

Future Home #7

The Ultimate of God

May 18, 1988

Shall we pray. Heavenly Father, we appreciate the fact that You're here, and we know that You manifested that, as the prophet said, even having a picture taken. But we know we did not see that with our natural eyes, though we can behold it by way of the mechanical. And we thank You so much for it. But we realize Lord, above all these things that were done, the prophet said that You would not send a true healing revival, unless there was a Message; and so, we look to You tonight for that Message, Lord, and pray You'll help us in the study of this Word, because we know this sermon is a part of that Message. May we realize that, and know that great good shall come from it.

So, may we hang onto every word the prophet said, believe it, Lord, and, where we can, act upon it. We can, whether it's passive faith or it's active faith. So, anoint our hearts today, Lord, that we might receive that Word that's able to make us wise unto salvation, and we believe, also, to put us in a rapture. In Jesus' Name we pray. Amen.

You may be seated.

1. Now this is number seven; and in this message, which is about the New Jerusalem, Bro. Branham calls it a sermon by divine inspiration, "The Future Home of the Heavenly Bridegroom and the Earthly Bride". Now Abraham called it the City which hath foundations. And it's the same City. And, when John saw it, he remarked about its foundations in Rev 21:14.

(14) And the wall of the city had twelve foundations.

Now the people who are going there have never had any permanency on this earth, though they were entitled to it. Satan won those rights by Adam's forfeiture. But now, through the redemptive price of the Blood, the future inhabitants will put down eternal roots, and no longer be sojourners in their own promised land, nor will it again be said of them that they have no continuing city, as it's spoken of here in Hebrews 13 and 14. They will no longer seek a city. And we're coming nigh to that very time. They will possess it, according to the Scripture, forever and ever. Now that City we're talking about has been under construction, as Bro. Branham said, for thousands of years, from before Abraham, because he was looking for that City. It is even now being built, and will come down on the redeemed earth, where we saw last Sunday that it would be a people and a place in perfect harmony with God. And that's all there would be, too, is God and His people, that which came forth from God.

2. This City and its inhabitants, and all those outside of that City, but, of course, in their own perfect order, will manifest completely the great God, Jehovah-Elohim complex, as to His essential and unique nature, for the design of the plan and the fulfilling of it and its purpose, which culminates in the holy City, will reveal God, and we shall know, then, as we are now known, for there will be no opposing view any longer given us by Satan, or anything that is not in perfect oneness with God or, of course, would hinder any communication from God to us. There will be nothing negative. All unbelief will be gone, because unbelief is sin, and there'll be no sin there. And with unbelief gone, there is no way possible for one to ever know again, or endure again, the fruit of evil. We saw that that came from the wrong type of worship. That's where everything comes from. As Bro. Branham said, "*what a place it must be,*" for the very essential nature of God, that which makes Him to be God, inspired Him to design it and construct it for His Own children, who possessed His Own Life. And now God and His children are together in that place, or we soon will be.

3. I'm just going to read a part of the last paragraph, on page 43, number 201, and Bro. Branham said,

[201] *Oh, what a place it must be when divine nature, a divine Architect has designed it for a divine attribute that's been divinely predestinated by a divine God, Who is the Author of divine Life.*

In other words the entire revelation of the purpose of God comes into manifestation, and the beneficiaries are His children who have been redeemed, and they're one with Him.

[202] *What will that City look like? Think of it. Remember, it is not in heaven.*

Now I think Bro. Branham emphasizes that, because it seems that just about everybody who names the name of Christ, when you consider Christianity, has this thought of going up to heaven, and meeting St. Peter at the gate, which I think likely came from Catholicism. I don't know. And then, they'll go to see Jesus; and then, they're going to be in heaven. And that is far from the truth. Now, if they can be so wrong in that little fundamental, though not so terribly important issue, how wrong will they be when it comes to the big issues? In other words, if you don't know this doctrine, how are you going to tell, you know, when it's really tricky—when the more difficult doctrines come up.

So, it's going to be on earth. John said, "I saw it coming down out of heaven."

In other words, even then it is not a product of the earth, when it comes to the literal physical City made of the twelve foundations, of which are huge jewels, gates of pearl, and the City of pure transparent gold. That is something which is being created. The people here are being readied for it. Now, what it is, we are caught up to the Marriage Supper, come down to the Millennium; and, when they're ready for the dissolution, we're caught up again. And at that time, when the earth is completely burnt out and re-encrusted, so to speak, and the atmosphere's cleansed, up out of the earth comes Mount Zion, and this City comes down, and we with it. So, that's the beauty of it.

4. Now:

[202] *It's to be on earth, (See?) not this earth that's going to pass away; (in other words, not this present form as you see it now, but the changed form, which is the redeemed earth. Now, we'll go to page 44.)*

[202] *God didn't say He's going to raise up a new generation.*

In other words God's not going to raise up a new race to do this. Like the time when God said to Moses, "Step aside, and I'll just wipe them all out, and I'll make a whole new group out of you." And he said, "No, that's not the way it should be done. At least to my thinking."

So, what you're looking at here is Bro. Branham is saying that, because the earth is entirely renovated, and this marvelous new structure comes down, God is not going to people it with people other than those that are here now through the six thousand years and have come up through the resurrections or immortality, and are now to be ensconced in that City. They are to be the real children of God, who were fallen lambs and sheep, and now they're redeemed back to God.

5. Let's go to Ps 22:30. I've got written down here. And It says:

(30) A seed shall serve him; it shall be accounted to the Lord for a generation.

So, the Lord's going to have His Own generation. And you know as Bro. Branham, I think, very much unbeknownst to him, I do not believe that Bro. Branham actually caught this from the Scripture here and was using it. It was just something that God put in his mouth. He didn't say, "He's going to raise up a new generation;" but He's going to raise up a generation. Now, what generation will it be?

(30) A seed shall serve him; it shall be accounted to the Lord for a generation.

God's generation is His seed. Now, to understand that perfectly, we go to Isaiah 53, and here is where I think he would have been preaching from, this thought here. And you look at number eight:

(8) He was taken from prison and judgment: and who shall declare his generation? (There, see?) for he was cut off out of the land of the living: for the transgression of my people was he stricken.

All right. The generation, then, that is going to declare Him eventually, is going to be the redeemed people. Now, watch; verse 11.

(11) He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. (I should have read the tenth, the one above it.)

(10) Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

So, this is what Bro. Branham is telling you here in this beautiful sentence of the new generation. "He's going to redeem the one that's here." In other words it's the same people, as Job foreknew this, in Job 19:25-27.

(25) For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

(26) And though after my skin worms destroy this body, yet in my flesh (I shall) see God:

(27) Whom I shall see for myself, and mine eyes shall behold, and not (somebody else's eyes); though my reins be consumed within me.

Though my life is gone, I'm going to have it all back again in a form of redemption.

6. Now, with that we're going to go to what Paul said in 1 Cor 15:12-19.

(11) Now if Christ be preached that he rose from the dead, how say some (of) you there (be) no resurrection of the dead?

(12) If there be no resurrection of the dead, then is Christ not risen:

(13) And if Christ be not risen, then our preaching (is) vain, and your faith is also vain.

Now you notice in here that Paul is making a very strenuous case about the personal coming back of the individual of which Christ is the important one. He's the firstfruits of all. He's making a very strong case of a literal, physical body covenant.

(14) Yea, (also) we are found false witness of God; because we have testified of God that he raised up Christ: whom he raised not up (of the dead), if so be the dead rise not.

Now you notice in there, that the predication of Christ rising from the dead is upon the understanding that the human race, or the defiled and you might say, organically-dissolved people of God, have got to come back on this earth. See?

(15) For if the dead rise not, then is not Christ (risen):

So that, if God had not put forth a resurrection for His own, Christ would not rise. There'd be no need for it. Now:

(16) And if Christ be not raised, your faith is vain; (you) are yet in your sins.

(17) (And) they also which are fallen asleep in Christ are perished.

(18) If in this life only we have hope in Christ (and not a physical resurrection; our salvation has no substance.)

Now this again is something that I know that the average Christian, so-called, does not like to accept, because it is too brutal a statement. It is too matter of fact.

“Well, bless God, if God didn't want a resurrection, what would be... ”

Well, I'm going to tell you: God wants a resurrection. He's going to get a resurrection. And, if you don't want it, you'll burn in hell! You'll be dissolved. And that gets rid of you permanently, along with all the defiled.

7. Now I'm hitting this hard, so you'll know this is important. This message speaks of an eternal, literal substance. And you'll feel, and you'll smell, and you'll taste, and you'll eat, and you'll be perfectly righteous in everything you do. And you'll be human beings on an earth. Now this is what we're talking about, and this is the ultimate of God.

Now you may have other ideas of what the ultimate is. I'm just going to say one thing to your thoughts: sinful. All right? It's the truth.

You say, “Well, Bro. Vayle, that's a little simple.”

Well, I'm a little simple too, bless God. That's where faith is; it's in simplicity. You can't go by anything but the Word of God.

8. [202] *Not going to raise up a new generation; He redeems the one that's already here. He isn't going to make any new world; it's this one right here; He's just going to burn it off, and clean it up, like He did you. His plans must forever remain the same. (That's what he's telling you.)*

In other words, as we've said before, that God has only one plan of redemption. And everything that is redeemable comes under that plan: water, Blood, and Spirit and the cleansing of the fire by the Spirit.

Now Bro. Branham said he was a hunter. But, before he was a hunter, he said he was something else. Tell me what it was. Don't be afraid to tell me. A what? No. A conservationist. A conservationist. God is a conservationist, and the prophet could not be anything but a conservationist. A conservationist is exactly what he was. So that God conserves. He doesn't lose any. He said, “I will lose none, but raise him up at the last day.”

9. Now, remember; it's not going to be heaven. It comes down from heaven. 1 Cor 15:42:

(42) So also is the resurrection of the dead. It is sown in corruption; raised in incorruption:

- (43) Sown in dishonour; raised in glory: sown in weakness; raised in power:
- (44) Sown a natural body; raised a spiritual body. There is an natural, there is a spiritual.
- (45) It is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.
- (46) Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.
- (47) The first man is of the earth, earthy: the second man is the Lord from heaven.
- (48) (And) as is the earthy, such are they also earthy: and as is the heavenly, such are they also heavenly.
- (49) As (we've) born the image of the earthy, we shall bear the image of the heavenly.
- (50) Now this I say, flesh and blood (and so on)...

Now, what are we looking at here? We're looking at the fact that, though we are an earthly people, and it is true we'll be changed and come back on this earth, there is going to be now a heavenly imprint on the whole of it, which is the New Jerusalem: God's and His Kingdom come down to dwell on earth with His people. First there was the earthy. From that, God was able to produce what He had in mind for the heavenly. Now He brings the two together. And literally with New Jerusalem, you have, 'Thy will be done, Thy Kingdom come': 'Thy Kingdom come, Thy will be done, on earth as it is in heaven'. The heavenly is coming down. Remember, New Jerusalem, per se, is not something prepared from the earth. The Bride is. But New Jerusalem comes down from God. I think it's something like Jesus said, "My Father worketh hitherto, now I work." And Bro. Branham said that Jesus went to prepare this beautiful City, then he turned around and told us It was thousands of years old. So, all right.

You see, then, God working hitherto, then Christ working. So, there we see the plan. We see the wonderful plan of God moving from eternity into time, and back to eternity—from no manifestation to a manifestation, unto His Own liking, to where He brings it all into His divine order.

10. [203] *It's going to come down from heaven. It's a dwelling place, a place to dwell in, to take up His abode. (That's right. It's God's City.) John, on the Isle of Patmos here in Revelations 21, saw it descending. John saw the City descending from heaven like a dove, like he saw at Jesus' baptism. Here came God, down upon His earthly Tabernacle, Who was Jesus, the Spirit, descending out of heaven.*

[204] (Take the baptism of Jesus.) *When Jesus was about to be baptized, He went straightway to meet John. He met the prophet for the Word comes to the prophet, and Jesus was the Word. John was the prophet and the Word comes to the prophet, nobody else. And the prophet was standing there, denying, contradicting, all the denominations, the Scribes and the Pharisees, and of all the Israelites standing there, and when John saw the Word, the Word came right to him. And the prophet was so shocked, he said, "I have need to be baptized of Thee. Why comest Thou to me?"*

[205] *And Jesus said, "Suffer it to be so, for thus it becometh us (He knew the message) (Well, sure He did. He knew what His message was all about. He knew what to say and how to react.) to fulfill all righteousness. I'm the Sacrifice that must be washed." And he suffered Him.*

Now you notice in there that Jesus had to be washed. But, if you look as you have looked many times in Ephesians 5, you'll see at the presentation the Bride must be washed. Verse 26:

(26) That he might sanctify and cleanse it with the washing of water by the word,

(27) That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; that it (might) be holy without blemish.

And, what was the blemish? The blemish over in the first Corinthian church was absolutely 'another Jesus, another spirit, another gospel'. The Ephesian church was not so. Now we're back to Ephesus. We have the original. We are back to true Pentecost: the visitation of Almighty God, visiting with His people. Not the tongues talking and all of that. That's all right, but that's not what it's all about.

11. Also, He appears today. And, why does Christ appear today? To be recognized by the Bride. That's why He appeared. And to be united to us—only those that recognize Him. And that's what It says in the Book of Matthew. "Behold the Bridegroom." The cry went out. "Behold the Bridegroom. Come out and meet Him." And so, they went out. And those that He appeared to were the ones He took into the Wedding Supper. Now that's true, because, let's face it: He could not have appeared to the others, or He would have taken them too. They missed it entirely. When you miss the appearing, you miss the Wedding Supper. Correct.

12. [206] *When He went up out of the water, he said, "I saw the heavens open." The prophet saw it.*

Now you're going to find two Scriptures on this: one in Matthew and one in John. One where It says that Jesus saw it, and one where It says that the prophet saw it. They both saw it. Both John and Jesus saw it: went up out of the water; he came out of the water. Then, how do you believe in sprinkling? You have to be sprinkled with a hose; maybe a fire hose, and a fire hydrant; get the fire department in to baptize you. The Methodists are insane—and the Lutherans. Anybody that follows this method is insane. I'm talking of sprinkling. This is the only method of baptism. You've got to come up out of the water. Right? That's the Bible. How can anybody be so ridiculous?

13. See where the church has gone? Roman Catholics at one time did this. It's right in their records. They know it. What stopped them? Organization. They organized God plumb out of the church. What happened to Lutherans? Organized God plumb out of the church. You know what Wesley told them? He said, "I am never fearful that the day the word Methodist will go from the face of the earth; but I am afraid that the dove might escape us." And the only evidence you see of the dove now is the stool on the roost. They're the filthiest church in America. If you want to know who vouched strenuously for the Communists, wants the Commies in here, you study what the Methodists have put on record over the years. They are the filthiest. They deny the virgin birth; deny everything. When the wrath of God comes, it will destroy all evil.

14. I'll tell you a little secret. There came a time when a certain fellow defiled the camp of Israel going into the Promised Land. And, don't you know that he took this Babylonian wedge of silver and the garments, and Joshua said, "We've got to find out why we're not winning the battle."

So, God told him: sin was in the camp. So, he began to take every single one, until he came right down to that fellow and his family. And, do you know what he said to him?

He said, "Give God the glory, and confess your sins."

And the minute he confessed his sins, he took them out and killed the whole bunch of them.

You say, "Give God the glory?"

Everybody's going to confess that God's Word is right before it's over, and they'll go to the Lake of Fire just the same. Your confession's on this side. Get right with God now and put away all your foolish thinking. Listen, I don't care what my former Presbyterian, Methodist, and Pentecostal church taught me. It is all a bunch of lies, and I wouldn't even take time to spit on it. I'll see it burn at that day. And I'm going to be glad. You know why? Because they duped me. Oh, they're energetic to make the big denomination. Useless. If we get any bigger than this, I'm going to send you all home—or just about. If it's not sheep, where is the purpose? See?

15. [206] *He went up out of the water. He saw the heavens open and here come descending out of heaven a form of a dove and a voice saying, (Now this is beautiful. Listen to it: God speaking to Jesus.) "This is my part of the earth that I have redeemed, and from this part of the earth I will redeem the rest of it, for He is my Word made manifest."*

Isn't that beautiful? Just a marvelous poet, inspired by the Holy Ghost can say something like that. He shows how wonderful it is. And this lines up, of course, with the fact of back in Gen 1:24-25, where God said, "Let the earth bring forth." Well, you know, the earth doesn't bring forth animals. What it simply was is that God took the earth and put a coat on those spirit animals, because animals have spirits. Definitely. They don't have souls, although just one place in Proverbs seems to indicate an animal could have a soul; but they don't have souls. At least they don't have our kind of soul. If they've got souls I'm not going to argue anything with anybody. But one thing that we have that an animal doesn't have, and that's what you call the inner soul, a little, teeny germ down in there that makes the difference. And we'll see that in a little while as we go along. All right.

16. So, here it is that God says now, "I am taking this part of the earth as token that everything from the earth that is mine will be redeemed." That's marvelous. There won't be an animal or a bird; there won't be a fish or anything else that God does not redeem that's His.

You say, "How is He going to do it?"

God is God. I have no trouble with that. If He wanted to make more universes, He'd just make more universes; doesn't say He's going to. Sure, how He does it, that's His business; but I know He's going to do it.

17. [206] *"This is my part of the earth see, that I have redeemed, and from this part of the earth I will redeem the rest of it..."*

In other words He took this part of the earth, and He said, "Now I'm going to take this earth, and I'm going to bring it into a man, just with the Life of God." What a tremendous thing. All right.

[206] *He saw the heavens open, and the form of a dove, (the Holy Ghost coming down.)*

What about June 11, 1933 when he saw, like the whirling Pillar of Fire in the form of a circular rainbow...? Have you ever seen a circular rainbow? You fly over the east coast—the best place I know to see one. You go toward the Bermuda somewhere and get up above the clouds, and you'll see in the beautiful white clouds, or you look down, you'll see these beautiful circular forms. I've never seen them anyplace else, but, of course, I haven't been to the Orient; I've been to Europe and places like that. But I do know that right out here, on the east coast, and it's beautiful.

What was it that came down? The same One came down. See, it's the same One speaking.

18. [206] *"... and He is my Word made manifest. And the whole world, I spoke it into existence by my Word, and Satan's held it all this time, but I've come to redeem it, (so*

much of it has made His Body)... (In other words he's saying here, a part of the earth is making this One's Body.) *"And I am coming to dwell in it."*

See, Christ was God's earthen vessel. That's what He was, an earthen vessel. Absolutely. Make no mistake about it. Christ was God's earthen vessel, unto God's glory, and He is the chief vessel in the house. In fact, Paul says, "He is the builder of the house." And he said, "The builder has more honor than the steward, or the servant, even though he's got a lot of authority, even as Moses had."

19. [207] *John said, "I saw the holy City, the New Jerusalem descending out of heaven, as a bride adorned for her husband."*

In other words, at that time, you have the epitomization, you have the climax, the ultimate of what it's all about here is to please Jesus. And without faith, you cannot please Him. It is to believe His Word. What kind of fools would we be not to believe a vindicated Word? But to come along and say, "Well, I believe every Word in the Bible."

You know like the old joke: "Bless God, I believe the Bible from cover to cover, and what's on the cover."

Oh my, yes. Well, how about, "Do you believe in a vindicated prophet?"

"What did you say?"

I said, "a vindicated prophet."

"Ain't no such animal. Why, bless God, it's all vindicated."

Well, explain this then.

"Well, here's to my thinking."

I don't care for your sinful thinking. I can think too. This is too serious. I've got to know.

Don't tell me, "Well, I think the town is north by northwest, about ten miles." I want to know, or I'm going to miss the town.

20. Oh yeah, the day of guessing is over, brother/sister. Bro. Branham told us, he said, the day of joining a church, baptism in the name of the Father, Son, and Holy Ghost, it was all right in their day, but it's not any longer. You see, people don't want to believe that. They don't like to believe in junctures, and transitions. They don't want to do it. See, we're the ones with the open minds.

We'll be accused, "Oh, those close minded people down there, Wolcott Road. Yeah, they're a bunch of ignoramuses you know. Got their minds all messed up and closed."

On the contrary, we are the only ones with our minds open to God. They've got theirs all gummed up by some mental axle grease and gunk. I'm going to tell you something. Axle grease is pretty good to lubricate the bearings, but you mechanics tell me what happens when the dust comes in.

Bill [Graham] can tell you what happened to his motor, when he took it back. And he said, "There's no way you did this motor right." He said, "There's no way."

He said, "I didn't do it right?" He then said, "Bill, dust blew in there."

And dust ruined the bearings and ruined his motor, after he paid \$700 to get it fixed.

So, all right, you might have been inspired or anointed at one time with the Holy Ghost, through organization. But, if it ever got dry enough for the dust to come in, that oil is gone now. It's all over. The motor's going to go. No, we're not the ones with the closed up, foolish minds. We're the ones whose minds were open to the Word, and now our minds are closed to the false. That's the truth of it. We're going to stand on that.

"As a Bride adorned for her husband." That's what John said. Now, that's John the revelator. John the Baptist said, "I saw the Spirit of God descending like a dove."

21. Now there's an emphasis on this body. We go to 1 Cor 6:19-20.

- (19) What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?
- (20) For (you're) bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

And with that we read also 1 Cor 3:16-17.

- (16) Know ye not that ye are the temple of God, the Spirit of God dwell(s) in you?
- (17) If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (That's what the Bible teaches you right there.)
- (18) Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.
- (19) For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their craftiness.
- (20) And again, The Lord know(s) the thoughts of the wise, that they are vain.

All right. We're looking at those Scripture there; and you can see it's very, very important (the body), because it is the temple of the Holy Ghost. Remember, Bro. Branham said, "*God breathed into Adam the breath of lives.*" He said, God breathed into Adam the Holy Ghost.

22. But now, watch.

[207] *Jesus was part of that earth that the Holy Ghost descended upon (Is that right?)...(Now, listen again) Jesus was that part of the earth that the Holy Ghost descended upon (Is that right?) and remained upon Him forever.*

Now I don't know a statement for that, except in John. It says: Jn 1:32-34, "the Spirit remaineth upon Him." Now Bro. Branham says, "*It can never leave Him.*"

But, what about the fact he said, "*It left Him in the garden of Gethsemane*"? See? See, now, so, you're looking at something there I can't explain, but there is this thought about it. Let's read a little further.

- 23. [207] *It's always there, (He and God are one.) always has to remain. And so John saw the holy City, New Jerusalem descending like a comet, (and so on).*

Now, that thought of one, those who go opposite carried it too far (this statement) will end up as Jesus-Only, which is entirely wrong. Because what you see there is one God. He's Jehovah. Call Him what you want. And He had a Son. And that Son was human, born of a woman, but the life was not the life of Adam. It was the life of God. See?

Now the truth was corrupted by philosophy and mythology. Mythology said the gods come down, and they have intercourse with women, and these are sons of god that are born. It's entirely erroneous. God's Spirit has intercourse with no woman or with anything. God is a Creator. We'll talk about this as we go further. And I want to show you something Bro. Branham said about this oneness, and He's never left. He said He remains on Him, and He never leaves Him.

24. Now, remember; he said, *"The Lamb is on the throne, and the Pillar of Fire is above the throne, but they're One."* Now, don't ask me to explain it. Just leave it be. If I can ever come to a knowledge of this, I'll do my best with you, but I'm just going to leave it how the prophet said it. Some things I don't understand; I may never understand. I know there is one God, period. That's all I know, and that's all I care about, until He shows us more. All right.

It's also like one God, and His ways as we saw. Hebrews 13:8, same yesterday, today, and forever. And that's God in the Pillar of Fire. They came down to Abraham and so on.

25. Now, let's read.

[207] *He always has to remain. And so, John saw the holy City, the New Jerusalem descending like a comet or a dove, coming down out of heaven and settling upon a redeemed entire earth. To do what? To claim every attribute that He made the earth for; (Yeah, see that?) every man that was represented in eternity and every woman is redeemed then. (In other words every single one that was in the mind of God and predestinated in Jesus Christ, having had representation in Him, they were there like a speck of sperm.)*

Now, listen. Let's face it. You know as well as I do, one pair of birds, peacocks, same peacocks right down today. See? Guinea fowl. Right today. Robins. Right today. What was it? The life in transmission through physical flesh: the earth—a life in transmission. All right.

26. What we're seeing then, here, is all the redeemed are going to be in this beautiful Kingdom that God is setting up on earth. And, remember; they were represented, because they were in that flow of life. See? Look, Adam and Eve, one person in a spirit, had a spirit body. God just turned around and put flesh on them. From that moment on, the life, which was spirit, could multiply through the flesh. And it did. So, here's what you're looking at. Whatever, coming down, he says:

[207] *To do what? To claim every attribute that He made the earth for; every man that was represented in the eternity and every woman is redeemed today.*

So, you've seen this spring, without a doubt, dozens of robins, every robin you see today was in that original robin, male and female. As Bro. Branham said, *"Every orange that will ever be upon this tree, was already in this little tiny seed."* That's what you're looking at: redeeming him; now, redeeming the earth.

27. [207] *She's been scoured and burned by fire like Jesus in His fiery temptations in the wilderness for forty days. (That's Matthew 4.) And after that, notice, it was ready for his ministry then. (He was ready for the ministry.) Think of it, the Holy Ghost descending upon the earth, Jesus, and that holy Blood. Now, watch. I hope I don't go too deep for you. See.*

Now he's going to talk about the blood of God in creation, and serpent seed. So, get ready for it. And, remember; he belabors serpent seed, which is vitally necessary.

[208] *The holy Blood that was created by God, the Blood, the Life, the creation of God: Jesus was the beginning of the creation of God. You see it? God made in creation... He was Spirit. The Bible said He's the beginning of the creation of God. How did He begin? In the womb of a woman, which is what?*

Now, remember; the Bible tells us, in "the beginning of the creation of God." That's Rev 3:14.

28. Now, where did this body begin? It began in the womb of a woman through the life processes of any life, which is able to combine with elements. And it will bring forth the results of a genetic pattern. You might take, if it were possible, I don't know; let us say that the sperm of a snake and the sperm of a male were identical, as far as you could see with your naked eye. Even take a highly powered microscope. And you could take the egg of the both females, and you could see both of them, and you'd say, "Well, I believe they are both human. No, I believe they're both snake." You put them together, under the conditions that that life can receive nourishment, it'll come out according to, not what your eye sees, but the genetic pattern which you don't see. Because you can see the sperm of man, the egg of a woman, know it's a male and a female, put them in a test tube under the proper conditions; and, if you ever got to the place where you wanted to take it... (How far they try to take them so far, I don't know.) But I tell you, no matter what you saw in your microscope, highly powered, you couldn't tell if it would be a redhead, or a blackhead, brown, various shades, because you wouldn't know the parents. See, nobody could guess. So, you see, what you're looking at. He's talking now of life coming forth.

29. Now, he strikes serpent seed.

[208] *How those blind people can't see the serpent's seed right here. See? Eve was put here on earth, and before Satan ever touched her or anything else, God had said to them, "Multiply and replenish the earth." It's right. But Satan comes in here, and if Cain was Adam's son, then where did Cain get his nature? Because Adam was a direct descendant from God, and you can only take the nature of your parent. (Now, what does the Bible say in 1 John 3? He was of that wicked one. Genetically speaking. Now,) you can only take the nature of your parent. And, when you are borned again, you take the nature of your parent of heaven.*

Now he's telling you right here that a true son of Adam never turned out a murderer. He didn't—never did. Not saying they couldn't, like Paul, become murderers. But he was all enveloped in serpent seed flesh by that time, (was completely taken over) because they were not a warlike people; they were humble farmers. History tells you that.

30. Now, watch:

[208] *And your parent of heaven is the attribute of the Word, or the Word is the attribute of your Parent.*

Now, does Bro. Branham mean one or the other? He does not mean one or the other. It's not an 'either/or'. The word 'or' in there fools a lot of people that don't know the English language, how Bro. Branham spoke. They think it means 'one or the other'—equating one to the other—sometimes. No way, shape, and form. How do you know? Because It says here:

[208] *...or the Word is the attribute of your Parent. And how can you deny It for denominations? (So, it tells you number two is the correct one. See?) The Word is the attribute of your parent.*

So, what is he dealing with? God. What's He send? The Word. Then, how will you reject the Word when He sends It? No way.

And, what is an attribute? Well, first of all, an attribute is an identifying factor, because it is a part of it. You can't have an attribute without that thing being a part of you. See? Now you can be worked upon, and you can force a response, but you'll still respond according to what you are. Now you can't respond like a tiger and jump and claw with massive teeth and rip people's throats. Now you may think you are, and try it, and be very stupid, and end up getting clobbered. You might have some success even. But you're not a tiger. You can't bolt down chunks of raw meat. Try it. It's like my fist. Go ahead. Even the 'Heimlich Maneuver' isn't going to do you any good, and I couldn't even apply it on you.

31. So, we're looking at an attribute. It's an identifying factor, because it is a part of it and remains true to its character or characteristics. It just goes right on down. See?

Now, what's nature? 'Nature' comes from the word 'natal'; it means 'born'. It means 'the essential characteristic of a thing'; 'qualities that makes the something what it is'; 'inherent tendencies inborn in you'. So, it says right here, you're an attribute. You're a part of something, whether you know it or not. Now it says, 'your nature', that means 'what you're born with'. Put the two together: it's who and what you are and how you act. [End of side one of the audio tape.] Then, if who and what you are, though disgraced and fallen, is from God, you still will have to have an identifying factor. What is it? Receiving the Word in Its true revelation and understanding It and being a part of It—not just thinking you know, but knowing It.

32. He says:

[209] *I hope you don't miss this. I know it's from God. (What's from God? Serpent seed doctrine.) Jesus is here standing, the spirit comes descending, and there stood Jesus, the attribute of God. (Was He an attribute? Sure. "I came from God, and I go to God." An attribute.) Now, the woman Eve, she... Watch. God said, "Because they did this," He said, "I'll put enmity between your seed (Eve) and the serpent's seed." Is that right? The woman doesn't have any seed. Did you ever think of that? She has a field, not a seed. See, the serpent had already placed his seed there. Then, if the woman doesn't have a seed, it remains she is to have a seed... Somehow somewhere, she's got to get it. because she's got to have it. (Now this is a very statement of fact. The woman has a field. The woman doesn't have a seed. Though she herself is a seed and is a seed of God, she does not have a seed. She is the field. All right, that's a doctrine, a theologically correct statement. Now, remember that, because that's important. See, "the serpent had already placed his seed there.")*

[210] *You see, serpent seed came by sexual intercourse inspired by Satan (That's between Eve and the serpent.) for the serpent—which was not a reptile at that time; (for he had an upright carriage. He had legs, arms, and all, but they were taken away from him in the curse.) He was the most subtle... the only beast who could coordinate with the woman. (Or copulate to the extent of impregnation.) A beast seed (animal seed) will not do it anymore, can't do it anymore, using either a male or a female. (A male, man to a female animal, a male animal to a female woman, nothing.) They tried it; (Absolutely. It's been tried many times.) won't work. The seed life out of a male won't go into a female; it won't do it. (He put 'woman' in there, but I don't think he wanted that. The idea was just a female of the animal. But he said:) But that was the closest thing...*

Now, what are we looking at? We're looking at the seed of a male animal, human or otherwise—not human, of course, in this case—could never mingle with the female of the species, which is the woman of the human species. It can't do it. The closest thing at that time was the serpent, and he could do it.

33. [211] Now see, *they can't find that specie anymore in the earth, which lies between the chimpanzee and the man.* (They can't do it. Adam Clark knew that. Great theologian.) *See, each one as it is evolved up from the birds up to monkeys and so forth, up to chimpanzee, then there's a loss, (a disparity). That was the serpent, not a snake. Every part of his form is lost from him, because he was cursed.*

Now he's not talking of evolution, going from a tadpole up. He's talking of God's evolution, the series of intelligence and complexity. That's all.

Now you say, "All right, what about genetic splicing?"

Right today there's a big talk going on, and the church is involved. Can we now take, because we can take, a chimpanzee and a human seed, or the egg, splice them, and get them, it will produce a creature that maybe, no doubt, we can utilize as slaves, because they're intelligent enough as animals to know they're not defrauded. Now it's in the books. Bro. Branham said, as far as I know, (I can't get the quote.) that, when you see them just on the verge of discovering life and the principles, he said, "*That's when He'll come.*"

And you know, right now, the laboratories are doing it. Don't tell me that someone's not doing it, because I know somebody is doing it. You know what? We're in the same days as it was in Noah's day. You know why? Noah's day was... God said now, He said, "They'll do exactly what's in their heart and their mind," and they'll do it. They're doing it right now. The perfect, you know, revolution: back to where Alpha is Omega.

34. [212] Now, *God didn't curse Adam. He might've done the same thing, but He cursed the earth—the thorns and thistles.* (In other words, just like He cursed the animal, the beast, He could have cursed Adam, but He didn't do it.) *He didn't curse Eve, but said Adam would be her ruler.* (Now, how in the world could God have cursed Adam or Eve, because they're a part of Him? How can God curse God?) *From now on Eve isn't trying any preaching or anything like that; Adam is her ruler. "All the days of your life and in sorrow... you'll bring forth life into the earth." But He said, "I'll put enmity between your seed..." Now, she didn't have a seed; she never did have. So, she had to receive a seed from some way. God gave her seed, not by sexual intercourse, but by creation!*

Now, why does he belabor this point all the time? on serpent seed and what God did here? Because of the sovereignty of God! Now you get a little peek of that. We read It more than once in 2 Pet 2:5.

- (5) And spared not the old world (the old order system), but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

The same as going to happen today. With that, Jude. That's the little book before Revelation, one chapter, verse 4.

- (4) For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our (Lord) into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Now It tells you the serpent seed gets into the Church. And, let me advise you that the Church is almost all serpent seed. It has a very, very tiny group of foolish virgins and a much smaller group of believers in the Word of God. So then, he warns what's going on. All right.

35. [213] *Can't you blind people see, that's the seed of the serpent! Oh, my, Satan got there before Adam; that was the seed. (Through the serpent.) But she received a seed. What was it? God Himself. He was the beginning of the creation of God. (In other words, "God creating Himself in the form of human flesh," That's a quote from Bro. Branham.)*

[214] *Now look, when Seth was born—or Abel rather, he was a just man from his father; Seth's the same way. Where'd that evil fellow come from (That's Cain.) Murderer. Liar? See? Where did it come from? It had to be a seed, because he was a seed. Cain was a man. (They're all seed.) Oh, where are those blind people at? The god of this world has blinded them. No wonder Jesus said no man can see it. See?*

[215] *You say, "Why don't they see it?" Jesus said one time to His disciples, "It's given to you to know the Kingdom of God (That's the mysteries, the Kingdom of God.) but not to them. "That's the reason you come from fifteen hundred square miles See?: It's because it's "Given to you to know the Kingdom."*

In other words the same revelation as Abraham, and the same contact with Melchisedec as Abraham had, is here with us today. The same One. In other words the One Who was going to bring His Kingdom down to earth made Himself visible to partake of the wine and the bread, the emblems (Not blood and flesh, no!) the emblems thereof, and we have the same ministry by the same Holy Spirit, today.

36. Let's just take a look at what I'm talking about here. In Heb 6:13, notice:

- (13) For when God made promise to Abraham, because he could swear by no greater, he swore by himself,
- (14) Saying, Surely blessing I will bless thee, and multiplying (I'll) multiply thee.
- (15) And so, after he had patiently endured, he obtained the promise.
- (16) For men verily swear by the greater: an oath for confirmation to them an end of all strife.
- (17) Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:
- (18) That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope (that's) set before us:
- (19) Which hope we have as an anchor of the soul, both (steadfast and sure), and entereth into the veil;
- (20) Whither the forerunner is entered, even Jesus, made an high priest after the order of Melchisedec.

Now, that follows Heb 6:3-8.

- (3) And this we'll do, if God permit.
- (4) It's impossible for those who were once (for all) enlightened, tasted of the heavenly gift, partake of the Holy Ghost,

- (5) Tasted the good word of God, powers of the world to come,
- (6) (Having fallen) away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, put him to an open shame.
- (7) For the earth which drinketh in the rain (which oft comes) upon (the earth), (it) bringeth forth herbs meet for them whom it is dressed, receive blessing from God:
- (8) But that which beareth thorns and briers rejected, and nigh (to) cursing; whose end is to be burned.
- (9) But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.
- (10) For God is not unrighteous to forget your labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.
- (11) And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:
- (12) That ye be not slothful, but followers of them who through faith and patience inherit the promises.

37. Now, notice; that's an interpolation taken from Chapter 5, where he's talking about Melchisedec, and he said:

- (11) (I've got) many things to tell you, (You're hard of hearing. You can't hear, and you can't see, because you're dull at both.)
- (12) For when the time you should be teachers, someone's got to teach you again with the first principles of the oracles of Christ, (Because you can't take strong meat; you can only take milk.)

Now he said, "This is a doctrine for the strong." He tells them when this takes place: the strong meat comes in. The strong meat comes in, in the end-time period of the last day Message, where people literally turn and crucify to themselves the Son of God afresh. Now we were reading all the way down to the end of Hebrews 6.

38. Now, watch: Hebrews 7.

- (1) For this Melchisedec, king of Salem, priest of the most high God, (whom Abraham met) returning from the slaughter of the kings, and blessed him;
- (2) To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, King of Salem, which is, King of peace;
- (3) Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest (forever).

- (4) Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

Now Abraham met him after the battle, and he served him communion, as Bro. Branham said. But I look at it this way here, that only we here are given to know these things at the end time, that we understand Who Melchisedec is, we understand who Jesus is, we know Who God is, we know the principles laid down, we understand serpent seed, we know what is going on in this very hour. We're the only ones that do know it. The others do not know it; and it's not that they cannot know it, it's that they don't want to know it, in most cases. See, what they do... Look, let me tell you something. What happened when Stephen preached the truth? It said they just gnashed with their teeth, and they plugged their ears, and they ran out to kill him. Now, why would they do it? What was that man doing but just preaching what he thought was the right way to worship God? And, how many was he attracting? Hardly anybody. Then, you tell me: Why can't people, who already got the thing sewed up to where they want it, stand that little razor of truth? You show me. There's your Cain religion right there in the serpent seed. The foolish virgin, they're not going to bother; very few of those. But you watch. It always comes that way.

Now, he said, *"They cannot see serpent seed; they cannot understand it."* But he said, *"To you it is given to know these great doctrines."* And now the same revelation as Abraham, and the same actual contact, the things that were manifested, we see manifested in this hour, to let us know that we are knowing the things of the Kingdom.

39. [216] *Look, fellows come even from South Africa and around, this late hour when the Bride is made up to go into the Kingdom. I just don't have enough time. Notice; watch now. See?*

[217] *Now, can you see the serpent's seed there? See how it was done, just perfect. Now, someone said... Like that guy in Tucson the other day trying to discredit it— serpent seed doctrine. And, he may listen to tapes, but if he is, man, I want to tell you something. You quoted what Eve said, and they all quote the same thing: "I've gotten a man from the Lord."*

Now that's supposed to be, then, the Bible. So, she could not have had intercourse with the serpent, because Eve said, "I've gotten a man from the Lord"? Well, I want to ask you one question. When did Eve ever give the Scripture? Never did. If you're going to believe everything in the Bible, then you'd better believe what the devil said, when he said to God concerning Job, "Skin for skin, all that a man has he'll give for his life." I want to ask you a question. Do you believe that? If you believe that, then you believe the devil, not God, because God proved through Job that every man doesn't do that.

You know, a lawyer tried to pull that off one time in a court, and he said, "Now Judge," "I want to tell you something." He said, "Even the Bible said, "Skin for skin, all that a man has he would give for his life."

And the judge said, "You don't know your Bible." He said, "God never said that. The devil said that, and we don't take the devil's testimony in this court."

He knew more than the lawyer did.

40. Look, watch this now.

[218] *You take a seed and plant it out here in a field where there's wheat, and you plant briars out there, same time. I don't care, the same sun and the same rain brings that seed to life. (Wheat or briar.) God has a law, and that law cannot be broken. I don't care if the orneriest woman in town, the orneriest man (even unmarried or*

anything else, just ordinary old cheap adultery) *would have an affair and live together and bring forth a child, that child would have to come by the law of God, because there isn't any other way. If you don't, you make Satan a creator, (Then, if he's a creator, he's a healer, and you're just like the Church of Christ. You're really without Christ. And some of them have an awfully good spirit too, by the way. Nice. You'd swear they have the spirit of God. Bring them to the Word, what happens? See, it's a different story.) Oh, how blind can you be. See? God's law, certainly, if you ever got a baby, I don't care if it was an Esau, a Jacob (whoever it was), any ill-famed person... If it was a Judas, it had to come by God. God has a law.*

Colossians 1. That just tells you the whole story: 1 Col 16-17.

(16) For by him were all things created, that are in heaven, and in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

(17) And he is before all things, and by him all things (are maintained, they keep running just the way He put them in order.)

41. [219] *The Bible said, "The sun shines on the just and the unjust. The rain falls on the just and the unjust." Hebrews 6th chapter and It says that, "The rain come oft upon the earth to water and prepare it for what it's dressed," you know, to make a living, "but thorns and thistles live by the same water and the same sunshine," (All God's laws are just all natural laws. Now,) for it's a law of God to ripen every seed, to make every seed produce itself. So, it had to produce the serpent's seed. (Sure. As long as it could do it. See?) And it never hindered God; it fulfilled His complete plan; it made Him a Redeemer.*

Now you're getting sovereignty, like I tried to show you. Now you talk about the wheat and the tares. Now you throw a bunch of weeds or tares in your wheat field, and, what happens? You watch how those tares try and usually, many times, successfully, crowd out the wheat. You give them time. They'll crowd it out. See? Now they suck up all the rain they can. They claim it all. Rain makes them grow. That's why your denominations grow. Pentecost is so big today. See? And they're the ones that seem to have the most: big healings, big demonstrations, always off the Word. Now the rain makes it grow, but the rain cannot change the seed. Why? Because that's the seed it is. How would you change the seed? See? Now they're trying to do it with genetic splicing. And they're successful in certain areas. We're talking about this here, from the Bible now.

42. He said:

[219] *Any blind man ought to almost see that, unless it's hidden—the god of this world's hidden it from him. It's just as plain as anything you can see. There you are. There's your serpent's seed.*

[220] *But now, notice. But Jesus was the beginning of the creation of God. Now, what does the woman do? When the germ comes from the male sex... Now, deny that. (It does come from the male sex; we know that.) The woman has no life in her at all. She has only a little egg, which is a field out here. Like you took a field and disc it up, and put a spray on it, and spray all the germs out of it, and not even grass or nothing can grow in it; and then you fertilize it again and sow some seed in there; and, if the enemy comes and sows some other seed, the same law of God will ripen both the seeds. (Certainly.) Well, God wasn't intending that to be (See?), but it happened. (In other words God didn't make it to be. He foreknew it. And then, it was all there; so, it fell into line.)*

[221] *See, the sperm from the male carries the hemoglobin, which is the blood. In the blood is the life. I've watched it in artificial breeding (or what they call artificial insemination) of cattle and things like that. Brother Shakarian was taking us through the doctors and the chemists and so forth showing us how it is done. See? Then there comes the ovum from the female, which is a bunch of eggs. Here comes the sperm from the male, which is a bunch of germs. The woman's eggs haven't got a bit of germ in them; it's only a byproduct of the man. That's how she got here in the first place, and she's only a field. There's an egg; it's got the fertile ground for this life. (That's the egg is the fertile ground for the life.) And this life moves in and crawls into the egg. Now there's a mystery about that now. Maybe you say, "Well, the first one meets and the rest of them die."*

Well, who determines it?

"Well, the first one."

[222] *Will it be the one in the front, the first egg in front and the first germ? No, no, it might be one egg plumb back in the back or the middle, and the sperm will come up and go to meet it. Shows that some intelligence determines whether it's going to be red headed, black headed; whether it's going to be big, male, female, and so on. See? You can't do anything else about it. It won't work. You can mix them together and everything. It won't make a bit of difference. God determines it.*

You know, for years they said that the first sperm is the one that gets to the egg. That's not true. The first sperm can go right by. The sperm misses it entirely. It goes up to the egg; can't attach itself. There's no way it can break into it. There's something in the chemistry that God has foreordained which smacks of sovereignty, predestination, which is true.

43. [224] *What is she then? She has no seed. She has a field to receive the seed. So, the seed of the enemy went forth, while the good Sower went forth sowing good seed, and the enemy came behind sowing corrupt seed. But the rain falls on the just and the unjust. The sun... It all has to grow. Jesus said, "Let them grow together; at that day they'll be bundled"—the tares. (Now he's not talking about actual tares; he's talking about people.) And they're bundling them now, in a big organization, going to the big bundle: World Council of Churches. And what is the end? To be burned.*

All right, when you type this, then she has no living Word to give. The woman cannot teach the Word, and she types the church; so, the church cannot teach the Word of God. She hasn't got the right to say, "This is the way it is; that's the way it is; we'll vote on it." She can only receive the Word through the five-fold ministry, which are men; and, of course, it takes the prophet, which is male, to bring the Word. All the messengers were men. There's nothing against the woman. It's just the way it is. And, if you go God's way, you're going to have it perfectly wonderful. See?

44. [224] *But the grain is to be taken to the garner. See? They both live by the same thing, the same water, the same rain...*

[225] *Take a citrus tree, say an orange tree, it'll bear or bring forth on it another fruit, if it's grafted into it, maybe a pomegranate. It'll bring forth a lemon; it'll bring forth a grapefruit. See? But it won't be an orange, though it's living on an orange tree; the same life that's producing the oranges on that tree.*

[226] *The denominations have been injected into the vine, because they claim Christianity, and they live by it. Caiaphas was (and you know what he was), yet he*

even prophesied. (You know Caiaphas was absolutely wrong, and he prophesied. And it was a true prophecy.) See, they live by it.

Oh, I wish we could have a week, and we could study this thing out, and make it so clear you can't miss seeing it. Now, I'm going to omit some things, here. Now, watch!

[227] *Look, those hands designed this City (He's leaving the serpent seed; now back to New Jerusalem)... Those hands designed this City for His Beloved Bride: designed it in tender love for His Bride. Remember that the Holy Ghost descended on Jesus, which Jesus was a part of the earth. Why? The germ of God, the life of God, was designed in the womb of a woman, (Is that right?) which was the earth.*

In other words all the attributes of God were in that little, tiny bit of sperm and egg that He created. Wasn't God Himself as though God, now: "I've become a sperm and an egg." See? I don't believe it was that way at all. He just reduced Himself to it, by attributes. See, fashioned and formed it, like the Bible says. All right.

45. [227] *And then the life of God came in, so He was the beginning of the creation of God. (Like the dove came down.) See? Then that Blood of God, that was there by that germ... (Now he's saying the germ is a physical thing. See? It's got to be. He's not talking now, something that's life without the physical.) When it was shed at Calvary, dropped back upon the earth. What for? To redeem the earth. Now, it's been justified; it's been sanctified, called and claimed; now it's to receive its baptism of fire, to be cleansed for Jesus and his Bride. And you are these other parts that's drawn out of the earth. (In other words, just like Jesus, you are part of the earth.) You are a part of the earth, your body. (Now, watch: a definitive statement.) Your soul is a part of God, an attribute of God, displayed here on earth in a body.*

Now that is the definitive statement you must remember. It is not your spirit. It is not your body. It is your **soul** that's a part of God. We'll talk about that some time. We'll put it on the board here. I'm going to leave it just the way it is: a definitive statement.

46. [227] *The body is to be redeemed. (Soul's been redeemed, see.) Now the soul's redeemed, because it was in sin. So God came down by process of justification, sanctification, baptism of the Holy Ghost, and redeemed your soul. And you, being part of the earth, it's redeemed by it. You're in the process now, it is growing on. (Or 'going on' maybe is what the word is.)*

[228] *Your body was justified under Noah's baptism. Amen! And your flesh, when it (the blood) dropped upon it there... And the earth is to be cleansed by fire (the place where you live) with the baptism of the Holy Ghost, a dwelling place for Christ and His Bride, the New Jerusalem. Watch this City.*

[229] *The City takes up its abode on earth. Now, you can plainly see, as I said, this change. The earth must be changed; it cannot have it like this. (In other words the City couldn't come down in the condition the earth's in. It wouldn't be any good.)*

[230] *The church could not go—the world could not go right on after the Millennium without being changed. See? To have such a place then, it'll have to be changed. Just like we must be changed by it's holy Fire, to condition and make a place for Him to be contained within us; that is, the Holy Ghost. (He just repeats that all the time: There's got to be that change.)*

47. [231] Notice now. There'll be plenty of room in the new earth. Yeah, plenty of room. It'll be renovated (That's true.) by fire, but there'll be no more sea.

[232] Notice, the City is fifteen hundred miles square. Now, listen real close and draw these dimensions.

Here's a deep revelation from God. I'll bring the rest of this up, the Lord willing.

[233] Notice, now the earth is... You turn over into the Book of Revelations, you can see how he measured it by cubits and by furlongs, twenty-three hundred. So now, we find out the City is measured, fifteen hundred miles square. (That's what it comes to. Fifteen hundred miles each direction, four square.) You know how far that would reach? (I measured it off this week.) It would reach from Maine to Florida, and from the Eastern seaboard to six hundred miles past west of the Mississippi. In other words, half of the United States, just for one City.

[234] You say, "There isn't any room for it." When the sea's gone there will be, because pretty near four-fifths of it's water. (I don't know if it's four-fifths or five-sixths, but it's mostly water.) That's right. The explosion dries up the sea, erupts the earth. (Like an atomic chain reaction.) Oh my, remember; fifteen hundred miles square. What a City! But, remember; the sea is gone. And the breadth and the height are the same. That would make it fifteen hundred miles this way, fifteen hundred miles that way, fifteen hundred miles the length by the breadth by the height. Fifteen hundred miles (Think of it.) transparent gold! And the City had a wall around it. (That's right. The Bible says so.)

[235] Now, that doesn't necessary mean by being equal. (It doesn't necessarily mean that they're equal. He'll explain this.) It says, "... the walls and the foundation were equal." That doesn't necessarily mean that it's a cube or square. (That's what he's saying. It doesn't necessarily mean—because it's four square, length and breadth and height, which would make a cube—that it makes a cube. He said,) there is another geographical measure that the dimensions are the same. (It's a geometric figure. Dimension.) That is the pyramid. Foursquare. Foursquare, lying foursquare, the walls were the same. Let me draw it. (So, he draws a pyramid. That's what he draws on the board.)

See? Length, breadth, height. We're going to get into something sure as the world.

48. [236] Notice, the dimensions of the angles are exactly the same, all of them. (Equilateral triangle.) Length by the breadth by height. There is another measure of the pyramid that proves it. This being the way it is—would answer exactly Enoch's sign in Egypt, the pyramid. Wouldn't it? (So, it's a Bible in stone.)

[237] Enoch, before the antediluvian destruction, when justification was coming in, he brought forth a sign. And in this pyramid are seven steps going to the king's chamber. Now, watch; on the seventh step (if you ever studied the dimensions of the pyramid) what comes out to take the oncomer to be introduced to the king. Watch whose station that is standing there, and you'll see the day you're living in (in the pyramid).

49. [238] Now, God made three Bibles. (Now, let's keep reading.) Now, there's a pyramid teaching that's nonsense, but there's a genuine pyramid. See? Notice. Now,

God's first Bible... He made three; they have to be everything in threes. Jesus comes three times. He came once to redeem His Bride, next time to get His Bride, next time with His Bride.

[239] *Now notice, how beautiful. See? And in this pyramid were seven steps and then the king's chamber. And we are in the seventh church age before the King takes His throne. And remember, the pyramid never did have a capstone on it. (You see, he's waiting for Him to come visibly.)*

[240] *God's first Bible was in the skies, the Zodiac. It starts off and runs through every age. The first, beginning of the Zodiac, is the virgin. That's how He come first. The last figure is Leo the Lion, the second coming. Just before that is the cross—fishes, which is cancer (The cancer age he's referring to is pisces really. What he had in mind, I can't tell you.) that we're living in now.*

[241] *There was a pyramid after that (Enoch) which testified exactly, (We wouldn't have time to go into it, but someday by God's help I'll show you.) just exactly draws the dimension of the hour we're living. See?*

[242] *Notice, but this geometric measurement now we have, whose dimensions are the same, doesn't necessary mean there has to be a cube. Notice, this would be Egypt's or Enoch's answer in Egypt.*

50. [243] *In the earth's time of purifying by its baptism of fire, there will be volcanoes, such as in this earth exploding, and will push up a pyramid-like mountain. (Now, most mountains are like pyramids, notice? That's how it comes.) See? Plenty of room to do it; this whole thing'll be changed; and the whole surface will be changed. You got it? It'll push up a pyramidal-like mountain, (or a pyramid-like mountain.) This would exactly be with the Word, if He does it, which it will be. (That's how He's going to do it.)*

[242] *Now notice, Isaiah 65:25, "They shall not hurt or destroy in all my holy mountain, saith the Lord." Oh, "all my holy mountain." Remember, there's always a mountain. (See? Now this is not the Millennium, although there'll be peace in the Millennium.)*

[245] *If the walls were straight... (Now, watch.) If the walls were straight up and down, the City could only be seen from the inside. The throne can only be seen from the inside. But notice, (So, notice.) it would be seen only from the inside, but now we have the promise of Isaiah 4:5. And we can read it.*

[246] *He said, I hope you're not in a hurry. We're at a particular time and we must understand right here (The things he's talking about we've got to understand.) 'cause I want to make this all clear, then we get back to it again, I'll show you then, where we're at, what we're talking about in our next study on this, some other time I'll go into more fully, he says. Oh, praise the Lord Jesus. Watch here, how the Word cannot fail. Now, watch here in Isaiah. I got it written down here, if I can find it again. Just a minute. Isaiah 4:5.*

So, he's kind of... It looks like there's a bit of a problem about how they've got this copied down. He reads it.

51. So, we can go back to Isaiah 4. That's what he wants, if I can ever find it. Now, reading at verse 1:

- (1) In that day seven women shall take hold of one man, saying, We will eat our own bread, wear our own apparel: only let us be called by thy name, to take away our reproach.
- (2) In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.
- (3) It (will) come to pass, that he that is left in Zion, he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:
- (4) When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof (with) the spirit of judgment, and by the spirit of burning.
- (5) And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.
- (6) And there shall be a tabernacle for a shadow in the daytime from the heat, and a place of refuge, for a covert from storm and rain. (That's a lot of typing.)

52. Now he says in here at the end time...

[246] *That's the end time we're living in now: marriage and divorce and prostitution and whatevermore. (And he said,) In that day shall be the branch of the Lord be glorious. (And he said that's how we escaped damnation.)*

In other words there's a parallelism of Scripture here that you're going to have blessing and cursing at that particular time, and only the Bride shall escape.

53. [246] *It shall come to pass (page 53) he that's left in Zion, and he that's a remnant in Jerusalem, and Jerusalem shall be called holy, every one that is written among the living in Jerusalem: (See?)*

Wherein the Lord shall have washed away the filth of the daughters of Zion... (Remember, that's always the Bride.) (Now that's a law again right there, see: the law of the Bride.) ... And shall have purified (not only that) but shall have purified the blood of Jerusalem... (That's the remnant (144,000) of the Jews there)... in the midst thereof with the spirit of judgment...

Fire! That's always God's judgment. (See?) When He makes His final judgment, calls you, justifies you, and brings you to redemption, then His judgment breaks forth upon you, and the Holy Ghost and Fire cleanses away the sin. (That's just exactly what takes place in Matthew 25, the separation, and goes into everlasting fire.) Then, you're His. Same thing He does to the earth when He purges it with fire)... by the spirit of burning. (Now, look—listen. Are you ready?) (The spirit of burning, of course, was in Isaiah 4. It tells you right there.)

And the LORD will create upon every dwelling place of mount Zion, and upon her assembly, a cloud of smoke by day, and a shining of fire by night: for upon all the glory shall be for a defense.

[247] *The Lord in that day, upon the top of it, shall create a fire of light to burn.* (And that's what Bro. Branham said, the Lamb is on the throne of the pinnacle, and the Pillar of Fire is above it and they're one.) *And it goes ahead and says it'll be a shelter of rest, a refuge. Notice, making exactly the speaking of the Bible. Saying, if the walls were straight up and down, you couldn't see it; so, it has to lean. "All my holy mountain..."* (It's a mountain. Mountains are not all precipitous, although some are. And, if they are, then they become a peak anyway. They form a pyramid. They're pyramidal in their structure. It couldn't be straight up and down; so, you can see it has to lean.) *"All of my holy mountain..." He will create this light upon this mountain; it will be for defense. Oh, how we like to sing that song:*

On that city of Mount Zion,

And as a pilgrim, yet I love it still.

Down and through those ages...

When I reach that city on the hill.

[248] *Notice, Mount Sinai was where God descended on top of it, when He spoke to Israel in a Pillar of Fire. He descended on top of a mountain, Mount Sinai. On the Mount of Transfiguration, when He declared, "This is My beloved Son; hear Him," He descended in a Pillar of Light in shining brightness upon the top of the mountain before Peter, James, and John. And in there He was represented with both Moses and Elijah, the translated and the dead raised. (Also, law and grace. That was in Matthew 17.)*

54. And, let's read these two paragraphs. And this is Rev 21:9-21.

[249] *The new City and the new earth, the new creation, the City on the hill with the throne in the top of it: and the throne up here in the top and the dwellers all up and down this mountain, and the wall that's around this had twelve foundations, and each one of them had the breast plate stones (That's the breast plate stones, like the ephod.) that was in Aaron, (or on Aaron) which represented the twelve tribes. And in the gate... They had four gates set just exactly like the tent was in the wilderness.*

Notice, each gate had to represent three apostles, three on each side, twelve apostles, altogether. And it was a hundred and forty-four cubits high. One hundred and forty-four cubits are exactly two hundred and sixteen feet, taking each one of those big stones almost twenty feet tall, like the breast plate, in that gate, making up that wall that was around the City.

In other words you see a most beautiful City with these huge gems; you can't believe it. The foundations, the gates of pearl, all those things are standing right there. And that's in Rev 21:9-21. And we'll read it, if we've got time.

And that's going to close off tonight, because our time is all gone, till Sunday morning at 10:30.

(8) And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked (to) me, saying, Come (in), (and) I will shew thee the bride, the Lamb's wife.

(9) And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

- (10) Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, (as) clear as crystal;
- (11) And had a wall great and high, and had twelve gates, and at the gates twelve angels, and (their) names written thereon, which are the names of the twelve tribes of the children of Israel: (See, an angelic angel being standing there, and the names on the gates.)
- (12) On the east (gate); on the north (side); (and) on the south (side); and on the west (side) three gates.
- (13) And the wall of the city had twelve foundations, in them (were) the names of twelve apostles of the Lamb.
- (14) And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.
- (15) And the city (lies) four-square, and the length is as the breadth: and he measured the (rest) with the reed, twelve thousand furlongs. The length and breadth and the height are equal.
- (16) And he measured the wall there, an hundred and (forty-four) cubits, according to the measure of man, that is, of the angel.
- (17) And the building of the wall it was of jasper: and the city was (of) pure gold, like unto clear glass (transparent gold).
- (18) And the foundations of the wall of the city were garnished with all manner of precious stones. That first foundation was jasper; (and) sapphire; (and) chalcedony; (and) emerald.
- (19) Sardonyx; (and) sardius; chrysolyte; (and) beryl; (and) topaz; (and) chrysoprasus; (and) jacinth; (and) amethyst. (Just everything.)
- (20) The twelve gates were twelve pearls; (each individual) gate was one pearl (imagine that); and the street of the city was pure gold, as it were transparent glass.
- (21) And I saw no temple: for the Lord God Almighty and the Lamb are the temple of it.
- (22) The city (needed no) sun, (and no) moon to shine: the glory of God did lighten in, and the Lamb the light thereof (See, it was above it, you know).
- (23) (That) nations of them (that) are saved walk in the light of it: and the kings of the earth do bring their glory (in it – in other words, the people round about there).

Now this, what you get here, is a picture of the Kingdom, which is about to descend out of heaven, upon earth. There'll be a thousand years, of course, to go before the Millennium's run out and these other things take place, but Bro. Branham is letting us know here, because all the mysteries are being released to us, that this mystery here, of the New Jerusalem, is a pyramidal city. It's a pyramid. And there's the people who are already made up—they already have their names on the Lamb's Book of Life. It's predestinated, and it's going on right now, to the extent that pretty soon there'll be no more buildings in

this great, huge City—this great empire of God—because the reason is, there's no more people to come into it. It'll be all over.

55. So, I trust we're getting the picture Bro. Branham wanted to paint for us, which is the reality he wants us to have and be gripped by it. Because we're a little prone to be a little 'pie in the sky', in our thinking, something way down the road; and this is the thought that, "Well, look, it could happen." But this tells us it's true. This tells us it's true. This is where we stand today. We have the city Abraham looked for. We're a part of it. And this is what I think he's trying to bring us here, to build us up in our faith and encourage us that we are a part of that Bride. And this is our home. Stick with your guns, no matter what anybody tells you, teaches you. Stick with your guns; this is the truth of God.

Let's rise and be dismissed.

Our Heavenly Father, again we thank You and our Lord Jesus Christ, for Your goodness and mercy, the love of God that's shed abroad in our hearts by the Word; and, Lord, we know this Word we heard tonight is right. We read a lot. We looked at Your Scripture, Lord. We saw that it is true, and we know, O God, it is true. And yet, we have to say with Bro. Branham, that *"If we're not Bride, there's a Bride out there somewhere; by the grace of God we won't stand in her way."* We know that there is a City that's going to come down, and for all we know, it could be completely built by this very hour. We don't know. It could be completely finished. Maybe it's just a little bit more to go. We don't know.

But we do know, Lord, that by vindication of a prophet, who could stand before us and say, *"This is the revelation I have received to give to you,"* we know, therefore, Lord, by our faith, which we have in what we believe is the real Word, the revealed Word of this hour, that this is part of the thunders under the Seventh Seal. And this is part, Lord, which we need to know, that we do know, and it's going to help us, and we're going to grow by it. We'll grow because we believe it. And we look forward to that day, Lord, just as the old saints of God. And here, then, we find ourselves, Lord, absolutely looking at the veil being pulled away from the great mystery, at which we're just about to step into.

And so, Father, we thank You for it. May there not be one person in this building miss that great New Jerusalem. We look around Father, and we may think within ourselves, "Well, am I going to make it? Will somebody else make it?"

Lord, that's not the point. Tonight, the prophet told us to believe, and by the grace of God, as we accept what we heard, from what we read from what he said, vindicated, we will be a part of that throng.

So, now unto You, Lord, we commend ourselves, our children, our homes, our very lives; and may we be pleasing unto You, Father, as we so much desire to be real pleasing to You, to absolutely do justly, to love mercy and to show it. And at all times walk humbly and softly, because we know that, believing we are Bride, Lord, it is not something that we, ourselves, planned, or we had anything to do with it; it was all Your grace and wonderment, Lord, of those that You predestinated.

So, "Now unto the King eternal, immortal, invisible, the only wise God, be all glory and honor for ever and ever. Amen."