time. Not one Armenian ever wrote one book that stood the test of time. Not one! You want to study the great men of this world? Go back all the time. The men that understood the sovereignty of God were: Paul, William Branham, Moses. Other than that you can't find it, brother/sister. You simply can't find it, except the man was a prophet, and the prophet taught the men. They just can't do it. These people are all mixed up here; they can't see this. They don't understand serpent seed; don't understand any of these things. See?

49. [282] But God has a *redeemed earth*, away from man. (Man hasn't got a thing to do with it.) He'll take the *potash, the petroleum, cosmic light... It's all redeemed. Not one hair could be harmed. "I'll raise it up at the last day." Then what?*

50. Okay, we're going to call it right there. I was going to let you get out early tonight, but I'm sorry I didn't do it. But here's what we're looking at. It's right in front of us. It's not something way, way down the road. People often wonder how the early Church could live in that Spirit. You know why? They had the fullness of it. It's the first time we've got it back. But now it's the Omega part. You watch; you see what happens.

You sit here, you say, "I don't believe it."

You'll find out; somebody's going to get it. Sure as I stand, I know I'm telling you the truth. I don't care what anybody says. There's no way... You can't prove it different, brother/sister. I don't care what science does. It just shows the 'serpent seed' is right, and everything the prophet said is right. God's got a pure strain, brother/sister, just like the last one was Noah—went into that Ark. There's a pure strain in the Holy Ghost in this earth that's going to make it.

Let's rise and be dismissed.

Heavenly Father, we pray You'll go with us as we go to our homes. May we have peace, rest and consolation in our souls. And may we, Lord God, from this time on... And we know it's up to us to do it, Lord. You're not going to take a brick and hit us, that we can extend the olive branch. We can take a leaf off the Tree of Life. We can take a Word that has been absolutely vindicated and extend it to our brothers and sisters, and walk in the Light as You're in the Light, have fellowship and peace like a river can flow, O God. And we can have a harmonious, Spirit-filled Church to the point where the sick amongst us are healed and the glory of God is manifested.

Father, we don't want to go down the road looking at somebody else's church. We don't want to hang back; we want to stand right here in the place where the prophet put us. And Lord, we've been standing here for the last 25 years, as it were. And, if we got to keep standing, we'll stand, just keep looking at what is ours, because we know that time is finished. There is a Bride that's eternal all ready; always has been. And now the hour of immortality is right here. And then, that means, Lord, the whole thing is in complete balance. It's right in turn with You.

Father, may Your people be lifted up tonight. May they get their eyes upon this and from this time on, Lord, begin to be kinder and sweeter, more loving, more gentle, more knowing—just more, more what they really are—priests and kings unto God with all the glory poured out to You, Lord, and everybody with a welcoming spirit, because that's what it's all about. And here we are living in a world where it's already forming where it could never form before. Father, this being the case, what a Bride there is reserved for the end time, as the prophet said, *This is the Age I would pick*. And now we begin to see why he said it.

So, Father, we just thank You for this wonderful, glorious opportunity of being a part of it. May we just love as we've never loved before now, with every barrier, every boundary down, and everyone extending love—little rivers, each one flowing in one beautiful river, until one day it floats us plumb across.

Now, unto the King eternal, immortal, invisible, the only wise God, be all power and honor and glory, through Jesus Christ our Lord, Amen and Amen.

“Take the Name of Jesus with You.”