

# **Future Home #16**

*Relationship; Get in the Spirit*  
June 22, 1988

Shall we pray. Heavenly Father, we believe it gives a new depth and meaning to know that You are here and that we've been studying the prophet's message on the "Future Home". And that means, that Your Presence, as the spiritual head of the church, the One come down to put all things in order, the One that brings us the Word and raises the dead and gathers us, calls us up higher, that One, in the form of the Holy Spirit becoming incarnate to us for the great Wedding Supper, the Millennium, just means that time has really wound up and eternity and time is blending.

And all these things, Lord, that have been here, though good to begin with, and have become perverted--yes, even, Lord, where there's been an insinuation into that which You have had here, making many things very gross and corrupt--all those things will soon be gone, and only that which is of You will remain. And so, we thank You that we know this position we stand in, and it would not be possible, except that You came down to set Yourself head of the church. May we understand that, Lord, and walk in that light. Help us to understand Your Word better tonight than ever, and to come into the spirit of It, Lord, which is Your Spirit of revelation of wisdom and knowledge of Yourself in this particular sermon we're listening to. We'll give You the praise, in Jesus' Name. Amen.

You may be seated.

1. Now we've been thinking for quite some time about the spirit that lies behind this message and what it presently means to us, who are under the Seventh Seal, even though the future home is a little over a thousand years away. Now we're well aware that the New Jerusalem, peopled by God, His Son, His Bride, and the 144,000, is the ultimate of the ultimate God. Now, that is something, of course, that we mentioned a couple times, perhaps even last Sunday, that I would think people have a great deal of trouble with, because they cannot associate this earth as it has been given to us by God, to literally be an ultimate. I think people would like to believe that God will dissolve all of this, literally annihilate it, then start some other plan which we think would be a good idea, although we wouldn't know just what God had in mind. Now this actually gives you what God has had in mind, through that part of eternity, before there was ever a speck of stardust. In other words, this, what he's talking about, predates any work that manifests in a physical proposition.
2. Now, what started in the Garden of Eden, because that's where we start man's history actually, the history of mankind, now ends in this glorious City. And there in the garden was the first human being with God, and the Tree of Life, or Zoe. Now we don't worry about the Hebrew so much, because the word Zoe is the word that we look at. And even as it will be in the New Jerusalem, we find that same proposition in the Garden of Eden.
3. Now God was dealing with a purely physical concept in the Garden of Eden. And you're looking at a purely physical concept—in the beautiful City. Now, as I said, here in that garden was the first human being with God, and the Tree of Life, Zoe, even as it will be in the New Jerusalem. And we might well wonder how truly Adam was aware of that Tree of Life. Now, listen carefully; 'not aware' in the sense that he knew or did not know that It was there, for it is

certain that he did know It was there. The Bible let's us know that. But to what degree or extent was It revealed to him, concerning all that was predestinated to him, lying in that Presence, which was the Tree of Life.

4. Now, let your thinking go, apply it today. Did Adam have any real recognition, insight, anything at all, that let him know what lay in Zoe? Now, remember that Zoe is the word used of God. But it's the word used of you; it's the word used of everything that lives. And this is what we're trying to get as far as I know this Message. And what lies in here is that every single thing that God made in the original is good, it's excellent, and will be brought back and furthered in the New Jerusalem, so that you'll be literal living, eating, breathing human beings. I don't know one thing about sleeping. That's not necessary to know. But it tells you things are going to be a whole lot different than you and I think. But you will not be disassociated from what there is now. Everything will be entirely elevated. And God alone knows what lies ahead of us. So, I don't know that Adam knew what lay in the Tree of Life, or that Presence.

5. Now certainly, this Tree of Life, was not a tree in the garden that was all a-glimmer, or glistening, as Bro. Branham uses the term. So certainly, then, this Tree of Life was not a tree that was all a-glimmer, manifesting It's own essentiality, and claiming It's rightful dominance, as though It was trying to attract all to Itself, and, by It's omnipotence, force It's omniscience and predestinated plan upon the viewer. Are you listening to what I'm saying? You're following what I'm saying? That is how the Tree of Knowledge of Good and Evil was cruelly and hypocritically perpetrated upon mankind. But here, in Eden—and He's the same yesterday, today, and forever, and "I am the Lord, I change not."—is Isa 53:1-3.

- (1) Who hath believed our report? and to whom is the arm of the Lord revealed? (Who will know it, when it is there? Who will plumb its depths when it is there? Who will understand?)
- (2) For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.
- (3) He is despised and rejected; a man of sorrows, acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

6. That's what happened in Eden. The Tree of Life, the Presence, was not esteemed. It just didn't take hold of Adam the way it should've taken hold of Adam. Here was the Gospel, back in Eden, even as Paul proclaimed it to be. There's only one Gospel written before the foundation of the world. In 1 Cor 1:17-21.

- (17) For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words (not that glittering, compelling attraction), lest the cross of Christ should be made of none effect.
- (18) For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.
- (19) For it is written, I will destroy the (glittering, the glistening, the glitz they call unto the) wise, and bring to nothing the understanding of the prudent (by the Tree which was cut down,

which did not have anything to attract mankind of Itself, nor did It impose Itself upon mankind, as to cause anyone to literally receive the revelation and wisdom of God through His omnipotence). And bring to nothing the understanding of the prudent.

- (20) Where is the wise? where is the scribe? (Where is the smart man Adam, that could name all the animals? Say, "All right, Adam, what's the name of that ten thousandth one you named?" Well, tell you exactly what it is.)
- (20) Where is the wise? where is the scribe? where is the disputer (the sophist) of this world? hath not God made foolish the wisdom of this world?
- (21) For after that in the wisdom of God the world by wisdom knew not God, (God's wisdom said they're not going to get it by the laws of nature and the application to those rules, which they discover.)
- (21) For after that the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. (That was your Tree. That was the Presence.)

7. But veiled in It's simplicity, the Presence, the Tree, hidden in and by the unbelievably mundane, that God would identify Himself with the dust, to the extent that He would become dust and shed His Blood to redeem this dust out here—That's what you're looking at. See? That God would identify Himself with the dust and limit His revelation of Himself to a revelation of foolishness, it blinded the eyes of Adam and Eve. They went to the Tree of the Knowledge of Good and Evil: glitzy, good to look at, very compelling, very attractive, right down the line.

Consequently, it blinded Adam and Eve's eyes and has, consequently, blinded the eyes of all except those to whom God grants repentance, in this very hour when the Tree of Life is again exposed to us, according to Rev 22:10-14. And it is. There must be those like Adam and like the Jews, when they saw him, whom God had sent, and were blind to the reality of Jesus the Christ, and saw nothing in him that they would desire, so today they cannot help but be aware of His Presence, for who can do what was done before our eyes as God declared in Jn 14:12: "The greater works."

We have seen Matthew 4, and Matthew 12 literally fulfilled in Heb 6:1-9, where God demonstrated again Christ's life from the dead, doing the same works in the Holy Spirit, through a prophet, that He did when He was here on earth: the same God in man, the man being different. And Heb 6:1-9 being the last call, the last Message, proven by miracles, signs and wonders, to let everybody who wanted a demonstration in the Holy Ghost, come away with gifts of power, so-called authenticating themselves where there was no authenticity whatsoever; but they'd betrayed themselves.

8. So, everybody knows there's a presence. They can't help it; the twentieth century showed it. We cannot help but know Rev 10:1-7 has been fulfilled; but, who is able to apprehend it all, except those to whom God has granted the repentance we've been talking about. We must heed the Word, especially in our day, Rev 3:14-20, where God describes the age in which we live and the people. And He has one Word for all of us, and that is to repent, which means a change of

mind, which begins to see what God would want us to see; but unfortunately, we cannot see, because of the Tree of the Knowledge of Good and Evil, which still makes people wise, and which still has the food they like, which fills their bellies and makes them great and makes them what they want to be. We're commanded to repent, and repentance must then be that we've got to become foolish after the things of this world, but wise in the things of God. But, who can repent and change his mind? Only those to whom it has been given. And not all of those have been given the privilege, as we see in Mt 13:16.

- (16) But blessed are your eyes, for they see: and your ears, for they hear.
- (17) For verily I say unto you, That many prophets and righteous men have desired to see (the) things (that you) see (that means to literally come into existence what they saw by vision of prophesied and did not see them come to pass); and to hear (the) things which (you) hear, and have not heard them (which means Jesus Himself would be on earth with His Own message, which they indicated and predicated by their prophecies).

What of the others? They are there... they of Mt 13:13:

- (13) Therefore (I speak) to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.
- (14) And in them is fulfilled the prophecy of Esaias, which (said), By hearing (you) shall hear, and shall not understand; seeing (you) shall see, and not perceive.

9. So, I said they cannot help but understand that God is here in a way He hasn't been here before. That God is doing as He's not done before. But, you see, they're blinded. Exactly as there were only eight people saved at the time of Noah, there'll be very, very few today. Thus, we are those who are granted both to see and to be converted, as is found in 2 Corinthians 3: repentance has set in. Now, as It says, the veil, in 2 Cor 3:15, is upon the hearts of Israel. The same veil is upon the Gentiles. But It says in verse 16 concerning them as it concerns us:

- (16) Nevertheless when it shall turn to the Lord, the veil shall be taken away. (When the mind is given the understanding that God wants it to have by a divine revelation, and the mind is disabused from all the plugged channels, doctrinally speaking...)

That's the first channel you got to get rid of is all those channels of wrong doctrine. If you don't get rid of it, you're never going to get the Word of God feeding in, because you can't do it. You'll misapprehend it and misplace it, just the same as Adam and Eve did. You'll listen to the seducer. You're going to get all crossed up. You've got to understand doctrine. If this church doesn't understand doctrine, by the grace of God, I sure hope it's not my fault, because we try to understand doctrine here—to get behind what the impelling forces of God are in the whole plan, so that the Word of God can come together.

But now It says, when that mind shall really turn to the Lord, the veil shall be taken away.

10. Now It says in verse 17:

- (17) Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty (there is freedom. In other words, sound the trumpet of Jubilee; you've been freed. You understand and realize this; you have been freed.)

Now we can't sit here tonight, any longer, under a condition of darkness, when light has shone into our hearts and into our minds. We cannot sit here as though we're bound in prison, when we have been loosed! See? Bro. Branham speaks of that poor, old crow the fellow had tied down. One day somebody felt bad about the old crow and let him loose, and he kept hopping around as though he's still tied down. A bunch of crows moaning, he just cawed back, because he didn't know he was loosed. We've got to understand these things, see?

Now, where the Spirit of the Lord is, there is liberty. And the Spirit of God is here, the same Spirit that moved upon the face of the deep, the same One that moved in Jesus Christ, that same One in our midst.

11. (18) But we all, with open face beholding as in a glass the glory of the Lord (in other words, the true assessment, the true image, the true understanding.)

And, when you have that, and that, of course, is Eph 1:17-18, positively... And, when you are, you'll be changed into the same image. And an image, of course, is not the real thing; it is a copy. And, remember; Christ was the image, the very image, through the outraying, through the life of God that was in Him. God was in the man. So, we also now, by the step-down process, call it what you want, we also are in position to show forth what the life of us is, which was in Christ. As the life which was in Christ was God and manifest the utmost of the superlative, (because He could have called twelve legions of angels, anything He wanted) we also in our understanding, and our status will be changed to the position that God wants us in. And Paul says it comes by a ministry, which is the Shout.

12. [2 Cor 4:1:]

- (1) Therefore seeing we have this ministry, as we have received mercy, we faint not;
- (2) But have renounced the hidden things of dishonesty (that goes right back to the garden, plumb away from Satan, plumb away from his thralldom, his power), not walking in craftiness (like the beast), (not) handling the word of God deceitfully (like the men that rose up in Paul's day and the end time, even more so); but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.
- (3) (And then, he said) if our gospel (is) hid, (it's) hid to (those) that are lost:
- (4) In whom the god(s) of this world blinded (their) minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine (in) them.

Then, bring forth the same image. You think God is going to bring forth an image in anybody but His Own? He can't do it. So, there you see what we're looking at.

Now Paul says here:

- (5) For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.
- (6) For God, who commanded light to shine out of darkness, hath shined in our hearts, to give (us) the light of the knowledge of the glory of God in the face of Jesus Christ.

Now, what will it be at the end time, when we are to receive a revelation and come into a knowledge? It'll be the same light--the light that was in the east, settling in the west--as the same light that's going to shine into our hearts and bring forth that knowledge.

Now this takes place and become the fulfillment of the predestination of the Bride, which we already said was Eph 1:15-23, where she's taken into heavenly places and sits with Him.

13. So, by now it is sure that we who are here tonight, have caught what Bro. Branham was teaching in this Message. But to make sure we understand, let me put it even more clearly by a question. Are we catching the spirit behind the Message? Can we get the impact of this sermon that Bro. Branham preached? It is that we stand as mortal beings like Adam, before the Tree of Life, and Zoe, as wonderful as It is, and even as we see It, is ready to come into It's fullness, and all that lies in Zoe, which is God. Everything which delineates and moves to a conclusion, the conclusion is the holy City with the people of God and God. And all around the great world, (no more seas) likely millions... (could be a billion people. I don't know.) There'll be millions of people, millions of millions—in the presence of Almighty God, bringing their glory in the holy City, from the outside, and worshipping God in the inside. It is Zoe, completely of God.

14. Now, when we speak of 'Zoe, completely of God', we're speaking of God Himself as being that life and no other created life. No other life there now. It hinges entirely upon God Himself. It is Zoe, completely of God. And, remember; Zoe embraces the manifestation of what you see, because the Bible says, "In the beginning was the Word, and the Word was with God, and the Word was God." Now, that Word becomes, as Bro. Branham teaches us, It's the spirit body that God began to move in. He called it 'theophany'.

Now, and he said, then, notice the Word became flesh, but you'll also notice, in Him was Life, and the Life was the light of men. It wasn't that God was Zoe; it was in God to be Zoe. In other words He took upon Himself a form, that everything began moving into a great form, and at the end time, the great form that God Himself has formulated, is the New Jerusalem and a re-born, re-created earth. There is no Zoe, then, but of God in His children. And no spirits or lives, but that are entirely intended for us. In other words God has now had an intention, and this time the intention is not wherein one plan of God is to bring forth His attributes, which could not be brought forth except under fallen condition and other spirits and all, it is now, where there will be nothing but God and His people! No longer is there a trial period—a period of training that we've had here on earth. No, that is all over.

15. We have turned the corner from death to life in this very hour in which you live: time to eternity and from part of God to all of God. And now God, all and in all and over all, is coming into view, for He is the head of the church, and putting all things into divine order. In other words He's getting everything ready for the Bride that He predestinated. Everything that man has ever wanted and longed for can be summed up in one word. Now, listen carefully. Everything that man has ever wanted and longed for can be summed up in one word: 'relationship'. Put that in its worst concept, or its best concept. But put it in its worst, and start with Satan, in Isa 14:12-

14. We'll read It.

- (12) (O) how art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which did weaken the nations!
- (13) For thou hast said in thine heart, I will ascend into heaven, ('I will have a relationship with God and to God.' That's the worst of the works. He wanted a relationship.) I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, the sides of the north:
- (14) I will ascend above the heights of the clouds; I will be like the most High.

That's a relationship.

16. Let's go to Gen 3:4-6.

- (4) The serpent said unto the woman, (You) shall not surely die:
- (5) For God doth know in the day (you) eat thereof, your eyes shall be opened, ye shall be as gods, knowing good and evil.
- (6) The woman saw the tree was good for food, pleasant to the eyes, tree to be desired to make one wise, she took of the fruit thereof, did eat, and gave (to) her husband with her; and he did eat.
- (7) And the eyes of them both were opened...

There again you see 'relationship': the relationship of the domineering to take over.

17. Look in Gen 11:1-4.

- (1) And the whole earth was one language, and one speech.
- (2) Came to pass, as they journeyed east, they found a plain in the land of Shinar; and (there) they dwelt.
- (3) And they said one to another, Go to, let us make brick, and burn them thoroughly (that they may... then) they had brick for stone, and slime (they had) for mortar.
- (4) They said, Go to, let us build a city and a tower, whose top may reach unto (the) heaven(s); and let us make a name, lest we be scattered abroad upon the face of the whole earth. (Notice again, relationship.)

18. Now, let's go back to the Book of Revelation and see more 'relationship'. [Rev] 13:11-17.

- (11) And I beheld another beast coming out of the earth: he had two horns like a lamb, (spoke) as a dragon.

- (12) And he exercise(d) all the power of the first beast before him, and cause(d) the earth and them (that) dwell therein to worship the first beast, whose deadly wound was healed.
- (13) And he doeth great wonders, (and) he maketh fire come down from heaven on the earth in the sight of men,
- (14) Deceive(d) them that dwell on the earth by the means of those miracles he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by (the) sword, and did live.
- (15) And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause as many as would not worship the image of the beast (that) should be killed.
- (16) He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, in their forehead:
- (17) And that no man might buy or sell, save he had the mark, or the name of the beast, or the number of his name.

Relationship. Relationships.

19. Let's go back to Phil 3:7.

- (7) What things were gain to me, I counted loss for Christ.
- (8) Yea doubtless, I count all things but loss for the excellency of the knowledge of (Jesus Christ) my Lord: for whom (I've) suffered the loss of all things, and do count them but dung, that I may win Christ,
- (9) And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:
- (10) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;
- (11) If by any means I might attain unto the (out) resurrection (from among) the dead.
- (12) Not as though I had already attained, either were already perfect: I follow after, that I may apprehend that which I am (also) apprehended of Christ.
- (13) Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, reaching forth unto those things which are before,
- (14) I press toward the mark for the prize of the high calling of God in Christ Jesus.

Once more, you see ‘relationship’. The family is based upon a relationship. There is nothing that is not found or based on a relationship.

20. So, we see the start of the perfect relationship that we long for, in its purity. And the relationship we’re longing for is Eph 1:15-23, that the Spirit of God will come into the church, giving us the revelation and the wisdom of knowledge of Him, bringing about the Resurrection and putting us up there at the Wedding Supper and bringing us back on earth to reign and rule with Christ, finally ending up in the New Jerusalem. This, of course, is brought about Rev 10:7, the prophet of God upon the earth, bringing us to Rev 22:10, where the Seals were opened, and commanded they no longer be shut. Where the separation takes place and the Tree of Life is in full view. This, in turn, brings about the Resurrection; this, in turn, brings about Rev 19:11-16, coming back with Christ, the great Bride, to take over the earth, ruling with a rod of iron. This brings about, of course, also, the reigning and ruling with Jesus Christ in a time of peace. It brings about the White Throne, and it brings about Revelation 21, the New Jerusalem, the holy City, which John saw coming down.

21. Thus, this is that Spirit in this Message that the prophet brought. It is Zoe, of which he said, “*Little children, nobody wants to die.*” Nobody wants to die; everybody wants to live. But they want to live to be fulfilled. And it’s the unfulfilled that commit suicide, because they say, “Anything is better than this.” No fulfilled person is an unsuccessful person. But relationships are what cause all the differences. See? So, we’re looking for a proper relationship. All of us want to live and be fulfilled—the fulfillment of a relationship, which is God and His universe and us!

Now you can’t put it any better than that; I don’t care who you are. And here it is right now. It is in 1 Th 4:16, where the Lord descended with a Shout, the voice of the archangel, trump of God. It’s going on now. It is 1 Cor 15:20, the presence of God, bringing the church and everything in perfect subjection to Jesus Christ now, so He can come down and reign and rule in it, looking forward to the time when there’ll be a complete re-creation, where the earth and every inhabitant, every single thing, is fit to be in the presence of Almighty God, in a relationship such that, before they call, He answers! There is nothing left to chance! There is nothing left to trial. There is nothing left, period, but a constant fulfilling; as the life of God flows to the people, that life will flow through them and all around, and there’s a wonderful perfection. This is what we’re looking at.

22. Now, can we apply the principle of “The Greatest Battle” and “Perfect Faith,” which show forth the vindication principle for this message, and move on into the heavenlies of the assurance that God has given us? Now, can we identify with Zion? That’s the thing.

23. Now I’m not an intellectual person, neither am I stupid. I’m not a spiritual person, but neither am I gross. I just have enough to know the difference, and that’s all anybody really needs. And, if you know the difference, you know what I’m talking about. It is difficult for the human mind to embrace the thought, “This is it.”

The life that you have now is exactly what you always will have—only you will be in different circumstances: your geography’s going to change. As long as you have the Tree of the Knowledge of Good and Evil, where you worry about your nose and your hair and your shoes and your feet and the style, and all of these things, you’ve got a wrong zoe. You’re looking at the glistening, the glistering. You are not looking at the humble part. And the humble part says, “Yes, you with your beady eyes, and your hooked nose, Paul, and your stooped shoulders as it were, and you look like something depressed. He’ll still recognize you.” But you won’t look that way to the people who have the eyes of God.

I'm trying to show you something. I'm trying to show myself. We are so disillusioned with lives, with our own lives and the lives of people we thought we loved and thought they loved us: husbands who left you, and wives who left you. And the mess has perpetrated. Let me tell you this: I want to look you all in the eyes, the same miserable people could be there. And you could be there. It's not going to be what you think it is. It's going to be what you are told it is!

24. See, that's why the church must get more and more to the place of an understanding that yes, people are going to be there. The tall and the short, the fat and the thin. And I know of no place where the black will not be black, and the yellow will not be yellow. I am not a communist, to bring all the races together, and have a certain tea color, as the Stalinist bunch wanted.

25. Now this is what God said about His relationship. Only we're going to wake in His likeness. The oneness and the perfections that we see in God by His Word is what we're aiming at. And that's going to end in the great, big, beautiful City.

You say, "Bro. Vaile, I love to hunt; I love to fish."

Isn't that nice? You may never fish and hunt again. So, there goes your idea of hunting and fishing. I don't know.

Bro. Branham said, "*Jesus in the resurrection ate a fish sandwich.*"

I don't believe for one minute we're going to eat fish. What if I was wrong? No problem; we'll eat fish. You see what I'm trying to say? And you notice something is happening to you. You're settling down in your spirits and your hearts; your head is giving way to your heart, where the revelation is. I can tell. I'm not fooled one little bit. Notice how your mouths are relaxing. I'm not fooled up here, and I'm not speaking in the spirit. And I'm not a psychologist or a psychiatrist. There isn't anybody but what admits to the will of God, a peace begins to sweep over his soul. If this is what God wants, then this is what we want.

And Paul said, "There's just one thing I don't want to miss. I don't want to miss that First Resurrection, the out-resurrection from among the dead. That's all I want. I'll forget everything else."

"Well, Paul, you're a short little guy. Wouldn't you like to be about 7 foot, 6 foot 5?"

"No," he said, "I'm not interested. Basketball and football's not my forte. I preach the gospel."

Just want to let you know these things, see?

26. Now, listen again. Can we now apply the principles of "The Greatest Battle" and "Perfect Faith", which show forth the vindication principle and move into the heavenlies of the assurance that God has given us? Bro. Branham preached this sermon of the ultimate of God. Can we identify with Zion? Can the spirit of the prophet, which is of God, and in which we have been made to drink, now catch us up into the reality with the psalmist in Psalm 48? You sing it enough to know it, at least the first few verses in it. Here's what he says:

[Psalms 48:1]

- (1) Great is the Lord, and greatly to be praised in the city of our God, in the mount of his holiness. (That's Zion.)

- (2) Beautiful for situation, the joy of the whole earth, is mount Zion. (Is it? Come on, it's coming!) on the sides of the north, the city of the great King.
- (3) God is known in her palaces for a refuge. (Now this, he's going to now take and weave in the Zion as he knows it on earth. And, watch.)
- (4) For, lo, the kings were assembled, they passed by together.
- (5) They saw it, and so they marveled; they were troubled, and hastened away.
- (6) Fear took hold upon them there, and pain, as a woman in travail.
- (7) Thou breakest the ships of Tarshish with an east wind.
- (8) As we have heard, so have we seen in the city of (our) Lord of hosts, in the city of our God: God will establish it forever. (See, he's looking down the road.)
- (9) We have thought of thy loving kindness, O God, in the midst of thy temple.
- (10) According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.
- (11) Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.
- (12) Walk about Zion, and go round about her: tell the towers thereof.
- (13) Mark ye well her bulwarks (the great walls outside), consider her palaces; that (you) may tell it to generation(s) following.
- (14) For this God is our God for ever and ever: he will be our guide even to death.

If they had a revelation back there under the blood of bulls and goats, what about today? What about the revelation today, brother/sister? See?

27. Now, that song, "I'm marching to Zion, beautiful, beautiful Zion." We're marching to It, and we're marching Zion. We're getting there by the grace of God. Is it possible? Yes, it is possible. Somewhere there is a Bride who is moving in that spirit of the wisdom and revelation and knowledge of Him, and sees herself as His Bride, Queen of the King Jehovah; already she has the wedding band of divine grace. Now, that's what we're looking at in the spirit tonight. All right.

28. We're on page 68, and Bro. Branham says:

[308] *Dear Jesus, this hope—my hope's built on nothing less, Lord; that's the mother of my heart—that City, the great King. (That's New Jerusalem, of Gal 4:19 which we read.) May we examine our lives again today, Lord, waiting for the coming of the Lord.*

Waiting now, not for the spiritual capstone, but waiting now for the time when Jesus will get off the Father's Throne, that Spirit of God that's here, God Himself, takes us all together, and lifts us up and becomes incarnated in Him, Who is the Lamb; and then, that's the coming he's talking about, the second physical coming.

[308] *Where all those redeemed... Out yonder in that great coliseum in Rome where those Christians were eaten up by lions, they'll break forth someday out of the dust. There'll be no grave... (Now, listen.) There'll be no graves, yonder on the hillside of glory; no doorknobs will hold a funeral wreath; no tear will spot upon it, drop upon it; no, no, no—no heaped-up sod; no storms will strike it; it'll all be glorious there.*

But, you notice what it is? Everything he says is relative to what is here now. Doesn't say there won't be doorknobs. Doesn't say there won't be doors. Doesn't say there won't be sod heaped up. Just said there won't be graves; there won't be tears; there won't be wreaths. There'll be no death, nor sorrow, nor crying, see? See? Why? Because, it's death to everything—by the second death—that is not a part of the true Zoe of God.

Ah, you read for yourself the Book of Jude, and you'll know what it's all about. I'm not going to take time tonight.

29. [309] *Lord, help us. If there is one here that is called this Wedding Supper of the Lamb, this thousand years of millennial reign and to then enter into the City after the honeymoon is over—the Millennium is merely the honeymoon. Then the Bridegroom takes His Bride home. It's hers, her Bridegroom, His Bride. Oh, He's gone to prepare a house since He's become engaged. (He's betrothed. In other words He's made a pledge, and said, "You're the one I'm going to have," and He sticks to it.) May we be true to Him Who is the Word, for He is the Word. (Now, remember; God becomes Word on the grounds of the spiritual form that He takes. That form (That's a Word body He calls it.) becomes the manifestation.) Regardless of how others try to sass us, keep us away from it, Lord, draw me nearer.* Then, he sings:

*Sometimes I grow homesick for heaven...*

[310] *The future home of the Groom and Bride; He's coming back to take us into the Wedding Supper—it's going to be three and a half days (It's really years, but they're called days.)—then return again in the Millennium on our honeymoon; and then, He's going to bring the City into view, (Now, watch.) like the Bridegroom taking the Bride to her surprise.*

Eye hath not seen nor ear heard. We've been told about it, and you know what? When you talk about something that's wonderful, there is no way that you're really going to apprehend it until you see it, because this is the great surprise. See?

[310] *How the little Bride stands there in awe as she looks at her future home. See, the great humility there, she's going to just realize, how could He have done this wonderful thing? And by faith today, Lord, we see it yonder. It'll be right here on this earth. You promised it. Your church will be completely redeemed one of these days, and then, Your world will be redeemed, the rest of the particles. (Remember, we must be redeemed first. All creation is waiting for the manifestation of the sons of God, which fully*

takes place in the Resurrection.) *But first You have to redeem Your people... First You have redeemed Your people, their bodies, that make up the world. (I think he really means earth, and also the cosmos, in the sense that they will be the governing force with Him. Now all creation's waiting for this great day.)*

[311] *Help us, God. If there's one here who isn't exactly sure of that, Lord, may they just now receive it just now. I know it's been long and hot, but, people, we won't always be standing here; I won't always be your pastor. Let's make it sure. "Is there a way, Brother Branham?" Yes, become a part of the Word, a part of the Word of today.*

In other words you become a part of the manifestation of God, and you can only come by the Gospel, because it's the foolishness of Gospel, and this is end-time Gospel. You've got to believe these things, or you'll never get to understand them. See?

30. [311] *You see, you have to become a part of the Word, a part of the Word today. You can't be a part of the word of Moses' day. Certainly not. That part's been done made up; that was the feet. We're at the head now. This is Christ. Not the arms' time back at Luther; no, this is the Head time. Christ, the Headstone, comes to the Body.*

Now, that's the Shout. The Lord Himself shall descend with a Shout, which is the miracle working ministry proving a dynamic Word that God is behind. See? Now it's not the Headstone of the Rapture; not that. And the Wedding Supper: that's future. What is here now, God is here in the form of the Holy Ghost, the same One that was here in human flesh has taken upon Himself that Logos, Pillar of Fire. Not the logos in human body now. The only human body logos He's got is us--collective. He had Bro. Branham for awhile.

31. [312] *If you're not just exactly, feel just exactly right about it, wherever you can, will you raise your hand up, so I can see. Everybody else keep your head down. God bless you. "Remember me in prayer, Brother Branham. I want to be there so bad; I don't want to miss it, Brother Branham. I'm checking; I'm doing everything I can, but pray for me now, will you?" God bless you. While you're thinking of it now, just pray, say, "God..." It's in your heart. See? If you feel something tugging—tingling at your heart, that's what it is. It's that attribute trying to declare itself. (That's that little life that you were born with, was handed over to Adam.)*

[313] *Heavenly Father, take us now, Lord. Let the great Shepherd, (Now that's a great Pastor, the great redeeming Pastor, the great Pastor, because that's what it is, the Shepherd's a Pastor.) [End of side one of the audio tape.] Who left glory, knowing that some of the attributes were lost on the great valleys of sin, where the wolves and the animals would soon devour the little sheep. But He left the golden corridors, came down into earth and was made one of us, so He could declare the love of God to us. (He left the ivory palace, as you know.) There He found them, some of them in denominations, some in the house of ill-fame, some on the streets, blind, some of them in the hedges and highways; but he redeemed every one that the Father ordained him to redeem. And He commissioned us that we would live this part of the Word for our ages. (Now that's His commission. You've got to believe it; you've got to receive it; let the life go to work in you, and see what you have for this day, what your witness is.) And we see the great reformation of Luther in that age,*

*and of Wesley, and the Pentecostals. Now we're looking for the Headstone of the City. The Headstone's a human being: God in human form.*

[314] *O God, we know the age and promise that we are given for this day, how that this is to be restored again. The Evening Light shall ripen the fruit of it, and it will come to pass that there'll be a day that cannot be called day or night, but in the evening time it shall be Light.*

In other words, during the time of Laodicean lukewarmness, God is going to send His glorious light to bring light to the Bride. And, as all else turns dark, dark, dark, the Bride will turn light, light, light. As it was in the time of Egypt, there was light only in Goshen, so there'll be light only in the Bride. We must believe that, because that is the truth.

32. Now the message has been vindicated by healing revival. Never forget it.

[314] *Now that same glorious Son of God manifested Himself in human flesh up here on the earth, making the promise live itself exactly; now at that time the promise made itself live exactly, (What was He to do? He did it and it lived it. That was the Tree of Life. See?) And it blinded the eyes of the Pharisees and Sadducees and Herodians and so forth, and today it repeats again, see?*

That's the Tree of Life, the presence of God. As they say, "Where is the promise?" They still want to make that word 'coming' as though it's something to come. It isn't. It means 'presence'! Oh, they're all concerned. They'll turn every textbook inside out to prove themselves right. You watch them go down.

33. [314] *The Word being manifested just like It was, (That's Matthew 12: the Word, knowing the secret to the heart. That's Heb 4:12.) just exactly the way it was, as the Scripture said, which cannot be broken... And that's Heb 13:8, the same thing. Help us, God, to realize it. Help those now who raised their hands.*

In other words, in this prayer talking, he's literally preaching a sermon on his own vindication, and his authority to place people by the Word of God. Just as it was when Jesus said, "Peter, here's the keys to the kingdom." And the keys to the kingdom was "Repent and be baptized every one of you, in the name of the Lord Jesus Christ." The loosing of sins was according to that same Word. They get loosed according to their faith in the Lord Jesus Christ. And the binding is the same way, because what is it? It opens the eyes of some and closes the eyes of others. See?

34. [314] *Help us, Lord God, to realize it. Help those now who raised their hands. May they buckle up a little tighter; shod themselves with the Gospel of peace; put on the full armor of God; pull the helmet down; take on the shield of faith; march forward. Grant it, Lord.*

[315] *Just a little while and we'll be summoned, (That's by the trumpet.) then the rapture will come. Just a little bitty group, like Enoch, will be taken up. (Shows very few.) Then the remnant of the woman's seed that keep the commandments of God, see, like the Jews there, have the testimony of Jesus Christ (Gentiles), will be hunted down like dogs and give their lives for their testimony.*

Now that's the way the Bride was done to under Rome. There'll be pressure on us too, that's how it's going to end. The Bride will not go through the tribulation.

35. [315] *Then, one great morning, the break of the Millennium for the honeymoon will start. Then, the rest of the dead lived not till the end of the thousand years. Then, at the end of the thousand years was judgment, showing that Ham was in the ark. (What's he talking about? The foolish virgin. He was no one to write home about.) And Ham is still there in the remnant. (Talking of Israel also.) Ones that heard it and rejected it will have to be judged. (Now, watch.) Ones that heard and rejected it will have to be judged. (Does it say they'll be judged and lost? It doesn't say that. It says "they'll be judged." (People right today are rejecting; they don't know what they're doing. What'll happen? Come up in the Second Resurrection: a lot of them no doubt go in.) Now, grant it, Lord, that we'll not be considered among them, but will be in the call to the Wedding Supper, for we do recognize Jesus among us today.*

Now, what is that one? That has to do with the parables. See? Come out and meet Him. Come on out. Then, some people came in and said, "What are they doing here without a wedding garment? Put them out." They're not going to be in there, see? You watch what happens. That's going on now, and it's going on at the White Throne. Everything is going on now. This is the thing that people cannot adjust their minds to, but by the grace of God in faith we do it. We don't have to worry about adjusting our minds; let Him adjust our minds: "He's the Lord. I believe that. I'm willing to take that. I'm willing to stand on it, Father." And you'll begin to see what God will do for you.

36. [315] *Now, we're going in with Him, out of the world into Him. Let us walk forth in that City, come out with Him.*

[316] *Getting old, Lord. Haven't many more sermons to preach. I'm certainly trusting You. I'm looking for that City like my father Abraham did. (Notice, identification.) There's something in me tells It's coming. (Identified Bro. Branham does the same thing.) I'm trying everywhere, Lord, to spread the Light, 'cause... Let not one of these, Lord... How beautifully awhile ago You revealed that to me. From the circumference of about fifteen hundred miles, just one here and there are set today.*

God let him know that, like a tabernacle, you've got 1500 miles; that tremendous City. Reaches from Maine to Florida, and from the East coast, about what, 500 miles past Jeffersonville. How many did the tabernacle hold? Maybe 350. Of what? Out of 250 million people in the United States. Three hundred and fifty people? Not very many. And, how many of them were real? I could tell you some right now weren't real, because they made him Jesus Christ. They didn't have anything to commend them to the Gospel of Jesus Christ.

37. [316] *Now, from the circumference of fifteen hundred miles, just one here and one there set together today. They're gathered to one little spot, waiting for the City to appear. We profess that we're pilgrims and strangers; we're outcasts. The heathen, the world laughs and makes fun; religious denominations ridicule, but we're not moved by such things.*

Sure, they laugh at the Message.

"Why, he believed in one God."

They'll laugh at serpent seed.

"Why, that's ridiculous."

They'll laugh at sovereignty.

"Why," they said, "anybody can come to God."

They laughed at Presence.

They said, "Why, He's been here all along."

They laughed at vindicated prophecy and his ministry. They laughed at everything. Why, they had a hilarious time. But he who laughs last, laughs best. God laughs in derision. "*The heathen, the world laughs and makes fun; religious denominations ridicule.*" Oh, they hate that serpent-seed. "*But we're not moved by such things.*" No. If that was 20 years ago, what about now? "*Make us part of the Word, Lord, unmovable.*"

If you're a part of It, how can you change? That's the secret. If you're really part of this Word, that Word's part of you. Actually, that Word is you, and you are the Word. No matter what they do, they couldn't change It. Lop an arm off—Well, I'll sure prove that you're part dog. Lop an arm off—feed a dog. See, now you're part dog. Does that change you? I'm trying to show you something: you can't change, period. You're not going to change, anyway. Change your geography, change your environment. But you will go there, the same person you are now, with whatever worship you got in your heart, and I'll do the same thing.

38. Turn the page over to page 72.

[318] *Our invisible King this morning, will be made manifest. He's there, the King is here. I won't look upon Bill Dauch at ninety years old. They won't look upon me as fifty. I'll be changed that day.*

[320] *That's what we're here for. How many of you need strength for the journey? God grant it to us. How many of you are sick in your body, wounded soldiers? Dozen or more. You believe He's here, the invisible King? (Oh, come on; that's not Christ in you. Things invisible are made manifest by the visible. In other words, He'll do something and prove that He is here.) He's the same yesterday, today, and forever, but only the corporal body is different. (God is Spirit, doesn't change, but He hasn't brought His body back. He used the prophet, and He indwells you and me. That's the big thing.) See? Now, if this is His Spirit that preached this through me, He'll do the works He did when He was here. Oh, how wonderful.*

Now he said, if this message is of God for this hour, and I've preached to you the truth, and I'm preaching to Zion, (We are a part of Zion.) God is going to back me up. Who else could say that?

39. In 1933 he mentioned:

[321] *Five hundred walking into the river yonder, the first day the Angel of the Lord appeared visible to vindicate like He did on Mount Sinai, that I'd met Him. (In other words this proves I've met Him.) I walked into the river, hundreds singing that same song for baptism. Here He comes descending, that*

*same Pillar of Fire that you see the picture there, descending down right there here at the river, and said, "As John the Baptist was sent to forerun His First Coming, your message will forerun the Second Coming." (Sure, it's the Message.)*

[322] *That same Pillar of Fire is here with us. He said, leads us through the Millennium. Are you aware of it? He just made some of us for one thing and some for another. If you'll without one doubt believe that He's in the midst of this building, (Now it doesn't say in your hearts now.) I believe He will prove Himself to you. (Prove Himself what? That He's there, and Heb 13:8.) Will it satisfy you? If I don't get everyone, (It's going to be two o'clock.) but, if you'll... (It's a little after one, rather.)—if you'll believe, let Him descend down upon us. Where is our faith? You got to believe that. You don't doubt it one bit; it's going to work. (Now, watch; he's building up to perfect faith, whereas he knows exactly what can happen and will happen, because he has that ability.) I recognize the divine Presence of the being of Christ, Who is the Word, and the Bible said the Word is more powerful than a sharp two-edged sword, and It cuts to the marrow of the bone and discerns the thoughts that's in the heart, revealing the secret... (Now he said, "Let's see if it works.)*

[323] *Look. Why, I didn't know these things years ago. And when I said it, not knowing it, look what He has done. He said, "Now you'll take the people by their hand and don't think anything. Just speak what the attributes told you." (In other words, what God's Spirit tells him.) Say, "It's tumor" (whatever it is). Then said, "It'll come to pass you won't have to do that. It will discern the very thing that's in them." We've had all kinds of impersonations; we know that, almost to deceive the elect if possible. Watch how the rest of the thing goes with the Word, then you know whether it's right or not. See?*

Now, this is actually impossible as a matter of doing what he says, for there are many people claim to do what the Word says. See, many, many, many. See? Because they'll be doing a lot of things, too. But, you watch; his ministry is one that nobody else has.

40. [324] *But Jesus still remains the same yesterday, today, and forever. How many in here that's sick and knows I don't know you, raise up your hand. Say, "I know you don't know me." Now:*

[325] *Jesus said, "It was in the days of Sodom, so it will be in the days of the Son of man, when He shall be revealed upon the earth in the last days." When the Son of man shall be revealed or reveal Himself in the last days. Now, not the former days, the middle days, the last days (See?) He would reveal. And now, we're in the last days. Sodom setting just exactly, everything; the messengers just alike. (In other words the two messengers down in—Billy Graham and Oral Roberts—and Bro. Branham standing with God.)*

[326] *What happened to the little remnant was called out of Abraham's group? There was One come among them in human flesh, see? (Now, watch.) in human flesh (represented in human flesh), (It wasn't human flesh; it was represented. Speaking of a prophet right now, see? The last sign is that prophet revealing Sarah's heart. The woman at the well, the same thing.) Eating with*

*them, drinking with them, the same food they ate, and they ate everything. He stood among them, told the message. Then He said, "I'm going to do this great thing."*

*And Abraham kept studying, "Is it this? I've been looking for a City. Is this the King?"*

*And He said, "Why did Sarah doubt this?" (In the tent behind Him.)*

*Abraham said, "Lord God, Elohim," He discerned Sarah's thoughts.*

*Jesus said it would repeat again when He would be revealed in the last days, the Headstone coming into the Body, now that's not the Body going to the Headstone and the Headstone coming down on the Body, this is the Headstone coming into the Body to redeem.*

They're already redeemed when they meet Him in the air. See, that's not it. That's to redeem, coming to take His Own. He's here with us. There's your Tree of Life; there's your Presence. Now there's the whole thing you believe. You believe that. From that emanates all else.

So, all right. The two spirits are so close at the end time, till we discern between the two, presently appearing at this time to bring us the Word of God.

41. Now I'm going to skip down to 329.

[329] *Now, I want you to look at me and pray, just as Peter and John said, "Look on us." He wanted something, and he's just about to receive it. And you want something, and I believe you're just about to receive it. He said, "Look on us." He said, "Silver and gold, I don't have any, but such as I have, I'll give you." Now, healing, I don't have any. That's all in Christ. But such as I have, a gift of God, give I thee: faith to believe in Him.*

Now Bro. Branham said he had a gift. And that gift was to give us the faith to believe in Him. So therefore, this man already, by his vindicated message, has given us the faith, whereby nothing can go by us, if you're tuned in. He said, *"I've got this gift."*

42. [329] *Now, in the name of Jesus every one of you be healed. Believe it. If thou canst believe... Now he throws that back on them, on the healing principle. But we can believe this Word.*

[330] *A lady sitting there looking at me. She was crying a few minutes ago, praying. She's got a thyroid trouble that's bothering her. I don't know you; you're a stranger to me. That is true, isn't it? You're not from here; you're from Chicago. Mrs. Alexander, if that's right, wave your hand. Now, go back to Chicago and be well.*

[331] *What did she touch? The same thing the woman with the blood issue touched: the border of His garment.*

Then, he does others also. So, we turn to page 76.

[336] *That's... (Now here's what he says about this discernment.) That's the identification of the eternal King's Presence. The same One that's going to be*

*with us in the New Jerusalem. (In other words we are in New Jerusalem territory, as far as the full potential is concerned, and it's nearer than we believe, as to the final fulfillment.) Do you believe it now with all of your heart, that He's here, see? Where He's present? He certainly made a ring right around through this building. (Just spotted the whole church as He's going by them.) You believe it with all of your heart? Do you believe you're in His Presence? (The Tree of Life. The Spirit of God manifesting Himself and God doing it?) See? Do you believe you're in His Presence? Now, do you believe and accept that you're one of the delegation of the Kingdom? (Are you part of New Jerusalem? He said,) raise your hand. See?*

Now he tells them that they can receive healing; then paragraph 339.

43. [339] *Now, put your hands one upon another and you are this part of Christ. You pray for the person you've got your hands on, just the way you want to.*

[340] (Then, he prays:) *Lord Jesus, we recognize You here; You're our King. (The King as in New Jerusalem. First of all, Millennium. At the Wedding Supper He's identified.) You identify Yourself among us. We thank You for this Presence. (Not the other presence. For this Presence: of identifying Yourself now amongst us. That's different. That's not the same.) And Lord, You said, "If you say to this mountain 'Be moved,' now watch, don't doubt it, believe what you said will come to pass, you can have it.*

Now he's working on perfect faith, the three rainbows of the covenant of grace: "Abraham's Message of Grace", and he said, "This is what I know. I never asked for those squirrels; God said "You ask." I didn't intend to. And I asked for squirrels, and this is what came."

This is the same as cursing the fig tree. Now this is what that man had in his ministry and couldn't get it across to the people. But, remember; God isn't dead. And I don't believe God says, "Well, you blew it; you're out of luck." Because, if we'd have blown it, and this was blowing it, what would be the use of preaching this Message today and you and me believing it, if the mistake made back there cancelled it out? It doesn't cancel it out, because the Bible says, "Don't ever think you've come too late." That's Hebrews 4.

44. [340] *You can have what you said." Then, in obedience to this commandment, in obedience to the Word of God, which cannot fail, we as Your delegates from fifteen hundred square miles, like the City, we say to Satan, the defeated devil, "Your end is to be burned. (Preaching New Jerusalem doctrine right now. Let's burn the whole thing up and get started over again.) We are the delegation from the City that's foursquare, the City where the Lamb is the Light. (So, what are we now?) We are the expressed attribute of God Almighty, who Jesus Christ has redeemed by His grace." (Put you right there.) Satan, come out and leave every sick person that's in here in the name of Jesus Christ.*

Now, to take a hold of this is what we need to do, brother/sister—to get real, ultimate victory, here in the flesh.

[340] *Holy hands has been redeemed, because they believe the Word and are attributes of God's thoughts. Now, these hands are upon each other.*

(That's what he says about the people.) *You can't hold them any longer, Satan. Come out, in the name of Jesus Christ.*

[341] *Now, in the name of the Lord Jesus... Now, He's here. (That's the thing.) Now, He's here. (As he said.) His Word says He's here. Your presence and your faith speaks that you're one of the delegation. Even every geographical measure that we can show that it is. Can you recognize that you're redeemed sons and daughters of God? (He said it back there. I want to say, about twenty-five years later, have the people still got it? Did they get it then? Do they recognize it now? Or, are they still back in Pentecost? Can you recognize this is your home? This is where you're going. (Right here, in a changed condition. Already in a new dimension being built, and we're getting ready for the new dimension by being chastened. This is where you're going.) That's why you come here; that's why you come to Christ. You're feeding on His Word. That's it. That's why you come there. New Jerusalem has New Jerusalem food. And, if you can have a time like this, here, just by His expressed attributes, what will it be when we come into His Presence? (That is the fullness manifested in the body of the Lord Jesus Christ.) Oh, it'll be wonderful. Each one of you has a right to heal the sick; lay your hands upon the sick. Each one of you has a right to baptize.*

Now he's talking here of the New Jerusalem and bringing you right down back here in this hour, for you and me to capitalize on what God had said the ultimate was, because the ultimate is glorified geography. That's right.

45. [342] *If somebody's here not been baptized in the name of Jesus Christ, the pool is open. That's the only way you're going to make it (That's right.) is to obey every Word. Remember, one little phase of the Word in the beginning caused every sin on earth. Jesus said, "Whosoever shall take one word away from this or add one word to it, won't go in." His name's off the Book, that finishes up. (That's what the Bible teaches.)*

[343] *There's no place in the Bible where anybody was ever baptized in the Church otherwise than in the name of Jesus. (Now that's the prophet, vindicated, who said that. So, you try to change William Branham's message, it's gone. See?) If you haven't been baptized that way, you'd better do it. "Well, you say, "it doesn't make a difference." It did to Eve. Satan said, "Surely God... You know God..." But He did; He said so.*

[344] *He gave Peter the keys to the Kingdom, and what was bound at Pentecost is bound forever. That's Acts 2:38,39. That's the reason the Bride came into preview the second time: there has to be a Church called out of the latter day, like there was the first day, just exactly. (And to be 'just exactly', it's got to have the same Word and the same spirit; it's got to have the same good fertilized ground; it's got to have the same seed in it; it's got to have the same rain, the same sun; it's got to be one. And Bro. Branham's vision showed it. See?) Like there was the first age, just exactly. The tree that's come from its roots up to the Bride tree, like it did at that time: God's masterpiece again (as I said two Sundays ago) to be taken to the City. (The Bride Tree.)*

[345] *God bless you. I now believe. Satan is defeated. He knows; he's on earth; he's going like a roaring lion. Satan's down here too, but not like God.*

It isn't long till he's over; he's finished. *He knows his time; that's why he's going like a roaring lion.* See? Most people roar about the message all right, but one day the roar is going to turn to the great Shout. *But remember, the Prince of Peace stands by. The great divine One, the Architect of my being, the Architect Who built me what I am, Who built you what you are, is here. Now He's directing all things too. It's the Architect Who knows how to put the building together in its right place. Who knows better than the Architect? He's here to prove Himself, He's here. Now, it's based upon your faith. Only believe.* (And so, he sings:)

*I'm bound for that beautiful City, who's builder and maker is God.*

Then, he mentions communion and so on.

[346] *Remember, at the church tonight they'll be giving Communion. If you're here in the City yet... It's a memorial of what we're going to eat one of these days with Him.*

You'll find more of that in the "Who Is This Melchisedec?" message.

46. Then, he says on page 78:

[348] *Do you love Him? Till we meet... Now, let's stand. "Take the Name of Jesus with You." Give us the chord. You love Him? Isn't He wonderful? Do you believe this is Truth? Are you headed that way by the grace of God?*

All right. I didn't have to have the second tape which is good. I did it on purpose. I cut some part of it down, because I wanted to finish tonight.

47. Now the major thrust to what we're looking at in this message, as I see it, as Bro. Branham started way back in the Church Ages, when John was in the spirit, he said, "*Look, when you go to a ball game you get in the spirit. You go to a wrestling match, you get in a spirit. Everything you go, you get in a spirit. So, you come to church, you get in the spirit.*" And therefore, you get in the spirit, not only of drawing a message out of whoever is doing the preaching, as the people could draw it out of Bro. Branham, because there'd be no use him preaching to the non-elect. He was sent for the Bride. See? So, let's face it. He was sent to bring those people in, not somebody else. This is separating time; this is not joining time, except in the sense of the separating ones joining themselves to Christ. You can and must join the Bride, the Body of our Savior.

So therefore, it is not only merely beginning to come in such faith that there will be a message, but there will be a message that you, yourself, apprehend, and it becomes a part of you, and it becomes the best part. Because, remember; the Word of the Lord endures forever. The Word of the Lord can't change.

48. So therefore, brother/sister, let's understand this, that we will leave here as we are into another place. Many people have gone down. God's had to take away their lives, because they haven't lived the life. They have not done what they should have done. They knew better, and they wouldn't do it. Bro. Branham speaks of the woman being cleaned up, others being cleaned up. We understand that. I'm looking at this tonight: to open our hearts and our minds to the Word of God; to sense some real understanding and spiritual upbuilding in Christ; to know that we are a part of this great City; and therefore, to conduct ourselves through the obedience of faith which means, learning to get out of the way, so He can have His way. That's when you're a true

grace person, through this obedience of faith, conducting ourselves as citizens of the great Kingdom. And, as we come closer and closer, that certainly should be there in us.

49. Now God has never, ever rescinded His rules: of the holiness, the holy walk or right attitude and all those principles. He never rescinded them. But what He has done is always added to His Word, which is that Word of faith, whereby we have that faith to believe, which in turn gives us the strength for the journey.

50. Now this message, actually, was given in order to give a strength for one thousand years down the road. As I've said many times, it's right in the Book. You look in the Old Testament, where It said, "This Word is what you need for the other side." And this Word is what we need for the other side. We need It for the Millennium, and he's laid it all out. He said, "*There's everything here to put you in a rapture under the Seventh Seal.*" And this is part of it. So, this here, actually, is the food of the New Jerusalem for one thousand years down the road.

You say, "It's very difficult to believe that."

But you see, there isn't any more message. There's no other message. Nothing left. It's all over. Seven ages are over. Who's going to come and do something now? Nobody. The next thing, brother/sister, is the dead come out of the grave and we be changed and taken out of here.

51. So, this Word that we have been feasting on and knowing, and knowing what the spirit's behind, especially that spirit to literally, as you might say, catch it, hold onto it, on the Word of God, and enter into that spirit of the prophet, which he said, "*God's Spirit spoke through me; gave me this message.*" That's what we read right tonight, based upon the vindication that God made manifest.

And so therefore, there is a Bride, and he said, "*I am speaking to that Bride. And it's very, very few.*" Well, how few? We don't know. We know one thing, that very few will be standing. A multitude can be dead and come out of the ground. In Bro. Branham's vision, he saw vast numbers and he said, "*All these Branham's?*" Will they be Bride? Not necessarily. No. Maybe come up in the Second Resurrection. But, do you see what you're looking at? This Message is the last Message. There won't be anymore. Won't be anymore. Closes it all off. From that time on there's steady progression to the ultimate by a Word-receiving Bride.

52. So, all right. If we believe with all of our hearts, unto what have we believed? We haven't just believed unto Almighty God for salvation. We have believed unto God for the ultimate of God Himself; not just in redemption, brother/sister. Redemption simply puts you there. He could have put us all in the desert. He could have led us out like Jimmy Jones, having killed them all in Guyana. God could have done a lot of things. He didn't do it. He had the purpose in mind. See? And that purpose that He has, that holy City... And already, we should be like Bro. Branham, like Abraham, just taking our stand with the City, like the prophets of old. Bro. Branham often said, "*If this could be done under the blood of bulls and goats, what can be done under the precious blood of Jesus Christ our Savior?*"

Let's rise and be dismissed.

Gracious heavenly Father, we want to thank You again for Your goodness and mercy, You give us strength to come here. You give us the endurance to sit here through the heat and all, which really isn't bad. Actually it could be a whole lot worse. We thank You for what we've got.

We praise You, knowing, Lord, that what little problems we've had down here, the trials erode, even those who've had to walk with feet bleeding and hands torn, lives that have been mutilated by others and all, standing true to the Word, defying the enemy, pressing the battle to the gates, we'll all go up there, and we'll realize the toils of life will seem nothing when we get to the end of it.

And we know the end is the New Jerusalem, and up there, Lord, You wipe away every tear. There won't be any thought at all, of the past. It's all going to be gone, and we'll be carrying on just like little Jesuses, just like the great one, Lord, that Bro. Branham said, our Christ Who bypassed a human body for the time being, but didn't bypass the theophonic body, then took on a human. But we bypassed ours. So, we can't remember. But, oh my, what we'll remember. And what'll come to us in that great day, Lord, when all of the mighty, wonderful things of God will burst upon us. And just like a divine river, divine flow, we in Christ and Christ in us, and all in God. Lord, what a day that will be.

Now Father, the prophet had a real revelation, and something stirred in his heart like the prophets of old. But Lord, we're in a lukewarm age. So, we've got to ask You tonight, will You help us? And there's something we need to know, need to do; disrupt a spirit within us, to begin to move away from cold and lukewarm into red hot, then Lord God, no matter what it takes, I know, Lord, that You've got what it takes; and, if we're Bride, we've got exactly what it takes, so that altogether we can be fervent in spirit, and grow in grace and go right up to the place we're going, and have this tremendous revelation and the comforting power and zeal of it, O God. Father, we know down the road somewhere, we're going to need it.

So, I pray, Lord, let us start tonight, as we close off this series—sixteen solid messages, Lord. Almost 24 hours of solid preaching on it. O God, we pray that You'll help us. Surely, Lord, You just anoint what has been said, if it's Your Word. And Lord, what great anointing will be in our souls, our hearts and our mind from this alone. And we'll praise You for it, because this is what we really want, to praise You the more, and worship You more, and serve You better. And now unto the King eternal, the only wise God, be all honor and glory, through Jesus Christ our Savior. Amen.

“Take the Name of Jesus with You.”